

# MATALIB-AL-FURQAN

## SURAH 1 VERSE 3

مَلِكِ يَوْمِ الدِّينِ ۝

The root of the word **مَلِكِ**, Malik, above, is **مَلَكَ** and the fundamental meaning is to have full capacity and power over something; authority to do anything according to intent; infrastructure and support on that which provides establishment and that which cements things together, **مِلَاكِي**, Milakun means building mixture or cement. This leads to the bonding of the mixture and the bricks and leads to the completion of the wall.

When **مَلِكِ**, Malik, is used in the general sense for mankind, then it would mean the subjugation of a nation or groups of people into “slavery”. But when it used for Allah, it does not mean that Allah acts without any Law or Planning and thus displaying His power without any regard. If we look at Surah 2 Verse 107: **لَكَ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ**; The Power and Authority in the whole Universe belongs to Allah; but in is the Attribute that Allah is the Reliance for the cementation force that is required for every particle of the Universe, for every atom of the Universe is tied to one another to function according to the Laws that Allah has established for it, as if it is united. Thus the Attribute Surah 85 Verse 13/15:

**13 Surely He it is Who creates first and reproduces;**

**14 And He is the Forgiving, the Loving,**

**15 Lord of the Throne of Power, the Glorious,**

إِنَّهُ بَطَشَ رَبِّكَ كَشْرِيذٍ ۝  
إِنَّهُ هُوَ يُبْدِيهِ وَيُعِيدُهُ ۝  
وَهُوَ الْعَلِيُّمُ الْوَدُودُ ۝  
ذُو الْعَرْشِ الْمَجِيدُ ۝

He is the **الْوَدُودُ**, Al Wadudd, One who takes everything to its ultimate evolutionary perfection.

Thus whenever the word **مَلِكِ** is used in the Qur’an one needs to look at the context and usage of the word to see its real meaning and how it fits in the Verse; and in Surah Fateha it would mean Power and Authority.

**يَوْمِ**, Yaum. The meaning of this word is generally taken to mean “day” of 24 hours on earth. However, there is no doubt that in the Arabic language it is used for day but there are various expositions of this word as in: period, age, stage and also the changes that the Universe has made in its evolutionary processes and thus it is said in Surah 32 Verse 5:

**in a day the measure of which is a thousand years as you count.**

فِي يَوْمٍ كَانَ مِقْدَارُهُ  
أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ۝

And in Surah 70 Verse 4 :

**in a day the measure of which is fifty thousand years.**

فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ۝

In the Surah under study the meaning would be “time” or “period”.

These verses above illustrate very simply that Allah is beyond Time and Space.

## الدين

, Al Deen. This word is such in the Qur'an that it can be regarded as the extract of the whole Message of the Qur'an itself. This is that which has all laws, principles, power and rules revolving around it bringing its objectivity afore. It is only by understanding this idiom can Islam be really understood and if its Qur'anic visions or perceptions become confounded than no principles of Islam would really be understood. This proves what depth of meaning this word holds and how important it is to comprehend it fully so that its many reflections become concrete. Some of the meanings are: power, supremacy, ascendancy, sovereignty or lordship, dominion, law, constitution, mastery, government, realm, decision, definite outcome, reward and punishment. On the other hand, this word is also used in the sense of obedience, submission and allegiance (Taj / Moheet). In the Holy *Qur'an* this word is used in almost all the above meanings in as many as 79 verses.

In Surah 82 Verses 17-19, وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ the *Qur'an* itself explains its meanings by putting a counter question: "'The Day of *Deen*,' and what do you understand as to what is the 'Day of *Deen*?' The 'Day of *Deen*' is when no man has any power over another man and all the affairs of mankind would be decided according to the Law of *Allah*." Verse (1/3, مَلِكِ يَوْمِ الدِّينِ) also gives reference to this Day, period or stage of history when mankind would lead their lives according to the law of *Allah* on their own free will. The fundamental and basic quality of this period would be that no man would have any authority, power or supremacy over the other. Supremacy, authority and power would only be to the Laws of *Allah*. That is the meaning of "*M' alike Yaum-id-Deen*." The Verses 17-19 are:

**17** And what will make thee realize what the day of Judgment is?

وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ۝

**18** Again, what will make thee realize what the day of Judgment is?

ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ۝

**19** The day when no soul controls aught for another soul. And the command on that day is *Allah's*.

يَوْمَ لَا تَمَلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ۝  
وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ۝

These Laws of *Allah* in their final and complete form are given in the *Qur'an*, and are called *Ad-Deen*. To regulate our lives according to these Laws is *Al-Islam*. In fact, there are various terms prevalent in the world, e.g., social system, code of life, law of the government, constitution of the state etc., but the Holy *Qur'an* has used only one all-comprehensive word, "*Ad-Deen*." This is the social order, the code of life, and the constitution prescribed by *Allah*. According to this constitution, it is *Allah* alone who has the power and the authority to impose any restrictions, or draw boundaries regulating human freedom, and no one else. Therefore, in *Ad-Deen* the ultimate Sovereignty rests with *Allah* alone and this Sovereignty is exercised through His Book. An Islamic State is the agency which enforces these Qur'anic Laws, and therefore, its constitution contains the unalterable Laws of the *Qur'an*. The entire functions of such a state are carried out within the boundaries drawn by these laws. The object is to maintain an ideal balance in this system of justice and equity. This, in other words, is *Ad-Deen*.

According to the *Qur'an*, *Islam* is *Deen* which means a Code of life, a social system, a polity in which Allah Himself and those who have knowledge bear witness, to His Tawheed, Surah 3 Verse 18:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَلِيمُ الْمَلِكُ ۝ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ

and in Surah 5 Verse 3, the completion of the *Deen* of Islam and the completion of the favours of Allah through the Wahi of the *Qur'an*:

اليوم اكملت لكم دينكم وارضيت لكم الاسلام ديناً .This is the *Deen* which *Muhammad AS* brought Surah 9 Verse 33 and which would ultimately triumph over all other ways of life.

**33 He it is Who has sent His Messenger with the guidance and the Religion of Truth that He may make it prevail over all religions,<sup>a</sup> though the polytheists are averse.**

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ ۗ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

The word "*Mazhab*" has not been used anywhere in the *Qur'an*. It is, therefore, not proper to term *Islam* as religion or "*Mazhab*." *Mazhab*, in the literal sense, means a passage or path made by man, and *Deen* is that code, law or system which one gets from *Allah*. That is why there are so many different sects in *Mazhab*, but none in *Deen*, and whoever indulges in sectarian feelings is called *Mushrik*. *Deen* revealed by *Allah* was and is One and there is no room for any sect in it. Sects are made by man not by *Allah*. Earlier too, *Allah* had given His *Deen* to mankind from time to time through various *Rusul*, but after their demise people forgot the Divine Books and instead devised their own ways (and these very same additions were abrogated in subsequent *Wahi-Revelations*):

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“Never have We sent a messenger or a *Nabi* before you but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But *Allah* abolishes that which Satan proposes. Then *Allah* establishes His revelations. *Allah* is Knower, Wise”.22/52.

In this way they lost their *Deen*, and replaced it by man-made *Mazhab*. Ultimately *Allah* gave His last *Deen* to mankind in the *Qur'an* and took upon Himself the responsibility of preserving it for all times: Surah 15 Verse 9:

**9 Surely We have revealed the Reminder, and surely We are its Guardian.<sup>a</sup>**

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

This was the *Deen* which became the Code of life and the constitution in the life-time of *Rasool-Allah* (peace be upon him). Unfortunately, Muslims too set aside the Book of *Allah* and started following man-made laws, thereby replacing *Allah's Deen* with *Mazhab*. As a result, now the *Muslims* also are, in a way, at par with the followers of other religions. However, the Book of *Allah*, the *Qur'an* is still with the Muslims and mankind in its original form and can be adopted if anyone wants to recapture the old glory of *Islam*.

In Surah 3 Verse 83 the *Qur'an* asks the question, “Will these people move away from the *Deen* of *Allah* to another, is this is what they seek?” أَفَعَبَّرَ دِينَ اللَّهِ يَبْعُونَ ; Do they not see that,

And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him they will be returned.<sup>a</sup>

وَلِلَّهِ اسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَكَرْهًا وَرٰبِعًا ۗ يُرْجَعُوْنَ ﴿٨٣﴾

After this it is instructed of the *Ambiya AS* that they should announce that no other ideology would be accepted by *Allah* in Surah 3 Verse 85:

85 And whoever seeks a religion other than Islām, it will not be accepted from him, and in the Hereafter he will be one of the losers.<sup>a</sup>

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

It is thus very obvious that in a state that is based on the Deen of Allah every person will be subject only to the Laws of Allah and nothing else, and it is the responsibility of all Believers to endeavour to establish this Administration, as without this Nizam it is not possible for Believers to follow Islam fully; for it the promise of Allah that in Surah 24 Verse 55: (Please read Deen for Religion)

55 Allāh has promised to those of you who believe and do good that He will surely make them rulers in the earth as He made those before them rulers, and that He will surely establish for them their religion, which He has chosen for them, and that He will surely give them security in exchange after their fear. They will serve Me, not associating aught with Me. And whoever is ungrateful after this, they are the transgressors.<sup>a</sup>

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفْنَا الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

The Believers should become citizens of such an establishment, as this is what is chosen by Allah and this the only way for contentment and a peaceful sanctuary. And those who leave this way of life will definitely be on the wrong road. And then in Surah 24 Verse 56 Allah clearly states that there are TWO exceptional requirements after the Deen is established:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَاطِيعُوا الرُّسُلَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

Only then you will be in a position to establish as an institution Sal'a and Zakah and to follow the Messenger. Before we discuss Sal'a and Zakah what is it to follow the Messenger. In Surah 3 Verse 144 Allah states thus:

144 And Muḥammad is but a messenger — messengers have already passed away before him.<sup>a</sup> If then he dies or is killed, will you turn back upon your heels? And he who turns back upon his heels will do no harm at all to Allāh. And Allāh will reward the grateful.<sup>b</sup>

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَآيُنُ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَكَنَّ بِصُورَةِ اللَّهِ شَيْئًا ط وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

The Believers will establish themselves whether the Nabi AS is within them or not, Surah 22 Verse 41 again repeats:

الَّذِينَ إِنْ مَكَّنَّا لَهُمْ فِي الْأَرْضِ  
أَقَامُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَمَرُوا  
بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ط

41.(Concerning the group of oppressed people which has at last risen to wipe out transgression and *zulm*) If We bestow on them the authority to rule and they do come into power, (they will not do any injustice and oppression but) they will establish *Salat* (so that everyone in society follows the system of Divine Laws). They will provide means of development to each and everyone and enforce Laws which are in conformity with the Divine Code (the *Qur'an*); and forbid people from doing anything that is contrary to it. In other words, in every case they will first look for the guidance given by

Allah's Law; and then after discussion and consultation decide their affairs according to the Divine Law , as stated in Surah 5 Verse 44:

And whoever judges not by what Allāh has revealed, those are the disbelievers.<sup>c</sup>

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ④

These are the people that when they are established in the land as a community will put into place Sal'a and Zakah remembering that only Allah has the right to rule, Surah 12 Verse 40:

إِنَّ الْحُكْمَ لِلَّهِ

“And those who do not establish themselves according to the Laws of Allah are Kafir”, disbelievers,

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ

Surah 5 Verse 44: ④ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ Even the Nabi AS was instructed to make decisions according

to the Qur'an in Surah 5 Verse 48: فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ

الصَّلَاةِ

It is now necessary to present a brief description of the Sal'a necessary in the Deen of Allah that would be established. The Lughat meaning of Sal'a is as follows:

As-Sal'a is the central portion of the backside, the portion from where tail of the animal comes out. Both sides are called *Salwan* and its plural is *Salawatun* (Taj).

*Mosalli* is the horse which comes at second place in a race, and is so close to the first-placed that its ears are touching the other's back portion. (The first one is called *S'abiq*.) It, therefore, means to follow the first one very closely. There is a saying of Ali the fourth caliph, "*Sabaqa Rasool-Allah, wa salla Abu-Bakr wa sallas Omar wa khabatatna fitnatun.*" *Rasool-Allah* went away first, followed by Abu-Bakr and then Omar and thereafter chaos overtook us (Taj).

In Surah 24 Verse 41

41 Seest thou not that Allāh is He, Whom do glorify all those who are in the heavens and the earth, and the birds with wings outspread? Each one knows its prayer and its glorification. And Allāh is Knower of what they do.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مِنْ فِي السَّمٰوٰتِ وَٱلْأَرْضِ وَٱلظَّيْرِ طَبَقٰتٌ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَٱللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ④

Herein a question is asked: "Have you not pondered over the fact that whatever there is in the universe including the birds with wings spread out, is continuously carrying out their assignments with fullest play of their capabilities and each one of them knows its sphere of duties (*Tasbeeh*) and the way those are to be carried out (*Sal'at*)." This obviously means that everything in the universe knows by instinct, what are its duties and how to perform them and what is its destiny. As far as animal world is concerned, they do it by instinct. But if a human being wants to know, what is his *Tasbeeh* and *Sal'at*, it is a must for him to have faith in *Wahi*, through which all these directions containing do's and don'ts are explained. This is *Iqamat-As-Sal'at*, a special term used in the *Qur'an*.

To follow the Laws of the *Qur'an* is *Iqamat-As-Sal'at*. This is not possible individually and can only be done collectively; that is why the *Qur'an* has used the plural tense for this. It is the responsibility of an Islamic State is to establish this order (22/41), and they do it by mutual consultations (42/38). This system covers all the aspects of life, particularly the economic system. Verse (11/87) is very significant in this regard. It says: "O *Shu'aib!* does your *Sal'at* not permit us even to spend our wealth as we desire?" They did not understand as to what type of *Sal'at* is one which gives directions even in economic matters; they thought *Sal'at* is just a prayer or some sort of ritual.

In a nutshell it would pose one simple question. Would a person like to decide his affairs according to his desires, wishes or would he surrender before the Laws of *Allah*? This later position is called *Sal'at*. Surah 19 Verse 59

وَحَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَصَاعُوا  
الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ  
يَلْقَوْنَ عَذَابًا

further clarifies: "they were followed by people who abandoned or negated the *Sal'at* and followed their passions and therefore will see the chastisement." Therefore, following the Divine Laws is called *Sal'at*. As such Ibn-e-Qutaiba says, *Sal'at* actually means *Ad-Deen* and *Iqamat-As-Sal'at* means *Iqamat-ud-Deen*.

This exercise is only presenting a summary of the concept of *Sal'at* in relation to establishing a system relative to a state in which the *Deen* of *Allah* would be paramount.

## الزَّكَاةُ

The basic meaning of *Zakah* is to grow, to flower, flourish or blossom; to increase, swell or develop.

Raghib after writing these meanings, gives example of word *Azka* in verse of Surah 18 Verse 19, "Then see which type of food is most pleasant (*Azka*), i.e., which has more nutritious value." *Zak'at* means nourishment, growth. It also means purification but in the *Qur'an* the two words *Azka* and *Athar* are used in different meanings, e.g., in Surah 2 Verse 232: *ذَلِكَمُ أَتْرَكِي لَكُمْ وَأَطْهَرُ*, meaning "This is more profitable for you and purer", In fact, purification has a negative virtue, whereas *Zak'at* has a positive value, i.e., to grow or get nourishment.

In the Holy *Qur'an* the words "*Aqemus Salata Wa'atuz Zakat*" have been used extensively and repeatedly. (For the meaning of *Sal'at*, please see under heading *Sal'at*). Such verses briefly mean, to establish a social order in which every person has the chance and opportunity to develop his Self, according to the Divine Laws.

In Surah 22 Verse 41 (See above) says that these people (*Jama'at-ul-Momineen*) are those whom when we give authority in the land, *Aq'amoo-as-Sal'ata Wa'atuz Zakata* - they establish the *Qur'anic* social order and provide nourishment to everybody for the development of their personalities.

It is also important in this regard, as it explains that *Momineen* are those who strive for the *Zak'at*, i.e., for providing nourishment to Humanity.

As mentioned above, (22/41) shows that the first and foremost duty of the state is to establish a social order and provide means of sustenance and nourishment to humanity. In order to achieve this objective, it is necessary that the sources of wealth should be at the disposal of the state. All the citizens should keep the surplus of their earnings available to the state, so that it may take of it as much as it requires to provide sustenance and nourishment to the needy Surah 2 Verse 219:

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ

. This for the establishment of the revenue base of the state. Such a system would take some time to establish itself. Meanwhile for the transitional period, the government can levy taxes for which the *Qur'an* has also used the word *Sadaq'aat*, etc. These *Sadaq'aat* are to be spent for certain purposes described in Surah 9 Verse 60:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ  
وَالْعَمَلِينَ عَلَيْهَا وَالْمَوْلَاةِ قُلُوبُهُمْ  
وَفِي الرِّقَابِ وَالْغُرْمِينَ وَفِي سَبِيلِ  
اللَّهِ وَابْنِ السَّبِيلِ قَرِيبَةً مِّنَ اللَّهِ  
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٧﴾

The *Sadaq'aat* are meant for the: 1. The indigent (Also see 2/273); 2. Those incapacitated to earn (See also 90/15-16); 3. Those who are employed in the collection and administration of *Sadaq'aat*; 4. Helping those who sincerely wish to join the Divine Order but are unable to do so due to financial difficulties; 5. Setting free those in bondage (See also 90/13); 6. Those who are unduly burdened financially; 7. Those who strive in the cause of *Allah* and; 8. Stranded travellers; This is an Ordinance from *Allah* who is the All-Knowing and Wise.

Some people have extended and applied this verse for the expenditure of *Zak'at* money also, which is not correct. The Holy *Qur'an* has neither fixed any percentage, nor specified the items on which *Zak'at* is leviable. The idea that *Zak'at* is the tax levied by *Allah* and whatever collection is made by the state is the government tax, is not correct. This dualism of "Caesar and God" being two separate entities, is the Christian concept. In *Islam*, whatever one gives to the state for the establishment and enforcement of the Islamic Social Order is actually given to *Allah*. Refer Surah 9 Verse 111:

**111** Surely Allāh has bought from the believers their persons and their property — theirs (in return) is the Garden. They fight in Allāh's way, so they slay and are slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'ān.<sup>a</sup> And who is more faithful to his promise than Allāh? Rejoice therefore in your bargain which you have made. And that is the mighty achievement.

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ  
وَ أَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ  
فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًّا  
عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَ  
الْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ  
فَأَسْتَبْشِرُوا بَبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ  
وَ ذَلِكَ هُوَ الْفَوْرُ الْعَظِيمُ ﴿١١١﴾

It must be remembered that there will always be opposition to the system according to the mission of Allah in the Qur'an:-

1. The Political Ruler “When <sup>ملك</sup> , Malik, is used in the general sense for mankind, then it would mean the subjugation of a nation or groups of people into “slavery”.
2. The Capitalist, who uses his capital to keep mankind in perpetual debt, and
3. The Mullah or Priest who himself has become a slave of the capitalists.

These are the people who have separated the Deen into worldly affairs and that for the hereafter. They have thus made their own rules concerning the different aspects of the Deen mainly in reference to

social aspects of human beings. These and the concept of *Mazhab* will become very evident in the discussion of the next Verse: **إِيَّاكَ نَعْبُدُ**