

فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ إِنَّمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن
 كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾ (سورة البقرة: ٩١-٩٣)

- 2:91. When it is said to them: Believe in that which Allah has revealed, they say: We believe in that which was revealed to us; yet they disbelieve in that which came after it, even though it is truth confirming that which is with them. Say: Why then did you kill the Prophets of Allah in the past, if you were indeed believers?
- 2:92. Moosâ came to you with clear signs, yet in his absence you took the calf [for worship] and thus became transgressors.
- 2:93. And [remember] when We took a covenant from you and We raised the Mount above you, [saying]: Hold fast to that which We have given you and listen, they said: We hear and we disobey. And their hearts were filled with love of the calf, because of their disbelief. Say: How wretched is that which your faith commands you to do, if you are believers.

That is, when the Jews were commanded to believe in that which Allah had sent down to His Messenger (ﷺ), namely the Qur'an, they were arrogant and refused, saying: «We believe in that which was revealed to us; yet they disbelieve in that which came after it» of other Books, even though what they should have done was believe in everything that Allah revealed, whether it was revealed to them or to others. That is beneficial faith, belief in what Allah has revealed to all the Messengers of Allah.

As for differentiating between the Messengers and the Books, claiming to believe in some but not others, this is not faith; rather it is the essence of disbelief. Hence Allah (ﷻ) says:

«Those who disbelieve in Allah and His Messengers, and want to make a distinction between [belief in] Allah and [belief in] His Messengers, and say: We believe in some and disbelieve in others