

CHAPTER ONE

QUR'AN

Meaning of the concept “preservation of Quran”

Preservation literally, refers to the act of preventing, protecting, conserving or safe guarding something or a piece of information from interference. Technically, preservation of the Qur'an refers to the process of employing measures to maintain the originality and authenticity of the Quran as it was revealed by protecting it from any interference.

Periods of preservation of Quran

The process of preserving the Qur'an was done in three different periods namely:

- Preservation of Quran during the time of the Prophet Muhammed (p.b.u.h)
- Preservation of Quran during the time of caliphs of the prophet
- Preservation of Quran during the present time

Preservation of Quran during the time of Prophet (p.b.u.h)

Ways through which the prophet (p.b.u.h) used to preserve the Holy Quran

The following are the ways in which the prophet (p.b.u.h) ensured that the Qur'an was preserved:

- a) The Prophet used to instruct his scribes such as Zaid BinThabit, to write down the verses as they were revealed to him through Angel Jibril (AS).
- b) The Prophet encouraged his companions to memorize the verses of the Holy Qur'an. By this the Prophet was able to popularize the memorization of Qur'an and therefore preserving it.
- c) The new converts were taught how to recite the Holy Qur'an correctly by the companions of the Prophet (PBUH) who had memorized and mastered the correct recitation.
- d) After the battle of Badr, the Prophet asked the captives of war to teach the believers the art of writing in order to regain their freedom. Those who learnt how to write were then asked by the Prophet to write the verses of the Qur'an.
- e) The Holy Qur'an was recited daily in prayers and being one of the compulsory requirements of any Swalat, it encouraged the preservation of the Holy Book. The

Muslims had to learn and memorize several verses of the Qura'n which they recited in swalat.

- f) The Prophet authorized a few companions who had weak memory to write down the verses of the Holy Qur'an thus encouraging its preservation.
- g) The Prophet encouraged the *Muhajirun* i.e. migrants from Makkah to Madina to teach Qur'an to the *Ansar* (helpers from Madina).
- h) Several women used to be taught the Holy Qur'an by their husbands as part of their *Mahr* (dowry).
- i) The Prophet cautioned his companions against forgetting parts of the Qur'an and informed them about the punishment awaiting them in the hereafter. This encouraged his companions to repeatedly recite the Qur'an hence helping in its preservation.
- j) Prophet taught and explained the verses of the Holy Qur'an. Therefore, enabling the swahabas to follow its teachings resulting to its proper preservation.
- k) The Prophet (PBUH) listened to the oral recitation of the Qur'an by his companions to ensure its accurate recitation and pronunciation. He would correct them when they read or recited wrongly by repeating the verses for them until they mastered.
- l) The entire Qur'an was recited during the Month of Ramadhan by the Prophet Muhammed (p.b.u.h) and his companions. This prophet's tradition encouraged the reciters to preserve the Holy Qur'an.

Preservation of Quran during the time of Caliphs of the prophet

The following are ways on how the Quran was preserved during the time of the four-rightly guided Khalifas

- They applied the teachings of the Qur'an in their administration.
- Living companions of the prophet had committed Quran into memory and that served as the living copies of the Quran
- Individual companions had written portions of the Quran for personal use, therefore, these copies were used for reference and helped in the preservation of Quran
- They used to recite the Qur'an frequently. For example, Khalifa Uthman (RA) used to recite Qur'an daily and loudly outside his house. Even during the time of his assassination, he met his death while reading the Holy Qur'an.

- The Qur'an continued to be recited in the daily *Swalat* (prayers) just like it had been practiced during the Prophet's time.
- During the time of Abubakar, the Quran was compiled in one book after being advised by Umar ibn Khattab in fear of losing Quran due to massive deaths of the memorizers.
- Muslim scholars were sent by Khalifah Umar to different parts of Islamic state to teach the Quran. In addition, the companions living in the period of the caliphate recited, memorized, practiced and constantly taught the Quran to Tabiun.
- Through standardization: The Quran was harmonized using the Quraish dialect to overcome variations in recitation and official copies were produced and distributed to different cities, as well as all un-official copies in circulation were collected and burnt under the instruction of Khalifa Uthman.

Preservation during the present time

Muslims all over the world are putting up measures to ensure that Quran remains in its original form. The following are ways in which Muslims preserve the Glorious Qur'an today:

1. Recording of Quran in audio or visual devices and electronic devices. For example, cassettes, mobile phones, DVDs, CDs, iPods, MP3 which are easily accessible.
2. Broadcasting the Qur'an recitation and translation in Radio Stations. For example, in Kenya Radio stations such Radio Rahma and Radio Salam air the Quran during the night and early in the Morning
3. Islamic Television Stations that broadcast the Qur'an recitation. For example, the Islamic Chanel and Al-Jazeera have programs that Quran is broadcasted.
4. Organizing competition programs on Qur'an recitation, where Muslims both young and old take part and prizes offered to the best reciters. In Kenya for example, such competition is held at Makadara Ground every Ramadhan and it consists reciters from different nations.
5. Constant recitation in daily prayers, as one of the pillars of prayer.

6. Recitation of the entire Qur'an by those who have memorized the Qur'an during Taraweh prayers in the month of Ramadhan encourages its preservation.
7. Translation of the Qur'an into various languages in order to understand its meaning. For example; Translation by Sheikh Abdullah Swaleh Al-Farsi.
8. In the print media, Qur'anic verses are written on wall hangings, stickers, calendars, Mushaf among others. These printed copies are circulated all over the world.
9. Copies of the Qur'an are available in print form in the Mosques, shops and homes.
10. The Qur'an is usually recited at the beginning and close of Islamic functions, gatherings and meeting hence encouraged its preservation
11. Quran has been written in separate volumes for example surah Yassin, surah al-Fatiha, juzus for easy recitation and preservation.
12. Quran is taught in all levels of Islamic learning centres such as Madrasas, Quran Schools, Colleges, Islamic inter-grated Schools and therefore ensuring its effective preservation.

Significance of preservation of the Holy Quran

The following are importance of preservation of the Glorious Quran:

- The preserved Quran provides a uniform reading of the Holy Quran
- It helps to perpetuate and disseminate the message of Allah to future generation
- It can be easily referred to when need arises and can also be by the scholarship of researchers as source of reference
- The preserved Quran is a unifying factor for all the Muslims in all places and all generations
- It encourages and motivates Muslims to learn Arabic so that they can recite in its authentic form when knowing its meaning
- The preservation of the Holy Quran helps in protecting the message from infiltration and interpolation
- The preserved Quran provides indisputable source of Islamic sharia and facilitates its implementation

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- There is a reward for those who help in preservation of the Glorious Quran as well as those who read it
- It has helped Muslims to study other sciences related to it and search more Islamic Knowledge

Ways in which the Quran has been protected from interpolation/ distortion

The following are ways through which the Holy Quran has been protected from interpolation:

- Through divine protection: Allah has promise to preserve the Quran hence no one can dare to interfere with it.
- The Quran was standardized during the reign of Uthman and has remained in the same Arabic dialect throughout the ages in the world. This shows that Quran is free from interpolation.
- The Quran must be quoted in its original form and paraphrasing it is not allowed so that it cannot be doubted or changed, therefore, it proofs that it should be free from interpolation
- The Quran is applied in sharia, hence its teachings and implementation are adhered to without any slight doubt
- Allah has promised severe punishment in the hereafter for those who interpolate the Quran hence one can't change it fearing from the wrath and the punishment of Allah
- The Quran has been recorded in electronic Medias and were memorized in the heart of some of the Muslims hence it is protected from any change
- There are schools and Madrasas that teach the Holy Quran to the students which is a way of protecting its originality
- The whole of the Holy Quran is recited in the month of Ramadhan in tarawih prayer by the Imams which ensures it is completeness and perfectness
- The Quran is recited at the beginning and closing of every Muslims' function to empower the preservation, hence would be free from any interference.
- Many copies were distributed to the entire Muslims for free, this will ensure the spread and protection of the holy Quran

Standardization of Qur'an

Meaning of standardization

Standardization refers to the process of employing measures to create uniformity and similarity. Therefore, Standardization of Quran is the process of harmonizing the Quran

using the Quraish dialect of which the Quran was revealed in to overcome variations in its recitation.

Circumstances that led to the standardization of the Holy Quran

The following are circumstances that led to the standardization of the Qur'an during the reign of Caliph Uthman (RA):

- a) The Qur'an was recited in seven dialects of the Arabic language causing confusion and unnecessary misinterpretation of Quran. Hence, it was therefore necessary to select a uniform dialect for the purpose of consistency and to unite all the Muslims.
- b) The expansion of the Muslim empire. Islam spread rapidly during the time of the Caliphs. The new converts needed a copy of the Qur'an to refer to. Therefore, several copies were to be produced in order to make the Qur'an accessible to many Muslims.
- c) The position of the Qur'an as the first source of Sharia for the Muslims. Standardization of the Qur'an was necessary in order to make it applicable to the entire Muslim Ummah.
- d) To stop some Arabs from the provinces from boasting that their dialects were superior to other.
- e) To be able to correct mistakes made by new Muslims in their recitation of the Quran.
- f) Different copies of the Quran, some incomplete were circulating, as it became necessary to have a standardized Quran.
- g) The death of the Prophet meant the end of Revelation. No more Revelation was expected therefore there was a need for a standardized Quran.
- h) To minimize quarrels, differences and misunderstandings over the Quran among the Muslims.
- i) To protect the purity of the Quran. That is, to protect it from manipulations by the enemies of Muslims

The process of Standardization of the Quran During the time of Caliph Uthman Ibn Affan (R.A)

During the rule of Uthman (R.A), the Islamic state expanded and many people accepted Islam. The new converts learnt the recitation of the Quran from the early Muslim community. The Quran was revealed to the prophet (p.b.u.h) in seven different Arabian dialects. The

early Muslims taught the holy Quran in its seven different readings. During the Uthman's rule, differences in reading of the Quran increased.

Thus, Hudhaifa Ibn Yamana (R.A) noticed the confusion while he was in Arminia and Adharabijan comprised people from Iraq and Syria confronted one another and called each other as non-believers (kaafir). Hudheifa approached the caliph Uthman and requested to save the Muslim nation before they differ about the book as Jews and Christians did before and correct manner of reciting the Quran.

Uthman also came across a similar situation and problem in Madina itself. The caliph called the major companions together in order to find a solution to the problem. They decided to make official copies of the Quran from the one compiled during the Abubakar's time and limit the people to its recitation.

He ordered Zeid ibn Thabit to lead a committee of the Quranic Schools including Abdullah ibn Zubeir, Said ibn Al-Aas and Abdulrahman ibn Harith, who would take on the task of making the original dialect in which the Quran was revealed to the prophet (p.b.u.h) and remove all the variations of its recitation. This process is referred to as **standardization of Quran**.

A total of seven or eight copies were made. Caliph Uthman sent one copy to each of the cities of Mecca, Damascus, Kufa, Basra, Bahrein, Yemen and kept a copy with him in Madina. He ordered that all other copies of Quran be destroyed. Then new copies of the Quran made from the officials. It was called *Mus-haf Uthmaniy*.

The panel of committee in the standardization of Quran

The following are the scribes of the prophet Muhammed who participated in the standardization of Quran:

- 1) Zaid bin Thabit
- 2) Abdullah Ibn Zubeir
- 3) Said Ibn Al-Aas
- 4) Abdurrahman Ibn Harith.

Differences between the compilation of Quran during the time of Caliph Abubakar Assidiq (R.A) and that of Caliph Uthman ibn Affan (R.A)

The following are differences between the compilation and the standardization of the Holy Quran:

- Compilation of the Quran was done during the reign of Khalifa Abubakar (R.A) and standardization was done during the reign of Khalifa Uthman (R.A)
- In the compilation of the Quran there was only one scribe Zaid binThabit but in the standardization there were four scribes, Zaid bin Thabit, Abdullah Ibn Zubeir, Said Ibn Aas and Abdurrahman Ibn Harith.
- Compilation of the Quran was done at the advice of Umar ibn-al-Khattab while standardization was done at the advice of Hudhaifah ibn Al-Yamman.
- Reason for compilation of the Quran was for fear of the loss of the Quran since most of its memorizers were dying while the reason for standardization was for fear of disunity of the Ummah.
- Compilation of the Quran involved collection of the different portion of written Quran into one single volume in its seven different dialects while standardization involves the unifications of the pronunciation of the Quran.
- Compilation of the Quran resulted into one official copy while standardization resulted into six official copies distributed to the six provinces.
- Compilation was done at early stage of Caliphate while standardization was done at a later stage of Caliphate.
- During the Compilation of Quran, the arrangement of the chapters was not accepted by all but verses were accepted by all. On the other hand, during the standardization of Quran the arrangement of chapters and verses were both accepted by all.

The role played by Khalifah Uthman ibn Affan in the standardization of the Holy Quran

The following are the roles played by Uthman (R.A) in the standardization of the Quran during his reign:

- a) He introduced the official standard of the Quran. That is, he changed the Abubakar's work that was kept under the custody of Hafswa with the connection to Quraysh dilates.
- b) He appointed a panel of four scribes to harmonize Quran. Through Zeid ibn Thabit, he was able to write Quran in the rich Arabic Quraysh dilates.

- c) Through the appointed scribes, he was able to reproduce several copies and distributed Quran into different Muslims provinces such as Damascus, Kufa, Makkah, Yemen, Bahrein and Basra.
- d) He collected and order that all the other un-official written forms of Quran written in other dialects apart from Qureish should be burnt.
- e) He secluded the disputes between Arab and non-Arabs, and therefore established a firm Islamic unity over the Quran recitation.

Factors that enabled the standardization of the Holy Quran

The following are factors that facilitated the standardization of the Holy Quran:

- a) Presence of the original manuscript which was compiled during the time of Abubakar (R.A), and transferred to Umar (R.A) and later on was under the custody of Hafswa bint Umar ibn Khattab. Therefore, it made it easier to retrieve the Quran
- b) The presence of Zaid ibn Thabit who was the chief scribe of the prophet. He was alive hence he could verify the presented text and later on he standardized it.
- c) The members who were appointed by Khalifa Uthman to put the Quran in the standard form were all from the Quraish, the tribe with the most perfect dialect of the Arabic.
- d) The Quran was always read in prayers and some occasions
- e) The swahabas were dedicated to see the success of the process therefore, the work hand in hand tirelessly to ensure that the Quran is well-standardized.

Significance of standardization of the Holy Quran

The following are importance of the standardization of the Holy Quran:

- It enabled the Muslims to teach, read and recited the Quran from the same script uniformly.
- The standardization of Quran made it possible to some Arabs from their provinces to shun away from boasting that their dialects were superior to other.
- To make a copy of Quran available to the new converts for reference: Through standardization some mistakes made by new Muslims in their recitation of the Quran were able to be corrected.
- A standardized Quran was therefore necessary to make it easy for non-Arabic speaking people to read, memorize and recite the Quran.

- To cater for the expansive Muslim empire: Through standardization of Quran made it possible to produce official copies of Quran and circulate it throughout the Muslims in the world.
- It helped in the uniting of the Muslims, and therefore made it possible to minimize quarrels, differences and misunderstandings over the Quran among the Muslims.
- It ensured proper preservation of Holy Quran, that which helped to protect the purity of the Quran. That is, to protect it from manipulations by the enemies of Muslims.

Diacriticalization of Quran

Meaning of Diacriticalization

Diacriticalization of the Qur'an is a method of inserting articulation signs and punctuation symbols in order to enhance accuracy and uniformity in its pronunciation and recitation. Such articulation symbols include *harakat such as (fatah, dhumma and qasra) tanwin (fatahtein, kasrtein, dhummatein)* and other. These marks were introduced into the Qur'anic script during the time of Khalifa Abdul Malik bin Marwan (685-705 C.E.)

The process of Diacriticalization of the Quran

Diacriticalization is the process of placing fatha, kasrah, dhamma, shadda, nasba and other articulation symbols on the letters of Quran to facilitate its correct and similar reading by all people. It was started during the Umayyad dynasty when Abdul-Malik ibn Marwan assumed the caliphate.

It was due to the expansion of Islam empire. More people reverted to Islam especially the Non-Arabs areas which created difficulty in reciting the Quran without vocalization. Hajjaj ibn Yussuf advised the Khalifa Abdul-Malik to print dots of the letters of the Quran and to put the harakat. In order to solve the problem, Khalifa Abdul-Malik ibn Marwan agreed and assigned the task to a man named Abul Aswad Ad-Duwalyi to ensure uniformity in reading the Quran across the vast empire.

Significance of introduction of diacriticals in the Holy Quran

The following are importance of using diacriticals in the Holy Quran:

- To facilitate the Quran recitation by Non-Arabs: The earlier Quran was in Arabic language that had no signs indicating the vowels. The Arabs did not need any vowel

signs or diacritical marks for appropriate pronunciation of the Qur'an. But for the non-Arabs found it difficult to read the Qur'an without the vowels.

- Due to the improvement in reading of the Holy Quran, then the memorization of Quran was enhanced.
- To promote accurate and uniform reading of the Quran across the vast expanding Muslim community.
- Since all people are expected to recite Quran in similar manner as indicated by the diacriticals, then it made it easy for people to correct wrongly recited phrase of the Quran.
- It promoted the teaching of Quran to children and other people who can not manage its reading without the diacriticals.
- To understand the correct intended meaning of the words, sentences and chapters of the Holy Quran.
- It reduced the differences arose especially to those non-Arab and non - Quraish in reciting the Qur'an without vocalization. Therefore, promoted unity among the Muslims.
- The use of diacritical marks helped in the preservation of the purity of Quran. This is because it made it easier for people to read and memorize the correct version of Quran.

Differences between the Mus'haf during Abubakar (R.A) and Today's Mus'haf

The following are differences between the Mus'haf of Abubakar (R.A) and Today's Mus'haf:

- a) Abubakar's mus'haf was compiled from the materials that were used in recording of Quran such as animal skins, bark of trees while that of today is compiled from the original manuscript
- b) Mus'haf Abubakar did not have the tashkil while that of today has tashkil (vowels such as kasra, fatha, dhamma and sukun)
- c) Abubakar's mus'haf did not have the I'jaam (diacritical marks) such as dots, madda, shadda, signs of hizb, sajda while that of the present day has the dots to differentiate the letters

- d) In the Abubakar's mus'haf was no separation of surahs from one to the other, while today's mus'haf has clear distinction of surah
- e) Abubakar's mus'haf was compiled using the seven dialects that were used in revelation while today's Mus'haf has only one dialect that of Qureysh.
- f) Mus'haf Abubakar was hand written while the today's mus'haf are printed in different electronic medias and devices.

Comparison between the present methods of preservation of Quran and the ones used during the time of the prophet Muhammed (p.b.u.h)

a). Similarities

The following are similarities between the present methods of preservation of Quran and the ones used during the time of the prophet Muhammed (p.b.u.h):

- a) In both eras the Holy Quran is memorized by many Muslims, and they enjoy doing so.
- b) In both times the Holy Quran is being taught to Many Muslims how to recite it correctly.
- c) Reciting of the verses of Quran in the daily five prayers has characterized both periods.
- d) Teaching and explaining the verses of the Holy Quran is a mode of preservation that has been witnessed in both periods.
- e) In both era the Quran has being preserved by listening to the oral recitation of its verses by those who have memorized it to ensure its accurate recitation and pronunciation.

b). Differences

The following are differences between the present methods of preservation of Quran and the ones used during the time of the prophet Muhammed (p.b.u.h):

1. Today, the recording of Quran is done in audio or visual devices and electronic devices. For example, cassettes, mobile phones, DVDs, CDs, iPods, MP3 which are easily accessible, while during the prophet time Quran was mainly transmitted orally and memorized.
2. Currently, the Qur'an recitation and translation are broadcasted in Radio Stations and Islamic T.V channels, whereas during the prophet time, the prophet used to send teachers to spread Quran to far places.

3. Unlike the prophet time, currently Muslims are Organizing competition programs on Qur'an recitation, where Muslims both young and old take part and prizes offered to the best reciters.
4. Today, the Qur'an has been translated into various languages in order to understand its meaning, while during the prophet time, mainly Arabic was used.
5. In the present time, printed copies of Quran are circulated all over the world, while during the Prophet time, Quran was handwritten of materials such as leaves, piece of clothes and backs of trees
6. Unlike the prophet time when the copies of written Quran were few, but currently copies of the Qur'an are plenty available in print form in the Mosques, shops and homes.

Qur'an as the book for guidance

Reasons why Muslims regard the Quran as a book for Guidance

The following are reasons why Muslims consider the Holy Quran as a Book for Guidance:

1. The Qur'an refers to itself in Surah Al-Baqarah as "*Hudan lil Muttaqeen*" which mean guidance for those who fear Allah (SWT) [Q2:2]
2. The content of the Qur'an is comprehensive in that it covers all forms of knowledge including scientific, social, political and economic.
3. It gives a detailed explanation on the performance of acts of worship such as performance of Wudhu, Hajj, fasting etc
4. The Qur'an provides in depth guidance on human relations that foster harmonious co-existence. That is, it deals with the unity of mankind, family life, relationships, the treatment of poor, orphans and slave.
5. It narrates the events and history of the past Prophets from which the Muslim Ummah draw lessons to better their lives.
6. It warns mankind on Allah's punishment and at the same time encourages the performance of virtuous deeds.
7. It contains legal laws pertaining life of mankind, such as laws of inheriting, governance, social justice as well.

Suratul-Nur (The Chapter of Light) [Q. 24]

Historical Background of the Surah

This is the twenty fourth chapter of the Holy Qur'an. This Madinan Surah derives its name from the word 'Nur' found in the Surah in verses 31. Nur is an Arabic word which means light. In the context of this verse, the word Nur is used symbolically to refer to the guidance of Allah (SWT). These verses discussing 'the light' are a parable. They explain about the niche, the lamp and the olive oil. The guidance of Allah (SWT) enables humankind to enjoin the good and what is lawful and permissible. The opposite of light is darkness, which symbolizes the impermissible, unlawful and forbidden.

The Surah is connected to the incident of slander concerning Aisha (RA), the wife of the Holy Prophet (PBUH). This happened after the victory of the Muslims in the battle of Badr and Khandaq. The success of Muslim was attributed to their moral superiority. The enemies of Islam led by the hypocrites and the Jews started a campaign of defamation against the Muslims and the Prophet.

One of the attempts was the slander against Aisha (RA) the wife of the Prophet (PBUH). They accused her of committing adultery with Safwan bin Muattal, the prophet's slave. This incident took place while the Muslims were returning from the Campaign against *Banu Mustaliq*. On their return journey, the Muslim caravan led by the Prophet (PBUH) stopped at a place and camped there for the night. Lady Aisha went out to ease herself and accidentally dropped her necklace.

On the same night, the caravan began to prepare for departure. While on their way, Lady Aisha (RA) realized that her necklace was missing and hurriedly returned at the halted place to look for it. Meanwhile the caravan left and she had to spend the night there hoping that the caravan would come back for her rescue. In the morning the Prophet's slave, Safwan bin Muattal passed by and saw Lady Aisha. He hastily escorted her to meet the caravan.

When the two entered Madina early in the morning, A man by the name Abdulla Ibn Ubay saw this as an opportunity to create a scandal. People started spreading rumors that Aisha (R.A) and Safwan had committed Adultery. This issue almost brought chaos to the Muslims. Even the prophet had to send Aisha back to her parents for a month. This incidence is called **Hadithul-ifk**. Later, the Prophet (PBUH) had to calm down the situation by giving a sermon.

In order to clear the uncertainty among the Muslims and to protect the chastity of Aisha (RA) and maintain the respect of the Prophet, Allah (SWT) revealed the verses of slander in this Surah.

Lessons Muslims can learn from the story of Hadithul-Ifk

The following are lessons that Muslims can deduce from the story of Slander of Lady Aisha (R.A):

- A Muslim should not spread rumours without being clear and verified evidence
- Allah cares and protects for His true believers as He revealed to clear Aisha from the false accusation
- Muslims should observe utmost patience when faced with challenges. For instance, Aisha and Prophet exercised patience till they got an ease and consoled by Allah.
- Hypocrites are truly the enemy of the prophet and the believers since they wanted to destroy the true picture of the prophet and his family
- Muslims should not terminate their bond of brotherhood because of conflicts brought by their enemies.
- One gets sins and severe punishment awaits him or her for false accusation against unchastity
- The prophet Muhammed (p.b.u.h) works by inspiration and revelation. He used to rely on Allah's guidance even matters concerning family affairs.

The Teachings of Surah Al-Nuur

The following are a number of social and moral teachings that are highlighted in Surah Al-Nuur:

1. It prescribes the punishments for women and men guilty of **zinaa**: Zinaa is unlawful sexual intercourse between two unmarried parties. It can be either adultery or fornication. Those found guilty of the offence of adultery should be stoned to death, while the fornicators to be flogged 100 lashes each in public. The punishment should be done in public and without mercy.
2. It stresses that a believer should not marry a fornicator or a polytheist. Therefore, marriage is encouraged among the single and pious even if they are slaves or poor as Allah will enrich them.

3. The punishment for the slander (**Qadhf**) is explained: Qadhf refers to the false accusation against a chaste Muslim and slandering him or her for having committed zinaa. If this person fails to bring forward four witnesses who saw the accused committing zinaa, then the accuser is given 80 lashes mercilessly in public and his or her witness is rejected forever. The following are the **teaching on slander according to this surah Al-Nuur**:

- The slander should provide four witnesses to give a valid testimony
- The testimony given as a witness by a slander should be rejected
- If the slander fails to provide four witnesses should be publically flogged eighty lashes
- The slandered person is urged to be patient and take it positively while trusting in Allah
- The Muslims are discouraged to spread slanderous rumours that have not confirmed to be true
- Sincere repentance may make a slander to be forgiven by Allah and therefore, be accepted as a witness
- Slanders earn severe punishment from Allah in this world and in the hereafter if not repented
- Slanders will be called upon by Allah to account for their actions
- Slander is a gravious sin that Allah and His prophet has condemned and warn people against people.
- Slander may turn against the slanderer like the way Lady Aisha's image was raised as opposed to the aim of the slanderers.

4. It emphasizes the importance of seeking enough evidence for any offence committed before the award of punishment. Believers are warned to be careful about false rumours because they can cause pain and division among people as well as defaming their character.

5. It explains the oath of condemnation (Li'an): Believers who accused their wives of adultery and fail to bring witness except themselves should take four oaths and invoke a curse upon them in the fifth oath.

6. It explains the **etiquette of entering people's households**. Such manners include the following:

- a) Believers should seek for permission before entering people's habited houses.

- b) One should offer greetings to the inhabitants of the houses that he or she is permitted to enter.
 - c) Visitors, servants and children should not enter private rooms before *Fajr Swalat*, during midday and after Isha prayers
 - d) If there is no one in the house, then they should not enter
 - e) If not granted permission after knocking, then he or she should leave and go back
 - f) Believers are allowed to enter uninhabited houses when they have interest in them because they are not occupied by anybody
7. It emphasizes on modesty of believers. That is, lowering one's gaze by not looking at what is forbidden and guard themselves against illegal sex.
8. It emphasizes on the proper **Hijab**: It prescribes that believing women should lower their veils over their bosoms and prohibits them from exposing their beauty except to their husbands, mahrams, other women, slaves, infants and men who are free from sexual desires.
9. The **manners of walking** in the street for believers are spelt out, including the following:
- a) The modest believers should lower their gaze to shun away from looking at the forbidden things and illegal acts
 - b) The believing women should not strike their feet while walking to draw attention to their hidden ornaments
 - c) Believing women should avoid applying strong perfumes.
10. It highlights the marrying of slave girls but should be honoured with their dowry. Slave woman should not be forced into prostitution by their masters and more so, to free them accordingly.
11. It reminds those to whom Allah (SWT) has bestowed with wealth to help their kinsmen, those who ask for their help and those who have left their homes in Allah's cause.
12. It guides Muslims to accord respect and honour to the houses which have been raised by Allah (SWT). These houses include the Kaaba and all the Mosques. That is, Muslims should perform prayers and glorify Allah's name in these places.

13. It prescribes that Muslims should honour invitations without bias whether it is from the visually impaired (blind), physically challenged (lame and crippled) or the sick or from other relatives.

Islamic manners as mentioned in Surah Al-Nur

The following are the Islamic Manners as mentioned in *Surah Al-Nur*:

- Muslims should abstain from illegal sexual relations in order to attain purity.
- Muslims should avoid slandering chaste women so as to avoid defaming them.
- The Muslims are warned against spreading evil talks and baseless rumours.
- A muslim is encouraged to speak things which he or she has knowledge of.
- A Muslim should be truthful when giving evidence and testimony in any matter.
- Muslims should avoid hearing and circulating scandals among the believers.
- A believer should ask for permission before entering other peoples' private houses.
- A muslim should lower his or her gaze to avoid looking at unlawful things while walking.
- Believing women should avoid striking their feet while walking. Similarly, they should avoid applying perfume while observing the proper dress code to guard their modesty.

How the teachings of Surah Al-Nur promote the security of Marriage

The following are ways on how the teachings of Surah Al-Nur promote the security of Marriage:

- a) Sexual purity is very essential in Islam as adulterer and adulteress after proves established, must be flogged 100 stripes without any mercy unto them.
- b) Adulterer marries adulteress and not any other, they rhyme.
- c) Those who practice Qadhaf must be given 80 lashes and their testimonials are entirely rejected until they repent to Allah.
- d) If the husband accuses his wife for zinaa and he has no 4 eyed witnesses, then he will take 4 oaths and the 5th will be, if he is wrong and she is right let the curse of Allah be up on him.
- e) The same to the wife but the 5th oath will be if she wrong and her husband if right, let the wrath of Allah be on her.
- f) Those who practice adultery will have a painful torment before Allah if not repent.

- g) Issues of poverty as a valid ground for marriage cancellation should not arise as Allah will enrich them with His bounty.
- h) Those who find no means to finances for marriages are advised to keep their chaste until Allah open doors for them.
- i) Allah encouraged both male and female believers to lower their gaze while walking to avoid them from seeing unlawful things.
- j) Muslims women are discouraged to apply strong perfumes and dragging of their feet while walking along public ways.
- k) The forcing of slave girls to prostitution is forbidden in Islam and punishable before Allah.
- l) Allah will forgive those chaste slaves for they have been forced to prostitution.

Attributes of Allah (S.W.T) mentioned in Surah Al-Nur

The following are some of the attributes of Allah as mentioned in Surah Al-Nur:

- To Allah belong the sovereignty of the heavens and earth (Q24:42)
- Allah is the One who causes the rain to fall through the process of hydrological cycle (Q24:43)
- Allah causes the night and the day to succeed each other in interlude (Q24:44)
- He has created every living thing from water and that He creates whatever He wills. (Q24:46)
- Allah is the Light of both heavens and earth.
- He guides whom He wills to the straight path (Q24:46)