

# Quran and cultural evolution

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**ABSTRACT:** The Koran was revealed in an atmosphere replete with ignorance, superstition, tribal and ethnical prejudices, in a polytheistic belief system, heathen thoughts etc. In such an environment, in order to make cultural change, the Koran dissolved the past cultural storages, presented and elucidated its own key layers , constants , rejuvenated the men's life , directed ideals , values , this way prevailed over their culture , gave a divine structure , aspect to it; because among cultures, a culture that can get the elements of another culture, absorb and change them into a structure commensurate with itself; this is a culture's growth and life; like when with the advent of Islam, the Holy Koran confronted the rest of ignorant cultures; that is, it embraced many cultural elements of ignorance and absorbed them inside itself and then gave them a Koranic structure, a divine aspect in other words.

**Keywords:** Culture, Cultural Change, Ignorance, temperament, Koranic Culture, belief, values

## INTRODUCTION

Holy Quran revealed at a time when the world was at a brink of collapse and dark fantasies like idol worship, moral decadence, injustice and inequality cast over the world; When Islam spreaded and enlightened all over the world all pervaded offensive habits and bad moods over Arab Peninsula abrogated, also, all human relations toward himself, other people and to almighty affected by the enlightenment religion named Islam.

Recently non- Muslim orientalis and some Muslims have claimed that Quran is nothing just beliefs, opinions and traditions of people who lived at the time of holy prophet (PBUH). Hence it is twofold important to explain it more.

We are going to answer main question of the paper – How holy Quran motivated and evolved culture of people of Arab peninsula? When holy Quran had people of Arab peninsula modify their culture? What are different characteristics of Quran's culture compared with other cultures?

Holy Quran has defined common principles of human beings, also concerning cognitive resources deeply influences faithful human being and his or her life, accordingly human behaviors and conceptions are basically evolved, it is the most important distinctive feature of Islamic culture rather than other cultures.

Although topic of Quran culture has reflected works of Muslim philosophers and researchers very well; but the independent notion named "cultural evolutions through Quran" is not recorded as it must be. This paper is trying to summarize culture of Quran and transformative process, to reveal some secrets.

Main objective of the paper is to explain effective function of holy Quran to know how human and social life is evolved through divinely verses, namely how Hayat-e-Taiba of man and community is shaped and evolved under the influence of holy Quran.

The paper is focused on two basic topics – evolution of human life process under influence of holy Quran and other cultural evolutions in this respect.

### Definition of culture

Dehkhoda Dictionary states that: "culture is an old word divided in two parts "Far" and "Hang" its Avestan root is "Thang<sup>1</sup>" that means dignity , and education (Dehkhods, Bitā, , the term named culture, 87, 89). According to Moein dictionary, culture means customs , all sciences, education and arts of a nation are called culture, also, it is a book including words, languages and descriptions , science , knowledge and literature and breeding (Moein, 2007) , culture) it means planting and growing plants too.( Andrew Miler, 2006: 319) "Alsaghafah" is an Arabic word that means Farhang in Farsi but culture in English another meanings are strength, acumen and astuteness (Ragheb Isfahani, 1991: 173; Ibn-e- Manzour, 1993:19/9; Mostafavi, 1981:19/2), other

meaning is conceive through diligence and awareness (Tarihi, 1996: 31/5, ) also means finding( Ghorashi, 1992:307/1) those who understand quickly are named cultured men too( Khalil Farahidi, 1989: 139/5)

According to interpreters it means obtaining something skillfully and carefully ,thus it is equivalent to culture and civilization( R.K : javadi Amoli, 2008: 369/5; Makarem Shirazi , 1995: 431/17; Gharaati, 2004:403/9) , Almizan has called it conception( Tabatabaei,1996:9/113), and Majmaolbayan has referred to it as “Saghaf” that means success and prompt achievement(Tabarsi, 1993: 850/4) Holy Quran has referred to it conscious achievement, verse/57 cahpter Alanfal says :

فَإِمَّا تَنْفَعْنَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَدْكُرُونَ ( الانفال/ ٥٧ )

Or (Alahzab/ Verse/61) that says:

مَلْعُونِينَ أَيْنَمَا ثَقِفُوا أَخْدُوا وَقَتْلُوا تَقْتِيلًا ( الاحزاب/ ٦١ )

Therefore, according to the above mentioned statements, culture is equivalent to the Arabic word “Alsaghafah, whereas “ Alsaghafah” means conscious achievement , and Arab people call dexterous and skilful man «رجل ثقيف» (Ragheb Isfahani , 1991: 173); accordingly science and culture is named «ثقافته» in Arabic.

Phrases in dictionary have many definitions; some people said culture has 250 meanings. (Gharaati Moghadam, 2003: 52) but others say it has 400 meanings (Rouholamini, 2000:17) some definitions are discussed in different domains:

Martin<sup>1</sup>, the cultural sociologist, has referred to culture as an intellectual and valuable item in human life, it is a criterion to eminently differentiate human life from that of animal life (R.K, Martin, 1970: 482) and Ridgeway<sup>2</sup> a specialist in social groups has referred to culture as a collection of stored information. (R.K: Ridgeway, 1983:277)

Muhlman<sup>3</sup> the cultural anthropologist said: all forms of life including intellectual foundation of man are named culture, so, culture is not just concerning to a specific system but all intellectual and human sciences . (R.K: Muhlman, 1976:482-479)

Islamic philosopher, Allameh Jfari said: culture is a necessity and an appropriate quality for material and intellectual activities of human being concerning to common sense and sublimated emotions in evolving life. (Jafari, 2009: 77) accordingly, culture involves both material and intellectual activities; therefore, culture is not a limited but an extensive category.

In this paper, we have defined culture as a concept including all forms of life, intellectual sciences, and conscious human activities; it is both material and intellectual.

### **Cultural evolution**

“Evolution” means supplant, shift, revolution, dismissal from the past and so forth. (R.K: Dekhoda, Bita: Article about evolution; Ibn-e-Manzoor, 1993: 185/11; Khalil Farahidi, 1989: 289/3; Raghen Isfahani, 1991:266)

So, cultural evolution is a process where a system is evolved through confluence of other culture, then all concerning institutions, values, trends and methods are evolved. (Naghavi, 1983:1/9)

Thus, evolution includes all aspects of individual, familial and community life, all of them are renewed.

### **Cultural features in the revelation era of holy Quran**

Holy Quran revealed when there were peoples with different customs and traditions some of them rooted in divinely revelation and previous religions including Hadj but some of them rooted in their divine nature including Generosity and hospitality, also, some of them rooted in their social life and type of their tribal life such as sales and trading; some customs and traditions mingled with idolatry and superstition and transformed to satanic form.

Hence some people had been affected by idolatry and superstitious customs of ignorance era, never the religious world had seen such people except in that era, in other words, they imitated derided and reprehensible ideas of their ancestors, so, some of them are discussed here.

There was not a government in Arab peninsula ,their primitive community was ruled by tribe leader( R.K : Saleh, 2004: 153), they were nerves spiritually, (Hetti,1987:38), their business smeared with lucre (RK: Fakhr Razi,1999 :363/9) they were not a united disciplinary and peaceful tribes in the community , (Lukas, 2005:424), they were Jewish, Christian, and Magus(R.K: Nas, 2002:710: Lubon ,2008:96; Yaghoubi , Bita:257/1; Yaghout Homavi, 1995: 266/5; Ibn-e-Calbi ,1985; Taher Moghaddasi, 1995:61/1) Majority of Arab tribes worshiped idols , they were polytheist , according to the history idolatry was very widespread. Ibn-e-Calbi expressed that majority of Arab were heathen (R.K: Ibn-e-Calbi, 1985:16) some of them are discussed in holy Quran<sup>1</sup>.moreover, they worshiped Fairies and angels, they were superstitious (R.K: Alusi, 1924:367-303/2).

Many of them lacked intellectual science In respect of culture, they comprehended more tangible objects than concept In respect of cultures. (Lobun, 2008:202/4) again, they used to read poetry in arbitration and combat,

they were skilful in oration and poetry (R.K: Hamo, 2008:202/4) they expressed their purpose via poetry in their campaigns. (R.K Yaghubi, Bitā: 262/1)

In summary, the sense of superstition, irrationality, idiocy, and ignorance had thrown them out of the direct path of Islam.

### **Cultural features of Holy Quran**

It was very hard to change Arab peninsula because there existed different nations with various ideas and different demands, their scattered tribes had their peculiar customs, and traditions rooted in nervous ignorance era. Moreover, foolish people did not focus on unity.

Every culture has peculiar and fundamental objectives and it may be changed when concerning community is affected by some factors and decides to not only change the culture but the social system they may establish a new social system as they wished to have .

Definitely, it was very hard to change those ideas, customs and traditions of ignorance era, God had holy Quran revealed and sent a messenger named Mohammad (PBUH) to lead people in divine path, he tried hard for 23 years to reform amazingly heathen community of Arab peninsula, he established an eminent life system for them, virtually greatest miracles of holy Quran is religious evolution and social reform in Arab peninsula, some features are discussed below:

### **Islamic culture is full of knowledge and facilities for human being**

Islamic culture is full of knowledge and facilities for human being, that is a distinguishing feature among other cultures, the unique feature has changed the idolatry culture in revelation era. (Parsania, 2006:15) it seems that knowledge resources have been more attractive; because ignorant Arabs decided to be sapient, all tribes and races decided to be Muslim and developed Islam, Gnostic people who loved Islam publicized it.

According to verse 30 (Alrome)

« فطرت الله التي فطر الناس عليها »

Human nature is supported by divine spirit

« وَ نَفَخْتُ فِيهِ مِنْ رُوحِي »

(Verse 29/Alhejr; p/72) all virtues of humanity are dependent on his or her nature, there are some narrations

« فطرت الله » is interpreted as theism knowledge (Ibn-e-Babouieh,1977: chapter328/53)

Accordingly, naturally, man is authorized to wittingly and consciously among various systems and cultures focus on real and ideal culture rather than unreal and non-ideal one, holy verse 33 of chapter of Al –Tobah says:

« هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينَ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ »

Such a compatible culture with human nature may change but it is renewable along the history, but incompatible cultures with human nature are declined (R.K: Motahari, 1983)

### **Quran had faithful men develop their**

Islamic theism culture reveals among unwise Arab community , faithful man becomes fully founded into the culture while Islamic sociopolitical and economic system evolved in Mecca for 13 years, even faithful men participated in religious and theism based social activities; then Islamic government is established in Medina by holy prophet , and Arab peninsula is governed by holy prophet Mohammad , thanks to Quran man's death and life became theism based , and for faithful people nothing is substantial but God. Sibghatullah is just a symbolic word including all elements of cultural elements of Quran it includes all material and intellectual aspects too (Albaghareh/138) :

<< « صِيغَةَ اللَّهِ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ صِيغَةً وَ نَحْنُ لَهُ عَابِدُونَ »

Emotions , beliefs, moral and ideals , art values and norms are divinely and theism in different domains of human life , man learn to behave well and perform well in daily life; namely human life system is then Hayat-e-Taiba.

So, we can say: theism and divinely behaviors cover all notions of human being to develop Islamic religion. Even breathing and watching of a pious Muslim is theism oriented, according to the narrations:

« لا يزال عبيدي ينتقل لي حتى احبه و متى احببته كنت له سمعا و بصرا و يدا... »

(R.K: Ibn-Babuieh , 1977:398; Koleini , 1983: 352/2; Amoli, 1854:411) never almighty have someone demise unless he or she becomes faithful and utilize his or her ears, eyes and tongue to approach divinely targets.

Social participation is religious oriented in such a culture and social violation is violation of divinely mandate, never God forgives someone who has violated social rights till whom their rights are violated forgive him. Such theism idea affects all theoretical, scientific and cultural aspects. Although we can say: culture of Quran is interestingly much enriched, all tribes and cultures are attracted to such culture, and years after years theism has had a unique motto.

### **evolution setting of holy Quran**

Culture has a cognitive, voluntary, conscious and scientific based nature, naturally it has different levels and components; the components are not similar and their functions are different , thus, main cultural components ; namely awareness and volition are key for consolidated nature of culture(R.K: Parsania,2007) some of them are less significant but play key functions too, but culture can shape and evolve without these components; such as language, that is necessary for every culture but there are different languages sometimes there are two cultures but one language , although cognitive contents of language are changed (R.K: Parsania,2007);

As mentioned before, some layers of culture are naturally functional, which is fundamental in human life; death and life are based on theism ideals and values. (R.K: Parsania, 2007); again, this part of culture defines existence and inexistence and interprets them; to know where he has been? Where he is? And where he is going, Imam Ali (PBUH) said:

« رحم الله من عرف من اين و في اين و الى اين »

(Sadroldin Shirazi, 1981: 21/2; 356/9); holy Quran responds such questions and direct man towards the objectives and specified targets so that other affiliated components of culture are evolved too, God has revealed cosmology and ontology in holy Quran for humanity to fully know what are the main objectives , never a culture can exist without such features.

Tawhid and resurrection are explained through revelation of holy Quran, while holy prophet (PBUH) had divinely mission to fundamentally change unwise Arab community at that time to change their social system and cultural relations.

Most important contexts of cultural evolution through revelation of holy Quran are as follows

### **Changes of beliefs , insight and thoughts**

God had people change their sight, then all aspects of life were affected and evolved, thus, firstly basic layers have been evolved and then upper layers; because man must change his thought to change his deed and behavior.

The most important components of culture are beliefs, God had people who existed when holy Quran revealed to change their temporal life, and tangible changes of community depended on their evolves reflection procedure, real meaning of verse 11 of Alrad is that:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

Never God may have a nation evolved unless they try to evolve their life system

According to the verse we are convinced that evolution of human ego and daily events are directly correlated; when insight and thought of human being is changed, the external events are changed too (Javadi Amoli, 2006: 193); accordingly, holy Quran motivates men to firstly begin their internal evolution; then the consequence is external evolution.

Man is authorized to change himself consciously ,and will of God is an effective factor, both of them motivate man to try and reform his culture thoughtfully , when a community decides to evolve, will of God is a supporting factor to successfully achieve his or her objectives, or else , it is impossible( R,K: tabatabaei, 1996: 131/2 onward); culture is a human product obtained through thinking and wisdom , but it is not complete comprehensive and fruitful unless when men recourse to eternal God .

Hence, evolution is very important, men's ideas and thoughts are main components of cultural evolution, their change results in cultural change through evolution of modern Islamic community; because, according to the previous verses of holy Quran, never a nation can change their culture unless they are decisive and hardly try to evolve their culture.

Again, more awareness and behavior change result in cultural and civilization change in human community, the volition of cultural change depends on new thought , then, man reveals his or her identity through awareness, science and knowledge, quality of his behavior depends on his knowledge, Ali (PBUH) said:

«قيمه كل امرء مما يعلمه»

(Amodi, 1987:43/68H); value of each person depends on his knowledge.

Islam did not changed people's language and population geography, they did not preserved many social relations, but changed some policies to extinct previous community and create a modern world. Components and elements of Arab community who were against Islam were targeted to be declined as pivotal and basic components of unwise Arab community (Parsania, 2009:14)

Basic components of foolish Arab population were idolatry, pagan, tribe, sword, camel and so forth; all of them were very functional in formation of social system in Arab peninsula, Islam revealed among the pagan people based on some concept called God, heaven, theism, wisdom, science, justice, virtue, faith and so on; gradually they were substituted the concepts of foolish Arab community at that time.

In terms of belief, holy Quran focused more on three basic issues named existence system, outset of world creation; resurrection is a day when the created world is disappeared ; and the right path of prophesy , all religion education are linked to these three sectors directly or indirectly. (Javadi Amoli, 2006:23/2)

### **A. Changing thoughts and ideas about creator of universe**

Evolution process of holy Quran is commenced by directing thoughts and insights on origin of universe and God, people are invited to theism to worship God because all human reactions, behaviors and moralities are rooted in his or her belief, method of ideology and world view ; so, to reform culture of a community and to establish a sociopolitical and economic system , firstly ideology and insight of people is changed by focusing on God and theism, when men's belief and ideology changed, then behaviors and human nature the important factors of human behavior are change.

Evolution of thought and reflection affect on beliefs and values, again, transform other components of culture such as traditions, arts, customs, and so forth.

Shahid Motahari discussed on great reflection and ideology evolution of human being via holy Quran, he wrote that:" ignorant Arab had different opinions in religion but Quran invited them to theism, while they worshiped idols before development of Islam in Hejaz, although in Iran, Mobedi culture and in Rome triune culture could not create such a unity".(Motahari, Bita:269)

Regarding to the above mentioned descriptions, Quran firstly focused on theism and existence of "Allah" who created the universe and people, to introduce him more, his eternal power and integrity, because they must know God very well to worship him and to accept Islamic education in holy Quran, or else, it is impossible, there are many reasoning on oneness of Allah to rescue human societies from ignorance and lead them toward divinely insight.

Islam introduced real content of religion based on logic and reasoning, no idea is imposed , never it is imitating blindly, firstly affects on thoughts and reflections to really convict them , and no one reserves worship but Lord , they are induced to be devoted and self-sacrifice in Islam. Therefore, at the time of holy prophet (PBUH) and now the greatest advancement factor of Islam were "powerful reasons and arguments of Islam" that affect conscientious and intellects of people, followers of other religions became Muslim spontaneously for obvious reasons, they became true followers and devotees of Islam .(Ghorbani,1971:27)

Holy Quran has utilized sedate reasons and nature friendly arguments to awaken pure human and prepare him to accept reality, and to undermine idolatry, and negate gods but believe on almighty Allah very successfully. (R.K: Ibrahim/10; Alhaj /73; Alanbia/22)

### **B. Introduction to resurrection and hereafter**

Holy Quran firstly changes peoples' credence and then leads them intellectually , they become familiar with creator of universe and then they comprehend hereafter and resurrections; such pure ideology convinced men on purposeful life to know their efforts are not fruitful unless they believe in God, and have good deeds, gain divinely values, there are definite alienating reasoning for Tawhid and resurrection , people reflected more on the trappings of power and wisdom of God in creation of universe , accordingly, superstition , myths and illusions of people of the peninsula changed , they accustomed to logical reasoning , their insight and vision changed towards the universe, and hereafter, a new and live culture evolved.

Naturally, resurrection is similar to monotheism in some respects; never man believe on declination, and widespread universe system is never created in vein, never a monotheism and pagan or ruthless and righteous man are equal(Javadi Amoli, 1999:488/2)

God has had some reasons to demonstrate there is resurrection; in one hand, justice and wisdom of Allah necessitate hereafter and resurrection , virtues people are awarded and criminal people are punished. He is just and has created universe based on justice:

«بالعدل قامت السموات و الأرض»

(Feiz Kashani, 1995: 107/5)

And in other hand , despite hard efforts of prophets along the history , they have not been fully successful, they could not eradicate oppression; but many evils have shed bloods and have made efforts of prophets inoperative , never the evils have been punished or the prophets got their awards in the universe. ( Javadi Amoli, 2005: 165/4) moreover, the material world is not capable and dose not have enough capacity to punish and award men, never it is possible to reward all righteous people nor punish criminals and evils.

God has reveled some verses on reflection change of individuals hereafter, and has emphasized man's recurrent life in other world hereafter, based on the arguments on wisdom of God, the created universe is objective based and main objectives of all men are resurrection and reception of divinely awards, they do not want to do evil acts for punishment:

<<«أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

(Almomenoon, 115)

c) Mission of prophet at the outset and hereafter

Tawhid and Robubi resurrection topics are based on divine arguments, moreover, he designated and sent prophets to lead people; because creation is objective based , hence, man's creation is objective based too , main objective of human creation is true integrity, and to this end created him wise to distinguish good and bad, genial and evil; but it was never enough for man's felicity, accordingly designated prophets among people to lead them :

<<«رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

(Alnesa/165);

Because man can educate in many fields to understand more the facts on religion ,more education results in more comprehension of the facts, but prophets are needed to lead and direct people towards the objective based life, and intellect is not enough to understand more for peace, evolution and excellence unless men are leaded by prophets, man is not aware of resurrections, although hereafter is rooted in outset of creation, mission of prophets has been revelation to make people more aware on the real creator and hereafter. (Javadi Amoli, 1999:484/2)

Ali (PBUH) said: God designated and dispatched prophets to make people more aware and to reveal their secret reflection:

فَبَعَثَ فِيهِمْ رَسُولَهُ وَوَاتَرَ إِلَيْهِمْ أَنْبِيََاءَهُ لِيَسْتَأْذِنُوهُمْ مِيثَاقَ فِطْرَتِهِ وَ يُذَكِّرُوهُمْ«» مَنَسِيَّ نِعْمَتِهِ وَ يَحْتَجُّوا عَلَيْهِمُ بِالْتَّلْبِيعِ وَ يُبَيِّرُوا لَهُمُ دَفَائِنَ الْعُقُولِ

(Seyed razi , 2005: Sermon24/1).

1. Changing peoples' viewpoints on moral values

Social values are general behavior models, collective provisions and acceptable norms of conduct by the community. (Babaei, 1993: 265) intellectuality, generosity, believe on hereafter are valuable rather than objectivism, selfishness and secularism , values are intellectual rather than material ones , they are educational goals of holy Quran and their functions have been meaningful in peoples' behavior change within Arab peninsula. Gradual behavior change of Muslims was based on their cognition of God, and substitution of values with counter values because a faithful man is functionally committed; ethic and belief are dependent, and God has emphasized on true reflection, good behavior and luminous midst rather than superstition, perverted idea of impure midst, while precondition of redemption is self- emancipation he said:

فَدَأْفَلَحَ مَنْ رَكَاهَا وَ قَدْ خَابَ مَنْ دَسَّاهَا

(Alshams/10-9)

Whenever monotheism and worship of God is reflected in human life, he tries to just worship God in social and individual life,

Ethic has a peculiar position in human life , it is a preventing factor for usury, oppression, injustice, betrayal, dissipation, prejudice and imitation, holy Quran has a criteria to distinguish good and bad man good man is virtuous, a good man is chaste and he should try to remain chaste:

وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

(Altagh/2)

Izutsu , large-minded Japanese philosopher and Quran researcher wrote:

“The most obvious evolution aspect of moral reflections in ancient Arabia was that, Islam represented new moral principles fully dependent on absolute will of God, whereas tribal tradition was a base for pre-Islam moral life, “they obeyed customs of their fathers and their ancestors”( Izutsu,1999:87)

Indeed, it is worth mentioning that, Islam did not fully extricated all values of Arab people but as Izutsu said: extricated incompatible culture and ethic of Arab people with Islamic criteria, and supported some good behaviors in ignorance era such as patient and generosity, although they were recommended to be patient and

generous based on monotheist criteria. Also, monotheist based patient, courageous, faithful, trusteeship, honesty and so forth were supported by Islam. (Izutsu,1999:100)

Also, George Zeidan wrote: "content of related words to moral values were gradually changed after development of Islam, and courage, faith, honesty, patient as well as generosity transformed to intellectual words and values"

(George Zeidan, 1944: 514-515)

Culture of Quran defined unique social values and fully attracted encouraged people to spread such values because culture correlates type and value rates, defines their nature, again, identifies criteria of values. Culture, acceptable and unacceptable values by community are mutually correlated because values are criteria to identify and differentiate culture. (Sazgara, 1998:113)

For ignorant and superstitious insight of Arabs in Arab peninsula, the values were; science (R.K: Alrome/9), woman(R.K: Alrome/21), dealing with parents(R.K: Loghman/15/14, Alasra, 24/23)secularism (R.K Al Imran/ 14, Alhadid/20), wealth (R.K: Alhomazeh/9)virtue and excellence( R.K: Alhajarat/13), Jihad( R.K: Alnesa/95), citation of Allah's name, sacrifice, to seek repentance and forgiveness(R.K: Houd/3,52,61), worship(R.K: Alzomar/14, Alhajar/99, Yasin/61, Alnaml/91, Alzomar/11) Perspiration off and forbidding evil acts (R.K:Al Imran/104,110 and 114, Alaraf /156, Loqman/17), reliance( R.K: Alnesa/81, Alanfal/61, Houd/123. Alforghan/58, Alshoara/217, Alahzab/3 and 48), Humility, and modesty(R.K:Yasin/11, Al-e-Imran /199),loyalty to the covenant(R.K: Alasra/34) trusteeship(R.K: Alanfal/27) competition in charity and good deeds (R.K: Albagharah/148), accede God's satisfaction(R.K.: Alfajr/28), good speech(R.K: Albagharah/263, Mohammad/21), not to be disappointed(R.K :Yusuf/87) , Sacrificing life and property in the path of Allah( R.K: Albagharah/262,265 and 274, Alnesa/ 34, Altoubah /111), abandoning the word for hereafter( R.K: Alasra/18/19, Alnahl/96), divinely virtue( R.K: Ale Imran/172 ,198, Alaraf/96, Almaedah/93, Alnahl/128), patience and endurance of hardship for God (R.K: Yunos/109,Houd/115, Alnahl/127, Alkahf/28), Alekhlal( R.K: Alnesa/146,p46, Alzomar/11), Establishment of justice and equity(R.K: Alhojarat/9), Respecting parents (R.K: Albagharah, /83, Alnesa/36, Alanam/151, Alasra/23, Alahghaf/15) are Islamic moral values.

Also there are some counter values such as pagan and idolatry(R.K: Younos/18, Alnajm/10/22, Alsafat/125-126, Alghafer/66, Younos/104, Alzomar/64) , discord(R.K: Altobah /77and 97), Conceit and arrogance (R.K: Ghafer/56, Alnour/11, Ale Imran/24, Almolk/20), Manslaughter( R.K: Alanam/151), hatred of having girl(R.K: Alnahl/58-59), buried alive girl(R.K: Altakvir/8-9), sacrificed child for idols(R.K: Alanam/140, Adultery(R.K:Alasra/32, Prostitution( R.K: Alanam/151, Alaraf/33), Wine drinking and gambling(R.K: Almaedah/90), Usury(R.K: Alfath/26), unwise man( R.K: Albagharah/170-171),

Blind imitation (R.K: Albagharah/70, Alzakhrif/22), loving wealth, woman and child (R.K:Alkahf/46 ) oppression(R.K: Altalagh/1) and so forth ; also, holy Quran has negated such acts and has promised to punish people for such evil acts.

#### 1. Behavior and deed change

Everyone knows that ethic and act are correlated and ethic affects on acts and behaviors; or behaviors are rooted in our inner feature, and moral utopia is revealed directly in the first interaction. Naturally, qualities of a man of bad morality such as avarice, envy, hatred and arrogance are not virtuous but evil, accordingly, holy Prophets and reformers of Islamic society have tried to eradicate evil behaviors but develop virtuous moralities among all concerning followers and communities, they had tried to minimize bad behaviors and moralities (R.K: Mesbah Yazdi,1988:volume1) according to holy Quran, prophets' have been designated to purify, and teach people the book and wisdom (Aljomah/2).

وَيُرَكِّبُهُمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

Beliefs are the most important cultural components, although norms and behaviors are secondary in this respect, our outward behaviors are tangible but some of our behaviors are involuntary and we have to reveal such behaviors.

Behaviors include relatively unstable states, habits, activities, actions, and reactions; as well as some secret and apparent physiologic behaviors; we may (move our hands or feet) our reveal emotional and logical behaviors that are predictable, measurable and assessable too (R.K: Shoarinejad, 1992:24; and a group of writers, 1999:41/1)

Man's deed and behaviors are the most important indices of his or her personality, we may conclude that nothing may introduce a man so well except his acts and behaviors; according to holy Quran: "Bad act" (R.K:Houd/46),

«كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ»

(Almodaser/38),

Perhaps, this is why Noah's son named "bad acted son" rather than dishonest son.

According to Quran "Human" or man is someone with virtuous morality or else he or she is a dangerous powerful and intelligent animal that may annihilate everything; as mentioned before, human's insight affect on his or her behavior; just behaviors are consequent of his moderate reflection, people review their reflections to adapt them with their acts and behaviors.

Such a method of divinely cultural improvement resulted in formation of theism community, so that it did not use violence or did not force people to convince them to be loyal to moral value criteria; holy prophet (PBUH) said: my mission is to institutionalize morality and it is not just a transient mission:

أني بعثت لأتمم مكارم الاخلاق

(Feiz Kashani, 1995:124/4)

Holy Quran convinces them so that people who lived at the time of its revelation valued equal individual, tribal and national rights with any color and of any race. They evolve so that they sacrifice their wealth for benefit of others. (R.K: Alhashr/8-9) they really wish to self-sacrifice and recourse to Jihad and martyrdom (R.K: Ale Imran /170/173, Altoubah /88), they practice to be patient (R.K: Alaraf/1126, Albagharah/250, Albalad/17, Alasr/ 3), religious superiority and dependency is substituted with relative, causative and tribal relationships ( R.K: Alhajarat/13) Muslims and believers respect orphans and kindly support them(R.K: Albagharah/177, Alnesa/2) , trivial motivations (R.K: Alnah/36, Alrome/36, Alhadid/23), honesty and truthfulness are the most tangible normal virtuous of humanity(R.K: alsajdeh/61-62, Loghman/29/30, Alhaj/6, Younos/31-33, Almomenoon/70-73, Saba/42-43, Alasra/81-82, Alanam/4and 5, Houd/50-52, Alnah/116-117, Alanam/138-139, Taha/ 61/64, Alaraf/151-153).

## CONCLUSION

Whereas the best rules and religions are the most compatible ones with human nature and created universe, teachings of holy Quran are compatible with all real, serious theoretical and operational tendencies of human being, they are facilitating excellence and evolution of all human communities.

Cultural evolution of Islam began with revelation of holy Quran and designation of holy prophet Mohammad (PBUH), to eradicate ignorance and satanic norms and facilitate wise instructions towards Islamic valued criteria evolutions, to reform misleading and superstitious ignorant Arabs bluishful and transform their foolish culture to enriched Islamic culture propagated by holy Quran.

God has created men with common nature:

«فطرت الله التي فطر الناس عليها لا تبديل لخلق الله

(Alrome/30);

All men have the same divinely nature in creation point of view, and it is a common measure to facilitate easy communication among people, nature and Allah, this is why men of different nation, language and tradition can communicate easily ,which is a secret of Islam the sacred religion.

According to the mentioned theories, Quran has reformed behaviors based on Islamic teachings and criteria of Quran, firstly insight and reflection are evolved and then ethics and behaviors.

Hence, I dare to say that: Islam has basically evolved customs and traditions as well as culture of Arab peninsula; propagation of Islam was the greatest historical revolution in human life, review of profound teachings of holy Quran with theism contents results in unique education plans with a combination of socioeconomic and cultural acts ; different propagation methods affect cultural viewpoints of the community so that singular culture of Quran is developed and evolved among the community.

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