

# A BRIEF REVIEW OF EASTERN TURKISTAN'S CONTRIBUTION TO ISLAMIC HISTORY

By

Dr. Muhammed Ali Albar

[This Paper was presented at the I. International Seminar on  
Culture and History of Turkistan, sponsored by  
Eastern Türkistan Trust, on April 6-8, 1988  
at Atatürk Cultural Center, Istanbul.]

## TURKISTAN'S GEOGRAPHY :

The land of Turkistan extends from the sea of Alkazar (Caspian Jarjan, Aldailam, jilan, Baku or Sharwan Sea according to the name of the area which surround it) in the west, and to Altay mountains in the east.

Turkistan is located in Central Asia. Siberia and Mongolia lie on its north; Afghanistan, Kashmir and Tibet are situated along its southern frontiers; while China is on its eastern border; and Iran and the Caspian sea are along its western frontiers. Turkistan's area is about five million square kilometers and is divided into two parts:

### 1. Western Turkistan:

It is under Russian rule and is divided into five federal republics namely Uzbekistan, Kazakistan, Kirgizia, Turkmanistan and Tadjikistan. Its area is 4,106,000 square kilometers, and population is more than thirty million, majority of whom are Muslims.

### 2. Eastern Turkistan :

It is under the control of the Chinese, who named it "Sinkiang", which means the "New Colony". Its area is 1,710,745 square kilometers,

and the population is approximately fifteen million. The ratio of ethnic Chinese has increased as a result of the policy of assimilation (sinofication) being pursued specially since the Cultural Revolution of Mao Zedung.

Most of Eastern Turkistan's land mass is desert. It is divided into two parts by the "Tangari Tagleri" (Tianshan Mountains), extending from "Pamir Heights" in the southeast upto the borders of China Proper in the northwest. The northern part is known as "Zongaria Basin", which is mainly desert or pastures. The southern part is known as "Tarim River Basin", which springs from "Karakoram Mountains" and flows into "Kara Boran Lake". Because of this river, which is 1600 kms in length, its surrounding lands are fertile, good for agriculture, cotton being main produce. The remaining areas are pastures or barren desert. Its most important cities are Urumchi, which is the capital; and Kashgar, Yarkend, and Khotan.

Yakoot has defined Turkistan in his "Lexicon of Countries" as follows:

"Turkistan is a comprehensive name of all the countries of the Turks. The widest land of the Turks are the areas of Attu-Ghuz-Ghuz



tribes who border China and Tibet; the Khirlikh, Kalmak, Ghiz, Jafar, Bohmak, Bazaksh, Kashkan and Khirkhiz (Kirgiz) tribes, whose border from the Muslims' side starts from Farab. Their famous cities number sixteen. The Ta-Ghuz-Ghuz tribes, like Bedwins, are nomads... while the Bazakshis are town and country dwellers".

It is evident that Yakoot was speaking about Eastern Turkistan. He did not speak about Western Turkistan considering the fact that Islam was already established in it at that time.

However, Barthold confined his definition of Turkistan to: "the country lying across the river which includes the region stretching from the Basin of the Amodria River (Jaihoon) upto the basin of the Sardaria River (Saihoon)". He did not deal with the wide areas situated in the east of Saihoon River (Sardaria), which extend upto the present borders of China, inhabited by Turks, named by the Muslim geographers as Turkistan and are now called as Eastern Turkistan or "Sinkiang". But still Barthold admitted that the name Turkistan was meant to apply to the territories inhabited by the Turks in general, i.e. the vast regions stretching between the country of Islam and the Chinese Kingdom.

Undoubtedly the country between the "Two Rivers" (Saihoon and Jaihoon) became the theatre of activities of the Turkish people, who surpassed by their number and power those of the Aryan race. Then came Islam, which unified that country. The Turkish people went on to dominate that vast country situated between the "Two Rivers". Not content with that, they immediately started dominating the affairs in Baghdad itself. They, in fact,

controlled and dominated all parts of the Islamic world from the fourth to early fourteenth century Hijrih.

During these ten centuries, the Turkish race, who came from Turan, which is precisely known today as Eastern Turkistan, was the dominant race which saved the Muslim nation from collapse and halted the crusaders' march. It mixed with the Mongolian race, which is closely related to it, and introduced Islam in territories which was not reached by Muslims before.

#### ADVENT OF ISLAM IN TURKISTAN

Yakoot has mentioned in his book the "Lexicon of Countries", that the Omayyad Caliph Hisham Bin Abdal Malik sent to the king of Eastern Turkistan or rather the chieftain of a local bedwin tribe a missionary calling them to embrace Islam. When he entered the court, he found the chieftain making a saddle by himself. The envoy explained to him Islam and its principles, including the one which is that men should not earn their living by plunder. So the next day, the King gathered his men, who numbered a hundred thousand or more, and then told him: "None of these is a tailor, nor shoemaker, nor a barber nor a farmer, so if they became Muslims and observed the principles of Islam, how would they be able to earn their living.

Eastern Turkistan was late in embracing Islam, unlike Western Turkistan which embraced Islam when it was conquered at an early stage in Islamic history. According to Almaqdasl, as quoted by Barthold, 2700 of Prophet Muhammad's companions and followers died as martyrs in Fargana province near Asbidh-Bulan. They were sent by the Caliph Othman Bin Affan under the command of Mohammed Bin Jarir and all of them became mar-



tyres in a battle with the unbelievers.

If this was true, it indicates that the Muslims had penetrated deep into Western Turkistan territory at a very early period. The prophet's companion Alkaham Bin Amr Algafari was the first Muslim who crossed Jaihoon River (Amo-daria) and conquered Assaghani-an, in the year 50 Hij / 670 AD), during the era of Moawiah Bin Abi Sofian.. Then Obaid Allah Bin Ziyad conquered Balkand and Bokhara in the year 55 Hij / 674 AD). After him came saied Bin Othman Bin Affan who conquered Samarkand and in that battle Otham Bin Alabbas (the cousin of Prophet Muhammad) became a martyr. All that happened during the period of Moawiah Bin Abi Sofian.

In the year 70 Hij (689 AD), Moosa Bin Abdallah Bin Khazim conquered Tirmiz. Then came Qotaibah Bin Muslim Albahli, who is rightly considered as the conqueror of "the country beyond the River or Transoxania" and established Islam firmly in those regions (88-96 Hij / 706-714 AD). His armies reached the borders of China and its Emperor sent him the "Jiziah" (tribute taken from non-muslims living under Muslims rule), and many valuable presents.

Qotaibah Bin Muslim Albahli is considered to be the first man to establish Islam firmly in Western Turkistan. His grave is still known and exists in Rabat Sarhank at Kakh village in Farganah Province. According to Barthold, people know him by his name "Shaikh Qotaibah" in "Kadak Zone" of Andijan.

In Khoqand (Khojand), a province of Fargana, is the burial place of Abdallah Bin Ali Zain Alaabdeen (the son of Imam Husain), the

grandson of the Prophet Muhammad (p.b.u.h) who died in the year 113 Hij (731 A.D)

Despite the fact that Qotalbah Bin Moslim conquered Kashgar before the end of the first century hijri, the regions of Eastern Turkistan adopted Islam only during the late stages when the Khaqan of "Qarakhaniah Empire", Sutuq Bugra Khan embraced Islam in the year 323 Hij (943 AD). This king became Muslim due to the efforts of Sofi missionaries. Along with him, about one million people living in more than two hundred thousand tents, became Muslims. Currency coin was issued in the name of Haroon Bugra Khan, the grandson of Bugra Khan. He extended the area of his Kingdom to include parts of Western Turkistan. Moreover, during his period there was a cultural renaissance and the Turkish language was written in Arabic alphabets. One fifth of the whole agricultural land was considered as Trust endowed to schools during this era. But in spite of that, a large number of Eastern Turkistani bedwines remained away from the light of Islam and were hostile to it. Moreover, a state which was hostile to Islam was established, viz. the AlKhata(Kara Khitay) State. It settled in Blasagon (the Karakhani state capital) and dominated many neighbouring Muslim territories.

Despite the fact that "Sultan Alauddin Mohamed Alkharizmi" was able, in some of his battles, to achieve decisive victories against "Karakhitays", their state vanished only when Chegiz Khan emerged and they joined his ranks. They embraced Islam when the Golden Hordes of the Mongolian tribes became Muslims.

For a long time, China had been helping Blasagon government,



with armies, to fight the new Islamic states.

In the year 134 Hij (751 AD) a fierce battle raged between the Muslim forces under the command of Ziyad Bin Saleh, and the Chinese forces under the command of Kao Hsien, who was of a Korean origin. The Muslims achieved a decisive victory in that battle, known as the "Battle of Talas" which is situated at the gates of Taraz city, in "Kirgizia". In this battle, fifty thousand of Chinese troops were killed and twenty thousands taken prisoners. Consequently, China, for a long time, stopped interfering in Turkistan's affairs. In the year following the battle of Talas, when prince of Ashro Sana sought China's help, China preferred not to interfere keeping in view the hard lesson it got from the forces of Ziyad Bin Saleh.

The Samanids, who ruled the region of Central Asia and extended their frontiers to Iran and Northern Afghanistan, played a prominent role in spreading Islam, particularly in Eastern Turkistan. Doctor Hasan Ahmed Mahmood says in his book (Islam in Central Asia): "The lasting role played by the Samanids lies not in the jihad only, but they also introduced Islamic civilization to the Eastern Turks. The Samanids adopted the true policy of Jihad by the sword (to subdue the hostile forces), on the one hand, and peaceful preaching, on the other".

The schools of Bokhara, Samarkand and Farganah were active among the various Turkish tribes. The climax of their activities was reached during the Fourth Century Hijri, which is rightly considered as the era of total call to Islam among the eastern Turks. In these blessed efforts the jurists, the sofi,

the merchants and the princes all participated. Barthold says: "These Sofis and jurists played a great role in spreading Islam. The jurists addressed and spoke to the educated class, while the sofi enlightened the souls of common people with the light of true belief, and won the hearts of the crowds in the bedwin areas, through their austere life, conduct, religious devotion, sincerity of belief and the truth of their call".

They were able to win over the King of the "Qarakhanis" Sutug Bugra Khan in the year 323 Hij (943 AD) as he, along with two hundred thousand tents inhabited by not less than a million people, voluntarily embraced Islam. Haroon Bin Moosa, the grandson of Bugra Khan, got the title of "Shihab Aldawlah and Supporter of the Holy Religious Call", which was engraved on the coins which he issued in Iraq in the year 332 Hij (992 AD).

The Qarakhanis played an important role in spreading Islam in the Eastern areas which had not, so far, embraced it; the Khan of Kashgar, who was a Qarakhani, died as a martyr during their jihad in the year 389 (998 AD). The country situated at the borders was overcrowded with volunteers wishing to fight in the religious war.

According to Almaqdasi, Isfijab Province alone offered seventy thousand mujahideen, while Sadran (Sabran) was one of the areas full of volunteers, and so was the city of "Janad". The Qibjaq, whose capital was Sagnaq (which still exists and is known by the name 'Snaq Qorgan', as mentioned by Barthold), were continuously engaged in wars against their Muslim neighbors. They used to take their children as prisoners frequently, sending them to the capital of the



caliphate. These Qibjaq produced a group of Muslim world leaders, among whom we can mention "Dhahir Bibris Bondokdarl" who ruled Egypt and Syria, and Sultan Qotaz, who fought the decisive battle between the Muslims and the Mongols in Ain Jaloot.

After becoming Muslims, the Karakhanis played a prominent role in spreading Islam in their neighboring territories and among the rest of their people. In the year 435 H (1043 AD), they were able to win over to the ranks of Islam more than ten thousand Kirgiz tents. The Karakhanis, accompanied by merchants and Sofis, headed towards the Volga River, spreading Islam along its banks. Moreover, they marched toward "Tianshan", spreading Islam there as well.

The Muslim Karakhanis pledged their loyalty to the Alabbasi Caliph and adopted the title "Ameer Al-momineen's Loyals", and issued currency in the name of the "Caliph Alkadir". They also prayed for him on rostrums in their country. Their king "Ilik Khan" adopted the title of the "Supporter of the Right".

The Uighurs left their Budist culture turned soon to the Arabic alphabet and the pure Islamic characters. Among the Eastern Turks, the Karloq Tribes, who were latter known as the Turkmans, were the first ones to become Muslims. From the Tigizgiz and Giz Tribes emerged the Saljukis, who ruled the capital of the Islamic caliphate in Baghdad and their influence there became stronger than that of the caliph himself. Their rule, during the era of "Malikshah", extended far and wide, and he annexed a large part of Anatolia, which was the bastion of the Byzantine Empire, to Abbasiah Caliphate.

The Saljukis played a very important role in raising the banner of Islam in various areas. They, not only confronted the crusaders' and Byzantine raids, which increased with the disintegration of the Abbassid Caliphate, but also conquered large parts of the Byzantine Empire and contributed effectively to the weakening of this empire, which was hostile to Islam. The Ottomans, another branch of the Eastern Turkistan tribes, later completed the process started by the Saljukis, and ended the Byzantine Empire for ever by occupying its capital "Constantinople" (present Istanbul) by "Mohamed Alfatih", in the year 857 Hij (1453 AD).

#### TURKISTANI ULEMAS AND LEADERS:

Since the time of Prophet Muhammad's Caliphs, the Islamic state had been keen to associate the people of the conquered lands with the administration of the affairs of their country. Consequently, it treated them with justice and religious permissiveness, which led these people to embrace Islam in large groups. This, in turn, led them to join as soldiers and some of them became commanders, leaders as well as ulemas and scholars.

After the era of Prophet Muhammad's companions, they became the teachers of knowledge and religion.

The Turks played a prominent role in this regard. Hundreds, and even thousands of ulemas, interpreters (of the Holy Quran), narrators of Prophet Muhammad's statements and jurisprudents of Islam flourished among them. Moreover, they produced doctors, poets, scholars, linguists, grammarians, geographers, mathematicians and philosophers.



Western Turkistan's role in this regard was pre-eminent since the Second Hijri Century. "Alth'abi" has described Bokhara in these words: "A place of pride and glory and the destination of the Kingdom, the meeting place of the prominent individuals, the rising place of the world's stars of literature and seasons of the meritorious".. Bokhara reached the climax of its glory during the era of the "Samanids", who made it the headquarters of their Kingdom.

If fact, the role of Bokhara and its surrounding areas in Islam started from a very early period when it was conquered by Obaid Allah Bin Ziyad, in the year 54 Hij (674 AD). He took with him two thousand of Bokhara's soldiers, who were some of the best marksmen; he was generous with them and they became Muslims and joined his big army.

With the continuation of the conquests, the Turks joined the army in the new Islamic state and became an important part of the military forces even during the Omayyad period which was famous in its reliance, to a large extent, upon the Arabs only. However, the Omayyads did not neglect the other elements, as they recruited the Barbarians in their armies. "Tariq Bin Ziyad", a Barbarian, commanded the Muslim army which conquered Andalusia (in Spain). They also recruited the Persians, Turks and the people of other races who participated actively in the large Muslim conquests, which took place during their period.

But Bani Omayya's tyranny, their monopoly of power and money for themselves as well as their partisanship and favouritism to the Arabs generally, resulted in their becoming unpopular among, and detested by, the other races; who

started supporting their opponents, particularly Aal Bani Hashim and the Alawis. Moreover, it led some others to support "Alkhawarij", who were a source of great nuisance to the Omayyad state and dealt blows to its solidarity by their repeated and extremely courageous uprisings.

Soon after the emergence of Alabbasiya State, the Khorasanians gained strong influence over the Abbasids as they had actively helped them gain power. This factor made "Almonsoor" kill "Abi Muslim Alkhorasani", because he was afraid of his influence. Similarly, "Alrasheed", later tried to destroy "Al Baramika" because he feared their influence.

#### PREDOMINANCE OF THE TURKS:

The slave girls appeared in Alabbasiya palaces as well as in the palaces of the rich and the merchants. The Turkish people gained prominence when "Almotasim Alabbasi" took over the caliphate, as his mother, named "Mardah", and his maternal uncles were Turks.

Undoubtedly the Turkish captives, who were brought for sale in Baghdad, or Cairo or Damascus markets, were not from western Turkistan, which had embraced Islam long ago, but were brought from Eastern Turkistan, which had not yet embraced Islam. This is because Islam absolutely prohibits making slaves of Muslims, it was allowed only in war with Kuffars.

Almotasim increased the number of the Eastern Turkistanis in his guards and army, who used to be brought for him by the merchants, from Eastern Turkistan and from Qibchaq (now Kazakhstan). He subjected them to strict discipline.



as they were taught the Holy Quran and the art of war; then they got promoted in the administration until they became princes.

The influence of the Turks in the Caliph's army and administration increased so much that he had to build a city specially for them, as well as for himself, because of the growing frictions between some of the rude soldiers and the inhabitants of Baghdad. The Alabbasi Caliph, who had great physical power strength, moved to his new capital "Sir Man Raa" (Samra).

The Turkish influence in the Caliph Almotasim's court and army increased specially after the Arab commander Ojaif secretly plotted with Alabbas, the son of "Almamoon", to depose the Caliph and his Turkish soldiers. They agreed to kill Alafsheen, Oshnas and Almo'tasim. Almo'tasim came to know of the plot, nipped it in the bud and removed the Arabs and Persians from important positions, depriving them of the advantages he used to give them and depended totally on the Turkish elements.

In the "History of Caliphs", written by Alsayooti, it is mentioned that Almo'tasim was the first Abbasi Caliph to seek the aid of the Turks and to assign important posts to them. Since he wished to have Turks around him, he sent his men to Samarkand, Farganah and other places to buy them. For this purpose, he spent a lot of money and clothed them with all sorts of silk.

The reason behind was not only that his mother was Turkish, but he found the Turks to be brave, radiant, intrepid and strict adherents to Islam. So he assigned them to govern provinces and posted them to other important positions, in preference over the Arabs and Persians, and made the Turks his spe-

cial ones and favourites. During the reign of "Almo'tasim", their number in Baghdad increased to more than fifty thousand. The Turkish youth were set free by their masters if they were loyal in their service, and very soon they held important posts. So much so that the whole country came under their command, the caliphate started weakening and the Turks became so strong that they overruled the Caliph and made him a puppet. They even gouged out his eyes, killed and arrested some of them.

#### THE SECOND ALABBASI ERA:

The second Alabbasi era (232 - 447 Hij) represents the start of the process of weakening of Alabbasi caliphate. The first one of them was the caliph "Almotawakkil", and the last one "Almoqtadi".

Boga Alkabeer and Alfateh Bin Khaqan ran the affairs of State during the reign of Almotawakkil, who was ultimately assassinated by them. The position of the "Caliph Almostaeen Billah Alabbasi" was so weak that the poet described him saying:

"A caliph in a cage - Between a Paye and Baya Like a Parrot - He says what they tell him".

When Almo'taz became the caliph, he tried his best to put an end to their machinations against him. Consequently, they killed him mercilessly. The position of the Caliph Almohtadi who succeeded him was also weak. He prayed to God, as narrated by Altabari: "Oh God, I acquit myself of Moosa Bin Boga's actions. Oh God save Muslims from those who conspire against them. Oh God help the Muslim armies wherever they might be and give them victory. Oh God reward me for my good intentions, when I am left alone without good helpers", and then he burst in tears.



Despite the fact that Almohtadi was the best among the Abbasid caliphs in terms of conduct, behavior, worship and his God-fearing nature he was like Caliph Omar Bin Abdul Aziz in his justice and austerity. He was weak and unable to stop the interference of his commanders and officials. The aristocrats, as well as the common people, did not like the way he induced them to the right path. So they got disgusted with his caliphate and plotted to kill him, as mentioned by Almasoodi.

But these commanders were useful to "Alabbasiyah State" as they put down the rebellions which took place in Iraq and other disturbances like the Babik Alkharmi's uprising, Alzing and Alqaramita uprising and Alawieen's rebellions. Even so, this old state became so weak at its headquarters that Tozoon, the Court Minister and Prince of Princes gouged out the eyes of two Caliphs, Almottaqi and Alqahr. Alsayooti says that when Almottaqi was subjected to this torture, Alqahr said the following verses:

The eyes are harmed and Ibrahim has become blind shakh. The two Shalkhs must have living resources. As long as Tozoon has command which he can enforce the eye-pencil is in the fire

Almottaqi remained in prison for twenty-five years until he died in the year 357 Hij. During this second Alabbasi era, a group of independent Islamic states emerged but they were only nominally loyal to the capital, merely praying for the caliph on the rostrums and sending some taxes and money.

The Eastern Turks had a great role in these states. The following states were almost entirely composed of Turkish elements originating from Eastern Turkistan:-

- 1) Algaznawia State
- 2) Altolonia State
- 3) Alakshidia State
- 4) The Great Saljooki State and the Smaller Saljuki states
- 5) Alkhwarizmi State.

Undoubtedly, the most influential and more lasting among these states was the Saljuki State and then the Gaznawi State. We will talk briefly about each one of them.

This era was followed by many states in which the Turkish element coming from Eastern Turkistan and Qabjaq country played a prominent role. That development took place during the Memeluke period when many of the Memeluke rulers hailed from those areas.

Then emerged the state of Taimoorlang who originated from the Turkish Barlas tribe and was related to Jangiz Khan from his mother's side. He established a magnificent empire extending from China's borders up to Moscow and Warsaw. Most of the countries, known to have existed in the ancient world, came under his rule. After him, his sons took over the rule and established mighty states in Afghanistan and India. The Taimoori state in India was known by the name of Mughal State, which continued until the nineteenth century. The Othoman Empire emerged during the same period and was more lasting and of greater influence than all the previous states. The dynasty of Aal Othman originated from the Eastern Turks. They not only extended the area of Islam in Europe, but also protected the other Islamic countries from the crusaders and the European colonial invaders for a long time.

This great empire vanished only after the first world war, when all the countries of Europe pounced



upon it and tore it to pieces.

Taking all this into consideration, we find that Eastern Turkistan's contributions in the Islamic history extend almost to ten centuries. Moreover, it stretches across in space to include wide areas from China's borders upto the gates of Vienna. It is not possible to describe this glorious history in this research paper, except in a very brief manner.

#### THE GAZNAVI EMPIRE (351-582 Hij 962-1186 A.D)

"Alptekin" was a man of high calibre and had a high standing with Ameer Abdal Malik Ban Nooh Alsamani who appointed him as his janitor. In the year 344 Hij. he designated him as the Governor of Hirat city (in north West Afghanistan). Alptekin was from Eastern Turkistan from where he was brought to be made the slave of Abdal Malik Bin Nooh; gradually he rose to become the governor of Gazna in the year 352 Hij, but he died after one year.

Subuktekin was one of the slave boys of Alptekin and later his son-in-law and is considered the real founder of the Gaznawi State. He was also from Eastern Turkistan.

Through his wisdom and courage, Subuktekin was able to establish a strong state based on glorious traditions. He captured most of the territories now known as Afghanistan. Moreover, he founded the city of Peshwar which is presently located in Northern Pakistan. He conquered North India and remained in power for twenty years, during which he established the pillars of a strong kingdom (366-387 Hij /976-996 A.D)

His relations with the Saman Dynasty was good and he fought on their side against all their ene-

mies, achieving magnificent victories for them. Hence, Nooh Bin Mansoor Alsamani appointed him the ruler of the whole of Khorasan in the year 384 Hij, and in this way Subuktekin's kingdom spread from North India to Khorasan.

As described by Ibn Ala'theer Subuktekin was just, loyal and generous. As a man of sound belief, he kept his word and fought many wars in the cause of Jihad.

#### MAHMOOD ALGAZNAWI (388-421 Hij.988-1030 AD)

Mahmood Algaznawi was able to strengthen the structure of the Kingdom established by his father. During his glorious era, this state reached the zenith of its glory. He was famous for being pious, man of knowledge and jihad. Ibn Ala'theer described him in these words: "Mahmood Algaznawi was wise, religious, good, a man of abundant knowledge and had many books of arts. Ulamas from all parts of the country went to him and he was generous to them and respected them. He was just, generous and merciful to his subjects. He launched many invasions, upheld the banner of jihad and his conquests were known far and wide."

Mahmood Algaznawi's conquests reached deep in India. Ibn Khilkan says: "He carried the banner of Islam where it had not reached before; he eliminated the heathens from those areas and built in them mosques in place of the temples of idoles"

The historian Alo'tbi described him, saying: "The banner of Islam did not appear over a Sultan, more religious, patient, sincere, loyal and generous than the Ameer, the King and right hand of the state and dependable man of the nation who is Abi Algasim Mahmood Bin



Mahmood Bin Nasruddin Abi Mansoor Subuktekin".

He fought battles through the whole of India from one distant part to another, according to "Shakeeb Arslan". The Rajas of Lahore, Bengal, Delhi, Ajmer, Kanooj, Gawallar, Kallnager and Aojeen united and pounced upon him. The Brahmin world stood up against the Islamic world in the battle of "Batandah", which resulted in the worst defeat of the Rajas, and Mahmood Gaznawi captured Kashmir and Delhi. He appointed his Governor in Lahore. He marched towards Gujrat and demolished the greatest temple of idols "Somnat", thus achieving the greatest conquests of all".

Due to these numerous conquests, the Abbasid Caliph Almoqtadir gave him the title of Sultan and named him as "The Right Hand of the State and Honest man of The Nation".

Sultan Mahmood was not content with fighting the Brahman idol worshipers, but he extended his state to the north and fought the Ismailis, Albatinia and other followers of new creeds. "Imam Aldahibi" said about him:

"The Right Hand of the State Mahmood Bin Subuktekin, obeyed the order of "Alqadir Billah" and told his men in Khorasan and other places to kill Almotazilla, Alrafide, Ismailis, Alqaramita, Allahmia and Almoshabiha." (Who were followers of new creeds).

He extended the area of his state due to the disorders in Alsamania State and the plot by Alsaman Memlukes, who revolted against Mansoor Bin Nooh Alsamani. So Mahmood Gaznawi rushed to punish Baktzon and Faiq, who had gouged out the eyes of "Mansoor

Alsamani" and got rid of them.. Moreover, he conquered Albowahia State in Alray (Tehran) and Aljabal in the year 420 hij, because it was a Shi'ite state; he attacked them as well as Alqaramita and Ismailis in their own strong holds in the Caspian.

Mahmood Gaznawi not only achieved these brilliant military victories, but also paid close attention to ulemas and scholars. His reign gave rise to a literary and intellectual renaissance and Gazna became the center of knowledge and wisdom. His Royal Court was full of ulamas, philosophers, historians and poets; the most famous of them were Abo Alnasr Alfarabi, Abo Alrayhan Albaironi, Abu Bakr Alkharizmi, Badi Alzaman Alhamadani, and among the non-Arab poets were Alfirdowsi, the composer of "Shahnama", Alanasri and Alfarokhli and many others.

The importance of the Gaznawi state lies in the fact that it conquered northern India and converted it to Islam generally through persuasion. It also played a role in spreading Islam in the mountainous Algor region situated in Central Afghanistan, from which emerged later the magnificent Algori State which also contributed to the spreading of Islam in Bengal.

In short, Muslim Pakistan is the result of Mahmood Gaznawi's conquests, while we find that the people of Bangladesh are Muslims largely because of Goris' efforts.

The importance of the Gaznawi State also lies in the fact that it continued the literary renaissance in Arabic language which started in the previous centuries. During Gaznawi period, Persian poetry and language became not only prominent but attained a position



which is not matched in the following periods. In this connection, we cannot forget Alfirdausi, the composer of "Shahnama", the lengthy work of art which almost surpasses the "Iliad" which was written by Homeros in Greece. It would also be pertinent to mention Alfrookhll, Alansari and Alasjoodi, all of whom were prominent poets in Persian. during his period, several books of medicine, history and religion were written in Arabic and Persian, which adorned the Islamic libraries.

The Gaznawi State followed the footsteps of Mahmood Gaznawi during the period of his son Masood, but regrettably, the battles between the two neighboring Turkish Sunni States. i.e. the Gaznawi State and Saljooki State took their toll. They continued for a very long period, starting in the later part of the era of Mahmood Gaznawi himself, then his son Masood and afterwards his grandson Mowdood Bin Masood, until the Gaznawi state was vanquished by the Saljukis on one side and the Goris on the other. The Gaznawi state was vanquished by Shihab Aldeen Gori in the year 582 Hij (1186 A.D), but their traces remained in India for some time after which the Goris got rid of them completely.

#### THE SALJUKI STATE

(429-552 HIJ. / 1038-1157 A.D)

The Saljuki state is considered to be one of the greatest of all the Islamic states which existed during Alabbasi period. It was a mighty state which made several conquests in Anatolia and paved the way for liquidating the Byzantyne Empire through another branch of the Turkistani tribes i.e., the Ottomans. Moreover, this state repulsed the crusaders' attack on Syria and the Arabian Peninsula, and contributed in the spreading of

Islam in the rest of Turkistan territories.

Regrettably, this state also got involved in fierce battles against the Gaznawi State (of Turkistani origin), as well as in waging war between members of the Saljuki dynasty to the extent that father killed his son and brother killed his brother. These wars were so numerous that they led to the disintegration of this state and consequently, untold sufferings by peaceful people.

The Saljukis originated from Saljook Bin Dakak (Tabak) from Kashgar which is situated in Eastern Turkistan, presently known as Sinkiang, under the occupation of Communist China. Dakak, as described by "Ibn Alatheer", was the leader of the Giz Turks, who was "Generous and man of opinion and statesmanship". His son, Saljook, was a man of determination, wisdom and hospitality, and because of these qualities the King of the Eastern Turks made him the commander of his army. But the king became suspicious of him because "Saljuk" won over the hearts of the State officials, and no decision was taken without his consent. So he plotted to assassinate him. Saljook came to know of the plot, and sensing danger to his life, he along with his tribe migrated to the country which was under Muslim rule, around "Janad", and proclaimed his conversion to Islam. Since then, he became a source of strength for the Muslims, and the Samanids sought his help in countering the raids carried out by the Eastern Turks who were still non-Muslims. Saljook had four sons who were brave like him.

When Mahmood Gaznawi saw that the power of the Saljukis was spreading "beyond Transaxonia", he foresaw its consequence on his



state. Consequently, he dispersed them, but they united during the period of his successor "Masood". Togrolbek Bin Mikael Bin Saljook was able to take over "Marw", the capital of Khorasan, in the year 429 Hij (1037 A.D). He assumed the title of "King of Kings". Soon, a war broke out between Masood Gaznawi and Togrolbek Saljooki, ending in the defeat of the Gaznawi army and victory for the Saljooki dynasty. Their power extended until they overcame all the neighbouring small states. The Abbasi Caliph recognized Togrolbek, mentioned his name in the sermon in Baghdad and engraved it on the coins before the name of the Bowaihi Sultan.

The Bowaihis had captured the capital of the caliphate and they became the actual rulers of Baghdad. Despite their recognition of the Abbasi Caliph and serving nominally under him, they were inclined toward Shia beliefs. The sagacious Fatmi preacher Moayid Aldeen came to have such a strong impression on the Bowaihi Sultan "Abi Kalijar", that he started attending his lesson classes and would not do anything without his order. The Fatmi preacher wrote to the Fatmi Caliph in Cairo, disclosing the good news that the Dyalmas were praying for the Caliph of Egypt, acknowledging him as a sovereign.

Because of all this, the Abbasi Caliph was pleased with the emergence of Togrolbek, the Sunni Saljooki. Togrolbek entered Baghdad in a majestic ceremony on Friday the 22nd of Ramadan in the year 447 Hij.. According to the customs of the non-Arabs and Turks, he kissed the ground before the Caliph who recognized him as Sultan and Ruler of the State's territories.

When Togrolbek was busy in

a battle with his brother "Ibrahim Yanal", another Turkish commander in Baghdad, named, "Albasiri", seized the opportunity. It is really strange that this Turk was of the Ismaili sect, just the opposite of the Turks who were generally very strict sunnis and hated the Shia beliefs extremely.

Basasiri captured Baghdad and the caliph became his prisoner. When he wanted to kill him, the caliph asked for mercy for the sake of prophet Muhammad's family. So he spared his life, but put him under house-arrest. Basasiri proclaimed his loyalty to the Fatmi caliph and prayed for him from rostrums in mosques. For the first time in history, Baghdad became Fatimi and continued to be so for one year.

The caliph secretly sought the help of Togrolbek, who prepared a plan to deal with this serious matter. Pretending that he wanted to perform Hadj, he then attacked Baghdad and fought Basasiri until he defeated and killed him. Then he reinstated the Abbasi caliph to his position with honour and respect. Thus, the Abbasi caliph's confidence in Togrolbek grew and he made him the King of the East and West. He bestowed seven black robes upon him, which represented the seven provinces of the kingdom. He covered his head with a golden turban, girded him with his sword, gave him his pledge and then devoted himself to worship (prayer and fasting) until he met his fate.

As described by "Isbn Alath-eer", Togrolbek was wise, patient and tolerant and he kept his secret. He was punctual in prayer and fasted on every Monday and Thursday. He used to wear white robes. He had no offsprings, so when he died, Alp Arslan, the son of his brother Dawood, succeeded him.



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Alp Arslan was fortunate to have a very intelligent and cunning minister whose nickname was "Nizam Almolk". He was a man of knowledge and perception. During his service, the schools bearing his name, "Nizami Schools" flourished. His name was Abul-Hasan Ali Ban Ishaq Attusi. These schools became the most famous universities in the world, an eminent ulamas such as Imam Abu Hamid Mohamed Bin Mohamed Algazali, as well as Nizamuddin Himself, used to teach in them.

Though the period of Alp Arslan's was short (455-463 Hij), it abounded with great deeds. He extended the area of the Kingdom to the west and north in the Byzantine territories, and many people of Anatolia embraced Islam through him and his followers. He fought the Fatimia state in Syria and captured Aleppo, Makkah and Madinah which were, until then under Fatmiyeen rule. The battle of Malazgirt, considered to be one of the crucial battles in Islamic history, took place in the year 463 hij.

The army of the Byzantine Empire gathered under the command of the Emperor Dayojnees romanos with two hundred thousand fighters and marched to Malazgird (which is presently located in the Republic of Turkey). Sultan Alp Arslan was in the city of Khoy in Azerbaijan and his army, consisting of fifteen thousand men only, was scattered in the country. He tried, at first, to avoid a fight with the Emperor, when he saw his big army, but Armanos rejected the offer of truce. So, Sultan Alp Arslan decided to fight. He offered his Friday prayer with the people, and wept praying to God for victory. He took the sword and wore a shroud saying that in case he was killed it

would be his coffin. He said to his soldiers: "Those who want to fight should do so to become martyrs, as there is no Ameer or subject, and those who want to return can do so". But not a single one among his soldiers stayed behind. They fought with determination and faith in Allah, and finally won the battle. The Emperor of the Byzantine was taken prisoner, but the Sultan was kind to him and released him; he became a supporter of the Sultan. Georgia, Armenia and Arran (Soviet Azerbaijan), came under Sultan Alp Arslan's rule. Islam spread in these areas, as well as in Anatolia, on a wide scale through this Sultan.

"Ibn Alatheer" has described Alp Arslan thus: "Hospitable, just, wise, with a tender heart and grateful to God. He used to give alms to the poor for the whole year, giving them much during the month of Ramadan. He hated calumny and slander. One day, he received a letter containing slander against his minister "Nizam Almolk". When he read that, he delivered it to the minister, saying: "Take this letter; if what they have written is true, you have to improve your conduct. But if they have lied, forgive them and make them busy in something more important than calumny against people"

Ibn Khalkan has said that Sultan Alp Arslan's kingdom, power and the countries he conquered were greater than those of his paternal uncle "Togrolbek".

He was succeeded by his son "Malik Shah" (465-485 Hij). His kingdom spread far and wide and prayer was offered for him over the rostrums all over the country stretching from China's borders in the east upto Syria in the West, and from Anatolia in the north to Yemen in the South.



Malik Shah was able to run the affairs of this vast kingdom by his resolution, intelligence and courage and was assisted in that by his important minister "Nizam Almolq Attusi", the brilliant man of knowledge who was minister of his father previously.

During the era of "Sultan Malik Shah" and his minister Nizam Almolq, the government allotted huge funds for spreading education, establishing schools and Madrasas (universities), encouraging ulamas, installing observatories, constructing bridges, introducing agricultural reforms and looking after the subjects well. In one of these important observatories worked the famous poet and mathematician Omar Alkhayam, Abo Almozaffar Alisfizari and Maimoon Ibn Alnajeeb Alwasti.

When Malik Shah visited Baghdad, the Abbasi Caliph put him in charge of the country and the people. The caliph also married his daughter to him. As described by "Ibsn Khalkan", "Malik Shah" was the best, in his conduct, among the other kings, so much so that he was called the just "Sultan". He used to attend personally to the complaints of people and was just in his judgments. The routes of travel were safe during his period and the caravans proceeded in security and tranquility.

With the death of Sultan Malik Shah in the year 485 Hij (1092 A.D) ended the first Saljooki era which was known in history by the name of "The Golden Era of the Saljooki State".

Sanjar, the son of Malik Shah, took over the government after the death of his father, and following the rule of a group of his brothers and cousings, fighting

among the Saljukis became severe. Sanjar ruled over Khorasan and the "Country Beyond the River" sagaciously and resolutely, before as well as after becoming Sultan. However, despite many good characteristics of Sanjar, the fierce fighting which broke out within the Saljooki dynasty made it weak. This gave rise to the emergence of a rival power in the east, the Khawarizmish', through "Itiz", the Turkish Saljuki Memluke, whom Sanjar had appointed as the Governor of Khwarizm region and who was able to rule it strongly and independent of Sanjar's rule. Several battles took place between the two, in which "Itiz" was defeated. The strange thing is that each time "Sanjar" forgave him and reinstated him to rule over Khwarizm.

In addition to this, "Goris", who came from Afghanistan, revolted against him. Sanjar managed to defeat Alaaddin Husain Algoori and took him prisoner, but he pardoned him and restored him to his kingdom in Afghanistan.

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The poet Fareed Aldeen, the writer and student of "Alanwari" the poet of Sanjar, was shocked to see this development; condoling the king in Persian, he said:-

"Oh King, the world was righteous by virtue of your spear.

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Later, Sanjar was able to de-



feat "Alkhata", as "Alanwarl" the special poet of "Sanjar", says in his poem:-

"Now the pillars of the Kingdom have become firm and strong, because your rule has become stable.

You have seen days when the Kingdom was shaken by Alkhata.

Then the days were ashamed, then apologized and embraced Your Throne".

But Sanjar, during his last days fought against "Alglz", the Eastern Turkish Muslim Bedwins", who were plundering and committing highway robberies. The fighting, however, ended in victory for them, and Sanjar was taken prisoner with his wife. Though they treated him respectfully during his captivity, they committed many crimes after his defeat.

The remnants of Sanjar's commanders and the Ismailis utilized his absence (as he was in prison) by capturing the neighbouring areas.

When his wife died in prison Sanjar escaped, but when he returned to Marw, the capital of his kingdom, he found the treasury empty, the country was ruins and the subjects homeless. So he became sad and miserable, becoming victim of an incurable disease which ended his life. He died in the year 552 Hij (1157 AD).

The death of Sanjar was the end of the Great Kings' era of the Saljuki state. It was followed by a period of the small Salujikis. Each one of them became independent, and were known as the saljukis of Iraq, the Saljukis of Karaman, the Saljukis of Asia Minor and The Saljukis of Syria. After them came the "Atabkas" in all these regions. The Atabkas also originated from the Turkish Memlukes who were brought from Kipjaq and Eastern Turkistan.

The Saljuki era is distinguished by following achievements:-

1. It enlarged the territories of the Islamic state to Anatolia and strengthened it in Karjistan (Georgia), Armenia and Azerbaijan (all of them are now in the Soviet Union). It also spread Islam on a large scale in those areas.

2. It protected the Abbasi caliphate from extinction, raised the banner of Sunni Muslims and fought the Shias, particularly the Ismaili Shias. It put down the Albasiri revolution which captured Baghdad and proclaimed its loyalty to the Fatmia Ismaili caliph.

3. It joined the efforts to defend Islam in Jerusalem and Syria against the crusaders' military expeditions which were organised by the Pope of Rome with the support of the countries of Europe.

4. It promoted justice and prosperity in many of the Islamic countries and contributed to the growth of knowledge and science by establishing observatories, hospitals and universities, which were called the Nizamiyah schools. Many geniuses of the Islamic world emerged during their period and under their patronage, among whom we can mention the astronomer-mathematician-poet Omar Alk-hayam, the philosopher-speaker jurist Hojat Al-Islam Abu Hamid Mohammad Bin Mohamed Alghazali Attusi and Imam Ibn Al-jawzi. Paper was manufactured in their era, transcribers were in great demand and libraries flourished, particularly in Marw, the first capital of the Saljukis. Yakoot Alhamawi (Alroomi) has praised the libraries of Marw, particularly during the period of Sultan Sanjar Saljuki. In his book the "Lexicon of Countries", he has described them, saying: "I was living in them (the libraries) in comfort and luxur, obtaining their benefits; loving them made me forget



every country and diverted my attention from the family and children. Most of the knowledge contained in this book (i.e. the Lexicon of Countries) is from what I have collected from those treasures:

Imam Zamakhshari lived in their days. His book of interpretation (of the Holy Quran) "Alkashaf" became so well-known that it is printed and sought by the people to this day. Ibn Manwaf (who died in 468), a prominent grammarian and interpreter of Quran, also lived in this age. There were several scholars of Hadith (Prophet Muhammad's sayings) during the period of Saljukis, among whom were Abu Zakaria Yahya Bin Abdal Wahab Bin Mandah, the expert of hadith and jurisprudence "Alhusain Bin Masood Albaghawi Alfarra", and Karima, the daughter of Ahmed Almarozia who was famous for her narration of the Hadith book "Sahih Albukhari"; she died in Makkah in the year 464 Hij.

There also lived, during the Saljuki period, the Hadith narrator and jurist Shaikh Al-Islam Abdallah Alansari Alharawi, who died in the year 481 Hij. Among the grammarians of the Saljuki era were Abulbarakat Abdalrahman Alanbari who died in the year 577 Hij, Abunizar Albaghdadi, Ibn Aldahan (who died in the year 569 Hij), and Ibn Alkhashaab Albaghdadi who died in the year 567 Hij.

Ibn Alatheer, the author of "The Perfect in History", and "The Lion of the Forest in Distinguishing Prophet Muhammad's companions", (who died in the year 632 Hij) also lived in this period.

The Saljuki Sultans liked poetry in general and the Persian poetry, in particular. They had a group of famous poets in their court, among

whom was Alanwarl, the poet of Sultan Sanjar. The poets Nizami Aroodi, Rodaki and Farkhi Aljirjani also lived during their reign.

A poet of this period had to have a wide education and knowledge of literature, because as they used to say, 'knowledge is connected with poetry as poetry is with knowledge.'

One of the leading men of literature was the Saljuki poet "Altograie", who was the minister of Sultan Sood Bin Mohamed Bin Malikshah and author of the famous "Lamiat Alajam". (collection of non-Arabs). Besides, there also was "Alhariri", the author of the famous "Maqamat Literature". Among the famous physicians of the Saljuki era were, Mohamed Bin Ali Samarkandi, Mokhtar Bin Batlan and Abdallah Bin Abi Alghnaim.

The Saljukis showed keen interest in astronomy and established many observatories, appointing famous astronomers in them. They respected astronomers and bestowed favours on them. As mentioned before, Omar Alkham, the astronomer and mathematician, Abu Almozafar Alisfirazi and Maimoon Alwasti all worked in Sultan Malikshah's observatory and his minister Nizamuddin Ali Bin Ishaq Attusi, who had great interest in astronomy and the stars. The Saljuki Sultan Matmish(?) was also well acquainted with astronomy.

It is not possible for us to mention all the men of knowledge and scientists who excelled in every discipline during the Saljuki period and under their patronage, as that will require volumes and whatever has been mentioned in this limited space is enough.



#### THE SMALL SALJUKI STATES:

With the death of Sanjar., who is considered to be the last one of the Great Saljukis., this state began to disintegrate and was defeated in the east (Iran, Afghanistan and what is today known as Western Turkistan, it was liquidated by the Ghoris, on one side, and the Khwarizmis, on the other.

The Saljuk state, during the era of the Great Saljukis, was semi-united and was, in fact, composed of several states ruled by members of Saljuk dynasty. They were dominated by the chief of this dynasty by sword in most cases, and very rarely through shrewdness.

There were several Saljuk states, among whom we may mention the Saljukis of Karaman, the Saljukis of Iraq, Kurdistan and of Asia Minor. This last one survived until a late period, after the elimination of the other Saljuk states, and ended during the period of Alauddin Keykubad the Second, who ruled from the year 696 to 700 Hij (1296-1300 AD). The Dasmanti Saljukis, who ruled over Sivas, Kayseri and Malatia in Anatolia, were also within the series of the Saljukis of Asia Minor. The last one of them was Ibrahim Mohamed the Second, who ruled until the year 560 Hij (1165 AD).

#### THE ATABEKIS:

The Saljuk states were replaced by rulers from the Eastern Turks, known as the "Atabkas", who were originally Memlukes brought from Eastern Turkistan and Qalbjak plains (now Kazakhstan).

The word Atabek, according to Alqalakshandi, means the "Father Ameer". It came into usage because the Saljuk Sultans used to entrust their children to those in

whom they had confidence and could depend upon their sagacity and courage to look after them. The Sultan might die while his son was minor; in that case, the Atabk took over the rule in his name and on his behalf. The first man who got this title was "Nizam Almolc Attusi" (who was of Persian origin, unlike the other Atabeks who were Turks), during the period of Sultan Malik Shah in the year 465 Hij. The Atabek very often brought up and tutored the sons of the Sultan as he handled the affairs of the state.

When differences and infighting intensified between the Saljukis, some of these Atabeks were able to become independent in the regions in which they lived.

The Atabeks, thus, emerged in many different regions, such as the Atabkas of Damascus and its surroundings, the Atabeks of Mardin, the Atabeks of Musul and the Atabkes of Azerbaijan etc.

Imaduddeen Zanki, who was widely famous for fighting the crusaders in Syria, was from Musul Atabkas. The father of Imaduddin Zanki, whose name was "Aak Sankar", ruled over Musul, Aleppo, Hamat, Latakia and Homus, during the period of Malikshah, who liked him very much. When Barkiarok, the son of Malikshah, took over, Aak Sankar stood by the side of the son of his friend, fought against Tatish the Saljuk (the paternal uncle of Barkiarok) and was killed in the battle.

So, Sultan Barkiarok brought up and looked after Imaduddin Zanki who was a child at the time of the death of his father "Aak Sankar". He displayed great bravery in all the battles against the crusaders. Moreover, he was able to win over the Saljuk Sultans., and Sultan Mahmood Bin Mohamed Bin Malikshah



appointed him to rule Basra. Then he was in charge of Baghdad and Iraqi Police Department. Later, the Sultan issued a decree assigning him the rule of Mosul, Aljazira and Syria. And in the year 522 Hij, Imaduddin captured Aleppo which was threatened by the crusaders.

Relations between Najmuddin Ayoob and Imaduddin Zanki strengthened in the aftermath of the latter's defeat in a battle against Saljuk Shah. That led to the emergence of the "Ayoobi Dynasty" and their great role in the battles against the crusaders who launched intensified raids against Syria (i.e. Syria, Lebanon, Jordan and Palestine) and Egypt.

Nooruddin Zanki was able through his determination to check the crusaders' raids against Aleppo and many regions of Syria. He was willing to abdicate on one condition i.e. that the crusaders' forces would not enter Muslims territories. He spoke his famous words before his judge who apprehended that the forces of Sultan Masood Saljuki would take over Aleppo if they sought. He said: "The crusaders coveted the country and if they captured Aleppo, Islam would not remain in Syria. Anyhow, the Muslims deserve it more than the heathens". Imaduddin dealt so many crushing blows to the crusaders that the Saljuki Sultan gave him the title of: "The Great Just Ameer, The only Victorious Imaduddin Zanki son of Aak Sankar, The Supporter of Ameer Almomineen".

Nooruddin Bin Imaduddin Zanki achieved great fame by continuing his father's just policy and fighting the crusaders and the quisling Muslim Ameers who cooperated with them.

Nooruddin Mahmood Zanki

worked to unite the Syrian country (i.e. Syria-Lebanon-Jordan-Palestine) in order to be able to fight the crusaders. He captured Damascus in the year 539 Hij/1154 AD, extending his influence to Egypt through his Ayoobi commanders, the most famous of whom being Asaduddin Sherkoh and his nephew Salahuddin, who after the death of Nooruddin Zanki, became the greatest Islamic leader in the west and was able to achieve brilliant victories against the crusaders by virtue of his sincerity, perseverance and patience.

The Saljukis of Asia Minor and the Saljukis of Danasmandi, who ruled Sivas, Kayseri and Malatya, were able to extend the area of the Islamic state in Anatolia at the expense of the Byzantine Empire and to convert a large number of the populace to Islam voluntarily.

#### THE KHWARIZMIA STATE

470-628 Hij 1231-1177 A.D

Anoshtekin was one of the Turkish Memlukes who were brought from Eastern Turkistan to serve in the court of the Saljuki Sultan Malikshah and was promoted in the court till he reached the rank of "Daishtdar" (i.e. the Sultan's housekeeper). The expenses of the Sultan's court were met from Khwarizm's revenue. So, he first became in charge of the revenues of Khwarizm and then its governor, in the year of 470 Hij / 1077 AD. He was succeeded by his son Qutbuddin Mohamed. Ruling justly and sagaciously, he brought the ulamas (men of knowledge) near him. Anoshtekin and his son Qutbuddin were very obedient to the Saljuki Sultan, sent him the revenues and fought on his side in all his wars.

When Atsiz took over the rule in the year 522 Hij (1227 A.D), he extended the area of his state,



strengthened the structure of his government and started implementing his plans to become independent of the Saljooki empire.

Consequently, fighting broke out between Atsiz and the Saljuki Sultan Sanjar, ending in Atsiz's defeat in the year 532 Hij. But Sanjar reinstated him following a rebellion by the inhabitants of Khwarizm against the new governor and his tyranny. Atsiz proclaimed his obedience to Sanjar. However, having strengthened his hold on Khwarizm, Atsiz marched towards Marw, the capital of Sultan Sanjar, in the year 536 Hij. A fierce battle raged, which ended in Atsiz's defeat once again and one of his sons was killed. So, Sanjar captured Khwarizm and handed it over to his nephew Ghiathuddin Solaiman Shah. After Sanjar's return to Marw, Atsiz managed to capture Khwarizm once again.

Sanjar was defeated for the first time in his life by the Turkish Khatas (Kara Hitay) who were non-Muslims. Sultan Sanjar and his wife were taken prisoners by the Muslim Eastern Turkish Ghiz tribes. So, Atsiz seized the opportunity and extended the area of his kingdom till he reached Marw.

Thus, Atsiz was on the throne of a vast empire extending from Ural Mountains to the Arabian Gulf and from Sind Mountains to the banks of the Euphrates.

Atsiz was also able to conquer large parts of the Qabjak territories, who had not become Muslims yet. He attacked their city "sagnak", on the banks of Sardaria (Salhoon), and also captured the important Janad City. Atsiz died in the year 551 Hij, leaving his successor "Al Arslan", a big and strong state. The Friday sermon began to be read in the name of Al Arslan, after men-

tioning the Abbasi Caliph, in Khorasan and Transoxania. Al Arslan extended his state to North Afghanistan at the expense of the Saljooki state and the Ghorian state.

After Al Arslan, Alaaddin Taksh took over following a short war between him and his younger brother Shah Mohammed. Taksh extended the area of his rule till he reached Iraq in the west, after defeating the forces of Togrol Bin Alp Arslan the Saljooki, and killing him in the year 590 Hij. In the east, Alaaddin Taksh had been able to enlarge his state at the expense of the heathen Alkhata state. Alaaddin Taksh remained in power until he died in the year 596 Hij. He was succeeded by his son Alaaddin Mohamed, whose state extended as far as Iraq in the west, Sind in the South-east and Eastern Turkistan in the north-east; the whole of the Caspian Sea, excluding its northern coasts, had come under the Khwarizmi state. Its northern borders extended to the Black Sea, while the southern frontiers reached the Arabian Gulf and Indian Ocean.

Alaaddin Mohamed ended the Ghorian rule in Afghanistan and compelled them to confine themselves to their territories in India, after defeating Ghiathuddin Mahmood Ghorian in the year 605 Hij. Alaaddin Mohamed was also able to defeat the Khatas who had defeated him before.

The life of Alaaddin Mohammad was full of wars. His mother's influence on the state was very strong; she depended on her strong Turkish tribe in handling various affairs, until relations between the mother and her son were strained. What made the matters worse was the fact that Alaaddin was on very bad terms with the Abbasi Caliph who refused to make him the ruler



of the state in place of the Saljuks. So wars broke out between Khwarizmshah Alauddin Mohamed and the Abbasi caliph, which weakened the forces of both of them.

Khwarizmshah wanted to have a caliph from Prophet Muhammad's family, a descendant of Imam Ali and prayed for him on Fridays over the mosque rostrums of Khwarizmshah. That angered many of his subjects, as they were loyal the Abbasi dynasty and they accused Alauddin Mohamed of becoming a Shia.

Despite these wars and disturbances, many great ulamas (men of knowledge) emerged in his period and received his patronage. The most famous among them was Fakhr Alldin Alrazi, the famous interpreter of the Holy Quran, the Shafie jurisperdent, the philosopher and physician, who was respected and looked after by Alauddin Mohamed. Whenever Sultan Alauddin wanted to see Fakhr Alrazi, he used to go personally to him.

The end of Sultan Alauddin Mohamed's era came through Jangeez Khan who conquered Khwarizm on the pretext that some merchants were arrested in Atrar, on charge of spying, and were killed by the governor of Atrar city. There is no doubt that there were a number of spies among those merchants. But the real fact was that Jangeez Khan had been able to establish a strong kingdom and wanted to enlarge its area at the expense of the Khwarizmi state which had been suffering from wars and internal disorders. It was also afflicted with divisions in the Sultan's court and his army. There were two groups, and the stronger of the two was in the hands of Sultan's mother who used to handle the affairs of state without consulting her son.

Consequently relations between the two reached a point of antagonism and alienation.

Matters became worse when Alauddin Mohamed killed the messengers who were sent by Jangeez Khan to ask him to hand over the governor of Atrar whom he wanted to execute on the charge of killing his merchants (or the spies). This led to Jangeez Khan sweeping over Khwarizm and capturing it.

Regretfully, the defence policy of Alauddin Mohamed was weak and unsound as he did not make adequate preparations to confront the enemy and ignored the advice of his son Jalaluddin Manakbarti. He divided his forces among several regions in the form of small garrisons. Consequently, Jangeez Khan was able to sweep and capture them easily. This happened in the year 617 Hij (1220 A.D).

Alauddin escaped from the troops of Jangeez Khan, who chased him, until he died as a fugitive. Then Jalaluddin Mankbarti, the eldest son of Alauddin, who had escaped to India, gathered his forces to fight the Mongols. He was able to defeat them in some of the battles in which he displayed great courage and perseverance. He, then, moved to Khorasan and Iran reaching Kanja in Azerbaijan (now in Soviet Union) after his army and companions deserted him.

Jalaluddin died after leaving his lasting prints on history through his heroic deeds which astonished Jangeez Khan himself. Jalaluddin became a legend in folklore and a saint capable of showing miracles. But all that, could not protect him from his inevitable destiny, as the Mongolian hordes proved too much for his tiny forces. His unique bravery and courage could not



save him from defeat, and he died as a lonely fugitive along the coasts of Alkazar Sea.

The Khwarizmi state, like the other contemporary Islamic States, was distinguished by its patronage of men of knowledge, literature, medicine and philosophy. Regretfully, however, like the other Islamic States, it suffered from interne-cine conflicts between brother and brother or the father and his son, or between the mother and her son for the sake of power. Moreover, the fights which took place between it and the neighboring Islamic countries wrecked it and made all of them weak and a delicious morsel for the hordes of Jangeez Khan, his sons and grandsons after him.

#### THE TOLOLONI STATE

254-292 HJ/ 868-905 A.D.

Ahmed Ben Tolon, the founder of this state, was one of the Turkish slaves who were brought from Eastern Turkistan and Qabjak region. Its capital was Sagnak (also known as Sanak Korgan) which was later captured during the period of Khwarizmia state. Ahmed Bin Tolon was sent to the court of Alabbasi caliphate (during the era of Almotasim) while he was a minor. He was brought up there, studied Quran, religion and Adabic language and got training in horsemanship and warfare.

When the Turkish commander "Bakbak" became ruler of Egypt, he called Ahmed Bin Tolon to Egypt and made him in charge of his urban population. Thus, he arrived there in the month of Ramadan, in the year 254 Hij. The administration of justice was entrusted to other persons, so that authority would not be confined to one of them only.

Overcoming many difficulties, Ahmed Bin Tolon was able to es-

tablish a strong and flourishing state, especially after "Yarjokh", his father in law, became the ruler of Egypt and wrote to Ahmed "Take charge yourself" and made him in-charge of the whole of Egypt.

When Yarjokh died, Ahmed Bin Tolon was appointed, by the Caliph Almotamad, as the direct ruler of Egypt in the year 263 Hij.

Ahmed Bin Tolon extended his state in Egypt and Syria, overcoming any disorders. Unfortunately, he had a confrontation with the Abbasi Caliph too. However, he was able to overcome all these hardships through his skill, courage, strength, generosity, good administration and his concern for the welfare of the subjects. During his period, Egypt and Syria witnessed unique prosperity. He developed agriculture, constructed bridges, dug canals, fortified the borders and formed a strong army which was held in awe by the Roman emperor. He also established a huge navy.

He distributed alms freely, learnt Quran by heart, respected the ulemas (men of knowledge) and propagated education and knowledge. He established many mosques and schools, most famous of which was the mosque known in his name, "Jamie bin Tolon" that exists in Cairo to this day. He was succeeded by his son "Khmaroiah" (270-282). Though he was fond of luxury, he maintained a strong army whose expenses reached nine hundred thousand dinars annually. He was generous, distributed alms and extended help to the needy and the poor.

The story of the marriage of "Qatr Alnada", the daughter of "Khamaroiah", with the Abbasi caliph and the huge money spent by her father on this was so famous



that it became a subject of folk stories.

After the death of Khamrolah, the era of the Toloni State did not last long as dissensions, disorders and wars intensified and led to the emergence of another Turkish State i.e., the "Akshidi state"

#### THE AKSHIDI STATE

323-358 Hij/ 935-969 A.D

This Turkish state emerged in Egypt and Syria. The word "Akshid" is Turkish which means king. The first to get this title in Egypt was "Abu Bakr Mohammad Bin Toghoj Bin Jof" after he repulsed "Fatimiyeans" attack on Egypt.

The title of Akshid was usually given to the kings of Fargana and the areas adjacent to Eastern Turkistan. Jof (the grandfather of Akshid) went to Caliph Motasim who was hospitable to him and included him among his courtiers. He remained in this position during the reign of the caliphs Alwathik and Almotawakil.

Toghoj accompanied the Tolonis and when he headed towards Baghdad, he kept aloof and did not dismount to greet the Minister of the State Abbas Bin Alhasan who talked ill of him in presence of the caliph.

As a result of that intrigue, Toghoj was imprisoned with his two sons, Mohamed and Obaid Allah. He remained in prison till he died in the year 294 Hij. The Minister then released his two sons Mohamed and Abdallah, who both remained in his service. One day, however they got an opportunity and killed him in revenge for their father.

In the year 306 Hij. Mohamed Bin Toghoj began his rule of Tabari-

ah in Syria. He achieved fame for ruling his country efficiently and overcoming the insurrections and disorders prevailing there. He was victorious against the Fatmi army which invaded Egypt (321-324 Hij), so the Abbasi Caliph issued orders to add the title of Akhsheed to his name and to pray for him with this title on the mosque rostrums of Syria and Egypt from the year 327 Hij onwards.

The Fatmi caliph tried to win him over to his side, but failed. Even so, the Abbasi Caliph deposed him, and sent another Governor to Egypt, whose name was "Ibn Rayik". Akhsheed was furious, came out with a huge army to fight "Ibn Rayik", defeated him and stopped for a while, praying for the Abbasi caliph in Friday sermons. Akhsheed was able to rule Egypt and large parts of Syria determinedly, despite the wars and disorders which prevailed during that period.

When Akhsheed Mohamed Bin Toghoj died, his servant kafoor Alhabashi became the Regent, as Mohammed, the son of Akhsheed, was under-age. Kafoor continued ruling even after the boy Anojor had grown up. When Anojor died and his brother Abulhasan succeeded him, kafoor continued to rule sagaciously and intelligently.

When Kafoor died, however, the Akhsheed Turks took over the rule but this state was exposed to disintegration due to internal power struggle which culminated in the entry of "Jawhar Alsakli", the Fatmi commander, into Egypt in the year 358 Hij. The Akhsheedi state is known for number of poets and Ulema who existed in its period. They included Algadi Abubakr Bin Alhadad, Mohamed Bin Moosa, known as Sibawaih Almasri, as well as Abu Omar Alkindi and Alhasan Bin Zo-



Iraq.

The Akhshidids improved agriculture in Egypt and increased the revenue to more than four million dinars. They looked after their subjects well and improved their standard of living. Kafoor Alakhshidi used to pay regular salaries to those who deserved alms or charity. This amounted to half a million dinars annually.

The Akhshidids also raised a huge army of four hundred thousand fighters, excluding the special guards, the slaves and the Memlukes who filled Alakhshid's palace. The Akhshidid era was, to a large extent, similar to the Toloni era. Both were Eastern Turks.

Their period is distinguished by the prevalence of prosperity, increase in its revenue, increase in its military strength, a boom in construction work and a revival of educational and literary activities.

The Tolonis and Akhshidids were able to repulse Fatmiyeens' attacks and kept Egypt within the Sunni fold. They were not fanatics, and hence did not favour one Sunni doctrine against the other. The judges of this era were notable for their integrity, impartiality and forthrightness. They included Battar Bin Qotaibah who was one of the most famous judges of his day.

#### THE TIMURI STATE

Taimorlang is one of the world's great leaders. Also known by the name of "Taimor Lang". He originates from the Turkish Barlas tribe, as stated by the orientalist "Wambri". A group of historians believe that Taimorlang is related to Toman Khan The Great, grandfather of Jangeez Khan and Karashar Noyan.

As Baber (Babur) mentioned in his Diaries, Karashar Noyan embraced Islam. Baber confirmed the blood relation of Taimorlang's mother with Jogtal, the son of Jangeez Khan. It is known that the Jogtal (Chagatay) dynasty ruled over Turkistan region, and a large part of what is known today as the Soviet Union, for several centuries.

Taimorlang (765-708 Hij/ 1363-1405 AD) established a mighty empire which dominated most of what is known as, the old world. His armies reached as far as Moscow and Warsaw. Moreover, he inflicted a humiliating defeat on the Ottoman Sultan Bayazid the First. During his period Samarkand was a pride of the cities, known for its arts and crafts, as well as the ulamas (men of knowledge) and literary figures.

Despite Taimorlang's tyranny - he is known as one of the world's greatest tyrants - he encouraged education and educationists. Moreover, he encouraged architecture to a surprising degree.

When Taimorlang died in the year 807 Hij/ 1405 AD, he left for his sons a vast and magnificent empire whose borders extended from Warsaw and Moscow to the Arab countries in the south, from China in the east to Anatolia in the West including the whole of the Soviet Union, most of the Ottoman Turkish state territories, Iraq, Syria, Iran, Afghanistan and Pakistan.

After him, his sons shared this huge empire and fought each other for its control. Soon, the grandsons of Jangeez Khan, who were Muslims, came back to recapture large parts of their former territories. However, in spite of this, the Taimoris retained their rule over Turkistan (Beyond Transaxonia) for one century.



The rule of Taimooris during Shah Rukh, Uluğ Bek and Abu Saïed Taimoori, was distinguished for their great interest in knowledge, ulamas, establishment of schools, hospitals and observatories. Uluğ Bek loved and patronised literature. He established big universities in Bukhara, Samarkand, Hirat and Balkh, and himself used to teach in these universities.

Sultan Husain Baikara of the Taimori dynasty was famous for his love of literature, poetry and knowledge. He ruled Hirat from the year 874 to 915 Hij (1469-1506 AD). During his period, Hirat was the destination of ulamas, writers, artists and poets. During his reign, various arts flourished which included literature, weaving of carpets and excellent art drawings which used to decorate the divans (poetical works). During his days appeared the Shahnama, which was decorated with beautiful inscriptions, as well as the divans (poetical works) of Sa'di, Nizami and Jami. In his period, architecture rose to levels of excellence never reached before.

Towards the end of Sultan Husain Baikara's era, a new branch of the Taimori dynasty, founded by Zaheeruddin Baber emerged in Afghanistan. He established a strong state, with Kabul as its headquarters. He then descended upon India where he established a mighty empire, known as the "Mughal Empire", which continued to rule India till it came under Queen Victoria of the British Empire. Their last king was Bahadur Shah Zafar, who was deported by the British to Rangoon, where he died in the year 1279 Hij / 1862 A.D.

The Taimori State established a great Islamic civilization in India and spread Islam to areas deep in-

slae the Indian subcontinent. Its lasting marks and relics are a witness to greatness of Islam and of those kings of Turkistan origin, who ruled the Indian sub-continent justly and with religious tolerance in a unique and unprecedented manner.

#### THE OTTOMAN STATE

The Ottoman State is considered to be the greatest of all the states which Eastern Turkistan gave birth to. Being the longest in duration, it was the most beneficial for Islam and Muslims.

The Ottoman Turks, who founded a mighty empire which lasted from the seventh upto the fourteenth century Hij., originate from Kerei Tribe which is one of the Turkish Giz tribes. They had migrated from Eastern Turkistan to the west, in the direction of the Abbasi state, due to the Mongolian pressure.

This migration took place under the command of one of its prominent commanders whose name was Sulaiman. He died at the Euphrates River, near the outskirts of Aleppo city in Syria. After his death, this tribe was divided in two sections, one of whom wanted to go back to their homeland, while the other headed towards Asia Minor under the command of Ertugrul, the son of Sulaiman. He joined the service of Alaaddin Saljuki the Second, the Sultan of Konya, and helped him in his jihad against the Byzantines. As a reward for his service, he was given the Marash Province situated along the Byzantine borders.

This small province proved to be the nucleus of what was later to become the mighty Ottoman State. Ertugrul extended his province and its area reached 3000 sq. kms. approximately when he died in the



year 687 hij. Its capital was "Skood" (Sögüt). His son Gazi Othman, rightly considered the founder of the Ottoman state, from whom it took its name, succeeded his father. He was able to extend the area of his small province to the sea of Marmara. He made "Kara Hisar" his capital instead of the small Skood (Sögüt). When he died, the area of the country under his rule had reached to more than 8000 sq.kms.

Orkhan, son of Othman, succeeded his father and ruled from 726 to 763 Hij. He conquered Bursa and coined money in his name for the first time. He made Bursa his capital, making several beautiful buildings, mosques and schools in it. He conquered Izmit and Ankara and crossed the Dardanelles to the European side at Galipoli.

Orkhan was able to capture the territories of the Byzantine State in Asia Minor, and to spread Islam in the vast areas that he captured. When he died, the area of his kingdom was more than one hundred thousand sq.kms.

During the period of "Murad The First" (763-791 Hij / 1362-1389 AD), the Ottoman State extended its frontiers further. He captured Edirne and Filibla.

Overawed by the expanding Muslim power, the Europeans launched crusade campaigns (during the period 765 Hij - 1364 Hij) in response to the Pope's calls, and the whole of Europe joined hands to fight this growing Islamic force. The first campaign, under the command of the King of Hungary, consisted of an army of one hundred thousand fighters. The Ottoman army was small in number not more than ten thousand but Allah gave victory to His Mujahdeen and the crusaders

were defeated badly.

This defeat frightened the crusaders. So, they joined hands for another campaign to avenge their defeat at the hands of the Ottomans. A big army of a group of European countries came out and the two armies clashed in "Girmin" in the year 772 Hij (1371 AD). The battle resulted in another defeat for the crusaders and a sweeping victory for the Ottomans. This victory enabled them to capture "Sofia", "Ajkodra" and "Bosna", reaching the Adriatic sea. This expansion by the Ottoman army sent tremors throughout the Christian European world, and they got together to launch a third crusade campaign. The two armies clashed in "Kosoh Desert" in the year 791 Hij / 1389 AD and the crusaders were defeated for the third time.

Whilst Murad The First was moving about in the battle-field, a crazy man assassinated him and he died as a martyr. When Sultan Bayazid succeeded him, the territories of the Ottoman State had reached up to Central Europe and its area was more than four hundred thousand sq.kms.

Europe did not sit idle and for the fourth time the armies of fifteen European states gathered to fight the expanding Islamic influence through the young Ottoman State. The two armies fought in "Nigbarli Battle" in the year 798 Hij / 1396 AD and the fierce battle resulted in a decisive victory for the Ottoman army under the command of Sultan Bayazid. Europe's great armies could not defeat this Muslim Sultan, but he tasted defeat at the hands of another Muslim ruler and that was Taimorlang; in 805 Hij / 1402 AD and Bayazid was taken prisoner in the battle and died in prison, after one year, in sadness.



The Ottoman State disintegrated for some time, but it came back to life to continue its powerful march through Mohamed The First, the son of Sultan Bayazid. When Murad The second took over, he restored to this state its strength until his army reached Hungary. This led to a new round of crusade campaigns, but Sultan Murad The Second was able to defeat the crusaders. Then he abdicated in favour of his son, Mohamed The Second (Mohamed Alfatih, the conqueror), who was only twelve years old, in order to devote himself to worship.

When Europe came to know of his abdication, it launched a massive crusade campaign. On this occasion, Mohamed The Second sent the famous message to his father, saying: "If I am the Sultan, I order you to take command of the army, but if you are the Sultan, you have to defend your Kingdom". So, Sultan Murad The Second fulfilled the duty of jihad and defeated the crusaders' army of more than one hundred thousand soldiers. After this battle, Murad The Second wanted to go back in retirement but the government officials and the army did not want him to do that. Therefore, he continued ruling until he died in the year 855 Hij (1451 AD)

Murad the Second was succeeded by his strong and bold son, Mohamed Alfatih the Conqueror (855-886 Hij / 1451-1481 AD). He captured Constantinople (as Istanbul was then called), about which Prophet Mohamed, Peace Be Upon Him, had said: "You would capture Constantinople. What an excellent its army and what an excellent its Ameer is". The conquest of Constantinople marked the end of the Byzantine Empire. That manifest conquest took place in the year 857

Hij/ 1453 A.D. Mohamed The Conqueror treated the Christians with generosity and honour, unlike what the crusaders did when they overcame Muslims. In his message to the people of Constantinople, the conqueror invoked the name of God, the Creator of the Earth and Skies, and said that he would give the Christian inhabitants their freedom in worship and trade. He decreed that they could manage their property, houses, shops, gardens, vehicles and business; that they could maintain their family in the manner they wanted; and that they would be free to sell their trade goods in all parts of the country. He assured them that he would preserve the churches and other places of worship of the city's inhabitants. Addressing the Christian citizens of Constantinople Fatih Sultan Mohamed said: "I will not transform your churches to mosques, and will not call up your son to military service. I will not force you to embrace our religion. I promise that I will not treat you as slaves, but I will protect and defend you as I protect and defend myself".

He kept his promise. Similarly, the Muslims, in general, were merciful to the Christians and treated them very kindly at all stages of the Islamic conquests, from the era of Prophet Mohamed's caliphs to this day. In contrast, however, the Christians have been very cruel to Muslims. Whenever they had a chance, they would even slaughter women, children, the aged and infirm people. They committed innumerable crimes in the crusade wars in Syria and Jerusalem, and resorted to criminal behaviour in Andalusia (Spain). Their atrocities in Tzarist Russia forced the Muslims to become Christians, because otherwise they would have been killed. This is just what the Spaniards did to the Muslims. Similar tragedies continue to take place to this day.



This young Sultan expanded the area of the Ottoman Empire till it was more than two million sq.kms. at the time of his death.

During the era of Sultan Saleem The First (918-926) Several conquest took place. He captured Erzurum, Marash and Azarbijan. Following the death of the last Abbasi caliph Almotawakil Ala Allah in Calra, he gathered the ulema, who recognized him as the Caliph of Mislms. Thus he was the first non-Quraishi Caliph of the Muslims. Afterwards, the caliphate continued to be in the hands of the Ottoman Dynasty for a period of 405 years.

The Ottoman caliphate reached the zenith of its glory during the era of Suleyman Kanoni (926-974 Hij). This strong, enlightened Sultan ruled for forty eight years, which are marked by conquests, and administrative as well as judicial reforms. For this reason, he was nicknamed "Sulayman Kanuni" (i.e. Sulayman The Jurist). His armies reached the gates of Vienna and he captured Bogdad, Belgrade, Hungary, Rhodes and parts of Iran and North Africa. When he died, the area of the Ottoman Empire was 13 million sq.kms.

When Saleem The Second took over, he further enlarged the area of the empire. It reached its highest level during the period of his successor "Murad The Third" when the empire covered more than 20 million sq.kms. The Ottomans have, to their credit, the following merits and achievements: -

1. They checked the rancorous expansionist crusaders such as Spain, Portugal and the other European countries, which had started extending their influence to Muslim North Africa. Moreover, they had

begun to attack the weaker Arab countries, particularly in the coastal areas. These small states fought the Portugese attacks and with the help of the Ottoman navies, repulsed several of thier attacks.

- 2.They extended the area of the Islamic state deep inside Europe.

- 3.They stopped the expansionist designs of the Russian Tzarist Empire which held a grudge against Islam.

- 4.They contained the influence of the Shia Safawi state which captured Iraq; this was not possible without the help of the Ottoman caliphate.

- 5.They built hospitals and schools all over the country.

However,despite all these glorious service,this state fell into disarray, and ultimately collapsed. The whole of Europe united to destroy it; and divided amongst themselves the remains of the "Sick Man", as they called it.

When the guns of Europe were able to overcome this once mighty Islamic State, the smaller Muslim countries also collapsed and almost all of them became colonies of the European countries. To this day,the European countries are very keen to alienate the Turks and rest of the Islamic world, as they know the extent of their commitment to their religion. What is most dreadful to the western and eastern powers (i.e. , the capitalist and the comminust world) is the return of the spirit of Islam to the hearts of the Muslims in general and the Turks in particular. But their conspiracies will fail, the Muslims world will return once again to their religion and the Turks will play a great role in that, by the will of God.



## The Kazakh Turks of Eastern Turkistan From a Historical Prospective

*By: Dr. Mohabay Engin*

About 903,000 Kazakh Turks live in Eastern Turkestan today along with the Uygur, Kirghiz, Uzbek and Tatar Turks.(1) They live in the Ili, Tarbagatai and Altai areas of Eastern Turkestan ("Sinkiang" or Xinjiang Uygur Autonomous Region of the Peoples Republic of China, as it is identified according to the current political-geographical terminology). Until 1860, the history of the Kazakhs of Eastern Turkestan was the same as that of the Kazakhs, in the present Kazakhstan SSR of the Soviet Union. The Kazakhs were divided into two groups following the Sino-Russian border settlement in central Asia in the 1860s(2). Until about 1950, however, the Kazakhs on both sides of the border moved to either side without paying any attention to the formal agreement.(3) Partial Kazakh migrations over the Soviet-Chinese border took place depending on political pressure of the two Governments. This should not lead to the presumption that the Kazakh Turks had come and settled in Eastern Turkestan by way of migrations at a later date; because their history shows that they had been living in the northern sections of Eastern Turkestan since quite old times.

At the beginning of the 13th century in the broad areas from the Caspian Sea to Tarbagatai and from the Irtysh River to Jungarian Alatau, requisite conditions and possibilities existed for various Turkic tribes having common language, similar economic mode of life and material cultures, and a particular life style of their own, to unite as a single people; the Mongol invasion, however, delayed their unification as a single people.(4) They finally founded

a Khanate named "Kazakh" in the middle of the 15th century, and permanently reappeared in the scene of history. We say "reappeared", because Radloff, basing his information on Iranian poet Ferdowsi, says that a khan and his people by the name of Kazakh lived in the 11th century.(5) Prof. Ahmet Caferoglu says: "The Kazakh Turks have a long history. The old Turkic sources record them as a Turanian nomadic tribe. The first mention of the name Kazakh Khan and the warrior Kazakh tribe is mentioned in Ferdowsi's shahnama".(6).

In Radloff's opinion, after the 13th century the Kazakhs constituted a part of the territory inherited by Jöchi, the eldest son of Genghiz Khan. On the other hand, Cehun mentions the Kazakhs as a separate group in the 14th century. Barthold says that the name of Kazakh was first used in the 15th century (7). Prof. Z.V.Togan mentions that the Kazakhs existed in the time of the Seljuks.(8) Most of the Kazakh historians think that the Kazakhs were a confederation of the Turkic tribes who lived in the old times. Some of the Western historians stated that the Kazakhs were a political confederation which was composed of the Chaghatai tribes of the Nogai, Naiman, Arghin and the Uzbek Khanates.(9)

Before trying to determine the place of the Kazakhs of Eastern Turkestan in history, it will be better to clarify origin of the ethnonim "Kazakh", the establishment of the Kazakh Khanate, and the composition of the Kazakh Jüzes, as they are tightly related to it.

*continued at page 65*



The exact meaning of the word "Kazakh" is not yet understood; however, in broad terms it means "Free Independent, brave, vagrant, warlike, manly e.t.c.". History describes "Kazakhness" in relation to the establishment of the Kazakh Khanate as the quality attributable to those who live independently without submission to the main order and leave the society to which they belong. Given that the last re-appearance of the Kazakh Turks in the scene of history was consequent to such an event, the historical meaning of the term "Kazakh" seems to be a more relevant.

According to the Islam Ansiklopedisi the term "Kazakh" means "free, independent, without any dwelling, unemployed, brave" and "Kazakhness" corresponds to "the condition and situation of soldiers during fighting and military campaigns". This last description by Sheikh Suleyman more or less explains the meaning of the word. Babur, used this term in the sense of "an interregnum, that is to say a period and condition of a ruler who, for some reason, passes through after having left his domain until he returns to acquire his old position or a similar one somewhere else."

The name "Kazakh" first belonged to sultans only. Later it attributed gradually to their subject tribes and to the states which they wanted to establish. The name "Kazakh" has also been used for those adventurers, who as a result of a political rebellion or otherwise, have left the society either with or without their families (Boidak) and lived in the countryside devoid of the protection of their own tribes until they regained control when the opportunity arose. Also young men were sent out to countryside by their tribes in order to get them used to harsh life, and some left their tribes to become bandits.(11)

In the 1440s, the Kazakh Khans, Janibeg and Kerel, left the Aral steppes where they were living under the rule of Abulhair, and came to the banks of the river Chu. This act was branded as "Kazakhness". The natives named the new commers

"Kazakh". When Janibeg and Kerel became sultans later, their "Kazakhness" ended. Tamerlane, Husain Baiqaga, Babur Mirza and Shaibak Khan the Uzbeks, all experienced a period of "Kazakhness" and all of them recalled that particular period of their lives with pride (12).

The term "Kazakh" in the Slavic languages has been attributed to the privileged soldiers who guarded the borders. There exists no racial, religious or linguistic relationship between the Turkic Kazakh and the Russian Kazak, Kossak or Kazachis.(13) Ethnonims such as Kirghiz, Kirghiz-Kazakh, Kirghiz-Kaisak have been erroneously used for the Kazakhs. The Kirghiz is one of the oldest Turkic tribes known in history.

The origin of the word "Kazakh" has been carefully studied by the Turkic and Kazakh historians of the Soviet Union and by the Kazakh historians of Eastern Turkestan, but they state that they have not been able to find the definite meaning of the term. Nevertheless, they all share the following opinion:

A.A. Semenov suggested a possible connection between the Mongol term "Hasag Tergen" and the word "Kazakh". "Hasag Tergen" is the name given to wheeled carts used in migrations.

Much research has been done, and many hypotheses have been put forward about the term "Kazakh". The work is still continuing: The result that can be drawn from previous scholarly studies is as follows: As it was said by Wambery, "The ethnonim "Kazakh" has been known to the whole world since the 11th century" (15).

It has been a political term since the first half of the 15th century although it had been used with different meanings earlier. With time, it has gained an ethnic importance (16).

Besides the scientific research, comments are being made based on legends and "genealogical trees" about the term "Kazakh"; and some of the leg-



## ANILARIMIZDAN

(1)

Defatının 38.Yılında  
MESUD SABRİ BAYKOZI'yi  
Anıyoruz



Yazan: A.Şekür Turan

Mesud Sabri, Doğu Türkistan'ın yakın tarihinde "Üç Efendi" olarak anılan ve 1943-1949 döneminde ortaklaşa mücadele veren seçkin siyaset adamlarımızdan biridir. Mehmet Emin Buğra ve İsa Yusuf Alptekin, bu üçlü grubun öteki üyeleridir. Doğu Türkistan halkının hak ve hürriyetlerinin barışçı yollarla, Çin Cumhuriyeti anayasasının meşru saydığı zemin üzerinde verilen sözkonusu mücadele, çağdaş anlamda Doğu Türkistanlıların siyasi mücadelesinin başlangıcını teşkil etmesi bakımından fevkelade önemli olup ayrı bir incelemenin konusu olduğundan burada bu konuya değinmiyeceğiz.

Bu mümtaz siyaset-adamlarımızın biyografilerinin ortaya konması, Doğu Türkistan'ın anılan döneme ait siyasi tarihine ve dolayısıyla gelecekteki mücadelemize ışık tutması bakımından büyük önem taşımaktadır. Mehmet Emin Buğra ile İsa Alptekin, 1950'den sonra da

muhacerette, özellikle Türkiye'de çalışmalarını sürdürme imkanı bulabildikleri için biyografileri az çok işlenmiş durumdadır. Mehmet Emin Buğra'nın özet biyografisi, 1965'te ölümünden sonra kızı Fatma Buğra tarafından "Mücadele Hatıratı" başlığı altında yayınlandı. Ayrıca, Mehmet Emin Buğra'nın "Şarkî Türkistan Tarihi" adlı eserinin Ankara 1987 baskısı metninde ve "Sunuş" yazısında merhumun kişiliğini yansıtan oldukça bol malzeme bulunmaktadır. İsa Yusuf Alptekin, ayrıntılı hatıratını 1986'da İstanbul'da kendisi yayınladı. Ayrıca, Dr.Baykozi'nin çağdaşları olup Doğu Türkistanın yakın tarihinde rol oynamış olan Ahmetcan Kasimi ile Burhan Şehidi'nin biyografilerinin Ürümçi'de, Yolbas Beg'in biyografisinin Taipei (Taiwan)'da yayınlandığını öğrenmiş bulunuyoruz.

Bu keyfiyet karşısında Dr.Mesud Sabri'nin biyografisinin eksikliğinin en kısa zamanda giderilmesi zarureti ortadadır. Vaktiyle Çin'de ve Doğu Türkistan'da basılan bir çok dergi ve kitapta Mesud Sabri'nin biyografisine kaynak olabilecek materyal mevcuttur. Ancak bu yayınlar çok az kişinin elinde olup, araştırmacıya sunulması maalesef yok gibidir.

Dr.Mesud S. Baykozi, 1887'de Doğu Türkistan'ın İli vilayetine bağlı Gulca İlçesinin Arvuz köyünde doğmuştur. Babası Sabir Hacı, köyün muhtarı olup, maarif severliğiyle tanınan bir kişiydi. Mesud Sabri'nin 7 kardeşinden 3'ü kız 4'ü erkektir. İlköğrenimini Gulca'da tamamladıktan sonra



yüksek öğrenim için, babası tarafından, Osmanlı Devletinin başkenti ve dönemin İlim İrfan merkezi İstanbul'a gönderilmiştir. Liseyi ve Askeri Tıbbiyeyi İstanbulda tamamlayan Dr.Mesud Sabri, Birinci Dünya Harbibaşında Doğu Türkistana dönmüştür.

Bilindiği gibi Mesud Beyin İstanbulda bulunduğu dönem, Türkçülüğün çeşitli boyutlarda tartışıldığı ve İttihat-Tarakki Fırkası'nın iktidar olduğu dönemdir. Bu döneme damgasını vuran Türkçülük akımının etkisini, Dr.M.S.Baykozi'nin eserlerinde, siyasi çalışmalarında ve icraatında görmek mümkündür. Dr.Mesud Sabri'nin faaliyetlerini kısaca şu iki bölümde özetliyoruz.

#### 1-Eğitime yaptığı hizmetler:

Yukarıda da belirtildiği gibi Mesud Bey öz yurdunda çağdaş anlamda okul olmadığı için İstanbul'da okumuştur. Bu eksikliği kendisi yaşayan Mesud Bey, kendini yurduna çağdaş eğitim getirmeğe adanmıştır. Gulca'da bakımsız, öğretmensiz kalan "Reşidi" isimli okulun eğitime açılmasını sağlamıştır. İane ve diğer yollarla temin ettiği paralarla okulun giderlerini karşıladığı gibi onarımını da yaptırmıştır. Ne varki, bu soylu girişim Çin yöneticilerini endişelendirdiği gibi yenilikten tedirgin olan yerli tutucuları da rahatsız etmiş, ve nihayet çeşitli bahaneler ileri sürülerek, 2-3 sene kadar kısa bir zaman hizmet gören bu İrfan yuvası kapatılmıştır. Bu arada mesleki çalışmalarını da sürdüren Dr.Mesud Sabri, açtığı özel tıbbi klinik'te halkına sağlık yönünden yararlı olmanın yanında evinde açık veya kapalı seminerler vererek halkı bilinçlendirmeğe çalışmıştır. Bu arada yeniden okul açma tutkusuyla yanıp tutuşuyordu. O sırada Cihan Harbinde Kafkasya cephesinde Ruslara esir

düşen Osmanlı subaylarından Turgut ve Halil beyler Gulca'ya gelmişlerdi. Bunların yardımıyla ve öğretmen olarak katkıları sayesinde "Dernek Okulları" adı altında bir dizi okul açtı. Ne varki Dr.Bayozi, bu faaliyetinden fazlasıyla endişeye kapılan Çin'li yöneticilerce tutuklandı, üstü açık bir at arabasıyla, elleri ayakları zincire vurularak 700 km.uzaklıktaki Ürümçi hapishanesine götürüldü. Çeşitli hapisanelerde bir yıl kadar tutuklu kaldıktan ve bir o kadar sürgünde yaşadıkten sonra serbest bırakıldı. Bu tür eziyetlerden yılmıyan Dr.Mesud Sabri, Gulca'da "Merkez Ruştıyesi" ile "Gani Ahun" okulununun eğitime açılmasını sağladı.

1933'te İli'ye Rus kuvvetleri girmesi üzerine aynı yıl Aralık ayında Kaşgar'a gitti; orada 6 ay kaldıktan sonra Hindistana ve oradan 1935 senesinde Çin'e geçti. Hatırlanacağı üzere o günlerde Çin-Japon Harbi devam ediyordu, Çin Merkezi Hükümeti Çunking'e taşınmıştı. Doğu Türkistanda ise, resmen Çine tabi olan ancak Stalinist Sovyet idaresinden destek alarak bir yandan Türklerin ulusal hareketini ortadan kaldıran öteyandan Çin Merkezi Hükümetinden bağımsız hareket eden Genel Vali Şing Şi- Sey egemen idi.

Mesud Sabri, Çin'e geldikten kısa bir süre sonra Gomindanğ Partisi (İktidar-partisi) tarafından Çin Parlementosunna Doğu Türkistanı temsilen aday gösterilerek siyasihayata atıldı. 12 Aralık 1935'de Gomindanğ (Cumhuriyet Halk Partisi) D.Kurultayında Merkez Komitesi Üyeliğine seçildi. Gerek Firka Kurultayında gerekse Yasama Meclisinde Doğu Türkistan'ın siyasi durumunu, özlemlerini ve halkın geri kalmışlığını dile getirerek Doğu Türkistan'a Çin göçmen akınının durdurulması gerektiğini Meclis



kürsüsünden duyurdu, Gomindanğ Ul.Kurultayında (5-21 Mayıs,1945) Dr.Mesud Sabri Baykozi tarafından sunulan üç önergeden birini, Cumhuriyet Türkçemize uyarlıyarak, bir örnek olarak, aşağıda aynen aktarıyoruz.

"Mesut Bey" in sunduğu 13 imzalı Önerge; Zabıt Defteri Sıra No.309:

**Önerge:** Türkistan Halkına ticarete, tarımda, sanayide ve hayvancılıkta serbest tanınsın,tekeller yokedilsin.

**Gerekçesi:** Türkistanın, ticaret ve sanai işleri uzun zamandan beri kanunsuz vergilerin (para,mal ve emek şeklinde) ve tekellerin yükü altında yok olmuş durumdadır. Tarım ve hayvancılık işleri de ağır vergi ve hertürlü ağır koşullar altında önemini yitirmiş duruma geldi. Bu nedenle gerek halk gerekse yönetim büyük sıkıntılara düşer oldu ve olmaktadır.

**Öneri:** (a) Merkezi Yönetim, bir uzmanlar heyeti oluşturarak gerçek durumu yerinde incelettirsin; tarım,ticaret, sanai ve hayvancılık işlerini yola koysun. (b) Açık ve kesin bir emirle Türkistan'da bütün tekeller ve tekelcilik kaldırılınsın."

Mesud beyin sözmonusu dönemde bazı kuşma ve temaslari, "Bir Nutuk" başlığı altında 1941 (?) yılında Çungking'de ve 1947'de Ürümcü'de basılmıştır.

Doğu Türkistan'da 1944'te gerçekleşen halk ayaklanmasını izleyen gelişmeler sonucu 1945'te memlekete dönme imkanı bulup Ürümcüye yerleşen Dr.Mesud Sabri Baykozi,1947'de Çin Merkezi Hükümeti tarafından Doğu Türkistan "Eyalet Hükümeti Reisliğine" (Genel Valiliğe) atanmıştır. Mesud Sabri'in bu göreve atanmasını destekleyenler olduğu gibi karşı çıkanlar da vardı. Karşısındaki gurup Sovyet taraftarlığıyla bilindiği

için, o günlerde fazla etkili olamadı. Böylece Mesud Sabri, o tarihe kadar Çin yönetimince Doğu Türkistan halkından atanan ilk Genel Vali oldu.

Dr.Mesud Baykozu, Genel Valiliği süresince okullarda ders müfredatını, imla kaidelerini, Türk milliyetçiliği doğrultusunda değiştirme çabası içinde oldu. Bazı öğretmenlere soyad verdi. Ürümcü'de "Uygur Uyuşması" (Cemiyeti) çatısı altında "DERNEK" adıyla bir aydınlar klubu oluşturulmasına önayak oldu. DERNEK'te, Türk milliyetçiliği teması başta olmak üzere, ilmi, edebi önemli güncel konularda konferanslar düzenledi. Konferans verenler arasında Mesud Beyin kendisi, Mehmet Emin Buğra, İsa Alptekin, İbrahim Mutii ve Abdulkadir Samanoğlu gibi seçkin konuşmacılar vardı. Ayrıca Kurban Koday'ın çıkardığı "YALKIN" gazetesinde yazılar yazarak görüşlerini savundu. YALKIN Gazetesi, Doğu Türkistan'da Türkçülük akımıyla ilgilenenler için sağlam bir kaynaktır.

1949 senesinin sonlarında Doğu Türkistan'a Komünist rejim hakim olunca Mesud Sabri, tutuklandı, kelepçelerle Ürümcü sokaklarında dolaştırılarak eziyet edildi. Kısa bir süre sonra, tutulduğu zindanda vefat etti. Ölüm nedeni ve o sırada yaşadığı koşulları kesin bilmiyorsak da yaşamının fevkelade güç şartlar altında sonbulduğu muhakkaktır.

Sağlam karakterli, bilgili, kültürlü, ileri görüşlü ve yılmaz mücadeleci bu büyük şahsiyetimizi saygıyla anarken Ulu Tanrıdan ona rahmet diliyoruz, ve "Uğruna bunca cefalara katlandığın halkın, seni unutmıyacak, sana daima minnettardır, toprağında rahat uyu" diyoruz.

Dr.Mesud S. Baykuzi'ni eserleri:  
1. "Uluğ Ana": Bu risalede Oğuz



Hakan konu edilmiştir. 1942, Çung-king (Çin), 60 Sayfa.

2 - "Niyaz kız": Bu risalede bir Çinli tarafından zorla evlenmek istenen Kargalık'lı bir Türk kızının dramı konu edilmiştir. Ürümçi 1948 (2.baskı) 22 Sayfa.

3- "Türklük Oranı": çeşitli zamanlarda yazdığı Türk milliyetçiliği temasını işleyen 5 makalesi yer almaktadır. (2.baskı)1948, Ürümçi ,32 Sayfa.

4- "Derme Çatmalar": İçinde çeşitli türden 18 kısa hikaye yer almıştır. 1948 Ürümçi, Altay neşriyatı, 83 Sayfa

5 - "Bir Nutuk": Çin'de Parlemantoda ve siyasi temaslarında

yaptığı konuşmalarından seçmeler. 1947'de Ürümçi'de yayınlandı.

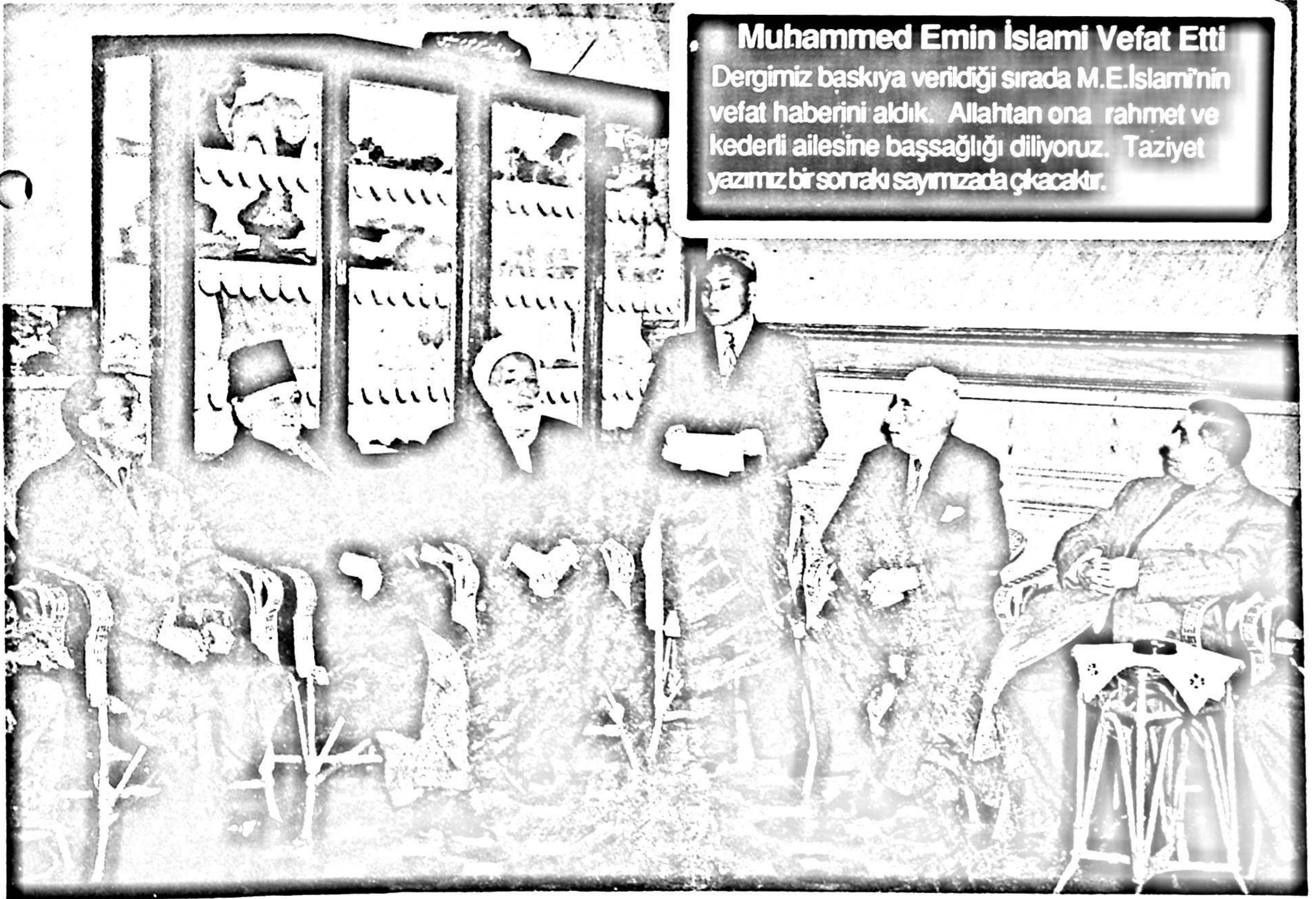
Mesud Bey hakkında aşağıdaki kitaplarda bilgi vardır.

1 - Mehmet Emin Buğra. Doğu Türkistan- Tarihi, Coğrafyası ve Şimdiki Durumu, İstanbul 1952 . 100 Sayfa.

2 - Ahmet Kamal İnkul. Çin Türkistan Hatıraları (2.baskı)İstanbul 1955.

3 - Polat Kadiri (Karahoca Amaç) Doğu Türkistan- Çin Müstemlikesi, İstanbul 1960. 32 Sayfa .

4. "Hatıralarım", İsa Yusuf Alptekin, 1000 sayfa, İstanbul 1986.



**Muhammed Emin İslami Vefat Etti**  
Dergimiz başkaya verildiği sırada M.E.İslami'nin vefat haberini aldık. Allahtan ona rahmet ve kederli ailesine başsağlığı diliyoruz. Taziyet yazımız bir sonraki sayımızda çıkacaktır.

Merhum M.E.İslami (ayakta), Beyrut 1951, seçkin Lübnalı bir topluluğu hitabediyor.



**ANILARIMIZDAN:**

[ 2 ]

**ÖLÜMÜNÜN 10. YILDÖNÜMÜNDE  
AHMET HACİM PAHTA**

Yazan: Mehmet Rıza BEKİN

Doğu Türkistan'ın önde gelen isimlerinden merhum Ahmet (Hacim)Pahta'yi, on yıl önce Haziran 1978'de kaybetmiştik.

Açık yürekli, alçak gönüllü, hayır sever bir kişi olarak tanınan, sevilip sayılan Ahmet Pahta,1910 yılında, Kaşgar'ın Beşerik mahallesinin zergerler sokağında dünyaya geldi. O zamanki usullere göre tahsilini Kaşgar'da tamamladı. Sonra dedesinden ve babasından kendisine intikal eden Pamuk (Pahta) üretimi ve ticaretiyle meşgul olmuş, gençlik çağının önemli bir bölümünü Doğu ve Batı Türkistan kentlerinde geçirmiştir. Bu arada tanıştığı münevver insanlardan feyiz alarak, vatan ve millet sevgisiyle şuurlanmışır .

O devirde Doğu Türkistan'na hakim olan iktidarların baskı politikaları, halk ayaklanmalarına sebep olmuştu. 1933 yılında Kaşgar'da ilan edilen Doğu Türkistan İslam Cumhuriyeti'nin kurulması ile memleketin kalkınması yolunda çalışanların içinde Ahmet Pahtayı da görüyoruz. Özellikle maarif (milli eğitim)sahasında çalışmış ve bir çok okulun açılmasına vesile olmuştur. Ayrıca, Kaşgar'da öksüz çocukları barındırmak ve okutmak için bir "Darülaceze" kurulmasında büyük katkıları bulunmaktadır. Yine kimsesiz çocukların s ü n n e t düğünlerini yaptırılmasında, onların giyim kuşamlarının temininde fedakarlıklar göstermesi, merhumun ne derece hayır sever olduğunun delilleridir.

Ahmet Pahta, bütün masraflarını kendi kesesinden karşılamak üzere, Kaşgar'da iki sınıflı bir okul yaptırmış, bu okula arazi vakfetmiştir. Bayramlarda fakir fukarayı ziyaret edip paket paket şeker dağıttığı, "Telvücük" ve "Kızıl Derya" ırmakları üstüne köprüler yaptırdığı bugün de anlatılmaktadır. Çalıştırdığı işçilere mutlaka sıcak yemek yedirdiği ve onların gönlüllerini hoş tutmak için hiç bir fedakarlıktan çekinmediği bilinmektedir. Ahmet Pahta, gençlerin bilinçlenmelerini ve okumalarını teşvik etme yönünde gösterdiği gayretleri dışında, Doğu Türkistan'da güzel sanatların gelişmesinde katkıda bulunmuştur.

Bu faaliyetleri, dönemin Çin iktidarının (Genel Valisinin) dikkatini çekmiş olacak ki, Ahmet Pahta bir İdari Emirle idama mahkum edilerek hapse atılmıştır. İdamdan bir mucize eseri kurtulabilen Ahmet Hacim Pahta, Doğu Türkistan'dan ayrılmaya karar vermiş ve 1937 yılında Kaşmir'e, oradan da Mekke'ye gelerek Hac farizasini eda etmiştir. İki yıl kadar, Mekke'de ticaretle meşgul olmuştur. 1939 senesinde çok arzu ettiği Türkiye Cumhuriyeti vatandaşlığına kabulü gerçekleşmesi üzerine İstanbul'a yerleşmiştir.

Merhum Ahmet Pahta, kendisinden önce İstanbul'a tahsil için gelen Doğu Türkistanlı hemşehrilerini arayıp bulmuş, onların okumaları hususunda elinden gelen gayretleri göstermekten geri durmamıştır. Doğu Türkistan'ın Türkiye'de tanıtılması yolunda günler ve geceler tertiplemek suretiyle İstanbul' daki milliyetçi aydınların takdirini kazanmıştır.

Ben, Ahmet Hacim Pahta'yi 1940 yılında Konya Askeri Orta Okulunda öğrenciyken tanıdım. O sıralarda bu okulda beş Doğu Türkistanlı öğrenci okuyorduk. Ahmet Pahta bizleri görmek ve ihtiyaçlarımız varsa karşılamak üzere, İstanbul'dan



Konya'ya gelmiş. bizleri askeri üniformalar içinde görünce gurur ve sevinçten ağlıyarak kucaklamıştı. Onun bu sıcak alakası bizleri son derece sevindirmişti. Türkiye'nin çeşitli şehirlerinde yatılı sivil okullarda okuyan Doğu Türkistanlı öğrencileri de arar sorardı. Yaz aylarında tatillerini geçirmek için İstanbul'a gelen, ancak kalacak yerleri olmayan öğrencileri evinde misafir eder, onların ihtiyaçlarını giderirdi. Evi, yaz aylarında adeta öğrenciyurdu gibi olurdu. Türkistan yemeklerini yaptırır, bizleri (Doğu Türkistanlı öğrencileri) ağırlamaktan mutluluk duyardı.

10 yıl önce kaybettiğimiz mümtaz ve aziz hemşerimiz Ahmet

Hacim Pahta'yi minnet dolu duygularla anıyoruz. ve evlatlarına sağlık ve saadetler dileriz.

#### Doğu Türkistan Vakfına (DTV) Bağışlar

Türkistanlı hemşehrilerimizin DTV'na bağışları devam etmektedir. Bağış, milli dayanışmanın bir simgesi olması sebebiyle bağış yapanların adlarının bu DERDİ'de açıklanması, bizler için hem bir gurur ve heyecan vesilesi olmakta hem de şükranlarımızı belirtmemize bir fırsat oluşturmaktadır.

Sayın Abdurrahman ÖZGÜL Tl.500.000  
Sayın Nurinnisa AHUNBAY Tl. 40.000  
Sayın Abdulhakim ARTUŞ Tl.140.000  
Sayın Abdulhekim KAARİ DM. 1.000

Adıgeçen hemşehrilerimize teşekkür eder, sağlık ve saadetler dileriz.

DTV Mütevelli Heyeti Başkanı



Rahmetli Ahmet Pahta  
Doğu Türkistanlı bir grup öğrenci arasında



## Anılarımızdan

(3)

## ÜBEYDULLAH HATİBOĞLU

Yazan: A.Şekür Turan



Übeydullah Hatipoğlu, Doğu Türkistan mucahitlerinden biriydi. 1933'te Hoten'de başlayan milli mücadeleye katılmıştı. "Hoten İslami Hükümeti" Muhafaza Alayında komutan yaveri olarak bazı hassas görevleri üzerine almış olduğu bilinmektedir. Guma katliamının yarasını sarmak için gönderilen ekipte ikinci Başkan olarak vazife almıştır. Bildiğimiz sebeplerden ötürü Hoten Hükümeti düşünce Tunganların zulmüne, sonra da komunistlerin takibatına maruz malmıştır.

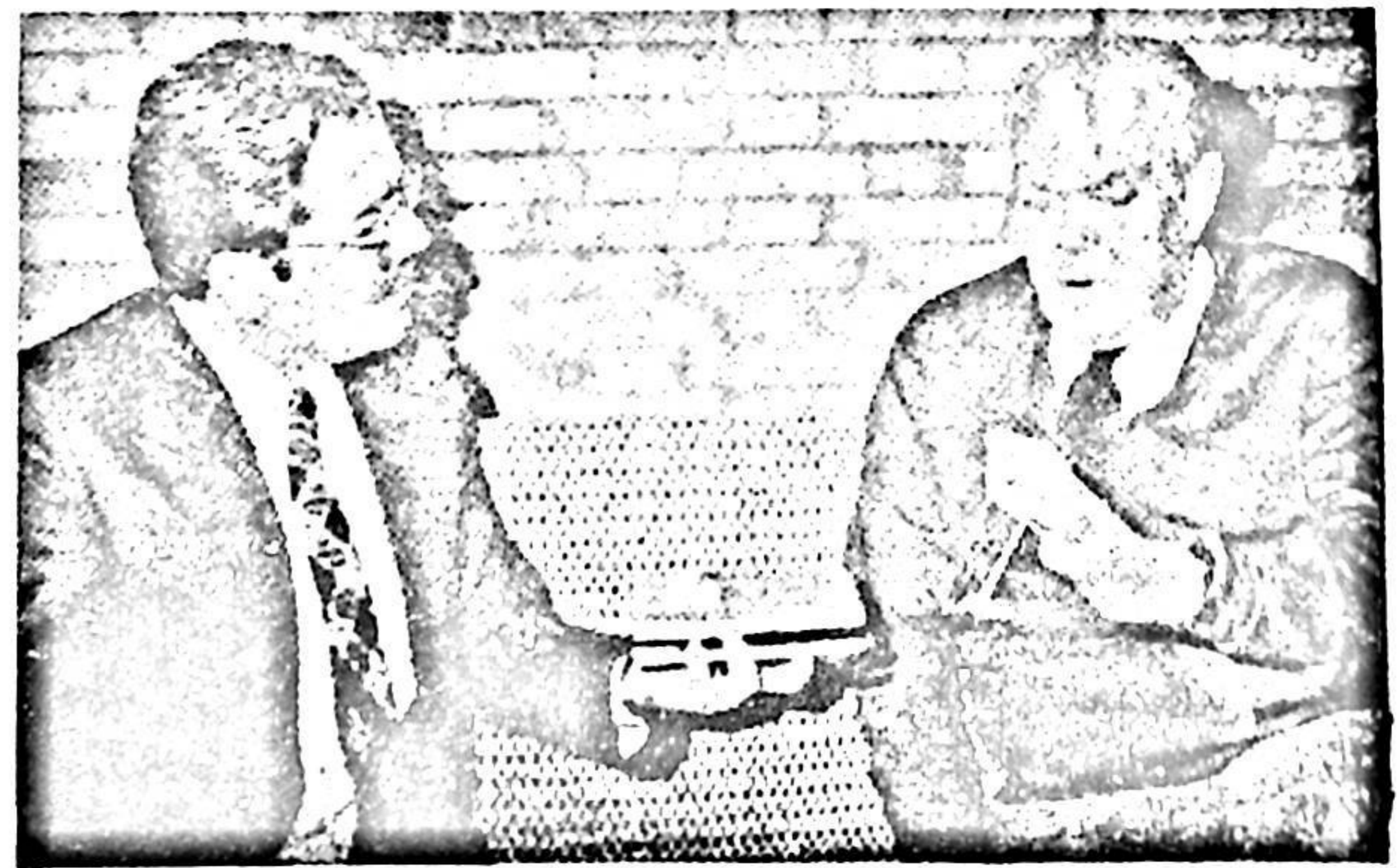
Kendi ifadesiyle babamla (yazarın babasıyla) Gumada tanışmış, arkadaş olmuştur. Bana isim koyarken babamın Hoten'den davet ettiği misafirler arasında kendisinin de bulunduğunu. Babamın, yaralı Hoten askerlerinin tedavisinde büyük hizmeti olduğunu, sohbet sırasında bana anlatmıştır.

1949 yılının son aylarında Doğu Türkistanı terketmek zorunluğu doğduğunda, Übeydullah Hatipoğlu Suudi Arabistana gitmiştir. Sanırım

Suudi Arabistanda fazla kalamadı; Defalı arkadaşı Aburreşit Sancu ile birlikte 1950'li yılların başında Serbest Göçmen olarak Türkiye'ye geldi, İstanbul'a yerleşti. Dikimevinde terzi olarak çalıştı. Bu iki zat yaratılış itibarıyla çok kibar kişilerdi. Fabrika işçisi olarak emekliye ayrılana kadar beraber çalıştılar. Az kazanmalarına rağmen gönülleri bol, gözleri tok ve sofraları açıktı. Hoten'deki ve Sancu'daki zengin hayatlarının özlemi içinde yaşıyorlardı. İstanbul'da kurulu bulunan Doğu Türkistan Göçmenler Cemiyetinde çalışarak silahla yaptıkları mücadeleyi siyasi alanda da yürüttüler. Übeydullah Hatipoglu, 20 Ocak 1982 de İstanbulda Hakkın rahmetine kavuştu. Abdulreşit Sancunun ölüm tarihini ise tesbit edemedim.

Hüseyin Karakaştan öğrendiğime göre Übeydullah beyin Babur adında tek oğlu, ticaretle uğraşıyormuş. Abdulreşit Beyin büyük oğlu Ragip, Deniz Subayı olarak görev yapmaktaymış. Her iki değerli hemşehrimizi rametle anarız ve evlatlarına mutlu, sağlıklı ve başarılı hayat dileriz.

Türk Dünyası İçin Büyük Kayıp



Büyük Türkolog Prof. Dr. Alexandra Ben-nigsen Haziran ayı sonunda vefat etti. Toprağı bol olsun.



endary arguments tends to gather more popular support than the results of the scientific studies, which appear more logical.

"Kazakh", "Kalsak", means the Saks of the Kal. In Persian, it means the saks (guard-soldiers) of "Kal" (the king). The words "Kaspi" and "Sak" have been combined to make "Kassak", and eventually "Kazakh". Also, the origin of the word "Kazakh" was sought in the combination of the words "Kazog" and "Khazar". Among Kazakhs, the idiom "Qazın Qazı-aq" is used extensively. "Qazi" in Kazakh it means Kadi (the judge); so the phrase means "your Kadi is the real Kadi. Similarly, Qaz (the goose) + aq (white) = Kazaq (white as goose) and hence Kazak. (17)

The most famous legend is the one about Alash. Alash is described as the founder of the Kazakh tribe in such legends, and his three sons were the founders of the three Jüzes (ordas).

The legend of Alash has always played a uniting role among Kazakhs. The name of the first political party and the autonomous government was also Alash (18).

In order to determine the place of the Kazakhs of Eastern Turkestan in history, let us move on to the second stage, namely the foundation of the Kazakh Khanate.

From the historical and ethnological points, the Kazakhs are included in the Kipchak group of Turkic peoples. Besides the Kazakhs, the Uzbeks, Nogai, Bashkir and Tatar Turks also belong to this group. (19) The Kazakhs were in close contact with the Uzbeks when they entered the scene of history. When Turkic history is studied as a whole, the ethnic roots of the Turkic tribes, which are known by such names as Uzbek, Kazakh, Kirghiz, Tatar, Uygur, Turkman, common before they acquired their tribal compositions.

In various periods of Turkic history a different Turkic tribe appeared in history; it subjugated other tribes around it; and in due course of time, it was subjugated by

another Turkic tribe and the name of the new tribe began to be heard and finally lent its name to the rest. This happened many times in our history. This continued until a strong tribal leader established a strong state or an empire. Until the 1440s, the Kazakh Turks wandered under the rule of a strong leader and among other Turkic tribes in the area between the Kazakh steppe and the Altai mountain ranges (20).

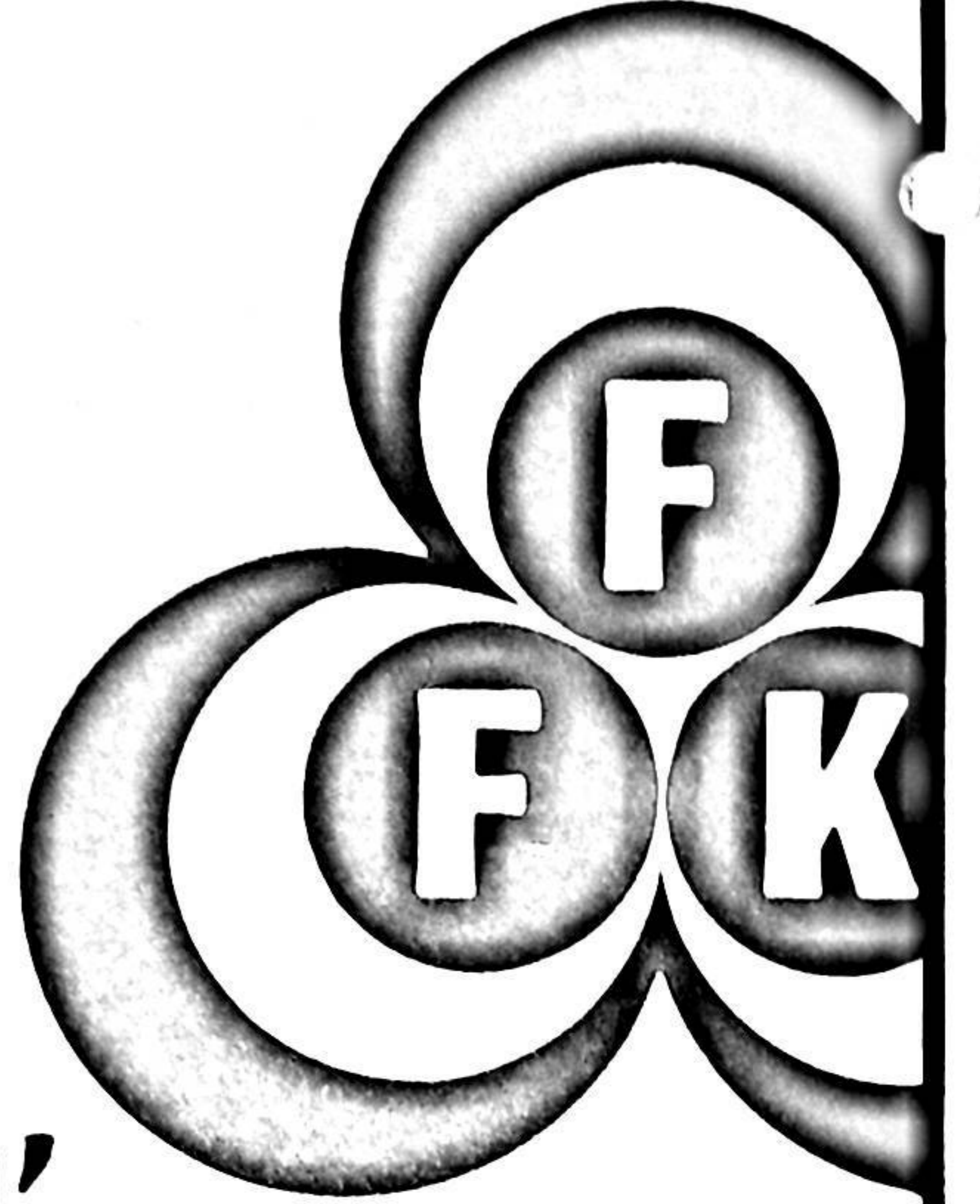
It can be argued that the ancestors of the Kazakh were among the tribes that formed the Scythian Empire (900-700 B.C), the Hun Empire (300 B.C), the Köktürk Empire (600 A.D) and the big and small khanates that followed them, and subsequently the Mogol and the Taimuri empires of Genghiz Khan and Tamerlane, respectively.

Historians say that the Üysings were united and found a state in the 2nd - 3rd centuries B.C. This tribe exists among the Kazakhs of Eastern Turkestan under the name the name "Kazakh". (21) However, the historians claimed that the main ethnic components which were included in the Kazakh confederation were Üysin, Kangli, Kipchak, Arghin, Duvlat, Kerei, Naiman, Alshin, Konghirat, Kitai tribes. These are all very old tribes (22). Prof.Z.V. Togan says that the Usun or Uysin tribe constituted a part of the ancestors of the Köktürks. (23).

In 1202 Genghiz declared himself as the khan in Mongolia. He later annexed Eastern and Western Turkestan, the territories of the Karakhanids and the Hwarizmshahs to his domain. He died in 1227. Before his death, he distributed his empire among his sons. Jöchi received the territory between the Kipchak steppe and the Irtysh, southern Iran and Afghanistan. Jöchi Khan, however died in 1224 while his father was still alive. Batu (1224-1255) ruled in the western part of Jöchi's domain, namely the Atin Orda (Ak orda); and Orda İcin (1226-1250) was the Khan of Gök Orda, which included the present Kazakhstan. In both the Ordas, sons and nephews of the same Khans ruled in succession. Orda İcin's sons were the subjects of Batu Khan. Famous successors of Batu Khan were Berke (1256-



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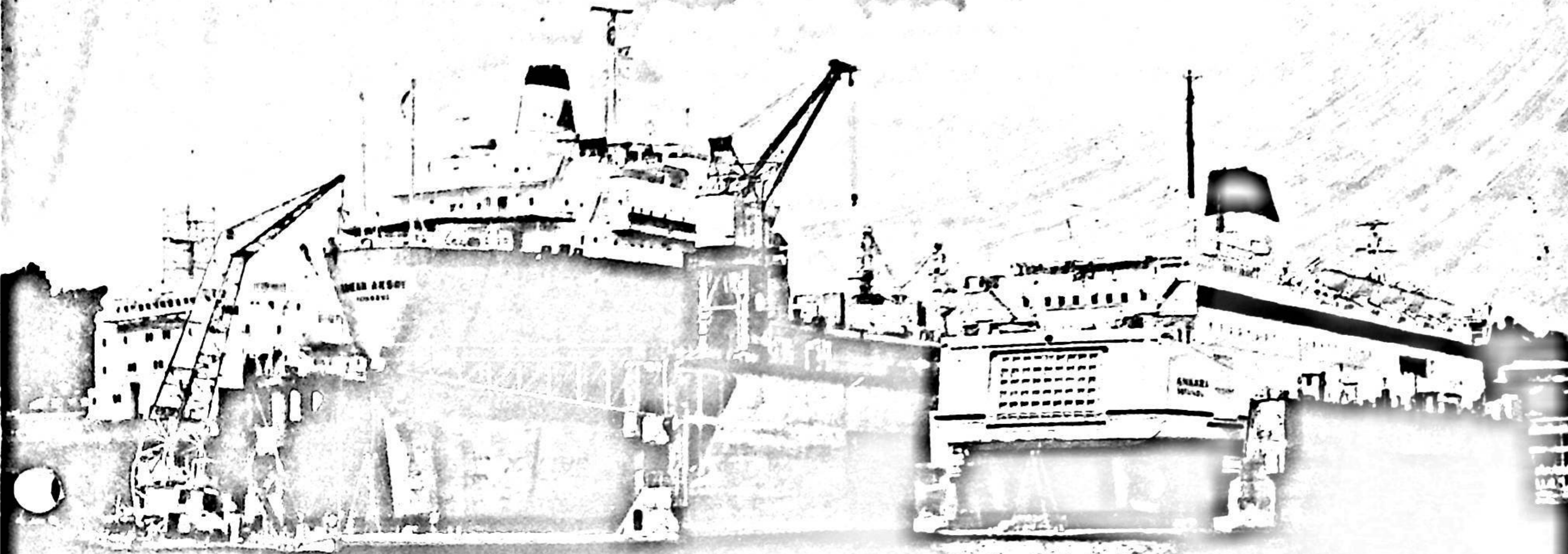
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