

The Fallacious Representation of Achaemenid Iran by Western Orientalists

Pre-publication of chapter VII of my forthcoming book "Turkey is Iran and Iran is Turkey - 2500 Years of indivisible Turanian - Iranian Civilization distorted and estranged by Anglo-French Orientalists"; chapters VI, VII, VIII, IX and X form Part Three (Turkey and Iran beyond Politics and Geopolitics: Rejection of the Orientalist, Turcologist and Iranologist Fallacies about Achaemenid History) of the book, which is made of 12 parts and 33 chapters. Chapters VIII, IX and X have already been pre-published.

Until now, 20 chapters have been uploaded as partly pre-publication of the present book; this chapter is therefore the 21st (out of 33) to be uploaded. At the end of the text, the entire Table of Contents is made available. Pre-published chapters are marked in blue color, and the present chapter is highlighted in green color.

In addition, a list of all the already pre-published chapters (with the related links) is made available at the very end, after the Table of Contents.

The book is written for the general readership with the intention to briefly highlight numerous distortions made by the racist, colonial academics of Western Europe and North America only with the help of absurd conceptualization and preposterous contextualization.

The Orientalist, Turcologist and Iranologist fallacies reach a culminating point with the study of the 1st millennium BCE Mesopotamia, Iran, Anatolia and Central Asia. The epicenter of the Orientalist distortion is the History of the Achaemenid dynasty of Iran (550-330 BCE). This dynasty proved to be the central period of World History between the Oriental Antiquity (Sumer, Elam, Akkad, Assyria, Babylonia, Hittite Anatolia, Canaan, Egypt, Cush, Punt, the African Atlas, and China) and the Christian - Islamic times. Because of this fact, the multifaceted distortions of Achaemenid History had indeed far reaching consequences and implications.

And truly, the misrepresentation of the world's greatest civilization and foremost imperial superpower of the middle of the 1st millennium BCE is instrumental in concealing the historical truth, generating overwhelming confusion, fabricating an unprecedented alteration of the Ancient History of the Orient, and producing a totally false and unrepresentative division of the World History, namely Antiquity - Middle Ages - Modern Times.

There are several patterns of historical-linguistic distortion that are always easy for forgers to apply. One of them involves the fabrication of an otherwise nonexistent concept or supposed entity and the preposterous effort to link to it various existent data, known pieces of info, and real elements. Similarly, you fabricate a counterfeit concept, supposedly at the antipodes of the first. In this manner, you effectively

manage to produce in reality two nonexistent concepts or entities that you portray as 'strikingly different from one another' and you link to each of these two entities many other known pieces of info and various existent data, thus promptly and comfortably generating a division, which in reality does not exist.

This pattern involves therefore postulating, theorizing, and then adding masses of data to the fabricated but non-confirmed, hypothetical schemes. In this regard, by creating a nonexistent Proto-Indo-European and by dogmatically and arbitrarily attaching to it the totality of the vocabulary attested in Old Achaemenid Iranian inscriptions, Western Orientalists attempted to intentionally disburden every Turkic word that can be identified in the Old Achaemenid cuneiform texts. About:

https://en.wikipedia.org/wiki/Proto-Indo-European_language

<https://en.wikipedia.org/wiki/Proto-Indo-Europeans>

https://en.wikipedia.org/wiki/Proto-Turkic_language

https://en.wikipedia.org/wiki/Turkic_peoples

Actually, the colonial Orientalists did not start the falsification of Iranian History with the misrepresentation of the Achaemenid dynasty; they ended up there! They started their forgery with a much later historical period for which they had abundant texts; and they did not start the systematic disfigurement of the historical reality with historical texts and inscriptions but with epics and literature. They misinterpreted Ferdowsi's references to Iran and to Turan within his enormous – Iranian and Turanian – epic, the Shahnameh.

Shahnameh constituted for more than 900 years the true Iranian History that Iranians and Turanians cherished and respected; disreputable Western bogus-scholars started describing this epic as 'chivalrous', either because they failed to deeply understand it or due to their materialistic preconceived ideas and anti-heroic misery and savagery.

Writing his majestic (more than 100000 verses in Farsi) epic, which is the world's largest ever, in the late 10th and the early 11th c., Ferdowsi presented a dynamic interaction between Iran and Turan across ages. The intertwined relationship of Iran and Turan generated all major historical developments and in the process, it literally produced the human civilization; this is the essence of Ferdowsi's monumental and phenomenal narrative, which is of course rendered in a highly spiritual, mythical and symbolic manner. The imperial families of Iran and Turan were evidently interlinked with mixed marriages across Ferdowsi's masterpiece, which is the World History's unsurpassed pivot of spirituality and civilization. In his foremost universal and Universalist epic, Ferdowsi created also an archetypal environment of moral clash between two realms: the world of good, enlightened, orderly and civilized Iran and the threatening periphery of evil, tenebrous, chaotic and barbarian Aniran. In fact, Aniran means "the Non-Iran". But Aniran has nothing to do with Turan, which is alternating with Iran, being intertwined with it, as I already said.

The above is not my conclusion or my opinion; it is the historical reality. It consists in the most accurate and most pertinent interpretation made available in symbolic (not rationalist) terms within the world's most illustrious epics. If Iran and Turan were opponent inimical and prejudicial to one another, Iranian culture would never be wholeheartedly shared by Turanians, because it would be viewed as defamatory and loathsome. If Turan and Iran were opposite, inimical and prejudicial to one another, Turanian culture would never be wholeheartedly accepted by major Iranian poets,

mystics, spiritual masters, writers, scholars and emperors. But we know that such things did not happen; we know very well that Iranian kings and emperors of the Islamic times spoke in Turkic languages to their soldiers and that Turanian kings and emperors of the Islamic times wrote, memorized and recited verses of the Iranian epic poetry in Farsi.

We know that historically in the minds of all Turanians and Iranians there was no concept of opposition between Iran and Turan, because in reality, and as I already said, the two terms alternate in an everlasting dialectical relationship in order to shape World History. It is herewith worthwhile to mention as example that, prior to the Battle at Chaldiran (1514), Selim I in his letter to Ismail I (which was written in Farsi) described himself, although being an Ottoman, as 'Fereydu'n', namely a fully accredited and highly revered Iranian hero and king of the Pishdadian dynasty, the first family of divine rulers who originated from Keyumars (Adam). Had there been any sense of enmity, animosity, rivalry or strife between Iran and Turan, among Iranians and Turanians, between Iranian culture and Turanian culture, this would not have happened. About:

<http://www1.udel.edu/History->

[old/figal/Hist104/assets/pdf/readings/02selimismail.pdf](http://www1.udel.edu/History-old/figal/Hist104/assets/pdf/readings/02selimismail.pdf)

https://www.fas.nus.edu.sg/hist/eia/documents_archive/selim.php

<https://m.blog.naver.com/PostView.nhn?blogId=sohwa117&logNo=220775015217&proxyReferer=https:%2F%2Fwww.google.ru%2F>

I don't want to expand more here, because I am only making a flash-forward while speaking about the Achaemenid times; I therefore want only to indicate the sources from which the evil colonial scholars first got the knowledge and second discredited the sources in order to deprive hundreds of millions of Iranians and Turanians of the historical truth, the cultural integrity, the national identity, and the transcendental wisdom that they had for millennia.

Subsequently, the criminal colonial scholars of England, France, America, Canada, etc. malignantly invented the ahistorical and fake 'Iran - Turan' divide, which they later projected onto their deliberately falsified reading of Achaemenid History. I will further discuss this Orientalist distortion in other chapters, but at this point I want to underscore the alternating nature of the two terms; this means that in fact Iran is Turan and Turan is Iran.

People should also bear also in mind that the historical-geographical terms do not apply literally in transcendental epics like Ferdowsi's Shahnameh! Quite contrarily, everything takes a symbolic connotation and dimension, and you cannot apply terms like "Iran" and "Turan" in the manner many do nowadays, separating Iran from Turkic-speaking Central Asiatic states. All this is meaningless in Ferdowsi.

To give you an example, when the great atemporal hero Fereydu'n leaves Iran and goes far to find the Sublime Key Qubad and drive him to Iran where he is called to become the King of Kings, Fereydu'n goes merely to Alborz Mountains! In the simple geographical connotation of the term, these mountains separate Tehran from the Caspian Sea shore in today's Iran. But as I pointed out, "historical-geographical terms do not apply literally in transcendental epics". About (I include the links below only indicatively, because most of the contents are erroneous):

<https://en.wikipedia.org/wiki/Alborz>

https://en.wikipedia.org/wiki/Kayanian_dynasty
https://en.wikipedia.org/wiki/Kay_Kaw%C4%81d
<https://en.wikipedia.org/wiki/Fereydun>
<https://en.wikipedia.org/wiki/Ferdowsi>
<https://en.wikipedia.org/wiki/Shahnameh>

So, the early Orientalists, who were 18th and 19th c. colonial explorers, antiquarians, adventurers, agents of secret services, and diplomats, transfigured the meaning of Ferdowsi's text and altered the symbolic terms used in the epics according to their own interests. They therefore first made the equation "Turan equals Aniran", and they subsequently misinterpreted the majestic Iranian epic, which was believed as the 'true History of Iran and Aniran', reducing it to untrustworthy legendary stories that could not be taken into account their forged historiography.

Furthermore, the Western scholars projected this fictional, unsubstantiated and nonexistent polarization onto all parts of 'Iranian History' (pre-Islamic and Islamic), presenting Iranian emperors and Iranian culture as diametrically opposed to the Turkic emperors and to Turanian (or Turkic) culture. At the end, they also attempted to reflect their fake divide within the context of the Achaemenid times, a historical period for which the earliest existing documentation was mainly the untrustworthy, partial and external Ancient Greek historical sources.

Not only had the Western colonial scholarship failed to apply serious criticism to the highly biased and evidently racist Ancient Greek sources, but they also proved to be unwilling to duly popularize among Iranians and worldwide the Old Achaemenid sources after they were deciphered. Early excavations were resumed in Iran during the 19th and the early 20th c., only for the overwhelming Orientalist campaign of systematic distortion of 'Ancient Iran' to start.

In other words, the absurd, miserable and lowly Western scholars deprived the greatest nation of Asia (Iranians and Turanians) of their true, vivacious, sagacious, and transcendental History and they forced them to learn the Ancient Greek racist lies that the silly Pahlavi dictators and the stupid Islamist politicians proved equally unable to refute in public.

Beyond the fabrication of nonexistent concepts, entities, and schemes, other patterns of distortion revolve around a) polarization between non-opposite elements, b) systematic purification of a historical period, culture or civilization from undesired elements, and c) extrapolation from the forged past to the reconstructed present.

FORTHCOMING

Turkey is Iran and Iran is Turkey

2500 Years of indivisible Turanian - Iranian Civilization distorted and estranged by Anglo-French Orientalists

By Prof. Muhammet Şemsettin Gözübüyüköğlü
(Muhammad Shamsaddin Megalommatitis)

TABLE OF CONTENTS

PREFACE

CONTENTS

PART ONE. INTRODUCTION

CHAPTER I: A World held Captive by the Colonial Gangsters: France, England, the US, and the Delusional History Taught in their Deceitful Universities

A. Examples of fake national names

a) Mongolia (or Mughal) and Deccan – Not India!

b) Tataria – Not Russia!

c) Romania (with the accent on the penultimate syllable) – Not Greece!

d) Kemet or Masr – Not Egypt!

e) Khazaria – not Israel!

f) Abyssinia – not Ethiopia!

B. Earlier Exchange of Messages in Turkish

C. The Preamble to My Response

CHAPTER II: Geopolitics does not exist.

CHAPTER III: Politics does not exist.

CHAPTER IV: Turkey and Iran beyond politics and geopolitics: Orientalism, conceptualization, contextualization, concealment

A. Orientalism

B. Conceptualization

C. Contextualization

D. Concealment

PART TWO. EXAMPLE OF ACADEMICALLY CONCEALED, KEY HISTORICAL TEXT

CHAPTER V: Plutarch and the diffusion of Ancient Egyptian and Iranian Religions and Cultures in Ancient Greece

PART THREE. TURKEY AND IRAN BEYOND POLITICS AND GEOPOLITICS: REJECTION OF THE ORIENTALIST, TURKOLOGIST AND IRANOLOGIST FALLACIES ABOUT ACHAEMENID HISTORY

CHAPTER VI: The fallacy that Turkic nations were not present in the wider Mesopotamia – Anatolia region in pre-Islamic times

CHAPTER VII: The fallacious representation of Achaemenid Iran by Western Orientalists

CHAPTER VIII: The premeditated disconnection of Atropatene / Adhurbadagan from the History of Azerbaijan

CHAPTER IX: Iranian and Turanian nations in Achaemenid Iran

CHAPTER X: Iranian and Turanian Religions in Pre-Islamic Iran

PART FOUR. FALLACIES ABOUT THE SO-CALLED HELLENISTIC PERIOD, ALEXANDER THE GREAT, AND THE SELEUCID & THE PARTHIAN ARSACID TIMES

CHAPTER XI: Alexander the Great as Iranian King of Kings, the fallacy of Hellenism, and the nonexistent Hellenistic Period

CHAPTER XII: Parthian Turan: an Anti-Persian dynasty

CHAPTER XIII: Parthian Turan and the Philhellenism of the Arsacids

PART FIVE. FALLACIES ABOUT SASSANID HISTORY, HISTORY OF RELIGIONS, AND THE HISTORY OF MIGRATIONS

CHAPTER XIV: Arsacid & Sassanid Iran, and the wars against the Mithraic - Christian Roman Empire

CHAPTER XV: Sassanid Iran - Turan, Kartir, Roman Empire, Christianity, Mani and Manichaeism

CHAPTER XVI: Iran - Turan, Manichaeism & Islam during the Migration Period and the Early Caliphates

PART SIX. FALLACIES ABOUT THE EARLY EXPANSION OF ISLAM: THE FAKE ARABIZATION OF ISLAM

CHAPTER XVII: Iran - Turan and the Western, Orientalist distortions about the successful, early expansion of Islam during the 7th - 8th c. CE

CHAPTER XVIII: Western Orientalist falsifications of Islamic History: Identification of Islam with only Hejaz at the times of the Prophet

CHAPTER XIX: The fake, Orientalist Arabization of Islam

CHAPTER XX: The systematic dissociation of Islam from the Ancient Oriental History

PART SEVEN. THE FICTIONAL DIVISION OF ISLAM INTO 'SUNNI' AND 'SHIA'

CHAPTER XXI: The fabrication of the fake divide 'Sunni Islam vs. Shia Islam'

PART EIGHT. THE DISTORTED TERM 'PERSIANATE'

CHAPTER XXII: The fake Persianization of the Abbasid Caliphate

PART NINE. FALLACIES ABOUT THE GOLDEN ERA OF THE ISLAMIC CIVILIZATION

CHAPTER XXIII: From Ferdowsi to the Seljuk Turks, Nizam al Mulk, Nizami Ganjavi, Jalal ad-Din Rumi and Haji Bektash

PART TEN. FALLACIES ABOUT THE TIMES OF TURANIAN (MONGOLIAN) SUPREMACY IN TERMS OF SCIENCES, ARTS, LETTERS, SPIRITUALITY AND IMPERIAL UNIVERSALISM

CHAPTER XXIV: From Genghis Khan, Nasir al-Din al Tusi and Hulagu to Timur

CHAPTER XXV: Timur (Tamerlane) as a Turanian Muslim descendant of the Great Hero Manuchehr, his exploits and triumphs, and the slow rise of the Turanian Safavid Order

CHAPTER XXVI: the Timurid Era as Peak of the Islamic Civilization, Shah Rukh, and Ulugh Beg, the Astronomer Emperor

PART ELEVEN. HOW AND WHY THE OTTOMANS, THE SAFAVIDS AND THE MUGHALS FAILED

CHAPTER XXVII: Ethnically Turanian Safavids & Culturally Iranian Ottomans: two identical empires that mirrored one another

CHAPTER XXVIII: Spirituality, Religion & Theology: the fallacy of the Safavid conversion of Iran to 'Shia Islam'

CHAPTER XXIX: Selim I, Ismail I, and Babur

CHAPTER XXX: The Battle of Chaldiran (1514), and how it predestined the Fall of the Islamic World

CHAPTER XXXI: Ottomans, Safavids and Mughals: victims of their sectarianism, tribalism, theology, and wrong evaluation of the colonial West

CHAPTER XXXII: Ottomans, Iranians and Mughals from Nader Shah to Kemal Ataturk

PART TWELVE. CONCLUSION

CHAPTER XXXIII: Turkey and Iran beyond politics and geopolitics: whereto?

List of the already pre-published chapters of the book

Lines separate chapters that belong to different parts of the book.

CHAPTER VIII: The premeditated disconnection of Atropatene / Adhurbadagan from the History of Azerbaijan

https://www.academia.edu/105841665/The_premeditated_disconnection_of_Atropatene_Adhurbadagan_from_the_History_of_Azerbaijan

CHAPTER IX: Iranian and Turanian nations in Achaemenid Iran

https://www.academia.edu/105880180/Iranian_and_Turanian_nations_in_Achaemenid_Iran

CHAPTER X: Iranian and Turanian Religions in Pre-Islamic Iran

https://www.academia.edu/105664696/Iranian_and_Turanian_Religions_in_Pre-Islamic_Iran

CHAPTER XI: Alexander the Great as Iranian King of Kings, the fallacy of Hellenism, and the nonexistent Hellenistic Period

https://www.academia.edu/105386978/Alexander_the_Great_as_Iranian_King_of_Kings_the_fallacy_of_Hellenism_and_the_nonexistent_Hellenistic_Period

CHAPTER XII: Parthian Turan: an Anti-Persian dynasty

https://www.academia.edu/52541355/Parthian_Turan_an_Anti_Persian_dynasty

CHAPTER XIII: Parthian Turan and the Philhellenism of the Arsacids

https://www.academia.edu/105539884/Parthian_Turan_and_the_Philhellenism_of_the_Arsacids

CHAPTER XIV: Arsacid & Sassanid Iran, and the wars against the Mithraic -
Christian Roman Empire
https://www.academia.edu/105053815/Arsacid_and_Sassanid_Iran_and_the_wars_against_the_Mithraic_Christian_Roman_Empire

CHAPTER XV: Sassanid Iran - Turan, Kartir, Roman Empire, Christianity, Mani and
Manichaeism
https://www.academia.edu/105117675/Sassanid_Iran_Turan_Kartir_Roman_Empire_Christianity_Mani_and_Manichaeism

CHAPTER XVI: Iran - Turan, Manichaeism & Islam during the Migration Period and
the Early Caliphates
https://www.academia.edu/96142922/Iran_Turan_Manichaeism_and_Islam_during_the_Migration_Period_and_the_Early_Caliphates

CHAPTER XVII: Iran-Turan and the Western, Orientalist distortions about the
successful, early expansion of Islam during the 7th-8th c. CE
https://www.academia.edu/105292787/Iran_Turan_and_the_Western_Orientalist_distortions_about_the_successful_early_expansion_of_Islam_during_the_7th_8th_c_CE

CHAPTER XIX: The fake, Orientalist Arabization of Islam
https://www.academia.edu/105713891/The_fake_Orientalist_Arabization_of_Islam

CHAPTER XX: The systematic dissociation of Islam from the Ancient Oriental
History
https://www.academia.edu/105565861/The_systematic_dissociation_of_Islam_from_the_Ancient_Oriental_History

CHAPTER XXI: The fabrication of the fake divide 'Sunni Islam vs. Shia Islam'
https://www.academia.edu/55139916/The_Fabrication_of_the_Fake_Divide_Sunni_Islam_vs_Shia_Islam

CHAPTER XXII: The fake Persianization of the Abbasid Caliphate
https://www.academia.edu/61193026/The_Fake_Persianization_of_the_Abbasid_Caliphate

CHAPTER XXIII: From Ferdowsi to the Seljuk Turks, Nizam al Mulk, Nizami
Ganjavi, Jalal ad-Din Rumi and Haji Bektash
https://www.academia.edu/96519269/From_Ferdowsi_to_the_Seljuk_Turks_Nizam_al_Mulk_Nizami_Ganjavi_Jalal_ad_Din_Rumi_and_Haji_Bektash

CHAPTER XXIV: From Genghis Khan, Nasir al-Din al Tusi and Hulagu to Timur
https://www.academia.edu/104034939/From_Genghis_Khan_Nasir_al_Din_al_Tusi_and_Hulagu_to_Timur_Tamerlane_

CHAPTER XXV: Timur (Tamerlane) as a Turanian Muslim descendant of the Great Hero Manuchehr, his exploits and triumphs, and the slow rise of the Turanian Safavid Order
https://www.academia.edu/105230290/Timur_Tamerlane_as_a_Turanian_Muslim_descendant_of_the_Great_Hero_Manuchehr_his_exploits_and_triumphs_and_the_slow_rise_of_the_Turanian_Safavid_Order

CHAPTER XXVI: The Timurid Era as the Peak of the Islamic Civilization: Shah Rukh, and Ulugh Beg, the Astronomer Emperor
https://www.academia.edu/105267173/The_Timurid_Era_as_the_Peak_of_the_Islamic_Civilization_Shah_Rukh_and_Ulugh_Beg_the_Astronomer_Emperor

CHAPTER XXVII: Ethnically Turanian Safavids & Culturally Iranian Ottomans: two identical empires that mirrored one another
https://www.academia.edu/105744200/Ethnically_Turanian_Safavids_and_Culturally_Iranian_Ottomans_two_identical_empires_that_mirrored_one_another

CHAPTER XXVIII: Spirituality, Religion & Theology: the fallacy of the Safavid conversion of Iran to 'Shia Islam'
https://www.academia.edu/105770339/Spirituality_Religion_and_Theology_the_fallacy_of_the_Safavid_conversion_of_Iran_to_Shia_Islam