

«We believe in Allah» means we believe that He exists, is One, has all the attributes of perfection, is above all shortcomings and defects, is the only One Who is deserving of all worship and no partners are to be ascribed to Him in any way whatsoever.

«and that which has been sent down to us» – this includes the Qur'an and the Sunnah, because Allah (ﷻ) says:

«...For Allah has sent down to you the Book and wisdom...» (*an-Nisā' 4: 113*)

Thus it includes belief in what the Book of Allah and the Sunnah of His Messenger (ﷺ) tell us about the attributes of Allah, the attributes of His Messengers, the Last Day, and the unseen, both past and future, and what they (the Qur'an and Sunnah) include of Islamic rulings, *hadd*¹² punishments and so on.

«and that which was sent down to Ibrâheem...». This points to belief in all the Books that were sent down to all the Prophets, as well as belief in the Prophets in general and those whose names are mentioned in this verse in particular, because of their high status and the fact that they received major laws. What is required with regard to belief in the Prophets and Books is that we should believe in them in general terms, and with regard to those about whom one learns more details, we must believe in them in detail.

«We make no distinction between one and another of them» that is, we believe in all of them. This is something that is unique to the Muslims, who alone have this belief, as opposed to those who claim to be followers of other religions. Even though the Jews, Christians, Sabians and others claim to believe in some of the Messengers and Books, they disbelieve in others and make distinctions between the Messengers and Books, believing in some and not in others. This proves that their belief is invalid, because the Messenger in whom

¹² *hadd* (pl. *hudood*): Specific punishments prescribed in Sharia for specific offences such as theft and fornication.