

The Messiah the son of Mary was Guide or Redeemer

According to the vision
of the Holy Bible

Written By

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۗ

إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۗ وَلَا تَقُولُوا ثَلَاثَةً ۗ انْتَهُوا خَيْرًا لَكُمْ ۗ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۗ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَفَى بِاللَّهِ وَكِيلًا ۗ لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۗ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ۗ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۗ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۗ

صِدْقَ اللَّهِ الْعَظِيمِ

In the name of Allah, the Most Gracious, the Most Merciful

O People of the Scripture, do not commit excess in your religion and do not say about Allah except the truth. The Messiah, Jesus, the son of Mary, was only a messenger of Allah and His word which He directed to Mary and a spirit from Him. So believe in Allah and His messengers and do not say, “Three.” Desist; it is better for you. Allah is only One God. Exalted is He above all other gods. He will have a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs. The Messiah will not disdain to be a servant of Allah, nor will the angels brought near. But whoever disdains His worship and is arrogant - He will gather them all to Himself. As for those who believe and do righteous deeds, He will pay them their rewards in full and increase them from His bounty. Those who disdain and are arrogant - He will punish them with a painful punishment, and they will not find for themselves besides God any protector or helper.

God Almighty has spoken the truth.



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PUBLICATIONS IN REFEREED JOURNALS

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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

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Abstract

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11-Early Sepsis Markers in Patients Admitted to Intensive Care Unit with Moderate to Severe Diabetic Ketoacidosis

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Introduction

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

One of the unique personalities in the human world from the beginning of creation until the Day of Resurrection is the personality of our Master Jesus, son of Mary, peace be upon him. This is due to his uniqueness regarding the issue of creation without a sexual relationship between a man and a woman, as happens in the cosmic system that God Almighty established from the beginning of creation.

This is the nature in which God created Christ, which was not believed by all human beings in their time, until God Almighty revealed it to them through this miracle when Christ spoke while he was in the cradle, declaring himself and acquitting his mother of the accusation of adultery, as well as declaring the oneness of God who created Mary and her child and who made The baby speaks while in the cradle

Likewise, our Lord announced it to everyone who did not see it in its time through God's revelation to His final Prophet, a clear truth of faith with which we will worship God until the Day of Judgment.

(The Messiah, the son of Mary, is no more than a messenger. Messengers have passed away before him, and his mother is a truthful one. They used to eat food. See how We make clear to them the signs. Then See how they will be fooled)

This is the nature of Christ and his mother, it is the human nature that feeds on food. So that the human mind is not confused about how the miraculous creation of Christ took place without a male gathering,

God has shown what is more great than this miracle, which is the creation of Adam without a father or a mother.

God Almighty said: “This is what We recite to you from the verses and the wise remembrance. Indeed, the likeness of Jesus before God is as the likeness of Adam. He created him from dust; then He said to him, “Be,” and he was.”

Let us come and deduce the mission for which Christ was created and be enlightened by what came from the texts of the Holy Qur’an and the Sunnah of the Prophet, and deduce what the People of the Book wrote in the Bible among all Christian sects and compare between the texts to reach the truth that we must owe to God, Lord of the Worlds.

Was Christ a redeemer for the people according to the Christians’ view, or was he a guide for them like the rest of the prophets sent? Dear reader, let me first explain to you the doctrine of guidance that Muslims believe in Christ. There is no doubt that the Muslims’ view of him as a righteous prophet and one of those close to God Almighty came as a guide for the people like the rest of the previous prophets. As for the Christians’ view of him as a god or the son of god or one of the three images of god who takes the form of three hypostases, sometimes as a human on earth, sometimes as a god on the throne, and sometimes in his angelic form that cannot be seen, they called it the Holy Spirit. In all cases, the three images of God

are identical according to the Christian belief, they do not differ from one another, they are three forms of the same worshipped God. When we say redemption, what is meant is that someone redeems his followers from the certain danger that will inevitably befall them, so this redeemer comes to save them from this certain danger, either by saving them himself and dying instead of them, or by repelling this danger from them with his strength with which he saves his followers, or by paying a material price to redeem them from destruction.

As for guidance, its purpose is to guide to the path of salvation and deliverance from imminent danger. The guide is the one who shows you the path that will save you from imminent danger and forbids you from taking the path of destruction without forcing you to take this or leave that, as Allah the Most High said: And indeed, you are guiding to a straight path, the path of Allah, to whom belongs whatever is in the heavens and the earth. So the gift is from guidance, which is the clarification of goodness and its path and the prohibition of evil and its ways. So when we talk about Christ according to the vision of the Holy Book. Was Christ, according to the texts of the Holy Book, a guide for the Children of Israel or a redeemer for them? Was Christ the creator of the Children of Israel or was he created like them? Was Christ a Lord who descended to the Children of Israel from heaven or was he created from the earth like them? We will search for these questions within the books of the Holy Book in the Old and New Testaments, seeking the answer to them from the reality of these texts, and Allah is behind the intention, and He is the best Master and the best Supporter. And our final supplication is that praise be to Allah, Lord of the World

Preface

The Trinity of the Christian Faith

Inherited Sin - Incarnation - and Redemption

Beloved brothers, there is no doubt that we are the nation of monotheism. We believe that God is One, Unique, He did not give birth, nor was He born, and there is none comparable to Him. He is above the heavens, on His throne He is established, and there is nothing like Him. No vision can perceive, but He perceives vision. He is the Subtle, the All-Aware.

We believe that the religion of God on earth is one, which is the religion of Islam, and that all messengers were upon this religion.

God Almighty said, “The religion in the sight of God is Islam.”

God Almighty said, “And whoever desires other than Islam as religion, it will never be accepted from him, and he, in the Hereafter, will be among the losers.”

Our Lord, , made clear to us that all of the messengers were upon Islam.

This is prophet Abraham. God Almighty says about him, “Abraham was neither a Jew nor a Christian, but he was a monotheist, a Muslim, and he was not of the polytheists.”and This is Moses, peace be upon him, when he debated with the magicians and defeated them, “The magicians only fell down in prostration. They said, ‘We believe in the Lord of the worlds, the Lord of Moses and Aaron.’” But when Pharaoh threatened them, saying, “I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the Palm trunks, but they said, “Our Lord, pour out upon us patience and let us die as Muslims.” Indeed,

And remember my dear reader

when Pharaoh was overtaken by drowning, he said, “I believe that there is no god except that in whom the Children of Israel believe, and I am of the Muslims

Here God shows us part of His blessings upon Jesus, son of Mary, saying to him: And when I inspired to the disciples, saying, “Believe in Me and My Messenger,” they said, “We believe in God, and bear witness that we are Muslims.” Likewise, when Jesus rebuked the Children of Israel and ordered them to follow the teachings of the Torah, when Jesus sensed disbelief on their part, he said, “Who will be my helpers to God?” The disciples said, “We are God’s helpers. We believe in God, and bear witness that we are Muslims.” And this is Joseph, peace be upon him, calling upon his Lord, Creator of the heavens and the earth, “Leave me as a Muslim and join me with the righteous.” And this is Solomon calling upon Bilqis and her eminence, “Do not exalt yourself above me, but come to me in submission.”... until the last of God’s messengers.

Any person who believes in the existence of multiple religions for God on earth that are worshipped by them should review his religion before he is overtaken by the Day of Judgment and stands before the Lord of the Worlds. We believe that God has one religion that is worshipped on earth, and it is the religion of all the messengers. But we believe in the existence of heavenly laws and we believe that they are legislations and not religions. Abraham was a Muslim prophet, as were Moses, Jesus, Zechariah, and John, Muslim prophets. Their law was in the Torah, but they were of the religion of Islam, like the rest of the prophets and messengers. So what about Christianity, which was introduced by Saul of Tarsus and with him a number of rabbis and monks, and what they said to the people was not adopted as

a religion until after Constantine, the ruler of Rome, embraced it. This happened three hundred years after Christ was raised to heaven. So if Christ and his mother were from the house of the Prophet David and were of the religion of their grandfather Abraham, about whom God said: “And who would turn away from the religion of Abraham except he who makes a fool of himself?” And We had chosen him in this world, and indeed, in the Hereafter he will be among the righteous. When his Lord said to him, “Submit,” he said, “I have submitted to the Lord of the Worlds.

This Christian religion is based on a trinity established by the rabbis and monks who followed Saul of Tarsus and under the patronage of the Roman Emperor Constantine. The Holy Council of Nicaea in 325 AD bears witness to this, which was under the full patronage of the emperors of Rome to establish this holy trinity on which this religion was based. You can refer to the Wikipedia website and search for the First Council of Nicaea in the Ecumenical Councils The first pillar of this holy trinity is the belief in what they call inherited sin, which is undoubtedly not what God inspired to His prophets. They believe that Adam made a mistake when he and his wife ate from the forbidden tree, which is why he deserved the eternal curse that did not stop with him alone, but was passed down to humanity until the last born before the Day of Judgment. But God Almighty showed us that when Adam made a mistake due to the whisperings of Satan, he and his wife hastened to repent, saying, “Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, We will surely be among the losers.” So their Lord called out to them, “Get down from it, all of you, will be enemies to one another. And you will have upon the earth a place of settlement and provision for a

time.” He said, “Therein you will live, therein you will die, and from it you will be brought forth.” Indeed, God Almighty determined his fate and that of his offspring. Then Adam received words from his Lord, and He accepted his repentance. Indeed, He is the One who repents, the Most Merciful. We said, “Come down from it, all of you.” But when guidance comes to you from Me, whoever follows My guidance, there is no fear upon them, nor will they be put to shame.” This shows us the power of God in His creation, from the existence of this world as a place of testing and the existence of the Hereafter as a place of reward and settlement, and the wisdom of sending down laws, sending messengers, and people standing on the Day of Resurrection for reward and settlement. Adam did not sin except by the decree of God Almighty, so that this worldly life would be, and the messengers were not sent except for the sake of guiding people, and the laws were not sent except for the sake of testing people in following the guidance or turning away, as God Almighty said: “And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.” He will say: “My Lord, why did You gather me blind while I was seeing?” He will say: “Thus did Our signs come to you, and you forgot them, and thus today you are forgotten.” From here it becomes clear to the reader that there is no inherited sin, for Adam’s sin was by the cosmic decree for the sake of his descent to earth, so that the events of this world would take place according to the will of God. And God’s promise to people is fulfilled by sending down heavenly laws and sending messengers to guide people to the path of God,

and until this world ends by day of resurrection, so that people may stand before God and His promise is fulfilled To Adam when God order him, but if there comes to you guidance from Me - whoever follows My guidance - there will be no fear concerning them, nor will they grieve. But those who disbelieve and deny Our verses - those are the companions of the Fire; they will abide therein eternally.

So this world is nothing but a passage to the Hereafter, in which the servants of God will reside in the bliss of Paradise, and the enemies of God and His messengers will reside in the Hellfire. This is the response to the first pillar of this trinity

The second pillar of this trinity

It stated that Almighty God who perfected everything He created and who established Himself on the Throne. And the whole earth is His grasp, and He who has risen above all His creation is the Knower of the unseen and the seen, the Great, the Most High. He is the One who concealed Himself from creation in this world as a test, but He will appear and look to the people of bliss in Paradise as a reward and bliss from Him, God said about day of judgment “Some faces, that Day, will be radiant, looking at their Lord. Some faces, that Day, will be dismayed, thinking that He will do to them some misfortune

This is Moses, son of Imran, when he asked for a vision in this world, he said: “My Lord, show me, that I may look at You.” He said: “You will not see Me, but look at the mountain; if it remains in its place, then you will see Me.” So when his Lord appeared to the mountain, He leveled it and Moses fell unconscious. This is

the truth, that Moses, in his humanity, could not bear to see God Almighty. When Moses saw the mountain and it had become crushed when God appeared to him, Moses fell unconscious from the horror of what he saw, for human nature cannot bear the manifestation of God Almighty in this world.

But the meeting of the Council of Nicaea of the rabbis and monks under the leadership of Constantine, the emperor and leader who laid the foundations of the Christianity, decided that God Almighty was incarnated. In a human body after he descended from his throne and entered the womb of a woman from among his creation and lived in it for nine months, nourished by his mother's placenta, then he was born a human birth to suckle her breast, urinate, defecate, and be circumcised in a human way, then he grew up and his enemies gathered around him, so they arrested him, insulted him, and humiliated him, and ended up killing him on the cross. This is how Saul of Tarsus depicted for them this Greek myth, which said that the Lord of Heaven is Jupiter, who was pleased with a beautiful woman on Earth named Otis, so he descended to her and slept with her and gave birth to a child from her, half earthly (human) in relation to his mother and half heavenly (divine) in relation to his father, and he named him Apollon, so the Lord became the father to them, and the son became Apollo to them, and the mother became Otis to them. This is how Saul transmitted it to the Lord of Heaven and his messenger Christ and his mother, the righteous Mary, the daughter of Imran. From here, he introduced to them the idea of incarnation, in which the Lord God the Creator leaves His throne above the heavens to live among people as humans on

earth. This is the second pillar of this trinity, which is the pillar of incarnation according to the Christian religion.

The third pillar of this trinity It is the pillar of redemption that justifies the existence of the second pillar, which is the pillar of incarnation. The pillars of this trinity are like an equilateral triangle, each side connecting to the next. If their was no inherited sin, there was no incarnation, and if their was no incarnation, there would be no redemption,

and if their was no redemption, the idea of inherited sin will be revoked.

so he try to put the idea of killing God to justifyfor christiansr the idea of inherited sin in order to redeem humanity from the curse that befell them because of this inherited sin.

This is the justification of christian of this belief to kill God.

and let us ask from what did God want to redeem humanity? Did he want to redeem them from himself, or was there another person or another god who would curse humanity because of this sin?

If Jesus is the Creator, Owner, and Manager, and he is the one who created Adam and is the one who holds him accountable, was he not able to destroy Adam or forgive him without this sacrifice of himself through the idea of redemption?

But by God, it was a matter planned at night by Saul of Tarsus and those with him who gathered at the Council of Nicaea to establish this holy trinity upon which this

religion was built, which is considered one of the most followed religions on earth. I am not now going to talk about the first and second sides of this trinity, which are inherited sin and incarnation. Rather, I am going to present in detail the third side of this trinity, which is redemption.

I will present texts from the Holy Bible in which I will show a refutation of the idea of redemption, for Christ, son of Mary, was the last of the prophets among the children of Israel, and his call to them was for the sake of guidance and teaching the path of salvation,

And he never tak about redemption and salvation for them, as the members of the Council of Nicaea depicted to them, about whom our Lord, the Blessed and Exalted, said (So the parties differed among themselves.

God almighty say

So woe to those who disbelieved from the sight of a tremendous Day. Hear about them and see the Day they come to Us. But the wrongdoers today are in manifest error. And warn them of the Day of Regret when the matter is decided, and they are in heedlessness, and they do not believe that We will inherit the earth and whoever is on it, and to Us they will be returned. And our final supplication is that all praise is due to God, Lord of the Worlds.

Dr Muhammad Omar.

First topic: -

Was Christ a redeemer or a savior according to the Christian belief, or was he a guide and a leader according to the Muslim belief?

Considering the life of Christ, son of Mary, among the children of Israel, the people of his mother Mary, daughter of Imran, whose lineage extends back to our master David, peace be upon him, she was born among them and lived among them. Christ lived among them for 33 years, the period of his life on earth before he was raised to heaven. Did Christ redeem or save the children of Israel? And from what did he redeem them? And what danger was threatening them in this world, so Christ was the reason for their salvation and redemption from this danger? Did Christ save his people from the brutality of the pagan Romans? And how did he save them, and these rabbis of the children of Israel were the ones who denounced him on behalf of the Roman ruler Pilate or Herod. From what did Christ save the children of Israel, the people of his nation? Note, my dear reader, that Christ is not related to the children of Israel, since he is without a father, and a man is related to his father's clan. If Mary was from the children of Israel, then she was related to her father Imran, but Christ is not related to the children of Israel. When Christ lived in the protection of Jerusalem, he denounced the actions of the rabbis and renewed for the children of Israel the distortion and change of these rabbis from obliterating the features of the Torah and reminded them of the resurrection and the reckoning and heaven and hell. This is the guidance that whoever takes it will be saved and whoever abandons it will perish, not in this world but from the judgment of painful torment on the day when people will stand before the Lord of

the Worlds. Gentlemen, as you know, the period of Christ's life in Jerusalem was under the brutal Roman rule over the Levant, who occupied Palestine and the Levant for more than one hundred and thirty years before the birth of Christ, and that the religious leadership of the children of Israel was confined within the walls of the Holy House in Jerusalem, while the Romans were pagans, so from what was this salvation? Was the salvation for the children of Israel alone or was it for the pagan Romans? Was salvation from a certain danger in this world or was salvation in the afterlife before the Lord of the Worlds?

Many questions are asked for the fair-minded human. As you know, the life of Christ on earth was 33 years, during which he called people to God and denounced what the rabbis of the Children of Israel did in destroying the Torah and suspending the rulings of the Lord of the Worlds.

The life of Christ was not to mix with the Romans or to destroy their beliefs, but rather to reform what the Children of Israel had corrupted in the rulings of the Torah and to remind them of the resurrection, accountability, and eternal bliss in the gardens of the Lord of the Worlds.

According to the Islamic view, was Christ a redeemer for the Children of Israel or a guide? Of course, his life was to guide the Children of Israel, as he himself said, "I was sent to the lost sheep of the Children of Israel," and as stated in the Holy Quran: "And when Jesus, son of Mary, said, 'O Children of Israel, I am the Messenger of God to you, confirming what is before me of the Torah.'" According to the Islamic view, when his people plotted against him and wanted to kill him by

order of Herod, the king of Rome, God raised him to heaven to save Christ from the plot of the Children of Israel and the arrogance of the pagan Roman soldiers. Was the ascension of Christ a salvation for him from them or a salvation for the children of Israel? Was his stay among them for 33 years for guidance or for salvation? In short, the life of Christ in Jerusalem was not for the salvation of himself or the salvation of the children of Israel from the aggressive Romans, but rather it was to guide his people to the path of God and to win eternal bliss with the Lord of the Worlds. This is our belief as Muslims, for Christ was a guide for his people and was never their savior or redeemer. Let us present the issue from the perspective of Christian thought for the Christians of the Book, for they believe that Christ came to redeem his followers. Look with me, my beloved brother, at these texts from the Holy Bible to learn the truth.

This paragraph is from the Gospel of Saint Luke in the eighteenth chapter, paragraphs 15 to 25 of the same chapter, and it is the same paragraph in the Gospel of Saint Mark in the tenth chapter, paragraphs 14 to 24

And in it Jesus of Nazareth sits with the disciples to teach them. And notice with me, dear reader, what he said to them. He ordered them to leave the children to enter him and he told them that the kingdom will be for such people. Of course, he meant that these children were innocent and did not commit sin or wrong.

This is what the final prophet (muhammad) expressed in his saying about the virtue of the Hajj.(Whoever performs the Hajj and does not utter obscenities or commit sin will return from his sins as on the day his mother bore him), as if he had returned as a child without sin. And look, my brother reader, at what Jesus said to them, whoever does not accept the kingdom of God like a child will not enter it, meaning whoever does not absolve himself from his sins like a child without sin will not enter the kingdom.

Then the leader of the group asked him, saying to him, O righteous teacher, what must I do to inherit eternal life? As if he was asking about the kingdom or heaven. Jesus said to him, “Why do you call me good? There is no good except God.” As if he was indicating that all humans are sinners, as the final prophet said, “All the sons of Adam are sinners, and the best of sinners are those who repent.” And look, dear brother, at what Jesus said, denying that The same righteousness and attributes it to God alone as if he says I am among humans, so was Jesus hiding from people that he is God? Then he began to advise him with the commandments that would enter him into the kingdom and lead him to eternal life, saying: Do not commit adultery, do not kill, do not steal, do not bear false witness, honor your

father and mother. Then when he answered him that he adhered to the ten commandments, Jesus asked him to give his money in charity to the poor so that it would be a treasure for him in heaven. When he saw the man's greed for money, he said to him: How difficult it is for the rich to enter the kingdom of God. Thus, the final prophet confirmed these words when he said that the rich are the last people to enter heaven, since their account on this money will delay their entry into heaven, as the prophet said that the last prophet to enter heaven is our master Solomon, when he said: My Lord, grant me a kingdom such as will not belong to anyone after me. And the one who ponders this dialogue that took place between Christ and the disciples, will he find in it anything but the teachings of righteous deeds that would lead them to the kingdom? Did he say to them: I came to redeem you or to save you? No, by God, all his dialogue is for the sake of guiding them to the path of the kingdom with God Almighty.

But Jesus called them and said, “Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I say to you, whoever does not receive the kingdom of God like a little child will not enter it.” A certain ruler asked him, “Good teacher, what must I do to inherit eternal life?” Jesus said to him, “Why do you call me good? No one is good except one, that is, God. You know the commandments: Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and mother. And he said,

“All these I have kept from my youth.” When Jesus heard this, he said to him, “You still lack one thing. Sell all you have and distribute to the poor, and you will have treasure in heaven; and come, follow me.” When he heard this, he was very sad, for he was very rich. When Jesus saw that he was very sad, he said, “How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God

So ponder with me, my beloved brother. Is there anything in this text that indicates salvation? And what kind of salvation is this? Is it salvation from the actions of the Jews, or salvation from the Romans, or from what?

This is part of the Gospel of Saint Mark, Chapter 2, paragraph 1 to 17.

It shows a dialogue between Christ and a number of the children of Israel in Capernaum when Christ entered a house there and many people gathered around him who filled the courtyard of the house and crowded together in front of him and brought to him a person with a large wound in his head (paralytic). Because of the crowding, they could not enter to him from the door, so they broke through the roof of the house to lower the patient in front of him from the ceiling. When Christ saw him, he said to him, "Your sins are forgiven," after he saw their faith, according to what came in the text. We believe that Christ raised the dead with God's permission and healed those with disabilities that were impossible to heal, such as the leper and the man born blind. So what is wrong with treating this paralytic person? It was reported from our Prophet that he restored the eye of the companion who had his eye gouged out in one of the battles, and he restored it to him, so it returned to its place with God's permission. It was also reported from the Prophet that he spat in the eyes of Ali bin Abi Talib in the Battle of Khaybar. He was afflicted with conjunctivitis, so it was healed with God's permission.

We do not deny that Christ healed diseases by the permission of Allah and that he used to revive the dead by the permission of Allah, but when he said to the man, "Go, your sins are forgiven," it was only a supplication for forgiveness of sin, as Allah the Almighty said (And if, when they had wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Forgiving and Merciful). Some writers have denied these actions of his, and this is not surprising

from them, since those who deny prophecy in every era always deny miracles, as the infidels of Quraysh used to do with the Prophet when they said to him, “We will not believe you until you cause a spring to gush forth for us from the earth.” Rather, when the infidels of Quraysh asked the Prophet to split the moon for them, and when it split in front of them, they said, “This is continuous magic,” and they lied and followed their desires. And Christ understood the reason for their objection and said to them, “Why do you deny that I say to him, ‘Go, your sins are forgiven.’ Isn’t that easier? Or should I say, ‘Go and carry your bed.’ Which is easier?” The witness of the matter is that this is one of the miracles that Christ performed before the crowds of the children of Israel.

Then he rose and went to the sea and was followed by a large crowd. He sat and ate with the poor, tax collectors and sinners. The scribes and Pharisees denied him, saying, “Why does he eat with these people?” By God, they are very similar to the leaders of Quraysh who asked the Prophet to expel the poor who gather around him so that they can sit with him, out of their arrogance to sit with these poor people. So his Lord commanded him by saying, “And do not drive away those who call upon their Lord morning and evening, seeking His countenance. You are not responsible for them at all. Should you drive them away, you would be among the wrongdoers.” So the text shows that the followers of Christ were among the poor, tax collectors and sinners, and that the people of prestige among the scribes and Pharisees were too proud to sit with Christ with these people. Rather, they denied him to sit with them and eat with them. Then he said, To them, I did not come to call the righteous, but to call sinners to repentance. This is the gist of what Christ

said. He did not say to them, “I came to save you from sin or to bear your sin.” Rather, he was teaching and saying, “I came to call the disobedient to repentance.” This is the core of the issue. He came to call sinners to repentance, and this is the case with all the prophets and messengers

And he entered Capernaum again after some days, and it was heard that he was in a house. And immediately many gathered together, so that there was no room for him, not even around the door. And he preached the word to them. And they came to him, bringing a paralytic who was carried by four. And when they could not come near him because of the crowd, they uncovered the roof where he was. And when they had broken it up, they let down the bed on which the paralytic was lying. When Jesus saw their faith, he said to the paralytic, “Son, your sins are forgiven.” And some of the scribes were sitting there, and reasoning in their hearts, “Why does this man speak blasphemies like this? Who can forgive sins but God alone?” And immediately Jesus, perceiving in his spirit that they so reasoned within themselves, said to them, “Why do you reason these things in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven you,’ or to say, ‘Rise, take up your bed and walk?’ But that you may know that the Son of Man has authority on earth to forgive sins.” He said to the paralytic, “I say to you, get up, take up your bed and go home.” And he got up immediately, took up the bed, and went out in front of them all, so that they were all amazed and glorified God, saying, “We have never seen anything like this!” And he went out again to the sea. And the whole crowd came to him, and he taught them. And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said to him,

“Follow me.” And he rose and followed him. Now as he was reclining in his house, many tax collectors and sinners were reclining with Jesus and his disciples, for there were many of them, and they followed him. Now when the scribes and Pharisees saw him eating with tax collectors and sinners, they said to his disciples, “Why does he eat and drink with tax collectors and sinners?” When Jesus heard this, he said to them, “Those who are healthy have no need of a physician, but those who are sick. I did not come to call the righteous, but sinners to repentance.

This is also a text from the Gospel of Saint Matthew that shows us a number of Christ’s commandments to the children of Israel in Chapter 5, paragraphs 17 to 37

The first of these laws and teachings is that he said, “Do not think that I came to destroy the law, but to fulfill it.” In it is an acknowledgment that the laws of Moses in the Torah or the Old Testament are in place, so Christ did not destroy them, but rather came to fulfill them, as came in the final covenant, God Almighty said on the tongue of Christ, “And We followed in their footsteps with Jesus, son of Mary, confirming what was before him of the Torah, and We gave him the Gospel in which is guidance and light.” Here Christ confirmed that he did not come to destroy the rulings of the Torah, but to fulfill them.

He did not say to them, “I came to save you,” but rather said to them, “Truly I say to you, the law of God will stand until the heavens and the earth pass away. Not one jot or one tittle will pass until all is accomplished. Whoever reduces or loses a part of this law will be called the least in the kingdom of heaven, and entering the kingdom will not happen except by your increasing righteousness over that of the

scribes and Pharisees.” Then he confirms the law of Moses by saying: Do not kill, do not commit adultery, do not steal, and he adds to it a number of laws, including that injustices must be absolved before offering sacrifices, and other laws that make it clear that Christ was a teacher and guide who showed his people the way to the kingdom, and he confirms the continuation of the law of Moses and not to abrogate it, and he did not tell them at all that he came to bear their sins and transgressions or to save them from the oppression of the Romans or to redeem them as the priests claim. In conclusion, the texts of the Gospels did not say that Christ came as a savior and redeemer, but rather they said that he came as a teacher and guide

Do not think that I came to destroy the Law or the Prophets. I did not come to destroy them but to fulfill them.

For truly I say to you, until heaven and earth pass away, one jot or one tittle will in no way pass from the Law until all is accomplished.

Whoever therefore breaks one of the least of these commandments, and teaches men so, will be called least in the kingdom of heaven. But whoever does and teaches, he will be called great in the kingdom of heaven.

For I say to you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

“You have heard that it was said to those of old, ‘You shall not murder, and whoever murders will be in danger of judgment.’” But I say to you that everyone who is angry with his brother will be in danger of the judgment. And whoever says to his brother, “Raca,” will be in danger of the council. And whoever says, “You fool,” will be in danger of hell fire. If you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go. First be reconciled to your brother, and then come and offer your gift. Agree with your adversary quickly while you are with him on the road, lest your adversary deliver you to the judge, and the judge deliver you to the officer, and you be thrown into prison. Truly I say to you, you will not go out from there until you have paid the last penny. “You have heard that it was said to those of old, ‘You shall not commit adultery.’ But I say to you, that everyone who looks at a woman lustfully has already committed adultery with her in his heart. So if your right eye causes you to stumble, pluck it out and throw it from you; for it is better for you that one of your members should perish than for your whole body to be thrown into hell. And if your right hand causes you to stumble, cut it off and throw it from you; for it is better for you that one of your members should perish than that your whole body should be cast into hell. “It has been said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ But I say to you that whoever divorces his wife, except for the cause of fornication, causes her to commit adultery, and whoever marries a divorced woman commits adultery. “Again you have heard that it was said to those of old,

‘You shall not swear falsely, but you shall perform your oaths to the Lord.’ But I say to you, do not swear at all—neither by heaven, for it is the throne of God, nor by the earth, for it is his footstool, nor by Jerusalem, for it is the city of the great King. And do not swear by your head, because you cannot make one hair white or black. But let your words be, “Yes, yes,” or “No, no.” And whatever is more than these comes from the evil one.

Chapter fifteen of the Gospel of Saint John, which is an argument against the Christians of the world who believe that Christ came for salvation, but the truth is that he came as our teacher, guide, and herald of sending of the last prophet

Come with me, wise gentlemen, to learn about the conclusive evidence that this chapter of the Book of St. John presents to us about the nature of Christ and the extent to which His nature differs from the nature of the Father, as it came in this book where Jesus Christ says, “I am the vine, meaning the tree, and my Father is the vinedresser, meaning the planter of this tree.” There is no doubt that this is a conclusive argument against the proponents of the Trinity who say that God is one with three hypostases. They want to convince the reader that the Father, the Son, and the Holy Spirit are three hypostases of the same divine entity. But Jesus Christ confirms the difference in the nature of Jesus from God, the Lord of the heavens, saying, “I am the vine, and my Father is the vinedresser.” And as you know, the tree was made by the vinedresser who made it, which is an admission that Christ was made by the Creator God. Otherwise, the doctrine of the Trinity requires that the vine is equal to the vinedresser and that Jesus Christ is the Creator God. This is false and Christ himself did not say this. He says, “I am the true vine, and my Father is the vinedresser.” There is no doubt that he is referring to the vine as the abundant good that comes from the vine that the Creator, glory be to Him, wanted. He confirms that the vinedresser is the one who prunes the vine, so every branch in it comes... He purifies it with goodness, and removes every branch that does not bring goodness. This is the meaning of the management of the matter that the Creator manages for the creatures. God Almighty manages for Jesus what is good

for him. Then he says to the disciples that you are pure because you have adhered to my teachings, then he orders them to adhere to these teachings, so whenever you adhere to my teachings, you are from me and I am from you, because if you abandon my teachings, you will go astray, for I am the root of the vine and you are from me in the position of the branches and twigs, and there is no doubt that this proves the relationship of the disciples to Jesus and that he is the source of the laws that he teaches to the disciples, so they take the teachings from him to spread them to the people, and he emphasizes this meaning once again that he is the root of the tree and his disciples are the branches, and that if they do not adhere to the teachings that they take from him, then they will go astray and deviate. Whoever does not adhere to the teachings will wither and dry up and then be thrown into the fire, as if he is saying that whoever contradicts the teachings will go astray and deviate and his fate will be judgment, which is hell, and this completely negates the issue of redemption and salvation, for this is guidance

This is the glory and praise of God, which is only through the multitude of disciples who adhere to the teachings of Jesus. God, who loved Jesus for the sake of following the teachings of the Lord, also loves you for the sake of following my teachings, as our Lord, the Most High, said: “O you who believe, obey God and His Messenger and do not turn away from him while you hear.” And as He said: “Whoever obeys the Messenger has obeyed God, and whoever turns away, We have not sent you over them as a guardian.” And He confirms that My love for you is because you follow My teachings, just as God’s love for me is because I follow His teachings. And He confirms to them that you should love one another as I love you, as God Almighty says: “Say: If you love God, then follow me, and God will

love you and forgive you your sins. God is Forgiving and Merciful.” So He did not say to them: My commandment to you is that I will save you and redeem you. Rather, all His commandments are: “Stay true to My teachings and love one another so that the Lord will love you as He loved me.” And He confirms that you will become My beloved ones if you do what I command you. And He confirms to them that if there are people who hate you, then They hated me before you because you are not like them. A servant is not greater than his master. If they hated me and persecuted me, they will also hate and persecute you. If they keep my word, they will keep your word. But they do this to you and fight you because you claimed to be my followers and disciples, because they do not know God who sent me. But if I had not come and spoken to them, they would not have sinned. But now they have no excuse for their sin. It is as if he wanted to say that my coming established an argument against them, so they could not argue that they did not know, because my existence and teachings are an argument against them. Then he confirms the coming of a Comforter to them after Jesus’ departure, and that the Father will send him, and he is the Spirit of Truth who comes from God and he bears witness to Jesus that he also came from God. Whether this Comforter is the Holy Spirit, who is the angel Gabriel who bears witness to Jesus, or the Qur’an brought by Gabriel who bears witness to the teachings of Jesus Christ, or the prophet to whom Gabriel revealed the Qur’an, all of them aim at the same content, which is that the one who comes is not God, the Creator of the heavens, but He is another person who will testify to the coming of Christ and will glorify Him, and He is sent by the Father who is the Creator of heaven and earth. And he repeats the words and says to them, I have spoken these words to you so that you will not stumble. But now I am going

to Him who sent me. This is another acknowledgment of the difference between the vine and the vinedresser and between Jesus Christ and the one who sent him. There is no doubt that whoever says that Jesus Christ and the Father are hypostases of the same God does not understand the words. Then he says, “Truly I say to you, it is expedient for me to go away. For if I do not go away, this Comforter will not come to you. But if I go, I will send Him to you. And when this Comforter comes, He will convict the world of sin and of righteousness and of judgment. I have many things to say to you, but you will not be able to bear them now. But when He, the Spirit of truth, comes, He will guide you into all the truth. He will not speak on His own authority, but whatever He hears, He will speak. And He will tell you things to come, and He will glorify Me.” And I do not think that Jesus Christ meant that He wanted to go away until He sent them the other hypostasis of the Lord. Whoever says this, there is no need to review him. Discuss the mindless one like him. This is the clear truth for those who want it. As for he whose heart is sealed, his return will be to his Lord. And those who do wrong will know to what [kind of] return they will be returned.

I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. You are already clean because of the word that I have spoken to you. Abide in me, and I in you. Just as the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, the same bears much fruit, for apart from me you can do nothing. If anyone does not abide in me,

he is cast out like a branch and withers; and they gather them and throw them into the fire, and they are burned. If you abide in me, and my words abide in you, you will ask what you wish, and it will be done for you. By this my Father is glorified, You will bear much fruit, and you will be my disciples. As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you, that my joy may remain in you, and that your joy may be complete. "This is my commandment, that you love one another as I have loved you. Greater love has no one than this, that someone lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing. But I have called you friends, for all that I heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you to go and bear fruit that would last, so that whatever you ask in my name the Father may give it to you. This I command you, that you love one another. "If the world hates you, know that it hated me before it hated you. If you were of the world, the world would love its own. But because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, 'The servant is not greater than his master.' If they persecuted me, they will persecute you also; if they kept my word, they will keep yours also. But they will do all this to you for my name's sake, because they do not know him who sent me. If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. He who hates me hates my Father also. If I had not done among them the works which no one else did, they would not have sin; but now

they have seen and hated both me and my Father. But that the word might be fulfilled that is written in their law, They hated me without a cause. “But when the Comforter comes, whom I will send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness of me. And you also will bear witness, because you have been with me from the beginning.

The second topic **Was Christ a creator or a creature**

To answer this question, let us go to the first chapter of the Book of Genesis in the Holy Bible, which tells us the beginning of creation and how God Almighty created the entire universe.

In the beginning, He created the heavens and the earth, how He created light and darkness, how He called light day and darkness night, how He separated the sky from the earth, how He created the dry land and made it land, how He gathered the waters and made them seas, how He created the sun, the moon and the stars, how He created all creatures in the water and on the dry land, how He created trees, fruits, animals and reptiles, how He created all beasts and cattle, and this creation that took place in six days, then in the last hour of the sixth day, He created Adam and Eve.

I do not need to put before you this first chapter of the Book of Genesis, as you can refer to it in the Holy Bible in all written versions, whether Arabic or foreign, that confirm the beginning of creation and which all Christians on earth agree upon.

Was Christ the one who created this wonderful universe? Is Christ, who was killed on the cross according to the Christians' belief, the one who created the mountains, seas, heavens, lands, stars, planets, etc., and so on, of these wonderful creatures? Then, when he finished this wonderful creation, did he ascend after that to remain on his throne for more than ten thousand years, to send his messengers one after the other?

Is Christ the one who sent Noah and Abraham? Is Christ the one who sent Lot, who destroyed the villages of Sodom and Gomorrah with fire and brimstone? Is Christ the one who sent Isaac, Jacob, and Joseph? Is Christ the one who sent Moses and Aaron, who destroyed Pharaoh and his soldiers?

Is Christ the one who sent down the tablets of the Torah to Moses? Is Christ the one who sent David, Solomon, Joshua, Isaiah, Daniel, and Samuel? Then after sending all of these, what is the purpose of his descent to earth? Is it appropriate for the Creator of the heavens and the earth to accommodate him in the womb of the righteous Mary, so that he grows in it and is nourished from the placenta inside her womb for nine months?

Then when Mary gave birth to him as a baby, he latched onto her breast after they circumcised him on the seventh day? Was Christ the one who came to Joseph the carpenter in a dream at night, telling him to flee with Mary and her child? Did the Lord come to Joseph in a dream at night, and did Joseph carry him and his mother Mary on a donkey's colt to flee with him to the land of Egypt during the day? Did the Lord ride with his mother on a donkey's colt to flee from the face of Herod, the Roman king who was seeking him? Was the Lord who destroyed Pharaoh with his soldiers unable to destroy Herod, so he was forced to flee from him? When the Holy Family fled, according to your claim, did the Lord flee to Egypt with Mary and Joseph and leave Jerusalem? Did the Lord only care about the children of Israel without the rest of the people on earth? Then when his people plotted against him and wanted to kill him, and they seized him, bound him, and humiliated him, did he leave his kingdom without a protector and surrender himself in order to redeem the Children of Israel? Was it not more appropriate for him to redeem

himself before he began to redeem others? By Allah, I can only find the words of Allah the Almighty in one of the verses of Surat Fussilat, in which He the Almighty said: Say, "Do you indeed disbelieve in He who created the earth in two Days and attribute to Him equals? That is the Lord of the worlds. And He placed therein firm mountains above it and blessed it and measured therein its sustenance in four days - equal for those who ask. Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly." Or unwillingly, they said, "We have come willingly." So He completed them as seven heavens in two Days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Almighty, the Knowing.

Then let us go to the first chapter of the Gospel of Saint Matthew, which records for us the birth of Christ from our master Abraham, the noble prophet, until we reach Joseph the carpenter.

O wise people, is this record the birth of the Lord, the Creator of the heavens and the earth? Is this the Lord who created Abraham, Isaac, Jacob, and all those mentioned in this series? What is his relationship to Joseph the carpenter, whom you attributed to Mary the righteous? Was Christ the son of Joseph the carpenter? If you say no, then why did you attribute him to him? Is this the Lord who sent Abraham, Isaac, Jacob, Joseph, Moses, and Aaron?

The Book of the Genesis of Jesus Christ, the Son of David, the Son of Abraham

Abraham begot Isaac, Isaac begot Jacob, Jacob begot Judah and his brothers, Judah begot Pharez and Zerah by Tamar, Pharez begot Hezron, Hezron begot Aram, Aram begot Amminadab, Amminadab begot Nahshon, Nahshon begot Salmon, Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse. And Jesse begot King David, and King David begot Solomon by the wife of Uriah. And Solomon begot Rehoboam, and Rehoboam begot Abijah, and Abijah begot Asa. And Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah. And Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah. And Hezekiah begot Manasseh, and Manasseh begot Amon. And Amon begot Josiah. And Josiah begot Jeconiah and his brothers when they were carried away to Babylon. And after the Babylonian captivity Jeconiah begot Shealtiel. And Shealtiel begot Zerubbabel. And Zerubbabel begot Abihud. And Abihud begot Eliakim. And Eliakim begot Azor. And Azor begot Zadok. And Zadok begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Matthan, and Matthan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ. So all the generations from Abraham to David are fourteen generations, and from David to the captivity in Babylon fourteen generations, and from the captivity in Babylon to Christ fourteen generations.

And look, dear brother, at the third chapter of the Gospel of Saint Luke, which mentions to us another lineage of Christ other than that mentioned by Saint Matthew

It is completely different until it reaches Adam, about whom he said that Adam is the son of God. Was Adam the son of God or a creation of his creation? And if Adam's sonship is real, does this mean that Christ is the father of Adam, meaning that Adam is the son of Jesus Christ? And how can Adam be the father of Christ, when Christ is the one who created Adam? Gentlemen, God Almighty gave us minds to think with, so what do you think of someone who disabled them?

Now when Jesus began his ministry, he was about thirty years old, being, as was supposed, the son of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Malchi, the son of Janna, the son of Joseph, the son of Mattathias, the son of Amoz, the son of Nahum, the son of Hesli, the son of Negai, the son of Maath, the son of Mattathias, the son of Shimei, the son of Joseph, the son of Judah, the son of John, the son of Rishah, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Malchi, the son of Addi, the son of Kusham, the son of Almodam, the son of Er, the son of Joses, the son of Eleazar, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonah, the son of Eliakim, the son of Meliah, the son of Minan, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Aram, the son of Hezron, the son of Pharez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, son of Shem, son of

Noah, son of Lamech, son of Methuselah, son of Enoch, son of Jared, son of Mahalalel, son of Kenan, son of Enosh, son of Seth, son of Adam, son of God

Is this lineage that St. Matthew or Luke mentioned the lineage of God Almighty or the lineage of humans born from humans?

Is this the lineage of the Lord who created the entire universe according to the first chapter of Genesis?

Is Adam the son of God or was he created from God's creation? If the lineage ends with Adam, whom God created from clay, is it conceivable that Christ is God the Creator and then places himself in the lineage as one of the sons of David, the son of Adam? Of course, this is speech that scholars do not understand, for Allah Almighty has detailed the matter of Mary and her son in His final book, saying: And mention in the Book Mary, when she withdrew from her family to a place in the East. And she took a veil apart from them. Then We sent to her Our Spirit, and he represented himself to her as a well-proportioned man. She said, "Indeed, I seek refuge in the Most Merciful from you, if you should be fearing Allah." He said, "I am only the Messenger of your Lord to give you a pure boy." She said, "How can I be?" I shall have a boy, and no man has touched me, nor have I been unchaste. He said, "Thus said your Lord: It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed." So she conceived him, and withdrew with him to a remote place. Then the birth pangs drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten." Then he called to her from beneath her, "Do not grieve; your Lord has provided beneath you a stream. And shake toward you the

trunk of the palm tree; it will drop upon you ripe, fresh dates. So eat and drink and be refreshed. But if you see from among mankind anyone, say, "Indeed, I have vowed to the Most Merciful a fast, so I will not speak to any human being today." So she brought him to her people, carrying him. They said, "O Mary, you have certainly come to a great reward." A thing that is false. O sister of Aaron, your father was not a man of evil, nor was your mother unchaste. So she pointed to him. They said, "How can we speak to one who is in the cradle, a child?" He said, "Indeed, I am a servant of Allah. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I live. And dutiful to my mother, and He has not made me a wretched tyrant." And 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 word of truth about which they are in doubt. It is not for Allah to take a son - glory be to Him! When He decrees a matter, He only says to it, "Be," and it is. And indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path. So, after this statement, is there any doubt about the nature of the Messiah, son of Mary, whom we believe was created From Mary, by the miraculous creation without any human touching her, with the word "Be," and it was. Is it reasonable to say that Mary became pregnant with her Creator, that she breastfed her Creator, and that she gave birth to her Creator? Would anyone with the slightest degree of reason say this, O wise thinkers?

The third topic
Was Jesus, son of Mary,
God from heaven or a human being on earth?

To answer this question, let us clarify the attributes of Lordship and Divinity of the worshipped God. First, the term Lordship refers to the issue of creation, ownership and management. The Lord is the Creator of the entire universe with everything in it, the Owner of the entire universe, the Manager of creation.

This Lord, the Creator, Owner and Manager is the worshipped God. Let us come to learn about the texts of the Holy Bible in the Old Testament that deal with the Creator, Owner and Manager God. And compare them with Christ. Did Christ say in any place in the Holy Bible in the Old and New Testaments, “I am the Lord who created the universe, own it and manage its affairs?”

And did he say to them in any place, “I am the worshipped God, so you should worship me alone, for I am the worshipped God.”

And did God say in any place in the Old Testament that I will descend to earth and live among you?

Let us search among the texts.

This is the ninth chapter of the Book of Nehemiah. It contains a statement of the gathering of the children of Israel, supplicating to their Lord and enumerating God’s blessings upon them and their fathers and grandfathers, apologizing for the transgressions and sins they committed, and enumerating the names and lofty attributes of God. Let us contemplate these words. It shows us the gathering of the children of Israel while they were fasting after the descendants of strangers had

separated from them. They stood and confessed their sins and transgressions, they and their fathers, before the Lord. Was this confession to the Lord Jesus or to the Lord of the heavens? They read the Book of the Law of the Lord their God for a quarter of the day, and in the other quarter they were praising and prostrating. Were they praising and prostrating to Jesus or to the Lord the Creator? Why is there no prostration for Christians now? Did the Lord allow them to prostrate and then forbid it to them after He appeared in the form of Jesus? Then a number of their leaders rose up and cried out to them, “Arise, bless the Lord your God from everlasting to everlasting.” Were they talking about Jesus or about the Lord the Creator, saying, “Blessed be the name of your majesty, which is exalted above all blessing and praise.” Is there any greater glorification and reverence for the Lord the Creator than this? And they called upon Him, “You are the Lord alone.” Did they not know at that time that He had three hypostases? Or were they calling upon the Lord the Creator, who is exalted above the heavens, saying to Him, “You made the heavens and the heaven of heavens and all their hosts.” So who, I wonder, are the hosts of the heavens that the Lord made? Doesn’t this refer to the angels of heaven? And you made the earth and all that is on it and the seas and all that is in them and you gave them all life and so all the host of heaven bows down to you you are the Lord God so is there a greater supplication to God than this supplication they acknowledge that God is the Creator who created the heavens and their host and the earth and the seas and he is the one who gave them life and to him the host of heaven bows down. So was this supplication to Jesus while he was in his mother’s womb or was it to the Lord the Creator of the heavens who created them and their host who bow down to him and they are the angels? The

supplication to God continues and it is mentioned that God is the one who chose Abram and brought him out from Ur of the Chaldeans and named him Abraham and found his heart faithful and made a covenant with him to give him the land of the Chaldeans and the Hittites and the Amorites and the Jebusites for him and his descendants and the reader does not imagine that the Lord was distributing the properties to his messengers but rather the meaning is that the descendants of Abraham, the bearers of the message of heaven, will increase in number and occupy this area of the earth and that the descendants of Abraham do not include the children of Israel alone but there are the children of Esau son of Isaac and the children of Ishmael, son of Abraham, because the Lord said to Abraham, “In your offspring the land will be blessed,” and He did not say, “In the children of Israel alone the land will be blessed.” Then they implore God and say to Him, “You have fulfilled your promise, for you are true.” Then they say, “You heard the cry of the children of Israel at the Red Sea in Egypt, and you showed great signs against Pharaoh, such as the flood, the locusts, the lice, the frogs, and the blood. You showed great signs before Pharaoh to show your power, because you knew of Pharaoh’s oppression and magnified yourself before Pharaoh.” They even mention the splitting of the sea for Moses, and they say, “You caused the children of Israel to pass through the sea on dry land, and drowned Pharaoh and his soldiers in the heart of the sea.” Then I guided the children of Israel with a pillar of cloud by day and a pillar of fire by night to light their way, and I spoke to the children of Israel from heaven at Mount Sinai and gave them upright judgments and true laws, statutes and good commandments. Were the children of Israel speaking to Jesus or were they communing with the Lord of Glory, the Creator of the heavens and the

earth? Why did the Lord not say to them, “I will come to save you,” and why did the Lord send down laws to them? If the crux of the matter was that He would come down for their salvation? Was the Lord who took revenge on Pharaoh and his soldiers under the sea and who showed them all these wonders unable to drown Herod and Pilate? And why did the Lord Jesus flee to Egypt from the face of Herod? Was He not able to drown Him like Pharaoh and his soldiers? Was Jesus unable to send fire and brimstone on Herod and Pilate instead of fleeing to Egypt? Or are we talking about someone other than the Lord, the God of Moses, to whom the children of Israel were communing?

Rather, they say to the Lord, “One of the completion of your blessings upon us is that you made known to the children of Israel your holy Sabbath and commanded them with commandments and laws through the hand of Moses. Now, is the Lord who made the Sabbath holy for the children of Israel the Lord Jesus who changed the holy Sabbath and made it the holy Sunday? How can this be, when Jesus himself said, ‘I did not come to abolish the law.’ If the Lord made the Sabbath holy, why did Jesus change it to Sunday? Then they complete the acknowledgment of his blessings and gifts, saying, ‘And you gave us bread from heaven,’ meaning manna and quails. Then you brought out water for them from the rock that Moses struck with his rod, and it produced twelve springs. Was the Lord Jesus the owner of all these gifts, or is he the Lord who created the heavens and their host, the earth and the seas and everything in them? Then he returns and mentions the sins committed by the children of Israel, where they rebelled and stiffened their necks and abandoned the commandments of the Lord and forgot the miracles that He performed for them and rebelled and set up for themselves idols to turn back from

their servitude to You. Then he repeats, “You are a God who is compassionate, merciful and abundant in mercy. You did not abandon them even though they made a calf of gold. You did not destroy them and made it a god to be worshipped. They greatly insulted the Lord with their actions. But in Your mercy, You did not abandon them. Rather, You gave them Your good spirit to teach them and did not withhold Your gifts from them.” Let us pause at His statement, “And You gave them Your good spirit.” What is meant by Your good spirit to teach them and did not withhold Your gifts from their mouths? Is it Gabriel who teaches them the revelation from heaven, or is it Your prophets who guide them to goodness? Or is it the Messiah, son of Mary, who is meant by Your spirit? If we say that it is the Messiah, then He has made it clear that it is for their instruction and not for their salvation and redemption. Then He continues to present the blessings of God upon the children of Israel and tells them that despite Your gifts, for they have rebelled and rebelled against you, and cast your law behind their backs, and killed your prophets who testified against them to bring them back to you, and committed great insult, so you delivered them into the hand of their oppressors, and they oppressed them. In the time of their distress, they cried to you, and you heard from heaven, and according to your great mercies you gave them saviors who delivered them from the hand of their oppressors. But when they had rest, they returned to doing evil before you. But because of your great mercies, you did not consume them or forsake them, because you are a merciful God. Now, O our God, the great, mighty, and awesome God, who keeps covenant and mercy. Was this call for the Lord Jesus, whose spirit was breathed out while he was on the cross, or was it for the Almighty God, the God of heaven, the possessor of great and mighty mercies?

O you wise and thinking ones, were such prayers for Jesus who was crucified and died, and his clothes were torn, and the cup of longing was placed on him, and he drank bitter vinegar. Why all this? Was Christ, in such a state, a savior for the children of Israel, and from what did he want to save them? Was he saving them from the oppression of the Romans, or from what?

On the twenty-fourth day of this month the children of Israel gathered together to fast, wearing sackcloth and dust. And the descendants of Israel separated themselves from all the foreigners, and stood and confessed their sins and the transgressions of their fathers. And they abode in their place, and read in the book of the law of the LORD their God one fourth of the day, and the other quarter of the day they gave thanks and worshiped the LORD their God. And Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani stood on the steps of the Levites, and they cried out with a loud voice to the LORD their God. Then the Levites, Jeshua, Kadmiel, Bani, Hashabaniah, Sherebiah, Hodijah, Shebaniah, and Petahiah, said, “Arise, bless the Lord your God from everlasting to everlasting. Blessed be your glorious name, which is above all blessing and praise. You alone are the Lord. You have made the heavens and the heaven of heavens, with all their

host, the earth and all that is in it, the seas and all that is in them, and you keep them all alive. The host of heaven worships you. You are the Lord God, who chose Abram and brought him out of Ur of the Chaldeans, and named him Abraham. And you found his heart faithful before you, and you made a covenant with him to give him the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgashites, and to give it to his descendants. And you have fulfilled your promise, for you are true. And you saw the affliction of our fathers in Egypt, and heard their cry at the Red Sea. And you showed signs and wonders against Pharaoh, and against all his servants, and against all the people of his land, because you knew that they had acted vehemently against them. And you made for yourself a name like this day. And you divided the sea before them, and they passed through the midst of the sea on dry ground, and you threw down their pursuers into the deep, like a stone in the mighty waters. You led them with a pillar of cloud by day, and a pillar of fire by night, to give them light on the way they went. And you came down on Mount Sinai, and spoke to them from heaven, and gave them right judgments and true laws, statutes and good commandments. And you made known to them your holy Sabbath, and you gave them commandments and statutes and laws by the hand of Moses your servant. And you gave them bread from heaven for their hunger, and you brought forth water for them from the rock for their thirst, and you told them to go in and possess the land which you had raised your hand to give them. “But they and our fathers acted insolently, and stiffened their necks, and would not listen to your commandments. They refused to hearken, and did not remember your wonderful works that you did with them, and they stiffened their necks. And in their rebellion, they appointed a ruler to return to

their bondage. But you are a God who forgives, and gracious, and merciful, slow to anger, and abounding in steadfast love, and you have not forsaken them. Although they made themselves a molten calf and said, “This is your God who brought you out of Egypt,” and committed great dishonor, you in your great mercy did not leave them in the wilderness, nor did the pillar of cloud depart from them by day to lead them on the way, nor the pillar of fire by night to give them light on the way they went. And you gave them your good Spirit to instruct them, and you did not withhold your manna from their mouths, and you gave them water for their thirst. You fed them forty years in the wilderness, and they had no want. Their clothes did not wear out, and their feet did not swell. And you gave them kingdoms and peoples, and you scattered them in various parts, and they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan. And you multiplied their children as the stars of heaven, and you brought them into the land which you had said to their fathers that they should go in and possess. And the children came in and inherited the land, and you subdued the inhabitants of the land of the Canaanites to them, and you gave them into their hand, with their kings and the peoples of the land, to do with them according to their will. And they took fortified cities and a rich land, and inherited houses full of all good things, and wells dug out, and vineyards, and olive groves, and fruitful trees in abundance. And they ate and were satisfied, and grew fat, and took delight in your great goodness. And they rebelled and rebelled against you, and cast your law behind their backs, and killed your prophets who testified against them to bring them back to you, and committed great blasphemy. Then you gave them into the hand of their oppressors, and they oppressed them. In the time of their distress they cried to you,

and you heard from heaven, and according to your great mercy you gave them saviors who saved them from the hand of their oppressors

. But when they had rested, they turned again to do evil before you, and you left them in the hand of their enemies, and they prevailed over them. Then they turned and cried to you, and you heard from heaven and rescued them according to your great mercies many times. And you testified against them to bring them back to your law, but they rebelled and did not listen to your commandments and sinned against your judgments, which if a man does, he will live by them. And they turned their shoulders in disobedience and stiffened their neck and would not listen. You bore them with you for many years, and testified against them by your spirit through your prophets, but they would not listen. You gave them into the hand of the peoples of the lands. But because of your great mercies you did not destroy them or forsake them, for you are a gracious and compassionate God. “And now, O our God, the great, mighty, and awesome God, who keeps covenant and steadfast love, do not let all the troubles that have come upon us, our kings, our princes, our priests, our prophets, our fathers, and all your people, from the days of the kings of Assyria to this day, seem small to you. But you are righteous in all that has come upon us, for you have done what is right, and we have sinned. Our kings, our princes, our priests, and our fathers have not kept your law, nor listened to your commandments and your testimonies, which you testified against them. They have not served you in their kingdom, nor in your great goodness which you gave them, nor in the large and rich land which you set before them, nor have they turned from their evil deeds. Behold, we are slaves this day, and the land which you gave to our fathers to eat its fruit and its good things, behold, we are slaves in it. And its

produce is great for the kings whom you have set over us for our sins; and they rule over our bodies and over our cattle at their pleasure, and we are in great anguish. And for all this we make a covenant and write it, and our princes, and our Levites, and our priests seal it.

The Book of Isaiah, Chapter One:

This is a speech of rebuke and reproach from the Lord to the children of Israel to show the state of this people from corruption, evil and sin. The Lord says, rebuking the children of Israel, who are the chosen people of God, to whom He gave many blessings, as we mentioned in the previous paragraph from the Book of Nehemiah. The Lord says, Hear, O heavens and earth, for the Lord has spoken, saying, I have nourished and brought up children, meaning the children of Israel, the chosen people, but they disobeyed Me and violated My commands. Then He rebukes them, saying that the ox knows who owns it, feeds it and gives it water, and the donkey knows who has prepared its fodder. As for Israel, it does not understand, a people who do not understand. Woe to the sinful nation, a people laden with iniquity, a seed of evildoers, corrupt children. And look, my brother reader, at the Lord's judgment on this people. Does this people deserve salvation or does it deserve revenge and extermination from the Lord? He says about them that they have forsaken the Lord and have despised the Holy One of Israel and have turned back. Does this people need a redeemer or do they need a guide to teach them how to return to the Lord? And if we say a redeemer, from what does this redeemer

redeem them? Does the Lord have to offer himself as a sacrifice for this people to redeem them? He says to them, "For what are you being smitten? You are increasing in deviation upon deviation. All your heads are sick; you cannot reason or understand. Your hearts are all sick, with no faith in them. From the sole of your feet even to the top of your head there is no soundness in it, but iniquities and burdens and hardness and cruelty. Your country is desolate, and your cities are burned. And your land is devoured by strangers. Listen to me and give ear to the law of the Lord. Why have your sacrifices multiplied to me, and you are not worthy to be accepted? I take no pleasure in them. I cannot endure iniquity and solemn assembly. For my soul hates your new moons and your appointed feasts, and they have become heavy upon me." And I am weary of bearing it. When you stretch out your hands, I will hide My eyes from you; though you make many prayers, I will not hear. Your hands are full of blood. You must cleanse yourselves and purify yourselves and remove the evil of your deeds from Me. You must cease from doing evil and learn to do good. Seek justice, defend the oppressed, decide for the orphan and plead for the widow. Come to Me, let us dispute about your deeds. And if your sins are like scarlet, I am able to take them away, and they shall become like white snow. And if they are red like crimson, I am able to make them like wool. And if you are willing and obedient, you shall eat of the good of the land. But if you refuse and rebel, I will bring the sword upon you, and you shall be eaten thereby. Thus says the Lord. And look, my beloved brother, at this threatening and very severe speech from the Lord to Israel, rebuking them for their actions, then ending the dialogue by saying that the door of their repentance is open and that He is able to turn their sins into white snow and feed them from the

good of the land. If they refuse, He is able to bring the sword upon them. Is this the Lord who offered Himself as a sacrifice to redeem the children of Israel? Is it possible that the Lord Jesus would be sent to guide the children of Israel to the path of pleasing the Lord, repenting and returning from sins, or would He send Him to die for their redemption? Does such a rebuking speech conform to the principle that the Lord came to redeem and save the children of Israel?

Hear, O heavens, and give ear, O earth, for the Lord speaks: "I have nourished and brought up children, but they have rebelled against me. The ox knows his owner, and the donkey his master's crib, but Israel does not know; my people do not understand." Woe to the sinful nation, the people laden with iniquity, the offspring of evildoers, the children of corrupters! They have forsaken the LORD, They have despised the Holy One of Israel, They are turned back. For what are you being stricken any longer? You are becoming more and more perverse! The whole head is sick, and the whole heart is diseased. From the sole of the foot even to the head there is no soundness in it, but wounds and sores and fresh sores, which are not pressed out, nor bound up, nor softened with oil. Your land is desolate. Your cities are burned with fire; your land is devoured by strangers before you, and it is desolate, as when strangers overthrow it. So the daughter of Zion is left like a booth in a vineyard, like a tent in a field, like a besieged city. Unless the LORD of hosts had left us a small remnant, we would have become like Sodom and been like Gomorrah. Hear the word of the Lord, you judges of Sodom! Listen to the law

of our God, you people of Gomorrah: “Why do you sacrifice so many things to me?” declares the Lord. “I am full of burnt offerings of rams and fat of fat animals; I delight not in the blood of bulls and lambs and goats. When you come to appear before me, who has required this from your hand, that you trample my courts? No longer do you bring a vain offering. Incense is an abomination to me. New moons, Sabbaths, and the call of the assembly. I cannot endure iniquity and assembly. My soul hates your new moons and your appointed festivals; they are a burden to me; I am weary of bearing them. When you spread out your hands, I will hide my eyes from you; though you make many prayers, I will not hear. Your hands are full of blood. Wash yourselves, make yourselves clean. Remove the evil of your doings from before my eyes. Cease to do evil. Learn to do good. Seek justice. Defend the oppressed. Judge the fatherless. Defend the widow. Come, let us reason together, saith the LORD. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If you are willing and obedient, you shall eat the good of the land. But if you refuse and rebel, you shall be devoured by the sword. For the mouth of the LORD has spoken. How is the faithful city become a harlot! Full of justice! Justice used to lodge in it, but now murderers are there. Your silver has become dross, and your wine is mixed with water. Your princes are rebels and thieves. Every one of them loves bribes and follows gifts. They do not judge the fatherless, and the widow's cause does not come to them. Therefore says the Lord God of hosts, the Mighty One of Israel: “Ah! I will rest from mine adversaries, and take vengeance on mine enemies. I will turn my hand against you, and purge your dross as with silver, and I will take away all your tin. I will restore your judges as at the first, and your counselors as at the

beginning. Afterward you will be called the City of Righteousness, the Faithful City.” Zion will be redeemed with justice, and her repentant with righteousness. And the destruction of the transgressors and the sinners will be alike, and those who forsake the Lord will perish. For they will be ashamed of the terebinth trees which you desired, and you will be ashamed of the gardens which you chose. For you will be like a terebinth whose leaf withers, and like a garden that has no water. The strong will become a burden, and his work will become sparks; they will both burn together, and there will be no one to quench them.

Exodus Chapter 20

And in it is part of the legislation that God commanded Moses to teach to the children of Israel so that they would work by it. The Lord says in the first commandment, “You shall not worship any god other than Me, and you shall have no other gods before Me.” And he forbade making carved images or any likeness of living things in heaven, of the Lord, or of angels, or of the living above the earth or under the water. Do not bow down to these images and carved images or worship them, for I, the Lord your God, am a jealous God. And look, brothers, at the number of statues and sculptures that they made of the Virgin Mary, Jesus Christ, Joseph the Carpenter, and the disciples at the Last Supper, and even of the saints in Rome and elsewhere. If it was the Lord who commanded Moses to do this, why did you disobey the Lord’s command? Or did Jesus change the legislation that He inspired to Moses? Or is Jesus not the Lord who commanded Moses? There is no religion on earth that has these images and sculptures more than Christianity, so why did these people disobey the teachings of Moses and the teachings of Jesus, even though he said, “I did not come to destroy the law, but to

fulfill it.” The Lord says, “I do good to the one who does good.” And punish the offender. Then he says, “Do not swear in the name of your God in vain.” And you must sanctify the Sabbath day. I repeat my words. Is it Jesus who sanctified the Sabbath or the God of heaven and earth? And why did Jesus change it to Sunday? Then he commands you to honor your father and mother so that the days of your life may be long. Did Jesus do this? Or when they told him that your mother was at the door, he replied to them, “What do you have to do with me, woman?” Was Jesus the one who commanded honoring parents? Then he prohibits murder, adultery, theft, and false witness. If the Lord of heaven and earth prohibited false witness, why did Jesus allow it to be attributed to Joseph the carpenter, even though he was not his father? Is this not considered one of the greatest false witnesses? Or was it not Jesus who prohibited it? Jesus lived in Jerusalem and everyone says about him that he is Jesus, son of Joseph, the fiancé of Mary. Is this not considered false witness? Then he says, “Do not desire a married woman.” Then the Lord confirms before the children of Israel in paragraph 22, saying, “You have seen that I have spoken to you from heaven, so do not make with Me gods of silver or gold.” And he continues to confirm to them, “Do not make an image of gold or silver.” For the Lord, was Jesus the one who spoke to them and legislated for them? If it was him, why did Jesus violate his laws? And if it was not Jesus, then it is certainly the God of the heavens and the earth who created, not Jesus the teacher

Then God spoke all these words, saying, “I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me. You shall not make for yourself a carved image, or any likeness of

anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I The Lord your God is a jealous God; I will visit the iniquity of the fathers upon the children to the third and fourth generation of those who hate me, But I will show mercy to thousands of those who love me and keep my commandments. You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain. Remember the Sabbath day, to sanctify it. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God. You shall not do any work, you, your son, your daughter, your male servant, your female servant, your livestock, or the stranger who is within your gates. For in six days the Lord made heaven and earth, the sea, and all that is in them, and he rested on the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it. Honor your father and your mother, that your days may be long in the land which the Lord your God gives you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's. And all the people saw the thunders and the lightnings, and the sound of the trumpet, and the mountain smoking. And when the people saw it, they trembled and stood afar off. And they said to Moses, "Speak you with us, and we will listen; but let not God speak with us, lest we die." Then Moses said to the people, "Do not be afraid, for God has come to test you, and that the fear of him may be before your faces, so that you

will not sin.” Then the people stood afar off, but Moses drew near to the thick darkness where God was. Then the Lord said to Moses, “Thus you shall say to the people of Israel: ‘You have seen that I have spoken to you from heaven. You shall not make for me gods of silver, nor make for yourselves gods of gold. You shall make for me an altar of earth, and shall slaughter on it your burnt offerings and your peace offerings, your sheep and your herds. In every place where I make a memorial for my name, I will come to you and bless you. And if you make for me an altar of stones, you shall not build it of carved stones. When you lift up your chisel against it, you will defile it. And you shall not go up by steps to my altar, lest your nakedness be exposed on it.

The Gospel of St. Matthew, Chapter 12, Paragraph 46-50

Jesus has a mother and brothers who speak to him and wait for him at the door. Is this the Creator of the heavens and the earth? Yes, gentlemen. This is Jesus sitting and speaking to the crowds, and behold, his mother and brothers stood outside at the door, asking to speak to him. One of the disciples said to him, “Behold, your mother and your brothers are at the door, asking to speak to you.” He answered and said to the one who said this, “Who is my mother and who are my brothers?” Then he stretched out his hand toward his disciples and said, “Here are my mother and

my brothers!” For whoever does the will of my Father in heaven is my brother and sister and my mother. This text is an argument against the Christians, since we know that Mary, the mother of Christ, did not give birth to anyone other than him because she did not marry. So who are Jesus’ brothers? If he is referring to the fact that the true relationship is knowing God and that brotherhood in religion is what is required, we say to him, you are right, because the Prophet taught us that whoever obeys the Messenger has obeyed God and commanded us to follow the Messenger in obedience to God Almighty. He said, “Say, ‘If you love God, follow me, and God will love you and forgive you your sins.’” If the relationship of Christ with those who do the will of God is the true brotherhood that we speak of, Brothers in God or brothers in religion, so there is no difference between him and his mother and brothers who do God’s will, so he becomes a human being, along with his mother and brothers, for the people of faith who do God’s will. So is Jesus a brother to these people present, or is he their worshipped god, as the Christians claim?

While he was still speaking to the crowds, behold, his mother and his brothers stood outside, seeking to speak to him. And one said to him, “Behold, your mother and your brothers are standing outside, seeking to speak to you.” And he answered and said to him who said to him, “Who is my mother, and who are my brothers?” And he stretched out his hand toward his disciples, and said, “Here are my mother

and my brothers. For whoever does the will of my Father in heaven is my brother and sister and mother.

Chapter one of the Gospel of Saint Luke, verses 26-37

It deals with the pregnancy of the Virgin Mary and the angel Gabriel's good news to her about this pregnancy, which is by the power of the Most High that overshadows her and by the Holy Spirit that descends upon her. Look, my dear brother, at the dialogue that took place between the Virgin, who was engaged according to the context to Joseph, and when the angel entered upon her, giving her the good news and saying to her, "Peace be upon you, O highly favored one, the Lord is with you, blessed are you among women." Is this not equal to what the angels said in the good news to Mary, saying, "O Mary, God has chosen you and purified you and chosen you above the women of the worlds?" This is a clear text in the good news of the angel who came to give Mary the good news of this pregnancy. He is the same one who gave the good news to the priest Zechariah that his barren, elderly wife would conceive and give birth to a son named John. Therefore, the angel's response to Mary when she objected and said, "How can I conceive when I have never known a man?" He said to her, "The power of the Most High will overshadow you," meaning that pregnancy is by the power of God, because nothing is impossible for God. Did the angel tell her that she would conceive the Lord and give birth to Him? So Mary responded to the angel with the natural response when he said to her that nothing is impossible with God, so she

said, “Behold, I am the handmaid of the Lord, let it be to me according to your word. Is this not equal to what came in the final covenant from the angels’ saying, “O Mary, God gives you good tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, distinguished in this world and the Hereafter and among those brought near. He will speak to people in the cradle and in maturity and among the righteous?” She said, “Shall I have a son, though 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.” O wise people, all the texts of the Old Testament attribute sonship to God as a matter of honor. David is the son of God, Solomon is the son of God, Jacob is the son of God, and Adam is the son of God. You did not consider them gods, but rather made them saints. So why did you not consider the one born from the Virgin Mary, who was betrothed to a man, to be a saint like David, Solomon, Jacob, and others? Why did you make the one born from Mary a true sonship of God, even though the angel did not tell her that she would give birth to God or his son, but rather told her that the saint born from you would be called the son of God, and it is an honorary sonship like the sonship of Jacob and Solomon. And David, then it is strange that when Mary hurried and entered upon Elizabeth, the wife of Zacharias, and it is strange that Elizabeth’s fetus leaped in her womb and she was filled with the Holy Spirit as well. Is the Holy Spirit that descended upon Elizabeth not the same as that which descended upon Mary? It is strange that Elizabeth cried out with a loud voice saying, “Blessed are you among women, and blessed is the fruit of your womb.” How then is it that the mother of my Lord should come to me? How did Elizabeth know that what was in Mary’s womb was the Lord or his son? How did she know this if it was not from

the imagination of the writers of the Holy Bible? Even if she said to her, “Blessed is the fruit of your womb,” why not? She knew of Mary’s purity and chastity and knew that she carried a miraculous pregnancy by the power of God Almighty. But the people distort the words to serve their cause, which is to make the one born of Mary either the Lord himself or their son, to serve their basic cause, which is to make Christ a god or the son of a god. There is no evidence for this except these sick minds. Christ’s mother was a pure, virgin woman from the house of David, and the angel came to her to announce the pregnancy. When she objected that she did not know a man, he answered her that nothing is difficult for God. Rather, His command, when He wants something, is to say to it, “Be,” and it is. So the mother of Christ was a human being and she carried a human pregnancy by a miracle, just like Elizabeth, the wife of Zechariah, and she gave birth to him like the rest of the women, and she breastfed her child and circumcised him. So who said about him that he was a god who came down from heaven?

In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And the angel came in to her and said, "Greetings, you who are highly favored! The Lord is with you. Blessed are you among women." When she saw him, she was troubled at his words, and wondered what this greeting might mean. Then the angel said to her, “Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you are to call his name Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give him the throne of his father

David. He will reign over the house of Jacob forever, and of his kingdom there will be no end.” Then Mary said to the angel, “How can this be, since I do not know a man?” And the angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy one who will be born will be called the Son of God. And behold, your relative Elizabeth also has conceived a son in her old age, and this is the sixth month for her who was called barren, for nothing is impossible with God.

Deuteronomy, Chapter 24, Paragraph 16 This is the decisive ruling on the issue of redemption, which Christians use as evidence for the killing of Jesus Christ

The suspicion of Christ’s redemption of humanity is due to what they said about inherited sin. According to their claim, when God Almighty sinned and Adam ate from the cursed or forbidden tree, at the instigation of Eve, who was tempted by the serpent, according to the claim of the people, God became angry with humanity and the curse fell upon them all, and humanity inherited it from generation to generation. Every time a child was born, he inherited the sin from his father, from his grandfather, until he reached the first father of humanity who sinned. We ask them by what law the son is held accountable for the sin of his father, and by what justice the Lord holds the son accountable for what his father did. We always cite

as evidence for these people the words of God Almighty: “And man shall have nothing but what he strives for, and his striving shall soon be seen, then he shall be recompensed with the fullest recompense.” And His words: “And no soul shall bear the burden of another, and We never punish until We have sent a messenger.” But these monks and rabbis exploited this lie to pass on the issue of the Lord’s redemption of humanity from this curse that befell them because of this first sin of the father of humanity, Adam, peace be upon him. Peace be upon him, he became incarnate or transformed into the hypostasis of the son and descended from his throne and surrendered himself to the children of Israel so that they would present him to the pagan Roman ruler Herod to crucify him on the cross in order to atone for the sin of Adam, which no one from the children of Israel lived during and had no relation to Herod or the pagan Romans. So who introduced this idea into the minds of Christians? We ask them, was Jesus crucified as atonement for the sin of Adam or is it an atonement for all sins until the end of human life? If it was an atonement for the original sin, then what about the murder, adultery, bloodshed, etc. that people commit? Are these also atonement for by the redemption? And if it was an atonement, then what is the value of all the legislation of the Old Testament? If man is held accountable for his sins, then what is the value of the redemption that Jesus performed? To answer this question, all you have to do is read paragraph 16 of the twenty-fourth chapter of the Book of Deuteronomy to learn the truth that the rabbis and monks hide from you, which destroys the issue of redemption and salvation. May God guide us and you to the clear truth.

The fathers shall not be put to death for the children, nor shall the children be put to death for the fathers. Every man shall be put to death for his own sin

Likewise, the Book of Ezekiel, Chapter 18, demolishes the idea of redemption from its foundations, which Christians use as evidence to justify the killing of Jesus Christ as a ransom for humanity.

And in it is a statement from the Lord and a warning against making false proverbs and using them as evidence to support falsehood. He says to them, “Why do you make an example of the children of Israel, saying that the fathers ate the sour grapes before they ripen? It is called sour grapes, and it is very bitter. And you claim that our teeth have been ground down because they ate the sour grapes.

So what is the connection between the teeth of the children and grandchildren and what the fathers and grandfathers ate?

This is the language of reason that they should understand. Whoever commits a sin, it is upon him, not upon his children and grandchildren.” Then the Lord comments on these words and says that all souls are mine, the righteous and the wicked. I am the one who rewards the righteous and I am the one who judges the wicked. The soul of the fathers is like the grandfathers, and the soul of the children

is like the grandchildren. They are all mine. So the sinful soul is the one who dies or is judged. Whoever is righteous and does all righteous deeds and walks in the way of My statutes and keeps My judgments to do what is right will be righteous and live eternal life in the kingdom. If a son is born, he commits all the sins and transgressions. And sins, this one will be held accountable for his sins and will die a death and will not attain eternal life, but his return will be to judgment. If this prodigal son, the owner of sins, was born a child, seeing all the sins of his father and his transgressions but did not commit them, and knew the way of God's judgments and statutes, he will be held accountable for his righteousness and kindness and will not be held accountable for his father's sin. As for the father alone, he is the one who bears the sin of his sin. And you say, why does the son not bear the sin of the father? As for the son, he did what is right and just and kept all the statutes, so he did not bear the burden of a sin he did not commit. The divine rule is that the soul that sins is the one who dies, and the son does not bear the sin of the father and the father does not bear the sin of the son. The righteousness of the righteous is upon him and the wickedness of the wicked is upon him. But the Lord opens the door of repentance and return to the guilty sinner, saying, "If the wicked turns from all the sins and iniquities that he has committed and keeps all the statutes of God, he shall surely live and not die. All his transgressions that he has committed will not be remembered against him." God was reminding them by saying, "And I am Forgiving to him who repents, believes, and does good." The righteous then he was guided By his righteousness which he did he lives And the Lord confirms that he is not pleased with the death of the wicked as he said in the holy hadith that God rejoices in the repentance of the servant as one of you rejoices

when his camel is lost in the desert with his food, drink and provisions on it, and when he despairs of finding it, he sleeps under the shade of a tree while he awaits death and suddenly the servant wakes up and finds his camel in front of him with his food, drink and provisions on it So God Almighty rejoices in the servant's repentance and his return to Him as this servant rejoices in the return of his camel And he also confirms that whoever was righteous walking in the law of God then lost the way and deviated into sin and committed the abominations that the wicked do, does such a person live? The Lord says that all his righteousness which he did is not mentioned in front of his betrayal of the covenant with God and because of the sin which he committed, he will be held accountable and thrown into judgment And this is what the Lord confirms that the lesson is in the endings, so whoever was righteous should continue in his righteousness and whoever was deviant should come He must straighten up and return to righteousness so that the Lord may be pleased with him and he may live eternal life in the kingdom. This is the clear statement that destroys the inherited nature of sin and the issue of incarnation and salvation, which is the foundation of the Christian faith that was introduced to them by priests and monks and was not from the teachings of the apostles nor from the teachings of Christ.

Then the word of the Lord came to me, saying, "Why do you use this proverb against the land of Israel, saying, 'The fathers have eaten sour grapes, and the children's teeth are set on edge?' As I live, says the Lord God, you shall no longer use this proverb against Israel. Behold, all the souls are mine. The soul of the father and the soul of the son are both mine. The soul that sins is the one that will

die. And the man who was righteous, and did what was lawful and right, He did not eat upon the mountains, nor lift up his eyes to the idols of the house of Israel, nor defiled his neighbor's wife, nor approached a menstruating woman, And did not oppress anyone, but restored to the debtor his pledge, nor did he steal, but gave his bread to the hungry, and clothed the naked. A garment, And he did not give on usury, nor take profit, and withheld his hand from oppression, and executed justice and righteousness between man and man, And walked in my statutes, and kept my judgments, to do what is right, he is righteous. He shall surely live, says the Lord God. "If he begets a son who is violent and a bloodthirsty man, and has done any of these things, but has not done all of these things, but has eaten on the mountains, and has defiled his neighbor's wife, and has oppressed the poor and needy, and has robbed, and has not restored the pledge, and has lifted up his eyes to idols, and has committed abomination, and has given usury and taken an increase, shall he live? He shall not live! He has done all these abominations; he shall surely die; his blood shall be upon his own soul. "And if he begets a son who sees all the sins his father committed, and he sees them, and does not do the like of them himself. He did not eat on the mountains, nor lift up his eyes to the idols of the house of Israel, nor defiled his neighbor's wife, nor oppressed anyone, nor took a pledge, nor robbed anyone, but gave his bread to the hungry, and covered the naked with a garment, and lifted up his hand from the poor, nor took interest or gain, but executed my judgments and walked in My statutes, for he shall not die in the iniquity of his father; he shall surely live. But because his father committed oppression, and robbed his brother, and did that which is not good among his people, behold, he shall die in his iniquity. "And you say, Why shall not the son bear the iniquity of

the father? But the son has done what is lawful and right; he has kept all my statutes and done them, he shall surely live. The soul that sins, it shall die. The son shall not bear the iniquity of the father, nor shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked man turn from all his sins which he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live; he shall not die. None of his transgressions which he hath committed shall be mentioned against him. In his righteousness which he has done he shall live. Have I any pleasure in the death of the wicked? saith the Lord GOD. Shall I not, if he turn from his ways, let him live? But if the righteous turn from his righteousness, and commit iniquity, and do according to all the abominations which the wicked do, shall he live? All his righteousness which he has done shall not be remembered; in his trespass which he hath committed, and in his sin which he hath sinned, he shall die. “Yet you say, ‘The way of the Lord is not equal.’ Now hear, O house of Israel: Are my ways not equal? Are not your ways not equal? When a righteous man turns from his righteousness and commits iniquity and dies in it, he shall die in his iniquity that he has committed. But when a wicked man turns from the wickedness that he has committed and does what is lawful and right, he shall save his soul. He shall see and turn from all his transgressions which he hath committed, he shall surely live; he shall not die. But the house of Israel shall say, The way of the LORD is not right. Are my ways not right, O house of Israel? Are not your ways not right? Therefore I will judge you, O house of Israel, every man according to his ways, saith the Lord GOD. Repent and turn from all your transgressions, and let iniquity not be your destruction. Cast away all your

transgressions whereby you have transgressed, and make for yourselves a new heart and a new spirit. Why then will you die, O house of Israel? For I have no pleasure in the death of anyone who dies, says the Lord God. Therefore turn and live.

Inherited sin is a corrupt doctrine that monotheists do not believe

Dear brothers, think about the purpose of this doctrine and learn that it is the cause of people's corruption, as its purpose is that whoever commits a crime or makes a mistake, the burden of this crime does not stop at the perpetrator alone, but rather it is inherited by his children, generation after generation, until it reaches the tenth generation or more. So what is the sin of someone who was born and did not witness this crime? Rather, what is the sin of someone who witnessed it but did not participate in it? It is only oppression and aggression. Come on, dear brothers, let us ponder this text from the Book of Ezekiel. They discussed this text in the previous pages of the same book (Our fathers ate sour grapes, and you claim that our teeth are set on edge). There is no doubt that whoever reads this may not understand what he is talking about. It is a text from the Book of Ezekiel from the texts of the Torah in which our Lord, Blessed and Exalted be He, shows us that sin is not inherited and that a person is only held accountable for what he has done. The meaning of the text is that our fathers ate sour grapes, which are unripe grapes despite their bitterness and pungent taste, and you claim that our teeth are set on edge. So what is our relationship to the sour grapes? We did not eat them, so why are our teeth set on edge? What is our relationship to crime? We did not participate in it from near or far. This is how their Lord denies them that statement that deals with the issue of inherited sin. A second text in the Book of Ezekiel in the Torah also confirmed the same issue where it says (Fathers shall not be put to death for their sons, nor shall sons for their fathers; but each shall be put to death for his own sin). This is the same meaning. The son shall not be held accountable for the sin of his father, nor shall the father be held accountable for the sin of his son, since whoever has reached the age of responsibility bears the consequences of his

mistakes. This is what our Lord, the Blessed and Exalted, confirmed in the Qur'an where He says: "Has he not been informed of what is in the scriptures of Moses and Abraham, who fulfilled [his promise], that no soul shall bear the burden of another, and that man shall have nothing but what he strives for, and that his striving will soon be seen?" Then he will be rewarded with the fullest reward, and that to your Lord is the final destination.) The implication of this statement is that God is innocent of the father's crime and innocent of the son's crime except for what requires guidance from the father to his son or advice from the son to his father. As for other than that, God Almighty does not hold the father accountable for his son's transgressions and does not hold the son accountable for his father's transgressions. Our Lord has given us clear examples on this issue. He showed us the disbelief of Noah's son and the rejection of Noah's intercession for his disbelieving son. He showed us Noah's guidance to his son was useless. He showed us the disbelief of Abraham's father, peace be upon him, and showed us Abraham's advice to his father was useless and Abraham's intercession for his father was rejected

Will our Lord hold Abraham accountable for his father's disbelief? Will our Lord hold Noah accountable for his son's misguidance? No, by God, for God Almighty is just and He said in the Holy Hadith, "O My servants, I have forbidden injustice for Myself and have made it forbidden amongst you, so do not wrong one another." So why have we begun to search and investigate criminals and their family records, wanting to pass the sin on to them or condemn them for it? Brothers, every person is responsible for himself, his family has nothing to do with his crime. Whoever commits a crime, we must bring him to justice to receive the

punishment for his crime, he has nothing to do with his father or his son. This is what is required by His saying, “Our fathers ate sour grapes, and you claim that our teeth have set on edge.” No, by God, whoever commits a crime will be punished for his crime. God Almighty said, “Whoever is guided is only guided for the benefit of himself, and whoever goes astray only goes astray to his own detriment.” And no bearer of burdens shall bear the burden of another, and We would not punish until We have sent a messenger. This is the divine justice that the people of misguidance refuse to do except to oppose it, following their whims. What we find of a fierce war against our army, police, and judiciary is nothing but the inheritance of sin. Whoever has someone killed in a sedition and does not know who killed him, he has a vendetta against the entire institution. He wants to completely annihilate the institutions. What have those service institutions gained without which our country has no foundation or security? There is no security from external enemies except with a great army, and there is no security for us internally, such as roads and institutions, except with a strong police force. There is no justice among people except with a just judiciary. This is the truth that countries are based on and people believe in. As for the matter being according to the calculations of ignorance, whoever has someone killed, if he does not know his killer, from whom will he avenge? He is cutting off entire institutions. By God, this is clear misguidance. It is like someone who has someone killed in his family and wants to kill whoever he finds from the other family. Is this the law of heaven? Or the crimes of tyrants? This is the corruption of people because of that criminal doctrine that inherits crime and inherits punishment generation after generation. These criminals did not quote this doctrine from one of the axes of the Christian

doctrine in the Holy Book. The trinity of the Christian doctrine is based on three arms. The first arm is inherited sin. The second arm is incarnation. And the third arm is the doctrine of redemption for salvation from inherited sin. As for the inherited sin, its meaning is that when Adam disobeyed God Almighty and ate from the forbidden tree, the curse of God fell upon him, which was not limited to Adam and Eve alone, but was inherited by all the children of Adam throughout the ages and years. No child is born except that he carries a part of the curse of this sin that he did not attend and has no role in it except that he is from the children of Adam. This cursed triangle led those who established the Christian doctrine to search for an embarrassing addition to this curse, so they acknowledged that the Lord incarnated in the form of a human being to descend himself from above his throne and be humiliated. And he is beaten and his clothes are torn and a crown of thorns is placed on his head and he is given bitter vinegar to drink and nails are hammered into his hands and feet. And why did they say all this? It is only to redeem humanity from the curse of the sin that Adam committed. Would anyone say this except someone who has lost his mind?

May God help us and you to know the truth.

The truth about the doctrine of incarnation among Muslims

Dear brothers, know that we are approaching the end of time, where knowledge has been removed, ignorance and misguidance have become widespread, and people follow ignorant leaders who issue fatwas to people without knowledge. This is the result of their misguidance and misguidance.

Brothers, what is meant by the word incarnation and what is its truth?

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 man cannot transform into the world of the unseen and become in the form of an angel or a devil. This is the belief of Islam. God's will in His creation is for angels and jinn to appear to people in human form, and man cannot 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, being incarnated for Mary, the daughter of Mary. Imran, while she was in

seclusion, to give her the good news of the birth of Christ, peace be upon him. God Almighty said: And mention in the Book, Mary, when she withdrew from her family to a place in the East. And she took a veil away from them. Then We sent to her Our Spirit, and he appeared to her as a well-proportioned man. She said, "Indeed, I seek refuge in the Most Merciful from you, if you should be fearing God." He said, "I am only the messenger of your Lord to give you a pure boy." 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." He said, The Prophet said: 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, the 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 village 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, in a similar state, and Lot did not recognize them (And when Our messenger came to Lot, he was distressed because of them, and their crops were constricted) This is the Angel of Death embodied for Moses, and he climbed the wall over him, saying to him: O Moses, answer the caller of God, so Moses punched him. These are two angels who climbed over David's wall in the famous story in Surat Sad, God Almighty said: (And has there reached you the news of the adversaries when they climbed over the wall of the chamber, when they entered upon David, and he was terrified Among them) These are angels who transformed

from the angelic image to the human image by the command of God so that people can see them, and this is for a wisdom that God 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 God, so he appears to them in the image of a man from Najd, and he is the one who advises them to use the trick of killing the Prophet by means of a meeting of young men from each tribe. And this devil appears to the polytheists in the image of a knight fighting in the Battle of Badr to urge the infidels to fight, God Almighty said (And when Satan made their deeds seem good to them and said, "No one can overcome you today from among the people, and 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 is incarnated for Abu Hurairah while he was guarding the wheat threshing floor, where the Prophet said to Abu Hurairah, "This is a devil who has told you the truth, and he is a liar." And this is a devil who is incarnated for the Prophet, and he said, "I almost tied him to a pillar of the mosque's palaces for the children to play with, had I not remembered my brother's supplication." Solomon, where he said, "My Lord, grant me a kingdom such as will not belong to anyone after me." The witness of the matter is that we believe that those who incarnate from the angels and the jinn to appear to people in the form of humans for a reason that God knows. But we do not believe in the transformation of humans into angelic or demonic images, nor in the transformation of God into the form of humans to appear to people, as our Lord, Blessed and Exalted be He, decreed upon Himself.

that He will not be seen in this world as a test. He, the Most High, said, "There is nothing like Him." 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, so it is impossible in this world. As for in Paradise, God will show Himself to the believers as an honor to them. He, the Most High, said, "On that Day, faces will be radiant, looking at our Lord." And He, the Most High, 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 the Noble God. As for the transformation of humans into an angelic image, this is impossible except in the minds of the senile grave worshippers who They 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 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 of Allah given the nature of Gabriel so that he roamed the earth as these grave worshippers claim?

Innocence we declare to our Creator

Conclusion

Inherited sin has no origin, it was invented by Saul of Tarsus and was an invention of the Council of Nicaea, which was approved by Emperor Constantine

There is no idea of the incarnation of God, for He is high on His throne above the heavens, alive and immortal, self-sufficient and does not sleep, in whose hand is the kingdom of all things

There is no idea of redemption, for God Almighty is the one who created creation, for He is able to pardon them or punish them according to His will

Christ was not a redeemer
But he was a guide

He was not a creator
But he was a creation

He was not God from heaven
But he was a human from earth

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- Was Christ a Redeemer or Savior according to the Christian faith
- Or was he a guide and a leader according to the Muslim faith?
- This paragraph is from the Gospel of Saint Luke in Chapter 18, paragraph 15 to 25 of the same chapter,
And it is the same paragraph in the Gospel of Saint Mark in Chapter 10, paragraph 14 to 24
- This is part of the Gospel of Saint Mark in Chapter 2, paragraph 1 to 17

- The Gospel of Saint Matthew shows us a number of Christ's commandments to the children of Israel in Chapter 5, paragraph 17 to 37
The fifteenth chapter of the Gospel of Saint John, which is an argument against the Christians of the world who see that Christ was their Savior, but in fact he is our teacher, guide and herald of the sending of the Prophet of the End of Time Was Christ a Creator or was he created?
- The first chapter of the Gospel of Saint Matthew, which records for us the birth of Christ from our master Abraham, the noble prophet, until we reach Joseph the carpenter.
- The Book of the Genesis of Jesus Christ, the Son of David, the Son of Abraham -
- The third chapter of the Gospel of Saint Luke tells us another lineage of Christ

other than what Saint Matthew brought Was Christ, son of Mary, a god from heaven or a human being on earth?

This is the ninth chapter of the Book of Nehemiah

The Book of Isaiah in the first chapter:-

The twentieth chapter of the Book of Exodus

-The Gospel of Saint Matthew, the twelfth chapter in paragraphs 46-50

- The first chapter of the Gospel of Saint Luke, in paragraphs 26-37

- Book of Deuteronomy, chapter twenty-four, paragraph 16, and this is the conclusive argument in the issue of redemption that Christians use as an excuse for killing Jesus Christ.

- As well as the Book of Ezekiel, the eighteenth chapter It demolishes the idea of redemption from its foundations which Christians use as evidence to kill Jesus

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Our final supplication is that all praise is due to God, Lord of the Worlds

Dr. Muhammad Omar Abdul Aziz Muhammad