

تَحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾ (سورة آل

عمران: ٦٥-٦٨)

- 3:65. O People of the Book! Why do you dispute about Ibrâheem, when the Torah and the Gospel were not revealed until after him? Do you not understand?
- 3:66. Look at yourselves! You are the ones who disputed about that of which you have [a little] knowledge, but why do you dispute about matters of which you have no knowledge? Allah knows, but you do not know.
- 3:67. Ibrâheem was neither a Jew nor a Christian, but he was a monotheist, a Muslim, and he was not one of those who ascribe partners to Allah.
- 3:68. Verily the closest of people to Ibrâheem are those who followed him, and this Prophet and those who believe. And Allah is the Guardian of the believers.

When the Jews claimed that Ibrâheem was a Jew, and the Christians claimed that he was a Christian, and they argued about that, Allah refuted their arguments on three counts:

- 1- Their argument about Ibrâheem was an argument about a matter of which they had no knowledge, hence it was not possible or allowable for them to argue about something that had nothing to do with them. They used to argue about the rulings mentioned in the Torah and the Gospel, whether they were right or wrong, but in this case they had no right to argue about Ibrâheem.
- 2- The Jews claimed to be following the Torah and the Christians claimed to be following the Gospel, but the Torah and the Gospel only came down after the time of Ibrâheem. So how