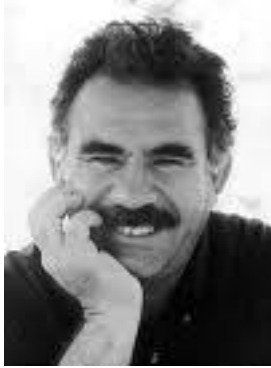


# Ocalan: In The Commemoration of The Holocaust

[ANALYSIS](#) [no comments](#)



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It might not have been expected of me to write this paper but it seems to me that it was inevitable. There are relations among my departure from home, my arrest and the Jewish Holocaust committed by the modern religion of Capitalism which is nationalism. These are all in the needs of evaluations and analysis. The researches in this area have not been carried out by the scholars and the honest self-criticism form the Jewish ideologues are lacking. Had any researches have been made; I have neither seen them nor had the chance of reading them. Thus I see the urgency for their analysis within the course of my “defence writing”. I hope that my explications and the evaluations which will be sketched out in the fourth and the firths volume of my “defence writings” would yield sufficient grounds for the democratisation of the Middle Eastern culture and would carry the potential for the establishment of the Democratic Kurdistan.

## **1. The Jews and the civilisation;**

Any scholar who works on the area of the civilisation would easily notice that without the inclusion of the roles of the Jews in the civilisation they will not be able to produce a thorough analysis. Due to the lack of the sufficient information in my preceding writings I had only touched upon the issues; thus I find myself impelled to further my writings on this issue.

All the evidences suggest that the personality which was known as Abraham (The information which identified Abraham as the father of Abrahamean religions, such as the evidences about the Moses and the Jesus are covered by the legend. In order to discover the truths a deeper analysis of the events are required) with the Nimrod of the Babylon, a form of provincial guardian, in the contemporary Urfa had the paradigmatic disputes that were likely to perpetuate had the certain reason not arisen for the settlement. In order to demonstrate that the disposed idolised statues were not God, Abraham crashed them all. As the retribution they catapulted him from the castle into the fire in the city of Urfa but he wasn't burnt and it was the fire that was extinguished. This myth is still relevant today.

It is highly possible that the route of Urfa-Jerusalem was the geographical link between the two noble powers of the time, which were the Egypt Dynasty and the Hammurabi of the Babylon associated with the Sumerian. For the first time in history the trade was introduced and developed among the two civilisations; it probably had a superior role over politics. The tradesmen were inter-linked together. That was concurrent with the noble period of the Assyrian trades. The route of Urfa, Jerusalem, Sham, and Aleppo from the outset of the middle age (the Neolithic and the emergence of the cities) was the important route of trade, invasion, subjugation and most importantly the passage of the religious transaction. It is not accident that the route was the initial migration of the profit Abraham. It is well evident that this is the locus of the emergence of the Christianity and Islam. Abraham (probably this name and his title were employed by the Egyptians, they would call those who were coming to Egypt from the Sinai Desert as "Abero" due to the layer of the dust covering their faces. It is highly possible that the names such as Abraham and Ebro are extracted from this) wanted to reside in the vicinity of the Jerusalem. The local authorities didn't allow him to do that. It has been said that he bought a small land where he lived and he passed away. Those who are interested about the stories which began by Sarah, Hagar, Ismail, Isaac and Jacob and ended with Moses, Jesus and Mohammed and the other cycle of prophets, they can read the Bible both the old and the new testament as well as Quran. The history books could have significant educational dimension since they present the wide ranges of stories about the past. From my prospective few important historical phases require adequate analysis. They are as follow;

- A. The story of Abraham in Urfa until he departed; approximately sometimes in between 1700-1600 BC; the head of the tribe and the trade man.
- B. The slavery period in Egypt, 1600-1300 BC.
- C. Exodus led by Moses, 1300-1250
- D. Resettlement in the "promise land", 1250-1200 (the Joshua prophet; his leadership period)

E. The period of the secular and religious authorities who didn't not fully become the prophet or the king that evolved to the first king or Shoals, 1200- 1000 BC.

F. The Jewish and the Israeli's Kingdom ship, 1000-700 BC. The period which began from the Shoals, David, Solomon and ended with the Assyrian Hezqil.

G. The period of capture, occupying, subjugation, resistance and the Diasporas, 700 BC- 700 (the period of the supremacy and domination of the Assyrian, Babylonians, the Alexander and the Romans)

During this period the kingdom of the Jewish or the Israelis were toppled and they were replaced with two certain groups; the resistance group and the mercenary or traitor group. The mercenaries would emerge as two different sections; one pro-Greece and one pro-Persian. After Urfa and Egypt their third exodus was the famous forty-year exile in Babylon that was ruled by Nebuket Nisr, 535-495 BC. The rules prescribed by the Bible conspicuously were influenced and emanating from the Zoroastrian teachings, they were introduced to them within these periods. Among them there were great affections toward the Persians since they ended their forty-year exile. The first edition of the Torah scripts were compiled from this period; 700 BC onward. That would entail that within the period of 600 years (1300-700 BC) there was not a single script of the holy book. Therefore the affiliated segments of the three holly book have the gap of 600 years with the oral statements. The "Iliad and the Theogonya" of the Homer and Hesiodos were written at this period. The Romans destroyed the Solomon Temple twice in 70 BC and 70 and it resulted in formation of various resistances. The Christianity is the tradition of the resistance of the most deprived class of the society. The dominant class have also engaged in noted resistance, i.e. the resistance of Makabyan.

In concurrent with the exodus the dispersion of the tribes was intensified. As it was the case among the Assyrian, Armenian and the Greek culture, the dispersion in the Persian and the Roman domains were also intensified. This long period is also known as the era of the writers. Torah was compiled, interpreted and written down continuously, a number of prophets emerged and writing were well reputed. It is clear that the high level of enlightenment among the Jews is based on the important historic traditions. Another important profession was the job associated with the money and the trade. Since they had not chance of peaceful settlement on the farm lands, they focused their entire energy on the trade and the means associated with it such as money. These facts are associated with their circumstances. It could be said that they superseded the Assyrian and took their hold on the monopoly of the money and the trades throughout the Middle East. This helped them to fortify their positions and elevated their position to a very effective profiteer in the important cities of London and Amsterdam that were the core of the Capitalism in the middle Ages. This indicates that their being as the great capitalists has a traditional historic background. It has been estimated that a small number of them were settled in the vicinity of the Jerusalem and the majority of them were dispersed in the form of Diaspora. As

the upshot of the dispersion of this nation two cultural traditions denoting the East and West Diaspora emerged.

Concurrently with living in Diaspora they came out of the tribal structure and settled among various different groups who transcended from the tribal affiliations. From then onward the phrase of “ethnic” rather than tribe would have suited them better. We note that in the region of the Audi Arabia, Egypt, Kurdistan and Iran where they settled they opted for the cultural norms of their host and consequently they become the people of double-culture; composed of the Hebrew culture and the culture of their hosts. This condition had a huge and positive impact on their intellectual capacities owing to the fact that they became inter-linked with the oldest and the most historic civilisations.

Concurrently with the emergence of Islam another tragedy occurred. By availing of Islam the Arabs ushered into a new era of trade while the trade and the use of money were dominantly monopolised by the Jewish merchants. There is a citation attributed to the Prophet Mohamed which claims that “The Jews should not stay in the Saudi Arabia”; although it might be doubtful, nonetheless it reveals the fact that the animosity among the Arabs and the Jews has a deep historical background. The story that depicts Hagar and Ismail as the two out casted persons, who were sent to a place in Mecca, entails the tensions and the frictions among the Arabic and the Jewish societies in that period. Ever since the Jewish interests have been in clashes with the Arabs interests and it have culminated to the recent Arab-Jews and Palestine-Israel conflict. The existence of this conflict which has the historic background of 3500 years is now culminating to the clash of civilisations.

The emergence of the economic competition between the regional trade monopolists is some thing normal. It helps to understand the role of the trade in Islam and also the relationship between prophet Mohamed and Khadije. Consequently the Jews either opted for assimilation by which they would become profitable mercenaries and stay in the region, nor were they exiled to abroad. Both of these occurred. The main proportion of the migration took place toward Europe; at the time of Roman Empire. Within the period of the middle Ages and the Islamic civilisation they promoted their historic role consisting of inscriptions, brokerage in particularly in Iran and Spain. They prepared the ground and possibilities of working with the various political groups. They became known as the enlightened nation; the merchants and the money exchangers. Owing to these facts they fell pray to the various other merchants or the intellectuals wherever they settled. It is noted that Jewish antagonism has many different cultural, historic and economic reasons. A wave of hatred, disgust, threatening and exile of the Jews had accelerated due to the mentioned facts. Capitalism is the ideology that from the outset, it has relied on monopoly of trade and money. Any one who came out of these conditions as the winner or the loser, they put the blame on the Jewish intellectuals or the Jewish merchants and tradesmen. The Jews were faced with a dramatic danger. The monopolizing tradesmen and the money exchangers of the

other nations, whose property and interests were based on the capitalist developments, were regarding the Jews as an obstacle to their interests. The farmers and the craftsmen of the other nations, whose interests were in contradiction to the development of the monopoly of Capitalism, also regarded the Jews as the secret and mysterious peril.

The intellectuals also regarded the Jews as the element of wickedness; their interests would have been preserved in this way. Under the influence of the above mentioned historical facts, similar to what had previously happened to the Jews, the 15th and 16th century marked the new beginning of the exiles and the Jewish genocide on the unprecedented scale. What is of strange character is the fact that the Jewish intellectuals and the merchants were of the most important contributors to the new civilisation that they later fell a pray to. In 1492 not only the Muslims departed from the Spain but the Jews were also expelled from the country on the huge scales. One of the obvious reasons that people used to hold was that the Jews were the “Jesus crucifiers” but the main reason is what I had earlier discussed. In the Poland and the Tsarist Russia similar things happened. England and Holland were among those countries that the Jews just had started to travel to. A proportion of the Jews in the Ottoman Empire which was in battle with the European Monarchies, were welcomed by the Sultan due to their effective role in the trades and the money brokering. The migration to the America had begun. They were solidifying their positions in the German intellectual, economic and trade areas successively.

Although some of the scholars associate the Capitalism with the Jews but it seems to be exaggeration. They have influenced it though. Nonetheless the early settlements are the decisive foundations, but the role that the ethnic groups and the minorities can play can not be discarded. The influences of the Jewish philosophers, tradesmen and the bankers living in England and Holland, in respect to their setting a ground for the enlightenment and the emergence of Capitalism as the new world hegemonic power, is of significant importance. Spinoza is the most important figures who started the new era from the intellectual perspective; he was one of the Jewish secular figures (we use the term secular as those people who left the Jewish church or were expelled from). He is one of the great thinkers who dealt with the idea of “freedom”; the philosophy which is premised on the idea of “understanding is the freedom”, owing to him significantly. The money lending of the Jewish bankers and the businessmen to the government of the Britain and the Netherland contributed significantly to their triumph in the wars. In the American continent particularly in northern America, in the wars of independence from the Britain they had huge impacts. It is clearly evident that the roles of the Jewish intellectuals, bankers and the tradesmen were of decisively important.

## **2. The Jewish Ideology:**

From the outset it must be clearly noted that the world’s ideological leadership is at the hands of the Jewish intellectuals. This leadership however has a deep historical background.

A. For the formation of the Jewish culture, the influences of the two magnificent historical cultures of Sumer and Egypt are conspicuous. The old testament of the Bible has reflected some concepts that the Hebrew tribes received from these two cultures. The reflection is very perceptible, i.e. the concepts such as the God and the prophet; the stories such as Adam and Eve and the creation of the world in seven days are all the examples of the influence of the Sumerian culture. It should not be overlooked that the Noh story was a Sumerian tale; the account of the David and the Indris were also Sumerian tales. For the first time in the Pharaonic realm a Pharaon named Akhenaton required that the monotheists to be adapted as the process of reformation in the region of the Egypt. Nonetheless Urfa is the most antique locus of the Neolithic culture. The influences of the ideology of Neolithic period were immense. Two major logistical and cultural groups would cover that; the Aryans and the Sami. In the Hebrew culture the role of these two groups can not be overlooked.

B. During the first wave of exile the influences of the Babylon and the Zoroaster (Meds and Persians) is conspicuous. Many stories about these cultures have been compiled.

C. The Greek culture; Rome is the third greatest sources particularly the period of Roman-Greek; the religious philosophy had a decisive influence. The foundation of the religious philosophizing and the attempt to make philosophy as religious which was coherent in both Christianity and the medieval Islam, was based on Aristotle, Plato or based on the Hellenistic schools of thought among which the Stoics school come at the top.

D. It is clear that Islam and Christianity are both like Hebraic Mosaic religion which have been matched with the needs and requirements of the Greek-Roman and the Arab communities; it is clear that they have been influenced by these sources. The contradiction among these two religions with Mosaic is due to the inherent tribal characteristic of the Mosesism. The Mosesism had from the outset emerged as the social, Hebraic and tribal religion; from the beginning of the middle Ages coincident with the Diaspora onward it evolved into the form of the nationalist Jewish religion; what it denotes is that the Hebraic tribe would equate the Hebraic religion, with the Jewish ideology. From the outset the Jewish ideology had a religious dimension that would in turn had tribal and ethnic qualities. Due to the economic and intellectual requirements, the Christianity and the Islam both had close relationships with the Judaism. They have been influenced by it and at the meantime they have been in a continuous battle with it.

E. The Jewish ideology has been defined by extensive culture of “economy” and we had observed that how the “economy” has defined the civilisations. Therefore the Jewish ideology is born out of a civilisation that has been in intimate relationship with all the civilisations that had exited after the Sumerian civilisation. It could be formulated that the Jewish civilisation is a

synthesis of all the civilisations. It has been strengthened by them. The roles of the Jewish prophets and intellectuals have been of significant in this process. That is why that the above mentioned societies have had relations and frictions among themselves as much as they had relation and frictions with the Jews. It could also be induced that the Judaism not only could be defined as a religion or ethnicity but also as a civilisation which is composed of all the other civilisations, or they could be defined as an addition to the civilisations. If we look at the roles of the Jewish ideology in the empowerment of the intellectual's structures, we would easily notice as to why the Jewish intellectuals have played the leading role in the contemporary world.

F. The Jewish ideology was disintegrated in the modern world and diverged into two different domains; religious and secular. Spinoza was at the head of the secular one. Later on various Jewish philosophers and intellectuals reinforced the secular Judaism. The fact that to what extent the secularism is a new religion or an anti-religion is up to discussions. From the outset I pointed out that I don't see the outlook of religious or anti-religious as a practice with the social or ideological meanings. The division that took place should not have gone that way; its educational and intellectual's values are of a limited sphere and has very corruptive and malfunctioned characteristics. Any of the mythology, religious, philosophic and scientific knowledge possess a social equivalence. Only through the passage of the sociological activities one could clarify their roles, their relations and conflicts as well as their social and political foundations.

G. The Secular Judaism had a significant influence over the evolution of the enlightenment. The ideology that is named as "scientism", on the philosophical ground is known as positivism and it has gradually evolved into the form of Capitalism's religion. I shall empathically claim that the positivism is the old religion that has crossed the old society; or it is the overturned version of the old substance. Between the scientism and the religions there is a conceptual unity in respect to their vision of laws. As opposed to what have been envisaged, neither religion is celestial, nor secularism is terrestrial. A fake division has been made. All the religions are associated with terrestrial, corporal and are inter-linked with socialisation. The materialistic views are prior to anything not terrestrial but associated with socialisation as well. The conflicts in the terms and concepts such as "terrestrials" and "celestials" have been on the one hand concealed for the purpose of socialisation and on the other they have continuously been engaged in their conflicts. Although enlightenment ideology was institutionalised under the heading of scientism and positivism, nonetheless it became the main ideology of the nation-state theory. It entails the accelerated evolution to the nationalist ideology.

### **3. Jewish Nationalism;**

The merchants and the tradesmen of the traditional Jewish society in the Capitalist system known as the Bourgeoisie class have been endowed with a more modern characteristic. It is clearly intelligible that the Bourgeoisie as the new class of the society has adapted the positivism as its

main ideology and the outlook that it held about the “state” accelerated the emergence of the nationalism. As the inventor of the state and due to its new modern ideology it solidified this circumstance. After they nationalised all the inventing factors of the nationalism, it was not impossible for them to initiate to monopolize all the economic institutions through the use of the monopoly rights endowed in the state. Only through the process of nationalisation they managed to accelerate monopolisation ideas among the different nations of Europe and convince them all. Their success is much similar to the triumphs of the Sumerians. Nation was declared as the greatest unit (the oldest god or his surrogate). The state would take the control and monopolise the economic lives among the nations and it would evolved into the greatest forces of the society. Once they would merge together they would be like nation-state or the old form of God-king. In order to associate them with the society there is needs for the mythology and in the age of Capitalism philosophy is required. There is also needs for the vulgarly forms (the reduction to the level of what that would appeal to the crude, vulgar and rudimentary emotions) which would encompasses the entire society. Nationalism would provide for these requirements.

The direction of the European societies as the national society after the 400 years of the latest research for ideology would reach its adequate content. Nation would feed nationalism, nationalism would feed nation and they would both feed the state; and the state would feed the monopolistic economy. This is how the new world reaches its form relevant to the time and the circumstances. While the “great national division” and “fierce nationalism” had developed in all directions, the Jewish ideology had simultaneously left a significant influence and was also deeply influenced.

From the outset to date there has been an explicit relation of the Jewish ideology with the tribe and ethnics. We notice that the oldest nationalism is an essential and natural characteristic of the Jewish ideology. It is one of the ideologies that in the age of bourgeoisie could easily be transferred. We again come with another paradox. It would both remain as the father of the nationalism and the new derivatives would regard it as negated. These contradictions in both intellectual-ideological and economic areas surfaced and developed. All the nationalist thoughts had initiated a process of preparation for battle with their fathers-inventors (due to the economic and coercive reasons; coercive in the sense of the Capitalistic preferential).

All the European nationalists put the blame and accountabilities on the Jews (due to the ideology, economical culture and tribe- ethnic) for the difficulties they were faced with; similar to what we saw with the Islam and Christianity. Although they have Mosaic routes themselves nonetheless they regard the Judaism as the routes of their difficulties. There is something coherent in these facts that have played a role in the foundation of the civilisation and prove the validity of our thesis; the “state” as the essence of the civilisation is the monopoly of the economic forces. Every where that the formation of the new states appears, the conflicts and the battles between



the old and the monopolistic powers would become inevitable. Unless one side is not defeated and has not been rendered futile, to no avail the battle would perpetuate.

As the “promise land” to the Jews was introduced 3500 years ago, the needs for that were even required in the modern era of the nation and nationalism. A new Jewish nation denotes a new territory. Owing to the fact the Europe opposed the Jews; a tendency based on the old “promised land” appeared as inevitable. The Jewish nationalism and bourgeoisie that is known as Zionism developed as such; as an effective model of the nineteenth century’s nationalism. It can be overviewed that there was the need for the two major powers of the date, Britain and Holland; France’s role was relegated into the third level. The Jewish nationalists were very active in both sides. We caught the glimpse of how they reinforced the Britain and Netherland. The Jewish tycoons and entrepreneurs that had the similar influences in Germany began to work. The Jewish intellectuals had significant influences on the creation of the intellectual capital (German ideology). As the result of these guardianships, the German Emperor had travelled to Jerusalem twice and showed his interests in the new territory’s movement. Had the German came out the First World War as victorious, with support of Germany and the Ottomans (the most powerful front of unity and development was the supporter of Germany and had a relationship with the Jewish entrepreneurs) the Jews would been returned to the Jerusalem and the old Palestine with a new and well-supported claim.

Let us put the political history which is a broad area into the sideline for the time being. Hitler would certainly put the blame on the Jews for the defeat of Germany. He saw that very clearly; “The London supremacy could be associated with the Jewish ideology. Germany was encountered with a notorious treason. The Jews are accountable and guilty.” Among the nations that had similar issue (such as the Dreyfus event in France), the anti-Semitism was generated as such. It could be argued that from the bottom that was not as such. But why such ideas are still circulating in the modern world, i.e. the recent claims by the Iranian president Ahmadinejad.

Without a shadow of a doubt Hitler could not be defended. Genocide is the most notorious crime against the humanity. These are the social realities that need to be discussed and deeper analysis are required. The placement and the influence of the Jewish intellectuals in the genuine struggles for freedom, equality and democracy should not be belittled. Apart from their prophets the placement and the influence of the Jewish intellectuals in the modern era which began from Spinoza and proceeded to Marx, Freud, Rosa Luxemburg, Adorno, Trotsky, Hannah Ardent and Einstein are conspicuous. I note that the socialistic and democratic dimensions of these Jewish scholars are really strong. I would not repeat the judgment of Adorno. In order to transfer the Jewish condition from the genocidal to a resolvable state and to a politically effective position, did really these scholars had engaged in criticism and self-criticism process?

Until the Jewish nationalism as an ideological power by availing the pioneering role it has had, has not been correctly unpacked and evaluated, there is no possibility of providing an effective and deserving analysis of Jewish Holocaust; there is no possibility of preventing further genocides. The Jewish nationalism is not the nationalism of a tiny nation; resentful and rancorous, the greatest victim of it which its example is unique in the history of human beings is the Jews themselves. The Jewishness as an issue has become the topic of debates. This question had not been answered even by the Jewish leading scholars such as Marx and Freud. How the Holocaust took place? Since the commemorations of the genocides are held for the prevention of further genocides, how did really the Holocaust took place? My entire conclusion which is based on the Jewish example and sketched out in my defence could be formulated as follow;

The Jewish tribes found interests in Sumer and Egypt. The retribution for this desire and interest was their exile. Due to its jealousy, this small stubborn tribe made efforts to establish the foundations for its tribalist ideology; it established the Kingdom of the Jerusalem, then its kingdom collapsed. It showed more obstinate and recalcitrance and dispersed throughout the world. First for its tribe and then for its nation it sought some shelter. They were not offered any place and instead they were repulsed. In order to come out undefeated from the battle they did all they could; on the one hand they got to the bottom of every singular atom and analysed it, on the other hand they went up high to the space. This time this tiny nation-state played the guiding role for the civilisation. It could render the destruction of all the civilisations and the Middle Eastern states and even the world as possible. Notwithstanding it could not itself survive from the destruction since the Jewish tiny civilisation is the essence of the world civilisation. Without the world's civilisation there is no possibility for the existence of Jewish civilisation and without the Jewish civilisation there is no possibility for the existence of world civilisation either. This is the lesson that could be taken from the Jewish Holocaust.

Since I regard it significantly important, I do always contemplate about it. In similar to these issues the scholars have always said that "the fire could not be extinguished by fire". By setting fire on a tiny civilisation there is no possibility of escaping from the civilisation's inferno. The leaders of all the oppressed tribes, classes and nations who have fought against the forces of civilisations have been either killed or triumphed. The memories of those who were killed are unforgettable. And those who were triumphed they straightforwardly established civilisations for themselves; this was the only initiative they could possibly have. Even the leaders of the Scientific Socialism didn't manage to escape from the danger of becoming the iron cage for the Capitalist modernity. Those who became the victims of the genocide and the mass killings, they never imagined that such calamity would befall upon them, but it did.

In regard to this issue and as opposed to those who have anti-genocide perspective, I full heartedly understand the victims of genocide; I feel and understand it to the level that not a single Jew would be able to reach; since the same system has encircled me and befall the same

calamity upon me. Nonetheless it was the Jews who created and reinforced such a system. Had ideology was not the main sources of the power-seeking wars and the creative forces of civilisation, would there have been such a thing as Christianity? Had there not have been Christianity would there have been Hitler? As the German nationalism (the inventor on the Hitler) has routes in the German and the enlightened ideology, the role of Jewish ideology in the process of enlightenment and its dependence on the Jewish nationalism (the joint route of enlightenment) has a dialectic relationship. It entails that so as the Jewish tribe and ethnicity is the route of the Jewish nationalism, the German tribalism and the ethnicity are the routs of the German nationalism. Their development in Germany due to the economic and political monopoly has opened the doors for very complicated relationships. All the social and historic evidences reveal the relation among the two nationalisms. Unless we have not transcended from those two nationalisms we wont be able to adequately remember the victims of Holocaust and to prevent the further genocide.

It could be possible to carry out some comparisons between the “Jewish nationalism- ideology” and the “Arab nationalism- ideology”. The outcome would be dialectic and outstanding. Had it not been existed and if that was not the case, would there have been Islam? Had there not been Islam, would there have been Prophet Mohamed? Had it not been existed, would there have been Baath party? And had there not been existed Baath, would there have been Saddam? The United State is the world power and the hegemon; it can be even an Empire. Now it fights for the Israel in the Middle East. It’s probable that it might even fight Iran. Why still there should be possibilities of the genocide? This time the nuclear weapons might be used. The prevention of the nuclear war by the threat of the nuclear weapons! No one can dismiss the possibilities of the nuclear war. For the moment one Hiroshima might suffice! My analyses are clear. At the time the creation of the civilisations they talked about the protection of the celestial gods; but now for the destruction of the world they restored to atom. It’s a fake form that has been preferred thousands times more than its real one. I am talking about the naked kings and the unmasked gods, who are walking on the earth; I am talking about the thunder of their essence. I am among those who are the strong believer that the Jews should be settled in the Middle East and respected like the other humans. The Leviathan that has emerged as a universal demon doesn’t carry the potential to settle the Middle Eastern disputes or take steps toward the democratisation of the region. The only possible option is a “Democratic Con-federal” Israel-Palestine structure. This monster that Jews coined could be the recipe for disaster.

The solution for the problems is the democratic Middle Eastern civilisation. Since the Middle East without the Jews is a ruined place, the Jews without the Middle East would also face exile and destruction. The history is full of these lessons. The Jewish intellectuals gradually would become more conscious of their causes; they would notice that this is an international issue that the place of its settlement should be sought for in the Middle East. It should never be overlooked that the democratic Middle East is not the figment of imagination; it is as mush as food and drink necessary. The Jews should acknowledge that the road to the commemoration of the Holocaust and the prevention of further genocide would go through democratisation of Middle East. The

other nations of the Middle East should do their utmost for the establishment of the Democratic Middle East and they should also acknowledge that the Democratic Middle East is not possible without the Jews.