

Kendi Gök Kubbemiz 9. Bölüm Cevat Rifat Atilhan(360P)

The first years of the Republic were hard times of social change. The troubles of cultural change made itself felt in every field. There were few people who could protect their personality without getting infected with the old Red Disease.

Cevat Rifat Atilhan was one of them. He set out to represent and spread the values that he believed in, without going after the everyday things. Cevat Rifat Atilhan, born in Istanbul in 1892, felt the pain of being alienated to his own values, of being surrounded by the distance of Western civilization, of being surrounded by the distance of his own civilization, and he was longing to see and show his enemy, taking his life for his nation and religion.

In a period of time when a bourgeoisie was shaking every field, instead of being close to power by using the population of a valiant soldier, instead of being close to power by using the population of a valiant soldier, he chose to stand against the price of his life, Cevat Rifat was a honorable and honest man. He was a nice person, a patriotic person. If the Jewish problem was understood in Turkey, Cevat Rifat had a great role in this.

May his soul rest in peace. Cevat Rifat Atilhan was born in 1892 in Vefa district of Istanbul. At that time, he spent a part of his childhood in Şam, an Ottoman city just like Istanbul.

His father Rifat Pasha was a Şam Mutasarrıfı, the chief of the biggest property of Şam and Havalisi. They returned to Istanbul when he was in primary school. After the Fatih rule, he went to Kuleli Military High School with his father's permission.

He graduated from the military school with the rank of lieutenant colonel in 1912. The Balkan War was on fire. At the age of 20, Cevat Rifat found himself in the middle of the fire.

Cevat Rifat Atilhan was a man of struggle. He started his life in the battlefields, where the struggles were the most naked and unmasked. He was the first to see the wound, betrayal and collapse, and he was known for his most naked state.

He was a man who would never leave his place in the fate of struggle and struggle. He was a man who would never leave his place in the fate of struggle and struggle. After the gun, he would continue to live as if he were always fighting with pen, thought and politics.

Cevatif or Atilan, as a soldier, was a soldier who fought in many fronts. He participated in the siege of Edirne, which blew up in the First Balkan War. Edirne was besieged by the Bulgarians.

The city fought for six months. But later, the city was surrendered to the Bulgarians due to the hunger that prevailed in the city. Some of the things he witnessed have deeply affected Atilan's future life.

Because Atilan believes that the city has fallen because of the hunger crisis. As a reason for this, the Jewish traders, who turned the war into a rent economy during the siege, by storing various

food items such as salt and sugar in the city, were able to survive the siege successfully and the Bulgarians took the city. Of course, this has also had a very positive effect on Atilan's view of the Jewish community in the future.

The first world war of the 20th century was over. Fires, agreements, negotiations, bargains followed each other. Everyone wanted to share the lion's share for themselves.

For now, the wounded lion had decided to be content with the share of the Ottomans. Although there is no doubt that it was written by the hand of God in the heavens, who on earth would have known the fate of those who were enslaved? After Atilan's attack on Moldova, he will come to Istanbul with his commander Mersin Cemal Pasha. Meanwhile, Mersin Cemal Pasha will send Cevat Irfat Bey to Istanbul on a special mission.

Cevat Irfat Bey will come to Istanbul on this special mission and meet with the representatives of the Ottoman Empire here. He will also present the letters of Mersin Cemal Pasha condemning the occupation of Izmir. And again, to give a special message to Mersin Cemal Pasha, he will go to Yıldız Palace and meet with Pasha Fatih.

When he goes to Yıldız Palace, he tells Pasha that he is very disappointed and sad. He tells him that he did his best to save Turkey and that he informed Mersin Cemal Pasha about this. These meetings, which Cevat Irfat Bey held in Istanbul with the rank of Commander-in-Chief, attracted the attention of Mustafa Kemal Pasha and his son-in-law Ferit Pasha, who were in Anatolia at that time.

He was arrested with a plot. He was sentenced to cell punishment in the famous Bekiraga section, and even sentenced to execution. In the newly established Ali Rıza Pasha government, which lasted hours to execute, Cemal Pasha was thrown into the military custody.

Commander-in-Chief Cevat Irfat Bey is still with Pasha, as his assistant. End of 1919 The Ottoman capital, the administrative center of Istanbul, is under observation and control by the victorious coalition states of the First World War. Those who cannot tolerate the defeat of the Ottoman commanders and statesmen, those who keep the fighting spirit alive in them, are ready for a revival in Anatolia.

Cevat Irfat Bey is one of those who cannot stand still, who cannot fit in. Will he be given a direct duty as he got used to the military discipline and hierarchy? Or will he light up his own path with the resistance fire inside him? Something unexpected happens in the spring of 1920. More precisely, something unexpected and unbelievable.

On March 15, a strict administration is announced in Istanbul. The Ottoman Parliament, Meclis-i Mebusan, is arrested by the forces of the coalition states. The next day, the Ottoman Parliament, Meclis-i Mebusan, is arrested by a raid.

Many of the Mebusans, statesmen, pashas and Ottoman munevvers are arrested. Cemal Pasha is also among them. The road has been opened for Cevat Irfat Bey.

Cevat İrfat Atılhan saw not only the enemy, but also the betrayal in the battlefields where he was running with his pure religious and patriotic feelings. He saw the most merciless enemy of the Turkish and Muslim children, and he even met the Zionists whom he considered as the common enemy of humanity on the Palestinian front. He demolished the espionage organizations.

He made many of them to be judged in the Diwan-i Harb. He followed the agents of the militia step by step from their arrest to their interrogation, from their trial to their execution. He was telling about their activities in Palestine with the following words.

The pioneers of the parole to Zion, the daily movements of our army, even the day-to-day, even the day-to-day, even the day-to-day. The fact that these institutions were summoned, prosecuted, their expression was very important, they played very important roles, Mr. Atılhan could not bear this. According to the spicy organization Atılhan, this Jewish institution is a betrayal against the Ottoman Empire, Because the Ottomans took care of the Jews in their most difficult times.

They gave them food and shelter. But in return, the Jews gave the British, who were the enemy of the Ottoman army, intelligence and shot the Ottomans from behind. Atilla will not be able to tolerate this for the rest of his life.

And he will fight for it. Until the end of Atilla's life, this spy organization that the Jews have created has been very informative in its perspective. Despite everything, the intelligence provided by Nili to the British forces played a major role in the release of Palestine from the Ottoman rule.

One of the British foreign affairs officials said, Whatever we do for them, we cannot pay for their services. Meanwhile, General McDonough admitted that if it weren't for the Zionist intelligence, this victory would not have been won. This Zionist espionage activity in the Gaza Wars deeply affects Mr. Cevat İrfat's view of the world and the case.

He has carried the place of the Jews to a whole new level in the matter of their commitment to the cooperation with the enemy, He does not want this experience and findings to stay with him. He wants to share, tell, and preach. It is his duty to warn the young people.

Atilla tried to warn the Turkish public. Because his belief is that the evil forces we are talking about are the forces that exploit both the Republic of Turkey and the Islamic world. He wrote many books.

For example, he wrote about the heroes and traitors on the Palestinian-Syrian front. This is a text that tells the inside story of the Palestinian defeat in 1917-18. Although it is very important, it has not been taken into account by the official history.

Since Mersinli Cemal Pasha did not leave a memory, Mersinli Cemal Pasha was the commander of one of our three armies on the Palestinian front. The other commander was Mustafa Kemal.

At that time, Mustafa Kemal was at the same level as Cemal Pasha.

As a commander and an assistant, he told us about Cemal Pasha's thoughts and experiences in the most objective way. He also contributed to the enlightenment of history with those thoughts. During the National Struggle, Mersinli Cemal Pasha, who led the hospital and school activities and was even forgiven for his personal money, stayed in that region until the withdrawal of the French forces.

The National Struggle, which he fought with his soldiers, was mentioned in newspapers and in supporting articles. The Grand National Assembly of Turkey gives him the medal of appreciation and independence with the decision he made on April 5, 1925. Atilhan witnessed an interesting event on this front.

There are many Muslim exploited soldiers in the French army. There are many Muslim soldiers from Egypt, Senegal and Tunisia. Atilhan impressed these soldiers with his Arabic statement that he received from them in secret ways.

He made many of these soldiers join the Turkish ranks. He will fight successfully against the French, He will play an important role in the uprisings and the suppression of these forces. In fact, Atilhan will receive the medal of appreciation from the Grand National Assembly of Turkey.

He will be given the medal of independence. Cevat Rifat Bey, who left his military career with a very bright record, on October 17, 1925, with the request of the National Defense Deputy Recep Peker, ends his career with his own will and consent. Cevat Rifat Bey, who was a retired officer in the Ottoman Empire and served in the national struggle was a man who served more than an employed soldier.

Once he was in the Canal Movement under the command of Cemal Pasha. He was the one who recognized the Jews' sedition and corruption. He fought against the French in the National Struggle under the command of Zonguldak.

Because of his services, he became the General of the National Assembly. Cevat Rifat Bey, who was engaged in trade and politics for a while, can be said that his main occupation after the military was journalism, publishing and writing. His very fast and successful commercial life was over in a few years.

He was responsible for the sealing of the Kundurama store in Şişli. In his own words, he had a series of controversies with the Jewish businessman Albert Saltiel, He made all the newspapers aware of these and similar injustices that he faced in the same process, except for the Republic of Yunus Nadi. Again, he telegraphed to the President Mustafa Kemal about these matters, but he could not receive an answer.

He printed 30,000 books he had written under the name of the inner face of a tragedy and distributed them for free. He wanted to create a agenda, but he could not reach a result. Otherwise, until the day when Cevat Rifat Bey would end his commercial life, he would

constantly follow each other.

In December 1933, Cevat Rifat Atilhan, of the Zionist anti-terrorist Julius Streicher, was interviewed in the German press, made meetings with state officials, and visited the gathering camps. On March 4, 1934, he attended the Congress of the Zionist, Communist and Pharmacist Enemies in Munich. During this time, he wrote his work called the Jewish Cruelty of the Thorn.

Cevat Rifat Bey was interviewed in Germany. Atilhan was elected to the Presidency of the Congress. During this meeting, this Congress was going to make a decisive decision.

And for this decision, Jews and Communists from all over the world were going to come together and trade information and documents. This Congress was a turning point in Atilhan's struggle against Zionism. After this, Atilhan would return to Istanbul and continue his struggle there.

There was an anti-Jewish, anti-Semitism, and now, in many parts of the world, anti-Semitism is on the rise. Maybe it is time to look back at the writings of Cevat Rifat. The writings of Cevat Rifat, in the light of what happened in Jerusalem, Gaza and Palestine, should be reconsidered and should not be spent so easily.

I can say that he was a thinker who deserved to be given his right. Cevat Rifat Atilhan was one of the people who could express himself more easily after the end of the one-party period. He clearly saw that the Türedi bourgeoisie, was surrounding and disrupting all areas of life in Turkey.

He was also touched by the attempt to destroy the religion of Allah, the trust of the Prophet, and the attempt of the Muslim Brotherhood to be assassinated by this new order and to try to unite with the ground. He was also touched by the organizations that he held responsible for all this and tried to warn the people persistently. After the trade, Cevat Rifat Atilhan with his determined, combative personality.

First, he was one of the founders with the famous industrialist Nuri Demirağ. Then, he was one of the founders of the National Development Party. They opposed the state economy of the CHP and opposed the free competition in industry and trade and the development of personal initiative.

They targeted a nationalist conservative cultural policy based on morality. They developed the idea of the Eastern Federation for foreign policy with the projection of the Islamic Union. After the parties disagreements, of the Turkish Conservative Party.

This is also a formation that adopted the stance of religious nationalism. Cevat Rifat Atilhan, who had been with Necip Fazıl Kısa Kürek for a while, founded the Islam Democrat Party in 1951. Cevat Rifat Atilhan's friendship with the Nazis, his meeting with Hitler and his continued friendship attracted the government's attention.

He came to power with the conservative parties he founded because all of these parties were taken side by side with İrtica. After the 1950s, Atilhan intensified his trips abroad, especially to the Islamic world, to the Islamic states. He became in contact with the Islamic scholars and the Islamic movements.

This time, he was followed closely by the Democratic Party. The Democratic Party tried to prevent Atilhan's trips abroad as much as possible. They tried to make it difficult.

They carefully examined the letters that came to Atilhan from abroad. The Islam Democrat Party, which was formed in a short period of time and spread to Turkey, was closed by the court due to the fact that it followed an anti-semitism and İrtica policy. Atilhan's last attempts in politics were carried out by the National Party candidate in 1965 and the Senator candidate from the same party the following year.

He could not be an official member of the Parliament or the Senate, but he laid the foundations of political Islamism, which influenced Turkey's politics more than many politicians on paper, more deeply and for a longer period of time. He was definitely an idealist. He grew up in the class of idealists.

In the 1940s and the 60s, he tried to tell some truths behind the scenes of the coup or during a single-party period. He sacrificed himself to tell the truth and to create an environment where the truth could be told. He was an idealist.

Cevat Rifat Atilhan began to question the Kemalist ideology, after a period of time and completely abandoned it. He saw that he was aiming to create a cumulative dominance by deviating from the values of the people. He was fighting with the values. According to Atilhan, the enemy of the spirituality could only be fought of the Zionist philosophy and the Farmer's circles. However, the flag bearer of the Kemalist ideology, the People's Republic Party, was like a shelter for Zionism and Farmerism.

Cevat Rifat Atilhan was invited to the Congress of the Islamic States in Somalia in Africa in August 1964 and was invited to the Congress. The Chairman of the Executive Committee of the Congress was elected. He did not waste his time outside the Congress. He met with the Somali state men in the capital Mogadishu.

He shared his case with them and bought ideas. He published his observations in the new independent newspaper where he was the editor. Atilhan was a warm-hearted friend of the people of Africa.

He had a passionate love for the cause and his hope in it. Atilhan had a harsh attitude coming from the military profession. But Atilhan was a humble gentleman in his inner world.

How do we understand this? Atilhan was a person who was able to discuss things with the Jews and Zionists when he returned to Istanbul. He was open to such conversations. He had put the Jewish threat in the minds of everyone in Anatolia, including the shepherds.

He was a blessed man. When Atilhan passed away, he had 35 cents in his pocket. He was living a poor life.

What does this show us? This shows us that Atilhan did not fight against the Jews, the Masons and the Zionists with the expectation of profit and money. This is a matter of life and death. This is a matter of life and death.

This great man, who taught millions of people in Europe, America and the world against Zionism with his teachings and his thoughts, was not reached by the young people of today's generation. He did not fear anything. He did not worry about anything.

He did not worry about anything. ...without worrying about the consequences, he made it clear. And he paid all the price for what he made clear.

We are talking about a person, Cevat Efat. But recently, publications about his books not being printed were not made. In the period of February 28, a general called him and threatened him.

And he said, don't print these books again. We are uncomfortable with the printing of these books. He didn't even print them again.

And that's why, from the period of February 28, Cevat Efat Atilhan will be forgotten. And even today, if you go to the market, you won't be able to find his book. And this is a proof that what he did, what he talked about, what he said, why he was seen as a dangerous person by the coup d'etat, still bothers some people and is still alive.

So, it is a proof that today's agenda is an important issue. Cevat Efat Atilhan, who passed away in his house in Istanbul on February 4, 1967, his main issue, his case, his ideas, even his name is not heard in the media today. This brave man, who laid the foundations of political Islamism and anti-Zionism, is still waiting for the excitement of a new awakening in his youth.

He continues to throw the power of injustice around the world like a pulse in the opposing veins.