

which are part of and a reflection of eemân. Whenever the word 'eemân' is mentioned on its own, it includes everything mentioned above. Similarly, when the word 'Islam' appears on its own, it includes eemân. When the two words are mentioned together, eemân refers to what is in the heart of belief and affirmation, and Islam refers to outward physical deeds. The same applies when eemân and righteous deeds are mentioned together.

The word ﴿Say﴾ means speak verbally that which is in accordance with what is in your hearts. This is what brings reward, because just as uttering words without belief in the heart is hypocrisy and disbelief, by the same token, mere words that have no basis in belief have no impact and are of little benefit. Even though the individual will still be rewarded for saying good words, if they are good and he basically believes, there is still a difference between mere words and that which is based on deeds of the heart (strong faith and good intentions).

The word ﴿Say﴾ refers to announcing one's belief openly and calling people to it, because this is the foundation of religion.

﴿We believe﴾ – here the action is attributed to the entire Ummah (as it appears in the plural form), which indicates that it is obligatory for the Ummah to hold fast, all together, to the rope of Allah, and encourages them to be united so that their call will be one and their efforts will be united. This implies that the Ummah should not be divided and that the believers are like a single body.

﴿Say: We believe in Allah...﴾. These words indicate that it is permissible for a person to attribute faith to himself in a specific manner (namely, belief in Allah); rather it is obligatory to do so, which is different than saying "I am a believer" and the like, because no one should say any such thing without adding the words *in shâ' Allâh* (if Allah wills), because otherwise it may come under the heading of praising oneself and testifying that one has faith.