

## **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 very honest and honest man. He was a good person, a patriot. If the Jewish problem was understood in Turkey, Cevat Rifat had a very big 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 the collapse of the homeland, and he was known for his most naked state.

He was a man of struggle and struggle will never leave his place in his destiny, he was a man of the spirit, he was a man of the spirit, 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 İrfat Bey. Cevat İrfat Atilhan 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 institution has played an important role in the infestation of the escaped, and also in the journalistic corruption, as well as in the case of interrogation and execution.

He could not digest this, because according to him the Zionist organization was the treason of the very Jews against the Ottomans, Because the Ottomans took care of the Jews in their most difficult times. They were given 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 the British forces played a major role in the fall of Palestine from the Ottoman rule. One of the British foreign affairs officials said that no matter what we do for them, we cannot pay for their services. Meanwhile, General McDonough admitted that if it were not for the Zionist intelligence, this victory would not have been won.

This Zionist espionage activity in the Gaza Strikes deeply affects Mr. Cevat Rifat'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.

He wants to teach young people to warn our people and he has been doing this since then. Atilla tried to warn the Turkish people. 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, he was the commander of one of our three armies on the Palestinian front. The other one was Mustafa Kemal.

At that time, Mustafa Kemal was at the same level as Cemal Pasha. As a commander and an adviser, he told us the thoughts and experiences of Cemal Pasha in the most objective way. He also contributed to the enlightenment of history with those thoughts.

During the National Struggle, Cevat Rifat Bey, who was in charge of the hospital and school activities on Friday morning when he was required to serve as a soldier, stayed in that region until the withdrawal of the French forces. The struggle for the defense of his homeland, was mentioned in newspapers and in supportive articles. The Grand National Assembly of Turkey, on April 5, 1925, decided to award him with the Medal of Honor and Independence.

Atilan witnessed an interesting event on this front. There are many Muslim expatriate soldiers in the French army. There are many Muslim soldiers from Egypt, Senegal and Tunisia.

Atilan impressed these soldiers with his Arabic statement, which was passed on from them in secret ways. He made many of these soldiers join the Turkish ranks. He will fight successfully against the French, who are occupying Zongor.

He will play an important role in the uprisings and the suppression of them. Later, Atilan will be awarded the Medal of Honor from the Grand National Assembly of Turkey. He will be awarded the Medal of Independence.

Cevat Rifat Bey, the head of the army, left a very bright mark on his career. On October 17, 1925, with the request of the National Defense Deputy Recep Peker, he ended his career with his own will and consent. Cevat Rifat Bey was a veteran of the Ottoman Empire and had served more than his fellow soldiers in the civil war.

Once, he was at the command of General Cemal Pasha in the Canal Operation. He was there when he learned about the corruption of the Jews. He became a Jew for that reason.

In the civil war, he fought against the French under the command of Zonguldak. Because of his services, he became the Minister General. Cevat Rifat Bey, who was engaged in trade and politics for a long time, 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, whom Zionism described as the Chairman of Turkey's Commitment and Revenge Committee.

He made all the newspapers aware of these and similar injustices, except for the Republic of Yunus Nadi. Again, he telegraphed to President Mustafa Kemal about these matters and could not get an answer. He printed 30,000 books, which he called the inside of a disaster, and

distributed them for free.

He wanted to create a agenda, but could not reach a result. Otherwise, until the day when Cevat Rifat Bey would end his commercial life, he would follow each other without interruption. In December 1933, Cevat Rifat Atilhan, who went to Germany on the invitation of Zionist anti-terrorist Julius Streicher, was interviewed in the German press, had meetings with state officials and visited the concentration camps.

On March 4, 1934, he attended the Congress of the Zionist, Communist and Farmer's Enemies, which was held in Munich. During this time, he wrote his work, *The Jewish Cruelty and the Stabbing of Jews Throughout History*. Cevat Rifat Bey said that he met with the Jews in Germany.

Atilhan was elected as the President of the Congress. This Congress was going to make a decisive decision to fight against these destructive forces. And for this fight, the Jews and the Communists from all over the world would come together and exchange information and documents.

This Congress was a breaking point in Atilhan's struggle against Zionism. After this, Atilhan would return to Istanbul and continue his struggle. The anti-semitism of the Jews could be seen as an anti-semitism.

And now, in many parts of the world, the anti-semitism is on the rise. Maybe it's time to look back at Cevat Rifat's writings. In Jerusalem, Gaza and Palestine, maybe Cevat Rifat's writings were seen as a bit too much, but they should be looked at again.

And I think they shouldn't have been 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 than anyone else.

He could clearly see that Kemalism, the Turedi bourgeoisie, was surrounding and disrupting every area of life in Turkey. His attempt not to destroy the religion of Allah, the trust of the Prophet, which he witnessed in his military life, and his brotherhood of Islam all over the world, and his brotherhood of Islam all over the world, were being assassinated by this new order, and were trying to be united with the ground, touched his blood. And there were organizations, organizations, groups that he held responsible for all of this, and tried to warn the people persistently.

After trade, Cevat Rifat Atilhan was also in the field of politics, with his determination, determination, and the personality of a fighter. At first, he was one of the founders of the National Development Party with the famous industrialist Nuri Demirağ. They opposed the state economy of the CHP, and defended the free competition in industry and trade, and the development of personal initiative.

They targeted a nationalist conservative culture policy based on moral foundations. With the

projection of the Islamic Union, they developed the idea of the Sharjah Federation for foreign policy. After the parties disagreements, Atilhan became one of the founders of the Turkish Conservative Party.

This is also a formation that adopted the stance of religious nationalism. Unable to withstand the pressures, he also dispersed. For a while, Cevat Rifat Atilhan, founded the Islamic Democratic Party in 1951.

Cevat Rifat Atilhan's friendship with the Nazis, his meeting with the Jews, and the fact that he continued this friendship, drew the attention of the government of the time. He came to power with the conservative parties he founded, because all of these parties were taken side by side with the Irtiza. After Atilhan's 1950s, he intensified his trips abroad, especially to the Islamic world, to the Islamic states.

He became in contact with the prominent scholars and Islamic movements. This time, he was closely followed by the Democratic Party. The Democratic Party tried to prevent Atilhan's trips abroad as much as possible.

They tried to make it difficult. He also carefully examined the letters that came to Atilhan from abroad. The Islamic Democratic Party, which was formed in a short time, and spread to Turkey, was closed by the court on the grounds that it followed an anti-semitism and radical policy.

Atilhan, after years, carried out his last attempts in politics, in 1965 as a member of the National Party, and the following year as a senator from the same party. He may not have been able to do politics as an official member of the parliament or the senate, but he influenced Turkey's politics more than many politicians on paper, more deeply, and more long-term. He laid the foundations of political Islamism.

He is definitely an idealist. He grew up in the class of idealists. Think about it.

In the 1940s and 60s, he tried to say some facts after the coup, or during a single-party period. In fact, he sacrificed himself to be able to say the truth and to create an environment where the truth could be spoken. He is definitely an idealist.

Cevat Rifat Atilhan, started to question the Kemalist ideology, which he supported in the 1930s, in the name of the Turkish nation's independence, after a while, and he completely abandoned it in the years when he was thrown into active politics. He saw that the revolutions of the republic were aiming to create a cumulative dominance by deviating from the path at the beginning. This mentality, which holds the state system in the name of the nation, was conflicting with the spiritual values of the nation.

According to Atilhan, the enemy of spirituality could only be fought against the nationalist conservative values, However, the flag bearer of the Kemalist ideology, the Republican People's Party, was almost a refuge for Zionism and Freemasonry. Cevat Rifat Atilhan was invited to the Congress of Islamic States, which was held in Somalia in Africa in August 1964, and he was

elected as the Chairman of the Executive Committee of the Congress. He did not waste his time outside the Congress again.

He made meetings with the Somali state men in Mogadishu, and shared his case with them. He also published his views in the new independent newspaper, Coming together with this Muslim people of Africa, he had a warm friendship with the love and hope of the immortal case in it. Atilhan had a harsh image from his profession, a military profession.

But he was actually a humble gentleman in his inner world. How do we understand this? Atilhan was a person who was able to discuss things with Jews and Zionists, when he came back to Istanbul. He was also open to such conversations.

Atilhan was a person who was able to discuss things with Jews and Zionists, when he came back to Istanbul. He was a blessed man. When he passed away, he had 35 kurus of money in his pocket.

He was living a poor life. What does this show us? This shows us that Atilhan's struggle with the Jews, the Masons and the Zionists, was not based on an expectation of profit, was not based on an expectation of money. In fact, this struggle was a matter of life, a struggle for life.

Cevat Rifat Atilhan was one of the values of Turkey that was subjugated. His books were not banned, he was not removed from citizenship, his grave was not lost, it became worse, it was forgotten. Not only in Turkey, but especially in the Islamic world, in Europe, in America, in the areas of Zionism, this great struggle man, who educated millions with his findings, with his ideas, was not reached to the young people of today's Turkey.

Without fear of anything, without any understanding, without any concern of what would happen to me, he revealed everything with his explanations. And he paid all the price for what he revealed with his explanations. We are talking about a person, Cevat Rifat.

But recently, his books were not printed, his publications were not published. In February 28, a general called his publishing house, ...and he was threatened to not publish those books again. He was told that he was uncomfortable with the publication of those books... ...and he did not publish them again.

That is why, from the 28th of February, Cevat Rifat Atilhan will be forgotten... ...and even today, if you go to the market, you will not be able to find his book. This is the reason why he was seen as a dangerous person by the coup plotters... ...and what he did, what he talked about, what he said... ...is a proof that he still bothers people and that he is still alive... ...and that his relationship with today's agenda is still relevant. Cevat Rifat Atilhan, who passed away in his house in Istanbul on February 4, 1967... ...due to a heart attack, his main issue, his case, his ideas... ...he is still alive today.

This brave man, who laid the foundations of political Islamism and anti-Zionism... ...continues to stir the excitement of a new awakening in today's youth... ...continues to strike the power of

injustice around the world... ..like a pulse in the opposing veins. [www.mooji.org](http://www.mooji.org)