MID-EAST **e**-NEWS

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Welcome

One of the problems that the Caesars have caused us is the short month of February. If you receive a salary you may feel that the three days less that you work are a bonus; but when you issue a news journal twice a month, that end-of-the-month issue comes up so quickly!

The article on Khazaria is intended to complement our series on Rabbinic Judaism. Ibn Khaldun was pictured in an earlier issue, but without providing much background.

I hope the journalistic pressures have not reduced the quality you expect.

Write me at pkclark@pmbx.net & let me know what you think.

Christian Zionism: Geography

In the Biblical passages there are various geographical descriptions of the land that God intended Israel to conquer. In the previous article, **PENTATEUCH PROMISES TO THE PATRIARCHS**, we reminded ourselves of the physical size of the *Promise*. In view of the conduct of the Israelites, the *actual* occupied area was not so large.

Below see how God uses the continued presence of the Canaanites in the lives of the people of Israel.

DIVINE DECISIONS COMMUNICATED TO JOSHUA

Joshua conquered a large part of the land, resting from war at the end of chapter 11.

Joshua 11:23 So Joshua took the entire land, just as the Lord had directed Moses, and he gave it as an inheritance to Israel according to the tribal divisions.

...but there was still more:

Joshua 13:2-7 "This is the land that remains: all the regions of the Philistines and Geshurites: from the Shihor River on the east of Egypt to the territory of Ekron on the north, all of it counted as Canaanite...and all Lebanon to the east, from Baal Gad below Mount Hermon to Lebo Hamath... As for all the inhabitants of the mountain regions from Lebanon to Misrephoth Maim, that is, all the Sidonians, I myself will drive them out before the Israelites."

In the book of **Judges** we read of how the failure of the Israelites to obey their instructions had consequences: <u>Judges 2:1-5</u> "I said 'I will never break my covenant with you, and you shall not make a covenant with the people of this land...' Yet you have disobeyed me... Now, therefore I tell you that I will not drive them out before you; they will bethorns in your sides and their gods will be a snare to you." and in <u>Judges 2:22</u> "I will use them to test Israel and see whether they will keep the way of the Lord and walk in it as their forefathers did."

In the following issue we shall look at how the Kingdom developed, geographically, followed by statements by the prophets on this topic.

Iraqi School Issues

Recent issues that have been affecting the school. (For background, see the item on the school in e-News 48.)

Jan 30: Pray for our church and school as we have been getting pressure from the government for the past two to three months. Currently the Dept of Education is seeking to regulate us as they would a government school. Our position is that we are a church and not under their authority. I have a meeting with the Minister of Ed. next week, and it may need to go higher. This is not the first time we have been pressured and likely won't be the last. Our work here is of critical important for the Kingdom of God so it would be surprising if we did not have opposition. We will continue the work God has called us to until he redirects or calls us home.

Feb 16: We had a very productive meeting at the Royal Court with _____, who is a Christian. He was not able to wave a magic wand over the situation but he did set up a meeting for us with the Minister of Education, Dr. Khalid Touqan, who clearly does have the authority to solve the problem.

Feb 17: The meeting was a mix, some good news and some bad news. The man ... said many insulting things about evangelical Christians. On the positive side he said he was always willing to work with us, said he will allow the school to reopen. IF we 1) submit our curriculum for approval (said he will expedite this and promised no more than one week delay) and 2) we do not do any missionary activity. By this he meant we cannot mix religious training into the school curriculum.

Mar. 1: Like today. I just returned from the police station. This is the third time I have been summoned or taken since Christmas. Tomorrow I have to go to the governor's office, which is a bigger police station. This was at the Ministry of Education's request. I did several press interviews, ...We have also contacted US congressmen, the Royal Court, The United Nations, and many people are putting pressure on them. Many of the Iraqi parents have also complained to the UN and today a group of Iraqis presented a letter to Iraqi president Jalal Talibani asking for help (He is here in Jordan seeking medical treatment).

Mar. 3: The governor's assistant however told me that I'm lucky to be an American, otherwise I'd be in jail. While I'm frustrated at being treated like a criminal, when my only crime is helping poor needy people, I am thankful that I was there and not one of the Iraqis. This all took most of the day, so I rushed back to prepare for the evening's program at church. We were thrilled with the turnout, around 400-500!

Most took the opportunity to vent some of their frustrations, not at us, but at the government and the situation in general. "Why did they take our school away from us? They're taking away everything we have." Said one mother, through tears. Another dad, a Muslim sheik, came to the microphone to thank us and to suggest that [we] (the two Americans) take all their names to the UN and petition for them to be resettled in the US!

[Picture of some of the children, page 2]

Khazaria

The Khazars were a Turkic people, originating from Central Asia. This gives them similar origins to the Turks of modern Turkey – *Anatolia* being its geographical name. The Khazars had originated alongside the Mongols, and had had nomadic roots, though by the Middle Ages they were settled in the Caucasus and the Ukraine. They had been a powerful, expansionist people, occupying territory from Uzbekistan to Kazakhstan and the Crimea and pushing out the Azars and Bulgars in the process.

Their strong presence north of the Caucasus prevented Islam's expansion into Russia and eastern Europe. Even today the Caspian Sea is known as the Sea of the Khazars in Persian (*Daryaye Khazar*), Arabic (*Bahr-ul-Khazar*) and Turkish (*Hazar Denizi*).

A number of the regions under their influence – the Crimea, Kiev, Samandar (their capital from 720) – had significant populations of Jews residing there. The Khazar's position on the Silk Road, from Europe to China, also ensured that Jewish traders were frequent visitors to the regional centers.

In spite of their position on the frontier of the Islamic Empires, the pagan Khazars were tolerant of the various religious sympathies held by their people. The governor of Samandar, for example, was Jewish.

From 750 the capital was moved to the coastal town of Itil, further from the Islamic frontier. The Khazars had a dual

monarchy, with a king, *Kagan*, and a *beg* in charge of the military forces. These made long-lasting alliances with their Byzantine neighbors. A brick fortress built on the river Don, at Sarkel, was a joint venture between the two empires, with the works directed by a Greek engineer.

At some point during the 8th & 9th centuries, as the Arab writer puts it, when the Jews presented their religion to the people, the Khazar leaders "found it better than their own, and accepted it." King Bulan (date unknown) led this move, in 838 (dating varies), apparently after a debate between Muslim, Christian and Jewish representatives. (One other source gives the date of conversion as 740.) Many of the common people followed him, and his grandson, Obadiah (9th century) established synagogues and schools in Khazaria.

Arab and Jewish sources have a variety of accounts of the conversion. A compilation of Jewish accounts informs us that a Sephardic (Spanish) Jew, Hasdai, corresponded with the Khazar king Joseph, obtaining the information that the Khazars were not semitic peoples but "from Khazar, son of Togarma (ancestor of all Turkish tribes), the grandson of Noah's third son Japheth."

The recognition of Judaism in Khazaria led to an influx of refugee Jews from the surrounding territories. By the 10th century there may have been as many as 30,000 Jews in Khazaria, and there is evidence of legal and commercial documents being written in Hebrew letters (though still in the Turkic language).

The map shows the growth of Khazar domination, from its consolidation in about 600, to its greatest extent in about 865. Eventually Khazaria's existence – which had depended upon the tension between Byzantine and Islamic empires and faiths – was jeopardized by the unification of Russian (i.e. around the *Rus* people group) tribes and the changing allegiances

of the Khazar's Slav allies. The Viking groups that journeyed up the Russian rivers also contributed to the pressure on the Khazars. The destruction of the fortress of Sarkel in 965 was an early step in this process, as was the politically opportune conversion of the *Rus* prince Vladimir to the Orthodox faith a short time later. (During that 10th Century – before the Crusades proved so disastrous for Byzantine/Orthodox stability – the Byzantine Empire was the only bulwark against militant Islam.)

Sources: http://econc10.bu.edu/economic systems/NatIdentity (An excellent animation, showing the rise and fall of Khazaria before and after converting to Judaism, can be seen at this site.) and http://www.khazaria.com/





Iraqi children in Jordan. Cheerful but under threat (see p1).

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Ibn Khaldun (Abu Zayd 'Abd al-Rahman ibn Muhammad ibn Khaldun al-Hadhrami)

Ibn Khaldun's ancestors were originally from the Yemen, from the long fertile valley known as the *Hadramaut*. Along with other Arab tribes from the region, they had taken part in the Arab invasion of North Africa and Spain. By the 1200s the Spanish had begun the long struggle to regain the territory lost to Islam – the Reconquista – and Ibn Khaldoun's family had moved back into Africa, settling in Tunis.

Ibn Khaldun was born on May 7, 1332, and lived in Tunis, which had become an important city since the Arab invasions. He was only 17 however, when the Black Death, the plague that ravaged all of Europe, reached Tunis and killed as much as a third of the whole population. It took Ibn Khaldun's parents, and his teachers, and left him bereft.

He moved to Fez, Morocco, in 1352, and at one point spent two years in prison there, before moving to Granada, Spain in 1362. Two years later his employer, Muhammad Ibn al Ahmar, sent him on a peace mission to King Pedro (the cruel) I of Castille. His mission was not successful, but the Spanish king offered to return to Ibn Khaldun the land that his family had lost the previous generation. Ibn Khaldun declined the offer. Later, when he wrote his most famous work, he was able to reflect on the changing power of empires, and how five hundred years of Muslim rule was gradually coming to an end, even then.

Ibn Khaldun had argued repeatedly with his acquaintance, Ibn al Khatib, but they

from the Muqaddimah OVERCROWDING AND **URBAN PLANNING**

The commonest cause of epidemics is the pollution of the air resulting from a denser population which fills it with corruption and dense moisture.... That is why we mentioned, elsewhere, the wisdom of leaving open empty spaces in built-up areas, in order that the winds may circulate, carrying away all the corruption produced in the air by animals and bringing in its place fresh, clean air. And this is why the death rate is highest in populous cities, such as Cairo in the East and Fez in the West."

-tr. Issawi

remained friends. When the *ulama* (religious authorities) condemned Ibn al Khatib for suggesting that the plague was a contagious disease, Ibn Khaldun supported him. This was of no avail, however, since in 1375 al Khatib was executed by strangulation.

After this Ibn Khaldun went into retreat in Algeria, near Oran, where he wrote his Muqaddimah, the 'introduction' to his great book of history. After 4 years he moved back to Tunis, but the leader of the Zeitouneh mosque disapproved of his liberal ideas. Though the Sultan refused permission for him to leave, he did manage to get away in 1382, by

making the *haj* to Mecca. Rather than returning, he then moved to Cairo and taught there for a number of years.

His patron there, the Sultan Barquq, wrote and obtained permission for Ibn Khaldun's family to join him in Cairo. Unfortunately, as they were traveling by ship, a great storm blew in and sank the ship and all aboard her, off Alexandria.

In 1400 the Mongol warrior, Tamerlane was at the gates of Damascus. Ibn Khaldun was instructed

to intercede with him, and negotiate for him to spare the city. In his history he records his discussions with Tamerlane, even as the warrior was preparing to sack and destroy the great city. Ibn Khaldun never returned to Tunis, but could be seen around Cairo in the Maghrebian burnous that is still worn in his homeland.

He died in Cairo in 1406 but his reputation is still a source of pride in his Tunisian homeland. When translations of his Muqaddimah became available in the West, historians realized how far

ahead of his time he was in his awareness of the sociological dimensions of history.



from the Mugaddimah THE PERNICIOUS EFFECTS OF **DOMINATION**

A harsh and violent upbringing, whether of pupils, slaves or servants, has as its consequence that violence dominates the soul and prevents the development of the personality. Energy gives way to indolence, and wickedness, deceit, cunning and trickery are developed by fear of physical violence. These tendencies soon become ingrained habits, corrupting the human quality which men acquire through social intercourse and which consists of manliness and the ability to defend oneself and one's household. Such men become dependent on others for protection; their souls even become too lazy to acquire virtue or moral beauty. They become ingrown. ... This is what has happened to every nation which has been dominated by others and harshly treated."

-tr. Issawi

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