



# QUESTION & ANSWER BUCKET



**SIMILARITIES  
BETWEEN ISLAM  
AND CHRISTIANITY**



1

It is mentioned in Gospel of John, Chapter 14, Verse 26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

In your lecture, you were referring that this 'Comforter', which Jesus Christ said will come after him, is Muhammad. But in the version of the Bible, I am reading from now, it is specific that "the Comforter, which is the Holy Ghost." I'm at variance with you and want a clarification.

#### ANSWER:

It is mentioned in Gospel of John, Chapter number 14, Verse number 26, that the 'Comforter' prophesied by Jesus (pbuh) is the Holy Ghost and not Prophet Muhammad (pbuh).

If you analyse and read a little further in the same Gospel of John, Jesus (pbuh) says,



"Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

*The Bible – John 16:7*



The criterion for this 'Comforter' to come is that Jesus (pbuh) should depart. Only if he departs can he send him. But if we analyse, the 'Holy Ghost' was already present at the time of Jesus (pbuh). It was present before Jesus Christ (pbuh) was born, in the womb of Elizabeth. It was there when Jesus Christ (pbuh) was being baptized. Surely, this 'Comforter' cannot mean that Holy Ghost. It is someone who is going to come in the future. It is not the Holy Ghost or Holy Spirit as is being referred. It cannot be that. If it is, then it will be a contradiction.

*Jesus (pbuh) said:*

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."

*The Bible – John 16:12-14*

Jesus (pbuh) is talking in the future tense when he said, "when he, the Spirit of truth, is come" and not "when he, the Spirit of truth has come".

Moreover, when referring to the Spirit of truth, Jesus (pbuh) uses the pronoun, 'he', "*When he, the Spirit of truth is come, he will guide you...*" 'He' is for a man. You don't refer to Holy Ghost as 'he'.



'He' when the Spirit of truth shall come. 'He' shall show you things to come. 'He' shall glorify me. Four times 'he'. Surely, this cannot refer to the Holy Ghost.

Based on the references I quoted above, to say that the Holy Ghost is the Comforter is an incorrect understanding of the Bible. This Comforter, the Paraclete, which is mentioned in the Bible, refers to only the last and final messenger Prophet Muhammad (pbuh).



2

## Could the Bible be contradicting itself?

### ANSWER:

Yes, there are many contradictions in the Bible. According to Awake Magazine of Jehovah's Witnesses, there are more than 50,000 errors in the Bible. Awake, a Christian magazine, says that there are more than 50,000 errors in the Bible, and you call it to be the 'Word of God'! I don't call Bible the 'Word of God' but the Qur'an is the 'Word of God'.

I challenge anyone to take out a single contradiction in the Qur'an.

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا  
كَثِيرًا



"Do they not consider the Qur'an (with care)? Had it been from other Than Allah, they would surely have found therein Much discrepancy."

*Al Qur'an 4:82*

The Qur'an does not have a single discrepancy or a contradiction. The Qur'an does not have any mistakes.



If there is a contradiction in the Bible, you must leave the Bible and follow the 100% pure book, Al Qur'an.

For example, if in a glass of pure water, if I add one drop of urine right in front of you, will you drink it? Of course, you will not!

Now, when you have come to know that the Bible has got mistakes, would you still believe in the Bible?

Yet in the Bible, there are remnants of truth. There are certain things which are true.



*Jesus Christ (pbuh) said,*

*"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."*

*The Bible – John 16:12-13*

In the above verses, Jesus (pbuh) was talking about following Prophet Muhammad (pbuh), following the Qur'an, and you will be a very good 'true Christian'.



**3**

**Is there any place stated in the Qur'an that Muslims should not eat the meat that is slaughtered by a Christian?**

**ANSWER:**

There is no verse in the Qur'an which says Muslims should not have meat slaughtered by the Christians. It says, have the meat on which Allah's name is taken.

If you slaughter an animal according to the Biblical teachings, which the Orthodox Jews practice it till date, called Kosher, they do it in the correct manner, same as the Muslims do. They cut the jugular vein and they take the name of Almighty God.

If you slaughter according to the Jewish method, the Kosher method, that meat is Halaal. If you do it by the Jhatka method, slaughtering by the neck, without cutting the jugular vein and not taking the name of Almighty God, then it is prohibited. It is prohibited whether a Christian or a Hindu or a Muslim does it by this method.

Even if a Muslim slaughters an animal against the method mentioned in the Qur'an and in the Hadith, it is Haraam to eat the meat of that animal.



4

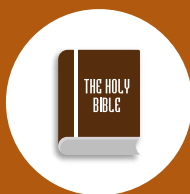
A good Christian believes that after leaving this contemporary world, he is going to rest with God in heaven. If a good Muslim dies, does he also believe that he goes and rests with God in heaven?

ANSWER:

A good Muslim, if he dies, he will go to heaven and he will meet God, In Sha Allah. In heaven, we get all the luxury, but we will want to see the face of Almighty God. The Hadith says, people would like to see the 'Wajh' of Allah (swt). We would be eager to see the face of Almighty God.

If a 'Good Christian' who follows the teachings of Jesus Christ (pbuh): does not do Shirk, does not believe in other gods, then he will go to heaven, In Sha Allah. But if he says that 'Jesus is God', according to Islam, he will not go to heaven.

*Jesus Christ (pbuh) said:*



"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

*The Bible – Matthew 5:20*





If you want to go to heaven, you cannot believe Jesus (pbuh) is God. If you believe Jesus (pbuh) is God, you cannot go to heaven according to the Bible.

In fact, there is not a single statement in the Bible where Jesus Christ (pbuh) himself says, "I am God" or says, "Worship me".



**5**

**Jesus (pbuh) is referred in the Bible as the Son of God. Does this not make him God too?**

**ANSWER:**

In the Bible God has sons by the tons. Consider the following verses from the Bible.

**Gospel of Luke Chapter 3 Verse 38:**

**“...Adam, which was the son of God.”**

**Genesis Chapter 6 Verse 2:**

**“That the son of God saw the daughters of men, that they were fair...”**

**Exodus Chapter 4 Verse 22:**

**“...Israel is my son, even my firstborn.”**

**Jeremiah Chapter 31 Verse 9:**

**“...for I (God) am a father to Israel, and Ephraim is my firstborn.”**

**Psalms Chapter 2 Verse 7:**

**“...the Lord hath said unto me, thou art my son, this day have I begotten thee.”**

**Romans Chapter 8 Verse 14:**

**“For as many as are led by the spirit of God, they are the sons of God.”**



According to the Bible every righteous person who follows the commandment of God is referred to as the son of God.

**6**

**Is it not mentioned in the Bible that Jesus (pbuh) is the 'Begotten son' of God, thus making him God?**

**ANSWER:**

**1**

**JESUS (PBUH) IS THE BEGOTTEN SON OF GOD**

The Christian agrees with the reasoning that in the Bible God has got many sons but says that "Jesus was not like that", Adam was made by God, every living thing was made by God, but Jesus (pbuh) was the begotten son of God. Begotten not made.

And the Christian quotes from the Bible:



**"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."**

*The Bible – John 3:16*



## **2 MEANING OF THE WORD BEGOTTEN**

When asked the meaning of the word 'begotten' the Christian will rarely be able to explain. Begotten means to beget i.e., to procreate. Begetting is an animal act belonging to the lower animal function of sex, how can we attribute such a lowly capacity to God.

## **3 THE WORD 'BEGOTTEN' IS AN INTERPOLATION**

The word 'begotten' mentioned in the Gospel of John Chapter 3 Verse 16 has been thrown out of the Revised Standard Version of the Bible as an Interpolation, as a Fabrication. The Revised Standard Version has been revised by 32 Christian Scholars of the highest eminence backed by 50 different Cooperating denominations. These Scholars have removed this blasphemous word without any ceremony as an interpolation, concoction, fabrication, and adulteration.

## **4 QUR'AN SAYS ALLAH DOES NOT BEGET**

**a** The Qur'an mentions in Surah Maryam Chapter 19 Verses 88 to 92



وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا

They say: "(Allah) Most Gracious has begotten a son!"

قَدْ جِئْتُمْ شَيْئًا إِدًّا

Indeed, you have put forth a thing most monstrous!

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا

As if the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin,

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا

That they should invoke a son for (Allah) Most Gracious.

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا

For it is not consonant with the majesty of (Allah) Most Gracious that He should beget a son.

*Al Qur'an 19:88-92*



**b** The Qur'an mentions in Surah Al Ikhlāas Chapter 112 Verse 3

لَمْ يَلِدْ وَلَمْ يُولَدْ



“He begets not, nor is He begotten.”  
*Al-Qur'an 112:3*



7

Jesus (pbuh) indicated that he was God when he said, "I am the way, the truth, and the life: no man cometh unto the father, but by me."

ANSWER:

### 1 GOSPEL OF JOHN CHAPTER 14 VERSE 1 TO 6

In the Gospel of John Chapter 14 Verse 6, Jesus (pbuh) said, "I am the way, the truth, and the life: no man cometh unto the father, but by me."

To understand the verse better we should read the context i.e., Gospel of John Chapter 14 Verses 1 to 6:

- 1 "Let not your heart be troubled: ye believe in God, believe also in me.
- 2 In my father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
- 3 And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.
- 4 And whither I go ye know, and the way ye know
- 5 Thomas, saith unto him, Lord, we know not whither thou goest; and how can we know the way?
- 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the father, but by me.



**2**

## **EVERY PROPHET IN HIS TIME IS THE WAY TO GOD**

Jesus (pbuh) being a Prophet of God, rightly said that he was the way to God. Every Prophet of God during his time is the way, the truth and the life and no man comes to God but through him.

Moses (pbuh) during his time was the way, the truth and the life, no man could come to God but through Moses (pbuh). Every Prophet of God in his time is the ultimate path and guidance to God.

Today the last and final messenger of God is Prophet Muhammad (pbuh) who is the way, the truth and the life, no man cometh unto God but through the teachings of Prophet Muhammad (pbuh).





8

**Do Muslims really practice forgiveness? If yes, how can a Muslim man marry a woman and then divorce her, marry another one, divorce her, marry the third one and so on, and thus creating many family problems.**

**ANSWER:**

In most of the religions, divorce is not permitted, but in the Bible, Jesus Christ (pbuh) said,



"It has been said of the old times that thou shall give a beloved divorce, but I say unto you, unless the person does fornication, thou shall not give divorce."

*The Bible – Matthew 5:31-32*

It means in the Jewish law before Jesus (pbuh), you could give a beloved a divorce, if you wanted. Jesus Christ (pbuh) said, you cannot give divorce unless she commits fornication. That means, according to Jesus Christ (pbuh) you can give divorce if you find out that your wife has committed fornication. Thus, the rules kept changing.

In Islam, divorce is permitted. It is not compulsory nor is it encouraged. In fact, it is discouraged. Amongst one of the things which God Almighty hates is a divorce. It is to be exercised only as the last resort.



If a Muslim is divorcing a woman because she is not good or she does not give him his rights, or does fornication, etc., according to the Bible and the Qur'an, it is right. But if the woman is good, and yet if the man divorces, then it is wrong on his part to do so. If both are good but are not compatible, yet they can divorce.

Divorce is not a curse. A divorced woman is not cursed. If he divorces her, she can marry another man. There can be a possibility that the woman wants to part. If the woman does not like the man, even she can take divorce. She can take Khula'. Divorce is not only one sided, but it can also be only from the husband's side, it can be mutually from both the parties, and it can be only from the wife's side.

Divorce is not a stigma. Both the husband and wife can be good, but they may not be compatible. If they are not compatible, they can part and they can find new partners. She finds a new husband; he finds a new wife. There is nothing wrong in this.

If a person, just to ill-treat the woman, purposefully divorces and marries someone else, and divorces again just to ill-treat her, then he is wrong. He is not following the Qur'an or teachings of Islam.



9

Did the Qur'an specifically state the modus operandi of Jihaad, that if you go **beyond this point, you are no longer doing Jihaad?**

ANSWER:

There are many verses in the Qur'an which define the limitations of doing Jihaad. For example, the Qur'an says that strive and struggle until there is no oppression and transgression.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ لِلَّهِ دِينٌ أَلْفَافًا أَنْتَهُمْ أَفْلَاحٌ فَلَا عُدُونَ إِلَّا  
عَلَى الظَّالِمِينَ



"And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, Let there be no hostility except to those who practise oppression."

*Al Qur'an 2:193*

If the oppression is gone and yet you keep on fighting, it is wrong.

In Jihaad, you cannot cut down trees, you cannot kill old men or women that do not fight you on the battlefield. Many a time, when nations win the war, they kill the women, children, old men, that is Haraam in Islam.



You cannot break down temples, churches, or monasteries. There are many rules and regulations related to Qitaal. Qitaal means fighting, which is one of the forms of Jihaad. Jihaad means to strive and struggle.

Also if the enemies in the battlefield ask for peace, then you must make peace.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ أَبْلِغْهُ  
مَأْمَنَهُ ۗ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ



“If one amongst the Pagans ask you for asylum, grant it to him, so that he may hear the word of Allah; and then escort him to where he can be secure. That is because they are men without knowledge.”

*Al Qur'an 9:5*

The Qur'an says, if the enemies want peace don't just grant it to them but escort them to a place of security so that they can learn about Islam!



10

According to the Book of Genesis, chapter 1, verse 26, it says, "And God said, 'Let us make man in our own image'." Does that mean that God was not alone because God refers to Himself as 'Us' and not 'I'?

ANSWER:

In many languages, there are two types of plurals. Plural of numbers and plural of respect. In English, there is plural of number and plural of respect. Plural of numbers would be when many people are addressed, so we say 'we'. If there is more than one person, we say 'we.' Secondly, if the Queen of England, when she speaks, instead of saying, "I said that" she will say, "We said that." That is the second type of plural called the royal plural.

Same thing is to be found in the Arabic language as the Qur'an uses 'Nahnu' which means 'We' referring to Allah. When the Qur'an says 'We', in Arabic, Nahnu, it does not mean more than one God. It means one God, but that is plural for respect, the royal plural. Similarly, when the Bible refers to God as 'We' or 'Us', it is the royal plural. It is not plural of number.



11

**What is the precise Islamic position on the concept of Original Sin?**

**ANSWER:**

Firstly, if we analyse, the concept of Original Sin given in the Bible is different from the concept what the Church preaches. The Church believes that every human being is born in sin, and until you do not believe that Jesus Christ (pbuh) died for your sins, you shall not enter Jannah, heaven. This is totally wrong according to the Bible.



“The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither 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.”

*The Bible – Ezekiel 18:20*

Even according to the Bible, the Original Sin does not mean that every human being is born in sin, but it is the teaching of the Church.



In Islam, we believe that human beings are born sinless. Every human being is born Ma'soom. Later, the child gets influenced by his parents, by his teachers and may start doing idol worship, or doing fire worship. That's the reason our beloved Prophet (pbuh) said every child is born as a Muslim. A Muslim is a person who submits his will to God. Every child is born sinless. After that, if he does sin, he will be punished in Hell and if he does good, he will be rewarded in Paradise.



12

Surah Aali Imraan, verse 199 says, "And there are certainly among the people of the scripture, Jewish and the Christians, those who believe in Allah and in that which has been revealed to you and to them, humbling themselves before Allah. They do not sell the verses of Allah for a little price. For them, it's a reward with their Lord."

**Based on this verse, are there people among the non-Muslims that Allah will still give Paradise?**

**ANSWER:**

There are many verses in the Qur'an besides Surah Aali Imraan 3:199, like Surah Al Baqarah 2:62 and Surah Al Ma'idah 5:69, where it says that if you believe in Allah and do righteous deeds, you shall go to Jannah. Does that mean that non-Muslims will go to Jannah?

This was also a question asked to Prophet Muhammad (pbuh), that if the non-Muslims with the Shirk they were doing, whatever evil they were doing, if they accept Islam now, will they go to Jannah? The answer is, Yes. The non-Muslims, whatever wrong they were doing, if they accept Islam, all their sins are washed away.





If a non-Muslim does not accept Islam, will he go to Jannah? The answer is, No. If he is a non-Muslim and does not accept Islam, does not believe in one God, does not believe in Muhammad (pbuh), he shall not go to Jannah. For him to go to Jannah, he must believe in one God, believe in Muhammad (pbuh), and must believe in the Qur'an.

After accepting Islam, a person might do a sin, but as long as he does not do Shirk and believes in Prophet Muhammad (pbuh), his sins can be forgiven. He can be a bad Muslim yet go to Jannah. But if he is a non-Muslim who does Shirk and does not believe in Muhammad (pbuh), he shall not go to Jannah.



13

It is mentioned in the Gospel of John that, “In the beginning was the word, and the word was with God, and the word was God”, proving without doubt that Jesus (pbuh) is God?

ANSWER:

## 1 GOSPEL OF JOHN CHAPTER 1 VERSE 1



“In the beginning was the word, and the word was with God, and the word was God”?

*The Bible – John 1:1*

These words are not the words of Jesus (pbuh), but of St. John (or whoever is the author of this Gospel). Christian scholars say that these were the words of a Jew, Philo of Alexandria who wrote them before Jesus (pbuh) and John were born and claimed no divine inspiration for them.

## 2 SUBSTITUTE ‘WORD’ WITH ‘GOD’

If we substitute the word ‘word’ with the word ‘God’ then it will be, “*In the beginning was the God, and the God was with God, and God was God.*”

Does this mean there were two Gods?



### 3 'HOTHEOS' – THE GOD; 'TONTHEOS' – A GOD

The New Testament is written in Greek. The Greek word used for 'God' when it occurs for the first time in the quotation is 'Hotheos' which literally means 'the God' i.e., "and the word was with God". But the second time when God appears in the quotation, the Greek word used is 'Tontheos', which means 'a god' i.e., "and the word was god".

In Hebrew there is nothing like capital 'G' and small 'g' like in the English language. Thus 'Hotheos' is 'the God' with capital 'G' and Tontheos is 'a god' with small 'g'

### 4 II CORINTHIANS CHAPTER 4 VERSE 4

The Biblical scholars have reversed their system while translating the verse of II Corinthians Chapter 4 Verse 4:

*"(and the devil is) the god of this world."*

Here 'Hotheos' has been wrongly translated as 'the god', instead of 'the God'.



## 5 EXODUS CHAPTER 7 VERSE 1



“And the Lord said unto Moses, see, I have made thee god to Pharoah”

*The Bible – Exodus 7:1*

Why is a small ‘g’ used for God instead of Capital ‘G’?



14

Thomas called Jesus, “My Lord and my God.” Doesn’t this prove that his disciples considered him to be God?

ANSWER:

## 1 GOSPEL OF JOHN CHAPTER 20 VERSE 28



“And Thomas answered and said unto him, My Lord and my God.”

*The Bible – John 20:28*

To understand what Thomas meant when he said to Jesus (pbuh), “*My Lord and my God*”, we have to read the context.

## 2 CONTEXT IS GOSPEL OF JOHN CHAPTER 20 VERSES 24 TO 29

It is mentioned in Gospel of John Chapter 20 Verses 24 to 29:

24 But Thomas, one of the twelve, called Did’y-mus, was not with them when Jesus came.

25 The other disciples therefore said unto him, we have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.



- 26** And after eight days again his disciples were within, and Thomas with them: Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.
- 27** Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.
- 28** And Thomas answered and said unto him, My Lord and my God.
- 29** Jesus saith unto him, Thomas because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

### **3 'MY GOD' IS A STATEMENT OF EXCLAMATION AND SURPRISE**

From the context it is clear that when Thomas said to Jesus (pbuh), 'My Lord and my God, it was a statement of exclamation and surprise. Thomas did not believe other disciples when they said that Jesus (pbuh) was seen alive. Thomas says, until he does not see the print of the nails of Jesus (pbuh) hand and put his finger into the prints and thrust his hand into his sides, he will not believe that Jesus (pbuh) is alive, when Jesus (pbuh) appears and asks him to do the same, Thomas answers, 'My Lord and my God'.

This is the statement of shock and surprise and he could not believe it. 'My Lord and my God' does not signify that Jesus (pbuh) was called 'Lord' and 'God' by Thomas.



For instance, if I am speaking with my friend for a very long time without realizing it, and I suddenly see my watch and say, “My God, it is so late” or “My God” it does not indicate that I am calling my friend ‘My God’.

**15**

**Jesus (pbuh) was raised up alive according to the Qur’an. What is the reason for his second coming?**

**ANSWER:**

**1**

**Jesus Christ (pbuh) was raised up alive because his followers as a whole mistook him to be God**

Prophet Jesus (pbuh) was the only Prophet who was raised up alive because he was the only Prophet amongst all the Prophets of Allah (swt) whose followers as a whole mistook him that he claimed divinity. Almighty God Allah (swt) raised Jesus Christ (pbuh) alive so that in his second coming he would testify to the Christians that he never claimed Divinity.

**2**

**In his second coming Jesus Christ (pbuh) will not bring any new message**

In his second coming Jesus Christ (pbuh) will not bring any new message because he will not come as a Messenger of Allah but as a follower of Prophet Muhammad (pbuh).



### 3 Jesus Christ (pbuh) testifies to Almighty God that he never told his followers to worship him

Later in the Hereafter, Jesus Christ (pbuh) would testify to Almighty God that he never told his followers to worship him.

وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي  
إِلَهَيْنِ مِنْ دُونِ اللَّهِ ۗ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ  
لِي بِحَقِّ ۗ إِنْ كُنْتُ قُلْتُهُ ۗ فَقَدْ عَلِمْتَهُ ۗ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي  
نَفْسِكَ ۗ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ



*And behold! Allah will say:*

"O Jesus the son of Mary! Did you say unto men, worship me and my mother as gods in derogation of Allah?" He will say: "Glory to You! never could I say what I had no right (to say). Had I said such a thing, You would indeed have known it. You know what is in my heart, I know not what is in Yours. For You know in full all that is hidden."

*Al Qur'an 5:116*







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