



From the desk of Pierre Beaudry

THE TRUTH ABOUT THE JEWISH
KHAZAR KINGDOM.

by Pierre Beaudry, 1/14/2011



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

“We are what Haroun al-Rashid had in mind when he created the Jewish Khazar Kingdom: that is, what the future state of mind of the universe has to be, the new state of relations we must now establish among nations in the galaxy.”

Dehors Debonneheure.

“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.

“Christianity and Islam are the branches and the leaves, while Judaism represents the roots.”

Judah Halevi.

“Now, he who has never left his hearth and has confined his researches to the narrow field of the history of his own country cannot be compared to the courageous traveler who has worn out his life in journeys of exploration to distant parts and each day has faced danger in order to persevere in excavating the mines of learning and in snatching precious fragments of the past from oblivion.”

Mas’udi.

INTRODUCTION:

Within universal history, there are unique moments whose occurrences are timed to emerge at historically specific periods with the intention of changing mankind for the better. However, if such lawful intentions never had the chance to develop and survive, it should not surprise anyone if the same moment were to reappear at a later date, in a new form, as if history had had the time to reflect on itself. The brief existence of the Jewish Khazar Kingdom, which lasted from about 800 to 1,000 AD, is such a unique returning moment of history. Today, more than a thousand years later, we have entered into a situation very similar, in principle, to what happened to that Jewish nation, in which the world in its entirety is experiencing a similar threat of falling backward into a New Dark Age, more severe than the case of the Khazar Kingdom of the Eurasian Middle Ages. The irony of this historical event is that this axiomatic historical moment of change locates where the future state of the human mind must lie for us today, and why the current breakdown of civilization must include the singularity of creating a future based on the same principle of justice for mankind. Therefore, from the vantage point of the future, the

Jewish Khazar Kingdom represents the state of mind that the world must now restore and apply globally if anyone wishes civilization to survive on this planet.

It is necessary, therefore, to look back to the historical period of the Jewish Khazar Kingdom, because the circumstances of its past development reflect the universal physical principle of what our future must look like, and what humanity must achieve, if we have the morality to survive this grave crisis. Whether we look at that period of history from the standpoint of its creation or of its destruction, the little known occurrence of the Jewish Khazar Kingdom is a universal historical marker which shows what we must do in the coming days and weeks to revive this poor and wretched world we are dying in. If you look into the pre-history of the destruction of the Jewish Khazar Kingdom, you will discover that there were clear points after the development of which it was too late to prevent the collapse of that ecumenical civilization. That is where we stand today in the simultaneity of eternity.

From the vantage point of the past, the Jewish Khazar Kingdom,* in alliance with Charlemagne (742-814) and Haroun Al-Rashid (763-809), was truly one of the most sublime anomalies in all of history. It was no less than a sort of *American Experiment* of the Asiatic Middle Ages; that is to say, a model of religious tolerance based on the ecumenical principle of *agape*, with the explicit purpose of saving the despised, the wretched, the poor, and the unwanted of this world. From the standpoint of the future, we are looking at the history of the Jewish Khazar Kingdom as if it were the embodiment of the future alliance among the United States, Russia, China, and India, and the final rejection of the presently collapsing Venetian-British imperial financial system that destroyed it, in 1016.

It was from a similar ecumenical peace of faith experiment that Cardinal Nicholas of Cusa later conceived his own ecumenical movement for the Council of Florence, in 1434, and planned what subsequently became known as the Columbus project of 1492. So, for the first time in history, three political and religious leaders, Charlemagne, the Khazarian King Bulan, and Haroun Al-Rashid embraced the common mission of developing a charitable form of economics for the whole world based on the ecumenical community of principle of the three faiths of the Book. The problem that this ecumenical reality poses to a distant observer, such as you and me today, is how to understand such an ecumenical reality of the immediate future before us, when most of the empirical evidence of its very existence has been destroyed? In fact, how can the truth of this historical anomaly become rediscovered without the presumptive burden of empirical proof? And how can the state of mind that it embodied in its daily activities be replicated today in the streets of our rapidly collapsing cities?

The problem we face is not a matter of proving the existence of the Jewish Khazar Kingdom, as such, but rather, to rediscover how it was unique in its ecumenical characteristic, and to identify why it is necessary to restore it in a new form of multiply connected congruence among all of the nations of the world. Existing records show that, physically speaking, the Khazars were Judaized Turks located in the geographic regions of southern Russia, Eastern Ukraine, Crimea, the northern Caucasus, Western Kazakhstan, and northwest Uzbekistan; the same area that current British imperialism wishes to destroy with its Great Game policy of geopolitics.

During the 8th century, the Khazar capital city was Samandar on the Caspian Sea, and from 750 until its invasion and destruction by the Kievan Rus in 1016, the capital city became Atil (Itil), at the mouth of the Volga River (See Figure 1). The Caspian Sea is still called the Sea of the Khazars in the Turkish, Arabic, and Persian languages of today. However, certain anomalies from among its historical

records reveal sufficient shadowy distortions to further demonstrate that from the vantage point of epistemology the Jewish Khazar Kingdom was not only ecumenical in character, but that its very existence depended on the crucial alliance between the ecumenical regions of Charlemagne's Kingdom and Harun Al-Rashid's Abbasid Caliphate.

Although the actual existence of the Jewish Khazar Kingdom lasted only a few hundred years, from about the beginning the 9th to the beginning of the 11th centuries, its historical significance as an ecumenical Jewish nation during the last 200 years of its existence has been hidden from the general public since that time. However, its silent presence resides in the living historical memory of mankind like a beacon of hope that resonates with its immortal spiritual call to all despised and abandoned people of the world. As Russian historian Vasilii V. Grigoriev put it: "The Khazar people were an unusual phenomenon for medieval times. Surrounded by savage and nomadic tribes, they had all the advantages of the developed countries: structured government, vast and prosperous trading, and a permanent army. At the time, when great fanaticism and deep ignorance contested their dominion over Western Europe, the Khazar state was famous for its justice and tolerance. People persecuted for their faiths flocked into Khazaria from everywhere. As a glistening star it shone brightly on the gloomy horizon of Europe, and faded away without leaving any traces of existence." (Vasilii V. Grigoriev, "*O dvoystvennosti verkhovnoy vlasti u khazarov*" (1835), reprinted in his 1876 compilation book *Rossiia i Aziia* on page 66, quoted by Kevin Allan Brook in [*The History of Khazaria*](#).)

The handful of historians who did know the importance of this historical anomaly, chose to forget about it, and tried to make its ecumenical reality disappear either as an insignificant occurrence, a freak accident of nature, or simply as a humiliating embarrassment for the Jewish people. Why? Because the assumptions underlying the empirical set of their axiomatic beliefs, forbade them from even understanding the reality of such an ecumenical agreement among Christianity, Islam, and Judaism. However, the world has changed and the time has now come for us to launch a new and more advanced form of ecumenical governance of nations, a state of mind among nations which can be grasped as the new spirit of the time that Lyn has been spreading worldwide, and which can be understood clearly as being truthfully the spirit of the age by every human being living today.

The truth about the Jewish Khazar Kingdom is that not only was it a country that welcomed and saved the unwanted Jewish people who were unfairly despised and persecuted in other nations, but it increased relative population density worldwide as a matter of economic policy. Thanks to the two trade routes that Charlemagne established eastward from Narbonne to Regensburg via Prague to Kiev, and also, the third from the Rhine River to the Danube, via the *Fossa Carolina* of Regensburg to the Black Sea and onward to Baghdad, the local populations of all of those lands increased demographically, because the Jewish Radhanite merchants who passed through these lands encouraged peace and local trade and development.

The creation of that new Eurasian Landbridge infrastructure had the power of increasing local industries along its pathways, and introduced new ideas for cultural exchange and development of the human mind. In point of fact, if you were to compare a map of Charlemagne's Europe with the European Common Market of the 1960's, you would find that they are almost identical in terms of land distribution as well as in the diversification of the language cultures of the different peoples, but they are completely different in terms of economic principle. Why? Because the Maastricht Europe of the monetarist Euro is

held together by a principle of taking advantage of the other, which is opposite to the intention of Charlemagne. In terms of population growth, the irony was that Charlemagne's wars were not aimed at reducing the numbers of people, but at increasing their numbers by involving them in his ecumenical economic experiment. As I will show, the ecumenical form of economics of the Jewish Khazar Kingdom was the only form of economics that could sustain what Nicholas of Cusa later called a Peace of Faith. It was Lyn who best expressed this *higher hypothesis* when he wrote:

“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 Fidei, 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,”* EIR, 5/4/2006)

This report, therefore, intends to correct the historical oversight that historians have made with respect to that *“divine imperative.”* I invite the reader to appeal to the higher order of authority that resides in his or her own mind, and to look into the future to discover that we, in the LaRouche organization, are the realization of this ideal of man that Charlemagne had in mind when he conceived of his Narbonne ecumenical experiment.

1. CHARLEMAGNE'S NARBONNE EXPERIMENT: THE WORLD'S FIRST ECUMENICAL CITY.

In 759, after taking the city of Narbonne from the Saracens of the Umayyad Caliphate of Spain, the father of Charlemagne, King Pepin the Short (714-768), divided the city into three equal parts: one for the Christians, one for the Muslims, and one for the Jews. According to the medieval Jewish historian, [Abraham Ibn Daud](#) (1161), Charlemagne inherited this policy from his father. Immediately after the death of his father in 768, the new King of the Gaul, Charlemagne, initiated the process of inviting a Jewish King from Baghdad to live in a kingdom under his protection, with the purpose of forcing peace on the Umayyad Saracens of Spain, and to continue his father's ecumenical alliance with the Abbasid Caliphate of Baghdad. Ibn Daud wrote:

*“Then King Charles sent to the King of Baghdad [Caliphate] requesting that he dispatch one of his Jews of the seed of royalty of the House of David. He hearkened and sent him one from there, a magnate and sage, Rabbi Makhir by name. And [Charles] settled him in Narbonne, the capital city, and planted him there, and gave him a great possession there at the time he captured it from the Ismaelites [Arabs]. And he [Makhir] took to wife a woman from among the magnates of the town; *...* and the King made him a nobleman and designed, out of love for [Makhir], good statutes for the benefit of all the Jews dwelling in the city, as is written and sealed in a Latin charter; and the seal of the King therein [bears] his name Carolus; and it is in their possession at the present time. The Prince Makhir became chieftain*

there. He and his descendants were close [inter-related] with the King and all his descendants.
([Abraham Ibn Daud](#), *Sefer Ha-Qabbalah* (Book of Tradition), 1161.)



Figure 2. Church and Synagogue side by side, from Raban Maur (780-856), *De Universo*.

The ecumenical result of Pepin's victory over the Saracens in Narbonne in 759 reflected a clear motivation that the King of Gaul had the intention of establishing a peaceful co-existence among the Abbasid Caliphate of Baghdad, the Jews of Baghdad, and the Christians of Narbonne, with the idea of creating a triply governed city in France. But, the idea of not engaging in war was not enough to establish a true Peace of Faith based on mutual development through the collaboration of such different beliefs. Something new and of a higher axiomatic level had to be introduced into the dynamics of that period. This was further confirmed by another Jewish historian, Benjamin of Tuleda, who travelled to Narbonne in 1165, and who explained why the Davidic family of King Machir (*Makhir* 755-793) was given such a great honor and privilege. At the request of Charlemagne, [Machir of Narbonne](#) was said to have created a Talmudic school in the city of Narbonne which became a model of ecumenical studies that the Alcuin

monasteries and the Baghdad House of Wisdom were later to emulate in Iraq. So, the question is: what was that new principle that was required to seal the dynamics of the Peace of Faith congruence among the three religions? What was the One that was to rule over the Many?

The new King of the Jews was brought to Narbonne by the Radhanites, a group of Jewish merchants originating from the town of Radhan near Baghdad, who took residence there under the leadership of their new King in their new European capital of Narbonne. These Radhanite merchants became the backbone of an effective ecumenical alliance between Charlemagne and Harun Al-Rashid, and began to organize extensive commerce primarily between Narbonne and Baghdad. The Radhanite Trading Company had already established extensive trade routes from their home base of Radhan, covering much of the civilized world from Europe, North Africa, Southwest Asia, Central Asia, and as far away as India and China. As such, the Radhanites became the ambassadors of Charlemagne wherever they travelled around the world, their mission being to conquer new peoples to Charlemagne and Haroun's ecumenical outlook.

This Radhanite contact with Charlemagne was also put on the record by historian Cecil Roth who reported that during an audience with Charlemagne, the Jewish Ambassador said to him: "***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 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. 131) In order to demonstrate that the ecumenical policy was his new policy, Charlemagne granted the Jewish ambassador's request to have their King under his protection. Therefore, nine years after Charlemagne's father had given them the right to have their own government; the Jews of Narbonne had a King ruling hereditarily over them during the next five centuries, until the 13th century. Thus, in the middle of the 9th century, the Languedoc region of France had become a territory for refugees, for universal understanding, and for the Peace of Faith, welcoming all other faiths from the four corners of the civilized world.

According to historian Rabbi David Katz, "***He (Charlemagne) granted to them, for their own use, a third of the city and the right to live under a 'Jewish King' as the Saracens lived under a Saracen king, name Matrand.***" (Katz, *The Jews in the Kingdoms of Spain and Gaul*, Medieval Academy Monograph no. 12, Appendix III, p. 159.) This establishes that in the very first year he became king, in 768, Charlemagne initiated an overpowering peace policy among Christians, Jews, and Muslims with the collaboration of Harun al-Rashid's grandfather, al-Mansur (754-775), ruler of the Baghdad Abbasid Caliphate. This is also confirmed by French historian G. Saige who reported that many of the Saracens living then in Narbonne, as did Suleiman Ibn Arabi, were pro-Abbasid and were granted equal rights with the Jews to govern the city. (G. Saige, *Les Juifs du Languedoc*, Paris, 1881, p. 42) Thus, in 768, Narbonne became the first triply connected ecumenical kingdom in the world.

French historian G. Saige also noted that not only was the Jewish King of Narbonne, Rabbi Machir, one of the three rulers of the city, but that his Davidic House was also given governing powers over a vast area of the Narbonnaise region, including Septimania, the Toulousain region, and the Spanish March. According to French author, Françoise Buffat, who recently wrote a novel on this historical event: "***The wife of the first Jewish King of Narbonne, the niece of Isaac the Radhanite that Charlemagne***

dispatched to Baghdad as his ambassador, Judith, is the flamboyant heroine of this historical fresco in which love stories and messianic hopes incites the reader into the most perilous voyages. The young Queen will brave the seas in order to go to the kingdom of the Khazars where the prophecy of Elijah may become reality.” (Francoise Buffat, *Judith reine de Narbonne*, Geneva, Slatkine, 2007.)

After Charlemagne’s confirmation of the Jewish King of Narbonne, Pope Stephen III (768-772) wrote a letter to Bishop Aribert of Narbonne, complaining about the Jews. According to answer.com, *“The Pope deplores the confirmation which has been made by certain kings of the right of the Jews to possess hereditary domains. These kings are not named, but it is clear that Pope Stephen refers to Pepin the Short, Carloman, and Charlemagne. Stephen suggests that this privilege be revoked.”* (Answer.com/ *What was the ancestry of Machir of Narbonne?*) Pope Stephen III was not the only Roman Prelate to display his venom against the Jewish people. After the death of Charlemagne, his three grandsons sabotaged the Ecumenical movement of their grandfather at the Oath of Strasburg of 842, where the Venetians began a systematic destruction of the new Charlemagne cultural platform and gave rise to the Ultramontane genocidal faction of the Vatican. (See my report on **THE ULTRAMONTANE PAPACY, PART I**. 9/18/2007.)

To pin down the crucial idea in this matter, consider that for Charlemagne, the sovereign Jewish nation of Narbonne was integrated fully within his Christian domain, and the patriotic self-interest of each religion was considered as the equivalent of the nationalist self-interest of a sovereign nation-state. For Charlemagne, the defense of Christianity was the equivalent of the defense of the sovereign nation-state of the Christians that integrated Islam and Judaism. The same principle applied to the Jews, and to the Muslims. Haroun Al-Rashid also considered the self-interest of Islam as the equivalent of an integrated national home for other sovereign religions; a nation welcoming other nations within itself as a principle of self-development. It should be noted that the full realization of this idea of political sovereignty was never fully developed in the history of mankind. The closest approximation was the creation of the nation-state of France under King Louis Onze who applied the principle of Cusa’s *Concordancia Catholica*, in 1477. This crucial new notion of sovereignty was such that a concordance had to be sought for between the other two faiths, as an expression of the principle of the Holy Trinity.

In 2009, Ukrainian historian Andrew Kania published a useful insight on the subject of [The Peace of Faith](#). His understanding of Nicholas of Cusa was particularly interesting with respect to a rare Renaissance painting on the subject of ecumenicism. See **Figure 3**. Although the article is filled with confusing elements, he nevertheless properly references *The Three Haloed Figures* painting as reflecting the central epistemological concern of Nicholas of Cusa not only on the subject of the unity of the trinity, but also as a solution to the differences among Judaism, Christianity, and Islam. He stated: *“Cusa was to articulate his vision of a new order of co-existence in his work, The Peace of Faith, a work significantly influenced by the 14th Century Catalan Mystic, Ramon Llull. To Cusa, the crux of the conflict between the three religions lay in the failure to understand that what seemed to be a disparity in religion, was in fact, a diversity of rite – for Judaism, Christianity, and Islam, all swore a singular devotion to the same God – and all claimed descent from the same father of the faith – Abraham.”* (Dr. Andrew Kania, [The Peace of Faith](#) . *An address delivered at the Aula, Blackfriars Hall, The University of Oxford, 4th Dec 2009.*



Figure 3. *The Three Haloed Figures*. Fifteenth Century representation of a dialogue on the Unity of the Trinity captured in the ironic characteristic of simultaneity of eternity among Moses, Jesus, and Mohammed by an anonymous artist. From the Franciscan cloister of Santa Maria della Pace, Sassoferrato, Italy.

It was for the purpose of [The Peace of Faith](#) that Nicholas of Cusa established his trinitarian principle. He showed not only that it was possible to achieve such a lasting peace, without diluting the truthfulness of each religious belief, but that a higher conception of divine truth could only be achievable, epistemologically, by establishing a harmonic congruence among the elements of the trinity, that is to say, projected from outside of their individual particularities and by neutralizing the differences between the other two religions. After the fall of Constantinople in 1453, Cusa wrote about his own discovery as follows:

"After the brutal deeds recently committed by the Turkish ruler at Constantinople were reported to a certain man, who had once seen the sites of those regions, he was inflamed by a zeal for God; with many sighs he implored the Creator of all things that in his mercy he restrain the persecution, raging more than ever because of different religious rites. It happened that after several days--perhaps because of long continued meditation--a vision was revealed to this zealous man. From it he concluded that of a few wise men familiar from their own experience with all such differences which are observed in religions throughout the world, a single easy harmony could be found and through it a lasting peace established by appropriate and true means. And so in order for this vision eventually to come to the notice of those who have the decisive word in these great matters, he has written down his vision plainly below, as far as his memory recalled it." [...]

"As creator, God is three and one; as infinite, he is neither three nor one nor any of the things which can be spoken. For the names which are attributed to God are taken from

creatures, since he in himself is ineffable and beyond everything that can be named or spoken. Since those who worship God should adore him as the beginning of the universe, yet in this one universe one finds a multiplicity of parts, inequality and separation (for the multiplicity of stars, trees, human beings, rocks is obvious to sense), nevertheless, the beginning of all multiplicity is unity; therefore, the beginning of multiplicity is eternal unity. An inequality of parts is found in the one universe, since none is similar to another; but inequality descends from the equality of unity; therefore, before all inequality there is eternal equality. A distinction or separation of parts is found in the one universe; but before all distinction there is a connection of unity and equality, and from this connection separation or distinction descends; the connection therefore is eternal. But, there cannot be more than one eternal. Therefore, in one eternity there is found unity, the equality of unity, and the union or connection of unity and equality. So the most simple beginning [principium] of the universe is unitary, since in the beginning that which has been derived [principiatum] must be enfolded, but everything that has been derived declares thus that it is enfolded in its beginning, and in everything that has been derived such a threefold distinction is found in the unity of essence. Therefore, the most simple beginning of all things will be threefold and one." (Nicholas of Cusa, [The Peace of Faith](#), 2000, trans. H. Lawrence Bond, Ch. I and 7.)

I have never found a single historian who spoke of the sovereignty of religion or of an ecumenical alliance among nations with such epistemological insights as developed by Cusa, who recognized that Charlemagne's initiative on the question of the *Filioque* was clearly aimed at establishing this new political state of mind as a higher culture of dialogue among the three religions of the Book. This extraordinary omission, on the part of historians, is not surprising, however, once the alert reader factors in the fact that there existed no greater danger to the Venetian plans for the Crusade wars, than such a peace of faith. This is why the Narbonne project lasted no more than about 90 years, and the traces of its existence were immediately erased as if such an idea had never walked the soil of the Languedoc.

No one should be surprised to learn that most of the chronicles of that region have also disappeared, notably, the one by William of Padua, who reportedly wrote *Gesta Caroli Magni ad Carcassonam et Narbonam* at the request of abbot Bernard at the Abbey de la Grasse, yet the document is nowhere to be found today. Another book, also requested by the same Abbey de la Grasse, was allegedly written by another monk by the name of Philomena, and with the same title, but scrambled differently as *Seu Gesta Caroli Magni, de Captione Carcassonoe et Narbonoe Civitatum, et ad constructionem monasterii Crassensis*. This last chronicle was recently published in French by Louis Fédié, at the Editions Lacour-Olle. However, Fédié happens to be a kook who is involved in the biblical mystification of Rennes-le-Chateau, and who indulges in the British-run fallacy of composition known as *Holy Blood, Holy Grail*. This smells very much like a modern cover-up story similar to medieval fallacy of composition known as *The Song of Roland*.

In fact, Charlemagne's biographer, Einhard, clearly indicated that what happened at Roncevaux, on August 15, 778, had nothing to do with an epic battle, but was merely a surprise hit and run attack on the rear baggage train of Charlemagne's army returning from Spain, by a renegade bunch of Basque highwaymen who stole some of their baggage. Three people were killed in the unfortunate ambush: the King's Cook, Egginhard; the count of his palace, Anselm; and an unknown Lord of the Breton Marches by the name of Roland. It was this treacherous Basque ambush in the narrow pass of Roncevaux that was

turned into the fabulous fallacy of composition known as *The Song of Roland* three hundred years later, in order to stir-up enthusiasm for the crusades and bury forever the memory of Charlemagne's ecumenical alliance with Muslims and Jews which was the crucial event of that period.

During his own lifetime, Charlemagne also witnessed the sabotage of his efforts in that region of Provence by the emergence of a new heresy known as Adoptionism, which came out of Toledo during the 780's. This heresy prompted Charlemagne to reconfirm the Jewish King of Narbonne in 791, and to launch the polemic of the Holy Trinity with the idea of the *Filioque* at the Council of Nicaea in 794. Charlemagne was conscious that the axiomatic limitations of each faith could be surmounted by the appropriately corresponding conception of a triply-connected manifold that had to be religiously and epistemologically viable. It was a similar triply-connected congruence which later became the basis for the principle of the *advantage of the other* at the signing of the Treaty of Westphalia, in 1648. The reader should also remember that the same region of the Languedoc was also the theater of the Albigensian genocide, another heresy created, and then condemned by the Dominicans, in order to institute a police watch inside of the Roman Church, under the guise of the infamous theology of the Cathar executioner himself, Thomas Aquinas. (See my report on *THE ULTRAMONTANE PAPACY, PART I*. 9/18/2007.)

The religious authority of Charlemagne is important to grasp here, because he had a true understanding of his historical role in being an instrument of what he called "*The Will of God.*" He was not a fundamentalist, but a true genius from the standpoint of his calling. He had a profound understanding of his function as a King that he took from the Bible, and especially from the Old Testament. He understood his kingship as the ecumenical instrument of God, in the same way that the authority for the creation of Jewish kings was given by God to the Prophet Samuel in establishing the kinships of Saul and David. Charlemagne was quite explicit about this. As historian Kleinclausz noted about Charlemagne's royal and priestly anointment, "*Charlemagne thus became, by virtue of his anointment, something greater than a king: he became a king-priest, like this David to whom he was often compared by his friends, and whose name they readily appended to his own.*" (A. Kleinclausz, *Charlemagne*, Librairie Hachette, Paris, 1934, p. 60) It was from that standpoint that Charlemagne never considered himself a so-called "Roman Emperor," but rather as a biblical king. In fact, quite deliberately and consciously, he had chosen to be a Jewish King!

During the decade following Charlemagne's death in 814, his ecumenical efforts were abandoned by his son, Louis the Pious, but were pursued by other associates, notably by Alcuin's student, the Benedictine monk, Raban Maur (c. 776-856), and by Archbishop Otgar of Mainz (825-847) who were both explicitly engaged in [The Peace of Faith](#). (Figure 4) Otgar was Charlemagne's Justice Minister and later became the chaplain of his son, Louis the Pious. It was Archbishop Otgar who had supported Louis the Pious against his own son's lust for power, Louis of Germany, in an attempt to prevent him from taking over the territory of Eastern Gaul, west of the Rhine River. Otgar tried in vain to stop the civil war among the three grandsons of Charlemagne. In spite of his efforts, the Ecumenical Kingdom of Charlemagne was dismembered after the Venetians instigated the evil Oath of Strasburg of 842. (See my report, *Charlemagne and Harun Al-Rashid, Part I*.)



Figure 4. Raban Maur, Alcuin, and Archbishop Otgar of Mainz. Vienna, Codex Vindobonensis.

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

In his book on *The Jews of Khazaria*, historian 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 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 being treated as human cattle by the local oligarchy. Brook justly estimated that the multiple waves of persecuted Jews that came into Khazaria from Byzantium, Persia, Khwarism (Uzbekistan), Armenia, Hungary, and Southwest Asia more generally 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 of Harun al-Rashid. The only larger dominion of the period was the Carolingian Empire which had initiated the creation of Jewish Khazaria from Narbonne with its Jewish Radhanite merchants. Even al-Ma'mun, the son of Haroun al-Rashid, considered Khazaria as a place of refuge. When, near the beginning of al-Ma'mun's Caliphate, in 813, 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 the Khazars, the Khagan. Al Ma'mun suggested that, in case of defeat in a war against his own brother, he would put himself under the protection of the “Khagan, the king of the Turks.”

What historians do not report, however, is that, in the middle of this fight against Venetian dominated imperial oligarchism pursued by Byzantium, a Jewish Kingdom emerged in Northwestern Asia 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 nation was the model and the hope for the future of humanity. The Jewish Khazar Kingdom was the America of the East! During the 9th and 10th centuries, Khazaria was the only place on earth where an actual ecumenical kingdom had been created with a powerful Supreme Court based on a true universal physical principle of social justice, *agape*. According to official records, while the ecumenical city of Narbonne functioned during about 90 years, Khazaria lasted about 200 hundred years before disappearing completely from the face 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 among Christianity, Judaism, and Islam. This was one of Haroun Al-Rashid's most significant contributions to mankind.

According to the 10th century Islamic historian and world traveler, Mas'udi, King Bulan converted under the Caliphate of Haroun Al-Rashid and had created a Supreme Court of Justice headed by seven ecumenical judges, over all of which he ruled. A lesser King was the head of the Muslim Army. 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 Khazarian Sea (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 Haroun 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 other 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, under the Baghdad Caliphate of Haroun al-Rashid. The reference is not merely significant in terms of time, but also in terms of ecumenical strategy. No possible ecumenical arrangement could have developed before or after Harun al-Rashid. There is no doubt about the fact that the Baghdad Caliphate was the only ecumenical arrangement in existence in that region of the world at that time. Moreover, the reader should note that this ecumenical event occurred only a few decades after Harun’s grandfather had sent a Jewish King to rule over Narbonne, and a few decades before Saint Cyril was deployed to Khazaria by Byzantine Emperor Michael III, in 860, with the intention of converting the Russians to Christian Orthodoxy and preventing the Jewish Khazars from “converting” them to Judaism.

A crucial indication that Haroun Al-Rashid was directly involved in the establishment of this Jewish conversion and ecumenical arrangement comes from the fact that several Jewish and Islamic accounts relate to the conversion of the King of Khazaria as having been preceded by a *disputatio* among a Christian, a Muslim, and a Jew. This was not only the trademark of the Muslim Renaissance of Haroun Al-Rashid, but also the trademark of Alcuin and Charlemagne. This method of the *disputatio* was a typical Platonic dialogue form of polemical axiom busting, which was used during the middle ages to replicate the method known then as *maieutics*, that is, the Socratic art of struggling for the birth of ideas, which had also been chosen by the Andalusian poet Judah Halevi in his dialogue, *The Kuzari*, as well as by Gothold-Ephraim Lessing in *Nathan the Wise*, later, in 1779.

Furthermore, Mas’udi reported that the Khazar king had no personal army and that the royal army of the Khazars was a Muslim military force of about 12,000 men living in Khazaria under special security conditions, and agreed upon by the king at about 800 AD. This is quite a beautiful axiomatic anomaly. 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 the Caliph of Baghdad, Haroun Al-Rashid. In fact, it was probably Haroun 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, as well as any possible Byzantine encroachment from Constantinople. But, again, none of the official historians have investigated that possibility. A preventive defensive measure against a possible Venetian-Byzantium attack was also an important negative option to factor into this complex epistemological/religious/judicial trinitarian congruence. Again, I remind the reader that this is the sort of complex triply connected manifold which later dominated the Thirty Years War that Cardinal Mazarin had to sort out and negotiate in order to establish the Peace of Westphalia.

The strategic ecumenical agreement between Judaism and Islam implied 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 details by Mas'udi:

“The predominant elements 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 united, the king has no power over 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 clearly a security measure that the Baghdad Caliphate had established as conditionality for the King of the Khazars to accept the state religion of Judaism. This might be suggested as an option for the State of Israel, today.

However, the reason why the Khazar Kingdom had become so powerful was because it had the most tolerant form of justice system ever conceived up until that time, based on a community of principle that welcomed and integrated Jews, Christians, Muslim, and pagans within its borders. John Quincy Adams had the same idea when he established the *Monroe Doctrine* for the community of American States, and it suffered a similar fate for the same reason. The Khazar Kingdom opened its doors to any one whose life was threatened in any other country. What sort of strange nation is it which approves those that are rejected by other nations? Did “public opinion” have any weight at all? This was, in an embryonic form, the idea of an American system for Asia. Khazaria was the America of the East. In truth, this sort of American experiment is probably the only one that Europe, Asia, and the Middle East have ever known, with an early form of national sovereignty based on justice, and which was to be materialized in its true form as an American constitutional form of government about a thousand years later.

The Khazar Kingdom was an original experiment in the establishment of a nation-state. The Jewish Khazar Kingdom was based on an early form of a LaRouche-Riemann model of economics, that is, on the development of new ideas based on the idea of the future state of the world, on fair trade, and on freedom from oligarchism in accordance with the Platonic idea of justice and love of mankind, *agape*. Here is how the Platonist historian Mas’udi described the metaphor of his investigative travels:

“Now, he who has never left his hearth and has confined his researches to the narrow field of the history of his own country cannot be compared to the courageous traveler who has worn out his life in journeys of exploration to distant parts and each day has faced danger in order to persevere in excavating the mines of learning and in snatching precious fragments of the past from oblivion.” (Mas’udi, *Muruj al-Dhahad, The Meadows of Gold*, ed. Great Journeys, Penguin Books, 2007, p. 4)

The point is that many historians and scientists have travelled far and wide in many locations, and yet have reported nothing but falsehoods. It was not only as a world traveler, but, also, as an epistemological traveler that Mas’udi was speaking to his reader, a thousand years ahead of his own time. He was calling onto future minds to risk their mortality for the benefit of their immortality by probing the unknown future in a manner that would change the past. Although Mas’udi may not have discovered the simultaneity of temporal eternity in his own time, his historical dimensionality was the true residence of the mind of the universe; that is to say, the universal domain of physical and epistemological change in the universe as a whole. This is also the higher scientific domain that de Broglie and Einstein were looking to identify in establishing general relativity against the modern form of mathematics.

A good example of Mas’udi’s method of “*snatching precious fragments of the past from oblivion*” 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 as an economical and cultural landbridge among the Carolingian Empire, the Byzantine Empire and

the Islamic Empire; that is to say, it was the concrete realization of the principle of reason among the three most important international 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 religions, Judaism, Islam and Christianity, were cemented by the higher hypothesis of *agape* derived from the Platonic 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 the Plato of China, Confucius, especially by the Confucius idea of the *Mandate of Heaven*. The question is: why have the Khazars not yet been recognized as being on an equal par with the Jews who originated from Palestine?

3- THE JEWISH RADHANITE MERCHANTS.

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 an important ecumenical factor 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.” (Roth, Op. Cit., p. 55) According to Roth, it was also the Radhanite Jewish traders of the Carolingian Renaissance that brought the Indian numerals to the Islamic world and then to the Christian world in Europe. 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 Avendeath. 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.’ ” (Cecil Roth, *The Jewish Contribution to Civilization*, Harper & Brothers Publishers, New York, 1940, p. 55)

According to the Director of Post and Police under the Caliphate of al-Mu’tamid (870-892), Ibn Khurdadbih, it was the Radhanite Jewish traders who opened the trade route between Europe and the Far East, and who were the prophets of the Journey to India and China. They spoke Arabic, Persian, Greek, Frankish, Andalusian, and Slavic languages, and they travelled both by sea and by land. He gives an extensive description of the different routes that the Radhanites travelled from Europe to the Far East, as Roth depicted on the map of **Figure 5**. According to Roth, the Radhanites followed two main routes, one by sea, and one by land.

The sea route started at Narbonne and went across the Mediterranean Sea to Cairo Farama (Pelusium) where goods were reloaded onto camels that travelled by land to Suez in five days. From Kolzum (Suez), the Radhanites embarked their goods onto other ships that sailed the Red Sea and the Indian Ocean to India and China. An alternate route would take three days from Antioch to al-Jabia by

land, and from there to Baghdad via the Euphrates, then down the Tigris to Obolla. From Obolla, they would sail to Oman and, from there, to Sind and to China.

The land route started also at Narbonne and went north through France and Germany to the city of Cologne on the Rhine River. From Cologne, goods would continue to travel by land to Mainz, Regensburg and Prague, all the way to Kiev and to the capital of Khazaria, Atil (Itil). From Atil (Itil) the Radhanites would embark on ships, sail across the Khazar Sea (Sea of Jurjan), and then travel by land to Balkh in Afghanistan, cross the Oxus River and pursue their journey to Yurt and Toghozghor to China. What Roth does not mention is that after the year 793, sea going vessels could be loaded with goods that travelled up the Rhine River through the *Fossa Carolina* located close to Regensburg and make the connection with the Danube River, and then sail to the Black Sea to Kiev in Western Khazaria. Brook also confirmed the extensive use of this route by the Radhanites: *“The traveling Radhanites established social and cultural relations between Central Europe and Kievan Rus’ and Khazaria. Beginning in the middle of the ninth century, trading became intensive between Regensburg (a major southern German city) and the Khazar capital, Atil; the cities of Vienna and Kiev served as major trading centers along the route. Over the years, the Khazars came increasingly into contact with the western Jews, in large part because of the Regensburg-Kiev-Atil route.”* (Kevin Alan Brook, *The Jews of Khazaria*, Rowman & Littlefield Publishers, Inc. New York, 2006, p. 77.)



Figure 5. The two main routes of the Radhanites according to Cecil Roth.

By 834, it was the fight against *agape* and this new ecumenical form of continental economics that led the Venetians to launch the Carolingian Civil War, leading to the dismemberment of Charlemagne's Empire to initiate the Norman invasions against France and Germany, and to trigger the Kievan Rus' destruction of the Khazar Kingdom in 1016. Then, Venice launched 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 reducing human population and throwing 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 Radhanites had built throughout Europe, attack them, and eliminate their markets all the way to Jerusalem.



Figure 6. The North Sea Route to the Khazar Capital City of Itil, via Staraja Ladoga and the Volga River. Richard Hodges & David Whitehouse, *Mohamed, Charlemagne & the Origins of Europe*, Cornell University Press, New York, 1983.

Lastly, let me mention that numismatic evidence shows that a fourth North Sea trade route to Khazaria was also used by the Vikings working for Charlemagne with the Radhanites. Norwegian archeologists have demonstrated that silver dirhems of the Haroun al-Rashid period were found on the Swedish Island of Gotland, and similar Carolingian finds were made at the mouth of the Rhine River, and all along the coast of the Baltic Sea as far as Staraja Ladoga (Saint Petersburg) which controlled the

entrance to the Volga River and the route to the Khazar capital city of Itil on the Caspian Sea. (See **Figure 6.**)

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, Venice turned against the Jews like a virulent plague of *turpe lucrum*, and persecuted them wherever they went in Europe.

4. ECUMENICISM: AN ELEEMOSYNARY FORM OF ECONOMICS.

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 among Bulan, Charlemagne, and Haroun Al-Rashid. [See my previous report on *Charlemagne and Haroun Al-Rashid, Part I*, November 22, 2010.]

This far reaching economic alliance among the three faiths became the first successful form of agapic exchange of ideas along the East-West commercial Eurasian Landbridge. The exchange was not based on a market economy of buying cheap and selling dear, but on an eleemosynary form of economic exchange. The Greek term *ἐλέημοσυνή* means charitable gift, alms, and its Carolingian application meant an economic relationship based on *love of mankind and on the advantage of the other*. All of the princes of Europe and Asia were invited to practice such an eleemosynary policy among each other from the North Atlantic to the China Sea, and that, principally, at the instigation of Charlemagne, Haroun Al-Rashid, and the Radhanite Jewish Traders. At that time, Mas'udi reports that this form of economics was also developed between the kings of China and of Korea (al-Sila): "The inhabitants [of Korea] live on good terms with the people of China and their kings, with whom they are continually exchanging gifts." (Mas'udi, Op. Cit., p. 118) Compared with the venal and usurious Venetian commodity-exchange based on *taking advantage of the other*, this Carolingian gratuitous form of economics was considered a more civilized form of economic exchange between peoples, 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 eleemosynary economics that Charlemagne developed was directly based on the principle of *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 whom he would send, regularly, gifts of money and other forms of 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 Haroun Al-Rashid, because Haroun had discovered that Charlemagne didn't expect anything in return from anyone he gave to. The only intention was to have those he gave to 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 life of the Carolingian society based on monastery charity.

Such 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 *cultural eleemosynary policy* had captured the imagination of the entire Islamic region of the Mediterranean, as well as the Eastern regions of Afghanistan and Pakistan, including as far East as Korea and China. As reported by Mas'udi: “*Beyond the coastal regions of the country of China, there are known kingdoms or countries which have been described, except al-Sila [Korea] and the islands belonging to it. Only the rare stranger who arrives there from Iraq or any other country ever departs, because the air is so healthy, the water so clear, the land so fertile and goods of all kinds are in such great abundance. The inhabitants live on good terms with the people of China and their kings, with whom they are continually exchanging gifts.*” (Mas'udi, Op. Cit., p. 118)

Thus, in the middle of the Roman Empire feudal age, Charlemagne, Bulan, and Haroun Al-Rashid created an international community of principle unifying sovereign nations based on the co-existence and mutual respect of the three great religions based on the principle of *agape*. 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 crucial experimental center of gravity for this vast economic, judicial, and political enterprise was the Jewish Khazar Kingdom whose capital city was on the shores of the Volga River, and whose Jewish Radhanite traders were traveling all over the world with their eleemosynary policy and ideas about God, man, and the universe. 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 Venetian-Byzantine usurious alliance. Historian Kevin Alan Brook has also emphasized the importance of the trade route of the Khazars, and linked it to the traditional Silk Road to China that was developed by the Jewish Radhanite traders based in Narbonne, France and in Radhan, Iraq. Brook 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](#))

Brook further established that the Radhanite traders had prospered in France from 750 to the 830's and had developed several routes from Charlemagne's kingdom to Khazaria. According to the Persian geographer of the ninth century, Ibn Khurdadbhe (*Book of Routes and Kingdoms*), there were four Radhanite traveling routes that started in Narbonne, France and went to Persia by land or by river routes through the Caucasus Mountains and through the Slavic lands all the way to the Caspian Sea, and from there to Persia or to China. After 795, their main travelling route was through the Charlemagne Rhine-Main-Danube canal traveling from the Rhine River to Regensburg (Ratisbonne) on the Danube, to Vienna, to Kiev and Atil. Brooke noted especially:

“The Traveling Radhanites established social and cultural relations between Central Europe and Kievan Rus' and Khazaria. Beginning in the middle of the ninth century, trading became extensive between Regensburg (a major southern German city) and the Khazar capital, Atil; the cities of Vienna and Kiev served as major trading centers along the route. Over the years, the Khazars came increasingly into contact with the western Jews, in large part because of the Regensburg-Kiev-Atil route.” (Kevin Alan Brook, *The Jews of Khazaria*, Rowman & Littlefield Publishers, Inc., 2006, p. 77)

However, the most significant aspect of the Khazar Kingdom was that, throughout the entire history of mankind and for only a few centuries of existence, it was the only nation in the world where the Jewish people were not persecuted, and where they had built a home in which they were the masters of their own destiny. The reason Khazaria was destroyed by the Venetians was because the Jewish leadership had established a cultural platform whereby other religions were not merely tolerated, but were openly welcomed in accordance with their ecumenical principle that both Charlemagne and Haroun Al-Rashid had accepted, whereby Judaism was considered the true roots of Christianity and of Islam. All three faiths had their respective judicial systems.

5. THE EURASIAN LANDBRIDGE TRADE ROUTE OF KHAZARIA.

In this section of this report, I have used primarily four sources to demonstrate how the Carolingian Ecumenical 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*, Princeton University Press, New Jersey, 1954;
- 4) Norman Golb and Omeljan Pritsak, *Khazarian Hebrew Documents of the Tenth Century*, Cornell University Press, Ithaca, 1982.

Omeljan Pritsak said that there were only two trading companies involved in the trade between Carolingian Gaul and the Khazar Kingdom, a Slavic company called Rus and a Jewish company called Radhaniya. Both of those companies were based in Southern Gaul, and were very likely two trading companies affiliated with Charlemagne. The Jewish trading company was located in Narbonne, 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)

It is interesting to note that the period of existence of this Jewish Radhanite Trading Company, which lasted from ca. 750 to 830, began almost 50 years before the reign of Harun Al-Rashid, and its high point of activity coincided with the period of the collaboration among the Carolingian Renaissance, the Abbasid Renaissance, and the Khazar ecumenical Kingdom. The Radhanites generally spoke Arabic, Greek, Persian, Slavic, Spanish, and Frank, and were a trade union organization that ran the caravans of the Eurasian Landbridge and the Silk Road all the way to China. It was the Radhanites who had nurtured the social and cultural form of eleemosynary economics between the East and the West, as an anti-Venetian form of trade. Although the Radhanites were headquartered in Narbonne, they also ran the Charlemagne trade from the cities of Regensburg, Vienna, Kiev, and Atil. It was the Radhanite Jews who had been initially involved in the conversion of the Khazars to Judaism, from the town of Radhan, Iraq where Bulan adopted the traditional rabbinical form of the Jewish faith.

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. Following that period, a Venetian provoked civil war was instigated between the three grandsons of Charlemagne. 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 I*, 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 via the North Sea 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, right after the collapse of the Carolingian kingdom. 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, aside from the Mediterranean route to Baghdad that Charlemagne boycotted, there were three other trade routes between the Carolingian Empire, the Khazar Kingdom, and the Baghdad Caliphate. The main one was via the Rhine-Mains-Danube Canal, the second one was a land route through what is today Poland to the Western Khazar city of Kiev, and the third one was the sea route from the Rhine River to Dorestad in the North Sea, and then, Northeast to Staraja Lagona (Saint Petersburg) to the border of Volga Bulgharia, and down the Volga River to Atil on the Caspian Sea, which is still called today in Arabic, *Bahr-ul-Khazar*, the Khazar Sea. Kiev was the westernmost city of the Khazars Kingdom before it became the capital city of Ukraine under Grand Prince Oleh, who made Kiev the “mother of all Rus’ cities” during the second half of the 9th century. The Regensburg-Vienna-Kiev-Atil route was open after Charlemagne had built the Rhine-Main-Danube Canal in 793 and 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.

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 as an appeal to charitable Jewish communities, from the four corners of the world, to help the bearer of the letter, Jacob ben Hanukkah, raise the remaining 40 coins still owed to the creditors. During that period, the common eleemosynary practice of generosity also 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 of today. The Kievan Letter reads as follows:

“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 yef[...]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 Radhanite trade company.)

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 confirmed the ecumenical process of 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 peoples 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, and which could only find its true meaning within an ecumenical contract with Christianity and Islam.

The unbroken tradition of Venice's conquest of the Byzantium Empire and Constantinople, against the Islamic Caliphate of Haroun 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 later, the Venetians launched the Crusades with the conquest of the Ottoman Empire 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 in Spain with the expulsion of the Jews starting in 1492.

6- COLAPHISATION AND THE DESTRUCTION OF THE JEWISH-CHRISTIAN ALLIANCE.

After the death of Charlemagne, the ecumenical dialogue between Christians and Jews broke down and new forms of anti-Semitic practices were introduced as a matter of course in France. Jews had to sell their souls for profit, sow badges to their garments, and turn their cheek to the slapper. The practice of *Colaphisation*, as it was called by the French clergy of Toulouse, consisted in slapping Jews in the face on Good Friday for the ostensible purpose of reminding Christians that the Jews had crucified Jesus and, therefore, they had to be humiliated in public to atone for their sin. Some entrepreneurial priests even had some of them pay a fine to their church if they wished to avoid public humiliation. During that dark period, Jewish people were not given much of a choice: either they agreed to be baptized or they were exiled. Either way, they were no longer allowed to own land or to have their own nation. In other words, they were no longer allowed to be Jewish.

The Venetians used the French Church to pass ordinances that would systematically exclude the Jews whenever and 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, 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.)

This is how one the sophistry of connecting Jews with the slave trade came to existence with the Venetian Casuistic argument of “*Colaphisation*.” The underlying assumption 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 Radhanite merchants had done during the reigns of Haroun Al-Rashid and Charlemagne. 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, Op. Cit., p. 227) Dunlop added that “*Similarly in Western Europe at the same period, in France and Spain, 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, Op. Cit., 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.

Thus, after the experiment of the Khazars, Jews were no longer allowed to have a nation nor to 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 Ultramontane -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 usurious 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 *eleemosynary* form of trade and change it to a *money lending* outlook, which required more and more suckers, 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 Roth reported on the Venetian treatment of the Jews:

“In Venice, for example, down to the close of the eighteenth century, the Jewish community was only tolerated on the express condition that it maintains 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 systematically blocked. Even as late as 1777, the Venetian government closed down all the factories owned by Jews throughout its possessions – including the silk-loom 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 altogether, and were completely cut off from the far-reaching East-West commercial routes that they had enjoyed during the previous century. By that time, Venice and Genoa had taken control of all the land trade routes of the world, which coincided with their launching the Norman Knights against Europe and then, they ignited the fires of the Crusades.

Roth definitely established that it was the Republic of Venice, which initiated the “tradition” of rejecting 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 Radhanites and the Khazars had had with the ecumenical collaboration of Haroun Al-Rashid and 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 with 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 no doubt about it, because the ecumenical movement’s ban on usury meant the total eradication of Venice. It is clear that the Venetians saw the Jewish ecumenical movement led by the Radhanites 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 only records were those of names on tombstones. 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 Radhanites and the Khazars, the Venetians left the Jews with three callings: money lending, pawnbroking, old-cloths 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 Radhanites Jewish merchants. The truth of the matter is that, of all of the merchants in the world, the Radhanites had reached the highest degree of universality and immortality; the Venetians thanked them by turning them into universal traveling ragmen.

7. HOW VENICE CREATED THE FIRST JEWISH GHETTO.

The question that remains to be answered was posed by [Samuel M. Ehrenhalt](#), regional commissioner of the Bureau of Labor Statistics for New York and New Jersey (1980-1995), who wrote a revealing article on the role that the French clergy and royalty have played vis-a-vis the Jewish people throughout history. After a brief assessment of the role of the Jewish people under Charlemagne and Louis the Pious, Ehrenhalt investigated how it was possible for French Jews to go “*from Indispensible to elimination.*” He touched on the crucial point when he asked the question: Where did Shakespeare find the story of Shylock for his *Merchant of Venice*? And his answer was: “*Agobard: Pioneer in Jew Hatred.*” Ehrenhalt wrote:

“As you work your way through the accounts [of the original thirteenth century Latin version of Shylock], you find that even under the benign rule of Louis the Pious, Agobard gives early, passionate voice to a counter-narrative. Agobard, Archbishop of Lyon, is the great promoter of Jew hatred in his day. Starting in 816, he begins to wage a zealous campaign against this group of holdouts who refuse the Christian faith.”

According to the Dark Ages: Jews in Christian Europe, 711-1096, edited by Cecil Roth, Agobard denounces Jews as ‘sons of darkness.’ He is out to humiliate the Jews and to make them disappear as a community. He instructs the clergy to preach in the synagogues every Saturday. A thousand years later, the idea is revived as a serious proposal in the run-up to the

Revolution.

He pressures Jews to convert, to the point that many families send their children south to Provence [Narbonne, P.B.] for safety. He orders the children who remain to assemble and, without reference to their parents, proceeds to baptize all those who in his mind accept baptism voluntarily.

To Agobard, the Church should impose its ideas even in opposition to the emperor. He is consequently deposed by Louis the Pious in 835 but makes his peace with the emperor and returns to his position in 837. His ideas continue to percolate. He is significant for formulating the anti-Jewish thinking that is taken up by later generations of churchmen.” (Samuel M. Ehrenhalt, *From Charlemagne to Charles de Gaulle: The Fateful Shaping Force of Jew Hatred on French Jewry Part I, Midstream*, A quarterly Jewish Review, Spring 2010 Feature.)

Indeed, it was Agobard who initiated the slander that the Jewish Radhanite merchants were involved in slave trading. The clinical question to be asked, here, is *qui bono*? Who stands to gain from the systematic elimination of the Jewish people throughout history, and most emphatically, during the breakdown period of the Carolingian Ecumenical Kingdom? Who had the financial control over war and peace until today? There is only one answer to that question, and Shakespeare found it in Venice. Shylock is not a Jewish monster, but the victim of Venice. As a master dramatist, Shakespeare clinically described the monstrosity of human tragedy as it is manipulated by the Powers and Principalities who use cruelty and prejudice, pleasure and pain, to rule over the passions of entire societies. The “pound of flesh” is therefore a crucial looking glass through which Shylock appears to be as possessive about what he considers to be his property, as his Venetian masters are about what they consider to be theirs.

In that clinical sense, the meanness of Shylock is no more Jewish than Christian or Muslim in character; it is the meanest characteristic of humanity which lost its soul through the worship of money. That is not intrinsically Jewish. Ehrenhalt pointed to it, but it was Cecil Roth who showed that it was Venice which stood to gain the most in excluding the Jews, controlling the Ultramontane faction of the Vatican, and launching the Crusades for power and profit. It was Venice which invented the Jewish Ghetto and which mastered the method of profiting from dividing people and getting them to kill each other off. Moreover, Ehrenhalt’s revelation about Agobard is completely coherent with the fact that the archbishop of Lyon was one of the key Venetian-Ultramontane agents who pitted the grandsons of Charlemagne against each other, and who sided with Lothair when the latter moved against his own father Louis the Pious. The result was a 10 year civil war that destroyed the Carolingian Kingdom.

In 833, Archbishop Agobard joined Ebbo, archbishop of Rheims, to preside over a shameful lie by means of which Louis the Pious was deposed for crimes he had not committed. In the same year, Agobard wrote a letter to Emperor Louis the Pious’ youngest son, in which he asserted “***the superiority of the Church over the Empire.***” (A Dictionary of Christian Biography..., edited by Sir William Smith, Vol. I. Boston: Little, Brown, and Company., 1877, p.64.) At the same time, Agobard wrote three anti-Semitic pamphlets, the most virulent being *De Insolentia Judaeorum*, and he worked with Bernard, Archbishop of Vienne, to establish the profile of “***Jewish superstitions,***” that is, of sins by excess of religion. The Jews were accused of “***offering worship to God in an improper manner***” by making use of the Kabala and other mystifying practices. Bernard participated in the deposition of Louis the Pious and,

together with Agobard, sided with Lothair in the civil war that led to the dismemberment of the Carolingian Kingdom after the death of Louis the Pious.

Being ascetic in character, Louis the Pious was easily manipulated by his ecclesiastical advisors to whom he had become completely dependent and subordinated. At a decisive moment of weakness, he was ultimately convinced by his chief advisor, the ultra ascetic Benedict of Aniane, to ask the Pope to recrown him emperor in order to establish the precedent of Ultramontanism; that is, of papal superiority over emperors and kings.

In 835 the Synod of Thionville assembled 43 Gallican bishops who rehabilitated the Emperor and declared him innocent of the crimes he had been accused of, but, it was too late. The wrong had been done and the Venetian operation of Gallicanism versus Ultramontanism had successfully begun to take hold in earnest. Although the same Synod of Thionville deposed Ebbo, Archbishop of Rheims, Agobard, Archbishop of Lyon, Bernard, Archbishop of Vienne, and Bartholomew, Archbishop of Narbonne, the sentences were never really executed, and all the Ultramontane Venetian agents were soon rehabilitated to their former functions.



Figure 7. Plan of the original Venetian Jewish Ghetto.

After the death of Charlemagne in 814, and the breakdown of the Carolingian Empire after the Oath of Strasburg of 842 had been signed, the Venetians led the Spanish *Reconquista* against both Judaism and Islam, but especially Judaism, and then the Crusades began to set the pace for several centuries of savage religious wars that became an increasing source of revenue for the Venetian banking center. It was during that period, (1130-1140) that Judah Halevi wrote his philosophical masterpiece *The Kuzari*, (Islamic in the original) in order to create an alternative to the grief and despair of the Venetian-led religious wars of his time.

By the 12th century, the ecumenical potential among the three great religions had totally broken down, and Halevi's *The Kuzari* became the model 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 among Christianity, Judaism, and Islam, at the same time that he had to renew the proximity that had once existed between the Jewish people and God. Halevi expressed the strategic situation of his time in his poetical manner: "*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 not only true for the Khazari, but for all people who have come to an existential fork in the road. This is the Damascus road that the King of the Khazars had to take and which reflected, in the Ecumenical Civilization of his time, 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 was not made at the exclusion of the rest of the world, but with the mission of bringing universal mankind to the transcendental level of a new form of Ecumenical Civilization. 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 the supreme paradoxical mission of Judaism. 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." (Judah Halevi, *The Kuzari, An Argument for the Faith of Israel*, Schocken Books, New York, 1964, p. 30).



Figure 8. [Judah Halevi](#) (c. 1081-1141)

*“One day I observed a grey hair in my head;
I plucked it right out, when it thus to me said:
‘You may smile, if you wish, at your treatment of me,
But a score of my friends soon will make of you a mockery.’ ”*

Judah Halevi

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 to the highest levels of the heavens to elevate mankind, out of the sheer will to discover the necessary ideas that make humanity grow for all times to come.

Finally, what must be understood about the Khazar Kingdom in Halevi’s thought is that the relationships among Christianity, Islam and Judaism are, as he poetically put it himself, 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’s *Active Intellect* represents not only the solution to Israel’s own problem, but also the solution to the problem of Christianity and Islam as well: what used to be must be revived and become changed into what the future

will bring. This is how the understanding of the genius of Judah Halevi and of the ecumenical Judaism of the Khazar Kingdom becomes the solution to the insane clash of civilization of today.

NOTES

** BRIEF HISTORY OF THE KHAZARS BEFORE THEIR JEWISH CONVERSION. “The Jews of Khazaria recounts the eventful history of the Turkic kingdom of Khazaria, which was located in eastern Europe and flourished as an independent state from about 650 to 1016. As a major world power, Khazaria enjoyed diplomatic and trade relations with many peoples and nations (including the Byzantines, Alans, Magyars, and Slavs) and changed the course of medieval history in many ways. Did you know that if not for the Khazars, much of eastern Europe would have been overrun by the Arabs and become Islamic? In the same way as Charles Martel and his Franks stopped the advance of Muslims at the Battle of Poitiers in the West, the Khazars blunted the northward advance of the Arabs that was surging across the Caucasus in the 8th century.*

“The Khazar people belonged to a grouping of Turks who wrote in a runic script that originated in Mongolia. The royalty of the Khazar kingdom was descended from the Ashina Turkic dynasty. In the ninth century, the Khazarian royalty and nobility as well as a significant portion of the Khazarian Turkic population embraced the Jewish religion. After their conversion, the Khazars were ruled by a succession of Jewish kings and began to adopt the hallmarks of Jewish civilization, including the Torah and Talmud, the Hebrew script, and the observance of Jewish holidays. A portion of the empire's population adopted Christianity and Islam.

“This volume traces the development of the Khazars from their early beginnings as a tribe to the decline and fall of their kingdom. It demonstrates that Khazaria had manufacturing industries, trade routes, an organized judicial system, and a diverse population. It also examines the many migrations of the Khazar people into Hungary, Ukraine, and other areas of Europe and their subsequent assimilation, providing the most comprehensive treatment of this complex issue to date. The final chapter enumerates the Jewish communities of eastern Europe which sprung up after the fall of Khazaria and proposes that the Jews from the former Russian Empire are descended from a mixture of Khazar Jews, German Jews, Greek Jews, and Slavs.” (Kevin Alan Brook, [The Jews of Khazaria](#).)

