

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

Pre-publication of chapter XVII 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 constitute the 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. Until now, 10 chapters have been uploaded as partly pre-publication of the book; the present chapter is therefore the 11th (out of 33).



As young merchant, Muhammad ibn Abd Allah is recognized as a prophet by the monk Sergius Bahira (Sargis Bħira). Miniature from Jami' al-Tawarikh (Universal History), by Rashid al-Din Hamadani (Tabriz-Iran, 1307)

Similarly with what Iranologists have been doing when distorting the Achaemenid period by using the misnomer 'Persia' for 'Iran', Orientalists extended the same policy for all periods of the Islamic History of Iran and, furthermore, they introduced new, deceitful concepts, fake terms, and interpretational distortions as regards all things Iranian and Turanian. Even worse, they invented a nonexistent religious - theological divide that they also applied to their systems of disfigurement of the historical reality.

A basic diagram of the early Islamic ages involves the following determinant points, which the colonial Orientalist academics tried always hard to either conceal or distort and undermine:

I. Islam as preached by Prophet Muhammad consists in the cultural, intellectual, educational, spiritual and religious Aramaization of the Arabs (i.e. the inhabitants of

the Hejaz, which is the mountainous region of the Arabian Peninsula that stretches between Yemen and Transjordan).

II. Early Islam was not viewed as a new religion by the Oriental Christians, i.e. the Aramaean Nestorians and the Aramaean & Coptic Monophysites / Miaphysites; it was rather considered as a new Christological dispute and heresy, let's say a form of radical Nestorianism. This initial approach was also expressed by outstanding Orthodox Aramaean theologians like John Damascene (or John of Damascus).

III. Already before Prophet Muhammad's death, great ancient nations had accepted Islam without the Hejaz Arabs fighting a single battle; the most notable example is that of Yemen, namely a non-Arab, pre-Islamic nation which consisted of several kingdoms that wrote down their deeds, exploits, cults and faiths on numerous, now deciphered, inscriptions and epigraphic monuments. The existing Ancient Yemenite textual documentation covers more than 1200 years of Pre-Islamic History; the Ancient Yemenite writing system was later diffused in Africa (Ge'ez writing in Axumite Abyssinia) and India (Brahmi writing). Ancient Yemenites i.e. Sabaeans, Qatabanis, Himyarites, Awsanis and Hadhramis, were the Indian Ocean's first and foremost seafarers, navigators and merchants; they totally controlled navigation across the Red Sea Bab al Mandeb straits, at least until the famous Roman maritime expedition, undertaken by Aelius Gallus, was launched in 25 BCE. Highly educated, the Ancient Yemenites colonized East Africa from the Horn region down to today's Tanzania's coastlands, and due to their perfect knowledge and use of meteorological and oceanographic conditions, they initiated the straight navigation from the Horn of Africa to the Deccan coast in today's SW India.

Ancient Yemenites were ethnically-linguistically different from and totally unrelated to the Arabs of Hejaz, and in addition, they greatly outnumbered them. Several bilingual pre-Islamic Sabaean-Arabic inscriptions testify to this historical reality. By accepting Islam two years before Prophet Muhammad's death (630 CE), Yemenites started using Arabic and taking Arabic names. Abyssinia also accepted early Islam without fighting a single battle.

IV. After Prophet Muhammad's death, two groups of Muslim Arabs were formed; the first group accepted Ali (Muhammad's son-in law) as the spiritual guide and the administrative ruler, whereas the second group wanted to elect someone else instead of Ali, in striking contrast to Prophet Muhammad's instructions. This was not merely a personal disagreement, but a deep spiritual, religious, cultural and behavioral discord. It is essential to specify at this point that those, who sided with Ali, wanted to diffuse Islam peacefully and not by means of military invasions, which constituted also the advice given to his followers by the founder and preacher of Islam.

V. Following the prevalence of the sectarian group of people, who were against Ali, military attacks were undertaken at the same time against the Eastern Roman Empire and the Sassanid Empire of Iran (as early as 633 CE). The people, who wanted to carry out the military invasions, took this decision because of accurate and detailed data already gathered as regards all the adjacent lands, namely Mesopotamia, Syria-Palestine, the Iranian plateau, the Indus River valley, the Caucasus region, and Egypt.

It was normal for those Arab merchants, who used to move ceaselessly across the silk-, spice- and frankincense roads and reach from the mountains of Hejaz as far as the Persian Gulf, the Indus River delta, Fars, Mesopotamia, Syria and the Eastern Mediterranean coast, to know exactly what was happening across those lands and further beyond. They were therefore able to conclude, on the basis of their accurate information, that although militarily insignificant, numerically unimportant, and economically destitute, they had strong chances to prevail – as they finally did.

VI. Around the end of the 3rd decade of the 7th c. CE, the Eastern Roman Empire and the Sassanid Empire of Iran were in conditions of total collapse, great impotence and final disintegration. The wars between Rome and Iran were about to complete 700 years of almost incessant conflicts and clashes, but the ferocity of the battles and the devastation of the raids during the previous three decades had gone beyond all limits and precedents. Emperor Heraclius' victory over the Shahinshah (king of kings) Khusraw II (628 CE) had only symbolic value, because the Eastern Roman Empire was in ramshackle too.

VII. Even worse for the two multi-ethnic, multi-lingual and multi-religious empires, the devastating wars ruined, exasperated, and alienated vast populations that belonged to religiously oppressed nations, which were kept out of the imperial elites. Consequently, these nations truly reviled the respective imperial and religious authorities, which were totally unrelated to them ethnically and religiously. More specifically, the outright majority of the populations of the Eastern Roman Empire's eastern and southern provinces (Southeastern Anatolia, North Mesopotamia, Syria, Palestine, Egypt and Libya) were Aramaeans (in Asia), Copts/Egyptians and Berbers (in Africa). Aramaeans were either Monophysitic/Miaphysitic (like the Copts) or Nestorians. Both branches of Oriental Christianity rejected the Constantinopolitan Orthodox theology and deeply hated the Constantinopolitan armies that tyrannized and persecuted them, when they were not busy with their wars with Iran, which caused unprecedented destruction mainly to their lands.



Palimpsest-manuscript in Christian Palestinian Aramaic written in Palestine, during the 6th century; it was turned upside down and palimpsested in Syriac Aramaic in the 9th century. It probably belonged to St. Catherine's Monastery, which was built by Justinian I between 527 and 565.

Similarly, the outright majority of the populations of Sassanid Iran's western provinces (Atropatene, Eastern Caucasus, Transtigritane, Southeastern Anatolia, Central and Southern Mesopotamia, and the Persian Gulf coastal lands) were Azeri Turanians and Aramaeans. Their regions had suffered enormously because of the wars with the Eastern Roman Empire. Even worse, the Aramaeans of Iran were of Nestorian, Mandaean or Manichaean faith, and they were all severely persecuted for centuries. The Azeri Turanians were the staunchest followers of the official Sassanid version of Zoroastrianism (: Mazdeism) and they were very dissatisfied with both, Khusraw II's religious tergiversations and the ethnic Persian (from Fars) control of the Sassanid administration.

All these ethno-religious groups that constituted the bulk of the populations between Cappadocia and the central Iranian plateau would surely welcome a foreign army that would preach a monotheistic doctrine, while also liberating them from the most loathsome capitals, namely Constantinople and Istakhr. This was made known to the Arabs by -mainly- the Damascus Aramaean merchants who were their closest trade partners and business associates; they wanted to have both already destabilized and ailing empires attacked by the soldiers of the new 'heresy'. And this is actually what happened - in total contravention of Prophet Muhammad's constant admonitions as regards the peaceful diffusion of the true faith, which he viewed as a unique entity and continuity from the days of the first man.



Continuity in Aramaean Art before and after the arrival of the first Islamic armies is noticeable in many cases, like the Hisham's Palace, an Umayyad residence near Ariha/ Jericho (mosaic dating back to 724-743)

VIII. What Western Orientalists have systematically hidden is that Turanians did not contribute to the spread of Islam only after the 11th c. (Seljuk invasions), but also at the very critical moment, namely the 7th c. Islamic armies' attack against Iran. How

this happened is easy to grasp: they did not defend the empire to which they belonged. And for a very good reason: they reviled its administration.

In only 18 years (633-651), the Eastern Roman Empire lost almost half of its territory, and the Sassanid Empire of Iran disappeared – in spite of the frequent and at times ferocious revolts undertaken by heirs to the Sassanid throne, who kept fighting even 100 years after their empire had fallen and for this purpose several Iranian Sassanid princes and noblemen sought the help of the Sogdian and the Chinese monarchs.

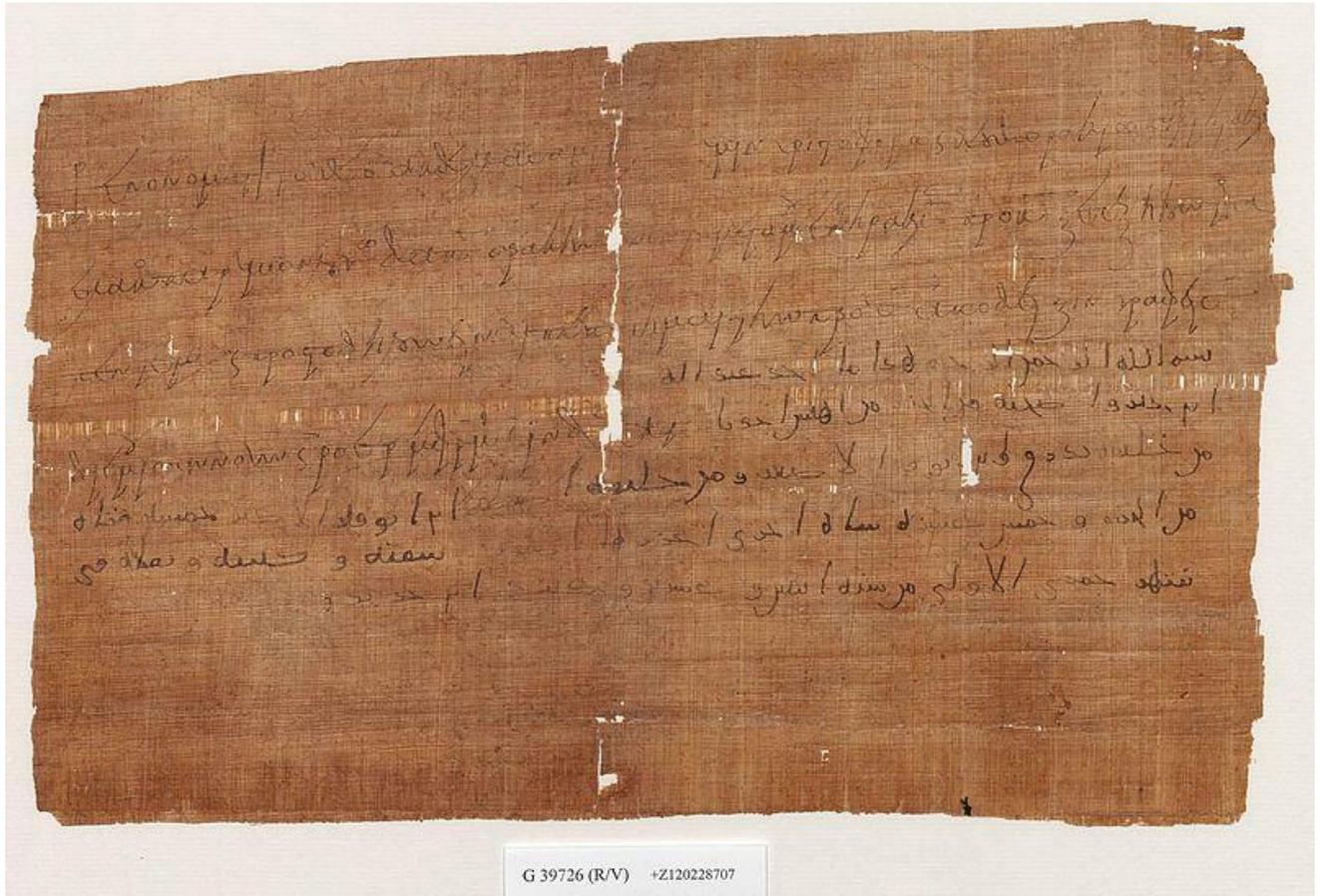
Contrarily to them, Aramaeans, Turanians, Egyptians and Jews were very happy with the developments, and this reality is reconfirmed by the fact that Aramaean, Egyptian and Turanian sites were not destroyed, whereas Fars (Persia) was turned to dust. Sassanid Iran's most prestigious sites in terms of spirituality, religion sciences, and knowledge, namely Adhur Gushnasp (Takht-e Suleyman) and Gundeshapur (Bet Lapat), were left intact by the invading Islamic armies; but Istakhr was leveled to the ground.



Chinese illustration depicting the Battle of Talas (751 CE), when an early Abbasid army faced Chinese forces; Western European Orientalists deceitfully portray the battle as a milestone that led Turanians to accept Islam. That's totally false, because many Turanians lived already in the Sassanid Empire of Iran and encountered Islam as early as the 1st half of the 7th c. CE. The fact that they did not fight in the battles of Qadisiyyah (636), Nahavand (642), and Mero (651) brought down the Sassanid rule.

IX. The myth of the ferocious, bloody Islamic conquests is a colonial, Orientalist fake. It helps however demonstrate the nature of the evil alliance that tried repeatedly to drag our world to extreme bloodshed over the past 40 years; the two groups to whom this myth is vitally necessary are
a) the idiotic Islamists, the Taliban, the various Islamic terrorist groups, the radical extremists, and the naïve, uneducated and ignorant Muslims, who believe that the

so-called 'Islamic conquests' can possibly be a model, an example, an ideal, and a point of reference (whereas they are not), and
 b) the hysterically anti-Muslim, uneducated and paranoid, Zionist and pseudo-Christian Evangelical preachers, militant academics, bogus-intellectuals, Western diplomats and scheming politicians, as well as the Anti-Christian Freemasons of the Apostate Lodge, who need the Orientalist fallacy of the so-called 'ferocious, bloody Islamic conquests' as a tool for their strategy to denigrate the Islamic Civilization, distort the historical truth, and in the process, prepare a deeply Anti-Christian and superficially Anti-Islamic army of Evangelical-Taliban and LGBT-terrorists, who will clash with the abovementioned group a.



Papyrus PERF 558 with a bilingual Greek-Arabic text: a tax receipt dating back to 643 CE

X. There are two absolute and undeniable truths as regards the History of the Orient during the 7th c. CE:

First, the early Islamic invasions would be cancelled and the Umayyad Caliphate overthrown, if Aramaeans, Turanians and Egyptians did not truly approve of, and massively support, the new state that expanded across their lands. The approval and the support did not concern the religion but the governance, the imperial rule, and the economic measures.

For anyone who has doubts about this fact, it is enough to read the Coptic Chronicle of the Bishop John of Nikiû (7th c.) or the History of the Patriarchs of the Egyptian Church of Severus ibn al-Muqaffa (تاريخ بطاركة الكنيسة المصرية - Ta'rikh Batarikat al-Kanisah al-Misriyah; 10th c.) in order to discover how clearly the Christian Copts preferred the Abbasid Caliphate and rejected the Constantinopolitan theologians,

patriarchs, and imperial guards (let alone the perverse, heretic and schismatic papacy of Rome). About:

https://en.wikipedia.org/wiki/John_of_Niki%C3%BB

http://www.tertullian.org/fathers/nikiu2_chronicle.htm

https://en.wikipedia.org/wiki/Severus_ibn_al-Muqaffa

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

http://www.tertullian.org/fathers/severus_hermopolis_hist_alex_patr_01_part1.htm

http://www.tertullian.org/fathers/severus_hermopolis_hist_alex_patr_02_part2.htm

Second, and with focus on the 7th and the 8th c., without

a) the overwhelming adherence and wholehearted participation of the Aramaeans (be they Christian, Manichaean or already Muslim) in the establishment of the administration, the academic endeavors, the intellectual exploration, the scientific research, the artistic-architectural undertakings, the educational life, the commercial activities (across the Silk Routes), and the economic decision-making of the Umayyad and Abbasid Caliphates,

b) the overwhelming adherence and wholehearted participation of the Turanians (be they Mazdeist, Nestorian Christian, Manichaean or already Muslim) in the training and the improvement of the Caliphate's military forces, tactics, and ventures, in the establishment of the administration, in the introduction of imperial manners (mainly during the Abbasid times), in the initiation of diplomatic contacts (across Central Asia, and with China), in the maintenance of economic-commercial activities, and in the transfer of esoteric-spiritual traditions within the new, Islamic world that was under formation, and

c) the gradual acceptance expressed toward the new rule and the outstanding role played within the new context by Iranians, Yemenites, Egyptians and Berbers in all the above mentioned fields, tasks, deeds and exploits,

..... there would have never been an Islamic Civilization.



The fights between the armies of the Eastern Roman Empire and the Islamic caliphates have shed a shadow on the fact that the leaders of the Aramaean populations of the empire had invited the early Muslims in order to get rid of the much loathed Constantinopolitan guards and armies. This happened because in reality the Umayyad Caliphate was substituted for the

Sassanid Empire of Iran, and the contrast between the Christian and Islamic faiths appeared as a frontal imperial clash, as it became a state affair.



In fact, even few decades after the early Islamic invasions, the Arabs of Hejaz vanished within an ocean of imperial, cultural, spiritual, intellectual, academic, artistic, religious, military, economic, commercial, technological and educational dynamics that they definitely triggered at their unbeknownst. To say it in simple words: the average person's life in Medina or Mecca during the period 600-670 CE (which is tantamount to a man's lifetime) and the average person's life in Baghdad during the period 800-870 CE were as different from one another as an average person's life in Constantinople contrasted with another average person's life in Chang'an (China's capital) in either chronologies.

There were indeed few common points in Mecca in 630 CE and Baghdad in 830 CE; there were some people who prayed five times a day; one could listen to the adhan; during Ramadhan, they were fasting in daytime. But when the few things in common are fully enumerated, we discover that an incommensurable distance separated the two realms. However, the true, historical Islam is not to be found in Mecca in 630 CE, but in Baghdad in 830 CE.

What was Mecca in 630 CE? It was just a small, marginal village where Prophet Muhammad preached the true faith to God.

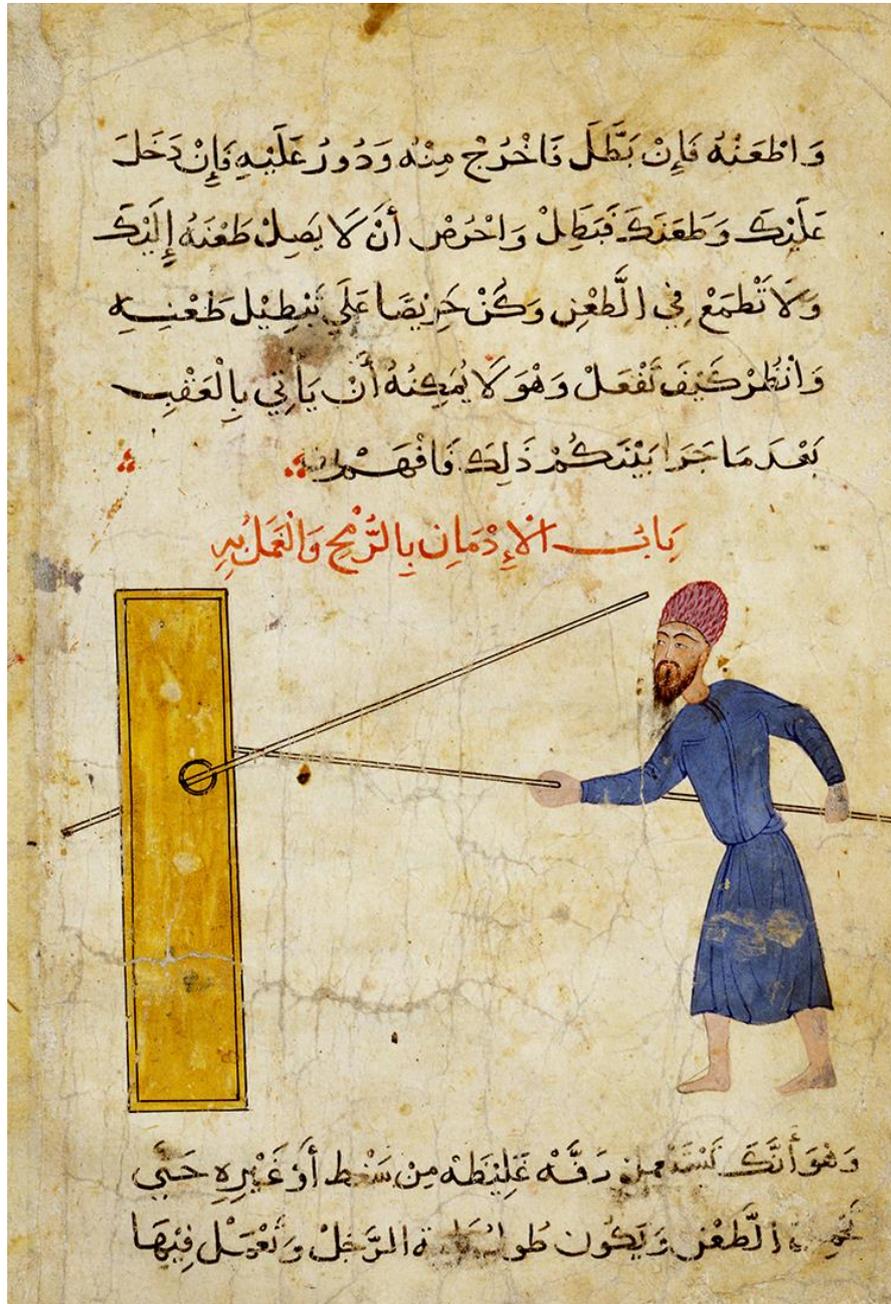
What was Baghdad in 830 CE? The undisputed center of the world! Therefore you cannot compare. Historically, Mecca was always insignificant. Spiritually, it was an important location.

The same parallel exists within Christianity too.

Speaking historically, what were Bethlehem, Nazareth, and the various locations of the desert where Jesus used to walk, fast and preach? Nothing! Marginal locations within a vast empire! What was Jerusalem in 33 CE? Historically, it was clearly less

important than Antioch, Damascus or Alexandria. Spiritually, it was a key location for the early Christians and the Jews.

What were Rome and Constantinople in 333 CE? The two capitals of a vast empire! Both cities were historically more significant than Jerusalem.



Late Mamluk-era training with the lance, c.1500; the Mamluks, the Ghulam and all other categories of Turanian soldiers did not 'discover' Islam in Central Asia thanks to the early Islamic armies; they encountered the new faith as early as the first battles in the first half of the 7th c., but they did not fight for their empire, Sassanid Iran, which collapsed because of their stance.