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THE TRUTHS I HAVE COME TO KNOW

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Abstract: In this article, the author attempts to provide a comprehensive account of the scholarly evidence accumulated through recent archaeological and historical studies concerning the Scythians and the Turkic peoples. We hope that this scholarly article will attract the attention of academic circles. The article also seeks to shed light on the political and cultural activities of the Turkic peoples throughout Eurasia, both in the pre-Islamic and Islamic periods.
Keywords: Scythians, Saka, Massagetae, Turks, Proto-Turks, Suber, Sumerians, Sumer.

"If you remove the Turks from history, there will be nothing left of what is called history"
Fritz Neumark

The collapse of the former Soviet Union, which had been built upon false ideological foundations, made us witnesses to enormous revolutionary changes. The potential of these transformations continued and deepened during the first quarter of the twenty-first century. At times, however, these changes have taken a contradictory character. Nevertheless, humanity continues its search for truth. Throughout these developments, there have been those who sought the truth, as well as those who served political interests.

One of the great prophets, Prophet David, is said to have stated in his sacred scripture:

"May His truth be your shield and protection;
You shall not fear the terror of the night,
nor the arrow that flies by day,
nor the plague that moves in darkness,
nor the pestilence that destroys at noon..."
(The Bible, Psalms, Psalm 90, p. 225)

Indeed, these divine truths, expressed three thousand years ago, have never lost their significance and never will, because contemporary history continues to demonstrate their relevance.The subject I intend to examine is the question of the Turks and the Turkic peoples. Throughout the course of human history, we have witnessed tragic processes in which entire peoples have had their histories and cultures falsified as a result of irrational actions and destructive policies built upon false ideologies.

During the Stalin era and even afterwards, Soviet rule dealt an unprecedented blow to Turkology. The Soviet authorities not only suppressed the history of the Turkic peoples but also rewrote it according to ideological requirements.In 1926, the First Congress of Turkologists was convened in Baku. Unfortunately, almost all of the Turkologists who participated in this congress were subjected to political repression in 1937–1938. Among them were Alexander Samoylovich, Jalal Korkmasov, Osman Akchokrokli, Ruhulla Akhundov, Hikmat Javdetzade and others. The honest and genuine Russian Turkologist Lev Gumilyov also became a victim of political repression.The purpose of addressing this subject is not limited to the Turkic peoples living in present-day Russia. I am also concerned with the history of the Turkic peoples of Iran and the relationship between the Persian and

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Turkic components of Iranian history.In the present period of international tensions, Iran has become a subject of considerable discussion, and interest in its ancient history and civilization has increased internationally. This raises a legitimate question: when we speak of the history of Iran, are we referring exclusively to the history of the Persians? Did peoples speaking other languages have no role in the formation of Iranian civilization? How logical is such an approach? For this reason, I consider it necessary to reflect upon this subject. I have no hostility whatsoever toward the Persian people. On the contrary, my respect for the great Persian civilization is immense. It is precisely because of this respect that my interest in the great history of Iran has increased.When examining the history of political statehood in Iran, we find that, after the arrival of Islam, Turkic dynasties ruled the region after a relatively short period. We can also observe the influence of Turkic peoples in Iran and its surrounding territories even before Islam.Unfortunately, Turkology suffered a major setback in the 1930s under what the scholar V. P. Alpatov described as the pretext of "Pan-Turkism." Ultimately, by order of I. V. Stalin, Turkological studies were restricted and aspects of Turkic history were suppressed.In 1944, the Central Committee of the All-Union Communist Party adopted measures that severely restricted the study of Turkic history under the accusation of "Pan-Turkism."This was followed by the emergence in the West of the so-called "Aryan theory," which left little place for the Turkic ethnic element.

According to the Western scholar Edward Allworth, the label "Pan-Turkism," reinforced by the ideological dogmas of the Kremlin, forced scholars into silence and effectively turned the study of Turkic history into a politically dangerous activity.

The emergence of the "Aryan theory" in the West was, in my view, connected with attempts by European colonial powers to justify their actions and establish the conditions necessary for maintaining dominance in the East. A corresponding form of nationalism subsequently emerged in the East, the negative consequences of which can still be observed today.Thomas Trautmann, a professor at the University of Michigan in the United States, states: "In the nineteenth century, the Aryan theory was not merely linguistics; it became a kind of family romance for Europeans. In order to legitimize their domination, they searched for relatives in the East and assigned the Persians the role of the 'white people of the East,' attributing the region's achievements to them."Trautmann further argues that the Aryan theory was not a science but rather a process through which the achievements of others were appropriated for the purposes of political power and domination.

Such theories contributed to injustice toward the history of the Turkic peoples. In my opinion, another reason was the destruction of the Christian Byzantine Empire, the end of the Crusades, the influence of Turkic peoples on the development of Russian statehood, and the fact that vast areas of what is now Russian territory were historically inhabited by Turkic peoples. Naturally, these historical realities were not always convenient for later political narratives.For these reasons, I consider it necessary to examine the history of the Turkic peoples as fully as possible.In short, recent research increasingly demonstrates that throughout Eurasia, particularly in Iran and the territories surrounding it, not only peoples belonging to the Indo-European language family but also Turkic peoples lived and played significant historical roles.

This leads to the conclusion that the origins of the Turkic peoples should be sought not only in Central Asia, the Altai or Tartary, but also in Mesopotamia and Iran.The Scythians, Saka and Massagetae.Let us first turn to the Scythian, Saka and Massagetae tribes.For several decades, these peoples were generally regarded as belonging to the Indo-European linguistic family. However, more

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recent archaeological and historical research has produced evidence that has led some scholars to reconsider this interpretation.In the works of Greek historians, the Saka, Massagetae and Dahae tribes were sometimes referred to collectively under the general name of Scythians.Let us turn to one of the oldest sacred texts, the Torah, and its account of the period following the Flood.Noah had three sons: Shem, Ham and Japheth. The sons of Japheth were Gomer, Magog, Madai (Media), Javan, Tubal, Meshech and Tiras. The sons of Gomer were Ashkenaz, Riphath and Togarmah.(Genesis 10, pp. 16–17)

The names can be interpreted as follows: Gomer – the ancient population of Crimea; Madai – Media, northwestern Iran; Javan – Greece; Tubal – a people living around the Black Sea; Ashkenaz – the Scythians; Tiras – the Etruscans; and Togarmah – a people of Asia Minor.Abu al-Ghazi Bahadur Khan, the Khan of Khiva, writes in his work Shajara-i Turk (Genealogy of the Turks):

“At the command of his father, Japheth left Mount Judi and went toward the Itil and Yayiq [Volga and Ural] rivers. He remained there for 250 years. After Japheth's death, eight sons remained. Their names were Turk, Saqlab, Rus, Ming, Chin, Qamari and Tarikh. Japheth said: ‘Make Turk your ruler. Do not disobey him, and call him Turk, son of Japheth”.(AbulGhazi Bahadur Khan, Shajara-i Turk, Tashkent, 1992, pp. 14 –15.)

Let us return to the Scythians. The names Ashkenaz, Scythian, Sakuz, Oghuz and Oghuz appear phonetically similar. The Greek historian Herodotus describes the Scythians and Saka as related peoples and mentions their rulers as Targitai, Lipoxais and Arpoxais. The author argues that these names have Turkic characteristics.The historian and archaeologist Zaur Hasanov conducted archaeological research concerning the Scythian-Saka population in Kazakhstan and concluded that no clear elements of Zoroastrian culture were found in the Scythian settlements examined by him, whereas evidence associated with shamanic and Tengrist material culture was identified.

Researchers such as Anatoly Alaventsov and Arnold Toynbee have also expressed views connecting the Scythians with the Turkic peoples.

The great mathematician Muhammad ibn Musa al-Khwarizmi also referred to the Oghuz in connection with the Scythians. In his work Kitab Surat al-Ard (The Image of the Earth), al-Khwarizmi described the land of the Scythians as the land of the Oghuz and provided geographical coordinates for the territories in which they lived.

Al-Khwarizmi writes:“The land of the Scythians is the land of the Turks...”He further identifies the land of the Scythians with the territory of the Toquz-Oghuz.In modern geographical terms, the author places the Scythians across a vast area stretching approximately between 100° and 130° east longitude and 40° and 60° north latitude.In Eastern Turkestan, there are geographical names containing the term Sak, including “Nine Sak,” “Three Sak” and “Oghuz Sak.”In the inscriptions of Naqsh-i Rustam and Behistun in Iran, the Scythians living in Turan, or Central Asia, are referred to as Saka.

There is also a region in Iran known today as Sistan. According to the argument presented here, this name was originally Sakkistan, meaning the land of the Saka. The author maintains that Arabic sources of the seventh century and the ninth-century historian Gardizi provide evidence connecting the Saka population of this region with Turkic-speaking peoples

Because the Saka lived surrounded by Persian-speaking populations, they eventually lost their original language. Nevertheless, the Bakhtiari people, who speak a Turkic language according to the author's argument, are still found in Iran today.In response to the view that the Scythians spoke an Iranian language, several arguments are presented.

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The seventeenth- and eighteenth-century French Orientalist Antoine Galland is cited as stating regarding the Scythian-Turkic question:“The Muslims call this country Turkestan because all the peoples of this country are Turkic Muslims. However, they formerly retained the name Turan. Scythia, Tartary, Turkestan and Turan are one and the same country, and the people living there are Turks.”(Antoine Galland, Histoire de la Tartarie, 1780.)The Greek historian Herodotus reportedly stated that before confronting the Massagetae, the Scythians had lived in the region of the Altai.

The Byzantine military writer Maurice, in the Strategikon, is cited as emphasizing a connection between the Scythians and Turks: “The Scythian tribes adopt one system and one order... among the Scythian tribes, the Turks and Avars strive to become powerful.”(Maurice, Strategikon: Byzantine Treatise on Military Tactics.)

The eighteenth-century French diplomat, writer and Orientalist Charles de Peyssonnel (1727–1790) also associated the Alans and Huns living along the Tanais, the present-day Don River, with the Scythians and described the Alans as a Tatar people living along the Volga and Don.The Armenian historian Movses Khorenatsi (c. 410–490) writes in his works on the history and geography of Armenia and Asia: “Scythia is Apakhtark, extending like the Turks from the River Etel [Volga] to the Yemavon Mountains, and from there toward China... In Scythia there are forty-four peoples, including the Sogdians, Tocharians, Hephthalites and other peoples called barbarians.”The author also refers to the English historian Ernest Binfield Havell (1861–1934), who is said to have identified the Saka as part of the great Turkic nomadic population. Medieval historians including al-Maghribi, Ibn Khaldun, Abu al-Fida, al-Biruni and al-Marwazi are also cited as having associated the Alans and Scythians with the Turks.The eighteenth-century diplomat and physician Jacob Reineggs is likewise cited as supporting this interpretation.The Byzantine historian Menander Protector is quoted as saying:“Today there is a famous people called the Turks, but formerly they bore the name Scythians.”The author also refers to Robert Gordon Latham (1812 – 1888), a professor associated with the University of London, who is said to have connected the Scythians, Saka, Massagetae, Huns, Khazars, Cumans and Pechenegs with the Turks.

The Turkic Element in Ancient Iran. It is well known that after the Seleucids, the Parthian state emerged in Iran. The author argues that the Arsacid dynasty that ruled Parthia was also of Turkic origin.The author cites the writings of the prominent publicist and translator Zohir A'lam, who drew evidence from Herodotus's Melpomene, the fourth book of his Histories. According to this interpretation, the Saka were Turks because their customs were highly similar and their language was neither Iranian nor Persian.

The author further claims that European scholars eventually acknowledged that they had made errors in interpreting Assyrian sources. According to this argument, the Scythians, Sarmatians, Cimmerians, Saka, Massagetae, Kushans and Hephthalites, or White Huns, had no direct connection with the Persians.Historically, Media existed in northern Iran. Assyrian sources reportedly state that if the Medes had not had allies such as the Scythians and Sarmatians during the Assyrian-Median conflicts, Assyria would have destroyed the country.Thus, according to the author, it becomes clear that Turkic peoples played an important role in the political history of Iran even in the pre-Islamic period.There were also individuals who played important roles in Iranian history but, according to the author's interpretation, had no connection with the Persian elite. Although it belongs to the realm of epic tradition, I would like to discuss some ideas concerning the legendary hero Rustam, who is portrayed as a savior of Iran. According to Ferdowsi's Shahnameh, Rustam came from the region of

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Sistan, which the author identifies with the ancient Saka-land, or Sakkistan. Therefore, according to this interpretation, the legendary Iranian hero Rustam did not belong to the Persian elite.

His lifestyle is portrayed as that of a steppe nomad, and his favorite weapon was the bow. At the end of the epic, Rustam becomes the victim of a conspiracy. Similarly, European scholars are cited as emphasizing that Surena, the commander who defeated the Roman army and allegedly saved Iranian civilization, was not of Persian origin. According to the argument presented here, Surena was a military genius who emerged from nomadic tribal confederations living east of Parthia. He too eventually became the victim of a political conspiracy by the Persian king.

Chinese sources reportedly regarded the illness and death of Huns and Turks as tragic, whereas death in battle was considered honorable and heroic.

Herodotus, in Book I (Clio) of his Histories, states that for the Massagetae the greatest tragedy was illness. A person who died from illness was said to lament that he had not died in good health.The author considers this evidence an indication of the Turkic identity of the Massagetae.The Sumerian Question We now turn from Iran toward Mesopotamia.I came across a passage from Turkic Studies (Turkiynoma) by the distinguished Kazakh writer and scholar Olzhas Suleimenov. His discussion of the Sumerians and the scholarly hypotheses concerning them is thought-provoking.

According to the author, some Christian historians have referred to the Sumerians as a Turkic ethnic group.Let us turn to Olzhas Suleimenov's work.Scholars first encountered information about the Sumerians in the cuneiform inscriptions of Ashurbanipal, king of Assyria. Beyond the Euphrates, they discovered the Sumerian civilization, which was older than the Assyrian and Babylonian civilizations.The Sumerians called themselves sag-gig, interpreted as “black-headed people.” Similar processes of self-designation are not unfamiliar among other peoples. For example, the Dutch, Germans and other peoples have been known by different names in different languages; likewise, Persians and Hungarians have different historical names.The term under discussion has several ancient Semitic pronunciations. The Akkadians used forms such as Suber or Subert in the third millennium BCE in reference to northern Mesopotamia.At that time, the term “Sumer-Suber” was used as a poetic synonym for Assyria. Sources also preserve information about nomadic tribes called Subir or Shubar who lived in southern Mesopotamia.Linguists have noted that the word “Sumer” cannot confidently be derived from Semitic or saggig languages.

There is an expression in the Kul Tigin inscription, dating from the seventh–eighth centuries:“Turk yerduk, yere-sub...”which is interpreted here as referring to the “sacred Turkic land” and “land and water.” Olzhas Suleimenov writes that he repeatedly reflected upon the expression yer-sub. Every time he encountered it, he felt a profound emotional reaction.

He further proposes that if the components of compound nouns are reversed, one obtains sub-yer, while the meaning remains unchanged. Could the ancient name “Suber” have been formed from these elements? The designation of a country in the form “Land-Water” or “Water-Land” is still found in Turkic traditions.These parallels have led to the hypothesis that similar names may have existed in the ancient settlements of the Turks in Siberia and Mongolia.There are also traditions concerning the twin-peaked Mount Suber, Sumber or Summer, which is said to have remained above the waters during the Flood of Noah.

According to Mongolian legends, in the beginning there was water, and rising above it was the twin-peaked mountain Summer-Ula. In Mongolian, “ula” means mountain.

(G. Potanin, Vostochnye motivy v zapadnom evropeyskom epose, St. Petersburg, 1899, p. 598.)

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In Oirat-Mongolian tradition, the largest mountain was called Sumber, while the largest lake was called Sum-Dalai-Sud Sea.
(G. Potanin, cited work, p. 648.)
In ancient Sumerian writing there was a sign that could be read in two ways: kur – mountain, and kir – land or country. In later cuneiform writing, these meanings developed into different signs.The Babylonians adopted this important sign but retained only the phonetic form kur, while its semantic meanings were expressed by Babylonian words such as matu ("land") and shadu ("mountain").
The ancient Turkic letter-sign associated with yer/er is also proposed to have a connection with the ancient Sumerian sign

Thus, if the Sumerians (sag-gig) called their writing sign kur, meaning mountain-land or country, it is hypothesized that the early Turks may have modified its form and used the expression sub-yer for "country."
According to this hypothesis, sub-yer could mean a land associated with water or wetlands.
Regarding the Sumerian question, some Western scholars, including the Russian Orientalist V. I. Avdiyev (1898–1978), the German scholar Friedrich Hommel and Benno Landsberger, have been cited as drawing connections between the Sumerians and the Turks.
However, there are also scholars who reject the Turkic hypothesis. For example, the American Sumerologist M. Civil and the Armenian historian A. Davtyan have expressed views contrary to the Turkic interpretation.
Ultimately, the author considers this a historical and scholarly debate whose resolution should be left to further research.
The Ancient Peoples of Asia Minor
The territory of modern Asia Minor has been the homeland of several civilizations for thousands of years.
The Torah contains valuable information concerning peoples who lived in Asia Minor and surrounding territories.
According to the interpretation presented here, the descendants of Japheth included Gomer – identified with the Cimmerians of present-day Crimea; Meshech – associated with peoples living between the Black and Caspian Seas; Tiras – identified with the Etruscans; and Ashkenaz – identified with the Scythians.(Genesis 10, p. 17.)
The author argues that subsequent research has led some scholars to identify certain peoples mentioned in the Torah – including Ashkenaz/Scythians, Tiras/Etruscans and Gomer/Cimmerians – with Turkic ethnic groups.
The article further claims that during excavations for a metro line in Istanbul, 78 graves dating to approximately 3500 BCE were discovered, together with balbal statues, and identifies these as Proto-Turkic graves.In 2013, the Italian scholar Mario Alinei published a work entitled The Etruscans Were Turks.
This raises another question: could there be a connection between the ancient Turkic wolf totem and the Roman legend of the she-wolf?
Years of research and the accumulation of historical evidence encourage further reflection. One characteristic feature, according to the author, is that some of these historical interpretations have been proposed or supported by scholars of different national backgrounds.The collected evidence, in the author's view, suggests that the Turkic ethnic element exercised political and cultural influence in the

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Near East and Iran not only during the Islamic period but also before Islam and even during the pre-Christian era.Therefore, the author argues that it is time to recognize the presence of Turkic factors alongside Persian ones in the history of Iran.The eighteenth-century French traveler Franz Tott, in his book Memoirs of the Turks and Tatars (1784), is quoted as saying:

"The first people were Turks; from this geography they spread toward China, India and Tibet."

The author then presents the view that Turks were a people who lived between different civilizations and exercised influence over them. According to this interpretation, these civilizations developed for centuries under Turkic political and cultural influence.The author argues that many architectural monuments constructed in the territories of ancient Iran, India and Afghanistan, as well as the development of Islamic civilization, cannot be fully understood without taking the Turkic contribution into account.The French scholar Jean-Paul Roux is quoted as saying:

"The Turks are the movement of world history. They were a people who did not allow world history to come to a standstill. In terms of geography and scale, the Turks simultaneously ruled China, India, Iran, Egypt and Europe. The Turks not only embraced Islam but also preserved Islamic civilization."

Abu Rayhan al-Biruni is also cited concerning the peoples of Iran. According to the passage presented, some Iranian peoples came from the northern Black Sea region and Ukraine, while another part remained in Khwarazm and exercised power over Turkic peoples.We now turn eastward from Iran.

Abu Rayhan al-Biruni wrote about the territories of northern India, Pakistan, Tibet and Afghanistan. During the seventh and eighth centuries, the country known in Chinese sources as Li-shi-sa-tan-na – the Chinese name for Kabulistan during the Tang period – was approximately two thousand li from east to west and one thousand li from south to north. Its capital was Xu-bi-na, with a circumference of approximately twenty li.

According to the cited Chinese sources, the climate was cold, and its ruler was of Turkic origin and followed the Buddhist doctrine of the Triratna, the "Three Jewels."

The Xin Tang Shu and related Tang historical sources are also said to describe the population of Zabulistan as consisting of Turks, Kapisites and Tocharians.

Arabic sources from the seventh and eighth centuries likewise describe the region between Kandahar, Balkh and the Sindh River as "the land of the Turks and several other peoples."

Al-Biruni is also said to have referred to the vast territory between Tibet and Kabul as al-Turk.

(Ekrem E., Hsuan-Tsang Seyahatnamesine Göre Türkistan, Ankara, 2003, pp. 170, 180–181; Kamoliddin Sh. S., Drevnie tyurkskie toponimy Sredney Azii, Tashkent, 2006, p. 113.)

The Turks and the Islamic World

Once Islamic civilization became established on the political and cultural stage, the Turks eventually became one of its major defenders.

In one respect, the Turks adopted Islam after the Persians. The conversion of the Turks to Islam was not an easy process.

Why did the Arabs, after rapidly subduing the centralized Sasanian Iranian state, encounter such strong resistance in the relatively fragmented territories of Central Asia?

According to the author's interpretation, one of the principal reasons was the strength of the Turkic peoples.Historical sources indicate that the Arabs were aware that they would face serious resistance in Central Asia. The military traditions and fighting spirit of the Turks are also discussed in religious literature.

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After Caliph Umar conquered Iran in 642 CE following the Battle of Nahavand, the Arab commander Ahnaf ibn Qays reached the banks of the Amu Darya. According to the sources cited by the author, Caliph Umar instructed him not to cross the river, referring to a reported saying attributed to the Prophet Muhammad:"I wish there were a river of fire between us and them, so that neither they could cross to us nor we could cross to them."

The sources cited for this tradition include al-Tabari's History of the Prophets and Kings, Ibn al-Athir's al-Kamil fi al-Tarikh, Ibn Kathir's al-Bidaya wa al-Nihaya and Abu Bakr al-Narshakhi's History of Bukhara.

Central Asia was inhabited not only by Turks but also by Sogdians, Bactrians, Khwarazmians and other peoples. The author argues, however, that these groups did not possess sufficient military power without Turkic support.

During the Arab conquest, an Arab poet named Ka'b al-Ashqari is quoted as boasting about the violence committed: "We shall long remember the nights when, in times of fate and sorrow, we killed the Turks who pressed against one another in fear..."The passage continues by describing widespread killing and children being left without fathers.

According to the author, the Arabs therefore required more than half a century to establish control over Central Asia.

Alexander the Great, who had conquered the powerful Persian Empire in a relatively short period, also faced considerable resistance in Central Asia for nearly three years, with Khwarazm, Tashkent and Ferghana presenting exceptions to his conquests.The author argues that the resistance encountered by both conquerors demonstrates the strength of the military traditions of the Turkic peoples.The History of al-Tabari, volume 3, page 343, is cited as stating:

"Whoever brings me the head of a Turk will receive one hundred dirhams."

The author interprets this as evidence that Turkic populations suffered severe losses during the Arab conquest of Central Asia.The Major Events and Consequences of the Turkic-Arab Wars

The article presents the following figures and claims concerning approximately seventy years of Turkic-Arab conflict:

- around 100,000 Turks were killed;
- around 50,000 Turkish youths were enslaved;
- cities were burned and the property of the population was plundered;
- numerous written works were destroyed;
- in the Talqan massacre, approximately 40,000 Turks were allegedly killed and their bodies hung from trees along a road stretching approximately 24 kilometers;
- in the Jurjan massacre, approximately 40,000 captives were allegedly beheaded near a river, turning its waters red, while bodies were also reportedly hung from trees;
- promises of mercy made to those who surrendered were allegedly not honored;
- men and women were reportedly killed despite promises of safety.

(Source cited in the article: O'roz Haydar's publication.)

According to the author, these events demonstrate how difficult the process of Turkic conversion to Islam was when approached through military conquest.

The author further argues that, according to their pre-Islamic Tengrist beliefs, Turks believed in one God, rejected polytheism, avoided usury and unlawful trade, and were committed to speaking the truth even when it was against their own interests.

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The article therefore associates a number of Islamic traditions with the Turks and cites the expression: "Utruku al-Turk ma tarakukum."

The author interprets the historical process as demonstrating that the Turks eventually embraced Islam not through the sword but through spiritual acceptance.After the death of Qutayba ibn Muslim and the Battle of Talas, relations between Arabs and Turks gradually improved.The conversion of the Oghuz Turks to Islam subsequently became an important turning point in Islamic history.At the Battle of Talas, the Karluk Turks played a significant role in preventing further Chinese expansion into Central Asia and, according to the author's interpretation, thereby helped preserve the region's Islamic civilization.

The Turks also played an important role in the establishment of Abbasid rule. Consequently, Abbasid caliphs increasingly relied upon Turkic soldiers in their armies.

The author associates the Turks with the symbol of the wolf, emphasizing loyalty and military strength. The Arab philosopher Ibn Khaldun is quoted as saying:

"When faith became weak, people became immersed in corruption and luxury, God brought the Turks onto the stage. They came from the cold regions and became the brave defenders of Islam."In the eleventh century, the Turks emerged as defenders of the Hanafi school and, according to the article, established their own political authority at the request of the Abbasid caliphs.The historical process subsequently placed the Turks in positions of political authority over the Arab lands, and Turkic dynasties ruled large parts of the Islamic world for centuries.The military role of the Turks did not end there. The author argues that the Turks were among the principal forces defending Islamic civilization against the Crusaders.The French historian Jean Barthélemy Richaud is cited as writing that Latin Jerusalem confronted not the Arab world as a whole but Turkic emirates, and that Mesopotamia and Syria were defended by Turkic military forces.

In conclusion, the Islamic historical events discussed above primarily concern Iran and the Arab lands. In the author's interpretation, this also represents an important part of the history of Turkic statehood.The author maintains that many accounts of Turkic heroism were written not by Turks themselves but by Chinese, Arab and European observers.Johann Wolfgang von Goethe is cited as saying that the Turks were so courageous that they performed such deeds every day that no one could write them down quickly enough.The author further states that the Turks established approximately thirty major states throughout history.From the perspective of modern geography, wherever one travels across Eurasia, one encounters Turkic peoples who have historically followed different religions.Their military traditions can be found in numerous historical sources and, according to the author, even in hadith literature.The article cites a tradition attributed to Prophet Muhammad:"Do not attack the Turks unless they attack you."(Abu Dawud, 4302; al-Nawawi, 3176.)

The article further refers to traditions and discussions concerning Turks in the works of al-Tabarani, al-Nasa'i, al-Bayhaqi, Ismail al-Bukhari, Abu Bakr al-Mufid al-Jurjani, Ahmad ibn Hanbal and others. Once again, the author emphasizes:"I have absolutely no hostility toward the Persians; on the contrary, I have great respect for Persian culture."

Conclusion

The author asks whether all the historical and archaeological evidence presented above may serve as an indication that the Scythians were Turkic.Ancient Chinese sources are also said to mention tribes such as the Hu, Di and Xiongnu during the Bronze Age in the regions corresponding to present-day northwestern China, the Altai, Kazakhstan and Central Asia. The author identifies these populations

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with the Turks.Ethnographic and scholarly works have also used the term “barbarians” to describe steppe nomads and referred to their migration toward southern regions.

According to the argument presented, once the Avesta began to be studied scientifically, the migration of these steppe populations toward the Iranian plateau contributed to the formation of Ariana, which was later associated with the term “Aryan.”

Second, Greek historians referred to the peoples living between the Black Sea and the Altai as Scythians, while Iranian sources referred to them as Saka and Massagetae.

Third, Byzantine, Arab and European sources are cited as referring to the Scythians as Turks.The author considers it significant that similar interpretations can allegedly be found, upon close examination, in ancient sacred texts, including the Torah.In conclusion, the author believes that debates concerning the history of the Turks will continue for a long time, because it is difficult for the general public to immediately accept controversial historical interpretations.

The author concludes with the words attributed to the French writer, philosopher and political thinker Charles-Louis de Montesquieu (1689–1755):

“They possessed Persia; they sat upon the thrones of Cyrus and Hystaspes. They conquered Moscow. Under the name of Turks, they carried out powerful conquests in Europe, Asia and Africa and ruled over three continents...

This invincible people lacked only historians capable of recording their extraordinary heroism and glory...”

There are many states founded by the Turks whose exact number and historical significance remain insufficiently known.

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