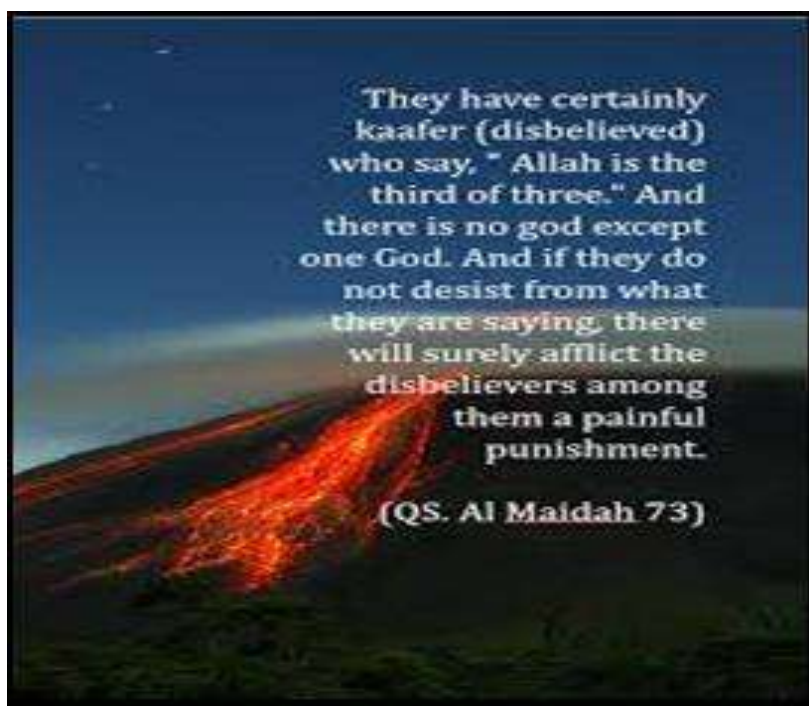




Christians' Trinity Belief False

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The word Trinity means trilogy in the dictionary. In the Islamic tradition, it expresses the Christian understanding of the three-element deity (father-son-holy spirit). The belief in the Trinity is a fundamental element in Christianity, but this belief does not exist in the religion conveyed by Hz. Isa (pbuh). This belief was put forward later and added to the religion of Hz. Isa. For this reason, the

Christianity conveyed by Jesus (pbuh) and the Christianity established after his ascension to heaven and believed in by various churches are very different from each other.

H. Isa was a Prophet who conveyed the commands of Allah Almighty to his community, preached and advised them, and became a human. He asked his community to repent and give up their old, corrupt, bad customs and habits. H. Isa was not the founder of a new religion. He was the renewer of the law brought by H. Musa (pbuh). The religion of Jesus was basically preaching and advice. There were no ceremonies such as Baptism and Isa-i Rabbani in this religion. He did not come to atone for sins and to be sacrificed

When Jesus began his prophetic duty, some of the Jews accepted him as the awaited Messiah. However, the words spoken by Jesus during his 3-year prophethood were interpreted by the Jews years later in line with Greek philosophy and the ideas of pagan communities. Thus, the true religion of Jesus began to be changed. Instead of teaching his path, they began to glorify his person.

Christianity spread from Palestine, where the Jews lived, to the countries of pagan nations. This spread caused many changes. The Christians distanced themselves from the law of Moses. They transformed the religious information conveyed by Jesus into something that the pagans could accept. Thus, among the dispersed Jews and their non-Jewish circles, a new religion emerged that was inconsistent, unrelated to the principles of faith conveyed by H. Isa, and that could not be accepted by reason and logic.

British philosopher and historian W. Winwood Reade (1838-1875) says: "When the Christian world dominated the pagan world, the pagan world also corrupted Christianity. The tales of Osiris and Apollo were attributed to H. Isa. The monotheism conveyed by H. Isa, that is, belief in one God, was replaced by the belief in the Trinity, that was established by the Egyptians and introduced into philosophy by Plato. However, H. Isa said, "Do not call me good, there is only one good, and that is Allah." Despite this, H. Isa himself was put in the place of Allah and was called one of the three."

All of these show that Christianity is not the Nazarene religion that Jesus preached and that is the continuation of the law of H. Moses. Christianity is a religion that hides behind the name of H. Jesus, is mixed with idolatry, and is

unacceptable to reason and logic. Many Christian clergymen and scholars openly write that Christian rites such as baptism and Isa-i Rabbani do not exist in Christianity, but were later taken from idolatry and introduced into Christianity, and that Hz. Jesus was deified after being a human and a prophet. Instead of responding to these writings and the criticisms of Islamic scholars, priests chose to collect and destroy these books. Then, they continued to write and distribute new books and treatises filled with more lies, errors and illogical writings than before. This shows us that Christianity is a completely bankrupt understanding of religion and that its emptiness and falsehood have been thoroughly revealed.

Years after Jesus, in every country, a different belief, a different sect and a different Bible in the hands of each sect emerged. Some people from these sects wrote their own Bibles and inserted some words suitable for their own purposes in order to make their own sect superior and to prove the falsehood of other sects. As the copies of the Bible increased and disagreements arose among Christians. In the clergy council that gathered in Nicaea, it was decided to cancel many of the Bibles that Christians read that did not agree with each other. Only four Gospels, Matthew, Mark, Luke and John, were accepted as valid Bibles.

Belief in God in Christianity

When talking about the Christian belief in God, the term trinity is used. By this, the trinity that represents the Father, the Son and the Holy Spirit is meant. Accordingly, the trinity means the belief in three Gods of the same essence but different from each other in terms of person. The fact that such an understanding became the belief of Christianity has caused quite a bit of controversy over time. It is accepted that the belief in the Trinity in its current form has been included in the Christian understanding of God since the 4th century.

The concepts of Father, Son and Holy Spirit have been used to express the belief in God that Christians believe in. These concepts, which express the understanding of the Trinity, are a common issue that the three sects of Christianity, Nestorianism, Jacobite and Melkanite, agree on.

The inclusion of this trinity concept in the Bible texts has been a subject of great debate. Because there is no such belief in the holy text. The only expression used

as evidence for this trinity in the Synoptic Gospels (Gospels of Matthew, Mark, Luke) is in the words of the Gospel of Matthew, "Go and become teachers of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit." (Matthew, 28/18,84). The status of the elements of Father, Son, and Holy Spirit in terms of essence, nature, function, and their positions against each other have been the cause of significant divisions in Christian history. Problems such as the position and nature of the Son against the Father and the position of the Holy Spirit against the Father and the Son have led to the convening of many Councils.

In Christian theology, the Father is accepted as the supreme God. In accordance with this usage, God is also referred to as Father in the words of Jesus Christ in the Synoptic Gospels. For example, it is said, "Do not call anyone on earth father, for you have one Father, the heavenly Father." (Matthew, 23/9). According to the Christian belief, the Father is the supreme being who is omnipotent and one. He is the creator and Lord of the heavens, the earth and everything between them (Matthew, 11/25). The Father is the first element of the trinity and is the Father because he is the origin of everything without any mixing, harmony or union. On the other hand, when something produces something else, it becomes its origin. The Father is also the most fundamental origin because he derives the Son and the Holy Spirit.

Whether the Son, who constitutes the second element of the trinity, is the same as God in terms of essence has been the center of the discussions about the trinity. In the biblical texts, it is emphasized from time to time that there is a unity between the Father and the Son in terms of some divine attributes. For example, it is stated that the Son, like the Father, resurrects the dead and gives them life (John, 5/21). The Council of Nicaea also accepted the second element of the trinity, the Son, was accepted as having the same essence as the Father and was considered "divine". It was accepted that everything that exists on earth and in the sky was created through the Son of God.

The Holy Spirit is accepted as the third element of the trinity in the Christian belief system. In the Council of Istanbul held in 381, it was accepted that he was on the same level of essence as the Father and the Son. Since the Council of Nicaea, many disagreements have arisen especially on the second aspect of the trinity, and several more Councils were convened to find solutions in this direction. However, in the middle of the 9th century, disagreements increased

on where the Holy Spirit originated. As a result, in the Council of Istanbul held in 869, it was decided that the Holy Spirit was born from the Father and the Son. We see that some characteristics are attributed to the Holy Spirit, which constitutes the third element of the trinity in the Gospels. It is the Holy Spirit who impregnates Mary without sexual intercourse (Matthew, 1/18).

In the Christian faith, the existence of a mutual relationship between the Son and the Spirit is accepted. This relationship is explained by the fact that the Spirit actively contributed to the incarnation of Son in the womb of Mary. In fact, when the emphasis on the Father and the Son in the Christian holy texts is compared, it will be seen that the Son is in the foreground. The issue of whether the Father and the Son have the same essence is the most important subject of discussion. Sects have put forward different views on whether they both have the same or different essences.

The TDV Encyclopedia of Islam states the following about the Trinity:

“The idea of the Trinity has taken place in pre-Christian traditions (Isis, Osiris and Horus in Egypt, Brahma, Vishnu, Shiva or Brahma, Narayana, Rudra etc. in India) and in Jewish mysticism in different forms. The Trinity does not exist in the Holy Book as a word or a doctrine. Although the expressions “father”, “son / son of man / son of God” and “holy spirit / spirit of God” are used in the New Testament, the three elements of the Trinity are mentioned together only in two places -probably from the late period-. At the end of the book of Matthew, Jesus commissions his apostles to baptize all nations in the name of the father, son and holy spirit (28/19), Paul ends his second letter to the Corinthians, “The grace of the Lord Jesus Christ, May the love of God and the companionship of the Holy Spirit be with you all” (13/13).

From the narrative in the first three Gospels (the synoptic Gospels), it is understood that Jesus, who is frequently described as the “son of man”, was seen by his apostles as the awaited Messiah and, in parallel, was believed to have a special relationship with God (Matthew, 10/23; 12/28-32; 16/13-16; 20/28; Mark, 8/31,38; Luke, 2/11; 4/14; 6/5; 9/20; 12/8-10).

As used by Stoic philosophers at the beginning of the formation of Christianity and adopted by Jewish gnostic circles, especially by Philon (d. 50), it means the first principle in creation or “the word with which God created the world” The idea of “logos” has influenced interpretations of Jesus’ nature and divinity

The use of words such as “father” in the Bible, sometimes in the plural form, and “presence”, “wisdom word” and “spirit” in connection with God are all aspects of the trinity. Although they are accepted as evidence in favor of the doctrine of trinity, the dominant view in modern Biblical scholarship is that reaching the idea of a multi-elemental God who becomes embodied (incarnation) based on these expressions and uses would be considered out of context. However, it is clear that the idea of logos, especially used in Jewish Gnostic and mystical circles, influenced the formation of the Christian trinity and the belief in the divinity of Jesus.”

The idea of three different persons in the divinity was seen as an indicator of the depth of the divine secret. Accordingly, it was interpreted by the early church fathers within the framework of the philosophical concepts that were valid at the time. One of the concepts in question, especially developed within the Neoplatonic thought, is the idea that material and spiritual truths emerge from God through emanation. Different tendencies emerged among Christian theologians in line with this idea. The three different functions that the three persons who make up the Trinity perform in God's activities towards the universe and their relationships with each other were discussed.

Eastern Christianity, based on the hierarchical understanding of the Trinity, focused on the characteristics of these three persons and focused heavily on the question of how the unity of these three persons would be revealed (unity in three). Western Christianity, on the other hand, took as its basis the common divine nature or essence of these three persons and tried to explain how the unity differed (trinity in one).

The belief in the Trinity was widespread in both the East and the West throughout the Middle Ages. It continued to be one of the foundations of his theology and was seen as a mandatory condition for membership in the church. It was generally accepted that the complete understanding of the Trinity was beyond human reason, and that in this sense, reason had to bow down to the secret of God's existence. Despite this, many medieval Christian scholars, especially in their refutations against Jewish and Muslim writers, tried to prove the doctrine of the Trinity with rational evidence.

The efforts to deal with the personality of Hz. Isa, to investigate who he was and to explain everything by relating it to his personality, made us forget the things

that were invented for him and that he never said, and the things that he conveyed, that Allah Almighty wanted from his servants and the issues that he called them to repent. Thus, it was argued that instead of learning and obeying the decrees that he conveyed to his community, it was necessary to explain and understand his personality.

This situation caused Hz. Isa to be explained with the word (Logos = Holy Word) and eventually to be deified. The most important factor in the emergence of this formation was the philosophical views of Philon, the Alexandrian Jewish philosopher, who put forward these views supporting this issue.

The church fathers of this time published writings about Jesus in this direction. There are many inappropriatenesses and absurdities in these writings. It is seen in these writings of the church fathers that they were trying to reconcile the belief in the one God that Jesus emphasized with importance and the claim of Godhood attributed to him.

The reason for this is obvious. They wanted to distort people's minds and show themselves in the forefront and thus have authority both in religion and social life. Because it is obvious that if the people heard Jesus' consistent understanding and words, they would immediately comply with it. In this case, the will and power of the priests would be weakened. In particular, they made it difficult for the people to understand with complicated reasoning and thus the people left these beliefs completely to the priests and blessed them. This means power and authority for the priests.

Prof. Dr. İskender Oymak, "Christianity's Trinity In his article titled "Criticism of Qadi Abdulcabbar's Doctrine", he states the following:

"Different views have emerged regarding the elements of the Trinity due to the influence of the religious and philosophical heritage of the geographies where Christianity was born and spread. The discussions regarding the belief in the Trinity, which began in the 2nd century AD, continued to increase in later periods. In the meetings held among the clergy (council/synod), the views put forward regarding the elements were heatedly discussed, and as a result, excommunications and divisions occurred. Since these discussions were conducted based on the attributes attributed to a being that is at the center of a belief and is described as divine, the emergence of ideas that do not conform to the essence of that being naturally led to criticism. The Father and Son

characterization of God and Jesus was met with various reactions from some Christian sects and clergy. At this point, in the early periods of Christianity, the Melkanians' acceptance of God and Jesus as essentially one, the Nestorians' emphasis on the separation between God and Jesus and their claim that there is a unity of will between them, the Jacobites' views that contradict these beliefs and accept the existence of a single divine nature in Jesus, the Biblical statements that show that Jesus was a created human being, and Islam's perception of Jesus have always kept the criticisms on the subject of the Trinity on the agenda.

As a result, Christians today, with their interpretations of the elements of the Trinity, Since they always go beyond the rules of logic, they try to overcome the problem by claiming that the issue is a matter of faith.”

Criticisms of the Father and Son Belief in Christianity

Since Allah Almighty created Hz. Isa without a man, Christians have described Hz. Isa as the son of Allah. However, Allah created Hz. Adam without a man or a woman. This situation should also be valid for Hz. Adam. If it is said that Hz. Isa was trained in a way that no one else was trained and therefore it is permissible to call him the son of God, it can be said that this situation is permissible for all prophets. Because every prophet was specially trained by Allah. However, taking responsibility such as breastfeeding, feeding and drinking is not appropriate for Allah.

Hz. Isa being trained by his mother is no different from other people. Hz. Adam is ahead of Jesus in this regard. Because Allah made him special, created him, trained him and made him live in Paradise. All these works are more original and first for Hz. Adam. If it is said that Hz. Isa is the son of Allah, this situation is more of a priority for Hz. Adam It will happen.

There is a hadith that states that Hz. Isa will not be the son of Allah. This hadith is narrated in the book called Full Catechism (Saadet-i Ebediyye) as follows:

“A Christian delegation came to the Messenger of Allah (pbuh) from Najran. They were 60 horsemen and their leader was Abdulmeshi. Abu'l-Haris bin Alkama was the most learned of them. This delegation came to Medina and entered the Masjid al-Sharif after the afternoon prayer. They were wearing ornate priestly robes. Since it was time for prayer at that time, they stayed in the Masjid al-

Sharif to pray. In this situation, the Messenger of Allah (pbuh) said, "Let them pray." The elders of the delegation started to talk. In between, they sometimes called Isa (pbuh) Allah, sometimes the son of Allah, and sometimes one of the three Gods. The reason they said Allah was because he brought the dead to life and healed the sick. They said that he would inform about the unseen, that he would make a bird out of clay and fly when he blew on it. The reason why he was the son of Allah was that he did not have a specific father. The reason why he was one of three was that Allah says, "We made, we created", if he were one, he would say, "I made, I created". The Messenger of Allah (pbuh) invited them to the religion of Islam. He recited a few verses from the Quran. They did not believe. They said, "We believed before you". The Messenger of Allah (pbuh) said, "You are lying! He who says that Allah has a son has no faith". They asked, "If He is not the son of Allah, then who is his father?"

The Messenger of Allah (pbuh) said, "Do you not know? Allah Almighty never dies and He is the One who keeps everything in existence. Jesus (pbuh) was not and will not exist."

They - Yes, we know

The Messenger of Allah - Do you not know that there is no child that does not resemble its father?

They - Every child resembles its father.

Messenger of Allah - Don't you know, our Lord creates everything, grows it, and nourishes it. Yet Jesus (pbuh) did not do any of these.

They - Yes, he did not.

Messenger of Allah - Our Lord created Jesus (pbuh) as He willed, didn't He?

They - Yes, He did.

Messenger of Allah - Our Lord does not eat or drink. There is no change in Him. Do you know that too?

They - Yes, we know.

Messenger of Allah - Jesus (pbuh) had a mother. He came into the world like every child. He was fed like them. He ate, drank, and excreted harmful substances from himself. Do you know that too?

They - Yes, we know.

Messenger of Allah - Then how can Jesus (pbuh) be as you think?

They could not say anything and remained silent. After a while, they said, "O Muhammad (pbuh)! Do you not say that Jesus is the word of Allah and a spirit from Him?"

The Messenger of Allah (pbuh) said, "Yes."

They said, "Well, that will suffice for us," and they persisted.

Thereupon, Allah Almighty ordered him to call them to a mubahalah. The Messenger of Allah (pbuh) said, "If you do not believe me, come and let us mubahalah with you." That is, he said, "Let us say, 'Whoever of us is an oppressor or a liar, may Allah curse him.'" This command of Allah Almighty is stated in the 61st verse of the Ali Imran Surah. Sharhabil, whom they called Seyyid, gathered them and said, "It is clear from everything that this is a prophet. If we mubahalah, neither we nor those who come after us will be saved. We will surely be afflicted." They avoided mubahalah and said, "O Muhammad (pbuh)! We are pleased with you. We will give you whatever you want. Send a reliable person from your companions with us so that we can pay our taxes to him," they said.

Criticism of Christians' Beliefs Regarding the Spirit of Jerusalem

In his book "İzâhü'l-Meram", Hacı Abdullah Petrici criticizes the Spirit of Jerusalem, which Christians accept as an element of the Trinity. According to him, Christians' beliefs regarding the Spirit of Jerusalem are inconsistent. Because the moment they accept it as an eternal and everlasting being other than Allah, they fall into polytheism. If they mean Allah's attribute of "life" by this, in this case it will be accepted as an attribute that exists with Allah and it cannot be accepted as a separate entity on its own. Because the attribute is always dependent on its object. In this case, it is irrationally absurd for the attribute to be separated from its object and transferred to something else on its own. Accordingly, the Spirit of JerusalemIt would also be absurd to say that Jerusalem is a separate entity.

However, Christians believe, contrary to reason and tradition, that the attribute of speech was separated from God and entered the womb of Hazrat Mary. They even believe that he was born with his brother Jesus in the womb and ate, drank and lived like a human being, and that when he reached the age of 30, the Holy

Spirit left the Father again and landed on Jesus in the form of a dove. However, such a belief is something that every intelligent person would reject.

In the New Testament, it is mentioned that the Holy Spirit was included not only in Hz. Jesus but also in other people. For example, Hz. Zechariah (Luke, 1/67) and his wife Elisabeth (Luke, 1/41,42) were filled with the Holy Spirit. After Jesus' ascension to heaven, it is stated that on the day of Pentecost, the apostles were filled with the Holy Spirit (Acts of the Apostles, 2/4), and that all believers were filled with the Holy Spirit (I Corinthians, 3/16). According to the understanding of Christians, these examples should have the characteristics of being a deity like the messiah. However, if these expressions are not real but metaphorical, then their expressions regarding Jesus will also be metaphorical and will need to be interpreted. In fact, since it was the Holy Spirit who impregnated Mary, they would need to call Jesus "Ibnullah" and not "Ibn Ruhul Jerusalem". In this case, if the expressions in the Gospel of Luke are taken into consideration, Prophet John must be Jesus' brother. Because it is stated in the Gospel of Luke that John's mother was also impregnated by the Holy Spirit (Luke, 1/35,36).

According to Petrici, it would be more accurate to understand the meaning of the expression "Ruhul Jerusalem" in the Gospels in the sense it means in the Quran. Because in the Quran and in Islamic belief, the word "Ruhul Jerusalem" is generally used to refer to Gabriel (pbuh) (Baqarah, 2/87). Indeed, the statements in the first chapter of the Gospel of Luke also confirm this meaning: "And in the sixth month, immediately the angel Gabriel was sent by Allah to a city called Nazareth in the land of Galilee. He was engaged to a man named Joseph from the House of David. And her name was Mary" (Luke, 1/26,27).

The Contradiction of the Belief in the Trinity with the Gospels

The belief in monotheism is also present in the words of Jesus in the Gospels. This belief has a central importance both in the Torah and in the preaching of all the prophets. While all the prophets are in agreement on the oneness of Allah, it is unthinkable that Jesus would command the trinity.

Protestants and other Christian sects have determined their principles of faith based on the New Testament. However, there are words in the New Testament that are contrary to and opposed to many things that Christians believe today

and that are quoted from Jesus. For example, the following words are quoted from Jesus in the Gospel of Mark: "...A religious scholar approached him and asked him (Jesus), 'Which is the most important of the commandments?' Jesus replied: 'The most important is this: Hear, O Israel! The Lord our God is One Lord. You shall love the Lord your God with all your heart, with all your soul, with all your will, and with all your strength.'" (Mark, 12/29,30)

Again, there is another similar quote from Jesus in the Gospel of Matthew: "...A religious scholar asked Jesus, 'Teacher, which is the most important commandment in the law?'" Jesus answered him, "You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and most important commandment." The second commandment is like the first: "You shall love your neighbor as yourself." All the law and the words of the prophets are based on these two commandments." (Matthew, 22/35-37)

The following statements in Matthew, Mark, and Luke can be cited as examples of this:

"And as he was setting out on his way, someone came to him and knelt down before him and asked him, "Master, what shall I do that I may obtain eternal life?" Jesus said to him, "Why do you call me good? There is no one good except God." (Matthew, 19/16,17); (Mark, 10/17-19); (Luke, 18/18,19)

The theme of the unity of God is clearly expressed not only in the synoptic Gospels but also in the Gospel of John on various occasions. In the Gospel of John, where the most important passages regarding the belief in the incarnation are located, there are sentences that clearly distinguish between God and Jesus. In the Gospel of John, it is said from the tongue of Jesus: "Eternal life is to know you, the only true God, and Jesus Christ, whom you sent. I have glorified you on earth by completing the work you gave me to do." (John, 17/34)

Similarly, most of the statements in the Gospel of John clearly state that Jesus is a servant and apostle. For example, one of these is the following words of Jesus, who states that the guidance of people is only in the hands of God: "No one is able to come to me; "If the Father who sent me draws him, (i.e. guides him) I will revive him on the last day." (John, 6/44)

These words are clearly seen to prove the prophethood and servitude of Jesus Christ. These expressions in the Gospels clearly express the monotheism of Allah.

Prophet Muhammad (pbuh) was also sent to convey this same invitation. This is why those who deny Muhammad are actually considered to have denied all the prophets before him.

Islam's Rejection of the Trinity

Although Christian theologians claim that the Trinity expresses the three-fold structure in a single God and should be accepted as a form of monotheism, this belief, which is controversial even in the Christian tradition, has been seen as contrary to the Islamic monotheism doctrine in terms of the absolute unity and oneness of God, both in the Quran and in later books of rejection, and has constituted the most important criticism against Christianity. The belief in the Trinity is also criticized in many verses in the Quran.

“O People of the Book! Do not be excessive in your religion and speak only what is true about Allah. Jesus, the son of Mary, is only a messenger of Allah, a word sent to Mary, and a spirit from Him. Believe in Allah and the Messenger. Do not say that Allah is three. Stop that for your own good. Surely Allah is One God. Exalted is He from having children. To Him belongs everything in the heavens and the earth. Sufficient is Allah as a Disposer.” (An-Nisa, 4/171)

“Those who say that Allah is the third of three have certainly disbelieved. There is no god but One. If they do not refrain from what they say, a painful punishment will surely afflict those of them who disbelieve.” (Al-Maidah, 5/73)

The above verses reject the idea that Allah is three or one of three.

“And indeed, those who say, “Allah is the Messiah, the son of Mary,” have disbelieved. But the Messiah said to them, “O Children of Israel, worship Allah, my Lord and your Lord. And whoever associates others with Allah, Allah has forbidden him Paradise, and his abode is Hell. And the wrongdoers have no helpers.” (Al-Maidah, 5/72)

The claim that Jesus is the son of Allah is rejected in the above verse.

“And Allah said, “O Jesus, son of Mary! Did you say to the people, ‘Take me and my mother as two gods besides Allah?’ He said, ‘God forbid.’ Glory be to You. It is not for me to say that which is not true. If I said, You would know it. You know what is in my soul, and I do not know what is in Your soul. For You alone know the unseen.” (Maidah, 5/116)

The view of Jesus as the son of Allah and the attribution of divinity is rejected in the above verse.

“Allah has not begotten a son, nor is there any other god along with Him. Otherwise, each god would govern and control his own creation, and one of them would surely prevail over the other one day. Glory be to Allah above what they impose.” (Muminun, 23/91)

With this verse, Allah Almighty shows how meaningless and wrong the Christian understanding of the Trinity is.

In many other verses in the Quran, the belief in the Trinity is rejected and it is declared that those who believe in it will be infidels.

Rejections of the Trinity by Islamic Scholars

In their criticism of the Trinity, Muslim scholars have focused more on the relationship between the elements in the Trinity and the divine and human natures attributed to Jesus in terms of being eternal and created. Some rational and logical evidences have been put forward as follows.

- The Trinity is presented as a number / combination, every combination is created / possible and this is contrary to divinity,
- Three eternal beings are envisaged as the first mind, eternal power and eternal life,
- If the elements in the trinity have the same essence and are ancient, there is confusion about which of them will be called father and which one will be called son,
- If the elements are ancient, a quality (power) that is not considered valid for the son and the holy spirit cannot be attributed to the father, and a quality (knowledge and life) that is not valid for the father cannot be attributed to the others, and this rule is violated in the trinity,
- Lateness has the characteristic of genesis, the son that comes after the father will not be ancient but genesis, and genesis can neither be god nor can it turn into god,
- Since there is no body and accident, the incarnation of Allah into a body impossibility, if it is accepted as a body, since His incorporation into another body

means that His parts will mix with the parts of that body, and this will necessitate separation of Allah in his parts, and this assumption is impossible,

- If it is considered as an accident, since it will require a place, this is also impossible, and the incorporation of a part or part of Allah into something else is also impossible, because if the part separated from Allah is valid in divinity, then Allah's divinity will cease to exist when it is separated from Allah, and if it is not valid, it cannot be considered a part of Allah,

- If it is thought that the Messiah was incarnated from the holy spirit, in this case he should be accepted as the son of the holy spirit, not the father,

On this subject, the TDV Encyclopedia of Islam states the following:

“The most systematic rational criticisms against the Trinity were put forward by Abu Isa al-Verrak and Ya’qub al-Kindi. Verrak, who discussed the relationship between essence and the elements in detail, argued that if the single essence is equal to three elements, and if the three elements are equal to one element, and the elements are still different from each other, this would be a contradiction; if the essence is completely different from the elements, then either only the element or the elements must be gods; if they are different in some respects, this would not create unity either; and he examined and questioned all the possibilities on the subject one by one.

Kindi, on the other hand, based his rejection on Greek logic, which he accepted as a common ground between Christians and Muslims, and argued that according to the belief of Christians, each of the three persons in the Trinity is an eternal essence and He stated that each of the three elements of the trinity has an eternal quality that is different from each other, and therefore each of them is formed by the combination of a common essence and a separate quality, whereas every combination has a cause, and that the things that are caused (father, son and holy spirit) cannot be eternal. Similarly, based on the principle that the eternal must be simple and uncaused, he stated that the three persons in the trinity are neither an eternal genus, nor an eternal species, nor an eternal individual, nor an eternal difference, nor an accident in a general or special sense, because each of these contains composition or multiplicity, otherwise it would be necessary to call all the elements of the trinity eternal that are not eternal, that is, these elements would be accepted as eternal without being eternal, and this is logically invalid.”

Conclusion

Hz. Isa (pbuh) is a prophet of Allah Almighty. He was given the Bible, a heavenly book. Hz. Isa was the one who led the Jews, who had abandoned and deviated from the religion of Hz. Musa (pbuh), back to the religion of Hz. Musa. He carried out the duty of preaching and guiding the Jews to return. He preached and advised them during his 3-year prophethood to ensure that they abandoned all kinds of inappropriateness, immorality and idolatry and entered the right path.

The preaching and advice of Hz. Isa disturbed some of the Jews of that period. Because Hz. Isa informed them that they were engaged in illicit trade and had perverted relationships in society. This affected their interests. For this reason, when these Jews saw that the true law was harming them, they complained about Hz. Isa to the Romans and tried to have him killed. However, Hz. Isa was saved from the oppression of the Jews by being raised to heaven by Allah before he was crucified.

After this, the Jews did their best to distort Hz. Isa's preaching and advice and to deceive the people. A Jew named Paul, although he had not seen Hz. Isa, led the people to perverted beliefs with fabricated words as if he had heard them from him. He claimed that Hz. Isa was a god continued. Here, Pavlos actually aims to use the sharia brought by Hz. Isa for his own benefit. He was successful in this. He made people accept his own deviant thoughts, not the actual message of Hz. Isa. Even if there were those who opposed this, their power was very little and their voices were not very loud.

Hz. Isa's message went beyond the borders of the Jews and began to spread throughout the world. However, a large part of the world was idolaters. The idolaters combined their own beliefs with Christianity and imposed a fake understanding of religion on people. Those who tried the most to do this were the people who held the power of those societies. These people tried to continue their dominance in the world with this new understanding of religion. For this, they combined the "Trinity of God" understanding of ancient Egypt, India and Greece with Christianity. Thus, the belief in the Trinity was formed. This newly formed religion was called Christianity.

The priests who govern Christianity gained great prestige and worldliness for themselves with the help of this religion. They wrote and published many new religious texts by embellishing religious beliefs with confusing and contradictory expressions so that the public would not understand the truth. Since the public had difficulty understanding these texts, they abandoned these texts and left holiness to the priests. They easily exploited people under the guise of this holiness. World history is full of details of this exploitation.

The belief in the Trinity is also a part of this exploitation. Today, priests and the clergy continue this exploitation in the same way. They continue to deceive people by introducing new complex software to eliminate the objections made by sane people. The most recent example of this is the book titled "Catechism of the Catholic Church" published in 1992. This book also contains complicated reasoning. It is impossible for an ordinary person to understand this reasoning. Thus, the priests aimed to continue their religious reign.

This will certainly not continue like this. People no longer believe in absurd claims such as the Trinity. As a result, people choose Islam. No matter how hard Christian priests try, they will not be able to stop this development. After a while, the Islamic faith will once again prevail throughout the world. This means that other religions will collapse in the eyes of people.

"In the sight of Allah, religion is Islam." (Ali Imran, 3/19)

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