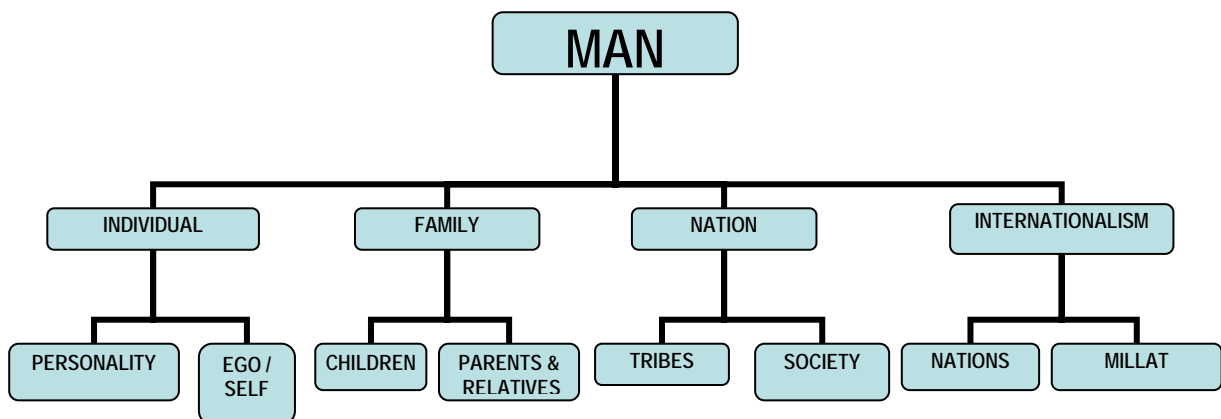


In the Name of Allah, the Most Beneficent, the Most Merciful

My Lord! Increase me in knowledge

What is The Quranic Social Understanding?

The stages of his cultural and social life, the man has passed through from his creation to date, his four capacities have been with all of human beings granted. The Quran has clearly demarcated man's these four capacities, by which he can build a virtuous and prosperous society. According to the Quran the balance of systematic order of these four capacities, i.e. the Individual, family, nation and the internationalism appears like this:



Man: Individual, Family, Nation, Internationalism

Individual: Personality, self/ego

Family: Children, Parents and relatives

Nation: Tribes, society

Internationalism: Nations, Millat

First Unit of Social Life— The Individual

The term Nafs (ego/self) has been used in the Quran for human personality, human understanding and human self.

Human personality

The man is one of countless creatures created by Allah, whom Allah has preferred above all creatures.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ
وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ۝ (اسراء-70)

“And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with lawful good things, and have preferred them above many of those whom We have created with a marked preference.” [Al-Isra 17: 70]

Allah, the Exalted has bestowed His creature with a number of qualities. The human personality, in actual fact, is the name of the collectiveness (whole) of those qualities. It is a state of man’s understanding, which implies thinking, faculty to reflect and deliberation, by which a man becomes a rational creature. In the honour of man, the mention of plying on the oceans and riding in deserts alludes to the dignity of man by dint of man’s creative faculties. This is why Hazrat Shah Rafiuddin defines man, thus:

“Who thinks by reason and makes things by tools, is the man inhabiting the earth.” [Takmilul Azahan p. 25]

The Quran tells us that human personality is a permanent unit and he himself is responsible of his own deeds.

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ ۝ (مدثر38)

“Every person is pledge for what he has earned,” [Al-Muddaththir 74: 38]

يَوْمَ لَا تَبْدِكُ نَفْسٌ لِنَفْسٍ شَيْئاً وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ - (انفطار-19)

“(It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allah.” [Al-Infitar 82:19]

Human Soul

According to the Quran, the second part of human personality is human soul. This second part on the part of man for accomplishment of his worldly vicegerence is a trust achieved by his own accord, on which the man has complete control. This trust, the man is entrusted with at the time of his birth was in a complete and balanced condition. Whoever succeeds in carrying this to the Presence of Allah and did not let its balance to deteriorate is a successful one. And whoever allowed its balance to deteriorate would be unsuccessful. The soundness of the balance depends basically on the lawful earning and benefiting other humans. By these two deeds the balance of human soul remains intact and consolidated. While by the oppression, no matter which form, its balance is damaged. The oppression i.e. something against justice, how insignificant it is, produces negative effects on human self to some extent or the other. The more this balance deteriorates, the lesser possibilities of success in the hereafter are there. This is why, the faithful has been commanded in the Quran to guard against the Soul. If a man continues doing good deeds and persists on earning lawful livelihood, then there is a stage when the man becomes pleased with his God and God becomes pleased with His servant. This stage is, in the Quranic terminology, called Secure Soul, which is the goal and ultimate aim in human life.

Second Unit of Social Life— The family

The Quran, in family life, stresses on the delicacies of the relationship with children, parents and relatives. In it, the inclination of

justice and balance has been given for the relationship with children and close relatives, but with parents the Ihsan is commanded.

Children

This relation is connected with the depths of human nature; despite that the man prefers his own choices blindly, to the extent that at the time of fear he gets ready to kill his children and in the state of their love he becomes alien and stranger towards his Creator and Lord. This is why the Quran has repeatedly drawn man's attention to the balance of fear and love. It says:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۗ (الاسراء: 31)
"And kill not your children for fear of poverty. We provide for them and for you...." [Al-Isra 17: 31]

Whosoever owing to the fear of poverty try to stop children's birth or with intention to save resources for sons prevent daughters from being born or kill them, those are extreme criminals of humanity. Some people for the fear of poverty set their children to work and don't arrange for their education and training; it is also tantamount to killing. The Quran says on the other:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۗ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْخٰسِرُونَ ﴿٩﴾ (المنافقون-9)

"O ye who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers."
[Al-Munafiqun 63: 9]

The man gets so entangled in the mire of worldly things in order to multiply his wealth and for unending future of his children that he fails to observe his relationship with his Creator and Sustainer Allah getting weaker and thus by entangling in the mire he sustains a loss. Therefore, the concern for children should be to the extent that the man should not be near to break his relationship with God.

Parents

In the family the first and foremost duty on the man is to respect and serve his parents and to favour them is commanded:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ط حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ط وَحَبْلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا ط حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً لَّ قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصِدِّقْ لِي فِي ذُرِّيَّتِي ء إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾ (الاحقاف-15)

“And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty (30) months, till when he attains full strength and reaches forty years, he says: “My Lord! Grant me the power and ability that I may be grateful for Your Favour which you have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will).” [Al-Ahqaf 46: 15]

Every kind of service to them is stressed here. At one place it is mentioned that:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ط إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٢٤﴾ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ط إِنْ تَكُونُوا صَادِقِينَ فَإِنَّهُ كَانَ لِلَّهِ أَعْيُنٌ غَفُورًا ﴿٢٥﴾ (الاسراء-23-25)

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: “My Lord! Bestow on them Your Mercy as they did bring me up when I was small.” Your Lord knows best what is in your inner-

selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance." [Al-Isra 17:23-25]

Close Relatives

The Quran, for worthwhile and effective life of the man alongside justice and behaviour for favour, has clearly commanded the relationship with close relatives attaching great importance to that:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ (النحل-90)

"Verily, Allah enjoins justice and worshipping none but Allah Alone, and to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the legal ways of the Prophet (S.A.W.) in a perfect manner, and giving help to kith and kin...." [An-Nahl 16:90]

As the man feels uneasy seeing the needs of his family and tries to meet them, in the same way he should be sensitive with regard to other close relatives' needs. Every affluent person should not reckon only his or his family's right on his riches but he should include fulfilling the duties with regard to his relatives. The Quran counts giving (in the way of Allah) the essential part of faith and wherever the mention of spending is made, it is commanded to include the close relatives after parents in giving (in the way of Allah). Thereafter, it is commanded to spend on orphans, the poor and travellers; and those who did so, will earn the pleasure and blessings of Allah, the Exalted.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالرِّجَالِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾ (البقره-215)

"They ask you (O Muhammad S.A.W.) what they should spend. Say: Whatever you spend of good must be for parent and kindred and orphans and the poor and the wayfarers, ..." [Al-Baqarah 2:215]

فَاتِذَا الْقُرْبَىٰ حَقَّهُ وَالْيَسِيرَ وَالْبُنَّ السَّبِيلَ ۗ ذٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللّٰهِ ۗ
وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (الروم-38)

“So give to the kindred his due, and to the poor and to the wayfarer. That is the best for those who seek Allah’s countenance, and it is they who will be successful.” [Ar-Rum 30:38]

Allah has told us peace and prosperity as a safe and secure fort, its road essentially passes across the highway of spending. He says that the abundance of providence is achieved on the basis that parents, orphans, the poor and wayfarers have right on it. Whoever fulfills it would have His pleasure and benefit from His mercy and blessing.

Third Unit of Social Life - Nation

Nation is the third community institution of human society. For the introduction of human beings Allah, the Exalted has dubbed the existence of nations His Will.

وَجَعَلْنٰكُمْ شُعُوْبًا وَّ قَبَاۗئِلَ لِتَعَارَفُوْا (الحجرات-12)

“...And you were made nations and tribes so that you may be recognized...” [Al-Hujurat 49:13] (Translation Imam Raghīb Isfahani)

Through these two institutions of human culture, nation and tribe, the continuity of the recognition of man is essential. But both of these recognitions are not the basis of man’s honour and dignity. This is why, the Quran says: “Verily, the most honourable of you with Allah is that who is pious.” The Quran has told us languages as the basis of building nations, the third institution of human beings in cultural life. It says:

وَمَا أَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ (ابراهيم-4)

“And We sent not a Messenger except with the language of his people” [Ibrahim 14:4]

And Allah, the Exalted has included the diversity of languages in His signs by His wondrous power in the same way as the earth and heavens have been created by his wondrous power.

وَمِنْ آيَاتِهِ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَالاختلافُ اللّٰسِنٰتِكُمْ وَالْوٰنِكُمْ ط
 اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْعٰلَمِيْنَ ﴿٢٢﴾ (الروم-22)

“And among His Signs is the creation of the heavens and the earth, and difference of your languages and colours...”

[Ar-Rum 30:22]

The freedom of human beings is dear to Allah, so that they could exercise their will in choosing one of good or bad and truth or false. In the same way, the freedom of nations is dear to Allah, so that nations could follow the natural ways of their individual and collective life without any force or enslavement. Therefore, whenever in the history the enslavements were imposed on individuals or nations, Allah provided the opportunities for getting out of those enslavements through prophets and reformers. The details of all prophets' such struggles are mentioned everywhere in the Quran. To bring an end to the slavery imposed on Bane Israel by the Pharaohs of Egypt, the struggle by Moses is repeatedly mentioned in the Quran. Moses categorically proclaimed freedom of Bane Israel in the court of Pharaoh:

فَاَرْسِلْ مَعِيَ بَنِيْ اِسْرٰءِيْلَ ﴿١٠٥﴾ ط (الاعراف 105)

“So let the Children of Israel depart along with me”. [Al-A'raf 7: 105]

These freedoms of individuals and nations are favorites of Allah for building better personality and society. Thereafter, individuals have the responsibility to achieve the goal of better family, and the nations as a better millat.

Society

The settlement of human being that is built by tribes and nations, for that the term “Al-Qaryatu” or “Al-Qura” has been used in the Quran. Imam Raghīb Isfahani writes in his book “Mufarradat”: Al-qaryatu is a

place where people get together and settle, thus, as a whole, the two places are called "Qaryah". (page 846). The gathering of human beings and their place is also called "Qaryah".

To guide human settlements to the right path prophets and reformers kept on raising from Allah, the Exalted. Allah, the Exalted has completely guided all of the people of human society, relationships and to run institutions through the revealed teachings in every age. The societies, that complied with that teaching, enjoyed peace, security and satisfaction. But the societies that rejected that teaching and adopted the way of tyranny and injustice to protect their viciousness and interests, the nature took them into its grasp.

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ ۖ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾ (هود-102)

"Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, and severe." [Hud 11:102]

In all settlements and societies guide and warners were sent. Those settlements were given time to improve. Despite that when they crossed all limits of tyranny and injustice, destruction became their destiny.

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا ۚ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾ (القصص-59)

"And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are wrong-doers." [Al-Qasas 28:59]

The Quran invites to change such a tyrant society:

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا ۚ وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا ۚ وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا (النساء-75)

"And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men,

women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; ..." [An-Nisa 4:75]

In explanation of the two classes - weak and conceited, the Quran has clearly explained that the class of conceited is a class of rebels and vicious against Allah, that taking His servants in slavery exploits their resources and thus becomes a tyrant one.

In such situation, there are clear commands of the Quran to change the society and establish it on the basis of justice by gathering the strength of the weak, so that the servants of Allah, may be able to hand themselves to Him fully for His pleasure freely, satisfactorily and peacefully. Such a society which places people and nations in slavery and under highhandedness by dint of power or put women and children in slavery, in these two situations there are the Quranic commands for its believers to adopt every way of resistance necessarily. Or if it is not possible in any way excepting war, then the Quran has not only demanded this last action mentioned in the above verse but has declared this war against tyranny as a war for the cause of Allah.

Allah allows time to the whole of the society until the efforts are under way to change such a tyrant system, that possibly these people may change themselves their condition. Then Allah protects the blessed ones who are engaged in this good deed. But when the majority is not ready, in any way, for change, then they after declared guilty under Divine law are punished accordingly.

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةَ يَتَهُونَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ ۚ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٦﴾ وَمَا كَانَ رَبُّكَ لِيُهْدِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصَلِحُونَ ﴿١١٧﴾ (هود 116-117)

"If only there had been among the generations before you, persons having wisdom, prohibiting (others) from crimes in the earth, except a few of those whom We saved from among them.

Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were criminals. And your Lord would never

destroy the towns wrongfully, while their people were right-doers.”

[Hud 11:116-117]

Fourth Unit of Social Life— Internationalism

It is positive and according to Allah’s will that we find nations in Islam for introduction of human beings. But Islam wants the nations to be active in Internationalism alongside permanent status, so that through it in the form of the People, vast human congregation could be established.

Nations

As Allah does not like His servants to be in individual slavery, exploitation and being their servants apart from Him, in the same way He never likes the slavery and exploitation of the organized cultural congregation of humans i.e. “Nation”. Therefore, whenever the human beings have been subjugated under force and power, then Allah, the Exalted, make arrangements through someone for the freedom and deliverance of nations. The Quran says:

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ط وَكَوَلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ
بِبَعْضٍ لَهْدًا مَتَّ صَوَامِعُ وَبِيَعٌ وَصَلَوْتُ وَ مَسْجِدًا كَرَفِيهَا اسْمُ اللَّهِ كَثِيرًا ط وَكَيَنْصُرَنَّ اللَّهُ
مَنْ يَنْصُرُهُ ط إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾ (الحج-40)

“...For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty.” [Al-Hajj 22:40]

The Quran enjoins following the justice in cultural life with the introduction of, so that their wishes, interest, needs should not reach to the extent that they don’t care to dispense justice with other nations. Therefore Allah says:

وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ آلَا تَعْدِلُوا ط اِعْدِلُوا ط هُوَ اقْرَبُ لِلتَّقْوَىٰ ن وَاتَّقُوا اللَّهَ ن إِنَّ اللَّهَ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨٠﴾ (مائدة-8)

“...and let not the enmity and hatred of others make you avoid

justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-acquainted with what you do." [Al-Maidah 5:8]

Religious Community

The origin of Divine Faith is mankind's unity and fraternity. All of the prophets of Allah, who appeared in this world, taught the same thing that you all actually are one community and the Sustainer of you all is only One Sustainer. Therefore, you all need to worship that only One Sustainer.

The Quran says in the very beginning the human being lived a natural life and they experienced no disagreement and no enmity among themselves. Then it so happened that because of human majority and economical needs, so many differences took place and those differences took shape of sects and tyranny. Every group began to look down upon the other and every powerful began to trample the rights of powerless. When such kind of situation arose, it became necessary that the revealed light should appear for the guidance of mankind and justice and righteousness; hence, the light appeared and a chain of prophets of Allah was set up for preaching and inviting people to Allah.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً ۗ فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ ۗ وَاتَّخَذَ اللَّهُ مَعَهُمُ الْكِتَابَ
بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۗ (بقره-213)

"Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed..." [Al-Baqarah 2:213]

The Quran presents evidence from the personality of Ibrahim, that as he was an example of pious life and worship with a belief in the Oneness of Allah, for all people who are on the path of True Faith. Make him reasoning for you.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا ۗ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَمَا كَانَ مِنَ الْمُشْرِكِينَ (البقره-135)

"And they say, "Be Jews or Christians, then you will be guided." Say (to them), "Nay, (We follow) only the religion of

Ibrahim, (i.e.) to worship none but Allah Alone, and he was not of those who worshiped other along with Allah." [Al-Baqarah 2:135]

The Quran, in order to build a single People, gave responsibility to the followers of Muhammad (S.A.W.) that they should benefit the humanity with safety values and save from the happenings of destruction.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْبَعْرِوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ط (آل عمران 110)
 "You are the best of peoples ever raised up for mankind; you enjoin all that Islam has ordained and forbid all that Islam has forbidden, and you believe in Allah...." [Al-Imran 3:110]

Man has been made vicegerent on the face of earth and has been bestowed with the Divine vicegerency. The Divine vicegerency is more concerned with collective life of man than individual life. Therefore, the Quran in order to establish the collectivity of humanity has enjoined to keep, in every way, the unity of humanity and faith.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ؕ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ط إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا (نساء-1)
 "O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) he created his wife [Eve], and from them both He created many men and women and fear Allah through whom you demand your mutual (rights), and (do not cut the relations of) kinship. Surely Allah is Ever an All-Watcher over you." [An-Nisa 4:1]

The Quran, to keep this unity of humanity, has explained the details of "Alma'ruf" and "Almunkar" for the central points of Faith and practice. The word Ma'ruf is derived from "Urf", meaning to know. So, the "Ma'ruf" is something which is known for security and prosperity. "Munkir" means to avoid. That is to say something, which has been avoided from, as a stimulant of something deadly for humanity. The Quran has adopted these two words for good and bad for the reason that it says that no

matter how much there is the difference between beliefs and thoughts in the world, but there are some things which are agreed upon as good things, and there are some things which are agreed upon as bad ones. For example, every one agrees that speaking truth is a good thing and telling lies is a bad thing. Every one agrees that honesty is a good thing and dishonesty is a bad thing. No one disagrees that serving parents, good treatment with the neighbour, care for the poor, justice with the oppressed ones are good deeds on the part of a man, and cruelty and ill-treatment are bad deeds. These things, so to say, are the things of which goodness is generally known; and going against them is generally deniable and questionable. All of the world's religions, morals, wisdoms, peoples may have disagreement in anything but as far as these things are concerned, they are all in agreement and of the same opinion.

The Quran says this very way of action for mankind is the natural Faith ordained by Allah. It is the only right Faith which contains no crookedness and defect. It is the "Din Hanif" preached by Ibrahim. Its name in the Quranic terminology is "Islam" -- i.e. compliance to God-made laws.

The Quran has adopted word "Islam" for the Faith for the reason that "Islam" means to accept and obey something. It says that the nature of the Faith is that the law made by Allah for the bliss of man, should be obeyed completely. It says it is not only for man but the entire universe is standing on this very origin. For existence and permanence of all, Allah has ordained some or the other law and all are obeying it. If they budge from it for a moment, then the universe would become disarranged.