About "Chengiz Khan" and "Aksak Temir Bek"

Due to the fact that national consciousness and scientific historiography are still not properly developed and religious prejudice still dominates the souls, mistakes such as disrespecting some of the greats of our history or considering this or that part of the Turkish race as enemies to each other are frequently made. The most common of these is the enmity of Chengiz and Temir. Among those who make this enmity, there are philosophers who confuse Charlemagne with Charlemagne, as well as those who pretend to be historians.

One of these so-called historians, in a newspaper article he wrote about the beauty of the Turkish race, referred to Chengiz and Temir as "creatures" and claimed that they belonged to the yellow "Mongolian" race and that the Turks were the representatives of the white race.

In addition to these obsolete terms of yellow race and white race, which no longer have any scientific value, it is understood that the author was unaware of the latest publications on Chengiz and the Mongols, and that he wrote these articles with the crumbs of the science of forty years ago.

I will summarise the scientific conclusions reached so far in order to answer the questions of some young people:

1- Turks and Mongols are two brother nations. They are the two most important of the related nations called Altaic group. Turkish and Mongolian used to be one language but became two separate languages in the age of Huns. It was Von Gabain, a scholar of Turkish, Mongolian and Chinese languages, who claimed and proved this with his paper entitled "Hun - Turkic relations" (Second Turkish History Congress, pp. 895-911, Istanbul, Kenan Matbaası).

2- It was Chengiz Khan who introduced the word Mongol to history. It is not clear what the Mongols (i.e. Mongolian-speaking tribes and clans) were called before him. Although it has been suggested that the troops named "Thirty Tatars" and "Nine Tatars" seen in the Orkun inscriptions of the eighth century were Mongols, this has remained only a hypothesis: Because, after it was proved that the former Gok Turk country, which is now called Mongolia, was filled with Mongols only from the tenth century onwards, it became clear that the Thirty Tatars and Nine Tatars of the eighth century were also Turks. Among the "budun" mentioned in the era of the Gok Turks, the only ones who are definitely known to be Mongols are the Kıtay, who were also known as Mongols in later times.

3- However, the "Mongol" community of Chengiz is not an ethnic but a political name, just like the term "Ottoman", and there are Turkish-speaking or Turkic tribes and clans among them.

4- Kashgarli Mahmud, who wrote his work in the Eleventh Century, showed the Tatars as a Turkic tribe with separate dialects.

5- Marko Polo, who travelled around the Great Chengiz Empire in the thirteenth century, used the word "Tatar" as a term covering both Turks and Mongols.

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

7- In a historical calendar written during the reign of Murad II, one of the Ottoman sultans, in 843 Hijri and published by me, non-Muslim Chengiz Kaans such as Chengiz, Ögedey, Güyük, Mengü, Hülegü, Abaka, Keyhatu were mentioned with mercy (Historical Calendars of Ottoman History, pp. 92-94, Istanbul 1961, Küçük aydın Basımevi). In other words, until the middle of the fifteenth century, there was no such thing as enmity against Tatars or non-Muslim Turks among the intellectuals in Turkey. This tolerance stemmed from the fact that the Eastern Turks or Tatars were considered foreigners, and the Chengiz Dynasty was considered a national dynasty. If there was a general tolerance, the same tolerance would have been shown towards the Byzantines, Armenians, Georgians and Westerners.

8- Although Turks and Mongols are two brother nations from the same root, Chengiz Khan was a Turk, not a Mongol. Apart from historical traditions, the Turkishness of Chengiz is also confirmed by the testimony of impartial contemporary Chinese. Professor Zeki Velidi Togan, in his small work "Mongols, Chengiz and Turkism" published in 1941 (p. 18) and in his large and valuable work "Introduction to General Turkish History" published in 1946 (p. 66), quoted the information given by a Chinese envoy named Chao-hong who visited Chengiz Kaan in 1221. This envoy clearly stated that Chengiz descended from the ancient Chato Turks. The Shatos, as is known, were a great tribe descended from the ancient Gok Turks. The historical information about Chengiz's appearance (tall stature, auburn hair, white skin, green eyes) also corresponds to that of the ancient Sky Turk kings. The family name of Chengiz, "Börçegin", is the Mongolian pronunciation of "Börü Tegin", and the word "Chengiz" is nothing but the Mongolian pronunciation of "Tengiz", meaning "Sea". Experts of Altaic languages state that words beginning with "t" in Turkish begin with "ç" in Mongolian.

The family of Chengiz was undoubtedly a branch of the Echine Dynasty, which had been ruling over a part of the Mongols (perhaps over the Mongolised Turks) since time immemorial in accordance with the ancient Turkish state tradition. The continuation of Turkish traditions in this dynasty can be seen from the names of Chagatay and Ögedey, the sons of Chengiz. As it is known, "Chagatay" and "Öge" are Turkish words.

9- The fact that Lame Temir Bek is like a Barlas and Barlas are considered as Mongolian tribe does not prevent Temir's Turkishness. Temir's family was also a branch of the Chengiz family and had ruled over the Barlas tribe. Investigations carried out by the Russians by opening Temir's grave revealed that he was also tall and white-skinned, which is completely in accordance with the description of Turks in the ancient Arabic and Persian literatures. Moreover, Temir's native language was Turkish.

10- Neither Chengiz nor Temir Bek was of Aryan type. The Classical Turkish type was not an Indo-European type as some impostors claim, but an intermediate type between the Chinese and the Aryans. Skulls unearthed from tombs, ancient sculptures, old wall paintings and historical descriptions show this, and there are many examples of praise of slant-eyed Turkish beauties in Arabic and Persian poetry. Look at the following poems about a Turkish beauty written by Zamakhshari, who died in 1114 A.D., that is, long before the appearance of Chengiz and the Mongols:

"What a blessed day it was that I had a beautiful and coquettish girl from the daughters of Yâfes. Although her beautiful eyes are narrow, they are wide in terms of magic profitability. When she looks, the blackness of her eyes is visible, but when she laughs, all this blackness disappears."

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A beautiful girl from the "Turk" generation is leading me towards death by my own will. That girl is a woman of lust and her eyes are lethal. Anyway, isn't the Turk's lethality famous? Although the sword of this girl's brother is cutting and killing, her eyes are more cutting than her brother's sword. Even if his brother frees the captives he takes, his captives will not be freed. His brother sheds the blood of some people, but he sheds the blood of everyone. In the hands of his brother, the disbelievers cry out. This makes the Muslims groan. He laughs in front of me as I weep with his anguish, and when he laughs, his eyes, which become narrower and narrower, wound my heart."

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"Tell Su'dâ (1): We do not need you and we do not want big black eyes. Narrow eyes and narrow-eyed people have filled our thoughts and imagination. When they look, only the blackness of their eyes is visible. But if they laugh, that blackness also becomes invisible. The Turkish face - may God protect them from the evil eye - is like the moon in the sky" (Atsız Mecmua, Issue: 15, 15 July 1932, Page: 66-67.)

11- The greatest proof that the Oghuzes were once exactly of the classical Turkish type is the record of Mes'ûdî, who died before the Seljuk state was founded. Mas'ûdî wrote: "Oghuzes are slant-eyed. But there are others who are more slant-eyed than them". Among today's Turks of Turkey, who are generally the descendants of Oghuzs, there are many examples of this exact or slightly different type.

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 Turkmens from Eastern Anatolia in the army of Aksak Temir who fought against Yıldırım Bayazıd. In reality, this war was a civil war like the Ottoman-Karaman, Ottoman-Aqqoyunlu and Ottoman-Safavavid conflicts. The harshness shown in the Ottoman-Karaman and Ottoman-Safavavid wars is of a nature to suppress that of the Ottoman-Cagatai war. These conflicts are the result of a destiny in the formation of Turkish history. Turkish history is full of many internal conflicts. As a matter of fact, in the Ottoman history, the slaughtering wars between princes constitute a large part.

13- The type of the statue recently discovered at the site of the Kül Tegin monument and claimed to belong to Kül Tegin is the archaic Central Asian type. In any case, it cannot be claimed that Kül Tegin or the Gök Turks were "Mongolian".

14- "Dih Hudây Abu'l-Ma-âlîyi'r Râzi", one of the Iranian court poets of the Seljuks, while talking about the Turkish slaves in the court of the Seljuk sultan, says the following: "All of them were of Kyrgyz and Chinese origin, all of them were rose-faced beauties from the seed of Yagma and Tatar. Among them are Oghuz and Kipchak beauties with silver jaws, and Kay and Kimeks with beautiful faces and moon-like faces. My God, these Turkish children are such beautiful things that the eyes of a person looking at them will be like spring."

China here means the Turks of the Far East and perhaps the Mongols. The fact that the Tatars are shown as rose-faced beauties together with the Yagmas is the greatest proof of their undiluted Turkishness.

15- Today, the Turks who are especially called "Tatars" are the Kazakhs and Crimeans. The Kazanis are descendants of the ancient Bulgarian Turks, and the Crimeans are descendants of the Kipchaks. In other words, it is impossible to consider the word Tatar, which today has a political and even geographical meaning, as a Mongolian tribe or something other than a Turk.

Under these circumstances, to see, show and think two great figures of Turkish history, Chengiz Khan and Temir Bek, as non-Turks and especially as enemies of Turks is nothing but falsifying history. In particular, to use the word Tatar in the sense of a Mongolian or non-Turkic nation is to know nothing.

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

To portray some of the Turks as national enemies is not only to change history, but also to undermine the Turkish unity of tomorrow. This undermining is playing into the hands of our historical enemies.

(1) "Su'dâ" is the name of Zamakhshari's Arab lover. These poems were translated by Şerefeddin Yaltkaya, then professor of the History of Theology and later President of Religious Affairs.