

- 2:135. They say: Become Jews or Christians, then you will be rightly guided. Say: Rather the religion of Ibrâheem the monotheist, and he was not one of those who ascribe partners to Allah.

That is, both the Jews and the Christians called upon the Muslims to enter their religion, claiming that they were the ones who were truly guided and others were misguided. So say to him, answering in a clear way so as to settle the matter: «Rather» we follow «the religion of Ibrâheem the monotheist» that is, turning to Allah alone and turning away from everything other than Him, on the basis of adhering to monotheistic belief and shunning polytheism. This is the one in following whom there is guidance, and turning away from his religion constitutes disbelief and misguidance.



﴿قُولُوا ءَامَنَّا بِاللّٰهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾ (سورة البقرة: ١٣٦)

- 2:136. Say: We believe in Allah, and that which has been sent down to us, and that which was sent down to Ibrâheem, Ismâ'eel, Is-hâq, Ya'qoob, and the tribes, and that which was given to Moosâ and 'Eesâ, and that which was given to [all] Prophets from their Lord. We make no distinction between one and another of them, and to Him we have submitted [in Islam].

This verse includes everything that one must believe in. It should be noted that *eemân* (faith or belief) refers to complete affirmation in the heart of these principles, an affirmation that includes both deeds of the heart (that is, beliefs and emotions) and physical actions. In that sense *eemân* includes Islam and it includes all righteous deeds,