

As Allah has explained everything that is to be believed in, in general and specific terms, and as mere words are not sufficient unless accompanied by actions, He said: ﴿and to Him we have submitted [in Islam]﴾ that is, we have submitted to His greatness and we worship Him alone, both inwardly and outwardly, sincere to Him in worship.

This verse, although it is very brief and concise, refers to the three types of tawḥeed: tawḥeed ar-ruboobiyah (affirmation of the oneness of the divine Lordship), tawḥeed al-uloohiyah (affirmation of the oneness of divinity), and tawḥeed al-asmâ' waṣ-ṣifât (affirmation of the oneness of the divine names and attributes). It also includes belief in all the Messengers and all the Books. After mentioning the Prophets in general, then mentioning some by name, it points to the superiority of those who are named. It also refers to belief in the heart that is reflected in words and deeds; sincerity to Allah alone; the difference between true Messengers and impostors who claim to be prophets; how Allah teaches His slaves what to say; His mercy and kindness towards them by bestowing all kinds of religious blessings upon them that are connected to their happiness in this world and the hereafter. Glory be to the One Who made His Book explain all things, and made it a guidance and mercy to the believers.



﴿فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۚ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ (سورة البقرة: ١٣٧)

- 2:137. So if they believe as you believe, then they are rightly guided; but if they turn away, then it is they who are entrenched in opposition; but Allah will suffice you against them, and He is the All-Hearing, the All-Knowing.