

(Al Qur'ān 5:13)

[(5:12) - And Allaah had already taken a covenant
from the Children of Israel,
and We delegated from among them twelve leaders.

And Allaah said, "I am with you.
If you establish prayer and give zakat
and believe in My messengers and support them
and loan Allaah a goodly loan,
I will surely remove from you your misdeeds
and admit you to gardens beneath which rivers flow.

But whoever of you disbelieves after that
has certainly strayed from the soundness of the way."]

(5:13) - So for their breaking of the covenant
We cursed them and made their hearts hard.
They distort words from their (proper) usages
and have forgotten a portion of that of which they were reminded.
And you will still observe deceit among them,
except a few of them.
But pardon them and overlook (their misdeeds).
Indeed, Allaah loves the doers of good.



The Talmud

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The Talmud is the foundational work of Jewish oral tradition and Rabbinic law. Talmud is a Hebrew word meaning "study, learning, teaching." In Jewish

tradition, the Talmud, considered a commentary on the Torah, refers to the body of teachings composed of discussions and commentaries on legal, ethical, philosophical-theological, and historical matters produced by Jewish religious scholars known as "rabbis" (2nd-6th centuries CE). It consists of two sections: the Mishnah and the Gemara. Considered the most sacred Jewish text after the Tanakh (Old Testament), the Talmud, along with the Midrash, which are commentaries on the Torah and other Old Testament passages, constitutes Rabbinic literature.

Today, the Talmud maintains its sacredness and importance in the field of scholarship and education for Orthodox Judaism. Among other Jewish sects, Conservative Judaism, which considers the Talmud a religious-historical source rather than a revealed sacred text, considers Talmudic instruction essential both in religious education and in religious studies. Reformist Judaism, while not accepting the authority of the Talmud from a religious perspective, does include Talmudic instruction in the training of clergy.

In the eyes of Jews, the Talmud, which occupies the most important place after the Holy Bible, consists of two commentaries: 1. The Mishnah (which contains mostly oral religious traditions), and 2. The Gemara (a kind of commentary on the Mishnah). Religious historians generally believe that both commentaries were written by a rabbi named Juda Hanasi, who lived in the 2nd century AD.

Those who do not believe in the Talmud are not considered true Jews. Indeed, Karaites and Abyssinian Jews were excluded from true Judaism because they believed only in the Torah. From another perspective, the Talmud can be considered from two perspectives: 1) the Palestinian (Jerusalem) Talmud and 2) the Babylonian Talmud. The Jerusalem Talmud is more important and prioritized than the Babylonian Talmud.

The Torah, the holy book of Judaism, has survived to the present day in written form, despite undergoing some changes. The Talmud's analogies and commentaries are utilized to resolve difficulties or unresolved issues in understanding this written Torah. Since there will be no new Torah, who, what authority will address the problems that arise in Jewish society under the changing conditions of time? Jewish society attempts to resolve the problems left unanswered by the Torah and the practices of Moses through the Talmud. It has been established that the Talmud emerged from 200 BCE to 500 CE as a

result of discussions held by rabbis regarding the wisdom, traditions, and problems of Judaism. However, it is not possible to say that the Talmud contains all the details regarding the implementation of the Torah's commandments. (O. Hançerlioğlu, İnanç Sözlük, İstanbul, 1975). In a broader sense, the Talmud has become the general name for commentaries and additions to the Mishnah and Gemara. Therefore, according to some historians of religion, it is incorrect to consider the Talmud solely as a Torah commentary (Ş. Tan. "Let's Get to Know the Jews," İstanbul, 1968).

Jews revere the Talmud as much as the Torah. The principles of the Talmud are immutable and unquestionable. However, while some regional differences may be observed in some practices, the fundamental rulings contained in the Talmud apply to all Jews. The Jewish community derives its strength from its intense devotion to the Talmud, as well as its respect for national and religious holidays.

The Torah and the Talmud

Jews distinguish between two sources of command in Judaism:

1. Written commands, and 2. Oral commands.

The books that Jews consider sacred are divided into two: the Torah (or Torah) and the Talmud. The first, they say, contains the written commands, and the second, the oral commands.

Christians call the Torah the Old Testament. Jews have divided the Torah into three parts:

1. Torah,
2. Nevi'im, or Prophets,
3. Ketubim, or Books.

They formed the name Torah by combining the Hebrew initials of these three parts. Nevi'im has two parts. The early prophets have four books, and the later prophets have fifteen books. The Ketubim, or books, are eleven according to Jews and fifteen according to Christians.

Jews believe that the five books they call the Torah were revealed by God to Moses (peace be upon him). These five books are Genesis, Huruj, Leviticus, Numbers, and Deuteronomy.

Deuteronomy describes Moses's death, old age, age, and burial, and that the Jews mourned him (Deuteronomy chapter 34). How were these events described in the book that claims to have been revealed to Moses (peace be upon him) after his death? This example is clear evidence that the Torah is not the true Torah, revealed by God and revealed by Moses (peace be upon him).

According to a Jewish cleric, H. Hirsch Graetzin, in his book "History of the Jews," the Jews established the Council of Seventy to ensure their community's full compliance with the Torah's commandments. They called the head of this council the "High Priest." The Jewish clergy who taught Jewish youth their religion in schools and explained the Torah were called "Scribes." Their works on the Torah, some of the explanations and additions they made were incorporated into later Torahs. These are the scribes mentioned in the Gospels. Another of their duties was to ensure that Jews adhered to the Torah.

There is another Torah that the majority of Jews do not believe in, which they call the Torah of Shomranim. Those who believe in this Torah objected to the scribes' explanations and additions to the Torah, and even their alteration of its letters. It is reported that there are approximately six thousand discrepancies between the Torah currently held by the Jews and the Torah of Shomranim.

There is no doubt that the book they call the Torah today is not the authentic Torah sent to Moses by God. Two thousand years separate the oldest written Torah from Moses. Moses (peace be upon him) asked the scholars of his community to keep the Torah in the "Tabut-i Sekine," or "Holy Ark." When Solomon (peace be upon him) built the Al-Aqsa Mosque, he placed the Ark of the Covenant there and had it opened. When the Ark was opened, only two tablets were found containing the Ten Commandments.

Mishnah and Gemara

The Talmud consists of two parts: the Mishnah and the Gemara.

Mishnah: Hebrew for "repetition." It is the first form of oral commandments, codified into law. According to Jewish belief, God Almighty not only gave Moses the Torah (written commandments) on Mount Tur, but also revealed certain knowledge (oral commandments). Moses (peace be upon him) imparted these knowledge to Aaron, Joshua, and Eliazar, who then passed them on to the

prophets who came after them. Eliazar was the son of Shu'ayb (peace be upon him).

This information was passed down from generation to generation, that is, from rabbis to rabbis. Various Mishnahs were written between 538 BC and 70 AD. Jewish customs, legal institutions, rabbis' discussions on a particular issue, and their personal opinions were also mixed into these. Thus, the Mishnahs became books expressing the rabbis' own opinions and discussions.

The Jewish rabbi Akiba collected these and divided them into sections. His student, Rabbi Meir, added to them and simplified them. Later rabbis established various procedures and conditions for the compilation and collection of these narrations. Thus, numerous narrations and books emerged. Finally, these reached Judah (the House of Judah). To end this confusion, Judah wrote what is considered the most reliable of these books in the second century AD. Judah, drawing on existing manuscripts, especially Meir's, compiled a book over forty years. This book, which encompassed all the others, became the final and most famous Mishnah.

Rabbis who succeeded Judah added and commented on the Mishnah. Information from the Mishnahs written by other rabbis that Judah omitted from his own Mishnah was later compiled. These were called the Tosefta (Additions).

Gemara: The Jews had two important religious schools in Palestine and Babylonia. In these schools, rabbis called Amoraim (commentators) attempted to explain the meaning of the Mishnah, correct contradictions, seek the sources of rulings based on customs and traditions, and render rulings on theoretical matters, whether they occurred or not. The commentaries produced by the rabbis in Babylonia became known as the "Babylonian Gemara." This Gemara was written alongside the Mishnah. The resulting book was called the "Babylonian Talmud." The commentaries made by the rabbis in Jerusalem were called the "Jerusalem Gemara." This Gemara was also written alongside the Mishnah. This resulting book was called the "Jerusalem Talmud."

The Jerusalem Gemara was reportedly completed in the third century CE. The Babylonian Gemara was begun in the fourth century CE and completed in the sixth century CE.

The TDV Encyclopedia of Islam states the following regarding the Mishnah and the Gemara:

"The Mishnah, meaning "repeated, memorized, learned," refers to the legal teachings attributed to the first generation of rabbis living in Jerusalem (1st-2nd centuries CE), known as "tannaim" (those who repeat). The Mishnah, which systematically and comprehensively addresses the legal/religious rulings (hakahak) in the Torah within a specific framework, also represents the first codification of Jewish law. It consists of six main sections and sixty-three subsections. The six main sections are Zeraim (rules concerning prayer, food, and agriculture), Moed (festivities), Nashim (rules concerning marriage and family life), Nezikin (civil and criminal rulings), Kodashim (rules concerning temple and sacrificial worship), and Tohorot (rules concerning ritual cleansing). The Tosefta, meaning "addition," refers to teachings that supplement the Mishnah, although also based on the Tannaim, and include different interpretations not included in the Mishnah. While the Tosefta shares the same internal structure as the Mishnah, it also includes the names of rabbis, legal rulings, and hagiographic information. Both texts are in Hebrew. The Mishnah, considered the more authoritative, is generally accepted to have been compiled in the early third century by Rabbi Yehuda ha-Nasi, while the Tosefta was compiled a century or two later by Rabbi Hiyya bar Abba and his student Rabbi Oshaiah. The Mishnah is a single-volume collection, while the more voluminous Tosefta is available in six volume with English-language editions.

The teaching that includes legal opinions (baraytot) outside the Mishnah and the commentaries on the Mishnah and baraytot by the second generation of rabbis (3rd-6th centuries), called "amoraim" (speakers), is called the Gemara (completion). The extensive literature that combines the Mishnah and Gemara is called the Talmud. The terms Gemara and Talmud are often used interchangeably. The Talmud, a blend of Hebrew and local Aramaic, contains the relevant Mishnah ruling followed by discussions and explanations (Gemara) on that ruling by the amoraim. Unlike the Mishnah, the Gemara lacks a systematic structure, allowing for the simultaneous inclusion of diverse and opposing viewpoints and does not always resolve the discussions. It also addresses both legal and practical issues, philosophical and theological issues, and historical and hagiographical matters. Essentially based on the provisions of the Mishnah in the

Talmud, but exceeding them, the text is considered to have a textual characteristic whose wording remained unchanged until the 7th

century. It was accepted that it attained its final form through the redactions of later rabbis, known as "tsaboraim."

After the Roman armies of Titus (70 CE) destroyed the House of the Miqtash (Holy House) and the Jews dispersed to various parts of the world, the compilation of the Mishnah was necessary to prevent the oral tradition from being lost and forgotten. This crucial task was undertaken by Rabbi Akiba. Later, his student Meir simplified the Mishnah, making it more coherent and understandable. A new rabbi, Yehuda Ha-Nashi, gave the Mishnah its definitive and final form (200 CE). However, this process does not mean that later generations did not add to and clarify the Mishnah. The first printed copy of the Mishnah was published in Venice (1492). (Zaferullah Islam Khan, *The Position of the Talmud in Judaism*, trans. M. Aydın, Istanbul, 1981, p. 43)

The Babylonian and Jerusalem Talmuds

The Babylonian Talmud, thanks to the open environment enjoyed by Babylonian Jewish scholars, was prepared with a higher intellectual level, academic discussion and debate (question, objection, answer, and argument) and a comparative method between seemingly distant topics and concepts. Unlike the Mishnah, which is based on order and clarity, the topics are discussed in a scattered and abstract manner. Containing sources from different periods, the Babylonian Talmud also includes legal, ethical, mystical, and theological traditions, opposing views, and, unlike the Jerusalem Talmud, the belief in jinn and angels, matters related to magic and astrology, and hagiographic information. Because of this characteristic, it holds greater authority than the Jerusalem Talmud and is the most respected Rabbinic text. The Babylonian Talmud was seen as a fundamental source for Jewish law, and Jewish religious life. Throughout the Middle Ages, it was taught as a fundamental work in yeshivas, the Jewish religious academies, the most important sources of Jewish knowledge and education.

The Jewish community made great efforts to preserve its oral traditions. Indeed, despite the heavy pressure of Ursicinus in 351 CE, Jews exerted considerable

effort between 400 and 500 CE to compile the Jerusalem Talmud. However, this Talmud was compiled by religious scholars from surrounding provinces rather than by the scholars of Jerusalem. The first printed copy of the Jerusalem Talmud was made in Venice (1523) and contains approximately 750,000 words.

The Babylonian Talmud began to be compiled and written around 500-600 CE. The basis of this Talmud is the Mishnah prepared by Yehuda Ha-Nashi and the verses prepared by Rabbi Abba Areka. The Babylonian Talmud was composed of commentaries. Although some texts of the Babylonian Talmud were published in 1484, the complete text was published in Venice in 1523 and consists of approximately 2,500,000 words. Stories and anecdotes constitute 15 percent of the Jerusalem Talmud and 30 percent of the Babylonian Talmud. These stories, called Haggah, were taught as subjects in Jewish schools. It can be said that the Talmud played a significant role in the period of Jewish literature between the 3rd century BC and the 5th century AD.

Later, the Jerusalem and Babylonian commentaries were called the Mishnah and a Gemara (Talmud), without distinction. The Babylonian Talmud is three times longer than the Jerusalem Talmud. Jews consider the Babylonian Talmud superior to the Jerusalem Talmud. One or two sentences of the Mishnah are sometimes explained in ten pages of the Talmud.

Understanding the Talmud, It is more difficult than the Mishnah. Every Jew is obligated to devote one-third of their religious education to the Torah, one-third to the Mishnah, and one-third to the Talmud.

Jewish clergy are hesitant to admit that there are significant differences and contrasts between the Jerusalem and Babylonian Talmuds.

Islam's View of the Talmud

Some Muslim scholars have argued that the corruption of the Torah mentioned in the Quran relates to its commentary, the Mishnah, and that the Mishnah written by Moses was corrupted by Jewish scholars through the Talmud, to which they added their own words.

The Quran recognizes Jews as People of the Book and states that they inherited the Torah revealed to Moses. It is a distortion. The Quran also states that the Psalms were given to Prophet David, but it does not mention the other books of

the Old Testament. Therefore, the Quran accepts that the Torah and Psalms, which are included in the Old Testament, were sent only by God. In other words, Islam accepts the information in the Old Testament that does not contradict the Quran and the hadiths; conversely, it states that any information that contradicts these two sources has been distorted and rejects this information.

The Quran states that the coming of the unlettered messenger was recorded in the uncorrupted Torah. However, it points out that the Jews distorted such information by altering the original Torah, the word of God (Al-Baqarah, 2:146), (Araf, 7:157).

Quranic verses state that the Jews distorted the Torah, replacing words with other words, concealing certain sections, distorting their words while reading, and forgetting parts of the book. For example, the Quran states:

"We cursed them and hardened their hearts because they broke their covenant, and they distorted the words. They have forgotten a great part of what they were taught." (Al-Maidah, 5:13)

"O Prophet! Do not grieve thee with those who say with their mouths, 'We believe,' while their hearts do not believe, and those who hasten to disbelieve among the Jews. They follow lies and listen to those who do not follow you, and they change the order of the words in their Books." (Maidah, 5/41)

Criticism of the Talmud

In the context of Talmud studies, various scholars, particularly Rashi, have undertaken textual corrections to address copying errors and other errors. Beginning in the 19th century, scholarly textual criticism of the Talmud was initiated under the leadership of reformist and conservative Jewish scholars. They argued that the Talmud was not a revealed text but a human creation, or that it had undergone significant editing, and that the precise date and authorship of many sections cannot be determined. While these views are rejected by Orthodox Jewish circles, who view the Talmud as a product of revelation, some Orthodox Talmudic scholars (Saul Lieberman, David Weiss Halivni, etc.) have attempted to utilize historical textual criticism in a way that does not undermine the Talmud's religious significance.

The Karaites, who emerged as a sect opposed to Talmudic Judaism during the Islamic period (8th-9th centuries) in present-day Iraq, but whose roots date back much further, accepted the simple interpretation of the Torah while rejecting the interpretive technique that transcended the literal meaning of the Torah and the revelation and authoritative nature of the Talmud based on this technique. In this sense, they distinguished themselves from Rabbinic Judaism by prioritizing only the written Torah.

Furthermore, the Talmud has also been subjected to criticism within Judaism for its sanctity and authority. In addition to the opposing stance taken by the Sadducees in the past and later the Karaites, in the modern period, secular Jews who oppose traditional Judaism, Enlightenment Jews, and reformist Jews who advocate a return to the essence of Judaism, namely the Torah and ethical monotheism, have criticized the Talmud for reflecting a primitive worldview, containing illogical and superstitious information, and overemphasizing practical and legalistic principles. He rejected the Talmud's status as a product of revelation and authority, citing these reasons.

As studies of the Hebrew language increased in the 19th century, it was proven that the five books of the Torah did not belong to Moses (peace be upon him) and that the books of the Old Testament were compiled at various times. Numerous European historians, priests, and bishops have published works on this subject.

A book titled "Who Wrote the Torah" published in 1987 by Elliot Friedman, a professor at the University of California, USA, caused confusion in the Jewish and Christian worlds. Professor Friedman explained that the five books that make up the Torah were written by five different theologians and that there was no comparison with the original copy of the Torah revealed to Moses (peace be upon him).

Professor Friedman, who stated that the Old Testament and New Testament sections of the Bible, which Christians believe to be contradictory, cited examples of this in his book. He also pointed out that the books within the Torah are full of contradictions, even within their own chapters, and declared that such a work cannot be considered a "divine book." The style of expression in the five books that comprise the Torah is also completely different.

According to Professor Elliot Friedman, the current Torah was written by five rabbis who lived several centuries after Moses (peace be upon him), and a rabbi named Azra compiled and copied these copies, claiming they were the original copy of the Old Testament. History professor Friedman later wrote the following in his work:

"Today, there are three copies of the Torah: the Hebrew copy accepted by Jews and Protestants, and the Greek copy accepted by Catholics and Orthodox Christians, and the Samaritan-language copy, accepted by the Samaritans. Although these are known as the oldest and most reliable copies of the Torah, there are many contradictions, both within the same copy and between the copies. There are indoctrinations to oppress people, not found in any divine religion, and very ugly accusations against some of the Prophets, unbecoming of their rank. However, the true Torah cannot contain contradictions.

In his book "Historia Critique du Vieux Testament," French priest Richard Simon stated that the Torah was not the Torah revealed to Moses (pbuh), but was later compiled and rewritten at different times. The priest's book was confiscated, and he was expelled from the church.

Dr. Jean Astruc, in his work "Conjectures il parait que Mose sest Servi pour composer le livre dela Genese," wrote that the five parts of the Torah were books compiled from various sources. Jean also noted that the names in some parts were changed and repeated in two or three places. The eleventh verse and the following of the first chapter of Genesis state that plants were created before man. Verses five, six, seven, eight, and nine of the second chapter state that man was created and that at that time there was no plant on earth, and that plants were created after man. These and many other similar statements are also mentioned. Jean Astruc, who pointed out numerous contradictions and major errors, was declared an atheist.

Gottfried Eichhorn wrote in a book published in 1775 that, in addition to Genesis, the five subsequent books differed from each other in date and language. However, Eichhorn and his books were excommunicated.

In his work "Von Geiste den Hebrew Poesie," the German poet and philosopher Herden (1744-1803) wrote that the poems in the Old Testament, the Book of Psalms, were written by various Hebrew poets, were written at different times, and were later compiled. He also declared that the Song of Songs is a human and

obscene love ode, and that these poems cannot be attributed to a Prophet like Solomon (peace be upon him). Those interested should simply browse the Song of Songs.

Dr. Graham of the Moody Bible Institute In his book, "Is the Bible the Word of God?", Dr. Scroggie admits that the Old Testament and the New Testament are not the Word of God.

Dr. Stroggie, on the other hand, says, "The book of Genesis is full of genealogies. Who was born from whom, and how? These are all mentioned. What do I care about these? What do they have to do with worship and loving God? How can one be a good person? What is the Day of Judgment? To whom and how will we be accountable? What must one do to be a righteous person? These are rarely mentioned. Mostly, there are various legends." "It passes into the night before it is even explained during the day," he says. How can such a book be the word of God?

Today, someone who reads the books that Jews call the Torah and Christians call the Old Testament thinks they are reading not a book revealed by God, but a sex book that teaches prostitution, obscenity, and immorality. Many Western priests and scholars, realizing that these books are not the word of God, have published numerous books and tried to make the truth known to everyone.

According to the Talmud, women cannot be admitted to religious schools because they are of feeble mind, and religious education is not necessary for them. The statement, "Whoever teaches his daughter the Torah teaches her something evil," is from Rabbi Eliazer (Mishnah, Nashim (Women), Sotak, 216). Jewish Rabbi Maimonides stated that the Talmud, not the Torah, is intended by this.

The Talmud is full of magic and prophecies. It states that astrology is a science that permeates human life. The Talmud states, "A solar eclipse is a bad omen for the nations." It is written, "A lunar eclipse is a bad omen for the Jews." They have attributed many things to demons (devils). Rabbi Rav Hunr says, "Each of us has ten thousand demons on his right and ten thousand demons on his left." Rabbi Rabba, on the other hand, says, "The crowd that occurs during the sermon in the synagogue is due to demons. The wearing of clothes is due to the rubbing of demons." The breaking of feet is also due to demons." The Talmud states that

devils dance on the horns of oxen, that Satan cannot harm those who read the Torah, and that Hellfire will not burn the sinners of the Children of Israel.

The Talmud also states that the sinners of the Children of Israel will burn in Hell for twelve months, that those who deny the Resurrection and sinners of other nations will remain in a painful torment forever, where the worms in their bodies will not die and their fire will not be extinguished.

Some rabbis also wrote in the Talmud that there is no accounting after the soul leaves the body, that the body is responsible for sins, and that it is impossible for the soul to be responsible for the body. Another rabbi also disputed this in the Talmud.

It is written in the Talmud that "Some of the rabbis have the power to create humans and watermelons." One rabbi reported in the Talmud that he made a woman a female donkey and rode it, and went to the market with it, and then another rabbi restored it to its original state. The Talmud records the marvelous deeds of the rabbis, as well as many legends and stories about snakes, frogs, birds, and fish. According to the Talmud, there was a predator in the forest, and the Byzantine emperor wanted to see it. When this beast came within 400 miles of Rome, it roared, and the walls of the city of Rome collapsed. According to the Talmud, there was a one-year-old ox in the forest, the size of Mount Tur. Because it was so large, Noah found it very difficult to save it, so he tied only one of them to the ark by its horns. At that time, the ruler of Bashan (Bolan), Avj, could not board the ark because of its enormous size, so he rode on the ox's back. This king, Avj, was from the Amalekites, born of an angel who married a woman of the world. His foot was 40 miles long. And many other fallacies that reason and logic cannot accept...

According to the Talmud, Titus entered the temple, drew his sword, tore the curtain, and blood flowed from the curtain. To punish him, a mosquito was sent and entered his brain. The fly grew in Titus's brain until it resembled a dove. When Titus died, his head was opened, and the mosquito was found to have a copper mouth and iron feet.

The Talmud also states that those who object to the teachings of the rabbis will be punished, that a Jew who testifies against a Jew in the presence of a foreigner will be cursed, and that an oath taken by a Jew against a foreigner is null and void.

In the sections Hoshem hamishpat, Yoreh deah, and Sultan Arah of the Talmud, there are statements such as follows:

- "Shedding the blood of non-Jews is a sacrifice to God,"
- "All sins committed for the purpose and purpose of Judaism are permissible, provided they are done in secret."
- "Only Jews are considered human. Non-Jews are animals."
- "God has allocated all the wealth of the world only to Jews."
- "The commandment not to steal is only for Jews. The lives and property of other nations are lawful."
- "The honor and chastity of non-Jews are lawful. The commandment not to commit adultery is only for Jews."
- "A Jew who steals the property and takes the job of a non-Jew has done a good deed."
- "Informing a non-Jew of our commandments is the same as denouncing all Jews for slaughter. When non-Jews learn of what we have taught them, they exile us."
- "There is no work inferior to agriculture."

The Talmud says the following about the Messiah awaited by the Jews: "The Messiah will crush the Gentiles under the wheels of his chariots. There will be a great war, and two-thirds of the people will die. The Jews will be victorious and use the weapons of the defeated as fuel for seven years. Other nations will submit to the Jews. The Messiah will not accept the Christians and will completely destroy them. The treasures of all nations will pass into Jewish hands, and the Jews will become very rich. When the Christians are destroyed, the eyes of other nations will be opened, and they will become Jews. Thus, the Jews will rule the world, and there will be no non-Jews left anywhere in the world."

Christianity is Hostile to the Talmud

Due to the sacredness and importance of the Talmud in Rabbinic or traditional Judaism, Christians believed that the Talmud, rather than the Torah, constituted the essence of Judaism. Jews attributed the Talmud, like the Bible, to the sacredness it held, and this prevented them from converting to Christianity.

Consequently, the Talmud and related literature became a primary target of Christian polemics. From the 13th century onwards, the Talmud was banned, confiscated, and burned at various times in Europe on the grounds that it contained negative language directed at Christians and non-Jews, insulted Jesus and Mary, and contained immoral and unbiblical statements. The first such incident occurred after a Parisian Jew who had converted to Christianity accused Pope Gregory XII of containing negative language directed at Christianity and non-Jews in the Talmud. The Pope ordered the confiscation of Jewish books and the burning of copies containing these statements. The first such burning of the Talmud and other Jewish books occurred in Paris in 1242, and was repeated in various regions of France at later dates. In Spain and Portugal, Jews were required to erase problematic language directed at Christianity from the Talmud, and the Talmud was subject to confiscation and burning. While these penalties were not always implemented, they made it difficult for Jews to reproduce and study the Talmud, and many copies were printed with censorship.

Christians were hostile to the Talmud and fiercely attacked it. Let us briefly mention the persecutions they inflicted on Jews regarding the Talmud:

In Christian lands like France, Poland, and England, the Talmuds were often destroyed and burned. Jews were forbidden from keeping the Talmud even in their homes. The most important expounders of Talmudic rulings were the Jewish converts Nicolas Donin and Pablo Christiani. Pablo Christiani lived in France and Spain in the thirteenth century AD. In a debate held in Barcelona, Spain, in 1263, the rabbis were unable to answer questions about the Talmud's strict principles and writings, and were unable to defend them.

According to the book "Al-Kenz-ul-Marsud fi Kavaid-it-Talmud," the Talmud records that Jesus (pbuh) is in the depths of Hell, between pitch and fire, that the Virgin Mary committed adultery with the soldier Pandira, that churches are full of filth, that priests resemble dogs, and that Christians must be killed.

In 927 (1520 CE), the Babylonian Talmud was printed with the Pope's permission, followed three years later by the Jerusalem Talmud. Thirty years later, disaster struck the Jews. On September 9, 1553, all copies of the Talmud seized in Rome were burned. This practice was followed in other Italian cities. In 1554, censorship was imposed on the Talmud and other Hebrew books. In 1565, the Pope even banned the use of the word "Talmud."

Between 1578 and 1581, the Talmud was reprinted in Basel. In this edition, some treatises were deleted, many sentences that denigrated Christianity were removed, and many words were changed. After this date, the Popes again ordered the Talmuds to be confiscated.

The Talmud and Zionism

It is impossible to understand current world events and the Palestinian issue without understanding the Zionist creed instilled by the corrupted Torah and the Jewish character it fostered. The Torah instills in the Jews that "You are the superior race." "You are the sons of God, the sons of the Lord. For you are a people of God, holy to the Lord, and the Lord has chosen you to be a people of his own kind, above all the peoples that are upon them." (Torah, Deuteronomy, 14:2) Rabbis later added this belief in a superior race to the Torah. The Torah also commands the Jews to destroy other non-Jewish peoples without mercy: "And you shall destroy all the peoples which the Lord your God delivers to you, and your eye shall not pity them." (Torah, Deuteronomy, 7:16)

There are three primary sources upon which the Zionist creed is based. These are: 1. Kabbalah, the fundamental book of Jewish tradition and ideology; 2. The distorted Torah; and 3. The Talmud, the commentary on the Torah. According to these three sources: Jews are a people chosen and exalted by God, and the earth belongs to them. According to the Zionist doctrine, all non-Jewish peoples, races, and nations are "Goyim." They are non-Jews, animals in human form, who have unjustly taken over the earth. According to the Zionist doctrine, Jehovah loves only the Israelites: "...And I hated them. But I said to you, 'You shall inherit their land, and I will give it to you as a possession. I am the Lord your God, who separates you from the nations.'" (Leviticus 20:25)

Zionist Jews' adherence to these beliefs has led them to harbor resentment and hostility towards other nations throughout history. Zionism is the name given to the resentment, hatred, and desire for superiority that Jews feel towards other peoples in the name of these beliefs. Similarly, according to the Zionist doctrine, other people are like the beasts of the field. "...The Lord your God will drive out those nations little by little before you, so that you cannot consume them quickly, or the beasts of the field will multiply upon you." (Torah, Deuteronomy, 7) Belief in a superior race is mentioned in many sections of the Torah.

Belief in God is not the fundamental starting point of Judaism. Judaism is founded entirely on tradition. For a Jew, religion expresses a belief in a superior race and deeply rooted traditions rather than God's approval and closeness. It is not God who is glorified in worship, but the Jews themselves. Another core value of the Zionist creed is the belief that the lands between the Nile and Euphrates rivers are the "promised land" for Jews. According to this belief, the establishment of a "Greater Israel" in these lands and its leadership of the "World Kingdom" to be established thereafter is the goal of Zionism. This Zionist creed is a racist and separatist ideology that threatens the Middle Eastern countries, especially Turkey, and all of humanity worldwide.

The only thing the Zionist creed offers to all humanity is the imposition of "either you die or you consent to be my slave." The ideals that drive them to impose this are as follows:

1) The Promised Holy Land and World Kingdom: According to the Torah, God promised the Jews the land of Canaan. Before world domination is achieved, the Jews will establish a state in these lands where only Jews live. This state will be the center and administrative center of a great world kingdom. Theodore Herzl declared the borders of Greater Israel, saying, "Our northern borders extend to the mountains of Cappadocia (Central Anatolia). In the south, to the Suez Canal. Our slogan will be the Palestine of David and Solomon."

2) Hatred and hate: While altering the Torah, fanatic rabbis introduced into the Jewish religion not only the idea of a superior race but also feelings of hatred, resentment, and revenge against all other nations. This perverse ideology, based on this hatred, has led Jews to commit countless acts of massacre throughout history.

3) Brutality: From the corrupted Torah: "Now go... utterly destroy all that they have and do not spare them; kill them all, from male to female, from child to nursing infant." (1 Samuel 15:3). A Zionist Jew raised with this indoctrination commits nothing but brutality.

4) Burning: One of the tortures described in the Torah: "Fire will consume them, and they will not be able to escape the flames" (Isaiah 47:14) is burning to death. Zionists also commit burning to death whenever they have the opportunity.

5) Drinking blood: From the Torah: "Eat flesh and drink blood, and you will eat the flesh of the mighty and drink the blood of the rulers of the earth... You will drink blood until you are drunk." (Ezekiel 39:18-19) This superstitious practice has been practiced by some fanatic Zionists for centuries.

6) Germ warfare: From the Torah: "And I will send plagues into it and blood into its streets, and the wounded within it will fall by the sword that comes upon it all around, and they will know that I am the Lord." (Ezekiel 28:23) One of the things Zionist Jews are most skilled at is germ warfare. This is the essence of the Zionist creed, and Jews do not make this creed a subject of negotiation with anyone and do not deviate from it in the slightest. Normalizing with an Israel founded on this creed means nothing other than Judaizing, especially for Muslim countries. The Zionist doctrine is a dangerous microbe that threatens peace in Palestine, the Middle East, and the world. Unless Muslims, Christians, and the entire world jointly neutralize this microbe, they will long for peace, tranquility, and prosperity.

According to the Talmud, the Jewish Race is Supreme

Jews believe that their own race is superior. This is why they rejected Muhammad's prophethood. They argued that if a prophet were to come, he had to come from the Israelites (Jews). They believe that when the Messiah they believe in comes, the entire world will fall under their rule and everyone will embrace Judaism. Therefore, they say, "There will be no non-Jews left in any part of the world." However, according to them, they are the true Jews; other races cannot be truly Jewish. They will only serve the Jews.

According to the Talmud, Jews are more sublime in the sight of God than angels (Chulin, 91b). God reveals His glory only to the Jews who are His devotees (Berahat, 7a). Only through Jews are people sanctified by God (Yobamata, 63a). All Jews are born as children of kings (Shabbat, 67a-128a). If a non-Jew strikes a Jew, he must be sentenced to death, for he is considered to have slapped God (Sanhedrin, 58b). God never becomes angry with Jews; He only shows His anger to non-Jews (Abodah Sarah, 4a). Jewish scholars (rabbis) are far more exalted and have privileges. Anyone who opposes a rabbi, fights with him, or speaks ill of him is considered to have disobeyed God (Sanhedrin, 110a). The honor of a rabbi is equal to the honor of God (Pirke Abot, 11-12). Anyone who respectfully

stands up before a bathhouse and serves it is considered to have served God (Kiddushin, 36b).

According to the Talmud, non-Jews are not considered human beings; they are merely domesticated animals and have no rights. Only Jews are called human. Non-Jews are not called human (Baba Batra, 114b). If a non-Jew loses something and a Jew finds it, he will not return it to its owner, but he may give it to a brother, another Jew (Baba Kamma, 113b). Similarly, if a Jew buys something and the owner makes a mistake, the Jew will exploit it for his own benefit, and if they are sued, every legal trick will be used to ensure the non-Jew loses the case (Baba Kamma, 113a). A Jew cannot testify against a Jew in a non-Jewish court. If a non-Jew's cattle harm a Jew's cattle, he is obligated to pay compensation. However, if a Jew's cattle do the same, the Jew will not pay compensation (Baba Kamma, 37b). Injustice and oppression cannot be inflicted on a neighbor or brother, that is, a Jew, but it can be inflicted on a non-Jew (Sanhedrin, 57a). A non-Jew may be bribed (Baba Mezia). Adultery is only considered valid if an elderly Jew seduces the wife of another elderly Jew. However, a Jew who does the same with a non-Jew's wife is not considered adulterous (Baba Mezia-70b). A Jew may defile a non-Jewish woman but not marry her (Abodah Sarah-37a). A Jew may use his own wife as he wishes for sexual pleasure (Nebarim-20b).

Professor Cevat Rifat Atilhan, a faculty member at Imam Muhammad Ibn Saud Islamic University, writes in his book "Islam and the Children of Israel":

"Talmudic texts reveal the cunning tactics of Jews to erode and destroy humanity." Tracing their conspiracies and being aware of their specific instructions allows us to understand that they consider themselves superior and more important than others in the world, and that they enact laws that exclude others. Crimes such as adultery, theft, and murder are considered permissible by the laws enacted by Jews as long as they are committed against others. Otherwise, the fate of the foreign murderer is death. In the Talmudic texts, there is no harm in a Jewish woman engaging in immoral acts or hiring herself. There is no prosecution for those who engage in such acts. Thus, Jews are the greatest instigators of the destruction and destruction of humanity. Their book, the Talmud, contains texts stating that there is no harm in a Jew having sex with his sister, as long as there is no complaint against him. Compare these texts with many other similar texts that justify such evil acts, such as having sex with his

mother, which we are ashamed to write about. How can such a book be a constitution for a human nation, and with what constitution will those who wrote this book rule the world? This better understands why European kings and popes, as if in a race, burned the Talmud, which the Jews had hidden from the world."

Many people throughout history have waged various struggles against the Talmud. Some of the most prominent of these are:

- King Louis IX of France had these books burned in 1244.
- Pope Innocent IV had copies of the Talmud burned in the squares of Rome in the same year.
- Cardinal Legate Odo confiscated the Talmud copies in 1248 and had them burned again.
- King Philip the Fair of France had the Talmuds burned in 1299. In 1309, the Jews were expelled from France.
- King Louis X of France had the Talmuds, which had begun to flourish in Toulouse, France, burned in front of a large crowd.
- Pope John XXII ordered the Talmuds burned in 1322, had the Jews around him captured and lynched, and distributed their property to the poor.
- Pope Julius XXIII in 1553 He had the Talmuds burned.
- Cardinal Ghisli had the Talmuds in Rome burned in 1588.
- Sextus Sinensis had copies of the Talmud collected and burned in 1559.

Prof. Dr. Cemal Anadol writes in his book, "Israel and Turkey in the Grip of Zionism":

"The primary factor in the formation of the Babylonian Talmud was the individual called Abba Acerha. The striking aspect of this book is the numerous periods and commas sandwiched between sentences, which confound the minds of those who study the Talmud. All the mysteries lie hidden in these periods and commas. Non-Jewish scholars who have studied these works have discovered that the deliberate spelling and sentence errors in the book convey several different meanings and serve a purpose.

The Kethuboth Talmud was studied up to page 198 by Dr. Samuel Daiches, and after page 198 translated from Hebrew to English by Dr. Israel Slothi. Published in London in 1936 by The Soncino Press. The most obscene passages of the Talmud are found in this section. Examples of sexual intercourse, adultery, and prostitution are found here. This Talmud is filled with rich information on this subject.

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