



THE JEWISH KHAZAR ECUMENICAL KINGDOM

by Pierre Beaudry, 12/11/2010



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



INTRODUCTION:

“If you wish to solve the problem of Afghanistan, read this report!”

Dehors Debonneheure.

The Jewish Khazar Kingdom, in alliance with Charlemagne (742-814) and Haroun Al-Rashid (763-809), was truly one of the most exciting anomalies in all of history: it was no less than a sort of *American Experiment* of the 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. It was from such a *peace of faith* experiment that Cardinal Nicholas of Cusa later conceived his own ecumenical movement for the Council of Florence, and planned his subsequent Columbus project. Thus, 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 economic development based on the ecumenical community of principle of the three religions 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 when most of the empirical evidence of its very existence has been destroyed and no longer exist? How can the truth of this historical anomaly be rediscovered without the presumptive burden of empirical proof?

The problem is not to prove the existence of the Jewish Khazar Kingdom as such, but to prove that it was ecumenical in character. Existing records show that, physically speaking, the Khazar Kingdom itself included the *geographic regions* of southern Russia, Eastern Ukraine, Crimea, the northern Caucasus, Western Kazakhstan, and northwest Uzbekistan. During the 8th century, the Khazar capital city was Samandar on the Caspian Sea, and from 750 until its invasion by the Kievan Russ in 1016, the Capital City became Atil (Itil) at the mouth of the Volga River (See Figure 1). However, certain anomalies present in those historical records reveal sufficient shadow distortions to further demonstrate that, from the vantage point of epistemology, the Jewish Khazar Kingdom included the *ecumenical regions* of Charlemagne’s Europe and Harun Al-Rashid’s Abbasid Caliphate.

Although the physical existence of Khazaria lasted only a few hundred years, from the 7th century to the beginning of the 10th century, and its historical significance as a Jewish nation has been hidden from the general public for over a thousand years, its silent presence resides still in the living historical memory of mankind like a beacon of hope that resonates its immortal spiritual call to all despised and abandoned people. The few 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, forbids them from even understanding the reality of such an ecumenical agreement between Christianity, Islam, and Judaism. However, the world has changed and the time has now come for launching a new and more advanced form of ecumenical governance of nations, which can be grasped as the new spirit of the time that Lyndon LaRouche has been spreading worldwide, and which can be understood clearly by every human being today. This report intends to correct this historical oversight and invites the reader to appeal to the higher order of authority that resides in his, or her, own mind in order to restore the dignity of this forgotten ecumenical spirit.

3- THE RADHANITE JEWISH 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 the ecumenical factor of the Jews with respect to Dante, in particular. Roth wrote: “Dante’s entire cosmic system, enveloped within the *Primum Mobile* rests on a conception of the world immediately derived from Arabic and Jewish thinkers.” (p. 55) According to Roth, it was the 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. He gives an extensive description of the different routes that the Radhanites would travel from Europe to the Far East.

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

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

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

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

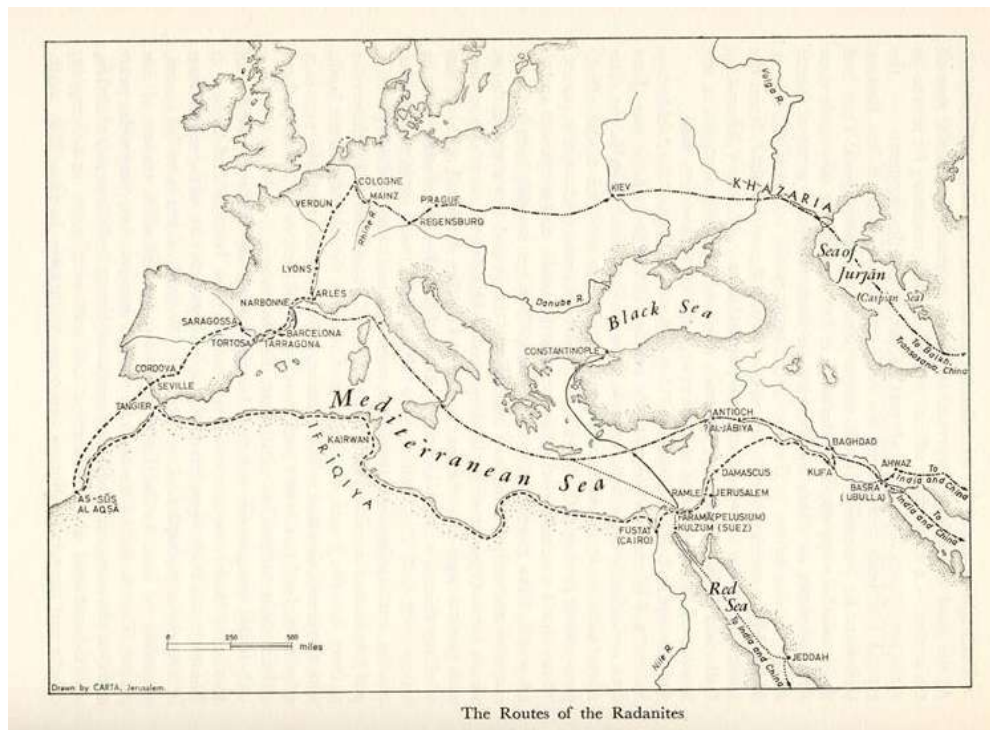


Figure 4. The two main routes of the Radhanites from Narbonne and Regensburg to Kiev, Atil, and Baghdad according to Cecil Roth.

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

By 834, it was the fight against *agape* and this new ecumenical form of continental economics that led the Venetians to launch the Carolingian Civil War leading to the dismemberment of Charlemagne's Empire, initiate the Norman invasions against France and Germany, and 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. This is the situation we are in today. 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.

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

4. 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 between 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 based on the gift-exchange of cultural ideas between the three faiths became the first successful ecumenical trade route in history, establishing an East-West commercial Eurasian Landbridge, which was not based on a market economy of buying cheap and selling dear, but on an eleemosynary form of economy, an economic policy of *agape* based 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. This gratuitous form of economics was considered a more civilized form of economic exchange between peoples compared with the venal and competitive Venetian commodity-exchange and market form of taking *advantage of the other*, which was emerging at the time, and therefore, was oriented more toward a good neighbor relationship rather than toward beating your neighbor to the punch on the stock exchange.

The form of 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 disinterested gifts. Einhard wrote:

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

It was this eleemosynary policy that sealed the bond between Charlemagne and Haroun Al-Rashid, because Haroun had discovered that Charlemagne’s generosity was one sided only. He never expected 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.

That was the economic basis for the ecumenical arrangement that was established from the Middle-Saxon England and the Carolingian Empire on the Atlantic, to the Scandinavian Federation in the North Sea and the Baltic Sea, through Russia, Ukraine, and Crimea, into the Black Sea, and into the Caspian Sea, reaching the shores of Syria, Iran, and Iraq. The *cultural gift exchange 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 India and China.

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. (1) 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 heavy 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 793, their main travelling route was through the Charlemagne Rhine-Main-Danube canal traveling from the Rhine River to Regensburg 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, and 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 *gift-exchange* economy 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, and that when following that period a Venetian provoked civil war was instigated between the three grandsons of Charlemagne, the archeological excavations showed a definite decline of trade just before the Norman invasions were to be launched against Europe. The excavation reports of Hodges and Whitehouse said:

“The numismatic evidence...holds a strong indication that an important change in Dorestad’s economic situation must have occurred around A.D. 830. At about that date, the regular influx of Carolingian coins, which had characterized the preceding period of at least fifty years, decreased considerably and the official Carolingian mint, which had been...at Dorestad itself, stopped its issues...It can hardly be doubted, however, that they reflect a decrease in Dorestad’s prosperity and a waning of its trade relations.” (Quoted by Hodges and Whitehouse, *Mohammed Charlemagne & the Origins of Europe*, Cornell University Press, New

York, 1983, p. 163, from W.A. van Es & W. G. H. Verwers, *Excavations at Dorestad I; The Harbour: Hoogstraat 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. (See Figure 3) 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 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 the 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, raise the remaining 40 coins of silver still owed to his creditors. During those days of *gift-exchange* economics, it was a common practice of generosity called *eleemosynary* which consisted in helping save someone’s life in a true act of disinterested charity. Those were the days when the value of giving was considered of greater benefit to all. This is a far cry from shareholder value 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 yeft...]remained forty coins; so we have sent him among the holy community that they might take pity on him. So now, O our masters, raise up your eyes to heaven and do as is your goodly custom, for you know how great is the virtue of charity. For charity saves (men) from death. Nor are we as warners but rather as those who remind; and to you will there be charity before the Lord your God. You shall eat (the) fruits (thereof) in this world, and the capital fund (of merit) shall be yours perpetually in the world to come. Only be strong and of good courage, and do not put our words behind your backs; and may the Omnipresent bless you and build Jerusalem in your days and redeem you. A(men?) A(men?) A(men?)” (The Kievan Letter is signed by 11 Jewish officials of the city of Kiev, some of them possibly related with the 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 religions of the Book. The Kievan Letter implicitly reminded people of the supreme agapic law of this Jewish nation, as the divine imperative ruling over the only Jewish nation ever to exist, and which could only find its true meaning within an ecumenical contract with Christianity and Islam. One can easily see how this form of ecumenical culture could be considered as a mortal danger to the Venetian banking practice of usury. Both Carolingian Christianity and the Abbasid Islam were against usury.

As a matter of fact, 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.

NOTES

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

