

**Live talk with Mr. Adnan Oktar and the Rabbis of Sanhedrin on Kocaeli TV and Mavi Karadeniz TV**

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*Transcribed by the office of Mr. Adnan Oktar*

**ALÍ SADUN ENGİN:** ... I would like to start our program first by introducing our guests. This gentleman is Rabbi Hollander. Welcome Mr. Hollander.

**RABBI HOLLANDER:** Thank you very much.

**ALÍ SADUN ENGİN:** Rabbi Abrahamson, on the right. Welcome Mr. Abrahamson.

**RABBI ABRAHAMSON:** Thank you, good to be here.

**ALÍ SADUN ENGİN:** Rabbi Loebel, right next to me. Welcome.

**RABBI LOEBEL:** Welcome.

**ADNAN OKTAR:** I imagine he would like to say a prayer, wouldn't he?

**ALÍ SADUN ENGİN:** Yes. Rabbi Hollander would like to start the program with a prayer. Yes please.

**RABBI HOLLANDER:** I have written a short prayer for the success of this meeting.

May it please you, oh God, that you bless this meeting, that we shall not make mistakes, that we shall continue and increase the understanding, harmony and love between us, and succeed in finding the ways of increasing the understanding, harmony and love between of our peoples.

**ADNAN OKTAR:** Masha'Allah.

Masha'Allah. Insha'Allah, insha'Allah.

**RABBI HOLLANDER:** I would like to give you a present before we begin. Before we start the events, this is from Rabbi Yoel Shwartz of Jerusalem, the seven Noah's laws, about the seven Noah's laws.

**ADNAN OKTAR:** Masha'Allah.

**RABBI HOLLANDER:** And this is a book in Arabic and English, *A Light to the Nations*. This is our duties to the world. Here it is in French.

**ADNAN OKTAR:** Insha'Allah, masha'Allah. Thanks be to Allah, our Jewish brothers regard our Muslim brothers, alhamdulillah, as believers. They believe in the Prophet Noah (peace be upon him), so they regard Muslims as the People of Noah. They therefore regard us as brothers in faith. This is very excellent. As you know, and may Allah forbid, some Christians regard Muslims as unbelievers. But in contrast, Jews regard Muslims as believers. There are

seven laws, as you know, to being one of the People of Noah. These are beliefs also accepted by Muslims, such as that you must not kill, you must not commit adultery and you must not worship false idols. In those terms, there is an excellent union between us, insha'Allah. They are also a community descended from the Prophet Abraham (pbuh). In that respect, they are entrusted to us by Allah. The law of the Messenger tells us to love, be affectionate toward and watch over and protect the People of the Book. And that is how our Prophet (may Allah bless him and grant him peace) behaved. We also feel love and affection for them. Insha'Allah, all states will be independent in the time of the Turkish-Islamic Union. Israel will be, and so will Syria. And Iran, they will all be independent, but they will love one another very strongly with a spiritual bond, a bond of brotherhood.

**RABBI HOLLANDER:** Insha'Allah.

**ADNAN OKTAR:** We have a duty as Muslims to respect all beliefs. We respect Christians in their own beliefs. And we have a great respect and love for Jews. They go to their own synagogues and worship. But there is a major snare of satan's here. Because some Christians regard Muslims as the army of the antichrist. And some Muslims view Christians as the army of the antichrist, or else try to set Jews and Muslims at odds, or Jews and Christians. This is a grave danger, making serious imputations in this way. Of course we will serve Allah, and the appreciation thereof lies with Almighty Allah. Allah will issue the finest pronouncement regarding us in the Hereafter. We have a duty to live as brothers and in peace in this world.

If you could set them in a queue to speak, introducing them by name, insha'Allah. Let us start with this gentleman, and then take it from there.

**ALİ SADUN ENGİN:** So please, now we would like to listen to you dear Hollander. What do you want to say about today, this meeting, about what Adnan Oktar has explained to you?

**RABBI HOLLANDER:** First of all to begin with, I would like to thank Mr. Oktar for his most excellent hospitality, and for enabling our previous meetings which were so valuable to us, and especially for this meeting, which gives us an opportunity to respond publicly to his love for us, and declare publicly our love for him and for all people whom he represents. In particular we wish to express our thanks to the very diligent helpers of Mr. Oktar. Without their willing efforts on our behalf, our meetings could not take place. I would like to say a bit what this is all about from our point of view. We have been asked how do Rabbis, Members of the Nascent Sanhedrin in Jerusalem, come to make such statements? Well the truth is it is perfectly natural.

**ADNAN OKTAR:** Masha'Allah. Masha'Allah, alhamdulillah. Please go on.

**RABBI HOLLANDER:** We have met Mr. Oktar, we heard about him before. Mr. Oktar is a philosopher, and a lover of humanity. Consequently he is a lover of truth, because every lover of humanity is a person who abhors war, who loves peace and harmony. But peace and harmony can exist only if the relationships between peoples are based upon truth.

**ADNAN OKTAR:** Masha'Allah, masha'Allah, that is true.

**RABBI HOLLANDER:** Now the Sanhedrin that we represent also has a major purpose of bringing peace and harmony. We are dedicated to this effort. Our tools for doing this are derived from the Holy Torah, given to Humanity by God, the Creator. In a sense, the Holy

Torah is analogous to a User Manual to the great and intricate machine, this world in which we all live.

**ADNAN OKTAR:** Yes, please go on.

**RABBI HOLLANDER:** Mr. Oktar has, in his diligent studies, discovered the value of studying the Holy Torah for himself, for understanding the Creation, and for understanding Humanity. He has published an important book *The Wisdom and Sound Advice from the Torah*, and in his quest for peace he has published another book *Islam Against Terror*. It is a sign of the inherent goodness of humanity that so many of these books have been downloaded from the internet, have been read by so many millions of people.

**ALÍ SADUN ENGIN:** So meanwhile I would like to give the word a little bit to Mr. Abrahamson. Could you comment on the issue a little bit?

**RABBI ABRAHAMSON:** Hello, my name is Benyamin Abrahamson. I am an orthodox Chassidic Jew from Israel. And I work as a historian or a kind of consultant to the court in Jerusalem that Rabbi Hollander is talking about. Mostly people here know me from my endless discussions about the similarities between the Islam and Jewish customs. I enjoy talking about the Hadiths, Tabari, Ibn Hisham and al-Waqidi, and talking about the kings of Himyar as I much as I enjoy talking about the Midrash Rabbah, the Midrashei Geulah, Rambam, Tosefos or the Shulchan Aruch. I like very much to talk about the common shared customs between Islam and Judaism, about the similarities in architecture between the masjid and the synagogue, between the similarities of the calendar, holidays and customs. But it is clear to me that there is more than just similarities, that they obviously go back to a common root and a common faith.

**ADNAN OKTAR:** Masha'Allah. Of course, every faith has a duty to maintain that its own beliefs are true. Otherwise, a Jew could not be a Jew, a Muslim a Muslim, or a Christian a Christian. But respect for all faiths is also exceedingly important. It is the duty of a Muslim to respect those people's worship and beliefs, and to watch over and protect them with love as servants of Allah. But of course Almighty Allah has produced a path for everyone. That is what Allah has ordained, but we have a duty to live together in this world as friends and brothers, never departing from the path of love, affection and compassion, and never falling for satan's snares, insha'Allah.

**RABBI ABRAHAMSON:** So when talking about our common heritage, in our Jewish literature we are taught that there is such a thing as a common faith, a fundamental religion which all men are born into. And this is a basic faith which is obligated on all mankind. In the past we have called it by different names, *yireh shomaym* which means the people who have fear of heaven, *ger toshav* or *bnai noah*, the children of Noah, or during Hellenistic times in Greek it was called *theosebeia*, and according to the school of Rabbi Benamozegh, this fundamental faith is also called by the name Islam.

In the Torah, everywhere that the word "Kenite" which means the children of Jethro, is translated to Aramaic in the *Targum Onkelos* the word used is *Salamai* or *Musalamai*. Some have suggested that this refers to the great numbers of non-Jewish believers who came to sacrifice the *Qurban Shlamim* in Jerusalem together with the Jews. *Salamai*, *Musalamai*, *Muslimi*. This could be a clear indication in our literature that Islam is an ancient religion, dating back to the time of the Second Temple or even earlier. And if Islam's roots, the root of

Islam are the same as what we call "Bnei Noah", then for us it is much older. This is the religion of Noah; this is the religion of Adam himself.

The closeness of Islam and Judaism has always been understood by Biblical Scholars up until recent years. The close relationship with Jews, the ten lost tribes, the Arabs and Rachabites, all this was assumed to be true. It was only with the advent of German revisionists like Wellhausen and Büchler, and others, this began to change. They introduced ideas that Islam had something to do with worshipping the Moon, rocks or some asteroid that fell. But devout Jews know that this is not true. It is a fact of Jewish Law that we believe that Muslims are perfect monotheists. They worship the same God that we do.

**ADNAN OKTAR:** Masha'Allah.

**RABBI LOEBEL:** (*Praying in Hebrew before drinking*) Blessed are You, O' Lord, King of the Universe who has created all things according to Your word.

**RABBI ABRAHAMSON:** Amen.

**ADNAN OKTAR:** Masha'Allah. Yes, masha'Allah. Yes, Jews do have such an excellent virtue. They say a different prayer for every fruit they eat. I saw that when they were here before. That is very, very excellent, masha'Allah. They give thanks for Allah's blessings on every occasion. Like us, masha'Allah. In the same way we begin with the name of Allah, they begin by giving thanks to Allah. They have special prayers referring to Allah's blessings. We believe in One Allah and the same prophets. They also believe in the angels and the Hereafter, masha'Allah. But there is a difference between us, of course. Allah will pronounce on that in the Hereafter. But we have a duty in this world to protect and support one another. Because it is highly important that all believers should act together against atheism, Darwinism and materialism. Because we are opposed by atheism, a grave danger. Of course we will try to convince them through love and affection, science and reason, rather than crushing them underfoot, insha'Allah.

There is no question of convincing anyone by crushing or hurting them, of course. There is no compulsion in Islam; the Qur'an makes that crystal clear. It must always be done with love and affection, insha'Allah.

Was he not reluctant to speak because of his English? But he can still say a few words. If he wishes, of course.

**ALİ SADUN ENGIN:** We can have a couple of words from you, at least your feelings. If you wish. Your feelings about what you hear.

**RABBI LOEBEL:** I feel very happy that Jews and Muslims know how to work together and how to talk -- in the very crucial way -- about the problems of the new world, of the highly technical modern and its problems, we shall solve together in a way of tranquility and in a way of peace.

**ADNAN OKTAR:** Yes, insha'Allah. Ideas such as wiping the Jews off the face of the earth and destroying Israel are wicked and a violation of reason, faith and good conscience, and directly contrary to the Qur'an. Hitler committed this insanity, this psychopathic behavior, in his own day. As you know, he caused many innocent Jews to be burned in ovens or poisoned

in gas chambers, to be crushed and killed for no offense. That is terrible wickedness. In the time of the Turkish-Islamic Union, insha'Allah, we will watch over and protect them with love and affection. We shall strive to ensure that this line from the prophets survives until the Day of Judgment and lives in happiness, insha'Allah. Everyone will strive within his own beliefs. As I have already said. The appreciation of this then lies with Almighty Allah.

Enmity toward Christianity and Christians is similarly something that violates reason and good conscience. They are also servants of Allah; they are also the People of the Book. Muslims also have a duty to protect and watch over them with love, affection and compassion; because that was how it was in the time of our Prophet (may Allah bless him and grant him peace). The People of the Book were completely at ease in the time of the Messenger, in the Age of Happiness. And, insha'Allah, they will again be happy in this age, and will strive together with Muslims in order to spend their lives in the pleasantest way, insha'Allah.

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**ADNAN OKTAR:** I consider the enmity felt against Jews and Christians grievous, since in any case, they are the people who have faith in Allah, who believe in the prophets. Aren't they? They believe in angels. That is, it is very grievous that, some people, as if there is no one else in the world, take the people having faith in Allah as enemies. Our Prophet (may Allah bless him and grant him peace) used to show compassion to them, he used to show love. Muslims used to protect them, watch over them. Muslims used to take them to their destinations in safety. Things have turned out to be aberrant to such extent only later. That is, the enmity against Jews, the enmity against Christians... That is a sin. Such a shame. It is a very aberrant attitude. Everyone will live by their own religions. Muslims will live by their own religions and they [Jews] will live by their own religion. Allah will appraise it. Allah will appraise their state in the Hereafter. It is a great cruelty to oppress people of other beliefs, even if they are communists, freemasons. It is cruelty to inflict pain on them or to hate them, to make their lives unbearable. These people [Jews] go somewhere they are told to leave. When they go somewhere else, they are again told to leave. So where will they go? They will not end up in the space, right?... They are the servants of Allah. They should be treated with compassion. I find it important to stress this point. I attach importance to this subject insha'Allah.

**TARKAN YAVAŞ:** Masha'Allah our guests love you very much. They are full of love and respect towards you.

**ADNAN OKTAR:** Masha'Allah, Masha'Allah.

**TARKAN YAVAŞ:** They also showed so much love to you when they were leaving, masha'Allah. They are all people who have undergone high education; they all have their respective jobs, some of them are engineers, others occupy important positions. But they are at the same time rabbis. The fact that they have undergone high education, that they have extensive general knowledge and that they are also reverends is reasonable. That is what is so beautiful, insha'Allah.

**PRESENTER:** As Mr. Tarkan said, the love they feel for you is really tremendous, I also observed it. They both love and respect you, and at the same time they have such an inner attachment to you.

**ADNAN OKTAR:** Masha'Allah.

**PRESENTER:** Surely your approach here is of great importance; your positive approach towards them, your peaceful and brotherly attitude is of great importance. Until now nobody has ever approached these reverends with such an attitude, right?

**ADNAN OKTAR:** It is actually hard to believe. Why should these pure people be murdered? They are oppressed people and Allah has given them a name; *The People of the Book*. All-Mighty Allah in the Qur'an informs us that there will be Jews and Christians. They are not a *non-existent* community. They are an existent community. They also existed in the time of our Prophet (saas). Consequently within the community of the Turkish-Islamic Community, they will be first-class citizens. Muslims, Jews and Christians, they will all be treated with compassion. Why should they be oppressed? Why should they be subjected to such cruelty, exiled from one place to another? Why should they suffer wherever they go? It is erroneous to inflict this pain on anybody.