

Description of the divine nature According to Bible vision

And
some misguided groups of Muslims

Written by

Dr. Muhammad Omar Abdel Aziz

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Mohummad Omar Abdel Aziz Muhammad

Birth date:15/7/1971

Age:54 year

Nationality: Egyptian

Job: Associate professor of internal medicine and Critical care

Head of Critical Care Unit Faculty of Medicine Minia university

President of Upper Egypt Critical Care Association

Member of intensive care comitte of national guidelines

Coordinator of teaching for second year students of integrated medicine

Coordinator of training of house officer doctors for internal Medicine course
in Minia univerisity

<https://uecca-eg.com>

Vice Editor in Chief of :upper Egypt critical care journal (UECCJ)

MD, MSc, MBBS

Mobile: 002 01004475828

00201080687067

Mail: Omarwhamza71@gmail.com

Mohamed.mohamed13@mu.edu.eg

M_omar1971@yahoo.com

Work address: Minia university –Faculty of Medicine -Internal medicine
Department -Critical care Unit

Adress of Upper Egypt Critical Care Association

Minia Talla Street Bulding numer I 3ed flour behind bus station

Address: 16 Ismail Aref street, kafer EL Mansoura. Elminia

ACADEMIC QUALIFICATIONS :

1) **MBBCh** (December, 1995), Faculty of Medicine Minia University,, EGYPT,
Grade “Very Good”.

2) **M.Sc.**, Internal Medicine(April., 2000), Faculty of Medicine Minia University,
EGYPT.

- M.Sc. thesis title: “Comparative study between band ligation and sclerotherapy in
management of bleeding oesophageal varices”.

3) **M.D.**, Internal medicine (november 2014), Faculty of Medicine, -Minia
University EGYPT.

- M.D. thesis title : “Study of Neocytolysis and Haemoglobin variability impact in
management of anaemia due to chronic renal failure”.

JOB discription:

Date of qualification December 1995

House officer in Minia univerisity hospital from 1/3/1996 up to28/2/1997

Residence of internal medicine in Minia univerisity hospital from1/3/1997up to
28/2/2001

Internal medicine especialist in saudi german hospital in Ryadh KSA from
15/9/2001 up to31 december 2003

Internal Medicine specialist in Ministry of health in Minia governorate from 1/1/2004 up to 24/6/2006

Assistant Lecturer of internal medicine in Faculty of medicine Minia university hospital from 25/6/2006 up to end of December 2014

Lecturer of internal medicine faculty of medicine Minia univerisity From january 2015 up to

25 -5 -2020

Consultant of internal medicine in king abdulaziz especial hospital in sakaka.KSA as a visitor consultant from 15/5/2015 up to15/8/2015

Associated prof of internal medicine and crritical care from 25-5-2020 up till now

Head of Emergency and critical care units of Minia univerisity hospitals

President of upper Egypt Critical care association And vice editor in chief of

Upper Egypt critical care Journal from June 2022

Experiances

*Teaching of clincal rounds of internal medicine for medical students in faculty of medicine

*Teaching of courses of internal medicine for medical students in faculty of medicine

*Teaching of courses of internal medicine for for dental students in faculty of dentist Minia univerisity

*Teaching of courses of internal Medicine for nursing students in faculty of nurse Minia univerisity

*Share in management of patient in the internal medicine department Critical care unit Minia unverisity hospital including in patient,out patients emergency haemo dialysis unit, Gastro intestinal Endoscopy unit and critical care unit,

*Share in the Final Exams of the medical student

*Attending in the scientific meeting, staff round and seminars of internal medicine department

*Attendance of more than 100 conference in different branches of internal medicine inside ARE

Including endocrinology hepatology gastroenterology nephrology and cardiology conferences

And Critical Care Conference up to Euro african critical care conference 2023
2008 International Computer Driving Licence (ICDL)

PUBLICATIONS IN REFEREED JOURNALS

1-Mortality predictors in patients with severe community-acquired pneumonia requiring ICU admission .Ali O. Abdel Aziz, Mohammad T. Abdel Fattaha, Ahmed H. Mohamedb, Mohammad O. Abdel Azizc, Mohammed S. Mohammedd. Egyptian Journal of Bronchology 2016 10:155-161

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4-Prognostic Value of Pulmonary Dead-Space Fraction and other Physiological Parameters in Patients with the Acute Respiratory Distress Syndrome Authors Osama M Momtaz, Ali Omar Abdelaziz, Mohammed Omar Abdelaziz, JMSCR Volume 4 Issue 11 November 2016

5-- Prevalence and impact of anemia in patients with chronic respiratory diseases. Ali Omar Abdelaziz, Elham Abdel-Hady Abdelghany, Omnia Makram, Mohammed omar abdelaziz, Mohamad-Elhoseany Magdy, Esmat Elsharkawy. The Egyptian Journal of Chest Diseases and Tuberculosis, Vol. 67 No. 4, October-December 2018

6-Role of hemogram parameters in diagnosis and assessing severity of pulmonary embolism. Elham Abd El-Hady Abd El-Ghany, Ali O. Abdelaziz, Rasha Abd El-Raof Abd El-Fatah, Mohammed-El-Hoseany Magdy, Mohammed O. Abdelaziz, Hosny S. Abd Elghany, Ashraf M. Othman .The Egyptian Journal of Chest Diseases and Tuberculosis . Vol. 68 No. 2, April-June 2019

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8-Evaluation of Thyroid Functions in Patients with Diabetic Ketoacidosis Mohammad O. Abdel Aziz¹, Amr Mahmoud Abdel Wahab², Eman Alsayed³, Ali O. Abdel Aziz⁴, Hend M. Monees³, Ahmed Amin Ibrahim. The Egyptian Journal of Hospital Medicine (July2022) Vol. 88, Page 2332-2336

9-Title-Expression Signature of MicroRNA-155 and its Association with Response to Treatment within Different Subtypes of B-Cell Malignancies
Authors: Amel Mahmoud Kamal Eldin^{1*} , Emad Allam Abdel Naem¹, Aliaa Monir Higazi¹, Nagwa Ismail Okaily¹, Mohamed Omar Abdelaziz², Mohamed Shawket

Mohamed², Gehan Lotfy Abdel Hakeem³ and Marwa Mohamed Abd Allah

Abstract

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10-Therapeutic Plasma Exchange; One Year Experience of Minia at
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11-Early Sepsis Markers in Patients Admitted to Intensive Care Unit with
Moderate to Severe Diabetic Ketoacidosis

Authors : [Amr M. Abdel Wahab](#) [Mohammad O. Abdeleziz](#) [Hend M. Mones](#) [Al Shimaa F. Abdelhakim](#)

Department of General Medicine, El-Minia Faculty of Medicine

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SUPERVISION OF MULTIPLE THESIS OF MASTER AND MD

Literary and Human Sciences:-

- 1- The Book of Strong Responses to Intellectual Deviations
- 2-The Book of Divine Intention or Satanic Deception
- 3-The Book of Humanity's Misguidance in Abandoning Divine Guidance
- 4- The Book of Requiring the Path of Righteousness by Opposing the Paths of Misguidance
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Summary of the doctrine of monotheism

There is no god but Allah
And
Prophet Muhammad is his Messenger

Summary of the doctrine of the Trinity (The doctrine of negation)

In the name of the Father, the Son, and the
Holy Spirit, one God
Amen

عن أبي سعيد رضي الله عنه، أن النبي ﷺ قال

لَتَتَّبِعَنَّ سَنَنَ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ، وذراعًا بذراع، حتى لو

سلكوا جحر ضبٍ لَسَلَكْتُمُوهُ؛ قلنا: يا رسول الله؛ اليهودُ

والنصارى؟ قال النبي ﷺ فمن

رواه الشيخان

On the authority of Abu Saeed,

Prophet Muhammad, may God bless him and grant him peace,

Said

You will surely follow the ways of the nations before you, inch by inch, and cubit by cubit, so much so that if they walked through the den of a lizard, you would follow them. We said: O Messenger of God; Jews and Christians?

The Prophet, may God bless him and grant him peace, said: Who?

Narrated by the two Imams (Bukhari and Muslim)

Preface

The doctrine of negation) (denying divine attributes)

Who are those who denied the divine attributes in the nation of Islam?

Negation means denying the names and attributes that belong to God or denying some of them.

There are two types of negation:

A - A complete denial: like the doctrine of the Jahmiyas who denied the attributes, and their followers also denied the names

B - Partial denial: such as disabling the Ash'aris who deny some attributes but not others.

Al-Jaad bin Dirham was the first man speak in negation in the nation of Islam

Then a lot of peoples came after him spoke about negation for example

The owners of unity of existence
and the owners of solutions and union

These are Muhyi al-Din Ibn Arabi, Ibn al-Farid, and Abu Yazid al-Bistami
And Hussein bin Mansour Al-Hallaj

The Ash'ari and Maturidite groups also believed in the doctrine of negation

He also said this doctrine Abu Hamid Al-Ghazali

Introduction

Praise be to God alone, and prayers and peace be upon the one after whom there is no prophet. I bear witness that there is no god but God alone with no partner, and I bear witness that Muhammad is His servant and Messenger.

One of the greatest violations committed by Jews and Christians against God, which does not differ from what atheists and Magians say, is opening the door to atheism for humanity.

These people developed multiple conceptions of the divine entity according to their minds, which were not keen on glorifying God, the Lord of the Worlds.

If atheists believe that there is no God and that the universe was created by the theory of coincidence, which is called the big cosmic bang theory.

This explosion, which they claim came with all this cosmic perfection that people see with the eyes of truth and only the oppressors deny.

And if the Magi, imagined that the Lord, the Creator, the Owner, the Ruler, was everything in which they found benefit, even if it was a cow, then some of them worshiped the clouds, some worshiped the sun or the moon, and some of them looked at the female and considered her to be the worshiped god, and this was in accordance with their relapsed nature.

The Christians and Jews imitate the atheists and the Magians and belittled God Almighty to the point that they lost the place of divinity in the hearts of the servants and described God Almighty with the ugliest attributes until atheism

became closer to human minds than belief in the worshiped God based on such a perception among the Jews and Christians.

So anybody try to read the bible which the rabbis and monks distorted for them, he will find amazing

Sometimes they make God Almighty a human being like them, who is described with all the human characteristics of regret, sadness, fatigue, helplessness, and ignorance. He eats, drinks, and abandons. There is no difference between him and human beings.

And sometimes they make the Lord like a hidden spirit that comes to them and speaks to them, commands them, forbids them, and comes to them in their dreams. There is no difference between a noble prophet, one of the righteous, or the immoral people. All are alike. This spirit comes to them and rests upon them, to the point that some of them imagine that the divine spirit is incarnated for him in the form of a dove, resting upon them, indicating the Lord's satisfaction from Their behavior

Sometimes he comes to their women, and sometimes he comes to their men and children, and they did not make him an attribute of strength, dominance, and greatness. Rather, they made him humiliated among them. The immoral person was not to be feared by him, nor was the righteous person to take refuge in him. He had no concern except to please the group of the Children of Israel alone among humanity, and he had no need for others.

His authority is non-existent. He created the creation and left it without management. It has no connection to sustenance or bliss in Paradise. He has no torment in Hell. He does not rule, does not provide, does not manage, and does not

worship. So they eliminated the doctrine of faith and disbelief, monotheism and polytheism, obedience and disobedience, reward and punishment.

There is no difference to Him between the prophets and the wicked, between the angels and the ungodly, nor between the disobedient and the obedient, nor between the pure and the impure.

All are equal. The Lord created the universe and then left it to wander in vain and carelessness.

Until they ended up developing the satanic theory of redemption, with which they eliminated the prestige of God once and for all, after they placed God in the womb of a woman of his own creation, to be nourished by the umbilical cord from her womb for nine months, and then after that, the birth of humans is born to attach to her breast.

He lived for two full years, and his mother circumcised him on the seventh day, as is the case with humans. He remained on earth for thirty-three years, until it ended with a group of his own people arresting him. They beat him, spit on him, insulted him, insulted him, tore his clothes, placed a crown of thorns on his head, and made him drink vinegar, a bitter drink. Then they put nails in his hands and feet, and he was crucified. On the cross, not even the dignity of animals was left to him by their owners, so when he took his last breath while calling his father (to me, lamshabachthani), which they translated, “My God, my God, why have you forsaken me?”

We do not know whether a god calls for help from another god or a god calling to himself. Then one of the poor people, Joseph of Arimathea, interceded for him

with Pontius Pilate, the Roman ruler of Palestine, to take him down from his cross, shroud him, and bury him in his grave, so that he could stay there for three days under the ground, covered with dust, after which he would return and ascend to heaven. According to the opinion of these Christians.

So what did these people leave for God Almighty of glory and what power did they give Him and where is His might and power that is no longer equal to the arrogant kings of mankind? The bottom line is that these Christians and before them the Jews of the Children of Israel already opened the gate for atheism

so that it could settle in the minds of humanity and the doctrine of monotheism and belief in the messengers, resurrection, accountability, heaven and hell would depart from us and they left for humanity nothing but the theory of the Big Bang

It is as if they have achieved for us the novel of the late Naguib Mahfouz, for which he deserved the Nobel Prize, entitled “Children of Gebelawi,” not for his brilliance in literature and writing novels, but because he hinted at the actual end of human life, which is reaching atheism. The character of Arafa, who appeared at the end of the story, was only to eliminate the heavenly laws brought by Jabal, Rifa’a, and Qasim, and also to cause the death of Jablawi. In this way, the writer eliminated the idea of the existence of God, the sending of messengers, and the revelation of heavenly laws, and brought humanity to the goal of Satan, which is atheism. May God forgive us and all Muslims.

Muhammad Omar

**Monotheism that Muslims believe in
according to the belief of the prophets and messenger**

Praise be to Allah alone, and prayers and peace be upon the one after whom there is no prophet. I bear witness that there is no god but Allah alone, without partner, and I bear witness that Muhammad is His servant and Messenger.

Now then, the purpose of monotheism of Allah, the Blessed and Exalted, is to believe that Allah, the Almighty, is One, with no likeness, no equal, and no peer.

But in what way must we prove this oneness to Him? If Allah, the Almighty, concealed Himself from creation in this world as a test, but He will appear to the people of bliss in the Hereafter as bliss and reward,

Allah is the Creator and He is completely different from His creation. The question now comes: From where can we derive any knowledge about the Divine Self?

Since God Almighty does not appear to people in this world, the only way to know God, His attributes and His actions must be through the revelation of God Almighty to His chosen peoples from among mankind, who are the honorable messengers, and that is through the pure angels.

As God Almighty said, in describing Gabriel, who is entrusted with revelation, that it is the word of a noble Messenger, possessed of power with the Lord of the Throne, firmly established, obeyed and trustworthy.

And as He, the Almighty, said regarding the Qur'an, "It is a revelation from the Lord of the worlds. The Trustworthy Spirit has brought it down upon your heart so that you may be among the warners in a clear Arabic tongue." And as He said about the states of the angels on the Day of Resurrection, "The day the Spirit and the angels will stand in rows, not speaking except for him whom the Most Merciful permits and saying what is right." That is the true Day. So whoever wills may take to his Lord a return

In Surah Fatir, Allah the Almighty describes the forms of the angels, saying: Praise be to Allah, the Creator of the heavens and the earth, who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Indeed, Allah is over all things competent.

So Allah, the Blessed and Exalted, is distinct from His creation. He established Himself on His throne and created angels who are entrusted with carrying out His commands in His universe. He said about them: They do not disobey Allah in what He commands them, and they do what they are commanded. He said about them: And indeed, over you are guardians, noble and recording. They know what you do.

The implication of these words is that the monotheism of the prophets and messengers requires recognizing Allah in three pillars:

First: The singularity of Allah in His Lordship, for He is the Lord, the Creator, the Owner, and the Manager of the affairs of the entire universe

Second: - The singularity of God in His divinity, for He is the only God who is worshipped, and there is no god but Him.

Third: - Then the singularity of God Almighty in His beautiful names and in His perfect, supreme attributes, in which no one is equal to Him or resembles Him. He is the only one who informs about Himself,

so God is not called by any name nor described by any attribute except by what He described Himself with Considering the first pillar of the pillars of monotheism that the messengers believed in,

they believed that the Lord of the universe is one, unique, eternal, He did not give birth and was not born, and there is no one comparable to Him. He existed in eternity before the creation of the universe and there was nothing before Him.

He recorded the destinies of creation from the moment of creation creation of the world until till day of resurrection when the abode of the people of bliss in Paradise above the seventh heaven under the throne of the Most Gracious and the abode of the people of Hell in the fire and painful torment under the seventh earth.

Then He created the entire universe with its orbits, suns, planets, galaxies, heavens, lands, seas, mountains, plains, and its creatures from humans, jinn, angels, trees, animals, and microscopic creatures. Not even the weight of a mustard seed on earth or in heaven escapes Him

He is the One who perfected everything He created in six days, then He established Himself on His throne, which He described as the Great Throne at one time and the Noble Throne at another. This throne that God Almighty created is above the Chair that encompasses the heavens and the earth.

To God Almighty is the perfection of creation, the perfection of dominion, and the perfection of management, which He alone has in His creation,

as He said: He manages the affair from the heaven to the earth, then it will ascend to Him in a Day, the extent of which is a thousand years of what you count. That is the Knower of the unseen and the witnessed, the Almighty, the Merciful. He who perfected everything He created, and He began the creation of man from clay. This is what the prophets and messengers believed. This Lord, the Creator, the Manager, is the only worshipped God who created mankind and the jinn only to know Him alone and to worship Him sincerely, so He has no need of His creation, as He Almighty said: “And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me. Indeed, it is God who is the Provider, the Possessor of strength, the Strong

Since the Lord has perfection in creation and dominion, and has wisdom in management, and He alone is the worshipped, He must have the perfection of names by which He deserves praise, thanks, and pure glorification, which keeps Him away from defect, deficiency, and contempt, just as He has the perfection of attributes that are appropriate to the divine self, for it does not resemble humans, nor is it equal to them, nor is it similar to them.

So whoever calls God by a name other than His name or describes Him with human attributes has disdained the divine self, and this is considered a blatant transgression against the right of the One and Only God, who is like nothing, and the eyes cannot perceive Him, but He perceives the eyes, and He is the All-Hearing, the All-Seeing. This is what the prophets and messengers believed.

God is established on His throne in the Most High heavens, and He is the Knower of the unseen and the witnessed, the Great, the Most High. Glory be to Him, He is exalted on His throne, and the entire universe is His grip, and the sky is His footstool. None of His creation has seen it, and He did not speak to His messengers except from behind a veil or through His revelation to His pure messengers. He has no need for food or drink. Neither drowsy nor a sleep overtakes him. He is alive and does not die. He is the Sustainer of His creation. Nothing on earth or in heaven fails Him. His oneness and existence, Glory be to Him, is proven by many proofs.

As for the first proof:-

It is the innate instinctive deterrent that He placed in the human soul.

There are no human souls that do not search for their Creator according to this eternal covenant that God took from humans while they were in the loins of their father Adam.

God Almighty said: “And when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying], ‘Am I not your Lord?’ They said, ‘Yes, we testify.’” [7:17] - lest you should say on the Day of Resurrection, “Indeed, we were of this unaware.”

Then the second evidence:-

is the rational evidence seen in the universe after God Almighty gave man the evidence of perception from hearing, sight, and reason. God Almighty said: “And God brought you forth from the wombs of your mothers not knowing a thing, and He gave you hearing and sight and hearts that you might be grateful.

And Allah said, “Then He proportioned him(Adam) and breathed into him of His spirit and made for you hearing and sight and hearts. Little do you give thanks.”

So through these means of perception, a person can infer his Creator by looking at the universe,

as Allah said, “And on the earth are signs for the certain,” and “In yourselves, then do you not see?”

And as Allah said, “Do they not look at the camels, how they are created? And at the sky, how they are raised? And at the mountains, how they are erected? And at the earth, how it is spread out?”

And as Allah said, “Have you seen that which you wish? Is it you who create it, or are We the Creator?”

And as Allah said, “Have you seen that which you till? Is it you who cause it to grow, or are We the grower?”

And as Allah said, “Have you seen the water which you drink? Is it you who send it down from the clouds, or are We the sender down?”

Then the third proof of knowing Allah is through the transmitted proof from Allah, which was brought by the messengers who became an argument against the people until the Day of Judgment,

as Allah said, about messenger “they are whom Allah has guided, so follow their guidance?”

And as Allah said, “Messengers, bringing good tidings and warnings, so that people will have no argument against Allah after the messengers.” And Allah is Dear wise

For this reason, the monotheism of the messengers to God was the most perfect monotheism, as they were the most knowledgeable people about God, since among them were those to whom God spoke by revelation or from behind a veil, or to whom He sent His angels who conveyed to them from God. For this reason, these messengers were the proof standing before God for mankind, and from them mankind learned the monotheism of God in His Lordship, in His divinity, in His names and attributes. Thus God, the Almighty, the Exalted, became glorified and free from every defect and imperfection, high on His throne, the Knower of the unseen and the seen, the Great, the Most High, characterized by all the attributes of perfection and free from every imperfection

Whoever knows God in this way is on the monotheism of the prophets, and whoever contradicts this belief is on polytheism and misguidance and has followed the path of the infidels. May God protect us and you from this clear misguidance.

Muhammad Omar

The doctrine of negation among Christians

Dear brothers, you must know that the doctrine of denial among Christians has opened a wide door to misguidance and is a major reason for their deviation from the path of the prophets and messengers.

So let us come to know this doctrine. After we have learned about the doctrine of the prophets and messengers and believed that God Almighty has a divine essence that is unlike his creation essences and that God Almighty is greater than all of His creation, so nothing of His creation encompasses Him and that He is established on His throne above the high heavens and that the sky is the footstool of His feet and that He has the perfection of attributes that are specific to Him, glory be to Him, without any of His creation,

so He has a divine essence that is unlike the essences of humans and He has proven for Himself attributes that we must believe in without any likening, denial or representation to any of His creation, so God Almighty has a divine face, a divine eye, a divine fist, a divine hand, and so on, as God Almighty described Himself and He is above the sky on His throne.

When the misguided rabbis and monks came, they denied all the attributes of the divine self and transformed them into a spirit It began to descend to the earth and dwell in humans, so this human being in whom the spirit of God dwells is transformed into a supernatural being who performs supernatural acts that are not in keeping with his human nature If you tell them that he is a human being, so how can he do such and such? This is against human nature, so he quickly precedes you by saying that the spirit of the Lord dwells in him

So he began to perform the powers of God in his human body. Whoever follows the pages of the bible, both the Old and New Testaments, will find hundreds of people who believed in the idea of incarnation and the spirit of God dwells in them, so they came up with amazing wonders

Anyone who wants clear evidence for this talk should read the story of Samson and Delilah, which is found in the Book of Judges, chapters fourteen, fifteen, and sixteen, from the beginning of the story to the end

This is Samson, upon whom the spirit of the Lord descended, so he split the lion in half like a goat, and he had nothing in his hand. Then on the seventh day the spirit of the Lord descended upon him, so he went down to Ashkelon and killed thirty men of them and took their spoils, then Samson went and caught three hundred jackals, and took torches, and put them tail to tail, and put a torch between every two tails in the middle. Then he set the torches on fire, and let them out among the Philistines' cornfields, and burned the cornfields and the olive groves

Can anyone do this except a supernatural man? And what is the secret of this power except that the Spirit of the Lord dwelt in him, so that the power of God was in the human body? Then when three thousand men of Judah bound him, and bound him with two new ropes, the Spirit of God also came upon him, and the ropes that were on his arms became like flax that had been burned with fire. And the bonds were loosed from his hands, and he found the fresh jawbone of an ass, and he stretched out his hand, and took it, and struck down a thousand men with it. Then he began to cry out, "With the jawbone of an ass, heap by heap, with the jawbone of an ass, I have killed a thousand men."

Sirs, who is this man who killed a thousand men with the jawbone of a dead ass? Is this a human being or an able and powerful God? It is strange that this man entered the city of Gaza and found a prostitute there. He entered to her, gentlemen, pay attention, for this Samson is not a prophet or a righteous man, but rather he is one of the prostitutes whom the rabbis made the hero of this legend that turned his body into nothing but a place for the spirit of God to dwell in, transforming him into a brave knight like no other.

It is strange that this legendary man was only controlled by the prostitute Delilah in order to tie him up and hand him over to his enemies after he deceived her three times and did not tell her the secret of his strength, which is the dwelling of the spirit of the Lord upon him and that Moses does not rise above his head and that he is God's warner from his mother's womb. Look at this heresy in his saying that he is greater than Moses, peace be upon him. But he told her that if he shaved his head, the spirit of God would leave him.

How strange! When the woman shaved Samson's hair, the spirit of God had left his body, so the Philistines quickly seized him, bound him in chains, and humiliated him. Then look at this final scene. After they bound him and put him in a house, and on the roof of the house there were more than three thousand people watching Samson play, so the Spirit of the Lord came upon him again, and Samson pushed the two pillars on which the house stood, and leaned on one of them with his right hand and the other with his left, and the house fell on all the rulers and on the people who were in it, so the dead whom he killed in his death were more than those whom he killed in his life.

Who can tell us what kind of spirit was in Samson's body? Why did all these events happen? Samson was not the only one in whom the spirit of God descended, but there were hundreds of other people in whom the spirit of God descended in the manner of the doctrine of nullification,

so they performed human miracles that humans cannot do and attributed them to the descent of the spirit of God upon them.

This corrupt doctrine with which they lost and nullified the doctrine of the prophets and messengers that God Almighty is distinct from His creation and that He is on His throne and the entire earth is in His grasp and the sky is the footstool of His feet.

This is the same doctrine that the charlatan grave worshippers from the misguided Shiites and Sufis believed, who deceive people that Ahmed Al-Badawi extended his hand from Tanta to push a man in Baghdad, Iraq, and that many of their heretical sheikhs fly in moments to pray in Mecca and then return to their places in the blink of an eye. What we see is nothing but the inherited misguidance in fulfillment of the prophecy of the Prophet where he said, "You will follow the ways of those who came before you, inch by inch and cubit by cubit, until if they entered a lizard's hole, you would enter it behind them." They said, "Who, O Messenger of God?" God the Jews and Christians said who?

The gist of what is said is that the Shiites and Sufis believed in the doctrine of nullification which was believed before them by the Christians. May God protect us from the evils of the doctrine of nullification (**negation**) and what follows it

from the doctrine of incarnation and union with which they replaced the doctrine of the prophets and messengers.

It is worth mentioning that the Ash'aris and Maturidis who are affiliated with Abu al-Hasan al-Ash'ari and Abu Mansur al-Maturidi believe in the doctrine of denial which was started by the Christians and believed by the Shiites and Sufis who followed the doctrine of al-Ja'd ibn Dirham who was the first to say the doctrine of denial among Muslims so he denied that God has a face or a fist or an eye and denied that God spoke to Moses bin Imran and denied that God has a divine essence above the throne. And he turned God Almighty into a spirit. If you ask one of his followers where God is, he will answer that God is everywhere. It is as if he imitated the Christians in denying the divine essence where he believed that the divine essence is a spirit and sent it down from above the throne so it resides in the midst of God Almighty's universe and said that it resided in the saints so it itself became the doctrine of incarnation which the Christian rabbis said –

may God protect us from their misguidance, for He is Almighty and Wise.

Muhammad omar

Multiple Concepts of the Holy Spirit According to the Doctrine of the Christian Bible

Dear brothers, you must know that the Christian trinity of belief, which was established for them by the rabbis and monks according to the meeting of the Holy Council of Nicaea in 325 AD under the auspices of Emperor Constantine, is based on an equilateral triangle. Its first side is the inherited sin that was the reason for the curse on earth, which was inherited by the children of Adam generation after generation. No child is born on earth without carrying a portion of this curse, for which there is no repentance or cure after all the prophets and messengers failed to save humanity from this curse.

Its second side is the incarnation of God and His descent in human form to live on earth for thirty-three years, which is the life of humans of food, drink, abandonment, sleep, fatigue, joy, sadness and pain. As for its third side, it is the doctrine of redemption, with which they justified the idea of God's death for the sake of humans, redeeming them from the curse that the Lord Himself decreed on earth, which humans inherit generation after generation, with absolutely no atonement for it. So the idea of redemption was where the Lord Himself offered a sacrifice of atonement for this Sin and we do not know how God is a sacrifice for the sin of Adam, the first creature of God on earth Until the life of God ended when he was arrested and crucified and died on his cross and then buried according to the people's claim after he was shrouded with embalming and placed in his grave and on the third day he rose This is the triangle of belief in the Christian faith As for the myth of the triangle of monotheism that the rabbis and monks deceived them with, its meaning is that the one and only God, the One and Only, the Eternal, who did not give birth and was not born and had no equal, but rather he had three

states that they called the three hypostases of God, they are all equal and one does not differ from the other according to the people's claim The hypostasis of the Father The one who is above his throne in heaven, and sometimes they make him address people from heaven either directly or the angel of the Lord comes to tell the one he sent to that God says so and so or orders so and so or preaches so and so as happened with Hagar, the mother of Ishmael and as the Lord spoke to Moses in some paragraphs from heaven. Then the Son of God: - who lived as a human on earth and the incarnation of Christ alone was not the second person of the Lord, as the Lord appeared in human form to thousands of people since the beginning of creation. They see that the Lord who spoke to Adam and Eve and the serpent is the same one who spoke to Cain, the same one who appeared to Hagar, Abraham and Sarah, the same one who came to meet Lot, the same one who spoke to Laban the Jeremiah, the same one who spoke to Isaac and Jacob, and the same one who came to speak to Manoah and his wife, the father of Samson, the legend known in the history of the children of Israel and mentioned in the Book of Judges. The Lord, according to them, often appears in human form to speak to people and they do not object to that, even the Lord came to Hagar twice to speak to her in his human form. And until the shepherds met on the day of Christ's birth, and he announced to them the birth of the Lord whom they would find in a manger in Jerusalem. Therefore, the Old Testament is filled with many scenes of God incarnate in human form, meeting all people to speak to them, there is no difference between a prophet and a heretic, for God, according to them, does not hesitate to meet people. Then the third person of God: - Which they called the Holy Spirit, they made it one of the images of God, whose status is no less than that of God the Father or God the Son, so the Holy Spirit became a third image or third person of God. This Holy Spirit, which is the God whom they made descend upon people, performs miracles

that only God can do, as happened in the story of Gideon, in the story of Samson, and in many stories of David and Solomon. But the problem that these rabbis and monks fell into is that the Holy Book did not deny the existence of angels, who are creations of God Almighty, who carry out God's commands, so they do not disobey God in what He commands them and do what they are commanded. For example, the Holy Book mentioned in the Gospel of Luke the story of the angel Gabriel, who came to Zechariah to give him the good news of Elizabeth's pregnancy with John, is the same angel who came to the Virgin Mary to give her the good news of her miraculous pregnancy, as she was amazed by the news...

Pregnancy and she said, "How can I have a son when I have not known a man?" He said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore, the child born of you will be called the Son of God." So what did Gabriel mean by this statement? Did he mean that the third person of the Lord would come to you, or did he mean to say that the power of God Almighty is the reason for this miraculous creation, as God Almighty said, "His command is only when He intends a thing that He says to it, 'Be,' and it is?"

Otherwise, if Gabriel was the one who came to Mary and Zacharias to give them good news, then why did you make the Lord Himself the one who came to Joseph the carpenter in a dream at night? And if Mary and Zacharias believed in the words of the angel Gabriel, is Joseph's status greater than Zacharias' and Mary's, so that the Lord Himself would come to him? Rather, look at the context of the text in the Gospel of Saint Luke, where Mary entered upon Elizabeth and greeted her, and behold, the fetus leaped in her womb and was filled with the Holy Spirit. Then the context of the paragraph goes on to say that Zechariah was also filled with the Holy Spirit and prophesied, saying, Blessed be the Lord, the God of Israel. And in

paragraph 21 of the third chapter of the Gospel of Luke, when all the people were baptized, Jesus was also baptized, and the heaven was opened, and the Holy Spirit descended upon him in the form of a dove, and a voice came from heaven, saying, You are my beloved Son, in whom I am well pleased. And we wonder what this Holy Spirit is that became like a dove, and was it the one that settled upon Zechariah, Mary, Elizabeth, and Simon, and who said that the voice that came from heaven was the voice of the Holy Spirit or any voice? Rather, look at this man, whose name was Simon, and he was righteous and pious, and the Holy Spirit was upon him. And in the fourth chapter, Jesus returned from the Jordan, and he was filled with the Holy Spirit. So what is meant by this statement? What is the difference between the Holy Spirit with Jesus, with Mary, with Zechariah, with Elizabeth, with Simon, and others and others? And the gist of the statement is that these rabbis distorted the people's faith by mixing The Holy Spirit refers to the angel Gabriel, who is the chief of the angels, as evidenced by his saying to Zechariah after he gave him the good news of the birth of John, saying, "I am Gabriel, who stands before God, and I have been sent to speak to you and give you good news of this." This is what came in the first chapter of the Gospel of Luke. The same words were repeated regarding Mary, as it came in the same chapter that in the sixth month the angel Gabriel was sent by God to a city in Galilee called Nazareth to a virgin named Mary. The angel entered her and said, "Peace be upon you, O highly favored one. The Lord is with you. Blessed are you among women," to the end of the dialogue, which proves that the angel Gabriel is the chief of the angels before God and that he was sent with the good news to Zechariah and Mary. The Holy Spirit is not meant to be one of the images of God, as these misguided rabbis and monks claim. Therefore, whenever the word Holy Spirit, angel, or Spirit of God is mentioned, you find these rabbis turning it into the third person, trying

with all their effort to distance it from its true meaning, which is a reference to the angels of God whom God sends to worship to convey God's commands, and that God has no Hypostases, as they say, are the worshipped Lord, and He is on His throne in the highest heavens, and the Holy Spirit, the angel, or the spirit are nothing but a reference to the angels, and the Hypostasis of the Son, or the human image of the Lord, which these monks claim, is nothing but the image of angels embodied in the human image, like the angel who came to Hagar, the angel who came to Abraham and Lot, and the angel who spoke to Sarah, who is the same angel who spoke to Zechariah and Elizabeth, and others, and other stories of the alleged incarnation in the Holy Book, which these rabbis claim and want to project onto the Lord to prove their holy trinity of the Father, the Son, and the Holy Spirit, this trinity that caused the Lord of Glory, Blessed and Exalted be He, to be removed from His majesty, greatness, and glory, so that they became human beings who are beaten, humiliated, hungry, in pain, dying, and buried. What contempt for God is greater than this? Innocence to God from this clear misguidance. End

The doctrine of incarnation among Muslims

Dear brothers, know that we are approaching the Day of Resurrection, when knowledge has been taken away, ignorance and misguidance have become widespread, and people follow ignorant leaders who speak without knowledge. This is the result of their misguidance and misguidance. Brothers, what is meant by the word incarnation and what is its reality? Know that incarnation is the transformation of something invisible or imperceptible by the senses into something visible and tangible that people perceive by the senses, so it moves from the world of the unseen to the world of testimony. There is no doubt that this is not by the power of things, but rather by the power of the Creator, in whose hand is all command and to whom all commands return. His command, when He wills something, is only to say to it, "Be," and it is. This incarnation only occurs in the world of the jinn and the world of the angels, since they are among the invisible and cannot be perceived by the senses. So God wanted them to be incarnated in certain circumstances, so they become bodies visible to people so that they can perceive them by the senses, but the opposite does not happen. Angels and jinn may transform and be incarnated in the form of humans, but it is not for humans to transform into the world of the unseen and become in the form of an angel or a devil. This is the belief of the prophets and messengers. God's will in His creation is for the angels and jinn to appear to people in human form, and it is not for humans to go to the world of the unseen or the world of spirits, as liars lie to people. These are examples of the incarnation of angels. This is Gabriel, peace be upon him. He appeared to Mary, daughter of Imran, while she was in seclusion to give her the good news of the birth of Christ, peace be upon him. God Almighty

said: Then he appeared to her as a perfect human being. This is Gabriel appearing to the Prophet in the cave of Hira on the first night of the mission, embracing him and saying to him: Read. The Prophet said to him: I am not a reader. This is Gabriel appearing to the Prophet and the companions in the mosque in the famous hadith narrated by the great companion Omar Ibn Al-Khattab. This is Gabriel appearing to Hajar, mother of Ismail, while she was in the desert of Mecca, running between Safa and Marwa, seeking water for fear of her child's death. These are Gabriel, Michael, and Israfil appearing to Abraham, the friend of the Most Merciful, while they were on their way to destroy the villages of Lot. God Almighty said: Has there reached you the story of the honored guests of Abraham, when they entered upon him and said: Peace? And they appeared to Lot, peace be upon him, while they were in a similar state, and Lot did not recognize them. When our messenger Lot came, he was distressed by them and their crops became narrow. This is the Angel of Death appearing to Moses, climbing the wall and saying to him: O Moses, answer. The caller of Allah, so Moses punched him These are two angels who climbed over the wall of David's house in the well-known story in Surah Sad, the Almighty says (And has there come to you the news of the adversaries when they climbed over the wall of the sanctuary when they entered upon David, and he was terrified of them) These are angels who transformed from the angelic form to the human form by the command of Allah so that people can see them, and this is for a wisdom that Allah wants from transforming the unseen into testimony, but is there a wisdom in transforming a person into the unseen? Of course, this only exists in the minds of the demented and misguided And this devil appears to the infidels in the meeting of Dar al-Nadwa while they are planning to harm the Messenger of Allah, so he appears to them in the form of a man from Najd, who is the one who advises them to use the trick of killing the Prophet by

means of a gathering of young men from each tribe And this devil appears to the polytheists in the form of a fighting knight in the Battle of Badr to urge the infidels to fight, Allah says (And when Satan made their deeds seem fair to them and said, “No one can overcome you today from among the people, and indeed, I am your protector.” But when the groups came into sight, he drew back on his heels and said, “Indeed, I see what you do not see.” And this is a devil who appears to Abu Hurairah while he is guarding The wheat threshing floor where the Prophet said to Abu Hurairah, this is a devil who told you the truth, but he is a liar And this is a devil who incarnated for the Prophet, so he said, I almost tied him to a pillar in the mosque’s courtyards for the children to play with, had I not remembered the supplication of my brother Solomon, where he said, “My Lord, grant me a kingdom such as will not belong to anyone after me.” And the witness of the matter is that we believe that those who incarnate from the angels and the jinn appear to people in the form of humans for a reason that Allah knows But we do not believe in the transformation of humans into angelic or devilish forms, nor in the transformation of God into the form of humans to appear to people, as our Lord, the Blessed and Exalted, decreed upon Himself that He would not be seen in this world as a test. He, the Most High, said, “There is nothing like Him,” and He, the Most High, said, “Vision does not grasp Him, but He grasps vision.” And when Moses asked his Lord to show him how He looks at Him, his Lord said to him, “You will not see Me.” This is our belief in the incarnation of the Creator to people, for it is impossible in this world. As for in Paradise, Allah will show Himself to the believers as an honor to them. He, the Most High, said, “On that Day, faces will be radiant toward our Lord.” Nazra And God Almighty said: For those who do good is the best and more. As for the best, it is Paradise, and the more is the pleasure of looking at the face of God the Generous. As for the

transformation of humans into angelic images, this is impossible except in the minds of the demented grave worshippers who claim that their saint flew to perform Hajj to the Sacred House of Allah or prayed in the Sacred Mosque or the Mosque of the Messenger of Allah and then returned and is sitting among them. This is a false claim because they see them transformed into the image of angels and became like angels flying and then returning. Or those who believe that their saints come out of the graves, moving and roaming the earth, such as the alleged Diwan meeting in the Cave of Hira weekly on Thursday evening and Friday night to estimate the fates of creation, and they claim that this meeting was attended by Lady Zainab, the head of the Diwan, according to what they say, and with her were the seven poles of the earth who manage the affairs of the entire universe, according to what they say. So have humans transformed into angels with two, three and four wings, or is it a lie against Allah, the Blessed and Most High? And likewise in their statement regarding Al-Khidr who comes to attend the gatherings with them and regarding the Messenger of Allah, may Allah bless him and grant him peace, who they claim comes to them to talk to them and command them and forbid them, so was the Messenger given God created Gabriel, so he roamed the earth, as these grave worshippers claim, as an innocence that we have given to our Creator. End.

The Christian doctrine of incarnation

And we have a pause, dear brothers, at the doctrine of incarnation among Christians according to what the rabbis and monks have put in their holy book, in which they contradicted the doctrine of incarnation in which the prophets and messengers believe. I explained in the previous article that the incarnation of the prophets and messengers is intended to transform unseen things that are not perceived by the senses into the world of testimony so that people can see them, and that the reverse process is impossible according to the doctrine of the monotheists. I explained that incarnation is permissible in the world of angels and the world of jinn and devils, and I demonstrated this with numerous examples from the Qur'an and Sunnah in which angels and jinn were transformed into a visible human world, as we have proven with the authentic hadiths of the Prophet that the jinn may incarnate in the form of a snake or in the form of a black dog, and this is proven to us in the hadiths of the noble Messenger. This incarnation only takes place by the will and power of God and has no relation to the power of the jinn and devils, for when Gabriel incarnated for Mary the Truthful and Hagar the mother of Ismail and did not incarnate for our master Muhammad and before him our master Abraham, this was not by the power of Gabriel, nor by the will of the Prophet of God Abraham, nor his Prophet Muhammad, but this was by the power of God Almighty, but the issue of incarnation does not apply to God, Lord of the Worlds, since God Almighty is the one who concealed himself from creation in this world as a test, and he is the one who appears to the people of bliss in Paradise as a reward and a blessing, so God Almighty has no need to show himself to people in this world, and he is God, there is no god but Him, to Him be praise in the first and

the last, and to Him is the judgment, and to Him you will be returned. But the Christians, with their rabbis and monks, changed the law of God and transgressed against the rulings of the Lord of the Worlds, so they said that God was incarnated for people in this world, so God Almighty appeared to people as if he were a human being like them, there is no difference between God the Creator and his servants, and they even applied all the rulings of humanity to him, so they portrayed him to people as if he were a human being like them. So look at what they wrote in their holy book, and you will find a lot and a lot of vulgarity. This is our Lord speaking to Adam, Eve, and the serpent, according to their claim, as if there was no difference between him and them, so they are equal in what they said in the dialogue, then look at the ignorance of God, and he is He walks in the Garden of Eden not knowing where Adam and his wife are and the Lord does not know the unseen nor does He comprehend it, as is the case with humans. Then look at Adam's dialogue with Cain and his brother Abel, and you will find nothing but vulgarity in the dialogue, nor reverence. Look at many of the dialogues that took place between Noah, Abraham, Isaac, Jacob, Sarah and Hagar, and you will see that they are equal in their conversation. There is no difference between the Creator God and the people. Then look at God's conversation with Moses and his people and look closely at what they said about God. You will find that He has become a ruler among the Children of Israel and has lived among them, asking Him from the Children of Israel, far and near. Also look at God's words to David and his son Solomon, and you will find no difference between the prophets and God. Look closely at God's relationship with Joseph the carpenter and the Virgin Mary, as well as His relationship with John and his father Zechariah, and you will not be able to differentiate between people and God. Finally, look at what they did with Christ in their claim that He is God incarnate among them to redeem them,

and we do not know how God redeems. Humans from his tyranny and is this appropriate for God? If you look at the scene of the crucifixion and redemption that human minds do not accept, it will become clear to you the enormity of the crime that these humans claim against God, glory be to Him and He is above what they describe. We believe that God is established on His throne and that He is greater than all of His creation in reverence and glorification. So what need does God have to become in the form of humans? What need does He have to be crucified, beaten and humiliated? Was this by His command or was it from the lies of the rabbis and monks? We do not believe in the incarnation of God in the form of humans, but we confirm the incarnation of the angels, the world of the jinn and devils alone, and this was not by the power of God, for God Almighty is the Self-Sustainer over His servants and He is free from every defect and contempt. End.

Destruction of the religion of the prophets and messengers By changing the belief of monotheism by the Children of Israe

Gentlemen, let us review what the Jews and Christians have innovated in what God revealed to their prophets in the Torah and the Gospel, which we believe were revealed by God, but their rabbis and monks distorted and changed them according to their whims, and thus they attacked the aspect of pure monotheism, and their texts were filled with deviations and clear polytheism. Among what these people have innovated and added to the texts is the establishment of two hypostases of the one God with three hypostases: God the Father on the throne above the heavens, then God the Son, who is a human walking on the earth living the life of humans with all its humanity, then the third hypostasis, which is the Holy Spirit, which they made the gelatinous or spiritual image of God. Then they began to tamper with the doctrine of monotheism, saying, “In the name of the Father, the Son, and the Holy Spirit, one God, Amen.” So how can the three hypostases be equal when they are considered one God, even though their actions are different and their abilities are not equal? These three hypostases of God were the reason for the destruction of the doctrine of monotheism that all the prophets and messengers brought. First: They made God Almighty a human being resembling His creation and brought Him down from His throne to walk on the earth like humans. Second: They made God Almighty take three forms: either a god on the throne, or a human walking on the earth, or they put Him in a third gelatinous form that cannot be seen by the eye. Sometimes they call it the Holy Spirit and sometimes they call it the angel of the Lord, and they cannot differentiate between the Lord being in an angelic form and the angels that the Lord created. Third: They made the Lord come to humans in their sleep as if He appeared to them in a dream, not differentiating between His prophets and His human enemies. Fourth: They described the Lord

with human actions, such as being sad, regretful, tired, eating, drinking, sick, and suffering, until the last thing that happened to Him was sleep, crucifixion, death, taking the soul, circumcision, fear, and then burial in the grave. Fifth: :- They made the Lord smaller than his creatures when they put him in the womb of Mary to live in it, then they passed him through the birth canal while he was stained with blood and mucus to suckle his mother's breast and bring him food and drink supplies. Sixth: They depicted a fight and quarrel between the Lord and one of his creatures in which the Lord was almost defeated had he not been able to defeat his wrestler and give him the blessing as happened in the story of Jacob's struggle with the Lord. Seventh: They made the Lord in the position of a human being whom Satan exposes to test and try him. Can God be tested by demons? Eighth: They made the Lord incarnate in the form of Jesus weaker than the humans in whom the spirit of the Lord dwelt. Whoever looks at the story of Gideon or Samson, who was a human being and which came in the Book of Judges, wonders how Gideon and Samson were so strong and so victorious, and why did Jesus come with such weakness and frailty, even though the original is that both were human bodies in which the spirit of the Lord dwelt. So why was Samson a mighty hero and Jesus in this state of weakness and humiliation? Rather, they made Jesus the Lord even weaker than ordinary humans. Was the Lord The one who destroyed Sodom and Gomorrah and who destroyed all the enemies of the children of Israel at the hands of Joshua or David or Solomon is weaker than the Lord Jesus or are we talking about two different people? Is the Lord who spoke to Cain and destroyed Pharaoh and his soldiers in the sea the same Lord Jesus who died at the hands of the Romans? What happened to people's minds? A Lord who destroys Sodom and Gomorrah with fire and brimstone and drowns the earth, destroying everyone on it except the people of the ship. Rather, he destroys Pharaoh and his soldiers, and

then you find him in this state of humiliation and weakness crying out on the cross, "To me, why have you forsaken me?" That is, my God, my God, why have you forsaken me? After he prayed to the Father to remove this cup from him, according to the people's claim. Then they say that this is the God who destroyed Pharaoh and brought the flood and destroyed the villages of Sodom and Gomorrah. So what kind of mind are these people talking about? We seek refuge in God Almighty that we stand before Him on the Day of Resurrection and say as the infidels say, "If we had listened or reasoned, we would not have been among the people of the Blaze."
End

Depicting God as equal to a human being in his dealings with Adam and Eve in the Bible

Dear reader, let us come to this first conception of the image of God that the Holy Book put in the reader's mind. This is the third chapter of the Book of Genesis, in paragraphs 8 to 18. In it, there is a conception of God as a human being who entered a garden of the gardens of the world, as if it were the Garden of Eden, and he began to walk in it at the beginning of the day as if he was exploring it. And if Adam and Eve, after they had eaten from the forbidden tree, and it appeared to them that they were naked, so they sewed for themselves aprons of fig leaves in order to cover their bodies, and when they heard the voice of the Lord as he walked among the trees of the garden, they quickly ran and hid from the presence of the Lord. Then the Lord called to Adam and said to him, "Where are you?" And the Lord did not know where they were. Adam replied to him and said, "I heard your voice in the garden, and I was afraid because I was naked, so I hid myself." And the Lord said to him, "Who told you that you were naked?" And the Lord also did not know what had happened to them, so he said to him, "Have you eaten from the tree of which I commanded you not to eat?" So Adam quickly threw the accusation on Eve, as if it was a disparagement of Adam who had been deceived. The woman quickly disavowed her actions, so the Lord said to Eve, "What have you done?" The serpent said, "The serpent has deceived me." The face of the Lord quickly turned to the serpent, and He said to her, "Cursed are you above all cattle and above all beasts of the field. Upon your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman." Here we have a question: Was it the serpent who deceived Adam and his wife, or was it Satan, whom the Lord warned against when He said, "And when We said to the angels, 'Prostrate yourselves before Adam,' and they prostrated themselves, except for Satan, my father. Then We said, 'O Adam, indeed this is an enemy to you and

to your wife, so let him not expel you from Paradise, and you become miserable." So what is meant by the existence of this serpent? Did serpents speak? What is the meaning of "On your belly you shall go?" Did the serpent walk on legs, then it was transformed and began to crawl on its belly? What is the meaning of "and dust you shall eat all the days of your life?" Have you heard, gentlemen, that serpents eat dust? What is the meaning of the Lord saying to the serpent, "You are cursed among all cattle and all wild beasts"? It is known that the curse is expulsion from God's mercy, and whoever God expels from mercy is entitled to the fire of hell as eternal torment. Is the serpent punished in the fire, or what is meant by cursing the serpent, crawling on its belly, and eating dirt? Is this the punishment of serpents now because of this first serpent, or what is meant by this text? What is the meaning of "I will put enmity between you and the offspring of the woman"? Is there enmity between humans and serpents only, while the rest of the beasts, such as lions, hyenas, tigers, and leopards, is there affection between them and humans? Is there affection between scorpions, crocodiles, wolves, foxes, and humans, but the enmity is only between the serpent and humans? If this serpent symbolizes the accursed Satan, why did the Lord not tell us that the one who tempted Adam to eat from the tree was Satan and not the serpent? Doesn't the Lord want to tell us about our real enemy? What do these rabbis who wrote these words want from us? Who brought this snake and no other into the Garden of Eden, where God made Adam and Eve live? Look at the woman's punishment for eating from the tree, she suffers from pregnancy and childbirth, and she yearns for her husband more. Is this a punishment? Then look at Adam's punishment for the transgression, the curse fell on the earth because of Adam, and she eats from the earth with fatigue and toil. We wonder, is it just for God to curse the earth because of Adam's transgression? Is this God's justice toward humanity, or is this the prelude to the issue of eternal

damnation and inherited sin that the rabbis of the Holy Book placed so that we may arrive at the conclusion at the issue of inevitable redemption, as these monks wanted? Then look at the description of the Lord in this paragraph. Do you see anyone other than a human being who is no different from Adam and Eve in this dialogue who despised the Lord until He made him a human being like Adam and Eve? Read and ponder to learn the truth far from the lies of these monks And they heard the voice of the Lord God walking in the garden at the blowing of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God called to Adam and said to him, "Where are you?" And he said, "I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself." And he said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" Then the man said, "The woman whom you put to be with me, she gave me from the tree, and I ate." Then the LORD God said to the woman, "What is this that you have done?" And the woman said, "The serpent deceived me, and I ate." Then the Lord God said to the serpent, "Because you have done this, you are cursed above all livestock and above all the beasts of the field. Upon your belly you shall crawl, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and her offspring. He shall bruise your head, and you shall bruise his heel." And to the woman he said, "I will greatly multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you." And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, saying, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life

A dialogue between God and Cain, son of Adam. Look at the equality in this dialog between God and cain

This is the fourth chapter of Genesis, in paragraphs 1 to 10, in which Adam came to his wife Eve, and she became pregnant and gave birth to Cain, then she gave birth to Abel. Abel was a shepherd and Cain worked in agriculture. It happened that they came and raised them for the Lord. He chose Abel from the best of his sheep, and Cain offered from the fruits of his land and his crops. He accepted the offering from Abel, but did not accept Cain's offering. The text says, "Then Cain was very angry, and his face fell. Then the Lord said to him, 'Why are you angry? And why has your face fallen?' We wonder, was the Lord living among them on earth, and Cain, Abel, Adam, and Eve saw him while they were all on earth, or how did the Lord speak to Cain? Then the text shows that Cain rose up against his brother and killed him. Then the Lord said to Cain, 'Where is your brother Abel?' He said, 'I do not know. Am I plowing my brother's land?' The Lord said to him, 'What have you done?' The voice of your brother's blood cries out to me from the ground, now you are cursed from the ground. Does this dialogue indicate a dialogue between a created servant and the Lord who created him and created his father and mother and created the heavens and the earth? Does this not indicate the relationship of a man with his friend who does not even observe the etiquette of speech, to the point that he responds to his Lord and Creator and says, "Am I cultivating for my brother?" Then he says in paragraph 16, "Cain went out from the presence of the Lord and dwelt in the land of Nod, east of Eden." Does this dialogue indicate the Lord, the Creator, the Owner, the Manager, the Great, the Most High, who says, "The earth is the footstool of my feet, and whose throne encompasses the heavens and the earth, and the earth is entirely in his grasp?" Is the one who was speaking to Adam, Eve, and Cain the Lord of the heavens and the

earth, or is it an image of a human being who is no different from his creation, and does not even deserve from them the etiquette of dialogue, to the point that Cain said to him, "I do not know where my brother is; I am my brother's husband." And look, my dear brother, at the words of God to Adam, the prophet, whom God created with His hand and breathed into him of His spirit and taught him all the names. They did not differ from the words of Cain, who was evil and was the first to institute killing on earth. Glory be to You, our Lord, and praise be to You, O God. We disavow this corrupt image before You. And Adam knew Eve his wife, and she conceived and bore Cain. And she said, "I have acquired a man from the Lord." And she again bore his brother Abel. Now Abel was a keeper of sheep, and Cain was a tiller of the ground. And it came to pass in after days, that Cain brought of the fruit of the ground an offering to the Lord, And Abel also brought of the firstborn of his flock and of their fat. Then the LORD had respect for Abel and his offering, but for Cain and his offering he had no respect. And Cain was very angry, and his face fell. Then the LORD said to Cain, "Why are you angry? And why is your face fallen? If you do well, will you not be accepted? But if you do not do well, sin crouches at the door; its desire is for you, and you rule over it." And Cain spoke to Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and killed him. Then the LORD said to Cain, "Where is your brother Abel?" And he said, "I do not know; am I my brother's keeper?" And he said, "What have you done? The voice of your brother's blood cries to me from the ground

The word of the Lord to Abram in a night dream, which is the second imagination for God

This is the fifteenth chapter of Genesis, in paragraphs 1 to 4. In it, the Lord came to Abram in a vision. We wonder what is the image of the Lord who comes to people in a vision. If I saw a vision in which the Lord spoke to me in a dream, how would I know that He is the Lord? Was the Lord in the form of a handsome or ugly human being, tall or short, white or black, or what? Does the Lord come to people in dreams, visions, and visions? And why doesn't the Lord come to us now and tell us about the unseen? If you say that He came to Abram because of his righteousness, we say to you, by God, the Holy Bible contains more than 500 places in which the Lord came to corrupt and criminal people and they said that the Lord came to them in a dream at night, so why doesn't the Lord come to them now in a vision? The closest of them is that the Lord came to Laban the Jeremiah, who was an idol worshipper. The Lord even came to the cursed Pharaoh in a dream at night. Is such talk acceptable regarding the Divine Entity, or is it the very definition of contempt and disdain for the Divine Entity? In the passage, the Lord came to Abram and said to him, "Do not be afraid, for I am your shield," meaning, "I will protect you and defend you like a shield, and your reward is very great." Then Abram complained to the Lord and said, "What will you give me, since I am barren and have no offspring?" We are amazed at Abram's response to his Lord in this manner. Wasn't Abram afraid that the Lord would kill him, just as He killed the wicked, immoral, and adulterous people whom we will mention in the Holy Book? But by God, it was the equality that made Abram speak to the Lord as if he were speaking to a man like himself, with no difference between them. Glory be to You, this is a great slander. After these things, the word of the Lord came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield. Your

reward is very great.” Then Abram said, “O Lord God, what will you give me, seeing I am childless, and the heir of my house is Eliezer of Damascus?” And Abram also said, “Behold, you have given me no offspring, and behold, a son of my own house is my heir.” And behold, the word of the Lord came to him, saying, “This shall not be your heir, but he who comes forth from your own body shall be your heir

The talk of the angel of the Lord or the Lord himself to Hagar, the mother of Ishmael, while he was on earth

This is the sixteenth chapter of the Book of Genesis, in paragraphs 7 to 16 In it is a dialogue between Hagar and the Angel of the Lord, or the Lord Himself, as it becomes clear to us at the end of the conversation, and we wonder whether the Angel of the Lord is the Lord Himself in the gelatinous angelic image, or whether the scribes of the Holy Book believed in the existence of the world of angels who are creatures of light created by God Almighty and made them intermediaries between Him and His creation, as He Almighty said: And over you are guardians, noble and recording, who know what you do, and as it came in the Gospel of Saint Luke that the Angel Gabriel came to the Virgin Mary to give her the good news of her miraculous pregnancy. So what did the scribes of the Holy Book want from the Angel of the Lord who came to Hagar? Was he Gabriel who came to Mary, or was he the Lord Himself who came in the second image of the divine self according to the Trinity of the Lord in the Christian belief, which is the Father, the Son, and the Holy Spirit, one God, as they say? And look, my dear brother, at this paragraph, in which Hagar fled from Sarah after she removed her, and the Angel of the Lord found her at the spring of water in the wilderness, at the spring that On the way to Shor, and we are still referring to this spring of water that was in the desert and which burst forth for Hagar and her son Ismail, and we believe that it is the well of Zamzam that remains until now, but let us ponder the words of the angel of the Lord to Hagar, where he said to her, “I will greatly multiply your offspring, for they will not be counted among the multitude.” So who is able to multiply the offspring? Is it God Almighty, the Creator, the Owner, the Manager, who created the heavens and the earths, or is it one of the angels created for God? And if he is the angel, how does he speak with the subject pronoun and say, “I will multiply your offspring,” while he does not have any control over the matter? Gentlemen,

who is speaking to Hagar now? Is it the Lord Himself, or is it one of His angels, or is it the angelic image of the Lord, as the Christians believe? Was the one who spoke to Hagar a human being who spoke to her like Gabriel who spoke to Mary, Zechariah, and Elizabeth, Zechariah's wife, or was the Lord a human being on earth who spoke to Hagar? Then the angel of the Lord said to her, "Behold, you are with child and will bear a son, and you shall call his name Ishmael." Is this the Lord who created Ishmael in Hagar's womb, or is he one of the angels, or do they not know? Then look, my dear brother, at paragraph 13 of the same chapter where Hagar called the name of the Lord who spoke to her, "You are the One who has been raised up." O servants of God, who was speaking to Hagar? Was it the Lord in human form, or was it the Lord in angelic form, or was it Gabriel, the angel of the Lord? And look, my dear brother, at the equality of dealings between Hagar and the Lord, as if they were human beings living on earth in the wilderness. Did the Lord the Creator leave His throne above the heavens and go to comfort Hagar so that she would not be saddened by her mistress Sarah? Glory be to You, this is a great slander. Then He found her The angel of the LORD stood by the spring of water in the wilderness, by the spring that is on the way to Shur. And he said, "Hagar, Sarai's maid, where did you come from? and where are you going?" And she said, "I am fleeing from my mistress Sarai." And the angel of the LORD said to her, "Return to your mistress, and submit yourself to her." And the angel of the Lord said to her, "I will greatly multiply your offspring, so that they will not be counted for multitude." And the angel of the Lord said to her, "Behold, you are with child and will bear a son, and you shall call his name Ishmael, because the Lord has heard your affliction. And he will be a wild man, his hand against everyone, and everyone's hand against him, and he will dwell in the presence of all his brothers." And she called the name of the Lord who had spoken to her, "You

are El Roi,” for she said, “Have I seen here after seeing?” Therefore the well was called Beer-lahai-roi. It is between Kadesh and Bared. And Hagar bore Abram a son, and Abram called the name of his son whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram

The angel of the Lord's call to Hagar from heaven.

Which one should we believe??

This is the twenty-first chapter in paragraphs 14 to 21 of the Book of Genesis. In it, Abraham rose early in the morning and took Hagar and her son, with them a skin of water and bread. She went and wandered in the wilderness of Beersheba. When the water was gone from the skin, she threw the child under one of the trees and sat down opposite him and said, "I will not see the death of the child." And she lifted up her voice and wept. So God heard the voice of the child and the angel of God called to Hagar from heaven and said to her, "Hagar, do not be afraid, for God has heard the voice of the child where he is. Get up, lift up the child and hold him in your hand, for I will make him a great nation." We ask the rabbis who wrote these words. God Almighty heard Hagar's voice and the crying of the child from heaven and was not on earth. The angel called to her and said to her that God heard the voice of the child from heaven. So tell us, is God Almighty on His throne above the heavens and are the angels the ones who convey Him as in the paragraph? Or does the Lord descend to earth like humans and speak to Hagar Himself? Either you are mistaken in this paragraph. As for those who wrote the previous paragraph, they are liars because they brought down God from above His throne to speak with Hagar. Which of you can tell the truth? Glory be to You, this is a great slander. So Abraham rose early in the morning and took bread and a skin of water and gave them to Hagar, putting them on her shoulder, and the child, and sent her away. So she went and wandered in the wilderness of Beersheba. And when the water was gone from the bottle, she threw the child under one of the trees, and went and sat down opposite him a little way off, about a bowshot away, for she said, "I will not see the death of the child." So she sat down opposite him and lifted up her voice and wept. Then God heard the voice of the lad, and the angel of God called to

Hagar from heaven and said to her, “What ails you, Hagar? Do not be afraid, for God has heard the voice of the lad where he is. Rise, lift up the lad and hold him tight with your hand, for I will make him a great nation.” And God opened her eyes, and she saw a well of water. So she went and filled the bottle with water and gave the lad a drink. And God was with the lad, and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran, and his mother took him a wife from the land of Egypt.

This is Jacob’s imagine of the Lord in a dream at night,

as if he was standing on a ladder. What was the image of the Lord

This is the twenty-eighth chapter of Genesis, in paragraphs 10 to 15. In it, Jacob went out from Beersheba and went toward Haran. He came across a place and spent the night there. He took some stones and put them under his head. He lay down and saw a dream. There was a ladder set up on the ground, and its top reached to heaven. Behold, the angels of God were ascending and descending on it. Behold, the Lord stood over it. He said, "I am the Lord, the God of Abraham your father and the God of Isaac." At the end of the dream, Jacob woke up and said, "Truly the Lord is in this place, and I did not know that this is anything other than the house of God and this is the gate of heaven." So what did Jacob mean? Is the Lord only here and not above his throne, ruling over all his creation? Does this Lord only care about Jacob's life among his creation, while the rest of the earth and the heavens and the creatures on them are of no value, and the most important thing is only Jacob and his sons? I challenge all the scribes of the Holy Book to draw for us a picture of the Lord or his angels that these people saw in the vision. Was the Lord human and were the angels human? What is your evidence for these visions except the corrupt minds of those who wrote them? And we see until now, until the end of the Old Testament, and even until the end of the New Testament, everyone sees the Lord and speaks with Him, whether awake or in a dream, and they see the angels awake and in dreams, and not one of them mentioned that he saw the accursed Satan or one of the devils, but they all see God and speak with Him. There is no difference between a prophet and a wicked person, nor between a righteous person and a wicked person. And we ask them, why has God stopped appearing to people now? Is there not among us someone better than Cain? Is there not among us someone better than Laban? Is there not among us someone better

than Pharaoh? So why has the Lord not appeared to us awake or in visions as He appeared in ancient times? Glory be to You, this is a great slander. So Jacob went out from Beersheba and went toward Haran. And he came to a certain place, and lodged there all night, because the sun had set; and he took one of the stones of that place, and put it under his head, and lay down in that place. And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it. And behold, the Lord stood over it, and said, I am the Lord, the God of Abraham your father, and the God of Isaac. The land on which you lie I will give to you and to your descendants. Your descendants will be like the dust of the earth, and you will spread to the west and to the east, to the north and to the south; and in you and in your descendants all the families of the earth will be blessed. And behold, I am with you, and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have spoken to you

The Lord appears to Laban the Armenian in a dream at night. Who says this, gentleme

This is the thirty-first chapter of the Book of Genesis, and in paragraphs 24 to 30 In it, when Jacob took his sons and wives and fled from the face of Laban the Aramean, Laban and his brothers pursued him until they caught up with him after a journey of seven days at Mount Gilead. Then God came to Laban the Aramean in a dream by night and said to him, “Beware that you speak to Jacob neither good nor bad.” So Laban pursued Jacob, and he had pitched his tent in the mountain. And Laban said to Jacob, “What have you done? That you have deceived my heart, and led my daughters as captives of the sword. Why have you fled secretly and deceived me, and have not told me, that I might send you off with joy and songs? But the God of your father spoke to me last night, saying, ‘Beware that you speak to Jacob neither good nor bad.’” O servants of God, look at this paragraph. Do you see a difference between Laban and the Lord, the God of Jacob? Just as the Lord came to Abraham, Isaac and Jacob, so did He come to Laban in a dream at night. He even came to protect Jacob from Laban’s brutality, as if he were a foreman defending his workers against their enemies. It is strange that Laban was afraid of a dream he had and went to tell Jacob, “The God of your father spoke to me last night,” as if this Lord was the Lord of Jacob, Isaac and Abraham, and not the Lord of Laban and his brothers, and as if He were not the Creator of the heavens and the earth. Who would believe these words? Glory be to You! This is a great slander. And God came to Laban the Aramean in a dream at night and said to him, “Be careful that you do not speak to Jacob, either good or bad.” So Laban pursued Jacob, and Jacob had pitched his tent in the mountain. Then Laban and his brothers camped in Mount Gilead. And Laban said to Jacob, "What have you done? You have deceived me and led my daughters away like those taken captive by the sword. Why did you flee secretly and deceive me and not tell me, so that I could send you off with joy and songs, with timbrel and harp, And did not let me kiss my

sons and daughters? Now you have done it foolishly! It is in the power of my hand to do you harm, but the God of your father spoke to me last night, saying, “Be careful that you do not speak to Jacob either good or bad. Now you have gone because you long for your father’s house, but why have you stolen my gods?” Then Jacob answered and said to Laban, “Because I was afraid, because I said, ‘Perhaps you will force your daughters from me

The Lord wrestles with Jacob man to man and Jacob almost defeats him

This is the thirty-second chapter of the Book of Genesis, and in paragraphs 24 to 30 In this paragraph, the Lord appeared to Jacob in the form of a human being, so

Jacob wrestled with him until dawn. When the human saw that he could not overcome Jacob, he struck him in the right thigh, causing him to have sciatica. Then the human asked Jacob to release him, but Jacob refused to release him before receiving a blessing from him. So the human rose and blessed Jacob and said to him, "Your name will be Israel." Jacob himself later admitted that he had struggled with God and was able. Is this considered an image of the worshipped God, the Creator, the Maker, the Mighty, the Powerful, the Arrogant, who created creation and prepared for them a home of bliss and another of humiliating torment? Who would say this except a heretic? So Jacob was left alone, and a man wrestled with him until dawn. And when he saw that he could not prevail against him, he struck the socket of his thigh, and Jacob's thigh was dislocated as he wrestled with him. And he said, "Let me go, for the day is breaking." But he said, "I will not let you go unless you bless me." And he said to him, "What is your name?" And he said, "Jacob." Then he said, "Your name shall no longer be called Jacob, but Israel, for you have striven with God and with men, and have prevailed." And Jacob asked, "Please tell me your name." And he said, "Why do you ask my name?" And he blessed him there. So Jacob called the name of the place Peniel, saying, "For I have seen God face to face, and my life is preserved

The Lord appeared to Jacob again after Jacob wrestled with him to bless him and change his name to Israel.

This is the thirty-fifth chapter, and in paragraphs 9 to 15, there is a dialogue between the Lord and Jacob when the Lord appeared to him and gave him the good news that his name would be Israel instead of Jacob, and that nations and kings

would emerge from him, and that he would give him the land that he had given to Abraham and his father Isaac before. Look at this dialogue, and the Lord was the owner of a waqf and he was distributing the lands, so he said to Jacob, I will give you this land as an inheritance for you, your father, and your descendants. So where are the teachings that the Lord commanded Jacob to do? Where are the lawful and unlawful? Where is monotheism and polytheism? Where is prayer, fasting, zakat, and pilgrimage? Nothing except that you will inherit this land. Are these the teachings of the Lord to his prophet or even to a righteous servant of his worship? Where is the mention of heaven, hell, resurrection, and judgment? There is no mention of heaven and hell, of resurrection and judgment. Is this considered legislation? And God appeared to Jacob also when he came from Paddan-Aram and blessed him. And God said to him, "Your name is Jacob. You shall no longer be called Jacob, but your name shall be Israel." So he called his name Israel. And God said to him, "I am God Almighty. Be fruitful and multiply. A nation and a company of nations shall come from you, and kings shall come from your loins. And the land that I gave to Abraham and to Isaac, to you I will give it, and to your descendants after you I will give the land." And God went up from him to the place where he had spoken with him. And Jacob set up a pillar of stone in the place where he had spoken with him, and poured out a drink offering on it, and poured oil on it. And Jacob called the name of the place where God had spoken with him Bethel

God spoke to Israel in a dream at night after appearing to him several times and after Jacob wrestled with him. What was the reason

Look, my dear brother, at the forty-sixth chapter of the Book of Genesis, in paragraphs 1 to 4. In it, the Lord appeared to Jacob in a dream at night, calling him, "Jacob, Jacob," and he responded, "Here I am," and he said to him, "I am God, the

God of your father.” We wonder if the Lord appeared to Jacob several times and spoke to him clearly and visibly, and then Jacob wrestled with the Lord clearly and visibly, then what made Him come to him this time in a dream at night and introduce Himself and say to him, “I am God, the God of your father.” Did Jacob still not know his Lord, and why did He not come to him clearly and meet Him to tell Him what He wanted? Did God come down from His throne every time to speak to Jacob, but now He came to him in a dream? Or is the writer of this paragraph different from the writer of the previous paragraphs? Fear God, servants of God, before death overtakes you while you are in these heresies and heresy. So Israel departed with all that he had and came to Beer Seven, and offered sacrifices to the God of his father Isaac. And God spoke to Israel in the visions of the night, and said, “Jacob, Jacob!” And he said, “Here I am.” And he said, “I am God, the God of your father. Do not be afraid to go down to Egypt, for I will make you a great nation there. I will go down with you to Egypt, and I will also bring you up. And Joseph will lay his hand on your eyes.

This is how the rabbis of the children of Israel portrayed the Lord in the eyes of the people as if he were an old man in a neighborhood who would come down with his sword or with a prophecy and kill everyone he found of the Egyptian enemies of the children of Israel.

Look, my dear brother, at the eleventh chapter of the Book of Exodus, in paragraphs 4 to 7, in which Moses informs the children of Israel that the Lord will march toward midnight in the land of Egypt and kill every firstborn in the land of Egypt, from the firstborn of the Pharaoh to the firstborn of the poor slave girl who earns her living from working at the mill, even the firstborn of the animals. So that there will be a great outcry in the land of Egypt, the like of which has never been heard before. But the children of Israel will not be touched by any evil, nor will any dog open its tongue against them, neither against humans nor against animals, so that you may know that the Lord distinguishes between the children of Israel and the Egyptians. By God, I cannot find a comment on such a text and what it contains of contempt for the Almighty, as if he were a gang leader or one of the highwaymen who will come to destroy every firstborn in the land of Egypt and leave the firstborn of the children of Israel. Why all this hatred from God for the Egyptians? What is the sin of the children of the slave girls and what is the sin of the animals, so that this outcry will occur, which has never been heard before or after it among the Egyptians? And despite this, these rabbis, the people of slander, attribute this speech to the Prophet Mose

And Moses said, “Thus says the Lord: About midnight I will go out into the midst of Egypt, and all the firstborn in the land of Egypt will die, from the firstborn of Pharaoh who sits on his throne to the firstborn of the maidservant who is behind the mill, and all the firstborn of the cattle. And there will be a great cry throughout all the land of Egypt, such as has never been, nor will ever be. But against all the children of Israel no dog will sharpen its tongue, either against man or against beast, so that you may know that the Lord makes a distinction between the Egyptians and Israel. This is the twelfth chapter of Genesis, in paragraphs 12 to 14, in which the Lord speaks to confirm that He will come according to the appointed

time, and so that He will not make a mistake and enter a wrong house of the children of Israel and kill one of the firstborn of the children of Israel. He wants them to mark their houses with signs, which is to smear the doorposts with the blood of the sacrifices that they will slaughter. If I see the blood on the doorposts and doors, then I will pass over you and not enter your houses. Oh, the shame that they attributed to the All-Knowing and All-Aware God, who is ignorant of houses and wants a sign so that a mistake will not enter them and destroy those in them. For I will pass through the land of Egypt this night, and I will strike every firstborn in the land of Egypt, both man and beast. And I will execute judgments on all the gods of Egypt: I am the LORD. And the blood shall be a sign unto you on the houses wherein ye are: and when I see the blood, I will pass over you, and there shall be no plague upon you to destroy you, when I strike the land of Egypt. And this day shall be to you a memorial: and ye shall keep it a feast unto the LORD: throughout your generations ye shall keep it as a statute for ever. Here in this paragraph from 21 to 25 of the twelfth chapter of Genesis, he emphasizes the same meaning, which is the Lord's descent to destroy all the firstborn of the Egyptians, both humans and animals, and he orders them to mark their houses by placing blood on the thresholds and on the doorposts. But in the paragraph, he adds a new description, which is that the Lord will not be alone, but the destroyer will be with him. We do not know what he means by the destroyer, or the executioner who walks behind the leader of the gang to cut off heads. Or does he mean to refer to the Angel of Death, or what? What a shame that the Lord of Glory, Blessed and Exalted be He, is described with such a description of contempt. May God kill them. Then Moses called all the elders of Israel and said to them, "Draw and take for yourselves sheep according to your families and slaughter the Passover. And take a bunch of hyssop, and dip it in the blood that is in the basin, and touch the

lintel and the two doorposts with the blood that is in the basin. And let none of you go out of the door of his house until morning, for the LORD will pass by to strike the Egyptians. When he sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and will not allow the destroyer to enter your houses to strike. You shall therefore observe this thing as a statute for you and for your children forever

The Israelites portrayed the Lord as a human being who lived among them and walked with them, and everyone who wanted to ask Him could ask Him.

This is the Book of Judges, Chapter One, in which it says that when Joshua died, the children of Israel wanted to know the leader who would lead them in the war against the Canaanites, the reason for which no one knew. However, they asked the Lord, “Who among us will take on this task?” The Lord answered them that Judah was the chosen one and charged with the war. We ask them where the Lord was

and how the children of Israel asked Him. Did He live among them and answer their questions, or where did they get these words from? Note, dear reader, that the one who asked the Lord was not one of their prophets. We say that God inspired him, but the text is ambiguous, saying that the children of Israel asked the Lord. So who can answer this question for us? And it came to pass after the death of Joshua that the children of Israel asked the Lord, saying, “Which of us shall go up first against the Canaanites to fight against them?” Then the Lord said, “Judah will come up; behold, I have given the land into his hand.

The Spirit of the Lord clothed Gideon son of Joash in his struggle to destroy the idol of Baal.

Judges Chapter 6, verse 24-40 So Gideon built an altar there to the Lord and called it Jehovah-shalom. To this day it is still in Ophrah of the Abiezrites. And it came to pass that night, that the LORD said to him, “Take the bull of the herd that was your father’s, and a second bull seven years old, and tear down the altar of Baal that was your father’s, and cut down the Asherah that was by it, and build an altar to the LORD your God on the top of this stronghold in order, and take the second bull

and offer a burnt offering on the wood of the Asherah that you will cut down. So Gideon took ten men of his servants and did as the Lord had told him. And because he feared his father's house and the men of the city, lest he should do this thing by day, he did it by night. And the men of the city rose early in the morning, and behold, the altar of Baal was torn down, and the Asherah that was by it was cut down, and the second bull was offered on the altar that had been built. And they said one to another, Who has done this thing? Then they asked and searched and said, "Gideon the son of Joash has done this thing." Then the men of the city said to Joash, "Bring out your son so that he may die, because he has torn down the altar of Baal and cut down the Asherah that was by it." Then Joash said to all who were standing against him, "Are you fighting for Baal, or are you going to save him? Anyone who fights for him will be put to death this morning." If he is a god, let him fight for himself, because his altar has been torn down. So he called him that day Jerubbaal, saying, "Let Baal fight with him, because he has torn down his altar." And all the Midianites, the Amalekites, and the people of the east gathered together, and crossed over and encamped in the valley of Jezreel. And the Spirit of the LORD came upon Gideon, and he blew the trumpet, and Abiezer gathered himself after him. And he sent messengers to all Manasseh, and they also gathered themselves together after him. And he sent messengers to Asher, and to Zebulun, and to Naphtali, and they went up to meet them. And Gideon said to God, "If you will surely save Israel by my hand, as you have said, Behold, I lay the fleece of wool on the threshing floor. If there is dew only on the fleece and dryness on all the ground, then I know that you will surely save Israel by my hand, as you have said." And it was so. So he rose early in the morning, pressed the fleece together, and squeezed out dew from the fleece, a bowl full of water. Then Gideon said to God, "Do not let your anger burn against me, and I will speak only this once. I will

prove it only this once with the fleece. Let there be dryness only on the fleece, and on all the ground, let there be dew." So God did so that night. There was a drought only on the fleece, but there was dew on all the ground.

The Spirit of the Lord came upon Samson in all his battles with the Philistines.

The Spirit of the Lord descended upon Samson in all his battles with the Philistines Judges Chapter Fourteen, Paragraphs 5 to 7 Here we have a pause at this paragraph from the Book of Judges in Chapter Fourteen, which shows that Samson, this brave knight who performed miracles in his war with the Philistines, was the first of his battles when he and his father went down to Timnah and entered a vineyard, and behold, a roaring lion cub came upon him, and the Spirit of the Lord descended upon him, and he split the lion in two like a goat, and he had nothing in his hand,

and he did not tell his father and mother We ask what is meant by the Spirit of the Lord that descended upon Samson? Is it the third person of the Lord, as the Christian monks claimed, that the Lord is one with three persons, and this Holy Spirit is the one that descended upon Mary, and the one that descended upon Zechariah and John, and the one that came to Elizabeth, the wife of Zechariah? What is the spirit that descended upon Samson, O monks, and is there a difference between the spirit that descended upon Samson and the one that descended upon Mary? So Samson went down with his father and his mother to Timnah, and they came to the vineyards of Timnah. And behold, a young lion roared against him. And the Spirit of the LORD came upon him, and he tore him as one tears a young goat, but there was nothing in his hand. And he told not his father or his mother what he had done. 1 Samuel Chapter 8 Paragraph 21-22 So Samuel heard all the words of the people, and he spoke them in the ears of the LORD. Then the Lord said to Samuel, “Listen to their voice and appoint a king over them.” Samuel said to the men of Israel, “Go each to his own city.

Seers and soothsayers summon spirits from the world of the dead according to the vision of the Bible

This is the twenty-eighth chapter of the First Book of Samuel, and in it is a great surprise. Gentlemen, the rabbis and monks made Christ, a human being, born of the Virgin Mary according to the good news of the angel Gabriel to her that she will give birth to a son because the spirit of the Lord will descend upon her and the one born from her womb will be called holy. This is what is stated in the Gospel of Saint Luke, and we believe this as we believe the verses of Surat Al Imran when

Mary was amazed at the good news spoken by the angel and said, “How can I have a child when no man has touched me?” He said, “Thus does God create what He wills. When He decrees a matter, He only says to it, ‘Be,’ and it is.” Although the meaning of the verses is clear that this pregnancy is by the power of God Almighty, the rabbis turned this child into He is one of the three hypostases of God, as they claim, or he is a human body that contained the divine spirit within it, so he became a god in a human nature, as they say. And if you ask them, “Why did you make him a god, even though he is human?” they will say to you, “He used to revive the dead, and no one revives the dead except God, the Creator.

We say to them, you have lied, because the story of the resurrection of the dead that came in the Book of Kings, Chapter Four, by Elisha, is the most eloquent evidence that the resurrection of the dead was not limited to Christ alone, because Peter and Tabitha, mentioned in the Book of Acts of the Apostles, are another evidence that the resurrection of the dead is not limited to Christ and his cheek, because there are others who revived the dead, according to what you say. In this chapter, you find a woman who was a fortune teller or one of those who dealt with jinn. King Saul went to her after the death of the Prophet Samuel, and after his enemies from the Philistines had prevailed over him, he asked his entourage to search for a woman who had a jinn or one of the fortune tellers so that he could go to her and ask her. This was after Saul asked his Lord, but He did not answer him with dreams, nor with the Urim, nor with the prophets, so they described to him a woman who had a jinn, so he went to her and asked her to bring him one of the spirits so that he could ask her, and she did nothing but bring him the spirit of the Prophet Samuel. Gentlemen, is this a revelation from heaven? Do fortune tellers summon the spirits of the apostles? Do you believe this

If Christ became a Lord because he revives the dead with God's permission, then what do you say about this fortune-teller woman who has jinn? Gentlemen, do the rabbis and monks of the Holy Bible believe in fortune-telling and divination? Is there evidence for summoning spirits in the Sharia? Can any human being summon the spirits of the dead or bring them back to the world again? I leave it to the honorable reader to judge this story for himse

So the Philistines gathered together and came and camped in Shunem, and Saul gathered all Israel and camped in Gilboa. When Saul saw the Philistine army, he was afraid, and his heart was greatly troubled. Then Saul inquired of the Lord, but the Lord did not answer him, either by dreams or by Urim or by prophets. Then Saul said to his servants, "Search for me a woman who has a familiar spirit, that I may go and inquire of her." Then his servants said to him, "Behold, a woman is a companion of a medium at En-dor." So Saul disguised himself and put on other clothes, and he and two men with him went and came to the woman by night. And he said, "Find out for me the medium, and bring up for me whom I shall tell you." Then the woman said to him, "Behold, you know what Saul has done, how he has cut off the mediums and the spiritists from the land. Why then have you laid a snare for my life to kill it?" So Saul swore to her by the LORD, saying, "As the LORD lives, no sin will come upon you in this matter." The woman said, "Whom shall I bring up for you?" And he said, "Bring up Samuel to me." When the woman saw Samuel, she cried out with a loud voice. And the woman said to Saul, "Why have you deceived me, Saul?" The king said to her, "Do not be afraid. What did you see?" The woman said to Saul, "I saw gods coming up out of the earth." He said to her, "What is their form?" She said, "An old man coming up, covered with a robe." Then Saul knew that it was Samuel, and he fell on his face to the ground and worshiped.

Then Samuel said to Saul, “Why have you troubled me by bringing me up?” Saul said, “I am in great distress. The Philistines are fighting against me, and the LORD has departed from me and does not answer me by prophets or dreams. Therefore I have called to you to tell me what I should do.” Then Samuel said, “Why do you ask me, since the Lord has departed from you and become your enemy?” And the LORD has done to Himself as He spoke by me; and the LORD has torn the kingdom out of your hand and given it to your neighbor David. Because you did not obey the voice of the LORD, nor did you carry out his fierce anger against Amalek, therefore the LORD has done this thing to you today. The LORD will also deliver Israel with you into the hand of the Philistines. And tomorrow you and your sons will be with me, and the Lord will also deliver the army of Israel into the hand of the Philistines. Then Saul ran and fell full length to the ground, and was very afraid because of the words of Samuel. And there was no strength in him, because he had eaten no food all day or all night. Then the woman came to Saul and saw that he was very distressed, and she said, To him: “Behold, your maid has obeyed your voice; I have put my life in my hand and have listened to your words which you have spoken to me. Now therefore, listen also to the voice of your maid, and I will set a morsel of bread before you, and eat, that you may have strength when you walk by the way.” But he refused and said, “I will not eat.” And his servants and the woman also pressed him, and he listened to their voice, and rose from the ground, and sat on the bed. Now the woman had a fatted calf in the house, and she hurried and killed it, and took flour, and kneaded it, and baked unleavened bread, and presented it before Saul and before his servants, and they ate. And they rose and departed that night

The nature of Jesus Christ, son of Mary
Is he the Lord the Creator (the first hypostasis)
Is he the Holy Spirit (the third hypostasis)?
Or is he the second hypostasis of the Lord (the Son)?
Or is he the three hypostases combined?
Or is human being created like Adam

A question we ask the scribes of the bible, which Christians believe in, has nothing behind it except the desire for knowledge and to lead people to the truth away from the superstitions of the predecessors.

When we browsed the bible and went on a long journey of 1780 pages between the books of the Old and New Testaments, where the Old Testament referred to the existence of the Lord in three states, they called them hypostases. Sometimes He is similar to humans walking on the earth and meeting people with no difference between them.

Sometimes the Lord meets one of His prophets and other times He meets one of the righteous and there is no difference to Him between meeting the righteous or the criminals.

The Lord meets everyone and speaks to him. We saw the Lord speaking to Adam and Eve and the serpent, then we found Him speaking to Cain, then He went on to speak to Noah and Abraham, then He changed to Laban the Jeremiah after He spoke to Sarah and Hagar and others and other characters of the Old Testament.

The Lord comes to them and speaks to them face to face, as the scribes claimed that He spoke to Gideon, David, Saul and other heroes of the Old Testament. Then we saw the Lord on His throne is above the highest heavens, and He sends His angel to the prophets or the righteous. We have found that the Lord sent His angel to the Virgin Mary in Jerusalem, as He sent him to Zechariah, Elizabeth, and others, and others to whom the angel spoke, to inform them of the words of the Lord of the Worlds. This is the second conception of the Lord who addresses humans through the angel sent by the Lord of the Worlds

Then the bible came out with the idea that the spirit of the Lord possesses humans and they perform supernatural acts that ordinary humans cannot do, but those who perform these supernatural acts were possessed by the spirit of the Lord, so they performed the deeds of the Lord of the Worlds. There is no better evidence of this than the possession of the spirit of the Lord by Samson the mighty one who did what no one else in the world had done. Rather, Gideon, Saul, and others who were possessed by the spirit of the Lord in the Holy Book in its Old and New Testaments performed great deeds that ordinary humans cannot do, but it was because the spirit of the Lord resided in them, as the Christian rabbis and monks of the Book claim.

But the question now is if the Old Testament paved the way for the idea of the three hypostases of the Lord. Sometimes they talk about the first hypostasis and make him the Lord the Father who sat on his throne above his heavens, and we believe that he is the Lord of the Worlds. Then another time they talk about the second hypostasis of the Lord, whom they portrayed as a human being who appears to people in his human form, with no difference between him and humans, and we deny this as the human god and believe that they are angels embodied in the form of humans to convey The words of the Lord of the Worlds Then the third hypostasis, which they made the spirit of the Lord, and we believe that it is the angels in their angelic form, which the Lord of the Worlds spoke about

What is the truth about Jesus, son of Mary, which according to the belief of Christians fluctuates between being the second person of the three persons of God or being a human body in which the Holy Spirit resided according to the belief of the Christian writers, just as it resided in humans according to the texts of the Old Testament, such as in the body of Gideon, Samson, and Saul? So what do you see

in Jesus Christ, the Savior, according to you? Is he the second person of God, the human image of the worshiped Lord? Or is he a human being created by God with His power, then the Holy Spirit resided in him, which you claim is the third person of the Lord of the Worlds? In other words, is Christ the second person in which the third person resided? Or was he created from among the humans created by the Lord of the Worlds, then the third person, the Holy Spirit, resided in him, as the Christian writers claim? We see a clear contradiction in what you believe and want to pass on to the common people as the wise law.

If we make a comparison between Samson, son of Manoah, who was a human being in whom the spirit of the Lord dwelt, according to your claim, he was a human body that contained the Holy Spirit, for he contained one person of the Lord.

Despite this, he was a legend in his courage and strength, which no one of his time could match. He used to kill thousands of Philistines. Rather, he gathered three hundred jackals and tied their tails to burn the fields of the Philistines with them. Rather, when a thousand men gathered against him, he killed them with the jawbone of a donkey, and he sang, “The jawbone of a donkey killed a thousand men,” until the end of this legend from the Book of Judges in the Old Testament.

We all know the story of the birth of Samson, son of Manoah, and how his mother carried him and gave birth to him and how he turned into this legend. When we traced the birth of Christ, son of Mary, in Jerusalem, we found that he was born in the birth of humans from the Virgin Mary, the Lady of the Women of the Worlds, but he was born by a miraculous birth without his mother Mary being associated with a man. This is what Mary herself expressed to the angel Gabriel when he came to announce her miraculous pregnancy. He said, “How can I have a son when

I have not known a man?” He replied to her by saying, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you.” There is no doubt that the Holy Spirit did not come upon Mary alone, but before her it came upon Elizabeth, the wife of Zacharias, who was barren and could not bear children. Rather, it came upon Zacharias himself when he entered the altar to burn incense, and the angel came to him to announce the good news of John the Baptist and told him that the sign of pregnancy is that she stops speaking, so she cannot speak. Rather, the Holy Spirit himself came upon many of the characters of the New Testament, including the disciples of Christ, who claimed that the Holy Spirit came upon them on the fiftieth day. So why did the rabbis and monks consider the coming of the Holy Spirit upon Mary to be different? About its solution to Elizabeth, Zechariah, John, or even the Holy Spirit that came upon Christ himself in the form of a dove and hearing a voice from heaven, “This is my beloved Son, in whom I am well pleased.” Gentlemen, why did you make the Holy Spirit that came upon Mary the Lord who had intercourse with the Virgin Mary and she became pregnant with her child? And was the Holy Spirit the one who had intercourse with Elizabeth and she gave birth, and had intercourse with Sarah and she gave birth, and had intercourse with the barren wife of Manoah and she gave birth to Samson? Especially since you insist on describing Christ, son of Mary, as the only begotten Son, not the created Son of God, in a clear confirmation of a true sonship between Christ and the Lord of the Worlds, even though the Holy Bible attributed sonship between God and a large number of humans. It came in the Book of Exodus in chapter four, paragraph 21, the Lord said, “Israel is my firstborn son, and I said to you, ‘Let my son go, that he may worship me,’ but you refused to let him go. Behold, I will kill your firstborn son.” So what do you mean by this statement? The Holy Bible also mentioned the sonship in the case of Solomon, son of David, as

stated in the First Book of Chronicles in chapter twenty-eight in paragraphs 5-8, saying, "The Lord said, 'Solomon your son shall build My house and My courts, for I have chosen him to be My son, and I will be his father, and I will establish his kingdom forever.'" And in the Book of Job in chapter one, it says, "And there came to pass a day when the sons of God came to present themselves before the Lord, and Satan also came. What do you mean by sons of God?" And other texts that attributed sonship between the Lord and many people, so why did you make the sonship of Christ a sonship of birth and make the sonship of the rest of humanity a sonship of creation and not birth?

Do you want to prove a sexual relationship between the Lord of the universe and the Virgin Mary? She is the one who understood Gabriel's words the moment he gave her the good news of pregnancy and she said, "How can this be when I have never known a man?" Or what do these rabbis want from following this thought that our Lord, the Blessed and Exalted, ruled on the day when He said, "And they say, 'The Most Gracious has taken a son.' You have certainly done a thing! The heavens almost burst from it and the earth splits open and the mountains collapse in devastation. This is because they attribute to the Most Gracious a son. And it is not befitting for the Most Gracious to take a son. Indeed, everyone in the heavens and the earth is but a servant of the Most Gracious. He has enumerated them and counted them one by one. And all of them will come to Him on the Day of Resurrection alone." Once again, rabbis and monks, you who wrote these words, answer us. Why did you turn the power of the Most High that descends upon Mary into human intercourse between a man and a woman? If you deny and say we did not say this, we say to you: If God Almighty created Christ with His power just as He created Adam with His power without a father or mother and just as He created Eve from Adam's rib without a mother, then why did you make Adam and Eve a

creation of God's creation and make Christ, son of Mary, a son of God, born and not created, as you say to people? Do you not see that Christ was weaker than Samson, Gideon and Saul, who are God's creations in whom the spirit of God dwelt, according to what you say? Is the hypostasis of God weaker than humans in whom the spirit of God dwelt? Is it conceivable that Gideon, Samson and Saul are stronger than Jesus Christ, who is, for you, the hypostasis of God? Answer us, O rabbis of the People of the Book

Is Christ the second person of God or what you call the human God or the Son or the human image of God? Is he a human body like the bodies of Samson and Gideon in which the third person of God resided, so there is no difference between him and Gideon, Samson and Saul, but on the contrary, they were stronger than Jesus Christ who could not defend himself? Or is Christ the three persons of God combined, which are God the Father, His Son and the Holy Spirit combined in the same being? Is it possible that the three persons of the Lord combined are weaker than his creatures, since Samson alone is stronger than the three persons? If it was not the first, nor the second, nor the third, then there would be no description left for Christ except that he was like Zechariah and John the Baptist, who called for the salvation of the children of Israel from judgment and repentance to the Lord before the coming of the kingdom, and that what happened to him of the attempt to kill him at the hands of the children of Israel and handing him over to the Roman rulers was only because of his denial of them, like the rest of the prophets of the children of Israel. It is impossible for God to be weaker than his creation, and it is impossible for God to be killed by the hands of his enemies, but these are the ideas of the rabbis of the Holy Book that they promoted to the people, and we are waiting for the blast of the thunderbolt followed by the blast of resurrection, so the people will stand before God Almighty for the reckoning. At that time, God

Almighty will decide on Christ, son of Mary, before the people and ask him, “Did you say to the people, ‘Take me and my mother as gods besides God?’ He will say, ‘Glory be to You! It is not for me to say what I have no right to say. If I said it, You knew it, and I do not know what is in Yourself. Indeed, You are the Knower of the unseen. I said to them nothing but what You commanded me, ‘Worship God, my Lord and your Lord.’ And I was a witness over them as long as I was among them. But when You took me up, You were The Observer over them, and You are Witness over all things. If You punish them, they are Your servants, and You forgive them, for You are the Exalted in Might, the Wise. We declare our innocence before our Creator. End

The three hypostases of God that Saint Arioth and his followers rejected
And focusing in the Holy Council of Nicaea that was held in 325G under the
auspices of the Roman Emperor Constantine

Dear brothers, let us take you on a journey through time, back to the year 325 AD, when the first Holy Ecumenical Council was held under the patronage of the Roman Emperor Constantine.

At that time, it was the beginning of Rome's conversion to Christianity according to the vision of Saul of Tarsus, who planted the first seed of the word "hypostases" that never came through the pages of the Old Testament.

Whoever reads 68 books of the Old Testament written in 1358 pages of the Arabic version considered by Orthodox Christians, as well as 27 books of the New Testament, 422, for a total of 1780 pages, the number of pages in the Holy Bible, will not find any mention of the word "hypostases" or "hypostasis" despite the existence of several imaginable meanings for the Lord, between His being a God on the throne above the high heavens and speaking to humans through His Angels, to His being a spirit that comes to people, sometimes appearing to them and sometimes speaking to them in dreams, or in a metaphysical manner, such as the speech of spirits. Then, you practice the Lord as if He were a human being walking on the earth and speaking. People face to face, despite the existence of the three concepts, but he did not mention the word hypostases once. The first to put this word in the Christian faith were the bishops of the Holy Council of Nicaea, which was held in the year 325

The question now is: If Jesus Christ, son of Mary, lived his life in Palestine between the city of Nazareth and Jerusalem, and the Romans were a great empire that controlled more than half the world, as they occupied all of North Africa and the Levant, including Turkey, up to the Black Sea, in addition to the Romans' dominance over most of Europe, and these Romans were pagans and were in

constant conflict with the Persian Magi who occupied the eastern region up to the Great China Sea, and the conflict was between the Persians and the Romans over the region of Iraq and the Levant, sometimes the Persians would prevail and sometimes the Romans would prevail. But what is certain to us, according to the global Wikipedia encyclopedia, is that the Roman Empire was founded in the year 27 BC.

Palestine lived under Roman rule, who had political and military rule, and the children of Israel had religious rule only within the walls of Jerusalem. They were subject to the Torah law within the borders of Jerusalem. Whoever went outside the walls of Jerusalem was subject to the pagan rule of the pagan Romans. The Romans believed in an ancient legend that says that the Lord of the universe, whom they called Jupiter, was pleased with a woman on earth, so he descended and had intercourse with her, and she gave birth to a child who was half divine in relation to his father and half human in relation to his mother, whose name was Otis. They called this child Apollo, who was a child who was half human and half divine according to the belief of the Romans, as they made statues for these three representing the great Roman gods, Jupiter, the father god, Apollo, the son god, and Otis, the mother of the god. When Christ, son of Mary, was born within the borders of Palestine, they were calling people to know the one God according to the belief of the previous prophets, and his followers had nothing to do with what the pagan Romans worshipped. When Christ denied the Jewish rabbis for corrupting the provisions of the Torah and changing the law of Moses and changing For this reason, the Children of Israel tricked him to get rid of him, so they slandered him to the Roman Emperor, who decided to get rid of him because he was an enemy of the great Emperor. But what is proven to us in the Holy Quran

is that God saved him, raised him to heaven, and delivered him from the plot of the Jews and the brutality of the great Roman Emperor.

The era of persecution of the followers of Christ continued for several centuries, and they were exposed to killing because of the hatred of the Romans for the followers of Christ, which was due to the plot of the Jews against them by the pagan Roman rulers. Here comes the role of Saul of Tarsus, who planted the first seed to change the religion of Jesus Christ, as he looked at the torture of Christians due to the persecution of the Roman rulers, so he went to Rome and began calling for the religion of Christ after dyeing it with the dye of the pagan Roman religion until the Roman Emperor Constantine accepted it. He claimed that the religion of Jesus Christ is the same as the religion of the Romans. The Lord of the heavens and the earths was impressed by the Virgin Mary in Jerusalem, so he came down and had intercourse with her and bore her a child, Jesus Christ, similar to Abu Lun, whom Otis bore from Jupiter, the god of the heavens, for the Romans

The Roman Emperor was quickly convinced of this idea, considering it the same religion as the Romans, so Constantine announced his conversion to the Christian religion according to what Saul of Tarsus had said. Saul himself paved the way for this idea, as it was stated in the Book of Acts of the Apostles, in the ninth chapter, that this Saul was a Roman who worked as a tax collector and was the most hostile person to the followers of Jesus Christ, as he used to arrest him and point out the locations of their presence to the Roman soldiers so that they could arrest them and lead them to killing and torture. Then he narrates that during one of his tours to Damascus, it was a dark night when lightning and great thunder surprised him, so he fell to the ground and heard a voice calling him, "O Saul, O Saul, why do you

persecute me?” Saul asked him, “Who are you, Lord?” The Lord said, “I am Jesus whom you are persecuting. It is hard for you to utter obscene language with goats.” We do not know what this word meant, but Saul said to the Lord, “What do you want from me?” He said to him, “Go and enter the city, and you will be told what you must do.” All the men who were with Saul heard this dialogue that took place between the Lord and... Saul without seeing anyone, according to the claims of the biblical news, and he rose from the ground and he was blind, although his eyes were open, so they led him to Damascus, and he was blind for three days and did not eat or drink, and there was a disciple in Damascus named Ananias, so the Lord came to Ananias in a vision and ordered him to go to such and such an area, and he would find a man from Tarsus named Saul, and he ordered him to meet him and he would be the reason for the return of his sight, so Ananias replied to him that this man is the most harmful to the followers of Jesus Christ, and he has the authority to do evil to many of the saints, so the Lord answered him, I have chosen him to bear my name before the nations of the children of Israel

Thus, Saul of Tarsus became an apostle of the Lord Jesus Christ after he had been the most hostile person to Jesus and his Christian followers in Jerusalem. With this story, Saul of Tarsus, who was called Saint Paul, was entitled to write thirteen books of the New Testament that contained all the new laws and all the laws that this man had abolished from the Law of Moses in the Old Testament. All of this came as a result of a vision for which there is no evidence except the story of this man who was a pagan Roman and one of the most hostile people to Jesus Christ. Rather, he became the greatest influence in the Christian religion with Christ himself, since we do not have a Gospel in our hands that bears the name of Jesus Christ, although there are three books that represent the letters of Saint Paul that he

sent in the name of the Epistle of Paul the Apostle to the people of so-and-so. All the laws in the Christian law became attributed to Saint Paul. Who would believe this except the weak-minded, far removed from the path of the prophets and messengers

Acts of the Apostles Chapter 9

But Saul, still breathing threats and murder against the disciples of the Lord,

went to the high priest and asked him for letters to Damascus, to the synagogues, so that when he found any of the Way, whether men or women, he might bring them bound to Jerusalem.

And as he journeyed, he came near Damascus, and suddenly a light from the heaven, And he fell to the ground, and heard a voice saying to him, “Saul, Saul, why do you persecute me?” And he said, “Who are you, Lord?” And the Lord said, “I am Jesus whom you are persecuting. It is hard for you to kick against the goads.” And he trembled and was astonished, and said, “Lord, what do you want me to do?” Then the Lord said to him, “Arise, and enter the city, and you will be told what you must do.” But the men who traveled with him stood speechless, hearing the voice but seeing no one. So Saul got up from the ground, and when his eyes were opened, he saw no one. So they led him by the hand and brought him into Damascus. And he was three days without sight, neither eating nor drinking. Now there was a disciple in Damascus, whose name was Ananias, and the Lord said to him in a vision, “Ananias!” And he said, “Here I am, Lord.” Then the Lord said to him, “Arise, go to the street called Straight, and seek in the house of Judas a man of Tarsus named Saul. For behold, he prayed, And he saw in a vision a man named Ananias coming in and laying his hand on him, that he might receive his sight. And Ananias answered and said, Lord, I have heard from many about this man, how much evil he has done to your saints in Jerusalem.

And here he has authority from the chief priests to bind all who call on your name. And the Lord said to him, “Go, for this man is a chosen instrument of mine to bear my name before the Gentiles and kings and the people of Israel.

Then it came in the twenty-second chapter of the Book of Acts In it,

Saul speaks about himself before the assembly and narrates how the command came to him from Jesus Christ and how he became a messenger conveying Jesus the Lord among the nations

And we wonder what Saul knows about the matters of the law in the Old Testament and what he knows about the law of Christ that he was working by before he was taken up to heaven, especially since he did not meet any of the disciples of Christ. So how could he convey the law of the Lord? And what is the evidence for the truth of these words except the narration of Saul himself

My brother reader, come and read for yourself to judge this story and whether it is correct that Saul of Tarsus became a messenger conveying the Lord of the Worlds

Brothers and fathers, hear how I now make my defense to you. But when they heard that he was preaching to them in the Hebrew language, they kept quiet. "I am a Jew, born in Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel in the strict observance of the law of our fathers," he said. And I was zealous for God, as you all are today, and I persecuted this Way even to the death, binding and delivering into prisons both men and women, 5as the high priest and the whole eldership bear me witness, from whom I also received letters to the brothers at Damascus, and I went to bring those who were there bound to Jerusalem. That they might be punished. And it came to pass, as I was journeying and drawing near to Damascus, that about noon, suddenly there flashed from heaven a great light round about me. And I fell to the ground, and heard a voice saying to me, Saul, Saul, why persecute you me? And I answered, Who are you, Lord? And he said to me, I am Jesus of Nazareth, whom you are persecuting. And those who were with me saw

the light and were terrified, but they did not hear the voice of him who spoke to me. So I said, “What shall I do, Lord?” And the Lord said to me, “Arise and go to Damascus, and there you will be told all the things that are appointed for you to do.” And since I could not see because of the glory of that light, those who were with me led me by the hand, and I came to Damascus. “Then Ananiah, a devout man according to the law, well spoken of by all the Jews who lived there, came to me, and stood and said to me, ‘Brother Saul, receive your sight!’ And I looked at him that very hour, and he said, ‘The God of our fathers has chosen you to know his will, and to see the righteous one, and to hear a voice from his mouth. For you will be a witness to all men of what you have seen and heard. And now why do you delay? Arise and be baptized, and wash away your sins, calling on the name of the Lord. And I saw him saying to me, ‘Hurry, and get out of Jerusalem quickly, for they will not accept your testimony concerning me.’” Then I said, Lord, they know that I imprisoned and beat in every synagogue those who believed in you. And when the blood of your martyr Stephen was shed, I was standing by and consenting to his death, and guarding the clothes of those who killed him. But he said to me, Go, for I will send you far away to the Gentiles

As a result of this event, Saul set out as a messenger from Jesus Christ, preaching the call of Christ to many nations and societies and sending his many letters until he was able to convince the Emperor of Rome and his mother, Emperor Constantine, to the Christian religion, but with the thought of Saul, who did not live during the life of Christ or the lives of the disciples, so he introduced the religion to them in the manner of the Romans, based on the idea of the God of

Heaven who married a woman on earth and had a son from her who was half human and half divine, so the Lord, the Creator, the Owner, the Manager became Jupiter, and Jesus Christ became Apollo, and Mary became Otis. Therefore, Emperor Constantine announced his conversion to the new Christian religion and declared it the official religion of the Roman Empire. Then he asked the Christian monks and rabbis to develop a vision for this new religion, especially since there were many questions about the end of Jesus, the Son of God, why he was killed and crucified. They faced a problem in justifying this killing, so they created the theory of the great redemption, and there had to be a great sin that required this redemption, so they created the issue of the sin inherited from Adam and established the triangle of belief for this religion, which is sin. Inheritance, incarnation and the great redemption. When the dispute increased among the Christian priests about this doctrine and a schism occurred within the Roman Empire between the priests and the clergy for that reason, Constantine called for an expanded meeting of all the priests and monks within the Roman Empire in the first holy council called the Holy Council of Nicaea. He called for all the clergy who differed into four groups. The first: - It says that Christ is God because he raised the dead and healed the blind and the lepers and he created from clay in the form of a bird and breathed into it and it became a bird.

The second: - It says that Jesus Christ is the son of God from the Virgin Mary, since she gave birth to him without a male, so it must be God who had intercourse with her. The third: - It says that he is one of the three images of the formed God, and from here came the word hypostases, which are the formed images of God, sometimes the hypostasis of the Father, sometimes the hypostasis of the Son, and

sometimes the hypostasis of the Holy Spirit. From here, the Christians introduced into their doctrine the term hypostases, which they did not know until after the Holy Council of Nicaea in the year 325. As for the fourth group: - It is the group of Saint Arioth, the owners of the correct doctrine, who said about Christ as he himself said when he spoke in the cradle, announcing himself and God Almighty, saying, "I am a servant of God. He has given me the Book and made me a prophet. He has made me blessed wherever I am. He has enjoined upon me prayer and zakat as long as I live, and to be dutiful to my mother. He has not made me a wretched tyrant. Peace be upon me the day I was born and the day I die and the day I am raised alive. That is Jesus, the son of Mary, the statement of the truth about which they dispute. It was not for God to take a son." Glory be to Him. When He decrees a matter, He only says to it, "Be," and it is. And indeed, God is my Lord and your Lord, so worship Him. This is a straight path. End

Muhyiddin Ibn Arabi and Hussein bin Mansour Al-Hallaq

They are the founders of the principles of the doctrine of the unity of existence, incarnation, and union between the sects that have deviated from the doctrine of monotheism

People should know that Al-Hallaj and Ibn Arabi are among the most misguided people. They transmitted among Muslims the doctrine of nullifying the divine self

according to what the Christian rabbis changed in their holy book. They added these two corrupt doctrines to their followers to justify to people the sanctity of their dead saints and to justify to people the supplication of these saints in their graves and seeking their help and assistance and vows to them and slaughtering at their graves and offering sacrifices. They exploited the doctrine of nullification to justify these corrupt doctrines. As for the first doctrine, it is the doctrine of incarnation and union which was established by Hussein bin Mansour Al-Hallaj and in which they resembled the doctrine of the Christians in the incarnation of the Lord of Glory, Blessed and Exalted be He, in the body of Christ. That doctrine with which they nullified the attributes of the divine self proves that God has a self that is not like creation and cannot be perceived by sight. There is nothing like Him and He is on His throne, established above the high heavens. However, Al-Hallaj inspired his followers that God Almighty is like the spirit that walks and inhabits the bodies of their righteous saints.

This belief, according to which the saint ascends in obedience until the spirit of God Almighty resides in him, as the Christians claimed that the spirit of God resided in the body of Christ, so Christ became a human body containing the spirit of God. Thus, according to Al-Hallaj, the saints became human bodies in which the spirit of God resided, so they took on the attributes of the Creator. It is no wonder that you see the saint flying in the air, not because he is a human being, but because he is a god. It is no wonder that you see the saint knowing the unseen and commanding the whales in the seas, so they respond to his command. There is no harm in people asking their saint for Paradise and to avert Hell from them, not because he is a human being, but because he became a god who is worshipped after the spirit of God resided in him. And as the belief of the seven poles and the

four pegs appeared, who control the earth and own the lives of people, provide sustenance, prevent, benefit and harm, this is the belief that Al-Hallaj introduced into people's beliefs under the pretext of guardianship and righteousness, which turned the saints into the owners of miracles that do not happen even with the prophets and messengers. The saints became, according to them, of a greater status than the prophets and messengers because they The spirit of God dwelt in them, which did not dwelt in the bodies of the prophets.

Thus, Al-Hallaj came up with something that no one had said before him. He believed in incarnation and union and made the saints like human bodies in which the spirit of God resided. Do you see a difference between them and those who claimed that Jesus, son of Mary, was a human body in which the spirit of God resided? Rather, the spirit of God resided in a large number of people according to what came in the Christian Holy Book. Whoever wants to learn about it should read the story of Samson in the Book of Judges and how it turned into a legend that brings about supernatural events because the spirit of God resided upon him. This is one of the heresies of the Christian rabbis

Then Muhyiddin Ibn Arabi came with the second origin of deviation among the grave-dwellers, which is the unity of existence Where Al-Hallaj made God a gelatinous spirit that resided in the body of the saints alone But Ibn Arabi said that all of God's attributes were suspended until he made God like the spirit that resided in the entire universe, so there was no longer a creator or a creature, so the entire universe is one and as if the origin of the entire universe is the image of God. So when you see Pharaoh and Moses, and when you see Gabriel the angel, and you

see Satan, they are the same because they are bodies in which the spirit of God resided Therefore, you find the proponents of the doctrine of the unity of existence, you find them boasting about the religion of love that made monotheists like polytheists, with no difference between them. So whoever says there is no god but God, there is no difference between them and whoever says God is a father or a child, or God is poor or ignorant or helpless. Rather, there is no difference between those who worshipped stones, trees, fire, the sun, and the moon, because according to the doctrine of the unity of existence of Ibn Arabi, all are the same because they are images of the images of God Thus, Ibn Arabi lost the doctrine of monotheism, reward and punishment, heaven and hell, so he made all God who resided in His creatures, then you find his followers They boast about the religion of love, so what kind of love do they mean? It is the love of disbelief as if it were faith, the love of polytheism as if it were monotheism, and the love of Hell as if it were the same as Heaven, for the spirit of God has settled in all of them. Do you find a more severe misguidance than this misguidance?

So repent to God for this thought, the origin of which you can only find in the distortion of Satan. May God protect us and you from the accursed Satan.

**The Ash'aris and Maturidis are among the Sufi Azharites
who are the followers of Muhyiddin Ibn Arabi and Al-Halla**

Dear brothers, when we have reached the end of time and the Day of Judgment is approaching and ignorance has increased and the banners of denial have been raised everywhere and the advocates of denial have dared to attack the creed of the Prophet and have begun to call for the denial that Al-Ja`d ibn Dirham called for. It would have been more appropriate for us, the people of Islam, to be jealous for the religion of Allah and to proclaim the creed of our Prophet before the people to show the religion of truth and to deny the method of denial that these Ash`aris and Maturidis believe in while they deceive the people that this is the creed of the

Prophet that was sent down from heaven. We are explaining our argument to the people that the doctrine of the Ash`aris and Maturidis is a doctrine of belief based on denial of the attributes of Allah except for a few of them. They have transformed the Divine Essence into air that has settled in His universe, so He has become neither Creator nor created, as their leader Muhyiddin Ibn Arabi, the first to speak of the unity of existence, said. Or they made Him like the spirit that settled in the bodies of the saints, then they gave these saints, as a result of this corrupt doctrine, attributes of Allah.

No one said anything except this, their leader, Hussein bin Mansur Al-Hallaj, who was opposed by the scholars of his time, and everyone who chose the method of incarnation from one of them since he appeared until now followed him in his approach. These people said incarnation and the unity of existence except after Al-Ja'd bin Dirham said the doctrine of denial, with which he hindered the religion of the Most Merciful. So do not deceive people and make them believe that you are the people of a correct doctrine and that what you say is the belief of the Prophet and the noble companions, but it is the same doctrine of the Christians with which they denied the attributes of God

Distortion of the verses of companionship is the cause of misguidance of the Ash'ari and Maturidi Azharites

Dear brothers, it must be known that the doctrine of nullifying the attributes of Allah, the Most High, and His actions is a fundamental principle of the Ash'ari and Maturidi beliefs, which they took from al-Ja'd ibn Dirham, the first to say that the attributes of Allah, the Most High, and His actions were nullified among the Muslims. His doctrine came in agreement with the Christians' nullification of the divine essence. What these people introduced into people's beliefs is that Allah, the

Most High, has no essence and that He is inhabited in His being like air or like the spirit that flows in the body. As a result of this corrupt doctrine, the divine essence was nullified, which our Lord, the Most High, explained to us in seven places in the Book of Allah, that He has a divine essence that does not resemble the created essences of Allah, the Most High, and that the sight of Him cannot perceive Him in this world, since the sight of man in this world is limited, but Allah, the Most High, will appear to the people of faith in the Hereafter. Allah, the Most High, said: No vision can grasp Him, but He grasps all vision, and He is The Subtle, the All-Aware (103) And the Most High said The Creator of the heavens and the earth. He has made for you from yourselves mates and from the livestock mates. He multiplies you therein. There is nothing like Him, and He is the Hearing, the Seeing (11) This is the truth that these Ash'ari deniers deny out of ignorance. If they prove that God has an essence, as the Sunnis say in their belief that they inherited from the Prophet and the noble Companions, then they have become anthropomorphists of the divine essence. And they have lied, by God, for the Sunnis have only proven what God Almighty has proven for Himself without any likening, nullification, distortion, or interpretation. So when the Sunnis say that God has an essence that is not like essences, then it is It is not similar to humans, but rather it is a divine entity on the throne above the chair that encompasses the heavens and the earth. God Almighty said: "His throne encompasses the heavens and the earth, and their preservation does not tire Him. And He is the Most High, the Most Great

As for His ascension to the Throne, it has been mentioned in seven places in the Book of Allah, including what was mentioned in Surat As-Sajdah, the Most High said: "Allah is He Who created the heavens and the earth and all that is between them in six days, then He established Himself on the Throne. You have no

protector or intercessor besides Him. Will you not then remember?" (4) Yes, brothers, for Allah, the Blessed and Exalted, in the belief of the people of the Sunnah, is only on His Throne, established in a manner befitting His Essence. There is nothing like Him; the eyes cannot perceive Him, and He perceives the eyes. This is the Throne that the Lord of Glory, the Blessed and Exalted, has confirmed in two places in the Book of Allah. The first is in Surat Al-Mu'minun, where He said about it, "Lord of the Noble Throne," and the second is in Surat An-Naml, where He said about it, "Lord of the Mighty Throne." Rather, He said about Himself, glory be to Him. And He is Most High, that He has a face unlike any other human being. He, the Most High, said: (And the Face of your Lord, Owner of Majesty and Honor, will remain) and He has a fist unlike any human fist. He, the Most High, said: (And the earth entirely will be His grip on the Day of Resurrection, and the heavens will be rolled up in His right hand) Indeed, He has two hands that overflow with giving. He said about them: Rather, His hands are extended; He spends as He wills) Yes, brothers, this is what the people of Islam believe in in believing in God Almighty without likening Him to humans. But these Ash'ari deniers accused the Sunnis of anthropomorphizing the Divine Essence and that they likened the Lord of Majesty, the Most High, to humans. So when they wanted to escape from the likening that they falsely and deceitfully claimed, they began to disable all the attributes of God Almighty until they made Him like the air that flows in the entire universe or like the spirit that flows in the body. There was no longer a distinction between the Creator and the creation, and there was no longer a divine essence, and there was no longer a great throne above the chair that encompassed the heavens and the earth after God, the Most High, became air or like the spirit that flows in Things This is how these people believed in the thought of nullification, the origins of which were laid by Al-Ja'd bin

Dirham and adopted by these people from the Ash`ari and Maturidi schools If you asked them where God is according to the Ash`ari doctrine that they follow, God Almighty became everywhere because He became like the spirit or air that flows in the universe, thereby contradicting all the legal texts that indicate that God Almighty is distinct from His creation and that He is on His throne with a loftiness befitting His essence, and there is nothing like Him Like the saying of God Almighty *Do you feel secure against He who is in the heaven causing the earth to swallow you up, and at once it sways (16 *Glorify the name of your Lord, the Most High (1) *Whoever desires honor - to God belongs all honor. To Him belongs Good words ascend and righteous deeds raise them up. In fact, in Sahih Muslim, when the Prophet asked the slave girl, "Where is Allah?" she said, "In the sky." He said to her guardian, "Free her, for she is a believer." But the Ash'ari Mu'attilah contradicted all these principles and made Allah, the Almighty, an air that resides in His universe, based on two verses that address the presence of Allah, the Blessed and Exalted, one of which is a verse in Surat Al-Hadid and the other is a verse in Surat Al-Mujadilah. Allah, the Almighty, said, "It is He who created the heavens and the earth in six days, then He established Himself on the Throne. He knows what enters into the earth and what emerges from it and what descends from the sky and what ascends therein." And He is with you wherever you are. And God is Seeing of what you do. (4) Al-Hadid

(Have you not seen that Allah knows whatever is in the heavens and whatever is on the earth? There is not a secret conversation between three but that He is their fourth, nor between five but that He is their sixth, nor less than that nor more but that He is with them wherever they are. Then He will inform them of what they did on the Day of Resurrection. Indeed, Allah is Knowing of all things. (7) Al-Mujadila Whoever ponders the beginning of the two verses will find that they refer

to the presence of knowledge and not the presence of the Self. In the verse Iron says our Lord, Blessed and Exalted be He, knows what goes into the earth and what comes out of it. In Al-Mujadalah, have you not seen that Allah knows what is in the heavens and what is on the earth? We believe that Allah is on His throne, but He knows everything that happens in His universe. This is the company of knowledge, the company of hearing, the company of sight, the company of power, and other attributes of Allah that do not resemble humans. This is the company that Abu Bakr Al-Siddiq understood while he was with the Prophet in the Cave of Thawr on the migration journey to Medina, and he said to the Prophet, O Messenger of Allah, if one of them looked under his feet, he would see us. And the Prophet said to him, O Abu Bakr, what do you think of two, with Allah as their third? O Abu Bakr, do not be sad, Allah is with us. Did the Prophet mean that Allah, the Almighty, descended from His throne and became with them in the cave, or did the Prophet mean the company of victory and support? This is what our Lord expressed by saying, (If you do not aid him - Allah has already aided him when those who disbelieved drove him out, the second of two. When they were in the cave, he said to his companion, "Do not grieve; indeed, Allah is with us." But they went astray in interpreting these verses to serve their cause of nullification, until they made the essence of Allah flow among people like air or spirit. Would a rational person say such words? And if you want evidence: Here is modern science that has proven that you may hear another person talking to you from another country or continent and you see him and talk to him. Does that mean that he is with you in the same place? Rather, a missile may be launched from one country and kill and destroy in another country. Does that mean that the killer must be with you in the same place? In the past, they used to say, "We are still on our journey and the moon is with us." They meant the moon's light. Did the moon descend to

them on Earth or was it in the sky and only its light reached them? The examples of this are countless, especially in the age of science that has made the entire world like one village that communicates through the simple mobile device in your hands. But these people's minds have exhausted them from believing that God Almighty hears, sees, provides, takes revenge, forgives, gives, and withholds, and He is on His throne, established in a manner befitting His majesty. So what is there after the truth except misguidance? We seek refuge in God from minds that have been exhausted by arrogance and denial from believing what was revealed from their Lord. End.....

Abu Hamid al-Ghazali's doctrine is a natural extension of the doctrine of nullification in the Holy Book

Dear brothers, you must know that the Prophet, may God bless him and grant him peace, looked to the east and pointed with his hand and said, "The tribulation will come from here." He said it three times, then he said, "From where the horn of Satan rises." On the authority of Salim, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, that he stood next to the pulpit and said, "The tribulation is here. The tribulation is here, from where the horn of Satan rises." Or he said, "The horn of the sun." [p. 50] Sahih al-Bukhari There is no doubt that the region of Iraq is the scene of conflicts between the Persian Magi, the people of the eastern bloc, and the polytheistic Romans, the people of the western bloc, since ancient times. The conflicts continued there between the Persians' attack on it and their victory over the Romans and the Romans' victory over the Persians and their retreat to the borders of Persia. This

conflict continued until the mission of the noble Prophet, when Iraq was under Persian rule. There is no doubt that many scholars saw in the Prophet's reference to the east that he meant the eastern region between the Zoroastrian Persia and Iraq, which represents the eastern gate of the Arab countries. Rather, when the Prophet mentioned the emergence of the Antichrist at the end of time, he said, "The Antichrist will emerge from the east, from a Persian country called Khurasan." On the authority of Abu Bakr al-Siddiq, he said, "The Messenger of God, may God bless him and grant him peace, told us, 'The Antichrist will emerge from the east, from a Persian country called Khurasan.'" Allah's Messenger (may Allah's peace and blessings be upon him) said: "The Antichrist will emerge from a land in the east called Khurasan. He will be followed by people whose faces will be like hammered shields." (Sahih Al-Albani). In a narration by Muslim, the Prophet (may Allah's peace and blessings be upon him) said: "The Antichrist will be followed by seventy thousand Jews from Isfahan wearing cloaks." Narrated by Anas bin Malik | Narrator: Muslim The conquest of Iraq was at the hands of Al-Muthanna bin Haritha during the days of the Rightly-Guided Caliph Omar bin Al-Khattab, then the conquest of Persia was through our master Saad bin Abi Waqqas after he had overthrown the Persian capital in the Battle of Al-Qadisiyah and entered Al-Madain and seized it But this Iraqi-Iranian region remained a source of sedition and a stage for conflicts. From it came Subaygh during the life of Omar bin Al-Khattab, who was an extremist who tempted people in their religion, so Omar bin Al-Khattab flogged him until he said, "Enough, O Commander of the Faithful, for I am innocent of what I find in my head." From it came a group of the revolutionaries of our master Othman bin Affan who rebelled against him demanding that he abdicate the caliphate until they killed him. From it came Abdullah bin Saba, the Jew who was inciting people against our master Othman.

From it came the Khawarij whom our master Ali bin Abi Talib fought in the Battle of Nahrawan. From it came the Khawarij Abd Al-Rahman bin Muljam who stabbed our master Ali bin Abi Talib while he was praying Fajr. Yes, gentlemen, this is the prophecy of the Prophet about this region, and we do not generalize. From Iraq came the Imam of the Sunnah Ahmad bin Hanbal and Nineveh sent the Prophet of God Yunus, peace be upon him, and from Iraq were born the Prophet of God Abraham, his wife Sarah, and his nephew, our master Lot, peace be upon him. We do not curse the earth or sanctify it, for cursing and sanctity are the will of God, not the words of humans. God Almighty is the one who said that Mecca, Medina, Jerusalem, and Mount Tur are sacred, and He is the one who made prayer in the Grand Mosque equal to one hundred thousand prayers, and prayer in the Prophet's Mosque equal to one thousand prayers, and Al-Aqsa Mosque equal to five hundred prayers. However, prayer at Mount Tur is only equal to one prayer, and there is no difference between it and the rest of the mosques, although we believe in the manifestation of God Almighty on Mount Tur, but it is the will of God, not the will of humans. We also believe that the earth is not sanctified by the presence of the righteous, nor is it cursed by the presence of the infidel heretics, as we believe that no bearer of burdens shall bear the burden of another, and that man shall have nothing but what he strives for. This is the truth that is revealed to us from the prophecy of the Prophet regarding Iraq, which is a pasture for Shiite Zoroastrian cells that attack the law of the Prophet and curse and revile the pure companions, who have no concern for them. Except to change the religion of God and convert it to the religion of the Persian Magians, the fire worshippers. For that reason, you see the roots of the Khawarij and Shiism sprouting in this region at the hands of Abdullah bin Saba, who sought the help of the Persian Shiite Magian gangs to spread these two doctrines of misguidance, which are the Shiite doctrine

and the Khawarij doctrine. Then came Muhyiddin Ibn Arabi and Hussein bin Mansour al-Hallaj to establish the principles of the doctrine of incarnation, union, and unity of existence, in which they resembled the Christians and Jews of the Book in their nullification of the divine self and making it like the spirit that flowed in the universe. They denied the existence of the divine self above the throne, on which God's ascension was proven in seven places in the Holy Qur'an. This throne is above the chair, and beneath it is the Garden of Refuge, which God has prepared as a bliss for the righteous. But Ibn Arabi and al-Hallaj denied the existence of the divine self and made it a spirit that flowed in the entire universe, as the heretic Ibn Arabi said in the doctrine of unity of existence, after which he said that all existence is God Almighty and nothing else, and all these existences are nothing but manifestations of God Almighty, so there is no longer a distinction between the Creator and the created, so all existence is God. With his manifestations, this heretic lost faith, disbelief, monotheism, polytheism, obedience and disobedience. All of existence is God. There is no difference between Adam and Satan, nor between Moses and Pharaoh, nor between Gabriel and Muhammad, nor between a Jew and a Christian, a Muslim, an atheist and a Zoroastrian. All is God. Thus, Muhyiddin Ibn Arabi became a heretic, so he established these principles for the doctrine of the unity of existence.

Then came Al-Hallaj, who deviated from the doctrine of the unity of being of Ibn Arabi to the doctrine of incarnation and union, which was also built on the method of nullifying the divine self, which did not exist in the entire universe, as Muhyiddin Ibn Arabi said, but rather incarnated in the saints alone according to Al-Hallaj, so the saints were not human beings, but rather human bodies that contained the spirit of God who incarnated in them, with the same idea of the incarnation of God in the body of Christ according to the Christians. So it is not

surprising or strange to see the saint flying, forgiving sins, giving heaven and hell, providing sustenance, healing, giving life, and killing, not because he is a righteous saint, but because he is a human body in which the spirit of God incarnated. This is Al-Hallaj's misguidance, for which the scholars of his time ruled him an apostate after he was excused, so he committed an apostasy. It is worth noting that the birth of Ibn Arabi and Al-Hallaj is disputed between their birth in Iraq or in the land of the Persians, Zoroastrian Iran. Then came the author of Ihya' Ulum al-Din, Abu Hamid al-Ghazali, who was born in Tus, Iran, and he is a philosopher and not a scholar of Sharia, to be raised on the Sufi thought of incarnation, union, and the unity of being, so he produced a book for us entitled Ihya' Ulum al-Din, which is Based on these two beliefs that corrupted people's minds with this deviant thought, and whoever wants to read this book impartially to judge what is in it of these two beliefs, then he should browse this book to show him the truth and the gist of the speech is that the belief of Abu Hamid al-Ghazali is a natural extension of the thought of Muhyiddin Ibn Arabi and al-Hallaj with what they innovated from the thought of the unity of existence and the thought of incarnation and union that they learned from the heretical Persian Magians, fire worshippers. And whoever wants a summary of the biography of these three, then let him refer to what came in the international encyclopedia Wikipedia to reveal to him the truth of these men, an innocence with which we declare our innocence to our Creator. End.....

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And our final supplication is: Praise be to God, Lord of the Worlds.