



Jerusalem Court for Issues of Bnei Noah

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Why are we here

- 1) We have come here, at the gracious invitation of Mr. Adnan Oktar, otherwise known as Harun Yahya, to look for contacts within the Islamic community. We have heard that Harun Yahya is making an intellectual struggle against atheist ideologies to increase belief and oppose corruption and violence in the world. Just as we look forward to the times of *Mashiach*, when harmony and peace will rule, we understand that his picture of the world of the *Mahdi* is one in which all nations return to belief and submission to the Almighty Creator and Ruler of the Universe. We understand that Harun Yahya, as we also, looks forward to the time when the Children of Israel become more devout, worshiping as G-d commanded, in the land that G-d commanded, in the manner which G-d commanded.

Our common agenda is clear: we live in a time of conflict, violence, extreme fanaticism and extreme laxity. A time when our children are caught up in senseless violence and hatred. Righteous Jews and non-Jews must oppose this. It is the obligation of each and every individual to follow the commandments of G-d, sincerely and with perfect faith. We call on the righteous of all nations to speak to their people and return them to the covenant G-d has made with all mankind.

Limits of dialogue with other religions

- 2) We do not believe in what is generally called "interfaith dialogue"; as Rabbi Soloveitchik said, "... faith reflects the intimate, the private, the paradoxically inexpressible cravings of the individual for and his linking up with his Maker. It reflects the ... faith of a particular community which is totally incomprehensible to the man of a different faith community."¹ Jews and the righteous of the nations have different missions to fill in this world, and thus it is natural that they have different perceptions and different points of view. It should be so. Yet even if we cannot fully understand the "other", we are taught that all proper religion has a common foundation. At that foundation we are "co-religionists" in bringing all mankind closer to G-d. Once that foundation is secure, there is room to find tolerance, even a kind of brotherhood, for people whose customs and traditions are fundamentally incomprehensible to us.²

¹ Confrontation, by Rabbi Joseph B. Soloveitchik, Tradition: A Journal of Orthodox Thought, 1964 volume 6, #2

² The Noahide laws delineate the foundation of Jewish religious toleration

Working relationship, the Seven Mitzvos of Bnei Noah

- 3) There is an original, uncorrupted monotheistic faith of Adam, Noah, Abraham and others. At some point, mankind fell away, and G-d began sending prophets to bring His revelations to the people. Abraham, Moses, and the Prophets all spoke of this message. All children are born bound to this universal faith, but later they may take on the customs and traditions and religion of their parents. This universal faith is known by several names, Jews know this faith as the faith of the Children of Noah. It is delineated by seven laws that are known as the Noahide laws because³ they were given to Noah after the flood.⁴ These laws are not a religion, but set a universal [minimal] standard of proper religion and embody the truths that⁵ the peoples of the world will come to recognize and share at the end of days. The enumeration of these laws by Maimonides is: Prohibition of: Idolatry, Blasphemy, Murder, Certain prohibitions on Sexual Intercourse, Theft, "Ever Min HaHa": eating flesh which was cut from a live animal, and Courts of Justice⁶ (Social Order supported by Rule of Law).⁷

For Muslim-Jewish relations, we need to emphasize Truth and Justice

- 4) The seventh law of Noah is "creating courts of justice". The Jewish concept of a "Court of Justice" is more than the name in English implies. The function of a Court within a society is to ensure that injustice is not perpetrated. This entails not merely responding to the claims of one person against another, but also in ensuring routine day-to-day justice, for instance in the field of commerce, the function of the Court is to ensure that all weights are correct, that money is not counterfeited, and similar attacks on commercial life; in issues of public order; and – most importantly – dissemination of knowledge and education.

In Jewish law, the following expectations are made of any court, and are implicit in the Noahide law on justice:⁸

- a. "...to appoint judges and officers in each and every community." Positive 176.
- b. "...to treat the litigants equally before the law." Positive 177.
- c. "...to inquire diligently into the testimony of a witness." Positive 179.
- d. "...against the wanton miscarriage of justice by the court." Negative 273.
- e. "...against the judge accepting a bribe or gift from a litigant." Negative 274.

³ According to chapter seven of Sanhedrin

⁴ Though they differ little from the basic laws given to Adam

⁵ According to Maimonides

⁶ in *Hilchot Melachim* 10,11 the Rambam says that "Bet Din of Israel should judge the Noahides or appoint Noahide Judges

⁷ *Hilchot Melachim*, 9,1. In addition the Rambam lists the prohibition of *Kilayim* [*Hilchot Melachim* 10,6]

⁸ After discussing the Seven Laws as Categories, Rabbi Aaron Lichtenstein defines which of the 613 laws, based on Maimonides' Book of Divine Commandments, would fall under the Noahide Imperative of Legal System and therefore apply to Noahides, he writes: "Just what are the implications of the Noahide imperative on Justice (*Dinim*) is the subject of dispute among major authors. All agree however that the following two aspects are implied: (a) that courts shall be established and (b) that any act which contributes to an unjust court decision shall be prohibited. That these two aspects are involved derives from the Talmudic remark to the effect that justice has reference to both (a) required acts of commission and (b) prohibited acts.

- f. "...against the judge showing marks of honor to but one litigant." Negative 275.
- g. "...against the judge acting in fear of a litigant's threats." Negative 276.
- h. "...against the judge, out of compassion, favoring a poor litigant." Negative 277.
- i. "...against the judge discriminating against the litigant because he is a sinner." Negative 278.
- j. "...against the judge, out of softness, putting aside the punishment of a maunder or killer." Negative 279.
- k. "...against the judge discriminating against a stranger or an orphan." Negative 280.
- l. "...against the judge hearing one litigant in the absence of the other." Negative 281.
- m. "...against appointing a judge who lacks knowledge of the Law." Negative 284.
- n. "...against the court killing an innocent man." Negative 289.
- o. "...against incrimination by circumstantial evidence." Negative 290.
- p. "...against punishing for a crime committed under duress." Negative 294.
- q. "...that the court is to administer the death penalty." Positive 226.
- r. "...against anyone taking the law into his own hands to kill the perpetrator of a capital crime." Negative 292.
- s. "...to testify in court." Positive 178.
- t. "...against testifying falsely." Negative 285.

One factor that is fanning the winds of hatred and violence are falsehoods. Religious courts such as the Sanhedrin, and the equivalent courts within Islamic circles, must gain a reputation both among their own community and internationally for properly collecting testimony, seeking out evidence, and judging true judgments - knowing the courts will be held more accountable than anyone else before G-d.

Justice at the top, and education to bring it to the people

- 5) Haraun Yahya has spoken much about anti-Semitism. Anti-Semitism is really a special case of a larger problem of bigotry and prejudice. It is related to justice, truth and the proper functioning of the court system as explained above, but it is also related to the need for education to dispel bigotry and prejudice. The nation's religious courts must take the lead in ascertaining the truth during conflicts, because the secular courts have failed us, but it is education in the school and home must pass down this vital concept to our children.

Attitudes and values are learned primarily by experience. Children learn attitudes first from their parents, their siblings, their family, and as their world of experience expand – so do the influences on their perception of reality and of other people.⁹ The nature of man is to be pulled by his temperaments and actions after his friends, and to accustom himself to the customs of the people of his country. Therefore, one has to associate with righteous people and to sit always amongst learned people, so that one will learn from their actions. One should distance oneself from wicked people, who go in darkness, so that one will not learn from their actions. Solomon said, "He who walks with wise men shall be wise, but a

⁹ As expounded by Maimonides in Laws of Temperaments 6, 1

companion of fools shall suffer harm".¹⁰ It is also written, "Happy is the man is who does not follow the counsel of the wicked, nor adopts the way of sinners, nor sits amongst scorers".¹¹

Similarly, if one resides in a country where there are bad customs and whose citizens do not follow the straight path, then one should go to a place whose citizens are righteous and who have good customs. If every country that one knows about has bad customs, or if, for reasons of mobilization, one was unable to move to a country with good customs, then one should live alone [and in isolation], as it is written, "Let him sit alone and keep silence".¹² If there were bad people and sinners around one who would not leave one alone unless one mixes with them and follows their bad customs, then one should go and live in a cave, or amongst the bushes or in the wilderness, and one should not accustom oneself to the ways of sinners, as it is written, "Oh, that I were in the wilderness in an inn for travelers!".

Another – often dominant – influence is the mass media. The media are a tremendously important source of social learning about prejudice. Members of different faiths have typically been misrepresented on television, in news, in popular magazines, and in movies.

People from Indonesia to Malawi hate Jews. *Why? Because they have heard* that the Israelis have performed such "evil deeds". Much of this misinformation has been fabricated for political purposes, but today there is no credible court that both Muslims and Jews will give credence to. Worse, for millions of people today, the judge is the Television, the jury is the media ratings, and "truth" is relative to pronounced according to what the people (or big business) want. This is another form of "anti-Semitism" that concerns us greatly.

What must be done

- 6) Our struggle should be against denial of Truth, especially against atheism, not against other believers. And even that struggle should be one emphasizing kindness and compassion knowing that most people today have lost their way.

Despite the urgent need for cooperation, certain circles are inciting conflict. The success of this incitement needs to be understood, not only in terms of materialism but also in terms of human emotions and sociological interactions, because without understanding at a very basic level it is hardly likely that a successful strategy be developed to counteract the incitement – or to address the factors which are perceived as excuses for the incitement. Without understanding the factors exacerbating conflict, it will hardly be possible to strengthen the dialogue and cooperation between civilizations. Today, many ideological struggles continue to divide the world. However, the major ideological conflict is not between religions, but between people who believe in Truth, in G-d's existence and in the need for cooperation, on the one hand, and on the other hand people who deny Truth, who deny Holiness: - the unbelievers. There is only one way to defeat the alliance of the various groups of unbelievers on an ideological level: to discover all the economic, psychological and sociological forces which power this behavior, and to find a combination of economic, psychological and sociological forces to counteract and eradicate the negative and destructive influences of anti-religious materialism and further the cause of a

¹⁰ Psalm 13:20

¹¹ Psalms 1:1

¹² Lamentations 3:28

society dominated by morality, happiness, tranquility, security, and prosperity. This will be done by forming an alliance of all conscientious people, namely, the righteous among Christians and Muslims, along with devout Jews, who will come together and unite in this common cause.

Thus the first project which must be undertaken is investigation and teaching, a new center of learning and law: the founding a new university. The purpose of this university is to investigate the mistaken ideologies which are the source of denial of God and Truth, and to develop ways to overcome them.

Plan of peace

- 7) Out of a sense of collective responsibility for world peace and for all humanity we have found it timely to call to the World and exclaim that there is a way out for all peoples. It is etched in a call to all humanity: We are all the sons of one father, the descendants of Adam, and all humanity is but a single family. Peace among Nations will be achieved through building the House of G-d, where all peoples will serve Him, pray to Him, and offer sacrifices according to the visions of the prophets, as foreseen by King Solomon in his prayers at the dedication of the First Holy Temple. Come let us love and respect one another, and love and honor and hold our heavenly Father in awe. Let us establish a house of prayer in His name in order to worship and serve Him together, for the sake of His great compassion. He surely does not want the blood of His creations spilled, but prefers love and peace among all mankind. We pray to the Almighty Creator, that you hearken to our Call. Together - each according to his or her ability - we shall work towards the building of the House of Prayer for All Nations on the Temple Mount in peace and mutual understanding.¹³

¹³ From the nascent Sanhedrin's 9 Nisan, 5768 (14 April 2008) statement: [A Call to the Nations of the World for World Peace](#)

**Replies of Mr. Adnan Oktar (Harun Yahya) to the questions presented by Sanhedrin
on 1st of July, 2009**

1) Who is Mr. Adnan Oktar? Please tell us about yourself.

I am a believer, a Muslim brother of yours, who seeks Allah's approval, strives to live in the manner that will be most pleasing to Allah and hopes for Allah's mercy and Paradise. I try to be a good, genuine Muslim. I have no intention regarding the future of the region or to be a leader in political terms. I say what I know and believe to be true according to the Qur'an and the practices of our Prophet (may Allah bless him and grant him peace). I call on people to be honest, to love and fear Allah, to be loving and sincere. I want people to be happy and live in beauty, plenty and abundance. I therefore tell them about Allah's love, depth of faith, true love, true devotion and moral virtues. But I have no ambition to direct or lead them. If they want my spiritual support in order to live by the love, brotherhood and peace I describe in my statements, then I shall happily help with my ideas and opinions.

2) How does Islam view religious Jews? Is it true that there numerous examples in the Qur'an and Haddith speaking about Jews in a bad way? How can Islam work with another obsolete faith?

The words, practices or statements of people who have no love for the children of Abraham (peace be upon him), the descendants of the prophets, are no measure for us. Jews are spotless people descended from the prophets. And we love the Jews for their faith in Allah, devotion to the Prophet Moses (pbuh), and their devotion to and scrupulousness concerning their faith. The only criterion for us is the pronouncements of the Qur'an and the practices of our Prophet (may Allah bless him and grant him peace). We all believe in the one Allah, have the same conceptions of what is lawful and unlawful, love the same prophets, are all descended from the Prophet Abraham (pbuh), love and fear Allah and strive to earn His approval, mercy and Paradise. Allah reveals in the Qur'an that the Jews are the People of the Book. Muslims can marry women from the People of the Book, eat meat prepared by them and eat food they have cooked. These things are very important. In other words, according to the Qur'an there is a very closely inter-related social life. That is how it was in the time of our Prophet (may Allah bless him and grant him peace). One of our Prophet's (may Allah bless him and grant him peace) wives was Jewish. Jews and Muslims in Medina lived together as brothers. They enjoyed excellent neighborly and commercial relations. They traded together. Our Prophet (may Allah bless him and grant him peace) pronounced on them according to their own laws. They were all delighted with our Prophet's (may Allah bless him and grant him peace) love, justice and compassion.

In one verse of the Qur'an Allah says, **"... We have appointed a law and a practice for every one of you. Had Allah willed, He would have made you a single community, but He wanted to test you regarding what has come to you. So compete with each other in doing good. Every one of you will return to Allah..."** (Surat al-Ma'ida, 48).

The way that Allah has preserved Judaism is a blessing and has much wisdom in it. Had Allah so wished He could have created a single Ummah, but our Lord does not do that, and there is much wisdom in that, insha'Allah. The way that Jews have preserved their laws for thousands of years, remained loyal to the Prophet Musa and demonstrated great scrupulousness concerning their faith is very delightful. We want Jews to be more devout, to live their faith as freely as possible. That will make us happy. It is out of the question for us not to collaborate together at a time when atheists, materialists and the irreligious are waging such a powerful campaign against believers. That would be to serve satan's ends, may Allah forbid. Of course we shall work together, tell people of the existence and oneness of Allah and call them to His love with love and affection. We shall expose the

insoluble dilemmas of Darwinism. What could be easier than for us to collaborate and be friends? We have many common values, so how can we not work together?

3) Briefly explanation of the Islamic idea of protection. Does it necessarily imply a loss of sovereignty?

On the contrary, the protection the Qur'an provides the People of the Book strengthens their existence and places their rights to exist under total protection. Muslims feel no happiness at Jews losing their sovereignty, lands or the territories they live in. What will make Muslims happy is to ensure that Jews can freely perform the requirements of their religion in the lands of their forefathers in the manner they choose and to enable them to live in an ease and comfort they may never perhaps have known before. The significance of the protection provided by Islam is the provision of peace and security to Jews, Christians and innocent people holding different ideas and beliefs, by undertaking service, suffering and difficulties. To try to annihilate, intimidate or repress them is satanic behavior. It is incompatible with the Qur'an and the Sunnah of our Prophet (may Allah bless him and grant him peace). Our responsibility to Allah is to bring about peace, calm and reconciliation by acting with love, compassion, affection, modesty, justice and sincerity.

4) Is anti-Semitism is un-Islamic? How can we spread truth and avoiding slander about other believers?

Of course, hatred or anger toward the line of the Prophet Abraham is completely unacceptable. The Prophet Abraham is our ancestor, and the Jews are our brothers. We want the descendants of the Prophet Abraham to live in the easiest, pleasantest and most peaceful manner. We want them to be free to perform their religious obligations, to live as they wish in the lands of their forebears and to frequently remember Allah in comfort and security. The People of the Book are entrusted to us by Allah, and the Jews' devotion to the Prophet Musa and the Prophet Sulayman and their respect for the Prophet Davud are all factors that increase our love and compassion for them many times over. It is most important for believers in the one Allah to love one another at a time when atheism and irreligion are so widespread and when Darwinism and materialism are propagandized so blatantly. We therefore need to create opportunities to become better acquainted with one another. Let our Jewish brothers come and be our guests, and let our Muslim brothers be their guests in Israel. The majority of people may not be aware of our common beliefs and values, and these must be known. We need to demonstrate these. Pork is unlawful for Jews and for us. Both we and Jews have a duty to rule justly. Theft, adultery and murder are unlawful for our Jewish brothers and for us. Jews believe in the one Allah and we believe in the one Allah. These things need to be well described. If the origins of our friendship and brotherhood are well described and emphasized, then no problems will remain, insha'Allah. Conflict, war and feelings of hatred and revenge are all a filthy ruse of satan's. As sincere believers we will strongly avoid such pollution, insha'Allah. We will love one another, be forgiving and treat one another with compassion. There is no dispute that love cannot resolve, insha'Allah. If we look through the eyes of love and sincerity, Allah will manifest the solution. But if we approach matters through a satanic perspective of conflict far removed from human love, then everything will seem diametrically opposed. Allah may then give a very different response.

5) What is the role of education in the Islamic world? How can it help to dispel bigotry and prejudice, the resources needed...?

Ignorance is an important problem for all societies. There are ignorant Christians who look at the Jews very differently, and there may also be such people among Muslims. In

the same way, there may be Jews who are unacquainted with or ill-informed about Islam. The only way of eliminating these false perspectives is to keep describing true religious moral values with love and kindness. To describe them patiently, moderately and with gentle words. We want young Palestinians to be more religious, young Israelis to be more religious, and we want Christians in the region to be more religious. The only solution is true religious devotion.

But we need to approach matters with love under all circumstances. In the Qur'an Allah says: **"A good action and a bad action are not the same. Repel the bad with something better and, if there is enmity between you and someone else, he will be like a bosom friend."** (Surah Fussilat, 34)

Intellectual activity is highly important. The internet, which Allah has bestowed on believers in the End Times, is a great blessing and needs to be put to good use. We must engage in activity that constantly reaffirms friendship and brotherhood through writings, books, documentary films and web site pages, that sets out our common beliefs and values and that is instrumental in reinforcing faith in Allah. The greatest responsibility here falls to sincere believers. Someone who loves Allah also loves His manifestations, and feels compassion and love for them all. Nobody who loves Allah will ever resort to violence, but is always pleasant and lovable. It is honesty that matters for us. Allah tells us in the Qur'an that He will lead His sincere servants to salvation. Insha'Allah we will be as sincere as we can, love one another as much as we can and be understanding of one another. We will insist on peace and brotherhood, insha'Allah. If we act in the knowledge that we are all brothers then there will be no need for those walls in Israel. Palestinians and Jews will both be able to relax. There will be a stupendous wealth in the whole region. There will be free trade and movement. Just as it was in the past. It will then be very easy to relive the plenty and beauty of the old days, insha'Allah.

6) How do you describe the believers true struggle? against atheism, darwinism, etc...

The whole world is literally under the control of a Darwinist, materialist dictatorship. Teachers at universities are unable to see that evolution is a lie and students cannot say a word of criticism of evolution in their exams, while conferences about Darwinism are even held in the Vatican. This is a clear sign of how grim the state of affairs is. Devout Jews, Muslims and Christians are oppressed everywhere in the world and unable to live according to their faiths, and in many places they are forbidden to remember Allah at all. And materialists and atheists are doing this together, they are in a total alliance against believers. Under these conditions, the alliance of true believers must also be a very powerful one. If we collaborate closely together then, insha'Allah, all of Asia, all the Middle East and the whole world will enter a perfect age of peace and ease. But of course Muslims and Jews, and also Christians, must ally themselves together. In fact, if the will exists the world can be made a perfect place in a week, a month, or at most a year. An excellent situation can be formed very quickly. But the whole problem lies in putting it into practice, practicalities, a climate of security, a climate of sincerity and fervent love. Let us tell young Israelis at universities of the existence and oneness of Allah. Let us describe the invalidity of Darwinism. Let us describe the invalidity of materialism. Let us tell young people in Palestine of the danger of atheism. Let us describe how Darwinism has collapsed and the true moral values of the Qur'an. We want young people in Israel to be more devout, to fear Allah more and be better natured. We want young Palestinians to be more devout, to love Allah more and to be more virtuous. We want Christians to be more devout. We can do excellent work together in that area. We can hold joint conferences and seminars and bring young people together. Let us bring devout people in Israel's big cities together and have dialogue. Especially, let us totally eliminate materialism from Israel and Palestine. Let us strive to that end. Let us strive to make young people more respectful of the old and to live by traditional Jewish

good manners and moral values. Let us hold meetings in Palestine. Let us have meetings with leading believers to make the two sides friends and brothers. There are many devout people who advocate friendship and brotherhood. Let us act together with them. The important thing for the people of the region is to live side by side as brothers and in peace, and to be able to worship as servants of Allah. That is what matters for us. Insha'Allah, atheism can have no effect once we have a generation that is well-informed against Darwinism, highly cultured, very devout, that fears Allah and has a strong love for Him and whose members love and respect one another.

7) What is the Turkish Islamic Union? How can it help Jews? How is a vision for peace?

The Turkish-Islamic Union we have in mind is a union of love, friendship and brotherhood. A union in which everyone can live according to his own beliefs, where there is freedom of ideas and worship, a most modern, enlightened, peace-loving, reconciliatory and constructive one. A union in which all states maintain their own existence, but in which they co-operate on economic, military and cultural matters, in education and in commerce. A union ruled by beauty and aesthetics. The establishment of this union under Turkish leadership is essential for the salvation of the Middle East and the whole world. The moderate, loving, democratic and peaceful conception in Turkey is an excellent model for the Islamic world. The West also supports and likes this model. The Turkish people's love for Jews, the understanding they show to Christians and the way they have always protected Jews throughout history is very significant. And Turkey's approach will determine that of the entire Islamic world. For example, it is impossible for Iran to adopt an attitude that disagrees with Turkey's. Iran, Pakistan or Egypt cannot hold any ideas that conflict with Turkey's. That is not possible. Turkey has a hidden position of leadership. It has a hidden psychological effect. There is a very strong public view in Muslim countries of Turkey as an older brother, a leader and protector. For that reason, Turkey is in the position of a natural leader of the Turkish-Islamic Union. Its being so is the most rational, logical and reasonable thing.

If such a union is established, then by Allah's leave Muslims, Jews and Christians will all be at ease. All fears and concerns will come to an end. Art will develop as far as possible, technology will make rapid progress and there will be great wealth and abundance. Conflict and fighting will come to a complete end. Once the Turkish-Islamic Union is founded, Jews will be able to live freely in those lands without the need for walls. Palestinians will be able to move freely, trade and worship in freedom. We all of us, Christians, Jews and Muslims, will remember Allah, give thanks to Allah, increase our joy and fervor many times over, and the whole world will be like a place of festival, insha'Allah.