

PAN-TURANISM



ARTICLES BY

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BOOKS



PREFACE

This second edition of Turkish Country is quite different from the first one. The articles on history and the struggle for the pen in the first edition have been left behind, articles directly related to various issues of the ideal have been taken and new articles related to the ideal have been added to them. The articles on Turcology and the struggle for the pen, which were included in the first edition but not in the second edition have been published as separate books with the addition of new ones.
will be printed.

All 21 manuscripts collected here have been corrected. Some of the corrections belong to the language. Some of the corrections belonged to the time when the articles were first published, and were in the form of removing or changing parts that are no longer necessary or even meaningful.

In this way, the book becomes a journal of ideals that can be addressed not for a short time but for a long time.

Maltepe, 1 January 1966

Atsiz

TURKISH LOVE

The world is a field of collision. The creative force has created the world in an order of collision, and the creatures have lived and reached today in an order of collision.

If we put aside the high philosophical considerations as to why this is so and accept the fact as it is, we will automatically come to the conclusion that combat readiness is the most vital principle.

The clash between people takes place between united and organised communities. We call these communities nations. Nations have existed for thousands of years. Some of them have disappeared in relentless struggles, some of them were founded later, but nations have always existed and have always fought each other.

War is necessary for life. Because, in order to end the conflicts of national interests, there is no other way than war. There are two means that keep nations ready for war. One is material, which we call "technique". One is spiritual, which we call "ideals".

Long history has shown that in a clash between equal material forces, the spiritually superior one wins. Spiritual strength can create technical strength. Lack of spiritual strength means defeat, no matter how great the material power. What is spiritual strength?

The belief in national superiority is the desire to grow, that is, the national ideal. National ideals are the creative force of communities. Like all creative forces, it has the ability to eliminate contradictions. The Turkish creative power, that is, the Turkish ideal, is an idea that has been a principle for centuries, for which battles have been fought, and which has been realised several times. Those who call it a dream are those who have become lax and lazy in their dreams. If it were a dream as they say, would it have ever been realised?

Nevertheless, the twentieth century has been a time of miracles, and what was thought impossible has been made possible. In this respect, it is right for people to hope for the realisation of the Turkish ideal. The Turkish ideal is the desire and belief in Turkish greatness and Turkish might. It is unnecessary to explain what a great spiritual power faith is. With faith, even hopeless patients are cured.

What a beautiful thing it is to rally around an ideal and to fight for it even at the risk of death! Humans can be differentiated from animals only with an ideal. Without a national ideal, what difference does man have from animals? The animal runs away from death and suffering and fears the strong.

The creature who is not afraid of death, who does not run away from suffering, who dares to fight with the strong, is only the idealist man.

Once upon a time, religions tried to save human beings from becoming animals and gave them advice from God. Today's ideals are completely national.

The national ideal, which also includes religious belief, is this feeling and thought that drives, strengthens and ennobles people.

Amidst today's vulgar materialism, the Turkish ideal seems to have turned yellow, a little ashen. the disease of materialism passes, it will shine again. Therefore, we are obliged to embrace the Turkish ideal. In the of the enmity and resentment of the West, which has defeated all the Eastern nations but cannot cope with the Turks alone, our weapon is the Turkish ideal.

While the Arabs, Persians, Hindus and Chinese were being defeated, the Asian lions, who single-handedly plunged into Europe and defended the name of God against all European nations for centuries, occasionally fell into a sleep of ignorance, but then leapt up and rose up.

This time the absent-mindedness seems a little dangerous. Because is an element of admiration for foreigners. No matter where the dangers come from, no matter how great they are, the only remedy and the only cure is the "Turkish ideal".

A poet

For this land, this flag, let us die.. But let us
know.

He says. It is a beautiful thought. The day we enter the path of the Turkish
ideal, we will sing this poem with a little change:

For this land,

For this flag, let's die.

Let us neither think nor know!

10 November 1955

REDELMA

The executive force of a nation is called "ideal". The object that binds people in aggregates together is not only unity of origin, interest and need, but together with these and at the same time the ideal.

A community without an ideal is a mass that stands still, while a community with an ideal is a walking mass. The dictionary meaning of "vow" and "distant goal", "ideal" is a force that leads the community on the same path, for which people seem to have a sincere contract with each other.

The ideal is first born in people's hearts, in the depths of their hearts, in their subconscious, in their dreams and manifests itself first in epics. Then it passes into consciousness and is explained by great guides. Then great heroes make great moves to realise it. During this move, the idealised nation runs after the heroes with the will of the heart. In the midst of all these endeavours, the nation walks; first spiritually, then materially progresses, matures and becomes mature.

According to the Turkish epics, the ideal of the Turks is to establish a great and superior state at the end of conquests and to attain abundance and happiness within this state. Or less, every nation pursues the same kind of national goals. Although there are differences in the details of national ideals according to the scale and capability of nations, they are all similar in terms of main lines: Growth and prosperity!

We do not know the reason why the Turks called their ideal as "Redelma". However, the purity and naturalness of this name is meaningful in terms of showing that the Turkish ideal is very old. The name "Kızılelma" must indicate that the ideal was born among the people before the intellectuals.

The ideal of Kızılelma took shape in the heyday of the Ottomans and became the epitome of Turkish greatness, the idea of height and a divine goal. This great idea

If it were not for this, the one million Turks who came to Anatolia in the XIth century, even the help of a few divisions of Christianised remnants of other Turks they encountered in Byzantium's territories in Asia and Europe, would not have been able to establish this world-wide state and create this masterpiece of organisation and civilisation on four continents, "the fourth of which is Oceania".

It is enough to look at today's events to understand what a great force the ideal that gives national belief and confidence to nations is:

Despite being a nation of 60 million people, the Arabs, who were disorganised, disorganised and backward, have embarked on a path of recovery thanks to their national ideal of Arab unity. With the power they get from their ideals, they are challenging Britain and America in the Palestine issue. Since they are a nation with ideals, their reputation and value in the world has increased. The following incident, which is a great sign and lesson for us, is meaningful in terms of showing the prestige of the Arabs: In the 11-member Security Council of the United Nations organisation, five members are permanent (America, Britain, France, Russia and China) and six are temporary. In 1945, elections were held for these six members.

In this election, Turkey, a country with 900 years of history and a great history and a reputation as a military state, failed to enter the Council with only one vote, while Egypt, which has not yet recovered from the British occupation, without an army or navy, was elected to this membership with 45 votes.

In other words, 45 of the 50 states of the United Nations organisation at that time considered Egypt more prestigious and superior to us.

In the 1946 election for provisional membership, Syria received 45 votes, while no one voted for Turkey. The reason why Syria, a state of only a few years old, with a population of three million at that time, was preferred to Turkey is obvious: Syria is behind an ideal. In other words, it has principles. Therefore, it has gained the respect of even its enemies.

The Jews, too, are a second example of having an ideal. This nation, whose cowardice has become a proverb, today fights as bravely as any other nation in the pursuit of a national ideal. National heroes and these national heroes, even though they were sentenced to death and could have escaped death if they had asked for forgiveness, honoured their nation by not asking for forgiveness from England.

They are dying. Thanks to this national ideal, half a million Jews in Palestine (there were half a million Jews in Palestine at that time) risknot only with the Arabs, but also with Great Britain challenge America. Thanks to this national ideal, the Jews have become so strong that today the British Empire cannot do anything against them.

England, which considers the imprisonment of a single person in her tribe to be an act of war, is today unable to raise a voice against the murder of British soldiers, the kidnapping and beating and humiliation of British officers, the brutal hanging of innocent British sergeants by Jews.

The most important reason for all this is the extraordinary strength of the Arabs and Jews. This strength is not material, but spiritual, i.e. the strength of ideals.

Those who call the Red Crescent ideal "dangerous adventurism" should look at today's Arabs and Jews and think. Especially the Jews have set an example to the world with their endeavours to recapture their homeland, which they lost 2000 years ago, and to revive the Hebrew language, which had remained only in books, and turn it into a spoken language.

On the one hand, we seemed to believe in the maxim "a Turk is worth the world", while on the other hand we undermined and denied ourselves. We were afraid of greatness. The elections in the Security Council have shown that not asking for anything from anyone, getting along with everyone and making alliances do not give a nation prestige. If we are to regard the Red Crescent ideal as madness, we must give up not only greatness, but also life. We must accept being "a community that has done its historical duty and is about to die". We must be willing to be wiped off the map like the ancient Assyrians, Hittites and Romans. If we are not willing to do so, we must pursue the national ideal and we must refrain from the blunder of thinking that building a railway and establishing a few factories is an ideal.

It is not right to think of ideals in terms of "what is their material benefit?" or "can they be implemented?". No belief can be rationalised. The existence of God, too, has not been proved by the rational method. But hundreds of millions of people believe in Him and draw strength from this belief. This is also the case with ideals.

There may be those who see wars and great hardships behind the Red Crescent ideal and are afraid. Those who pursue the cause of humanity (!) and deny the ideal in order not to lose their own comfort and pleasure may appear at any time and anywhere. However, after a great majority of a nation believes in the national ideal, the rest of the people are obliged to follow this national flow. What is important for us is to prevent foreigners disguised as friends from undermining the national ideal in the name of national interest.

Remove the common ideal from a community and you will see that people have become animals. In a community without a common idea, everyone thinks only of his own interests and pleasure. In such a community, there is no sacrifice, respect and courtesy. Selfishness, rudeness, bribery, favouritism and dishonesty take over. Would a materialised person die for his homeland? Will a selfish person help the needy? Would a man who does not believe in his nation not collaborate with foreigners? a person who finds virtue ridiculous not steal and cheat? Kızılelma is the spiritual food of the Turkish nation. Just as the hungry eat useless, harmful and even poisonous objects when they cannot find food, the Turkish nation reaches out to harmful and poisonous ideas such as Marxism and cosmopolitanism because the "Red Crescent" is forbidden to it.

But this era is now over. In the face of the national consciousness that is gradually awakening, the ignorant and traitors will not be able to deceive the Turkish nation more. They will not be able to block the way to the Red Crescent.

Ziya Gökalp's verses will be our motto: Stone, rock

We walk on foot...

We are Turks, we go to Kızılelmaya.

(Kızılelma, 1st issue, 31 October 1947)

THE IDEAL OF GREATNESS

Any thought that does not attach importance to personal interests and seeks the good of society is human. If this humanitarian thought is not satisfied with the material gains of the society but also pursues the cause of spiritual gain, then it becomes an "ideal". Ideals are a cause of greatness. For this reason, nations that want to grow and pursue greatness have ideals. A Nepal, a Panama or Switzerland cannot have an ideal. The last step of their national cause is, finally, peace and prosperity. Peace and abundance, on the other hand, do not qualify as an ideal. Because the desire for peace and abundance does not excite nations. It cannot bring them to a state of ecstasy. It cannot drag them to sacrifice up to death.

Since the cause of greatness, i.e. the ideal, is achieved through war, great warriors, commanders and heroes have always had a distinguished place in human history. Wars have nurtured the spirit of heroism, caused the upbringing of virtuous people and created epic literature. As we approach the twentieth century, wars have become more painful, but nothing has been the moral equivalent, and it is not unnoticed that nations that have not fought for a long time have begun to suffer from moral deterioration. For example, although Sweden has reached the highest level of culture and prosperity and is even superior to America and Germany in this field, the increasing degeneration in the morals of the Swedish people is becoming more and more thought-provoking. The outrages committed by young Swedes on certain festivals, the legal recognition of homosexual associations in the country, and such oddities as having children by artificial insemination even among families capable of raising children show that this nation is in a state of inner distress and moral floundering. Sweden has not fought a war for two centuries. These results have been brought about by the fact that Sweden, once a "great state", no longer has any ambitions for greatness. Its long neutrality, by its lack of moral strength, although it has shown sufficient material strength to be fully prepared for atomic warfare. If the degeneration is not stopped, Sweden will one day, like Estonia, Latvia and Lithuania, fall into the Bolshevik net.

it will just fall. Because thenation has no exciting idealideal of greatness.

These examples can be multiplied. Suffice it to say that in certain countries where coup d'états have become an art, the main reason for this is that these countries lack an ideal of greatness. Economic poverty and political depression are the external side of the matter. The real and real reason is the lack of a national ideal.

National ideals are the source of energy that will sustain nations for centuries. Nationalist nations are full of sacrificing people. The multitude of altruistic people lives with all kinds of human virtues. Animalised societies, even in prosperity and external greatness, are doomed to collapse. Like ancient Rome...

The Turkish nation is one of the happy societies with an ideal. Throughout its history, it has pursued the ideal of greatness, fought wars of unity and conquest, and has always been the owner of a great state until the end of the First World War.

Today, we see that the ferment among the Turks is called as Kızılçelma, Turanism, Ulug Turkistan or Great Turkili. This means "to grow and unite" or "I want to unite and grow".

Only those who are capable and energetic run after the ideal of greatness. Because the ideal of greatness means the ideal of great sacrifices. That is why cowards and the lowly are afraid of greatness, always small.

stay

if you want.

(Büyük Turkeli, 2nd issue, 25 April 1962)

IDEALS ARE OFFENSIVE

From the point of view of biology, the aim of living beings, that is, animals and plants, is to cover the whole world. If no animal or plant genus can cover the world, it is because it is subjected to the resistance of other genera pursuing the same goal. The "fight for life" arises from this influence of the species for the same goal and the reaction they are exposed to. In the meantime, the weak are crushed and diminished; the strong are built up and multiplied; and some breeds disappear from the earth altogether.

The same law among nations. A nation, almost unconsciously, wants to spread and dominate the world. But as it spreads, it runs into the resistance of other nations. Thus, war starts between them. In the end, the strong win.

Since human communities, i.e. nations, have reached a high level of consciousness, the struggle for life between them does not only continue within the laws of nature. The system and method of human consciousness are added to this. From this, national ideals are born. In other words, a national ideal is the form of the "spreading and dominating" instinct of the nation, which is in the nation's instinctual consciousness, which has been consciousnessed and systematised by presidents and guides. The degree of will and strength of the personalities who guide or preside over the ideal is the primary factor in the success of the ideal.

There are three periods in national ideals from few to many:
Independence, unity, conquest.

The first stage of the national ideal is to gain independence. Those who are not independent seek to gain their independence, and those who have gained it seek to preserve and consolidate it.

The Irish had been striving for independence for eight centuries. Although they were a small nation, thanks to their sacrifices, they forcibly wrested their independence from the hands of the great England.

Estonians, Latvians and Lithuanians had been dreaming of independence for centuries. They had regained their countries after the first world war. Now they are working with determination both inside and outside to regain the independence they lost in 1940.

The formerly independent Poles, who had lost their independence 150 years ago, regained their independence at the end of the first world war after great sacrifices and bloody revolutions. In 1939 they lost their independence again. However, as if nothing had happened, as if they had not experienced so many disasters, they are once again pursuing the cause of independence. On the one hand, they are trying to keep the national spirit alive through gang wars, and on the other hand they are trying to save their independence by taking advantage of every opportunity through their foreign organisations.

India, Pakistan, Burma and Indonesia, travelling on the same pathshed blood for goals and finally achieved their ambitions.

The most typical example of the struggle for independence was given by the Jews: The Jews, whose captivity lasted more than twenty centuries, who were scattered all over the world, who had no homeland and who had lost their language, reached the first stage of the national ideal after a long and exhausting struggle influenced by the impulse for independence.

Today, since most nations are independent, there are few nations that pursue this first stage of the national ideal.

The second stage of the national ideal is unity. That is to say, the unification of all members of a nation into a single state under a single flag. The first task of every nation that has gained its independence is to seek ways to liberate its tribesmen who have been under foreign domination. Or, if a nation is politically independent in the form of several separate states, it is to carry out political and military activities for their unification.

In the fourteenth century, the Turks of Turkey were governed by twenty or thirty different governments. Due to the law of unification, they fought with each other for a century and a half. In 151 they completed the union.

After Italy had acted in the same way, it turned its attention to the Italians under foreign domination. Italy's betrayal of its allies in the first world war was to save a few hundred thousand Italians living under Austrian rule. In the second world war, Italy's wars with France and Yugoslavia were fought for hundred thousand Italians in those two countries.

After the Germans, who had been living as separate independent states, established their political unity in 1870 with a big shot, they made another series of moves to complete it, starting in 1938. They didn't succeed in this great work. But they came very close. Today, although Austria has been separated and Germany has been divided into two separate parts, it can be seen that the German leaders are seeking unity. In fact, when the West German parliament was discussing the question of unification with the East, some deputies of the West German parliament shouted out that they also wanted to unite with Austria.

The Romanian Union began with the unification of the principalities of Wallachia and Taurus, from which Romania fought the wars of 1913, 1914-1918 and 1941 in order to save its uruktas.

The Finns entered the war on the side of Germany in order to save the Karalian Finns under Russian rule, but they lost. But in the future they will definitely win and establish a great Finland.

The history of the Hungarians, Bulgarians, Serbs and Greeks in the last centuries has clearly shown that they have acted in accordance with the same law.

We see that some very new and weak nations with zero military power or with a very low level of culture act according to the same law. For example, although Afghanistan is a backward country of about 10-12 million people, it is in dispute with Pakistan, a country of 100 million people. Pakistan wants the Pashto, i.e. Afghani-speaking uruktas living within its borders.

Egypt, which was defeated by the Jews even though it had allies on its side, wanted Sudan, Tripoli and Benghazi from England. The Principality of Jordan, with a population of less than 400,000 people, wanted all of Syria and Palestine. It did not get that much, but it managed to add the piece of Palestine left by the Jews. Abyssinia wants Eritrea. For the sake of national unity, the Jews, on the other hand, transported nearly a hundred thousand Jews from Iraq and Yemen to Israel by aeroplanes.

The third stage of the national ideal is conquest. Because nations that have completed their national unity are obliged to make invasions and conquests in order to spread and dominate their lineage on the earth. In fact, a nation can sometimes start conquest even before completing its national unity. For example, the Ottomans had made extensive conquests in Europe before the completion of Turkish unity in Turkey. Italians and Germans also attempted colonial conquests before the completion of national unity. But such single exceptions do not break the general rule.

The Third World War is nothing but the endeavour of the Germans, Italians, Japanese and Russians, who have completed their national unity, to reach stage. Now only Russia wants to go on this path and, as a natural consequence, it faces the resistance of others.

The triumph of other national ideals will soon bring Russia to its knees...

It is seen that ideals are offensive. A nation that is not independent is obliged to defeat the nation that dominates it in order to gain its independence. In other words, it will act with an offensive purpose. In order to achieve this unity, the nation that has not completed its unity will clash with the nation or nations that keep its tribesmen in captivity and will take land from them. Those who have established their national unity will defeat others in order to make conquests. In other words, all three periods of national ideals are offensive.

Can a nation not aspire to live and prosper within its borders? No! Because the idea of preserving the existing borders and becoming rich can never be an ideal. These are not the smallest and ordinary aspirations for a nation. The ideal is a distant, difficult goal, mixed with a little dream. The ideal is a blessed and honourable goal that keeps the members of the nation, who are ignited with that ideal, alive with excitement.

is a sweet thought. Ideals are nourished with blood, sacrifice and heroism. A nation sheds blood like rivers and spends masses of lives to reach its ideal. Ideals are reached with blood, sword, fight and national hatred. An ideal requires hearts of steel, iron wrists, unshakable will, high morals. The ideal is a religion. It demands heroes and martyrs.

Nations that have established unity and made conquests in the past endeavour to revive their former greatness. Because (what was historical truth in the past can also be historical truth in the future). Ideals cannot be restricted by any political and humanitarian thought. There are historical enemies of nations that rely on an ideal. Those enemies will definitely be defeated. Friendship treaties may have been made with those enemy nations. These temporary friendships have no value. Historical enemies are friends only of foreign ministers. The nation will never...

One of the greatest dangers for a nation is to sleep on the opium of peace and friendship. A nation that does not want to grow is doomed to shrink. They attack the nation that does not attack.

Those who intentionally or unintentionally extinguished the spiritual energy of this nation with a miserable political motto such as (peace at home, peace in the world) or (we have no eyes on an inch of anyone's land), those who introduced into our history the humiliation of a bitchiness never seen in Turkish history by waging war against Germany, which was already ruined, and those who, when history had created the opportunity to liberate the Turks in Bulgaria and the islands together with their lands, avoided it with the most vile and cruel behaviour, could undoubtedly not take a step towards the completion of Turkish unity. Because they were devshirs who wanted to keep Muscoviteism alive in this country and to destroy Turkism openly.

When life is a war and in order to win it one must attack, to cry out the ugliness of an attack on the path of national ideals is either ignorance or treachery. Those who are in responsible positions in states may say such things out of political politeness or interest. But if those who address the youth of the nation, i.e. teachers, poets, journalists, scribes, want to make us swallow the opium of peace, they can send us their genealogies and the secret documents in their homes.

The research will again confirm the immutable truth of history, especially Turkish history.

TURKISHISM

Turkism is the name of Turkish nationalism. The suffix at the end of the word, according to its place, is a suffix that shows belonging, affection, partisanship.

Since Turkism means the love and favour of Turks, the word has been used appropriately. Other nations' support for and love of Turks cannot be expressed by this word. In fact, the love of other nations for the Turk is not a real love, but a sign of temporary courtesy, interest and political necessity. The Turk is truly loved by none other than the Turk.

Turkism is an ideal. Ideals are the spiritual food of nations. Even the most fortunate of nations without ideals are doomed to remain dim and dim. If this nation is not fortunate, its result is to be defeated, crushed and even destroyed.

Ideals are great wishes that are born from the mixture of reality and imagination, looking for tomorrow by looking at yesterday, accelerating nations and dying for them. Nations have the right to live as long as they can die.

Turkism is the sovereignty and independence Turkish tribe in the Great Turkeli and the ideal of Turkishness to be advanced and superior to all nations in every way.

This ideal had been realised several times in the past. It will be realised again tomorrow thanks to the youth raised with the great Turkism ideal and belief.

Turkism was a spring yesterday; today it is tea. Tomorrow it will be a raging river and all obstacles coming from foreign feelings and thoughts will be destroyed.

Turkism comes from four sources:

- 1 . Nationalism, which has ancient roots and has been living in subconscious of Turkish tribe for centuries;

2 . After the Tanzimat, a nationalist movement that wanted a populist movement similar to the nationalism in Europe to be implemented in our country;

3 The reaction arising from the betrayal of foreign elements within our state;

4 The great hardships the Turks have suffered for 200 years.

The ideas coming from these four sources were fused and kneaded with each other and today's Turkism emerged. Turks will be strengthened, liberated, progress and rise with Turkism.

If a nation does not have the will to rise, if it lacks self-confidence, if it cannot do anything other than imitating others, if it does not boast of its past, if it does not want to be superior to others, if it cannot risk death for the ideal, if it is afraid of war, that nation is rotten from within.

Today we live in the age of ideals and heroes. We are in the days when cases are put forward and accounts are settled based on past rights. We do not know what tomorrow has in store for us amidst the cascades of blood, the clatter of swords and the sound of cannonballs. Amidst this whirlwind, we can only see nations clinging to their national ideals by remembering their past.

Those who do not have a past, or who have forgotten it, or who have no national ideals are overthrown.

Great hurricanes used to come and go from time to time in the history of mankind. These hurricanes are becoming more and more frequent. At this rate, that history will consist of an eternal hurricane. Today, in order to survive, it is not enough to be as strong as before. It is necessary to be very strong, very solid, very tough, very courageous. The first condition for us is to cling to the ideal of Turkism. History does not forgive nations that are surprised, frightened and deviated.

The ideal of Turkism demands from us a relentless ethic of duty. If the officer carries out his six-hour drill without getting tired, if the teacher does his job of teaching without getting bored, if the civil servant facilitates the public without getting angry

if the doctor is first and foremost concerned with the health of his fellow citizens, if the student first and foremost endeavours to learn his lessons, and if there is a harmony between all duties and ranks, without pomp, without ostentation, without sycophancy, without indifference, If those below do not regard the commands of those above as arrogance, and those above do not resent the righteous warnings of those below, if in all mutual affairs, meetings and conversations there is neither hypocritical politeness nor rude harshness, then what duty demands of us will be done.

It is not easy to be a Turkist. Just as not everyone can be a Turkist, not everyone who says he is a Turkist can be a Turkist.

If every Turkist faithfully fulfils the duties of his/her position, the ideal of Turkism will be strengthened. Turkism will become stronger.

The first duty of Turkists is to perform their duties with a purified heart and a convinced heart.

THOUGHT DID COME FROM OUTSIDE

While the idea of Turkism was being attacked by the enemies of this idea or by unprincipled people who were in the habit of ridiculing everything, the main taunts were as follows:

1-One of these is the objection to the word "Turkism". The objectors say the following: "What does Turkism mean? Are they selling Turks? As milkman means the one who buys milk, it also the one who sells Turks. such an absurd idea possible?" It is obvious that there is nothing serious about this objection. Because the suffixes "ci, cı, cü, cu, çı, çı, çü, çu" that come at the end of the words do not only indicate the salesmanship of that object; they also have various meanings. The most common and widespread meaning is to indicate affection, partisanship and affiliation. As a matter of fact, the words "republican" and "kingmaker" do not mean selling the republic and the king, on the contrary, they loving and favouring. Similarly, the word "Turkist" means "one who loves the Turk", "one who favours the Turk".

2-A second and very negative objection is the idea that Turkism will offend other elements in the country. It is obvious that this also has no merit. Nowhere in the world has it been seen that ninety per cent of the people want to be prevented from openly asserting their own opinions and interests because ten per cent might be offended. Furthermore, a country shall be governed by only one nation and according to the wishes and interests of that nation. Minorities have the right to live in justice in that country only on condition that they respect the national rights of the original inhabitants, and in no way can they assert their own special and national conditions and interests. In particular, they may not make any wishes against the rights and interests of the original owners of the country. In this case, they would be committing treason.

In Turkey, to try to prevent the ninety per cent from practising Turkism because the ten per cent might be offended is to establish the moral dictatorship of the ten per cent. Such an idea has nothing to do with morality and law. It is not an acceptable principle in any kind of logic.

3-A third and seemingly reasonable objection is the idea that Turkism is quite empty, empty, even adventurous and dangerous in terms of adopting all the Turks of the world as its ideal. This is also wrong.

If "imaginary" means that it will never be realised and has never been realised, then Turkism is not imaginary.

Turkism is a just, legitimate and historical cause in terms of claiming the heritage of the past rights of Turkishness.

Since the aspirations of Turkism have been realised several times in the past, it means that it has a basis of "not being a dream".

None of the great national ideals are easy to realise. But they are being realised one by one. How many centuries later did India and Indonesia realise their national aspirations? How did the independence of Indonesia, which thirty years ago was only a dream in the minds of a few intellectuals, become a reality? After eight centuries of captivity, even the loss of their language, how did the Irish people break free and set about reviving their national language, which had remained in the books? And what about the Irish, who lost their homeland with their language.

Didn't the Jews, who were scattered all over the world, establish their national state in Palestine 2000 years later and start writing their national language in their national script? How soft is the ideal of Turkism compared to all this?

The claim that Turkism is adventurous is not based on any historical event. Turkism has never been in power so far that it has been tried to be adventurous. It is never adventurism to think of one's fellow-countrymen abroad and to wish that they should unite with us or at least become independent. All the nations of the world, even those who have only recently established a state, are obliged to think of their overseas compatriots as their first duty and, especially after the Declaration of Human Rights, to take initiatives for their enjoyment of human rights. It is not adventurism to prepare for war against those who are systematically destroying our kinsmen.

Just as it is not adventurism to participate in the Korean War for the most sacred rights of our nation and humanity, it is also not adventurism to think of settling accounts with the Muscovites, the enemies of Turkishness, humanity, civilisation and sacredness. Just as Turkey was defended in Korea, Turkey, Turkishness and all humanity will be protected within our own borders.

4-Another objection raised by the leftists is that Turkism is an idea that came from outside. Supposedly, the Germans invented it and introduced it into Turkey." The racism principle of Turkism was taken from the racism of Hitler's Germany!

It is evident from the documents that there is no connection between German racism, which is directed only against the Jews, and Turkish racism, which is put forward as a principle of protection against all nations, and that Turkish racism is much older than German racism. This objection, that a national ideal was instilled in the Turks by a foreign nation, is too flimsy to merit further consideration.

In reality, today, among the currents of ideas in Turkey, the only indigenous and national idea is Turkism. All the others, whether useful or harmful

came from outside: Communism was transferred to us from Russia and has become a betrayal of the homeland. Freemasonry, an international Jewish tool, entered Turkey through the Balkans. The homeland of democracy, which is in favour today, is England, then France. Economic liberalism and statism, which have many supporters, also have foreign roots. Fascism, whose supporters were once seen in newspapers and in the Parliament, was born in Italy and Germany. Even Islam, which today has been adopted by the Turks and has become nationalised, does not actually have Turkish roots.

The only idea rooted in Turkish roots, the only ideal is Turkism. In this respect, it will grow, strengthen and make breakthroughs in proportion to the development of our national consciousness.

WHO IS A TURKIST?

A Turkist is a person who believes in the superiority of the Turkish race. He knows that whatever is backward and bad today is only a symptom of a temporary illness, and that all the virtues that have taken us forward in the past, that have led us from victory to victory, live hidden in our blood, in our soul, in us, and are looking for opportunities and opportunities to emerge.

A Turk is a person who puts national interests above personal interests, respects national sacredness and the past, has a high sense of duty, and is fearless in fighting injustice.

A Turkist cannot be a person who lives for the day or a sycophant. He likes to live hard and shows the greatest hardness against his own self. Since heroism and greatness are abundant in our history, he does not see the need to invent heroes and heroism as some small nations do, but is content with giving credit to those who already exist. Thus, it respects its national heroes, but if national heroes have flaws, it does not hesitate to say so and does not give heroism to those who are not heroes for any reason. In particular, it never forgives those who destroy the sacred values of Turkishness and considers those who forgive them as enemies.

A Turk is obliged to be humble. Because, putting oneself forward is to expect to be rewarded for one's work or to be appreciated. However, expecting appreciation is selfishness. When a Turk does a service for his nation, he does it not to be appreciated, but because he feels it is his duty, and he knows that even his greatest service will be small compared to the service of the martyrs who died as if their names were unknown and lay unburied.

Turkism not to rise, but to raise. Communities rise in proportion to the number of self-sacrificing individuals.

Turkism is a belief as much as it is an idea. Since it is a belief it is accepted without discussion or criticism. It cannot be discussed and criticised.

what needs to be done is not the basis, not the essence, but the details

Turkists are obliged to live in solidarity. Solidarity is the only and unchangeable remedy for doing much with little force. There is no solidarity, is an internal strife. A Turkicist knows that any discord with his fellow countrymen will bring harm to the ideal.

A Turk is undoubtedly a Turk. However, not every person who says "I am a Turk" is a Turk. He must be sincere and comply with the conditions of Turkism.

The greatest duty of Turkism is to serve Turkishness. One of the main conditions for this is to instill the love of Turkishness in those around him. He will tirelessly and tirelessly explain the superiority of the Turkish race, tell about the danger of foreigners, inform about the requirements of Turkish morality, and inculcate that our irreconcilable enemy is the Muscovite.

It is the Turkists who understand best and before anyone else that the Muscovite communist is a traitor to the motherland. Therefore, they will fight communists everywhere, by every means and in every way.

In short, Turkists are the sacrifices of the Turkish nation in the XXth century.

(Orkun, 3rd issue, 20 October 1950)

TURKISH UNION

World Turkishness is not only composed of those in Turkey. The number of Turks in Russia, Iran, China, Romania, Bulgaria, Yugoslavia, Rhodes, Cyprus, Syria, Iraq and Afghanistan is much larger than those in Turkey. The Turks living in Egypt, Libya, Europe, North and South Africa, North and South Africa and the Far East, probably amount to a few tens of thousands, can also be included in this list in order to complete the cadre.

Since there are no general statistics, we do not know the number of Turks in the world accurately. The enemies are deliberately trying to reduce this number, while the friends are blindly increasing it.

The idea that the Turks were a populous nation from time immemorial has been disproved after the progress of historical analyses. What makes the Turks seem so numerous is their great political role and mobility. In reality, despite all the resentments, Turks have never been as numerous as they are in the XXth century.

Today, we have the most positive information about the number of Turks only for the Turks of Turkey and Russia. According to the statistics published in 1926 and later in Russia and since 1927 in Turkey, there are 30 million Turks in Turkey and 35 million in Russia. As for the Turks living in other countries, various figures are put forward which are far from each other. For example, while some put the number of Turks living in Chinese Turkestan at 3 million, there are those who raise this figure to 13, 15 and even 18 million. Those who tend to overestimate the number of Turks, for example, claim that there are 40 - 50 million Turks living in Russia and that the Russians underestimate the number of Turks due to political considerations.

The claim that the Russians wanted to underestimate the Turks due to political concerns is true. However, it would be unwarranted to exaggerate in this regard. No matter how hard the Russians tried, they could not

They cannot reduce it by half and show it. We, too, must not go to extremes in calculating our national and racial strength. If, as some people claim, we are really a nation of 120 million people and yet a large part of us is in captivity, this is a very discouraging situation for our future. With this in mind, we should not hesitate to present the facts as they are. We cannot change the facts in our favour, especially for the sake of childish thoughts. This truth is this:

we are a small nation and technically backward for some reasons, we have fallen into the captivity of crowded nations. However, despite our smallness, if we can gather among ourselves, there is no force in the world that we cannot defeat.

I wonder if we cannot give an approximate figure about the number of Turks in the world. For this purpose, there is no other way than to collect the minimum and maximum figures about the number of Turks in each country and to ponder over them for a while.

Leaving aside the fictitious figures of 80 million Turks in Russia and 18 million in China, these figures are as follows:

- Minimum Maximum

30.000.000 - 32.000.000 in Turkey

35,000,000 - 40,000,000 in Russia

10.000.000 - 13.000.000 in Iran

5,000,000 - 8,000,000 in China

1,000,000 - 3,000,000 in Afghanistan

1.000.000 - 2.000.000 in the Balkans

700,000 - 1,000,000 in Iraq-Syria

90.000 - 100.000 in Cyprus

50,000 - 100,000 in other countries

All Turks 82.840.000 - 99.200.000

In other , Turks are 82,840,000 people at the lowest calculation. Therefore, if we take into account the efforts of foreign nations to underestimate Turks, we can say that our nation is a community of 100 million people.

The world is moving towards becoming a land of giants. We see nations of hundreds of millions being established. Some of the second and third ranked nations are also multiplying with great speed. In such a century, the importance of 85-100 million people increases one more time.

Let us take a look at the following countries in order to realise how many populations there are on the earth:

China 800 million

India 540 "

Russia 250 "

England (as Empire) 200 " America 220 "

Indonesia 130 "

Pakistan 120 "

Japan 110 "

Brazil 95 "

Germany 70 "

Italy 53 "

France 52 "

Among these populous nations, Russia is our neighbour, England, Italy and France are our neighbours. I wonder, while giant states are being established in the world, what will be the future of the Turkish nation of 85 - 100 million people, which is politically disorganised?

In our opinion, the starting point of the national programme should be this question. The answer to this question means the name of our national ideal. This name can be summarised in the words "Turkish unity".

Every nation needs an ideal in order to live. Even if this ideal varies in details according to nations, it is almost the same in its main lines. Because no one can deny the historical fact that the first ideal of every captive nation is to gain its independence, and the first ideal of every independent nation is the third period in the country still living in captivity.

This is a sketchy classification. Depending on life, events and special circumstances of nations, these periods may vary slightly. For example, in order for a nation to start conquests, it does not necessarily have to have taken all its descendants within its borders. had more or less achieved its national unity before the First World War, but many Italians were living in Austria, France, Malta and Tunisia as captives of other nations. Nevertheless, Italy had begun the third phase of the national ideal: conquest. Its wars with Abyssinia and Turkey show this. In other words, although the three periods of the national ideal are independence, national unity and conquests, they are intertwined with each other. One can begin before the other is completed.

We can find as many examples from history as we like of the existence of these three periods in national ideals:

Ireland, after centuries of struggle and liberation from British captivity, now wants to take Northern Ireland, which is now in British hands, in other words, national unity.

to set it up.

Egypt, which had been freed from British captivity, sought first to take Sudan and then to gather all Arab countries around itself.

The present German cause is the liberation of East Germany from Russian captivity. After that, the unification with Austria will come next.

The Finns have associations working for Karelia.

The Hungarians never gave up Transylvania.

The Yugoslavs, in the olden times, are once again seeking to take the whole of Macedonia and Thessaloniki.

The Bulgarians have their eyes on Serbian and Greek Macedonia and Eastern and Western Thrace.

The Greeks want Northern Epirus and Eastern Thrace.

The first target of the Jews is the whole Kingdom of

Jordan.

Syria considers Hatay and even Çukurova as its own territory.

Afghanistan considers the land of the Pathans, i.e. the northern regions of Pakistan, as its own.

The Tunisians and Moroccans have reached the first stage. Now they want part of the Great Sahara and Mauritania.

Even the negroes, who were very backward, now become independent states. I wonder, in which of these stages are the Turks?

A glance at the map is enough to answer this question: After the Turks showed a brilliant success in the first period of their ideals with the War of Independence in Anatolia, they were naturally and historically forced to abandon their ideals.

They are on the second step. After the first period in 1923, only Hayat was liberated in the second period, and our national ambitions on Cyprus were officially declared, albeit conditionally.

National unity and the domination of the world after national unity is an ideal that lives in the subconscious of the nation. This desire in the subconscious comes to consciousness from time to time. If the time is well chosen, it will be victorious. If it is well chosen, it is the nation's source of speed and morality. Like a person who suffers for a goal, but willingly endures it, nations endure and have endured incalculable sacrifices for their national ideals. Nations walking on the path of ideals both frighten and fascinate other nations. The nation that walks on the path of ideals has thrown away its sense of inferiority towards other nations. Since it believes in itself and is not afraid of anything, it is not afraid of the abundance and technique of its enemies. It opens the arms of life to nations that love death. Thus, the national ideal is realised one day.

Turks have been united several times in the past and have been happy. They will unite again. The first article of our national ideal is: "All Turks will unite".

WE ARE THE TURKISH NATION, THE TURKISH PEOPLE

Experts say that human beings have existed on earth 500,000 years, perhaps more. However, it is a matter of four or five thousand years for humans to enter the stage of history.

Humanity has progressed unceasingly to its present state, and races were born from the mixing of prehistoric races with each other in various proportions. The races have formed today's nations by fragmenting for reasons.

This is the main line of human history.

In the course of the development of human intelligence, words have been found for every concept in matter and meaning, other words have been derived from words over time, some words have changed their meaning, some have been forgotten or left new ones have or found in their place.

The last human maturation in social life is "nation and "state". "Nation" is an organised community with an independent homeland. Nationalism, the intellectual movement of centuries, emerges from these words.

Recently, starting from the leftists and gradually spreading to everyone, even to official figures, we see that the word "people" is used instead of "nation".

Communists always use the word "people" because they do not recognise the nation and because they are afraid of this word. Extreme socialists have the same tendency. But these two words do not have the same meaning.

Şemseddin Sami explains the word "halk" in his important work "Kaamus-i Türki" as "people", cem'iyet-i beşeriyye, umum, cemaat, güruh, "crowd". In today's literary language, this word is used in the sense of "a part of the nation" or "the lower stratum". When we say "People of Istanbul" or "People of Central Anatolia", we mean people born in or living in Istanbul or Central Anatolia.

The expressions "raised from the people" have the same meaning. If people=nation, there would be no need for the terms "raised from the people" and "people's stratum".

Such words would have been superfluous, since everyone was already raised in the nation. Furthermore, "people" is a community that exists only for that moment. "Nation", on the other hand, exists at all three times and "nation" is the expression of a "consciousness of existence".

In the spirit of the laws, the distinction between these two words is strongly visible. The legislator has threatened insult to the nation with punishment. There is no such behaviour for the people.

When people in Turkey are referred to as "the people of Turkey", they only think of a mass of people who work, earn, go here and there, live and have fun.

When the same people are considered as "Turkish nation", we are talking about a strong community that has come from past centuries, that is a creator of victory and culture, that has an ideal for the future, and that is willing to make every sacrifice for this purpose, even to the point of war.

Communists cannot call nations "masses", so they call them peoples. For them, people nothing but heaps of raw materials. "Tûde", the name of the communist party in Iran, means "heap" in Persian. The communists in our country also once published a magazine called "Yığın".

In communist China, forcing hundreds of millions of people to memorise Mao's words day and night is a form of seeing nations as masses or even herds.

Because the people are unconscious. They blindly do whatever the tyrants in charge inculcate. Thus, some economic successes are achieved; roads are built; canals are opened; trees are planted, the beds of the rivers are deepened, and while doing these, no importance is attached to the death of millions of people from the herd of people. It knows what it is doing and for what.

The people march forward in battle because machine guns are operating behind them. People are thrown into the fire, believing they are doing a duty. If not brave by nature.

even to the point death out of a sense of honour and shame.

Turkish foreign ministers should remove phrases such as "the traditional friendship between our peoples", which often appear in official statements, and replace them with the word "our nations". It must be made clear that nationhood is not a matter of passports.

They will be asked what the Turkish nation is and who are Turks.

The Turkish nation is a community consisting of those who have Turkish roots and those who are Turkicised as much as those who have Turkish roots.

Turks, like Polish Turks, are people who speak Turkish at home and whose mother tongue is Turkish.

They are people who do not carry the consciousness and aspiration of another race in their subconscious or in the hidden aspect of their feelings.

Turkists are slandered as people who search for genealogical records up to seven or even twenty generations ahead. These fallacies, which have no possibility of implementation and research, are only the fabrications of the Russophobes and other enemies. Let us repeat the examples we have always given: The mother of Yıldırım Bayazıd, one of the greatest Turks, was not Turkish. Which Turkist has or can remove him from the cadre of Turkishness? Although the father of Mehmet Akif, the poet of the Turkish National Anthem, was Albanian and his ideal was ummahism, which is contrary to Turkism, which Turkist said that Mehmed Akif was not a Turk?

The issue is to be as Turkish as Yıldırım Bayazıd or Mehmed Akif. When the national spirit is high in a nation, foreigners mingling among them have no effect. The national spirit melts any foreignness. However, when the national spirit becomes low, when admiration for foreigners begins, everything is turned upside down. Nationality is denied. Profiteers who have nothing to do with humanity become humanitarians. The children of millionaires, who live in all kinds of comfort and ease, become communists even though they cannot sacrifice even an iota of this comfort and ease. If communism is implemented, neither that food, nor that house, nor that comfort,

He becomes too stupid to think that he won't find the money, the car, that he will become a labourer.

One of the results of being a nation is to have many characteristics compared to other nations, to differ from them, to be unlike them, sometimes to be their opposite. This dissimilarity and dissimilarity are in material and spiritual aspects. Nations differ from each other in many things, from tone of voice to the way they speak, their likes and dislikes, and their behaviour. Even the expression of joy and surprise is different in each nation. In short, nations are not alike. What one calls white, the other calls black.

Nations are social entities developed and shaped by thousands of years. To abolish them and make people brothers and sisters, to unite them, to make them one state, to abolish states and make people a stateless union are dreams worthy of the disciples of Hasan-i Sabbâh. Just as there is both unification and disintegration in nature, there is both unification and disintegration in the laws of social life. A brief glance at the history of mankind gives dozens of examples of these mergers and separations.

Now, what is the point of removing the conscious, faithful and willing "nation", which is the last stage of humanity, and replacing it with the unconscious, raw material "people", which is suitable to fit into any mould?

We know that they will immediately confront us with the shield of Atatürk against these words of ours, and if so, they will ask: "Why did Atatürk call the party he founded the People's Party?"

When Atatürk founded the People's Party, the insidious intentions of the communists were not yet understood. It was not known that they would use the word "people" to eliminate nations. Atatürk meant "the people" in the literary language and thought of the backward strata of the nation. With his party, he aimed to develop them.

In short: We are the Turkish nation from the shepherd to the scholar. The Turkish nation is a vast nation that cannot be measured by political borders, extending from the Sea of Islands and the Danube to beyond the Altai.

is the creative nation living in the world. This deep-rooted nation will not be divided and destroyed by the forced change and degradation of their language, by being exiled from their homelands, by the expressions and tactics of a number of masqueraders.

Even if they are exiled, even if their languages are corrupted and changed, one day a new Bozkurt will be born and unite the Turkish hands under the wolf-headed banner, turn the changing dialects into a single literary Turkish, fill the Turkish countries emptied of Turks with Turks. It will make the deprived nation a nation, the few nation a multitude, the backward nation will reach the most advanced and superior level, and realise the inevitable necessity of history.

WHO IS A RIGHT-WINGER?

Since socialists and communists were known as "leftists", it was customary to call those who opposed them "rightists". From an economic point of view, those who were not statist, liberal and conservative were considered right-wing. Since the left mostly denies religion, religious people have also been labelled as rightists.

But these definitions are incomplete and sterile. In recent times, like everything else, these terms have also become obsolete, and right and left have been confused with each other.

Religious people who call themselves "mukaddesatçı" are considered to be nationalists and rightists, while extreme socialists and communists have also been seen to claim themselves as "nationalists".

If the terms "right" and "left" are roughly analysed, the Turanists and the supporters of Islamic unity are united on the right, and if only social justice is considered, the Turkists must be aligned with the socialists.

In other words, it is necessary to explain the right and the left well, and to put them forward by saving them from deficiencies and sterility. Because the right and the left should be analysed and evaluated not only in terms of economic or social aspects, but also in terms of national consciousness.

In Turkey, some of the deeply religious people are in favour of denying nationality and being content with religion alone. One of them said in his sermon in the mosque: "Those who die for the homeland go to hell. The only ones who will go to heaven are those who die for the sake of religion". Now, to put Turkists on the same front with this bigot is both a lack of understanding and a rejection of the facts. Since the idea of social justice according to the economic view has been adopted by almost everyone today, it is not correct to rank the parties in the national assemblies according to this view.

Putting our religionists and caliphs on the right is also contrary to the custom in Western countries. Before Hitler came to power, the strong Christian party in the German parliament was called the "Centre Catholic Party".

The Imperialist party of the Steel Turbans and Hitler's National Socialist Party were to the right of the Catholics. Although Hitler's party was a "socialist" party, it was considered to be right-wing simply because it was nationalist, and its behaviour after it came to power proved that it was hostile to all leftists, i.e. socialists and communists.

The most accurate definition of right and left for Turkey can be made terms of nationalism. A party is rightist to the extent that it is nationalist. Since national traditions are important in nationalism, such parties are conservative in terms of national morality. However, since nationalism means the rise of the nation as a society and as an individual, a nationalist party may be close to the ideas of socialists in terms of justice and the distribution of wealth.

Religiousness and political ummahism are contrary to or hostile to nationalism, since they relegate Turkishness to a secondary place or do not respect it. In this respect, religionists, political ummahists and caliphates cannot be "Rightist". Political ummahists are internationalists because they have the idea of Islamic internationalism and are caught up in the delusion of dissolving Turkishness within the community, and like all internationalists, they are left-wing.

The fact that Muscovite or Pekinian socialists call themselves "nationalists" is not only wrong, ridiculous and tactical, but also a lie. Nationalism does not consist in transforming a nation from a "nation" into a "mass of people" and then thinking only of its economic welfare. Because people have not only stomach but also mentality and belief. Nationalism is a spiritual heritage coming from centuries. It is a sense of greatness. It is a consciousness of history. It is a holy hodginess. It is a product of creation.

The Turkish nation has existed for three thousand years. Its existence, its greatness, its power and its mark on history have been possible only through its national character. It is never right to attribute the greatness or existence of Turkishness to this or that factor outside of Turkishness.

The term "extreme right", which is frequently seen in the newspapers and is on the lips of politicians, is used incorrectly. Because the term "far right" is often used to refer to Islamic internationalists. At the end of last year

The captured organisation "Hizbüttahrir" was declared to be a caliphate group, to want to govern Turkey according to Sharia law, to accept Arabic as the official language, and a group headed by an Arab was described as "extreme right-wing".

Now let us think in cold blood: How can the Turkists, who believe in the superiority of the Turkish nation and whose ideal is the unification of all Turks into a single state, and these bigots be grouped in the same group? Can the Turkists who want to establish a state consisting only of Turks be equated with those who want to establish a Muslim state and make Arabic the official language? Can Turkists who do not even tolerate half-blooded Turks in the high offices of the Turkish state and those who choose their presidents from Arabs boil in the same cauldron?

Therefore, the terms "extreme right" or "right" are used incorrectly. Since "right" represents nationalism and "left" internationalism in terms of ideology, there are Turkists on the right and internationalists on the left. Whether it is world internationalism or Islamic internationalism, all ideas that do not put Turkishness in charge, neglect or ignore it are leftist.

Being economically statist, socialist or communist has nothing to do with right or left. As a matter of fact, just as the "Nationalist Communist Party" in Japan before the Second World War was nationalist right-wing, "Labour Party" of England is nationalist despite and economic principles.

Economic doctrines change quickly. The unchanging principles are nationalism and internationalism. When I say "nationalism", I mean the original meaning of this word. Otherwise, of course, I do not think of the nationalism that has recently been meant by Islamic internationalists, political ummahists, cosmopolitan internationalists, world citizen socialists and Muscovites. In fact, none of these are nationalists, on the contrary, they are enemies of nationalism, but in order to avoid any hesitation and suspicion, I use the word "Turkism", which cannot be confused, as Turkish nationalism...

We are the right wing: Turkists. The fact that we are social justice, that we want to distribute the blessings of the homeland to our compatriots and not to tourists, that we wish to ensure the justice required by true ethics, makes us leftists.

does not require. When the leftists of Turkey did not even exist, the Turkist poet Mehmet Emin Yurdakul was demanding social justice for the Turkish nation with his simple poems. This idea was born out of his Turkism.

He did not get this idea from the Jew Marx, like the records which, years later, began to chant "exploitation".

Nationalism is not only a consciousness of citizenship. Nationalism is a consciousness that also comprehends cognates outside political borders. The clearest evidence of this in Turkey is the interest in the Turkish Cypriots. Tomorrow, this interest will also be directed towards Turks in the clutches of Muscovites, Chinese, Persians, Arabs and other nations.

Nationalism does not mean saying "I care about the exploited members of this nation". Compassionate people of other nations can also think of the exploited members of a nation.

Nationalism is not to write epics for Black Lumumba and Viyet-Kong, but to ignore Uzbeks, Tatars, Kazakhs, Kyrgyz, Azerbaijanis, Bashkirs, Turkmens, Tarançılar, Uyghurs, Karakalpaks, Chuvash, Yakuts, Karachays, Balkars, Kumuks, Crimeans, Kirkuks and other Turks.

Nationalism is not about crying about Guevera, the Argentine adventurer who was killed in the mountains of Bolivia, and then shutting up when it comes to the Kazakh hero Osman Batur.

A nationalist, if he is human, looks at the heroes and freedom fighters of his own nation, burns, cries. Then he becomes a "rightist". If he does not do this, but sympathises with people whose past is unknown, whose goals are unclear and whose personalities are shadowy, then he is not a human being. At the lowest level, he is a patient with a disordered nervous and psychological system. As a matter of fact, just as the "Nationalist Communist Party" in Japan before the Second World War was right-wing on the nationalist side, the "Labour Party" of today's England is nationalist despite its name and economic principles.

Economic doctrines change quickly. The unchanging principles are nationalism and internationalism. When we say "nationalism", we mean

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We are the right wing: Turkists. The fact that we are social justiceists, that we want to distribute the blessings of our homeland to our compatriots and not to tourists, that we wish to ensure the justice required by true ethics does not require us to be leftists. Before there were any leftists in Turkey, the Turkist poet Mehmet Emin Yurdakul was demanding social justice for the Turkish nation with his simple poems. This idea was born out of his Turkism. He did not get this idea from the Jew Marx, like the records which, years later, began to chant "exploitation".

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However, these are according to the ideological meanings of the concepts. The most correct and unambiguous form of the issue is to express Turkish nationalism only with the word "Turkism".

ENEMIES OF

Communism has ceased to be an economic idea or a social order for the whole world and especially for us. Today, communism means only Moscow (at that time (1950) there was no Maoism, etc. yet). From the chiefs of the French and Italian communist parties to the communist leader of Philippine communism, all of them have uttered the most shameless and disgusting phrase "If the Red Army enters our country, we will unite with it" against their own homeland, which is enough to prove that a communist is not an idea or a party man, but a Moscow agent, a Russian spy and a Moscow man. In no other era of history has the human spirit been so miserable and so many traitors to the homeland been seen.

Communism is a Muscovite imperialism with thousands of spies, degenerated in spirit and character. An imperialism befitting a rude and Muscovite man whose ambitions have no limits, who wants to reach the Mediterranean, the Atlas, the Indian Ocean, and who dreams of conquering the whole world... All this insatiable ambition is based on the myth of bringing social justice to the world...

Muscovy, the lowest branch of the backward and vulgar Slav, will bring civilisation and justice to the world!... Muscovia, which has been a place for the hungry and prisoners for years, will lead the world and bring literary happiness to mankind!...

There are those who believe in this marvellous fantasy out of ignorance, as well as those who want to make everyone believe it with ulterior motives. We will always be suspicious of those who believe in the friendship of the Muscovite and of those who, at the beginning of the War of Independence, put on our heads the friendship(!) he showed towards us for his own benefit. If we do not doubt those who want to show a short, temporary moment at the beginning of the War of Independence as a "great truth" by turning a blind eye to the most obvious and indisputable facts of a history that has continued for years, history will doubt us. Those who think that the enmity between the Turkish race and the Muscovite horde, which has penetrated to the very core of their veins, has been erased by twenty-five years of treacherous propaganda, will forever lose the honour of speaking before the nation.

Those who consider the cold but meaningful silence of the nation against the talk of Muscovite friendship as "acceptance" are only mentally ill wretches. Some foreign ministers may, as a matter of political courtesy, speak of the "traditional friendship between the two nations", or they may be genuinely friendly towards the Muscovites. However, people, whose hearts are alive with the memories of Muscovite enmity, do not believe this, do not care, and will not listen to such a friendship.

Turks and Muscovites, whose history, geopolitics and destiny have made them enemies, will never be reconciled, and this "fight to the death" will continue until a definite result is achieved. How can we be reconciled, for the Creator has created us in opposition, history has made us enemies, geography has placed us on the earth to clash?

While we bear our glorious national name, which is adopted even by others, they have taken the name of the Norman "Rus" tribe, which they summoned to rule them. While the meaning of "Turk", the name of our lineage and nation, means "strength" or "civilised= species", their national name Islav means "slave" in their own language. We were born in the God Mountains, they came out of the Pripet swamps.

We have given the history of mankind and the world of ideas After Aristotle, al-Fārābī regarded as the "second teacher". They only brought up Ivan the Terrible and Peter the Mad.

Those who think that friendship with Muscovy is possible should take a careful look at the past. We have two other alliances with them in 1798 and 1833. Did these alliances, and the promises of "literary and unshakable friendship" in the treaties of alliance, prevent the bloody struggles that followed? Let us leave aside the long history of enmity of the Golden Army and the Turkestan Turks with the Russians and take only the Ottoman Turks. Is it possible to remove the burden of enmity accumulated by 14 wars?

The relations of the Ottoman Turks with the Muscovites began in 1495, when they sent an envoy, and became permanent until 1667, when we sent an envoy only 9 times, while they sent 38 times. Our first war in 1639, and with the last war that ended in 1917 in 1639, 1641-1642, 1646, 1677, 1686-1699, 1710-1713, 1736-1739,

1768-1774, 1787-1792, 1806-1812, 1827-1829, 1853-1856, 1877-1878, these wars were fought 14 times, in 1914-1917 repeated. All these 14 wars fought in 278 years between 1639 and 1917 lasted 49 years. In other words, one war in 19 years! In the last three centuries of world history, no other two nations can be shown to have fought every 19 years.

These battles, these martyrdoms, had filled the soil and stone of Anatolia with the enmity of the Muscovites. The Turkish nation and the Muscovite horde became the two irreconcilable enemies of history. We called the destructive gale that came to the northern shores of Anatolia the "Muscovite wind". They called the destructive lodos that attacked the south of Ukrania the "Turkish wave".

I do not know the metaphorical meaning of the word "Turk" in the Muscovite colloquial language, but in Turkish, "Moskof" has taken the meaning of "traitor, evil".

As long as life exists, everything will continue to be understood with its opposite. Just as there can be no life without death, there can be no love without hatred. If you want to make great humanitarian moves, if you want to pursue national ideals, you will definitely put hatred next to love. If you are talking about the national ideal of the Turks, you must place "hatred against the Muscovite" alongside "love for the Turk".

There is no need for deep knowledge and thought to know that to love the Turk is to be hostile to the Muscovite, and that worshipping Turkishness includes hatred of the Muscovite. It is enough to look at the history and the map.

After having gone as far as it could in the whole world, Muscovitism has now begun to decline. In a civilised world, this religion of madness and immorality could not have attracted more attention. A glance at the number of communists in the parliaments of countries which hold fully democratic elections shows that the intellectual and moral debauchery in the world is declining. In Ireland, England and America, countries with a very solid social structure, there is not a single communist deputy. In France and Italy, on the other hand, whose social structures are rotten, communists make one-third of the parliaments. It is not a coincidence that in the Second World War, the first knock-outs on both sides were the "Latin nurses".

It is treason to think that these perverts of thought, whom we have heard with our own ears saying, "If there is a war between us, we will not take up arms against the Russians", curse my father, but do not say anything against Stalin", will one day come to the right path, and to suggest to others that they will do so is treason.

the Muscovites? Never! Tolerance is a conscious negligence, and since it is conscious, it is closer to treason than negligence. When we asked them why the Muscovites were appointed to official positions, they replied: "They have become repentant", and when we said that it was not right to believe them, they replied with the maxim: "We cannot lose the children of the homeland". Ah, the great tolerance that allowed these penitent prostitutes into the "harim-i ismet" of the family!... Oh this naive belief or indifference!

They saw the fate of the repentant son of the motherland (!) Sabahattin Âli. He was fleeing to Bulgaria to avoid three months in prison. Nazım Hikmet, who was released from prison by launching a campaign calling him a Turkish (!) poet (!) with Marxist ideas but a patriotic (!) Turkish (!) poet (!) and collecting signatures, including that of the great patriot Ali Fuat Başgil (!), immediately fled to Russia and took a Polish surname, and of course it is not forgotten what he said against Turkey on "Bizim Radyo" until he died.

For years in this country, we have listened for years to those who have been protecting the Russophobia to the fullest extent, saying: "We have entered the Western civilisation, we have surpassed them, we will be an example for them." We have been told insane nonsense such as "Europe's borders end at Kars": "The borders of Europe end at Kars". However, while Europe, that is to say the West, that is to say "reason and science" as they called it, was crushing communism, they introduced the Russophobia into the parliament and the cabinet and launched an unprecedented crusade with the most vulgar and despicable slanders in order to eradicate Turkism. While imitating the West, they introduced not only roads, schools and factories, but also balls and cocktail parties. As for the war against Muscovites, they wanted it to come from behind.

Communism, which they wanted to force the nation to accept that there was no danger, went so far as to throw the Turkish flag into the sewer at the Village Institute in Adana, just as it stole the secret of the atom from America.

In 1948, it burnt down the building of the Ministry of National Education and the Academy of Fine Arts, and on 11 February 1949, it destroyed the military flour in Amasya.

On 2 March, Nuri Pasha's arms factory in Istanbul; on 10 March, the armoury in Yenicesi in Çatalca; on 13 March, the officers' quarters of the Islâhiye Military Service Branch; on 26 March, the first floor of the War Academy; and on 2 April, part of the National Education Printing House and the Tekirdağ Government Office. And he was able to burn down most of these. Those who believed, or seemed to believe, that the ex-Moscowmen were repentant, were able to get away with calling these fires a contact. They explained things so easily that if the homeland burnt down one day, they would not hesitate to blame the electricity by calling it a contact again.

In reality, these arson attacks were nothing but minor manifestations of the irreconcilable Turkish-Moscow enmity. Since they could not burn the whole of Turkeland, they burned buildings; since they could not exterminate the whole Turkic race, they shed the blood of three or five people in fires and explosions. Because they could not obtain these lands, they could not restrain themselves, they wanted Kars, Ardahan and the Straits, and they were getting ready. In their minds, a sense of inferiority left over from Peter the Mad, who sent his wife to Baltacı Mehmed Pasha, and the hatred that this feeling gave birth to, in their hearts, the crude ambition of being Slavs, that is, of being inferior... On the one hand, the resentment that arises from knowing that there can be no joking with the Turks...

On the other side, hordes of Slavs, tanks, aeroplanes, artillery and millions... On this side, on the other side, steel bayonets held by iron hands with very light weapons and hundreds of thousands... And the helpers of those hundreds of thousands: History, faith and the spirit of fifty million martyrs...

AWAKENING

National consciousness is a nation's sense and knowledge of itself. National consciousness, which is based on both emotion and thought, is the most important of the spiritual forces of a nation. The last and most important of the four lines of defence that protect the life of nations is national consciousness. Just as the lungs, liver, heart and brain are the four important organs of the human body, a nation's army, independence, language and national consciousness are the four great fortresses.

A nation can lose its army. It can also lose its independence. But as long as it keeps its language, that nation is alive. A nation that loses its language is considered dead. Nevertheless, if a nation has a national consciousness even though it has lost its language due to compelling reasons, that nation knows its true identity despite the foreign language forced upon it, and one day, thanks to this national consciousness, it will relearn its own language and return to its true self. The best example of this is the Polish Turks. Although they have forgotten Turkish for centuries and speak Polish, they have not forgotten their Turkishness and one day they will speak Turkish.

Whether the national consciousness is lethargic or awake is proportional to the ability of nations to survive.

In places where national consciousness is awake, foreign elements do not trumpet. People of descent cannot be appointed to important administrative positions. There, "science" is at the command of "national interest". Science is not for science, but for the greatness and glory of the nation.

Where national consciousness is awake, the nation does not recognise the foreigner as one of its own. Those of foreign descent, even if they are citizens and subjects, are still considered foreigners. They cannot be trusted. Foreigners cannot be married. Especially in the high strata, this marriage is never seen. Laws are made only to protect the national interest and to raise the nation. History is considered only in terms of national glory and honour. The past is not cursed. Foreign nations and persons are not included in the national cadre. The past, *mefâhiri*,

Writings, works, films, plays and conferences that openly or insidiously undermine morality, family, character, virtue, heroism and nationalism are not allowed. Institutions that address the nation and play a role in the upbringing of the people shall be headed by people of that nation, who are strong, moral and intelligent.

When national consciousness is awake, favouritism, bribery and injustice are eliminated. The service of those who serve will not be denied. Historical figures are given their real value. Neither giant men are diminished because of their small flaws, nor immoral people are made giants because of their greatness that is not based on reality. Lawyers do not take on the defence of foreigners who have insulted the nation. Degenerate types, half-crazies, maniacs and fools who do not know the national language properly, but consider themselves leaders of the youth, cannot advertise their own dwarfed personalities in newspapers and magazines under the guise of defending ideas and ideals to those who are stronger than them.

Where national consciousness is awake, doctors do not give false reports. Students who are absent from school do not lie that they were sick. Where there is national consciousness, lies are never told. Women and men do not prioritise love over feelings of nation and homeland. The flag is celebrated and respected. National colours are always glorified. The flag is not touched to the ground even for folding. Animals do not graze on the graves of ancestors and especially prostitutes and those with foreign blood are not tolerated to commit fornication there. The younger does not speak against the elder, the student does not speak against the teacher, the officer does not speak against the superior. Women are respected. Women are not made to be cocottes.

The students have a heart that is full of national excitement. But they are serious and disciplined.

Teachers do not favouritise. Students do not cheat. Everyone respects their rights. Those who started school yesterday do not claim to be masters today. Duty is kept sacred.

Where national consciousness is awake, language is jealously protected. The lunatics who try to break the rules and syntax of the language and write about it are not applauded but, on the contrary, are put in a lunatic asylum. Everyone

He does not use a spelling according to his own whim. When national consciousness is vigilant, you cannot get a staff member from a maverick, a professor from a traitor, a linguist from a physician, an historian from an illiterate, a deputy from a foreigner, or an idealist from a vagabond. National consciousness is a light. It illuminates the country and prevents them from operating in the dark by revealing all the scorpions that have crawled into hidden corners.

What the brain is to a human being national consciousness is to a nation. It is seen that a man whose liver, liver and sometimes even heart is pierced by a bullet lives.

But it is impossible for a person to live if he is hit by a bullet in the brain. Similarly, a nation can live independently without an army. Even if it loses its language, it may not die. As long as it has a national consciousness.

National consciousness is a nation's expression of life, its source of life and its most powerful weapon. In the XXth century, nations without national consciousness are doomed to collapse.

TURKISH ETHICS

When the late Ziya Gökalp said that the Turks were the first in morality, he was not caught up in a sense of national pride. He had read a lot of history, learnt about the national past and made this judgement after he had learnt what our enemies said about us.

Here we will not analyse the causes and influences under which morality is formed. We will only say that geography has no influence on the formation of morality. The greatest proof of this statement is the fact that the ancient Romans and the new Italians, who lived in the same geographical area, are morally opposite to each other in almost every field.

The most important reason for the emergence of morality is lineage. The morality of a society can change with the mixing of its lineage.

Turkish morality has been socialist since the earliest times. In other words, Turks prioritise the interests of society over those of individuals. However, strong personalities have always been respected and have been beneficial to the society. Turkish morality, which does not value individuality, respected personality.

In the centuries before Christ, the Kuns brought up their children in such a way that they could be useful to society. Those who were too old to be useful to society committed suicide.

The military spirit prevailed in all aspects of life. They were proud to die in battle, afraid to die in bed. Their complexion would turn yellow with this possibility. The pre-Islamic Turks were not promised the paradise of Islam. Even so, they wanted to die in battle because they considered it an honour.

They had no equal in discipline, which is the first condition for the rise of a nation. The famous Mete (=Motun) asked his soldiers to test their loyalty,

he ordered his lovers to shoot arrows, they all fulfilled this command.

They were truthful. Even the Chinese, the main enemy of the Kuns, wrote that they were very truthful, so much so that their word was enough.

They were straightforward. They did not know what flattery was. They would speak their conscientious opinions without any hesitation. The rulers would listen to these words without any anger and if they found them right, they would implement them. In the II century BC, when the Qun yabgusu wanted to bring the Turks into the Chinese civilisation, the vice-chancellor strongly opposed this and made the ruler accept his words. In the VIII century BC, when Bilge Kagan wanted to accept the Buddha religion, the famous Bilge Tonyukuk did not accept it and dissuaded the ruler by counting evidence. Again in the VIIIth century, when Bögü Kagan wanted to accept Manichaeism as the state religion, the tarkans, i.e. ministers, strongly opposed the acceptance of Manichaeism, which they regarded as a commoner religion. Although Bögü Kagan did not listen to the tarkans and made the nation accept the new religion, the tarkans did not turn back from their conscientious convictions and proved that they were principled.

After the battle of Mohaç, the answer given by a standard-bearer to a question of Suleiman the Magnificent, who visited the battlefield, is a good example of truthfulness and frankness.

Since the Turkish elites did not know what flattery was and the devshirs were very skilful at it, after the reign of Murad II, devshirs began to occupy high positions in the country and caused the deterioration of national morals.

Since the earliest times, the Turks used to by drinking koumiss, wine and raki, but they would never break their seriousness and dignity. Ziya Pasha wrote in the XIXth century:

The one who is free is understood in the assembly-i meyde İşretgüher-i ademi temyise mihektir.

It was as if they all knew the couplet. It was shameful to get drunk and , let alone to get drunk.

Chagatai, the son of Genghis Khan, one day drank too much with his younger brother Ögedey, who was in the position of great khan, and committed an act that could be considered against seriousness, and the next day he went to Ögedey and asked him to punish him for his behaviour the day before.

Aksak Temür used to drink wine for many days during the toy parties, but he would neither indulge in merriment, nor break anyone's heart, nor give an order that would disrupt the affairs of the state. The sexual morals of the Turks were also high. The home, family and marriage were considered honourable. The penalty for assaulting a married woman was execution. The woman was free. Even if her husband far away, she would host a foreign man who came home. Since she was regarded respect, no evil would arise from this. This custom still exists among Anatolian Yoruks and Turkmens and nomads of Turkestan.

Some of the Turkestan Kazakhs, who have preserved a large part of the morals and customs of the ancient Turks, have the following custom: A young man sneaks into the tent of the girl he wants to marry for three nights.

They sleep together, and even if the girl's father and mother sense this, they do not make a sound. If the man can persuade the girl to marry him in three nights, on the fourth day he goes to her father and asks for her. If he cannot persuade her, he leaves. But there is not the slightest impropriety during these three nights.

This shows that Turks are both a moral and strong-willed nation. In fact, these two are often found together. It is the right of moral and strong-willed nations to live and rise.

When we fully possessed this Turkish morality, we rose. When we were corrupted by taking the morals of foreigners, we fell and declined. When we rose, this land was full of people who sacrificed themselves for great national causes, who did not know lies, hypocrisy and did not sell their conscience. When 60.000 Turks defeated the united Europe at Niğbolu; when Yavuz crossed the horrible deserts; when Kanuni, the Magnificent

such an indestructible spirit when he sought Charles-Quint's army to measure up.

Morality is the foundation of national structure. Without it, nothing happens.

MORALITY IN TURKISM

If we try to write the history of Turkism, we would probably have to go back to the centuries before Christ. But when we look at contemporary Turkism, it is easy to take a bird's eye view of its history.

Turkism, which emerged at about the same time in Turkey and among the Turks abroad, had to develop under difficult conditions that could not be measured with the Turkism of the old ages. However, this movement, which started after the Tanzimat, was so strong that it even influenced an Albanian nationalist like Şemseddin Sami and made him to become a scientific and literary Turkist. Despite many obstacles and betrayals, this strong movement has always progressed and had to fight hard to reach its present level.

The late Ziya Gökalp was the first and last organiser of the idea of Turkism. It was he who gathered the scattered ideas into a system, gave them order and scientificised Turkism. Had he lived, perhaps today's Turkism would have been a more organised system and would have been able to make proper use of the fast-moving times. However, his early death and the fact that a second organiser, who would knead Turkism with a new spirit, has not yet come, causes this movement to be more or less hindered today, or at least to grow late.

Nevertheless, the glorious march of Turkism has begun and a faithful caravan has set off. Even though this caravan will be subjected to difficulties and storms, it will reach the ideal by taking speed and example from the lives and lessons given by the great Turkists of the past. This is more than a possibility, a hope, a conviction or a belief. This is now a historical destiny. Everyone knows that no force can stand in the way of historical destiny.

Although all the old Turkists, and of course I am talking about real Turkists, may have some personal flaws, they all have one common virtue, and that is the virtue of not denying other Turkists, especially their predecessors. This is a moral issue. Since every belief is based on morality, a sound morality in Turkism is the first condition. In fact, the ideas that have triumphed on earth are not always the ones that are right and good, but the ones that have strong moral supporters. Put the most beautiful idea and principle, the most splendid ideal into a rotten environment and you will see that it immediately turns into rags and becomes worthless. In order for Turkism to become more deep-rooted, in spite of its destined complete victory, Turkists must be people of high moral character.

Turkism is an intellectualised form of the life principles living in the soul, blood and brain of the Turkish race. Therefore, it cannot neglect the principles of "order" and "respect". For this reason, it is essential for Turkists to show respect to older Turkists. Those who make outcries without observing the order and respect, especially those who run after the dream of raising themselves by ruining the older ones, are not Turkists, not Turks, not even ordinary human beings. Since the Turkic community is not a community that denies the past and despises the old people who have served it, it always doubts the Turkishness of those who do so.

When an idea is marching towards victory after long labour, there are parasites everywhere who want to benefit from its victory. Just as a Jew, with his speculative intelligence, predicts that a commodity will soon be valued and tries to hoard it, these parasites of ideals, with their speculative intelligence, realise which idea is heading towards victory and try to make a clamour for it. Suddenly they come out of nowhere, make a ruckus, shout, undermine one another, and at first they may convince some people of their sincerity. But time, the most just judge, finally unmask them. The vile ambitions shining in the eyes of the disgusting face under that mask are immediately perceived by everyone.

These deceivers take on every mould on their way to profit and rise: Some of them pretend to be a secular republican even though they are bigots. Some of them,

Some stones communism, even though he is a rich and extravagant heiress and a ruthless capitalist who exploits the labour of some poor workers by employing them. Some are sycophantic to the government, even though they are a gossip with a negative spirit. Some pretend to be a Turk, even though he is a swindler who thinks of nothing but himself, or a non-Turk whose ugly face shows that he is not a Turk.

All of these are harmful people for Turkishness and Turkism. Turkism has a harsh morality. A Turkist does not care about himself, is humble, if he has committed an offence and is wrong. He is attached to the past and old values. He does not think of rising by overthrowing the old Turkists. His heart beats only with the feeling of serving his nation. It is not in the case of selfishness. He does not even go near such pettiness as lying and slander, which are bad in every religion and in every moral principle. It does not invent a genealogy for itself, and especially if its father or grandfather came from a suspicious environment, it does not attempt to patch itself to one of the dark Turkish circles of Anatolia in order to remove this suspicion. In particular, he does not resort to such an ugly and dishonourable act as undermining the old ones in order to rise in one fell swoop, when there is an honest and honourable way of gaining a more or less moral position after years of hard work and service to Turkism.

Those who do these things are not Turkists. Such people have no place in the cadre of Turkists.

MORALITY

The foundation of nations is morality. Things like army, knowledge and organisation come after morality. Both the Turkish nation and other nations grew when their morals were high, and they decayed and disintegrated when their morals deteriorated. Rome, Persia, Byzantium, the Goths in Spain, and the Arabs failed because of the corruption of their morals. Yesterday's France was overthrown because of moral corruption. The main reason for the convulsions in Turkish history is the loosening of morals. Although this loosening was caused by the Turkomanians, Dönmeler and Devshirs, the same causes and the same results are evident.

The morals of a nation, especially of the youth, are important. Because where the destiny of the nation is at stake, they will do the work and shed blood. If the youth sees moral discipline and examples of morality in the material and spiritual environment that surrounds them, the immoral will always be crushed, and if the youth sees that bribery, favouritism, sycophancy and injustice prevail even though moral indoctrination is given to them verbally, then a moral crisis begins in them.

Young people mostly look up to their teachers as role models. When the teacher becomes lax or immoral, the first reactions begin in the youth and these reactions go as far as denying everything.

The teacher must be a morally perfect person. In other words, he must belong to an elite group. However, in our country everyone has become a teacher. Neither for primary school teachers nor for secondary and high school teachers was there any selection of character. Only when necessary, a roll call was made, and even then it was often unfair. Whoever brought more or stronger letters of recommendation won the exam. It is not necessary to examine the young people who will become teachers in terms of their lineage, character and family? In fact, is not the lineage of a young person who will become a teacher more important than his knowledge? Entrance to military schools

Just as it is essential for students to be of Turkish descent, it is equally essential for teachers to be of Turkish descent. Moreover, what are their moral qualities, do they have some weaknesses, are they a ridiculous type in the eyes of the students, all these should also be taken into consideration. However, no attention is paid to these, and the result is obvious. I said that youth should live in a moral environment. Youth should always see that morality prevails in school, in life, in the cinema, in books, on the beach, on the street, on the ferry, on the tram. A lax teacher, a bad film, a harmful book, a beach trash, an insidious article can sometimes cause a young person to be lost in this society.

Turkish youth should see that those who do evil to the nation are beaten down and statues are erected to the great ones. Turkish youth should not see raki being sold in the sebis, which are heirlooms of their ancestors, lust-inducing films being shown in cinemas, and various disgraces being committed on beaches, which are places of health protection. They should not read articles, novels and novels that deny honour, propagate false ideals and undermine the family. Otherwise, the work will not be finished with mere indoctrination and counselling.

Places such as bars, taverns and balls, which are the slaughterhouses of national morality, and disgraces such as the selection of beauty queens be banned in Turkey. These are not civilisation. These are the sewers of civilisation.

Those who want Istanbul to become a city of travellers do not think about the wounds this will cause to our morals. A city of travellers means a city full of nests of debauchery and prostitution opened for the pleasure of a bunch of foreigners and immoral rich people. Serious should come to Istanbul to see ancient historical artefacts, not a bunch of foolish millionaires to give money and indulge in debauchery and immorality. Do you ever think how many Turkish youth will be jealous of foreign millionaires and throw themselves into the vortex?

Bottom line: Let us return to ourselves. Let us be national in morality, literature, music, clothing, taste, food, entertainment, law, family, custom, tradition and everything.

nationalist magazines became popular, those ragged communist poems(!) became less common. And that black music called jazz, the ball

Do you know what would happen if the European disgrace called "bar" and the American disgrace called "bar" were abolished, especially if instead of these translated laws, laws taken from our national customs and morals were made, in other words, if we became fully national?

We will be the first nation of the world again.

LIGHT

The only friend of the first man who lived in fear and confusion was light. Because thanks to it he could find his food and with its help he could get rid of his enemies. Lack of light was a terrible thing for him. Whatever evilwilddangerous things the human imagination had found and created, and passed down from generation to generation, all of were born from darkness.

In some of the great ancient religions, the universe was divided into two great parts, light and darkness, good and beautiful things were born from light, and the God who did good and created human beings was considered the God of light.

The reason why the moon and stars have been sung in the poetry of every nation for centuries was that they illuminated the dark nights.

Goethe, one of the world's greatest poets, begged for "some light, some light" as he was dying.

The Turks, who were poets and artists as well as rulers, conquerors and organisers; the Turks who saw and knew the dawns of the icy steppes and the mirage of the hot deserts, valued light no less than other nations. Light has also been processed in the language of this distinguished race, and it has given strength to a spiritual meaning beyond its material meaning: "Aydınlanmak", "Işıklanmak", "Nurlanmak" şimdi fazla olarak kalbin ve fikrin gelişmesini, büyümesini, olgunlaşmasını da anlatan kelimeler olarak Türkçede yer aldı.

The most beautiful and meaningful form of light in Turks is reflected in epics. There is a divine light descending from the sky, which has an extraordinary effect on the place where it descends, which is God's gift to the Turkish race, and the child born under the influence of this light, or his descendant, as a national hero, has led the Turks from one horizon of victory and honour to another, and has made history glorious.

pages are written. "Wolf" and "light" in Turkish epics are the means sent by God to raise the Turks.

Today again need a light from the sky. However, the great Turkish nation of 65-70 million people, one third of which is independent, has never been in need of such a light in any period of its history as it is today.

The Turkish nation, plagued by poverty and disease, the cruelty of enemies, by the slander and insidiousness of foreigners, by the loss of national consciousness and the deliberate undermining of national culture by those charged with protecting that culture, has never been so in need of divine light.

We know this. We also know that the lines of many books and magazines written not to bring the miraculous light, but disaster and red bondage. For now, we say this much:

Our new "Golden Light" will descend only when these writings that prepare disaster and bondage are drowned in the flood of national consciousness.

(Golden Light, 1 issue, 15 January 1947)

BIG MAN

There are several types of citizens in terms of loyalty to the nation and homeland. Heroes come first among them. Those who can always spend themselves for the sake of the nation and the homeland without expecting any reward are heroic citizens. The number of this first class is quite small.

The second class consists of good citizens. These are people who sacrifice themselves for the sake of leaving a good name, even if they do not sacrifice themselves alone and always willingly. These good citizens, who sacrifice themselves for holy missions and ideals, are encouraged when they see others like them and approach the first class.

The third class are citizens who, although they are not capable of self-sacrifice, are able to bear sacrifice in all other respects, and even when it is necessary to sacrifice themselves, they bear this sacrifice without any desire to do so, i.e. they do not think of running away.

The fourth class is an evil class that can only sacrifice for the homeland and the nation in return for another gain, but can never make a blood sacrifice, and will resort to every means and use every trick to avoid blood sacrifice.

There are also traitors, of whom I find it unnecessary to speak. The great men who have played the leading role in many examples of this, with a little effort of memory, have come from the first two classes.

It is not an easy task to distinguish a truly great man. Because there are many obstacles to the impartial examination of personalities. Propaganda is one of these obstacles. When propaganda is misused, it is such a bad thing that it can sometimes portray great men as worthless people, and sometimes it can introduce ordinary people as great men. Especially, one-sided propaganda erases many facts. , a propaganda is a propaganda

can never hide the truth until the end. The right thing eventually comes out.

For example, Gedik Ahmed Pasha, one of the Ottoman grand viziers, is presented as a great vizier who made great conquests. This misconception has become well established, and the poet Yahya Kemal even wrote a beautiful poem called "Gazel to Gedik Ahmed Pasha". But the truth is not like this at all. What are shown as Gedik Ahmed's conquests are cheap achievements against small states, sometimes achieved without a battle, sometimes with a short battle, with the magnificent and invincible Ottoman army.

Just as the worthless Gedik Ahmed was unfairly inflated, Abdülhamid II was unfairly minimised and portrayed as a despot, tyrant and even traitor. This is also the result of the propaganda of the Unionists. However, some recent scholarly publications are in favour of Sultan Abdülhamid. Although a book has not yet been written to inform us of the full value of his personality, we can already accept the fact that by being able to keep the empire for 33 years without disintegrating the empire, which the Ittihadism had destroyed in nine or ten years, Abdülhamid showed that he was a great power holder and proved that the publications against him were unjustified. Moreover, the fact that he never engaged in bloody games is a proof to refute the allegations that he was a slaughterer. Furthermore, a person who understood the responsibility of his position well. It was in Abdülhamid's power to disperse the Army of Movement, which was marching towards Istanbul and which was composed of the ragtag riff-raff of Rumelia belonging to various origins rather than regular forces. But he refused to do so, even if it was to protect his sovereignty. His pashas had asked for permission to march his very strong guard troops against the Movement Army, but he refused, saying that being the Caliph, he could not cause Muslims to break Muslims.

When the examples of Gedik Ahmed and Abdülhamid II are applied to many famous people of history, it is certain that different results will be obtained from the conventional wisdom. Furthermore, when analysing which of the historical figures is the greatest, the conditions of time, environment and means never be overlooked. Yavuz Sultan Selim,

I wonder what he could have done if he had been the sultan during the Balkan War? Maybe he would have done nothing, maybe he would have done very little. But he would probably have proved that he was a great man with his behaviour and efforts. Therefore, we cannot measure greatness by the degree of success. Success is the work of time, place, environment, those who prepared those conditions before, and a little bit of coincidence and luck.

Young Osman, one of the Ottoman sultans, could do almost nothing. However, he was a very great figure. He had very important plans. If he had not been martyred, the landscape of today's Turkey would have been completely different.

Then, which personalities should be called great men? The principles of this are as follows:

1. A great man is above all a man of good intentions. The motives of his actions the upliftment of society. He is not concerned with self.
2. A great man is a man who possesses many of the qualities recognised as virtues and virtues in every age.
3. A great man is a man who is high and clean in his private life. Scoundrels with some honours are never great men.
4. A great man is not the one who sacrifices the nation for his position, but on the contrary, a man who can give his position and even his life for the sake of the nation when necessary.
5. A man who can see the truth, who can look at the bitter facts with courage, who does not know injustice is a great man.
6. A great man is a man whose words and deeds are not contradictory and who has no share in lies and deceit.
7. One of the conditions of greatness is intelligence. History has not recorded that great men have come out of fools.

8. A great man is a man who knows how to choose a man, who knows how to find the right person for every job.

9. There are also family conditions to become a great man. Not every family produces a great man. Great men cannot come out of degenerated, rotten, morphinoman or alcoholic families.

10. A great man is very particular about honour. He never breaks his word. In this respect, the example of Hindenburg is very meaningful. When Field Marshal Von Hindenburg was to be elected as the President of Germany, he sought the permission of Kaiser Wilhelm, who was living in exile in the Netherlands at the time, and asked his opinion, seeing a moral contradiction between swearing an oath of loyalty to the Emperor and becoming the President. Hindenburg the presidency after Kaiser Wilhelm cancelled the oath. A man who is so true to his word is, of course, a great man.

11. A great man does not run away from responsibility. The late Şükrü Pasha, who defended Edirne in the Balkan War, fought heroically and was taken prisoner, and although his name was known all over the world, he still considered himself responsible, and when he returned from captivity, he demanded that he be handed over to the "divân-ı harb". Şükrü Pasha is great for this.

In short, great men are very rare. It is as great a happiness for a nation to raise great men as it is a great disaster not to do so. The greater and more terrible disaster is to be so ignorant as to think that ordinary men are great.

ISSUES OF TURKISM

Turkism is the ideal that all Turks unite in a single state and become advanced and superior to all nations in every respect.

There are two unchanging elements of this: Genealism and Turanism.

Genealogy is first of all a means of national defence. It is a protection measure against the consciousness of ancestry, which the minorities in Turkey secretly carry out among themselves. While the Thessaloniki converts in Turkey have been taking secret measures for centuries in order not to be Turkified, while some small nations and communities with no culture and history hide even their own surnames and practice genealogy despite the certainty of the Surname Law, while Jews prove in various ways that Israel is their true homeland, Turks are undoubtedly justified in taking certain measures as the true owner of the state.

Inbreeding is also a matter of health protection. Since interbreeding is always to the detriment of the superior, when Turks with great virtues mix with descendants lacking these virtues, some of the great virtues of the Turk are lost in the resulting hybrids, and some of the primitive qualities of other descendants take their place. We cannot give up anthropology and ratiology, which are both positive sciences. Science and truth cannot be the plaything of politics.

This is what makes Turkists accept genealogy as an unchangeable principle. However, this genealogy does not mean determining which nationality people belong to by putting them through measurements and laboratory examinations, as those who do not know what genealogy is, or those who pretend not to know what genealogy is, suggest. Almost every lineage is mixed with other lineages. Nothing can come out of this. Because nature cleans up hybridity after a while. However, if a lineage continues to mix with other lineages, after a while it will degenerate, never to recover again.

Those who shout that pedigree is dangerous are poor people who do not know anything about the world. Everywhere in the world, even in England and America, where the enmity against eugenics is instilled in the ignorant among us, there is perfect eugenics. The reason why the Americans and the British appear to be enemies of eugenics is because of the racism of the Germans during the Second World War. When the Germans claimed that their lineage was superior and some justified publications showed their weakness due to the interference of the Americans and the British, the Anglo-Saxons became enemies of genealogy because of political rivalry and jealousy. However, their enmity is the official and open German racism and not the secret and customary Anglo-Saxon racism.

The treachery of the Chinese princesses who entered our palaces in the age of the Kuns and the Turks of the Sky has become common knowledge today. In the Ottoman period, the actions that humiliated a great sultan like Suleiman the Magnificent were due to Hurrem Sultan, who was of Slavic descent. Those who are against ancestry should ask the following: Would they equate themselves with a Gypsy? Would they marry a Gypsy? Would they accept a Gypsy bride or groom?

If they say yes, no problem. If they say no, it means that they discriminate against descendants. The discrimination they make only against Gypsies, Turkists also make against others.

Genealogism lives on as a custom among Anatolian Turks. In villages and towns, today's descendants of a foreigner who arrived there many years or even centuries ago are still considered foreigners. The fact that even such people who are completely Turkified, who do not speak any language other than Turkish and who do not consider themselves to belong to any other nation are regarded as foreigners shows the strong sense of lineage among Anatolian Turks. It must not be forgotten that democracy is a "system for the realisation of the wishes of the majority".

Turanism, the second element of Turkism, is the idea of the unification of all Turks. Today, there are maybe 60, maybe 65, maybe 70 million Turks in the world. These Turks, spread over a vast homeland, are a mobile, talented nation that played a great role in the past. For whatever reason, they have fallen under the domination of other nations and

What could be more justified and rational than the idea of uniting the Turks into a single state? While all the nations of the world were endeavouring to liberate their fellow nations under foreign domination, why should not the Turks pursue the same wish?

It is not a dream for Turks, who are state-builders by nature, to establish and maintain such a great state. Even in the ages when there were no trains, automobiles, aeroplanes, telegraphs, telephones and radios, Turks established great states and kept them alive for centuries.

All the Turks of the world look at Turkey as a temple. The legend that Turkey will save them one day lives among them. Not only Turks living in the motherland and under oppression, but also Turks living in civilised countries long for this place.

After a while I met a young Finnish Turkish girl who loved Turkey very much despite the difficulties she encountered at customs and other places. She told me that there were about 1000 Turks living in Finland, all of them rich and prosperous, that although they loved the noble and noble Finnish people who treated them very well, they wanted to come to Turkey, that they would never marry Finns, that their biggest fear was to forget Turkish, and that the six or seven Turks who had been martyred in the Finnish-Russian war were the most distinguished and cultured young people of the Finnish Turks.

It is our national right to save all Turks. Even if it is not our national right, after this great love for us, it become our humanitarian duty. National and humanitarian actions are the things that make the millers grow. The splendour of the sacrifice to save the captive Turks groaning under oppression is so bright that it will be one of the deeds of the immortality of Turkishness.

To think only of eating and drinking and to live only for today, without any ideal behind it, does not give any honour to human beings. Animals can do this much. Humanity is to live for an idealsacrifice and die for this cause. Animals also avoid death. Turanism is not the ideal of uniting the nations related to us, namely the Mongols, Manchus and Koreans, or even the Finns and Hungarians. The word Turan

Our Turanism, as it is also used in the Ural-Altai sense, is to bring the countries which are the historical homeland of the Turks and most of which are still populated by Turks to independence and unity with Turkey.

In other , Turkism wants all Turks to unite and Turkism to be protected from the influences of foreign ancestry. Here we are confronted with the issue of the definitions of nation and homeland of Turkism.

In other words, who is a Turk and what is the homeland of the Turks?

A Turk is, first of all, a person of Turkish descent. With rare exceptions, a person of Turkish descent must speak Turkish and have Turkish culture.

We cannot exclude Polish-Lithuanian Turks, who are Turks but have lost their mother tongue, from the Turkish language cadre because they do not speak Turkish. Since they are Turks both in terms of lineage and feelings, they will one day voluntarily enter the Turkish language cadre.

Sometimes, there are those who were born in a foreign country and forgot Turkish because they lost their parents. As long as they know that they are Turks, such people are also Turks. To exclude from Turkishness those who have lost their Turkish language because of a disaster is equal to excluding from Turkishness those who have lost their independence because of another disaster, which no one has the right to do.

For the Turks to be a nation, there is no need for unity of destiny and unity of history. The Turks of Turkey and the Turks of Turkestan have had separate destinies for a long time. This does not mean that they are separate nations, they will one day become one nation with the same destiny. Anatolian and Azerbaijani Turks also lived separately for a long time. In addition, Anatolia, Turkestan and Idyl-Ural, Idyl-Ural and Turkey (i.e. Ilkhanids and Golden Army) sometimes clashed violently. Especially the clashes of Anatolian and Azerbaijani Turks due to sectarian quarrels were very painful. However, all this does not prevent the Turks from being one nation. The Anatolian Turks, who no one doubts that they are one nation today, were once Ottoman-Karaman, Ottoman-Akkoyunlu

Just as their struggle for centuries could not prevent them from finally uniting into one nation, the unification and fusion of other Turks and Turkey tomorrow is a historical necessity that no one can prevent.

Although it seems that the Turks do not have the same historical destiny, it can be said that they have this destiny in a sense. This is because the disasters that befell one of the Turks in separate political parts were soon followed by those of the others. For example, the collapse of the Kazan Khanate led to the collapse of Turkestan, and the fall of Crimea cost Turkey heavy losses. However, there are also incidents that show that the Turks have consciously considered the issues of historical destiny. For example, Turkey fought the war of 1786-1791 for the liberation of Crimea, and Sultan Aziz prepared a strong navy to repeat the same attempt.

Ancestor Gazi Yakub Beğ, who expelled the Chinese in East Turkestan, had recognised Turkey as a metbu. In short, the destiny of Turks today is one, and every year that passes strengthens this unity of destiny a little more. Furthermore, Turks are more worthy of the "right of nations to live free and independent lives" in the United Nations Declaration of Human Rights, which we have also signed, than any other nation due to their history, capabilities, geographical importance and population. Other nations are obliged to accept this right of ours for the honour of their signature.

Since religion is one of the elements that make up a nation, we must also dwell on the religion of the Turks. There is no doubt that the religion of the Turks is Islam. This religion, which has been our national religion for ten centuries, has become a Turkish Islam by taking some elements from our old religion of shamanism. However, it is not necessary to be a Turk to be a Muslim. Because there are a few hundred thousand shamans, a few hundred thousand Christians and even a few thousand Jewish Turks (Karayımlar) among today's Turks. We have no right to exclude them from Turkishness because of religious differences. In fact, the Gagauz, who are Christian Turks, settled in Turkey have mostly converted to Islam. They did this because they considered it an indispensable condition of Turkishness.

It seems that if a Turkish unity is realised, all these shaman and Christian Turks will become Muslims. Therefore, there is no need to force them in advance.

The issue of circumcision-shi'ism, which used to be a matter of division among Turks, is no longer an issue. All of them are Muslim Turks, and differences of jurisprudence in the understanding of Islam can no longer create duality among Turks.

The places where these Turks lived are Turkish homeland. Countries full of Turkish memories where Turks have established states and civilisations are our homeland and belong to us. The forced uprooting of Turks in any of these countries does not deprive us of this right. For example, the extermination of the Crimean Turks or the expulsion of the Turks of the Eastern Rumelia province does not make any sense.

Just as the Jews expelled the Arabs from Palestine, which had become an Arab country, and created a Jewish majority there, we must do the same and Turkify the lands that belong to us.

The unchanging aspect of Turkism is its genealogy and Turanism and, as a result, its ideas on the Turkish nation and homeland. All Turkists are united on these two bases. Other issues, such as economic, social and legal views. These are issues that Turkists will deal with in the future. Turkist ideas on these issues may change. Because, in time, any economic or social idea can be refuted. But genealogy and Turanism will never change. Because these are the necessary conditions for Turkishness to be Turkishness. Just like a person's absolute need for air and food.

A person's need for clothes may vary according to summer, winter, night and day. His entertainment may be going to the cinema, hunting or drinking. But the need for air and food never changes. Genealogy and Turanism are the air and food of Turkishness.

Turkism its own world view. Turkism, which is realistic, continues until the end of the law of "fight for life"

It is out of respect for military service and with the aim of developing the tradition of our ancestry of being a nation of soldiers. We are opposed to such narcotic suggestions as "there will be no more war" in the sense that they weaken our national defence. The idea of eliminating war from the world has been tried for centuries, but has failed. It should not be forgotten that the so-called "Roman Peace" was a system of so-called peace which was achieved through great resentment, military preparation and tyranny, but which never lasted.

We are in favour of reviving true military virtues and rooting them in the soul. Soldiering not a matter of mould, but of spirit. But the mould must also be suitable for the soul.

We are friends of nations, ideas and people who do us no harm. However, we believe that it is a great blunder to think that life can only work through love. Everything in the world exists with its opposite. Therefore, there will be hatred along with love. Turkism, in a way, is "the enmity of the enmity of Turkism".

We are hostile to every nation, religion, regime, idea, society and person who has done evil to our lineage, our state, our homeland, our sacred values and our honour. "Our hatred is our religion!"

We are always obliged to fight in order to protect our existence and to obtain our rights. Having to fight means having to be a soldier. Soldiering is the science of fighting. It is the science of earning the right to live. In this respect, it is the only true science. All other sciences and disciplines are its helpers.

Turkism is in favour of a "disciplined nation". A disciplined nation means a nation that has accepted a system of mutual rights and duties in which individuals will not harm the state and the state will not harm individuals.

In a disciplined nation, there is no tyranny or tyranny, and intoxication of freedom. In a disciplined nation, nothing can be done contrary to the morals, traditions, honour and wishes of the nation. A disciplined nation means a nation with a certain concept of life, sacredness, pleasure, feast, sorrow and even dress and calendar. Turkism, Turks in all respects

He is in favour of Turkification. Nothing foreign will remain within these borders. Turkish culture will prevail unconditionally. In this respect, Turkism has its own language, history and alphabet.

We want a purified and improved Turkish. The unscientific relics of the language congresses will be cleared away, but the positive results achieved in the meantime will be preserved.

This alphabet is not suitable for writing and developing Turkish. The four or five letters necessary for writing Turkish will be added to it, and thus Turkish will be saved from the misfortune of being reduced to the status of a negro language.

The historical thesis of Turkism is a national view within the framework of science, completely far from the comedy of considering the ancient nations and especially those living in Anatolia as Turks: Turkish history begins with the "Shu" or "Chu" in Central Asia in the XIIIth century before Christ. This history is a homeland stretching from Manchuria to Crimea. It lasted until the XIth century, and in the XIth century a second homeland was established consisting of Anatolia, Syria, Iraq, Azerbaijan and Khorasan, which we call Turkey. In terms of Turkism, the quarrel between Aksak Temür and Yıldırım Beyazıd is a brotherly quarrel. In terms of Turkism, the history of Turkey is the history of the Seljuk, Ilkhanid and Ottoman sovereignties, and now the history of the Republic. The Ottoman period of our history, together with other internal and external developments, will be considered as the internal war of the Turkish lineage with devshirs.

Turkism wants our history after the Tanzimat to be re-examined and the truth to be revealed and the false heroes to take their real places.

Turkism favours a seriousness far from all fantasies. It believes that fantasies in state and national life are against the nation.

Turkism, based on the historical future of the Turkish race, is free-thinking about women and respects them. However, he is also strongly opposed to the degradation of women to the level of a coquette. To respect woman means to hold her unconditionally equal to man.

does not come. It is contrary to the laws of nature to equate the two sexes, which God created separate. We are in favour of women receiving all kinds of education and entering all professions except in certain cases. However, for the protection of the family structure, we want women to fulfil their duties of motherhood and domesticity first and foremost.

Turkism demands social justice in the country and believes that real justice is social. It is obvious that satisfying the members of the nation in terms of health, livelihood and future is one of the conditions of nationalism.

According to Turkism, Muscovy is our irreconcilable enemy. History, destiny and geopolitics have created this enmity. This enmity cannot be removed by politics and lies. Therefore, we are in favour of nurturing the already latent enmity against Muscovites in the nation as one of the driving factors in the life of the Turkish race.

Enmity, like love, keeps nations alive and standing. Turkish foreign ministers may be friends with Muscovites. To think such a thing for the Turkish nation is to think against national interests.

Since the Muscovite is our genealogical enemy, communism, which is the imperialism of the Muscovite, is our most dangerous enemy. Since communism has become the property of the Muscovites, supporting it is treason. Communists, who are the lowest traitors in terms of Turkism, must be destroyed.

We also consider Freemasonry as an enemy. Freemasonry is a secret society with its roots abroad and is an anti-Turkist organisation used by those who are incompatible with nationalism. It was initially established to protect the national interests of the Jews in secret, but in time it became an inter-national organisation. The fact that Freemasons belonging to two nations at war are obliged to help each other even if it is to the detriment of their own states shows that this group is hostile to all nationalisms, including Turkish nationalism.

They secretly try to take over every place and succeed in doing so.

Zionism is an organised and anti-humanitarian idea that seeks the comfort and happiness of the Jewish race at the expense of the unrest of the nations of the world. Its endeavour to present itself as the national ideal of a state is to conceal its imperialist aspirations. In the First World War, the horrible reality revealed by the Zionists, who, disguised in all kinds of disguises, attacked our army on the Palestinian front from behind and spied for the enemy, forced the Turks to be always vigilant and cautious against this movement.

Communism, Zionism and Freemasonry are enemies of Turks in Turkey a trivet.

As I conclude this article on the main issues of Turkism, I would like to give some advice to young Turks:

In today's conditions, one of the foremost actions to be taken by Turkists is for each of them to rise by working in his own field of profession. Each Turk should work seriously and systematically in order to reach the highest degree or rank in his own profession. Those who do not succeed should not be discouraged, should change their angels if necessary, and those who despair of themselves should help their friends to rise. The way to strive for ascension is not the dishonourable way of supporting each other rightly and wrongly and rising to a place where they are not worthy, as the Freemasons resort to. It is the honourable way to rise by showing competence.

Although every profession has its benefits and importance, Turkists should enter the Military Academy, the Civil Faculty and the teachers' schools the most.

It is unnecessary to say how teachers can dominate the future of the country through their nationalistic indoctrination of students. Officers are also partly teachers. Moreover, in our country, the most important group that has control over the national destiny is the officer class. It is an important opportunity of service for the Turkists to leave the Civil Service and charge of provinces and districts. The second issue to be considered by the Turkists should be to establish a family and raise strong and Turkic children for the country. Understanding this, the fact that there are many Turkicists who marry young and raise many children is encouraging and heartwarming. Always many children and strong children

There is no need to talk at length about the importance of the principle of upbringing. Turkists should pay attention to the health and lineage of the girl they marry and not to be captive to love in this regard. It is evident from examples that such negligence leads to short-lived marriages.

Turkists should be organised, and for this purpose they should always gather under the roof of the strongest nationalist organisation. In this organisation, they should not show discord and should not pursue the cause of selfishness.

Every Turk should endeavour to warn and enlighten his own environment. It is up to the intelligence and capability of that Turk to predict what kind of Turkism he/she will do in the conditions he/she finds himself/herself in. If necessary, he should ask nationalist organisations and individuals, if not, he should act by consulting his conscience.

Mistakes should be confessed sincerely and efforts should be made to prevent them from happening again.

It cannot be overlooked that most of the young Turkists lack a national culture. Spelling mistakes and expression disorders clearly show this. It is necessary to endeavour to eliminate these deficiencies. It is useful to read the works that will enrich the national culture and even to learn the old letters if possible. The works written in old letters are still closed as a great treasure.

One of the most important issues is that Turkists should establish one or more funds among themselves. It is possible that these funds, which will start with the accumulation of very little money, will provide unimaginable benefits in the future. It should not be forgotten that a drop is a lake. These funds will not only protect the Turkists from financial difficulties, but also pave the way for Turkic publications.

All of these recommendations trivial. But in time, important results can be expected.

Turkism is advancing slowly but firmly. It cannot be measured by movements such as National Socialism in Germany, for example, which suddenly grow to power in a short period of time. Its slow progress is a guarantee that it will be strong and robust. As long as there are those who work, suffer and die for it, Turkism will surely triumph. The fact that there are millions of our compatriots who have been broken and exiled under foreign domination should remind us of the greatness and honour of our duty.

It is also possible to live in pleasure and pleasure, to tolerate the world with alcohol, to enraptured with women of pleasure, to be ecstatic in lust. There is also the possibility of being laid in heaps in the holy war to save Turan. Those who wish choose one or the other.

Life and death... Both of these are beautiful. But death is the main and literal one. The other is as temporary and deceptive as a dream. To lie in the bosom of the great and mysterious universe... This is our lot. What could be more honourable than to give it to an idea as literary as death and to spend it for the sake of an idea? This death is a glorious and beautiful death that will bring us to our goal, to the spirit of the ancestors waiting on Mount God and to God. Contemplating the beauty of this death and the ugliness of life in drink and lust will help us to understand the truth.

It is beautiful that those who die on the path of the country, while disappearing in literary darkness, shine like a light in the memories, but it is even more beautiful that they are one in the darkness by being far away from the memories and hearts.

Living is only a short life. Death, on the other hand, is to live for centuries in the universe, in the memories and hearts, or to continue living in eternity until the end after being erased from the memories and hearts.

How beautiful it is to give up the right to live; how much more beautiful it is to live without being remembered, erased from hearts, forgotten. But not to leave a signature on your work, to be erased without leaving a name for the sake of the ideal is more magnificent than anything else.

It is a good thing to give martyrs in Korea for the cause of the United Nations, but it a masterpiece to spend lives in the Caucasus, Azerbaijan, Turkestan and Altai in order to see the Turks united. Turkism is a system as deep as religion and as mystical as mysticism. Its splendour and the greatness of dying for this cause can only be felt by those who have the will in their souls.

Turks! Uniting in tight ranks and leaving behind every other thought, march towards the ideal like the Turkish regiment that made the attack of KöprükÖy against Moskof under the rain of fire, but without stopping for a moment. During this progress, do not lose a moment even to look at those who have fallen. Leaving them to fate, to the leaf of honour of history and to God, keep on marching and do not expect the smallest reward even if you do the greatest heroism.

God Bless the Turk!

CALL TO THE TURKISH NATION

In the earliest centuries of its life in Central Asia, our nation was able to shorten distances by taming the horse, and thus succeeded in establishing great states by controlling vast territories. While other nations could only establish city states, these states, which included many cities, gave birth to the Turks the ideas of world domination and attachment to great ideals.

The Hun, Gokturk and Ottoman empires were the result of this great ideal, and only Rome and the Abbasids can be shown as comparable states in the history of the world.

Our nation has been a great state in every period of its history and Turkey has always been regarded as a great state, even in our weakest times, until 1918. However, we were defeated in the First World War and lost half of our territory, Turkey lost its status as a great state. The great statehood, which is the result of various factors such as land area, population, history, military power, science and industry, is today in the hands of America, England, Russia, France, Germany, Japan, China, India, Brazil and Canada.

Until the Republican era, our nation was struggling against known and visible enemies. These enemies were some states and some non-Turkish elements who were our own subjects. But with the Republic, things changed. Although our enemies as a state and as a people have decreased, a brand new enemy has confronted the Turkish nation with the greatest danger of its history. Until now, our enemies were contented with demanding some parts of Turkey. Even in the Peace of Sevres, a small Turkey was left, albeit without an army.

But the new enemy is not like that. The planned goal of the new enemy is the total destruction of Turkey. The name of this enemy is communism.

Because of the danger of the new enemy, its secrecy, and the idea that it will deceive gullible people, people who do not have any conviction may be carried away by the propaganda to be made on that subject. This is a necessity of human creation. If this immersion is not corrected by a counter propaganda, it becomes even more effective. Communism, which is presented to some as prosperity and wealth, to some as the fulfilment of unsatisfied sexual desires, to some as the ideal of great humanity, can prey on a few gullible people. All these are a blow to our Turkishness.

The cause of Turkey's development is also the cause of its becoming a great state again. For this reason, taking the national cause only as a more equitable distribution of wealth means not understanding the national spirit and even denying it. Because the cause of wealth is not only materialistic, it is far from expressing all human needs. There must be meaning as well as substance, so that Turkish society can be considered to have fulfilled its needs. Wealth and prosperity alone cannot bring happiness to a society. At best, it brings comfort to the animal. The cows in Swiss farms are also prosperous in terms of barns, feed and perfect care. But they cannot be considered happy. Because happiness is every state that is felt with spiritual pleasures and is reserved only for humans. The spiritual value we call the soul exists only in humans.

In the twentieth century, in the light of positive science and western civilisation, we see that civilised nations and societies have embraced religion with all their being. Because the belief in God, and therefore religion, is an indispensable spiritual and moral basis for both individuals and nations. For this reason, we believe that the Islamic religion, which constitutes one of the two fundamental foundations on which today's Turkish world is based is an inseparable part of our national existence.

The qualities that distinguish human beings from animals are shame, attachment to an ideal and the ability to die for a belief and idea. A person who is ashamed avoids committing a crime and being shamed. A person who is committed to an ideal endures material hardships without complaint. A person who dies for a faith and an idea plays an extraordinary role in the upbringing of those who will come after him. These have nothing to do with matter.

When thinking about the development of Turkey, thinking only about the welfare of individuals is not enough to strengthen the country. If a prosperous and advanced country is not also superior in morals and ideas, it is doomed to collapse. Nations whose individuals do not have the characteristic of dying for an idea will avoid dying in the face of enemy attack, and no good will come from that prosperity.

However, since the Turks are a nation that has carried the ideal of establishing a great state for centuries, it is easier to develop them than other nations in the same situation. The Turkish nation is capable of making a development move based on sacrifice faster than many other nations. However, Turkish society, which has been led by mighty leaders for centuries, demands great guides today, as it has done in every era of history.

The greatest benefit of leaders with national consciousness and pride is to protect the society from falling into a sense of inferiority. In order to do great things, a nation believe that it is a great nation. In Atatürk's time, although the Turkish nation was far behind in terms of population, wealth, technique and culture compared to today, it was strong in terms of moral power. And for this reason, it had the belief and strength to overcome every danger.

However, if there is a sense of inferiority among the leaders and intellectuals, it is impossible for that nation to develop. Because the delusion that development moves will be in vain has been engraved in the souls and hearts are filled with despair.

Victory is never won by those who think they are doomed. The development move will undoubtedly be based on scientific methods. However, if the social and individual psychology, history, national traditions and social structure of our nation are not taken into account, scientific methods and behaviour cannot ensure success. Because, just as medicines do not have the same effect on people suffering from the same disease, the scientific method will not give the same result on every society.

The method of science also commands to be free from preconceptions. Therefore, the time has come to speak openly about what the political regime of the Turkish nation should be. Regimes are not the goal, but the

for their happiness. For this reason, nations have sometimes changed regimes throughout their history. In a way, regime is the dress of nations. Like individuals, nations also wear clothes according to time and place. A linen dress with an open chest, which is very suitable for hot regions, can cause the death of a person in cold climates, just as this or that regime can sometimes prepare the collapse of a nation.

According to the political and social conditions in which we find ourselves today, the regime that best suits us is democracy. This is the regime of our allies, with whom we are obliged to act together, just as this idea is gradually taking root in our nation.

However, our determination to remain in a democratic regime cannot prevent us from honouring our non-democratic past history and the heroes who have made us proud. For a nation that despises its past can only be a nation of dishonourable people.

We must also bear in mind that the success of democracy is proportional to the strength of national consciousness in society.

When we talk about the development of the Turkish nation, in order to give this movement a meaning that will make hearts beat with excitement and lead citizens to sacrifice and even heroism, the first condition is that the target of development must be Greater Turkey. A Turkey that will be advanced and superior with its culture, science and technology as well as with its morality and virtue... Otherwise, a move for prosperity and wealth alone is no different from that of a trade house movement.

A state and a commercial organisation are two different things. And communities that confuse being a state with being a commercial organisation are always doomed to live in the shadow of others and to collapse at the first blow.

As Turks with a state, we cannot remain indifferent to the Turks outside our political borders. While even the smallest, weak and new states have an interest in their compatriots outside their borders, Algeria, which is not yet independent, does not recognise any rights either in the Sahara or against the French capital and majority on its coasts, as a society that has built the greatest empires in its history and ruled many nations,

We can never fail to think of the Turks outside our political borders.

Based on the United Nations Constitution, to which we are a signatory, it is both our national obligation and our humanitarian duty to support the cause of Turks outside our political borders to be independent and free from foreign domination. We cannot accept that the Turks, who are a civilised and superior nation, should lead a life of captivity here and there, while the right to establish a state is recognised for societies which have not yet completely overcome the cannibalistic period. We are confident that a well-working and conscious Turkish Foreign Ministry will recognise this the whole world.

Although we do not want war in the face of today's very effective weapons, we do not believe in the propaganda that there will be no more wars, and we consider this propaganda as an enemy trick to loosen us up. In a world where military preparations have increased to the utmost, we find it necessary to return to the military tradition of our nation, believing that war will always be fought unless the treacherous forces that are stirring up the world are eliminated.

As a nation whose military tradition is older than that of any other nation today, we are strongly in favour of the reorganisation of our army in a new and worthy manner and the preservation of our military characteristics, except for the necessity of using standard weapons with our allies. Since military service is a very honourable and difficult profession, we consider it right that our officers and non-commissioned officers should be selected from the sons of virtuous families and that they should have some privileges in return for their sacrifices.

One of the conditions of being a great state is to have a rich and powerful language. Turning our language, which has not developed due to national negligence, into a great language of science and art is a cause that cannot be neglected. Neither the hybridised old language nor the fabricated language called Öztürkçe can be a language of great science and literature. We are in favour of "Purified Turkish", which is based on producing terms from Turkish roots and choosing Turkish or Turkishised Turkish in spoken language. The language of a nation is what the heart of a person This valuable asset is the real

It must be protected by an academy of values and by specialists and artists with a national consciousness.

Societies that want to live as a nation jealously protect their national characteristics. Just as the Scots wear skirts and the Indians wear clothes that seem strange to us, we are in favour of hiding our features of Turkish culture, drawing the cast of our national history and, if necessary, adding one or two more letters to our alphabet in order to express all the subtleties of our language.

The fair distribution of national income is, of course, a national goal for Turkish society. In a country where individual needs can be easily met and prosperity is widespread, the cause of social justice is realised and there is no need to talk about such a cause. For this reason, while taking social justice measures on the one hand, and basing them on sound legal principles, on the other hand, we must prepare the environment for social justice by spreading education and training, and by rapidly developing our country in the economic field. Otherwise, it must never be forgotten that the cause of social justice, especially in backward and poor countries, will become a weapon of communism.

Because communism is a flower that blooms from the swamps of poverty, backwardness and ignorance.

Claims that socialism prevents communism are not true. Although there is no socialist party in the USA and the regime is based entirely on capitalist and liberal principles, there is no communism. Among the countries where social justice is practised fully or to a great extent, Canada is dominated by Liberals and Conservatives, Belgium by Christian Democrats, Austria by Catholic Populists, and England by Conservatives (since 1950). In most of these countries the socialists are small parties.

In backward countries with no experience of parties and socialism, socialism plays the role of a precursor of communism. As in Cuba... For this reason, at a time when we want to develop peacefully and in a democratic system, we are trying to bring unrest and to make our country communist.

We are against socialism. The fact that in all socialist movements in our country there are convicted criminals convicted of communism is our greatest proof.

Another important reason why we are against socialism is that in our country socialism has produced cosmopolitans and socialism has been presented as anti-nationalism. It is presented as the heir of a great history. Since we are determined to remain Turks as the heirs of a great history, we are opposed to every idea and every ideal that wants to take us away from our nationality and that does not put Turkishness in the first place.

As another characteristic of becoming a high nation, we are in favour of taking all kinds of measures to establish sound laws and to make respect for the law a belief, and we are in favour not of translated laws, but of laws derived from national custom and based on modern legal principles. Laws must be laws that will protect the state, the nation, national culture, morality, order, family, individuals, honour and rights; the measure of justice must be ensured by the most precise scales.

Since the state is, in theory, an institution established to protect the lives of its citizens and ensure their well-being, we consider our socialist understanding that every Turk should be insured against health, sickness and unemployment as the most fundamental factor to ensure peace.

Since land is the foundation of the state, it is essential to protect and develop those engaged in land as if it were the foundation. Since our nation has accepted land ownership even in nomadic times, the continuation of this ownership is a necessity of our social structure.

In conclusion, we summarise our national development programme as follows:

1. We are Turkic
2. Purified Turkish
3. We are legislators.

4. We are socialists.
5. We are national traditionalists.
6. We are in favour of conscious democracy.
7. We are moralists.
8. We are scientists.
9. We are technicians.

NATIONAL POLITICS

"Kutadgu Bilig", written by Has Hâcib Balasagunlu Yusuf in the XI century, means political knowledge. The word "kut", which means "good luck, happiness", has so far translated as "the science that gives bliss" in vain. The meaning of this name, as can be understood the content of the whole work, is political knowledge. Since it is known that it enumerates the necessary conditions for a society to be happy, it becomes clear that the Turks understood politics as "the science of social happiness". As a matter of fact, three centuries before Kutadgu Bilig, in the famous Orkun inscriptions erected by Bilge Kagan for his brother, the hero Kül Tegin, and by İçen Kagan for his father, Bilge Kagan, they explained that they had succeeded in making the nation fed, clothed and multiplied, in other words, happy, as a state policy.

Today, the principle of avoiding dangers and thinking only about the present day has prevailed rather than a political attitude that will make the nation happy. In contrast to Atatürk's very calculating and, when necessary, very aggressive policy, İsmet İnönü tried to run the state with a policy that was only calculating and cautious enough to lead him to mistakes in his calculations.

By a policy of extreme prudence a nation may, for a long time, be saved from plunging into dangers. However, since excessive prudence is a passive way of governing, it cannot dissuade appetitive neighbours from their appetites and it can never prevent them from attacking when the day comes.

Just as in the past the prudence of Abyssinia, fearing to provoke Italy, withdrew its troops from the borders of Eritrea and Somalia, which were then Italian colonies, and did not prevent Italy from attacking, so today the prudence of the Czechs has not prevented the rude behaviour of the Russians.

For this reason, there is no national interest in pursuing a policy of getting along with everyone instead of a national policy. Nations, national aspirations

is respected and strong in proportion. Moreover, "national aspirations", i.e. "ideals" are the dynamic power of nations, the reason for their unity and the source of their courage.

It is their behaviour in the Palestinian cause and their anti-Semitism that have made the backward and in this respect primitive Arabs, who have lacked courage due to centuries of captivity, into a force to be reckoned with today. Their last defeat was especially disgraceful. Nevertheless, since their faith has not been shaken, they have the power to make great moves tomorrow and are preparing themselves.

Israel is in the same situation. Based on two thousand years of historical rights, it occupies lands inhabited 100 per cent by Arabs and refuses to give them back. They are endeavouring and dreaming of adding these lands to their state and establishing an Israeli state of ten million people for tomorrow. Israel, which is a western European state, has a population of ten million, it will have a substantial power to defend itself against the Arab world and secure its future. Turkey has been pursuing a passive state policy since the death of Atatürk. It seems to have adopted Atatürk's words "peace at home, peace in the world", which he uttered only for that period, as if they were a literary maxim, and has concentrated its policy on this principle.

The mentality of not offending anyone for the sake of peace prevailed and this mentality led to the neglect of Turks outside the political borders. The Turkishness of the world has been denied in the belief that being interested in the Turks living in any state would offend, agitate and anger that state.

However, the view of the world is very exemplary in this regard. Every nation, even down to the African Negroes, never ceases to be interested in their racial relations. Especially this little Greece on the one hand wants Cyprus, on the other hand tries to snatch Espir from Albania and makes calculations to revive Byzantium for the future.

At the end of the War of Independence, Turkey was a state with a population of 13 million, very deprived, exhausted, with only 10 per cent of its population literate, without industry, its country burnt down and by disease. At that time, we thought to ourselves

In order to be able to come here, we had to declare that we had no eyes outside. Today we are not like that. We are a state of 36 million inhabitants, which has taken the first steps towards heavy industry, fifty-five per cent of whom are literate, which has overcome diseases such as malaria and syphilis, and whose country has been well developed. In order to save a nation from being a herd of people who strive only to earn money and study, it is necessary to show it national goals. Economic development, roads and harbours, atoms, rockets and space cannot be national ideals. These will be achieved anyway. However, the vital object that is not given, although it is very important, is the "ideal". We don't need to create that ideal by thinking about it. It is ready and standing beside us: Foreign Turks...

As long as the foreign policy of governments remains within the limits of NATO, the Central Treaty and the Regional for Development, the Turkish nation cannot be a creative nation, no matter how technically advanced it may be. What will make it creative is the high national and humanitarian issue of thinking about foreign Turks.

Just as the Western and communist worlds, although armed to the teeth, live together without war and have economic relations, we, too, on condition that we remain friendly with the states that have Turks within their borders, can think of those Turks, work for their cultural advancement and provide all kinds of assistance.

Caring for foreign Turks is not imperialism. Imperialism is a sacred imperialism. France, which liquidated its empire by its own hand, did not hesitate to declare its desire to unite with the 7 million French in Canada, and President de Gaulle, the great and far-sighted statesman of our time, personally expressed his ambitions about the French Canadians in Canada.

The examples do not end there. The Dutch have already their intentions with regard to their allies, the 4 million Flemings in Belgium. Ireland is a part of the so-called "Northern Ireland", to be ceded by the English on the pretext that they are Protestants.

clearly wants unwanted Ulster. Weak and backward Afghanistan has set its eyes on the Patans in its powerful neighbour Pakistan. More

many examples can be found. Because this is a social issue: Nations want to include their racial neighbours within their own political borders and will make all kinds of sacrifices for this purpose. Why is the world like this and we are not? I wonder if we are the only ones left in the world who are peaceful, humanitarian, and altruistic. When we are interested in foreign Turks, of course we will start to write wonderful (!) poems in free verse: Turanists, racism, imperialists, fascists, etc. What are we doing in , where 100,000 Turks live against 400,000 Greeks? Business is only until you enter the sea. Once you are in the sea, the chill will pass. And you will start to swim the strong strokes of good swimmers with great mastery.

TURKISM AND POLITICS

Turkism is an ideal, politics is a tactic to come to power. For this reason, although the ideal, which is a main belief and a main thought, never changes, politics, i.e. tactics, always change.

People work by forming parties in order to come to power. Since coming to power is possible by winning votes, they endeavour to win the opinion and favour of the voters. In order to achieve this, they make concessions; they make propaganda; they try to make themselves liked and tell a lot of lies. They even slander their opponents.

This is the case all over the world. When we put aside the disgusting and immoral struggle between the parties of "Union and Progress" and "Liberty and Entente" in our country and look at the Republican era and its war between the People's Party and the Democratic Party, we see the following:

ruling party committed injustices in order to stay in power the opposition complained about it. Then, when the Opposition came to power, it started to commit the same injustices, and this time those who had been wronged before raised their cries to the skies when they were subjected to the same injustice.

Parties have no ideals. They do not hesitate to make the most extreme concessions in order to come to power or to stay there. When the Democrat Party came to power, it changed the Turkish call to prayer back to Arabic, not out of sincere conviction, but out of a concern to garner votes. It cannot be said that Celal Bayar, who was an extreme Kemalist and had nothing to do with religion, did this willingly or had it done. He wanted to secure future elections and he did so.

Communism, which was not only irreligious but also a godless regime, looked to religion for help to hold on against the Germans in the Second World War churches and mosques were opened for the Christian and Muslim citizens of the Soviet Union and religious leaders were elected.

Turkism is Turkish nationalism, but not every nationalist Turk is a Turk. Nationalism is a very general expression. Every normal person is more or less a nationalist. Being concerned about the integrity and security of Turkey and being loyal to the Turkish nation is undoubtedly nationalism. However, among such nationalists there are many people who are not interested in Foreign Turks at all, who are even unaware of their existence, who do not know that there are Turkish countries outside the political borders, who consider the war to be fought for the liberation of a captive Turkish country as an invasion.

For today, Turkists can only support parties that have a Turkic character. No party that deviates from Turkism or makes concessions cannot be favoured by the Turkists. Since it is clear what Turkism is, no party is Turkist with its present attitude.

The representatives of socialism in Turkey, who are actually internationalists, also claim to be nationalists. Even those who deny our connection with our ancestors in Central Asia and claim that we are a mixture of the ethnic debris piled up on these lands starting from the Hittites are also in the cause of nationalism.

Those who have been convicted of communism, parties that have launched a campaign to eradicate Turkish nationalism, and those who pursue the cause of Islamic internationalism all claim to be nationalists.

Turkism rejects all such incomplete and false nationalisms. For Turkists, there is no difference between the war to liberate Izmir and the war to liberate Cyprus. Because the Turkish nation is a whole, Turkism takes as its ideal a nationalism that includes all Turks. Turks, on the other hand, are a community of individuals who are of Turkish descent, who have become as Turkic as those of Turkish descent and who have attached themselves to that lineage, and who do not have any foreign racial ideas in their minds.

Turkism is not political today. However, if one day it becomes a political organisation, it will come up with a programme that will save and unite all Turks. At that time, although it will undoubtedly look out for the age, the situation and the environment, it will not be bound by these, but will rise above these concerns. It will re-realise the realities of yesterday.

Today, the word "Turkic" and worries many people. They see under it the specter of nazism, dictatorship, and clannishness.

The local Muscovites have played a major role in this horribleisation of the word "Turkism". They are Moscow lackeys and therefore hostile to any idea that would bring Russia down, secondly, the remnants of the appropriated people who harbour a secret grudge against Turkishness, and thirdly, the People's Party, which is the mother of leftism in Turkey.

you seen a single Turk among the People's Party members? There are Turkists in all parties except the TİP, but not in the People's Party.

They revealed their true colours with their last congress.

No party that deviates from Turkism or makes concessions is or can be favoured by the Turkists. Since it is clear what Turkism is, no party Turkist with its present attitude.

Turkey has not yet settled down in terms of parties. It is not clear how many parties will remain after these fusions have subsided. The only thing that is certain is that the People's Party is dead. Since the national conscience abhors socialism, it will not recognise the right to life for left parties either. "Left parties are also necessary in democracies" is a communist fabrication believed by some gullible people. In America, which is a full democracy, there are no left parties.

In the future, when the conditions are ready, if one of the legitimate parties becomes a Turkist party or a Turkist party is founded, then Turkism will have entered politics. It should not be forgotten that Turkism does not necessarily need to establish a party in order to come to power. After Turkism has settled in the minds and hearts with consciousness, it can be done without a party.

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