

IsTC013. Qur'ānic Methodology for Religious Vocation

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ABSTRACT

Al-Din is the natural reality Allah SWT embedded in the human nature, as it was necessary for comprehensive welfare of man as an individual and society. Muslim scholars without any exception, hence, the entire Muslim Ummah is unanimous in the fact that any human act based on anything other than the Qur'ānic concept of al-Din carries no weight in the eyes of Allah. (*Al-Imrān:85*) The Qur'ān calls man to al-DĒn in many ways, particularly through attracting attention towards the natural and human phenomena which serve as the sources for understanding the message that the power of Allah is unfathomable. In this study, the researcher will present some important methods used in the Qur'ān to call the human beings towards al-Din.

Keywords: Religion, Religious Vocation, al-Qur'an, al-Sunnah, al-Din

1.0 INTRODUCTION

According to the Quran, the man has been created by the almighty in his natural state. He turns to his Lord, asks His shelter, and seeks His protection. He has been formalized in acquaintance to the creator of that nature. He has been directed to face steadily and truly to the faith, establish Allah's handiwork according to the nature on which He has made mankind. (*al-Rum:30*). As per the Quranic perspective, all human beings have accepted the covenant of the Almighty, and that is called in the Quran the natural state. It happened when Almighty the creator drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (Saying): "Am I not your Lord (Who cherishes and sustains you)?"- They said: "Yea! We do testify!" (This), lest they should say on the Day of Judgment: "of this we were never mindful". (*al-A'rāf:172*). Whenever man starts deviating from that natural state, the almighty reminds him about this covenant by dint of blooming affection and emotions, So that the man may awake his feeling with regard to the religious matters, such as Allāh is the one and only. He alone is the worthy of worship, matters coming from that notion. The objective of these reminders is to clean that natural state which gets covered by the many issues we are facing in our lives, such as the family concerns, sociological problems, civilizational issues, customs, superstitions, fantasies about the world, temptations of the evil, lusts and self-advantages which dropped him, the man, in the deep and dark well, and misguides him from that natural state to the infrequent state.

The Quran addresses the man and gives him excitement by guiding him to mean where he can get benefited, developed and will fulfill his essentials and can get the true pleasure of life. Storms him through his concerns regarding to his life, and by giving him the solutions for his problems. The purpose behind this exciting and storming is to shake his intelligence and concern

towards acquiring truth related to his living life and future destiny and prepares him for thinking of his Creator and ready to accept the results of sound rationality with comprehensive benefits. (Al-Mubarak, 1970). This can be evidently comprehended through the verses related to the universes. Similarly, Quran appeals to the intellect as well, and invites the humans to submit their wills to the Almighty by using the logical methodology. Such as persuading them to use their mind for contemplation on the manifestations of the capabilities of the Almighty and through the reflection for the signs of Allah the Almighty, like the creations of heavens, the earth and livestock, etc. by diverting their attentions towards the raining and mountains which are balancing our planet, water, which is the basis for life of plant and other living organs. The coherence between all these creations shows that there is no deficiency or any kind of imperfection in the Quran in one hand another hand it asserts that the Quran is from the Almighty. On the following pages the research will present how al-Quran invites human being towards their natural state, which is called *al-Fitrah*.

2.0 RELIGIOUS VOCATION BY THE KNOWLEDGE OF THE UNSEEN:

First al-Quran invites the humans towards the religion by giving them detailed information about the Almighty's knowledge of the unseen. Like His knowledge is comprehensive and encompasses all the aspects of the universe. Aspects which man himself does not know and considers himself paralyzed while dealing with them. He is All knowing, knows what is going on in the heavens and on the earth. He is well versed on every single occurrence in the universe. The Quran mentions:

"Allah knoweth that which every feminine beareth and that which the wombs absorb and that which they grow. And everything with Him is measured. (8) He is the Knower of the Invisible and the Visible, the Great, the High Exalted."[al-Ra'd]

Here Allah mentions that it is Allah only who knows what every female carries, whether that is male or female, normal or abnormal, beautiful or ugly. And what the wombs decrease by delivering that before the normal period or increase in the normal period. Allah knows all these matters the he creation. Everything is created in proportion and measure.

Verily, all things have We created in proportion and measure. [al-Qamar: 49]

He is Knower of the Unseen. And does not let anyone know the Unseen created by Him.

"He (alone) knows the Unseen, nor does He make any one acquainted with His Mysteries [al-Jinn: 26]

So, whatsoever is hidden from our senses and whatever we can observe and see before our eyes, He has the knowledge all. His knowledge encompasses what is unseen and what can be seen. Nothing is secret on him.

From Allah, verily nothing is hidden on earth or in the heavens. (5) It is He Who shapes you in the wombs as He pleases. [Aāl-'Imrān: 5-6]

Above-mentioned verse of chapter al-Ra'd is clear evidence on the majesty and the grandness of the Almighty. And the vibrant proof of his inclusive knowledge of unseen in all areas indicated in the verse. This verse refers to all the living creatures, while describing it by

“every feminine.” It is impossible for anyone to count all feminine creatures, and knowing their characters and qualities is more challenging. Only the one who created them can know. The one he knows the verbal secrets and what minds bear.

He has knowledge of what is hidden to His creature, and what they don't know and can't get its essence. He is the one who knows what is on the continents and what is under the seas. His knowledge is eternal, never disappears as Allah the Almighty mentions:

With Him are the keys of the Unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth, and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered) but is (inscribed) in a Record Clear (to those who can read). [al-'An'ām:59]

Here Allāh the almighty calls the humans towards the by informing them that he is the one who has treasures of unseen. Treasure here means the matters which are concealed and unknown, no one knows them. He is the only who knows what is in land and sea. He has the utmost knowledge of all worlds and wonders. Not a single leaf falls from the trees but He knows the time when it falls, and also the earth where it fell down. There is not a small pill in the earth, but He knows where they are and whether or not it will germinate, how much will grow and who is going to eat it? Nothing is in its moisture or drought, but it is known by Allah the almighty and is registered there in. (Şābūnī,1999). In chapter the Day of Judgment al-Quran asks the question about his origin and provokes him to think of the religion.

*Thinketh man that he is to be left aimless? * Was he not a drop of fluid which gushed forth? * Then he became a clot; then (Allah) shaped and fashioned * And made of him a pair, the male and female. * Is not He (Who doeth so) able to bring the dead to life? [al-Qiyāmah:36-40]*

Is the man thinking he has been created just like that? He has no responsibility on the world and is not accountable in front of anyone? Then he reminds the man of his origin from what he has been created, from the few drops of water, sperm, which reaches to utero. In other words, Almighty is telling the man how he can be arrogant and disobedient while he has been created such a dirty and impure substance. Then it became a clot, then He shaped and fashioned that clot in due proportion and made him in two sexes, male and female. Is He Allāh Who created a man at first instance, not able to give him life again after the death? Allāh has not compelled man to obey Him; because if would have done it there was no point for reward, and if He had constrained him to be insubordinate there was no point for punishment, and if He had left him with guidance, it might be considered incompetence and inability in power. So he has not been neglected, but has given a religion a complete and comprehensive way of life, which encompasses all aspects of life so that man can live in this world with peace and prosperity.

4.0 RELIGIOUS VOCATION THROUGH THE SIGNS OF ALLAH IN THE UNIVERSE AND MAN HIMSELF:

This is another method of reminding people about their covenant. One may observe in the signs of the universe and man himself that these signs are in total harmony. They are working under the precise system. It is Allah who has engaged them in their responsibilities, which are

the ultimate proof of the existence of one Creator who “is that dimension which makes other dimensions possible; He gives meaning and life to everything” (Rahman, 1980). The Qurān says:

Lo! In the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sends down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's Sovereignty) for people who have sense. [al-Baqarah,164]

In this verse, Allah reminds His servants the oneness of Him. He is alone the worthy of deity. All, other than him is under His control. The heavens working like a roof without any physical support, the grand earth with its level and flatness, with mountains and seas, with the mines of gold, silver, lead and iron are the absolute signs of His unity and deity. Nobody and create such creation. In addition to that His control of wind, bring them from all corners of the universe, from east, west, north, south. The fecundating characteristic of the winds, and the resulting formation of rain are mentioned to remind the man that he is one and only worthy to worship. (Ṭabarī,1957)

Hast thou not seen that unto Allah payeth adoration, whosoever is in the heavens, and whosoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of the mankind, while there are many unto whom the doom is justly due. He whom Allah scorneth, there is none to give him honour. Lo! Allah doeth what He will.[al-Hajj,18]

Here Allāh shakes the emotions of man and his feelings and asks him to ponder on all the creatures living in the heavens and on the earth. And then see by using his spiritual intelligence. How can all these creatures who are living in the heavens and on the earth like the sun, moon, stars, mountains, trees, livestock prostrate for Allah? And submit their wills to him with obedience. In chapter *Naʿāl* Allāh said:

*Have they not observed all things that Allah hath created, how their shadows incline towards the right and to the left, making prostration unto Allah, and they are lowly? * And unto Allah maketh prostration whatsoever is in the heavens and whatsoever is in the earth of living creatures, and the angels (also) and they are not proud. [Al-Naʿāl, 48-49]*

The verse is telling us of about the might, majesty and pride of the Almighty, for everything submit to Him and all things and creatures humble themselves before Him, inanimate objects and animals, and those which are accountable for mankind and the jinn, and the angels. Allah tells us that everything has a shadow that inclines towards the right and towards the left – i.e., morning and evening – prostrates to Allah. (Ibn Kathir, 1973) Ibn Jarir explained that in this verse the obedience of these creatures in following the orders of almighty has been termed as prostration. (Al-Zamakhsharī, 1965) Ibn Taymiyah said while explaining the prostrations of these creatures: Prostration is a form of humility, so the prostration which includes all creatures implies the utmost submission and humility. For every created thing submits to His greatness and humbles itself before His might and power. This does not mean that everything prostrates like human beings do, on seven parts of the body, putting the forehead on the ground. This kind of prostration is only for human beings. Some other nations bow, but does not prostrate, and that is their prostration. Allah says (interpretation to the meaning): *‘and enter the gate in prostration*

(or bowing with humility) and say: “Forgive us” [al-Baqarah 2:58] It was said that this means enter it bowing, and some of them prostrate on their sides like the Jews. Sujood (prostration) is a generic term, but because the way in which Muslims prostrate is so well known, many people think that this is how everything prostrates. (*Ibn Taymiyah*, 1323)

5.0 RELIGIOUS VOCATION THROUGH REFLECTING ON CREATURES:

Reflection on the creation of Allah is a very important way of calling people to the religion in the Qur'an. It brings man close to his creator. There are considerable verses in the Quran which urges people to reflect upon the creation of Allah through various methods, which are fit for every temperament and any kind of spiritual status. In chapter al-Naʿal : 3-11 Allah says:

*He hath created the heavens and the earth with truth. High be He Exalted above all that they associate (with Him). * He hath created man from a drop of fluid, yet behold! he is an open opponent. * And the cattle hath He created, whence ye have warm clothing and uses, and whereof ye eat; * And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture. * And they bear your loads for you unto a land ye could not reach save with great trouble to yourselves. Lo! your Lord is Full of Pity, Merciful. * And horses and mules and asses (hath He created) that ye may ride them, and for ornament. And He createth that which ye know not. * And Allah's is the direction of the way, and some (roads) go not straight. And had He willed He would have led you all aright. * He it is Who sendeth down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture. * Therewith He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Lo! herein is indeed a portent for people who reflect.*

These verses, firstly, invite to reflect on the existence of the Creator and His wisdom by designing kingdom Animalia in different conditions, like the creation of the heavens and the earth, then driving them in perfect measure, proper shape and placement with variant characters. Followed by mentioning the attestations of the wise creator through the wonder work of various conditions of plants and ends the verse by saying that: Verily! In this is indeed an evident proof and a manifest sign for people who give thought. Al-Baylāwī said while interpreting the above verse, that anybody who may reflect that the grain is located on the earth, and moisture reaches for it then becomes effective, and sniffs its top and brings out the legs of the tree, and creaks it from its bottom which carries out its veins. It then grows up and produces its leaves, flowers, sleeves and fruits. Each process includes different shapes and unlike nature, even though the material, the ratio of lower natures and astronomical effects are same for all. This is the clear proof that it can't happen except by the someone who is effective, superior, sacred and free from any opposites and peer. (Baydāwī, 1330)

6.0 RELIGIOUS VOCATION BY STATING THE ABILITY TO ACT ON THE SUSTENANCE

Ability to change is one of the attributes of the Almighty, He has the power to modify whatever He wishes in the world, to order, to forbid, to kill, to give life as He wills, to give and seize the substances, to bestow with health and otherwise. Give the victory and defeat. All are under His Power. Likewise He has the power to make any changes in the means of the sustenance. Allāh says:

Lo! In the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sendeth down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's Sovereignty) for people who have sense. [al-Baqarah:164]

The creation of the heavens and earth, and the alternation of night and day, and the ships that sail on the sea, carrying that which benefits men, and in the water Allah sent down from the sky, then revived the earth with it after it was dead, and in every creature He has scattered on it, and in turning of winds, and in the clouds employed to serve between heaven and earth, are signs for those who have sense.

6.1 Disposition to turn the winds

Among religious vocations by stating the ability to act on the sustenance is His control on the stuffs which are the basic components for the sustenance. Allāh says:

And We send the winds fertilising, and cause water to descend from the sky, and give it you to drink. It is not ye who are the holders of the store thereof. [al-Hijr:22]

“And We send the winds fertilizing” i.e., fertilizing the clouds so that they give rain, and fertilizing the trees so that they open their leaves and blossoms. These winds are mentioned here in the plural form because they give results, unlike the barren wind (Ar-Rih Al-'Aqim, see Adh-Dhariyat 51:41), which is mentioned in the singular and described as barren since it does not produce anything; because results can only be produced when there are two or more things. (Ibn Kathir, 1973)

6.2 Disposition to Revive the Infertile Earth

Have they not seen how We lead the water to the barren land and therewith bring forth crops whereof their cattle eat, and they themselves? Will they not then see?

Here Allah explains His kindness and goodness towards them by His sending water to them, whether from the sky or from water flowing through the land, water carried by rivers down from the mountains to the lands that need it at particular times. MaudĒdi while explaining the verse said: it is "Just as a person seeing a barren land cannot imagine that it will ever bloom and swell with vegetation, but a single shower of the rain sent by God changes its color altogether, so

is the case with the message of Islam at this juncture. People think that it is not going to gain ground, but a single manifestation of Allah's power and grace will cause it to gain such glory that people will be amazed at its progress." (MaudĒdi, 2008) Allah invites here a man to think upon these favors of Allāh and thanks to Him and worship Him alone because He is the only one who created all these blessings. (Hasan,n.d.).

6.3 Disposition to Transformation of the Earth

By mentioning His power upon the transformation of the earth Allāh the Almighty tells the people that nobody can be worthy to worship except the one who has the power to shape the earth as we can see it.

*Who hath appointed the earth as a bed and hath threaded roads for you therein, and hath sent down water from the sky and thereby We have brought forth divers kinds of vegetation, * (Saying): Eat ye and feed your cattle. Lo! Herein verily are portents for men of thought.*

“Lo! Herein verily are portents for men of thought.” That is, "Those, who use their common sense in their search for the Truth, find a way to the Reality by the help of these Signs, which clearly show that the universe has One Lord, Who alone is sustaining it, and there is no room here for any other lord."

*And after that He spread the earth, * And produced therefrom the water thereof and the pasture thereof, * And He made fast the hills, * A provision for you and for your cattle. [al-Nāzi'āt:30-33]*

In these verses, arguments have been given to the religion in the two aspects: first, that it is not at all difficult to establish these for the power of that God, Who has made this vast and huge universe with such wonderful balance and this earth with such provisions. Second, that the pointers to the perfect wisdom of Allah, which are clearly visible in the universe and the earth, point out that nothing is happening here purposelessly. The balance that exists between countless as the stars and planets and galaxies in the heavens testifies that all this has not happened haphazardly, but there is a well thought-out plan working behind it. The regular alternation of the night and day is an evidence that this system has been established with supreme wisdom and knowledge for making the earth a home and place of settlement. (MaudĒdi, 2008)

6.4 Disposition to landing water and germination of it:

By observing the creation of the heavens and earth and all the great things that He has placed in them provides insight, proof and a lesson for every penitent servant who submits in humbleness and repentance to Allah feeling fear, in awe of Him. Among them are the landing water and its germination. Allāh says:

*And We send down from the sky blessed water whereby We give growth unto gardens and the grain of crops, * And lofty date-palms with ranged clusters, * Provision (made) for men; and therewith We quicken a dead land. Even so will be the resurrection of the dead. [Qāf:9-11]*

The reasoning is this: `Your conjecture about the God Who made this sphere of the earth a suitable home for living creatures and Who by combining the lifeless clay of from earth with the lifeless water from the sky produced such a fine vegetable life that your witness flourishing in the form of your gardens and crops, and Who made the vegetation a means of sustenance for both man and beast, that He has no power to resurrect you after death, is a foolish and absurd conjecture. You witness almost daily the phenomenon that a land is lying barren and lifeless; then as soon as it receives a shower of rain, it gives birth to an endless train of life all of a sudden, the roots lying dead for ages sprout up and a variety of insects emerge playfully from the layers of the earth. This is a manifest proof that life after death is not impossible. When you cannot deny this express observation of yours, how can you deny that when Allah wills, you too will sprout up from the earth as the vegetation sprouts up. (MaudĒdi, 2008)

6.5 Disposition of fashioning delightful gardens

Allah has also called to the religion by asking them to think who is able to cause trees to grow. The One who is able to do that is the Creator and Provider, Who is doing all this Alone and Independent of any idol and other rival.

Is not He (best) Who created the heavens and the earth, and sendeth down for you water from the sky wherewith We cause to spring forth joyous orchards, whose trees it never hath been yours to cause to grow. Is there any God beside Allah? Nay, but they are folk who ascribe equals (unto Him)! [Al-Naml: 60]

In this first very question, it has been asked, "Who has sent down rainwater and caused to spring up by it beautiful gardens?" Just consider whether the presence of the substances essential for the growth of countless kinds of plant life, in the soil or near the soil, and the existence in water of those very qualities which are in accordance with the requirements of animal and vegetable life, and the evaporation of this water again and again from the seas, and its condensation and raining regularly in different parts of the earth from time to time, and the coordination between the soil and the air, the water, the temperature; etc., conducive to proper growth of plant life and fulfillment of the countless requirements of every sort of animal life, could be just accidental, or the result of the wise scheming and planning the supreme power and will of an All-Wise Designer. And is it possible that this accident should continue to recur constantly for millions and millions of years on end? Only an obstinate person who has been blinded by prejudice will regard it as accidental, for no truth loving, sensible person can make such a senseless claim or accept it." (MaudĒdi, 2008)

6.6 Disposition Upon Rain-laden Clouds

The details of the wonderful manifestations of Allah Almighty's power and wisdom in making arrangements for the rain and the growth of vegetation thereby can be found throughout the whole Quran, likewise, Allāh says:

*And have sent down from the rainy clouds abundant water, * Thereby to produce grain and plant, * And gardens of thick foliage. [al-Naba':14-16]*

The argument is like that "If man considers the earth and the mountains and his own creation, his sleep and wakefulness, and the system of the day and night intelligently, and consider the well-fortified system of the universe and the shining sun in the heavens, the rain

falling from the clouds and the vegetables growing thereby, you will see two things very clearly: first, that all this could neither come into existence without a mighty power, nor continue to exist and function so regularly; second, that in each of these great wisdom is working and nothing that happens here is purposeless. (MaudËdi, 2008)

6.7 Disposition of cultivating, planting and watering

Allāh also calls towards the religion by telling the men that He has not only made arrangements of satisfying their hunger, but also of satisfying their thirst by providing the water. Allah says:

*Have ye seen that which ye cultivate? * Is it ye who foster it, or are We the Fosterer? * If We willed, We verily could make it chaff, then would ye cease not to exclaim: * Lo! we are laden with debt! * Nay, but we are deprived! * Have ye observed the water which ye drink? * Is it ye who shed it from the raincloud, or are We the Shedder? * If We willed We verily could make it bitter. Why then, give ye not thanks? * Have ye observed the fire which ye strike out; * Was it ye who made the tree thereof to grow, or were We the grower? * We, even We, appointed it a memorial and a comfort for the dwellers in the wilderness. * Therefor (O Muhammad), praise the name of thy Lord, the Tremendous. [al-Wāqi'ah:63-74]*

MaudËdi explains the argumentations of these verses and says: “In this sentence, an important manifestation of Allah's power and wisdom has been pointed out. Among the wonderful properties that Allah has created in water, one property also is that no matter what different substances are dissolved in water, when it changes into vapor under the effect of heat, it leaves behind all adulterations and evaporates only with its original and actual component elements. Had it not possessed this property the dissolved substances also would have evaporated along with the water vapors. In this case, the vapors that arise from the oceans would have contained the sea salt, which would have made the soil saline and uncultivable wherever it rained. Then, neither could man to have survived by drinking that water, nor could it help grow any vegetation. Now, can a man possessed of any common sense claim that this wise property in water has come about by itself under some blind and deaf law of nature? This characteristic by virtue of which sweet, pure water is distilled from salty seas and falls as rain, and then serves as a source of water-supply and irrigation in the form of rivers, canals, springs and wells, provides a clear proof to the fact that the Providence has endowed water with this property thoughtfully and deliberately for the purpose that it may become a means of sustenance for His creatures. The creatures that could be sustained by salt water were created by Him in the sea, and there they flourish and multiply. But the creatures that He created on the land and in the air, stood in need of sweet water for their sustenance and before making arrangements of the rainfall for its supply He created this property in water that at evaporation it should rise clear and free of everything dissolved in it. (MaudËdi, 2008)

6.8 Disposition to increase and Straiten the provision for whom He wills

By the power of Allah in increasing and straitening the provisions, He the almighty also calls people to the religion.

Know they not that Allah enlargeth providence for whom He will, and straiteneth it (for whom He will). Lo! Herein verily are portents for people who believe.[Al-Zumr:52]

Ibn ‘ÓshĒr said the question here is not to know what think about that, but it is to show them their ignorance and lack of knowledge. (Al-Tāhir, 2000). It means giving plenty to some and restricts the provision for others.

6.9 Disposition of the Bearing of Provision

Here Allāh calls the man to the religion by telling him that he should not be worried about his means of livelihood as it is Allāh who is giving sustenance to all. Like none of the birds and the animals on the land and the sea that you find around yourself carries its provision with it. Allah has provided for all of them; wherever they go, they get their provision through Allah's bounty.

And how many an animal there is that beareth not its own provision! Allah provideth for it and for you. He is the Hearer, the Knower. [al-AnkabĒt:60]

MaudĒdi explains this and said "Precisely the same thing was taught by the Prophet Jesus (may Allah's peace be upon him) to his disciples when he had said: *"No than can serve two masters: for either he will hate the one, and love the other; or else he will hold :o the one, and despise the other. Ye cannot serve God and mammon. Therefore, I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than treat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not; neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore, take no thought, saying, What shall we eat? Or, What shall we drink? Or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore, no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof"* (Mate. 6: 2434). The background of these discourses of the Qur'an and the Gospel is the same. (MaudĒdi, 2008)

6..9 Disposition to bring forth the vegetation of all kinds

Allāh asks a man to think who send down the water and therewith bring forth plants, of every kind of character trait and quality of excellence. Allah says:

He it is Who sendeth down water from the sky, and therewith We bring forth buds of every kind; We bring forth the green blade from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon

the fruit thereof, when they bear fruit, and upon its ripening. Lo! Herein verily are portents for people who believe. [al-Anām:99]

This Ayah means that the contemplate ability of the Creator of these fruits, Who brought them into existence after they were dry wood, and they later became grapes and dates; and similar is the case with the various colors, shapes, tastes and fragrance of whatever Allah created. These are the attributes of the one who should be worshiped and deserve to be followed the life.

6.10 Disposition to create Gardens; Trellised and Untrellised

Telling a man who brings the gardens the trellised and untrellised - and the palm trees, and crops, all varying in taste, and the olive and pomegranates, all resembling one another and yet so different into existences, is also the way Allāh calls human being towards the religion.

He it is Who produceth gardens trellised and untrellised, and the date-palm, and crops of divers flavour, and the olive and the pomegranate, like and unlike. Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals. [al-An'ām:141]

In this verse, there is an information and a reminder for the human beings and an open invitation to ponder to these favors.

6.11 Disposition Upon the Earth, Mountains, Seas and Plants

Pondering to the power of Allāh in the earth, mountains and plants which are visible to man is one of the methods of the almighty to call the human beings to the religion.

*And He it is Who spread out the earth and placed therein firm hills and flowing streams, and of all fruits He placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought. * And in the Earth are neighbouring tracts, vineyards and ploughed lands, and date-palms, like and unlike, which are watered with one water. And we have made some of them to excel others in fruit. Lo! Herein verily are portents for people who have sense. [al-Ra'd:3-4]*

Here in these verses Allāh the Almighty call as the people to accept Him alone as Lord and after death we will be resurrected again in order to get our reward for what we have done in this world. MadādĒ explains these verses how they are calling towards these things.

1. Tauhid: The fact that the earth is closely connected with the heavenly bodies (which help create life on it), and the facts that the mountains and the rivers are so interrelated with that life are clear proofs that all these things have not been created by separate and different gods nor are being governed, by gods with independent powers and authorities. Had it been so, there could not have been so much harmony, congruity, accord and unity of purpose among them; nor could these relationships have continued for such a long time. Since it is quite obvious that if there had not been One All-Powerful and All-Wise Allah, it could not have been possible and practicable for different gods to sit together and evolve out such a harmonious system in the universe without any discord or conflict between its myriad's of bodies.

2. Resurrection: This wonderful planet, the earth, is itself a great proof that its Creator is All-Powerful and can, therefore, raise the dead whenever He will. For it is floating in space around the sun, and it has high mountains fixed in it and have large rivers flowing on its surface: it produces countless fruit-bearing trees, and it brings about the cycles during the day and the night with precise regularity. All these things bear witness to the boundless power of its Creator. It would, therefore, be sheer folly to doubt that such All-Powerful Creator is incapable of raising mankind to life after death.

3. Accountability: The earth, with all its wonderful and purposeful signs, is a clear evidence of the fact that its Creator is All-Wise. Therefore, it cannot even be imagined that He has created man, His noblest creation, without any purpose. Just as His wisdom is apparent in the structure to the earth, its mountains, its rivers, the pairs of its trees and fruits, its night and day, so it is quite obvious that it has not been made the habitation of man without any purpose, nor will it be brought to naught without the fulfillment of that purpose. Clearly mankind shall be accountable to its Creator for the fulfillment of that Divine purpose. (MaudĒdi, 2008)

6.0 RELIGIOUS VOCATION BY REMINDING HIS FAVORS

Allāh the Almighty has favored His servants by giving them the control and the ability to use it according to their needs to some extent. By making this earth a place for living. This power has been given to the man so that he can enjoy the multiple benefits from it and will live his life in peace and prosperity. He has considered plants, fruits and different kinds of eating and drinking meals and everything what man can get by earning and profits as His favors to the mankind. Here we present some of these examples.

6.1 Favors like Cattles, Water, Types of Livelihood

*“And horses and mules and asses (hath He created) that ye may ride them, and for ornament. And He createth that which ye know not. * And Allah's is the direction of the way, and some (roads) go not straight. And had He willed He would have led you all aright. * He it is Who sendeth down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture. * Therewith He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Lo! herein is indeed a portent for people who reflect. * And He hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense. * And whatsoever He hath created for you in the earth of divers hues, lo! therein is indeed a portent for people who take heed. * And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye (mankind) may seek of His bounty and that haply ye may give thanks. * And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may find a way. * And landmarks (too), and by the star they find a way. * Is He then Who createth as him who createth not? Will ye not then remember? [al-NaĀl:8-17]*

These favors are for all human beings, even for the one who denies even the existence of God, He goes on bestowing His favours on them for years on end. There are others who set up partners with Him in his attributes, powers and rights, and show their gratitude to others than Him for His blessings, yet He does not withhold His favours from them; there are still others who profess to acknowledge Him as their Creator and Benefactor, yet rebel against Him and are disobedient to Him and consider freedom from Him to be their birth right, but in spite of all this He continues to shower His countless blessings on them as long as they live. (Maudūdī, 2008)

6.2 Reminder through Modalities in the Sky

*We have created above you seven paths, and We are never unmindful of creation. * And we send down from the sky water in measure, and We give it settle in the earth, and lo! We are Able to withdraw it. * Then We produce for you therewith gardens of date-palms and grapes, wherein is much fruit for you and whereof ye eat; [al-MuminĒn:19-17]*

6.3 Favors from which Man seeks his livelihood

*Let man consider his food: * How We pour water in showers * Then split the earth in clefts * And cause the grain to grow therein * And grapes and green fodder * And olive-trees and palm-trees * And garden-closes of thick foliage * And fruits and grasses: [‘Abasa:24-31]*

7.0 RELIGIOUS VOCATION THROUGH EVENTS GOING ON AROUND THE MAN AND HIS CREATION

The events going on around the man and the phases of his creation are religious vocations as well. They are the great proofs for the invitation. Such as alternation of the day and night consistently and regularly, furthermore, control over them, the knowledge of whatever is going on therein. Sending the rain for germination of plants, creation of the heavens and the earth, and hold over them all, these are the clear signs Allāh is used for calling to the religion.

7.1 Motions of Sun and Moon

That is because Allah maketh the night to pass into the day and maketh the day to pass into the night, and because Allah is Hearer, Seer. [al-Hajj:61]

Hast thou not seen how Allah causeth the night to pass into the day and causeth the day to pass into the night, and hath subdued the sun and the moon (to do their work), each running unto an appointed term; and that Allah is aware of what ye do? [Luqmān:29]

He maketh the night to pass into the day and He maketh the day to pass into the night. He hath subdued the sun and moon to service. Each runneth unto an appointed term. Such is Allah, your Lord; His is the Sovereignty; and those unto whom ye pray instead of Him own not so much as the white spot on a date-stone.[Fatir:13]

A token unto them is night. We strip it of the day, and lo! they are in darkness.[yasÊn:37]

It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit. [YasÊn:40]

He causeth the night to pass into the day, and He causeth the day to pass into the night, and He is knower of all that is in the breasts.[al-HadÊd:6]

7.2 Creation of man

O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a watcher over you. [al-Nisâ':1]

O mankind! if ye are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make (it) clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then (give you growth) that ye attain your full strength. And among you there is he who dieth (young), and among you there is he who is brought back to the most abject time of life, so that, after knowledge, he knoweth naught. And thou (Muhammad) seest the earth barren, but when We send down water thereon, it doth thrill and swell and put forth every lovely kind (of growth). [al-Hajj:5]

Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, and then produced it as another creation. So blessed be Allah, the Best of creators! [al-MuminÊn14]

He created you from one being, then from that (being) He made its mate; and He hath provided for you of cattle eight kinds. He created you in the wombs of your mothers, creation after creation, in a threefold gloom. Such is Allah, your Lord. His is the Sovereignty. There is no God save Him. How then are ye turned away? [al-Zumr:6]

3.0 CONCLUSION

The need for religion is one of the basic and fundamental needs of the man; it is connected with the essence in the life. It is the secret of once existence. This is not a secondary issue which can be put behind but is primary one. The basic reason for this need is that our soul and intellect are always in the search of superior facts of our existence; likewise, he wants to know what his reality is? He wants to know himself. Millions of creations are around him, what

their origin is? And what is their role in the world. These are the questions which have occupied the great attention for the human philosophy. These are the questions which urge man to seek the answer in all ages, the answer which can satisfy him and his soul and may end his thirst can be only given by the religion. Because this is the purpose of the religion to tell man why he is here? And what for he is here? What is his origin? At the same time, it is an emotional need of man to know these questions because of his compound substances. Which are Intellect, Emotions and Soul? The nature of man is formed by these elements. And his nature speaks with it. By nature man can't be satisfied just because of the knowledge and philosophy, his greed can't be instable by the art and etiquettes, the gap between him and nature can't be filled by the beautifications of the world and its pleasure. He will continue to be in anxious, hungry and thirsty, and always will feel emptiness until he will accept the religion, which will satisfy him after his subjugation, tranquilize him after his confusion and give him peace after the fear and he will feel like he has found himself. In order to believe the religion Allāh has used some methods which have been discussed here, to force man to ponder in to the universe and seek the answer of these questions.

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