

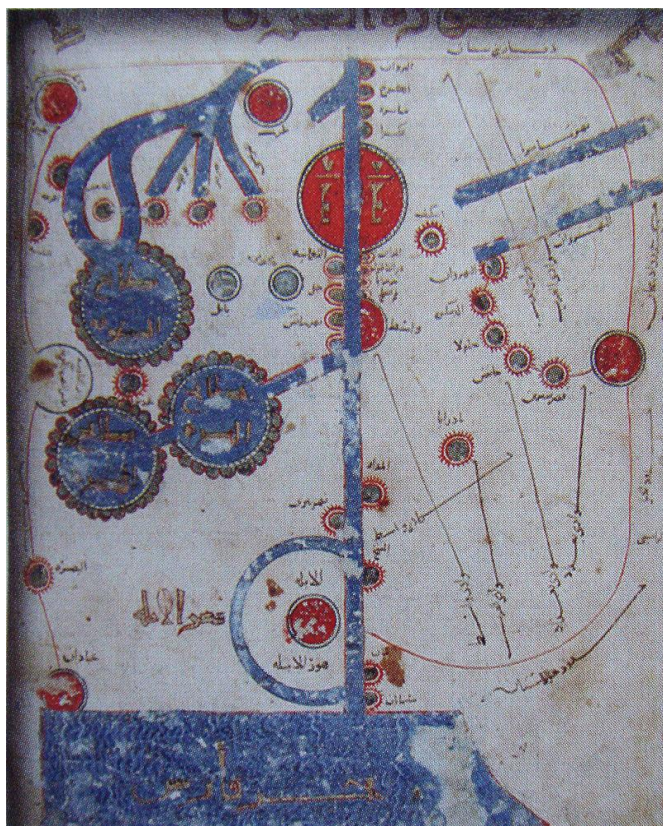
The systematic dissociation of Islam from the Ancient Oriental History

Pre-publication of chapter XX 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 XVII, XVIII, XIX and XX form Part Six (Fallacies about the Early Expansion of Islam: the Fake Arabization of Islam) of the book, which is made of 12 parts and 33 chapters. Chapter XVII has already been pre-published.

Until now, 13 chapters have been uploaded as partly pre-publication of the book; the present chapter is therefore the 14th (out of 33). At the end of the present pre-publication 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.



Istakhri's map: miniature from the Book of Roads and Kingdoms; Islamic Geography and Cartography are the continuation of the respective sciences of the Ancient Babylonians, Egyptians, Aramaeans and Iranians

In addition to the aforementioned, an enormous effort of historical discrediting of Islam was undertaken by all sections and disciplines of Western colonial Orientalism; the systematic dissociation of Islam, of the Islamic Civilization, and of the Islamic History from the Ancient Oriental History, civilizations and religions has been an enormous, coordinated effort to historically distort and disfigure the Islamic world in its entirety and to deceitfully present Islam as a marginal and rootless story.

Western forgers did their ingenious best to

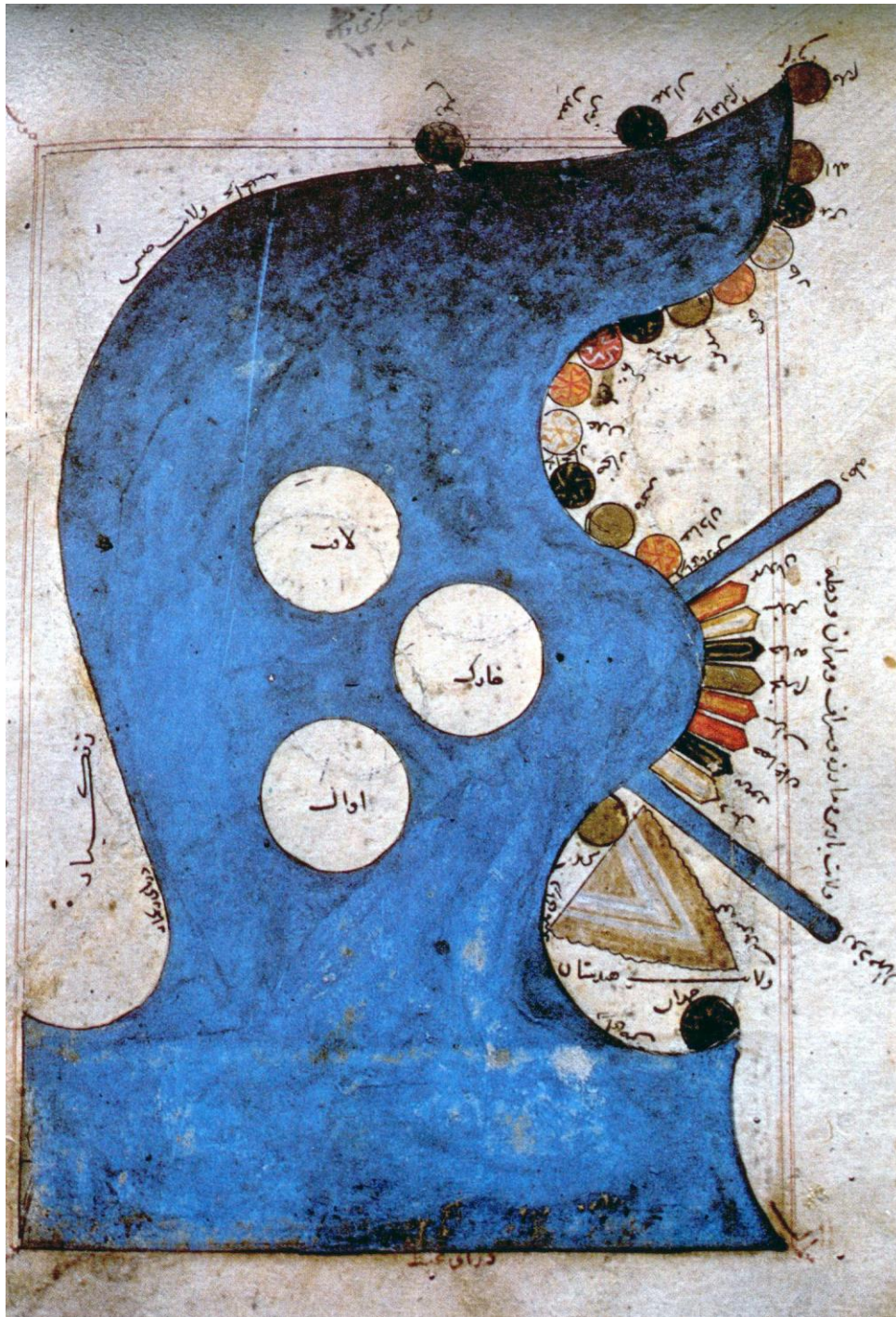
- a) dissociate Islam as religion from earlier forms of monotheistic spirituality, doctrine, faith, religion, cosmogony, cosmology, and apocalyptic eschatology;
- b) disconnect the Islamic civilization from the great Ancient Oriental civilizations (Sumerian, Assyrian-Babylonian, Hittite, Egyptian, Cushitic, Phoenician, Aramaean, Hebrew, Iranian and Yemenite); and
- c) portray the Islamic sciences, arts, architecture, literature, moral wisdom, intellectual life, mythology, theology and philosophy as independent from and unrelated to the similar Ancient Oriental endeavors, exploits and accomplishments.

Yet, Islam as religion, spirituality, world conceptualization, intellectuality, culture, civilization and way of life is a comprehensive continuation, an investigative exploration, an overwhelming overhaul, and a consummate reassessment of the Ancient Oriental civilizations, and of their hitherto unequalled contributions to the History of the Mankind.

This historical reality was very well known indeed to all the major historians of Islamic times like Abu Ja'far Muhammad al-Tabari (839-923), Abu'l-Qasim ibn Khordadbeh (9th c.), Ahmad al-Ya'qubi (9th c.), Abu Muhammad al-Hasan al-Hamdani (893-945), Al-Mas'udi (896-956), Shamsaddin al-Maqdisi (945-991), Abu Rayhan al-Biruni (973-1050), Abu al-Faraj ibn al-Nadim (10th c.), Ibn Hawqal al-Nasibi (10th c.), Abu Ishaq al-Istakhri (10th c.), Sa'id al-Andalusi (1029-1070), Al-Shahrastani (1086-1153), Ali ibn al-Athir (1160-1233) and Shamsaddin adh-Dhahabi (1274-1348) to name but a few.



Map of Fars: miniature from the Book of Roads and Kingdoms of Istakhri

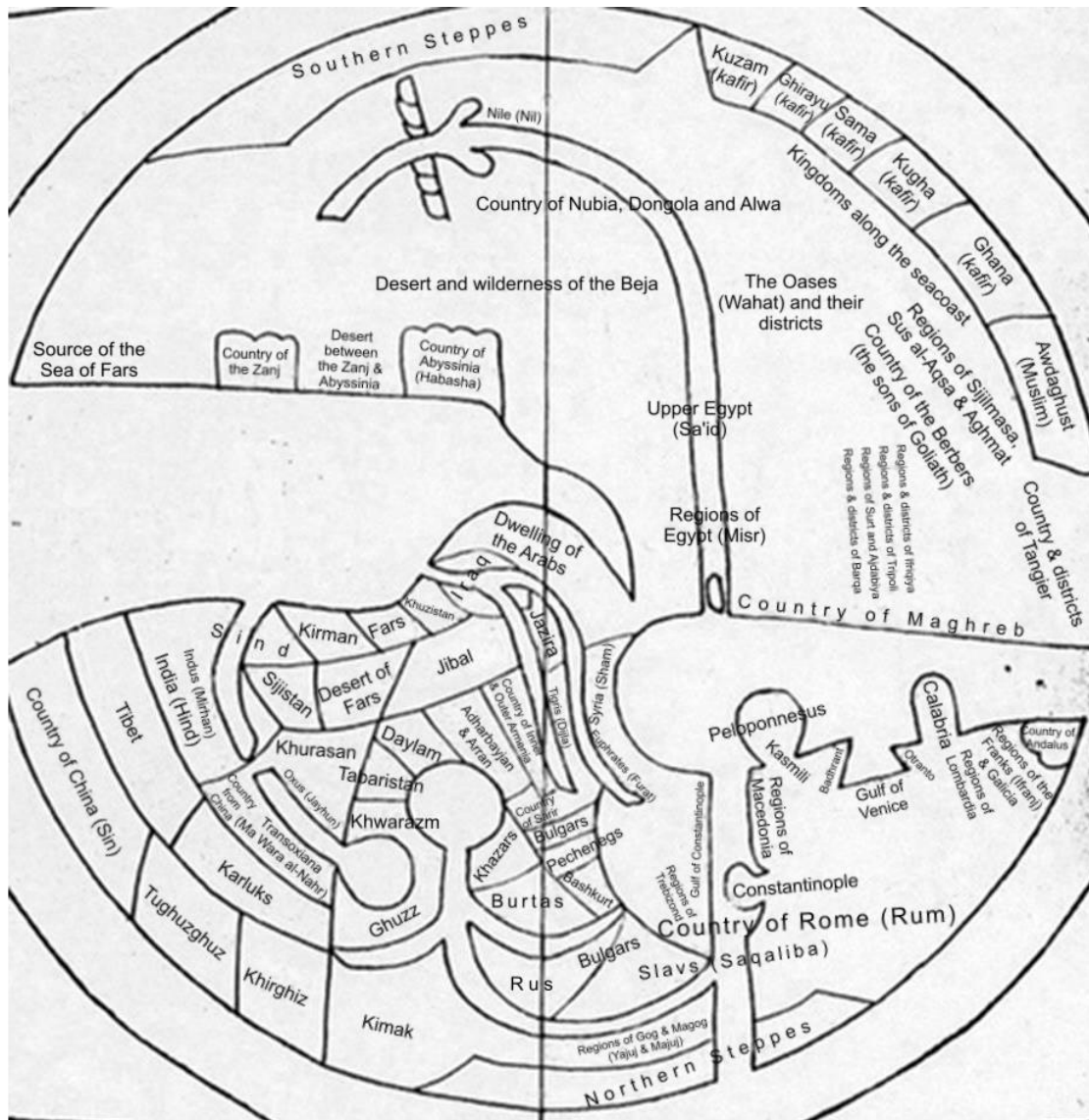


Map of the Persian Gulf: miniature from the Book of Roads and Kingdoms of Istakhri

They all knew the truth and they ostensibly presented Islamic History as the uninterrupted continuation of all Ancient Oriental nations and civilizations. This is only normal after all; when in the year 750 the Umayyad dynasty was superseded the Abbasid caliphs of Baghdad, Islam was the religion of the majority of all the people inhabiting the vast lands between the Atlantic Ocean in the West and India & China in the East.

Who were all these people? The Berbers of today's Morocco, Algeria, Tunisia, Libya and the Sahara, the Copts of Egypt, the Cushites ('Ethiopians') of today's Sudan, the Yemenites and the Omanis, the Somalis of the Horn of Africa, the Phoenicians, the

Palestinians, the Aramaeans of Syria and Mesopotamia (into whom the Ancient Babylonians had been assimilated already during the Parthian times), and all the nations of Eastern Anatolia, Caucasus, the Iranian plateau, the Indus River Valley and Delta, and Central Asia. But these peoples were indeed the descendants of the ancient Oriental nations that constituted the cradle of human civilization and had already impacted all the rest, and more particularly, the backward, uncouth and uncivilized tribes that inhabited the peripheral lands of Europe in pre-Christian times.



Ibn Hawqal's world map translated in English: a diagram

Why the aforementioned distortion, namely the dissociation of the Islamic World from the Ancient Oriental History, was necessary for the Western Orientalist forgers and deceitful historiographers is easy to grasp. By making the Islamic Civilization, the Muslim nations, and their History look like marginal heretics or barbarians, who come from nowhere and had no past, they portrayed them as an alien element in the World History, and instead of Islam, they viciously positioned the Anti-Christian 'Christianity' of Rome, Western Europe, and North America, as well as the perverse, degenerate, and putrefied modern Western world, as supposedly originating from

the ancient Oriental nations and as representing the mainstream of historical evolution.

To promote racial discrimination, educational-academic contamination, cultural racism, intellectual terrorism, as well as abhorrent socio-economic exploitation, the villainous pseudo-professors of Cambridge, Oxford, Harvard and of other similar, criminal institutions have entertained deceptive and ludicrous discussions about the hypothetical 'influence' of the Ancient Greek philosophers on Islamic philosophy, whereas they certainly know that there has not been such 'influence'.

The Ancient Greek term 'philosophy', in and by itself, is of lowly connotation when compared to the Ancient Oriental transcendental wisdom and spiritual science. The Ancient Greek thinkers and explorers, who coined the term, had visited and studied for many years in the temples of Egypt, Babylonia and Iran. They had deployed a genuine effort to reach the Oriental wisdom, but they knew that they had failed to attain the level of their Babylonian, Egyptian, Anatolian and Iranian sacerdotal instructors. That is why they declared themselves as 'friends of the wisdom', and this is the real meaning of the word 'philosophy'.

Neither the Ancient Greek temples, which were mostly dedicated to the cult, nor the various philosophical 'schools' that were established by the former students of the Oriental temples could possibly reconstitute a tiny portion of the transcendental wisdom and the spiritual sciences that were developed and maintained in the great Ancient Oriental temples, which were the true universities and research centers of those days.

Because the overwhelming supremacy of Oriental spirituality, mythical symbolism, wisdom, knowledge, science, mysticism and intellect was totally absent among the inhabitants of the peripheral lands of Western Anatolia and South Balkans, various Ionian, Aeolian, Attic, Dorian and other thinkers, the likes of Solon, Pythagoras, and Plato, traveled to Mesopotamia, Iran and Egypt to become there to duly educate themselves. We can therefore conclude that their thought systematization, world conceptualization, and philosophical verbalism (or at times verbosity) did not have any originality; they never advanced up to the level of Oriental spirituality, active spiritual performance, and theurgy. They were unfortunately limited in ceaseless talking, and only few among them made the exception, and they were able to perform what simple people called miracles.

Islamic spirituality, intellectuality, wisdom, knowledge and sciences constitute the continuation of the Ancient Oriental spiritual exercises, religious endeavors, and scientific-intellectual explorations. As far as the 8th - 15th c. Muslim historians, grammarians, astronomers, erudite scholars, scientists, authors, transcendental epic poets, and wise explorers are concerned, one has to point out that they resourcefully studied ancient languages, texts, sciences, religions, and arts; they certainly practiced numerous techniques of ancient spirituality, and they performed what was called 'mysteries'. Consequently, it is normal to assume that they also studied, translated and commented on selected texts of Ancient Greek authors and philosophers. But this fact demonstrates only the existence of one extra channel of Ancient Egyptian, Assyrian Babylonian, Aramaean, Phoenician, Yemenite and Iranian impact on the Islamic civilization; it does not constitute any 'influence'.

There were also some Islamic philosophers, who found various statements made by some Ancient Greek philosophers as quite useful elements for their argumentation and their opposition to other, slightly earlier or contemporaneous philosophers (example: the philosophical feud between Ibn Rushd and Al-Ghazali). This situation does not reflect any 'influence' either; it consists merely in a reference to different sources. Influence is defined as 'the capacity to have an effect on the character, development, or behaviour of someone or something, or the effect itself'.

In the case of the Islamic wise scholars and so-called philosophers, this would entail a substantive adoption (either conscious or not) of earlier preached, taught, diffused and adopted concepts, perceptions, ideals, faiths, notions, rituals, doctrines, ideas, theoretical approaches, interpretations, spiritual exercises, cultic practices or behavioral systems. However, this never occurred.

To offer an example, I would state that there is an undeniable and multifaceted influence of Mani and Manichaeism on many Islamic and Christian mystics, esoteric groups, philosophers, scholars, theologians, spiritual masters, founders of orders, etc. But there is no Platonic, Neo-Platonic or Neo-Pythagorean influence on Islam; and in few cases that may look like cases of evident influence, this is not an Ancient Greek, but an Ancient Egyptian, Babylonian, Iranian, Gnostic or other influence on Islam, because there was no originality in Ancient Greek philosophy.

In fact, what happened -as continuation of the Pre-Islamic Oriental erudition, spirituality, faith and knowledge, through Late Antiquity Gnosticisms, Manichaeism and other religions, down to Islamic times- is exactly the opposite of what the colonial academics of Western Europe and North America have meticulously tried for long to totally conceal:

a) with the appearance of Islam and the emergence of the Islamic civilization, Christianity was drastically ejected out of the mainstream human civilization. For many centuries, Orthodox and Catholic Christianity represented merely a wrinkle on the surface of the Earth (just the space between France, Central Europe, Central Italy, the Balkans and Anatolia) when compared to the Islamic world.

Even more so, because despite one strong imperial administration (the Eastern Roman Empire) and a powerful religious institution (Rome), Orthodox and Catholic Christianity together stretched over an area narrower even than that inhabited by Nestorian Christians in Asia, i.e. between Mesopotamia, India, Central Asia, Siberia, Mongolia and China. Despite the enormous spread of Islam between 700 and 1100 CE, Christianity in Asia (i.e. Nestorianism) stretched over lands that were far larger lands than the territory of the Eastern Roman Empire and the lands inhabited by Christians in Western Europe.

and

b) with the overwhelming proclamation of the Satanic perversion of Renaissance, after the demise of the Eastern Roman Empire (1453) and with the long prepared, systematic dispatch of criminal gangsters and colonial murderers across the world to shamelessly commit atrocious hecatombs and tyrannically impose the Renaissance deception (under the guise of 'Christianity'), a counterfeit religion rose to prominence

across the Earth (under the name of Christianity), disfiguring the historical past in order to justify its evil purpose.

In fact, if the Eastern Roman Empire had survived and had existed longer, it would have been the only institution to authoritatively denounce the Anti-Christian crimes and genocides which were perpetrated by the conquistadores and to reject the evilness of Renaissance as totally Anti-Christian.

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 Gözübüyüköglü
(Muhammad Shamsaddin Megalommatis)

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