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## "INDEPENDENT KURDISH STATE" PROPAGANDA

The desires to make the Kurds, a very backward and primitive branch of the Persians, who were spread in Iran, Turkey and Iraq, a state and a nation are quite old.

This movement, which started with the provocation of foreign states in the Kurds, as in all primitive communities, was respected not among the Kurdish majority, but among their wealthy landlord class and their educated people. Because these are the elements that will benefit from an independent Kurdistan. There will be an administrator and a high class in the Kurdistan to be established.

The "Kurdish Teali Society", which emerged at the end of the First World War, was founded by the Kurds, whom the Ottoman State counted as themselves and brought to high positions. Journals were published.

Mihri Efendi, who was our Arabic and Siyer-i Nebî teacher while we were studying in Kadÿköy Sultanisi during the armistice years, used to make propaganda for us against Turkishness and Turkism and distribute Kurdish magazines because he was a Kurdish nationalist. One day: "Don't say you're Turkish. You reinforce other elements. Say you are an Ottoman," he advised. In one of the magazines he distributed, it was written that the Kurds were descended from the Assyrians. In a poem praising the Kurds, there was a line called "Kurds born from the pride of water

Of course, all this was born out of the misery of being a rootless, primitive community. Just as the Negroes wanted to see themselves as descendants of the people who created the ancient Egyptian civilization, the Kurds were trying to gain some credibility by claiming to be descended from the Assyrians. They dreamed that they were born from the arrogance and pride of the waters and the mountains, just as the inferiority complex in individuals causes some ranting.

After the national victory, along with all the traitors, the Kurdish people got angry and Mihri Efendi started working as a lawyer by shaving his beard. I remember an article praising Atatürk.

Today, the fallacy of Kurdishism has resurfaced again. As everyone knows, not only the National Security Council, there is a group in Turkey that wants to establish an independent Kurdistan. Some of them were arrested during the National Unity Government, and then they were released due to lack of evidence and amnesty. One of them was elected a senator, but he started to practice Kurdish by escaping to America.

Since the Kurds cannot openly engage in Kurdishism, they put forward their case as the "case of the east of Turkey" and seem to have forgotten that the east of Turkey is also "Turkish". Their main business for now is their publication about the existence of a Turkish case. With this publication, he wants to impose on public opinion that the east is a Kurdish country and the Kurds are an important nation.

In this respect, a serial published in the March 1967 issue of Yeni Gazete, one of the important newspapers of Istanbul, with the headline "In Barzani's Headquarters" is remarkable.

The writer of the Tefrika is an Alevi Kurd named Kÿlÿç ÿÿhhasananlÿ who was born. After being raised in America for many years, he returned to Turkey and started to practice Kurdish. One of those who witnessed this propaganda in his private speeches is Mustafa Kayabek, the Editor-in-Chief of Ötüken, and another is ÿsmaîl Hakkÿ Gökhan, a chemist in Ankara. Doÿan Kÿlÿç ÿÿhhasananlÿ is the person who was arrested for the last time for turning a meeting of instrumental poets in Elbistan into a meeting of Kurdishism and Alevism.

The serial, which continued between 8-29 March 1967 in the Yeni Gazete, was written with the aim of being a Kurd and being a Kurd rather than explaining Barzani and his movement. Because in this serial, "Marshal (!) Mustafa Barzani" is introduced as a head of state. This state has governors, commanders, national security organization, courts, schools, laws and everything. The movement is a completely national movement and Christian Kurds are also in this movement. Some of the Kurds next to Barzani are the Kurds of Türkiye.

After the conflict is over, it can be concluded that a Turkish Kurd who reads this may well wish to go to Barzani's side to serve his own state, if he believes a little in these tales.

Doğan Kılıç was so caught up in the idea of Kurdishism that he couldn't help but put a picture of himself and two Kurdish guards in the serial dated March 8th. In this picture, Doğan Kılıç is also seen dressed as a Kurd and holding a tomson in his hand. After all, the miracle of a man like Barzani who was raised in a communist country and engaged in a communist-style gangstership by going to his headquarters in the mountains and talking to him is probably that Doğan Kılıç's personality gave Barzani confidence.

We said that this serial is a Kurdish propaganda in every respect. Their evidence is:

Barzani is as great a guerrilla as Mao-che-tung. (March 8 serial)

Iran, Iraq and parts of Turkey are Kurdistan. For example, Barzani established the Mahabat Kurdish Republic in Iranian Kurdistan... (March 8 serial). Iraqi Kurdistan does not have surnames. (Series of 17 March). In Turkey, Turkmen dynasties occupied Kurdistan (11 March serial).

Isa Suvar, one of Barzani's bandits, is the "Zaho hero" (11 March serial, Isa Bey is the "northern corps commander" (19 March serial), Ahmet Salih is the "governor of Kirkuk" (25 March serial), Süddük Emin is the "second central commander of the Gileha region" (March 25 serial).

As it is seen, appointing a Kurdish governor(!) to a Turkish city where Barzani bandits have never approached shows the lion in their hearts. Why shouldn't he be the governor of Kirkuk after he became the commander of the Northern Corps, the National Security and the court? Barzani may have governors and central commanders of Hakkari, Van, Diyarbakır, but Doğan Kılıç did not mention them out of court.

In addition, the fact that these Kurds, who only fought with the Iraqi forces in the south, also had a northern corps, is interesting in terms of revealing their intentions and intentions against the Turks in the north. In addition, the government should focus on this, as making Kurdish propaganda by presenting a bandit leader who managed to hold himself in the mountains because of the incompetence of the Iraqi army as a national hero would be to fuel Kurdishism in Turkey. Because, in terms of purpose and character, there is no difference between Molla Mustafa Barzani of 1967 and Sheikh Said of 1925 from Silvan. Both are after the independent Kurdistan cause. Sheikh Said was provoked by the British. The Russians are provoking Mullah Barzani. Kurdish independence is the ostensible side of the veil. Behind the curtain, foreign states have interests and the Kurds are nothing more than pawns. Even if they are supposedly independent, what happened to the Arabs who betrayed the Turks and left, will happen to the Kurds more terribly. The situation of the Arabs, who are very crowded, civilized and have a past according to the Kurds, should open the eyes of the Kurds. Even if the Arabs are defeated by the Jews, they do not disappear. The primitive, undated and

Doğan Kılıç yöhhasananly must have learned modern propaganda methods well during his stay in America. It was certain that it would have achieved more success had it not been based on a very poor material. In the serial dated March 9, 1967, there is a picture of a beautiful girl with a gun. From the descriptions below the picture of this girl with slanted eyes and high cheekbones, which is immediately understood to be a Central Asian Turk, we learn that there is a Christian Kurd named Margaret, who showed great heroism in wars, and that her name spread throughout the world. All are well, but if they bring a notary deed or a Constitutional Court decision stating that this girl is Kurdish, no one will believe that this girl is Kurdish. Because he is a typical Uzbek or Kyrgyz. Such a Kurd, especially such a beautiful Kurd. According to our tens of thousands of Kurdish citizens in Istanbul, we are excused to believe. At most, an agent given to Barzani by the Muscovites as a secretary could be a controller.

One of the most important things we learned here from Doğan Kılıç is that Shafi'i, Shiite and Christian Kurds worked and struggled together. I dedicate this to our bigots. It is revealed once again what kind of heedlessness, ignorance and support these vulgar zealots, who reject even the Shiite Turks, let alone the Shamanite, Jewish and Christian Turks, are in.

The serialization of yöhhasananly should be handled by the prosecutor's office. The fact that some of the Kurds from Turkey went to Barzani is probably not something to be dismissed. The issue of where Barzani's weapons were obtained from is another matter. It would be a great misunderstanding to guess that it was taken from the Iraqi army. In recent years, some rumors have been heard that the weapons smuggled from Germany have gone as far as the Iraqi border, and some smugglers have made it to the newspapers. on them

We don't know whether it's stopped or not. If it does, is it only to be stopped, or are precautions taken?

It should change the opinion that the extreme freedoms and administrative laxity after May 27, 1960 made Turkey a country where every action can be taken. Will freedom of the press go so far as to undermine the nation's spirituality? They should be carefully approached. If impossible, the House and Senate must act. Because there is no freedom for freedom. Freedom is for the happiness of the nation.

A freedom that will destroy the nation is nothing but a common scourge that has no means of protection.

(August 19, 1967)

Ötüken Magazine, September 1967, Issue: 45

#### TIME DECIDES

Everywhere in the world, there are provisions that show that old wrongs are punished. The saying "Time is the greatest judge" is very true. The exemplary judgments of this great judge stand out especially in those that belong to societies and nations, not to individuals. The Fourth Arab-Jewish War, which started on October 6, 1973, is very thought-provoking in this respect. The disgraceful situation of the 80-90 million Arab nation against 2-3 million Jews immediately reminds us of the betrayal of the Arabs who were our subjects in the First World War, and at the same time, the religious affiliation with the British against the Turkish Sultan, who was the Islamic Caliph, to shoot our army from the back - suggests moral disgrace. The current situation of those who thought that a great Arab state would be established by killing thousands of Turkish soldiers, or even by being slaughtered and sacrificed like sheep because "Sherif Hussein" is coming, is the brightest example of how treason is punished by time. There is no difference between Christian Armenians and Muslim Arabs in terms of betrayal and brutality against the Turks. What the Balkan nations and Arabs suffered and will suffer even more, who rebelled against the Turkish state and committed crimes against the Turkish Nation, are the result of not seeing ahead, not weighing their own strength, and responding to goodness with nothing. Time decides and takes its revenge. It is a requirement of the same historical law that England, which tried to wipe Turkey off the map, lost its huge empire and fell into the second

If we leave aside what happened to other nations and look at ourselves, we will again encounter exemplary examples:

In 1944, when the Turkists were arrested and accused of treason with the so-called 19 May speech, the report, the result of the investigation of the Turkists by the People's Party, the only party of that period, was added to the beginning of the case file. One of the crimes charged to the Turkists in this report was that they "used their surnames before the small name like the old Turks and today's Hungarians", and "they did not speak of the People's Party notables with a flattering language anywhere." The party itself declared its president as the Bride and Bridegroom as the National Chief and the unchanging leader. The People's Party, completely deprived of vision, thought that it would always stay in power, and did not even think about what would happen to its National Chiefs one day. Their National Chiefs did not neglect to mention the size and influence of his party in every speech, probably because he could not foresee the future at all. What happened then? The party that the National Chief wanted to shift to the left of the centre, with a terrible historical heedlessness just to gain votes, took its current form by shifting to the extreme left and losing its most elite elements. A person who justified the looting of fields and water over his head and removed the National Chief from the party. Although he himself resigned from the party, the resignation of the National Chief is the biggest defeat in his political life, since there is no difference between remaining isolated and withdrawing. The New People's Party did not consider the National Chief as such that they did not even need to take the bust of İynönü while the Bakırköy Party Center was changing the building, leaving it there among the rubbish and rubbish. The picture and story of this bust is in the newspaper Tercüman, dated September

It is undoubtedly an insult to throw a person who has been the head of state completely to the ground. If İynönü had not acted wrongly, he would not have been treated like this. The reasons that led him to the great wrong

Apart from his personal inadequacy, there is the effect of his great jealousy and resentment towards Atatürk. It cannot be interpreted for any other reason than to remove Atatürk's picture from the stamps and money because he could not digest his dismissal from the Prime Ministry, not to have the Anıtkabir built during his presidency, to close the "Yücel" magazine that asked why this tomb was not built, and then to hit Atatürk with suggestive expressions in an interview-like memoir. İnönü could never be the "Second Man", as suggested by a writer who was once convicted of communism. The Second Man is Kazım Karabekir Pasha, who crossed into Anatolia before Atatürk and took command of his corps, prevented Atatürk's arrest by the Istanbul government, and captured Armenia and ensured the success of the great offensive with the large number of weapons he captured. As in the parable "The sheikh does not fly, his disciples fly", those who inflated İnönü to become an experienced captain are his relatives, friends, and by the way, his son-in-law.

His son-in-law Metin Toker tried to prove his political mastery in a few works he wrote for İnönü. But in the meantime, knowingly or unknowingly, it cannot be determined. Moreover, it is also true that sometimes one has to be very careful in order to understand what Toker means in his sentences, who seems to not know Turkish well. When we say that he does not know Turkish well, of course, we look at his writings. It is understood that Metin Toker belongs to the group that speaks "with me, with you, with him" instead of "with me, with you, with him". In the 30 September 1973 issue of the Milliyet newspaper, his article titled "It Makes the After-Election Weather Before the Election" begins with "If one can say that 1960 is the result of what..." The word "nenin" here is an exorbitant mistake and is minority Turkish. Indeed, it will be "what". As it is known, the generic form of the words "what" and "water" is not "what", "offer", but "what" and "water", contrary to the general rule.

Look at this statement a few lines down from the same post: "Despite this, even in the lead From this we understand the degree of incitement to hostility. The truth of this would be: Despite this, we understand the extent of even the incitement of hostility in the leadership..." These are mistakes that are considered shameful for a writer who has no mistakes in printing and writing. Metin Toker made these grave mistakes not only in language but also in similes. It is not an elegant joke, it is an ugly analogy. Although it is said that there is no mistake in representation, no one can compare his mother to a prostitute and his father to a pickpocket just because he is making a joke. He was expected not to announce in the newspaper that he would not vote for the People's Party, especially in order not to offend his very old mother-in-law who said not to vote for the People's Party.

For all these, he repeats the title of our article; We say time decides. If we are not a more solidarity nation in the fiftieth year of the Republic, if the Third President is deprived of citizens' rights, if leftism, which has become the enemy of Turkishness, has advanced as far as possible, think about it, what is the evil of this? The first reason for this is, isn't the National Chief, who mistook Turkism as adventurous, brought Hasan Ali and Tonguç Babas to the head of education, defended his ideas through Falih Rıfkı, and thought that the nation would develop with western and Greek classics (My God! What did he think), whose bust was thrown away by his own party? Time not only makes its judgment, but also takes its revenge.

Ötüken Magazine, 11 October 1973, Issue: 118

3 MAY 1944

May 3 was a turning point in the history of Turkism. Turkism, which until then was only emotion and thought, and which did not exceed literary and scientific boundaries, suddenly became a movement on May 3, 1944.

Ali Suaviler, Süleyman Paşalar, Mehmet Eminler, Ziya Gökalpları, Rıza Nur are only emotions, thoughts, work. They were Turkish. They were not movement Turkists. The Çırayan raid was a political movement of the Turkist Ali Suavi. It had nothing to do with Turkism. When he was Deputy Medical Officer, Rıza Nur, who threw out non-Turks and replaced them with Turks, was de facto Turkism. But this was no movement either.

A few thousand unknown Turkish youths in Ankara made the first move in Turkism on Wednesday, May 3, 1944. In this respect, they have a special honor in the history of Turkism.

After that, May 3 is the day of the Turkists. We can't call it a holiday. Because our great suffering, which lasted for years, began on that day. It is not possible to call him a mourning. Because in the midst of all these troubles, it has given us the opportunity to give us a great test, to try the brave and the heartless in the field of soldiers, and to distinguish between the old and the hot. Turkism, which had been unaware of the dangers until that day, broke away from heedlessness on May 3, saw the hideous faces behind the masks, recognized their mortal enemies, distinguished the traitors they thought were friends, and fell from the soft clouds of dreams into the hard lands of reality.

All the troubles taken to come to such a solid conclusion would not have been in vain. That's why we say May 3 is the day of the Turkists.

Those who don't like it should not adopt it. Only those who resemble themselves, that is, those who do not resemble Turks, should not find him strange. We will continue to love May 3rd.

Turkism learned through a bitter trial that it was a couple while making the 3 May movement against its only supposed enemy. The enemies of Turkism, who feared the victory of this national movement, were imprisoned with brutalities resembling the Middle Ages, and while various publications were being made against them, they also showed the strangeness of calling them for discussion. History will not forgive this, and when May 3, the day of the Turkists, becomes the day of the Turks, they will suffer the fate they deserve in the great court of history.

Let's commemorate the 3rd of May, with Turkish people collectively or alone. Let's honor the memory of our mother and Kur Shad...

What is possible is the destruction of freedom with oppression  
and bidad, Work, remove comprehension from non-humanity if you are able!

Kür yad, 1946, Issue: 2

Orkun, 1962, Issue: 3-4

### 3 MAY 1944

A march that took place in Ankara 29 years ago, although it has not been noticed today, has been extremely influential on the course of Turkish history. A youth march held in Ankara on May 3, 1944, a society that the communist propaganda tried to destroy by living under the dictatorship, just like giving oxygen to a person who has become suffocated by the poisonous gas in the air, and administering an antibiotic syringe to a patient who is writhing in extreme fever. warned, gave courage and hope to those who did not speak up when they saw the danger, and saved Turkey from the danger of being "shot from the inside" with the excitement also seen in the National Assembly, even though it was a one-party administration.

The protagonists of this rescue are several thousand young people, most of whom are college and university students. The fact that the real value of May 3 was not understood is due to the continuous propaganda of the then administration with the press and radio, all of which were in their own hands. Communism under the socialist mask could not understand its intention to annex Turkey to Russia, those who dominated the destiny of the country. In the twentieth century, it is not possible to accept that those in charge of the administration will necessarily think better and right than everyone else. No wonder should be sought in the fact that some young people in Turkey, who are in insignificant positions or are still at the age of school, see the danger more accurately than those at the beginning. This is to some extent a matter of temperament and creation.

In the People's Party, which had ruled the state for a long time, an era of glorifying yñönü began after 1938, the term "National Chief", which was used for Atatürk before, was attributed to him, and it was aimed to create an atmosphere that he was superior to Atatürk over stamps and money. However, this was very wrong. Because When Atatürk emerged in Russia, communism, about which no one, and of course, himself knew,

And although he understood its danger for Turkey and took its precautions, İynönü could not comprehend what a scourge communism was, and although he overestimated the reason he called "Rightists", Nurcu, etc. When the anarchists occupied the university, they made a grave mistake to say that the boycott and the occupation were the same thing.

There is no doubt that İynönü, who has this mind and heart structure, would look at the 3 May 1944 march with good eyes. For this reason, he was frightened by the word "Turkist" throughout his life, and in this fright, he was greatly influenced by his surroundings. He has a strange complex towards the west. The proof of this is that Turkey sees its spiritual development in the translation of the classics into Turkish. However, we are no longer in the age where nations have the opportunity to develop through novels and plays or ancient Greek philosophy. Today more than ever is the age of nationalism. Even communist states that claim to be internationalists are in an extreme nationalism. It is a social law: societies clash, clash in order to expand and grow; He makes use of all means for this. Without such a social law, nations in the religion of the peaceful Jesus would not have fought for centuries, the Buddhist Japanese would not have even mentioned war, and fellow Muslims would not have hurt each other.

For this reason, translating foreign classics and teaching them to Turkish youth did not result in anything other than creating a feeling of inferiority in them. If 20-25-year-olds always read Greek, Latin, Western, Persian, Arabic, and Russian works as masterpieces, what could be the reason for the idea that "so my nation does not have a masterpiece"?

Because the Turkists understood the spiritual development of the Turkish nation first in the destruction of communism and then in the revival of the national culture, they could not agree with İynönü, and were declared by him as those who were trying to make Turkey an enemy to the whole world.

Turkists never came to power in this country. İynönü and his party remained in power for many years and made the desired action and propaganda. I wonder who gave the right to time? To the young people of 1944, who were considered as inexperienced and offspring, or to İynönü, who was declared to be an experienced captain?

His statement about his being an experienced captain arose from the fact that Turkey entered the war in the Second World War and this was considered a success attributed to İynönü. Is that true?

If Turkey was a state established on the territory of what is supposed to be Yugoslavia, or if the British could give us the war material they promised, would the experienced captain still be able to keep it out of the war? Apart from these, we should never forget the great role of Von Papen in preventing Turkey from entering the war.

The May 3 march is a national movement that opened the eyes of the nation against communism. If genuine national history had been taught in schools starting from that date, if communists had not been allowed to infiltrate some key points of national education, the anarchy that caused the 12 March memorandum would not have arisen, some young people would not have been forcibly removed from the Turkish nation, and their moral values would not have collapsed. The turmoils that we call anarchy movements, if carefully considered, arise from a very scary mood and show a scene almost like a nation wanting to commit suicide.

Communism is nothing but a social hysteria. Although social justice and economic welfare could not be achieved in any country under its rule, this task has been achieved in many of the democratic countries called fascist or capitalist.

Since the day communism came to power, Russia's bad intentions about Turkey have not deviated a bit from the bad intentions of Tsarist Russia. Was there any other meaning to asking for a base in the Straits?

The fact that the Turkists who made the 3rd of May knew with consciousness and faith: It was that communism was a danger aimed at Turkishness. The events of the last two years, the ongoing Martial Law courts, and the truths revealed in these courts have given the Turkists right.

May 3 was closed with the great distress and suffering of many Turkish people. But May 3 continues:



Ötüken's Registrar, Kayabek, left his wife and four children, one of whom was a baby, in Istanbul to serve a 15-month prison sentence, as a result of a trial that started approximately 6 years ago, and moved to his birthplace, Eğin.

Unbiased historians of the next century will, of course, determine that May 3 was a turning point.

Greetings to May 3!... May the spirit of May 3 live forever!...

Ötüken, 11 April 1973, Issue: 5

## 10 THE FIRST DISCOVERY 1444 VARNA CHALLENGE WAR

Murad II, one of the greatest of the Ottoman sultans, accepted the second defeat in the Ottoman history with the peace treaty he made with the Hungarians on 12 July 1444, and withdrew from the sultanate of his own accord by closing the war that had been going on with the Crusaders since 1437. Undoubtedly, a few victories of Jan Hunyad could not destroy the Ottoman Turks, which even the Ankara defeat could not shake.

However, the seven-year struggle with the Hungarian, Polish, German, Romanian and Croatian armies tired both the state and Sultan Murad. The first poet in the Ottoman dynasty, prudent, heroic, magnanimous and pure-hearted Murad the Second, was retiring to Manisa to find the peace his soul sought among greenery and silence, and left his throne to his 13-year-old son, the conqueror of tomorrow's Istanbul.

The arrival of an inexperienced child on the Ottoman throne gave birth to hope and desire among the crusaders. Taking advantage of this opportunity, the delusion of expelling the Turks from Europe settled in their hearts. It had been ten days since peace was signed. They were thinking about how they would break their promise by taking an oath on the Bible. The deputy of the Pope issued a fatwa saying "an oath made with people belonging to other religions is invalid" and preparations for war began immediately.

The core of the Crusader army was the selection and steel armored Hungarian horsemen. Germans, Poles, Romanians and Croats also participated in this. Although the king of Hungary was in the army, the commander-in-chief was given to the famous Jan Hunya and the army came to Orsuva on September 20 and crossed the Danube. However, this army, which set out with great aims and hopes, could not successfully implement the dispatch operation it had decided, and acted slowly. The weights of the Hungarian king loaded on 250 cars and the army's other unnecessary items were delaying the march of this army and giving the Turks time. The Crusader army reached Vidin on September 26. The 110 kilometers between Orsuva and Vidin had been taken in five days. This meant that he walked only 22 kilometers a day. However, at this time, the Turks were rushing to meet their enemies by marching from Anatolia twice as fast.

The enemy who came in front of Vidin attacked for a few days but could not take the city. From Oran came Rahova. The Turks had evacuated the city. The crusaders entered the empty city.

The Crusaders, who came to Nigebolu in the first year of the 6th anniversary, were stopped by the Turkish garrison under the command of Mehmed Beg, son of Firuz Beg. The crusaders did not take the city; Here too they lost in vain.

The Crusaders came to Razgrada and then to Yenipazar, a fortified city, by burning and destroying the places they passed. They took this place by war and put its contents to the sword.

Declarations were sent to the cities of Shumen, Varna, Petrich and Kavarna in the 24 first years, stating that they would be released if they surrendered, otherwise they would be put to the sword. But all the cities rejected the surrender offer.

In the first year of the 26th, the Crusaders attacked Shumen. Although the Turks fiercely resisted, they were defeated. 50 people who defended until the last minute, seeing that there was no solution left, preferred to die instead of being captured and threw themselves down from the bastions.



The Crusaders lost time by staying in Shumen for five days. They came to Prevalia in the 4th birthday. They took this place with difficulty and destroyed it.

6 In the second year, they took the town of Petrich with a lot of casualties and put the Turks in it to the sword.

They came in front of Varna on the 9th anniversary. As dusk fell, the Crusaders were surprised to see that the Turkish army was standing behind them. A Turkish camp was established at a distance of about 4 kilometers and the fires of the Turkish army were starting to burn.

How did this happen? With what magic did Murad II, who abdicated and went to Manisa, fall behind them as the head of his army?

When it was learned that the Crusaders were preparing to march by breaking the treaty, the Turkish statesmen sensed the danger and offered to invite his father to the throne by explaining the matter to the child sultan in a graceful manner and had Mehmed II accept it. However, Sultan Murad gave a refusal to this offer, whereupon the conqueror of Istanbul, who was well known in history, said, "If you are a sultan, take the lead of your army, if I am a sultan, I order you to lead your army." He forced the Second Murad to take over the sultanate again with the letter that reads. The Second Murad, who could not find what he was waiting for in Manisa, where he retired to rest with the pain arising from the defeat of his army and the death of his eldest son Alaeddin, gathered his army quickly and marched quickly. It would pass through the Gallipoli lines to Rumelia. However, when he learned that the Crusader fleet was waiting in front of Gallipoli, he turned east with great speed of decision and advanced towards the Bosphorus. This forced march on Balıkesir-Bursa-Gemlik was a successful move. It was made very secretly, the enemy fleet waiting in front of Gallipoli was deceived and left in place. This navy was waiting in vain for the Turkish army in the Dardanelles.

The Turkish army passed to Rumelia with Italian ships in front of Anadolu Hisarı. The Turkish army, which had 40,000 people, gave this money to the Italians who wanted one duke of gold per soldier, passed to Rumelia and quickly marched to Edirne.

Edirne was reached in the middle of the first year. Meanwhile, the enemy was wasting time hugging Nigebolu in vain. When the Turkish army reached Nigebolu via Edirne-Philibe-Sypka-Tyrnova road, the enemy had withdrawn from there and went towards Shumen. Turkish forces in Niybolu also joined the army. He moved east.

The Crusaders did not know that the Turkish army was behind them, and the Turks, who knew these lands well, were approaching the enemy by advancing like lightning by hiding themselves.

In the second birth of 9, they had caught up with the Crusaders. The two armies were to clash on the opposite front. Because the Crusaders gave their backs to Varna and took a front towards the west north, while the Turks kept the front towards the south east.

When the Hungarian king learned that the Turkish army was four kilometers away, he ordered the horses to stay overnight without removing their saddles. His spiritual strength was excellent. The superiority of the Hungarians was that they were composed of armored cavalry. Their commander-in-chief, Jan Hunyad, was a great commander who had won several victories against the Turks. There were balls on both sides.

The Turkish army passed from Anatolia to Rumelia with 40,000 people, and some forces were added to it here. Since they left some soldiers in Edirne, they were not more than 50,000 people. Crusaders numbered 70,000. If they had not lingered in front of some Turkish castles and inflicted casualties, they would have been in a superior position compared to the Turkish army.

10 In the second half of 1444, the war began. The Turks had put the treaty that had been broken by the Crusaders on a spear and planted it in the headquarters. On the right wing of the Turkish army were the Rumelian cavalry under Turhan Bey, and the Anatolian cavalry under Karaca Pasha in the middle. On the left flank there were torments with raiders and light infantry. Murad II, who was the Commander-in-Chief, was taking care with his Kapıkullar, that is, the Janissary and Kapıkulu sipahi.

It was natural that in the war with the reverse front, one of the two sides would perish. One of the reasons that finalized this result is the violence in the determination of both sides and the skill of their commanders.

it was heroic.

The Turks started the attack. 10,000 torments and raiders on the left flank of the Turks approached the enemy's right flank, turning it around. After the torments showered the enemy with arrows, the raiders attacked the enemy. At the same time, Anatolian Beglerbegi Karaca Pasha attacked the enemy fiercely with Anatolian cavalry. After allowing the torment and raiders to approach, the enemy counterattacked fiercely with his armored cavalry and drove the light Turkish forces back.

Karaca Pasha forces, on the other hand, began to advance by defeating the Croats in front of them. Although the Croats tried to stop this attack by putting all the reserves behind them into the war, they were unsuccessful. The Croats were driven into the swamp and they were all destroyed.

When Jan Hunyad saw the plight of his right wing, he attacked Karaca Pasha with the Hungarian and Bosnian forces he took under his command. This side attack was very bad. Karaca Pasha was martyred in the very bloody battle. Anatolian sipahis retreated to the left of the Janissaries.

Rumelian sipahis on the Turkish right flank also attacked the enemy with the center left. Although the enemy made a counterattack with their armored cavalry and drove the Rumelian cavalry back, the right wing, which took their reserve, attacked again and started to follow the Crusaders.

After improving the situation on his right flank, the enemy commander-in-chief Jan Hunyad rushed to help, taking one of the reserve regiments with the Hungarian king to restore his now deteriorated left flank. Turhan Begim began to push back his Rumelian cavalry. Anatolian sipahis also retreated to the right of the janissaries and formed a front.

Up to this point the war seemed to be in favor of the Crusaders. Although the Croats were destroyed, the Turkish army was forced to retreat with its wings and the front regressed to the front of the janissaries and Kapikulu cavalry, the reserve forces of the sultan. However, on the other hand, there was the following situation in favor of the Turks: Even though the entire force of the Crusaders was put into the war, the soldiers of the Turks were on guard, not worn out yet. Moreover, the worn-out enemy forces were against the famous Turkish goose wing subordination.

The enemy thought that Rumelia and Anatolian cavalry and raiders, who had retreated to both sides of the Turkish line, were completely destroyed and finished. Without thinking about their existence, he loaded the janissaries and the door servant cavalry.

Trenches were dug and barriers were built in front of this force. Jan Hunyad had told the Hungarian king that they should expect orders from him, as he wanted to bring the regiments with the Hungarian king into battle as a final precaution. However, when the commanders of these regiments saw that the war was taking place in front of the Turkish headquarters, they forgot their military service and asked the king for permission to enter the war. The king made the mistake of giving this permission. The last reserve of the enemy was thrown to attack the janissaries.

The Turks decided that the final moment had come when all the forces of the enemy entered the war. The center of the Janissary front was moved back a little and the goose wing subordination began to be applied. The enemy was unaware that he had entered a semi-circle, as in Nigebolu.

Meanwhile, Jan Hunyad, who had improved the situation of his left wing and came to the king's headquarters, saw that the last reserves had entered the war against his order, and because he had nothing else to do, he sent the Crusaders to attack violently and three times.

The Crusaders were attacking Sultan Murada, the Turks wanted to capture the Hungarian king. A fierce struggle was taking place in front of the Turkish headquarters. Meanwhile, Sekbanbağy Yazıçy Doğan was also martyred. A Turkish soldier named Rüstem knocked down the horse of the Hungarian king, who attacked with great valor. An old soldier named Big Khidr cut off the king's head, thrust it into a spear, and planted it next to the broken treaty on the spearhead. Anatolian and Rumelian cavalry, who were already with the janissaries, also snatched the goose wing and surrounded the enemy. As night fell, Jan Hunyad was able to flee northward with the Romanians.

The next morning (11th anniversary) 1444, the small enemy units holding on to the enemy headquarters were attacked and all of them, especially their commander Cardinal Caesarini, were put to the sword. The king's belongings holding 250 cars were seized.

Davut Pasha, who survived with Hunyad, chased the force of four to five thousand people up to the Danube for two days.

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The Varna pitched battle is one of the best examples of annihilation wars. It was a well-executed war from start to finish. The Turkish Army, which took the enemy by surprise by concealing its movements, wrote a glorious leaf in our history with this war. Considering Jan Hunyad's mastery of command and the armored Hungarian horsemen, the value of this victory can be better understood. Armored cavalry in the fifteenth century were a fierce force that swept away like the tanks of today. The Turks destroyed such a force. The Turkish army deserves to be celebrated with Murad II, who defeated and destroyed that terrible force.

Let us remember with respect all the martyrs and veterans of that war, even though it was Murad the Second and then Karaca Pasha. Three years later, 10 sophomores will coincide with the 500th anniversary of this victory. Wouldn't it be a great appreciation if we got ready to hold a national ceremony and erect t

Çynaraltı, 2 ykincieyrin 1941, Issue: 15

## 16 STATE TALE AND FAKE FLAGS

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Our history, like everything else, has not yet taken its definitive form. Where does Turkish history start and which course does it follow, who are Turks? These are not yet clear. As we have mentioned before, there is no unity among our historians even on whether some great personalities are Turkish or not. While the situation is in this center, the claim that 16 great Turkish states have been established so far and that Turkey is their heir is undoubtedly a very dubious claim.

It is not clear who made the decision about the establishment of 16 great Turkish states so far. A serious congress should have been convened for this subject, which is the subject of history scholars. No such congress has been convened. In addition, gathering history scholars alone is not sufficient for such a great and influential idea. It is also a historical necessity that people who are the carriers of the national culture and ideal should get involved when talking about this historical heritage.

Until now, I had no knowledge that the 16 stars on the presidential pen represent 16 great Turkish states. As someone who is interested in such matters, I wonder who knew about this symbol after I didn't know it? Or was this also a national secret, but now it was deemed appropriate to reveal it?

16 I learned about the legend of the Turkish state from the article titled "16 Chandeliers of Turkishness" written by Mr. Tekin Erer in his column in January 1969. Among the 16 states listed in this article, there are non-Turkish states such as the Samanids, and the fact that great and magnificent Turkish states such as Akkoyunlus, Karakoyunlus, Safavids, Egyptian Kölemens are not mentioned, and especially the Cengiz state, which is the largest empire in the history of the world, is crippled at the very beginning.

Furthermore, the notion of 16 states strongly contradicts our national ideal, our idea of greatness, our veteran of continuity, as well as historical facts.

16 big states... Of course, when the others such as Karamanoğulları and smaller ones are counted, this figure will increase and there will be at least 50 states. Counting the establishment of 50 states as a success may seem possible at first glance. But when you turn to the flip side of the coin, things change completely. They ask the man: Why didn't you keep any of them alive when you had 50 states? Why did you stay in a medium-sized Turkish Republic?" Five more states have been added. That's all. Since our main interest is the state in our homeland, the subject remains only the history of one or two states. These two states consist of the state established in Turkestan and its extensions, eastern Europe, and the state in the Neasia region, where the state we call Turkey today was founded, and the latter several times He continued the principle of One Turkish State in history by being subject to the first one. The idea of One State continued until recent times, even if it was symbolic, for example, Atalýk Gazi Yakub Han, who expelled the Chinese from East Turkestan during the reign of Sultan Aziz, recognized the State of Turkey as his overlord.

We said that our history, like everything else, has not yet taken its final shape. For this reason, national history education is not given to our children in schools. The delusions about the Sumerians or the Hittites being Turks are still repeated in history, and the child who learns this without believing, does not have a love of national history.

Turkish history is a whole. The objects called states are separate rulers, dynasties. When this happens, the tale of 16 Turkish states collapses spontaneously, and the unity in Turkish history with the dynasties that are the continuation of each other shines before us.

Nobody thinks about the devastating effect of the division of Turkish history into parts under the name of states on national psychology. It is not taken into account that anyone who does not believe in the national continuity in the past will also be hopeless about the national continuity today. However, those who have some logic and understanding can spontaneously realize that Turkish history is an uninterrupted whole.

The Republic of Türkiye did not descend from the sky. It is the continuation of the Ottoman Empire. The Ottoman Empire arose from the border principality of the Ilkhanate; it is its sequel. The Ilkhanate State is the continuation of the Seljuk State in Anatolia. The Seljuk state in Anatolia and the Harzemshah state in West Turkestan and Iran are the continuation of the Great Seljuk State. The Great Seljuk state is the continuation of the Karakhanids, the Karakhanids of the Uyghurs, the Uyghurs of the Gök Turks, the Gök Türks of the Apars, the Apars of the Syenpes, and the Syenpis of the Kuns.

These continuations are the staff of an uninterrupted, uninterrupted history. In other words, we are not the nation of separate states, one of which was destroyed and the other was established, but of a state that continued as a whole.

Sometimes at the same time, the presence of several dynasties and domination in separate regions of Türkeli and even their clashing with each other does not indicate that this rule has been broken. This situation is nothing but the necessities of the Turkish political domination theory, the decentralized state view. For, at least theoretically, one of these dynasties has dominion over the others.

Despite this, sometimes in Turkish history, it is not uncommon for the political unity to be shattered. These are the times of interregnum seen in the history of every nation. The existence of two separate governments in Istanbul and Ankara in the last days of our history is a typical example of this. This is the historical truth. From primary school to university, history should be taught and shown like this. There should be a unity of history, a single state consciousness in the minds of Turks. However, in order for this consciousness to be established, it is necessary to have this consciousness in the Ministry of National Education and its Board of Education.

A calendar broadcast by TRT in recent weeks has drawn attention in terms of repeating the same 16 state tales and ascribing 16 false flags to 16 states. Since TRT is generally known as a left-leaning institution, it is really surprising that it publishes such a Turanist calendar. However, the information given about each of the 16 states and the words attributed to the Turkish elders are false or fabricated. For example: The foundation year of the Great Kun Empire was 204 BC.

shown. It will be 220. Its founder is not Mete, but Mete's father, Tuman Yabgu. Shown as if it were the words of Mete Ask me for my saddle, I will give it, ask for my horse and I will give it; but no one from my homeland should ask for an inch of land, I will not give such words. Mete's eastern neighbors

He accepted the Tung-hu's request for a precious horse and one of his wives, due to the weakness of the state at that time, but defeated the Tung-hu by refusing their territorial demands. Against the beggars who said what value a barren piece of land would be after the horse and woman were given, the horse and the woman belonged to him. But he replied that the land belongs to the nation. There is a big difference between these two shapes. It cannot be changed arbitrarily.

There were also random dispositions in the words attributed to the Turkish elders under the leaves of the calendar. The phrase, which has been seen frequently lately, belonging to Bilge Kagan, is a fabrication. This word is only Turkish nation! It is in the form of a think and it was written by Yul'yy Tegin, although it was spoken by Bilge Kagan. Especially the aphorism attributed to Istemi Kagan (or Istemi Bagatur Yabgu), one of the oldest khans of the Gök Turks, whose men are brave and whose women are chaste, will rule is completely fabricated. The historical information about Istemi Kagan is so little that it is impossible to come across a saying of him among this little information.

It is neither possible nor necessary to enumerate these errors one by one. But it would be appropriate to talk about flags.

The 16 flags of 16 imagined Turkish states are completely fictitious, fabricated and ascribed. For one thing, old thing, Turks don't have a flag, they have a brick. The flag was born in the following centuries with the development of the state. Again, as it is known, the ancient Turks had not only one national flag, but different kinds of flags. Most of the flags of the Ottoman Turks are known. It is known that every military unit, every pirate, every commander has a separate flag. The idea of a single national flag developed gradually and our current flag took its final shape during the reign of Sultan Abdülmejid.

Among the fabricated flags, the Hun flag's presence in the shape of a strange creature, whether it is a dragon, a salamander, a lizard or a dinosaur, means not having any information about Turkish history. The dragon is the symbol of the Chinese. In the Turks, wolf, falcon and sheep were used.

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It is also a big mistake to show Ötüken as a city on the map. As it is known, Ötüken is not the city but the name of the forested region.

It's called raising eyes while eyebrows. If TRT had consulted with Turkish history professors while producing a really good calendar with all these costs, it would have produced a work that would be kept in libraries instead of such a work full of mistakes and would have done a great national service. Because he does not do this, this calendar will not go further than a ridiculous naivete, and worse still, many will have very wrong ideas about their national history, assuming the information and flags given here are correct.

O Ministry of National Education! If the word "milli" at the beginning of your name is correct, if there is no other meaning that we do not understand, first you Titre and return to yourself, have the schools prepare a national history book, and find one or two distinguished members who understand Turkish history in the Department of Education. Teach Turkish children Turkish history instead of Greek, Roman and Byzantine dates, and ensure that the national history consciousness is stuck in the brains of tomorrow's generations by having the only history book suitable for the Turkish ideal instead of today's competitive (!)

Otherwise, Türkiye will not develop by opening high schools in sub-districts and higher schools in every city. The strength of development is born in the heart first. The strength in the heart is provided by devotion to the national ideal. For loyalty to the national ideal, the love of homeland and history must live in the hearts. Knowing the list of national footba

Generations unaware of the heroes become unconscious vagrants at the university, as seen today, lowering the Turkish flag and hanging a piece of red cloth instead.

If the minds and hearts of the Turkish nation are filled with religious (!), national (!), social (!) nonsense, it will cease to be a Turkish nation and become the nation of Turkey or the Anatolian nation, as it has been frequently repeated recently, that it is cut off from the past, unholy, advanced in technique. even though it is no different from a South American nation without culture and morals.

Ötüken, issue 65, 1969

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There are many glorious, sad and unlucky May days in Turkish history. In this article, I will talk about a May (May 23, 1040) that has now been definitively decreed, and another May (May 3, 1944) on which the last word has not yet been said.

Friday, May 23, 1040, is the most important and luckiest of May. Because on that day, after the famous Dendanekean war between the Seljuk and Ghaznavid armies, our state, namely Turkey (and more accurately called Batı Türkeli), was established. and with the great power of his past, he managed to recover and live again.

The Turks who founded our state are mostly Oghuz. A prince from the Karakhanids, who was the original Turkish State at that time, also participated in all the wars with the Turks under his command, and played a role in the establishment of Turkey, as he was at odds with his dynasty.

The Oghuzs, who floundered for a while between the Karakhanids and the Caspian Khaganate in the west, who were not affiliated with the Karakhanids, finally, on May 23, 1040, after spending very difficult and dangerous years in Khorasan, which was in the hands of the Turkish State outside the homeland, namely the Ghaznavids. They formed their state on the same day by destroying and dispersing the 100,000-strong army of Turks, Indians, Afghans, Persians, Arabs and Kurds, with 16,000 people.

It is noteworthy that in this war, a part of the Ghaznavid army from the Turks joined the Oghuzs, and the Arabs and Kurds, the leading force, made the first move; Hindus, Efgans and Persians later fled. It was the Turks who, together with the Ghaznavid Sultan Mesud, survived to the end.

The commander-in-chief and greatest hero of this war is "Çağrı Bey", one of the Deli Dürümler of Turkish history, and the greatest hero of the Ghaznavid army is Ghaznavid Sultan Mesud, despite his drunkenness and imprudence.

If we forget Çağrı Bey, who put the greatest amount of money on the foundation of our state, it would be a shame for us, more than a shame. The biggest proof that Çağrı Bey has not been forgotten is that many intellectuals call their sons "Çağrı" today. But it is not enough for this hero to live in the hearts of intellectuals alone. Unless the necessary place is given in the history books and a great and flamboyant Çağrı Bey monument is erected, we cannot be deemed to have done our duty.

This year, again on Friday, May 23, 1975, is the 935th anniversary of the establishment of our state. Commemorating the 935th year is one of our sources of spiritual strength in these days when we were abandoned by our allied chests and betrayed by the corrupt elements within.

May God's mercy be upon all the Seljuk and Ghaznavid Turks of the Dendanekean war, especially Çağrı Bey!..

The day of May, on which the last word has not yet been spoken, is May 3, 1944. As it is known, a march against the minister of national education who protected the communists of the single-party administration and the communists he pampered exploded like a bomb in a country that was silenced by censorship. led to torture; The sale and slave press had unilaterally continued their dishonest slander campaign against this gardist movement (they couldn't call it fascist because Germany was still standing) for months.

May 3 is now the day of the Turkists. It was first celebrated by drinking tea at a table in the Military Prison in Tophane on May 3, 1945, and then it became ceremonies held in the countryside and in the halls.

May 3 of this year is the 31st anniversary of this ceremonial day. So it hasn't made history yet. Since at least 50 years must pass for an event to become history, May 3 will be history at the beginning of the Twenty-First Century.

But there are some words to be said for May 3 as well: May 3 is a warning: A few thousand young Turkish people who are marching... May 3 is also an awakening. With the shouts of those young

nation awakening...

May 3 is the awakening and anger of a nation oppressed by a president who is sympathetic to the left, and the crowd of devshirme, from the leftist, communist, heedless, to the manipulative and the sycophantic around him, by seeing the facts.

The desire to make the country communist in the name of social justice and liberation with insidious plans was prevented by this march, and the cowards were forced to give up their defeatist plans inevitably.

Otherwise, it was only a matter of time before Turkey became communist with a fait accompli like Romania, Czechoslovakia and Hungary.

How the country is surrounded by a treacherous network has been partially revealed by the publications made today.

For this reason, May 3 is an important day of trial and its importance is better understood as the years pass.

The young people of that day, who made May 3, are now old people today. They are citizens who are mixed with children, who are happy or unhappy, and who are scattered throughout the country. The fact that no boastful voices have been heard from them until now shows how loud and sincere the movement is.

Empty containers go too far. 3 Mayists were not empty, they were full of love of country and race. They are silent for it. But, as Abdülhak Hâmid said, silence is sometimes more meaningful than the most beautiful poem.

Ötüken, 22-23 April 1975, Issue: 5

#### 26 AUGUST (1071) AND 30 AUGUST (1922)

August is an important and glorious month in our history. August 26, 1071 and August 30, 1922 are the turning days when two great and exemplary victories were won against the same enemy nation. First, it is a day when national consciousness also flashes like lightning. The second is the witness of what we can do even in our most exhausted times.

War is a life need like putting all the material and moral forces of the two nations on the scales, fighting and winning like breathing. Nations grow, gain prestige and rise through war. War is a law of creation. To flee from war is to flee from life. War is the greatest and most magnificent art.

War is the arena where human virtues shine and manifest. Fear of war brings nothing to the nation; loses your honor. However, the nation that goes to war is respected.

"There will be no more war" is the biggest lie. With war, the selfish rust in the souls is erased, the numbness in the nerves is removed, the winds of heroism blow in the hearts.

Our ancestors, who were honored to die in the private square, would certainly win Manzikert.

Their grandchildren made a "Greek Sheriff's Office" for the War of the Commander-in-Chief.

Kunuri and Cyprus are two minor maneuvers. New 26th and 30th Augusts are needed to nurture our spirituality.

August 26, 1975 is also the 2184th anniversary of the establishment of the Turkish Army. The 2184th anniversary of the toughest disciplined army established by the glorious and bloody Tanrÿkut Mete...

Greetings to the memory of our great ancestor Tanrÿkut...

Salute to the soldiers of his four divisions...

Greetings to the heroes of Manzikert and to the Oghuzs and Pechenegs who joined them...

Salute to the martyrs and veterans of the War of the Commander-in-Chief...

Greetings to those who fell and those who stayed while rescuing the Turkish Cypriots...

And...

Greetings to the happy martyrs of tomorrow!

Ötüken, 12 August 1975, Issue: 8

#### APRIL 27, 1920

The Azerbaijan Turkish State, which was established with the collapse of the Muscovite Tsardom at the end of the First World War, was destroyed by the invasion of the communist Russians on April 27, 1920, and meanwhile, resentments, looting and savagery, which were the custom of the Muscovites, were carried out in abundance.

Azerbaijan was the first concentration area of the Turks who founded Turkey. Anatolia, Iraq and Syria were captured by advancing from here.

In the thirteenth century, the central region of the Ilkhanate, who ruled Great Turkey from Khorasan to the Mediterranean, was Azerbaijan. In other words, in a way, Türkiye is like a state that has lost its former capital today.

Azerbaijan, whose north was in Russian and south in Persian hands, is still Turkish today. It is a part of the Western Turks. Although it is wanted to be destroyed with anger, culture and deceit, it resists and gets stronger with great vitality.

Azerbaijan is what Cyprus, the Islands, Western Thrace and Kirkuk are. Great nations with great history and culture break their chains anyway. That day could also be unexpectedly close. Desire and faith can overcome any difficulty. Let's believe and wait.

Ötüken, April 16, 1975, Issue: 4

#### AUGUST 30 AND THE TURKISH ARMY

When you think of August 30, of course, the Turkish army immediately comes to mind. When one thinks of the Turkish army, one involuntarily goes deep into the past and proudly remembers an epic of wars.

Our history is first and foremost a history of fights. A history of fights full of unique heroism, masterpieces of the art of command, and the epic of history's elite army...

We do not know for certain when the Turkish army was established, or to put it more accurately, when the Turkish warriors became an army. When we came to the light of history, we had an army. What army? He established the most disciplined army in history with this thought and gave his soldiers such a spirit.

instilled that whatever he commanded was done blindly. So much so that they did not hesitate to shoot their horses, which had wealth, and their fiancés and housemates, who were their lovers, by targeting them because Godkut gave the order.

Undoubtedly, today's softened people cannot and cannot do such a thing. However, the philosophy of those who want to do more with less power, establish a great state and create a nation cannot be based on a flabby spirit. Tanrıktu Mete established the literary discipline of the Turkish nation and showed the whole world what military discipline is and what it can do.

Discipline is blind obedience and the greatest creative consciousness is hidden in blind obedience. In a time of crisis, in the face of death, no difficulty can be solved by arguing. Even the wrong decision obeyed is more fruitful than the right decision discussed.

Mete's Huns did not need bravery and marksmanship. They were very brave and sniper beyond necessity. By adding discipline to these virtues, Mete literate the Turkish race.

Discipline... The pride of giving orders and the drunkenness of taking orders... This drunkenness was a terrific thing and it contains a terrible force like atomic energy.

Huns, Tabgaçs, Apars, Gök Türks, Uyghurs, Karakhanids and Seljuks were always fighting with the same strategy and the same tactics. make a sudden raid; or to retreat when the enemy attacks, and to engage in decisive battle after eroding him well away from his base. To attack the enemy in the form of a thin moon by raining arrows, to retreat quickly in the form of a thin moon if the enemy resists, and to shoot back with infallible arrows while retreating.

This thin moon is a method always ready to grab the enemy while chasing or fleeing, and it has often closed and destroyed him.

War has become a life philosophy of the steppes. Islam has not yet been born, and the Turks do not yet know about the eternal paradise, nor do they know that the martyrs will go to heaven. Even so, they yearn to die in war, they are ashamed of dying at home, and they turn pale in the face of such a possibility.

Of course, you cannot defeat such an army. You can destroy, but defeated, never!...

It is certain that military service from father to son produces good warriors. When the division of labor developed in human life and the society became more complex, the Turks accepted the military service from Timar. This meant a standing army and produced very fruitful results over the centuries. The timar soldier was the owner of a land. He received the income of the land, but was always ready for war. When he died, he was succeeded by the best of his sons. The small land aristocracy, this Timarli army, made the first conquests of the Ottomans, which were seen as a mystery and a miracle.

Time proved that Mete was the founder of a great military philosophy. The Turkish army was not defeated as long as it remained true to Mete's principles, and even though it was defeated, it was able to recover immediately. When he moved away from Mete's principles, the defeats showed themselves.

Military service is a profession of sacrifice and renunciation. The soldier will also renounce his personal whims. A person who cannot unconditionally implement this when he takes command cannot be a soldier. There is a unique beauty in this obedience. Everyone resists what they don't like. Even the most lowly human, even animal, does this. But without thinking of liking it; A person who can sacrifice his taste, desire and idea for a great principle is the highest person. In our history, we paid the penalty for the times when discipline was broken with defeats. In our last period, we were poisoned with a new microbe other than indiscipline: Politics!

The Balkan War showed what kind of microbe this is and what it can cost. The Turkish army, which the whole world thought would devastate the Balkans in a few months, suffered a terrible defeat due to the political microbe that entered the officer corps. It is enough to look at the glorious and epic battles of an army defeated by the Balkans in 1913 against the champions of that time, such as England and France, in 1914-1918, to understand how politics is a gnawing microbe.

In our time when core weapons emerged, there are those who say that the value of military service remains. If these are not deliberate defeats, they are pessimistic blunders. A nation with a military spirit, as reason requires

If it is prepared, it is impossible to be defeated with a few atomic bombs. Little Sweden was prepared for atomic war without atomic weapons. With bunkers, atomic war training and guerrillas...

What does the Turkish army do when attacked by a core armed enemy? It doesn't matter if he has the same guns. If they do not have weapons of the same kind, they will disperse into the mountains and caves and fight the most glorious and bloody, longest and toughest war in history.

When the French attacked the Dardanelles, the British were sure that the Turkish soldiers who came out of the Balkan War could not do anything in the face of those superior weapons, that spirituality and that education. Even the German officers in the Turkish army were of the same opinion. But the army, which was prepared in a year and a half with the strict discipline of Enver Pasha, under the command of adult and self-sacrificing officers, stopped and kidnapped them by dying twice against one. Because their souls were filled with the belief of victory. But the French, who did not believe in victory in their souls, were knocked down in 12 days by the German attack, even

As we commemorate August 30, we think about the victory of a power of faith and we remember the beginning of August 26. 26 August is also the anniversary of another faith war, Manzikert, in which 40,000 people destroyed 100,000. And if you want the truth, the real holiday that suits the Turks of Turkey is the holiday of August 26-30.

As we commemorate August 30, we celebrate its martyrs and the fifty million heroes who are martyrs of all wars. We think about our army, which is the essence of our nation, and its honor. We wish our officers to be as strong-willed as Tanrıktut Mete army officers, in our age when military service is getting harder, we want our officers and non-commissioned officers to be trained from the core, for this reason, we regret the actions to close our military schools.

Life is war. Those who fear death should not live. Just as flags become flags when they are bled, just as the land becomes a homeland when it is watered with blood, societies are nations to the extent they know how to die. Only the animal and the animalized human escape from death. The most beautiful death is death for the sake of country and honor. Our martyrs who make us ache are also our pride and joy...

This article is a tribute to the Turkish army, its fifty million martyrs and tomorrow's martyrs.

Nihal Atsız, Milli Yol Magazine, August 31, 1962, Issue: 31

#### ABDULHAMID HAN ( = GÖKSULTAN )

One of the most wronged historical figures of the society, II. Abdulhamid. This great sultan, who carried the heavy burden of the eras before him on his shoulders, was betrayed by the men he could trust most, and kept an empire full of enemies inside and about to fall apart, for 33 years, was introduced as a murderer, bloody, tyrant, red sultan, ignorant and coward. He is an unfortunate person who is known as such due to the influence of this propaganda that always works against him.

What could be wrong with the fact that the generations, who started to be under the influence of a certain propaganda in their primary school years and were brought up with the same suggestions as they got older, adopt the lies of that propaganda as a reality?

Learn, my dear, that the biggest of the 10th of July holidays, the captive nation broke the chain of such a day, it broke it.

The days before that were black if you only knew.

He was the sultan who would think of every good thing of the nation; However, the time sultan was not a human being, he was a beast.

such nonsense were written with who knows what breakable pens and passed into reading books, and young minds were instilled with hostility to Sultan Hamid.

Those who instilled this enmity were firstly the Unionists, that is, the heroes of freedom (!), that is, those who fled the country after the dissolution of the empire, which Sultan Abdulhamid had sustained for 33 years, in 10 years. After the Unionists, there were Armenians, Greeks and Jews. In other words, the Armenians who raided the Ottoman Bank in order to bankrupt Turkey by involving foreigners, caused turmoil in Anatolia, and were beaten by Sultan Abdulhamid without giving any reason to Europe; that is, the Greeks (and the Greeks as we are called) who were beaten by Sultan Hamid in 1897 while trying to attack the Balkans and cause confusion and to break up Turkey with the involvement of foreigners; and the Jews whose attempts to establish a Judaism in Palestine were thwarted by Sultan Hamid.

While Sultan Hamid was putting down the fury of these minorities with a thousand political schemes, the bullies who dethroned the sultan by joining with them:

Turkish, Jewish, Greek,  
we saw this Armenian, ruz-ÿ rüÿeni!

By singing this unforgettable song of foolishness and betrayal, they thought that they were ruling an empire with the folly of not understanding what kind of "ruz-ÿ rüÿen" the Jewish, Greek and Armenian citizens were waiting for until the armistice of the First World War.

In order to understand Sultan Hamid thoroughly, it is necessary to know when he ascended the throne. During Sultan Aziz's recent depression, liberalism was represented by Murat V and conservatism by Abdulhamid II, of the two currents that emerged to run the country. Liberals, looking at England and France, believed that everything would be alright with the parliament, while conservatives needed absolute administration in order to ensure the dominance of 10 million Turks in an empire of 30 million. Freemasons had made Sultan Murad a freemason. Behind the freemasonry, which did not show its true face to Sultan Murad, was Judaism and European imperialism.

The Christian deputies in the First Constitutional Assembly were strongly in favor of war with the Russians in order to disintegrate Turkey as soon as possible. And indeed, the empire almost fell apart. If Sultan Hamid had continued his constitutionalism after seeing this, of course he would have done something wrong. It is Sultan Hamid's greatest achievement and service that he closed the Assembly together with non-Muslim deputies in order to curb the Arab and Albanian nationalisms fueled from outside. What would have happened if this parliament had not been closed? How could this state be held against 8 million Christians and 12 million Muslim foreigners, with 10 million Turks whose cultural level is lower than all of them? Since democracy is a majority regime, what would be the result if Arabs, who are more than Turks, for example, proposed that the official language be Arabic and took Albanians with them? If all non-Turks united and wanted the Ottoman Empire to become a federative state like Austria-Hungary, how could this be prevented? If democratic demonstrations were made to provoke European states that were looking for an opportunity to interfere, how could this be prevented?

Sultan Hamid prevented all these dangers by closing the Assembly and would have prevented it even more if he had not been dethroned.

But his service was not so much. He armed the Ottoman army, which was defeated in the 1877-1878 war, with the most perfect weapons of that time, for example, with Mauser rifles. He fortified the Istanbul and Dardanelles Straits against possible attacks by maritime states and Russians from the sea.

And, the 18 March 1915 attacks of the British and the French in the First World War were stopped by these fortifications.

He has produced excellent staff. They managed the 1914-1918 war and the War of Independence. The navy prepared by Sultan Aziz to fight the Russians and liberate the Crimea lost its value in the face of the change in naval technique. With ships going 8-10 miles, business could no longer be done. He excluded them from the squad and bought two battleships and two cruisers. He paid two-thirds of the great Ottoman debts. Many schools were opened. He built many roads and bridges, as well as hospitals and fountains. He set up an unprecedented intelligence network. Even foreign ambassadors had spies. If a bird flew in Europe, he would know about it, and he would take precautions by learning about the decisions against us in advance. One of the members of a secret society established in Egypt to take the caliphate from the Ottoman Dynasty was one of Sultan Hamid's men. As it prevents the Balkans from uniting by fueling their sectarian and nationality differences; He also set the British, German and Russians against each other and prevented them from uniting against us.



While doing this, time has shown how right he was in not trusting anyone from his viziers and pashas, and the great viziers took refuge in foreign embassies and consulates without getting bored.

Since he was a very honest and religious man, he never shed blood. The rumor that he had Mithat Pasha killed is a slander. Although he doubted Midhat Pasha, he believed that he had Sultan Aziz killed. However, as a religious person, he had been afraid of bloodshed all his life, and had turned the death sentence of Mithat Pasha and his friends into life imprisonment. Couldn't he have signed the death warrant if he wanted to? What force could have prevented this? By not doing this, was he smart enough to then attempt an assassination in Talif?

Sultan Hamid, who defended the state against the Muscovite imperialism that directly threatened the country and the European imperialism that threatened the country from the west, and its representative England, also had to deal with minorities and heedless libertarians, and also endured the Zionism coming from the south.

For Sultan Hamid, it was a matter and duty to defend the Ottoman Empire against the Muscovites, the enemies of our lineage, and England, the enemies of the Caliphate, the Zionism and minorities, the enemies of our state, and the libertarians, the enemies of the regime. For this, he had to remain head of state. The correctness of the idea that the state would not be able to hold on if he withdrew was soon realized.

Now, in the face of such a big case, what significance can events such as the exile of Ismail Safa put forward by Peyami Safa be? What did Ismail Safa want? Freedom, according to his son's claim! In other words, legitimacy, free choice. In other words, a regiment of Arabs, Albanians, Armenians, Greeks, Bulgarians, Jews and Serbs having a say in the fate of Turkey... Now, let's think with reason, understanding, conscience and national consciousness: Can such a result be accepted?

Since Sultan Hamid also paid a pension to his exiles, is it Sultan Hamid's fault that Ismail Safa died in Sivas, which is one of the strongest and coolest places in Anatolia, which is evident with the vigorous and robust nature of its people? Wouldn't Ismail Safa, who has tuberculosis, have died if he had stayed in Istanbul?

It is natural that Peyami Safa has some special thoughts because of the love he has for his father. But is it true that a writer who speaks to thousands of people every day tries to portray a great sultan like Sultan Hamid as the most ignorant and bloodthirsty of Ottoman sultans?

"Everyone in this world is ignorant of many things. As long as he is not ignorant of his own business". Sultan Hamid, who has proven with a thousand and one proofs that he is competent in his job, is never ignorant. He doesn't have a high school or even a high school diploma. But he had learned very valuable things from life with private tutors and from the great and magnificent dynasty in which he grew up. He was a painter, calligrapher and musician. He knew some of the eastern and western languages. He also founded the very valuable Yildiz Library and the University Library today. In other words, Sultan Hamid served the Turkish culture by establishing a library, opening many schools and writing scientific works.

It is a lie that he is a murderer, a slander that he is a red sultan. Wouldn't it be possible to adopt the red sultanate, which Europeans and Armenians ascribe to them, to serve their aspirations?

Sultan Hamid is not a redhead, he is the "Sky Sultan". Neither Turkish history nor the Turkish nation gains anything by denying their virtues by inflating the minor faults that can be found in everyone. Ismail Safa was rightly exiled by Sultan Hamid because he went to their embassies to congratulate the success of the British in the Anglo-Boer war. Maybe Ismail Safa did not know at that time what kind of an enemy of Turks and Muslims the British were. But Sultan Hamid, who knew everything with his extensive news, could not allow the intellectuals of the country to contact the enemy embassies.

Now let's think prudently: What liberalism is the result of congratulating England, for no reason, attacking a handful of Boers with huge armies just to seize the diamond mines in their homeland?

What is the difference between congratulating the British that day for defeating the Boers and applauding the Muscovites today for their success against the Finns?

The late Gök Sultan Abdülhamid Han lived all his life for an idea, to keep the state alive and to prepare it. He was distracting Europe and Moscow with his political genius, while trying to strengthen the Turkish nation with the railway and school.

In order to compare Sultan Hamid and his enemies, the libertarians, it is enough to look at this point alone: After destroying freedom and hanging hundreds of innocent people, the heroes of freedom fled like thieves when the state they had put into war was defeated. While Gök Sultan was deposed after keeping the state alive in his 33-year reign by overcoming the most terrible political difficulties without carrying out a single political execution, the invitation of the Muscovite tsar to Russia; While coming to Istanbul from Thessaloniki with German ships, he refused the invitation of the German Emperor and preferred to live as an exile and prisoner in his homeland.

A house with fires on the four borders of Turkey, Sultan Hamid was a defender who ran quickly to sprinkle water on the fire, poured sand and covered felt so that those fires would not infect the house. It's not his fault if he bumps into a kid or two that gets in his way during this run. Because the fires around the country were rising to the sky and Gök Sultan was trying not to let the flames in.

And it didn't sting...

What shall we say? May your stop be in heaven...

January Magazine, Issue 11, May 11, 1956

#### ANTIQUE COMMUNISTS

People all over the world, regardless of their political or economic views, put their nation above everything else. This rule applies without exception, except for psychopaths who can be seen everywhere and at any time. Even allegedly international communists are nationalists, consciously or unconsciously.

Before World War II there was a small "nationalist communist" party in Japan. The communists who put 50 deputies in Finland's 200-member National Assembly today are also nationalists. It is also so nationalistic that the Russians complain about their communism. Because these Finnish communists adopted Marxism only as an economic system. In the last two wars with the Russians, the Finnish communists had fought with a violence and heroism not unlike the other Finns.

In our ally Iceland, too, the communists were in the majority. But nobody thinks to call the Russians.

One of the two communist parties in Indonesia is a nationalist communist party that is hostile to China and Russia.

The harsh reaction against communism and even socialism in our country arises from our people's dishonorable internationalism, Muscovite, or at least their opposition to Turkishness and Turkism. Just as ignorant and simple people think that they have solved the most complicated issues with a single element, so-called intellectuals in this mind believe that all of Turkey's cases will find a solution with the principles of Marxism.

The world is spinning and time is running. There is a fast flow. The destined nations are marching through history, and no philosophy, no doctrine can resist this march. "Time" crushes every idea and every system that wants to stand against the historical march.

At the head of the oppressed is communism, an abnormal system. For centuries, communism was able to console the oppressed people for a while with the paradise it promised. For a while, he was able to stand with terror and res But as the masses woke up and the consciousness shone, the lies, promises and threats did not come out. When the historical moment comes, the Russians will destroy Stalin, whom they extolled yesterday, to whom they built cities and erected statues in order to

they did not hesitate to sink to the bottom, and no one in Russia objected to it. Because now the Russians understood that he was a lying monster.

But they did not stay with this decision, they could not stay. They expanded the property. They turned a blind eye to religions and tried to implement capitalism's profit and profit form in their own countries. The historic walk was taking them there.

Let no one doubt: more things will happen. Russia will be a little more civilized and democratic, and will inevitably tolerate the secession of some of the republics that formed the Soviet Union.

Alone, between this fast going; Our people, who cannot understand the world and the nationalities whose nations are the product of thousands of years, are still making a fuss with the international chant forty years ago. Although they appear to be defending the principles of socialism by founding parties under different names, they still continue to be Moscow's servants. Did you hear one of his words against Russia? You cannot hear. Because they are bound there, they are its citizens, captives and slaves.

There is a joke about Ismet Pasha's meeting with Churchill in the Second World War.

After all the issues were discussed, Ismet Pasha told the British President about the Russian danger for us and the possibility of Russian attack. Smoking his famous cigar, Churchill replied: "Don't worry, Your Excellency! Because of the danger of communism in Turkey meeting with Russia, there is no way for Russia to attack Turkey."

The wit in this anecdote, which has been made up aptly, has not lost its value even today. While Russia is shifting from communism to a nationalist social democracy, ours are still pursuing an international, stateless and anti-national social order. Since their minds are not focused on anything other than economic matters, they remain completely unfamiliar with the standards of intellectual and spiritual civilization. They fail to realize that the quality that separates humans from animals is this spiritual aspect.

They do not understand the reaction of the Turkish nation, which has been firmly attached to spiritual values since the age of nomadism. It is in vain to look for agitators among the youth who stormed the Labor Party meeting. The drivers are behind the past centuries. It is the honor, discipline and thought of the past.

With the national impulse coming from beyond the centuries, these young people see the Labor Party as Muscovite agents and cannot even tolerate their existence. With the excitement of youth, they cannot think that they will be caught by the government when they commit a crime.

In this connection, let's take a look at a leftist writer's threat to these young people. The left-wing writer wants to say that if the other side takes action, the situation of these attackers will be miserable. It is necessary to be very heedless not to understand the meaning behind these words.

But the leftist writer should not forget that; It is not necessary to be a prophet to know who will be scattered and whose ashes will be thrown into the air if it is up to the power of the fist. Nationalism is still alive in Turkey. Never hope for a "social" fashion. It's a fad, like a twist fashion. The Turkish nationalism that will remain is Turkism.

If Aleppo is there, your cubit is here. Let them try if they want!...

Ötüken, January 18, No.13

#### MILITARY AND DISCIPLINED NATION

Turkism has a unique world view. Turkism, which is a realist, respects the military since it believes that the law of "fight to live" will continue until the end, and it respects our race.

aims to develop the tradition of being a military nation. We are against drug indoctrinations such as "There will be no more war" in terms of loosening our national defense.

We are always obliged to fight to protect our existence and to take our rights. To say we have to fight means we have to be soldiers. Military is the science of combat. It is the science of entitlement to life. In this respect it is the only true science. Every other science and science is his assistant.

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

In the disciplined nation type, there is no tyranny and tyranny, and there is no drunkenness with freedom. A disciplined nation means a nation with a definite view of life, sacredness, pleasure, feast, sorrow, and even a certain disguise and calendar.

Orkun, January 18, 1952

#### THE MAJOR MISTAKES OF AN ENCYCLOPEDIA

Two words whose meanings cannot be understood in Turkey are "Turanism" and "Turanism". It is very difficult to explain a thought or a concept to people. Serious publications may be the primary remedy to correct something wrongly engraved in the brains.

As a Turkist, although we have explained several times what the words Turkism and Turanism mean, it seems that we have not been able to explain our purpose. "Turkism", the Turkish ideal, that is, the idea that Turks should be superior to every nation in every field; "Turanism", on the other hand, is the political aim of Turkism, that is, the unification of all Turks in the world into a single state, as in the past.

Those who have no knowledge of history, ideals and national will power objected to this as a "dream", but although they called the ideal of uniting a nation a dream, they saw that uniting all nations around Moscow could be realized.

Those who saw the impossibility of uniting the hundred million Turkish nation, which is a great source of energy, ignored the state of Israel established by the Jews after two thousand years of captivity. worse Seeing Turanism as an adventure and a danger for Turkey, they described the Turanists as people who would cause the destruction of Turkey.

Since Turanism means saving the Turks outside the borders of Turkey, which is the state of the independent Turks, first the liberation of Hatay and then the half of Cyprus is not Turanism, what is it?  
Fighting for 100,000 Turks in Cyprus, why shouldn't Turkey fight for millions of other Turks when the conditions are ready?

There may be false and deliberate articles in newspapers and magazines for Turkism and Turanism. As a matter of fact, it's coming out. Political party members can also make statements full of distortions against them. The most typical example of this is the so-called speech delivered by İsmet İnönü, the then President of Turkey, at the Ankara Stadium on 19 May 1944.

However, there can be no room for lies, mistakes or falsifications in scientific works and encyclopedias that should remain within the scientific framework. The encyclopedia comes out with the aim of addressing the centuries. Regardless of the opinion of the issuers, he is obliged to remain impartial on the issues he speaks. It is a moral duty for them.

The reason that prompted us to write these lines is the major mistakes in the "Turanism and Turkism" article of an encyclopedia published in fascicles under the name "1923-1973 Turkey Encyclopedia". Turkism is a very old intellectual movement and although its examination depends on long studies, this encyclopedia hastily and

It has been made incomprehensible with carelessly written lines, meanwhile, words have been said that will implicate our people. The fact that it was written hastily indicates that this encyclopedia was prepared for commercial purposes. However, publishers' desire for profit never gives them the right to list false, especially derogatory, information about others.

Now, since there are many encyclopedias in Turkey and they are superficial and worthless, except for one or two, I do not buy and read them. I was able to see the fascicle of the encyclopedia I mentioned, which includes the article on Turanism and Turkism, because a young idealist brought it. The article on Turanism and Turkism on pages 1360-11364 is very wrong. First of all, the person or persons who write an article in the encyclopedia are obliged to write the names of the person or persons they are talking about correctly. However, in this article, the names of four people are misspelled. My name is not "Nihal Atsöz" but "Nihal Atsız", the correct name of "Necdet Sançar" is "Nejdet Sançar", "Heybetullah" is correct "Hibetullah", and "Faiz Hisarcıklı" is correct "Fazıl Hisarcıklı". The name of the magazine that I once published is not "Atsız magazine" but "Atsız Magazine". These seemingly minor mistakes are an example of frivolity and the result of haste. It cannot be excused in any way.

It is also seen that those who wrote or wrote the article thought "Turan" was a city: Look at the following sentence in the middle column of page 1361: "First of all, with the acceptance of the National Pact at the very beginning of the National Struggle, the hopes attached to the holy land of Turan were abandoned.

Since the Arabic word "belde" means only "city" in Turkish, it is the work of both haste and ignorance to describe Turan like this. But haste is no excuse. Turan is all the lands inhabited by the Turks. In fact, historical Turkish homelands such as the Crimea, where not a single Turk does not live, are in Turan. For this reason, the words of those who wrote or wrote the article about "the Ottoman country was not Turan" (page 1361, left column) are also not correct. All the regions inhabited by Turks in the Ottoman Empire were parts of Turan, and today's Turkey is also a part of Turan as a whole.

Although these mistakes of the encyclopedia are shameful for a serious work, what is important for us is that the Turkists are described as provocative and they are accused of using the word "nationalist" as a shield against themselves by attempting to explain Turanism as nationalism before the court. Turkism is undoubtedly nationalism, but it is a nationalism that has a special meaning, that considers the whole Turkish nation above all else, and does not give importance to other concepts. Today, the Turkish nation is Sunni living in Anatolia.

Even a group that calls itself "Anatolian" and consists of Muslims makes claims of nationalism. In reality, Turkishness and Anatolianism are two incompatible, even hostile, ideas. For this reason, it is out of the question for Turkists to hide behind the word nationalism. Although some Turkists at the No. One Martial Law Court, which first sentenced the Turkists in the events of 1944-1945, argued that Turkism was nothing but nationalism, this brought the truth of Turkism to the court committee, who could not understand what Turanism was, and to the prosecutor and the deceased Kazım Alöç, who deliberately enmity against Turkism. It was to tell. Otherwise, many Turkists, by the way, the author of these lines, did not hesitate to say that he adopted Turkism, Turanism and racism before the court.

Those who make the great accusation of accusing the Turkists of incitement are obliged to show the writings or other documents that will prove this, in order to avoid being a mufti.

The meaning of incitement is to incite people to unlawful acts. If what is called Tahrikât are the articles in the magazines published by the Turkists, these are the propaganda made to spread the idea. Propaganda of honest ideas is not a crime in terms of law and morality. So, what is this word of provocation other than a proven slur that has been directed against the Turkists by the communists and once or twice by İsmet İnönü?

Another issue is the surprising ignorance of those who wrote or wrote the article on Turanism and Turkism about "Turks". See these lines:

"Although the main purpose is to bring Turkey into the war on the side of Germany, as one of the methods to achieve this goal, Turkey and Turkey and the Turkish authorities will gather the captive Turks in Germany within its body.

The idea of a federation that would bring the Turks in Pakistan together is spreading under the radar, and Germany is not doing such a thing

He hoped that such a pressure group would benefit from the emergence of such a pressure group against the Turkish government, which refused to go to war even if it did not believe in the realization of the idea. This time, people like Nihal Atsız and Zeki Velidi Togan are leading the event, and there are ..... places in their close circle. was taking."

Bringing the Turks in Turkey and Pakistan together... Not even children can make such a delusion. However, those who published the Encyclopedia probably consider Pakistanis as Turks. Was the pressure group that would put Turkey in the war on the side of Germany three or five teachers and students in the era of the one-party dictatorship? Would the Turkists go to distant Pakistan, for example, with a few hundred thousand Turks living in the former Turkish provinces of Iraq right next to them? More importantly, was there a state called "Pakistan" back then? Even if there were, were there Turks living there other than perhaps a few refugees? These nonsense are only the things that befit the memoirs of the Jewish Conversion Communist Sabiha Zekeriyâ Sertel. Such mistakes are inevitable in encyclopedias that are hastily published with the greed for profit. While the Islamic and Turkish Encyclopedias have not been completed for years, it is possible to complete an encyclopedia in a short time by risking the mistakes in advance. There is a question to be asked to the publishers here: If they could not find sources about Turanism and Turanists, could they not have obtained solid information by applying to living Turanists?

I learned from Yılmaz Öztuna's article "World History Disaster" in the January 1974 issue of Hayat History Magazine that publishers were trying to publish such encyclopedias and encyclopedic works. Yılmaz Öztuna is the author of the 12-volume History of Turkey, and this work is the best of the History of Turkey available today. Öztuna rightly complains that in the encyclopedic works of the publishers called World History, there are many quotations from his own book without mentioning his name. No one likes to have their work looted. It is one of the etiquette rules of the art of authorship to cite the source, especially when taking the historical discoveries of an author. It means that while the publishers ascribe them, they also seem to convey what happened in Öztuna and not give a name. What if they cite the source?

Would their work, or their own, be devalued? On the contrary, they would become lovable in public conscience, and they would have done the right thing.

Incidentally, I would like to clarify a point here: Turks established not forty states in forty countries, but two states, one in the wide region of Central Asia and its continuation, Eastern Europe, and another state in Neasia, that the names known as states until now. It's the first time I've written that it's a dynastic name. This is the result of the boring work I did when I was a student of the Faculty of Letters, out of a desire to see the difficulties in comprehending Turkish history. Just as I defended this idea in the preface of my work "Additions on Turkish History" published in 1935, I wrote the same idea more systematically and neatly in the article titled "How Should We Look at Turkish History" in the first issue of "Çöyneraltı" magazine published in August 1941. This last article can be found in my book, "The Issues in Turkish History", published in 1966 as the 8th edition of Afşyn Publications.

The mistakes of the Turanism article in the Turkish Encyclopedia are not so much. My exile from the Faculty of Letters to Malatya secondary school was not because of my writings in Atsız Mecmua, but Reşit Galip, to whom I telegraphed with a few friends at the First History Congress, took revenge on me.

Another mistake is that Halide Edib is considered a Turanist. One does not become a Turanist by writing a novel called "Yeni Turan". Halide Edib turned against Turkism in the following years and showed this with some of her actions during her professorship at Istanbul University. If "New Turan", which he wrote in accordance with the fashion in his youth, makes him a Turanian, then Nâzım Hikmet, who wrote the poem "Wounded Ghost" in his youth due to the excitement of the National War, should also be considered a poet of the country. However, Nâzım Hikmet is the number one traitor.

Ötüken Magazine, 11 February 1975, Issue: 4

WE KNOW WHAT WE WANT

A nation that does not know what it wants, like a person who does not know what he wants, that is, without a program or plan,

It is certain that he will face difficulties, failures and defeats. Especially today, when nations are fighting for development and empowerment with four- or five-year plans, it is obvious that knowing what one wants is a disaster equal to losing consciousness.

Of course, when we say plan and program, when we say development, we do not mean only the material side of it. Since materialism without an ideal will lead people to animalism, we also consider the spiritual side of development together

Our nation has lived in a planned, willing and idealistic way throughout history, and has adopted the ideals of great state, law and world domination. Only in the times when we lived in Central Asia, uniting the region between Manchuria and the Caspian Sea under a single law and establishing order was the constant aim of the Turks. Even though there were going forward and backward in these borders, there would be no change in the idea of dominating the world

After the conquest of the Near East with the Seljuks, the goals changed, and the idea of the old world domination and great state took the name of Kÿzÿlelma. What kind of a great state plan the Ottoman conquests were based on is coming to light more and more.

It may be asked, what did we gain from this?

We have become the living and valiant nation of history. Although we are a minority, we have established a great state by ruling the multitudes. We have created great cultures and civilizations as a natural result of the great state. For centuries, we have established order and rule of law in large parts of the world. By protecting these vast lands, which we have defended, from one line to another, we have prevented them from disappearing and being erased from history. What's more?

It is possible to attach a handle to every object when we ask what we have gained. Then it can be asked: What happened to the ancient Greek civilization? What impact did Greek philosophy and art have on today's technical progress? People would reach this level anyway.

But this notion is fundamentally flawed. It is a gain and pride for a nation to live high for ten years in a thousand years.

Today, the Turkish nation is in the mess of planlessness and idealism. The five-year plans being implemented belong only to the material side of the business. Unless the idea of development is interpreted with a national ideal, it is doomed to remain sterile.

Even if we accept that all three five-year plans have been concluded with one hundred percent success; If this developed country, which has reached the level of Sweden, does not have a national ideal, is it safe to look at its future?

Isn't he doomed to death in aimless nations, like people who, despite being richly cultured and well-built, commit suicide because they have no will in life?

It is often said that the Turkish nation lacks an ideal, and its hunger is felt more when we have a national failure. On the Cyprus issue, a statement by President Cemal Gürsel, which was published in the newspapers during the last failure at the United Nations, is very interesting. Then Gürsel said: "Greeks want Cyprus, Bulgarians want Thrace, Russians want Kars. We don't know what we want," he said.

The pronoun "we" here is undoubtedly used to mean the official circles and officials in charge of Turkey, and these officials do not really know what they want. Because there is no national program. According to them, political knowledge is "administration-i maslahat". The greatest intelligence is to deceive the other for a short time with peasant cunning. Putting a danger back two years and three years is a victory.

However, there is a group in Turkey that knows what it wants. This group is Turkists and because they want all Turks to be united as a single state, they are accused of adventurism, imperialism, fascism and skullcapism according to their place and time.

Small and weak Greece has been chasing the idea of Megalo Idea, the resurrection of the Byzantine Empire since its foundation, from the scattered and backward Arabian Persian Gulf to the Atlantic Sea.

While the Arab League is behind the request, the new weak states of Africa are foreign targets in their own way.



The Turkish nation, which is the heir of many greats of the past, is prevented from pursuing a national ideal, and this is done by a group known as Turkish intellectuals, not by external enemies.

This lethargic mob wants to adopt the political lightning rod "peace at home, peace in the world" formula as a life principle.

But you don't think that because you don't have eyes outside, don't you think other people won't have eyes on you, idiot? Here are the examples: Because you sit sluggishly, because you don't show your nation an external target, others point you as an external target, and they do not hesitate to openly say that after Cyprus, it will be Imroz, Istanbul and the Aegean.

Turkists are people who represent the national ideal. Such representations are obtained not by democratic elections, but by putting forward the idea, defending it, enduring sacrifice and even trouble for its sake. These representatives cannot afford to be equated with the tax evasion merchant, the lying politician, the owners of items for sale.

Turkists were often asked: "Is nationalism your monopoly?" Of course it is. If everyone had been a nationalist, Türkiye would not have faltered under today's difficult conditions. Party fights, class antagonisms, feuds for profit and profit, of course, cannot be nationalism. These can only lead a nation to collapse. Especially in our age when word concepts are misused, when the enemies of Turkism write as "we Turkists" and Moscow servants talk about nationalism, Turkism will of course be monopolized by a small group, and when Turkism becomes Turkishism, it will inevitably go to racism. This racism is not about measuring heads, blood tests, counting seven ancestors, as some charlatan jokes suggest. Although racism is based on blood and race, it is a case of being Turkish and not protecting the consciousness of a foreign race.

Racism, which is the internal cause of the Turkists, is the principle that the Turks dominate the destiny of Turkey, and that the Turks are present at the key points. Reading about how the Arab officers in the Ottoman army betrayed in the First World War, and hearing from those who fought in those wars, is a lesson that will never be forgotten for those who are in their right mind. After seeing the total betrayal of the Albanians in the Balkan War and the Arabs in the World War, and when the Arabs had a request for Hatay from Turkey, is it right or not to take Turkey's native Fellahs to the Military Academy to train officers, to make them governors by removing them from the Civil Service, to elect a deputy from the party lists and to bring them to the Minist

While there is a current of Kurdishness and Kurdishism in Turkey today and they have been brought to martial law courts, is it right to make them deputies and senators, and to bring them to the key points of the country?

The Turkists want no one of them to be at the head of the state machine, knowing that the betrayals of non-Turks played the biggest role in the collapse of the Ottoman Empire. There is no natural way to tell whether a person is loyal or a traitor. However, if that person is a member of a community that has a claim on Turkish territory, it is always possible for him to betray. For this reason, bringing it to a key point is nothing but heedlessness, treachery and betrayal.

The external principle of the Turkists is the unification of all Turks. It has become clear from the experience of the last thirty years that cutting off our interest in the fate of the Turks abroad gives us no security. A nation that tolerates the destruction of its race is already doomed to extinction and deserves it. What makes nations a nation is their adherence to high principles that they will die for. What, what ideal, what kind of thought are today's generations attached to?

Is Kemalism, which is supposedly adopted by every community from right to left, an ideal that will excite young generations? The object called Kemalism is a medicine, an antidote. It is not an ideal that is sick or poisoned. Ideal is the thought that shakes a nation to the very marrow of its bones with excitement. It is a belief for which blood and souls are spent.

Turkism, which is a mixture of racism and Turanism, is the driving force as it is the principle that will unite this nation with enthusiasm and make it a great state again. Every other thought, every principle on the market today, every belief, every doctrine is divisive, disintegrating, and even foreign rooted.

It is only Turkism that unites, executes and develops. Turkism, a national product that did not come from outside...

That's why we know what we want. Like the degenerated intellectuals who saw Bolshevism or the American mandate as salvation during the armistice years, Turkey's liberation cause cannot be pursued with degenerate intellectuals who have turned their backs on Moscow or America today. There is no benefit from the political parties that do their bickering with a campaign of lies and slander. It is a terrible calamity that base people who are incapable of understanding that it is treason to make concessions to the Kurdish sheikhs or the Greeks of Imbros in order to gain votes, have a say in the destiny of the nation.

Atatürk's statement "The Turkish nation should pay attention to the essence of the blood of the people it will lead" literally means "don't put people who are not of the Turkish race to their head". This saying is not an abstract boast or pomp, but a truth born of bitter trials, a lesson learned from the calamities brought by foreign nobles. I am reminding this to warn those who pretend to be Kemalist but are hostile to Turkism. Otherwise, if Atatürk had not said this, we would still be racist. Our minds command to learn from the great ones; We would be racist because history did not forgive those who did not benefit from its lessons, and because our national consciousness and pride, which came back centuries later and gave us honor, required it.

The end of societies that do not attach importance to the issue of honor is slavery and animalism. Because honor is a feeling that only humans have.

Aren't you racist? Are you hostile to racism? Then you will find it okay to see Atenagoras as the President of Türkiye one day. Perhaps you think we will win the love and help of the Western Christian world.

You don't mind a Jewish money changer being the finance minister. You might even be happy that it's going to swell the budget even though he's stuffing his own pockets and making transfers to Israel. In fact, you wouldn't mind if one of Sheikh Said's grandchildren, who fell into the blood of so many Turks to establish a Kurdish state, becomes prime minister or minister of state.

You only oppose Turkism, criticize Turkish racism, and are hostile to Turanism. Because you are either a member of a nation that has been enslaved to the Turkish race for centuries, or you are an idiot whose brain does not work, who has become bigoted and cannot digest what you read.

Nihal Atsız, Ötüken Magazine, February 15, 1966, Issue: 26

#### WE NEED A "Youth"

"The wealth of a nation depends on the upbringing of its youth." Leibniz is very right in this statement. Today's children, today's youth, tomorrow's commanders, administrators, lawmakers. A young person who grows up with a moral and scientific consciousness today cannot be a bad member for the society of tomorrow. Raising the youth is a matter of the nation.

What is the duty of the youth in the new Turkish society? What are the fronts given to him and the paths shown?...

Everything has changed in the republican country. Events order many things to change. What is the duty of the Turkish youth in this period of feverish occupation? Will his strength and intelligence remain indifferent to these changes?

We want to remind you of the dark days of the past. We won't go far, we all remember:

Turkey, which came out of the great war very tired and exhausted, made a bloody and honorable war with the Armistice of Mudros.

A dark and humiliating period has connected the past, and pernicious chains were put on the unbending arms of the Turk. A haunted and abhorrent group of Istanbul prepared the most unforgettable treachery for this innocent and tired nation, especially the Sultan. The most crucial joints of the Turk, such as Istanbul, Adana, Edirne and Izmir, were taken with dreadful brutality.

First in Erzurum, then in Sivas, he broke the chains that had been hit with a usefulness that the "Turkish" war histories, gathered around Mustafa Kemal Pasha, and introduced his own existence to the world. He proclaimed a republic in the country by evacuating the sultan and his men. By making social and political innovations in a very short time, he destroyed the outdated and crippled institutions of the past. But:

The revolution is not complete.

The most important shortcoming of the revolution is the new building; It is the absence of a youth who thinks jointly, has common deeds and achievements.

The name of the new building is "Cumhuriyet". It is based on blood and faith. We believed that this building would not be demolished. There is incompetence, indifference, and fatigue in some of the masters of this building, which was built before our eyes. They need the help of the young forces. Masters and carpenters work, but there is no specialization or division of labor in their work.

We are contemporary with the new birth of our nation. Look at all of our establishments and you will see an innovation, an inexperience. Some attribute this incompetence, this inexperience to our bad intentions, some to our orientalism. There is inexperience in our politics, administration and economy.

This is very natural. According to the Ahdatic, God created the world in seven days. Here we are on the first day of the New Turkey. But let's be careful. Noah's floods, Pharaoh's cruelty and tyranny are for us. Every step we take should be text and we should never go back. We have no place like the formed and evolved societies of the West. We are deprived of the harmony and police in the Western societies. The concepts of specialization, division of labor, value and competence have not reached us yet. The development and growth of the new Turkey is difficult. As in the Western nations, common feelings are not strong in us. On the other hand, there is an extreme "selfishness". The perception of the public has expanded, but has decreased in depth. There is no consciousness in national feelings that have survived the dark judgments of yesterday. Shipment is natural.

The duty of today's men is to place the people who will live in the new building, whose foundation is woven with blood and faith, in a worthy way. The people who will live in the building should be respectful until they reach the most remote corner of this building.

Great statesmen and famous scholars were busy with youth and tried to raise it. Solon in Athens, Likörg in Isparta were raising young people for Greek sites, Encyclopedists in France, Fihte in Germany, together with the youth, laid the solid foundations of French and German civilizations.

The youth we need is not a group or group youth. We are not convinced of the eternity of sects and personalities. Above all, above all, there is a Türkiye. We want Turkish youth!

Our law on the basis of organization is perfect. Our way of administration is based on the most modern principles. But in order to deserve all these, we have to live the Encyclopedists era, at least today.

Youth all over the world have a personality. This is not an insignia, not a rank. In ashes, he is the successor of youth. It is not given by laws or orders. Democracy is the most difficult system of government. Spiritual stability and moral seriousness are required from citizens in democratic administrations. Democracies that lack spiritual stability and moral seriousness can produce more dire consequences than monarchies.

Turkish youth did not adopt the revolution.

There is no need for mugalata. We give value and meaning to events and events through their works. A light, trying to appear modest and in all kinds of deprivations in Mersin, was talking about the enlightened Turkish youth's indifference towards Anatolia. It's a pity before there is an answer to these cries of light.

extinguished.

We have to admit... We cannot do our duty. We cannot be deemed to have paid our debt to the revolution by clapping hands and saying live.

Which anonymous Turkish youth brought a drop of light from the city to the village?

Every time we get stuck, we run to the villager, whom we have declared to be our master by our laws. He gives everything to us with a traditional trust. What are we giving him?

In democratic institutions, intellectuals such as teachers, lawyers, doctors, artists and journalists are as active as the government for the realization of national goals.

It is not right to expect everything from the government. We, those who claim to be intellectuals on the back of this country, have to explain virtue and consciousness to those around us as much as we can and to illuminate them.

After the general war, all world societies are preparing the youth comprehensively and unconsciously. It cannot be said that there is no need for the government's cooperation in these movements. But in many countries, this excitement, this formation was born from the people. In Germany in 1923, seven young people gathered around a captain, and by the end of 1931, 600,000 active civilian soldiers had gained twelve million followers. This is the case in Finland, Poland and especially Czechoslovakia. In Italy, on the other hand, the state itself took the youth under its own administration, as in the ancient Greek sites.

We start every job with the excitement of the songs. Public houses are a beautiful and exciting movement. We hope that this beautiful and exciting movement will yield conscious results, and that the activity will not be limited to the balls held only on Republic holidays, as it was in the last days of the deceased Turkish Hearths.

There are student societies and unions in Darülfünun, which is the most developed youth neighborhood of the country. The purpose of these masters is to organize tea with dance for their professors and excursions for their friends. Yes, these are the rights of young people. But the tasks to be done?

We don't need young people who give eulogies to their teachers in turquoise halls. You need a young man who goes down to the village, who is accustomed to the smells of scum and soil, who will shake hands with the calloused villager and listen to him without getting tired.

There is no need for a young person who knows how to dance, dress well, woo and fall in love with us alone. We need young people who will work tirelessly in their profession today and die on the border tomorrow without blinking.

We need a youth. On the basis of ignorance, hypocrisy walls, the ceilings are no flattery.

Atsöz Magazine, April 15, 1932, Issue: 12

## OUR DAY

Turkism is a great ideal. Like all ideals, it is based on a great power of belief, and because it is a social behavior, it is to be under the influence of social laws like all social behavior.

This ideal is a manifestation of the idea of greatness that has been living in the consciousness and subconscious of the great Turkish nation for centuries, and is a manifestation of the characteristics of the Turkish lineage.

Since Turkism is an expression of emotion and thought extending from the past to the future, it is useless to interpret, criticize or attack it with one or another intention. Just as a tree cannot be prevented from blooming and giving fruit, it is also possible for the Turkism ideal to achieve complete victory in the Turkish nation one day.

it cannot be prevented. The only way to prevent the tree from giving fruit is to cut it from its root and toppling it, and the only way to prevent the Turkism ideal in the Turkish nation is to remove Turkishness from the face of the earth.

The ideal of Turkism is always burning in a ember in the whole Turkish world, inside and outside of Turkey. Of course, a day will come when this will engulf all Turkishness. If Turkism is not that strong today, the reasons for this are the state of the country, the corruption of the intellectuals and the worthlessness of the politicians. In an environment where partisanship has become a religion, and backward and treacherous currents such as Nurculuk and Muscovite are pouring out into the open, nothing else can be expected. Those who spread propaganda that Turkism is a terrible thing, and those who made it repeat on the radio and in the press, failed to realize that they were laying the groundwork for Nurculism and Muscovite. This is how the "son of the person", who is always obliged to cling to an idea, turns into the abnormal when the door of his normal ideal is closed to him; Undoubtedly, Türkiye will suffer from this.

The "May 3" day is a behavior seen for the first time in history by the Turkists. It is the act of Turkism from thought.

"What makes a show? Is that worth mentioning too?" There may be those who think so. It is easy to perform a demonstration under the auspices of today's laws, the constitution and all kinds of freedoms. Indeed, the world is now full of cheap heroes. However, in the times when a strong tyranny reigned in Turkey, when "the Law was a five-string instrument", when the police had the power to detain people as much as they wanted by detaining them, it really is a matter of heart and faith to do this.

On May 3, 1944, a group of several thousand people gathered from the Higher Education youth in Ankara, the high schools and the people who participated in them, shouted against the communists and their protector, Hasan Ali Yücel, the then Minister of National Education, and after they were forcibly dispersed after clashing with the mounted and motorcycle police on them. hundreds of them were withheld.

Although May 3 is a day that is the beginning and source of great suffering, it is a turning point, an adopted day. That day's march awakened the drugged nation and the Assembly with lullabies of "permanent success and victory", and this vigilance led to the conscious anticommunist movements we saw later.

May 3 was shaken from a nightmare. As the documents of the later publications reveal, the communists acted with the support of some ministers and deputies and with the encouragement of some sold items.

They were preparing Turkey for a Marxist revolution with Village Institutes, teachers who were admitted to high schools, and criminal professors at the university. What prevented all this was the hard march of several thousand unknown youth on May 3, 1944.

That's why May 3 is our day. May 3 is a spirit. Today's party religiosity, Nurculuk and Muscovite nonsense will pass through and only the Turkists who marched on May 3 will remain.

THIS WALK CONTINUES. IT WILL CONTINUE UNTIL THE TURKISH ARMY MAKE A PASSAGE ON THE SKILLS OF THE ALTAI AND GOD MOUNTAINS, WHERE THE ancestral spirits roam.

Ötüken, May 15, 1965, Issue 17

BOZKURT FEAR

Bozkurt is our national symbol. In ancient times, in the totem era, the Turks themselves were descended from a Gray Wolf.

they believed it was born. Thus, the Gök Türkler female, Nine Oghuz - Ten Uyghurs male Bozkurt's descendants were counted, and the Kun, that is, the Oğuz, Gray Wolf guided the great marches.

There are totems and titular ancestors in every nation, tribe and uruk. They persecute the conscience of the nation, although it is accepted that it is not possible for people to derive from the wolf in the face of the current progress of science, the gray wolf continues to be a national symbol.

Things change when he says, "What's going on with a gray wolf? Finally an animal." Then nothing in the world has any moral value. A handle is attached to every being that is blessed, loved and respected.

"Mother" is a female who finally gives birth to the child. The "flag" is a piece of colored cloth. "Head of State" is any man. The "Constitution" consists of listed articles. "Morality" is a lie made up by the shrewd eye to lure fools, "family" and "discipline" are useless things that only serve to annoy people.

If the nation in one of the two neighboring states of equal strength accepted the above descriptions, and the second believed in holy principles and beings, this second one would surely defeat the other one and even delete it from the map.

Believing in the concept of eternal peace is ignorance, humility, betrayal. The best example that eternal peace will never come and that the fierce wrestling between nations and states will continue until the end is the recent Pakistan-India conflict. The Indians, the most miserable and mean nation in the world, did not miss the opportunity and succeeded in separating East Pakistan from Pakistan to be swallowed up in the future.

Living in a dangerous region in terms of geography and history, Türkiye has to be strong. One of the conditions of being strong is to be strong in the spiritual field, to be attached to the principles, symbols and persons that will unite the members of the nation.

In Turkey, when Turkism and communism collide, the government cannot look at both sides with the same eye.

It is madness to equate two ideas, one of which is to enlarge the homeland, and the other is to divide it and connect it to other states.

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The January 7, 1972 issue of the newspaper "Yeni Meram", published in Konya, mentions the events at the Selçuk Education Institute there. A group of more than 300 students punished the school principal "Yusuf Ziya Beyzadeoğlu" by giving them to the Disciplinary Committee because they came to school with a Bozkurt badge. If they come with a Bozkurt badge, it was decided that they would not be admitted to the school.

The Bozkurt badge is a national-historical symbol. Punishing those who wear it in a school of the Turkish State is an act that cannot be accepted by reason, understanding, national honor and national feeling.

According to the "Yeni Meram" newspaper, the director interprets this move as follows:

On December 30, it was seen that nearly 300 students came to school wearing the Bozkurt badge. This situation caused uneasiness and fidgeting among the students. We informed our students that it is not forbidden to wear badges, and that they are strictly prohibited from entering the institute with only the Bozkurt badge. We did not accept students who did not comply with this decision.

The director seeks the reason for this decision in the events of last year, saying:

"Some of our students wore a Mao hat, raised their left fists. Some came to school with a cape. They saluted with their right fists. There were incessant clashes. Here we decided to take some measures to prevent these and to wipe out this atmosphere."

So the principal tried to treat malaria with a mosquito net. For one thing, equating the Maoists and the Kalkans means being ignorant of the world. The duty and thought of the Maoist is to destroy Turkey, and that of the Turkists, whom he calls "heartfelt", is to keep it alive. If the director did not condemn the traitors he calls Maoists outright, he

It means he didn't. They will poison Turkish children as teachers tomorrow, the sin of this will be on that strange name Beyzadeoğlu. Also, the word about the salutations of the people with the hearts is the manager's opinion. Turkists do not salute by raising their fists, but like men.

If there are those who are uneasy about the gray wolf badge, they are the enemies of nationalism. They need to be brought to the road. The 12 March Memorandum was made against those who salute with their left fists, not those who carry the Gray Wolf badge.

I draw the attention of the Minister of National Education. Let's shed some light on this.

One cannot help but feel sorry for the teachers at Konya Education Institute. So, there was no one among them who knew what Bozkurt was. So what do they know?

Ataturk, right? They don't know either. Had they known, they would have known that a book called "Bozkurt" was written about Atatürk.

What is this fear of Bozkurt?

Or does Beyzadeoğlu think he is a lamb?

Ötüken Magazine, 19 January 1972, Issue: 98

## BORROWED TURKISH

It is a known and visible fact that after the destruction of the national ideal by the governments in Turkey and the cosmopolitan elements predominant in national education for many years, a degeneration and degeneration began in "language" as well as in all areas of culture.

In our time when Turkification of Turkish is confused with distorting it because we are Turkifying it, the scene seen in the middle is the elimination of reason, logic and knowledge.

As a result of the removal of Turkish grammar (grammar) from schools for years during the People's Party governments, a few generations emerged who could not write correctly in Turkish, and the result of the distortions made under the pretext of turning Turkish into Turkish resulted in a ridiculous freak as language.

The disease of using Turkish incorrectly also infected the army, which once, during Marshal Fevzi Çakmak's Chief of Staff, translated military terms into Turkish with a reasonable and logical understanding and knowledge.

The most obvious example of this can be seen in the names of ranks. While it used to be called "infantry captain", "infantry major," artillery colonel, and this is undoubtedly the truth, now it is called "infantry captain", infantry major ", artillery colonel ". Since the words "infantry" and "gunner" are both nouns and adjectives, let's say they are taken as adjectives in these rank names and the adjective phrase (= adjective composition) is formed by saying "infantry captain". However, when the words that are not adjectives such as "fortune", "battle", "tank", "deck", "machine", "air" are not adjectives, but only nouns and ranks, the rules and rules of Turkish such as "machine colonel", "air general" come together. Wrong and strange combinations that do not fit the syllabus emerge.

There is no interpretation or justification for this mistake. It cannot be said that it was made for shortening. Language, which is a sacred being, cannot be corrupted in order to shorten it and save time.

In today's Turkish, when two names come together and express a collective meaning, either two or at least one of them gets jewelry: the Turkish republic, the Turkish flag, the door of the house, the apple of the nation's eye. What a disaster it is to turn them into the Turkish republic, the Turkish flag, the door of the house, the nation, tank colonel, deck major



it's the same thing.

If two nouns come side by side, but both do not receive jewelry, it means that the first noun has been used as an adjective. "Iron door", "silver box" compositions are not different from "big building" or "small box" compositions in terms of usage.

Names that do not have any ornaments in their geographical names lost their "noun composition" and fused, became a single word, became a "combined noun": Kadıköy, Göztepe, Tynaztepe, Adatepe...

The principle to be followed while cleaning Turkish from foreign and unnecessary words was to derive words, provided that they comply with the rules, laws, and language taste of Turkish, unless there is to take words first from Turkey's Turkish and then from other Turkish languages.

That's what novices do. The word "shehbanu", which they recently used for "Ferah Diba" as the equivalent of an emperor or queen, is one of them. It is suitable for Persian taste. They understand at first hearing. We do not care about such points as language taste. "Revolution" for "revolution" and "life" for "life" undoubtedly originated from the karma of cehele-i fecere who did not know Turkish. If the word "Özgeriy", which already has the equivalent of "revolution" in Turkestan Turkish, was taken, it would be derived correctly, as it derives from "özge" meaning "other" and is made from "Özgermek" meaning "to change", and at least for those who know old literature. Would it be accepted without hesitation?

Similarly, if "dirlik", which is already in the old texts, was accepted as the Turkish word for "life", there would be no need for "life", and it would have given a logical trump card to those who wanted to throw "life".

That's not how it was done. Now everyone uses the language as they wish. This is not just for individuals to use as they want, but also enters official offices. Better just make up words. The structure and grammar of Turkish are deteriorating and the Ministry of National Education continues to sleep with a sweet sleep that will make Yemliha jealous.

The two brochures published by the former Undersecretary of Culture Adnan Ötügen under the title of "Struggle for the Turkish Language" can be considered the first step towards stopping this disaster. Adnan Ötügen is the person who brought a national library to this country. In this regard, the service is great. The biggest evidence of his service to Turkishness is that the leftists nicknamed him the "cultural undersecretary of the culture enemy" while he was undersecretary of culture. There is no doubt that the cultural clowns who talk to the fabricated and disgusting "foxes", "all", "or"s could not understand Adnan Ötügen's culture and service to national culture, and even if they did, they could not accept it due to the directive of the centers where they were sold.

Although much can be written in the face of the pathetic state of Turkish today, I will pass here by pointing out one that shows the disposition to spread, and I will leave other things to be said.

A rule of thumb in Turkish is:

When personal pronouns are combined with the words "with", "like", "for", "as much", they become genitive. In other words, it is necessary to say "like me" instead of "like me" as it is said "with me" instead of "with me".

The conversation of new generations with me, with you, with him instead of with me, with you, with him is similar to the Turkish of the Christian minorities and disgusts people with Turkish. As a lesson to young people, I am giving a list of rules here.

WRONG	TRUE
WITH ME	WITH ME
WITH YOU	with you
WITH HIM	WITH HIM

WITH US	WITH US
WITH YOU	WITH YOU
LIKE ME	LIKE ME
LIKE YOU	LIKE YOU
LIKE IT	LIKE HER
LIKE US	LIKE US
LIKE YOU	LIKE YOU
as much as I	as much as me
AS YOU	AS YOU
SO	LIKE IT
AS WE ARE	AS WE ARE
AS YOU	UP TO YOU
FOR ME	FOR ME
FOR YOU	FOR YOU
FOR IT	FOR HER
FOR US	FOR US
FOR YOU	FOR YOU

When the plural suffix comes at the end of the pronoun, this rule does not work: With them, with them, as much as for them. This rule is not valid in the adjectives either: So much, this much, this much, that, like that, like that...

I would ask young people who write in Turkish to pay attention to this rule and to speak like this when speaking.

Ötüken, 30 October 1968, Issue: 11

## BIG MAN

There are several types of citizens in terms of loyalty to the nation and homeland. Heroes come first. Those who can always spend themselves for the sake of the nation and country without expecting anything in return are heroic citizens. This first class is very few in number.

The second class is good citizens. These are individuals who can sacrifice themselves at the expense of leaving a good name, even if they are not always willing to sacrifice themselves. These good citizens, who devote themselves to holy missions and ideals, are encouraged and approached to the first class when they see those who look like them next to them.

The third class is the citizens who, although not in the nature to sacrifice themselves, can endure sacrifices in every other matter, and even when it is necessary to sacrifice themselves, they endure this sacrifice without any desire, that is, they do not think of escaping.

The fourth class is an evil class that can only sacrifice for the homeland and nation in return for some other gain, but never engage in blood sacrifice and use every means to avoid blood sacrifice, committing every trick.

There are also traitors, whom I find unnecessary to talk about. With a tiring memory, many examples of this are the great men who played the leading roles, but only came out of the first two classes.

Separating the truly great man is not an easy task. Because there are many obstacles to examining the personalities impartially. One of these obstacles is propaganda. Propaganda is such a bad thing when abused that it can sometimes portray great men as worthless people, and sometimes present ordinary people as great men. Moreover, one-sided propaganda erases many facts. Fortunately, a propaganda can never completely hide the real facts. The right thing will come out eventually.

For example, Gedik Ahmed Pasha, one of the Ottoman grand viziers, is shown as a great vizier who made great conquests. This misconception is well established, and the poet Yahya Kemal even wrote a beautiful poem called "Ghazal to Gedik Ahmed Pasha". But the reality is not like that at all. What is portrayed as Gedik Ahmed's conquests are cheap successes achieved with the magnificent and invincible Ottoman army, sometimes without war, sometimes with a short war, and won against small states.

Worthless Gedik Ahmed, as unfairly inflated, II. Abdulhamid was also unfairly belittled, portrayed as a tyrant, cruel and even a traitor. This is the result of the propaganda of the Unionists. However, some recent scientific publications are in favor of Sultan Abdulhamid. Although a book has not yet been written that will fully inform us of the value of his personality, we can already accept the fact that, by keeping the empire they destroyed in nine and ten years without dissolving it for 33 years, Abdulhamid showed that he had great power and proved that the publications against him were unjustified. Especially the fact that he never participated in bloody games is evidence to refute the claims about him being a chopper. Moreover, he was a person who understood the responsibility of his position well. It was in the hands of Abdulhamid to disperse the Action Army, which was marching to Istanbul and had more irregular remnants of Rumelia than regular forces. But he refused to do so, even to preserve his reign. His pashas asked permission to lead very strong guards against the Movement Army, but he refused, saying that he could not make Muslims hurt because of being caliph.

Gedik Ahmed and II. When Abdülhamid's examples are applied to many famous people in history, it is certain that different results will be obtained from the known considerations. Moreover, when researching which of the people in history is the greatest, one should never lose sight of the conditions of time, environment and opportunity. What could Yavuz Sultan Selim do if he had been the sultan in the Balkan War? Maybe nothing, maybe we cannot very little. But he could not prove that he was a great man with his actions and efforts. That is why 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 is a great personality. He had very important plans. Had he not been martyred, the landscape of today's Turkey would have been different.

So, which personalities should be called great men? The fundamentals of this are:

1. A great man is above all a man of good will. The factors in its execution are the rise of society. He has no interest in himself.
2. A great man is a man who has many of the qualities known as virtue and virtue in every era.
3. A great man is a man who is also high and clean in his private life. Disgraced men with some virtues are never great men.
4. A great man is not a man who sacrifices the nation for his position, but, on the contrary, gives his position, even his life, for the sake of the nation when necessary.
5. The man who can see the truth, who can look at the bitter truth with courage, who does not know injustice is a great man.
6. A man who has no contradictions between his words and deeds, and who has no share of lies and deception, is a great man.
7. One of the conditions of greatness is intelligence. History does not record that great men came out of fools.

8. A man who knows how to choose a man and find the best of everything is a great man.

9. There are family conditions to be a great man. Not every family grows a great man. Great men do not come from degenerated, rotten, morphomaniac, or alcoholic families.

10. The great man is very meticulous about honor. He never goes back on his promise. In this regard, the example of the Hindenburg is very meaningful. When Field Marshal Von Hindenburg was to be elected president of Germany, he received permission from Kaiser Wilhelm, who was living in exile in the Netherlands that December, and asked for his opinion, seeing a moral contrast between being president and taking an oath to remain loyal to the emperor when an officer leaves. Hindenburg accepted the presidency after Kaiser Wilhelm removed the oath requirement. A man so faithful to his word is, of course, a great man.

11. The great man does not shy away from responsibility. The deceased yükrü Pasha, who defended Edirne in the Balkan War, after he fought heroically and was captured, considered himself responsible even though his name was known to the whole world, and demanded that when he returned from captivity, he should be given to the "Divan-ı Harb". yükrü Pasha is also great for this.

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In short, the great man rarely grows up. If it is a great happiness to raise a great man for a nation, not to raise it is a great disaster. A greater and more terrible disaster than this is to be so heedless that ordinary men think they are great.

Özdeyî, Issue 6, March 1947

## GREAT DAYS

Whatever the definition of a nation, in a sense it means "a community of people who rejoice and grieve together". Rejoicing and crying together is what binds people together the most.

For the nation, which consists of the gathering of millions of people, the common joy is the anniversaries of great victories and great men. Joint mourning can be nothing but great defeats and enemy invasions. For a nation, only the feast of the days of victory is not enough. In order for a nation to be fully conscious, it must also understand the days of great pain by making a mourning ceremony. Whether victory or defeat, we call all the days that concern a nation as great days. The word "big" here is used to show its great importance in the life of the nation. For this reason, the birth anniversaries of the great men that the nation will be proud of are celebrated as well as the death anniversaries.

It is not right to doubt what a nation gains by commemorating them. Undoubtedly, the nation does not gain anything financially from them. But he gains something spiritually, whose value cannot be measured by anything. This gain is the self-confidence of the nation. People who have great days in the past believe that they will happen in the future as well. While commemorating the dark days of his past, he does not forget his enemies and acts cautiously to avoid the same raid and defeat in the future. By celebrating the births or commemorating the deaths of great men, the nation pays its debt of respect to those who serve it, that is, it has acted morally. A nation's commemoration of its dead with respect is a herald that it will raise elders in the future. If the service of those who sacrifice for the nation without any personal benefit is great, they are heroes worthy of taking place in the memory of the nation. It is not necessary to be in a big position for this. Sometimes the service of a private was greater than the service of many ranks. Like Mehmet Sergeant and Müstecip Corporal in the Dardanelles wars.

In the great days in a nation's history, when they are very tired, they deserve the most rewards, and nations get the greatest results when they shed the most blood. Sometimes in history, there are victories that seem to have been won at the cost of blood, but have not been rewarded. their big

In order to see the result, it is necessary to look carefully at the inside of history. It is certain that if that blood had not been shed, the result would have been very painful for that nation. For example, if the Turkish race had not shed so much blood in the Dardanelles wars, where heroism was thought to have been wasted, Russia would not have been overthrown, the war would not have lasted for four years, and the War of Independence would not have been fought and Turkey would have been wiped off the map as Russia would have been standing when we were defeated.

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We are not as negligent as we used to be in commemorating the big days. But we still have great shortcomings. Remember the day when the Gök Türk Khagans hammered the hot iron? The celebration of the day our state was founded in Khorasan in 1040? Is it a small thing that Tuýrul Beý entered Baghdad and accepted the protection of the Islamic world? Why don't we make a world-shattering anniversary for Manzikert? Why are the glorious madmen such as Chichi Yabgu, Kür ýad, Çayrý Beý and C Should we forget the days when Kýlýç Arslan and Sultan Mesud beat the Crusaders? Isn't it a pity that Serbian Sýndýk, Kosovo, Niýebolu, Varna, Istanbul, Haçova, Kanije, Silistra, Pleven and many more are not mentioned? Can't we erect a stone for our first poet, Çuçu, and our first mentor, Bilge Tonyukuk?

It is disrespectful to the memory of ancestors to respect the elders of others, or even to show even the slightest concern for them, before giving them due respect by bringing our own nations to light. It should be avoided. It is the work of the poor, who lack historical consciousness and intellectual dignity, to compare the ordinary leaders seen today with the degenerating sectarian and partisan fanaticism to the glorious elders of the past.

Otuken, August 1973

## IDEAS OF GREATNESS

Every thought that does not care about personal interests and wants the good of the society is human. If this humane thought is not content with the material gains of the society and pursues the cause of moral gain, then it becomes an "ideal". Ideals are cases of greatness. For this reason, nations that want to grow and chase after greatness have an ideal. It cannot be the ideal of Nepal, Panama or Switzerland. The last step of their national cause, finally, is peace and abundance. Peace and abundance do not have the characteristics of being ideal. Because the desire for peace and abundance does not excite nations. It cannot make it ecstatic. It cannot lead them to self-sacrifice, up to death.

Since the cause of greatness, that is, the ideal, was achieved through war, great warriors, commanders and heroes have always had a prominent place in the history of humanity. Wars nurtured the spirit of heroism, led to the growth of virtuous people, and created epic literature. While wars become more painful as we approach the twentieth century, nothing has had its moral equivalent, and it cannot be overlooked that a moral deterioration has begun in nations that have not fought for a long time. For example, although the culture and welfare of Sweden has reached the highest level and it is even superior to America and Germany in this field, the corruption in the morals of the Swedish people, which is increasing day by day, takes a thought-provoking situation. The total disgrace of the Swedish youth on certain holidays, the recognition of homosexual associations in the country by law, oddities such as having a child with artificial light, even among families capable of raising children, show that this nation is in a state of inner distress and a spiritual wavering. Sweden has not fought for two centuries. The fact that Sweden, which was once a "great state", no longer has any ambitions for greatness, its long-standing neutrality, and its lack of moral forces, although it has shown enough material strength to be fully prepared for atomic war, has prepared these results. If the degeneracy is not stopped, Sweden will one day fall prey to Bolshevism, just like Estonia, Latvia and Lithuania. Because the Swedish nation does not have an exciting ideal, an ideal of greatness.

These examples could be multiplied quite a lot. Let me just say that in certain countries where coup d'état has become an art, the chief reason is that these countries lack an ideal of greatness. Economic poverty, political depression is the outer side of the business. The main and real reason is national idealism.

National ideals are the source of energy that will keep nations alive for centuries. Nationalist nations are full of self-sacrificing people. The multitude of altruistic people live with all kinds of human virtues. Animalized societies, however prosperous and outwardly grandiose, 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 fermentation among the Turks is called Kÿzÿlelma, Turanism, Uluÿ Tÿrkistan or Bÿyÿk Tÿrkili. It means "grow and merge" or "I want to unite and grow".

However, those who are capable and energetic run after the ideal of greatness. Because the ideal of greatness means the ideal of great sacrifices. This is why cowards and mean people are afraid of greatness and always want to remain small.

Bÿyÿk Tÿrkeli, April 25, 1962

come out

CALL BEÿ

This hero Oÿuz Bey, who had a great share in the establishment of the Turkish State, is the eldest son of Mikaÿl Yabgu and the grandson of Selçuk Sÿbaÿÿ. Mikaÿl yabgu probably died before his father Selçuk Beÿ, but he left two fiery sons named Çayrÿ Beÿ and Tuÿrul Beÿ in history.

The Oghuzes, who belonged to the Khazar Khanate, XI. At the beginning of the century, they were in a disorganized state because this khanate was about to disintegrate. There was a strong Karanli Khanate in their east and a stronger Ghaznavid Empire in their south.

Although most of the Oghuzes were subordinate to the Ghaznavids, Çayrÿ Beg and Tugrul Beg were subordinate to Yagan Tegin Mehmet Buÿra Khan, who was the governor of Talas of the Karakhanids. Yaÿan Tegin gave the city of Selçi, along the Talas river, to Çayrÿ and Tuÿrul beys as a livelihood.

But they were not at peace. On the one hand, the Karakhanid-Ghaznavid rivalry and wars, on the other hand, the lack of unity among themselves prevented them from looking to their future with confidence. They were also in economic straits. Çayrÿ Bey sought a way to eliminate this disorder and unrest. He decided to go to Anatolia with the warriors under his command and fight with the Greeks. This war was to be fought with a national-religious ideal to feed the Oghuzes, who were also falling into economic distress.

This war would be a daring act. Because in order to come to the Byzantine border from Transoxiana, it was necessary to pass through Khorasan and Iraq-i Persian countries, which were the lands of the Ghaznavid Empire.

Cagri Bey made this bold and fearless march in 1015. Leaving his younger brother Tuÿrul Beÿ in the deserts difficult to enter, he entered Khorasan between Harzem and Bukhara. He attacked Anatolia from the southern region of Lake Van. At that time, there was a small Armenian kingdom called Vaspurgan, which was attached to Byzantium.

Cagri Bey made terrible attacks on this kingdom in 1015, 1016. He defeated the armies of King Seneharim. The Armenian king was so devastated by these raids that he left his kingdom to Byzantium and found another one in Anatolia.

requested a place. Sivas region was donated to him in return for Vaspurgan.

When the Ghaznavids saw this fearless behavior of Çağrı Bey, they occupied Harzem in 1017 to block his way back. The fearless Oghuz beg, who was unaware of this, headed north in 1018 and entered the land of the İyeddadoğulları clan, which dominated the cities of Ganja and Nakhchivan. After trampling on the lands of this Kurdish chiefdom, he entered the Georgian kingdom, which was subject to Byzantium, and plundered the whole region.

In 1021, Ani hit the Armenian kingdom. Then, despite all the precautions taken by the Ghaznavids to block his way, he returned to his homeland.

This influx, which lasted six years, is unique in all history. Because it is a miracle of military service for a commander to travel so many times in the enemy countries he does not know and to return to his country with great satisfaction even though the rest is cut off.

Ghaznavid Sultan Mesud was frightened by these actions of Çağrı Beg Oghuzs and marched around Bukhara and captured Arslan Yabgu, the great chief of Oghuzes.

After this event, we see Çağrı Bey in the entourage of Ali Tegin, who approached the Karakhanids and was the khan of the western branch of the Karakhanids. But when Ali Tegin killed his son, İnanç Yabgu, the uncle of Çağrı Bey, for some unknown reason, they fell apart. While preparing for war, Çağrı Bey's son was born and named Alp Arslan.

Cagri and Tugrul beys, who won the war in 1029, were soon torn apart by the blows of Ali Tegin and his son İahmelik. They lost most of the goods; they hid the rest in the deserts and started military preparations in order not to suffer such a defeat again.

Since the Ghaznavids thought these preparations were against them, they also started to prepare to beat the Oghuzs, and in 1035 they led the army under the command of the experienced commander Begdogdu against Cagri Beg and the other Oghuzes. This army was ambushed by Çağrı Bey, who commanded the central branch of the Oghuzes on July 2, 1035. The Cagri Beg branch killed the horses of the Ghaznavids by shooting arrows like rain and corrupted them. However, the Seljuks gave their victory by chance and sent envoys to the Ghaznavids and asked for peace. After visiting the ambassador, an agreement was made.

In this agreement, the province of Dehistan was given to Çağrı Bey. However, the fact that the Oghuz beg was called "dihkan" instead of "emir" in the sent mançur made the Oghuzs distrust. Because this Persian word meant "village lord".

The battle and the shooting began again. In 1036, Çağrı Bey made a raid as far as Merv. In 1037, Gazneli and Cagri Beg withdrew into the desert, although they led a large force to Merv to suppress Cagri Beg. The Ghaznavids chased him. However, Çağrı Bey suddenly met and destroyed the Ghaznavid troops chasing him in a valley.

At the beginning of May 1037, Çağrı Bey delivered a sermon in their own name in Merv and Tuğrul Bey in Xerxes. But they were not completely independent. Because both of them had the name of Ghaznavid Sultan Mesud read before their own names in the sermon.

Meanwhile, the two sides seemed to come to an agreement and the daughters of some of the elders of the Ghaznavid State were presented to the Oghuz beg.

Among them, Cagri Bey, the daughter of Abulhasan Abdulcelil, fell. While the Seljuks evacuated Merv and Xerxes and started the preparations for the wedding, when Börü Tegin, the governor of Uzkend from the Karakhanids, provoked the Seljuks again and sent money and weapons, things changed. Cagri Bey, along with his brother Tugrul Beg, defeated several Ghaznavid forces.

In April 1038, when the Ghaznavids marched against the Seljuks with an elected army of 30,000, the Oghuzs talked among themselves about what to do. Although Çağrı Bey proposed a very daring plan to raid Nishapur, Tuğrul Bey found this dangerous and preferred normal warfare.



In June 1038, war broke out in Telhab, near Xerxes. After a fierce and fraudulent battle, the Ghaznavid army was destroyed. Xerxes and Merv were recaptured. At a meeting held in Ulucami in Merv, Çaýrý Beý was no longer willing to cooperate under the auspices of the Ghaznavid sultan, and proposed the establishment of an independent state and the recognition of one of them as a "sultan" by being elected president. This offer was accepted and Tuýrul Bey was elected president. Çaýrý Beý never wanted to be a rival to his younger brother. Since Tugrul Beg was barren, the sultanate would pass under Cagri Beg's arm anyway.

In July 1038, Çaýrý Bey occupied Herat. In October, the Ghaznavid army of 50,000 people marched against the Seljuks.

This army entered Balkh in November. However, Ghaznavid Sultan Mesud marched on Karahanly Börü Tegin, who was their ally before the Seljuks. Because he had heard a rumor that he would be declared the Sultan of Khorasan by the Seljuks. He was advancing regardless of the cold, the land, the loss of people and animals. Cagri Beý wanted to take advantage of this situation and started to march in a way that he would fall behind his army. When Sultan Mesud learned of this, he left Börü Tegin and returned (January 12, 1039). withdrew to Belh.

Çaýrý Beý came to Nishapur in February and was greeted by Tuýrul Beý. Stayed here for 40 days. The elders of the city visited one by one and said welcome. Tuýrul Beý's throne was sitting on an ornate sofa placed next to it. But he did not intend to treat the people of Nishapur as well as Tuýrul Bey. Because, with the propaganda of the supporters of Sultan Mesud, he heard that the emirs and sheiks of Nishapur were speaking against the Seljuks and openly cursing in the mosques. The merchants, who complained that the wars between the Ghaznavids and the Seljuks had paralyzed the trade of Nishapur, the Iranian-Turkistan-Chinese market, also provided financial aid to the Ghaznavid armies, which were waged against the Oghuzs. For this reason, Çaýrý Bey and his subordinates applied to Tuýrul Bey and requested permission to plunder the city, which still has a rich trade goods, since the Seljuk-Ghaznavid wars were not concluded. When Tuýrul Bey did not consent, they did not hide their displeasure. When there was no result after long discussions, Tuýrul Beý drew his knife and said to Çaýrý Beý: "If you resist plundering, I will kill myself" and took the knife to his heart. Cagri prevented suicide by catching the knife, promising to stop plundering. Tugrul Beg also ordered that 500,000 dirhams and many gifts be given to him.

In March, Çaýrý Bey left Nishapur and headed for Xerxes.

Since Cagri Beg knew that Ghaznavid Sultan Mesud would make a decisive attack, he acted cautiously, burning down the places he would pass to make his movements difficult.

On April 6, 1039, the forces of Sultan Mesud and Çaýrý Bey fought on the plain of Aliabad. Cagri Bey was forced to withdraw in the face of superior forces.

On May 15, 1039, Sultan Mesud set out from Belh with an unprecedented army of 100,000. This army was very strong. But it was difficult to feed and slow to move.

Cagri Beg was in Xerxes when he learned of this march. He informed his brother and all his relatives about the situation. They all joined forces. Their armies consisted of only 20,000 horsemen. Some of them were armored and extremely well-armed, most of them agile, fast, fiercely shooting light cavalry.

The Ghaznavids destroyed the open cities in Khorasan to starve their army. They burned the crops. They cut down trees.

The Oghuz beg established a war council in Xerxes and talked about whether or not they should fight the great army of Mesud of Ghazni. Various ideas were put forward. The idea of Cagri Bey, who spoke last, to fight with extreme violence while keeping the weights away, was accepted.

In June 1039, a series of wars broke out between the advancing heavy Ghaznavid army and the Seljuks. In these wars, Çaýrý Beý constituted the soul of the Oghuz-Turkmen army. The Seljuks were using the tactic of attrition by not entering a decisive war.

By the end of June, both sides were exhausted. An envoy sent by the Ghaznavids therefore led to peace, and both sides approached peace with the secret idea of better preparation for war.

However, as soon as peace was made, the preparations of both sides began. In November 1039, Ghaznavid Sultan Mesud took action quickly with his excellent army exceeding 100,000 men. The Oghuzs gathered in Bâverd and united. The Seljuks barely escaped being destroyed by a strategic raid. When Sultan Mesud could not catch them, he stopped the march because of food difficulties and returned to Nishapur (January 1040).

The definitive march of the Ghaznavids against the Seljuks began on May 3, 1040. The Ghaznavid army was marching in great water shortage.

The great battle on the Dandanekan plain on Friday, May 21, 1040, ended with the decisive victory of the Seljuks.

Çağrı Bey came to Sultan Mesud's headquarters and sat on his throne. He distributed goods and satisfactions to his soldiers.

After Çağrı Beg learned that Sultan Mesud had fallen to Mervuz in an exhausted state and that there was no force left with him, he ordered his army to rest, which he had been waiting on horseback for three days.

After that, Çağrı Bey remained the ruler of Khorasan, the eastern region of the empire, and kept his position until his death.

He died in 1060 at the age of 70.

He was buried in Merv.

Alp Arslan, one of his sons named Alp Arslan, Yakutu, Kavurt and Süleyman, became the governor of Khorasan instead of him.

Orkun, Issue 9, October 1962

## KÜR YAD, THE GREATEST HERO OF CIHAN HISTORY

From the first half of the seventh century, the state was exposed to the danger of disintegrating due to personal ambitions and intrigues among the Gök Türk Khan dynasty, and finally, China's mischief got involved and the eastern parts of the Gök Türk country fell into the hands of China in 630. In the meantime, Kieli Khan was also a blessing for the Chinese, so they brought Kieli Khan and all the Turks who were subject to him to China. They followed the policy of making their nationality forget and Chinese by being distributed to China piece by piece. Kieli Khan died in 634 from his grief, unable to feed his captivity to his dignity. Thereupon, a few of the captive Turks committed suicide because of the severity of their grief. Seeing the measures taken by the Chinese to eradicate the Turkish race, Kür yad, a member of the Gök Türk ruler dynasty, established a secret revolutionary society in 639 to resurrect the Turkish state. 40 Turks joined this society. In order to re-establish the Turkish state, they decided to kill the Chinese Emperor and to declare one of the Turkish princes, Holuku, who was held captive in the Chinese palace, as Turkeline Kagan. They were going to kill the Chinese Emperor in the street, which was the custom of walking around the city at night. But on the night of the revolution, Emperor Tay-tsung did not go out of his palace because the weather was bad. Kür yad attacked the Emperor's guards at night, fearing that he would be noticed if the revolution was delayed. It was a very heroic and very hard fight. The Turks were forced to withdraw because they were few. They stormed the emperor's stable, mounted the best horses and fled. Kur Shad was caught and killed while crossing a river. Holuku, who could not be involved in this work, was exiled to the southern provinces. However, this movement in the center of the Empire frightened the Chinese so much that they gave up on Chineseizing the Turks and all, and they were compelled to decide by transferring them to the north of the Yellow River and subordinating them only in name. In this way, the seed of Turkish independence was sown.

This is what history says about Kur Shad.

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Many heroes have been seen in the history of the world, especially in Turkish history. Some of them became world famous, some made great conquests, some became heroes of a glorious defense. However, history has recorded many times the minor faults of even the greatest heroes. For example, the heroes of our last centuries, Fatih, Yavuz and Kanuni, how small they were even though they were so big. If it weren't for the immorality of the glorious Fatih just for lust, the murders committed by the hero Yavuz for personal gain, and the great mistakes that the great Kanuni made as a tool for women, they would undoubtedly be greater people in our eyes. Again, some heroes came that although they showed great usefulness and raised the nation at first, they fell into misery and debauchery and paid for it by giving their lives along with their good reputations. Kapağan Kagan is a good example of this. As for Kür yad, he is unlike any of them. Kur Shad has neither bought great countries, nor set high laws, nor made the poor nation rich. However, he is undoubtedly the first hero of the history of the world. It is difficult to deduce the great role of Kür yad from a few lines of information stuck in any leaf of history. For this reason, it is necessary to think that sometimes consonants can make great sacrifices as well as great celebrities. History may have produced many heroes whose names we do not even know. On the Iraqi front, there are soldiers who will give glory to a nation like a lame Turkish infantryman who finds the courage to fight with a British cavalry regiment alone. However, considering the time and place conditions, it is surrendered that none of them will be able to reach Kür yad. With his back to his own army or country, fighting an enemy several times greater is a feat that can be done, if not for everyone. There are also many people who will bully for position and honor by combining their own interests with national interests. However, it is necessary to bow respectfully to the owner of the sword drawn only for the nation and to enthrone someone else at the expense of his own blood, without considering either position or honor. Kür yad was from the Khagan dynasty. After performing this great heroism, he might want to make himself a Khan, and the Turkish nation, in love with heroism, would not spare him. But Kür yad, who is the epitome of renunciation as well as heroism, did not even think about it...

Attacking the ruler of a powerful country with 40 people is not something every hero can do. The strength of the captives, who are surrounded by enemies, is not as strong as that of the free. Despite this, Kür yad and the 40 Turks represented by him have earned the right to be the greatest heroes in the history of the world, by attempting this great work. There may be poor people who will call this act of theirs madness. Because for those who do not have a share of heroism and at least those who are not noble enough to appreciate heroism, heroism is folly. However, to spend his life to save the nation he belongs to, to fall to the ground and to rise to the sky like an eagle means that those who crawl on the ground like a goddess cannot understand the meaning of it.

Namık Kemal, who died on the way of the nation, is a hero. So is Gök Alp, who melted his personality in national existence. Enver Pasha, who made the decision to die in order to awaken the national consciousness in Turkestan and marched to the Russian machine, is perhaps a greater hero than them. However, none of them fought with such a great purpose as Kür yad and under conditions as difficult as his. Anarchists have been seen assassinating rulers on the street. However, there were no bodyguards to attack the palace of the country where they were captured. Even if this movement of Kür yad had been extinguished without any results, he would still have been worthy of the title of the greatest hero, and with this action, we, the descendants of the Turks, would have brought a literary glory and honor to the Turks. However, this unprecedented heroism frightened the Chinese so much that they thought of nothing but sending all the Turks held captive in China to Turkel as soon as possible. In this way, it can be said that if it were not for the heroic attack of Kur Shad, who liberated the Turks from captivity, the Chinese would have succeeded in their Chinese policy by keeping the Turks in China. And perhaps there would not be a great Turkish nation on earth today. In order to give a nation the power of leaping forward, it requires brave warriors like Kür yad. Even if the privates who do not shy away from each other in this way die in vain, they can be considered to have achieved the most positive result with the em

While I applaud with all sincerity that the youth of higher education, inspired by their great past, made days for our elders, that they should make a separate day for the greatest Kür yad, who inherited only a part of his greatness, to the souls of the great Namık Kemal and the great Gök Alp. As a friend, I wish and wait. Like the youth of higher education, Namık Kemal and Gök Alp's

It is our right to expect this from a high-emotional mass that makes the soul of Kür yad very happy and the soul of Kür yad a little.

Kur Shad died in 639. Five years later, in 1939, in the year 1300 of his death, what if preparations were already made for a great Kur Shad Day, a play was written for his life, and a monument consisting of a single piece of plain stone and a broken sword was erected in the University Square for his great name? The university is a science. But it should not be forgotten that in a nation, heroes first grow up, then poets go crazy, and scholars appear later. The university may be a place of science, a soldier in Kur Shad who has used nothing but arrows and swords in his life. However, it must be admitted that as my friend Orhan yaiik said:

The highest works are those written with the sword and with the blood of the enemy.

Kopuz Magazine, 1939, Page: 3

## ÇANAKKALE BATTLE

As every year, a delegation went to Çanakkale on the Gülcemal ferry this year. Looking from the beaches, he supposedly visited the martyrs. Even this year, by a strange coincidence, the soldiers of the British navy also went ashore to visit their own graves and monuments, while our people were content to sigh longingly, looking only at that heroic square from the sea. A lady from the History Department of the Faculty of Letters threw a brand new idea by suggesting that the visit to Çanakkale should be made on foot from Istanbul, not by ship, and that the battlefield and the martyrdoms should be visited in person. Even though we wanted to do it, we couldn't do it this year due to many obstacles. But O Turkish youth, we ask you:

After you left the tomb of Arab Mohammed, isn't your kaaba Çanakkale, Sakarya and Dumlupınar? Do you want to go to the Kaaba on foot, listening to the jazz band in a comfortable ship, or by taking the trouble of those who once ran to protect the Turkish homeland in Çanakkale, on steep roads? You see that the hands show respect even to their own dishonorably eaten dead, and how big stones are planted on their heads... As for you: Your honorable martyrs who look at death without blinking still do not have a monument!.. O Turkish youth! Çanakkale is your homeland!.. There was a terrible and disproportionate struggle there 18 years ago. On the one hand, the cold-blooded British, the brave Irish, the clamorous French, the nimble Australians, the sporty New Zealanders, betrayed by all means; there were the terrible Senegalese, and on the other side the quiet and unpretentious Turks. The Turks of your blood, with their marvelous heroism, won this terrible struggle. But what a terrible manifestation that, after 18 years, the monuments of the defeated enemies are rising there... The monuments of the enemies in your homeland... How do you tolerate this, Turkish youth? Let's say you couldn't erect a worthy stone for them because you didn't have the money! But can't you find the strength to go there once a year?

Turkish boy! You can expect the state to open schools, build roads, and smoke factory chimneys in your country! But when it is necessary to honor the dead, the state should lag behind you. How would it be if you get up from Istanbul in a regular mass and go to Çanakkale on foot, visit the bloody battlefields and take a lesson in bravery there? No pen can tell the Turkish youth the epic of Çanakkale with the force that it is. If you are a person with pure Turkish blood in your veins, read the heroism of your own race in the abbreviated lines below:

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After allied with Germany, Türkiye was compelled to close the straits. On 10 August 1914, two German warships entered the strait and sought asylum in us. (These ships were bought and renamed as Yavuz and Midilli.) The British navy, chasing these two ships, stopped in front of the artillery of the strait. From September, the strait was blockaded by the enemy. When the straits were closed, Russia separated from its allies. However, the equipment of the Russian army was bad and its ammunition was low. If the Straits are opened, the British

With the help of the French, the millions of Russian soldiers would be armed and Germany would be crushed with this great force. On the other hand, upon the Turkish offensive that started against the Russians on the Caucasian front in the April of 1914, the Russian commander-in-chief appealed to England and asked for a demonstration against Turkey in order to draw the attention of the Turks to the other side. Thus, after long negotiations, it was decided to attack Çanakkale.

The enemy started naval attacks on Çanakkale in February 1915. Some of the bombardments made several times were quite successful. But the throat could not be crossed. At this time, as it was understood that this task could not be accomplished with the navy alone, an army of 60,000 British and 17,000 French was prepared. On March 18, the enemy came under heavy fire from the Turkish redoubt, and the enemy's minesweepers collected the Turkish torpedoes. The enemy hoped that in this way he would easily pass the strait the next day. On the night of March 17/18, the Turkish minelayer named "Nusret", under the command of mine commander Hafız Nazmi Bey, the commander of the mine from Yeniköy, and Hakkı Bey, the cavalryman of the ship, scattered the last 20 Turkish torpedoes on the places where the enemy would pass with great courage.

The enemy did not expect this movement so much that it did not even need to illuminate them with projectors. If he had thought for a moment that the Turkish sailors could make such a sacrifice, he could have prevented this action.

On March 18, 1915, the enemy's final naval attack was made.

We countered 316 guns of the British and French with 93 guns. In this fierce battle that lasted until the evening, the situation was quite depressing for us. Even the eldest people who came to the army due to the general mobilization did their duty by carrying water at least, and some of them reinforced the spirituality by chanting the adhan. In the war, three battleships and two torpedoes of the enemy hit the torpedoes and sank with our artillery fire. Both battleships were severely damaged. The enemy's human casualties were also more than 2000. Against this, we gave 3 officers, 22 soldiers martyred, 2 officers 59 soldiers wounded. In this war, the ammunition of the Turkish army was exhausted. If the enemy had attacked again the next day, perhaps he would have won. However, their spirituality was so broken from the slap they received that they could not attack. This blow shook the enemies spiritually. They were left in a state of great confusion and indecision. They landed their fresh force of 77,000 people outside the Bosphorus and instead of attacking, they sent this

In April, these forces began to gather on the islands again. General Hamilton, the commander-in-chief of the Anglo-French expedition, decided to expel him on April 23, but he could only do so on April 25. The enemy's battalion was as follows: The main force will go to Seddilbahir and from there by walking behind the central fortifications. This move will be blocked by a reinforced French regiment that will land in Kumkale, "and if he finds the opportunity, he will walk behind the central fortifications in the shortest way and move with the real force. Demonstrations will be held in Saros Bay and other places to deceive the Turks..." This plan was very beautiful.

As for us: After the enemy's 18 March attack, we had considerably fortified Çanakkale. A Turkish army consisting of 65 battalions, that is, approximately 60,000 people, would defend Çanakkale. The commander of the army was the German *musür* Liman Pasha. Both corps commanders were Germans. There were 10 to 115 German officers in the army. However, the German commander applied a wrong defense system: once, he expected the main attack of the British and French from the Anatolian side, and transferred one of the two corps that made up the first army completely to the Anatolian field. In this way, our strength in the real ex... In seconds, he was following the method of preventing the enemy from landing. Although the Turkish commanders told Liman Pasha about the drawbacks of this, they could not explain it. Later, the error of the procedure followed by the German commander-in-chief was revealed. But there was nothing to be done anymore.

On the morning of April 25, the enemy ships started beating our bastions with a fierce fire. When it was understood that Liman Pasha was wrong about waiting for the real attack from Anatolia, an attempt was made to pass reinforcements from the Anatolian corps to the Rumelian side. But this was very difficult. Because the enemy tahtelbahirs had entered the Marmara and were engaged in violent activity.

The enemy exported a French liva to Kumkale as a result of the rice he was following. Here, after bloody struggles with the French, offensive and counterattacks, the enemy evacuated here on the night of 26/27 April and withdrew. In the two-day wars here, the French lost 780 and we lost 1750.

As for the Arýburnu side: We had our 19th division and our 9th division under the command of Gazi, who was the district governor at that time. The enemy was going to export with his corps, which was made up of Australian and New Zealand people and was called "Anzac" for short. Under the fierce fire of the enemy navy, the first convoy of 1500 Anzacs landed here on 25 April at 4.20 am. Seeing this, the second battalion of the 27th Turkish regiment immediately began to react. The enemy also took out his 2500-man pioneer from the rear. As the third party, 4000 more people from the main force were expelled. This superior force began to advance, driving our only battalion. However, at this time, Liman Pasha was still busy with Bolayira, considering it genuine. In the meantime, as a precaution, the commander of the 19th Turkish division in the vicinity of Bigaly – Maltepe, the district governor Mustafa Kemal Bey, had to make a decision on his own, and without waiting for an order, he left most of his division in Bigali, ready for action, and marched to Arýburnu with the 57th regiment. The enemy was advancing towards Chunuk Bair, pushing the weak Turkish continents back. District Governor Mustafa Kemal Bey came to Conk Bay before the enemy. He resisted by taking cover against the retail Turkish soldiers who were requesting. He bought time until

A Turkish force of approximately 4,500 men attacked the 12,000-strong Australian division under the auspices of a cebel battery. At a time when the situation was about to be depressed for us, the enemy was thrown back and imprisoned by the sea. The enemy was formed only by being thrown into the sea by the fire of his navy. In this war, the Turks fought with great love and enthusiasm. Many people were going to war to change their clothes on their feet, to take a nap and to be martyred in clean clothes. In this way they had discredited the select and several times more distinct Australian faction.

As for Seddilbahir, the main target of the enemy: This was also a separate military square. On the first day of the expulsion, we had only two battalions of our 26th regiment, a engineering company, a gendarmerie battalion and 24 guns (ie, at most 3,000 people) against a French and two English squadrons, that is, 40,000 people, who landed. We never had a machine gun here. On the morning of April 25, under the strong fire of the enemy's fleet of 6 battleships, 4 cruisers and many destroyers, the enemy began to land from five points (Zýyyndere, Tekeburnu, Tekekoyu, Ertuýrulkoyu, Murtu port). After this weak coastal force had sunk several man-laden sloops of the enemy and refused the first export to Ertuýrulkoyu, the enemy was finally able to land and our first line company with at least 8-10 battalions in the first export echelon attacked for hours, fought back with counterattacks. If the commander of the 26th Regiment, the late District Governor Kadri Bey, and a handful of soldiers had not been there for the extraordinary heroic solidarity of all kinds of calculations and contingencies, it is possible that the enemy would have held a dominant hill from that day on and it would have been a sad situation for us. On April 26, the enemy's strength here reached its highest point. On April 26, we had only 9 battalions against the 35-40 battalions of the enemy attacking. On April 27-28, the enemy continued to attack; progressed a little. The enemy's line today is the last line. After that, the enemy could not advance until they escaped from Çanakkale. On May 1, our force here had reached 19 battalions of 13,000 men at most. With this force, an attack was made on the enemy, which was three times superior to the moment. We did not get any financial result. But we took the personal initiative from the enemy. We made another night attack with our forces, which had increased to 23 battalions on May 2/3, but decreased to 10,000 due to the casualties we inflicted. On the part of the French, we went to the sea in some places. The enemy suffered great losses in this war. Thanks to this attack, the danger in

On the 6th, 7th, 8th and 9th of May, the British and the French made constant attacks. But they were dealt with so fiercely that the enemy could not get any results. On May 15, we attacked and took back an important hill from the enemy. The trench warfare continued until May 22. In the meantime, the arrival of the German boarders began to harass the enemy navy, so the command took advantage of this opportunity and decided to attack the southern group, first by dumping the enemy in Arýburnu into the sea. On the night of 18/19 May, a fierce night attack was made with the participation of the newly arrived Istanbul second division. We could not succeed because the enemy was well established and possessed strong forces. After that, the battles of Arýburnu turned into trench warfare. On May 22, an attack was made on our left flank by the French alone in the southern group. This attack was broken against our 43 martyrs and 427 wounded, on the condition that more than 2000 of the enemy's dead alone remained in front of our trenches. On June 4, all British and French forces launched an attack with the help of land artillery. Today, our force in the southern group was 37 battalions of 25,000 people. The enemy, on the other hand, started to attack with five reinforced division



Some of our trenches, which he had previously been able to capture, were taken back again and this attack was also broken. These wars caused great casualties on both sides. Our casualties were 12,000 people. Although the enemy fired maybe 100 rounds per cannon, our cannons were able to fire 20-30 rounds. Because we were short on ammo. On June 21, a great French attack developed on our left flank. But it was broken with great loss. On June 28, the British offensive began on our right flank. This was too tough. The attacks, which lasted until 6 July, continued as counter-attacks and were eventually broken. On the 13th and 13th of July, the French made very vigorous and uninterrupted attacks, but this was also broken after very bloody struggles. After that, because the enemy understood that he could not pass through these places, he had to either withdraw or try luck elsewhere. The en

The enemy thought right again, our high command team thought wrong and was deceived. While the enemy had quite rightly decided to land a new force in Anafartalar and with its help, to destroy the Arýburnu front, to leave our army in the southern group stranded and to finish the war in a single attack, we were again waiting for the enemy's new expulsion in the Saros Gulf, on the Bulayýr side. We didn't even overlook the Anatolian side due to the idea we first hung out with. The enemy would also make a show-off attack in some places to draw our attention to other places. As a result of this sentence, on the night of 6/7 August, 300 Greek volunteers under the command of a Greek general went out to Sazlýdere in the Saros Bay area. On the same 6th of August, the attack of the allies in order to prevent the Turkish forces on the southern group's front from being sent to the north, to the Anafartalar region, had begun. After artillery fire, which lasted from 14:30 to 16:00, the eighth British corps attacked. Although he captured some of the trenches, these trenches were taken back with a counterattack. A second attack in the evening gave the same result.

The British army in the Arýburnu area was also secretly reinforced with 17,800 men. On this front, the British attacked fiercely on 6 August. The "Bloody Ridge" was captured by the Australians. The counterattack by the Turks did not succeed either. The new counterattacks made at night were also unsuccessful. On August 7, the enemy wanted to advance. But he couldn't pull it off. On August 8, the enemy made another attack with the participation of its navy.

The enemy's right arm went up to Chunuk Bair and captured a hundred meters. The enemy's attacks elsewhere were repelled. However, Chunuk Bair could not be retaken despite several counterattacks by us. However, the British, who had managed to take some of the balance of the line, were thrown back about 15-20 meters with a counterattack. On August 9, the enemy attacked again. But it didn't get results. On the evening of 9 August, GAZý, the commander of the Anafartalar group, came to Conk Bayýry. He devised the action to retake Chunuk Bair. On August 10, at 5.30 am, the enemy there was thrown back with a bayonet attack, without artillery, but suddenly and in the style of a raid.

He's been chased a lot. In the battles of 6-10 August, we lost 18,000, the British 12,000.

In this way, while the enemy was keeping us busy with violent attacks in the south, the export of Anafartalar had begun. With the lesson learned from the previous expulsions, this time everything was more perfectly prepared. On the night of 6 August, the first British contingent, consisting of 13,000 soldiers and 24 cannons, was raised to three points. The British kept the movement very secret and made this export in the style of the dispatch raid with excellent success. Our strength in this area was about two and a half (as we didn't expect expulsion from here). The British, who landed unscathed, quickly restored their order and threw back a small detachment of ours. But they showed great cowardice to wait for the morning, so as not to stray in the dark. Even though the export at Suvla, further north, was not so easy and regular, in general the 9th British corps had successfully landed. If the British had advanced on August 7, they would have won. Because there were 3,000 Turks against the British army of 26,750 people. But the English general did not dare to advance. On August 8, the British corp

9 August The Turks were reinforced by the forces coming from behind. Thus, both the Turks and the British were ready to attack.

Today passed with mutual attacks. On 10 August the British attacked. But they did not get any result.

On 7-10 August, the enemy expelled the 54th division to Anafartalar. Thus, on August 11, there were 30,000 British against 20,000 Turks. However, the position did not change. On August 12, new issue



Although the 54th enemy squadron was sent to attack, the attack resulted in the capture of the first regiment of this division by the Turks.

Although the enemy made a successful attack on Kireçtepe on August 15 and 16, this was also stopped.

On August 21, General Hamilton decided to attack again with his forces. After an hour of artillery preparation, reinforced by naval fire, the British attacked at 15:30. They captured some Turkish trenches. These trenches were immediately retaken by a counterattack. In this attack, a British liva was destroyed by Turkish fire in the stream she entered to escape a heath fire from artillery shells. The next day, the enemy continued to attack fiercely and this time he did not lose the one or two trenches he took back. This is how this offensive ended.

During the 21-22 August wars, the British lost 7,500 and the Turks 3,300 casualties. Since these wars exhausted both sides badly, there was no major war after that. And the enemy actually admitted defeat. Before the law of 12, the enemy began to evacuate. Evacuation of Anafarta and northern groups ended on the night of the 19/20 law. The good weather helped the evacuation a lot. This evacuation was done with great success.

The Turks had no idea. But the enemy left us a lot of supplies and ammunition. On the 8/9 legal night, the south group was evacuated. Here, too, we got a lot of ammunition. Thus, this war, which lasted for 236 days in the northern group and 136 days in the Anafartalar group, ended with the victory of the glorious Turkish weapons.

But this victory was not won cheaply. The casualties given by the fighting forces here are so terrible that if the French had suffered at this rate on the western front, they would have lost 6 million people in a month. However, France lost 3 million from 4 of you. The casualties of both sides in the Dardanelles War are as follows:

	<u>Dead</u>	<u>Wounded</u>	<u>Patient</u>
the British	33,000	120,000	100,000
French	3,700	23,000	20,000
The Turks	55,000	100,000	85,000

Some of the patients also died. For example, 21,000 of 85,000 Turkish patients died. Apart from these, there are also captives and casualties given by the two sides to each other. In general, the losses of the Turks are 250,000, the enemies 300,000. During the war, the British sent 460,000 people and the French 80,000 people to Çanakkale. Considering that this force, which made the journal 540.00, inflicted 300,000 casualties, it would be understood what a tremendous loss it gave. The Turks used half a million of their most distinguished and valuable soldiers in Çanakkale. But the bloodshed was not in vain, the war was prolonged for two more years, causing Russia to be overthrown. For this reason, it is necessary to accept that the general war was concluded here, not on the western front. If the Dardanelles had not been defended, the Russian tsarism would not have been overthrown and the War of Independence Never forget this, Turkish youth...

To all Turkish youth, from the Sea of Islands  
to beyond the Altays.

one

Let no passion or envy find a place in your heart.  
You are the property of our country for all your existence.  
You are not a human; you are neither bone nor flesh;  
You must be remain forever like a bronze statue.

Suffer, moan... Get over without a sound.  
Even if a droplet spills, your tear is helpless; Even  
if he dies halfway, your most heartfelt comrade  
You must ride towards the wish alone.

Don't be afraid of being crushed... Avoid getting  
tense! All distances must be close by your  
will, While full rein, flock towards your ideal. You  
must be thrown into the fire, dive into the sea.

Avoiding death, ashamed to be bleak!  
Think once, what keeps you in this world?  
Like the Heroes who forget everything but their  
ideals, you must remain eternal...

2

You are neither a crystal right on the hand and tongue,  
nor a flower on a skinny chest; You also have your  
share in this world: Fighting!..

You will wrestle with the rocks and die in the mountains.

With the sun and the moon in the sky, you cross  
the hill, the river; You walk on the plain, the plateau...  
In whatever way you came into life, with a gust  
You will end in a harsher hurricane.

When the sword is drawn for the Red Apple,  
the thing called Bliss is no longer close to it; Be happy  
and remove your smile, forget about it.  
Maybe you'll laugh a bit after death.

What you call "Life" goes with a hundred-penny lead;  
The "Way of God" is far away; wake up early, dress tight.  
Pity, you will die before you reach the Beautiful  
Red Apple that you have missed so much in your whole life.

3

Maybe one day you will lose your wife in the deserts,  
Maybe one day you will cry to your wife because she ran away.  
Listening to the gust of the gust in your  
lightless hut, you will come out to a hopeless tomorrow.

There will be a day when your bravery suffers a bitch  
resentment; A despicable hand hits you from behind,  
womanly; One day your patience will run out...  
When you grab your gun, you will scream out to the mountains of your country...

With the whip of life, blood seeps deeply, What do  
other people understand from your big problem?  
Those who sell their conscience to Paris and  
Moscow look at your prayers as blasphemy.

Hey friend! On this road, I am an enthusiastic flood, We  
are together with you, here is my hand in your hand.  
This life with you, let's laugh together.

4

Even the sword left from your ancestor is  
good, You will strike him with all your strength in his age.  
War..... You cannot find the taste of this, O Turk, neither in  
your beloved nor in your father's hearth.

He avoids fighting, whoever has a black forehead;  
Those who know how to shed blood rule the land...  
If you do not know the secret of winning, go and  
search in the horizon of "Çanakkale", in the land of "Sakarya".

Conversation in politics... It's all lies...  
Look for the right word in the inscription "Kül Tegin"...  
If he talks about Lenin, a mascara will appear on his  
lips.

Take the thought of dying in your bed out of your mind.  
Your mattress is black earth, maybe snow is your quilt...  
What happens if you stay abroad, if I die?  
Our souls will meet, of course, on God Mountain...

5

May the destiny turn you away from the road,  
Especially if you get worn out on these roads, Let  
there not be a moment in your whole life To relieve  
your tiredness at the beginning of a cool water.

What comes out of a smile, what comes out of crying?  
Servants are bitches, you will find trouble from God.  
There will be a day when you look for a sip of water from  
the swamp, There will be a day when you don't have a pinch of salt.

You walk like an avalanche without stopping for a  
moment, It comes from a divine source because your speed.  
Emotions are dead... A worshiped girl You can't  
find a fuss in her eyes, in her eyebrows.

Drink the agony in your blood without blinking!  
Let him smile, what comes out, a couple of bastards...  
In this world of existence, you alone will have nothing  
at all... Even your tombstone...

HORSELESS

Atsýz Magazine, 1932, Issue: 17

ABOUT "CHENGIZ HAN" AND "AKAK TEMIR BEK"

Due to the fact that national consciousness and scientific historiography still do not develop properly, religious bigotry still dominates the souls, mistakes such as disrespecting some of the elders of our history or considering one or another parts of the Turkish race as enemies are frequently made. The most common among them

Cengiz and Temir are enmity. There are philosophers who confuse Charlemagne with Charlemagne among those who make this enmity, as well as those who claim to be historians.

One of these historians, in a newspaper article he wrote about the beauty of the Turkish ancestry, again referred to Cengiz and Temir as "creatures" due to religious bigotry, claiming that they were of the yellow "Mongol" race, and that the Turks were representatives of the white race.

It is understood that the author was unaware of the last publication about Cengiz and the Mongols, as well as these obsolete expressions of yellow race and white race, which no longer have any scientific value, and that he wrote these articles with the crumbs of knowledge from forty years ago.

Here, I will give a summary of the scientific results reached so far in order to answer the questions of some young people by going into details:

1- Turks and Mongols are two brother nations. They are the two most important of the related nations called the Altai group. Turkish and Mongolian used to be one language but became two separate languages in the age of the Huns. Von Gabain, a scholar of Turkish, Mongolian and Chinese languages, claimed and proved this with the communiqué named "Hun - Turkish Relations". (Second Turkish History Congress, pp. 895-911, Istanbul, Kenan Printing House).

2- It was Chingiz Khan who introduced the word Mongolian to history. It is not entirely clear what the Mongols (i.e., Mongol-speaking tribes and uruks) were called before him. Although it has been suggested that the units named "Thirty Tatars" and "Dokuz Tatars" seen in the Orkun inscriptions of the eighth century were Mongols, this remained a mere supposition: because after it was revealed that the old Gök Türk country, today called Mongolia, was populated with Mongols starting from the tenth century, it was self-evident that the Thirty Tatars and the Dokuz Tatars were also Turks. Among the "buduns" mentioned in the era of the Gök Turks, it is definitely known that they are Mongols, but the Kýtays, who went down in history as Mongols in later times.

3- However, Cengiz's "Mongol" community is not an ethnic but a political name, just like the term "Ottoman", and there are tribes and Uruks who speak Turkish or are Turkish among them.

4- Kasgarli Mahmud, who wrote his work in the eleventh century, showed Tatars as a Turkish tribe with different dialects.

5- Marco Polo, who visited the Great Chinggis Empire in the thirteenth century, used the word "Tatar" as an idiom that covers both Turks and Mongols.

6- The Turks themselves counted "Tatar" as part of the Turks and perhaps as Turks speaking in Eastern Turkish. In his well-known history, Âyykpaýaöýlu records the Turks who came to Anatolia with Süleymanýah as "fifty thousand nomadic Turkmen and Tatar houses".

7- One of the Ottoman sultans II. In a historical calendar written and published by me in the time of Murad, in 843 Hijri, non-Muslim Cengiz kaans such as Cengiz, Ögedey, Güyük, Mengü, Hülegü, Abaka, Keyhatu were commemorated with mercy. (Historical Calendars of Ottoman History, pp. 92-94, Istanbul 1961, Küçük Aydýn Press Office). In other words, until the middle of the fifteenth century, there was no such thing as hostility to Tatars, hostility to non-Muslim Turks among the intellectuals in Turkey. This permissiveness was due to considering the Eastern Turks or Tatars as foreigners and considering the Chingis Dynasty as a national dynasty. If there was general tolerance, the same tolerance would be shown towards the Byzantines, Armenians, Georgians, and Westerners.

8- Although Turks and Mongols are two brother nations from the same root, Cengiz Khan was Turkish, not Mongolian. Cengiz's Turkishness is also confirmed by the testimony of impartial contemporary Chinese, apart from historical traditions. Professor Zeki Velidi Togan mentions Cengiz Kaan in his small work "Mongols, Cengiz and Turkishness" published in 1941 (p. 18) and in his great and valuable work "Introduction to General Turkish History" published in 1946 (p. 66). He quoted the information given by a Chinese ambassador named Chao-hong, who visited in 1221. This envoy made it very clear that Cengiz descended from the ancient Castle Turks. Castles, on the other hand, are a great uruk descended from the ancient Gök Turks as it is known. The historical information about Cengiz's type (tall, brown hair, white skin, green eyes) also corresponds to that of the ancient Gök Türk khans. Cengiz's family name "Börçegin",

"Just as Börü Tegin is pronounced in Mongolian, the word "Cengiz" is nothing but the Mongolian pronunciation of the word "Tengiz", that is, "Deniz". is saying.

Cengiz's family was undoubtedly a branch of the Echinian Dynasty, which, in accordance with the old Turkish state tradition, had ruled over some of the Mongols (perhaps the Mongolized Turks) from time immemorial. It appears from the names of Çağatay and Ögedey, sons of Cengiz, that Turkish traditions continued in this dynasty. As it is known, "Çaya" and "Öge" are Turkish words.

9- The fact that Aksak Temir Bek is like a Barlas and that the Barlas are considered Mongolian does not prevent Temir from being Turkish. Temir's family is also a branch of the Cengiz family, and he bowed to the Barlas uruk. Examination by the Russians by opening the tomb of Temir revealed that he was also tall and white-skinned, which fully corresponds to the Turkish description in ancient Arabic and Persian literatures. Moreover, Temir's mother tongue is Turkish.

10- Neither Cengiz nor Temir Bek were of the Aryan type. The classical Turkish type is not the Indo-European type, as some impostors claim, it is an intermediate type between the Chinese and the Aryans. As the skulls, old statues, old wall paintings and historical descriptions from the graves show this, there are many examples of praising Turkish beauties with slanted eyes in Arabic and Persian poems. Look at these poems written about a Turkish beauty by Zemahyeri, who died in 1114 AD, that is, how long before the appearance of Cengiz and the Mongols:

"What a blessed day it was that I had a beautiful and coquettish girl from the daughters of Japheth. Although her beautiful eyes are narrow, they are wide in magic. When she looks at her, her eyes are black, but when she smiles, all this blackness disappears."

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A beautiful girl from the "Turkish" generation is taking me to death of my own accord. That girl's own fatten, her eyes are lethal. Isn't the Turkish killer famous anyway? No matter how sharp and deadly the sword of this girl's sister is, her eye is sharper than her brother's sword in this regard. Even if his brother frees the captives he took, his captives will not be freed. Although his brother sheds the blood of some people, it sheds the blood of everyone. In the hands of his brother, the infidels are crying out. This makes Muslims moan. As I cry with his embarrassment, he laughs in front of me, and when he laughs, his eyes, which narrow completely, hurt my heart."

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"Say to Su (1): We don't need you and we don't want big black eyes. Narrow eyes and narrow eyes have filled our thinking and imagination. When they look, only the blackness of their eyes is visible. But if they laugh, that blackness will also be invisible. The Turkish face-that God forbid them from the evil eye-is like the moon in the sky" (Atsöz Magazine, Issue: 15, July 15, 1932, Pages: 66-67.)

11- The greatest proof that the Oghuzs were of the classical Turkish type is the record of Mes'udi, who died before the establishment of the Seljuk state. Mas'udi said, "The Oghuz have slanted eyes. But there are also those with more slanted eyes than them." says. There are many complete or slightly different examples of this type among today's Turks of Turkey, who are generally descendants of the Oghuzs.

12- Trying to turn Aksak Temir's clash with the Turks of Turkey into a national cause is nothing but a national betrayal. There were many Eastern Anatolian Turkmen in Aksak Temir's army that fought against Yıldırım Bayazıt. This war is actually a civil war like Ottoman-Karaman, Ottoman-Akkoyunlu, Ottoman-Safavid clashes. The harshness shown in the Ottoman - Karaman and Ottoman - Safavid wars is such that it suppresses the Ottoman - Çağatay war. These clashes are the result of fate in the formation of Turkish history. Turkish history is full of many internal conflicts. As a matter of fact, the brutal wars between the princes constitute a great part of the Ottoman history.

13- The type of statue claimed to belong to Kül Tegin, recently discovered at the site of the Kül Tegin monument, is archaic Central Asian type. Presumably, it is claimed that Kül Tegin or Gök Türkler are also "Mong

not possible.

14- "Dih Hudâ Ebu'l-Ma-âfiyî'r Râzi", one of the Persian court poets of the Seljuks, says the following while talking about the Turkish slaves in the palace of the Seljuk sultan: "All of them are of Kyrgyz and Chinese roots, they are rose-faced beauties, all of whom are from Yaïma and Tatar seeds. "There are Oghuz and Kipchak beauties with silver chins, Kay and Kimeks with sweet faces and moonlike eyes. My God, these Turkish children are such beautiful things that the eyes of a person looking at them are like spring."

What is meant by China here is the Far East Turks and perhaps the Mongols. The fact that Tatars are shown as rose-faced beauties together with the plunders is the greatest proof of their unadulterated Turkishness.

15- Today, especially the Turks called "Tatars" are Kazan people and Crimean people. Kazan residents are descendants of former Bulgarian Turks and Crimeans are descendants of Kipchaks. In other words, it is impossible to think of the word Tatar, which has a political and even geographical meaning, as something other than a Mongolian or Turk.

Under these circumstances, seeing, showing and thinking of Cengiz Khan and Temir Bek, two great figures in Turkish history, as non-Turk and especially as anti-Turkish is nothing but falsifying history. In particular, using the word Tatar in the sense of a Mongolian or non-Turkish nation means to know nothing.

Turks have the right to criticize, dislike and dislike some of the first class people of Turkish history. However, due to the rivalries between the dynasties, they cannot keep one of them and declare his opponent as the national enemy. Geography has no value in race trials.

To portray some of the Turks as national enemies would be both to change history and to undermine tomorrow's Turkish unity. This undermining is to play into the hands of our historical enemies.

(1) "Su'da" is the name of Zamakhshari's Arab lover. These poems were translated by İyrefeddin Yaltkaya, who was then a professor of Kalam History and then the Head of Religious Affairs.

Ötüken, 23 July 1966, Issue: 31 - 32

## THE WAR THAT STARTED OUR STATE

The month of May has a great place in Turkish history: The historical and epic movements that enabled the establishment of Turkey were made in this month, and the Battle of Dendanekan, the crucial point of these epics, took place on 23 May.

There is no indication in school books of when our state was founded. Some consider the date of 26 August 1071, when the Battle of Manzikert was fought, to be the beginning of our state. This thought is completely wrong. Because the Battle of Manzikert is nothing but the defeat of a strong state already established against another strong state. The Battle of Dendanekan, on the other hand, is a battle that enabled the Turks, under the rule of the Seljuk Dynasty, to defeat the Ghaznavid Empire, to separate the Khorasan country from them, to organize it independently and to start conquests, that is, it established Turkey and brought us to the present day.

Knowing all the good and bad turning points in our national life, having dates when all individuals will jointly rejoice and grieve, is one of the first conditions of being a nation with a strong spiritual structure. Turkish youth, who memorized Alexander, Caesar, Arslan-hearted Rishar, Crazy Peter, Napolén, how this state was founded with heroism, what the epic hero named Çaïrÿ Beï did, the Turkish leaders of the terrible wars with the Eastern Roman Empire. Kutalmÿÿ, İbrahim, Inal, Yakutu, Resul Tegin, Buka, Anasïoïlu, Hasan Artuk, Afÿÿn et al.

Not knowing is as shameful as it is sad. These are things that will be memorized in elementary school, not in high school and middle school. Let's learn and remember them. Let's always keep it in our minds and keep it in our hearts, not only when our hope is weakened.

The energetic and daring Oghuzs under the rule of the Seljuk Dynasty and some eastern Turks who joined them, after floundering between the Khazar, Karakhanid and Ghaznavid states, and even going through great resentments, finally started to make moves around the idea of "to obtain Khorasan".

Khorasan, a large and rich province of the Ghaznavid Empire, was a means of life for the Seljuks. In Khorasan, which was a pasture for the cattle, sheep and horses they made their living, rich cities that would pay taxes were still there. Several wars with different dates for this place did not settle any issues and it was left to a decisive war.

Sultan Mesud, the son of the great sultan Mahmud of Ghazni, was a high commander, a unique hero, but an indecisive, cruel and drunken head of state. He lost the trust of his commanders due to frequent and unnecessary changes in decision in the main cases. In Khorasan, propaganda was made in favor of the Seljuks, religious scholars wanted Seljuk princes who did not drink alcohol to replace their drunk sultans, and the merchants and craftsmen class preferred the Seljuks, who were less taxed.

The spy network between each other on both sides was working well, and the movements and preparations of the parties were known to each other.

Sultan Mesud had made great preparations to deal with this issue from the root and had organized an army that had never been seen before. There were 50 war elephants in this well-armed army of 100,000 people. This army consisted of Indians, Afghans, Iranians, Arabs and Kurds besides Turks.

The Seljuks were less than 20,000 people. But because it was very disciplined and lightly armed, it was an army of extremely agile horsemen. The crowdedness of the Ghaznavids always caused a shortage of water and food.

On March 17, 1040, the Ghaznavid army moved towards Xerxes from Nishapur. The Seljuks, who had gathered in Xerxes, also stirred. They started to withdraw by filling the wells without leaving anything to eat in the places frequented by the Ghaznavid army.

On May 13, the Ghaznavids entered Xerxes. But in starvation, most of the animals died on the march, most of the cavalry were left without horses, the undead horses were exhausted, and worse, the army was too bad to use weapons because of hunger.

Xerxes was devastated. The people also fled with the Seljuks, and the Seljuks took whatever was useful and burned what they could not take. Although the Ghaznavid commanders recommended returning to Herat to find food, the sultan did not accept this idea. Saying that the Seljuks were also hungry, he said that an attack was needed to finish this job from the root, that the target was Merv, and that anyone who thought otherwise would be executed.

On May 16, 1040, the Ghaznavid army began to march on Merv, the new headquarters of the Seljuks. He was suffering greatly from thirst, and the disease had already begun.

On May 18, wells were dug as a cure for thirst and fire was set on the reed stands in the vicinity so that they would not be a shelter for the Seljuks. But the water of most of the wells turned out to be bitter.

On May 21, the first clash was made with 1500 Seljuks under Börü Tegin. They made a lightning attack by shooting arrows like rain. Although they withdrew when the heavy cavalry of the Ghaznavids attacked them, they managed to take some of the weights away.

This first battle revealed the spiritual disappointment and indiscipline in the army of the Ghaznavids. The Turkish soldiers in the army of the Ghaznavids appealed to their commander, the famous chief bull Begdogdu, and said that they were tired of riding camels, and that if a war broke out the next day, Tajik (= Iranian and Afghan) and Arab soldiers would take their horses and enter the war only in this way.



Meanwhile, the Seljuks in Merv were talking about what to do in the face of the attack of the great Ghaznavid army, but could not come to a decision. Finally, they left the decision to Tuğrul Bey. Tuğrul Bey was in favor of the great migration, to march into Iran through Dihistan due to the arrival of the unprecedentedly large Ghaznavid army. He said that the Iranians cannot stand us because they are cowards. He was afraid that if the war with the Ghaznavids ended unsuccessfully, the Seljuk community would disintegrate.

Çağrı Bey objected to this idea. He said, "If we were going to escape from here and take Iran, we should have done it in the beginning, and we should not have taken the belt of such a great sultan and called him to war." He enumerated his arguments about the inevitability of accepting war. He concluded by saying that if they were bare horsemen and fought manly, they would win the war. This idea was accepted.

They separated women, children, the sick and the elderly. They sent them and their weights, along with 2-3 thousand cavalry on skinny and skinny horses, far into the deserts. Counting their combat-ready soldiers, they realized they were 16,000. The moral strength of this army, which was few in number, was very superior and its weapons were very good. Çağrı Beg was the commander-in-chief of the army, and Börü Tegin from the Karakhanid Dynasty took the leading command.

This decision of the Seljuks was reported to Sultan Mesud by the Ghaznavid spies among them. Sultan Mesud, who read the letters brought by the cavalry that night, talked to his own men on this report. It was decided to walk cautiously to Merv.

On Thursday, May 22, 1040, the Ghaznavids began to advance in battle order and a little later, they were attacked by the Turkmen troops with their swift horses in separate places. Among the Seljuk troops, there were also slaves who had passed from the Ghaznavids to the Seljuks. It was quite effective for them to call their old comrades, some of them passed to the Seljuks, and some of them at least remained spectators to the war. The reason why the palace slaves were so offended was Sultan Mesud. Because he disregarded Beğdoğdu, whom he despised because he was old and blind, and brought Sultan Mesud over the Turkish slaves.

In the war that lasted from morning until noon, the Ghaznavid army repulsed the Seljuks thanks to the sacrifice of the officers and the heroism of Sultan Mesud, who overthrew everything in front of him, but still lost some of their weight to them.

After the Seljuks withdrew, the Ghaznavid army walked a few more kilometers and reached a place where there was water, and there was nothing left in the name of discipline. Soldiers, suffocated by thirst, attacked the water without listening to the officer and the resident. In the meantime, if the Seljuks had made an attack, this army would have dispersed. However, the Seljuks, who had decided to wage a decisive battle on the Dendanekan plain, where they had established their headquarters, did not make this attack. The army of the Ghaznavids quenched their thirst towards midnight and got in order.

On the morning of Friday, May 23 (= 9 Ramadan 431), the Ghaznavids began to march again. There were 12 elephants left in this army. The Seljuks immediately went on the offensive. They would attack with lightning speed shouting, shoot arrows and retreat, then they would come again. The Ghaznavids came to the front of the Dendanekan castle in the morning, clashing with these agile units. The castle did not surrender to the Seljuks. Despite the orders of the officers, some of the soldiers of the Ghaznavids, who were very thirsty, came to the front of the castle and handed their canteens to the people inside. The Sultan gave the order to attack without waiting for them to join the army. The Seljuks were silently waiting in neat rows.

When they realized that the great war would begin, the Turkish slaves in the army of the Ghaznavids dismounted from the camels. They wanted to take the horses of the Iranians and Afghans they saw inferior. Since they did not want to give in, a fight broke out. The Seljuks did not miss this opportunity. They attacked violently. Many of the Turkish soldiers, who were offended by some of the unbecoming actions of Sultan Mesud, went to the side of their kin, the Seljuks.

When the two armies came face to face, the Arab and Kurdish units, which were the raiding units of the Ghaznavid army and constituted the most worthless part of the army in military terms, dispersed and fled. The most numerous element of the army were the Indians. But the eyes of the Indians, who had been defeated by the Seljuks several times before, were intimidated. They could not stand it any longer and broke down. Although the commanders and officers tried to prevent the defeat by fighting with extraordinary effort and courage, it did not work. The center of the Ghaznavid army held out until the end. Here

He has a brother and son with the sultan. Sultan Mesud was giving the right of weapons by overthrowing a Seljuk in every hit. The Seljuks began to refrain from approaching him.

But this did not change the result. Even so, the sultan did not accept being defeated.

Finally, one of his commanders woke him up: he reminded him that if he did not withdraw, he would go to the Seljuk headquarters as a prisoner. There was no remedy. He gave the order to withdraw. He also started to escape by riding the net. There were 100 people left with him.

Turkmen horsemen were chasing him fiercely. When the Sultan saw that they were approaching, he mounted an elephant and attacked them. He cut one in half with the sword. He killed the second with a mace. Thus, he was saved from falling into their hands.

The Seljuks had won a complete victory. The treasury of Sultan Mesud, his weights were taken and most of the army was taken prisoner. At first, Çağrı Bey could not understand the magnitude of his victory. He did not allow his army to raid in all directions. Only a few sent their horsemen to chase the fleeing army. He gathered his soldiers and prepared his army in a row in case Sultan Mesud would return. He kept his entire army on horseback, with weapons in hand, for three days and three nights, except in times of necessity, such as eating and drinking. This measure was not in vain. Because the great Ghaznavid army had about 40-50 people scattered in the desert after removing the dead and their captives, and it would have been a great danger if they gathered one or two mansions in the future.

After Çağrı Beg learned that Sultan Mesud had fallen to Merviruz in an exhausted state and that he had no strength left, he ordered his army to rest, which he had been waiting on horseback for three days.

Khorasan now belonged to them. A few days later, they celebrated their victory and declared their state.

Tuğrul Bey, the brother of Çağrı Bey, was appointed as the head of the state. Hero Çağrı Beg remained the chief of Khorasan province until his death. Thus, Türkiye was founded in May 1040. This Turkey became one of the most important states of the Middle Ages by taking Iran, Iraq, Azerbaijan, Anatolia and Syria.

It preserved its existence by fighting with the Crusaders and, with a strange and unprecedented manifestation of history, lost the lands on which it was founded and held on to the places it later took.

Throughout their history, the Turks, always advancing to the west, reached as far as Germany and Morocco during the Ottoman period, but then they were forced to retreat and held on in Anatolia.

Let's draw our glorious and epic past on our brains and hearts with indelible lines. Let's always remember him. Because it is the source of our strength. Let's remember and hope.

Have mercy on the soldiers of the Battle of Dandanakan, including the Turks of the Ghaznavid army!  
Strength to us, who get speed from them, to achieve our mission!

Orkun, Issue 10, November 15, 1962

#### RELIGIOUS AND MUTAASSIP HACI LADY'S INFLUENCES TO TURKISH

One of today's fashions is that in addition to the obscene females in miniskirts, very fanatical, seemingly religious and mystic women are descended from the team of pilgrims and hodjas. Whoever wants, gets what he wants. He likes what he wants. Whoever wants gets what he wants. The Constitution has given people many rights. Everyone has all kinds of freedom as long as they do not violate others, order, morality or laws.

There are also behaviors that are offensive, hurtful, even arrogant and indecent in terms of national pride, although it is not a crime in terms of laws. For example, someone came out and called the gray wolf, the national symbol of the Turks, a dog. The lowly person who said this must have seen himself in Bozkurt's mirror. He is too miserable to understand the values of a national symbol in national life, and too treacherous to underestimate the national value. It is certain that he sees the flag, which is a national symbol just like the Gray Wolf, with the same eye.

is an unselfish one. Anything can be expected from this.

But we would not have expected such aggression from a pilgrim woman who, being apparently religious, should be mature and respectful of the values of others. I would like to talk about Ms. Hacÿ Münevver Ayaÿlÿ, one of the writers of Sabah newspaper.

Ms.'s article titled "Bayram Newspaper and Its Writers" in Sabah newspaper dated March 7, 1969 is full of insults to Turkism and meanwhile presents a ridiculous version of childish ideas born out of bigotry. Mr. Hacÿ Bayan, complaining that the writers of Bayram Newspaper repeat what has been said many times, says exactly as follows:

Sir, I have to buy Bayram Newspaper and I have to read these articles. An author bearing the classical seal of the People's Party wrote an article... The subject they stuck with and never left:

1) Karamanoÿlu Mehmed Beÿ's Turkish language; He writes it over and over for the thousandth time. So what's going on? Will Karamanoÿlu Mehmed Beÿ be a Turkish-speaker, but will be made a joke by Dönme from Thessaloniki and Cretans?

2) As you know, it is the subject of the Persian writing of His Holiness Mevlana. The greatest of the Prophet's miracles of writing in Persian. God forbid, if he had written in Turkish. What would Mesnevî and Divanÿ Kebir become? Probably, in the 13th century, it would not remain as it was written, and the Language Institute would scrutinize it to simplify it. And this job fell to Sadi Irmak, Behçet Kemal and Faruk Güventürk. The Persian writing of Mevlana means that he is addressing the Garba through all orientologists, as well as addressing the whole east.

To belittle Karamanoÿlu Mehmed Beÿ's Turkish language and to suggest that Mevlâna's writing in Persian is the greatest miracle by giving him pompous titles such as "Cenabi Pir Hazrat Mevlana" is nothing but a pathetic and pitiful pitfall in the face of the positive mind of the Twentieth Century.

Does this dear lady find it more appropriate to write in Turkish because the Cretans with the Thessaloniki Donme will mock Turkish? Was this thought of banning cars because of accidents so that the work written with it is protected from all kinds of attacks? Is the Persian that is now in the books the same as today's ugly Persian, which looks like Kurdish?

If Mevlana had written this Masnavi in English by showing miracles instead of miracles, it would have been understood by more people today, his reputation would have been greater and his prestige would have been higher.

The subject we want to touch here is not the love that Mr. Haji Bayan has for His Holiness Piri, Cenabi Mevlana. Anyone can have love for whomever they want. This is what we want to touch. Haji Bayan says:

The Unionists had a thinker. His face is black, his soul is black, he is a black Kurd, but the Turkist Ziya Gokalp!.. This is the thinker. How many people are going to visit? How many people know where his grave is? Nobody knows where he sleeps.

It is understood that Hacÿ Bayan was also an enemy of Turkism like the others. There is no other interpretation for all these insults to Ziya Gokalp. First of all, Ziya Gokalp is not Kurdish, he is Turkish. Gokalp, who we know to be against racism, wrote that his ancestors were from Çermik and Turkish, and that he would still consider himself Turkish even if he was not Turkish, because he was Turkish in terms of culture. Besides, why did Ziya Gokalp's face, soul and himself turn black? If the blackness of the face means dark, we prefer a black like Ziya Gokalp to a thousand whites like Mr. Hacÿ Bayan. Gokalp does not show the worthlessness of a man who served Turkism, tried to establish a system, and produced immortal works. A man's greatness is not measured by the reveal of the grave. Every year, 500,000 people visit Mevlana's grave. Did you cut a ticket, or did you sit down and count, Mr. Hadji? What happens if so many people visit?

Maybe more people visit the grave of drunk, reybi and eyyamperest Khayyam. But the grave of the great and glorious Kÿlÿç Aslan is never visited. Because its location is unknown. Only a few hundred people visit the tomb of Fatih, whose location is known. What comes of these? These either show people's disloyalty, stupidity, or neither. It can also be considered as the work of a habit. But I guess

It does not prove that your Prophet is greater than Kÿlÿç Arslan or Fatih.

If Mevlânâ had not come, Turkishness would not have lost anything. But if Kÿlÿç Arslan and Fatih had not come, he would have lost a lot, perhaps he would not have existed today. The so-called Muslim Mevlânâ, whom you say "Awliya is a miracle worker because he writes in Persian", flattered the Shamanic Mongols because God's might and might was manifested in them, and he has no value beyond his great Persian poetry. Kÿlÿç Arslan, whose grave is unknown, defended Anatolia with his 20-30 thousand horsemen against the armored knight armies of Europe in the market of life. Without his glorious defenses, none of us would be today, and you would be a person living as Haji Bayan, either Marika or Fotika.

So your Pir wanted to enlighten humanity, so he wrote Persian for him. At the beginning of the thirteenth century, Persia was crushed and politically wiped out, and Turkish domination, Turkish culture and Turkish language came into effect in most of the world. If Allah Almighty had written in the language of this great and dominant race, wouldn't his miracle be greater? Since he was a master of miracles, he knew that Nevâyi, who would come two centuries after him, would write a work called "Muhâkemetü'l Lugateyn" (Comparison of two languages), and that he would prove the superiority of Turkish over Persian in this work. Allah Almighty will probably have ordered zuhul. He did not have time to deal with such matters because he was enchanted by the world of seclusion with His Holiness jëmsi Tabrizi.

Humans are strange creatures. When his mental maturity is a little short, he immediately loses the measure and thinks that what belongs to him is always the best and the most superior. It inflates and enlarges its own self. It makes the dome of the dome. This is how the Almighty Pir was inflated. He is just a great poet. His marriage and mentorship are lies. No saints danced with ney and dummy. Men called awliya become dignified. Mevlana, on the other hand, made musical worlds as a person of pleasure and pleasure, danced, lived the day by submitting to whoever was strong.

He took his Sufi ideas from Muhyidd'in-i Arabi, who lived in Anatolia before him and was disbelieved by many religious scholars. Sufism is a mixture of all religions and philosophies of the East and the West.

If you dig a little, you will catch the anti-Islamic points of Sufism. It is known that the mystics who have risen to the claim of deity with elements from Greek philosophy, Buddhism and so on.

"Mansur" is the most well-known of these madmen.

Even though Islam does not favor persecution of other religious people, it definitively resolves this issue with the motto "The true religion is Islam". However, in Sufism, all religions are one. Yunus Emre expressed this with the following couplet:

If the people who do not look at the seventy-two  
nations with one eye are a mudarris, they are indeed a rebel.

The "nation" here is not a nation in the sense of "nation" in today's sense, but means "religion" in its real meaning in Arabic. In other words, it is clear as day that Yunus Emre abides by the principles of mysticism, that Muslims, Christians, Jews, Magi, Buddhists, whatever they are, will not be compatible with Islam despite their equal efforts to interpret. Especially Kazak Abdal:

I have created a bridge of hair, let the servants pass,  
Let's stop like this, let's say that, let's stop  
like that, if you are brave, pass, God!...

Isn't it an obvious culture to say? But the mystics find such deep and subtle meanings in it that it is impossible for unfortunate people like us to understand these high ideas. Therefore, these are not kufr, but Islam itself. It is the highest level. They are the secrets of ascending from sharia to sect, from sect to ingenuity, and from gnosis to truth. Can we ever understand these higher truths?

Since there is no distinction between religion and nation in Sufism, why does the religious and mystic Haji Bayan claim that Ziya Gokalp is Kurdish? It is certain that he is not a Kurd, but if he was a Kurd, only we could see this as a crime and incomplete. High thinkers, like Hacÿ Bayan, who had already crossed the boundaries of religion and nation, should not have paid attention to such faults.

We do not live in the world of dreams, but within the boundaries of the ideal, we can calculate to what extent and under what conditions the ideal can be realized through reason and reasoning. Idealism is a feeling of unconditional sacrifice and service. We have neither the blessings of the devout's Paradise nor the extraordinary pleasures of meeting God in the dream of the mystic. Since we were born, we say that we have to do a duty and this duty should be a duty worthy of people. Because, like animals, we believe that we came to the world not only to have fun, but to do a duty, and we do not come from not seeing the faults of even the most self-sacrificing people on this path. We do not magnify the merits of our fellow countrymen. We try to give everyone their due. By the way, we certainly hate those who harm Turkishness. The creatures we detest most are those who are abnormal in spirit and brain.

Ziya Gökalp is a person who has served Turkishness and Turkism with many flaws. It is evident in his life, which is known that he does not pursue interests. In order to call this a black-spirited, black-faced Kurd, it is necessary first to experience the national value and enter another realm. Haji Bayan seems to have entered this realm with the love of His Holiness Mevlana.

Karamanoğlu's Turkish language and Ziya Gökalp's Turkism did not interest him. It could be. We warn him not to insult. We ask him to leave the matters that he does not understand and to enlighten us on some issues in the dark with his high knowledge on these issues. For example, if they would enlighten us with *şemsî Tabrizî* of Almighty Mevlana and explain the scientific and mystical meaning of the worlds of seclusion, which cannot be explained, how and why humanity disappeared with it, and on which floor of the sky he now resides, they would be rendering a great service to the profession of Sufism. Apart from this, the high mystical meaning of Mevlana's writing poems to His Holiness *şemsî Tabrizî* in a way that addresses a loved woman, and especially in a Turkish poem:

Kickin' boy hey come to us!  
Mountainous mountainan, hey tide to travel!  
You are the big moon, you are the big day!  
Don't come to *bâ meze*, come to *meze*!

We would be grateful to them by learning the pearls of Sufism in these couplets, the true meaning of which we could not comprehend from our ignorant although we were Turkish and literature teachers.

Ötüken, 1969, Issue : 64

#### THE ONLY THOUGHT THAT DID NOT COME FROM THE OUTSIDE

While the idea of Turkism was attacked by the enemies of this idea or by unprincipled people who are in the habit of making fun of everything, the main taunts were:

1- One of them is the objection to the word "Turkism". The protesters say: "What does Turkism mean? Are they selling Turkish? Milkman means the one who buys milk, and it also means a Turkish seller. Would that be such an absurd thought?" It is obvious that this objection has no serious side. Because the suffixes "ci, ci, cu, cu, çî, çî, çu, çu" that come to the end of the words do not only indicate the salesmanship of that object; it comes in all kinds of meanings. The most common and broad meaning is love, advocacy, belonging. As a matter of fact, the words "republican" and "royalist" do not mean those who sell the republic and the king, but on the contrary, those who love and support. Similarly, the word "Turkist" means "who loves Turk", "who is a supporter of Turk".

2- A second and very negative objection is the idea that Turkism will offend other elements in the country. It is clear that this has no place for any amount. Nowhere in the world has it been seen that ninety percent want to be prevented from expressing their thoughts and interests openly because ten percent will be offended. Apart from that, a country belongs to only one nation and it is governed 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 owners, and they cannot under any circumstances assert their own special and national conditions and interests. In particular, they cannot make any wishes against the rights and interests of the original owners of the country. In this case, they would be treason.

In Turkey, trying to keep ninety percent of them from practicing Turkism because ten percent will be offended is almost like establishing a spiritual dictatorship of ten percent. Such a thought has nothing to do with morality and law. It is not an acceptable principle in any logic.

3- A third and seemingly reasonable objection; It is the thought that Turkism is rather vain, even adventurous and dangerous in terms of adopting the ideal of all Turks of the world. This is also wrong.

If "imaginary" means that it will never come true and has not come true, then Turkism is not a dream.

Turkism is a just, legitimate and historical case in terms of demanding the legacy of the past rights of Turkishness.

Since the wishes of Turkism have come true several times in the past, it means that there is a basis for "not being a dream".

None of the great national ideals is easy to achieve. But they all come true one by one. How many centuries later did India and Indonesia achieve their national wishes? How did the independence of Indonesia, which only a few intellectuals dreamed of thirty years ago, come true? After eight centuries of captivity, and even the loss of their language, how did the Irish set out to resurrect their national language, which remained in the books? What if the Jews, who lost their homeland with their language and dispersed all over the world, did not establish their national state in Palestine after 2000 years and started to write their national language with their national writings? Besides all this, how soft is the Turkism ideal?

The claim that Turkism is adventurous is also not based on any historical event. Turkism has not come to the fore until now, even if it has been tried to be adventurous. It is never adventurous to think of expat races, to want them to unite with us, or at least to be independent. All the nations of the world, even those who have established many new states, are obliged to consider our deported compatriots as a business, and to take initiatives for them to benefit from their human rights, especially after the declaration of human rights. Preparing for war against those who have systematically destroyed our compatriots is not adventurism. Participating in the Korean War for the sake of the most sacred rights of our nation and humanity is not adventurous; It is not just adventurism to think about reckoning with the Muscovites, who are the enemies of Turkishness, humanity, civilization and the sacred. Just as Turkey was defended in Korea, Turkey, Turkishness and all humanity will be protected on our own borders as well.

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

It is clear with documents that there is no connection between German racism directed against Jews and Turkish racism, which is claimed as a protection principle against every nation, 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 rotten to be worth dwelling on.

In reality, today, Turkism is the only domestic and national idea among the currents of thought in Turkey. All the others, useful or harmful, came from outside: Communism was transmitted to us from Russia and became a form of treason. Freemasonry, an international Jewish instrument, entered Turkey through the Balkans. The homeland of the democracy that has dignity today is England, then France. Economic liberalism and statism, which have a lot of supporters, also have foreign roots. Fascism, once seen in the newspapers and in the Parliament, was born in Italy and Germany. Even Islam, which has been adopted by the Turks and has become a national one, is not actually Turkish rooted.

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

Orkun, 13 October 1950

#### YESTERDAY AND TOMORROW

Going forward is not breaking the ties with the back. Every living or inanimate being is the result of a very old age today.

Back isn't always bad. As a matter of fact, the future is not always good. It is us as a whole, "backward" and "forward", which cannot be destroyed, whether good or bad. Denying this gains nothing; The denial of the hard truth simplifies, corrupts, and animalizes the denier.

There will always be back and forth, that is, yesterday and tomorrow. Billions of yesterdays and tomorrows are links in the chain of time. To grasp the future, it is necessary to know the past. Grasses and insects do not know yesterday. Even higher class animals have the ability to remember a few days ago.

The total denial of "yesterday" is to bring people into the range of grass and insects. People cannot be downloaded. Descending is the one who wants to download.

At the National Education Council, a few teachers cursed yesterday's literature and screwed Fuzuli and Baki. These are ignorant people who are too low to understand even a verse from Fuzuli or Baki. How will they understand the genius and the subtlety of poetry in Fuzuli? His intellectual and literary levels are only enough to understand Nazım Hikmet, Orhan Veli and those maculas.

There has always been an immoral atmosphere in these places. It was hostile to the past. The ties with the past were asked to be severed. What does this mean? It's so obvious that it doesn't even need to be said.

These herzevekillers will continue before a Turkish and authoritarian Minister of National Education, who is full of national culture, arrives.

Otherwise, the word "sovereignty" will become "sovereignty" and the national culture, nation, past and future will be ridiculed by bringing an unknown person, even a secondary school graduate, to the head of the committee that will select cultural artifacts.....

Otuken, 8 July 1974

#### NO COMMITMENT TO THE ENEMY

Compromise is a sacrifice. But it is done against a friend. A concession to the enemy is nothing but a kind of defeat.

Which enemy did the concession give up, and which concession was the winner?

A temporary concession to gain time is not a concession, but a stretch and setback for the counterattack. What is not done with such a thought is to make concessions to stop the other person and to prevent them from going further. It has no other name.



While massing troops in Italy, Somalia and Eritrea before the Second World War, it is certainly known by everyone that this preparation was for the invasion of Abyssinia, beyond any doubt, while the Abyssinians suffered the harsh punishment of hoping that they would perhaps stop Italy by making concessions not to recruit troops to the border. . If, instead of that concession, that is negligence, had attacked Eritrea and Somalia with their primitive armies while Italy was making its first buildups, the result would have been completely different, at least the invasion of Abyssinia would

The moral concessions made by Turkey to Russia before and during the Second World War, and the denigration of Turkism and Turanism in the words of the president did not stop any of the Russians' ambitions on Turkey. They gave up their first preparations to attack Turkey after the German armies entered Russia, and they gave up their second preparations after the atomic bomb exploded in Japan.

However, they did not hesitate to request a base in the Bosphorus with some of our eastern provinces.

The last example of concession not solving any difficulties is the Cyprus issue. Even a small and helpless state like Greece has not been fooled by concessions.

Because no concessions are made to the enemy. Concessions to the enemy increase his audacity and appetite. Concessions are made to win the heart of the friend. The enemy has no heart so that it can be won.

Whoever accepts to make concessions, and even more so, has accepted defeat.

Others may say that he who makes concessions is well done for not starting a fight, but no one considers him honorable and dignified.

The honorable do not compromise. There is no compromise in honor.

Ötüken, 16 December 1965, Issue: 24

## ENEMIES ARE TRUCKED

One month after May 27, 1960, when the situation seemed politically sound for Turkey, a student from Cyprus told me: "The Greeks will soon take action against the Turks." I did not agree with this opinion of an inexperienced young man, and I asked him where he got it. Because at that time there were neither 10,000 Greek soldiers nor heavy weapons on the island. Even the local Greeks were not sufficiently armed yet. In such a situation, what would the Greeks rely on to attack the Turks? I asked this to the student: "They will benefit from the internal conflicts in Turkey and the fact that the nation is divided into two camps," he replied.

Time proved the young student right. The Romans used all the opportunities. They went from weak to strong while we spent time here eating each other and literary blackmailing.

If you pay attention, the same situation has been reached today. Party fights, behind-the-scenes games, Zonguldak events, increase in parliamentary salaries, leftist provocations, statements, concessions, book collections, and then the Greek Cypriot movement....

We have no equal in giving trump cards to the foreigner, especially the enemy. Heads are working. There are no politicians making political predictions. Moreover, those who manage the country's fate cannot pursue either a short or a long-term national policy. With daily politics, a state can only be managed so much.

Before the Greeks could bring 10,000 soldiers into Cyprus, the Turkish gangs would be introduced. Provisions and ammunition would be stockpiled before they acted. Such petty matters are not condescending, but domestic policy arrangements

Important and great works such as transfers, social justice, reform, reform, and reform were dealt with. However, after the egg arrived at the door, it was returned to Cyprus.

Now let's remove the stone from the rice. Maybe nothing will happen to those who think that development in defense is political ingenuity, and those who take action with the initiative of the tooth. When the nation wakes up from a sweet sleep with a hard blow, minds will come to mind, but then it will be too late.

Let's wake up. We have more possibilities. Let's learn now that the best defense is attack. Let's use our own leverage. Every action taken prudently, even if it is unfair, remains a profit for the person who makes it in the international world market. Let's do the same without corrupting our just cause. No doubt those in charge know better than anyone what this is.

We only lose by bringing prudence to the level of cowardice. Assertiveness, taking the risk, is the main condition of gain.

Those who most deserve to live are those who risk death.

Otuken, March 15, 1965

### THE GREATEST TURKISH HERO: KÜR YAD

Turkish history is the most heroic poem in the world, and Turkish heroes are the berceste lines of that poem. What great mortals have come and gone among these undead divisions that adorned 26 centuries like statues that fill a city of glory, one of which would honor a nation. It was a heroic nature and a virtue for our ancestors who believed that your God is the Turkish God, that human beings between the blue sky and the black earth are only Turks, and that their own race was created to dominate others...

Kür yad, whose great name we now remember with respect, is that great Turkish hero who is the embodiment of heroism and virtue.

In the last years, when national sufferings were rampant and mixed with personal suffering, I dreamed a lot in the city of glory and honor of the Immortal Division. Starting from Alp Er Tunga with his semi-tale-like face, the heroic woman Tomiris, to the Pilevne hero Gazi Osman Pasha, Edirne hero yükrü Pasha and the unknown but famous martyr of the liberation war, I passed by all the undead with respect.

As in the past, I again found Kür yad greater than all of them. Because he was an impenetrable giant like a rock, far from some minorities seen in many greats, freed from the sense of interest found in many greats, and left behind from the wrong actions found in some greats.

Kür yad is like a temporary chapel in our history, whose shining and extinction has become one alongside flames, lights, moonlights and volcanoes. But that temporary light changed the course of history and gave us the opportunity to see the greatest truth in its short light. This truth is eternal heroism.

History is a strange old man. It does some justice. He talks a lot about some worthless ones. Some elders never remember. Some say only a few words. Kür yad is one of these last ones.

All we know about him is that he attacked the palace of the Chinese emperor with 40 captive friends like himself to save the Turkish nation and make his nephew, who was a captive, Turkish khan, but gave his life and head after a disproportionate war.

How nice it would be if we knew and got to know the great heroes of this great attack! I wonder what kind of people were these unique bouncers whose names we do not even know? How old were they? Which ones were left over from which wars? Were their parents alive? did they have children? Were they levels?

What did their wives talk to their lovers for the last time, what did they think? Too bad we don't know any of them. All we know is this:

Kür yad, the hero with the spirit of volcano and the will of steel... Kür yad, who took up the sword to revive the Turkish nation by enthroning his nephew even though he was descended from the Gray Wolf dynasty, that is, the Khans. Kür yad, who states that he also has the power of reasoning... Despite a failed revolution, Kür yad saved the race from destruction by instilling fear and terror into the hearts of the enemy... Then his 40 glorious friends...

If the value of a movement is considered according to the results it gives, Kür yad is great because the movement of Kür yad saved Turkishness from extinction. If it is measured by the sacrifice and heroism of the doer, Kür yad is still great. In short, it is huge. Greater than any envy can reach...

We, today's Turkists, crowned our heads by pulling this "lost sun" out of the darkness of the 13th century. Now it illuminates our great tomorrow. His never-wasted arrows bring us the greetings of 41 heroes from beyond 13 centuries. And their souls await a great march towards them in floods of steel and blood.

The blood of Kür yad, spilled 1300 years ago, saved our race from melting among foreigners. Today, his memory will save the spirit of Turkishness from melting away. The voices coming to us from the uncharted graves where he once rode, "How long shall we wait?" while they ask, the cries of "we will come soon" from our highland respond to them...

I'm thinking of a great monument for the Turkelinde Kür yad tomorrow, when the miserable passions and owl voices are extinguished. An unpretentious, plain but textual rock monument. I seem to see that Kur Shad and his friends, who are young people, are smiling and greeting the heads that are turned towards them, even though blood is still oozing from their wounds...

Kür yad Magazine, 1947, Issue: 1

#### THE MOST INSIDER DANGER

In a brochure published in June 1943 with the name "The Greatest Danger", which was thought to be talking about ways to prevent typhus, the ideal of Turkism and racism was attacked, Turkism was portrayed as a foreign-made idea, and it was tacitly tried to convey that Turkists and racists are agents of foreign states. Since the name of the comrade who wrote this pamphlet (or rather put his signature on it) was Erkman, at first I thought he was a German Jew. Because all his thoughts and the subject he used when he wanted to taint us was Jewish. But after hearing that he graduated from Darüyyafaka, I learned along with everyone else that he was a Muslim orphan. In the brochure, which was , national honor and written by this orphan of dignity in a cautious language and with a tone that supposedly adopts the ideas of the Turkish government, my name is also mentioned among those who want to drag Turkey into war for the sake of their personal ambitions and use Turkism and racism as a tool by taking them from the Germans. The brochure calls me "Atsyz, one of the most arrogant and audacious of the racist Turkists". To be called that is one of the greatest honors of my life. Because the enemies of Turkishness calling me arrogant is a good witness of my faithfulness to my ideal and my unswerving walk on my path. Besides, being racist and Turkish is one of the reasons for me to be proud of forever. If I am one of the first to see the point where the historical destiny, which is an unstoppable flood, has taken us, it is not a crime for me, but a pride.

After this beginning, let's get rid of the feelings of our ideal for a moment: Did Turkism come from outside, as it is said? Are Turkists German agents? Are Turkists in favor of the domination of fascist states over Türkiye? Is Turkish racism a copy of German racism?

1. The claim that Turkism is a foreign product and an idea introduced into Turkey by the Second Vilhelm Germany is completely wrong. If those who claim this are not deprived of intelligence, it means that they have defeatist ideas. Turkism, which means the idea of "the superiority of the Turks over the others", is an ideal that has lived among the Turks since ancient times. It is seen that this idea, with all its sincerity, lived on in Mahmud of Kashgar, who completed his work in 1077. Mahmud of Kashgar mentions in his book the idea that "God considers the Turks a special army and sends the Turks against the nations he wants to redeem". Doesn't the writing of these words in Baghdad, the center of the caliphate, in the darkest age of Islam, which does not recognize the idea of nation, show a sense of superiority among the Turks? Turks in the Abbasid army prided themselves on not knowing any language other than Turkish. Because they knew only Turkish as a human language. Even a Sufi like Mevlana, who was mingled with Persian culture and produced great Persian works, considered the Turks superior enough to say in a Persian poem: Alisir Nevai from Turkistan, who lived in the 15th century, favored Turkish over Persian and wrote works to prove it. His upbringing consists of the old appearances of the same Turkism and sense of superiority. After the Tanzimat, the feeling of Turkism took a century-old shape. The reason: Christian and Muslim elements living under Ottoman rule were slowly trying to leave the state. The intellectuals understood that only the Turk would benefit. In the time of Ali Suavi (1839 - 1877), the first contemporary Turkist, the Second Vilhelm had not yet ascended the throne. Ali Suavi died in 1877. The second Vilhelm came to the throne in 1888. However, Suavi was Turkist and Turanist with his political, social and historical ideas. He had been in France and England in his short life, but did not go to Germany. Already at that time, all our contact was almost exclusively with the French culture. If we accept that Turkism must come from a foreign country, it would be wiser to claim that it was invented by England and France and brought into Turkey. Because Ali Suavi, the first contemporary Turkist, had been in these two countries and was fed with their culture.

Those who claim that Turkism was created by the Germans are mistaken in assuming that this idea was carried out only by the Committee of Union and Progress. However, those who look at the history of modern Turkism after the Tanzimat will immediately realize that this idea is very wrong. Contemporary Turkism There are 4 great personalities of Turkism: Ali Suavi, Süleyman Pasha, Ziya Gök Alp, Rıza Nur.

Ali Suavi was a Turkist, both intellectually and politically. He was a hero who, out of concern for Turkism, threw a revolution in order not to accept a bad peace like the peace of Ayastofanos, and stormed the Çırağan palace, but failed and fell a martyr for this cause. It has nothing to do with the Germans.

Süleyman Pasha was a scholar of Turkism. While he was working on scientific (historical) Turkism, he was under the influence of the well-known Turkicist French De Guignes. He also had nothing to do with the Germans.

Ziya Gök Alp, on the other hand, got all his intellectual nourishment from the French Durkheim. Its main success is that it has turned the Turkism ideal into a system. These three first Turkists do not have ideas of racism. In fact, Ziya Gök Alp is against racism (but not an enemy).

Rıza Nur is a moderate racist. Rıza Nur, who knows French well, entered Western Culture through this language, stayed in France for years, made only short trips to Germany and England and visited museums and libraries. Rıza Nur was a political, intellectual and practical Turkist. In other words, during his education and health deputies, he removed non-Turkish elements and tried to choose all civil servants from their own Turks.

It is seen that none of the four great figures of contemporary Turkism are people who have been nourished by German culture. They do not have excessive sympathy for any nation. All of them are dominated by the idea of the superiority and greatness of the Turkish nation. Conscientious and honest people admit that these four great de

If they were at the head of the country, they would probably say to the fascist states: "Here you go! Let this country be yours. They wouldn't say, "Do what you want."

2. Because Turkists are racist and warlike, they are accused of being "Germans" or fascists or national socialists. This thought is also wrong. The German state is racist, but not all racists have to be Germans. All political and social ideas that are popular today are foreign property. None of the ideas of democracy, fascism, and socialism (as well as its extreme form, communism) originated from the Turks. I wonder why a Turk is not considered an Englishman when he accepts democracy, but when he is a supporter of fascism, he is judged to be German.

However, the truth is not in this center at all. Democracy and fascism supporters do not want to open Turkey's doors to any foreign state because they accept the "nation". However, leftists (ie communists) may open the doors of Turkey to a foreign state because they regard the entity called "nation" as "fake" and do not accept it, and because they want the whole world to be governed in the form of a "united republic of councils". They can't open it, they are working for it...

3. As for the issue of which nation the racist Turkists support: Since Turkey has accepted the freedom of conscience and thought, every citizen in Turkey today can support this or that nation.

Being a supporter means wanting the success of that nation when it is not against their own nation.

Citizens are free in their thoughts unless they make propaganda or go further and act in a way that distorts the government's policy.

Racist Turkists have separated friend and foe by bowing to the judgments of Turkish history. We know those who are hostile to our race and those who are not, those who have their eyes on our lands and those who do not. Our friendship and enmity are based on these principles. No one can blame us for being hostile to those who are hostile to us.

Since racist Turkism is not a political joke, racist Turkists have nothing to do with daily politics. Our ideal, our cause is centuries old, it is national.

When it comes to calling racist Turkists German agents, this is nothing but a dishonest slander. Racist means a person who believes in the superiority of his own race. How can such a man be a spy for another race? It is folly to even think about it for a moment.

4. They show our racism as witness that we are German stooges. Comrades should know well that even if Germany is erased from the world map and Germanism is exterminated, we will still remain racist.

German racism is only against Jews. Germans do not consider individuals whose mothers or fathers are from anti-German nationalities such as Czech or Polish as foreigners. Our racism is against all nations. This racism is a racism that developed with the events born out of the needs of Turkishness. After long, bitter, trying, we realized that passport citizens are of no use. People who are not connected to this land with the blood, language and tradition of their ancestors do not hesitate to betrayal when they see the slightest benefit. We are racist for this.

We are racist because Albanians betrayed in the Balkan War and Arabs betrayed in the World War. We are racist because Tahsin Pasha, who handed over Thessaloniki to the Greeks without firing a rifle, and Rÿza Tevfik Albanian, who was happy to sign the Sevres rag, and Comrade Nazÿm Hikmetof, who wanted to poison the Military Academy students, is Polish. The comrades who accuse us of German stoicism because we are racists seem to have forgotten that the Turkish government is also racist. What do they say that it is stipulated that the students to be admitted to many schools must be of Turkish descent? Do they want an example? Here are a few examples of the entry requirements of some schools in the lists published by Tasviri Efkâr newspaper for the convenience of students:

1. Mineral Research and Exploration Institute: The first condition of admission to the "Republic of Türkiye to be of the Turkish race and of his subjects" school: (Tasviri Efkâr, dated 13 July 1943).

2. Air Gedikli Erbaÿ School: The first of the conditions for admission to "Being of Turkish descent from his mother and father" the school: (Depicted Efkâr, dated 14 July 1943)

3. Deniz Gedikli Erbağ School: The first of the admission requirements to the school: Tasviri Efkar, dated July 1943). "Being Turkish by origin and generation" (16)

4. Military Secondary School: The first of the conditions for admission to the school: Tasviri Efkar dated July 1943) "Being of Turkish descent with parents" ( 20)

5. Military High Schools: The first of the conditions for admission to the school: Tasviri Efkar). to be of Turkish descent" (dated 22 July 1943)

6. Military Schools: The first of the admission requirements to the school: Tasviri Efkar). "Being of the Turkish race" (dated 24 July 1943)

As it turns out, being racist does not necessarily mean being fascist. Because the Turkish government, which is not fascist, is also racist. What racist Turkists want is to take this racism further and allow all schools to have students from Turkish descent, and even all people who play a role in Turkish intellectual and moral life are of the Turkish race; is to ensure that all doctors, engineers, architects and teachers are Turkish by blood. Until a Jewish Sabiha Zechariah should not come out and say, "I am not bound to this country by the blood of my father's father's father".

5. Now I come to what has been said about me: They call me a fascist. Cihat Hikmet (=Cihan Baban) was the first to say this without bad intentions. When Cihat Hikmet talks about the program published in the last issue of "Atsız Magazine" on pages 53-60 of a book he wrote in 1933 with the title "Hitler and National Socialism", he finds similarities between Hitler's program and it, and on page 57 he calls me "Turkish fascist". He uses the term ". When I prepared the program published in the last issue of Atsız Mecmua (17th issue dated September 25, 1932) (1925)

Nobody in Turkey knew Hitler's name. Hitler's recognition in Turkey is after 1930. Even if Hitler's program is the same as ours, it shows that people who think deeply racist and nationalist finally come to the same conclusion. Jihad called me a fascist in that book, but did not accuse me. The point where he was wrong was that he thought we were inspired by Hitler.

However, I am not a fascist. I am only Turkish. I am swimming in Turkish history. I can say that my every day passes in 27 centuries. I know who is our friend and who is our enemy. That's why I don't like any foreign nation. However, this does not prevent me from seeing some of the virtues of some nations. Because love is one thing, appreciation is another... I present this verse to those who call me a fascist.

All of this was printed on the 6th page of the 9th issue of the "Yıldız Mountain" magazine published in Sivas on March 1, 1939:

POET WITHOUT ANNOUNCEMENT

There will be a day, of course the old ones will be resurrected; Again, the pashas in history wield swords. Again, glory is taken and many lives are given. Again, the world is amazed by our brave raid.

It is the blood you will spend to rewrite the heroic poem called "Turkish history". The most beautiful and deepest verses are "Nigbolu" in the West and "Caldýran" in the East.

Again, in the third Kosovo of the westerners, we lay on the Land, not one, but several. When the swords are drawn, we will smash the Germanic cross again in Haçova.

Again, our glorious pirates open to the horizon,

They make a Turkish lake inside the Mediterranean.  
Those of us who are silent today, laughing bitterly.  
Tomorrow they will disgrace the bastard of the Roman.

Apart from this poem, which I do not see the need to write the back of, my poem called "Invitation to Mussoline" is in the hands of hundreds, maybe thousands of people. I would like to present it to those who wish. Those who take a look at this will understand that I am not attached to any emotion and principle other than the feeling of Turkishness and national pride.

I would like to say to people who say all kinds of things about me and to those who ask my true opinion that I am neither a fascist nor a democrat. I am a Turk who has a national consciousness and pride that does not deign to adopt any foreign idea. My political and social sect is Turkism.

1 August 1943, Maltepe

## FASCIST

"Fascist" means the Italian nationalist of an era. This adjective, derived from the Italian word "facio", became a boon to the members of Mussolini's Italian nationalist party, and Italian nationalism was called "fascism". When nationalism swept the nations, they all took different names; The Germans used the word "nazi" (short for National Socialist), the Spaniards "phalangist", the Belgians "rexist", the Romanians "gardist". Since this disciplined and anti-communist nationalism first emerged in Italy, it was customary to call them all "fascism".

Since fascism and communism came to power in Italy and Russia in roughly the same years, communists began to call their enemies, all nationalists, and increasingly anyone who was not communist, fascist.

He saw the world in two groups, communists and fascists, because the simple and primitive communist mentality became a prisoner of five or ten words, and was unable to grasp intricate matters and made them dull.

The events of the 1970s once again proved that the communists called everyone who was not one of them fascists. In other words, those who are against communism, whom the communists call fascist in Turkey, are especially Turkish nationalists.

There are communists in Turkey. A secret communist party has also always existed since 1920. But there is no fascist party in Turkey, either openly or secretly.

All communist parties in the world are friends and allies because communists deny nationality. However, since every nationalism is against other nationalisms, nationalists of different nations, which communists call total fascists, are enemies or opposites of each other.

There are fascist, not this or that, Turkist youth in Turkey. They wear a badge of the national sign Bozkurt on their chests and call themselves Bozkurt. In the years when the communists were running low, while the Justice Party remained a spectator in a state of helplessness that is still not understood whether it was intentional or not, it was these Gray Wolves, who were called commandos by their enemies, who defended the national feeling and even the state.

While  smet  n n  complained about these to the then President Cevdet Sunay with his mehut mentality, Sunay Pasha silenced him by giving the historical answer to the former national chief.



Now we learn from the newspaper reports that one of the little Gray Wolves, 16-year-old Necati Kaya, fell into a coma after being hit by the school principal with a hard object because he had a Bozkurt badge on his chest and could not be saved. What can be said and praised for this hero (!) school principal. Look at the fact that he hits a young boy who is only 16 years old with something hard, not with his hand, because that boy carries the national symbol Gray Wolf on his chest.

It was more than surprising that a few days before this murder, a minister said that they would softly correct the fascists in the schools. Who were these fascists? If there are, shouldn't he at least give a single name, since it would not be revealing state secrets to reveal their names?

How far will the hostility towards national symbols, enmity against nationalism, enmity towards nationalism, enmity towards the nation go? We will remind them of the poet's verse:

the from the tribulation makrûn-ÿ justice vengeance of  
Swords, the time is from pur-satvet niyâm.

devastating at the vengeance of the people who are on the side of justice. Swords as

Coyotes, dogs and foxes are afraid of Bozkurt. How can a person who is hostile to his own glory be different from these vile animals?

April 5, 1974, Ötüken, Issue: 4

#### GAZI AND MARTYR'S CHILDREN OF GAZA LANDS

Turkish hands, which have been the land of gaza since the earliest times, will remain as the land of gaza until the end of the world. Just as our old red flag, our next sky flag, and today's crescent-starred flag were burned and full of holes, so the children of this land are burning and getting rid of holes.

Everything here is a war. Today is a struggle against nature, against the enemy and even against God. Just as the soldier who died on the border, far from his home, far from his hearth, deprived of a pair of compassionate eyes, is the hero of a gaza, the sharp commander at the head of the army and the troubled peasant woman in his field are granite statues of such a gaza.

This country is a land of martyrs and veterans. This homeland is a bed of bronze statues from one end to another. Neither the propaganda of the treacherous communist, nor the espionage of the perverted Jew, nor the ugliness of the sly hybrid traitors can overthrow this bronze statue, this craggy leanness. This eternal statue can no longer be overthrown even by the God who established the order of the world.

Perhaps the ungrateful generation of today's past can forget Kemalettin Sami Pasha, whose steel chest was turned into a sieve by enemy bullets. Because they forgot Namýk Kemali and Ziya Gök Alp and wanted to make them forget. But he will materialize today's generation that will dominate tomorrow by taking the greatness of spirit of Çolak Kemal as an example.

Çolak Kemal!... A great name just like Aksak Temür. There are those who use the nickname Aksak, which gave honor to Temür, as a weapon of sarcasm, and perhaps there will be those who would like to put forward the sameness that gave him honor in the same way. However, how happy is the great soldier who is left alone for the homeland... The ones to be entertained and even pitied are the lame souls and the honor lame.

Orhun, 1943, Issue: 7

## CALL OUR YOUNG GIRLS

Every social structure is a whole that came into being with the completion of two genders, which we call men and women. These individuals, who cannot be thought of alone, gain a creative power together. A man is more expensive when he is with a woman, he feels obliged to be more virtuous and wise. While examining the social structure of the Turkish nation, we encounter the fact that Turkish women and Turkish men complement each other. If the woman is left to the power of the man in the affairs of the country and the nation, success has been achieved; On the contrary, if the woman became indifferent, everything was left unfinished. Knowing this fact, Turkish nationalists believe that it is a great happiness to see Turkish women - especially our young girls - among themselves, even at the beginning of the war. That's why they invite you to their side, to the battlefield.

O young Turkish girl; Atillas, Alpaslans, Osman Beys, Timurs have always gained their creative power in your lap, Ibn Sinalar, Kağgarlı Mahmutlar, Uluğ Beys, Fuzulis and Barbaroslar have become bright stars of Turkish history with the power of the milk they have sucked from you.

You have embraced and milked the cause of Turkism in every age.

Young Turkish girl, all the people of the oxcart caravans that filled the roads stretching from İnebolu to Ankara during the years of the War of Independence were your kindred. It was your mother or my sister who draped her patched quilt over bullet boxes, not her naked child, but feared getting moisture. The female soldiers of that war are the unsung heroes of our history.

O young Turkish girl, you have your name and your soul in the great monuments of Turkish history. Wasn't the Taj-Mahal, one of the finest works of art in the world, created for one of you?

Do not each of you find yourself in the poems of Fuzuli or Nedim? Isn't the woman carrying the bullet in Ankara's Victory Monument also one of you?

It is the most natural right of Turkish nationalists to see you among them, to seek light from you, faith from you, excitement from you, as a new era of breakthrough in Turkish history begins today.

Turkism; In order to develop socially, economically and culturally, you have to join the efforts of the opposite sex on the way to the ideal of blood in your veins, which have gathered their tents and started to prepare for migration towards new horizons. Be one of the anonymous female gray wolves carrying bullets to Ankara. Just like the Turkish girl from Qazvin whose name is Zerrin Taç, you should know how to walk towards the fire like a male gray wolf, with a sweet smile on her face, for the sake of your beliefs.

An old wolf is a person who believes in the creative leaps of young Turkish girls as much as in the young Turk - perhaps even more than ten -. If you wish, you can lead communities to fire and death without blinking. If you want, every war made to develop those societies will be an easy and comfortable war. If you wish, the head that will not bow before you and the power that will not fall is unthinkable.

O Young Turkish Girl, people who take tomorrow's happy and great Turkey as their ideal need your strength, your belief and your support. It is not only your homework but also your duty not to leave the opposite sex - the young Turkish man who has taken every difficulty - alone on this difficult road...

O young Turkish girl, I believe that you will achieve everything if you wish. Because: "The power you need is in the noble blood in your veins."

## YOUTH AND ETHICS

The foundation of nations is morality. Things like the army, knowledge, organization come after morality. Whether the Turkish nation or other nations, they grew up when they were high in morality, and they rotted and dispersed when their moral integrity deteriorated. Rome, Persia, Byzantium, Goths and Arabs in Spain went bankrupt because of the corruption of their morals. Yesterday's France was overthrown by its moral depravity. The main reason for the tremors in Turkish history is the loosening of morals. Although this relaxation was due to the Turkums, Donme and Devshirme, the same reasons and the same results are evident.

The morals of a nation, especially the youth, are important. Because where the destiny of the nation is in question, they will act and shed blood. If the youth sees moral discipline and examples of morality in the material and spiritual environment that surrounds it, if the youth sees that bribery, favor, flattery, and injustice dominate even though he is verbally indoctrinated, then a moral crisis begins.

Young people mostly take their teachers as an example. When the teacher is lax or immoral, the first reactions begin in the youth and these reactions go to denial of everything.

The teacher must be a morally perfect person. So it must be from an elite group.

However, all of us have become teachers. No character selection was made for either primary school teachers or secondary and high school teachers. Only when necessary, a roll call was made, and there was injustice many times. Whoever brought in more or strong letters of recommendation passed the exam. Shouldn't it be necessary to review the young people who will become teachers in terms of ancestry, character and family? Even a young man who will become a teacher does not precede his knowledge? this important point is completely neglected. Just as it is necessary for students to enter military schools to be of Turkish descent, it must be a condition for teachers to be of Turkish descent. Besides, what are his moral characteristics, does he have some weaknesses, is he a ridiculous type in the eyes of the student, all these should be taken into account. However, no attention is paid to these, so it is obvious what the result is.

Youth should live in a moral environment, I said. Youth should see that morality always prevails in school, life, cinema, book, beach, street, ferry, tram. A slack teacher, a bad movie, a harmful book, a beach blasphemy, a sneaky post can sometimes make any teenager disappear for this community.

Turkish youth should see that those who do evil to the nation are beaten and statues are erected for the elders. Turkish youth should not see that raki is sold in the ancestral fountains, sensual films are shown in the cinemas, and all kinds of vulgarities are made on the beaches with health protection areas. One should not read articles, novels or articles that deny the metaphor, propagate false ideals, and undermine the family. Otherwise, the work will not end with only suggesting and giving advice.

Places such as bars, taverns, balls, which are the slaughterhouse of national morality, and disgrace such as the election of the queen of beauty should be banned in Turkey. This is not civilization. These are the sewers of civilization.

Those who want Istanbul to become a city of travelers cannot imagine the wounds this will cause on our morals. The city of travellers means a city full of sloths of debauchery and prostitution, opened for the pleasure of a regiment of foreign and immoral rich people. Serious scientists should come to Istanbul to see ancient historical artifacts, not a lot of stupid millionaires to give money, debauchery and immorality. Do you ever think how many Turkish young people will envy them and throw themselves into the whirlpool while the foreign millionaire is having fun?

In short: Let's go back to ourselves. Let's be national in morals, literature, music, clothing, taste, food, entertainment, law, family, custom, tradition and everything.

After the nationalist magazines took over, those rags of communist poems(!) dwindled. And if the black music called jazz, the European disgrace called the ball, the American slander called the bar were removed, especially

Do you know what would happen if laws taken from our national customs and morals were made instead of these translated laws, that is, if we were truly national?

We will be the first nation in the world again.

Bozkurt, Issue 7, 2 July 1942

#### THE ONLY WRONG OF THE PEOPLE'S PARTY (?)

Parties have already started to compete for the elections to be held on October 12, 1969. The speeches of party leaders and notables touring the country show this. Meanwhile, the People's Party tries to collect funds for itself, a form of struggle seen for the first time in Turkey.

What we really want to talk about here is the ruling of the Chairman of the People's Party about his own party: The only fault of the People's Party is that it did not care enough about the election.

We are among those who know how the People's Party dealt with the election, how it came to power without receiving votes, and have a very interesting observation on this subject. We'll talk about this later.

Some people think they're always right about everything. They do not accept mistakes and faults. İsmet İnönü is a typical example of these. He has never been seen admitting a fault so far. Especially his memories, which have been published in Ulus newspaper for a long time, are very important in terms of showing the spirit of the Unchangeable General President. It is an invaluable source of study for psychoanalysts. Those who read this memoir, if they paid attention, realized that İsmet İnönü did not commit any mistakes throughout his military and political life. All victories are his. Lausanne is his. Even the idea of a republic was born from his head.

Atatürk is also an important person, but he rather served the establishment of the Republic by dealing with the destructive opposition in the National Assembly.

All of the front-line figures of the liberation war have major flaws. İnönü describes these flaws in a harsh language that seems soft. The opposition that arose against Atatürk also occurred against his borderless and borderless movements.

İsmet İnönü has no knowledge of the decisions made by the Independence Court established in the İzmir assassination, and the current phases of the court. In other words, İnönü is an innocent person. He was busy only with the command of the front, the chief executive and the prime minister. He stayed away from the behaviors that caused unrest in the dormitory and which were the natural result of the revolutionary movements.

Inonu, who gave his pathetic speech against the Turkists on May 19, 1944, even told two people we know in a naive and theatrical manner that he was not aware of the tortures inflicted on the Turkists after the arrests, which of course is not possible. We will leave the main historical sources for İsmet İnönü and his age by telling these to the Turkish nation in our own memories.

A person who does not admit or admit any of the mistakes he has committed in his life is disabled with a big mistake. Especially if a primitive emotion called hatred is entrenched in a person's heart, it is imperative to pass his words through a strict filter of criticism.

Today, it has come to light that after the great defeat at the end of the First World War, there were two people who believed that Turkey would be saved and were preparing to fight in this regard: Mustafa Kemal Pasha and Kazım Karabekir Pasha... İsmet İnönü believed that the case was lost forever. He was even approaching the mandate of one of the foreigners, the fittest. In a letter he wrote to Kazım Karabekir Pasha

It was stated that there was no other choice but to accept the American mandate. (See: Kazım Karabekir, Our War of Independence, first edition, pp. 175-177).

It would be appropriate to evaluate Ismet Pasha's support of the American mandate, under the conditions of that day, as short-sightedness, not as betrayal. Because being able to think that a War of Independence was possible that day depended on being a great political mathematician, and Ismet Pasha, of course, could not have fallen in love with Atatürk in this field. However, it would be a correct decision to consider that İsmet equates himself with Atatürk and avoiding the valor of confessing this mistake as disloyalty and arrogance.

If İsmet İsmet had confessed his mistakes from his memoirs that he published in the form of interviews after many years had passed, and had acted loyally towards his friends who are now dead, he would undoubtedly have earned a good mark. However, it is not in favor of beating his old friends by pretending to describe the events with an unbiased eye, and this is how history will judge. Especially his claim that he thought of the idea of the Republic during the Lausanne speeches, that is, that he preceded Atatürk in this regard, cannot go beyond the nature of a wrong thought that can only be interpreted with the old age of İsmet.

The People's Party is a party that has been mixed with the history of this country with many flaws, and its low interest in the election remains as innocent as a good deed compared to its real flaws. The biggest flaw of this party was that it supported and nurtured leftism, which has taken a disgraceful form in Turkey today. Especially in 1944, his party's declaration of anti-communist Turkists as "adventurers who want to cooperate with the Germans and bring Turkey into the war on the side of the Germans" will remain as a literary disgrace of their party.

The Turkists were acquitted of that accusation in the martial law courts of their own government. It was also understood that although they had sympathy for the Germans, who had beaten the Russians, they did not have a pro-German support in foreign policy.

It is a fact that was fixed in the letter he wrote to Kazım Karabekir Pasha that there was a period in Ismet Pasha's life that "requested an American mandate".

There is no such humiliating point in the life of Turkists. I think that İsmet İsmet's unquenchable grudge against the Turkists stems from the complex created by such jealousy.

Observation, 1969, Issue: 21

#### THIS IS THE ACCOUNT

- Nihal Atsız, 1943 -

I am writing this article only for Turks. Since I have been writing articles on Turkism since 1931, I think the opinions of the Turkish public opinion on me have a great value. When even the youngest Turkist who doubts my sincerity asks me openly, I do not hesitate to give an account. Even those who know me have seen and tried how well I met the well-intentioned criticisms of young Turkists about me. That's why I owe it to answer the groundless attacks that deny my sincere Turkishness and claim that I use the ideal for my personal ambitions.

I take the pen in my hand to respond to the attacks and satires directed at me, as well as almost all the Turkists who wrote in an article titled "We are Accounting", but which did not give good accountability, in the Gök Börü magazine, which started to be published in five sophomores 1942.

In this article, which bears the signature of Cihat Savajı Fer, but which is clearly written by Reha Oğuz Türkkan, many Turkists were misled and only Reha Oğuz Türkkan was left as a sincere Turkist.

It has caused a great moral damage to Turkism and made the leftists happy and has a very bad effect on the Turkists.

The gist of this compelling article is this:

1- The idealists who gathered around Reha Oğuz Türkkan in 1935 called themselves "Bozkurtçular" and revived the dead Turkism.

2- Although they appealed to people who were known as Turkists in the past and asked for help, even though I was among them, everyone hesitated. In fact, I agreed to have my old poems published with another signature in the magazine they would publish (I was afraid that my signature would be found in their magazine).

3- Finally, when they published their magazines and made Turkism victorious, we all took advantage of this blessing and became famous thanks to the advertisements of the Bozkurtçular.

4- Since I am a weak-willed person stuck in the chief executive's ambition, one day I offered them to be the chief during a tour we took with İsmet Rasin's car.

5- Seeing that Turkism was victorious at the hands of the Gray Wolves, Orhan Seyfi and Yusuf Ziya started to publish the Çınaraltı magazine with the encouragement and help of Reha Oğuz.

6- İsmet Rasin was dismissed because he found suspicious money in Bozkurt and was not of Turkish race.

7- After I became famous thanks to the Gray Wolves, I withdrew from their ranks and because they did not give me chiefdom, I reported them against them to Ankara as an enemy and caused the Gray Wolves to come out.

8- Nurullah Barıman was expelled for eating Bozkurt's money.

9- Now that Turkism has been cleansed of these harmful people, it will now walk quickly on its way.

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I said that this article, which looks like a thousand and one nights tales, was written by Reha Oğuz, although it bears the signature of Cihat Savaş Fer. Those who know Cihat Savaş know that he will not write, and those who see that Reha always uses words such as "ilkin" and mistakes such as saying "with us" instead of "with us" understand that the writing belongs to Reha. Those who read that many Turkists, who were praised by Reha only yesterday, are all satirized by him today, of course, guessed that only personal feelings prevailed in this article. Because it is not possible for so many Turkists to be bad all of a sudden, and it is certainly not plausible to exclude all of them from the squad by Reha. The truth is that Turkists such as İsmet Rasin, Atsız, Orhan Seyfi, Yusuf Ziya, Nurullah Barıman, Sami Karayel cut off their ties with Reha Oğuz because it was not possible to work with him. In order to say "We got rid of ourselves", there would have to be a company or society in the middle.

Since there is no such thing, it may be a matter of "cutting interest" rather than "taking it out". However, if there is definitely the verb "to remove", it must be applied to an "individual" by a "many", in which case Reha Oğuz must be the only one left out against many Turkists.

Although I feel sorry for these lines that I wrote with great effort and time, it has become a duty for me to explain all this further and to show the inner face of this issue to the Turkish public opinion. I regret that I will reveal some things reluctantly by showing witnesses and documents where necessary. But I'm also excused for being compelled to:

It was in the summer of 1938. One day, a young man came to my house in Maltepe and said he wanted to meet with me (not me). This young man, who had many papers, files and writings in his bag, introduced himself as "Orhan Türkkan", took a piece of paper out of his pocket and handed it to me and said: - "Do you still agree with this idea?" I looked at the paper: It was the last stanza of one of my poems, which was once published in "Atsız Mecmua":

friend! On the way, I am an enthusiastic flood; hey this

we are together with you!.. my hand in your hand.

This life with you, let's laugh together

To his death, to his sorrow, to his type, to his wife.

It consisted of verses. I didn't like this "trick" at all, as I don't like the acting moves.

Thinking about what's going to happen next and appealing to my sincere feelings, I replied: "Yes, I am still of this opinion". The theater was beginning. The young man in front of me said "then we can talk" and opened his bag. At the same time, he began to talk. He said:

- "We will publish a Turkish magazine. We established a society to spread Turkism. The journal will be the organ of this society. We want your help too."

- "What kind of society? Who's in it? How many are you? Who is your chief?" I asked.

- "Our society is confidential. We have about eighty people. Our chief is Avni Motun." He replied. As I heard Avni Motun's name for the first time, it was also clear how I would respond to a young man I had just seen talk about a secret society. I asked him who the eighty members of the society were. He said that he had higher education and high school students in Ankara.

- "To publish a journal, it requires an editorial manager who has graduated from higher education; where will you find him?" I asked. Thereupon, he said that he took over the editorship of Fevziye Abdullah, a literature teacher at Ankara High School. I knew Fevziye Abdullah, a very valuable literature teacher. When I asked him whether he was from the society or not, and got a negative answer, I realized that he found many points in the things I was told that did not fit the truth.

Seeing that I regarded him and his words with suspicion, Orhan Türkkan began to speak out, saying that they received national inspiration from the "Atsöz Magazine" and "Orhun" that I had published in the past, and that the "Ergenekon" they would produce would follow the path of "Atsöz Magazine" and "Orhun". He looked at the papers he took out of his bag and explained his programs. This was one hell of a program. There was philosophy, society, spirituality, history, poetry, novels, politics and everything. They would write hundreds of works. They would sell thousands. They would do this. In short, he told me about many projects by describing the future cigars of many verbs. Then he read for a long time an article that came out of the bag, saying, "How do you find this article?" This piece of writing, which he probably seemed to like very much, was ordinary literature with no intellectual value.

At the end of long conversations, when he asked me to write, I said that I did not know them yet, and that I had to see their magazines in order to write. In that case:

- "Can we have your old poems published in Atsöz Mecmua in our magazine?" asked.

"You can have it" I said. This is how our first meeting ended.

After a while, I got a card from one of the European cities. It bore the signature "Reha Oğuz Türkkan". Reha was the brother of Orhan Türkkan who came to me. After coming to Ankara, he started to write letters, to explain about "Ergenekon" and to talk about how they were preparing to work for Turkism. He was also talking about the secret society talk and talking about big projects. However, I understood that both the secret society and Avni Motun, who was introduced as its head, were a product of imagination. Because no one other than us but a few Turkicists knew the more correct pronunciation of the name of the famous Kun yabgu "Mete", "Motun". It was Hüseyin Namık Orkun who insisted on this. It was obvious that Reha Oğuz Türkkan, who had contacted Hüseyin Namık and tried to get a letter from him, heard this name from him and created a mysterious personality by adding it to the end of an imaginary Avni. The purpose was to attract the attention of the youth by creating a mysterious atmosphere and to speak on behalf of Avni Motun by taking the absolute power of attorney.



Finally, on 10 Second-Dec 1938, the first issue of the monthly "Ergenekon" magazine was published. Previously, they asked me for the addresses of the Turkists I knew, and I sent them. Later, I learned that they sent ten or twenty copies of Ergenekon from the first issue of Ergenekon, that they advertised themselves under my name, and that they wrote a letter to sell Ergenekon. What I had felt until then was a biased distrust of these young people, who pretended to be members of a secret society. But when I saw the article titled "The Cause of History and Evolution" in the first issue of Ergenekon, I realized that I was in front of a very naive young man who thought he was a genius.

They took one of my old poems for this first issue and signed it as "Bozkurt". Everyone knew that this poem was mine because it was published with my signature before. I didn't mind that for him. Otherwise, as it is claimed in Gök Börü, I did not want it to appear with another signature because I was afraid to write articles for their magazines. On the contrary, they were making propaganda in their favor by deliberately signing "Bozkurt" under my poem, and they were making rumors that "Atsöz is from our society, but he is writing with the signature of Bozkurt because he has not graduated yet to put his own signature". I learned all this after a long time and realized that this plan, that is, that my poem was signed by Bozkurt, was a means of persuading my friends by saying "Here is Atsöz is also a Bozkurt".

But the masterpiece in the first issue of Ergenekon was not this. This was the article titled "The Factor of History and Evolution". Although it was written by Reha Oğuz, it was signed by another young person. The reason was that this article was a eulogy that praised Reha Oğuz. This article was such a strange article that a friend who read it and sent ten magazines to sell to him on my advice, sent the magazines back as they were, without even opening the package. He had the right. Because in this article, an important discovery was made and a high school graduate was changing science and history completely. Look, I'm just taking some lines from this masterpiece for you:

When I received the letter from Oğuz, who asked me to write this preface, I thought for a moment: I was going to present a work that would arouse reflections even in Europe! And behold, O scholars of the West and the Orient, I shout to you: Come! The private square of Turkishness is open to all of you! Fight! But if you don't read this truth that this brave Turkish boy expresses with the nobility he gets from his blood, you will never be able to get rid of Don't be swayed by the evil black color of ignorance, disbelief, stubbornness, and pride. And this work, Oğuz, as a gift to the Turkish race, as well as the ignorant and scholars. Be there, Oğuz! You will never be , LONG forgotten with this work for centuries. The children of those who do not want to understand you today will read this work of yours with respect tomorrow and they will feel pity for their fathers. What a pity! What a sad fate! The children of those who didn't want to know did know. The children of those who did not want to understand him did.

A valiant named Oğuz Türkkan wrote a work called "The Principle of History and Evolution". Even the titles of doctor, professor or ordinary professor are few in order to be able to write a work on this subject and to prove the truth that comes out of it. Those who are experts in these bets know very well: Even the most profoundly knowledgeable geniuses of Europe and America have not found the cause of history or have gone astray. However, Oğuz does not have a venerable belly, a respectable white beard, a century-old age, nor a title like a doctor or professor. Who will believe him? Who will read it? Look, dear reader brothers, how sadly Oğuz speaks in his letter:

"... It will never be read! No one will read! Because the youth and the public do not like serious matters; Because intellectuals are not used to reading... Even those who are experts in this bet will not read! They don't have rights either! I'm not famous, but European scholars who can't handle these issues are famous. No! No! Wisdom! The conclusion I draw, not me; Know not my name, but the truth I have found! Love this one truth! Believe it with all your might because it is real. Believe it! If that is the ideal of your race, there is no need to wait for centuries to be the first in the world. But in order to believe, you have to read, read with understanding and digesting! But who will read? If so, no one will believe it! The Turk will not recognize the ideal of his race. That's what I feel sorry for." Oğuz had embraced philosophy from the age he started to think consciously.

For this reason, he became interested in many diverse sciences: linguistics, mythology, archaeology, geology, climatology, paleontology, anthropology, ethnology, ethnography, philosophy, spirituality, history, preist, sociology, cosmogony, law, literature, economic history, history of fine arts. ilh.....

But the more essential these stones were, the more solid the building he would build would be. He had to read a lot for this. He read more than those who read abnormally, he read blindly. He was not busy with anything else. He studied day and night. He learned from all of them. He even read more than European scholars, who were held so valuable. You, Oğuz, have accomplished this task with extraordinary work, thinking with that tremendous power that comes from your blood, using your intelligence. You read, you thought, you learned... You revealed the truth with all its nakedness! Stay tuned Turkkan!

After that, a new era was opened for Oğuz. He became a spiritualist from a materialist in philosophy. While he was an individualist, he became an internationalist. It was as if his blindfold had suddenly been untied by a magic hand. He saw with horror the wrong path he had walked. At the end of this road (materialism, individualism = utilitarianism, non-nationality) there was a terrible abyss for both the individual and the society to which that individual belonged. After this tremendous toil with his soul and nature, Oguz untied the bond that had blinded him and misled his way. But his fellow racers were still walking towards the abyss, eyes closed, unaware of the disaster. This work was written for them.

After seeing and believing the truth, Oğuz Türkkan thought of his fellow countrymen. He wrote the truth by laying it out in one square so that every reader would believe and be convinced. He wanted to write a book first.....

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Here is Reha Oğuz's self-praising, praising, although it was signed by Hikmet Tanyu; Disregarding the scholars of the east and the west, although he had just graduated from high school, his pedantic writing in ten or fifteen fields of science was such a strange article and Reha Oğuz started his writing life with such a strange article. Especially when I saw in the first issue of the same Ergenekon that he tried to write a history of philosophy and discuss various regimes scientifically, I realized that we were in front of an inexperienced, but enthusiastic young man, and I wrote a letter to him, graciously, against the bad effect of these writings. The letter had its effect: In the second issue of Ergenekon (p. 25), the following tazvih appeared:

ATTENTION

In the last issue, the preface of the serial called "History Amili" came out in a way that upsets all of us. The young friend we had the corrections made in Istanbul added many new pieces to the article - spontaneously - under the influence of his enthusiasm. That's why the preface has taken the form of a common eulogy. Meanwhile, since I was in Europe, I was not aware of this situation. Otherwise, I would never have put this eulogistic text at the head of the serial. When Ergenekon was printed and I received it, I was amazed with much sadness. The preface was so distorted by this friend that even Hikmet Tanyu, the owner of the article, could not recognize his own writing. Since this sycophantic preface will have a very bad effect on our readers, we have given the necessary warning to the responsible friend. My request to

RO Turkkan

Those who pay attention to this apology will understand very well why Reha Oguz apologized, not Hikmet Tanyu. In addition, it is not an excuse for a writer to change the article he has corrected beyond recognition. In this way, there was no possibility for the publication to continue, and Ergenekon was closed after its third issue, which was published in the first month of 1939.

At this point, two points strongly caught my attention and my doubts increased. These two points were:

1) I have heard that some Turkist youths in Izmir have been planning to publish a magazine called "Red Apple" for a long time. These young people had nothing to do with Reha Oğuz Türkkan and his secret society (!). However, despite this, Reha Oğuz wrote in a letter to one of the Turkists that "a magazine called Kızıl Elma is about to be published by the İzmir branch of their association". So, he wanted to show every spark of Turkism that shines in the country as if it were his own work.

2) There was a confusion in the letters he wrote to me: He called his brother Orhan Türkkan "my brother" in some of his letters and "my little brother" in others.

Apart from these, the letters I received from Ankara during this time had increased my suspicions even more. Because one of these letters reported that by exploiting the names of Rıza Nur, Zeki Velidi and Atsız from Ankara, these three Turkists were portrayed as members of their own community (!). Indeed - as I learned later - Reha was making such propagandas that all well-known Turkists were portrayed as members of their own notion society, thus trying to form a community around him.

Since no one would recognize him as the president, he also made up a mysterious chief named Avni Motun and the activity of this awesome secret society (!) started with the instructions taken from him. Since a letter I received from Ziya Özkaynak, who was in Ankara at that time, also informed that Reha was making some very childish plans – which I do not need to explain here – I wrote her a letter again to give up these actions, otherwise I would not even allow my old poems to be published in her magazines. I stated that I would not recommend their magazines to anyone. Thereupon, he replied with a letter from downstairs and informed that he would come to Istanbul and meet with me soon. Before he came, he sent his friend Cihat Savaş Fer, who was a student of the Engineering School, to me and asked for a letter again. I gave them the poem "Untitled Poetry", which was previously published in the "Yıldız Mountain" magazine in Sivas (ninth issue dated March 1, 1939, page six). However, although they talked about valor, they could not print it and had to be content with the first episode called "Prayer". Instead of the closed Ergenekon, this time they were publishing a magazine called "Bozkurt". There were also articles by Bozkurtta San'an, Abdülkadir İnan, Nejdet Sançar, Hüseyin Namık Orkun and Fethi Tevet, as they asked many Turkists to write for their magazine, the first issue of which was published in May 1939. If Reha had not had a mental illness, the magazine would have been able to hold on very well. Because Besim Atalay also wrote an article for the second issue, which was published in June 1929, thus the staff became a little stronger. However, Bozkurt magazine was closed again after the second issue and could not be published for about a year. At this time, the holiday season came and we were able to meet Reha. He wanted to see me again through him, as he had corresponded with Nejdet Sançar rather than me. Nejdet Sançar also came to Istanbul from Sivas and started to stay in Maltepe. Finally, one day, upon the letter he received, he went to the Maltepe ferry port and brought Reha Oğuz, who came from Büyükkada, to his home. In our meeting that day, Reha modestly responded to my criticisms and seemed to accept what I said. Of course, I could not understand how informal this conversation was.

In particular, he told me about "Avni Motun", which I believe to be imaginary: Avni Motun was Reha's relative from the main point of view. He gave them the first love of Turkism. In fact, it was Avni Motun who gathered the 70-80 young people in question into a society and instilled Turkism in them. However, he did not contact all of these 70-80 young people, he only met with six of them. These six people taught the lessons they had learned from Avni Motun to the others. There was great discipline between them. Young people have great confidence in Avni Motun. But two years ago Avni Motun died. Six people who had contact with him personally hid his death from other members. Because if they heard of his death, maybe they would disperse. Now Reha Oğuz was speaking on Avni Motun's behalf and was managing those young people.

Of course, I did not believe this story, which resembled the death of some Ottoman sultans. But since he seemed enthusiastic about Turkism, I said, "Maybe in time, he will correct his mistakes and take the right path". I asked about his family. He said that he was from Kastamonu from his father's side and from Ganja from his mother's side. He gave me a very detailed genealogy: "You can inspect it from the population registers if you want," he said. That too was an empty word. Since the population organization is very new with us, we could only learn about our grandfathers from the population registers. We had to learn more from oral family narrations. Reha, who is a dreamer, probably under the influence of Ziya Gökalp's story "Red Apple", believed that she had such a pedigree and wanted to convince others of it. But even if all of these were not there, the way he advertised himself too much, even wrote eulogies about himself with a different signature, and put arrows and slurs in the magazine in a way that would attract everyone's attention, was not at all appropriate for Turkish morality.

After he left, we had a short conversation with Nejdet Sançar and decided to help him with writing as long as he seemed sincere. Especially the fact that he asked and noted many things about Turkish history seemed like evidence that he wanted to learn. For this reason, we decided to help Bozkurt magazine by saying "maybe it will get better".

While the third issue of Bozkurt was published in May 1940, two young Turkists, such as Hamza Sadi Özbek and İsmet Rasim, also wrote articles for the magazine and strengthened the magazine a little more. A little later, Bozkurt, where Professor Zeki Velidi and one of the young people Nurullah Barıman started to write, started to date with Sami Karayel's editorial department and had a very good influence. Since none of the imaginary 70-80 young people Reha mentions had graduated from higher education, they had to accept Sami Karayel's editorship.

they had been. I was the one who recommended Sami Karayeli, a very brave man with a strong fist despite his old age. In fact, the secret society of eighty young people with the discipline of Avni Motun was no longer spoken, and the abnormal air had decreased. I only heard Reha's movements from far and wide, especially in Ankara, who seemed to be praising me while trying to discredit me, but I didn't care much for that. I didn't need praise. For him, Reha's words "Atsyz is good, he is hot, he is only unbalanced." their way of propaganda did not burden me. I thought this too shall pass in time.

However, at the same time, I objected to the fact that Reha Oğuz wrote "About the Race of Georgians" in the fifth issue of Bozkurt, which was published in August 1940, because it was against our principles of Turkism and racism to show Georgians as Turan. Especially since the information that Reha gave about her own genealogy in that article did not match the one she gave before, my suspicion increased. Reha's article about Georgians, who tried to commit extreme racism, especially by preparing a law project called the racial protection law, to execute the hybrid Turkish children under the age of three, was in a nature that would justify some rumors about him. At that time, my suspicions, which had previously awakened and then turned to dust because Reha seemed sincere, flared up again. This doubt prompted me to spend some time learning the inside of these mysterious works (!). Previously, when I asked him who Avni Motun was, I made a fait accompli with Cihat Savaş Fer, who replied, "I'm not qualified to say it," and I made him confess that Avni Motun is an imaginary person. I learned that the secret and disciplined society of seventy-eight people in Ankara is an enthusiastic triumvirate consisting of Reha Oğuz Türkkkan, his brother Orhan Türkkkan, and Cihat Savaş Fer. But Reha, because of the otherness of her creation, has tried to show everything under the veil of mystery, so she offers the Turkist youth in Ankara to join their own society. "Is Atsyz in your society?" He answered yes to those who asked him, and when those young people asked me about it, he surprised them by saying "he is not qualified to tell you this in accordance with the regulations of our society". Thus, he was trying to portray many Turkists as officers under his command, although he was the head of a large society and there were also old scholars such as Rıza Nur and Zeki Velidi. But with his brief vision, he could not calculate how the truth would unfold.

He couldn't calculate it either... Because he wanted to rise very quickly and reach high positions. This request was a veil that prevented him from seeing his way. At the same time, he thinks that he is an important person, he says that I asked him why Turkey did not enter the war by interviewing the chief in Yalova, sometimes he went to the third army inspector Kazım Orbay and said that he would advise him to attack the east without listening to the government. He was talking about finding a capital of forty thousand liras in a newspaper, and then he was telling that he would go to the Kastamonu mountains in winter to hunt bears – to show his heroism. The word heroism never fell from his mouth. In a letter he sent me, he wrote, "We can now be martyrs in peace". But on the one hand, he was deferring his military service. Isn't it strange? Although Reha is about to turn thirty, she has not yet done her military service. He only went to the military camps where the higher education student spent, and his entire military service consisted of this camp life. How pathetic it is that this inexperienced young man, who has not even done his most blessed national duty, tries to raise himself by belittling all of us, all Turkists! First of all, even if we consider this Reha Oğuz as a Turk, he is not a Turkist, but a materialist and a convert to Turkism after being an internationalist. (According to the confession in the first issue of Ergenekon magazine) However, how can this young man, who later converted to Turkism, try to refute us, who have never embraced an ideal other than Turkism? He learned many things about Turkism and Turkishness from us and especially from me. I even taught him that "Gök Börü" means Gray Wolf. I say this not as a boast, but to convey a truth to the Turkish public opinion. Otherwise, he doesn't even know Turkish history and Turkism, or even the Turkish he studied in schools for years. Expressions used by our Armenian citizens such as "convinced", "they became friends with us", "he betrayed us" are abundantly used in Reha's writings.

Now, Reha, who later returned to Turkism, describes "İsmet Rasin, Çynaraltıyları, Barıyman and Gök Börü" in Gök Börü. I come to the conclusion of the claim he made by saying, "We have thrown Atsyz out of us":

1- The reason why İsmet Rasin and Reha could not get along is not, as Reha claims, that İsmet "found coins of unknown origin in Bozkurt and he is Albanian". Those who know İsmet's morals and his family can easily guess that he is Turkish. İsmet, who is not obliged to make a genealogy for himself, is the grandson of one of the martyrs of the defense of Pilevne, one of the eternal prides of our history, even if nothing else. Besides, looking at İsmet's face is enough to make a judgment about his race. Because İsmet's face is Turkish. We wouldn't be doing the right thing if we said that not every person we get angry with because of personal issues is of their race. After falling out with one of his old friends, Hikmet Tanyu, Reha Oğuz declared that he was Abaza. When İsmet gets angry with Rasin, he calls him Albanian. This

If one goes the other way, it is Reha who will be harmed. Because the Kendek village of Ganja, to which he connected his ancestors from the main point of view, is a pure Armenian village, and the faces of both Reha and his brother Orhan are just like Armenians. One of the officers of an establishment that Reha used to visit frequently used to say "Armenian came", "Armenian left" to tell the owner of the establishment, whose name Reha was known to, and went to. Likewise, in many of his writings and letters, Reha uses phrases such as "convinced", "betrayed", "they became friends with us" like the Armenians of Istanbul. Likewise, one day he told Yusuf Kadýgil that he was Georgian. But just as we do not call him Armenian based on these, he should not call Ismet Albanian on the basis of the phrase "the source of an unscientific encyclopedia is unknown". Ismet's ancestors are from Prizren. This town is a Turkish town in Rumelia. In it, a few Albanians came from the surrounding villages. There are so many people from Prizren in Istanbul. No one says I am Albanian. All of them say they are Turkish. Erkilet Pasha, who knows the town of Prizren well, also testifies that the town is a Turkish town. In fact, Reha's hostility to Ismet Rasin is because, after Ismet started to write to Bozkurt, he overshadowed Reha due to his intellectual strength. Ismet Rasin, who is fluent in Turkish and speaks three foreign languages, suddenly came to the fore with his strong logic, intelligence and deep knowledge on scientific racism, which attracted Reha's jealousy and eventually hostility. This is why Ismet claims to be Albanian. However, Ismet was an idealist and a devoted friend. He was giving the money, which Reha said of unknown origin, from his own pocket, because he belonged to a wealthy family. Thanks to Ismet Rasin, Bozkurt came to life with the program he drew. In fact, when a lawsuit was filed against Reha for a letter he wrote to Bozkurt, Ismet Rasin took it upon himself and saved Reha from punishment. But Reha broke up with Ismet on the pretext of a false Albania. They were offended. Ismet also withdrew to work. They promised in my refereeing not to say anything again.

2- Reha Oýuz says that they took the owners of Çýnaraltý, Orhan Seyfi and Yusuf Ziya, among them. This is totally weird. The Çýnaraltýci was not among them anyway so that they could get out. Cinarlacilar, the disciples of Ziya Gok Alp, have a great service in the history of Turkism. The name of their journal also bears the stamp of Ziya Gök Alp. Poets who received inspiration from Ziya Gök Alp do not need to learn anything from Reha. In fact, Reha's hostility towards them also stems from a personal reason: Reha Oýuz had given three articles to Çýnaraltý while Bozkurt was closed. The Çýnaraltýrs did not print two of these three articles because they found them too weak. They printed the third one, upon Reha's insistence and request, correcting it a little and removing many parts. However, the writings of all Turkists were published in Çýnaraltý. While they were leaving, it was probably a great crime for him not to publish the writings of Reha, who saw himself as superior to all Turkists. This is the reason why he is hostile to the Çýnaraltýs and accuses them of journalism. However, how many times have I seen him with the Çýnaraltýs: He was sitting very resentfully. He wasn't very involved. He gave books to Yusuf Ziya and Orhan Seyfi with very respectful dedications. Even so, Gök Börü says about them, "... We liked their pens, knowing their true purpose, and hoped to benefit Turkism from them." It means that Reha was not sincere when talking to them. He must have understood now that this insincerity is not a pleasant thing.

3- It is also not correct to accuse Nurullah Barýman of "spending Bozkurt's money on himself". This is born out of jealousy. Since the owner of Bozkurt is Nurullah Barýman, the letters sent from outside to come on his behalf, and the young Turkist students who stop by the Bozkurt administrative office call Barýman first, and Reha, who believes herself to be the chief of the youth, did not like it. Believing that he is the chief of tomorrow, Reha saw himself as superior to all the Turkists who had come and gone, but of course he could not bear to be respected by the younger Barýman. While Bozkurt almost re-emerged after the twelfth issue, it relied entirely on the capital Barýman found as a loan. Despite this, Reha Oýuz, unable to attract Barýman to secure a more prestigious position than her, told Bariman that "he heard from a local source that Bozkurt would be closed by the government" and that they should have closed it beforehand. Let's liquidate the business," he said. However, this statement of Reha could not be true. If the government were to shut down Bozkurt, how would Reha hear about it? They had spies in government offices? Upon Barýman's offer to find money, Reha Oýuz supposedly accepted this, but wanted to give promissory notes instead of money. Barýman did not accept this, and Reha Oýuz resisted to close the magazine and publish a daily newspaper instead. Barýman: "You cannot pay Bozkurt's debt of several hundred liras. How can you publish a daily newspaper that demands capital of tens of thousands of liras?" When asked, Reha was surprised and could not answer. However, his aim was



reputation, and then to find the fame, influence and prestige he was looking for by publishing a magazine that he would own. Because at that time, he had finished his higher education and was able to publish a magazine on his own. When Barÿman did not close Bozkurt but Reha insisted on this, the business finally took an unpleasant turn and Barÿman took Reha Oÿuz out of Bozkurt with his friend Cihat Savaÿ. Those who saw that Reha Oÿuz took his belongings and left the Bozkurt administrative office in a very sad state laughed a lot when he said "We threw out Barÿman".

4- Now I come to what you wrote about me. I will answer these one by one:

a) Reha Oÿuz says of me that he is sincere in his case, but has the feeling of being chief, and he claims that one day, while I was taking a ride in ÿsmet Rasin's car, I offered them the position of chief. This claim is not true. Ismet Rasin and Nurullah Barÿman, who participated in that tour, and all those who know me are witnesses that I did not make such an offer. Everyone appreciates that being chief of Reha will not give me any honor either. On that trip, Reha made persistent offers for me to become a Bozkurt, but I did not accept it. Nurullah Barÿman and ÿsmet Rasin are also witnesses that "I cannot be a Bozkurt because I am older than you and I do not know you well enough. I said, 'See the help I have made with the article as enough'.

b) Reha Oÿuz says of me that "his will is weak and he is defeated by his feelings". If I was defeated by my feelings, I would have responded differently to what Reha wrote for me. However, I will not defend myself by saying, "My will is strong, I am not defeated by my feelings." I leave the judgment to those who know me. He himself said to me one day: "If someone else had suffered the injustices you have suffered, his will would have been shaken and he would have gone to the extent of treason." I don't know if he will remember this word. There are those who remember.

c) For me, he says: "At first, he was afraid to join the Turkism movement that we started again, and then, seeing that there was nothing to be afraid of, he came among us with all his enthusiasm." This is not true either. As a person who is quite senior to them in Turkism, of course, I could not enter among the children whose names were not known. Especially if these children present themselves to me as a secret organization at the first move... If Reha calls my suspicions cowardice, she is being deceived. I have never claimed heroism. I'm also ashamed to be found. Because I don't believe that heroism can be done anywhere other than on the battlefield. However, those who know me know that I am not a coward.

Since I was a coward, why did Reha Oÿuz write "The Most Daring Turkist" at the beginning of the book he gave me as a gift? Why did Bozkurt describe me as an "honest and brave Turkist" in the article he published in the sixth issue of "Let's get to know the Turkists"? So Reha Oÿuz wasn't sincere with me then either. The fact that Reha, who introduced me as a self-absorbed person in that article, now tries to describe me as an ambitious person is probably not a situation that will give Reha a good grade. I hope he will realize this mistake himself.

c) Reha claims that I am an unknown person, but that I gained fame thanks to her own advertisement. But the same Reha wrote in her article in the sixth issue of Bozkurt that I did the greatest service to Turkism after Ziya Gök Alp. Which of these two contradictory statements is correct? Or if none of them are true, why was Reha compelled to make this move? If writing that way then, like that now is a Tabi'ya, Reha also confirms that this is not a follower befitting a Turk. Those who know me well know that I am stumpy. It is obvious that such a person does not need advertising. If I am known to a few people, it is thanks to Atsÿz Mecmua and Orhun. This is not a virtue. Because every writer is recognized by the readers. Because Reha places too much value on recognition, she is excused for suggesting that I am an unknown person and that I am known through her advertisement.

I regretfully say that the "desire to be recognized" in Reha is at the level of a disease. Therefore, in the lawsuit he filed against Nurullah Barÿman, he described himself as "the founder of our nation". We, on the other hand, take pride in being the soldiers of our ideal.

d) Reha Oÿuz said to me, "With a letter, he made a complaint to Ankara against us. This coup was lethal. Upon this letter, they did not give permission to Bozkurt. We were only able to get permission from Bozkurt afterwards," he says. This is not true either. Indeed, those who knew me well did not believe this rumor. So, in my notebook, besides the rumors of "taking money from the White Russians" and "being Hitler's agent", this will also be found. Here again I have to say that the memory of Reha Oÿuz is very weak. Because there is a high-ranking official witness to this issue, which is Selim Sarper, the general manager of the press.

The point is this: One day, the general manager of the press, Selim Sarper, gave permission to Bozkurt, which was closed.

I heard a strange news that he made it a condition for him to make a publication against Çynaraltı and myself. I didn't believe it. Because even though I had not met, I heard from afar that Selim Sarper did not have bad thoughts about me. It was natural that an official in an important position would not make such an offer, even if he did not have good intentions about me. For this reason, I wrote a letter to Selim Sarper on the 10th of the second anniversary of 1941, asking him to enlighten me by stating the reason that I had heard such a rumor, although I did not believe it, everything could be. The result came out as I had hoped: Selim Sarper, in his sincere reply with the date of the 13th of December 1941, stated that such a thing was out of the question.

Although Reha Oğuz saw the letter I wrote to Selim Sarper, unfortunately he wrote letters to some friends by telling it as if it were a journal. I saw three of these letters to Hamza Sadi Özbek, Nurullah Barıman and the poet Cemal Oğuz Öcal. Reha Oğuz acted very heedlessly by writing the same issue in three different ways. In the letter he wrote to Hamza Sadi Özbek, "Selim Sarper did not allow me to take his exact copy. He claims that he only wrote the copy of the letter, but he wrote the translation by saying "He only read it 3-4 times", but he claims that he sent the exact copy in the letters he sent to Nurullah Barıman and Cemal Oğuz Öcal. However, since Selim Sarper did not give a copy of the letter, it turns out that Reha did not tell the truth, and the fact that she wrote the same issue to three different people in three different ways is an incontestable proof of this. I am content to put the copies of the three letters.

- I -

In the letter Reha wrote to Hamza Sadi Özbek dated 6.2.1942, the lines shown as the translation of the letter I wrote to Selim Sarper:

Dear Sir,

Nurullah Barıman, one of the owners of the Bozkurt, said that as a condition for Bozkurt's dissent, you and Çynaraltı were required to act against me, and that you wanted to provoke the Turkists to fight among themselves, but they succeeded in deterring you. Since I know you as a Turk, I don't believe in this strange gossip and I'm posting it to give you an idea. I would like to express my respects in absentia.

- II -

In the letter Reha wrote to Barıman dated 13.11.1941, the lines shown as a copy of the letter I wrote to Selim Sarper:

When meeting with you for N. Barıman Bozkurt's re-expulsion, you stipulated that they should fight against Çynaraltı and write against me. Your aim is to weaken the Turkists against each other! Gene Barıman added it. We argued with Selim Bey and convinced him. I know you Turkish. Could you please explain the reason for this?

- III -

In the letter Reha wrote to Cemal Oğuz Öcal, dated 8.5.1942, the lines shown as the exact copy of the letter I wrote to Selim Sarper:

Dear Sir,

I am writing you this letter to let you know what kind of people it was who brought out the Bozkurt, whom we heard that you will be interfering with his re-emergence soon. The Bozkurtçular and its owner Nurullah Barıman said that you made it a condition for Bozkurt's meeting to be against Çynaraltı and me, that you wanted to encourage the Turkists to fight among themselves, and that in this respect, you were a harmful person for the Turkists. Since I know



I don't believe the gossip and I'm posting it to give you an opinion of it. But since this world is a realm of possibility, if there is such a thing, could you explain why you feel the need to impose this condition for guidance purposes? I would like to express my respects in absentia.

I regret to say that Reha Oğuz wrote letters to Turkish friends in this way to discredit me, and made some accusations to me without thinking that those letters would reach me.

Let's say that it is not possible for others to see the letter written by me to Selim Sarper. What are these copies (!) written to three people in three different ways? Unfortunately, this situation is very against Reha.

Those who pay attention to the words "when meeting with you" in the above lines, of course, understood that this expression does not belong to me, but to Reha Oğuz. This mistake is very common in her letters. Then the phrase "those who brought out Bozkurt" also belongs to Reha. He uses the verb "to remove" instead of "to take out". Indeed, on the Gök Börü, it is written "Outdoor: R. Oğuz Türkan". Since his family is one of the parts of Rumelia that remains in Greece today from the point of view of his father, the people of that region often use certain verbs as a regular. And finally, those who look at the phrase "the world of possibility" admit that I will not make such a clumsy language mistake.

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There are many satires against me in Reha's long letter to Cemal Oğuz Öcal. To give an idea to the Turkish public opinion, I'm taking some parts of it below:

... A phone call from Selim one night. I listened with amazement:

- Oğuz, you said that you did not believe what Yusuf Ziya told you. But today, I encounter the same things in a letter I received from Atsöz. "Let me read it, dinel," he said, and read the journal letter to my astonishment.

I was surprised because I did not think that Atsöz, whom I knew as a valiant, brave, knight, would write such a letter. You thought that Yusuf Ziya had written a letter from Atsöz. While I was swimming in such bewilderment, Selim continued:

- I believed that you are gossipy people who are not worthy of friendship. As of today, there is only official relationship between us.

I am amazed:

- Atsöz didn't write it, did it? I shouted.

- Atsöz's letter!

- I don't believe it.

- Come and see! The file is here!

It was half past nine at night. I jumped in the car immediately. He went to Sarper. He opened the file. He showed Atsöz's letter. I read it three or four times in a row, not believing my eyes. Then I got a copy...

This is not true either. According to the letter he wrote to Hamza Sadi Özbek, Selim Sarper did not allow a copy of the letter to be taken? Apart from that, no file will be kept with a single letter of mine, and official offices are not open until half past nine at night. Especially in the lower part of the letter, I did not find it right that he wrote that he had an argument with Selim Sarper, that he could not listen to his words, and that he knocked on the door in anger, that he would have killed us if it had been the Çynaraltıcılar or I had appeared in front of him at that moment. I know Reha always carries a gun, but I thought it was a decoration. Otherwise, I would be afraid to accept this brochure as an invitation and I would not write them.

Now, in order to enlighten the Turkists a little more on this issue, I will take one more piece from the end of the letter he wrote to Cemal Oğuz:

Cemal Oguz Beg. This is the inner face of the painful issue. I would like to know what you think about this. We will now only cooperate with idealists that we can trust. As Bozkurtçu, we will introduce the efkar to the general public and make them famous. We have Bozkurtçu philosopher, Bozkurtçu socialist, Bozkurtçu historian, Bozkurtçu ethnographer and folklorist, Bozkurtçu novelist and Bozkurtçu poets.

Bozkurtçu philosopher: Dr. M. Saffet Engin

Bozkurtçu social worker: Aydın Yalçın (Assistant to Property Sociology)

Bozkurtçu historian: Dr. Osman Turan ( Ankara History Faculty Turkish History Assistant)

Bozkurtçu ethnographer and folklorist: Prof. Abdulkadir Inan and Halit Bayri

Bozkurt symbolists: Arif Nihat Asya and Hamza Sadi Özbek

Bozkurt poets: Cemal Oğuz Öcal, Mehmet Sadık Aran and Yusuf Kadıgil

Of course, apart from these, Zeki Velidi, Doctor Akdes Blessing, Doctor Necati Akder and fellow poets will also write articles and poems as their hands grow. Now, with this letter, my question is: Do you want to be introduced as the chief poet of the Bozkurtçular? We have full confidence in your enthusiastic Turkism and your poetic power in expressing principles. That's why we want to make you (Gray Wolf Turkism) the poet of this new and powerful current. If you agree, write to me. Let's move on to the promotion activity in this regard.....

There is only one point: Friends who will be introduced as Bozkurtçu in this way will not write to journals that are opposite to us in terms of ideals, nor will they write to some journals that seem appropriate to us but that we do not want to cooperate with. In this area, there are Çınaraltı and Tanrıdayı. Of course, it can be written in other journals.

There are also many points in these lines that are not true or strange. How can Reha ensure that one day she will not write against him, while praising Cemal Oğuz as "you are a mighty poet, a sincere and enthusiastic Turkist"? Then, after counting Cemal Oğuz in the list of Bozkurtçu poets, "Will you be Bozkurt's poet?" Isn't it strange to ask? It is also wrong to create something called "Bozkurt Turkism" and talk about its philosophers, social workers and historians. For example, Abdülkadir and Halit Bayri, whom he wrote as the folklorists of Bozkurt, are two solemn Turkicists older than forty-five who wrote to Bozkurt only at the request and insistence of Reha Oğuz. Others also wrote to Bozkurt because of insistence, request, sake and so on. If we want to compare every person who writes to Bozkurt to the notion called "Bozkurtçular", it is necessary to open the "Bozkurtçu commanders" section and write Ali İhsan Pasha's name on its line. Because he also published a few articles in Bozkurt.

However, among those mentioned above, there is no one who accepts to be the permanent writer of Bozkurt. Especially "Saffet Engin", whom Reha calls the "Bozkurt philosopher", has not even published a single article in Bozkurt. Besides, if the people mentioned were Bozkurtçu, they would now write to the Gök Börü published by Reha.

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There is another noteworthy place in Reha's letter to the poet Cemal Oğuz: While writing to Cemal Oğuz, "Let's make you the chief poet", Reha Oğuz stipulates that he will write for Çınaraltı and Tanrıdayı magazines from now on. "Tanrıdag" was the journal published by the late great Turkist Doctor Rıza Nur. Reha Oğuz also showed great respect to Rıza Nur. I have the letters he wrote to Rıza Nur today. The lines he wrote for Rıza Nur, both in these letters, in the fifth issue of Bozkurt, and in the first issue of Gök Börü, and in the first issue of Gök Börü, show that he respected her a lot. So, how is it that he wants to prevent Cemal Oğuz Öcal from writing articles for Rıza Nur's magazine, which he counts so much? Of course, young Turkists want to learn this. In Reha's words, "that valiant and saintly Turkist"

Rıza Nur, "one of the majestic giants of Turkism", Rıza Nur, "who was a martyr to our great cause like Namık Kemal", and Rıza Nur who will "always live as an example of a great hero". take Reha home

he turned it away from the door. The reason is that Reha goes to Doctor Nihat Rejät and accuses him of things that Rÿza Nur never said about Nihat Rejät. Sinop deputy Yusuf Kemal is also a witness to this work. Although Reha Oÿuz wrote to Rÿza Nur that he would bring a letter from Doctor Nihat Rejät to correct the situation that caused Rÿza Nur's anger and to be acquitted in Rÿza Nur's eyes, unfortunately he did not bring this letter either.

Rÿza Nur expressed his opinion about this case, both to me and to others (Doctor Mustafa Hakkÿ Akansel, Doctor Izzettin yadan, Fethi Tevet, ysmet Rasin), saying, "Just as Ismail Hakkÿ from Komotini destroyed the Freedom and Entente Party, Reha will destroy Turkishism in the same way" and He had decided not to let Reha into his home. Although Reha came five or six times, she did not accept him. Finally, when he saw the deceased, who opened the door for Reha, who came one night, he said harshly, "What do you want?" he asked, and the other one started to say in surprise: "Excuse me, I disturbed you at this time...", but Rÿza Nur closed the door by saying: "Yes, you disturbed me, don't do it again...". After this incident, Reha Oguz wanted to prevent some other Turkists, meanwhile Nurullah Bariman, from greeting Riza Nur, but of course Bariman didn't mind. The reason why Reha wanted to prevent Cemal Oÿuz from writing to Tanrÿday is this treatment of the deceased Rÿza Nur to himself.

Rÿza Nur had diagnosed Reha from the very beginning. He would say that he was a psychopath from the point of view of a physician, and that he was non-Turkish as a racist. Look what he says in the letter he wrote to Nejdet Sançar on March 11, 1940:

Dear sir,

In your letter, you say that the Turkists could not unite. You say that you recommend looking for the reasons for this. A compromise on this issue seems unlikely. Every person who says I am a Turk plays on a different string. For one thing, Turkism is ideologically in decline, just like Turanian, Turkist, Anatolian. Then there are those who want to add political interests that I do not want and do not see appropriate. And worse yet, the personal ambitions of some individuals are boiling. Especially there is a person named Reha Kurtkan who confuses the Turkists and still can't fit into his pot. You will see that this child will devastate Turkism; Even if he can't, he will do a lot of damage to this blessed ideal and ideal.

Here are the ideas of the greatest Turkist of yesterday, whom Reha described as "one of the majestic giants of Turkism", "the brave and saintly Turkist"...

As for the reason why I broke up with Reha: It was because I lost my confidence in her after long trials. Even though he was eight or nine years younger than me, I always treated him as a peer. Although he talked to me about imaginary things like the secret society like Avni Motun, I helped him as much as possible because he was working for Turkism. For a while, our relations were even cordial. But I learned later with regret that he wrote some letters against me even when we were most sincere (for example, the letters he wrote to Barÿman and ysmet Rasin). I cut off my ties to him because both the cases that I had kept secret from above and many things that I did not find right to write here did not leave me trusting him. I did not reply to his letters. This is where Reha's attacks on me come from. That's why his saying "We removed Atsÿz from among us" is an empty word. I have never been among them so that I can be removed. If I wrote a few articles to Bozkurt, I wrote them at Reha's request and insistence. Those who read my article named Ecce Canis understand that I am a member of the group called "Gozkurtçular" by Reha. In fact, everyone appreciates that I will not join such a delusional institution.

Reha, who was expelled from Bozkurt with her friend Cihat by Nurullah Barÿman, heard that I would write there again, applied to Sami Karayel, the editor-in-chief of Bozkurt, and wanted to make an agreement with me and write in Bozkurt again, but was rejected by me, so Gök Börü' And he attacked me unnecessarily. However, while he was asking for a letter from some Turkists for Gök Börü, Besim Atalay, Zeki Velidi Togan, Abdülkadir Inan and Halit Bayri informed him that they would write to him "on the condition that he would not write against the Çÿnaraltÿcÿlar, Atsÿz and other Turkists", and Reha agreed and promised. Unfortunately, he did not keep his promise. I regret this on Reha's account. Otherwise, she knows very well that I will not be destroyed by the attacks of not "one" but "many" Reha. This move of Reha finally turned out to be against himself. Because Besim Atalay

He immediately wrote a letter to Reha, informing him that he had lost his interest and that he would apply to the court if they published the articles he had given him before. Doctor Mustafa Hakkı Akansel informed that he would not write to Gök Börü; Zeki Velidi, Abdülkadir Inan, Halit Bayri, Cemal Oğuz Öcal and Yusuf Kadıgil also lost their interest. Reha Oğuz can benefit from them for a while, since they have two writings that were previously sent to Gök Börü. But after that? After that, Cihat will be alone with Savağ Fer. How happy if the second editions of the famous novelist Reyat Nuri's writings, which were once published elsewhere, can save him! Reha Oğuz, sensing this result, asked Zeki Velidi to go to his house and write a letter, but received a refusal because he did not keep his previous

After his applications to Doctor Mustafa Hakkı Akansel were unsuccessful, he took an article by the doctor that had been published in Vakit newspaper for the third issue of Gök Börü, and put the incomprehensible word "evahit" under it. In the copy he sent to Doctor Mustafa Hakkı Akansel, Reha Oğuz drew the letter "e" at the beginning of the word "evahit", made the letter "k" for the letter "h", and so on. Thus, the word became "from time" and it was made clear that the article was supposedly taken from the newspaper Vakit. Reha wanted to hide from her other readers that the article was taken from somewhere else. Would such a childish cunning befit an ordinary person rather than an idealist Turkist? Let him answer himself... There is no doubt that such a magazine can survive. The fate of this journal has already been determined.

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I have revealed the truth in this matter with the lines above. I wouldn't be writing these if it wasn't for the reputation of showing his wishes as the truth in Reha. It must have been a disgrace, as Reha's attacks finally forced me to defend myself. It was leftists who rejoiced at this. The responsibility for this rests entirely with Reha. Reha has unknowingly harmed Turkism by hiding simple things behind a veil of mystery, showing some issues as she wants them to be, not as they are, and talking about dreams as truth. However, the greatest strength of Turkism was that it was based on a truth and the main condition for the success of the Turkists was their sincerity. What made the prime minister of Turkey say for the first time in our entire history, "We are Turkists and we will remain so", was the fact that the Turkism ideal in the country was based on very deep-rooted and solid foundations. For the first time in the history of Turkism, it was Reha's movements and her writing in Gök Börü that caused a negative and bad air to blow. In any case, he felt remorse for this. Reha has a lot to learn from Turkists who are older and more knowledgeable than her. If Reha hadn't made us move away from her by harassing us, she wouldn't have made mistakes and put a picture on the cover of the third issue of Gök Börü and wrote "Kyrgyz Life in the Altai Mountains" under it. Because we used to teach him that there were no Kyrgyz in Altai. Again, if he hadn't taken us away from him, the writings he wrote in Orhun letters on the cover of the fourth issue of Gök Börü would not have been so wrong. We used to tell him how the letters Orkhon were used.

Reha was not a Turkist at first. By his own admission, he was an internationalist and materialist. International and materialist means communist. Reha later became a Turkist by following the Turkist publication, and this new ideal has so engulfed him that he wanted to be the most advanced and the best in every field of Turkism. I excuse this excess of Reha's feelings. As a matter of fact, those who are the most promiscuous in a religion are the converts. But while I want to be the best and the most advanced, I find it harmful to consider some imaginary things as truth. For example, Reha connects her family to Taşköprü around Kastamonu from her father's side. This is not true. Learning that Kastamonu Turks are very pure, Reha thought, "I wish I was from there too", she longed for this and finally, thinking about this, she believed that she was really from there. As a matter of fact, a young Turkist, who belongs to a very deep-rooted family in Kastamonu, researched Reha's family in Taşköprü and learned that such a family did not exist. However, it is known by the connoisseurs that every family is known in Anatolian towns, and even those who came and settled

Reha, who liked the life of the old Turks very much and was fascinated by the military life spent under tents, wanted her to grow up in the highlands, under tents and on horseback, and this fierce desire finally gave birth to the mythological rumor that she grew up in the hands of a foster nurse among the nomadic Turkmens around Eskişehir. . In fact, Reha's family is from Rumelia. Could an Anatolian family buy real estate in Büyükdada without exchange? Being a Rumelian does not prevent being a Turk.

However, for a spiritual reason, Reha ascribed himself to Taÿköprü with the desire to be the darkest and purest Turk, and wanted to convince others as well as he believed himself.

Reha also envied the lives of the old Turkish elders and wanted to be a leader like them. There is no doubt that it should be an ideal for every Turkish youth to resemble Turkish elders. But the only way to be like this is the way of renunciation, virtue, work and heroism that they take. No one can be an Alpine Aslan or Chingiz out of the blue. There are two ways to ascend: Either by working to pass above those above legitimately; or to go higher by lowering them. An eagle and a snake also come to the top of a mountain. From time to time, great-spirited people rise up, as well as sycophants... But privates have always and always chosen the first way. A few years ago, Comrade Nazim Hikmetof had attacked great poets and, meanwhile, Abdülhak Hamid, with the phrase "We are breaking the idols". Because that poor man who wanted to be the chief poet of Turkey could not find any other way to rise but to overthrow them. Of course, Abdülhak Hamid and Mehmet Emin were not overthrown by his attacks. Although we are not as high as Abdülhak Hamid nor as valuable as Mehmet Emin, we will not be overthrown by Reha's attacks. The way As the moves he made to rise were turned in the wrong direction, Turkism finally took on a nature that would make its enemies happy.

His sense of leadership has so gripped Reha that he already sees himself as the head of the Turkish youth. In an argument, he was so defeated by his emotions that he shouted "I am the leader of the Turkish youth" to Hüseyin Namÿk Orkun, who had advised him of moderation. Reha wants every move made in Turkey to be her own work. But it is not correct to pretend it happened when Hamza Sadi Özbek went to Muÿla on an official mission, Reha adopted this. "A friend of ours should have been in Muÿla; We had Özbek appointed to Muÿla for him." However, he had told the same issue to Ismet Rasin in a different way. In order to satisfy his sense of leadership, Reha tried to establish secret societies and to involve some of the students of the Faculty of Agriculture in Ankara. When he failed to do this, he tried to do the same thing in Istanbul and was registered with ceremonies with guns and knives, but he has only been able to recruit Yusuf Kadÿgil to this society until now. While Yusuf Kadÿgil, a former student of mine, deliberately entered this society to learn its nature, the gun that Reha always carries was revealed, a great secret ceremony was held and all members of the society, namely Reha and Cihat, accepted Yusuf Kadÿgil into the society. Although the purpose of secret societies is to reach a certain goal, there is no such goal in Reha's secret society. The purpose is to enjoy the mystery of the secret society. Since Reha has a great aversion to secret and mysterious things, he wanted to show even the sun behind a veil of mystery, so he aroused a distrust of himself. According to Reha, hiding everything is a great success. Therefore, he even wanted to hide whether his brother Orhan Türkkkan was older or younger than him. When I asked him about this issue, he replied: "I am actually older, Orhan is older by law" and he explained the issue as follows: Reha's real name is Metin. Orhan was younger than him. After Orhan, they had a younger brother named "Reha". But this Reha died when she was young, and instead of removing Reha from the population register, Metin was

Undoubtedly, Reha's father did not do this as a fraud. The carelessness of the registrar was prevented from correcting his carelessness later, and Reha Oÿuz (i.e. Metin in truth) had to use the identity card of his brother, who was four years younger than him. It is not Reha's fault in this either. But there is no need to cover up this simple incident with a veil of mystery. Cihat Savajÿ, who was Reha's private secret and was unaware that I knew about this matter, naively told me one day that "this is a big secret and that he can only entrust this secret to me ten years later", and he made me laugh with his childish behavior.

Reha had an irresistible desire to be a hero, strong and wrestler like the old Turks, and this great desire dragged her into some dreams. He claimed to be a master in Japanese wrestling because his body was frail unlike the old Turks. However, this could not be true. The head would have to be separated from the body in order to return the mask, which was already hard to put on the head. Reha Oÿuz wrote to me in a letter that he would beat Fethi Tevet, who first revealed that he had Armenian contamination. Good thing he didn't try this. Because this plan, designed without seeing Fethi Tevet, who is big and strong, would be pathetically bankrupt. Reha is now making such a claim.



He doesn't remember that he was found, and he showed Fethi Tevet's name at the top of the list of Gök Börü's meccani subscribers, but as I stated above, this is a reminder of his memory. Otherwise, I have the letter.

Another curiosity of Reha is that she keeps a file about everyone. In this file, the letters sent by that person to Reha and Reha's personal opinions and articles cut from newspapers constitute the main material. Insignificant details are also written to these files. For example, even a blonde lady with whom a poet in Ankara had dinner together in a restaurant one day was included in this file. By keeping this file, Reha has the idea to prepare mevds to be used against that person when necessary and to make an archive for the future. But dealing with such unnecessary things does not give a

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The ideal of Turkism is a blessed path. It has political, scientific, literary, emotional and intellectual sides. But the basis of all of them is the solid Turkish morality. There is no other way to reach the ideal of Turkism. If Reha Oյuz wanted to rise in the field of Turkism, the path he would take would be the path of renunciation and self-sacrifice. He would not attempt to become a chief without even doing his military service. Neither Ali Suavi, nor Süleyman Pasha, nor Ziya Gök Alp, nor Ziya Nur achieved the name they earned in the field. Today, there are so many people working in Turkism Square, whose names are well-known. Among them, there are those who have personal resentments, resentments and anger. But which one of them attacked the others to make himself the head of Turkism? Yesterday, Rյza Nur earned the honor of being the head of Ziya Gök Alp Turkists with their work and service. Neither a convention elected them, nor did they rise by undermining others. Reha Oյuz was turned from the door by Rյza Nur, who was the greatest Turkist of the past, because of his dream of rising by belittling others, and Rյza Nur called him "Reha Kurtkan" and removed Reha from the Turkism staff forever. Reha's words about others are worthless. However, the judgments of Rյza Nur, who was called "the majestic giant of Turkism" by Reha himself, are of a kind nature. Now, even though the most senior Turkist of our time, Besim Atalay, has lost all interest with him, even though all the Turkists who own the pen have lost interest in him, he is referred to as "Armenian" rather than "Turkkan" among some young Turkists, and even if letters are written to him in this way, he is the only responsible person. Reha Oյuz should have known that there is no need for an imaginary genealogy to be a sincere Turkist. In particular, he shouldn't be stuck in childish thoughts that I can make everyone believe in some delusions. While describing the Turkish race, he had to calculate the height of 1.70, hazel eyes, strength and extraordinary handsomeness. To convince readers who do not know Reha, I put a photo of her. Readers who look at this



I hope this brochure will bring Reha down from the sweet skies of imagination to the solid soil of truth. Since he is about thirty years old, he no longer has the right to have children's dreams. Because what is at stake is Turkism. The principles of Turkism are an obstacle to turn an ideal, which is the only way of salvation and rise of this nation, into a self-deal. Strong personalities do not show things that are against them as in their favor. For example, when Besim Atalay Beğ wrote to Reha, informing him that he had lost his interest and that he would no longer publish the articles he had sent in the past, Reha's duty was to remain silent. However, he didn't do that. In order to create an impression in the readers as if the old situation with Besim Atalay continues, he published the following ad in the second issue of Gök Börü:

[Surahs of the Qur'an in Turkish](#)

[Good news for our readers: Coming soon as a book](#)

[Translated by Besim Atalay](#)

If Reha does not realize that this is not a success or even a right move, it is not in your favor.

Here are my answers to the article titled "We Are Accounting" in the first issue of Gök Börü. No account was given in that article, on the contrary, the accounts were mixed. This is how the account is given: With evidence, witness, document and photograph...

If Reha really wants to serve Turkism, first he must do his military service, then he must have more command of Turkish and finally he must abandon imaginary genealogies and other dreams, and especially leave racism to others. .

3 Sonkanun 1943, Maltepe

HORSELESS

Well, finally, our predictions came true. The leftists in Ankara, who took up Reha's indecent article titled "We are Accounting," found the opportunity to attack all Turkists, even Turkishness, thanks to the weapon that Reha gave them.

Reha, who turned from leftism to nationalism, and Pertev Naile Boratav and Adnan Cemgil, who turned from nationalism to leftism, are jointly harming Turkishness and Turkism. It seems that no matter where they are, these returnees are not doing well. I will also respond to leftist converts I know as well as Reha. Let them wait.

25.5.1943

HORSELESS



Sabahattin Ali, who was a nationalist at first, but later turned into a communist, but after being told that he would not be given a job unless he proved that he had changed his mind, went to the so-called government side, Sabahattin Ali published a novel called "The Devil in Us". The abbreviated version of this novel is:

Ömer, one of the absent students of the post with the favor of a relative is Darülfünun, leads a young. Once he trusts his trust, very close to his work here and there is sitting vagabond life with a sluggish slur. or taverns, some are not satisfied. He spends time with his thinks that this life has a very important secret, and he suffers because he cannot discover the secret. He can't get along with anyone because always his own soul is incomprehensibly young. He gives that Ömer is a dreamer.

Although his best friend is Nihat, his friend One likes to face the truth. But this is also a hesitant type who values only money in the world and enjoys looking at it for hours by sometimes putting a lira in front of him.

Ömer sees this is a young girl who is loved by girls, Macide, secondary school day in Balıkesir. appreciated and encouraged by her music teacher Bedri. Even Bedri is not indifferent to him. Continuing his music education at the conservatory. Macide's relatives, who came to Istanbul, live next to Ömer's family. he comes to his first love, she is the daughter of the Magistrate of the Balıkesir, and the second time family in Balıkesir, also They are distant relatives of Ömer. Ömer, the relatives of his long neglected relatives. immediately accepts the love of this vagrant who first appeared before her.

That's every night for get-togethers late returns finally catch the attention of the house. In any case, the money sent and home queues for dead on behalf of Macide's father, Macide, does not come. That's why they scold Macide, who came back late one night, at home. The young girl, whose self-esteem is very high, also runs away from home. Knowing that of the door. Together, such a contrary business will happen, Ömer is already waiting for him in front they go to Ömer's hostel in Beyoğlu with a strong intuition and they sleep together because this hostel consists of a small single he. From day one, Ömer introduces her to everyone as my wife and does not value each room. They're watching now. he until the money other as husband and wife, and when he is stuck, he does this or However, Ömer, who does not hesitate to borrow money, takes the burden of supporting a family on his back, and he is the father of five children, despite the big difference, there is an old and very honest accountant even a person like Ömer can get what he has in his pocket, he gives him a loan. He asks the vagrant for a loan, but Ömer also from himself husband and wife invite Ömer to drink raki in the evening, and in recognition of what they are, this gnawing at him for weeks. an accountant opens him up to a problem that has been Meanwhile

The problem is this: The accountant took two hundred liras from the safe to save his immoral brother-in-law from prison and while doing this, he trusted his brother-in-law's promise that this money would be paid immediately. Of course, when his brother-in-law did not pay this money, the accountant fell into a difficult position and began to falsify the accounts so that this corruption would not be exposed. Thus, the accountant, who has fallen into a vicious circle, is melting day by day and becoming spiritually miserable.

Despite having brought Macide to his house, Ömer often returns late, and as a completely weak-willed young man, he cannot stand any offer to drink raki. Macide is not satisfied with and especially with Ömer's friends. Especially Nihat and Professor Good Wisdom, who are walking behind dark deeds, do not like it at all. Although Professor Hikmet, who wants to look like one, but in fact has a bad helps Ömer with money from time to time, Ömer does not like him. The writer İsmet İyref and the poet Emin Kamil, with whom they often meet in raki assemblies, are always unsympathetic men. Nihat has gathered a number of young people from darülfünun around him and is trying to make magazines and nationalist or sincere in the country. They propose all of them, neither Nihat nor Ömer, pamphlets are youth

him One day, Ömer told Nihat and Professor Hikmet about the confession that the accountant made to under the influence of his usual lack of will and indiscretion, and Nihat became very interested in this incident.

Ömer, on the other hand, stole a pair of women's socks from a shop one day, but he did it unwillingly. Already

It is the devil inside him that makes him do all the bad things. Otherwise, Nihat makes a terrible offer to Ömer: He threatens the accountant and tells him to take a large amount of money and bring it to him, with which they will publish a magazine and a book. Although Ömer does not accept this at first, he helps Nihat. But after a few days he gets a lot of money from the person who made it come to his home on foot. Macide and Bedri are waiting for him at home. With a spiritual crisis, he is jealous of Bedri's situation against Macide and drives Bedri out of his house. But Macide makes peace with him by going to the house of the man whom he had just dismissed with insults, whom he wanted to please Bedri. Bedri also agrees to this...

Nihat continues to spin his tricks. There is also a guy with a Tatar face that he sees often. It is not mentioned in the novel. Since it is said that he was the minister or chief of one of the small states that had a life of a few months or a few years in the last period, it is understood that he was also a Turk from Russia. Nihat and his friends are spreading some racist and Turanist ideas. Turns out they were working for a foreign government. Even Professor Hikmet was among them. Finally, some of them inform the government, Ömer, since the foreign magnates ate and left nothing to the little ones. There is a great foreclosure. In the meantime, it is also foreclosing on the estate of Nihat's friend. thanks to his influential acquaintances. whereas

Macide has already decided to leave because she sees all the meanness in Ömer's self and Ömer has been neglecting her lately. He even designed Ömer for a long time. Ömer wrote a letter. A place to go to Bedri's house... However, since Ömer is in prison, he wants to delay this decision a bit. Bedri together with the detention center in one of their visits to Ömer, Ömer talks about Bedri: The decision to leave Macide... He says that the most precious thing in the world is Macide and that he is a few years to officially needed, and entrusts Macide to Bedri. Essentially they haven't been married for collect. Ömer goes with Macide days and is released on the last day. He is dating from the old Macide, whom he started to see vaguely about at times... Towards their fate in Bedri

There is no superiority in this novel as a novel. Sabahattin Ali tempted to make spiritual analyzes and inflated his novel with Shakespeare-like long self-inspections. Since all of our genius novelists are mukallites, it is very natural for him to delve into great works such as psychoanalysis, description of nature, criticism of social life, etc. It is not possible to see the genius novelist and eminent Sabahattin Ali in any other way than them. Actually, I am not going to criticize the novel. Although it is striking at first glance that many intellectuals speak with the mouth of a pumper, and that the author takes a morbid delight in insisting on material filth in places where there is no need, let's give this to the immaturity of our novelist, that is, to the fact that he has not yet reached the extreme point of genius. The point I would like to make in this novel is that it was written with a special intention. Sabahattin Ali wants to accuse the racist, Turanist and Anatolian nationalists of this country as always being sold out, and while writing his novel, he wants to reduce some of the people living among us today, of course, by changing them a little bit into his novel.

In this way, he wishes to take vengeance in secret from people who despise him. Because I am also a racist, Turkist and Turanist – Yes, I proudly say and repeat: Because I am a racist, Turkist and Turanist - I feel the need to respond to Sabahattin Ali's confessions. Sabahattin Ali is a person I know, and I know very well. So my answer will be top-down and crash it.

I met him in the Turkish Hearth in 1926-1927. We, a few people, had a separate room called "Red Apple" opened in the Turkish Hearth. Young schoolchildren, who were not members of the population, would come here in January and be inspired by it. Since there were no racist thoughts in the Turkish Hearths at that time, citizens of all races came to the Red Apple, provided that they were Muslims. Sabahattin Ali, who was a student at the teacher's school, was one of those who came there. This boy, who spoke too much and loudly, did not get angry even with heavy words, and was casual with everyone, wrote some poems and was successful according to his peers. While he was praising and satirizing his nature, which is always prone to exaggeration, he made severe similes and made those around him laugh. He had a very free spirit that never got bored. When I first saw him, I learned that he was a student because he spoke very highly: "Are you from the Higher Teachers' School?" I asked. He immediately grinned and replied: No, I'm from a lowly teacher. In the Red Apple room, there were often discussions about Turkism issues. These quarrels by the faithful and ardent young people had an effect on the younger students. Indeed he

Even in Sabahattin Ali, who was nothing until now, the desire to write nationalist poems aroused. He used to read these to a doctor friend, who listened to him with the most patience, and changed some places according to his suggestions. However, on a day when the question of generation and origin was being debated, he said with a customary grin that he was Greek because his father was from Of. Indeed, Sabahattin Ali was very similar to the tinsmith Greeks in Istanbul. I learned that he knew Greek from an article he wrote after a while.

After this first acquaintance, which lasted a few months, he went to a place in Anatolia as a primary school teacher. When he came to Istanbul on vacation, I was at the High Teachers' School.

Sabahattin Ali became close friends with all the High Teacher students in a few days and everyone learned about his life in all its details. It is during this period that I really don't know him. He had great passion. He did not want to remain as a primary school teacher. He wanted to rise, to do great things, to be famous. However, since he did not have the material and spiritual strength required to rise so high, he felt a deep mourning in his soul, fed resentment against humanity, and this resentment became unnatural. His other and perhaps the main problem was not being able to be influential on women. Because he was young, he felt some desires and saw the successful ones around him. But, let me tell you in his own words, "since there is no knightly side to attract women," no woman wanted to befriend him. Poor Sabahattin! He was so upset about this that he even wrote a poem about not being able to get along with women forever and read it in the Turkish Hearth. This poem ended with "my lips did not touch the lips of a woman". Out of despising himself towards women, he would address even those who were younger than him as sister, and would always tell them about the endless and immense pain of his soul.

Meanwhile, the Ministry of Education decided to send students to Europe to train language teachers. Sabahattin Ali was among the students who went to Germany. Staying there for four years, he would learn German language and literature, and on his return he would teach German in high schools. But Sabahattin, who went for four years, returned before a year and a half was up. We asked why. He explained as follows: One day at the school he attended, one of the German students said, "This parasitic Turks should be expelled from here". Sabahattin Ali immediately jumped out of his seat: "We are reading to your government with the money given by our government. We are not parasites. Take back your word." When the student did not take back his word, he slapped him. The German government said it did not want such a request and sent him back.

We knew that Sabahattin Ali, with his short stature, did not have the strength in his wrist or in his heart to do such a "knightly" job. But we wanted to believe because we liked the event. We thought that the sense of nationality would be stronger in foreign countries, maybe he did something like this with this effort. However, since it was very strange for Sabahattin Ali to slap any man, we asked him: "Was this a minor thing to the German student?" Sabahattin's answer astonished us: "On the contrary! It was about two of me." "So how come he didn't beat you up? Why did the German students not unite and attack?" "Sabahattin Ali never thought about it. He said: "I asked them about it afterwards. They said that they were under a terrible influence because they had recently read Turkish history and Sokollu Mehmed Pasha and that they could not respond to me."

Poor Sabahattin Ali was verbally a knight. As a matter of fact, after a while, we learned that there was no such incident at all, and that his return was due to a completely different reason. The demon within had nudged him with a strong eulogy and brought him here.

However, Sabahattin Ali was showing that he had a somewhat nationalistic spirit by throwing his return to a national cause. Otherwise, it was not difficult for his rich imagination to find another reason in the moment.

But this return, the interruption of his education in Germany, which can be considered as a lottery, started to give birth to axul-deeds in his soul. Sabahattin Ali was slowly going astray. He was telling us about some of his literary projects that would make great revolutions in Turkish literature. He slept in the Teacher's School. The head of the High Teacher at that time was a Cretan named Hamit. Probably because of his racial affinity, he wanted to help Sabahattin and took him to school. Of course, what can happen if a Muslim Greek from Crete helps a Muslim Greek from Oof? Because Hamit had an exceptional nature that only helped the girl student and spared him from the boys, and thanks to this kindness of her, he had a meal and a bed.

Sabahattin, who found it, settled in our dormitory. There were mostly literati here. For example, Orhan İaik, Nihad Sami, Pertev Naili, İemiİkezekli Ziya and I were in this dormitory. There were two or three other friends from other branches.

There, Sabahattin, who started to go astray, was living a luxurious life in Yüksek Teacher, writing poems and stories. But he would write his most important works later. In particular, his novel "Tokat" and his series "Layemut Enayiler" would make a revolution. "Buckle" was going to be the novel of a reluctant type who loves his own sister. He told us the subject of this in ten, fifteen minutes. We asked him where this morbid issue came from. He replied as follows: Sabahattin had a sister who was 3-4 years old. One day, they were joking at home saying "my daughter, who are you going to reach". The girl threw herself into her brother's lap and said, "I am not going to anyone but my brother." Sabahattin made it the subject of a novel by lot. "Layemut Suckers" was truly a masterpiece: It would be the story of heroes who left a name by sacrificing themselves for the homeland and honor. And in what original way? One day, God, who was bored, would look for a way to have fun, and one of the angels would amuse God by telling these heroes ridiculously as if they were suckers.

A big change was beginning in Sabahattin Ali. He was on his way to the pit of weak people who were dismissed from his job, lagging behind his friends, who could not finish high school or Darü'l-Fünun, but who did not lose their passion to finish it. In Sabahattin, who until then only thought of himself and half jokingly talked about the fact that he was a genius, now the virtue of seeing the troubles of the nation began. Hungry peasants, oppressed people, soldiers who died in wars for the gain of others, soldiers who died in wars for the gain of others were beginning to enter his mind. So he wrote a great poem and read it to everyone. In this poem, the government and the government men were satirized fiercely. At first, even though the head of the republic was Gazi, he was abusing everyone. From this long verse, only one verse remains in my mind:

### Has Kel Ali been held accountable?

The poor megalomaniac poet believed that this poem would make a revolution in the country. However, if someone had not reported this to the government one day, this ingenious poem would have been forgotten. This is what happened: Sabahattin Ali found a handle and became a German teacher at the secondary school in Konya. I think he found a torpedo in his own words, that is, favor. Because the German he learned in the one and a half year he stayed in Germany was not enough to teach. Here, our genius, when he went to Konya, started to mix up big things from his head and neck. He read his poem, which will make a revolution, to everyone. One of the listeners reported this to the government. A...

However, I was still hopeful that Sabahattin Ali would become a man. With Pertev's insistence, I published one or two of his stories in Atsİz Mecmua. In fact, when he asked me for a historical and heroic subject for the play he was going to write, I wrote the hero KÜR İad and gave it to him. Did I know it would turn history's greatest hero into a willful lover? Would I have taught him if I knew?

Sabahattin Ali was sentenced to 14 months in prison for a satire he wrote. He was also removed from teaching. By the time he was released from prison, he had become an icy communist. Because he started a friendship with Nazİm Hikmetof and became a "leftist" because he was under the influence of everything he spoke, due to bermutat, weakness of will. We even made a bet with him on a day when I don't remember the time well: He claimed that in ten years Germany would be communist, that after Germany became communist, the whole world would follow the same path, and meanwhile, of course, we would be travelers on that road, too, and I made the opposite claim. Of course, I'm not recording this to say that I won my bet with h It is not something to be proud of to beat a patient who is myopic as well as materially, in any claim. I'm writing this just to show you how it spins like a pinwheel.

Sabahattin Ali applied to the Ministry of Education after he was released from prison. He wanted tutoring. At that time, the Deputy of Education was Hikmet, a member of the Historical Society. He told Sabahattin, "We will not give you a job unless you prove to us that you have changed your old convictions". Sabahattin Ali was not starving. His friends were helping him as much as he wanted. It was a very ugly thing for a communist to submit to a bourgeois government, even if he was starving. But was it permissible for a person as intelligent, devout and genius a What happens if he says I've lost my mind? It wasn't like kissing a skirt would erode her lips... What was not permissible means to abuse them... That's why our gentleman changed his mind. "Presence"

In the 13th issue of his journal, 15 Kanun-ı Sani 1934, he published the following verse:

#### MY LOVE

the when our feelings flow from the end of  
the road A road squeezes them, narrows  
This thin If you can't understand me When  
you look into my eyes Tear your chest look how my heart beats.

When you are not yet satisfied, the taste of life  
has become unbearable, neither to a girl nor to a woman...  
My heart wants to face only you, It sells everything  
but you for a pound.

It's you, not your heart, that hits my chest like this,  
Standing upright in my brain with the name "Ülkü"  
without you, You're the one that filled my  
quarter-century-old days; If I get you out, your life is over before it begins.

And what would it take for a dozen if I told them?  
Feelings become hunched when they fall into writing.  
In short: I gave my heart to the Great Gazi,  
Now only his love lies in my chest.

How I laughed when I read this poem! Isn't it possible to laugh at this poet, whose whole notion of value is "mangır"? Sabahattin Ali proved that he had changed his mind with this "love", which was a lie from beginning to end, and Hikmet made him a head of pen in power of attorney. My God! What could people condescend to! This communist, who wrote a satire on Gazi only yesterday, was not bored of writing the Mahdi to him today. In any case, according to them, this should have been an economic law... Sabahattin was now beginning to see everything from a Marxist perspective. He continued to see things wrong with his confused brain, just as he saw people blurred behind his thick glasses. With the influence of Nazım Hikmetof, he put the subject of Kür üad, which I had given him in the past, into a Marxist mold, and in the play he wrote as "Prisoners", he made our great Kür üad a self-defeated person as much as possible, and he did not play this play by finding it weak. Otherwise, if it was a Shakespearean play, as Sabahattin had previously said, Kür üad would have appeared on

We met a few times after that. Each of our meetings led to long arguments.  
He claimed that after the defeat of communism in Germany, the whole future depends on the issues in Spain and China, and that communism would definitely win in these two countries. After communism collapsed in Spain, one hope remained in China. What is this hope after the Japanese invasion?

Sabahattin Ali is such a person who attempts to denigrate nationalism and make the Turkists look bad with his novel "The Devil in Us". So he is one of our inner demons. A poor and naive demon...

Now back to the novel...

There are three main protagonists in the novel whose subject I have described above: Ömer, Macide and Bedri. All three of these are good people. Only Omer does evil by obeying the devil inside him from time to time. But that doesn't show his wickedness. The blame is always on that devil. There is also an accountant among the minor personalities, who is in line with them in goodness. But are these "good" types of Sabahattin Ali, our pure devil, really good people? According to the moral rules in Turkish society, no! Because Ömer does not continue his duty because he trusts his patronage, steals, gets money by blackmail, and then reconciles with Bedri, who he expelled from his house on suspicion of bad intentions against his wife, and gave Macide to Bedri a month or two later, as if he were giving

Macide, who came to Istanbul as the daughter of a disaffected family from Balıkesir, immediately accepted the love of Ömer, whom she had seen twice, and who came to her house sometimes in the middle of the night, wandering here and there with Ömer every

Then, because he was warned about the mistake of this act, he took his suitcase from his relatives in the middle of the night and escaped, went to Ömer's pension that night and slept with him in the same bed, after living with Ömer for a month or two, realizing what a sluggish and intolerable man he was. He is a type of person who plans to escape to Bedri, considering that Neglect of him is the reason, and goes to Bedri's house recklessly after Ömer cuts off his relationship with him.

According to the moral principles of the Turkish society, Ömer and Bedri are perfect deyyus, Macide, who goes to every man's house in every difficult minute, is a perfect prostitute, the old accountant is a real thief. Here are the types that our naive devil put forward as four virtuous people...

As for the other people: Nihat, the Tatar-faced guy, Professor Hikmet, the writer yerif, the poet Emin Kamil, and the young people who work with Nihat are always portrayed as people who work for foreign states, even though they seem to be running after the national ideal. If even the people that Sabahattin Ali shows as good are this bad, it is useless to dwell on what they want to show as bad, isn't it?

But Sabahattin Ali is not this or that with this novel; He wanted to undermine nationalism, racism and Turkism, and he wanted to avenge a grudge in the throne-consciousness by including both himself and some nationalists from people he knew and greet in this novel. This hatred is towards the Turkish race, which deprived Kirye Sabahattinaki of the homeland and state of his race.

Reha Oğuz Türkan, who wrote a critique about "The Devil in Us" in the third issue of the "Bozkurt" magazine, also noticed that Ömer in the novel resembles Sabahattin Ali in many points.

For one thing, according to the description on the first page of the novel, Ömer is "a fat, white-faced young man with glasses and brown myopic eyes. Her hair falls from her hat to her eyes and she speaks quickly. He's close to the middle."

This recipe is our pure devil himself.

This resemblance is greater, especially in terms of ideas and speech. For example, Omar says to himself:

God damn it. How dumb have I been. He didn't show it, but he must have been deeply resentful. If I were a girl, I would quit my type of men." (p. 66) Sabahattin Ali just like that's how he talks. He has told us several times about his opinion that especially girls hate him.

A little further down (p. 68), Macide, looking carefully at Ömer's face, finds him a bit ridiculous but sincere. It is impossible for a person who looks at Sabahattin Ali's face carefully to smile with all his sincerity. Ömer does not believe in anything (p. 79). So is Sabahattin Ali.

At one point, we hear the following words from Ömer's mouths there anyone in the world who thinks about meaningless things like ~~me~~ we get along smart without shame.(p. 83) Sabahattin Ali said these words many times. we have heard.

The spirit of Ömer in the novel is also very similar to Sabahattin. Ömer is a person who suffers from his inner turmoil and not being able to do great work. Like Sabahattin Ali... Ömer makes friends with everyone and talks. But as soon as he leaves their assembly, he does not hesitate to speak against them... Sabahattin Ali does the same.

Omar stole one day. Sabahattin Ali is not a thief, but he told us with a laugh that he went to a restaurant one day when he had no money in his pocket, had dinner, and then sneaked away. Maybe Sabahattin Ali didn't do that either. But he said it just for the sake of being weird, to look original. Because he wanted to taste the pleasure of having done everything. He used to say that he sometimes smoked marijuana and vomited in the Hagia Sophia square, sometimes he gave one lira to a seller and bought five liras, and sometimes he won the party by cheating while playing with the poet Yusuf Ziya for one lira. He hasn't done most of them. He would think about doing it alone and tell it as if he had done it.

However, our Sabahattin Ali shows Ömer in the novel as "a man with very beautiful lips" despite all his immorality and stupidity. For example, look at these lines:

... As he spoke, his lips were slightly pursed and his mouth took a beautiful shape. (p.5)

... With his mouth, which becomes extraordinarily beautiful when he speaks, and his voice that radiates into the soul as a harsh but sweet wind... (p. 90)



... But how beautifully she sang... she had beautiful lips... (p. 93)

... Omar's lips that take a crazy shape while talking.. (p. 122)

... Close up of her beautiful lips I'll see you from the side. (p. 126) in

... And her speaking lips were beautiful again, very beautiful. (p. 175)

... He took her eyes looking at Omer's lips.

... I kiss your beautiful lips. (p. 273)

... And Omer who moves his beautiful lips even when he is silent...

Here, however, Ömer and Sabahattin Ali do not look alike. Because there is no similarity between Sabahattin Ali's lips, which spit out spit, and Ömer's lips. But let's not be so cruel. Shouldn't poor Sabahattin give the things she longs for to her imaginary type in the novel? There is an ancient saying that if the devil does not like himself, he will crack. What if this naive devil, one of the demons among us, thought of himself as a handsome man who knocks women out?

If we leave this point aside, Sabahattin Ali has all of Ömer's character and fear. In the novel, it is mentioned in several places that Ömer is very intelligent. All of Sabahattin Ali's fear is not to be very smart. The poor thing does not suffer because of this. However, by the way, I will say that he is not very smart, or even just smart, and I will give an example: Sabahattin Ali published a story book called "Değirmen" in 1935. The purpose of some of these stories is to denigrate the Turkish community. Throughout the book, the Turkish government is always described as disgraceful and ugly. While even gypsies are idealized in this book (for some reason Sabahattin likes gypsies so much), Turks, that is, we, who are of Turkish blood, that is, people who are the founders, owners and defenders of this homeland are always portrayed as evil. At the end of this storybook, Sabahattin Ali's following there is: Bekir, Sabahattin, Çelebi, and the other writers, the stories named Orhan Hikayesi, Firar, Candarma one, they tell of Anatolia during the Ottoman Empire, I also felt the need for if this is commendation."

However, for example comicisehir There is talk of jazz band and dance in the story (p. 199). Ottoman Was there dance and jazz band at the time of his empire? It can be seen that this interpretation is not clever at all, and poor Sabahattin cannot get rid of being a full comic city with this interpretation. After all, his funniness is not only that much... In one part of total denial of not believing in "The Devil Within", it is said that "Omar and the accountant are in agreement (p. anything but she is the wife of the barbarians), but in another place" (p. 183). Although it is possible to explain this contradiction with the genius of Sabahattin, I will still interpret it with his humor. In addition, total denial is the wife of the communists, not the barbarians. Barbarians are people who believe in certain principles

One of the notable aspects of "The Devil Within" is that the literati and nationalists that are wanted to be portrayed without character are not imaginary types, but existing people whom Sabahattin associates with. Among them, the person shown as Professor Wisdom is in fact the historian Mükrimin Halil. Because they are both from Maraş. They are both Anatolians and love Anatolians. Both like to help their friends. Both of them always talk about Tabari, Seljuks, Arab muverrihs. Both of them sit in the cafes in Bayezid Square. But Sabahattin Ali has always described Professor Hikmet as a bad-minded, traitor, working for foreign states, and a rapist even though he seems virtuous. However, everyone knows that Mükrimin Halil is a sincere person who values family, honor and homeland the most. So why did he do it like that? Why did Sabahattin condescend to such an ugly act of writing a satire on a person whom he spoke to and greeted with a smile on his face? There are two reasons for this:

1- Mükrimin Halil is an Anatolian nationalist. Like all true nationalists, he looks at family and genealogy. However, Sabahattin comes out of the second belly bad and according to Mükrimin, he is a worth



remains human.

2- Mükrimin Halil, like all nationalists, is an enemy of communism and it is famous that he often repeated the following statement to his students in the history lessons he gave in high schools: "In my country, there may be a few sons of bitches who will be stuck with anti-patriotic ideas like communism. Your duty is to arm yourself against these ideas by taking lessons and examples from history."

One of the characters in the novel, the writer İsmet İyif is also an empty, meaningless, immoral person, even though he seems nationalist and headstrong... It is understood that this is Peyami Safa. Sabahattin's hostility to him can also be explained by the fact that Peyami is a nationalist and well-known novelist: However, with Sabahattin Ali, how dare Peyami write a novel? Since he is ignorant and uncultured and stuck with the absurd idea of nationality, he should immediately shut up and leave the square to the highly cultured Sabahattin and the other demons among us. Sabahattin goes so far in his grudge against Peyami Safa that he even bites his dead father. This hyena is the common feature of all communists anyway...

The Tatar-faced guy whose name is not mentioned in the novel will be either Professor Zeki Velidi or Abdulkadir İnan. Because this man is someone who "was a chief or minister in one of the small and fabricated states that were formed in various parts of the world after the general war and went bankrupt after a few months or a few years" (p. 173) Zeki Velidi and Abdulkadir, who were chiefs or ministers among Sabahattin's acquaintances. There is faith. Since they both came after fighting with the Bolsheviks and are the Bolshevik enemies, they are considered as the natural enemies of Sabahattin Ali. Then, these states, which he said were formed in various parts of the world, were actually established in Russia. All of them were Turkish statelets. Since there are Turkish statelets, Sabahattin Ali finds them fabricated. But we will prove to him and to all communists that they are not fabrications.

In the novel, there is also the writer Hüseyin Bey and Nihat, whose identity is unknown. Although he seemed to be working for the sake of nationalism with the young people from Nihat Darü'l-Fünun, it turned out that he was a spy. All of those young people are people chasing cones...

After addressing the readers and describing the novel and its author, I can now directly address one of our inner demons, the communist who is trying to screw the nationalists of this nation:

Kirye Sabahattinaki!.. Or Comrade Sabahattin Aliyef according to your ideas and wisdom!.. You are a corrupt Greek convert of Oflu and the idea of the Marxist!.. With envy caused by not being Turkish and not having a higher education, you attack everyone you consider superior to you, and every bunch of foxes you can't catch up with. You say "it didn't happen" like that. All the grudges in your throne-consciousness are well understood. Although you know that you are not a Turk, you are in the spiritual turmoil of being forced to live a Turkish life. You are deviating from the only way to satisfy your greed, just like every ambitious person who is not a Turk, whose education has been interrupted. This is the way of communism, which ensures self-deception by denying and cursing all the blessed things of Turkishness. Why do you talk about the dark relations between people in your novel? You are the personification of those dark relationships. Whatever you despise in this book, whatever you want to make a mess, you are a patient who was once a fan of all of them, but turned against them because you were the last in them.

Weren't you a nationalist before? Why did you write a poem by recognizing Ziya Gök Alp as a prophet? You have given up on this because you understand that the path to nationalism is very difficult and you will not rise on this path quickly, right?

On page 152 of his novel " that they are sportsmen from the rude, arrogant, and stupid expressions of their faces. apparently young people. Weren't you used to be an athlete even though you talked about Even a student Didn't you stay behind again by racing barefoot, as you used to since your childhood, in order to satisfy your ambition to beat Nejdet Sançar on his tour and be defeated? Aren't you the one who raced a lot with the bike and tired your heart and broke your heart because of it? What is in your lines above but the envy of the rotten against the strong?

You, who is also hostile to Turkish nationalism after you went to Germany and returned because of your inappropriate behavior, just to get a job, to get a few money, that you are the enemy, you say this everywhere.

Didn't you write the Mahdi to "Gazi"? Comrade Sabahattin Aliyef! How many apostasy is this in a few years? Even when you were going to be ridiculed at the Reserve Officer School for your inability to serve in the military, did you not go to Ankara and beg Professor Miss Afet, the vice president of the Historical Society, and prevent this with favor? Don't be fooled by Falih Rıfkı, who pretends to be a nationalist, to serialize the novel of a communist like you in Ulus! Because both Mr. Falih Rıfkı Atay, who is a member of the imam of Cibali, and Professor Mrs. Afet, who is a provincial school teacher like you, are two of the demons among us. Do I need to ask Ali Canib, your teacher, not them, to better understand who you are? Because he is professional. He knows you very well.

"Fikret's humanitarianism  
is a humanitarianism that should be found in every self-aware person and even constitutes the  
essential condition for being a true nationalist."

You want to accuse us, the real owners of this country, of ignorance, by saying. Poor Kirye Sabahattinaki!.. Like all male and female comrades, you want to give Turkish nationalism the opium of "humanity", don't you? In vain...

Besides, why do you hide your family origin and show yourself as a Garbi Anatolian in your answer to Behcet Yazar's questionnaire (Our Literary and Turkish Literature, p. 371)? If you were born in Berlin by chance, would you pretend to be from Berlin? You are oflu Muslim Greek. What do you need to hide? Is there a genealogy, ancestry or ancestry issue for you? You say that the issue of race is left only to race horses, but you see that race is sought even in the noble of animals. Nobody asks the breed of stray dogs.

The nationalist youth in your novel criticize some as the stooge of the nation, some as sold slaves of an idea, some as coward and sycophant, some as bad blood, and they find today's borders narrow, don't they? What need is there to hide, Comrade Sabahattin Aliyef? After you want to spread the borders of Mujikistan to the end of the world, why shouldn't the Turanist Turks see Anatolia as narrow? Although your opinion has no precedent in history, of course, why does the Turanists' opinion seem contradictory even though it has been realized several times? Whether it is against you or not, we will unite all Turks one day. Everything that happened to the Turks in history will belong to the Turks again. Officers, teachers, doctors, civil servants and students, whose number exceeds tens of thousands, are always people who are inflamed with the ideal of Turanism. A few vagrants with bad milk and blood cannot stand in front of this flood. Then are there no stooge, slave, coward, sycophant, bad blood? For example, wouldn't you be called a sycophant, who first praised Gazi, whom he satirized, and then for "officer"? Aren't you a bad blood because you are Greek but live Turkish? Wouldn't you be right if we called you a coward because you weren't able to speak your mind openly and spread it secretly? Poor megalomaniac Sabahattin Aliyef!

If we drive your mind out of your head,

If we spit into the science. elbow to the world

**Let's enjoy our day**

Maybe it would be better to just pity you. Because when you think how many grams your mind is and especially if you want to spit on it, considering that the knowledge is confined to forty-fifty German novels that cannot be read without a dictionary, with five years of education at the Teacher's School, you should have done nothing but pity you. However, it shows that it is necessary to teach you a lesson without looking at your helplessness, if you get involved in the issues of Turkish literature, go up without drawing, and interfere with the issues that the intellectuals can get involved in, even though your education and knowledge are not available. If your nerves are sick, we pity you as we pity everyone else. However, we cannot tolerate people with nerves instilling in the Turkish nation. It's none of your business whether today's borders are narrow or wide. This is a matter for the Turks to settle among themselves. If you are not modest, your condition ceases to be that of a patient. Then you must be willing to collide with us in any way possible. Since there is no way for us Turkists and you communists to agree on the field of ideas, it would be nice if we fought collectively, giving our fists due. Because blood does the cases that ideas can't handle. However, communists cannot show this bravery. But I have a very sincere and manly offer to you: Since you are a reserve officer, you must know how to use a bayonet. Do you have the heart to risk a life-and-death combat with me, a bayonet and a sword, far from the cities, to settle this case from the ground up? We are two groups that will have enmity towards each other until death. You know that the battle of ideas did not come to fruition. We should probably do "something" that you want too. I am making this offer to you in order to prevent you from continuing to poison the Turkish youth with novels and stories. You cannot compete with us in the field of ideas. But secretly

You can fool some people. In order to prevent this, I propose to strike you with one of the two most honorable weapons, until either of us is gone. I don't know if you will beat this honor too..

Nihal Atsöz  
19 July 1940

come out

## TREATMENT SERIES OF FOREIGN BLOODIES IN TURKISH HISTORY

### THE FIRST BETrayal

Turkish history is full of the betrayal of foreigners among us. These betrayals, which have continued uninterruptedly since the ages when our history began to get a little enlightened, are an eternal lesson that tells how wrong it is to trust those who carry foreign blood, to give them even the lowest place in the state, not superior. History is not a "science". But the events that are the subject of history have certain laws. The most important of the laws we have learned so far for Turkish history is "Don't trust those with foreign blood!" gives the command. This is the command of our great past, of our race, of our ancestors. In order to explain this great truth to those living today, in each issue of Orc, we will show a historical case of the betrayal of the strangers among us. It is for convenience that we give them a number. It is possible that there were many more betrayals that we do not know about, and even history does not know, between the two numbers that follow each other.

In 78 B.C., the Kuns, who were keeping the Turkish state alive in Central Asia at that time, began to raid the Chinese border. The Chinese, who have lived in Kun Elinde as citizens for generations, reported this to the Chinese Emperor. Thus, the 4,000-strong Kun raider arm was ambushed. However, only a few survived.

Think and remember...

Orkun, 1950, Issue: 2

### SECOND BETrayal

In 68 BC, the Kuns were going to raid China. Three Chinese grooms escaped from the Kun army and reported this to the Chinese. That's why the raid wasn't done.

Think and remember!

Orkun, 1950, Issue: 3

### THIRD BEHAVIOR

The brave yabgu "Ho-pe-men" (unfortunately, we don't know his real Turkish name), who became the ruler at a time when the Syenpi-Tabgaçs, who took the dominance of Turkeli after the Kuns, weakened and seemed to strengthen the state and restore it to its former greatness, died in 235 AD by the assassination of a Chinese soldier in his own army. The work of strengthening and rising of the state stopped at once.

Think and remember!

Orkun, 1950, Issue: 5

#### **FOURTH BETRAYAL**

During the reign of the Gök Turks, in 580, a Chinese commander named Chang-sun-ching brought a Chinese princess to the Turkish khan as his wife and never returned to her hometown. The next year the khan died. The new ruler, Ishbara Kagan, liked this Chinese commander because of his skill in shooting arrows and included him among his courtiers. The Turkish beggars also spoke tightly with the kagan at his command and went to the big hunts together. Chang-sun-ching was asking everyone questions about the forces of the individual Turkish tribes and the state of the state. After learning the internal situation of the Gök Türk state, he gave a report to the Chinese Emperor. In this report, it was stated that since it was impossible to destroy all of the Turks at once, they had to be defeated by separating them. The Chinese emperor, dismayed by the Turks, summoned Chang-sun-ching with great joy. He showered her with compliments. The Chinese spy gave the emperor a map of Turkeli, as he said many things about what to do against the Turks.

Think and remember!

Orkun, 1950, Issue: 6

#### **FIFTH BETRAYAL**

Ishbara Khan attacked China with an army of 400,000 in 582. He crossed the Great Wall of China. He corrupted the Chinese everywhere. The Turks could only be stopped at one point. Elsewhere, Turkish armies advanced into China. Meanwhile, Çang-sun-çing, who was also in Turkel, sent news to the son of İybara Kagan, informing him that the Tolus, the most fierce tribes of the Turkish state, had rebelled, and that the headquarters of Ishbara Khan was about to fall. This terrible news stopped the terrible Turkish influx. They quickly withdrew and returned to Turkel.

Think and remember!

Orkun, 1950, Issue: 7

#### **SIXTH BEHAVIOR**

Türe Kagan, who was a Gök Türk khan between 603 and 609, had a Chinese wife named İching, and this princess was a member of the Sui Dynasty of China. When Türe Kagan died, his son, Türgiç Shipi Kagan (609-619), married this Chinese princess, who was his stepmother, in accordance with Turkish custom.

Turgis Shipi Kagan was a powerful man. When the customary mischief among the Turks did not break this time, the Chinese called to the border and killed one of the Turkish chiefs who were the most against them, saying "we will give a gift". They also sent a message to the khan: "He came to you for the rebellion and asked us for help; that's why we killed him." But the Khagan did not delay in understanding the truth, and in revenge he decided to capture the emperor, who at that time was inspecting the northern borders of China. In 615, with 100,000 horsemen, he took the roads that the emperor would pass. The Chinese emperor would surely be captured. However, as İching Katun reported this to the emperor, the Chinese emperor fled and foiled the attempt.

Think and remember!

Orkun, 1950, Issue: 10

#### **THE SEVENTH BEHAVIOR**

The Chinese Emperor, who was in danger of being captured in 615 due to the betrayal of İching Katun, the Chinese wife of the Gök Türk Khagan Türgiç Shipi Kagan (609-619), fled to the south and took refuge in the city of "Yen men", which is called "Tay-yuen" today. Kagan also besieged Yen-men, dropping all the blockhouses one by one. The situation was hopeless. The emperor was weeping, embracing the officers for one last effort.

Although the Chinese thought of breaking through the Turkish siege line, they could not come together. The emperor was preparing to surrender. As a last resort, the khan's Chinese wife, Iching Katuna, appealed. This treacherous woman saved the Chinese Emperor and his empire by spreading a rumor that there was a revolt in the northern region of the Gök Türk country. Türgiy Shipi Kagan withdrew with his entire army to suppress the revolution.

Think and remember!

Orkun, 1950, Issue: 11

## EIGHTH TREATMENT

When the Gök Türk Khan, Türgiy Shipi Khan, died in 619, his brother Chuluk Khan (619-621) succeeded him. He also married his widowed aunt, Iching Katun, according to Turkish custom. At that time, the Sui Dynasty of China, to which Iching Katun belonged, was overthrown and replaced by the Tang Dynasty.

Chuluk Khan was wearing China with skill and courage. Under the influence of Iching Katun, he opened an expedition to China in 612 with the idea and pretext of overthrowing the Tang Dynasty and enthroning the Sui Dynasty.

But as if the treacherous Chinese wife, Iching Katun, wasn't enough, she killed the Khan when she realized that China would be dealt a heavy blow this time. The expedition stopped. China survived.

Think and remember!

Orkun, 1950, Issue:12

## TWO GREAT ANNIVERSARY

In the month of the first law, there are two glorious anniversaries of Turkish history. Both of these two glorious days, one in the 11th and the other in the 19th century, belong to the siege wars. Turkish youth should always proudly remember these two great events of our history, which are epics in the history of fights and heroes. One of them is the anniversary of the day we took Antakya and the other the day we gave Pilevne:

I- In the third quarter of the eleventh century, the Armenian duke Flaretos established a state in the east-south region of Anatolia and succeeded in keeping this state based on steep rocks alive by paying taxes to the Turks. Antioch was also in the hands of Flaretos. His son, who broke with Flaretos, came to Iznik and provoked the Anatolian Seljuk king Gazi Süleyman Shah to take Antakya. Husband Suleiman Shah crossed Anatolia by walking alone at night and hiding in villages during the day in order to keep his movement secret. In the dark of night, he approached the city walls and had ropes thrown. Climbing the ropes and climbing the bastions, the Turkish soldiers opened the gate of the city. Gazi Süleyman Shah entered the city with a force of 280 people.

When the Turkish soldiers attacked with a terrifying cry, the Armenians thought that they were under a great raid, panicked and escaped to the inner castle of the city to save their lives. This event took place on the 8th day of the first law of 1084, and on the 13th day according to some historians. The taking of the inner castle was later when the soldiers of Süleyman Shah came from behind little by little.

II- 10 first law 1878 is the day our city of Plevne fell after 145 days of glorious defense.

Müyyir Gazi Osman Pasha, with his 40,000-man army, made a breakthrough after he had resisted the Russian and Romanian armies of 150,000, but he could not succeed and was captured by the enemy: Osman Pasha showed such military superiority and heroism that the Muscovite Tsar and the chief commander could not take his sword. The spirit of Gazi Osman Pasha is shouting to the whole world with silent eloquence that a homeland cannot be surrendered, as the Czechs and the French did, and that the castles and even open cities of the country will be defended like Pilevne. The memories of those who were defeated in Antakya and those who were defeated in Pilevne are the suns that illuminate our tomorrow.

Orkun, 1943, Issue: 12

## PROGRESSIVES

Discipline is a form of behavior brought by civilization. Since the problems of civilization require many sacrifices, people comply with this discipline by giving up their freedoms, rights and interests.

There is no romantic freedom in today's civilization. Freedom is only in the consciences and in the minds. Freedom of behavior is the business of backward societies. The limitlessness of freedom is reserved only for animals.

A community of snobs and animalized people who call themselves "progressive" and anyone who doesn't think like them "reactionary" wants this unlimited freedom. They do not want to know any of the disciplines that keep a community alive. They are pursuing the case of removing the articles in the laws that do not work for them. They defend the indifferent freedom of the press, even if it destroys morality. They want free love.

Laws are made to curtail freedom, that is, to save people from animality. The laws are in effect to prevent the freedom to do evil, the freedom to destroy the society, the freedom to profit, the freedom to murder. In order to keep a society alive, freedom of thought is curbed if necessary. Every society has different temperament, different allergies, different tendencies. You can't get out of it. When it comes out, there will be disgrace and disaster.

Sweden, Norway and Denmark have laws on pregnancy by artificial vaccination for women. As a matter of fact, this method is very appropriate for raising a healthy generation. But let's see this good job in Turkey. The ground moves. Because the way of thinking, moral principles and human pride of the Turkish Nation are completely different.

So is freedom of the press. You cannot count everything. In the press, the value of ideas and emotions, the truth of science, should be an element of national benefit. In the absence of any of these, what human benefit is gained by writing moral or irritating, hurtful articles on behalf of freedom of the press? You have to have a sound mind. Is the idea advocating that brothers and sisters marry each other, an opinion?

Could it be as ridiculous as the storm that has raged over Babeuf these last days? What would humanity, even France, have lost if Babeuf had not been born? The prosecutor, who found an element of crime according to Turkish laws in this man's work, is wrong and those who defend him are telling the truth? When required by law, the works of Frenk Babeuf are also collected, just as the works of Kurdish Said are collected.

If the poor people who are demonstrating for Babeuf believe that they will go down in history with their behavior, happy for them! Just one small point: They should have done this spectacular bullying in a time of martial law.

As for the free love advocated by the progressives, this freedom they want exists only in animals. It should not be forgotten that pagan Rome was the scene of disgrace because of free love. The pressure of religions on male-female relations is nothing but a social reaction against these disgraces.

Communists coined the term progressive-reactionary. In the past, there were the words progressive and reactionary. But it was not used in today's progressive-reactionary sense.

These words, which are used by everyone today, have become worn out, meaningless, and irrelevant. Especially after seeing the disgusting jokes that call themselves progressive, honest people even have an enmity towards this word.

To move forward is to get everyone through the lowest primary school in the dormitory and to develop world-class scholars by establishing world-class universities.

Progress is to create a high moral level and family order in the country, to create love and respect among individuals, to eliminate all kinds of immoral and abnormal individuals and movements, to bring ideas of rights and morals into their minds, and to extend a helping hand to their compatriots who are outside the political borders.

Otherwise, advancing is not writing ideas and distorting articles, or translating the articles into Turkish, dividing the nation into hostile classes, making ugly and immoral publications, mocking the national law, and sneaking up on foreigners.

Otuken, 15 December 1964

#### iiÖÇSIRAN TURKS On

November 12, 1968, as reported in the Radio Agency News at 19:00 and in the newspapers the next day, Iranian Foreign Minister Zahedi, in his answer to the question of a foreign journalist at the Tehran airport, said that these relations were based on the principles of friendship and brotherhood as in the past.

Of course, we also want Turkish-Iranian relations to be based on friendship and brotherhood. Because, just as we are allied with Iran in the "Regional Cooperation for Development" agreement, our being borderline and being harmed by the same possible dangers lead us to friendship, alliance and cooperation.

As for our brotherhood with Iran, it is certain that there is a great share of truth in this too. Because the Turks constitute the largest national community with 12 million in Iran of 25 million, and their presence in every field among ethnic elements such as Persian, Arab, Kurdish, Lor, and Beluç reveals the fact that Iran is almost a Turkish country. It should not be forgotten that the Persians, who are supposed to be the dominant element of Iran today, consist of a mass of only 8-9 million, and this element has always lived under the domination of the Turkish community in Iran for the long centuries before.

Iran came under the rule of the Seljuks in 1042, and until the end of the 12th century, this dynasty, then again the pure Turkish Harzemsahs, after the Harzemsahs, the Ilkhanids, a branch of the Cengiz Dynasty, after the Ilkhans, the Calayirs, the Karakoyuns, the Temirians, the Akkoyunlus, the Afsars, the Safavids, and this dominance was extended until 1925. Between 1042 and 1925 it is 883 years. When a country remains in the hands of Turks for 883 years and most of its people become Turks, it will undoubtedly be considered a Turkish country. The only reason why it is considered a foreign and opposite country even though it is a Turkish country is the incessant and unnecessary fights caused by the sectarian separation, which was considered the most important factor in the concept of the state in the Middle Ages.

Although there were about 10,000 devsirme janissaries and so on in the army of Yavuz Sultan Selim, who represented Turkishness in the Çaldıran pitched battle, which the histories showed as the Turkish-Persian fight, the army of Sah Ismail, who represented the Persians, was one hundred percent Turkmen. The official Persianization of Iran, whose language of the palace and the army was Turkish, was after the Pahlavi Dynasty came to the throne of Iran in 1925.

In order for the friendship and brotherhood mentioned by Zahedi to be true, the words of the Foreign Ministers within the framework of political courtesy are certainly not enough. All Foreign Ministers say more or less the same thing when talking about other nationalities. The realization of friendship and brotherhood cannot be considered as true unless it is supported by intellectuals and the press, even if not by the whole nation.

The opinion of the press, which is widely known to be under government control in Iran, about the Turks is not at all brotherly, even friendly, but hostile. As an example, an article by Âyendegân about Turkey in an Iranian newspaper that has received much attention recently can be cited. Âyendegân speaks of Turkey as the "Land of Don Kisots". Although it is known that there are some nations with the Don Quixote character in the East and West, it is fixed with their national character that the Turks are not one of them.



Naming the country in this way is probably not the result of a friendly glance.

Âyendegân writes that the Turks claim to be great, they want to be famous for their intelligence, but that this claim, which is devoid of any foundation, is just a product of bigotry, that some ignorant people in this nation live with the dream of Pan-Turkism, and that they want to include other Turkish-speaking nations in their empire.

The Turks' claim to greatness, if they have such a claim, is not without foundation, but based on historical foundations. It is also a historical fact that the Turks lived as a great state uninterruptedly until 1918 and in some centuries they were the first in the world. It is a slander that lacks scientific value and is irrelevant to the truth, to call a nation that raised Farabi "who want to gain fame with their intelligence". The Pan-Turkists, whom Âyendegân refers to as ignorant people, want to "add other Turkish-speaking nations to their empire" is a mistake that needs to be corrected. "Other Turkish-speaking nations" will be a new invention theory. Because the fact that those who speak Turkish are Turks is a fact accepted by the whole world of science and supported by logic and history. If Âyendegân wants to explain that Azeris, Turkmens and Kaskays, who are Iranian Turks, are "other Turkish-speaking nations", it is useless to even attempt to correct this prostitute. It is not possible to say anything about the history information taught in Iranian schools about the fact that these Azeris, Turkmens and Kaskays, who are actually Persians, were forced to speak Turkish during the Mongol invasion. The point that is not understood and remains a historical mystery is why the Mongols forced Persians to speak Turkish rather than Mongolian.

Another claim of Âyendegân, which does not suit friendship and brotherhood, and which cannot be compatible with reality and logic, is his statement that the Turks have destroyed many Armenians because of their great

He probably wants to touch on the events during the First World War.

Those Armenian events were born not from the feeling of greatness, but from the resistance to existence. The Armenians wanted to hit Turkey, which had entered a war of death and life, from behind. The Turks had done the same treatment that all states would do against the subjects who betrayed them. What about the extermination operation of the Persians against the Kaskay Turks in the Siraz region in the Second World War and a year or two ago? With which enemy did the two hundred thousand Kaskay Turks living on an island in the middle of Persia in the south of Iran cooperate with or what vital interests of Iran did they endanger?

It seems that it is useless to tinker with the events that have cost history unnecessarily. Especially their unfair interpretations have a backfire weapon effect.

The point that the Iranian newspaper should not forget is this: Turkey is a state that has proven with its distant and recent history that it has the power to protect itself even if there are enemy states around it. Iran is not in the same situation and the power that makes Iran a state is not Imam Riza's tomb or Ferdowsi's Stage, but the Iranian Turks with their strong, energetic, enterprising and brave population of 12 million.

Tugrul Begler, Alp Arslanlar, Meliksahlar, Sanjar-Maziler, Sah Ismailis, Tahmasblar, Nadir Shahlar and their armies, whom Iran counts as their heads of state, are completely Turkish. It is the Turkish rulers who develop the Iranian literature with incentives and rewards. An important part of Persian literature poets are people of Turkish race.

Especially in the critical days of the Second World War, Iran is invaded by the Russians and the British and Pahlavi. While the founder of the dynasty, "Great Shah Riza Pahlavi" was captured and exiled, the Iranian admiral "Bayindir", who was martyred by fighting the mighty British fleet in the Persian Gulf with a few small warships, was also Turkish, as his name suggests.

In any case, only a Turk could do this magnificent madness.

The realization of the Turkish-Iranian friendship mentioned by Zahidi depends on a number of conditions. At the beginning of these conditions, the role of the press on both sides and the treatment shown to the Iranian Turks are very important. The press is a powerful factor in this friendship, both in terms of representing public opinion and in terms of influencing public opinion. Until now, there has not been a systematic publication in the Turkish press that would offend the Iranians. The Turkish press is not under pressure and censorship like Iraniniki, but it is free to a newspaper that is hostile to Iran.

not found. On the contrary, both newspapers and magazines have written articles that will please Iran, the Iranians, especially the Iranian palace circle. Although it is stated by some left-leaning journalists that there is luxury and debauchery on the one hand, and that all the wealth of the country is shared by several hundred families, on the other hand, the misery that has spilled into the streets is pathetic, there is not much wrong with this. The Turkish press, just out of respect for the ties of alliance, refrained from tampering with these issues further, and did not dwell on it, considering it as Iran's internal business. The focus was on the grace of Ferah Diba, the young and beautiful queen of Iran, her virtues, and her relevance to social issues. In the meantime, the Iranian scene was given wide coverage, praised articles were written about him, and since he was not happy in his first two marriages, affection and sympathy were felt towards him.

It should not go unnoticed that the Iranian government does not issue passports to Iranian students of Turkish origin who want to study in Turkey, while living as friends and allies with Turkey, on the other hand, and that no restrictions are imposed on those who go to any European country. If they are afraid that these young people will be imbued with the ideals of Turkism and Turanism in Turkey, the solution is not to close the doors of Turkey to the Turks, but to find and implement the formulas that will bring them to Iran. It is probably not something that will be accepted easily and under pressure by the Turks, who have dominated Iran for nine centuries, that they are suddenly condemned by a magic wand.

Ayendegân's ascribing some faults to the Turks and describing this country as the land of the Don Kisots because the ideas of Turanism are popular in Turkey, is a dangerous behavior in terms of throwing stones at the neighbors of those who live in a glass mansion. Because when the work is poured into mutual accusations, it will probably not be the Turks who will be harmful.

The idea of Pan-Turkism in Turkey aims to unite all Turks (Turkish-speaking nations, as Âyendegân puts it). This goal has happened several times in history. In the time of Seljuk Alp Arslan and Meliksah, Iran and Turkey were living as a single state, and this state, which was headed by the Seljuk Dynasty and whose capital was the cities of Rey or Isfahan, was undoubtedly a Turkish state. Today, Turkish-speaking Azeris and other Turks in Iran are not Persians forced to speak Turkish by the Mongols, as their Iranian friends claim to be the subject of humor, but the descendants of the Turks, the element on which the Seljuk State was based, that is, the rulers of Iran yesterday.

If it is a fault for the Turks to pursue the ideal of Pan-Turkism, what are the Iranians' thoughts on panarianism? Pan-Turkism is a viable ideal and thinks only Turks, but what about the panarianism that dreams of including Persians, Kurds and Armenians? Especially what kind of people are behind a thought that will never be realized, such as the unification of Persians and Armenians?

Pan-Turkists do not have any controversies or exaggerations about their own history. It is also known that they do not need it. What about the recently celebrated "Iran's 2500th Anniversary"? Is there really a 2500-year-old state in the middle? We are compelled to say that such a state does not exist, even at the expense of our Iranian allies. Even if we consider the Medians as Iranians, hadn't Iran been under the captivity of the Macedonians for a long time, destroying the short-lived domination of the Medians and Persians by the Alexander invasion?

Although it is not certain that the Parthians who ended the Macedonian domination were not Persians, if we included them in the Iranian staff and calculated them together with the Sasanians, wouldn't the Arabs end this period that lasted for four or five centuries and then wipe out Iran from the map? Didn't the Samanids, Saffarids and Buyids, who were founded after centuries and could only dominate a part of Iran, finally left Iran entirely to the Turks? Counting a country that had Macedonian, Arab and Turkish dominations for centuries as a 2500-year-old Persian state is probably the same as saying "I don't count you" to histo

Especially the fact that the current Iranian coast, known by the whole world as "Muhammad Riza", is called "Aryamihr" (that is, the Arya sun) does not mean more than the expression of longing for the history and culture of Iran before Islam.

There are no such exchanges in our history. Mustafa Kemal Pasha took the name "Atatürk" as his surname. It should not be forgotten that he was a commander who won the Sakarya and Dumlupinar field battles, and a statesman who developed a nation that was thought to be destroyed. It was not that he left his country in times of danger and took this title out of the blue.

While our Iranian allies criticize or satirize us, it would have been necessary for them not to have sides to be dusted with. For example, a friendly state should have treated the 12 million Turks within its borders differently. Preventing the Turks, who are Iran's most concise and belligerent element, from benefiting from the minority rights enjoyed by 50-60 thousand Armenians in that country, is the remedy to be resorted to by a state that is terrified when Turks are mentioned. Since the tales in the *Sehnâme* are ingrained in the minds of Persians, they can't help themselves from the delusion of seeing a "Turan" in their northern Azerbaijan and an "Afrasiyab" in every Turk.

However, the state and its policy are not carried out with delusions, but with the ability to grasp real allies and solid friends and real enemies.

Although there is no hostility towards Iran in Turkey, it is certain that there are some dark spots in the subconscious of our ally Iran.

Reminding the Iranians that their future depends on Turkish friendship and that Turkish hostility will not be in Iran's favor is nothing but a friendly warning.

Otuken, January – 1970

#### IRTICA IS NO LONGER A FORCE

The events at the funeral of the late President of the Supreme Court Öktem were seen by almost all the press, parties and associations as the resurrection of reactionism, and the rush of being in the face of a great danger engulfed the whole of Turkey.

But the Chairman of the Opposition Party described it as "a typical March 31 Incident". The incident, which was really ugly, ended with protest marches, especially by law enforcement officials.

We think that it is the first time in the history of the world that the lawyers and especially the judges, together with those of the highest rank, were involved in a protest and marched.

It is normal for judges to feel sadness and anger, and prosecutors and lawyers join this anger because of the disrespect towards the dead of the highest judge in Turkey and even the humiliation that goes beyond disrespect. It should not be surprising that the intellectuals who know what the reaction has cost Turkey and that it is an unlucky object should have the same feeling. However, looking at the aggression that is the work of a hundred fanatics, it is obviously wrong to argue that reactionism has gained enough power to seize this state.

For two hundred years, reactionism has always lost its power, and has been on its way to zero due to the flow of time and the spread of education. All the efforts for the survival and strengthening of the reactionary society with political aims and the endless freedom brought by the new constitution are no different than the efforts made to revive a hundred-year-old death patient with vitamins.

If you had left the bigots who brought up the Imran Öktemolay to their own devices, if you had ordered the soldiers and the police to go to barracks and police stations and said, "You will not interfere, no matter what," they would still be unable to do anything. All they would do would be to smash Öktem's coffin, injure and kill a few people around, and shout and shout, making their ugly behavior even worse. However, with these mental inadequacies, they would never be able to take over the state, and within an hour, they would surely disagree among themselves and start takfiring each other.

The articles about the thoughtful design of this behavior of bigots are never true. Especially in this business, it is a partisan talk to look for the government's finger. There is no doubt that this incident was an impulsive move and one of the usual consequences of the atmosphere of indiscipline that has prevailed in our country.

Another similar incident took place during the National Unity Committee and during the Yassıada hearings. There were some outbursts at the funeral of the late Lütfi Kırdar, one of the former governors of Istanbul who died in Yassıada, and General Refik Tulga, who was the governor of Istanbul at that time, even slapped one of the ringleaders of the event in front of the grave.

The time of the National Unity Committee was a time of martial law and dictatorship. There was no trace of the extreme freedom of today. Even under those conditions, impulsive actions could be made with religious bigotry. When he finds the government responsible in the İmran Öktem incident, it will be necessary to blame the National Unity Committee in the Lütfi Kırdar incident, which is never possible. Because one of the first things the National Unity Committee did when it came to power was to arrest the sheikhs in the East and put them in a camp.

It is said that bigotry in Turkey is provoked and supported from outside. If the rumors are to be believed, it was supported by Saudi Arabia. Behind Saudi Arabia were American oil companies, and therefore America.

Despite its huge income from rich oil resources, Saudi Arabia is incapable of even turning the republican-royalist war going on in the small Yemen to the south of it in favor of the royalists it supports in terms of its own interests. It is also smart enough not to engage in propaganda in a country like Turkey, which is far beyond its own caliber. Saudi Arabia can have no political ambitions in Turkey. It is absurd to think that a state that refrains from even getting involved in the Israeli issue, which is its own religious and national cause, will foster bigotry in Turkey.

The support of bigotry by the United States behind Saudi Arabia is a dream. The foreign state that wants to dominate Turkey knows that it cannot gain anything by provoking helpless and ignorant bigotry. The way to dominate a foreign country is to get the military, intellectuals, intelligent and talented men and some parties in that country. The clamor made by left-wing writers on this issue is nothing but the implementation of the Warsaw meeting resolutions to exploit every incident and create weariness in the nation.

The opposite aspect of the İmran Öktem incident was made by lowering the Turkish Flag on the Bayazıt Tower during student turmoil and hanging a red flag instead, but this incident was hardly considered even though it was much more important than the other.

Although reactionism is a danger for Turkey, it is certain that communism fed from abroad is a serious danger. But those who compared today's with March 31 did not say anything against yesterday.

Why did this happen? The reason for this is the struggle of the party and, in the words of recent times, the effort of "political investment".

It is certain that the Justice Party government has many mistakes, incompetence, helplessness and partisan behavior. Even so, it is still the party with the strongest chance of election. It is impossible for the People's Party to come to power alone by winning an election under normal conditions. İsmet İnönü, who is not an idealist, but a partisan, introduced the "left of center" principle as a conspiracy, perhaps with the provocation of Ecevit, but when he realized that this was not a recipe for success, he deviated to take advantage of opportunities as a choice and to exaggerate the wrong steps of the government. For this reason, he uses the İmran Öktem incident, which is not an event worth magnifying, as a trump card, and tries to equate it with March 31. But this equating is very inaccurate and too clumsy to be reconciled with İnönü's long political experience.

March 31 was an armed uprising of soldiers. Blood had been spilled, and the rebels had been in control of the situation for a while. None of this happened in the case of İmran Öktem. It couldn't be.

Because reactionism is no longer a force, it is a pitifully pathetic mentality.

Observation, May 15, 1969

## ISLAMIC UNION INSPIRE

Islam, which emerged in the seventh century, is the struggle of the Arabs to become a nation in terms of sociology. Even though they spoke the same language, a crowded tribe living a dispersed life in the case of tribes and uruks that were hostile to each other would certainly go for unity with an internal or external influence.

The principles laid down by the Prophet ensured this first of all, and tried to instill a high religious and moral consciousness and the idea of national unity to the Arabs who were rolling in ignorance, immorality and filth.

The Prophet achieved this thanks to his very powerful and sympathetic personality and his superior ability to speak, and some of his solid friends seemed to lay the foundations of a strong union by supporting him.

But even the unity and solidarity among his closest friends was only apparent. The separatism of the Arabs arising from the inability to establish a state for centuries, their distinctive nature that put the family and personal interests above everything else, and their immoralities that reached the highest level in gossip showed themselves immediately after the death of the Prophet, and even during his lifetime, the rumors about his relative and son-in-law Ali and Aisha, one of the Prophet's companions, caused great shock. . Separation and defeatism The fights caused by the ambitions of the presidency, which started with the death of the Prophet and first among his closest friends, led to sectarian wars by splitting Islam, and until the twentieth century, Muslims waged a life and death war in separate groups that made takfir of each other.

The clearest witness of the Arabs' inability to establish a state and their political immorality is the four people who took the head of the Arab state after the Prophet and took the name "Hulefâ-i Rayîdin" (Adult and superior caliphs) (year: 632-661), all of whom were given the good news of Paradise by the Prophet in their lifetimes. Three of them (Ömer, Osman, Ali) were assassinated, and such a disgrace cannot be shown in the history of any state other than Byzantium.

Despite this, there is nothing extraordinary in the Arabs' elimination of Iran from the two great enemy states and taking the southern lands of Byzantium. The war lasting for centuries between Iran and Byzantium had worn out both of them, and the blows that separatist Iran received from the east by the Turks brought this state to death. There was nothing to lose for the Arabs, who came out of the desert with a new belief and ideal, and attractive features such as going to Heaven if they died, and plundering if they remained, increased the

Although the Arabs had apparently established a great state, they could not eliminate any state other than two tired and exhausted states such as Iran and the Visigoth state in Spain in the east and were forced to stand in front of the first serious force they encountered, the Franks. (732)

The dominance of the Abbasids was purely theoretical. Because they were caliphs, all Muslim states were supposedly dependent on him, but in reality, the task of the caliphs consisted of confirming the legitimacy of this or that dynasty that came to power by force.

Turks, who became Muslims as a nation in the middle of the tenth century, not only saved this religion by destroying the great revolution prepared by the Iranians to abolish Islam, but also became the leader and defender of the Islamic world from the middle of the eleventh century until the end of the War of Independence.

The birth of a great Islamic State like Pakistan today is the result of the incursions of the great Turkish Emperor Mahmud of Ghazni to India, that is, a service of the Turks to Islam.

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Is it because they defend Islam alone against many nations, or is it because they don't understand the meaning? Turks are the only nation that accepts Islam with bigotry.

has been. As there is a solidarity between Muslim and Christian Arabs, it has not been seen that Albanians, who became Muslims long after the Turks, had a religious war with their Christian cognates. Bosnians, that is, Muslim Serbs or Croats, also lived without religious conflicts with Orthodox Serbs and Catholic Croats.

As for the Turks, things have changed. This custom of the Karakhanids, who started to fight the Buddhist Uighurs as soon as they became Muslims in the tenth century, has continued throughout history, and not only that, the cause of Sunnism and Shiism has fought the Turks in two armies for centuries, preventing both the waste of national energy and the realization of political Turkish unity. .

Even today, when religious bigotry has left its place in all corners of the world, Christian, Shamanite and Jewish Turks, and even Shiite-Alevi Turks, are not few among us, so-called enlightened zealots.

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For today's civilized people, religion is a matter of individual conviction and belief. Even in countries where religious parties are established and religious universities exist, all religious beliefs of individuals are respected. Faith has no logic. Everyone is free to believe whatever they want.

Although the religion of Jesus is both a religion of brotherhood and peace, Christian nations have not ceased to struggle with each other for centuries. The theoretical Muslim brotherhood did not have the slightest effect on the bloody wars. Because the traditions brought by the centuries are stronger than religion and historical destiny is a terrible thing.

Even so, our religious adherents have fallen into the perversion of denying their own past and their elders, today. intoxicated (intoxicated) , with the delusion that Islamic brotherhood can still be established

The important case for them is the Ali-Muaviye case, the murder of Hüseyin. Arabic should be the official language. Turkish is not a language anyway. Mete, Atila, Cengiz, Hülegü are infidels. They are blood-drinking tyrants. There should be no law other than Sharia. It is irreligious to give children primitive names such as Demir, Taÿ, Kaya, and especially animal names such as Arslan, Pars, Bozkurt, Doÿan. Islamic names should be given. Islam made the T However, thanks to Islam, we were able to establish great states. Etc...

Now is the time to get rid of these delusions and return to ourselves. The fight between Ali and Muawiya and the murder of Hussein is not even an issue for us. This is the internal work of the Arabs, and for us any of the thousand and one subjects of foreign histories. For us, not Hussein's death in Karbala, but the death of Kür yad in China, Young Osman in Istanbul and Osman Batur in Altay is more interesting, sadder and more glorious.

For us, it is not the fall of Andalusia, but the loss of Kazan, Crimea, Turkestan and Azerbaijan.

Mete, Atila, Cengiz and Hülegü are legislator and order-maker heroes. The total destruction they caused is nothing compared to what Caliph Omar did in Iran and Egypt. Because they were destroying cities that resisted, betrayed, and taken by war. Omar, on the other hand, had Iran's civilization artifacts destroyed because it was an infidel, and had the Koca Alexandria Library burned.

When Hülegü Han, who was a shaman, asked permission to pray for the rest of his Christian household, Dokuz Hatun's soul, he wanted alms to be given to the poor instead of prayer, and taxes to be reduced.

Which Arab caliph was able to give this magnificent answer?

According to the supporters of Islamic unity, Turks should take Muslim names because they are a Muslim nation. It is wrong to take the names that the Turks used before they became Islam, it is against Islam. There can be no more wrong and primitive thought in the world than this. Names called Islamic names are Arabic names. Almost all of these have been used among Arabs since pre-Islamic times. In other words, it is from the time of blasphemy and ignorance. There is no material or moral reason to attach unknown words to our children.

We have no earnings. On the contrary, we have a loss in terms of national spirit. Especially, can the names such as Musa, Isa, Süleyman, İbrahim, İsmail, İshak, Yakup, Yusuf, Harun, Davud, which were passed from Jews to Arabs among Muslim names, be compared with our Turkish names?

Those who object to Bozkurt, Alparslan, and Ertuğrul because it is the name of an animal, what do they say to Muaviye as "Howling Female Dog" and Osman as "Snake Cub"?

In the Arabs, not only the individuals but also the tribes are named after animals. For example, the name of a tribe is "Beni Kelb", that is, "Itogullari".

So are the names of women: Ayşe means "Yağar", Fatma means "weaned", Hatice means "born before her time", Zeynep means "chubby".

Especially the claim that the Turks were able to establish a great state after Islam is just ridiculous. The great and glorious Kun State, stretching from the Great Wall of China to the middle of Europe, lasted for seven centuries; it took tribute from China, East and West Rome. A simple barbarian community could neither live so long nor tax these large and civilized states.

From Kora to the Crimea, which lasted for two centuries and whose name left a great mark in the memory of the Chinese, Iranians, Arabs and Western Romans, with the Gök Turks, who were organized and blacksmith masters, in the field of material civilization, despite the presence of Uyghurs and a large number of Muslim Turks, there was no state with an Islamic character in history. There is no need to talk at length about the greatest empire, the State of Chinggis Khan. The purpose of so many words is the determination that Turks do not need to be Muslims in order to establish a great state and civilization.

The historical fact is that the Turks did not rise because of Islam, but because of the Turks, Islam rose and lived.

One of the issues that the supporters of Islamic unity have made an issue is the issue of greeting. They do not accept "good morning". They say "Salamulaikum" and claim that this is a spiritual bond between Muslims.

If the spiritual bond between Muslims is to be with greetings, it is logical and moral for all Muslims to accept the Turkish greeting. Because it was only Turks who protected, kept alive and glorified Islam. If it were not for the epic defense of the Seljuks against the Crusaders, the crowded, fanatical and courageous Crusader armies would not have left a single Muslim on the face of the earth. The Ottomans, on the other hand, not only stopped the Crusaders, but also attacked and represented Islam alone in the middle of Christianity for centuries.

Let's leave these aside: Albanians who betrayed them completely in the Balkan War, weren't the Arabs who betrayed them in the First World War, weren't they Muslims?

When the British spy Lavrens took the gold, weren't the Muslim Arabs attacking together with the British against the Turkish soldiers defending Medina? Didn't these Arabs lead the family of Sharif, descended from the Prophet, that is, men who later took the thrones of Iraq and Jordan?

Today's generations don't know because they haven't read it in history books: When the Turkish army broke down on the Syrian front at the end of the First World War, it was these fellow Arabs who killed Turkish prisoners, thought they were swallowing gold, and sometimes pierced the stomachs of living Turks. More pathetically, while the members of the Sherif family, who had betrayed the Turkish sultan, who was the Islamic caliph, entered Damascus, these Arabs sacrificed Turkish captives, Anatolian sons, to their chief descendants of the Prophet, by strangling them like sheep.

All this brutality was done in the name of Arab Nationalism. These murders were carried out by our coreligionists, the Arabs, who were bought with English gold and who were blinded by the ambition of being king, against the Turks, who never regarded the Arabs as different from themselves, and who were superior to them, on the contrary, because they were descended from the Prophet.



Today, Turkish hostility has become general in the Arab world. Arab nationalism was founded on the idea of hostility to the Jews who took Palestine from them and to the Turks who did not help them while the Arabs were beaten by the Jews. Turkish hostility is instilled in their schools. Five or six Arab states are dreaming of taking Hatay from us, forgetting that they were defeated by a handful of Jews.

Just as communism, which is an economic-oriented Muscovite imperialism, comes from the north, and Nurculuk, which is a religious-oriented Arab imperialism, comes from Egypt from the south.

There is no difference between communism and nurcuma in terms of Turkishness. Both of them are trying to destroy the Turkish Nation and culture. One is the case of Arabism. Thousands of unconscious Turks, who are not aware of this, are thrown into the arms of these two enemy ideals as saviors. It was officially announced by the radio that Muslim Egypt provided weapons to the Greeks who were working to destroy the Turks in Cyprus. Despite this, if there are fools who still pursue the illusion of Islamic brotherhood and Islamic unity, real Turks should know that such people are deliberate or unintentional traitors.

In order to be a traitor to the nation and the country, it is not necessary to steal military secrets and sell them to the enemy for money. It is also treason to admire the enemies of one's own nation, to pursue their cause, and to deny their own culture and past.

Islamic unity and brotherhood is a delusion. It did not happen even in the ages when religion was the main factor. After that, it will never happen after so much betrayal and hostility got in the way. The union that will be realized will not be the Islamic Union, but the Turkish Union from the Sea of Islands to beyond the Altays.

NyHÂL ATSIZ, Ötüken Magazine,<sup>17</sup> April 1964, Issue: 4

#### A TOMBSTONE OF ISTANBUL'S YEAR OF CONQUEST

A cemetery that hides the stones of 18 heroes from the Turkish soldiers who captured Istanbul is about to disappear due to neglect.

In Istanbul, there is a street called Onsekbanlar Sokağı in ĩehzade Baýbaýı, next to the ĩehzade Baýı Police Station. There is a small cemetery in this neglected and dusty street. Although a part of the wall was destroyed and grass overgrown, one of the tombstones inside with the wall inscription remained intact. This tomb, which has not attracted anyone's attention until now, is the oldest tomb in Istanbul. It has the date of 857, which is the Hijri date of the conquest of Istanbul. It was not possible to take his photograph because the inscription on the wall was high.

Although there are two sarcophagi in the cemetery, one of them has no stone left. The other Sekban Kethüda belongs to Hamza, Son of Khidr. However, it is not correct to deduce from the words Kethüdâ-yi yühedâ-yi Sekban on the tombstone that Hamza, the son of Hÿzÿr, is the general Sekban Kethüda. This word can also mean the commander or the hero of the sekban who were martyred there.

I would like to draw the attention of the ancient works committee and the governor of Istanbul, due to the circular that Ismet Pasha sent to the provinces a while ago to protect the ancient monuments. This cemetery should be immediately repaired and turned into a monument. Because besides the fact that it belongs to Turkish heroes who were martyred 480 years ago, this is the oldest Turkish artifact in Istanbul. Although it can be concluded that they were repaired a couple of centuries ago, since the inscriptions of the inscription and the tomb have not been eroded much, this does not diminish their historical value. On the contrary, it shows that our ancestors treated the national honor more respectfully than we did.

This cemetery is 100 steps away from the 16 March Martyrs Square, where a monument will soon be erected in their honor. This place costs 500 liras at most for reconstruction. In this regard, I would also draw the attention of the National Turkish Student Union. If the government persists in not giving permission for the Çanakkale monument, they should at least repair this place and push their national duties in another field.

Orhun, 1934, Issue: 8

## LIGHT

The only friend of the first man who lived in fear and bewilderment was light. Because thanks to him, he was able to find his food, and with his help he was able to get rid of his enemies. The lack of light was a terrible thing for him. Whatever bad, wild and dangerous things that the human imagination found and created, passed down from generation to generation, and brought them down to the present day, they were all born out of darkness.

In some of the old great religions, the universe was divided into two big parts as light and darkness, what is good and beautiful was born from light, and the God who does good and creates people was considered a God of light.

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

Goethe, one of the world's greatest poets, pleaded as he died, "a little light, some light".

Turks, who were poets and artists as well as judges, conquerors and organizers; The Turks, who saw and knew the mirages of the icy steppes and the mirages of the hot deserts, could not value light any less than other nations. Light was also processed in the language of this elite race, and exceeding its material meaning, it also gave strength to a spiritual meaning: "Lighting", "Lighting", "Lighting" are now more commonly used in Turkish as words describing the development, growth and maturation of the heart and mind.

The most beautiful and meaningful state of light in Turks is reflected in epics. There is a divine light descending from the sky that makes an extraordinary impact, which is God's gift to the Turkish race, and the child or his generation born with the effect of the light, as a national hero, writes glorious pages in history by running full reins from one of the horizons of victory and honor to the other. The "Wolf" and the Light" in Turkish epics are the means God sent to raise the Turks.

Today we need a light to come down from the sky again. However, the great Turkish nation of 50-60 million people, one third of which is independent, has never been in need of such a light at any time in its history as it does today.

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

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

Our new Golden Light will come down only when these writings, which prepare disaster and captivity, are drowned in the flood of national consciousness.

Golden Light, January 15, 1947, Issue: 1

## THAT'S SOCIALISM

Young thinker Aclan Sayılğan's article titled "Who Are Those First Ottoman Socialists" published in Yeni İstanbul Newspaper on 1 June 1974 is a warning to those who do not have correct information about socialism in Turkey. The meaning of the word socialism in the dictionary and encyclopedia and the meaning given to it today.

The contradiction of meaning is not chosen in time by many. There is as much difference between England and America, which call themselves democracies, and Russia and Bulgaria, which claim to be people's democracies, between socialism and this socialism.

That is why Turkish nationalists, looking at the degeneracy of socialism, which means socialism, give the name of socialism to the principles of thinking and developing the society, despite their disgust with this word and its meaning. I said once that the two are not the same. Let me repeat it because we live in the country of people with weak memory.

**SOCIALISM = INTERNAL POLLUTISM  
COMMUNITY = NATIONALIST PEOPLE**

This means that for a socialist, nationality does not matter. The only goal is economic prosperity. For the socialist, the goal is prosperity in order to raise his own nation and nationality. There is no historical consciousness, patriotism or respect for the flag in socialism. A flag is any piece of cloth. For this reason, before the First World War, a famous French Socialist planted the French flag in manure.

On the other hand, a socialist is a person who considers socialism to be a perfect fit for the present of his nation. A socialist is a brother to a socialist of another nation. A socialist can only be a friend to another nation's collectivist; but he does not miss his historical enemies for a moment. For the socialist, the communist becomes a slightly more extreme ideal than himself. For the socialist, the communist is a national and irreconcilable enemy.

In the above-mentioned article, Aclan Sayılğan lists one by one the first socialists in Turkey who wanted to destroy this country, giving a warning plate and shows that these first Ottoman socialists were Armenian komitaci who cooperated with the enemies of our state.

Sefik Hüsnü, the chief of the Secret Communist Party, is a Thessaloniki returnee. He was caught in the first big communist arrest in 1925, all his secret documents were seized, the directives and circulars he gave to the communists were found. All Turkists (I am talking about real Turkists, not Selamunaleykümists) should carefully read and teach the following passage, which explains what socialism means and states that it is a transitional bridge to communism:

The Communist Party of Turkey is a revolutionary and conscious body made up of the most conscious members of the workforce. The Aydınlık group and the most conscious members of the revolutionary workers' unions around this group, the T.ÿ.U worker group composed of Greeks, and the left group of the Hinchak society formed the Communist Party of Turkey. The aim of the Communist Party of Turkey is to attempt the establishment of socialism through the dictatorship of the proletariat and to reach communism, which is a classless, planned brotherhood after its establishment.

Here is socialism... It will unite with the Greeks and Armenians, as well as the Hunchaks, to establish a proletarian dictatorship, to establish socialism, and then to a classless and fraternal society, communism...

The Aydınlık group mentioned here is the people gathered around the communist journal "Aydınlık", which was published by the communist Sadrettin Celal et al.

There can be no better example of how soft and humane socialism can be used as a tool. I dedicate the directive of İftek Hüsnü to those who are afflicted with the disease of socialism. So, how happy it would be if his eyes could be opened by understanding who they were a tool for and what kind of negligence they were in!...

Science has accepted that religion needs a soul. It is a well-known fact that people have religion since the time when their intelligence was very primitive. With the rise of intelligence and science, religions have also risen, the age of religions with monotheistic religions has come to an end, after the terrible wars and resentments for the sake of religion, religion took refuge in the conscience of individuals in the civilized world, and is responsible for the current state of the world.

has gained a place. There is no longer any discussion of religion among civilized people. Not common writings on religions, but scholarly studies are published. The civilized person respects the religious beliefs of others. He does not invite anyone to his religion with propaganda.

The wrong attitude towards religion in Turkey has begun to bear fruit. The idiots who prided themselves on building a city without a temple could not imagine that ugly ruins would be turned into temples.

If, at the beginning of the Republic, the Arabist and Arabicist sects, which had no duty and no use, were eliminated, and a concise religious school was opened to train modern clergy, considering the spiritual needs of the nation, today the provincial and district centers would be filled with clergy who had the rank of doctor, and these would turn into bigotry by controlling the villages. and the fools who prohibited the fork and the radio in the city like Istanbul could not preach to the people.

The first fruit of the city without a temple was Ticanism, and the one that became worms was Nurculuk.

What is Nursing? Who are the Nurs, the students of the Nur pamphlet, who are seen in the newspapers every now and then? Nurcilik, which includes all kinds of people from the common people to the intellectuals, engineers, lawyers and doctors, an ignorant flock who followed an ignorant Kurd named "Saïd-i Nursi", and the students of the Nur pamphlet were written by Saïd-i Nursi in that complicated and ignorant Kurdish Turkish. A lot of poor people gather and read their treatises as if they were reading atomic physics and Einstein's theory.

The man called Saïd-i Nursi is a Kurd from the Shafii sect, who used to publish a number of treatises called Saïd-i Kürd-i, does not know Turkish, and is incapable of knowing where to use a comma or a dot.

During the armistice years, he made a joke by walking around the streets of Istanbul dressed as a national Kurd. This arrogant Kurd calls himself "Bediuzzaman", and his followers use this name as if it were a pride, and glorify their sheikh with this name. Bediuzzaman means "the wonder of time". Kurd Said is truly a wonder of the times. In a time like the twentieth century, with this ignorance and primitiveness, he is a wonder of the time with his arrogance, and more than that, his success in following tens of thousands, perhaps hundreds of thousands of Turks, is truly a wonder of time.

This wonder of the time, this Kurdish Said, is actually a Kurdish nationalist. Just as the Muscovites appear to come out with the principle of social justice to destroy the Turkish nation, and seem to have embraced the cause of the poor, the Kurdish Said emerges with the tout of Islam and brotherhood. Since he cannot openly pursue the cause of Kurdishism, he argues that the networks that will destroy Turkism are Islam and Nurculuk.

He forbids his followers or, as he puts it, his disciples of the Risale-i Nur to marry. Because if they get married and have children, there is a possibility that those children will be bad and irreligious. Of course, since the Kurd on the mountain will not be aware of this great and divine command, he will marry and the Kurds will multiply. Pure Turks, who believe in everyone's word, will not marry at the command of the great master, thus the Turkish lineage will decrease and Kurdish Mullah Said (ie Bediuzzaman) will have done forty years later what Kurdish Sheikh Said could not do in 1924.

What to say to this bunch of idiots who are not aware that the religion that forbids marriage, considering women as soldiers of the devil, is the Zoroastrian religion, and they are not aware that they are practicing a kind of Mazdeism under the name of deep Islam? What can be said about those who are so unconscious that they do not believe in this removal and believe that Kurdish Said flew from there, after he was destroyed by General Mucip Ataklÿ, according to rumors, so that his grave in Urfa would not become a nuisance? The national misfortune is that those who should be hospitalized in mental hospital clinics circulate among the people. Unless serious measures are taken, this religious murder will continue for years.

There are many books of delirium called the Risalesi of Nur (risale-i nur, in their own words). Poor people with spider brains sell tens of thousands of these deliriums by hand-written or reproduced by chapyrography or lithography. There are Nurcular who wander from town to town, from village to village, to sell it.

They get rewards by selling them. Since these so-called Turkish delirium books are written at the level of opinion of Kurdish porters, nobody understands anything. Because he does not understand, he falls into the delusion that there are hidden wisdoms and high truths in him.

Once upon a time, they sent me one of these deliriums. In one that I can force myself to read, Kurdish Said talks about the radio, where a word spoken from the other side of the world comes out of the box.

He was explaining his hearing with the angels in the box.

This is the level of the Kurdish Said, who is the sheikh and piri of doctors, engineers and lawyers along with the lower class, whom they refer to as "his majesty".

A bigot who is unaware of physics and vibration, and who does not even cross the border of positive science, thinks about radio only so much. However, that ignorant person, who is incapable of understanding his ignorance, does not hesitate to pass judgment against the Turks without looking at his double ignorance. In one of his pamphlets, Nur wrote that the terrible creatures called Gog Magog and who would destroy the world were "akvâm-ÿ Zenginye" (i.e. savage tribes) such as the Uzbek, Tatar and Kyrgyz. Let them be civilized

He was a Kurd!... The literacy rate among Uzbek, Kyrgyz and Tatars is 90%, and there are hundreds of scholars and experts in every branch of science, including atomic scientists.

Last year, I had a small talk with a lawyer who had fallen in love with Nurcu, and I asked him what he found in Kurdish Said. "He made the best interpretation of the Qur'an." he had replied. This young lawyer did not know the old script, was unaware of the interpretations of the Qur'an in the three Islamic languages by the greatest Islamic scholars ever. I tried to explain this to him in vain. Once he was infuriated, out of reason and logic. What good is it to deal with believing a fallacy? Today, the duty of the state is to seek and find the reasons for this and to go to the treatment.

In my opinion, the causes of diseases such as Ticânism, Nurculuk, bigotry, communism and partisanship are the lack of national ideal. Just as a hungry child who cannot find normal food licks the wall and eats the useless and harmful things he finds on the ground, people who cannot find a great ideal to cling to, cling to junk food thoughts as saviors. Because people are compelled to stick to an idea. This ability is in the yeast of humanity. No force can prevent this.

If Turkism, which is the real ideal in Turkey, had not been undermined by various excuses, if the former "Nationalists' Association", which was a true Turkist, had not been closed in 1953, if they had been given the opportunity to develop, today there would have been a very ardent and conscious nationalist community above the parties in the country, and the governments would have been able to ask them for help in difficult situations.

Turkism does not make any promises to people, it does not give anything material or spiritual. He just wants... It demands sacrifice and renunciation. Nurculuk, on the other hand, is in the promise of heaven. It promises eternal bliss, mansions, meals, and houris in heaven.

He will choose enlightenment. As a matter of fact, they say this themselves, "Turkism is to the grave... What will happen after that?" says... Of course, Kurdish Said will prepare the rest for them.

There is a work of Kurdish Said that was published in 1327 ( = 1909 ) in the printing house of Ikbâl-i Millet in the Vezir inn in Istanbul. Its name is "The Shahadetname of the Two Schools of Music or Divan-i Harb-i Örfî and Said-i Kürd-i". In this work, in which he certifies that he is Said-i Kürd-i, namely, Kurd Said), he introduces himself as "Bediuzzaman" as the author of the work. The native, that is, the editor of the work, is "Kürdîzade Ahmed Ramiz". that is, a masterpiece. The "hatime" part of this 48-page work (pages 44-48) is very interesting in that it shows Kurdish Said's insight. I take this exactly and translate it into clear Turkish because it is written in a viscous language: If I don't say a few words to my Ebnâ-i gender here, I think the talk will be incomplete. ( = I think the bet will be incomplete if I do not say a few words here to my compatriots. )

O Pisdar from the time of the Assyrians and Keyânîs, the lion Kurds who are their heroic soldiers!...

You have spent five hundred years. It is enough. wake up. It is morning. Otherwise, savagery and heedlessness in the wilderness will plunder you in the wilderness of savagery. The divine wisdom, which is the institution of the divine law, which is universal to the general world such as the order of the machine-i world called Wisdom and the telegraph line, has removed the eternal destiny from the horizon, and commands you that with separation By treating your courage and strength, which is wasted like many muddy water, with the idea of tawhid and mezcederek, like the attraction-i juz'iyyes of zerrat, and a mass-i determination like the Kurd, like a sphere, ÿevket-i islâmiyye Keep the balance and general harmony by following its attraction like a kevgib-i munevver in the position of Osmaniye. ( = O world of Assyrians and Ahemenids

In his time, the lion Kurds who were their pioneers and heroic soldiers! You have slept for five hundred years. It is enough. wake up. It is morning. Otherwise, brutality and heedlessness will plunder you in the field of brutality. The divine wisdom, the founder of God's luminous law, which spreads through the whole world like the order of the world machine called divine wisdom and the telegraph line, raises the finger of destiny from the eternal horizon and commands you: Separation, indiscriminately, like scattered water drop by drop, unite your strength and strength with the idea of nationality. Maintain the balance and general harmony by forming a general and national attraction from the small charms in the particles, and by following the attraction of the Islamic and Ottoman sun of love like a bright star by turning a large mass like the Kurds like the world.)

As it turns out, Kurdish Said is a Kurdish nationalist enough to make the poor Kurds the imaginary vanguard of the old Assyrian and Iranian armies, and he calls the Kurds to unite around Kurdish nationalism with his obscure clumsy expression. It has no interpretation or interpretation. Those who do not have bad thoughts in their minds and hearts are obliged to accept that he is not an Islamist, but a Kurdist after this clarification.

I will keep the readers from exhausting the rest of it by skipping the already incomprehensible and garbled text and giving only its translation (yes, that word is apt). After that, Kurdish Said says:

The sultan of freedom, who stood up on the summit of the high mountains of the future like the mountains of Süphan and Ayrý, forbade being a slave to the soul and relied on the shari'ah by not seeing the rape of others permissible, loudly said "science, art to attack a heedless and scattered people in the deepest streams of the past, ignorance and poverty". and he gives the order of "forward Throne" to the head of the weapon.

Covered and imprisoned under the layers of truth, and who have attempted to rise up thanks to the easing of ignorance and heedlessness on his shoulders with the destruction of tyranny, the messenger of truths informs you in every way that the talents planted by fate in your nature and your character that has put your destiny into action and that have been hidden in your nation. It is time to irrigate the education with the water of life. Otherwise it will dry out and rot.

The master, called need, father of civilization and the founder of progress, has lifted his head and rules over you: Either you will have your life and freedom plundered in this field of savagery, or you will meet the future by getting on the science and art balloon and train in the field of civilization and run to the Kaaba of maturity.

Like Rüstem-i Zâl and Selahaddin-i Eyyubi, who have pitched their tents in the past streams, hal fields and future mountains called Milliyet, your idea of nationality, which honors each other with dignity and honor and is the epitome of high feelings, commands you with an absolute command that each of you is the goal of the life of a common nation. You have been the guardian of happiness and the exemplary example of the whole nation. You will not grow as a person like now, but as a nation. Because, with the growth of the purpose, the blessing also grows and with the excitement of the national patriotism, morality also rises.

The constitutional monarchy, which is the reason for the happiness of the tribes and saves the partial will in freedom, which is the steam of the life machine, to ensure national domination, from the extinction of tyranny and leaven with the leaven of the religious consultation, invites you to the test assembly. He wants to see that you have reached puberty and that you do not need a guardian. Prepare for the exam. Show your presence together. Show your national patriotism and your personal ideas and conscience as the common heart and mind of the nation. Otherwise, you will receive zero and the certificate of freedom will not be given to you.

The idea of selfishness in one of you, who caused your messiness in the past, will now transform into the idea of invention, personal enterprise and the idea of freedom in the civilization of the future. I can even say that your madrasahs, which are noisy compared to the quiet madrasahs of others, show a scientific assembly of deputies. In your heavenly and spiritual whistles when you recite the Fatiha behind the imam, there is an allusion and mark of destiny to the secret of constitutionalism and aptitude in your sectarian and tribal nature.

The other expression of the phrase "There is no other way but to work for man" is personal enterprise. Courage and national honor, which are the founders and protectors of every perfection, command that how, until now, there has been materia

If you have made progress, do not violate the national honor in the field of reason and civilization. Since your language, which is the product of national feelings and is the measure of your worth, which is so confused with your negligence, is capable of the manifestation of a tree like the tuba tree, but has become so dried up, miserable and without literature, your language is complaining about your national patriotism. The coin of destiny in man is language. Since the mother tongue is natural, words come to mind spontaneously. The mind does not bifurcate, the information that enters that mind remains as if it were carved on stone. Anything that appears in the national language is welcome. I present to you an example of national patriotism. He is Mutkili Halil Hayâlî Efendi. As in every branch of the national patriotism, in the field of language, alifbe, which is the basis of our language, has brought into being the consumable (= grammar) and nahvin (= syntax). Indeed, since such an ore of mercy has come to pass in the Kurdistan m

This person showed an example of benevolence and laid a foundation for our language in need of evolution. I recommend to those who are charitable to follow in his footsteps and build on its foundation.

**Bediuzzaman Said-i Kurdi**

There can be no clearer witness than this article that Kurdish Said is a true Kurdish nationalist. If this was not the case, if he had only aimed to develop the backward Kurds, he would have been content with telling them, "Get knowledge", and would not have recommended the vulgar and primitive Kurdish as the national language, while remaining civil and eternal Turkish. By taking advantage of the turmoil caused by the constitutional monarchy in the country and the necessary loosening of the authority, this Muslim brother is trying to hit the Turks, who have suffered all the burden and suffering of the Empire, just like the Christian subjects who want to divide Turkey and realize their own community goals. Like all primitive communities that need to invent history and honor for themselves, he claims Zâloÿlu Rüstem, who is the hero of the novel, and Selâhaddin Eyyubî, whose mother is only Kurdish, as Kurdish heroes. He talks about the notable virtues of the Kurds. In short, he is trying to get them to establish a state. After realizing that of course the state would not allow this, he succeeded in appearing as a religious master by changing the name of Said-i Kürd-i as Said-i Nursi and by scribbling in the epistles of Nur, which is a

What is surprising for us is not this or that behavior, but the fact that tens of thousands, maybe hundreds of thousands of heedless Turks follow this ignorant Kurd and blindly submit to his ignorant and treacherous advice.

Now I want to address these unwary Turks:

Are you Turkish and Muslim? If you are a Turk, for what reason do you follow an ignorant Kurd and despise your own race and language with his suggestions? "Is Turkish also a language?" There are idiots who say, there are traitors who want the official language to be Arabic. What kind of Muslim are you that you curse to marry with the suggestion of an ignorant Kurd, and are not determined to stay single because irreligious children grow up and we commit sin? Don't you realize that you are a pagan? What Islam, what humanity, what cleanliness rule, what consciousness does it make to hide the beard, nails, and water from which an ignorant Kurd takes as sacred relics? wake up! As a follower of an idiot who tries to explain the radio with an angel, do not be ridiculous to friend, friend or foe. Islam is a religion whose foundation has been laid, which has trained its great scholars and which has been compiled. There is no need for mascara like Kurdish Said to explain it all over again.

It was a strange object sent from Trabzon that made me write this article. This object, which is a very small 8-sheet brochure, is an advertisement for Said-i Kurd-i, whose printing house is unknown. The sender is someone I do not know named O. Nuri Kurt. It contains fragments of Kurdish Said's delirium. Look at this delusion on the second side of the second leaf:

"My dear, faithful brothers:

You should know for sure that the duty that the disciples of the Risale-i Nur are engaged in is greater than the greatest task on the ground."



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Yes! Your task is huge. With your ignorance, negligence and help, you will destroy Turkey, which was not destroyed by the Crusaders, corrupt will, and minority betrayals. You will destroy Turkishness by denying Turkishness, by making the Shari'a the Constitution and the Civil Code, by not getting married, by locking up lonely women in homes, by bringing the old script and making Arabic the official language, by scraping our history before Islam from the books that it is blasphemy. In doing so, you will never be aware that you are an ally of the dead Stalin, the right Makarios. You are such pitiful creatures that you don't realize who you are playing into by bowing to Kurdish Said's delusions about not getting married, ignoring the Prophet's hadith meaning "Marry and multiply" even though you pretend to be Muslims.

What is that big task you are busy with? To pass out by shutting yourself in a room and reading Kurdish Said's delusions? With your miserable and ridiculous state, you may actually be the subject of spiritual medicine and morbid spirit. Although she is a young and beautiful woman, abnormal tastes, such as the American artist who married an old, ugly, blind black man, are not rare objects in the world.

If yours stays within yourself and does not turn against Turkishness, maybe it can be considered like this. But with the promise of Paradise, you hunt the heedless, destroy their national feeling and separate them from Turkishness. When there is a lawsuit between us and the Arabs, you definitely find the Arabs right. If there is a Turkish-Arab war, you say, "I will not draw a gun on my religious brother."

Here, I showed your master's identity in his own writing. It became clear that he was a Kurdish nationalist. After this statement, if you accept the truth and return to Turkishness, nice... If you persist in the old perversion, you should doubt your conscience...

NIHALATSIZ ÖTÜKEN MAGAZINE YEAR 1964 NOW YEAR 2005 HEADS ARE ALL THE SAME



## CYPRUS SUBJECT

Statesmen are obliged to speak politically. They hide some things and express others in an elastic language. For this reason, it is impossible to draw clear conclusions from the statements of world politicians about Cyprus. But since individuals of free countries are not bound by such records, we would like to express our own opinion here.

The Cyprus issue is an issue that can only be resolved by force of arms between Turkey and Greece. The "Independent State of Cyprus" is ridiculous, and other than that, the forms put forward are not conclusive. Because:

1- Cyprus is an island of great military and political importance, which is a natural part of Anatolia and is close to our coasts.

2- It remained a part of Turkey for a long time. So we have the right to historical heritage there.

3- But today, four-fifths of the population is Greek.

So both sides have their right. When both sides are right in an issue, the only solution is "war".

It seems strange to him that a nation that has not seen peace for more than 22 years in its history has not fought for 52 years. This is why even the three-day war on 20-22 July strengthens the national spirit and provides spiritual peace.

The Westerners also laid the foundation of unrest in the establishment of every new state. Belgium was founded

half the population was taken from the Flemish and today's social discomfort was born. No one should have any doubt that this ailment will turn into bloody guerrilla movements tomorrow.

The same principle was followed when the African blacks were given independence, and these states were adjusted according to geographical borders, not ethnic communities. This wrong has given its first berries. There will be great wars between states tomorrow.

While the independence of Ireland was recognized, a part of the north of the island was left connected to England on the pretext that its people were protestants, and today's IRA gang wars arose from it. The British State has been dealing with several thousand Irish gangsters for years, unable to cope and inflicting long losses.

When Britain left Cyprus, she made the same mistake (or rather, she meant it) and gave birth to a fabricated Cyprus State. The result was that 100,000 Turks were left under the rule of 400,000 Greeks. Although he had divided the Irish people of the same race and living on the same island on the pretext of sectarian separation, he did not accept the separation of Turks and Greeks of the same race, same language and same religion so that the unity of the island was destroyed.

Mistakes happen quickly. The State of Cyprus ceased to be a state and became a nest of anarchy and a hotbed of bandits.

The small (small in every sense) Greek nation, pursuing the cause of Great Greece, went for the liquidation of 100,000 Turks in order to claim the island for themselves. They turned the island into hell with their own methods of murder and lies.

If Türkiye had wanted Cyprus with its present strength, perhaps this situation would not have arisen. Or if he had pursued a national policy to take Cyprus, the result would have already been taken. But where? Turkey's Minister of Foreign Affairs, historian, turkologist, scholar Prof. After Fuad Köprülü made a national-political heedless act such as saying "There is no such thing as the Cyprus issue for us", the other party would of course step up. They quarreled. They d... They killed hundreds of Turks. They caused several thousand to flee Cyprus.

We built roads and bridges.

If the enemy we are facing was only Greek, of course, it would have been resolved by now. But the westerners, who grew up with Greek admiration, knew how to protect them every time. Our first attempt at landing was blocked by the Americans. This time, England plays the role of America. His preparation by bringing Phantom planes, commandos, Gurka battalion and a cruiser is undoubtedly against us, although even if we take all of Cyprus, we will certainly not touch the British bases there. It is against us, but now the old England has no fighting courage and ability. Maybe he's showing off to scare me.

The British are not a master political and far-sighted nation as it is thought. If it were, they would not have turned their empire, on which the sun never sets, into a small country with their own hands on which the sun cannot be seen through the fog, even though they supposedly emerged victorious from the Second World War.

Why are they bringing the poor Gurkhas? Because they knew that their own soldiers would be of no use... For not forgetting that in the Second World War, 10,000 British surrendered to the Germans in Tobruk without detonating their rifles, and 60,000 British in Singapore surrendered to the Japanese before they fired their rifles again... The only thing they trusted was air. and their naval advantage is the numerical advantage they will provide with the G...

What if the British, uniting with the Greeks, dare to fight against us? We can't do anything to the British because we are not borders. Then Greece and the British troops who will come to Greece's aid will bear the brunt of this.

Then, history will set the new marathon records to be broken against the Turkish army that will march from Western Thrace.

## KIRKUK AFTER CYPRUS

When I say Kirkuk, I want to describe the Iraqi Turks. As a matter of fact, the Kirkuk case predates the Cyprus case. At the end of the First World War, when a technical border was drawn for the Turks in the Ottoman Empire, the Mosul province at that time was included in this border, but the Iraqi Turks were left under foreign domination due to the resistance of the British until the end in the Peace of Lausanne and the Mosul Agreement after that. It was impossible for a tired and exhausted Turkey, which defeated the Armenians in the east with its last strength, destroyed half of the Greek army in the west and smuggled the other half to Greece, but still could not get the Islands and Western Thrace from Greece, nor could it get compensation, to fight with England because of Mosul. However, it was possible to obtain strong assurances from England and its successor Iraqi state for the Iraqi Turks to protect their national assets. This is not done or not done.

After Iraq became an independent state, the fact that the Iraqi Turks were under an rudimentary and hostile administration and not following such a policy is the normal result of the Republican foreign ministry's qualification as a national foreign policy agenda. Spectacular ministers such as Tevfik Rüyütu Aras, who said, "I would rather be a Balkan citizen than a Turkish citizen," and Fuad Köprülü, who said, "There is no such thing as the Cyprus case for us," were symptoms of immaturity.

Today the situation has changed. Regardless of the shortcomings of these two, Fatih Rüyütu Zorlu and Feridun Cemal Erkin, who are among the last Ministers of Foreign Affairs, seem to be the strength of a national foreign policy. This means that the national consciousness was directed to foreign Turks. A nation that wants to live is a strong nation, a nation that does not forget and cannot forget its fellow citizens outside the political borders. Forgetting the past, not remembering and not knowing one's kin and sibling is a characteristic of animals.

It is our national duty to deal with the fate of 1,000,000 Iraqi Turks, whom we call Kirkuk Turks today. Because the resentful action against these Turks six years ago, on July 14, is a terrible proof that the Iraqi Turks were never safe. On the one hand, Iraq, one of the Arab states that tried to blame Turkey for its defeat by Israel, and made Turkish hostility a national policy; waiting for the opportunity to do so. The fact that these Turks live in the oil regions of Iraq increases both their importance and the danger that threatens them.

When a thought matures in nations, a small reason grows for that thought to become "behavior". At such times, the person who raises the flag of thought becomes one of the "persons of Turkish history". A journalist, the late Sedat Simavi, who was very low among his colleagues during the years when Turkey pursued a passive foreign policy, made an honorable line in history when he put forward the Cyprus case as a national cause. and the thought he put forward has now become a national policy, an ideal.

In the Cyprus case, almost every state, even though our friends and allies are against us, 100,000 Turks are struggling with 400,000 Greeks. The reason why he was not defeated in this disproportionate fight is because he knows that the motherland supports him. Especially when this support is like an air attack in Erenköy at the critical moment, the Turkish Cypriots' war will continue for years. Until Turkish troops land in Cyprus or enter Thessaloniki...

Kirkuk Turks also need support. Moreover, Kirkuk Turks are even more unfortunate. How unfortunate that a Kurdish bandit named Barzani is trying to establish a state. A folk song in the War of Independence describes an enemy as vile as the Greek to bring an army into Turkish territory:

Look at the stone of Ankara,

Look at your age.

**We** We were captured by the Greeks,

## **Mind your business.**

It was narrated in his verses and expressed the angry astonishment of the Turkish nation against such a treacherous manifestation of fortune. As if this painful memory is not enough, will a Kurdish state be established and give 1,000,000 Turks minority rights?

Can't someone like Sedat Simavi make the Kirkuk Turks a national cause among all those who have a say in the cultural and intellectual life of Turkey and claim to have a say in the face of these arrogant allegations?

People and people who want to live and become stronger both have appetites. While this fact is clear, the idiots who make a noise about the expression of historical rights as imperialism should not be given the right to speak. It should not be forgotten that the problems of a nation are not only economic. Economic problems are just a r

Another fact that should be engraved in the minds and hearts is this: Turkey is not just 67 provinces.

Ötüken Magazine, 17 July 1965, Issue: 19

## **WHO IS A NATIONAL HERO?**

Heroes have been respected in every age of history; Heroes have always been raised everywhere. Heroism is the highest of human virtues. It is a well-known fact that nations have gained a reputation as much as their heroes and are durable.

But there is a difference between just being a "hero" and being a "national hero". A "national hero" is a person who shows his influence on a larger scale, commands the next centuries, and leaves unforgettable traces. National heroes shape the lives of nations.

It is not necessary to be in a high position to be a national hero. For example, the 51-year-old Japanese Lieutenant Onoda, who lived alone on the island of Lübang for 30 years without surrendering to the Americans and Filipinos, is also a national hero. Even though his resistance by obeying the orders he had taken did not help the Japanese defense in any way, he gave honor and pride to the Japanese nation with the heroic spirit he represented, and went down in history as an eternal hero. National heroes are energy sources that accelerate a nation. Without them, raising great scholars, genius poets or philosophers has no value or meaning. India is a good example of how countries that produced philosophers and poets but did not produce national heroes lived.

However, it should not be forgotten that a nation that forgets even if it raises national heroes is a little different from a herd. Sooner or later he is doomed to be driven by others.

Just as it is a disaster to forget national heroes, to fabricate false national heroes is a terrible disgrace. This is vice, equating to regard stealing as intelligence and fraud as genius.

To give an example from our own ancient history, we can show Tanrıktut Mete, who created the Turkish nation, as the type of national hero, in the third century BC, who did not give his homeland to the enemy even though he gave his horse and his family. He was a defeated national hero.

The defeated national hero type is Kür yad. Without that insane heroism, the Turks would have melted down in China and the Turkish nation would have disappeared from the face of the earth today, as the weak Backedush who dominate the Turkish state could not cope with China. The fact that 41 people, all of whom died, terrorized an entire empire is a testament to how they became national heroes. Those defeated and killed national

They have been the creators of victories and all national life. Because to be a national hero, it is necessary to believe and risk death.

When it comes to our new history, if we consider which national heroes it raised by only taking the period of the War of Independence, our judgment will be as follows. The two national heroes of the War of Independence are Kazım Karabekir and Mustafa Kemal Pasha, who believe that this work will be accomplished even in the darkest days. They got this honor by defeating the well-armed Armenian army with half its strength, by winning Sakarya, which is an epic war, and Dumlupınar, the best example of the war of destruction. The effects of these wars on Turkish and world life still continue.

There are many other heroes of the War of Independence. However, although the famous soldier, Marshal Fevzi Çakmak, is in the first place, none of them are in a position to be a national hero.

Facts cannot be plastered with mud. Even if they declare those who have no worth as national heroes today, they will be removed from that position tomorrow.

Stalin's body was taken from Lenin's side for the same reasons and destroyed.

Ötüken, March 11, 1974, Issue: 3

come out

## THE FUCK OF THE RED KURDISH

It is known that by taking advantage of the extreme freedoms brought by the 1961 constitution, there were also movements and behaviors in the subjects prohibited by the constitution. Since those who attempt such acts know that they are guilty in terms of the law, their defense tactics are also peculiar to criminals, that is, in the field of slander, lying and bitchy. They are like owls who cannot look into the light of truth.

Unable to reveal their true intentions, these owls are compelled to take a detour. Even when their true purpose is hit on their faces, they do not blush because their faces are not human;

In an article titled "Conversations" that I published in the April 1967 issue of Ötüken, I gave examples by talking about the Kurdish movement in Turkey, stated that the Kurds were a primitive Persian community, and taking President Sunay's statement, "Anybody who is not Turkish can go," I said:

Yes... Kurds resist staying, if they want to speak in their primitive language of four or five thousand words, to broadcast and to establish a state, they can leave. We shed blood like a gutter in this land; We exterminated the Georgians, Armenians and Greeks, and defended them against the warrior knights of the Crusaders by shedding blood like a gutter. The Kurds did not even do their military service until 1839. While the blood of the Turkish race was flowing like a fountain everywhere from Vienna to Yemen, they herded their goats in the mountains and villages where they lived and lived by stealing and plundering whenever they could. When they came to help us in the wars with Iran, they always looked for an opportunity, and in the battles where the Turkish army was defeated, this time they united with Iran and shot it. If the Armenians, who totally betrayed us in the First World War, had not destroyed the settled Turkish people with a brutal resentment, and the Kurds living in the mountains and steep villages had not escaped this resentment, they would have remained as a minority in the provinces where they are the majority today. But even if they are a hundred percent majority, their dreams of establishing a state in any region of Turkey will remain a dream. Like the Greeks' dreams of establishing Byzantium and the Armenians of establishing a Greater Armenia... That's why they should leave before they get into trouble for the Turkish nation and before they get destroyed. To where? Wherever their eyes see, wherever their hearts attract, they go. Let them go to Iran, Pakistan, India, Barzani. They should apply to the United Nations and ask for a homeland in Africa. Let them learn by asking their fellow Armenians that the Turkish race is extremely patient, but that when their buttermilk rises, they do not stand in front of them like Kağan Arslan, so they can come to their senses.

As can be clearly understood, these lines were written against traitors who want to divide Turkey and establish an independent Kurdistan in our eastern provinces. Those who are loyal to Turkishness and those who consider themselves Turkish should not be afraid of this. Traitors are only the traitors that I mentioned in that article, who want to break up the homeland. These traitors, in their criminal psychosis, started to clamor with their broken Turkish by resorting to the methods of bitch and discord, ignoring the beginning of the passage I quoted above, and only taking the sentence "Let the Turkish nation go away before they get into trouble and before they perish".

Those who took out Ötügen were "crazy, spider-headed fascists who sow discord"...

I was "a perverted person who is trying to turn brother against brother".

"The real ones who will be fired are the dreamers who aim to set people against each other".

They were against the mentality that wanted to divide them into hostile camps by exploiting the existing racial, linguistic, religious and sectarian differences among the citizens for the continuation of economic exploitation among the reasons for the backwardness of the East. "They reject fascism, racism and ummahism with hatred, which are the political reflection of spiritual exploitation".

"Those who will be reformed are primarily those who defend such perverse ideologies, rather than the Gypsies. The place where they will be reformed is Bakyrköy.

There are 19 association signatures under this rag, where it is not known where it was printed. These were the so-called cultural associations, student associations, and mutual aid associations. In fact, it is obvious that the names of imaginary associations were used to show that three or five red Kurds came out of their stupid and rudimentary minds.

Evidence that it emerged from red heads:

1- Calling us, that is, the Turkists, fascists. It is a fact that everyone knows now that reds call their communist enemies fascist.

2- The use of the word "people" instead of "nation". The word "peoples" in the sentence "The real ones who will be expelled are the dreamers who want to bring down the peoples" is used in the sense of "nations". Communists do not use the word "nation" because they are afraid of it, instead they say "people".

3- Those who claim that religious and national ideals are a means of exploitation are also communists. In the statement, they expressed the thought behind their heads by saying, "We reject fascism, racism and ummahism, which are the reflection of spiritual exploitation in the political arena".

4- Disrupting the literary language and using a distorted language as the folk language is also an important skill of the Reds. Look at the following phrase in the statement: "Who is getting into trouble? And who is firing whom?"

In literary language, "de" does not come after "and". It would be ridiculous if he came.

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Let me give my short answer to these red Kurds, although they are deprived of all intellectual and cultural dignity:

1- The eastern provinces of Turkey are the homeland of the Turks living in the eastern provinces and of the Turkish race in general. The regions where Artuqids, Saltuks, Karakoyunlus and Akkoyunlus ruled and erected monuments are of course Turkish. Turkish will remain. Being older in these areas means nothing, the monkeys are even older.

Diyarbakir, which you want to make the capital of the imaginary Kurdistan, is the city of the Great Turkmen Beg Uzun Hasan. It cannot be the capital of the Don Quixotes.

2- We are Turkish and realistic. Turks are a race that opened a new era in history, created civilization, established a great state, and established order in large regions. See what the situation in the Near East fell into after the Turks withdrew and take a lesson. The Arabs were also a crowded nation that created history and civilization. After they united with the British and left us, nothing happened to them. They were defeated by the Pairs in five days and disgraced the world. You, on the other hand, are an uncultured, backward community that has established neither a state nor a civilization. Even if you establish a state under the wing of foreigners, it will not last as long as the Arabs, it will melt quickly in oil barrels and you will go.

3- I am not a "super perverted person who loves to turn brother against brother", but you are ultra perverted traitors who want to break up the Turkish state. Either you melt into Turkishness, you accept Turkishness, or you are destroyed. Your agha father, Sheikh Said, had risen in 1924 under the veil of religion, with the dream of an independent Kurdistan, and received help from the British. The end is known. If you want, you can make an experiment with the help of the Muscovites and suffer the consequences.

4- You reject fascism, racism and ummahism, which are the reflection of spiritual exploitation in the political arena, huh... Lovely contemplative Kurds... What about communism? No word for him? Because he is exploiting financially. Of course, you are not aware that you are declaring that you are a communist with the above statement and interpretation.

5- With this statement, you prove that you really need improvement. Interpreting what I wrote, out of concern for the unity of the Turkish state, as the writing of someone in need of improvement in a madhouse, reveals how wicked you are. You will be Kurdish; You will want a separate language, a separate school, a separate radio broadcast, a separate press, you will hold secret meetings to establish a state, you will declare Barzani a hero and smuggle weapons to him from Turkey, you will have your children read Kurdish poems(!) in private meetings. You will get in touch with Kurdish associations in Europe, and then you will call anyone who comes across this crazy. You are too lowly to understand how honorable madness is compared to treason.

6- President Cevdet Sunay was the first to say that "non-Turkish people will go". I am plagiarizing him. Even if you challenge him... But where is that heart in the red Kurd? You will see where you will be sent the day you try to break up Turkey. As long as that day comes...

I'm not finished with what I have to say about this. Wait.

Ötüken, 16 June 1967, Issue: 42

## RED APPLE

The executive power of a nation is called the "idea". The object that binds people together in societies is not only root unity, interests and needs, but also the ideal together with them.

A community without an ideal is a standing still, and an idealized community is a walking mass. "Ülkü", which literally means "and" and "far target", is a force that keeps the community on the same path, for which people seem to have sincerely agreed to each other.

Ülkü first arises in people's hearts, in the depths of their hearts, in the subconscious, in their dreams, and first manifests itself in epics. Then it passes into consciousness and is explained by the great guides. Then the great heroes make big moves to realize it. During this move, the ideal nation runs after the heroes willingly. In the midst of all these struggles, the nation walks; first spiritually, then materially, it progresses, matures, matures.

According to the meaning derived from the Turkish epics, the ideal of the Turks is to establish a great and superior state at the end of the conquests and to attain abundance and happiness in this state. More or less every nation



behind national goals. Although there are differences in the details of the national ideals according to the size and ability of the nations, they are all similar in terms of main lines: Growing up and gaining comfort!

We do not know why the Turks called their ideals "red red". However, the purity and naturalness of this name is meaningful in terms of showing that the Turkish ideal is very old. The name Kızıl elma must show that the ideal was born among the people before the intellectuals.

The Red Apple ideal was well established and shaped in the heyday of the Ottomans, and the mansion became the epitome of Turkish greatness, the idea of height, and a divine purpose. Had it not been for this great thought, XI. Even with the help of a few divisions of Christianized remnants of other Turks, who came to Anatolia in the 16th century, at most one million Turks, whom they encountered in the lands of Byzantium in Asia and Europe, they established this world-class state and established the masterpiece of organization and civilization on four continents, the fourth is Oceania. could not create.

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

Despite being a nation of 60 million people, scattered, unorganized and backward Arabs have embarked on the path of recovery thanks to the idea of Arab League, which is their national ideal. With the power they derive from their ideals, they are defying England and America in the Palestinian business. Since they are a nation with an ideal, their reputation and values have increased in the world. The following event, which is a great sign and lesson for us, is significant in terms of showing the dignity of the Arabs: Five of the 11-member Security Council of the United Nations organization "America, England, France, Russia and China" are permanent and six of them are temporary. In 1945, elections were held for these six memberships. Although Turkey, which has a great history and history of 900 years and gained a reputation as a military state, could not enter the Council with only one vote in this election, Egypt without an army and a navy, which had not yet survived the British occupation, was elected to this membership with 45 votes. This means that 45 of the 50 states that were included in the United Nations organization at that time

In the 1946 election for temporary membership, Syria received 45 votes, although no one voted for Turkey. The reason why Syria, which was a state of only two years, with a population of three million at that time, was preferred to Turkey is clear: Syria is behind an ideal. So he is principled. Because of this, he earned the respect of even his enemies.

The Jews are another example of having an ideal. This nation, whose cowardice has become a proverb, is fighting behind a national ideal with as much courage as any other nation today. National heroes and these national heroes die by giving honor to their nation by not asking for forgiveness from England, even though they are sentenced to death and will be saved from death if they ask for forgiveness. Thanks to this national ideal, half a million Jews in Palestine (there were half a million Jews in Palestine at that time) are risking war not only with the Arabs, but also with the great Britain, challenging America. By clinging to the national ideal, the Jews have become so strong that today the British empire cannot do anything against them. The reason why only one of its subjects was imprisoned, England, today, cannot speak out against the killing of British soldiers, the abduction and beating of British officers, the murderous hanging of innocent English sergeants by Jews.

The most important reason for all this is that the Arabs and Jews were extraordinarily strong. This force is not material, but spiritual, that is, the ideal force.

Those who call the Red Apple ideal "dangerous adventurism" should look at today's Arabs and Jews and think. Especially the Jews set an example to the world with their efforts to recapture their homeland that they lost 2000 years ago and to resurrect the Hebrew language, which was only in the books, and make it a spoken language.

On the one hand, we seemed to believe in the motto "A Turk is worth the world", on the other hand, we undermined and denied ourselves. We were afraid of greatness. We embraced the smallness and mocked the national ideal as insanity. The elections in the Security Council have shown that not asking for anything from anyone, getting along with everyone, making alliances does not provide a nation with dignity. If we are to consider the red apple ideal

We must give up not greatness, but also living. We must accept being "a community that has done its historic duty and is now on the verge of dying". We have to be willing to be wiped off the map like the ancient Assyrians, Hittites, Romans. If we do not agree to this, we should follow the national ideal and we should be afraid of making the mistake of making a railway and establishing a few factories as an ideal.

For ideals, "what is the material benefit?", "is it applicable?" It is not correct to think so. No belief is swayed by hypocritical logic. The existence of God could not be proved by the hypocritical method either. But hundreds of millions of people believe in it and draw strength from that belief. So are the ideals.

Behind the Red Apple ideal, there may be those who see wars and great troubles and are afraid. Those who pursue the cause of humanity (!) so that they do not lose their own comfort and enjoyment, and those who deny the ideal can appear anytime, anywhere. But after a great majority in a nation believes in the national ideal, the rest of them inevitably have to follow this national flow. What is important for us is to prevent foreigners disguised as friends from undermining the national ideal, supposedly in the name of national interest.

Remove the common ideal from a community and you will see people become animals. In a community that has no common ideas, everyone thinks only of his own interests and pleasures. In such a community there is no sacrifice, no respect, no courtesy. The song of selfishness, rudeness, bribery, favor, and dishonesty continues. Does a materialized person die for the country? Does a selfish person help the needy? Doesn't a man who doesn't believe in his nation cooperate with a foreigner? Wouldn't someone who finds virtue ridiculous steal it? Red apple is the spiritual food of the Turkish nation. How the hungry eat useless, harmful, even poisonous objects when they cannot find food; The Turkish nation is also reaching out to harmful and poisonous ideas such as marxism and cosmopolitanism because the "Red Red" is banned.

But this era is now over. The heedless and traitors will not be able to deceive the Turkish nation any longer in the face of the national consciousness that is gradually awakening. They will not be able to block the way to the Redwood.

Ziya Gökalp's verses will be our motto:

No stone, rock We  
walk on foot...  
We are Turks, we go to Kÿzÿlelmaya.

Kÿzÿlelma, issue 1, October 31, 1947

#### COMMUNIST DON KISHOTU PROLETER - BURJUVA GOSPODIN NAZIM HIKMETOF Comrade

Everyone knows Don Quixote; This heroic sketch, whose weak nerves are shaken and his mind is completely shaken by reading the books full of heroic debauchery, rides a skinny horse and sets out with a rusty spear to bring justice to the world. Since he has only enemy armies and giants in his broken mind, he attacks them, thinking the sheep herds are soldiers and the windmills are giants. It is also known what happened in the end.

Recently, a communist Don Quixote has sprung up in Istanbul. He, too, with an outdated rusty spear and with only bourgeois-proletarian mania in his head, attacks at random, shouts, becomes ambitious, writes poems (?!) with a pumper's mouth. Its aim is simple, but very strong: to make this barren land a paradise by establishing a popular regime, that is, communism, in Turkey.

If it is necessary to tell the truth, those who are the real Don Quixote are the ringleaders of this business. Comrade Nazÿm Hikmetof, their manuscript in Turkey, is only a Sanso Pansa. But I don't see the rank of Don Quixote much to appraise him and the Turkish communists because he is the chief communist in Turkey or he makes a living as he is.

Like a slave under the stale philosophy of Jewish Marx, who fried his conscience in the Mujik hell

I had nothing to say to Comrade Nazım Hikmetof, a fugitive who slept in our dark days, escaping from Istanbul and Anatolia and making his neck in Moscow. Because I knew there were all kinds of maniacs and all kinds of maniacs. But the matter changed when Comrade Namik Kemal Hekmetof started to work as a nebbas and put teeth into his big bones.

Whatever happened between the communist Nazim Hikmetof and the novelist Peyami Safa has passed. Peyami Safa acted more honestly in these two edib-i city they broke up and flirted. It must be admitted that this disputes, which until yesterday were friends and free advertisers of each other; did not take the quarrel out of the conte But what about Comrade Hekmetov? No, he could not miss such an opportunity. When he attacked Ahmet Hayim, Hamdullah Suphi, and Yakup Kadri, no one answered him, but that poor heedless acted that they were intimidated by his own heroism; made another attack. If Comrade Nazım Hikmetof had made this attack only on Peyami Safa's person, of course, no one would have raised his voice. Because, like his ideas, his literary antics mixed with Polon and Mison mixed slang, trak tiki taks, and rogue lords entertained those who could read without being disgusted and had a good time with them. However, Comrade Nazım Hikmetof made this argument an occasion to attempt to tread on Turkish lion's skin. One of his greatest Namik Kemalationalism and accused Turkey of wearing a lion's skin, I think, is that by wearing a lion's skin, what he means is asshole. This is a vulgar, communist-worthy Don Quixote rosary, alluding to the story of the donkey who wears a lion's skin and sells itself as a lion. He is not Nasik Kemal's skin once. is the lion him Namik Kemal

Namik Kemalion , not a hyena... Because he was attacking not the lions lying in the graves, but the bloody executioner. Yes, he was attacking the red sultans who lived above us, and yelling in their faces a mouthful of curses

himself But even if this is Namik Kemal whether he wears a lion skin or Comrade Nazım Hikmetof not the case, is it something that will be discussed? Since the quarrel (or flirting) It was done with Peyami Safa and there was no point Namik Kemal had nothing to do with it, so Namik Kemal insulting him from afar or close.

Comrade Wisdom, who gives advice to Peyami Safa, is swallowing his own bunch. Why is Comrade Wisdom, like hyenas swimming in contradictions, who does not know what Namik Kemal looking for carrion, a poor patient he is saying, even though he says to him, "The dead are digging their graves comfortably in their graves? It seems, let it go".

Comrade Hikmetof also dealt with megalomania. According to the delusion of this poor grandeur, Peyami Safa did not appear before Comrade Wisdom on his own. They took him out and released him to Comrade Wisdom. Let's put aside the difference between attacking the bones of a great dead and attacking Comrade Nazım Hikmetov's trotters, leaving aside the difference in favor of the latter in terms of height: Well, Comrade Wisdom! Since every attack is made with a provocation, then you Namik Kemal who attacked 's bones?

And look at the megalomania that everyone, even the nationalists, even the government, is afraid to attack Comrade Nazim Hikmetof directly, but brings Peyami Safa in front of him and Peyami Safa gets paid for this work. Of course, for Comrade Gospodin Nazım Hikmetof, who sees everything in the world with an economic eye, every move is economic. Since every movement is economic, Peyami Safa received money from nationalist sources in return for his answer to Comrade Wisdom. the bones of `: Since every movement is economic, which economic Namik Kemal, let's ask factors played a role in Comrade Hekmetov's attack?

Since Comrade Nazım Hikmetof sees himself as a hero among giants with his dreamy and maniacal imagination and Turkey is supposedly an official in the guild, he can consider anyone who stands before him as an infidel and every infidel as someone who receives help from the greats of the superstitious religion. Maybe he thinks so for me too. But none of the sane and honest people can deny the truth that although Comrade Wisdom gets this speed and courage from Moscow's sickle and hammer, I do not get it from anywhere but the Turkish blood in my veins.

Nazım Hikmetof looks down on Comrade Peyami Safa. "You have to read it, son," he says. peyami

Safa has read more than Comrade Wisdom. Although it is certain that he is highly cultured, I wonder if Comrade Hekmetof has read enough to say to the world "you have to read it"? I don't expect that at all.

If Comrade Hikmetof had been a little educated, he would have known that there was no Buddhism in Turkmenistan and that Sheikh Bedreddin from Simavne was not a communist. As you know, Comrade Hikmetof says in one of his poems (!) that are full of scientific, political, social and historical truths (!) that they (ie the communists) rose up together with Sheikh Bedreddin, in another poem he likens the Turkmen boatman to a buddha statue from Turkmenistan. Then I can say to him: "You have to read it, Comrade! The religion of Buddha has never entered Turkmenistan at any time in history. There is no difference between saying a Buddha statue from Turkmenistan and a Scottish Safi imam, and Sheikh Bedreddin is not a communist preacher as you think. What is he? Your knowledge, mind and choice cannot understand it. You have to read it, Comrade!

You have to read, read!"

Comrade Hekmetov scoffs that Peyami Safa's father congratulated the British on their victory in the Anglo-Boer war. I cannot understand what happened to Comrade Wisdom from this. It is not the right thing to rejoice that the British have defeated a handful of Boeers, but is it as if the Comrade who included Ismail Sefa's religion was himself a Muslim? How many times did Comrade Hekmetov overturn when the Bolsheviks invaded the small Azerbaijan Republic? I don't see the difference in virtue between flaunting England and flattering Moscow.

Comrade Nazým Hikmetof says that he does not know such things as reason, lineage, honor, blood, there was no need to say them. We already knew that there were no such things in communist drafts. I've never seen a communist emerge from those whose ancestors bled this land and who were pure-blooded Turks. These are always people with bad blood, bad milk, uncertain place of origin, suspicious lineage and non-Turkish people. As a matter of fact, Comrade Nazým Hikmekof is not a Turk himself. It is enough to look at their leaders in order to understand what kind of a corrupt blood element the communism in pain is. We have learned through many bitter trials how much devotion can be expected from non-Turkish citizens to this country. That's why we see no difference between Misons, Kohens and Circassian Ethers and Comrade Nazým Hikmetof.

Unmixed vendetta exists not only for animals but also for humans. The noblest and most precious of animals are those with pure blood, and the noblest of people are those with the purest blood. The question of blood and race is a physiological and anthropological issue, which means the study of blood groups. Then, for the sake of Comrade Nazým Hikmetof, we will not deny the succession a... Even though humans and animals should be viewed with the same eye in terms of natural sciences, Comrade Nazým Hikmetof, who lives with a scientific mind enough to put a motorcycle on his tail, for some reason laments scientific truths that do not suit him. As for us: We don't even try to mount a motor because we don't have a queue. We can accept that there is a relationship between humans and animals, not only in terms of natural but also social aspects, by looking at some people living among us. But we cannot accept people as a machine made up of stomach and imagination alone. We believe that there is honor and dignity that keeps people alive, and we declare to Comrade Nazým Hikmetof as a scientific truth: The Turkish Nation, which recognizes land ownership even when it is nomadic, cannot be communist. Even the poorest Turkish villagers cannot bear to eat hand bread at hand house. Moreover, even the muzhiks, who had nothing and were accustomed to living in captivity, could not get used to eating from a bowl.

Communism did not become the truth even in Russia. Where is the Turkish villager, whose blood, language, religion and wishes are whole, will become communists. That's why Comrade Nazým Hikmetof should stop knocking on the wrong door. Let him get out of the hell of Türkiye, which he doesn't like, and go to the communist paradise where there are plenty of houri and gilmani. I also warn Comrade Wisdom that bully bouncers like him are always in the line of fire. This is not the firing line of the red armies. It is not manly to stay here and spend a lot of printing ink in a so-called heroic clamor.

I could have given this answer to Comrade Nazim Hikmetof earlier. I waited for others to give. I thought others would. Once upon a time, there was a Union of Writers in Istanbul. All the famous and unknown poets and writers of Istanbul were members of that place. In fact, I think Comrade Nazým Hikmetof had first read his poem named Bahri Hazer there with the guidance of Peyami Safa. One day, in one of the newspapers, "Shakspir is not a great poet." Since an article was published, the members of the Union of Writers were all at once. What a real excitement it was!... They made the person who wrote that article regretted that he was born because Shakespeare was disrespected. However, what was Shakespeare for us? And is it really that much?

was it big? All of this is questionable, but let's move on for now. However, this time, Comrade Nazým Hikmetof is cursing our great poet and great patriot, but none of those writers ~~Namik Kemal~~ Namik Kemal, I knew that the literati of the country were bloodless people, but I could not imagine that they were so bloodless.

There are also newspapers in Istanbul. And all of them are the newspapers of the sect. If a drunk Jew comes out in Balat, spills his guts out, swears at a small thing, the police immediately catch him, write the newspapers, drag him to the sofa. While Nazým Hikmet Comrade is attacking the orphan-i Sefaya, he is journaling him as an opponent, and next to him, he attacks and mocks the regime as fascisto-democrato liberal. The cops r But where are our very understanding and vigilant journalists? Where is Mahmut Esat Bey, who made the marriage ceremony of democracy and statism in the front pages of Tan and tried to combine these two ideas? Is it so, Comrade Nazim Hikmetof? Fascist democrato-liberal... Is this how you understand the regime in which you can write comfortably in the shadow?

There is also the "National Turkish Students' Union" in Istanbul. Despite the absurdity of the phrase "National Turk" and the notion that it was a ploy by non-Turks to dispel doubts about themselves, these young friends once had a match with Cevdet Kerim Bey to break the patriotic record. They smashed the windows because a foreigner insulted a Turkish officer. But this time, a Turkish poet, who is honorably older than that Turkish officer, is insulted and this Turkish youth does not speak up? Where was the controversy made for?...

### Namik Kemal

So they showed off. If it wasn't for showing off, this youth would have made a presence. However, they also published a magazine called "Youth Var". A treacherous and ridiculous being.

What value does this Comrade Nazým Hikmetof have in art? Is the poetry of this Sanso Pansa, who was even declared the greatest poet of the century by some fools, really number 100? Zero if you ask me. Poetry has a recipe. Comrade Nazim Hikmetof's delusions do not fit into that description. I am not a supporter of being confined within a narrow framework in art. But I can't accept the slang of the fireman and the cries of taste mischief as art. No sane person can accept it. Poetry happens in meter and in rhyme. Writings that are not like this are called prose. Although poetry is made in prose, it is more difficult and more artistic than verse poetry, and there is no trace of it in Comrade Wisdom. As a matter of fact, the writings of Orhan Selim's shadow are also in the square. Here are some parts of Nazým Hikmetof's art:

Look at

me: Hey!  
Simpleton!

\*\*\*

trrrrum,  
trrrrum,  
trrrrum!  
trak tiki tock!

I want to  
become a machine,

\*\*\*

My poems are like  
undrinkable English salt.

Indeed, it would be better to drink the English salt over these lines written with Muscovite mushila. Then pretending to be a machine as trrrrum is what poetry and what pleasure would accept? Does poetry occur only with imitation words? Do the words have no harmony? Can we say that the sound of the tin whistle in Comrade Hekmetov's mouth is the groan of steel piston machines? If Comrade Wisdom wrote poems titled dog or cattle, would he bark or bellow? All this shows only this: the pleasure of Comrade Nazým Hikmetof was spoiled and he hesitated. If his poems are read a lot, this shows that the reader mass is bad taste. Indeed, some obscene and obscene books were so popular that they were handwritten and distributed. If Comrade Nazým Hikmetof has many followers, it is because that style is easy. Because poetry with meter and rhyme and at the same time meaningful

The only way to be resorted to for incapable people who understand the difficulty of writing is to write without meter, rhyme, meaningless and illogical writing.

Comrade Nazim Hikmetof is an enemy of the bourgeoisie. But in this hostility, it is more serious than the discordant fanatics. Just as those who do not pray and fast are unbelievers, and it is good for them to be hanged, it is essential for Comrade Wisdom to hang the bourgeois. But Comrade Hekmetov, who calls Pierre Loti a "pig bourgeois" in one of his articles, is a vulgar bourgeois even though he sells "proletarianism to his pig". In another article, he wants to say that he lives on 60 papalls a month. I think Comrade Gospodin forgets that 60 liras is a fortune that Turkish villagers have never even dreamed of. I would say to this draft: The virtuous man, the man of his word, sells proletarianism, but the bourgeois does not get along. Comrade Nazým Hikmetof has always lived as a bourgeois since the day he played the bear in the administration office of Refi Cevadin Alemdar, from the one hundred and fifties, during the years of the armistice, and since he did not have the heart to face the enemy in the War of Independence, he fled to Russia and waited for the war to end, and came here as a hero(?) after the war. has returned. In a time when heroism is earned by going to jail a couple of times and defending a mouthful of slang, that's not uncommon. But it should not be forgotten that slang also has nobles and degenerates. There is a difference between the slang of the bully who attacked in the old Çeýme square and the slang of the Palikarian boys roaming the streets of Beyoýlu. Just as there is a difference between the groan of a laborer struggling in agony with a fist on his hungry stomach, and the shouts of Comrade Nazim Hikmetof shouting at 60 popes.

Aren't these curses, these bullshit, these neat yaves, these quixotic neighings in the streets of Babýali so-called Turkish workers?

Will the Turkish worker get rid of these crazy bullshit, these neck breaking and shouting; will he attain abundance, satiety and health? No, Comrade Nazim Hikmetof! Hungry men don't want shenanigans. The hungry men do not want to be fed neither the orphan-i Sefa's broken plectrum, nor the corpse and bones of Namýk Kemal. Hungry men do not want to be consoled and deceived by ranting poems that bring lots of bucks, theses that are voiced in the courts, and ideals that are used in the streets. Hungry men want jobs and prosperity. Hungry men want outspoken, succinct, white-headed heroes. Not open-eyed sketches.

Comrade Nazim Hikmetof! If you're fighting the cause of the yellow-faced opium-addicted Chinese and the black-faced cannibal Abyssinians, let's go there... Good luck on your way. Abyssinian case cannot be defended in Babiali st Hundreds of bourgeois, whom you dislike, rushed to the hot sand deserts to defend the Abyssinian cause with their blood. Where is that heart in you? Do not give our silence up until now to our weakness and hesitation. Even if you open a flag like that, you will find us in front of you as an army of people. And even if this time comes for each of you, you can't get rid of us.

Catherine

Istanbul, 1935

## COMMUNIST, JEWISH AND MINOR

The foreign enemies of the Turkish nation are the whole world. History tells us this as a literary advice. The enemies inside are three. Communist, jewish and sycophantic.

A communist means a stateless vagrant who has sold his conscience to the Jewish "Marx". He thinks that he has reached heaven where the labor dictatorship was established. He is an idiot who is sometimes sincere in this assumption. Sometimes he is not sincere, he says so to deceive. Then squander it. The communist says that it was put forward to settle the lawlessness between the employer and the worker in the world. For this reason, the first thing he does is to deny religions, nationalities and homelands.

The communist tries to explain all the problems in the world with the "stomach". According to him, "nationality" is a trap used by those with a full stomach to use those with an empty stomach. If the nationalities are abolished, the world will become a paradise. Most communists in Turkey are not Turks. They are mestizos or non-Turks who have lost their original nationality and become Turkified.



Their participation in any movement that will uproot the Turkish nationality can be explained by the "hatred of the Turks" living in their apprehension. Some of the communists are broke. Since they could not see any other way to be equal with others, they plunged into this bottomless path. Some of them are bastards who hesitated to talk about their sexual life. The idea of easily finding women in the communist society drove them to this path. Some of them are bullies who get money and rank from communist centers. Some of them are idiots. They did this without knowing, understanding or seeing. But in any case, the communist is a traitor. In Turkey, where only one-thousandth of its people are workers and where people of other classes are oppressed than their workers, the pretext of using it to defend the interests of the working class is ridiculous. Their true purpose is to enslave us in their communist centres. To the centers that systematically exterminated our race.

The answer to the communists is this: If there are rich people who earn wealth unfairly and illegitimately in Turkey, communism is not the way to fix it. If communism is a move forward, a backward, rude and stupid muzhik cannot guide it. If the most advanced nations such as the Germans and Scandinavians claim the guidance of humanity, they may qualify. But the Russians, never! In Germany, where 10,000,000 workers lived, the communists could find at most 6,000,000 supporters. Today, the steel fist of nationalism crushed communism there.

The second enemy is the Jew. His God is money. He is a dishonest merchant who does not hesitate to sell the flag he lives under in order to put some money in his pocket. He is the enemy of whatever country he lives in. But he does this not openly, but by smiling and emphatically. The Jew is like liquid. It immediately takes the shape of the container it is in. The societies to Turkify the Jews, which were established in places, are the result of this vile policy. With this, they want to make us forget that they spied on our enemies in the world war, and that they insulted Turkishness in the armistice. They even go further and call themselves Turkish names. There are two kinds of Jews. One of them is a real Jew, this is known by his language. One is the Jewish convert. This language is not recognized. To recognize this, it is necessary to look carefully at the hesitant Jewish features of his face. There is no difference between a Jew and a Jewish convert. If one says "we Jews" the other says "You T

The third enemy is the sycophant. Like the Jews, they always obey the strong side. Their lives are called "live". Although the individuals of Turkey are not obliged to like and applaud all the actions of the government, they make applauding them "the same". Those who applaud what they see as wrong with fear or flattery as if it is right according to their conscience and scientific convictions, and those who openly criticize them, no doubt accuse their actions of opposing the revolution even though they acted right. According to them, it is necessary to be a sycophant in order to be the real child of the revolution. But the worst part is that it should be capable of disparaging citizens who openly express their opinions. They do not think that if it is indispensable to look down on citizens who openly speak their minds, there will no longer be an opportunity to raise truthful and courageous people in Turkey. These sycophants always say that Turkey is the freest country. But they cannot see the ridiculous contrast they make with a fuss over a little criticism. If you criticize these flatterers to the face of their flattery, the answer you will get is: "What should I do, I'm the father of four children" or "I'm afraid of myself, what should I do?". In Turkey, the maximum number of communists is 10,000, and the number of Jews is 100,000. God knows the number of flatterers.

Orhun, 12 March 1934, Issue: 5

#### COMMUNISM IS DEFINITELY DESTROYED

The communists came forward with the claim of uniting the whole world and establishing a new order. In this new order, everyone would work, everyone would be insured in all respects, no one would exploit anyone, the war would disappear, in short, a very happy and advanced world would be established. In fact, the object called government would be abolished and people would be managed by cooperatives.

However, although it seemed to be successful at the beginning, this idea was nothing more than a utopia, a "dream-i-ham" as the ancients used to call it. Because it was strongly contrary to human creation and psychology. He did not accept God, denied family, even wanted to remove money. man's spiritual and



By denying his spiritual side, he had already doomed himself to failure. However, among the people who were fed up with the disasters and resentment brought by the First World War, the thoughts of "whatever happens, let's try this" were quite common.

Communism could only hold on in 1918, only in a backward country like Russia, whose people were oppressed in all respects. This grip was made by government coups and communism could only stay in business by killing masses of people.

After Russia, communism could not come to power anywhere in the world. The Hungarian and Chilean coups were very temporary and communism became the national regime of Russia.

Even where they were strongest, communist parties in democratic countries were able to garner up to a third of the votes. On the other hand, at the end of the Second World War, due to the stupidity of Roosevelt and Churchill, he seized the historical opportunities and invaded many countries and brought the communist regimes to power there by force and deceit, and this success did not remain ineffective in the world. In some of the backward countries, there were movements in favor of communism, and in the end, the great China also fell into the hands of the local communists, who took advantage of Çankay-shek's mistakes.

Since communism claimed to be an international regime, it did not accept separation and wanted all communist countries to be dependent on Moscow. For example, the independence of Poland was finally a little more than the independence of Kyrgyzstan within the Soviet Union. The situation looked very favorable to Moscow.

But utopias do not last long. Falling from the blue sky of dreams into the black soil of reality is destined eventually. Communism was not slow to suffer the same fate.

First, Yugoslavia got rid of Russian domination by defying Moscow and was expelled from the communist union. There were three main reasons for this:

1- For a long time, the north of Yugoslavia was under the domination of the German Empire and the south of the Ottoman Empire, and it took a lot from the political, administrative, intellectual and civil aspects of these two empires. Since these two states were far superior to communist Russia in terms of moral structure, the Yugoslavs were at the level of a nation with a superior political and civil education compared to the Russians and could not stand the inferior Russian regime.

2- Tito, no matter how communist he was in the beginning, saw the primitiveness and brutality of the Stalin regime and understood that Russia was pursuing a colonial policy, not a humanitarian policy.

3- Since people have an innate nationalism, Tito would of course put his homeland and nation above Russia and accept communism only as an economic system. That's exactly what happened. Even gradually leaving communism, Yugoslavia became a democratic country of socialism. Those who travel to Europe by train today point to the great human difference between Bulgaria and Yugoslavia. Economic distress, terror and fear in Bulgaria; A free regime in Yugoslavia, almost no different from ours...

After Yugoslavia, Albania broke away from the communist union and, being so small, had to take refuge in communist China.

For the third, Romania made a more cautious dodge. He could not go far because he was side by side with the Russians and was exposed to the danger of occupation. But with very prudent and prudent actions, he threw away communism and Moscow's burden.

Fourth, while Czechoslovakia wanted to do the same, it was invaded by Moscow. Because, realizing that the separations would continue without interruption, the Russians, who were horrified, could not find any way out other than resorting to tyranny to prevent the dismantling, and they dragged other satellites into occupation with them in order to make it look like a joint communist movement. Romania succeeded in not participating in this either.

But the biggest and most dangerous of the ruptures came from China. The Chinese, who are the inheritors of a great civilization and culture, did not hesitate to open a gap after collaborating with the Russians for a few years and benefiting from them in every way. Already before communism, when the Chinese, who were quite advanced in science and technology, mobilized their very large population to work, they became one of the states with atomic power in five decades and gained a power to stand alone against Russia and even America.

Communism, a unionist doctrine, is today fragmented.

China completely separated from Russia and became one of its main enemies, and at the end of the Second World War, the Russians took the communist states of North Korea and North Vietnam, which they had prepared for themselves by taking advantage of the negligence of the American and British leaders. Little Albania, far away, is also a satellite of it.

Yugoslavia also leaves Russia and is no longer actually associated with communism. It is doubtful that communism will survive even as a name in this country after Tito. Russia, Outer Mongolia to the east; Although it forms a bloc with Poland, East Germany, Czechoslovakia, Hungary, Bulgaria and Romania in the west, it is certain that there are no states that are seriously dependent on Russia other than Bulgaria among them.

The Romans are partially stripped away. Czechoslovakia is in the grudge of the Muscovite occupation. Hungarians and Poles have always regarded the Russians as national enemies. After all, East Germans are Germans, and this nation, who is a master at hiding their feelings, will certainly not endure the yoke of the Russians, who according to them are very backward and rude. Since nationalism was the biggest factor in the life of nations, it was expected that communist states would finally take a nationalist path under their communist regimes. But it was not thought that hostilities would develop so quickly. Today, China and Russia face each other as enemies. China openly wants territory from Russia. It is a sign that indicates the place of conflict between the two sides' police stations at the beginning of March. On the other hand, the news shows that tomorrow's war will be

The Chinese atrocities announced by the Russians are nothing but a communist behavior. The Chinese have not yet made a statement about how the Russians acted. The fact that the Russians are burned with violence inevitably makes people smile.

This peyrev is a sign that communism is starting to crumble. If two massive and atomic communist states clash, communism will collapse in the end, whether one of them wins or they even make peace. It was clear in the Second World War that people living under the communist regime could not fight well. Despite all these preparations, the large Russian armies were defeated by the Germans and were only saved by the unprecedented winter. Needless to say, the war was won by the Americans, of course.

Will today's grudges between the Russians and the Chinese lead to a war tomorrow? Of course he will go. War is an eternal law. Even those who are put forward to abolish it cannot stay out of the provisions of this law. That's why the Chinese and the Russians will definitely strike. But this conflict will end with the uprising of the European satellites, and then the nations in the Soviet Union and China, and communism will fade away, leaving its place to a moderate and civilized socialism, as in Yugoslavia, with the most prudent prediction.

Russia and China are two hostile nations that exploit millions of Turks and occupy Turkestan, the homeland of Turks.

I wonder if the Republic of Türkiye has a plan for these foreign Turks? Just like a war plan, are there plans that take into account various possibilities and show how to take advantage of historical opportunities? Or will every opportunity be missed or will the tactic of neglect be used hastily and unpreparedly after the egg arrives, as in the case of Cyprus?

Five-year plans are not that vital for the life of the Turkish nation. Türkiye will develop technically and economically anyway. The most important thing is the preparation and ambush of plans that are centuries old.

**Let's look at small, weak and poor Greece, leaving England and Russia aside: Doesn't it successfully follow its century-old plan despite the change of regimes and governments, petty internal conflicts and losing wars one after another?**

**Will the Turks, the inventors of the "Great State" idea, be as good as Greece?**

**Observation, March 20, 1969**

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