



HARUN AL-RASHID AND THE KHAZARS

by Pierre Beaudry, 11/22/2010



Figure 1. Astrolabe from the Abbasid Renaissance.



THE ABBASID CALIPHATE OF HARUN AL RASHID



Harun Al Rashid (763-809), or Aaron the Just, shared the principle of his Abbasid Renaissance with the ecumenical principle of Charlemagne. The Rashid Renaissance was based on the restoration of the Platonic tradition in the Muslim world. It reflected a continuation of the ancient Egyptian and Platonic astronomy through the discoveries of Eratosthenes (the circumference of the earth) and Hipparchus (the astrolabe). The original Construction of the Astrolabe, which was the most important astronomical instrument of the Islamic Renaissance, can be traced back to an astronomy student of Plato, Eudoxus of Cnidus (408-355 BC) who became famous for the construction of an “arachnid” sundial that may have been the precursor to astrolabe invented by the Hipparchus of Nicaea (c. 190-120 BC), and Theodosius of Bithynia (c.160-100 BC) who wrote a book on the geometry of the sphere calls, *Sphaerics*. Proofs of stereographic projections of Sphaerics have been established by Apollonius of Perga (C. 225 BC) and his work on conic sections. Rashid’s Renaissance was followed by Ibn Sīnā (980-1037) during the following century. Ibn Sina was the second Islamic leader, after Herun Al Rashid, to restore the idea of scientific progress as the *raison d’état* at the court of Ala-Dawla during the tenth century AD. The Khurasan Road that Ibn Sina had travelled throughout his lifetime represented the first and most important commercial route linking the Persian Gulf, the Black Sea, Iraq and Iran with the Far East and China. Ibn Sina can be seen as the bridge between Charlemagne and Nicholas of Cusa. (From a report originally written 7/11/2006.)





Figure 2. Harun al-Rashid (763-809).

1. THE ECUMENICAL PRINCIPLE OF HARUN AL-RASHID AND THE KHAZARS

The explanation for the historical anomaly of the Khazar Kingdom cannot be explained simply as a Jewish phenomenon. It can only be understood from the standpoint of the idea of the general welfare for all people, which had also been the economic conception of both Christianity and Islam at the time of Charlemagne and Harun al-Rashid. However, instead of applying the principle of general welfare only to individuals within one's own population, Charlemagne and al-Rashid applied it also to individual nations. In other words, the conquering principle of Charlemagne and of Islam was a Riemannian solution to the Venetian problem of forcing barbarians to become Christians or Muslims, but not Jewish.

The purpose of the Abbasid Caliphate was not to gain new ground and wealth at the expense of becoming "virtuous," but to civilize barbarians and bring them, as Lyn would put it today, to "the economics of the complex domain." Both the Christian Carolingian and the Abbasid Muslims considered that the claim over land that was wrested from the barbarians and the infidel belonged to God, and should be treated as a capital asset belonging not to individuals, as such, but to all of the people, and which was a common good that could only be regulated and controlled by the State. From that standpoint, the policy of Harun al-Rashid was to leave the infidel in actual possession of his land, and let him continue to produce from it, for his own subsistence and for the benefit of the general community of nations, that is, for the benefit of international trade.

It is interesting to note that in 750 A.D. when the Carolingian dynasty of Charlemagne had replaced the dying Merovingian dynasty of the Franks in Europe, the Abbasid dynasty of Harun al-Rashid's father, al-Mahdi, was consolidating its own power over the Umayyad caliphate of Damascus. The two events were not only coincidental, but also represented two civilizational developments of the same quality and of the same moral character. So, while the Khazars were forcing Islam to restore itself back over the Caucasus in the East, the Carolingians were forcing Islam back over the Pyrenees in the West. However, no matter how strange the coincidence, little notice was given by historians to the fact that during the last quarter of the 8th century and the first half of the 9th century, the conjunctural forces between Western Europe, Eastern Europe, and north Africa were in the process of creating an extraordinary new form of civilization, which, in some ways, was more advanced than the Renaissance of Nicholas of Cusa, that it preceded by 600 years, and which was changing profoundly the axiomatic character of western civilization. Let us examine a few historical events that were relevant for preparing this axiomatic change.



Figure 3. The Abbasid Empire Circa 900 AD.

In 732, when Charles Martel stopped the tide of the Islamic wave in the battlefields of Poitiers, Islam not only had to retire south of the Pyrenees, never to cross over again as an adversary force. As a result of the Poitiers victory and of the collapse of the Umayyad Caliphate in Damascus a few years later, Islam was forced to split into two Caliphates, one in the East and one in the West. Similarly, a few years

later, the Roman Empire was also splitting into two parts, the Carolingian Empire in the West, and the Byzantine Empire in the East. The irony of such divisions was that the better parts of those two historical splits, within Islam and within Christianity, united their forces in the creation of the Jewish Khazar Kingdom in order to establish the first *Ecumenical Civilization* of the three religions of the Book on this planet.

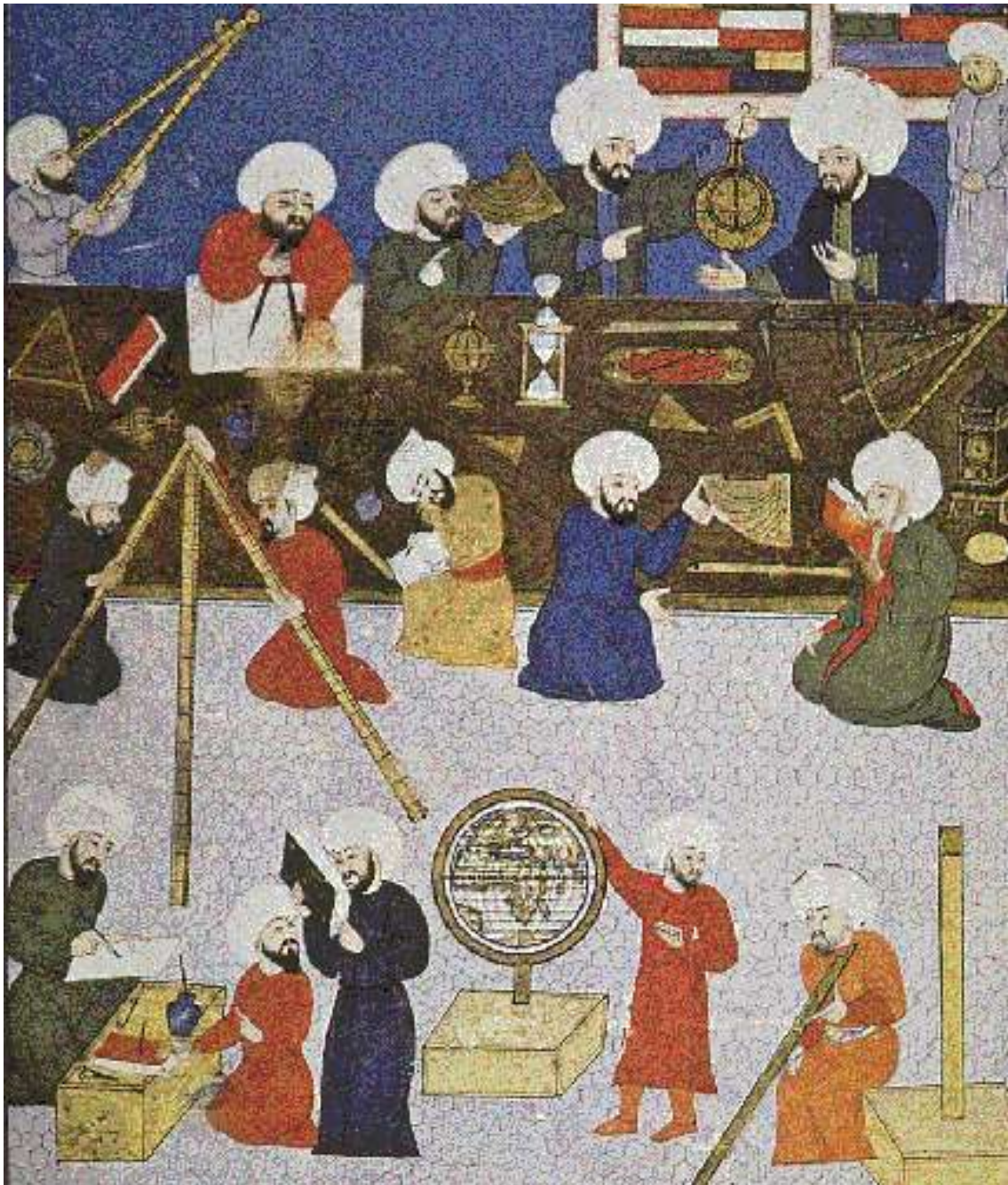


Figure 4. Astronomical discoveries during the Abbasid Renaissance.

In 757, the Byzantine Emperor, Constantine V, who had married a Khazar princess, invaded the Islamic territory of Malatia, just long enough to lose it again and be forced to accept a seven year truce with the Islamic Caliphate of al-Mansur (754-774). Khazaria had not yet converted to Judaism. During the last year of al-Mansur's reign, however, the hostilities started again only to end with the Byzantine Empress Irene having to pay an annual fee to the victorious Caliphate of Baghdad, the young Harun al Rashid. Just to situate this period with respect to the Carolingian flank in Western Europe, this happened during the same year that the father of Charlemagne, Pepin the Short (751-768) had actually become the King of Gaul, of Germany, and of the Lombards.

In 758, the 20-year-old al-Mahdi was sent by his father, Mansur, to deal with the rebellion in the northeastern region of Persia. After defeating the governor of Tabaristan, in 759, Mahdi captured two of his daughters, one of whom, named Khaizaran, he married and she became the mother of two boys, Hadi and Harun. Harun was born in 763.

After the death of his father, in 775, al-Mahdi (775-785) became Caliphate and managed to solve the problem of Venetian intrigues against his Caliphate by creating the first postal service to which he appointed his agents as postmasters throughout the Caliphate. This spying capability provided the Round City with the required intelligence to develop trade extensions, and at the same time, ward off any possible problems in distant provinces. This was an effective way of bringing to the attention of the command center any possible pirating or sabotaging of the beginnings of the Islamic ecumenical trade activities.

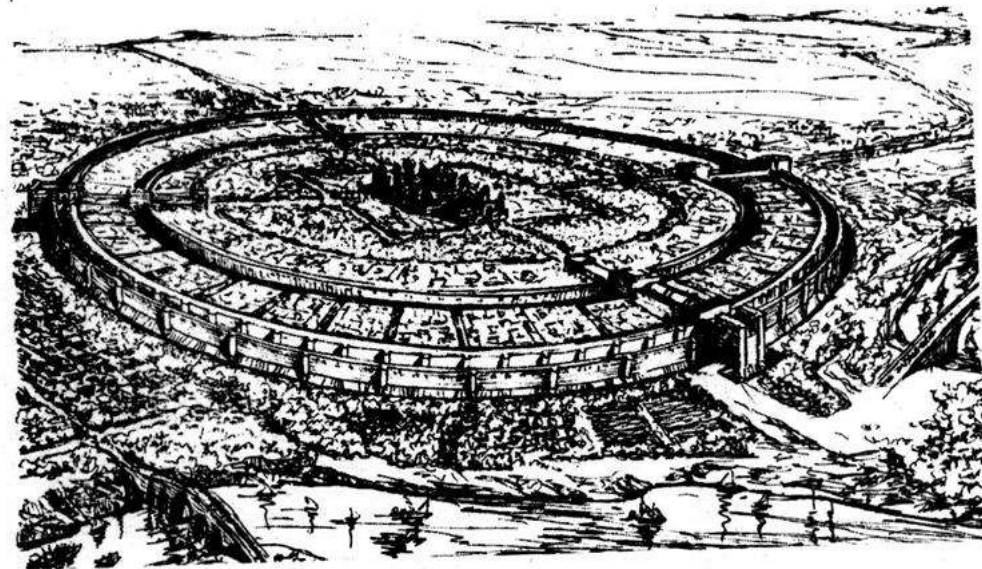


Figure 5. Abdelmuttalib Fabema, *The Round City of Baghdad*.

Al-Mahdi also built a huge standing army of 100,000 men to protect his frontiers and named his son Harun to become the head of it. Harun was so successful as a military commander that he forced the Byzantine Empress, Irene, to sue for peace and pay a heavy fee to Islam in order to avoid war. This truce with Irene eventually turned out to become a friendly accommodation with Charlemagne, because it gave Harun full access to the Black Sea. As a result of this success, Harun's father named him governor of the western provinces from the border of Syria to Azerbaijan and second in line to the post of Caliphate, after his older brother Musa al-Hadi (785-786).

As the military commander of the Caucasian region, Harun succeeded in making peace with the Khazar Kingdom, as well as with Byzantium. With these successes, Harun received from his father the title of "Rashid," meaning the "just." At night, Harun the Just used to disguise himself and circulate throughout the Round City in order to find out if his people were happy. Investigate the metaphors of *The Thief of Baghdad* and you will see what I mean. That was his only concern: the happiness of the people. In Baghdad, however, tragic events were about to unfold which involved the Queen Mother, Khaizaran, who was favoring Harun for the position of Caliphate, and who was conspiring against his older brother, Hadi, in organizing his demise.

During the Persian campaign of 785, a situation erupted where al-Hadi disobeyed an order of his father, al Mahdi, and refused to return to Baghdad, thus, forcing the father to come after him with the Caliphate army. Al-Mahdi was never to return alive, and al-Hadi became the rebellious Caliphate. Harun returned with the army to bury his father and to crown his brother the new Caliphate. Harun would not challenge his brother in the interest of peace. The former head of the British Political Mission to Central Arabia, in Baghdad (1917-18), British agent and father of the infamous Kim Philby, H. St. John Philby, had an instructive thing to say about Harun and this bizarre turn of event. He wrote: "***The army was his (Harun's) for the commanding, and he disbanded it. His elder brother was at his mercy, and he placed him on the throne. His mother sought to thrust greatness upon him, but he preferred to abide by the verdict of Fate. Of few can it be said so truly that he was born great.***" (H. St. John Philby, *Harun al-Rashid*, D. Appleton-Century Company, Inc., London, 1934, p.31.) However, the mourning of al-Mahdi was not yet over when a second intrigue, also instigated by the Queen Mother, was about to hit the ruling family one more time.

This second tragedy came a year later, when Khaizaran arranged to have Hadi killed by his concubines. It does not seem that the Venetians had a hand in these sordid affairs, however, even though Harun became the Prince of Baghdad under such tragic circumstances, of which he had taken no part, the stains of these court intrigues did not compromise the dignity of his historical mission, no more than did the later fantasies concocted about the "Arabian Nights."

The greatness of a half century of Islamic Renaissance, which became firmly established under Harun al-Rashid, (786-809), was the result of three Caliphates: first was established the initial foundation of the Universal mission of Mohammed by al-Mahdi, then the application of this universal mission to an ecumenical principle of economic development established by al-Rashid, in collaboration with Charlemagne and Bulan of the Jewish Khazar Kingdom, and, thirdly, came the crowning of the Renaissance period with the creation of the ***Houses of Wisdom*** by Harun's son, al-Ma'mun (813-833). (3) It is quite interesting to see how it required three generations to create the Islamic Renaissance. This is how the Arab historian al-Maqrizi described the opening of the House of Wisdom in 1004:

'In 1004 A.D. 'The House of Wisdom' was opened. The students took up their residence. The books were brought from [many other] libraries ... and the public was admitted. Whosoever wanted was at liberty to copy any book he wished to copy, or whoever required to read a certain book found in the library could do so. Scholars studied the Qur'an, astronomy, grammar, lexicography and medicine. The building was, moreover, adorned by carpets, and all doors and corridors had curtains, and managers, servants and porters were appointed to maintain the establishment. Out of the library of Caliph al-Hakim those books were brought which he had gathered-- books in all sciences and literatures and of exquisite calligraphy such as no king had ever been able to bring together. Al-Hakim permitted admittance to everyone, without distinction of rank, who wished to read or consult any of the books.'

<http://innergarden.org/en/article3.html>



Figure 6. The Abbasid House of Wisdom in Baghdad.

Harun's reign was not remarkable for its territorial conquests. As a matter of fact, the territory of his Caliphate shrunk slightly during his reign. What was remarkable, however, was his attitude toward the development of the human mind, especially the development of astronomy and of the astrolabe. As Philby put it:

"The reigns of Harun and his son Ma'mun stand out conspicuously against the dark background of the world's ignorance as beacons welcoming the rebirth of the arts and sciences after their long eclipse. The treasures of the past were eagerly sought out of their obscure

hiding places, and the stored-up knowledge of ancient Greece was replaced at the disposal of the world in Arabic translations of the works of their philosophers, astronomers, doctors, herbalists et hoc genus omne...Nevertheless, he (Harun) more than made good the loss of some precarious provinces by handing down to a posterity, extending far beyond the limits of his effective influence as a ruler, the priceless heritage of learning.” (H. St. John Philby, Op. Cit., p. 44)

The most outstanding feature of those three Caliphates, however, was their openness toward other faiths. Generally, the freedom of action and of devotion was respected as it came under special protective capitulatory pronouncements introduced and regulated by Harun himself. On this, question, Philby reported:

“For all the bigotry displayed in this matter, Harun himself did not disdain the services of a Christian as his private physician; and, generally, the Christians and Jews appear at this time to have monopolized many branches of activity in which secular learning was an essential ingredient. In finance and medicine and other arts and sciences it was, indeed, they who commanded the best market, and it is difficult to find a satisfactory explanation of Harun’s attack on their liberties in view of the circumstance that, but a little while before, he had received and lavishly entertained a diplomatic mission, sent by no less than a monarch than Charlemagne himself, the express object of securing from the Caliph some amelioration of the conditions under which, at the time, Christian tourists from Europe had to visit the Holy Land of Palestine.” (H. St. John Philby, Op. Cit. p. 49.)

In point of fact, Harun’s policy was to extend *“the frank acceptance of foreign standards in all spheres but that of religion.”* It was Harun’s son, Caliphate al-Ma’mun who created the *Houses of Wisdom (Bayt al-Hikma)*. It was al-Ma’mun who commissioned the translations of the Greek works of Plato, Aristotle, Hippocrates, and Hipparchus, etc., and who launched the Islamic project of discovering the circumference of the earth, who invented Arabic numerals, and who disseminated the invention of the astrolabe. It was in that period that the classical astronomical names of the astrolabe were given, such as azimuth and almucantar. It was also at that time that the Arabs introduced the use of paper, a Chinese invention the Arabs imported to the West. Ma’mun’s patronage involved all of the main thinkers of the Islamic world. As Philby reported:

“It includes such luminaries as the Bakhtishu family, trusted physicians of the caliph; the Banu Musa b. Shakir, expert mathematician and engineers; Ishak b. Yusuf al-Kindi, the renowned philosopher of the day; Hunayn b. Ishaq, the leading figure of the translation movement; al-Abbas b. Sa’id al-Jawhari who managed the astronomical observatory in Baghdad [...] The literary, artistic, and scientific achievements of ‘Abbasid court cannot be ignored if we would see the development of the human mind and soul in its true perspective against the background of Man’s struggle with the forces of Nature through the ages. The great achievements in medicine and philosophy of such men as Averroes and Avicenna, who formed a living link between ancient Greece and the Universities of Europe, were still, it is true, in the womb of time; but it was without doubt the ‘Abbasid court that prepared the soil for their ultimate sowing.” (Philby, Op. Cit., p. 105)

Al-Ma'mun is also known for being the first to have entered into the Great Pyramid of Egypt after it had been sealed for centuries by its builders. The key role of the Houses of Wisdom was to prove the viability of multi-faith coexistence between Islam, Judaism, and Christianity, as the Prophet Muhammad had advocated and practiced himself. Harun al-Rashid's Renaissance actually displayed the tangible proof that the Islamic universal message was in harmony with the other two faiths of the Book; even more, that Islam was greatly improved by the enrichment of others. In other words, the Islam of Harun al-Rashid and of his son al-Ma'mun was entirely ecumenical in character. All sorts of experiments in philosophical and theological matters were fostered and developed among the scholars at these academies. Not only contradictory theological views were accepted for debate, but they were encouraged and oriented towards finding common solutions to paradoxes by way of making discoveries of universal physical principles. This is also the result of the method of *disputatio* that Alcuin had developed for his Carolingian school under Charlemagne. There were many so-called *interfaith dialogues*, such as the 18th century German poet, Gotthold Ephraim Lessing as represented in *Nathan the Wise*, for example, which reflected dialogues between a Jew, a Muslim and a Christian. The most outstanding example was the famous Platonic dialogue of Judah Halevi called *The Kuzari: In Defense of the Despised Faith*.

The Caliphate being the guarantor of this new arrangement, he had the right to impose a tax known as the *Kharaj* (tribute) payable in cash or in kind from each district to the Treasury in Baghdad. A complete cadastral survey of the entire empire was done for that purpose and which was personally overseen by Harun al-Rashid himself. The same policy was extended to the Khazar Kingdom by Harun al-Rashid, with the added security of an Islamic royal army.

Philby made an interesting point concerning this idea and linking it to the general welfare, thus warning his British masters of the same danger that is looming in the fair play of the American system. He wrote about Harun al-Rashid:

“There is indeed something altogether admirable in the unchallenged assumption of a reciprocal obligation of fair play as between the rulers and the ruled. Complaints of injustice could be subjected to a simple test and, however individuals in a position of authority might abuse the trust imposed upon them; the needs of the state were never and could never be made the excuse for over taxation. The world has truly traveled far since those good old days, when the main preoccupations of the central Government were, on the one hand, to protect its subjects from the rapacity of its representatives, and, on the other, to protect itself from their malversation of its revenues.” (Philby, Op. Cit. p. 128.)

This Caliphate policy of the common good was later expressed in the Islamic philosophy of Ibn Sina (Avicenna) (980-1037) who based his entire metaphysics on the idea of the doctrine of the happiness of the Self *nafs* and its relationship to the Necessary Existent *wajib al wujub*. This conception of the Necessary Existent was but an echo of the idea of the Active Intellect by Judah Halevi, and of the Augustinian Felicity of the Christian Emperor, developed by Alcuin and Charlemagne.

2. THE ARABIC ASTROLABE

One of the greatest contributions to mankind made by the Islamic renaissance was the extensive development of the astrolabe as an inferential instrument. The most ancient Arabic astrolabes in existence today come from the 9th century AD, at the time of Harun al Rashid, and the earliest Arab treatises on the subject date back to the 7 and 8th centuries. It was after the Islamic conquest of Spain that the Astrolabe was introduced in Europe during the 10th century AD. It was used not only to navigate the ocean of the heavens, but also to make geodesic surveys on land as well. The genius of the astrolabe was that it represented a discovery based on the mistakes of sense-perception.

The span of the Islamic Renaissance during which this instrument was systematically used and perfected goes from about the 2nd half of the eighth century at the time of astronomer, Jabir Ibn Haiyan, to the 2 half of the 11th century at the time of astronomer, Omar Khyyam, and from Spain in the West to India in the East. Ibrahim al-Fazari (Died c. 777) is said to have been the first to construct the astrolabe from a model established by Hipparchus (c. 190-129 BC). It was his son, Muhammad Ibn Ibrahim al-Fazari who translated the Sanskrit astronomical work of Siddhanta to Baghdad in 772 and who was instrumental in bringing Hindu numerals from India to Baghdad and to Europe.(Cantor, *Geschichte der Mathematik*, (I, 3rd ed., 698, 1907)

The astrolabe is a cognitive instrument that makes you discover what is false in your sense-perception of the universe and what is true about all of those mistakes when they are corrected and ordered together. It makes you discover by an inferential method of inversion that the harmonic unity of the universe must be based on the correction of your deductive sense-perception mistakes. In terms of sense-perception corrections, the astrolabe measures non-existing angles between stars and locates their apparent positions relative to each other and from a fixed position. It determines the time of culmination of the moving stars at any given latitude and serves to identify precise locations and moments of observation on earth during expeditions at sea or on land. All of this false information becomes truthful when it is projected from an imaginary sphere of the heavens onto two concentric plane disks. This is how the reality of the universe exists only in the imagination of your mind. It also demonstrates accurately the daily and annual motion of the Sun in a manner that could never be seen in relation to the heavens as a whole. As a cognitive instrument, the astrolabe is an ironic epistemological device which solves a number of crucial axiomatic paradoxes, notably by letting you project the entirety of the celestial sphere onto a plane flat disk, and by giving your mind the ability to view itself in the process of observing the complete motion of the stars, day or night, from a precise but non-existing imaginary location outside of the universe.

The astrolabe is essentially constructed with three rotating elements: firstly, the **Table** (Figure 8) which identifies the spherical coordinate grid of the sky at some precise latitude on earth, secondly, a **Rete** identifying the fixed stars which apparently rotate through the 24 divisions of the year and the 24 hours of the day, and thirdly, the **Alidade ruler** which locates the position of the Sun at any time during the year. The **Alidade** rotates in relationship with the two previous rotating disks in order to identify the day and time of your observation through a triply connected circular action which is acting on a finite yet unbounded universe. That is how a series of appropriately well-ordered lying shadows of sense perception gives you the truth when they are harmonically connected together triply in your mind to map the reality of the universe as a whole.



Figure 7. Arabic astrolabe table from Spain, built by Ibrahim Ibn Said al-Sahli, 1086 AD.

3. THE ECUMENICAL DIPLOMACY OF CHARLEMAGNE AND HERUN AL RASHID.

During the last decades of the 9th century, there was an extensive diplomatic dialogue between the Carolingian, the Islamic, the Byzantine, and the Judaic faiths, however, very little in the way of documented records have reached us because most of those documents have either been hidden or destroyed by Venetian agents, and whatever few pieces have reached us have been misinterpreted and translated beyond recognition by British intelligence. So, this whole diplomatic period of Charlemagne has to be restored from the vantage point of epistemology rather than on the basis of physical evidence. From that vantage point, there are four sets of diplomatic combinations to be considered with respect to the four major religions in that region of the world at the time.

First let us start with the Catholic-Orthodox relations. In 787, the first diplomatic relation between Charlemagne and the former Khazar Princess, the Byzantine Empress, Irene, took place, when she sent a mission to Charlemagne, relinquishing her claims to Beneventum and Istria, but maintaining her claim over Croatia, and proposing a marriage alliance between the two families. The efforts of Irene were

genuine and the engagement of marriage was made good between the daughter of Charlemagne, Rotrud, and the son of Irene, Constantine VI. This alliance was meant to put the succession of the Byzantine Empire into the hands of the Carolingian dynasty. Charlemagne accepted the offer and the children were betrothed to each other.

This Byzantine opening had been pursued for two primary political and economic reasons. On the one hand, Empress Irene was attempting to find a solution to the slave trade that the Venetians were carrying out extensively from among her former people of the Khazar Kingdom where she originated from, and on the other hand, she was attempting to strengthen her position against local factions at home as well as pacifying her relationship with Harun al Rashid on her Eastern border. Irene thought that if she were allied with Charlemagne, Harun would not attack the friend of a friend. However, the alliance proposal was dissolved suddenly, with the support of the Venetians, when Constantine VI decided to marry one of his mother's chamber maids, Theodote.

At the same time, but at a more profound level, there was also the problem of the Adoptionist heresy that began to flare up again in France and in Spain. This was an old Venetian trick that was used to produce the earlier Roman Catholic-Greek Orthodox split. Adoptionism was a derivative of the Arian heresy, which considered that Christ was not God, but merely the "adopted" Son of God. Alcuin battled this heresy and, in 786, the Bishops of the Byzantine Empire were invited to attend the seventh ecumenical Council of Nicaea to discuss the question of the divinity of Christ in the form of the *Filioque* that had been introduced in the Catholic creed by Charlemagne. The crucial theological-epistemological question of the trinity was rejected in that form by the Byzantine bishops, and the Council of Constantinople of 787 excluded the idea of an ecumenical approach to a unifying policy of the three great religions.

The ecumenical arrangement with the Byzantine Empire in Constantinople having failed, Charlemagne launched a second attempt with Harun al Rashid in Baghdad. Again, what must be stressed here is that this East-West ecumenical alliance between Charles and Herun, what Lyn called the "peace of religions," were dead set against the Venetian attempts at creating religious wars. Unless this joint opposition to Venetian religious war is understood clearly as the underlying motive behind every action of Charlemagne and Harun al-Rashid, nothing else makes sense in this entire period of history. Therefore, this left Pope Leo III out of the picture because he was on the Venetian Ultramontane side of the equation. This is why the Pope had been against the Carolingian-Byzantine marriage alliance in the first place, and this partly explains why Charlemagne had resented the Pope crowning him "Roman Emperor Charles Augustus," in 800.

During the reign of Hisham (788-796) there grew a wider breach between Spain and Baghdad. After the Abbasids had destroyed the Umayyids in Damascus, a branch of that family had reached Cordova and had restored the Umayyid rule in Spain, starting in 755. This first split from the rest of the Arab Muslim Empire led the great grandfather of Harun, Abul Abbas, to create the Abbasid Caliphate in Baghdad, in 750. Though the contention between the two families was more a succession question than a philosophical difference, from that moment on, there were constant tensions between Baghdad and Cordova. In 797, Abdullah, the son of the Umayyid Abdul-Rahman ibn Muawiya had been received by Charlemagne in Aachen, and a pact of non-interference had been reached between Aquitaine and Spain. This decided Charlemagne to recall back to Aachen his two sons, Louis, King of Aquitaine, and Pepin,

King of Italy, and to decide in council on sending an Ambassador to Baghdad, like Pepin the Short had done 30 years before. It is clear that Charlemagne was not only Harun's protector in the West, but that he was also his best trade partner in the East.

This first Carolingian-Islamic diplomatic mission had crucial strategic significance for the whole future of mankind, because the question of war and peace depended on the failure or success of the ecumenical approach of Charlemagne's economic policy with Harun al Rashid. In a word, this embassy mission was one of the most important ecumenical experiments in the history of mankind. The Jewish ambassadors had become so prevalent that the name of Jewish merchants became synonymous with "negotiators" (*negotiatores*). During the entire Carolingian period, the Jewish merchants were protected and exempt from trade taxation. In the early 800's, the Jewish merchants had a trade center in the capital city of Aachen, and Charlemagne had posted an edict by which the market day in the main place of Lyon would be changed from Saturday to a weekday in order to accommodate the Jewish community.

A Jewish Ambassador by the name of Isaac of Rachen led the first embassy of Charlemagne to Harun with the purpose of creating sovereign kingdoms or commonwealth nation-states in accordance with the principle of justice and love of mankind *agape*, as it was promoted in the Republic of Plato. It was the ability of a moral and religious people to assimilate the universal character of the Classical Greek philosophy of Thales, the Pythagoreans, and Plato, which represented the physical proof that they were people of a superior culture. When Ambassador Isaac returned, two ambassadors sent by Harun al Rashid, a Persian Ambassador and the Governor of Egypt, Ibrahim ibn-Aghlab, accompanied him.

Though the instructions to these ambassadors are unknown, however, judging by the ecumenical nature of the diplomatic relationship, and by their philosophical implications as well as by the success of their missions, it is clear that four main foreign policy objectives had been the substance of their relations, and each of those four objectives can be reconstructed on the assumption that they were driven by love of mankind *agape* and its universal interests of universal scientific education.

First and foremost there was the necessity to create an *Ecumenical Civilization* by way of a Eurasian Landbridge through Kievan Rus', and the Jewish Khazar Kingdom, on the Volga River. This new Northeast Scandinavian route had the advantage of going all the way to China, while bypassing the Mediterranean trade route controlled by the Venetians.

Secondly, as a derivative of this first objective, the mutual cooperation between Charlemagne, the Khazar Kingdom, and Harun al Rashid was oriented toward mutual protection of their interests. Charlemagne secured the Abbasid interests with respect to Spain in the West, while the interests of the Carolingian Empire with respect to the joint Byzantine-Venetian threat in the East were secured by Harun al-Rashid.

Thirdly, Charlemagne requested from Harun al-Rashid the freedom of access and security of passage for Christian travelers to the Holy Land, especially Jerusalem. A certain number of well-chosen pilgrims acted as Charlemagne's secret trade agents traveling to the Holy Land by the Northeast route, and otherwise, in coordination with the Baghdad Caliphate.

Fourthly, a cultural *gift exchange* of manuscripts and translations of Bibles and Classical Latin and Greek works produced by monks in the monasteries was initiated for the purpose of converting the

uneducated pagan populations of the north and of the east to the New Ecumenical Civilization. This must have involved some sophisticated forms of ecumenical cooperation between three major religious groups at the time, Islam, Judaism, and Christianity, as exemplified by the works of Alcuin, and later by Judah Halevi, *The Kuzari*, from Toledo, Spain. Among the many presents that Rashid gave to Charlemagne, when Charlemagne's ambassadors visited him in Baghdad in 799, was a water clock that chimed on the hour, and an elephant by the name of Abul Abbas that was brought back to Aachen by Isaac in 802.

With this return to Aachen of the first Charlemagne embassy to Baghdad, a major peace initiative had been established between the two world leaders by way of a transfer of authority to Charlemagne from Harun al Rashid over the control of Jerusalem and the Holy Land. Although this transfer of power was not recorded in the annals of the time, as such, there exists several accounts of it, and one written by a Jerusalem monk, by the name of Zacharias, who arrived in Aachen, during the year 800, with a message from the Patriarch of Jerusalem, some relics from the Site of the Resurrection, and messages from Harun al Rashid. The monk was coming back with the news of Harun al Rashid's decision, via the Patriarch of Jerusalem, of confirming that the *Mandate from Heaven* had been given to Charlemagne, and that he was being given both the religious and civilian control over the Holy Land. This had never been done during the entire 300 year of Islamic history.

When Zacharias came to Aachen, he not only gave Charlemagne the keys of the Church of the Holy Sepulcher, in Jerusalem, but he also gave him the keys to the City of Jerusalem itself. These two sets of keys reflected two different distinctions, which were of the utmost importance. This may sound like splitting hairs, but the point is of extreme significance. The keys to the church were an ecclesiastic gesture given by Patriarch George of Jerusalem, in agreement with the Patriarch of Constantinople, while the keys to the city were a political gesture, given by the political and religious Leader of Islam, Harun al Rashid. It was clear that the Ecumenical embassy of Isaac, Lantfrid, and Sigimund had been a total success. The net effect of this crucial ceremony was not only the recognition that Charlemagne had gained both the ecclesiastic and political authority over Jerusalem, but that he had also gained the recognition for his transcendental function as an ecumenical world leader. This honor was accompanied, as stated by Einhard, by "robes" which corresponded to the high office of the *wali* of Jerusalem, which was the highest honor, giving Charlemagne the "protectorate" of Jerusalem, signifying that Harun al Rashid was Charlemagne's vassal and humble steward, awaiting his command with respect to the Holy Land.

Thus, this whole ceremonial, as it may not have been written down in the Islamic or Byzantine annals of the time, was expressing recognition that Harun al Rashid had conferred upon Charlemagne the highest rank of ecumenical leadership. As was reported by Charlemagne's biographer, the Monk of St. Gall, Notker the Stammerer, Harun had stated: "*He (Charlemagne) will find me a most faithful steward of the revenues of that province.*" The two Ambassadors of Harun who returned with Isaac, that is, a Persian Ambassador and the Governor of Egypt, Ibrahim ibn-Aghlab, were therefore authorized to confirm and consecrate Charlemagne in this new function. The Holy Land had therefore become a "*Frankish Protectorate.*" In other words, Charlemagne had been recognized as having been granted "*powers of sovereignty,*" (*potestas*) of Jerusalem, over and beyond ordinary religious or political powers of the Islamic law. This was a reflection of the power of principle represented by the new *Ecumenical Civilization*, confirming that Charlemagne had actually received the *Mandate from Heaven*, and that it was being recognized by both the Islamic Caliphate and the Byzantine Church.

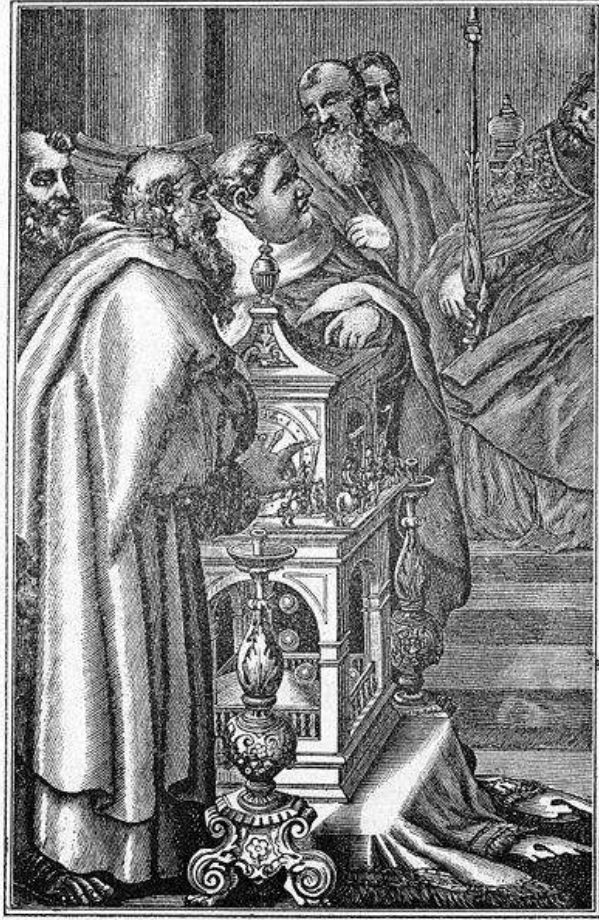


Figure 8. The water clock gift of Herun al Rashid to Charlemagne.

It was because of such a great success of Charlemagne and his Carolingian Renaissance that the Venetian bankers turned European nations into a theater of religious wars from 1492 until 1648. The Venetians swore never to have another ecumenical alliance again between the East and the West. Venice destroyed the Jewish nation of the Khazar Kingdom for that reason. And, similarly, it was because the Charlemagne Ecumenical project had been destroyed by Venice that Nicholas of Cusa initiated the project to create an anti-oligarchical Republic in the Americas. As a result of the Venetian control over Europe, European nations became Synarchist nations, and became governed by Parliamentary Banking Systems in opposition to the American Republic.





THE TRUTH ABOUT THE JEWISH KHAZAR KINGDOM.



The Khazars conversion to Judaism had become a most powerful economic instrument in the hands of the humanist faction represented by Charlemagne, his Jewish trade Ambassadors, and Harun al Rashid. It was Harun al-Rashid who personally deployed the Khazarian leader, Bulan, from Baghdad after Rabbi Yitzak HaSandri converted him along with his court and ministers to Judaism in the city of Radhan, Iraq. However, this great alliance had one common enemy, Venice, which had built itself a usurious banking empire on the ruins of the old Roman Empire and had gained ascendancy over the Mediterranean Sea by allying itself with an evil faction of the Byzantine Empire. There was no greater objective for those Venetian bankers than to destroy this anti-oligarchical *gift-exchange* form of economics by all possible means. Destroy *agape*, and have Satan rule the world. (From a report originally written 7/11/2006.)



“Men of truth, despisers of gain, doers of loving-kindness and pursuers of charity, guardians of salvation whose bread is available to every wayfarer and passerby...take pity on him.”

The Kievan Letter.

INTRODUCTION:

The Jewish Khazar Kingdom, in alliance with Charlemagne and Harun al-Rashid, was truly one of the most exciting anomalies in all of history: it was no less than an *American Experiment* of the Middle Ages, the anti-oligarchical model of religious tolerance based on the ecumenical principle of *agape*, with the explicit purpose of saving the wretched, the poor, and the unwanted of the world. For the first time in history, three political leaders, Charlemagne, Bulan, and Harun al-Rashid were identifying their common mission with that of the Messiah, in his crucial function of Redeemer.

However, the very existence of this Jewish Kingdom, that lasted only a few hundred years from the 7th century to the beginning of the 9th centuries, in the region of what is today known as eastern Ukraine, was destroyed by the Venetians who made it disappear without leaving a trace. The kingdom of the Khazars has not only been hidden from public knowledge for centuries, but it has been buried so deep in the memory of mankind that no historian ever dared tell the truth about it. The oligarchy corrupted the few historians who did know about it, especially the Venetian-British species, who have tried to make the reality of this Ecumenical Kingdom disappear either as an insignificant occurrence, a freak accident, or simply a humiliating embarrassment. This report intends to correct this historical outrage.

1. THE LIES OF ARTHUR KOESTLER.

For example, the following note that the infamous Congress for Cultural Freedom (CCF) synarchist, Arthur Koestler, wrote on the Khazar Kingdom expressed precisely this sort of reaction behind his fallacy of composition. This is an excellent example of how typical Venetian-British imperialists treat history by way of distorted lies. Witness it yourself by examining briefly what Koestler fabricated in the following sophistry:

“Professor Dunlop of Columbia University, a leading authority on the history of the Khazars, has given a concise summary of this decisive yet virtually unknown episode:

“The Khazar country ... lay across the natural line of advance of the Arabs. Within a few years of the death of Muhammad (AD 632) the armies of the Caliphate, sweeping northward through the wreckage of two empires and carrying all before them, reached the

great mountain barrier of the Caucasus. This barrier once passed, the road lay open to the lands of Eastern Europe. As it was, on the line of the Caucasus the Arabs met the forces of an organized military power which effectively prevented them from extending their conquests in this direction. The wars of the Arabs and the Khazars, which lasted more than a hundred years, though little known, have thus considerable historical importance. The Franks of Charles Martel on the field of Tours turned the tide of Arab invasion. At about the same time the threat to Europe in the east was hardly less acute. ... The victorious Muslims were met and held by the forces of the Khazar kingdom. ... It can ... scarcely be doubted that but for the existence of the Khazars in the region north of the Caucasus, Byzantium, the bulwark of European civilization in the east, would have found itself outflanked by the Arabs, and the history of Christendom and Islam might well have been very different from what we know.

*“It is perhaps not surprising, given these circumstances, that in 732 - after a resounding Khazar victory over the Arabs - the future Emperor Constantine V married a Khazar princess. In due time their son became the Emperor Leo IV, known as Leo the Khazar. Ironically, the last battle in the war, AD 737, ended in a Khazar defeat. But by that time the impetus of the Muslim Holy War was spent, the Caliphate was rocked by internal dissensions, and the Arab invaders retraced their steps across the Caucasus without having gained a permanent foothold in the north, whereas the Khazars became more powerful than they had previously been. A few years later, probably AD 740, the King, his court and the military ruling class embraced the Jewish faith, and Judaism became the state religion of the Khazars. No doubt their contemporaries were as astonished by this decision as modern scholars were when they came across the evidence in the Arab, Byzantine, Russian and Hebrew sources. One of the most recent comments is to be found in a work by the Hungarian Marxist historian, Dr Antal Bartha. His book on *The Magyar Society in the Eighth and Ninth Centuries* has several chapters on the Khazars, as during most of that period the Hungarians were ruled by them. Yet their conversion to Judaism is discussed in a single paragraph, with obvious embarrassment. It reads:*

*“Our investigations cannot go into problems pertaining to the history of ideas, but we must call the reader's attention to the matter of the Khazar kingdom's state religion. It was the Jewish faith which became the official religion of the ruling strata of society. Needless to say, the acceptance of the Jewish faith as the state religion of an ethnically non-Jewish people could be the subject of interesting speculations. We shall, however, confine ourselves to the remark that this official conversion - in defiance of Christian proselytizing by Byzantium, the Muslim influence from the East, and in spite of the political pressure of these two powers - to a religion which had no support from any political power, but was persecuted by nearly all - has come as a surprise to all historians concerned with the Khazars, and cannot be considered as accidental, but must be regarded as a sign of the independent policy pursued by that kingdom, which leaves us only slightly more bewildered than before.” (Arthur Koestler, *THE THIRTEENTH TRIBE OF ISRAEL*.)*

Now, here is a shitload of sophistry in one single scoop. Let's examine the fallacies of Koestler's underlying assumptions, which led him to conclude that the more you look at history, the more

“*bewildered*” you become. This short note contains no less than four false underlying assumptions. There are more, but I will limit myself to those four for the time being.

- 1) The first assumption is that the aims of the Christian and Islamic conquests were territorial and financial gains.
- 2) The second is that the Christian and Islamic policy was to force the barbarians to accept their respective faith, or they will be killed if they refuse.
- 3) The third assumption is that history does not deal with ideas.
- 4) The fourth assumption is that Judaism is a “religion which had no support from any political power, but was persecuted by all...”

This is a lot of bullshit in one brief note, but there you have it. With these four false underlying assumptions, one can see how fallacies of history have been written. The truth of the matter is that:

- 1) The political objective of the Christian and Islamic conquests was aimed at creating an ecumenical movement of sovereign nation-states.
- 2) The policy of the Christian and Islamic ecumenicism was based on civilizing bestialized human beings through the reasoning power of the mind.
- 3) Universal history is essentially based on ideas and universal principles.
- 4) Judaism is the necessary partner of Christianity and of Islam because it is their common roots.

I will now show that there is no other way to understand the history of the Khazars without understanding the history of ideas pertaining to the ecumenicism of the three religions of the Book, and based on a common understanding and practice of the universal principle of *agape*. Anything else, which attempts to pass for history, is nothing but gossiping distortions. So, I will demonstrate that the only way to understand the historical significance of the Jewish Khazar Kingdom is to precisely address the sort of epistemological and historical anomaly that it is, and understand the significance of the philosophical ideas that it represents. In other words, if one attempts to avoid the domain of ideas and the anomalies they represent, as Koestler and Bartha have done, then one is left without any hope of making any sense of history itself, because history is precisely made up of paradoxical ideas like this one.

Therefore, let us look at the paradox of the Jewish Khazar Kingdom and see how it can be solved. The Khazar paradox can be stated as follows: ***First, why is it that after over 100 years of Khazar-Islamic warfare, the King of the Khazars, Bulan, and his entire court, converted to Judaism when his country was dominated by a majority of Muslims, Christians, and pagans? Secondly, as historical records also show, why did Jewish King Bulan, hire a permanent Islamic army to protect his Jewish state and Jewish trade?***

Let us think about this real historical anomaly, for a moment, because it doesn't follow public opinion at all. First, what could be the political advantage under which an entire nation's leadership, king, court, and high officials, were to convert to Judaism at a time when the greatest number of people in that nation are Christians and Muslims? Could there exist a political circumstance under which a Jewish King

could rule over Christians and Muslims more justly than would a Christian or Islamic king? Secondly, what could be the political guarantee under which this Jewish Khazar king, with no army of his own, would be secured in a nation, which is defended by an Islamic army under Islamic command? Was the King of the Khazars misguided, or did he have a higher understanding of politics than we have today? What did he know that we do not know? Under what political circumstance could the Khazar King accept freely such a conversion to Judaism and at the same time be secured in the knowledge that this is the best of all possible policies to adopt for his people and for the future of humanity?

There can only be one answer to these questions. King Bulan's policy had to be ecumenical in character; that is, not only tolerant toward other religious beliefs, but welcoming them and protecting them. And, the only place where this ecumenical policy could have been generated from, during that period of history, was under the Abbasid Caliphate of Harun al-Rashid, whose principle of *agape* (the common good and justice for all) was a constitutional right for Jews, Christians, and Muslims alike. It was Lyndon LaRouche who best expressed this *higher hypothesis*. LaRouche stated:

“For example, in European history an ecumenical accommodation among Christian, Jew, and Muslim as in pre-Torquemada Spain, or in Cardinal Nicholas of Cusa’s De Pace Fide, is the fruit of a discovered universal principle which binds all people in common, respecting the purpose to be assigned to all societies and religious bodies. This represents the attempted representation of the discoverable universal principle of law which must commonly govern the nations and the people within them. There can be no just law which does not submit to this implicitly divine imperative.” (Lyndon LaRouche, *THE SO-CALLED “ENLIGHTENMENT”*, 5/4/2006)

However, before investigating the ecumenical policy of Baghdad, let us examine more closely the situation with the Khazar Kingdom from the standpoint of this *Higher Hypothesis*.

2. PLATO’S METHOD OF HIGHER HYPOTHESIS.

When Jean-Sylvain Bailly wrote his [Lettres sur L’Atlantide de Platon](#), he developed a method of hypothesizing with respect to ancient history that required discovering the truth without having recourse to physical evidence. We are going to resort to such a method here, to discover the truth that lies hidden behind the anomaly of the Khazar Kingdom, a people which no longer exists and for which there barely exists any memory. The method that Bailly used is the method proposed by Plato in his famous allegory of the Cave. The idea is to discover the truth by investigating the meaning of the distorted shadows projected on the wall of Plato’s cave from an outside source of light and to identify the significance of such distortions with respect to the universal principle that projected them.

In his dialogue, *The Republic*, Plato made use of his Socratic dialogue with Glaucon to emphasize the following requirement for a *higher hypothesis*, that is, for an *un-hypothesized hypothesis*. Plato wrote:

*”Understand then, what I mean by the other section of intelligible realities. I mean that which reason itself lays hold of by the power of dialectic (axiom busting), treating its assumptions not as absolute principles but literally as hypothesis, underpinnings, footings, and springboards, so to speak, to enable itself to rise to the principle of all, which admits of no hypothesis. After attaining that level, reason descends by taking hold of all of the consequences that depend on this principle, until the very last conclusion, without ever making use of any object of sense perception, but only by going from idea to idea, to end with an idea.” (Plato, *The Republic*, 511-B.)*

That is the method of cognition by *Epistemological Hypothesis* that Jean-Sylvain Bailly developed in his Letters on the Atlantis of Plato. These letters are nothing but a long exercise in the apprenticeship of Plato’s method of the *higher hypothesis*. The method of dialogue employed by Bailly required the projection of the light of reason upon an irregular wall in the deep recess of a cave, where the reader can only perceive the distorted fragments of shadows and echoes of the truth that are projected from a universal principle outside of the cave, and from behind him. The point is that the debris and traces derived from the fables and the traditions of different peoples, such as the ancient Greeks, Ancient Egyptians, ancient Persians, ancient Indians, ancient Chinese, do not represent true knowledge, as they are assumed to represent in these different countries. They are not original ideas that were born in those nations. They are mere shadows of a more ancient origin, which reflect a principle that is to be found outside of their homelands. It is from that standpoint that the method of discovering the truth about an unknown people is a method of *Epistemological Hypothesis*; that is, a method from which can be discovered fundamental universal physical principles through the use of paradoxes and anomalies. Bailly chose Voltaire as his target because Voltaire was the greatest anti-Semite that France ever had. (See Rabbi Arthur Hertzberg, *The French Enlightenment and the Jews*, Columbia University Press, New York, 1968.)

Here is how Bailly posed the problem to Voltaire in his letters. First, how can you discover that an ancient people, like the people of India, which claims authority over the origins of science and philosophy, is not telling the truth about that origin? Second, how can you discover that a more ancient people instructed them without leaving any physical proof of that event? Thirdly, how can these two questions be treated in such a way that they generate appropriate forms of perplexity in the reader’s ability to understanding universal history?

The old anti-Semite ruin disagreed with Bailly, and asked that he be provided with the physical evidence that would prove the existence of that more ancient people. Voltaire wrote: *“I conceive that it is possible for the Indians to have been instructed by a more ancient people. But, is it not permitted to doubt it, since we have received no news of that ancient people?”*

Bailly’s proof was a proof by the negative not merely because of the lack of *news* coming from an earlier civilization, but also because certain shared astronomical information commonly found in China, India, and ancient Egypt, could not find any explanation in any of these nations, taken together or separately. Bailly’s *Northern Hypothesis* posed a similar kind of problem to the great Bal Gangadhar Tilak, when he investigated the feasibility of considering the lost ancestors of the people of India who had been living in, or had been traveling from the polar region itself. What is Voltaire’s wrong axiomatic assumption, here? Voltaire’s wrong underlying assumption is that science requires physical proof

provided by sense perception. As we shall now see, with the case of the Khazars Kingdom, similar problems arise.

3. THE KHAZAR KINGDOM: A SAFE REFUGE FOR PERSECUTED PEOPLE

In his book on *The Jews of Khazaria*, Kevin Alan Brook identified that a significant number of persecuted Jews from Europe and Asia had traveled to Khazaria to find a safe haven even before the time when King Bulan converted to Judaism. He wrote:

“The anti-Jewish policy of the Byzantine Empire also forced many Jews to flee to less dangerous lands such as Khazaria. Several emperors initiated policies of forced baptism. In around 630-632, the Byzantine Emperor Heraclius (reigned 610-641) decreed that all Jews in his empire must convert to Christianity. Jews also escaped from the Byzantine Empire in around the years 722-723, during the reign of Emperor Leo III (reigned 714-741), since Leo III’s policy was to force Jews to adopt Christianity. Persecutions in Byzantium remained a threat for Jews in the following century. In the 860’s, Emperor Basil I (reigned 867-886) tried to convert Byzantine Jews by decree.” (Kevin Alan Brook, *The Jews of Khazaria*, Jason Aronson Inc. Jerusalem, 1999, p. 117)

These forced conversions speak out loudly about the instability of the imperial oligarchical regime of the time, and act as a barometer indicating the degree to which the populations were ready to fight for the creation of just nation-states in which they would be free from the human cattle treatment they were getting by the local oligarchy. Brook justly estimated that the multiple waves of persecuted Jews that came into Khazaria from Byzantium, Persia, Khwarism (Uzbekistan) etc, were significant enough to prepare the conditions for the Khazar Kingdom to be chosen for conversion to Judaism. It was through this influx of population growth that the Khazar Kingdom eventually came to be on par, geographically and demographically, with the Byzantine Empire and the Islamic Caliphate. The only larger dominion of the period was the Carolingian Empire.

Thus, in the middle of this fight against Roman imperial oligarchism emerged in Eastern Europe a Jewish Kingdom, which represented a true paradox of freedom for mankind never before recorded in human history. This was not a remote Jewish refugee camp sitting on the edges of a dark age; this was a bright beacon of hope shining for all of humanity. This nation was the hope for the future of mankind. During the 9th and 10th centuries, the Khazar Kingdom was the only place on earth where an actual ecumenical nation had been created with the intention of establishing a nation based on social justice. According to official records, it lasted a few hundred years, and then disappeared completely from the surface of the earth, barely leaving a few traces of its former existence. The first Jewish king of this Khazar Kingdom, Bulan, had succeeded in establishing an anti-oligarchical political regime based on the principle of co-existence between Christianity, Judaism, and Islam. This was the true gem of Harun al-Rashid, not the fantasy of the thousand and one nights.

According to the 10th century Islamic historian, Mas’udi, King Bulan converted under the Caliphate of Harun al-Rashid and had created a Supreme Court of Justice headed by seven ecumenical

judges, over which he ruled. The Khazar Kingdom had a highly developed central form of federal government with a regular national army system, an extensive economic production of fishery, crafts, agriculture production, and a vast import-export trade capability on the three most important rivers of Eastern Europe, the Dnieper, the Don, and the Volga, which shed their waters into the Black Sea and the Caspian Sea, both of which were strategically connected culturally and economically with the Christian and Muslim worlds. Mas'udi confirmed this conversion of the King of the Khazars in the following manner:

“In this city [i.e. Atil, the Capital of Khazaria on the Volga] are Muslims, Christians, Jews, and pagans. The Jews are the King, his attendants and the Khazars of his kind [jins]. The king of the Khazars had already become a Jew in the Caliphate of Harun al-Rashid, and there, joined him Jews from all of the lands of Islam and from the country of the Greeks. Indeed, the king of the Greeks at the present time, A. H. 332 [= A.D. 943-944], Armanus [i.e. Romanus Lecapenus] has converted the Jews in his kingdom to Christianity and coerced them. We shall give the history and numbers of the kings of the Greeks later in this book, with an account of this king and him who shares his empire with him [i.e. Constantine Porphyrogenitus] at this time in which our book is dated. Many Jews took flight from the country of the Greeks to Khazaria, as we have described. An account is given of the Judaizing of the Khazar king, which we do not mention here. We have already mentioned it in a previous work.” (Al-Mas'udi, *Muruj alDhahab* (Meadows of Gold), n. 8-9. quoted by D. M. Dunlop, *The History of the Jewish Khazars*, Princeton University Press, 1954, p. 89.)

Unfortunately, the account of “*the Judaizing of the Khazar king*” that Mas'udi wrote about was never found among his writings. But, regardless, his present account is very precious when it is viewed from the light of reason that is projected onto the dimly lit wall of Plato's cave. Note that Mas'udi stated very clearly that the King of the Khazars converted to Judaism not only at the time of, but also *there, in* the Baghdad Caliphate of Harun al-Rashid. The reference is not merely of time, but of space-time.

Here, the fact that Mas'udi mentions that “*the King of the Khazars had already become a Jew in the Caliphate of Harun al-Rashid*” is very significant, because it implies that it occurred with the blessings of the Harun al-Rashid, himself. Indeed, this is the only reasonable explanation given the ecumenical evidence of the Khazar system of justice, and the ecumenical policy of the Baghdad Caliphate. However, none of the modern historians who wrote on this subject have mentioned that ecumenical hypothesis. That is quite strange. Why not? Why do such historians as D. M. Dunlop, Omeljan Pritsak, Kevin Alan Brook, and Arthur Koestler, all go out of their ways to not only avoid the issue of *Ecumenicism*, but also to push the date of conversion prior or after the advent of the Baghdad Caliphate of Harun al-Rashid?

A crucial indication that Harun al Rashid was directly involved in the establishment of this ecumenical arrangement comes from the fact that several Jewish and Islamic accounts relate to the conversion of the king as having been preceded by a *disputatio* between a Christian, a Muslim, and a Jew. This was not only the trademark of the Muslim Renaissance of Harun al-Rashid, but also the trademark of Alcuin, in the Carolingian Renaissance. This method of the *disputatio* was a typical Platonic dialogue form, which was used during the middle ages to replicate the axiom busting method known as the

Socratic Method, which had also been chosen by Judah Halevi in his dialogue, *The Kuzari*, as well as by Gothold-Ephraim Lessing in {*Nathan the Wise*} later in 1779.

Furthermore, al-Mas'udi reported that the Khazar king had no personal army and that the royal army of the Khazars was a Muslim military force living in Khazaria under special security conditions, and agreed upon by the king. This indicates that a treaty of mutual defense between the Jews and the Muslims must have been reached between the King of Khazaria, Bulan, and Harun al-Rashid. In fact, it was probably Harun al-Rashid himself who introduced the clause whereby an Islamic army was going to provide security for the trade route within the territory of Khazaria. This security measure would have been established in order to guarantee the stability of the ecumenical regime against the possibility of some future king deciding to change its governing principle.

The ecumenical agreement was that if ever the Khazar King were to declare war against Islam, the Arsiyah Islamic army, under the leadership of this Jewish King, would automatically join the Islamic forces and fight the infidel on the side of Islam. This amazing arrangement was confirmed in the following report by al-Mas'udi:

“The predominant element in this country [Khazar] are the Muslims, because they form the royal army. They are known in this country as Arsiyah, and are immigrants from the neighborhood of Kwarizm. Long ago, after the appearance of Islam, there was war and pestilence in their territory, and they repaired to the Khazar King. They are strong and courageous and the Khazar king relies on them in his wars. They have continued to reside in his country on certain conditions, one being the open profession of their religion [Islam], with permission for mosques and the call to prayer. Further, the vizierate must belong to them. At present the vizier is one of them, Ahmad ibn Kuya. When the king of the Khazars is at war with the Muslims, they have a separate place in his army and do not fight the people of their own faith. They fight with him against all the unbelievers. At such times about 7,000 of them ride with the king, archers with breastplates, helmets and coats of mail. Some also are lancers, equipped and armed like the Muslim. They also have Muslim judge (qudat). The custom in the Khazar capital is to have seven judges. Of these, two are for the Muslims, two for the Khazars judging according to the Torah, two for those among them who are Christians judging according to the Gospel, and one for the Saqalibah, Rus and other pagans judging according to pagan law, i.e. on theoretical principles. [they do not worship God, nor do they have recourse to reason.] When a serious case is brought up, of which they have no knowledge, they come before the Muslim judges and plead there, obeying what the law of Islam lays down.

“None of the kings of the East in this quarter has a regularly provisioned army except the king of the Khazars. All the Muslims in those parts are known by the name of these people, the Arsiyah, and the Rus and Saqalibah, whom we have mentioned as pagans. They are the army and servitors of the king. In His city are many Muslims, merchants and craftsmen, beside the Arsiyah, who have come to his country because of his justice and the security which he offers. They have a cathedral mosque and a minaret which rises above the royal castle, and other mosques there besides, with schools where the children learn the Qur'an. If the Muslims and Christians there are agreed, the king cannot cope with them.” (D. M. Dunlop, *The History of the Jewish Khazars*, Princeton University Press, New Jersey, 1954, p. 206-207. Quoted from

Mas'udi, *Muruj al-Dhahad*, (Meadows of Gold), Paris ed., II, 7-14. (Norman Golb and Omeljan Pritsak, Op. Cit., p. 51)

The translation of Dunlop is somewhat confusing on the conditionality of the second agreement. The clear understanding of the military contract is that the King of the Khazars was not allowed to wage war against Islam. If the Jewish King were to break that agreement, the Islamic army would be forced to fight him. The presence of this Islamic army was also a means of keeping the Byzantine-Venetian military forces at bay. This was clearly a security measure that the Baghdad Caliphate had established as conditionality for accepting the state religion of Judaism for the Khazari. Let us not forget also that the Khazarian royal family of Irene, who became the Empress of Byzantium at the time of al-Rashid, had been forced to convert to the Greek Orthodox Church, and was not in a secured position to be on friendly terms with Baghdad.

However, the reason why the Khazar Kingdom had become so powerful was because it had the most tolerant form of justice system ever conceived, based on a community of principle that welcomed and integrated Jews, Christians, Muslim, and pagans within its borders. The Khazar Kingdom opened its doors to any one whose life was threatened in any other country because of his religious belief. This was, in an embryonic form, the idea of an American system for Eastern Europe. Khazaria was the America of the East. The Khazar Kingdom was a nation of religious freedom that welcomed all the unwanted people of world. It was an original experiment in the building of a nation-state, without the poison of oligarchism. That is also the reason why oligarchical sanctioned historians have kept silent about the *ecumenical* character of the Khazars and about the role of Harun al-Rashid or Charlemagne in its advent. The truth of the matter is that the ecumenical Khazar Kingdom was based on an early form of a LaRouche-Riemann model of economics, that is, on the development of new ideas, on fair trade and freedom of religion, on freedom from oligarchism in accordance with the Platonic idea of justice and love of mankind, *agape*.

A good example of such an agapic practice of Classical Greek loving justice is the Kievan Letter, which was signed by 11 prominent Jews of the Khazar city of Kiev, and which I will discuss below. From the vantage point of ecumenical justice, The Khazars played a crucial role of economical and cultural landbridge between the Carolingian Empire, the Byzantine Empire and the Islamic Empire; that is to say, it was the concrete realization of the principle of reason between the three most important cultures in the world at that time. The beauty of its achievement, however, resided not in any particular religion, as such, but in the fact that all three civilizations, Judaism, Islam and Christianity were cemented by Classical Greek culture. It is also important to note that the Khazars were originally a Turkic nomadic people of Central Asia that had been influenced by the Chinese philosophy of Confucius, especially the idea of the *Mandate of Heaven*.

During the entire period of the 9th century, the Khazar Kingdom played a crucial economic, social, and political role in stabilizing world trade through the northern regions of the Dnieper, the Don, and the Volga rivers, and, in doing that, it established a very extensive early type of economics that could be called a LaRouche-Riemann form of economic collaboration between Bulan, Charlemagne, and Harun al Rashid. [See my previous report on *Charlemagne and Harun al Rashid*...[A6-17-3/PB_001]

This far reaching alliance became the first successful ecumenical trade route in history, establishing an East-West commercial Eurasian Landbridge, which was not based on a market economy

at all, but on an *gift exchange* form of economy, a policy of the *advantage of the other* that all of the princes of Europe and Asia practiced among each other from the Atlantic to the China Sea at the instigation of Charlemagne and Harun al-Rashid. This gratuitous form of economics was considered a more civilized form of economic exchange compared with the venal and competitive Venetian commodity-exchange form, which was emerging at the time, and therefore, was oriented more toward a good neighbor relationship rather than toward beating your neighbor to the punch on the stock exchange.

The form of gift-exchange economics that Charlemagne developed was directly based on *agape*, that is, on the charitable form of alms giving. Charlemagne's Building Administrator and biographer, Einhard, reported that Charlemagne had an extensive network of Christians in the Holy Land to which he would send, regularly, gifts of money and other forms of disinterested gifts. Einhard wrote:

“He was most active in relieving the poor and in that form of really disinterested charity, which the Greeks call eleemosynary. He gave alms not only in his own country and in the kingdom over which he reigned, but also across the sea in Syria, Egypt, Africa, Jerusalem, Alexandria and Carthage. Wherever he heard that Christians were living in want, he took pity on their poverty and sent them money regularly. It was, indeed, precisely for this reason that he sought the friendship of kings beyond the sea, for he hoped that some relief and alleviation might result for the Christians living under their domination.” (Einhard and Notker the Stammerer, *Two Lives of Charlemagne*, Penguin Books, 1969, p. 80.)

It was this eleemosynary policy that sealed the bond between Charlemagne and Harun al-Rashid, because Charlemagne's generosity was one sided. He never expected anything in return from the poor he gave to, except that the poor become better human beings.

This agapic form of eleemosynary policy was the most natural form of economic exchange that permeated all aspects of social, religious, legal, artistic, and economic behavior of the Carolingian society. If such forms were to be found today in archaic societies of today, such as in Polynesia and Melanesia, it is because its original natural form has been distorted, either by turning the unselfishness of giving into a tribal exchange ritual, or it has been turned into some twisted sophistry by perverted researchers such as the French anthropologist, Marcel Mauss, who could not conceive of *unselfish eleemosynary giving* as an expression of the universal physical principle of *agape*.

When misunderstood, as Mauss reflects such a misunderstanding, the principle of *agape* becomes perverted into a very unpleasant ritualistic form of obligation, as exemplified by the French custom of inviting friends home for dinner. Mauss did not dissimulate his perverted intention when he wrote: “We intend in this book to isolate one important set of phenomena: namely, prestations which are in theory voluntary, disinterested, and spontaneous, but are in fact obligatory and interested. The form usually taken is that of the gift generously offered; but the accompanying behavior is formal pretence and social deception, while the transaction itself is based on obligation and economic self-interest.” [Marcel Mauss, *The Gift*, The Norton Library, New York, 1967, p. 1.] Mauss's false underlying assumption is that human behavior is never spontaneous; therefore, it is never disinterested.

What Mauss attempted to prove was that a gift is always selfish. Indeed, as soon as the gift obliges the recipient to give in return, the very intention of *agape* has been perverted and destroyed. This is what Mauss called cynically, the *poisoned gift*, because for someone who does not understand the

principle of *agape*, a gift always expects recompense; “a good turn deserves another”, as the saying goes. This result happens when *agape* turns to mutual propitiation in the guise of showing respect for each other, as opposed to making the other happy. As a result, for a pervert like Mauss, the principle of *agape* cannot be an economic principle.

The point is that the exchange of gifts was free because it was primarily an exchange of ideas more than an exchange of things, or of money. And, the gifts of knowledge had to be free because they were gifts from God to all men. Under Charlemagne’s rule, if a poor man was hungry, one did not simply give him a fish to feed him, one showed him how to fish in order to improve his livelihood. That is real economics. Those were the profitable alliances that Charlemagne made with the kings of other nations, such as Harun al-Rashid and Bulan. This is also where the partnership between fishing tribes, tribes of hunters, and tribes of pottery making, originally exchanged their know-how and shared their discoveries among the Maori and the Tsimshian tribes of Polynesia and Melanesia. It was a tradition that had come down to them by way of the ancient Egyptian navigator Maoui. This is how modern technologies should also be shared today, as the basis for a new harmonic division of labor, between advanced nations and developing nations in LaRouche Eurasian Landbridge.

In the end, this policy really put the Venetian speculators on the spot because Charlemagne had given the proof that real economics and Venetians did not mix. Charlemagne had proven that a Venetian banker was like an ignoramus who attempted to use a physician’s identity without knowing the ABC about the science of medicine. The Venetian banker, just like the Baby Boomer of today, was making believe that he knew how to cure all economic diseases, but ended up killing the patient.

Contrary to this Venetian approach of free trade, *gift exchange* trading created more stable forms of social and cultural exchange between nations, as opposed to economic warfare. That was the economic basis for the ecumenical arrangement that was established from the Middle-Saxon England and the Carolingian Empire on the Atlantic, to the Scandinavian Federation in the North Sea and the Baltic Sea, through Russia, Ukraine, and Crimea, into the Black Sea, and into the Caspian Sea, reaching the shores of Syria, Iran, and Iraq, the entire Islamic region of the Mediterranean, as well as the Eastern regions of Afghanistan and Pakistan, as far East as India and China. The Khazar Kingdom itself was comprised of the geographic regions of southern Russia, Eastern Ukraine, Crimea, the northern Caucasus, Western Kazakhstan, and northwest Uzbekistan. During the 8th century, the Khazar capital city was Samandar on the Caspian Sea. From 750 until its destruction by the Kievan Russ in 1016, the Capital City became Atil (Itil) at the mouth of the Volga River.

Thus, in the middle of the Roman Empire feudal age, Charlemagne, Bulan, and Harun al-Rashid created an international community of principle unifying sovereign nations based on the co-existence and mutual respect of the three great religions, Christianity, Judaism, and Islam. The control center of this far-reaching *Ecumenical Civilization* was Baghdad, under the sponsorship of the Abbasid Caliphates of al-Rashid, and al-Ma’mun. However, the center of gravity of this vast economic and political enterprise was the Jewish Khazar Kingdom whose capital city was on the shores of the Volga River, and whose Jewish Radanite traders were traveling all over the world with their policy of *gift exchange* of heavy ideas. The crucial point to understand, however, is that this Khazar capital city, Atil (or Astrakhan), was the key transshipment point between the Carolingian and the Islamic empires, and the key strategic flank against the usurious Venetian-Byzantine alliance.



Figure 1. Map of the Jewish Khazar Kingdom. Copyright by Kevin A. Brook

During the 7th and 8th centuries there were constant conflicts between the Byzantine Empire and the Khazars on one side, and the Muslim revolution of Mohammed, reaching well into the Khazar Kingdom, on the other side. During the 7th century, the Khazar and Byzantine ruling dynasties had forged a powerful alliance by intermarriage, an arrangement that was instigated by Venice. As Ukrainian historian, Omeljan Pritsak, reported:

“Justinian (685-711) married Theodora, a sister of the Khazar Emperor, in 698. Constantine V (741-775) married the Khazar Princess, Tzitzak (775-780). Some Byzantine spiritual leaders and prolific writers were also of Khazar origin, for instance Photius, patriarch of Constantinople (858-867 and 877-886). Despite these direct ties, no Byzantine author, not even the historian Theophanes (d.818) or the learned Emperor Constantine VII Porphyrigenitus (913-959) made any mention of the conversion of the Khazar Kingdom to Judaism. [...] The Khazars’s most important trade route through the basins of the Don and Volga, along the shores of the Azov Sea, and across the territories between the Black Sea, the Caspian Sea, and the Aral Lake. Sometimes after the fall of the Avars, in the ninth century, when Regensburg (Ratisbona) became the capital of the Eastern Carolingian state, a transcontinental trade route developed from Regensburg to Itil, with transit centers at newly founded Vienna and Kiev.”
 [Omeljan Pritsak, *The Khazar Kingdom’s Conversion to Judaism*, Harvard Ukrainian Studies,

Vol II, Number 3, September, 1978, p. 266-67. See also Fritz Rorig *Die Eurodische Stadt und die Kultur des Buerkertums im Mittelalter*, Gottingen, 1964.]

Historian Kevin Alan Brook has also emphasized the importance of the trade route of the Khazars, and linked it to the traditional Silk Road. He wrote:

“Khazaria was an important trade route connecting Asia and Europe. For example, the "Silk Road" was an important link between China, Central Asia, and Europe. Among the things traded along the Khazar trade routes were silks, furs, candle wax, honey, jewelry, silverware, coins, and spices. Jewish Radhanite traders of Persia passed through Itil [Atil] on their way to Western Europe, China, and other locations. The Iranian Sogdians also made use of the Silk Road trade, and their language and runic letters became popular among the Turks. Khazars traded with the people of Khwarizm (northwest Uzbekistan) and Volga Bulgharia and also with port cities in Azerbaijan and Persia.” (Kevin Alan Brook, *An introduction to the History of Khazaria*, <http://www.khazaria.com>)

4. THE NORTHEAST EURASIAN LANDBRIDGE TRADE ROUTE OF KHAZARIA: THE NUMISMATIC EVIDENCE AND THE KIEVAN LETTER.

In this section of this report, I have used primarily four sources to demonstrate how the Carolingian Renaissance had created a Northeast Eurasian Landbridge trade route precisely for the purpose of trading with the Jewish Khazar Kingdom.

- 1) Omeljan Pritsak, *The Khazar Kingdom's Conversion to Judaism*, Harvard Ukrainian Studies, Vol II, Number 3, September, 1978;
- 2) Richard Hodges & David Whitehouse, *Mohammed, Charlemagne & the Origins of Europe*, Cornell University Press, New York, 1983;
- 3) D. M. Dunlop, *The History of the Jewish Khazars*, Pinceton University Press, New Jersey, 1954;
- 4) Norman Golb and Omeljan Pritsak, *Khazarian Hebrew Documents of the Tenth Century*, Cornell University Press, Ihaca, 1982.

Omeljan Pritsak said that there were only two trading companies involved in the trade between Carolingian Gaul and the Khazar Kingdom, a company called Rus and a Jewish company called Radhaniya. Both of those companies were based in Southern Gaul, and were very likely two Charlemagne trading companies. The Jewish trading company was located in Arles and Marseille; the Rus Company was located in south central Gaul, near Rodez. According to Pritsak, *“The Radaniya discovered Eastern Europe as a commercial base shortly after 750 and, as numismatic data have confirmed, their activity continues until the 830's [...] It is clear why the Radaniya were the first traders to enter eastern Europe. With the division of the Mare Nostrum between them about 660, neither Muslims nor Christians could travel and trade freely on the sea, since they were in a continuous state of war. Only*

former Roman subjects of Jewish faith could travel without danger from Marseille to Qayruwan (North Africa) and from there to Constantinople.” (Omeljan Pritsak, *The Khazar Kingdom’s Conversion to Judaism*, Harvard Ukrainian Studies, Vol II, Number 3, September, 1978 p. 25)

The Radanites were a multicultural Jewish group of merchants possibly originating from the town of Radhan, an ecumenical center near Baghdad, and residing at their main homeport of Narbonne with their own King, in southern France. [Footnote. The Jews of Narbonne had petitioned Charlemagne to retain their ancient privileges, including that of having their own King living with them. During his audience, the Jewish Radanite negotiator said to Charlemagne: “*Further we ask of you that there might always be a King of our own nation in Narbonne, as there should be and as there is today. It is at his command that we have come before you. He belongs to the family of David and comes from Baghdad.*” (Cecil Roth, *The Dark Ages*, p. 131.) Charlemagne granted their request. The Jewish King, Rabbi Machir, had been sent by Harun al-Rashid and was installed as King of the Jews in Narbonne by Charlemagne. There has been a King of the Jews in Narbonne for five centuries, up until the 13th century.] Their name might also come from the Latin name of the Rhone River (*Rhodanus*). It is interesting to note that the period of existence of this Jewish Company, ca. 750-830, coincided perfectly with the period of the Carolingian Renaissance, the Abbasid Renaissance, and the Khazar Kingdom. The Radanites generally spoke Arabic, Greek, Persian, Slavic, Spanish, and Frank, and were a trade union organization that ran the caravans of the Eurasian Landbridge all the way to China and back. It was the Radanites who had nurtured the social and cultural form of *gift-exchange* economy between the East and the West, as an anti-Venetian form of trade. The Radanites ran the Charlemagne trade from the cities of Regensburg, Vienna, Kiev, and Atil. It was the Radanite Jews who had been initially involved in the conversion of the Khazars to Judaism in the town of Radhan, Iraq where Bulan adopted the traditional rabbinical form of the Jewish religion. It might be interesting to confirm this by looking up the old records from the Synagogue of Rhadan, at that time.

Moreover, archeologists Hodges and Whitehouse reported that the Carolingian Northeast Eurasian Landbridge trade route, which had been contracted by both Frisian and Jewish traders working in collaboration with Charlemagne, had been at the peak of its activities during this same period of 750 to 830, and that when following that period a Venetian provoked civil war was instigated between the three grandsons of Charlemagne, the archeological excavations showed a definite decline of trade just before the Norman invasions were to be launched against Europe. The excavation reports of Hodges and Whitehouse said:

“The numismatic evidence...holds a strong indication that an important change in Dorestad’s economic situation must have occurred around A.D. 830. At about that date, the regular influx of Carolingian coins, which had characterized the preceding period of at least fifty years, decreased considerably and the official Carolingian mint, which had been...at Dorestad itself, stopped its issues...It can hardly be doubted, however, that they reflect a decrease in Dorestad’s prosperity and a waning of its trade relations.” (Quoted by Hodges and Whitehouse, *Mohammed Charlemagne & the Origins of Europe*, Cornell University Press, New York, 1983, p. 163, from W.A. van Es & W. G. H. Verwers, *Excavations at Dorestad I; The Harbour: Hoogstraat 1*, Amersfoort, 1980, p. 297.)

In fact, the Frisian town of Dorestad, at the mouth of the Rhine River, was the key trading capital of the Carolingian Empire for Eastern Europe during the period of between about 780 and 830. According to the *Annales Bertiniani*, Dorestad was invaded and destroyed by the Norman Vandals in 834. Addressing the same period of time in their joint publication *Khazarian Hebrew Documents of the Tenth Century*, Norman Golb and Omeljan Pritsak wrote:

“The end of the eight century was crucial in the history of mideastern Europe, since the rich Avar Empire with its center in the Danube basin was destroyed by the Carolingians. The Khazars could not calmly observe the vacuum which was now present in the section of the Avar State not occupied by the Franks. It is known that in 833 the fortress of Sarkel was built by Byzantine engineers for the Khazars on the Don River. Probably at that time, or a little later, Kiev was fortified...There is evidence that Kiev had active commercial relations with Regensburg, which was the capital of the eastern Carolingians from 843. These ties must have already been established in the ninth century, when the Carolingians were in power. This implies that after the fall of the Avar state, Kiev established relations with the victors, the Carolingians.” (Norman Golb and Omeljan Pritsak, *Khazarian Hebrew Documents of the Tenth Century*, Cornell University Press, Ithaca, 1982, p.49.)

Thus, it turns out that there were two trade routes between the Carolingian Empire and the Khazar Kingdom. One was strictly a land route to the Western Khazar city of Kiev, and the other was the sea route from Dorestad in the North Sea to Staraja Lagona (Saint Petersburg) to the border of Volga Bulgaria, and down the Volga to Atil on the Caspian Sea, which is still called today in Arabic, *Bahr-ul-Khazar*, the Khazar Sea. The Regensburg-Vienna-Kiev-Atil route was open after Charlemagne had defeated the Avars on the Danube near Vienna during his Austrian March of 799. The Avars were Mongolian barbarians who had earlier invaded the Austro-Hungarian region of Europe. Kiev was the westernmost city of the Khazars Kingdom before it became the capital city of Ukraine under the Grand Prince, Oleh, who made Kiev the “mother of all Rus’ cities” during the second half of the 9th century.

As for the Jewish Kievan Letter, it is a beautiful example of the charitable application of the Khazarian idea of justice *agape*. The letter was written in Kiev during the first half of the 10th century. The letter is as an appeal to charitable Jewish communities, from the four corners of the world, to help the bearer of the letter, Jacob, raise the remaining 40 coins of silver still owed to his creditors. During those days of *gift-exchange* economics, it was a common practice of generosity called *eleemosynary* which consisted in helping save someone’s life in a true act of disinterested charity. Those were the days when the value of giving was considered of greater benefit to all. This is a far cry from shareholder value.

“The First among the foremost, He who is adorned with the diadem “Final and First,” who hears the whispered voice, and listens to utterance and tongue – may He guard them as the pupil (of one’s eye), and make them to dwell with Nahshon on high as at first – Men of truth, despisers of gain, doers of loving kindness and pursuers of charity, guardians of salvation whose bread is available to every wayfarer and passerby, Holy communities scattered to all (the world’s) corners: may it be the will of the Master of Peace to make them dwell as a crown of peace! Now, our dignitaries and masters, we, community of Kiev, (hereby) inform you of the troublesome affair of this (man) Mar Jacob ben R. Hanukkah, who is of the sons of [good people]. He was of the givers and not of the takers, until a cruel fate was decreed against

him, in that his brother went on the road, and there came [brigands who slew him and took his money. Then came creditors who took captive this (man) Jacob, they put chains of iron on his neck and fetters about his legs. He stayed there an entire year [... and after-]wards we took him in surety; we paid out sixty [coins] and there yeft...]remained forty coins; so we have sent him among the holy community that they might take pity on him. So now, O our masters, raise up your eyes to heaven and do as is your goodly custom, for you know how great is the virtue of charity. For charity saves (men) from death. Nor are we as warners but rather as those who remind; and to you will there be charity before the Lord your God. You shall eat (the) fruits (thereof) in this world, and the capital fund (of merit) shall be yours perpetually in the world to come. Only be strong and of good courage, and do not put our words behind your backs; and may the Omnipresent bless you and build Jerusalem in your days and redeem you. A(men?) A(men?) A(men?)” (The Kievan Letter is signed by 11 Jewish officials of the city of Kiev, some of them possibly related with the Radanite trade company.)



Figure 2. Facsimile of the original Jewish Kievan Letter. From Golb and Pritsak, *Khazarian Hebrew Documents of the Tenth Century*, Cornell University Press, Ithaca and London, 1982.

This extraordinary statement from Kievan political leaders is a beautiful testimony to the tradition of justice in the Khazar Kingdom, which is also a direct echo of Saint-Paul’s Corinthian I, 13. When such testimony is compared to both Islamic and Jewish accounts of the Justice system of the Khazars, no one is surprised to discover that the principle of *agape* represented the common principle, which united the

judges who sat at the Supreme Court of the Khazar Kingdom. Another Islamic historian, Istakhri also confirmed this Constitutional Supreme Court practice, when he wrote:

“The king has seven judges [hukkam] from the Jews, Christians, Muslims and idolaters. When the people have a lawsuit, it is they who judge it. The parties do not approach the king himself but only these judges. Between the judges and the king on the day of the trial there is an intermediary, by whom they correspond with him about what is happening and have access to him. He transmits his orders to them, which they carry out.” (Istakhri, ed. De Goeje, Bibl. Georg. Arab., I. Quoted by Dunlop, Op. Cit., p. 93.)

Such was the constitutional monarchy setting of the ecumenical Supreme Court of the Khazar Kingdom. This was the supreme law of the land in carrying out justice among people from the three great religions of the Book. The Kievan Letter implicitly reminded people of the supreme agapic law of this Jewish nation, as the divine imperative ruling over the only Jewish nation ever to exist before 20th century Israel, and which could only find its true meaning within an ecumenical contract with Christianity and Islam. One can easily see how this form of ecumenical culture could be considered as a mortal danger to the Venetian banking practice of usury.

As a matter of fact, the unbroken tradition of Venice’s conquest of the Byzantium Empire and Constantinople, against the Islamic Caliphate of Harun al-Rashid and against the Carolingian Renaissance of Charlemagne, went into high gear immediately after the deaths of these two leaders, in 809 and 814, respectively. Then, the Venetians launched the Crusades with the conquest of the Ottoman Empire and Istanbul against the Italian Renaissance of Nicholas of Cusa, in a similar fashion. It was the same continuous warfare, which was organized against the same ecumenical idea. The opponents of the Charlemagne-Harun-Bulan’s ecumenical civilization are the same anti-Semite-Nazi types who ran the Napoleon wars, the Hitler Third Reich Regime, the post World War II anti-Roosevelt forces, and the current day globalization orientation of Synarchist Felix Rohatyn. They are all but one echo of the same medieval argument that Judaism is the excluded faith, Judaism is the despised faith, and Judaism is the hated faith. That was the anti-Semitic ideology that Venice used to destroy the Khazar Kingdom at the turn of the tenth century. Judah Halevi will help us understand why in his paradoxical book, *The Kuzari, An Argument for the Faith of Israel*.

5. JUDAH HALEVI’S *THE KUZARI* AND THE QUESTION OF IMMORTALITY

This is the wonderful story of how the King of the Khazars converted to Judaism, and how it was written up about 400 years later by the Jewish Platonist philosopher, Judah Halevi, who recognized King Bulan’s conversion (al-Khazari) as one of the most crucial events in Jewish history. Sometimes between 1130 and 1140, Halevi wrote *The Kuzari*, in which he developed an extensive polemic on the differences between the different faiths of Judaism, Islam, and Christianity, and between faith and reason as the basis for establishing the ecumenical principle of the nation state of the Jewish Khazar Kingdom.

Halevi wrote his book in Arabic while living in Toledo, Andalusia, during the Islamic occupation of Spain, but which was under the control of the Cordoba Umayyad Caliphate as opposed to the Baghdad

Abbasid Caliphate. Halevi's work is essentially a defense of the Jewish Faith, but composed from the ecumenical standpoint of universal reason and primarily with a Muslim audience in mind. It is not a historical account, but a philosophical and religious dialogue for the educated reader of all times.



Figure 3. Judah Halevi (c. 1081-1141)

The hero of Halevi's dialogue is the same King of the Khazars, Bulan, who he called the Khazari, and who had converted to Judaism during the Caliphate of Harun al-Rashid. As the story goes, the king had a dream in which an angel told him: "***Thy way of thinking is indeed pleasing to the Creator, but not thy way of acting.***" Even though the king was very zealous in his prayers, his offerings, and his charitable actions, he did not know what to do in his actions to please God. No matter what he did, day after day, the angel kept coming back in his dreams and repeated to him: "***Thy way of thinking is pleasing to God, but not thy way of acting.***" This recurring dream led the king to investigate the three different faiths, Christianity, Islam, and Judaism, studying each one with careful examination and giving careful consideration to the means of applying each one to his active life.

As Halevi related extensively throughout his book, Bulan the Khazari had made a profound discovery of principle, which was that of the principle of an *Ecumenical Civilization* on the basis of which he was to establish his own nation-state of Khazaria. The book is a Platonic dialogue among the King of Khazar, al-Khazari, a Philosopher, a Christian, a Muslim, and mostly a Rabbi. The principle of his conversion is a crucial example of how, in the times of barbarian Europe, a thinking leader would decide to choose his faith without resorting to force and by examining the value of religion from the standpoint of universal reason, that is, from the outside of the particular religious box you are in. So, let us examine the first section of the book, which is a powerful *axiom buster*, and in which the Khazari investigates the reasons for his choice. As he put it: *“There is no favor or dislike in [the nature of] God, because He is above desire and intention. A desire intimates a want in the person who feels it, and not till it is satisfied does he become (so to speak) complete. If it remains unfulfilled, he lack completion. In a similar way, He is, in the opinion of philosophers, above the knowledge of individuals, because the latter change with the times, whilst there is no change in God’s knowledge.”* (Judah Halevi, *The Kuzari, An Argument for the Faith of Israel*, Schocken Books, New York, 1964, p. 36).

In the opening pages of the book, Halevi connected the principle of ecumenicism with the idea of the Promethean undertaking by the Active Intellect of the philosopher. There, through increasing its search for the truth, the human mind is able to develop higher powers and become as immortal as the truths that he is able to internalize, understand, and act upon politically. Halevi does not establish this power of the intellect, in communion with God, as an object of faith, but as the ordering principle of perfectibility of the human mind to act on and change the universe. Halevi considered the principle of ecumenicism attached to the *Active Intellect* of a philosopher king in the following manner:

“The philosopher, however, who is equipped with the highest capacity, receives through it the advantages of disposition, intelligence and active power, so that he wants nothing to make him perfect. Now these perfections exist but in abstraction, and require instruction and training to become practical, and in order that this capacity, with all its completeness or deficiencies and endless grades, may become visible. In the perfect person a light of divine nature, called Active Intellect, is with him, and his Passive intellect is so closely connected therewith that both are but one. The person [of such perfection] thus observes that he is the Active Intellect himself, and that there is no difference between them. His organs -- I mean the limbs of such a person -- only serve for the most perfect purposes, in the most appropriate time, and in the best condition, as if they were the organs of the Active Intellect, but not of the material and passive Intellect, which used them at an earlier period, sometimes well, but more often improperly. The Active Intellect, however, is always successful. This degree is the last and most longed for goal for the perfect man whose soul, after having been purified, has grasped the inward truths of all branches of science, has thus become equal to an angel, and has found a place on the nethermost step of seraphic beings. This is the degree of the Active Intellect, viz. that angel whose degree is below the angel who is connected with the sphere of the moon. There are spiritual forces, detached from matter, but eternal like the Prime Cause and never threatened by decay. Thus the soul of the perfect man and that Intellect become One, without concern for the decay of his body or his organs, because he becomes united to the other. His soul is cheerful while he is alive, because it enjoys the company of Hermes, Asclepius, Socrates, Plato and Aristotle; nay, he and they, as well as everyone who shares their degree, and the Active

Intellect, are one thing. This is what is called allusively and approximately Pleasure of God. Endeavour to reach it, and the true knowledge of things, in order that thy intellect may become active, but not passive. Keep just ways as regards character and actions, because this will help thee to effect truth, to gain instruction, and to become similar to this Active Intellect. The consequence of this will be contentment, humility, meekness, and every other praiseworthy inclination, accompanied by the veneration of the Prime Cause, not in order to receive favor from it, or to divert its wrath, but solely to become like the Active Intellect in finding the truth, in describing everything in a fitting manner, and in rightly recognizing its basis. These are the characteristics of the [Active] Intellect. If thou hast reached such disposition of belief, be not concerned about the forms of thy humility or religion or worship, or the word or language or actions thou employest. Thou mayest even choose a religion in the way of humility, worship, and benediction, for the management of thy temperament, thy house and [the people of thy] country, if they agree to it. Or fashion thy religion according to the laws of reason set up by philosophers, and strive after purity of soul. In fine, seek purity of heart in which way thou are able, provided thou hast acquired the sum total of knowledge in its real essence; then thou wilt reach thy goal, viz. the union with this Spiritual, or rather Active Intellect. Maybe he will communicate with thee or teach thee the knowledge of what is hidden through true dreams and positive visions.

“2. Said to him the Khazari: Thy words are convincing, yet they do not correspond to what I wish to find. I know already that my soul is pure and that my actions are calculated to gain the favor of God. To all this I received the answer that this way of action does not find favor, though the intention does. There must no doubt be a way of acting, pleasing by its very nature, but not through the medium of intentions. If this be not so, why then do Christian and Moslem, who divide the inhabited world between them, fight with one another, each of them serving his God with pure intention, living as either monks or hermits, fasting and praying? For all that they vie with each other in committing murders, believing that this is a most pious work and brings them nearer to God. They fight in the belief that paradise and eternal bliss will be their reward. It is, however, impossible to agree with both.

*“3. The Philosopher replied: The philosophers' creed knows no manslaughter, as they only cultivate the intellect.” (Judah Halevi, *The Kuzari, An Argument for the Faith of Israel*, Schocken Books, New York, 1964, p. 37-39.)*

There is an important reason why Halevi started his dialogue with this axiom busting statement of principle, before entering into the different religious arguments of the different faiths. The choice to be made is not only between the three faiths, but also between religion and philosophy, that is to say, between belief and reason. This is not an academic question, but a vital political question of power with respect to the application of the transcendental and anti-entropic function of the human mind. The implicit argument of Halevi is that if the choice were to be based on blind faith alone, ecumenicism would not be possible at all. For the same reason, in his dispute on faith with the son of Charlemagne, Pepin, Alcuin decided not to use religious examples, but explicitly non-religious ones, by means of transcendental uplifting metaphors. Therefore, the objective of Halevi was not merely the defense of Judaism, *per se*, but the defense of Judaism within the political context of its relationship with Christianity and Islam.

When one takes a serious look at the relationship between the Christian Church and the Jews, as did the Jewish historian, Joseph Jacob, one realizes that the Christian church and Judaism have a lot of common ground that would be too long to detail here. Suffice it to say that during the first 15 centuries of Christianity, the culture of the Catholic Church and of Rabbinical Judaism was basically of the same tone and form. As Joseph Jacob pointed out:

“When one speaks of a Te Deum or a Magnificat, a Miserere, or In exitu Israel, the reference is to the Psalms of the Vulgate as used in the Roman Church. The Trisagion of the Greek Church is merely the Kedushah of the Jewish service, itself derived from the angelic respond of Is. 6, 3. The central function of the Church service, the mass (or in Protestant churches, the communion), derives its “elements,” in the last resort, from the wine and unleavened bread used at the home service of the Passover, and Bickell has shown that the original ritual of the mass is derived from that of Seder service in Jewish homes on the first night of the Passover.” (Joseph Jacob, *Jewish Contributions to Civilization*, The Jewish Publication Society of America, Philadelphia, 1919, p. 91.)

Understood from this higher vantage point of ecumenicism, and because of this communality of liturgical practice between Christians and Jews, Helevi’s statement of principle was also recognized as the most reasonable basis for Jews, Christians, or Muslims to adopt in their own choice of religious practice, that is, as a common denominator that would be the tolerant principle with respect to all other faiths, including idolaters. Thus, the universal principle of a new *Ecumenical Civilization* was established as a powerful political weapon against the arbitrary authority of oligarchism.

After having rejected the philosophical approach to perfection, the Khazari proceeded to consider the different religious approaches. In Part I, section 4, king Bulan, listened to the Aristotelian scholastic Christian who argued with perfect logic as to why he should choose the Christian faith. The Aristotelian said:

“In short [I believe] in all that is written in the Torah and the records of the Children of Israel, which are undisputed, because they are generally known as lasting, and have been revealed before a vast multitude. Subsequently, the divine essence became embodied in an embryo in the womb of a virgin taken from the noblest ranks of Israelitish woman. She bore Him with the semblance of a human being, but covering a divinity, seemingly a prophet, but in reality a God sent forth. He is the Messiah, whom we call the Son of God, and He is the Father, and the Son and the Holy Spirit. We condense His nature into one thing, although the Trinity appears on our tongues. (Judah Halevi, *Idem*, p.41)

Here, the Khazari rejected Aristotelian logic because it represented the mysteries of Christianity as if they were a series of events derived from logical propositions. The king realized that it was sophistry and a fraud to make a decision to become a Christian based on Aristotelian logic. The problem, said the Khazari, in Part I, section 5 is that:

“I see here no logical conclusion; nay, logic rejects most of what thou sayest. If both appearance and experience are so palpable that they take hold of the whole heart, compelling belief in a thing of which one is not convinced they render the matter more feasible by a semblance of logic. This is how natural philosophers deal with strange phenomena which

come upon them unawares, and which they would not believe if they only heard of them without seeing them. When they have examined them, they discuss them, and ascribe them to the influence of stars or spirits without disproving ocular evidence. As for me, I cannot accept these things, because they come upon me suddenly, not having grown up in them. My duty is to investigate further.” (Judah Halevi, Idem, p. 42)

Next, the Khazari invited an Islamic Doctor to speak about his doctrine of faith. The main argument of the Islamic Doctor being:

“Our prophet is the Seal of the prophets, who abrogated every previous law, and invited all nations to embrace Islam. The reward of the pious consists in the return of his spirit to his body in paradise and bliss, where he never ceases to enjoy eating, drinking, woman’s love, and anything he may desire. The requital of the disobedient consists in being condemned to the fire of hell, and his punishment knows no end.” (Judah Halevi, Idem, p. 43)

Here, the Khazari did not believe that God would respond to man’s desire to have a pleasurable sensuous life after death. Eternal Life cannot be based on the pleasures of sense-perception. The king replied that he could not accept the Islamic religion because he could not believe that God could have direct communication with man except by way of miracles. Al Khazari replied:

“But the human mind cannot believe that God has intercourse with man, except by a miracle which changes the nature of things. He then recognizes that to do so He alone is capable who created them from naught. It must also have taken place in the presence of great multitude, who saw it distinctly, and did not learn it from reports and traditions. Even then they must examine the matter carefully and repeatedly, so that no suspicion of imagination or magic can enter their minds. Then it is possible that the mind may grasp this extraordinary matter, vis. that the Creator of this world and the next, of the heavens and lights, should hold intercourse with this contemptible piece of clay, I mean man, speak to him, and fulfill his wishes and desires.” (Judah Halevi, Idem, p. 43)

Lastly, the Khazari turned to the Rabbi because the Jews represented “*the relic of the Children of Israel.*” The rest of the book is a dialogue between the Khazari and the Rabbi, which goes through lengthy philosophical and theological discussions on how to relate understanding with action, that is, the crucial question of the difference between *Vita contemplativa* and *Vita activa*, as Christians of the Italian Renaissance called it later. The question of uniting the passive intellect and the active intellect became the decisive issue that brought the Khazari to understand why God was not pleased with his actions.

The Khazari finally understood that immortality during his lifetime was the paradox he had to solve in order to achieve higher perfection. That became the crucial point of convergence between Judaism, Islam, and Christianity. The Khazari embraced Judaism because the Jewish people believed in struggling with immortality during his lifetime, and he could not passively agree with the promise of Christian or Islamic paradise after death. That more profound understanding of the Jewish faith made the Khazari see that he had no reason to fear death itself, because he was capable of discovering, through the power of his active intellect, the joy of becoming god-like during his lifetime, which Halevi expressed in the Judaic faith as achieving a highest proximity with God, as expressed by Rabbinic Judaism.

After pointing to the fact that God had not created all men equal as a matter of abstraction, but had created a humanity within which some were chosen to follow a rather more difficult path to a higher degree of perfection, the Rabbi explained that the highest degree was not a matter of more or less quantity in the same domain, but a matter of physical axiomatic degrees between the abiotic, the biotic and the noetic domains. In Part I, Section 35, the Rabbi addressed the degrees of power of mankind explicitly as in LaRouche-Riemannian economics:

“35. The Rabbi: Intellect is mans birthright above all living beings. This leads to the development of his faculties, his home, and his country, from which arise administrative and regulative laws.

36. Al Khazari: This is also true.

37. The Rabbi: Which is the next highest degree?

38. Al Khazari: The degree of the great sages.

39. The Rabbi: I only mean that degree which separates those who occupy it from the physical point of view, as the plant is separated from inorganic things or man from animals. The differences as to quantity, however, are endless, as they are only accidental, and do not really form a degree.

40. Al Khazari: If this be so, then there is no degree above man among tangible things.” (Judah Halevi, Idem, p. 48)

Here, the Rabbi leads the Khazari to the highest level, above the sensible, which is not the characteristic of all Jews, but of only the prophets from among them. This is like the Greek Solon, the lawgiver, who provides the constitutional framework, the “*regulative laws*” of the Khazar Kingdom, based on ecumenical justice. From that point on, the dialogue leads to the very crucial singularity of the discovery of universal principle where the Rabbi established the justification for the idea of the “chosen people”, and therefore, the reason for the Khazari to choose Judaism for the Kingdom of the Khazars. The paradox is that when someone recognizes that the “chosen people” are those who don’t consider that God created the world for their sake, but for the sake of all of mankind, then the chosen ones become universal souls. The argument is not based on religious faith, but on the recognition of the difference between man and animal, which is precisely what created the special relationship between the Prophet and the Israeli people, and between Israel and mankind. In Part I, Section 102, on *Israel and mankind*, Al Khazari asked the Rabbi: “***Would it not have been better or more commensurate with divine, if all mankind had been guided in the true path?***” (Judah Halevi, p.73)

The Rabbi replied by going directly to the axiomatic issue and answered by asking the totally provocative question: “***Or would it not have been best for all animals to have been reasonable beings?***” Thus, the chosen people of Israel become the instrumental cause of the good in the universe; by acting differently than the way animals do, and only to the extent that they act in accordance with the axiomatic difference between man and animal, which is to act as a historical being, as an immortal being. This is the most significant aspect of Judah Halevi’s degrees of power. God chose Israel because the prophets of Israel accepted to rise above the domain of sense perception and seek to achieve the level of perfection, which is the process of becoming creative in the likeness of God. It was at that point that the Rabbi

understood that the King of the Khazars was ready to understand the more profound mission of the Israeli people and replied to him that the chosen people differed from others, in that they were the humble world travelers who attain immortality during their lifetime by reaching the highest proximity to God. The Rabbi reported this in the following manner:

“He (the Jewish Prophet) differs from his own kind in the purity of soul, in a yearning for the [higher] degrees and attachment to the qualities of meekness and purity. This was a manifest proof to them, and a clear and convincing sign of reward hereafter. For the only result to be expected from this is that the human soul become divine, being detached from material senses, joining the highest world, and enjoying the vision of the divine light, and hearing the divine speech. Such a soul is safe from death, even after its physical organs have perished. If thou, then, findest a religion the knowledge and the practice of which assists in the attainment of this degree, at the place pointed out and with the condition laid down by it, this is beyond doubt the religion which insures the immortality of the soul after the demise of the body.

104. Al Khazari: The anticipations of other churches are grosser and more sensuous than yours.”(Judah Halevi, p.74)

Then, the Rabbi identified the meaning of this immortal mission in the metaphorical form of the *Parable of the Journey to India*. Thus, in his desire to become god-like, the Khazari decided to convert to Judaism and become a member of the world Jewish company of travelers, the Jewish Radanites. The parable is nothing else but the metaphorical description of the journey to the Baghdad Caliphate of Harun al-Rashid.

“All these promises have one basis, vis, the anticipation of being near God and his Hosts. He who attains this degree need not fear death, as is clearly demonstrated in our Law. The following parable will illustrate this: One of a company of friends who sought solicitude in a remote spot, once journeyed to India, and had honor and rank bestowed upon him by her king, who knew that he was one of these friends, and who had also known their fathers, former comrades of his own. The king loaded him with presents for his friends, gave him costly raiment for himself, and then dismissed him, sending members of his own retinue to accompany him on his return journey. No one knew that they belonged to the court, nor that they travelled into the desert. He had received commissions and treaties, and in return he had to swear fealty to the king. Then he and his Indian escort returned to his companions, and received a hearty welcome from them. They took pains to accommodate them and to show them honor. They also built a castle and allowed them to dwell in it. Henceforth they frequently sent Ambassadors to India to wait upon the king, which was not more easy of accomplishment, as the first messengers guided them the shortest and straightest route. All knew that travelling in that country was rendered easier by swearing allegiance to his king and respecting his ambassadors. There was no occasion to enquire why this homage was necessary, because it was patent that by this means he came into connection with the monarch – a most pleasing circumstance. Now these companions are the Children of Israel, the first traveler is Moses, the later are the prophets, whilst the Indian messengers are the Shekinah and the angels. The precious garments are the spiritual light, which dwelt in the soul of Moses on account of his

prophethip, whilst the visible light appeared on his countenance. The presents are the two tables with the Ten Commandments. Those in the possession of other laws saw nothing of this, but were told: 'Continue in obedience to the king of India as this company of friends, and you will after death become the associate of the king, otherwise he will turn you away, and punish you after death. Some might say : No one ever returned to inform us whether, after death, he dwelt in paradise or in hell. The majority were satisfied with the arrangement, which coincided with their views. They obeyed willingly, and allowed themselves to entertain a faint hope, which to all appearance was a very strong one, as they commenced to be proud and to behave haughtily towards other people. But how can they boast of expectations after death to those who enjoy the fulfillment already in life? Is not the nature of the prophets and godly men nearer to immortality than the nature of him who never reached that degree? (Judah Halevi, p. 76-77)

The parable of the Journey to India defined the mission of his government as a new form of Constitutional Monarchy based on the ecumenical justice between Judaism, Christianity and Islam. The Jews of that company became the key merchants-interpreters-ambassadors between Charlemagne and Harun al-Rashid, and any difficulties between the different religious groups were being taken care of under the aegis of the Ecumenical Khazar Supreme Court. Thus, this Jewish nation-state with its Supreme Court of justice for the general welfare represented the greatest improvement in this new *ecumenical civilization* since the advent of the Abbasid Caliphate, itself. However its humanist principle of justice *agape* also represented the greatest danger for the usurious bankers of Venice.

Historian Cecil Roth reported that the Renaissance brought about by Dante, Petrarch, and Chaucer, intersected the Islamic translations of the Greeks, which were transmitted to Christians primarily by Jews. This is the ecumenical factor of the Jews with respect to Dante, in particular. Roth wrote: "Dante's entire cosmic system, enveloped within the *Primum Mobile* rests on a conception of the world immediately derived from Arabic and Jewish thinkers." (p. 55) According to Roth, it was the Radanite Jewish traders of the Carolingian Renaissance that brought the Indian numerals to the Islamic world and then to the Christian world. Roth wrote: "One of the most active of the band of translators of Jewish birth who worked at Toledo in the period after the capture of that city by the Christians was, as we have seen, Johannes Hispalensis, or John of Seville, whose Arabic name, Ibn Daub, was corrupted by the schoolmen into Avendeth. The most important composition introduced to the Christian world by his means was a work of the Persian, Muhammad al-Khwarizmi (fl. C. 830) on practical Indian arithmetic. In this so-called Arabic numeral notation is used for the first time in Latin literature – a milestone in the history of Western culture. So fundamental was al-Khwarizmi's work that for centuries what we now call mathematics was known after him as "Algorism."

According to the Director of Post and Police under the Caliphate of al-Mu'tamid (870-892), Ibn Khurdadbih, it was the Radanite Jewish traders who opened the trade route between Europe and the Far East. The name of Radanite might be derived from the Persian word *Rhadan*, meaning, "knowing the way." It was the Radanites who were the prophets of the Journey to India. Roth gives an extensive description of the different routes that the Radanites would travel from Europe to the Far East.

"These merchants (Radanites) speak Arabic, Persian, Roman [i.e. Greek], the languages of the Franks, Andalusians, and Slavs. They journey from West to East, from East

to West, partly on land, partly by sea. They transport from the west eunuchs, female and male slaves, silk, castor, marten and other furs, and swords. They take ships in the land of the Franks, on the Western Sea, and steer for Farama (Pelusium). There they load their goods on the backs of camels and go by land to Kolzum (Suez) in five days' journey, over a distance of twenty parasangs. They embark on the East Sea (Red Sea), and sail from Kolzum to el-Jar (Port of Medina) and Jeddah (Port of Mecca); then they go to Sind, India, and China. On their return they carry back musk, aloes, camphor, cinnamon, and other products of the Eastern countries to Kolzum, and bring them to Farama, where they again embark on the Western Sea. Some make sail to Constantinople to sell their goods to the Romans; others go to the palace of the king of the Franks (Charlemagne. Ed.) to place their goods.

"Sometimes these Jew merchants prefer to carry their goods from the land of the Franks in the Western Sea, making for Antioch (at the mouth of the Orontes); thence, they go by land to al-Jabia, where they arrive after three days' march. There they embark of the Euphrates for Baghdad, and then sail down the Tigris to al-Obolla. From al-Obolla they sail for Oman, Sind, Hind, and China. All these routes are interconnected.

"These various journeys can also be made by land. The merchants that start from Spain or France go to Sous al-Akza (Morocco), and then to Tangiers, whence they march to Karouan and the capital of Egypt. Thence they go to al-Ramla, visit Damascus, al-Kufa, Baghdad, and Basra, cross Ahwaz, Fars, Kirman, Sind, Hind, and arrive at China. Sometimes they likewise take the route behind Rome, and, passing through the country of the Slavs, arrive at Khamlif, the capital of the Khazars. They embark on the Jorjan Sea, arrive at Balkh, betake themselves from there across the Oxus, and continue their journey toward Yurt and Toghozghor, and from there to China." (Quoted by Roth, in Op. Cit., p. 251-253.)

This important passage describes precisely the Ecumenical trade route between the Carolingian Christians, the Khazar Jews, and the Abbasid Muslims. According to Joseph Jacobs:

"Europe owes to the Jewish Radanites the introduction of oranges and apricots, sugar and rice, Jardonelle pears, and Gueldre roses, senna and borax, bdellium and asafetida, sandalwood and aloes, cinnamon and galingale, mace and camphor, candy and julep, cubebes and Tamarinds, slippers and tambours, mattresses, sofa, and calabash, musk and jujube, , jasmine and lilac. There is also evidence that some of the more important items of foreign trade came in with the Radanites, as was perhaps natural. Thus the word 'douane,' for the custom house, 'tariff', 'bazaar', 'bale,' 'fondac,' or factory, and 'baggage,' all occur early, as well as 'barge,' 'barque,' and 'sloop.' There is also probability that the royal breed of horses in France known as Limousin, introduced in the ninth century, was due to these Jewish merchants..." (Quoted by Roth, Op. Cit., p. 253-54.)

By 834, it was the fight against *agape* and this new ecumenical form of continental economics that led the Venetians to initiate the Norman invasions against France and Germany and launch at the same time the Carolingian Civil War leading to the dismemberment of Charlemagne's empire ten years later, to trigger the Kievan Rus' destruction of the Khazar Kingdom in 1016, and to launch the Crusades against the Muslim world, in 1095. The plan of the Venetians was to completely destroy each of the three cultures of this ecumenical civilization, by setting them up one against the other. The objective was

reduce human population and throw the very memory of their sacred alliance into oblivion. However, of the three faiths, Venice considered Judaism the most dangerous of all, because it was the root of the other two. Significantly, historian S. Schwarzfuchs confirmed that the first thing the Crusaders did was to follow precisely the routes that the Jewish Radanites had built throughout Europe, attack them, and eliminate their markets all the way to Jerusalem.

It was because of the successful experiment of the Jewish Khazar Kingdom that, after its utter destruction, in 1016, the Venetian oligarchy decided that the Jews would forever be banned from having a country of their own and would be prevented from participating in any form of economic activity, anywhere in Eastern or Western Europe. After the demise of the Khazars, the Venetian hatred of the Jews turned against them like a virulent plague of *turpe lucrum* wherever they went in Europe.

The Venetians used the Christian Church to pass ordinances that would exclude the Jews, wherever they could. Cecil Roth reported, for example, that “*Successive Church Councils forbade them to work in the fields on Sunday, notwithstanding the fact that they rested on Saturday. Finally, the feudal idea made land-holding dependent upon military service, from which the Jew was generally excluded (The English Assize of Arms of 1181, for example, specially forbade him to possess any weapons). Thus, he was prevented both from holding land and tilling it, a Jewish farmer being almost as curious an anomaly, in northern Europe at least, as a Jewish monk would have been.*” (Cecil Roth, *The Jewish Contribution to Civilization*, Harper & Brothers Publishers, New York, 1940, p. 26.)

Moreover, Cecil Roth identified the fallacy of composition that was being used in the Middle Ages in order to create a false division between Christians and Jews, especially emphasizing the so-called bestiality of the Jews toward their fellow man. Roth referred especially to the nasty documentation that was circulated about the Jews being involved in the slave trade. He wrote:

“In the documents of the period the Jewish slave-traffic occupies a particularly prominent place: perhaps not only, or so much so, because its scale was so vast, as because it presented a special religious problem. The Christian Church, although it had doubtless introduced a more humane attitude toward slaves – or at least toward such slaves as professed or showed themselves willing to profess Christianity – had not taken up as yet an attitude of opposition to the institution of slavery as such. Nevertheless, when the slaves were Christians, and the owners whether permanent or temporary were non-Christians, and especially Jews, a complex casuistic problem presented itself, for it was regarded as improper that those who had been redeemed by the fact of the crucifixion of Jesus should be subject to those who had been responsible for it.” (Cecil Roth, *The World History of the Jewish People, The Dark Ages, Jews in Christian Europe 711-1096*, Volume 11, Jewish History Publications Ltd. Rutgers University Press, 1966, p. 27.) (2)

This is how one the sophistry of connecting Jews with the slave trade came to existence with the Venetian Casuistic argument of “Colaphisation,” that is, of blaming and humiliating Jews, publicly, for the death of Jesus. The argument was that whoever had no compunction about killing Jesus would not have any compunction about enslaving Christians. However, the real purpose behind this Venetian anti-Semitic thrust was aimed at destroying the good that the Radanite merchants had done during the reigns of Harun al-Rashid and Charlemagne.

Thus, after the experiment of the Khazars, Jews were no longer allowed to neither have a nation nor practice normal economic activities, which were primarily tilling their own land, mining, craftsmanship, or owning their own trade-guilds of weavers, dyers, carpenters, blacksmiths, or owning their own trading companies, etc. As a result of this Venetian policy, Jews were systematically excluded from any normal method of making a living. At last resort, the only remaining activity the Jews were reluctantly forced into was money lending. A Jewish historian of the first century of the Christian era, Josephus, had written that the Jews had never been a Maritime power and that *“neither commerce nor intercourse which it promotes with the outside world has any attraction for us.”* Roth commented on this as follows:

“In remote times, the Jew had shown no proclivity toward finance. Rather, indeed, the reverse, as the passage quoted above from Josephus clearly shows. In Egypt only, where Jews were actively engaged in every branch of commercial life, do we meet with Jewish bankers and financiers from the beginning of the Christian Era, With this exception, there is no mention of Jews in financial pursuits until the sixth century, when they are encountered in France. This was, of course, not unnatural, for the Jews in France at this period played an important role in commercial life, and the transition from wholesale trade to finance is in most cases very slight. The impetus which ruined the Jewish economic and social balance came from without.” (Cecil Roth, Op. Cit. p. 29)

As that point during the Middle Ages, the Venetians intervened “from without” and gradually forced the Jews to alter their ecumenical *gift-exchange* form of trade and change it to a *money lending* outlook, which required more and more suckers, and especially during the Crusade period. For example, the Venetian controlled Roman Ultramontane Church had explicitly forbidden Christians from lending money at interest (Luke 6:35). As Roth put it:

“The situation would have been an impossible one but for the presence of the Jew, who, precisely as he found himself excluded from other methods of gaining a livelihood, was forced into this most unhonored profession. The non-Jewish capitalists (ed. The Venetian bankers) lent to kings and magnates, under the cover of various devices (such as making out the bond for a larger amount than the sum lent, or euphemistically calling the interest by some other name). The more open, least lucrative, and most unpopular branches of the profession, such as lending on pledge for a short period to the artisan and tradesman, were forced upon the Jews.” (Roth, Op. Cit. p. 29.)

This is how some Jews, like Felix Rohatyn, became the lap dogs of the Venetian Bankers. As a matter of fact, Roth is quite explicit about the Venetian treatment of the Jews. He wrote:

“In Venice, for example, down to the close of the eighteenth century, the Jewish community was only tolerated on the express condition that it maintain in the Ghetto four loan-banks (a more polite term for pawnbroking establishments) for the benefit of the poor. The only other professions legally permitted there were old clothes dealing and the wholesale export trade to the Levant, which did not compete with Christian traders. The same was the case in the cities of the {terra firma}. This ignominious condition of affairs was sternly enforced, and any attempt on the part of the Jews to broaden their economic status, or to place it on a slightly more dignified plane, was the systematically blocked. Even as late as 1777, the

Venetian government closed down all the factories owned by Jews throughout its possessions – including the silk-loomers at Padua, where the industry had been established and developed by the Jews; and thousands of hands were thrown out of work. In this same place the Jews were not even allowed to work as turners and carpenters and to sell the products of their industry to their fellow-townsmen. As late as the middle of the nineteenth century, the Roman Jews (Still restricted almost completely to old clothes dealing) were compelled to close the shops opened outside the Ghetto. In Russia, similar regulations existed, at least outside the rigorously restricted Pale of Settlement, down to the War of 1914-18.” (Roth, Op. Cit., p. 34-35.)

In 932, the Doge of Venice called on the grandchildren of Charlemagne to force the conversion of Jews to Christianity throughout the Empire. As noted by Roth:

“The implication was that they should be impeded from taking part in international trade which passed through Germany [...] This coincided to some extent with the policy of the Byzantine rulers who, in 992, forbade Venetian ship-captains to transport in their vessels Jews, Lombards or Amalfitans, from the city of Bari or elsewhere, who desired to profit from the special treaty-privileges accorded to the Venetians.” (Roth, *The Dark Ages*, p. 37.)

By the end of the 10th century, the Jewish merchants had been banned from accessing the Khazar Kingdom, and were excluded altogether from the far-reaching East-West commercial routes that they had enjoyed during the previous century. Venice and Genoa had total control of the trade routes of the world, which coincided with their launching the Norman Knights against Europe and then, the Crusades.

Roth definitely established that it was the Republic of Venice, which initiated the “tradition” of rejecting the hospitality to Jews in every country in Europe and which established the policy of excluding them from international trade during the 10th century. Roth wrote:

“As the commerce of Venice grew, she attracted, in an ever-increasing degree, traders from all parts of Europe, who included at this period a very considerable proportion of Jews. But, nevertheless, the original outlook of the Republic remained unchanged. Jealous for the Holy Catholic Faith, she refused to give hospitality to such stubborn infidels, whose competition moreover she dreaded. This spirit of intolerance showed itself at a primitive period of Venetian history, in the very first recorded mention of the Jews in the annals of the Republic. Thus she set the tradition which was followed more or less faithfully during the whole course of her history.

“About the year 932, conflicting reports reached Europe about recent happenings in the Holy Land, then as always the principal center of interest for each of the three great monotheistic faiths. A certain Jew, lately come from the Orient, was spreading through Germany a tale, which redounded considerably to the glory of his own coreligionists. There had been held in Jerusalem, he reported, a religious disputation between Jews and Christians, in which the former had been completely triumphant. Their victory had been endorsed by a supernatural phenomenon (an earthquake seems to be indicated), in consequence of which much damage had been caused to the Church of the Holy Sepulcher. The Doge of Venice,

Pietro Candiano II, wrote to the Emperor, indignantly denying this account. The truth of the matter, he said, was very different. There had indeed been a religious disputation in Jerusalem, in which, thanks to their bribery of the Moslem authorities, the Jews had gained the formal victory. To vindicate the Christian cause, however, a miracle had occurred in the Church of the Holy Sepulcher, in consequence of which very large numbers of the infidels embraced the true faith. The Doge trusted that the authorities in Germany would do their best to suppress the slanderous report, which had gone about, and would prevent the faith of Christ from further dishonor by this means. On being informed of the truth, the Jews might perhaps be induced to submit to baptism. Those who did not should be forced to leave the realm.

“This virulent epistle shows clearly enough the light in which the Jews were regarded in early Venice, and makes it highly improbable that any were to be found settled there at that time. Even exclusion was not sufficient for contemporary opinion. A few years later, in 945, the Senate issued a decree forbidding the captains of vessels sailing in Oriental waters from taking any Jews or other merchants on board; an interesting sidelight showing how far they were then identified with international trade. This is the first mention of the Jews in the legislation of the Republic.” (Cecil Roth, *Venice*, Philadelphia, The Jewish Publication Society of America, 1930, p. 7-8.)

Roth is absolutely right in identifying that the Venetians had made it their official policy to eliminate the Jews from trade because of the immense success that the Radanites and the Khazars had had with the ecumenical collaboration of Harun al-Rashid and with Charlemagne, during a period of time in which Venice did not have the political power to put an end to the Jewish-Christian-Muslim monopoly of trade to the East. Roth is wrong, however, when he says, *“it was absolutely out of the question to exclude them utterly.”* The Venetian plan was precisely the total extermination of the Jews, and there is not doubt about it, because the ecumenical movement banning of usury meant the total eradication of Venice. It is unbelievably clear that the Venetians saw the Jewish ecumenical movement led by the Radanites as a mortal threat to their control over international trade and if they were not going to be exterminated, they would have to become creatures of the ghetto and usurious moneylenders. There cannot be any doubt about that historical fact.

Finally, Roth noted the extraordinary fact that for the entire duration of the Carolingian period up to the Crusades, no written Jewish record can be found anywhere in Europe. The evidence of what is not there is, indeed, overwhelming and very telling about the extermination of documented Jewish history during this whole period. Roth wrote: *“No Hebrew composition large or small can be said with certainty to have been written in Europe before the 9th century. We have no Jewish historical record in any language dealing consistently with this area before the same period. There is not probably extant a single original document (apart from inscriptions on stones) written by a European Jew before the end of the first millennium, and still less an original book.”* (Ross, *The Dark Ages...*, p. 11.)

Thus, after such a dignified mission as the Ecumenical role played by the Radanites and the Khazars, the Venetians left the Jews with three callings: pawnbroking, old-cloths dealing, and trifle peddling. As Roth demonstrated, the Venetians had organized non-Jewish merchants into exclusive guilds to which the Jews were systematically excluded. The *Fantastic Stories* of the Venetian, Marco Polo, traveling to the Far East during the Crusades was aimed at nailing a definite lid on the coffin of the

Radanites Jewish merchants. The truth of the matter is that, of all of the merchants in the world, the Radanites had reached the highest degree of universality and immortality; the Venetians thanked them by turning them into universal traveling ragmen.

9. HOW VENICE CREATED THE FIRST JEWISH GHETTO.

In the Preface of his book on the Jewish community of Venice, Cecil Roth gave the following warning. *Nevertheless, there are some periods of Venetian Jewish history which so far as serious goes have hitherto been an absolute blank. Accordingly, the present volume has had to combine the two perfectly different function of original research and the exposition of the results in a readable form.*” (Cecil Roth, *Venice*, Philadelphia, The Jewish Publication Society of America, 1930, p. ix.)

Cecil Roth definitely established that it was the Republic of Venice, which initiated the “tradition” of rejecting the hospitality to Jews in every country in Europe and which established the policy of excluding them from international trade during the 10th century. Roth wrote:

“As the commerce of Venice grew, she attracted, in an ever-increasing degree, traders from all parts of Europe, who included at this period a very considerable proportion of Jews. But, nevertheless, the original outlook of the Republic remained unchanged. Jealous for the Holy Catholic Faith, she refused to give hospitality to such stubborn infidels, whose competition moreover she dreaded. This spirit of intolerance showed itself at a primitive period of Venetian history, in the very first recorded mention of the Jews in the annals of the Republic. Thus she set the tradition which was followed more or less faithfully during the whole course of her history.

“About the year 932, conflicting reports reached Europe about recent happenings in the Holy Land, then as always the principal center of interest for each of the three great monotheistic faiths. A certain Jew, lately come from the Orient, was spreading through Germany a tale, which redounded considerably to the glory of his own coreligionists. There had been held in Jerusalem, he reported, a religious disputation between Jews and Christians, in which the former had been completely triumphant. Their victory had been endorsed by a supernatural phenomenon (an earthquake seems to be indicated), in consequence of which much damage had been caused to the Church of the Holy Sepulcher. The Doge of Venice, Pietro Candiano II, wrote to the Emperor, indignantly denying this account. The truth of the matter, he said, was very different. There had indeed been a religious disputation in Jerusalem, in which, thanks to their bribery of the Moslem authorities, the Jews had gained the formal victory. To vindicate the Christian cause, however, a miracle had occurred in the Church of the Holy Sepulcher, in consequence of which very large numbers of the infidels embraced the true faith. The Doge trusted that the authorities in Germany would do their best to suppress the

slanderous report, which had gone about, and would prevent the faith of Christ from further dishonor by this means. On being informed of the truth, the Jews might perhaps be induced to submit to baptism. Those who did not should be forced to leave the realm.

*“This virulent epistle shows clearly enough the light in which the Jews were regarded in early Venice, and makes it highly improbable that any were to be found settled there at that time. Even exclusion was not sufficient for contemporary opinion. A few years later, in 945, the Senate issued a decree forbidding the captains of vessels sailing in Oriental waters from taking any Jews or other merchants on board; an interesting sidelight showing how far they were then identified with international trade. This is the first mention of the Jews in the legislation of the Republic.” (Cecil Roth, *Venice*, Philadelphia, The Jewish Publication Society of America, 1930, p. 7-8.)*

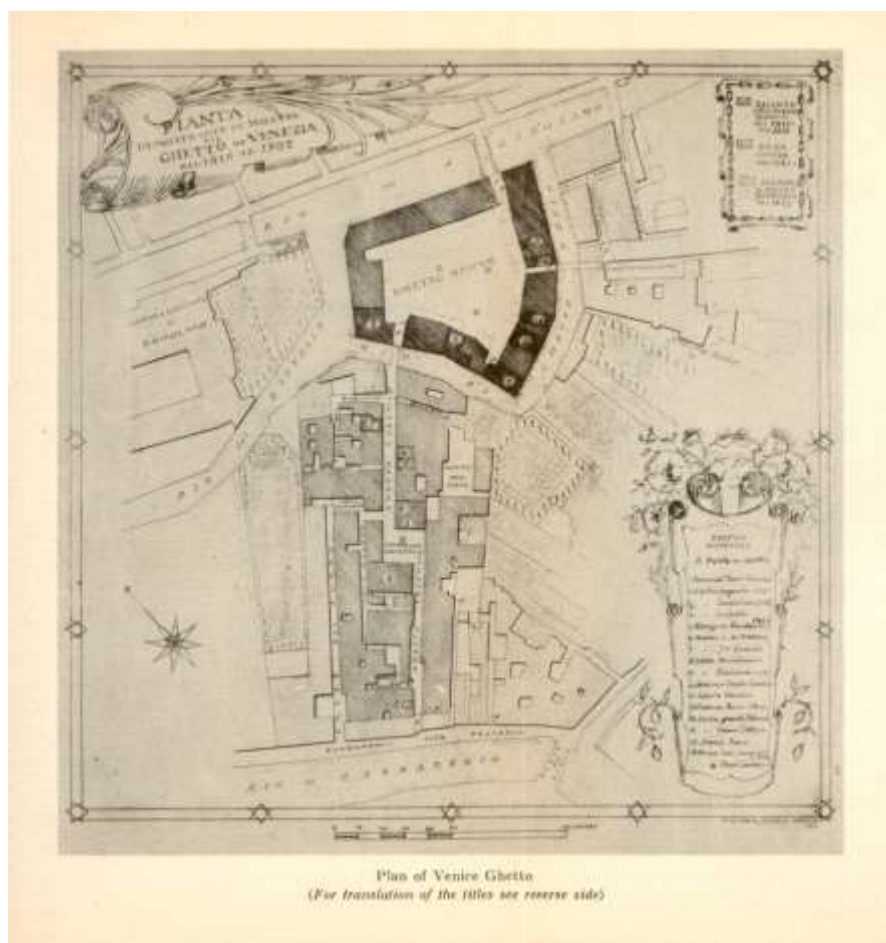


Figure 11. Plan of Venetian Jewish Ghetto.

Roth is absolutely right in identifying that the Venetians had made it their official policy to eliminate the Jews from trade because of the immense success that the Radanites and the Khazars had had

with the ecumenical collaboration of Harun al-Rashid and with Charlemagne, during a period of time in which Venice did not have the political power to put an end to the Jewish-Christian-Muslim monopoly of trade to the East. Roth is wrong, however, when he says “it was absolutely out of the question to exclude them utterly.” The Venetian plan was precisely the total extermination of the Jews, and there is not doubt about it, because the ecumenical movement banning of usury meant the total eradication of Venice. It is unbelievably clear that the Venetians saw the Jewish ecumenical movement led by the Radanites as a mortal threat to their control over international trade. There cannot be any doubt about that.

CONCLUSION

After the death of Charlemagne in 814, and the breakdown of the Carolingian Empire, in 843, the Venetians led the Spanish *Reconquista* against Judaism and Islam, and then the Crusades began to set the pace for several centuries of savage religious wars that became an increasing source of revenue for Venetian banking. It was during that period, (1130-1140) that Judah Halevi wrote his philosophical masterpiece *The Kuzari*, in order to create a great optimistic alternative against the grief and despair of the Venetian-led religious wars of his time. By the 12th century, the ecumenical potential between the three great religions had totally broken down and *The Kuzari* became the model and the lone voice calling to revitalize civilization against the doom and despair of the internal division of Judaism and against the irrational slaughter between Christians and Muslims. Halevi recognized the necessity to reinvent the communication that once existed between Christianity, Judaism, and Islam at the same time that he had to renew the proximity that once existed between the Jewish people and God. Halevi expressed poetically the bleak strategic situation of his time: “*The enemies battle like wild beats, the princes of Eliphaz with the rams of Nevayot (i.e. Christians with Muslims), but between the two the young sheep (of Israel) are undone.*”

Historian Henry Slonimsky expressed a profound understanding of Halevi’s sublime mission when he addressed the audacity of his thinking in the introduction of *The Kuzari*. He wrote: “*But Judah Halevi is dealing with extremes; he is dealing with a people living in a chronically desperate situation, a people every element whose life and history is so extreme that living for it becomes plausible and tolerable only on the basis of transcendental assumptions.*” (Judah Halevi, *The Kuzari*, Introduction, p. 26.) This is the difficult road that the King of the Khazars had to follow and which reflected, in the *Ecumenical Civilization*, the epistemological function that gave man access to the complex domain, as captured by his idea of the Active Intellect.

The paradox here is that of the conversion of a King to be consecrated as a chosen king with his chosen people at the exclusion of the rest of the world, but with the mission of bringing universal mankind to the transcendental level of an *Ecumenical Civilization*. This is why the Khazars became a chosen people. And this is the reason why Halevi wrote *The Kuzari* in order to remind the Jewish people, who were the leading merchants of his time, that saving humanity by means of that ecumenical arrangement was their supreme paradoxical mission. Slonimsky understood this quite clearly when he stated; “*Mankind is not to be excluded from the life with God; nothing could be further from the spirit of the book (The Kuzari). But it is primarily a theory of first and last things and of the place of Judaism in this scheme; and it was written to remind the Jewish people of that supreme fact in the*

moment of deepest danger and decline. Jews and Judaism may be the least of these now; they were and shall be first – but this is a world embracing scheme involving all men.” However, this mission is not a tragic-heroic life of high resolve, as one might romantically consider. It is an immortal and sublime mission like that of Prometheus, and of Jeanne d’Arc, a human endeavor of willfully reaching the highest levels of the heavens, and bring to mankind, out of the sheer will to know, the necessary knowledge that will make it grow for all times to come.

Finally, what must be understood about the Khazar Kingdom in Halevi’s thought is that the relationships between Christianity, Islam and Judaism are, as he put it himself very poetically, like the different parts of a living tree. *“Christianity and Islam are the branches and the leaves, while Judaism represents the roots.”* The point is that if the roots are destroyed, then the whole tree must die. But if the roots are vivified, the branches will grow with their beautiful foliage and blooms. Thus, Judah Halevi represents not only the solution to Israel’s own problem, today, but also the solution to the problem of Christianity and Islam as well. This is how the understanding of the genius of Judah Halevi and of the ecumenical Judaism of the Khazar Kingdom can also become the answer to the so-called clash of civilization of today.



NOTES

(1) BRIEF HISTORY OF THE KHAZARS BEFORE THE JEWISH CONVERSION.

“Khazar history is intimately tied with that of the Gokturk empire, founded when the Asena clan overthrew the Juan Juan in AD 552. With the collapse of the Gokturk empire/tribal confederation due to internal conflict in the seventh century, the western half of the Turk empire itself split into two confederations, the Bulgars, led by the Dulo clan, and the Khazars, led by the Asena clan, the traditional rulers of the Gok Turk empire. By 670, the Khazars had broken the Bulgar confederation, leaving the three Bulgar remnants on the Volga, the Black Sea and the Danube.

“Their first significant appearance in history is their aid to the campaign of the Byzantine emperor Heraclius against the Persians. During the 7th and 8th centuries they fought a series of wars against the Islamic Arab Empire. Although they stopped the Arab expansion into Eastern Europe for some time after these wars, they were forced to withdraw behind the Caucasus, as well. Afterwards they extended their territories from the Caspian Sea in the east to the north of Black Sea in the west. Early Russian sources called Khazaran, their city, Khvalisy and the Khazar (Caspian) sea Khvaliskoye after the Khwarezmians.

“Originally, the Khazars practiced traditional Turkic shamanism, focused on the sky god Tengri, but were heavily influenced by Confucian ideas imported from China, notably that of the Mandate of Heaven. The Ashina clan were considered to be the chosen of Tengri and the qaghan was the incarnation of the favor the sky-god bestowed on the Turks. A qaghan who failed had clearly lost the god's favor and was typically ritually executed.

”Historians have sometimes wondered, only half in jest, if the Khazar tendency to occasionally execute their rulers on religious grounds led those rulers to seek out other religions.

”At some point in the last decades of the 8th century or the early 9th century, the Khazar royalty and nobility converted to Judaism, and part of the general population followed. Some researchers have suggested part of the reason for this mass conversion was political expediency to maintain a degree of neutrality: The Khazar empire was between growing populations; Muslims to the east and Christians to the west. Both religions recognized Judaism as a forebear and worthy of some respect.

”The first Jewish Khazar king was named Bulan. A later king, Obadiah, strengthened Judaism, inviting rabbis into the kingdom and building synagogues. The supreme court consisted of two Jews, two Christians, two Muslims, and a heathen. Religious toleration was maintained for the kingdom's three hundred plus years. By the year 950 Judaism had become a widespread faith.

”In the 10th century the empire began to decline due to the attacks of both Vikings from Kievan Rus and other Turkic tribes, and their political significance greatly diminished toward the end of the 12th century.” (Source online: armchair generals)

(2) DESTRUCTION OF THE KHAZARS. The Islamic geographer, Ibn Hawqal, reported that the Kievan Rus' destroyed the Khazars. Dunlop also reported that *“after 965, we can no longer speak with confidence of an independent Jewish state on the Volga.”* Istakhri reports that the region of Khazaria was infested by the Venetian slave trade. *“to sell their own children in slavery was repugnant to the Jews and Christians of Khazaria, as well as to the Muslims, and was only practiced by the heathen. [...] The slaves found among the Khazars are idolaters, who permit the sale of their children and the enslavement of one another.”* (Dunlop, p. 227) Dunlop added that *“Similarly in Western Europe at the same period, in France and Spain, a traffic in slaves from north to south was kept up, and there is no reason to suppose that the part said to have been played by Jews is an invention of malicious enemies.”* (Dunlop, p. 227) As Shakespeare confirmed in his *Merchant of Venice*, if there were Jews involved in the slave trade, it was under the corruption of the Venetians. Dunlop also reported that the Khazars were in regular contact with the Caliphate in Baghdad, *“and the Jewish Radhaniyah visited the Khazar capital as well as Baghdad and other Muslim cities.”* (p.230)

(3) AL-AMIN, AL-MA'MUN, AND THE KHAGAN. When, near the beginning of al-Ma'mun's Caliphate, and attempting to prevent a civil war with his brother al-Amin, over his turn to reign as Caliphate, there were exchanges of letters between the two brothers in which al-Ma'mun identified his peaceful policy with the Jewish King of Khazar, the Khagan and even suggested that, in case of defeat in a war against his brother, he would put himself under the protection of the “Khagan, the king of the Turks.”

