

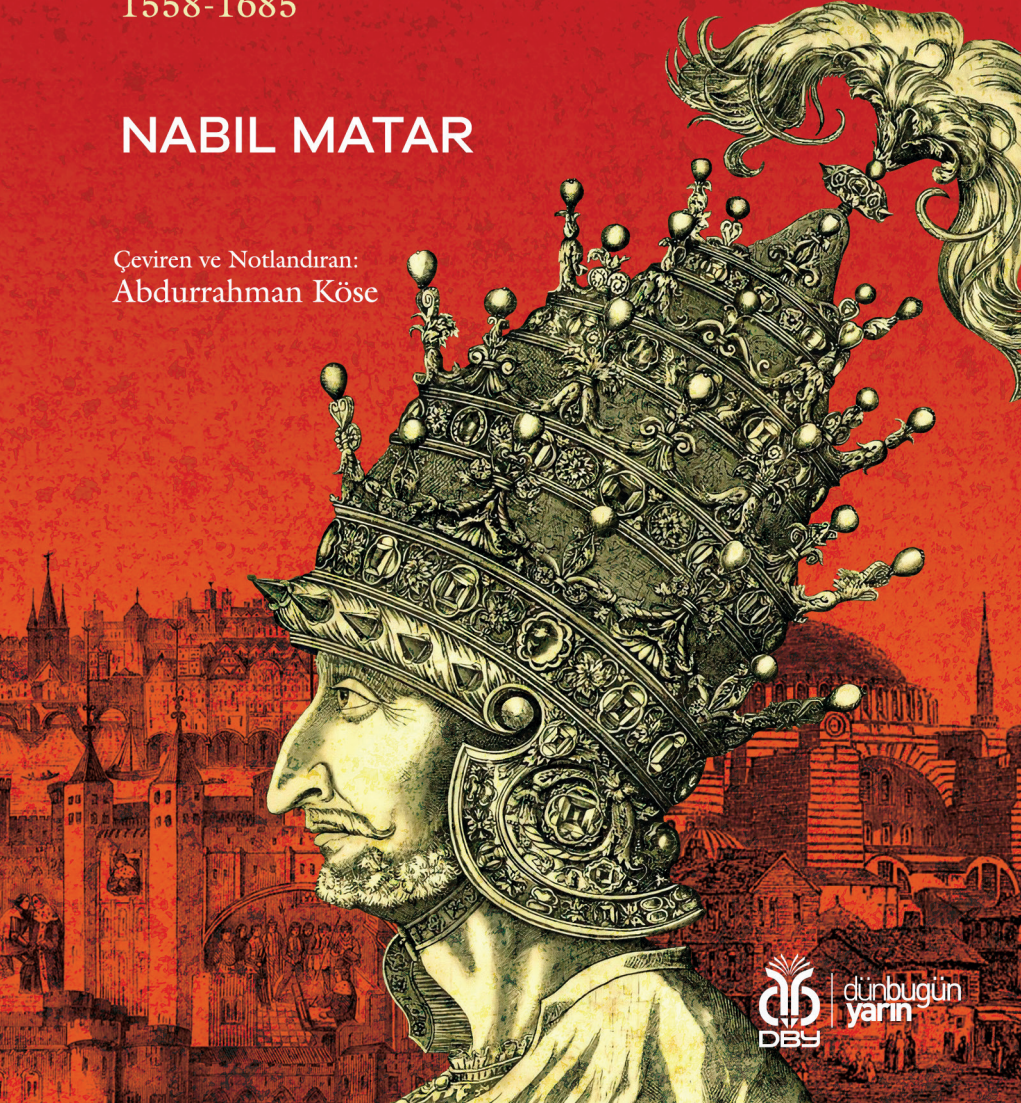
Oryantalizm'in Kırbaacı Güç ve Cazibe

İSLÂM BRİTANYA'DA

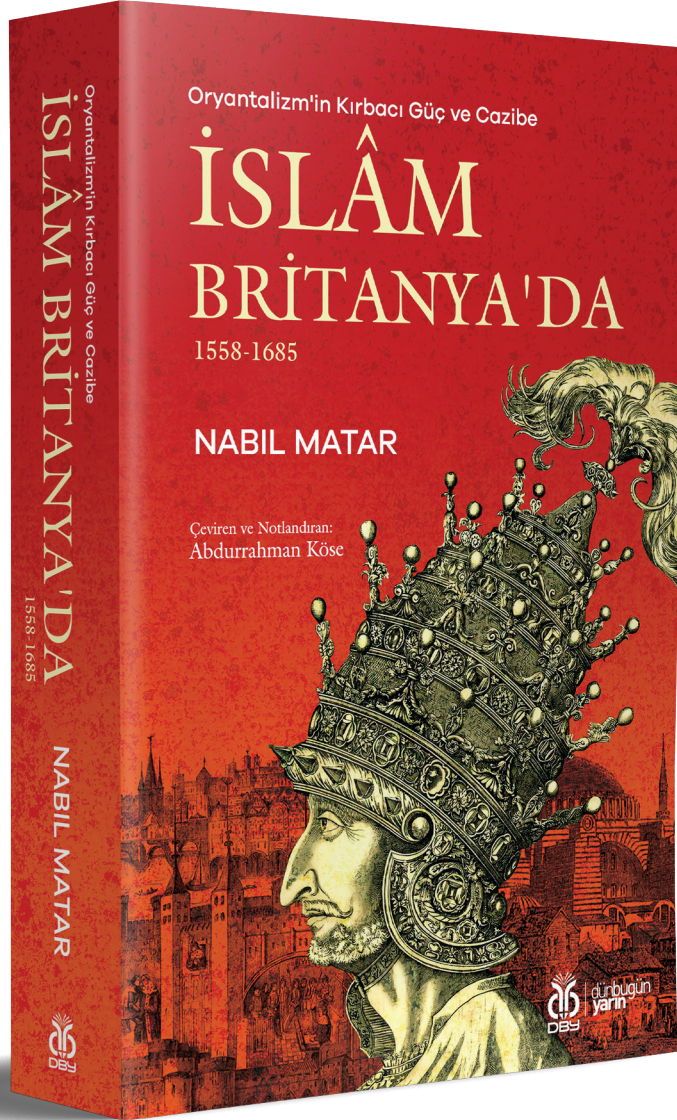
1558-1685

NABIL MATAR

Çeviren ve Notlandıran:
Abdurrahman Köse



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Britanya’da Rönesans ve Reformasyon tecrübelerinin yaşandığı zaman dilimiyle de kesişen Nabil MATAR’ın bu mümtaz eserinin kapsadığı periyodun İngiltere siyasi tarihindeki iz düşümü, I. Elizabeth’in 1558’de tahta çıkması ve II. Charles’ın 1685’te ölümü arasındaki döneme denk gelmektedir. Eş zamanlı olarak bir imparatorlukla temsil edilen İslâm’ın hâmişisi Osmanlı İmparatorluğu da, yükselme dönemini yaşamakta ancak 1683’teki Viyana Kuşatmasıyla birlikte artık duraklama dönemine geçiş yapmaktadır.

Osmanlı İmparatorluğu Yükselme Dönemi (1453-1683)		İngiltere Siyasi Yapısındaki Dönemler	
I. Süleyman (1520-1566)	II. Osman (1618-1622)	Elizabeth Dönemi	I. Elizabeth (1558-1603)
II. Selim (1566-1574)	I. Mustafa (1622-1623)	Jacobean Dönemi	VI. James (1603-1625)
III. Murad (1574-1595)	IV. Murad (1623-1640)	Caroline Dönemi	I. Charles (1625-1649)
III. Mehmed (1595-1603)	I. İbrahim (1640-1648)	Commonwealth (Interregnum)	Devlet Konseyi (1649-1653)
I. Ahmed (1603-1617)	IV. Mehmed (1648-1687)	Commonwealth (Interregnum)	Oliver Cromwell (1653-1658)
I. Mustafa (1617-1618)		Commonwealth (Interregnum)	Richard Cromwell (1658-1659)
		Restorasyon Dönemi (1660-1714)	II. Charles (1660-1685)
Duraklama Dönemi (1683-1827)			
II. Viyana Kuşatması (1683)	Osmanlı - Kutsal İttifak Sa- Karlofça Antlaşması (1699)		

Eserin kapsadığı dönemde, doğuya ait Osmanlı İmparatorluğu ile batılı Britanya arasında askeri, dinî ve toplumsal münasebetlerde dengeleri değiştiren, paradigma değiştirici bir unsur söz konusudur: Güç ve cazibe. Doğu ve İslâm, kültürel, dinî, toplumsal ve askeri yapısıyla güçlüdür ve cazibe merkezidir; üzerinde tahakküm kurulamaz, yeniden tanımlanamaz, yeniden inşa edilemez; oryantalize

edilemez: O, kendi kendini olduğu gibi temsil etme kudretine sahiptir. Ancak güç unsuru ile tefrik edilen bu dönemde bile batı, doğu hakkında çok iyi bildiği bir şeyi yapagelmektedir: Kurgusal imajlar uydurmak. İslâm'ın hâmîsi ve doğuya ait Osmanlı İmparatorluğu sahada mağlup edilemeyince Britanyalı yazarlar, masa başında; edebi eserlerde, tiyatrodan, kilise vaazlarında kendileri için hayali zaferler, kurgusal kahramanlar ve İslâm'ı terk edip Hıristiyan olan dönemler yaratmıştır. Kezâ aynı yazarlar kurgusallığın çok ötesine geçip Müslümanları şeytanlaştırılmış, hayvanlarla betimlemiş; onların peygamberini ise sahtekar, şehvetli bir âşik ve ağzından köpükler saçan sara hastası biri olarak toplumlarına tanıtmıştır. Bunu yaparken en büyük yardımcıları ise hiç şüphesiz onların Kutsal Kitapları ve ondan neşet eden eskatoloji inançları olmuştur: Nasıl sömürgeleştirmede, köleleştirmede Kutsal Kitap referansları yaptıklarında onlara meşruiyet sağlarken; nasıl Oryantalizm'in Kutsal Kitap'taki imaj ve göndermelere kadar giden uzun kökleri onlara haklılık ve kendilerinden emin olma hissi bahşederken, bu kez yine aynı Kutsal Kitap referansları Sarecenleri ve Türkleri şeytanlaştırmada ve Antichrist olmakla itham etmede tarihsel vazifesine uygun bir işlev görmüştür. İslâm güçlü olduğu ve güçlü bir imparatorlukla temsil edildiği sürece, Edward Said'in Oryantalizm'ini işaret eden batının doğuya "tahakküm etmesi," onu yeniden "inşa" etmesi sadece "teşebbüs" aşamasında kalmış, güç sahneden çekilince de doğu Oryantalizm'in hedefi olmuş, maddi ve fikrî sömürgeleştirme selinin önü açılmıştır.

Bu arada, kurgusal ve uydurma imajlar literatürde ve kilise kürsülerinde boy gösterirken, güçlü olan İslâm'a ve doğuya dair hakikatler sahada farklı tecelli etmekteydi: Britanya'da Müslüman-Arap entelektüel mirası göklere çıkarılmakta, üniversitelerde Arapça kürsüler kurulmakta, Arapça eserler ve şiirler İngilizceye ve Latinceye çevrilmekte, 1649'da Alexander Ross tarafından "Alcoran" Fransızcadan İngilizceye tercüme edilmekteydi. Rosicrucianlar ilhamlarını ve aydınlanmalarını Arabistan yarımadasında bulmakta, Arap İslâm mirasının simya ve astroloji dalları altın günlerini yaşamaktaydı. "Muhammedilerin çekirdeği" kahve halk tabakasında ve aristokrat

kültürde akıl tutulmasına varan etkilerini göstermekteydi: Türklerden ve onun temsil ettiği dinden korkular kahveevlerinin isimlerindeki "Türk Kafası" simgeleri ile evcilleştirilmekteydi. Hay b. Yakzân, insanların kilisenin aracılığı olmaksızın da Tanrı'ya ulaşabileceğini ve "inner light"ı vaaz eden Quaker tarikatının mütefekkirlerinin tahayyülünü kuşatmaktaydı. İlk günahı gibi özel bir ilgi duyulan "Cennetteki Adem" in ilk sahip olduğu ve yeryüzüne "düşükten" sonra da kaybolmamış ilk bilgi kırıntılarının peşindeki Yeni Platoncular kadim bilgi/bilgelikte veya bilgelik geleneğinin teselsülünde Arap İslâm mirasına hakkını teslim etmekteydi ki bu bilgi/bilgelik "Allah Âdem'e bütün isimleri öğretti. (Bakara, 31)" ile de İslâm tarafından teyit edilmekteydi. Jan Amos Komensky, Müslümanların Hıristiyanlaştırılmasını milenyumun gerçekleşmesinin bir parçası olarak görürken ve bu hedef için "aklı" ortak payda yaparken, Anne Conway Müslümanlar için kabul edilmez bulunan Teslis inancındaki "gizem" için yeni yorumlar getirmekteydi. Püriten-Anglikan polemiklerinde İslâm ve onun kitabı "Alcoran of Mahomed," tarafların birbirlerini itham ettiği sapkınlıkların temsili için kullanışlı bir metin olmakta, İslâm'ın peygamberine karşı en ufak hoşgörüyü gösteren birinin arkadaşı olmak bile Sir Henry Vane'i "Alcoran Vane" şeklindeki bir hiciv muhatabı yapmaktaydı.

Britanya'da İslâm'ın kurucuları "çapulcular" yakıştırmasıyla Saracenler diye aşağılanırken, güçlü bir medeniyet karşısında kendi güçsüzlüklerinin ve "kibirlerinin" imdadına yine Kutsal Kitap ve eskatoloji inançları yetiyecekti: Türkler mağlup olacak, İslâm zeval bulacaktı. Yine aynı eskatoloji inancı, Yahudileri vadedilmiş topraklara geri döndürecek ve nihayetinde onları Protestan Hıristiyanlar yapacaktı. MATAR'ın kelimelerini tekrarlırsak Yahudiler bir Hıristiyan dinî ve mâlî hedefinin askerî vasıtaları olacaklardı: Onlar Hıristiyan Tanrı'nın paralı askerleri olacaklardı: Onlar Türklerle savaşacak, Türkleri mağlup edecekler ve sonrasında din değiştirip İsa'nın ̤ Mesih olduğunu kabul edeceklerdi. İngiliz yazarların besleyip büyüttükleri bu hedef nihayetinde, 1917'de Osmanlı'nın Filistin cephesindeki mağlubiyeti sonrasında meşhur İngiliz Yahudi Siyonist Lord

Rothschild'e hitaben İngiltere Dışişleri Bakanı Arthur James Balfour'un 'Yahudilerin Filistin'deki hak iddialarını destekleyerek' yazdığı 2 Kasım 1917 tarihli mektuba (Balfour Deklarasyonu) dönüşecek, bu deklarasyon 1922'de Milletler Cemiyeti'nin kurduğu İngiliz Filistin Mandası'nın hükümleri arasına dâhil edilmesiyle uluslararası hukukî statü kazanacak ve 1948'de de İsrail devleti kurulacaktı. ABD Başkanı Joe Biden'ın bir Katolik olarak, "ben bir Siyonistim" demesi Hıristiyan Siyonizm'inin yeniçağ İngiltere'sine uzanan uzun köklerini hatırlatacağı. Joe Biden henüz 1986'da senatörken yaptığı bir konuşmada "İsrail olmasaydı bölgedeki çıkarlarımızı korumak için bir İsrail icat etmek zorunda kalırdık" dediğinde de Yahudileri "paralı askerler" olarak gören yeniçağ Britanya'sındaki yazarların söyledikleri anımsanacaktı. İsrail'de başbakanlık da yapacak olan eski eğitim bakanı Naftali Bennett'in 2017'de, neden işgalcisiniz sorusuna verdiği "burası bizim topraklarımız, İncil bunu söylüyor" şeklindeki cevabı, Samuel Lee'nin 1677'de "Kutsal Kitap zamanla mahdud değil, Kutsal Kitab'ın siyasî coğrafyası da zamanla sınırlı olmayacak; bu topraklar Yeşu zamanında 'boş' olduğuna göre, o hâlde 17. yüzyılda boş olacak" göndermesiyle yazdığı "*Sion'un Asması'na yer açmak için burayı eski sakinlerinden temizledik*" cümlesini hatırlatacağı. Günümüzde Yahudilerin sınır tanımayan işgalleri ise, Increase Mather'in 1699 tarihli *The Mystery of Israel's Salvation* eserinde yazdığı "Yahudilerin geri dönüşü sadece Filistin'e değil Yahudilerin mülkü olması için diğer komşu ülkelere de olacak" ilanını tekrar tekrar okutacaktı.

Viyana Kuşatması sonrasında güç ve cazibe unsuru artık yavaş yavaş sahneden çekilirken, batının doğuya ve onun kültürüne karşı kayıtsızlık örnekleri artacak, Oryantalizm'in öncü güç olduğu sömürgeleştirmenin kaldırım taşları döşenmeye başlanacaktı. Bir zamanlar bir İngiliz'in şapkasını, gücün simgelediği her şeyi temsil eden İslâmî bir başlık olan sarkla değiştirmesi, yerini Defoe'nin *Captain Singleton* eserinde 'kaptanın doğulu bir kisveyi giymekte hiçbir doğal anlam bulamayışına' bırakacaktı. Bir zamanlar Arapça bilmek kusursuz bir üniversite eğitiminin mütemmim cüzü iken ve özellikle bir bilim adamı için münevver İngiliz olmanın âlâmetifarıkası iken, şimdi

artık yazarların ve Oryantalistlerin Arapçaya sadece "ölü" bir dil olarak ilgileri olacaktı. Bir zamanlar Rosicrucianlar doğudaki Kutsal Topraklara "ezoterik" bilgi arayışı için seyahat ederken, şimdi artık doğu sadece "egzotik" bir yer olacaktı. Artık tarih sahnesi, doğunun güçsüz ve istikrarsız oluşuna, batının da nispeten güçlü ve istikrarlı hale geçmesine şahitlik etmeye başlayacaktı.

Bu kitap, doğunun güçlü olduğu dönemde askeri, dinî, kültürel ve toplumsal yapısıyla Britanya özelinde batıyı nasıl tesiri altına aldığı görmemizi sağlamakta ve bugün için tahayyülümüzde kendimize şu soruları sordurmaktadır: İslâm'a, Müslümanlara ve Türklere bakış açısında eserin kapsadığı dönem ile bugün kıyaslanınca "batı yakasında" değişen ne vardı? İslamofobi Türk korkusunun kılık değiştirmiş hali miydi? İslamofobi'nin Rönesans ya da yeniçağ İngiltere'sinde önemli kökleri var mıydı? Bugünün kurgusal imajındaki "Müslüman, cihatçı" teröristleri bir zamanların Saraceneri miydi? Oryantalizm doğuya nasıl "tahakküm etmiş" ve onu nasıl "yeniden inşa" etmişti? Hıristiyanların eskatolojik beklentileri hâlen devam etmekte miydi? Kaptan Singleton'un gemiyle ulaştığı İskenderiye'ye "Scandaroon," Basra Körfezine ise "Bassaro veya Balsara" demesiyle, "Turcia, Turchia" olan bir beldenin "Turkey"e dönüşmesi arasında bir teselsül var mıydı? Şimdi artık "Türk diyarı" bu beldeye uluslararası arenada Türkiye denmesi bu teselsül kesiyor muydu? Wynkyn de Worde'un Alcoran'ında çizdiği İslâm peygamberinin şeytanlaştırılmış resmi ile Charlie Hebdo'da çizilen İslâm karşıtı karikatürler arasında süreklilik var mıydı? Bize özgü bir tecrübe olan "Batılılaşma" ile "Oryantalizm" arasında ne tür münasebetler vardı? Batılılaşma serüvenimizin son safhalarında yazılan tarih kitaplarımızda İslâm'ın kutsal kitabını tanımlarken kullanılan ifade olan "Muhammed'in Kitabı" ile yeniçağ İngiltere'sinde Kur'an'ın adı olan "Alcoran of Mahomet" arasında bir teselsül var mıydı?

Belki de en önemli soru en son sorulmalıydı: Güç neydi? Gücün bilgisine nasıl ulaşılırdı? Ve güç tarihte neleri başarmıştı?

Kitabın tercümesinde Müslüman olmak anlamındaki "Turning Turk, Turning Moor" ifadeleri, tarihsel kullanımını ve anlamını âzamî

korumak maksadıyla “Türk olmak, Mağripli olmak” şeklinde tercüme edilmiştir. Yazarın açıklama babından köşeli parantezle eserine dâhil ettiği ifadelerle, çeviri sırasında mütercimim köşeli parantezle çeviriye dâhil ettiği ifadeleri/açıklamaları ayırtırmak için; yazara ait olanlar köşeli parantez içi tek tırnakla ([]), mütercime ait olanlar ise sadece köşeli parantezle verilmiştir. Dolayısıyla köşeli parantez içi tek tırnakla ([]) verilen ibarelerin tamamı yazara aittir. Mütercimim metin üzerindeki ve dipnotlardaki veya iktibas ettiği metinlerdeki ilave açıklamalarının hepsi köşeli parantez ([]) ile verilmiştir.

İslâm peygamberi Hz. Muhammed’in adının zikredilmesi sonrasında yapılacak salât ve selam hatırlatılması için “S.A.V.” ifadesi yerine, peygamberin isminin akabinde eserin aslına asgari müdahale amacıyla sadece “ﷺ” işareti konulacaktır. Aynı işaret diğer İslâm peygamberlerinin adlarının zikredilmesi sonrasında da kullanılacaktır. Eserin aslındaki vurguları muhafaza için “Hıristiyan/lar” “Müslüman/lar” kelimeleri büyük harfle yazılacak ve iktibaslardaki yazım şekilleri korunacaktır.

Nabil MATAR’ın *Islam in Britain, 1558-1685* adlı eserinin bu tercümesi Filistin ve münhasıran Gazze halkına ithaf edilmiştir.

Merhum babam Süleyman KÖSE hocaefendiye ve muhterem sevgili validem Nebahat KÖSE hanımefendiye tercüme için teşvikleri, destekleri, fedâkârlıkları ve dahi duâları için ve hayata dair öğrettikleri her değerli bilgi için şükranlarımı sunarım.

Abdurrahman KÖSE
İstanbul, 2024

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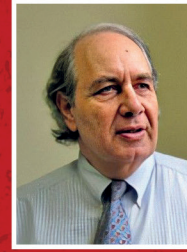
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NABIL MATAR

Britanya'da Rönesans ve Reformasyon'un yaşandığı bu dönemde, Osmanlı İmparatorluğu da yükseliş dönemini yaşıyordu. İmparatorlukla temsil edilen İslâm ve Britanya arasındaki ilişkiler, askerî, dinî, toplumsal ve entelektüel açıdan dengeleri değiştiren bir unsurla şekilleniyordu: Güç ve cazibe.

Nabil Matar'ın bu olağanüstü eseri, Britanya'da İslâm'a ve Müslümanlara bakış açısını 1558-1685 yılları arasında odaklanarak inceliyor. Eser, bir taraftan İslâm'ın entelektüel gücünü ve cazibesini gösterirken, diğer yandan Britanya'da üretilen edebi eserleri, tiyatro oyunlarını, kilise vaazlarını ve İslâm karşıtı söylemleri analiz ederek doğunun ve İslâm'ın güçlü ve cazibe merkezi olduğu bu dönem boyunca, batının doğuya "tahakküm edemediğini" ve onu "yeniden inşa edemediğini," zira doğunun tüm unsurlarıyla kendi kendini temsil etme kudretine sahip olduğunu ve batıyı tesiri altına aldığı ortaya koyuyor. Britanya özelinde batının bu dönemde sahada yenemediği doğuyu, İslâm ile onun kurucularını ve İslâm'ın hâmişî Türkleri sahnede, kilisede ve tiyatrodaki kurgusal imajlarla nasıl şeytanlaştırıldığını, mağlup ettiğini veya onlara felaket dolu bir kader biçtiğini bizlere gösteriyor.

Bu kitap okuyucusunu şu sorular üzerinde düşünmeye sevk ederek ona yeni ufuklar açacaktır:

- İslâm'a, Müslümanlara ve Türklere bakış açısında o dönem ile bugün arasında ne değişmiştir?
- İslamofobi, Türk korkusunun kılık değiştirmiş hali miydi?
- Yahudiler hâlen İngiltere'nin Türklere karşı kullandığı paralı askerleri miydi?
- Hıristiyanların eskatolojik beklentileri hâlen devam etmekte miydi?
- Charlie Hebdo'da çizilen İslâm karşıtı karikatürlerin Rönesans ya da yeniçağ İngiltere'sinde önemli kökleri var mıydı?

"Oryantalizm'in Kırbacı Güç ve Cazibe: İslâm Britanya'da, 1558-1685," güç ve cazibeyle temsil edilen bu dönemdeki tarihimize doğru bizleri uzun bir yolculuğa çıkaracak ve Britanya özelinde batının İslâm'a ve Müslümanlara bakışını bizlere tekrar tekrar hatırlatacak ve dünden öğrendiklerimizle bugünü yaşayarak yarınlarımızı aydınlatmaya yardımcı olacaktır.

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