

Ya Allahu Ya Barru

Ramatu Hassan Zaria

Endonezya'da Özerklik, Cilt 2, Güney Sulawesi - Barro, Yarımada Riau ve Riau Takımadaları, Madura Adası, Zihniyet Ali Osman Muş, 2021-07-16 ÖNSÖZ Bir sözcüğü açıklayarak önsöze başlayacağız: Sökedüş; Okumakta olduğunuz kitapta zaman zaman sökedüş ifadesini göreceksiniz. Şöyle türetilmiştir: Sömürü'nün sö, kemirinin ke, ırz düşmanlığını düş, hecelerinden birleştirilerek tarafımızdan üretilmiştir. Okuyucu tutarsa Türkçe bir sözcük kazanacaktır. Böyle ifade etmemizin iki nedeni var. Birincisi her üç eylemi bir ifadede anlatma gereksinimidir. Sürekli üç eylemi tekrar etmemek için böyle bir çıkış yolu bulduk. Bilindiği gibi Felemenkler ve türdeşleri Endonezya adalarını 1602-1941 döneminde sadece sömürüp kemirmemişler aynı zamanda kilise destekli ırz düşmanlığı da yapmışlardır. Yaşları 12 ye kadar düşen odalık (perniyaian) uygulaması sadece bir örnektir. Fethettiği ülke için canını seve seve veren Osmanlı padişahlarının beşte bir hakkı (pencik) için "kan vergisi" diyerek hem aşağılama hem de söz konusu adi eylemi işaret eden Avrupalılara karşı yeni bir terimlendirme yapma zamanı geldi diye düşündüğümüzündür. Biz sökedüş diyerek sadece ve sadece gerçeği eksiksiz ifade etmek istedik. Amacımız tepki değildir. Zaten Felemenkleri de millet olarak her zaman taktir ettiğimizi de burada ayriyeten vurgulamak isteriz. Adaları çalışırken 8. yıla girdiğimiz şu günlerde metinlerden aldığımız ilhamdır. Okuyucunun ferasetine teslim ediyoruz. Ayrıca böylesi bir tutum gerek Felemenk gerekse Endonezlerin "akrostiş" sanatına olan düşkünlüklerini de göstermesi bakımından havayı daha iyi yansıtacağını umuyoruz. Yeryüzünün en büyük İslâm ülkesi Endonezya 1945 Kuruluş Anayasasına koyduğu mümkün olduğu kadar özerklik ilkesini 70 senede değişik yoğunluklarda uygulaya geldi. 2002 yılından itibaren ise ayrılıkçı seslerin daha gür çıkmasıyla da özerklik süreci daha farklı ve siyasi bir sorun olarak devam etti. Ama Endonezya özerklik uygulamalarından vazgeçmediği gibi özerkliğe idari kurumlarla da katkı vererek uygulamaları sürdürmeye devam etti. Ülkenin havasını yansıtmak için zaman zaman karikatürlere de yer verdik. Belki böylesi bir tutum konunun ciddiyetine uygun değil diye eleştirilecek olsa dahi karikatür sanatının en ciddi işlerden biri olması kadar Endonezya insanının da espritüel yanı ağır basan ulusal karakterini daha sevimli ve hoş bir görünüm içinde derin bir tefekkür vererek yansıtabileceğini umduk. Konu ile ilgili Endonezce ve Japonca kaynaklar temel olmak üzere çalışmamızı sürdürdük. Felemenkçe bilmediğimizden çalışmanın bu tarafı aksak kaldı. Ancak Japonca kaynaklardan şunu anladıkki Japonlar gerçekten ciddi ve kümeler halinde sürdürdükleri çalışmalarla çok iyi organize olup, işbölümü yapıyorlar ve konuların bilimsel yönünü irdileyip Japonca'ya kazandırıyorlar. Türkiye bu konuda maalesef geri kalmıştır. Bunun da kanımızca en önemli nedeni İslâm dini temelli katı bir

yaşam zihniyeti ve içinde insan olmayan bir yaşam tarzı kadar birbirimize güvenmemekten ileri gelen bir durumdur. Birbirine güvenemeyen toplumlar haliyle milletleşemiyor ve sonuçta adam kayırma ve istismar, yolsuzluk ve suiistimal ardından geliyor. Yapacağımız iş basittir. Örgütlerimiz, kurumlarımız vardır. Ama markamız yoktur. İlkelerimiz yoktur çünkü. Kağıt üzerinde herşeyimiz vardır. Evet özerkliği incelerken kendi eksiklerimizi de gördük ve anladık. Önyargılarımızı terkedip ülkesel yazılı ve yazılı olmayan ilkelerimizi üretebilseydik, kurumlarımız, siyasi örgütlerimiz, ilmi kurumlarımız dünyada sözü edilir markalar olacaktı. Endonezya’da özerklik vesilesiyle ister istemez kendi kendimizle de hesaplaşmak zorunda kalıyoruz. Araştırmalarımız sırasında şunu iyice öğrenip iman derecesinde benimsedik: Artık şu satırların sahibine din adına titir sahibi, ulama sıfatlı hiç bir yaratık hiçbir şey anlatamaz. Kendisi de halkın gözünde hiç istemediği halde ulama sıfatına lâıyk görülmekte olmasına rağmen sıradan ve Kuran okumasını dahi bilmeyen bir müslümanın arifane bakışının mezkur ulamadan daha derin ve de engin olduğunu iyice benimsedik. Çünkü bizler gibi İslâm dinine müdahale etmiyorlar. “Tabii din” olarak bir İslâm söz konusu olunca da içinde “insan” bulmak kolay oluyor. “Ey ilâhiyatçılar! Lâikliği neden savunmuyorsunuz” diyesim geliyor. Ne kadar ilâhiyatçı ve din davası güden tanıdıysak yurt dışında lâik sosyetelerden hiç farkları yoktu. Kalemîye (ilmiye) dönemine girdik. Seyfiye (asker) dönemi bitti. Seyfiyenin anlatamadığı lâikliği tam karşılardaki ilmiye sınıfının bir mensubu olarak savunmak bize düşüyor. 60 yaşına dayandığımız şu günlerde en azından gördüğümüzü yazacak kadar dürüstlüğümüz var. Din adına halka zulmeden ve her türlü yalan dolanı da mübah gören vatansızların İslam düşüncesi karşısında dikeleceğiz. Nasıl sömürüleceğimizi ve nasıl birbirimizi sömüreceğimizi din adına asırlardır öğrenip talim ettik. Bunların müslüman olmaları için bir kez İslâmdan çıkmaları lazım diyecek kadar da İslâm paradigmasının ellerinde iflas ettiğini gördük. İslâm dünyası ve Türkiye açmazına baktığımızda neler olduğunu ve neden böylesine katı ve acımasız olduğumuzu hiç istemediğimiz halde böylesine de sert olduğumuzu anlayacağını umduğumuz şu satırların okurlarına saygılar ve selâmlar ediyorum. Bakınız idarecilerine İslâm ülkelerinin hangi mezhepten ise halkına kendi mezhebini dayatan ve İslam bu diye baskı yapanlar bunlardır. Türkiye önümüzdedir. Paranın imanı yoktur diyenler İslam sünni mezhebi önderleri olup aynı zamanda da ükedeki alevilere de hakaret edenlerdir. Paranın dini yok ise Maliye Bakanlığının da dini olmamalı diyebiliriz rahatlıkla. Ama öyle olmuyor paranın dini yok diyorlar ama Maliye Bakanlığının dini var oluyor. Yerelleşmenin önündeki en büyük engelin “yerelleşmişlik” olduğu ortaya çıktı. Modern olmanın önündeki en büyük engel modernite olmak olduğu gibi. Önemli olan yasaların ve hukuk sisteminin üç ölçekte, yolsuzluk ve rüşvet (1), adam kayırma ve sülalecilik (2), lalettayın iş yapma, başına savruk iş görme ve sorumsuzluk (3) zihniyetinin ne derecede mukavemet edebildiği veya mezkur üç ölçüğün evrensel kıstaslara ne kadar yakın olduğu bir türlü görülüp uygulanamadı. Din ölçüğünde ümmet ümmet diye haykıranların, dini, milleti ve ülkesi olmadığını görmek için daha kaç asır beklemleri gerektiğini sormaları lazımdır. Suudi Arabistan can havliyle din kardeşlerine saldırırken hangi ümmet zihniyetindedir. Millet olamayan İslâm ülkelerinde sermaye, din, siyaset üçlüsünün ülkesi ve milleti yoktur. İşte Türkiye örneği, 2010 dan sonra olanlar sünni bir idarenin sünni bir zihniyetle ülkeyi

nasıl idare ederek ikinci sınıf bir ülkeyi nasıl üreteceğini kanıtlamıştır. Aradıklarımız sormak istemediklerimizdir. İslâm davası diyerek cemaat adı altında örgütlenenlerin halktan dine hizmet iç çamaşırlarına varıncaya kadar istedikten sonra kendilerinin gayet profesyonel bir şekilde altın, inşaat, pazarlama vesaire şirketleri kurduklarını gördük. Halka haram olan onlara helal ve de sapına kadar da mübah idi. Diyanet İşleri Başkanı tam pişkin bir yaratık gibi milletin parası ile yurt dışı mevhit turları düzenlemekte olduğu bir ülkeden söz ediyoruz. En çok kullandığımız kavramlara bakınız: Allah, kul hakkı, cennet, cehennem ve benzerleri. En çok istismar ettiklerimiz hangileridir? Aynı kavramlar. Yerde gökte ne varsa hepsi Kur'an'da var deyen ulamamız her ne hikmetse petrol ve diğer doğal varlıklarımız söz konusu olunca onlar Kuranda yok gibi hiç bahsetmemekte, ama tuvalate girerekan sağ ayak mı sol ayak mı el ile boklu poposunu silip aynı el ile yemek yemenin lezzet ve sünneti şerif olduğundan iştahla bahsettiği bir dünyadan bahsetmekteyiz. Endonezya petrollerinin yüzde 60'ına yakını Riau eyaletinde yıllarca süren sorun; eyalet valisi ve ilçe kaymakamlarının atanma şekli ve yöntemi idi. Özerklik denen sözüm ona çözüm de bu idi. Ya 2016 Şubat ayında yazmaya başladığımız Açe? Yaklaşık 450X150 km. ebadında üç yönden denizle çevrili bir kara parçası 1002e yakın "sultan, raja" dedikleri ağalar ile yönetildi. "Umat İslam" avazeleri var ya! İslâm ümmeti diyorlar ama bir Ramazan gününde anlaşıyorlar. Tam bir komedi gibi. Elinizdeki eserin adı özerklik ile ilgili bir isim olmalıydı. Biz özerklik konusunu incelerken konuya çok daldık ve ayrıntılara girince de baştan koyduğumuz kitabın adını değiştirmedik. Ancak bu noktadan okuyucunun hoşgörüsüne sığındığımız bir hususu kaydetmeden geçemeyeceğiz: Endonezya ile ilgili birkaç kitabı bir arada yazdığımızdan bazen kafamız karışmakta konular arasında bütünlük sağlamakta zorlanmaktayız. O nedenle elinizdeki kitapta bazı konuları bütünlük içerisinde görmekte zorlanabileceklerdir. Özerklik geri veya gelişmekte olan ülkelerde ardından ayrılık rüzgarı estiren ve bu da batılı ve ileri devletlerin o ülkeleri daha kolay pazar yapmalarına neden olan bir olgu olarak günümüzde tezahür etmiştir. İkinci cildin içine koymayı düşündüğümüz Açe dosyası Leyden Üniversitesi'nin sanal kütüphanesinde 1.200 cilt kitabı sadece Açe ile ilgili olarak korumalı format (pdf) dosyası biçiminde görünce kararı hemen değiştirdik. Üçüncü cildi sadece Açe'ye hasrettik. İkinci cildi, Sulavesi Baru, Riau Takımadaları ve Madura adası ile sınırlandırmak zorunda kaldık. Felemenkler 1.200 tane Açe sanal kitabını evrene açmışlar insanlığın hizmetine sunmuşlardı: <http://www.acehbooks.org/> Dünyayı kurtarmak için Endonezya'dan çocukları getirip nurcu (narcı) yapmaya yeminli din kardeşlerimize duyurulur: Önce bu milletin bir evlâdı olun yeryüzünün son Türk ülkesine hizmet edin. Ardından din kardeşlerinizden adam çalma operasyonlarına devam ediniz. Ülkeniz olmazsa dininiz de olamayacak. Şu gerçeği görün artık lütfen. Bunun için de lâik düşünmek zorundasınız. 15.2.2016, Samsun, İlkadım Ali Osman Muş İKİNCİ BASKININ ÖNSÖZÜ Kitap yaza yaza, kitap yazmayı öğreniyoruz. En ilkel ve en kalıcı yöntemle öğrenmek zorunda kaldık: Kendi kendine yanlış yapap yapa. Japonların dokugaku dedikleri "ham ve çiğ öğrenme" yöntemi. (□□) Bu işi bilen birisinden destek almakve işbirliği yapmak istedik. Sanal ortam üzerinde aradık. Bulamadık. Endonezya ile ilmi anlamda ilgilenenler bir elin parmakları kadar az. Bastırarak yayınevi de bulamadık. Önemi yok diyor Milli Kütüphaneye kayıt ettiriyoruz. Ama hocalarımız da 80-90

lara ayandı. Biz de 60'lı yaşlarla gidiyoruz. Bizim nesil tükeniyor. Ama memlekete bir şeyler bırakmak lâzım. Bu baskıda kitap biçiminde nasıl yazılacağını düşünüp ona göre adeta yeniden kitabı yazdık. Eksiklerimiz halâ vardır. Yaza yaza “ham ve çiğ” yöntemle öğrene öğrene mükemmele doğru yol alacağız. 2017 Ramazan ayını yarıladığımız şu günlerde ülkemizin akıl ve düşünce yolunda giden “ulama” ile haşır neşir olması dileğiyle okuyuculara saygı ve sevgilerimizi sunuyoruz.

Sanin Hali Ramatu Hassan Zaria,2003

Laporan pengumpulan data peninggalan sejarah dan purbakala di Kabupaten Barru Indonesia. Kantor Suaka Peninggalan Sejarah dan Purbakala Wilayah Propinsi Sulawesi Selatan,1984 Report on archeological sites and historical monuments in Kabupaten Barru, Sulawesi Selatan.

Musa ido mata A'ishat Ibrahim Isa,2005

Quoting the Quran Saad D. Abulhab,2020-12-31 This handbook is a reference tool intended to help authors, scholars, and anyone else provide accurate and standardized quotations from the Quran, both from linguistic and historical perspectives. The first volume of the handbook includes the full text of the Quran using a font mimicking its earliest script, Mashq or Early Kufic, and it is provided in two formats, with and without diacritic vowel marks. The font used to generate the full texts in the first volume, Arabetics Mashq, was designed and implemented by the author after years of in-depth research of the actual historical Quranic manuscripts, notably the copy of Muṣḥaf ‘Uthmān kept today in the Topkapı Museum in Turkey. The second volume of the handbook also includes two full texts of the Quran. The full text of the first part is a complete, word-by-word Latin transliteration of the modern Arabic script full text of the Quran, using the ALA-LC Romanization Standards. The second part includes a modern Arabic script full text of the Quran, including the full set of modern Arabic diacritic vowel marks. It is generated using Arabetics Latte, a multilingual font designed and implemented by the author to emphasize simple, clear shapes, and facilitate easy reading. Letters change shapes only minimally and are designed to have a large x-height. The diacritic vowel marks are placed intentionally away from the letters for clarity. Reading the Quran in this font can be very helpful to both native and non-native Arabic readers. The full text of the Quran contained in this book is based on the Tanzil Quran Text, a carefully produced, highly verified and continuously monitored text by a group of specialists at Tanzil project. Possibly, this handbook includes the first Latin transliterated copy ever of the Quran using the ALA-LC Romanization Standards. Both volumes include indexes for Quran chapters and verses and the necessary tables needed to help the readers understand the early Quranic Kufic script and the ALA-LC Romanization Standards.

Embracing the Beat of Term: An Emotional Symphony within **Ya Allahu Ya Barru**

In a world taken by monitors and the ceaseless chatter of immediate communication, the melodic elegance and emotional symphony developed by the prepared term frequently disappear into the back ground, eclipsed by the persistent noise and disruptions that permeate our lives. However, located within the pages of **Ya Allahu Ya Barru** a wonderful fictional prize brimming with organic thoughts, lies an immersive symphony waiting to be embraced. Crafted by a masterful composer of language, that captivating masterpiece conducts viewers on a mental journey, well unraveling the hidden melodies and profound influence resonating within each cautiously constructed phrase. Within the depths of the touching examination, we can investigate the book is main harmonies, analyze its enthralling writing style, and submit ourselves to the profound resonance that echoes in the depths of readers souls.

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