

## **The Presidential System in Turkey led by Erdogan is a Kufir Regime It is Obligatory to Account it and Change it; Following it with Satisfaction and Relying on It is Haram**

Abu Hanifa - The Blessed Land – Palestine

(Translated)

The unbelievers have always tried to mislead the people by dressing up their political projects with what appeals to the Muslim masses on demand; sometimes by national clothing, sometimes with revolutionary liberating clothing, and sometimes by the dress of resistance. America has given us now a regime immersed in secularism in Turkey. It is covered up by deceiving slogans to those who are being thought of as Islamic or from Islam, but they have nothing to do with Islam. The start was 16 years ago when the Islamic-oriented Justice and Development Party (AKP) broke through Turkey's political landscape after the economic shock caused by America's withdrawal of billions of dollars from the Turkish central bank during the time of Ecevit in 2001, causing suffocating inflation, and frustrated the people of Turkey from the economic situation. And this is exactly what America wanted to happen in the country; a huge economic shake-up that the agents of the British - Ecevit and the military cannot curb.

Thus, elections are held with the participation of the Islamic-oriented Justice and Development Party (AKP), with the force of Islamic slogans close to the feelings of Muslims in Turkey. Thus, it enjoys the support of the overwhelming majority at the expense of the Kemalists who have corrupted the country and dissociated it from the creed and the culture of the Muslims and everything that reminded them of the glory of the Ottomans. The people of Turkey elected the party, which they saw as the salvation from the filth of the Kemalists. Did the fugitives from the inferno of Mustafa Kemal's henchmen and his followers of secularism find what they had wished for in Erdogan and his "Islamic" party?

It is worth starting at the beginning of our conversation to give our discourse a more consistent, steadfast and clear bases, with the emphasis that the accountability of the rulers is a Shariah obligation and political right of Muslims individually and collectively. Allah (swt) says: ﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾ **"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong"** [At-Tawba: 71]

Here are some questions: Has Islam or some of it reached power with Erdogan's rule? Did Erdogan in the first place put the ruling of Islam, all of it or part of it in his political programs, whether before he came to power or after his arrival? Is there one statement by Erdogan hinting that he will work even after a hundred years to bring all the law of Allah (swt) or some of it in ruling? Did Erdogan support Muslim issues inside and outside Turkey in the Muslim affected countries? Did he show an actual move or even a hint of a real military move towards the Jews, America and other arrogant kufir colonial powers occupying Muslim lands that were always protected by the Sultans of Artgrel with blood and souls? These are many questions and many more that could arise in the thought of a Muslim who is deeply saddened by the state of his Ummah and hardships it has faces.

In the hope of coming out with the healing answer that will convince the mind and reassure the soul, it will change what is in the souls in response to Allah's (swt) saying: ﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ﴾ **"Allah does not change what is within the people until they change what is within themselves."** [Al-Ra'ad: 11]

Allah does not change the situation of Muslims from defeat to victory, from humiliation to honour, from vulnerability to empowerment ... as long as the Muslims adhere to the agent ignorant rulers (ruwaybidha), giving them benefit of the doubt, but they are only great evil, and an

affliction that its cancer cells spread in the body of the Ummah, and sedated it and stopped its revival for a century. The regime of Turkey, led by the elusive Erdogan, is a malignant secular cell that is added to its counterparts from the cells of kufr regimes spread throughout the body of the Ummah.

The rise of the Justice and Development Party (AKP) to power in 2002 was only an American leap that it overtook after decades of heated conflict with the Kemalists, the politicians and military, until it took control over the country through the democratic game through the party that raised the banner of Islam as lies and deception. America achieved its hegemony over a country that deeply embraced Islam and the Islamic state for four consecutive centuries.

The answer to a question issued by Hizb ut Tahrir on 22 Jumada al-Awwal 1428H-08/06/2007: "The US realised that a direct confrontation with the armed forces was hard and forming a political force to counter it was prone to risks. Therefore the option in its view was to promote democracy to clip the armed forces wings. It wanted to bring one of its men to head the government through a parliamentary majority who could bring legislations to challenge the army's authority. Thus the US decided to bring Erdogan and Abdulla Gul who had left the Virtue Party in the aftermath of 28th February coup and began to work with their men. They formed the Justice and Development Party under the leadership of Erdogan, who was inclined similar to Özal and followed a Sufi order, and though he was a secularist, yet he had some apparent Islamic inclinations. The US had cultivated him since his days as the mayor of Istanbul. Despite his being prosecuted for authoring certain poetic verses and political restrictions; however, he remained active for his American friendship and worked for it.

Thus the stage was set for his coming to the centre-stage of politics and the US withdrew between 5 to 7 billion US dollars from the Turkish Central Bank in 2001C.E. The decks for such an action were cleared earlier during Özal's tenure when America was given economic privileges. This caused an economic upheaval as the Turkish Lira tumbled to unprecedented lows resulting in greatly reduced purchasing power of the Lira and the people's resentment intensified against Ecevit and his government. As a result, the Justice and Development Party won a landslide victory. During the elections campaign, they even tempered their message of secularism with a pinch of Islamic appeal. However, it also received support of those who were anti-secularists opposed to the army and the anti Islamic Kemalists. Thus it won the elections and garnered a majority in the parliament and formed the government on its own.

In the next step, a 'Shared Vision Document' was signed between the Turkish and American government by Abdulla Gul and Condoleezza Rice on 5th July, 2006 C.E. The broad outlines of this agreement were spelled out in a press statement on the same day at the US State Department. In its opening lines it said: 'We share common values and perspectives with regard to the regional and global objectives: Promoting peace, democracy, freedoms and welfare.' After these preliminary words, the document continued, we herewith mention the topics listed in the document:

The United States and Turkey are committed to work together in all the following areas:

- 'Promoting peace and stability in the greater Middle East by encouraging democracies'
- 'Supporting ongoing international efforts aimed at achieving permanent solution to the Arab-'Israeli' Conflict as well as aiding ongoing international efforts to achieve a permanent solution to the Palestine-'Israel' conflict based on two-nation concept.'
- 'Raising the security level of the sources of energy by creating alternate sources and pipelines including those from the Caspian Sea.'
- 'Improving relations in the Atlantic Ocean region (across the Atlantic Ocean) and modifying the NATO.'
- 'Fighting terrorism and terrorists'
- 'Banning spread of Weapons of Mass Destruction (WMD).'

- 'Banning Human, arms and drugs smuggling.'

- 'Raising the level of understanding, appreciation and respect between religions and cultures.'" End of quotes, with parts amended.

Thus, this is how Erdogan began his leadership of the Ottoman's country with a strategic connection to America, the head of kufr and the pillar of capitalism. Thus, he continued obediently this strategy, fulfilling America's vital interests in Turkey and the Middle East. What is worse is that this free service came at a time when the signs of the intellectual and political weakness of the capitalist state and its rotten ideology began to creep in. This is on the one hand, and on the other hand, all this also happened at a time when political Islam was rising in Muslim countries. In other words, conditions have become favorable for Erdogan and other than Erdogan to respond to Allah (swt) who says: ﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ﴾ **“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life”** [Al-Anfal: 24]

Responding to Allah (swt) isn't by presenting slogans covered up with Islam but without Islam the Deen of Allah have any real presence in life, state and society. It is as if Islam has become an easy ride taken by all the sinners and arrogant, even if one of them reaches his goal and sits on the throne of treachery and subordination to the kafir colonizer; he rejects the Book of Allah (swt) and the doctrine of the Ummah and its Shariah as if he did not call for it yesterday!

And for our political accountability of the ruling system in Turkey, led by Erdoğan, to be a legitimate accountability based on the foundations of Shariah to satisfy the Lord (swt), even if all those who sold their minds to the passion of their souls and its attachment to the dreams of conspirators on them, whether they know it or not, hate it. We present generally the method of the Messenger of Allah (saw) in getting to power, because it is obligatory on the Muslim, the rulers and ruled as Shariah rules that must be followed without manipulating its evidences, and it is obligatory on every Islamic party that raises or adopts Islam sincerely to Allah (swt), only seeking the empowerment of Allah's Deen in the land, and the sovereignty to Allah's Shariah over all laws and methods, and the authority for the Muslims, even if all the unbelievers hate it, even if they all surround the Muslims. The Prophet (saw) carried Islam in two periods: the Makkan period, in which the carrying of Islam was purely intellectual and political, with the aim of establishing the ideas of Islam in society in the form of concepts, standards and convictions of the influential forces and the decision making parties in the change of this society. These parties should then adopt Islam and make it sovereign rather than resort to the ignorance of kufr and idols. And when the hearts of the polytheists were enveloped in Makkah with the cover of arrogance, stubbornness and insistence on the kufur of their parents and grandparents, and the Makkan society closed in front of the Islamic call, the Prophet (saw) searched for another incubator for his call and another society to embrace, protect it and adopt it in practice in the form of concepts that determine the behaviour of the members of society and standards to regulate people's relationships with their Lord, themselves, and other people on the basis of Halal and Haram, and convictions that become Islamic thoughts and fundamentals of the Muslims. The support of the Ansar, may Allah be pleased with them, in the second Pledge of Aqabah in Islam was the gate of sovereignty to Allah's Deen over all laws and ways of lives that contradict Islam in its thought and method, i.e. its Aqeeda and Ahkam. From the valley of Aqaba - where the second pledge took place - the state of Islam emerged, and the Lord of Glory showed the Messenger the place of his migration, the headquarters of the Islamic State in Medina, so the migration took place and the establishment of the Islamic state, and the building of the Islamic society. In Medina, through the establishment of Islamic state, the Muslims entered the Medeni period, the period of carrying Islam to all people, but this time, not only through the intellectual power of Islam, but also the power of the state and the prestige of governance. In general, the manner in which the Islamic call was carried out in the Makkan period was to find the political entity - the Islamic state - for the Muslims. This is considered the method of Islam and its discourse on the actions of the Islamic political party, which raises the slogan of Islam, and he (saw) declared the Islamic party that took upon itself the actual carrying of the Islamic call to

bring the rules of Islam to power, not to raise the Islamic slogan to attract the feelings of Muslims who hung their hopes on it as the salvation from the hardship of living under the burden of the oppressive regimes so that it gets to power, but only the part of Islam allowed by the secularism, free of the Deen, like Individual freedoms for Muslims and non-Muslims.

Therefore, we can come out with a number of outlines drawn from the method of the Prophet (saw) in carrying out the Dawah in the two periods: In Makkah, where the work to establish the state took place, and Madina period is where the Islamic state is established and Islam is implemented on the ground in the Islamic society. These should be the outlines to use as the basis of our political accountability for the political parties working for change, and the systems of government in the Muslim countries, including the Turkish presidential system:

1- Islam is a doctrine and a way of life; it was sent down to the Messenger (saw) to prevail over all doctrines and legislations. The Muslims after the Prophet (saw) are entrusted to achieve this sovereignty.

2- Islam and kufr are opposites that do not meet, and there is no room to bring them together under any circumstances. This applies to every principle or idea that contradicts the doctrine of Tawheed (monotheism) in every time and place. Paganism, Christianity, Judaism, capitalism, socialism, patriotism and nationalism ... are all disbelief, or from kufr, and Islam contradicts all of them in their creed and system.

3- The Islamic State - The State of the Khilafah (Caliphate) - Its presence and continuity as a political entity for Muslims, all Muslims is a Shariah obligation, to delay it or the complacency in its implementation is forbidden. And it is a human necessity guaranteeing human dignity based on emphasizing human slavery to Allah (swt) through this state.

4- The intellectual and material conflict between Islam and kufr is fixed until the Day of Judgment, and this conflict cannot be extinguished. Either sovereignty is for Islam, or it is for other than Islam.

5- The Kuffar; the Jews and Christians and Hindus and Buddhists, are all hostile to Islam and seek through their colonial countries to eliminate it by all means.

6- The way to bring Islam to power must be taken from Islam itself, and the method of democratic elections is a forbidden method that does not bring Islam to power even if the Islamists get to power.

7- The implementation of the Islamic rule must be immediate after taking the rule in a comprehensive coup, complete and undiminished, and the disruption of the Shariah or delay in its implementation under the pretext of alleged gradualism is a major crime and great political crime that deserves the wrath of Allah (swt).

8- The Muslims are one Ummah to the exclusion of people. They should not be separated by political borders on national, ethnic or sectarian bases. The inclusion of the Muslim countries in one political unit under the banner of the Khilafah state is an obligation and the contrary to this is forbidden.

9- Supporting of Muslims, all Muslims, is an obligation on the Muslims, and it is an obligation on the rulers; it is a right on the rulers, and the ruler, who fails the Muslims and does not support them is a traitor to Allah (swt), His Messenger and the believers.

10- To ally and befriend the kuffar and to participate in their military alliances, to carry out their political plans, to achieve their interests, and to carry out any action that would give them control over the Muslim lands are forbidden and criminal against Islam and its people.

After all that, we return and say that the establishment of the AKP was not from the start based on a true understanding of Islam. It did not form a natural bloc in order to bring about a radical change in Turkey, which would remove it from the subordination of the kuffar and their secularism and return it to the fold of Islam and its Khilafah once more. The establishment of the Justice Party was the result of the circumstances of the international conflict on Turkey between

America and Britain, which raged in the incident of 28 February 1997, and the details of this are: when Ozal, the American man, founded the Motherland Party in the 1980s. The British agents in the army saw the dangers of this party, which attracted the Muslims, so Britain gave Massoud Yilmaz the presidency of the Motherland Party.

They took out Ozal's men from the party. The Kemalists guaranteed the party's loyalty to their secularism in the manner of the criminal Mustafa Kemal. On the other hand, the expelled members from the Motherland Party, due to their loyalty to Ozal and America, joined the Welfare Party for their Islamic leanings, and had a strong influence in Erbakan's party, and the US side in it was stronger though Erbakan was closer to the Englishmen. This made the coalition government in the 1990s - from the pro-American True Path Party (Ciller) and the Welfare Party (Erbakan), who was influenced by the entry of Ozal members - seems to be controlled by America. The army feared America's return to power as it was during the reign of Ozal. This is why the army intervened and terminated the coalition government and took power. This was on February 28, 1997, and this incident was marked in history as the February 28 Movement. The Englishmen then went to the Welfare Party and dissolved it. It was reconstituted in the name of the Virtue Party after the entire American group was removed from it, whether they joined it from the Ozal party or those who were already in it, but they went with America like Abdullah Gul and Erdoğan, who began to form the AKP backed by America until Erdoğan, Abdullah Gul and the Justice Party ended up in power after the elections we mentioned earlier in 2002.

The Justice Party did not go into the political work on the basis of Islam to begin with, and did not embrace Islam with a comprehensive understanding; that is, it did not carry the Islamic call aimed at bringing Islam to power, following the Prophet's method, in Makkah of carrying the call politically following a specific Shariah method ending with the establishment of the Islamic political entity- The Islamic state. This is the calamity of those working in the Islamic arena from the Islamic movements. They pose Islam as a generalized, vague proposition. The obsession takes them away from the concentrated and disciplined work of the rules of Islam; the bitter result is that they reach power in person, but Islam is not brought to power! This is for the Justice and Development Party and its violation of the way of the Prophet (saw) to bring change; this violation if it brought the party to power, but did not bring Islam with it, not even some of it to power, even if the deniers like it or not. As for Erdoğan, after he came to power, he became a ruler and the Islamic rules are applied on him as a ruler obliged with the obligation of Islam, otherwise he is a kafir, unjust or corrupt. I am not here to discuss Erdoğan's position of belief (or kufur) or even go into this area originally, it is not its place, but its place is the Islamic judiciary in the Khilafah (caliphate) State coming soon, Allah willing, where the rules of Allah will apply on everyone who transgressed Islam and Muslims and plotted against them all according to his crime.

I am interested here mainly in describing Erdoğan's political system as kufr. It is absolutely a kufr system. Neither the parliamentary system inherited by Turkey through Kemalists from the British after the destruction of the Khilafah (Caliphate) is an Islamic system of government, in which the Parliament elects the President of the Republic and all or most of the powers belong to the Prime Minister, nor the presidential system, issued by America this time, to Turkey is an Islamic system, in which the general public elects the president and he has full powers. When America found that the parliamentary system secured English influence on Turkey, and the prime minister was a puppet of the military who guarded secularism in the manner of the criminal Mustafa Kemal. Therefore, it wanted to gain control over the land. This is only by restraining the wings of the British agents, and to stop their influence and impact on the ruling. Therefore, the presidential system, represented by Erdoğan, was its "horse" and vehicle to the land of the Ottomans from the widest of its doors. Therefore, the Muslims – lead by those smitten by Erdoğan-must realize that Erdoğan's republican regime is a kufr system that is not from Islam, neither in its form nor in the origin on which it was built on, and that it is a kufr system that requires his accountability, a political accountability based on the necessity (obligation) of advising the rulers and warning them against kufr and ruling by kufr, and from being led by Kufur states, that it is forbidden, and a crime against Islam and a betrayal to Allah and His Messenger

and Muslims. If Erdogan responded to the advice, it would be better if he stays away from the Haram and removes his bad deeds with a good one when he returns to guidance and correct action. But if he insists on Kufur (taghout) and he is commanded to disbelieve in it, and the attachment and subordination of the kafir West, and letting down the Muslims who cry out loudly, the young women, orphans, widows, afflicted in Palestine, Syria, Iraq and Burma, and the list is long, it is, therefore, an obligation to account him severely by words, and not to go easy on exposing and revealing his association with the kafir states. And let them know (those smitten by Erdogan) that there is no one or thing is sacred, but Allah (swt), I remind those who are worthy of remembrance that the house of the Prophet, and what do you know of that house? With all its majesty, accounting and submission to the orders of Allah (swt) also applied to it. Read, If you like, the verse in Surat Al-Ahzab: ﴿يَسَاءَ النَّبِيُّ مَنْ يَأْتِ مِنْكُمْ بِفَحْشَةٍ مُبَيَّنَةٍ يُضَعَّفُ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾ **“O wives of the Prophet, whoever of you should commit a clear immorality - for her the punishment would be doubled two fold, and ever is that, for Allah, easy”** [Al-Ahzab: 30]

Was Erdogan and other than Erdogan more dignified and higher in rank than the house of the Prophet (saw), how do you judge?

There is a question that needs to be clarified. Those who make up the pretexts and the absurd arguments for Erdogan say that Erdogan has not yet been able to reach the ruling joints in the country. He has obstacles, enemies and opponents, and others who conspire against him, and there are many powerful countries and others linked to them that stop any attempt or move to change the situation of Muslims even by gesture. In response to this, we say: This is true and very true, but have they forgotten the fact that the sincere calls will reach the goal of victory only after the difficult struggle, like going through labour, with falsehood. Didn't Noah - peace be upon him - build his ship only in the desolate desert; the mind cannot perceive that a ship can sail one day on the desert sands? But it sailed in the end, and was carried by waves like the mountains after the believers boarded it and they were saved and the Kuffar drowned, and then the ship settled with Allah's permission, on Mount Judi. Allah the Mighty Avenger said: ﴿وَقِيلَ يَا رَأْسُ أَبْطِئِ مَاءَكَ وَيُسْمَأْ أَقْلِعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ﴾ **“And it was said, "O earth, swallow your water, and O sky, withhold [your rain]." And the water subsided, and the matter was accomplished, and the ship came to rest on the [mountain of] Judiyy. And it was said, "Away with the wrongdoing people.”** [Hud: 44]

The Sunnah of Allah (swt) in every sincere call necessitates the truth to confront falsehood an intellectual and bloody confrontation.

Allah tests the believers and those who are sincere with affliction. This will shake the believers so that only the true believer will remain in their ranks and remain steadfast, and do not change or weaver by the falsehood; the believers then deserve the victory of Allah (swt) and empowerment.

The Prophet (saw) faced many obstacles. His companions - may Allah be pleased with them - were killed, tortured, and displaced, and the camel's intestine were placed on the noble Prophet's back when he was praying, and the besiege in Abu Talib's valley took place, the oppression, propaganda and false media, and the political asylum at the King of Abyssinia, escaping from injustice and persecution, and many more. After taking the ruling in Madinah and the establishment of the state, obstacles and challenges remained surrounding the state on its right and left, and behind it and in front of it, and even inside it, where the state was set up in the society of one-third of the polytheists; most who turned later into the hypocrites who show Islam and hide their hostility, and another third of the Jews enemies of the Deen who surrounded Madinah with their fortresses and castles and control of the market and economic resources and infrastructure, and one third were the Muslims, including immigrants, the carriers of the idea and have awareness, and most of them were the supporters (Ansar), the people of power and protection, who only converted to Islam a year before the migration; they only hold the basic idea of Islam (there is no god but Allah and Muhammad is the Messenger of Allah). Then there are the external obstacles: the Arab tribes involved under the leadership of Quraish are all conspiring

against the emerging Islamic state. The Romans and the Persians were great countries that refuse to be challenged for the international sovereignty by the power overlooking them from the middle of the Arabian Peninsula, which was in their calculations a space crushed by the rival tribes; how then if this power is an ideological global state with a mission to carry Islam to the world by Dawah and Jihad?

After the death of the Prophet (saw), the internal conditions of the Islamic State deteriorated, with the apostasy that swept through the Arabian Peninsula under the banner of Musaylimah the liar, Sajah, and Al-Aswad, Al-Anasi, and Talihah bin Khuwailid Al-Asadi. Islam remained only in Medina, Ta'if, Makkah, Jawathi village in Bahrain. Abu Bakr, may Allah be pleased with him, sprung like a lion, implemented the mission of Osama bin Zaid to the Roman country and fought them and won, and fought the apostates who stopped paying zakat in fierce wars in which many of the companions and the memorizers of the Holy Quran were martyred. Abu Bakr (ra) faced the internal and external challenges with the determination of the believer who is confident in Allah's support and with the firmness of the experienced politician who is able to emerge from crises securing the Deen and the safety of Muslims.

This is how the first Khilafah Rashida faced the internal and external obstacles at the same time, Abu Huraira (ra) even said:

"By Allah, who there is no god but Him, if Abu Bakr was not chosen as Khalifah, no one would have worshipped Allah." Every Muslim who is protective and sincere with Allah, faithful to his Ummah should travel on the land to see how Abd al-Rahman Ad-Dakhil renewed Islam in Andalusia after the conditions of the Muslims worsened to near demise, and how the family of Zanki and Salaheddin restored the unity of the Ummah during the days of the Crusades, and how was Mahmoud bin Mamdud Saif al-Din Qutuz alone able from Egypt to face the Tartars and defeat them in only 11 months, and the rest of the story is found in the history books of Ibn al-Atheer, Ibn Kathir and others. Therefore, the existence of obstacles cannot be taken by those who cast doubt, and obstacles and excuses as a reason to prevent or obstruct the return of Islam and its applicability in an Islamic state one again. However, Islam itself has developed detailed solutions and rules in the books of fiqh to confront these obstacles and to overcome these challenges, no matter how much the danger to Muslims are. Is it possible that such rules do not exist in Islam? When Islam has answers to all the people's actions, and included the treatments guaranteeing the way out of every crisis that can overwhelm the Islamic Ummah? The strange thing is that we find Erdogan dedicated in the face of his opponents of politicians and military, and specifically since the recent failed coup d'état on 15/7/2016, and he shows ingenuity in curbing opponents and reduced them. Why doesn't Erdogan use this skill to restore Islam in the Khilafah state? Then he will see the people of Turkey behind him in rows, and sacrifice their children for the sake of Allah (swt); he will even find an Ummah yearning for a spiritual leader who will bring them out of the era of the oppressive rule to the dawn of the second Khilafah Rashida on the method of Prophethood. If the people of Turkey have to choose between the secular English versions of Kemalism and American Erdoganism, and between an Abyssinian slave with a head like a raisin (black) who rules them by Allah's law, they will renounce Erdogan and his successor Kemalists, and choose to give the pledge of allegiance to the Abyssinian slave instead of all of them. And our final Duaa is praise be to Allah, the Lord of the Worlds.

**Source:** Al-Waie Magazine, No. 387, Rabii' Al-Akhar 1440 AH - December 2018 CE