

A Perfect Book for 0493 & 2058

ISLAMIIYAT

Paper 1 | Paper 2

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According to Latest 202' -2) syllabus

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Book Title: Islamiyat V[] 3a4U[]ç^âÁ

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Syllabus: Latest 202H2Í Syllabus

Published by:  Airport Road 0423-5700707

Price: FH€€/-

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I wish him good luck and pray for his success as an author.

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Paper 1

TOPIC 1: MAJOR THEMES or PASSAGES FROM THE QURAN

1.1 God in Himself

1 Sura 2.255

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allah. There is no god but He, the living, the self-subsisting, eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what is before or after or behind them. Nor shall they compass any of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most High, the Supreme.

1: Sura, 2.225 (Ayat ul Kursi) [N-12| J-13|N-13|J-16|J-17|J-18|J-19|N-20|N-21]

A: Theme:

Theme of this long verse is God himself. It's a verse of sura al-baqara, a Madni sura. It begins with the expression of the shahada (declaration of oneness of God) and then elaborates various aspects of unity of God that make him matchless. God is free from all weaknesses and limitations, has perfect knowledge of all times, is not dependent on anyone for his survival and enjoys autonomy in exercising His authority. His authority and his rule encompass the entire universe. This makes God not only unique but also elevates him to the heights, we just can't imagine and that is mentioned in the Quran as: "then he established himself on the throne" (10:3, 13:2)

B: Importance of the Theme:

This passage tells Muslims to believe in Tawhid in terms of God's uniqueness, majesty and glory. The theme is important for Muslims as it crystallizes the belief of Tawhid and trains them to condemn shirk. There is repetitive mention of God's authority, unlimited knowledge and powers in order to strengthen the faith of its readers. For example, it says "He is exalted in power, Wise. He created the heavens without any pillars" (31:9-10, Luqman) and "but God is the one free of all wants" (35:15, Fatir). The objective is to remind Muslims that God alone is to be worshipped and no authority can be compared with him. Many Muslims recite this verse regularly to reiterate God's power and high position as compared to any worldly authority.

2 Sura 6.101–103

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أُنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

101. To Him is due the primal origin of the heavens and the earth: how can He have a son when He has no consort? He created all things, and He has full knowledge of all things. 102. That is Allah, your Lord! there is no god but He, the Creator of all things: then worship Him: and He has power to dispose of all affairs. 103. No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.

2: Surah: 6. 101—103 (Al-An'aam)

[J-16|J-18|N-19|J-20|J-22]

A: Theme:

Theme of this passage is God in Himself. It elaborates some of the fundamental aspects of unity of God (Tawhid). It describes God as the originator of universe and rejects any kind of misconception of God having any family. It also refers to His unbounded knowledge, power and grasp on His created world. The passage further stresses on the sublime nature of God and inability of human imagination to encompass God's person, though He himself can see to the unfathomable depths, as endorsed elsewhere in the Quran: "for God is He Who understands the finest mysteries" (22:63).

B: Importance of the theme

This passage is important for Muslims to clearly understand the doctrine of Tawhid in terms of God's nature and powers. Muslims need to learn that though God is too sublime to be perceived, He is everywhere and all powerful. The Quran reminds Muslims this repeatedly: "and He is with you where ever you are" (57:04, Al-hadid), and "for We are nearer to him (man) than his jugular vein" (50:16, Qaf). The passage also categorically negates the false belief of God having any wife or children and thus, it strikes at the roots of shirk (associating partners with God). Muslims, in this way, develop a clearer concept of tawhid and feel themselves bound to adore God only. They remember that shirk is the only unpardonable sin in the sight of God.

3 Sura 41.37

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

37. Among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but adore Allah, who created them, if it is Him you wish to serve.

3: Sura 41.37 (Surah Fussilat) [J-14|N-14|J-15|N-17|J-18|J-19|J-20|J-21]

A: Theme:

This verse is from sura fussilat\Ha-Mim, an early makkan sura, it describes the theme of God in Himself. It mentions some of the signs and phenomena of nature that reflect God's unity and majesty. It refers to the cycles of day and night as evidence of divinity. The quran supports it elsewhere as: "behold! In the creation of the heavens and earth; in the alternation of the night and the day...are signs for the people who are wise" (2:164). The passage commands us to worship the Creator of the sun and moon and not the creations themselves because the Creator is always superior to the creations

B: Importance of the theme:

Theme of this passage urges Muslims to observe various objects of nature that reflect God's presence, majesty and glory. Since humans cannot afford to see God physically, they are asked to identify the real creator through his creations that bear witness to his existence. Such observation encourages Muslims to develop a strong belief in Tawhid in all its aspects. The Quran, for this reason, frequently refers to the need of pondering and observing: "verily, in the alternation of the night and the day, and in all that God has created in the heavens and the earth, are signs for those who fear Him" (30:40, Al-Rum). So, Muslims should express their gratitude to God for enabling them to see and think deeply.

Muslims will thus avoid Shirk that the earlier communities fell victim to, and worship one Supreme God.

4 Sura 42.4-5

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

تَكَادُ السَّمَاوَاتُ يَنْفَطَرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ

4. To Him belongs all that is in the heavens and on earth: and He is most high, most great.

5. The heavens are almost rent asunder from above them, and the angels celebrate the praises of their Lord, and pray for forgiveness for beings on earth: Behold! Verily Allah is He, the oft-forgiving, the most merciful.

4: Sura Al-Shura (42.4-5) [N-13|J-15|J-16|J-18|N-19|J-21]

A: Theme:

The two verses are from sura al-Shura, revealed in Makka shortly after sura fussilat and its theme is God's unity expressed by His grandeur and authority. He enjoys unshared authority over entire universe. The Quran says: "his are all things in the heaven and on the earth"

(2:255). It also mentions the effect of God's might on the heavens that hardly sustain this immense burden. The passage also refers to the countless angels who are busy in the prayers and glorification of the Lord and also invoke His mercy and pardon for humans who tend to disobey their lord. The Quran declares this weakness of humans as: "It is man that wrongs his own soul" (10:44).

(b) Importance of the theme

Theme of this message guides Muslims about two articles of faith: belief in Tawhid and angels. The passage tells Muslims about God's power, authority and glory in order to make them His obedient servants.

By referring to the angels praising God and seeking forgiveness for humans, it tells them about God's mercy. Humans, because of free will, can commit sins but God is ready to forgive them. Belief in God's mercy and forgiveness prepares Muslims to repent over their misdeeds. The Quran re-assures Muslims by saying: "Despair not of the mercy of God; for God forgives all sins, for he is oft-forgiving, Most merciful" (39:53 al-zulmar). Surah 97(al-Qadr) also tells about: "the angels and the spirit" descending in the night of Power to distribute God's mercy.

5. Sura 112

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

1. Say: He is Allah, the one and only; 2. Allah, the eternal, absolute; 3. He does not beget, nor is He begotten; 4. And there is none like Him.

5: Sura Al- Ikhlas (112)

[N-13|J-15|J-16|J-18|N-19|J-21]

A: Theme:

Theme of this early Makkan is God in himself in terms of His unique person. It outlines the most fundamental and cardinal aspects of Tawhid (oneness of God). It out rightly declares God's unity and emphatically negates the false belief of God having ancestors and descendants. It further highlights God's unity by saying that God's nature or person can never be compared to anyone throughout the universe. It also mentions God's freedom from time and space by saying that he has always been and will always be there. This way, the passage crystallizes the belief of Tawhid.

B: Importance of the Theme:

Theme of this passage purifies Muslim's belief in Tawhid and that is why the passage is named al-Ikhlās (the purity of faith). Muslims learn from this passage that God is unique in all aspects. This uniqueness and supremacy of God highlights human inability and limitation before his Lord. Thus, it eliminates all forms and degrees of shirk or associating partners with God. Muslims recite this sura in daily prayers in order to reiterate rejection of shirk. It is so important that the holy prophet declared it equivalent to one third of the Quran. Its theme is so important that the Quran repeatedly mentions this: "and your God is one God" (2:163,

al-Baqarah) and “God! there is no God but He” (2:255). Belief in Tawhid, in turn affects the conduct of Muslims as they develop a strong sense of God’s presence and knowledge.

1.2 Allah’s in Relation with the Created World

6 Sura 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَالِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

1. In the name of Allah, most gracious, most merciful. 2. Praise be to Allah, the cherisher and sustainer of the worlds; 3. Most gracious, most merciful; 4. Master of the day of judgment. 5. You we worship, and your aid we seek. 6. Show us the straightway, 7. The way of those to whom You have given your grace, not those who earn your anger, nor those who go astray.

6: Sura 1 AL-FATEHA (1-7)

[J-09|J-12|N-14|J-16|N-16|N-17|J-19]

A: Theme:

This is the opening chapter of the Quran and its theme is God’s relation with his created world. It is believed to be the first complete sura revealed in Makka. It declares that God alone is the sustainer of all the known and the unknown worlds, ultimate source of mercy, justice and guidance for mankind. Only He can guide man to the way of life acceptable to him though he doesn’t compel anyone to follow that way. Instead, in the words of the Quran, it is man’s duty to beg before Him for guidance: “and your Lord says: call on Me, I shall answer your supplication” (40:60). He also tells man the consequences of following this code of conduct or going astray. Therefore, man needs to praise and worship him and resort to him alone.

B: Importance of the Theme

This passages sums up the message of the Quran. Muslims are told to worship God by following the right path contained in the Quran and Sunnah and invoke God’s mercy, because according to the Quran: “he has inscribed for himself the rule of mercy” (6:12, 54, al-an’am). They should be pious because God is not only Merciful, He is also Just as He will dispense absolute justice on the Day of Judgment. They should remember that they will surely get reward in the hereafter as is promised in the Quran: “and only on the Day of

Judgment shall you be paid your full recompense” (3,185, al-Imran). Obedience to God enables Muslims to earn His blessing and avoid his anger.

7 Sura 2.21–22

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ

أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

21. O people! Adore your Guardian-Lord, who created you and those who came before you, so that you may have the chance to learn righteousness; 22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and by it brought forth fruits for your sustenance; then do not set up rivals to Allah, when you know.

7: Sura Al-Baqarah (2.21-22) [J-09|J-11|N-11|N-14|N-15|J-17|J-19|N-19|J-21|J-22]

A: Theme:

Theme of this passage is God and his created world. The two verses of sura al-Baqarah a Madni sura outline God's power to create and make arrangements for the sustenance and growth of mankind through all ages. The passage commands humans to identify their real Lord by serving and worshipping Him. It further commands them to reject any form or degree of associating partners with God as he alone is the supreme creator, cherisher and caretaker of all as enunciated repeatedly in the Quran: "... there is no god but I; therefore worship and serve Me" (21:25) and also, "and your God is one God" (2:163).

B: Importance of the Theme:

The passage conveys the message of inculcating taqwa (piety/fear of God) and a sense of gratitude to God for his countless bounties. Muslims should closely observe God's favour and blessing as is frequently mentioned in sura 55: "then which of the bounties of your Lord will you deny?, " the best way of remembering God's favour is to obey and worship him by rejecting Shirk. Taqwa is the focal point of a Muslim's life and the Quran very clearly instructs in this regard: "O, you who believe! Fear God as he should be feared and die not except in a state of Islam" (3:102, al-Imran). So, Muslims should sincerely worship God and refrain from sins.

8 Sura 96.1–5

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

الَّذِي عَلَّمَ بِالْقَلَمِ

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمُ

1. Read! in the name of your Lord, who created, 2. Created man out of a clot of congealed blood: 3. Proclaim! And your Lord is most bountiful, 4. He who taught by the pen, 5. Taught man what he did not know.

8: Surah Al-Alaq (96:1-5)

[N-15|N-16|J-17|N-17|N-20|J-22]

A: Theme:

Theme of the passage is God and his created world. It mentions God's power to create and ensure the survival and growth of mankind. He created man from a low origin and then matured him physically, intellectually and spiritually by enabling him to read and write. Human ability to acquire knowledge means to learn, both worldly and divine sciences so that man is able to find means of physical survival as well as take care of his intellectual and spiritual development. God has revealed divine books for spiritual guidance of mankind. Thus, man is totally dependent on his creator Lord in all spheres of life and activity.

(b) Importance of the theme:

According to the theme of the passage, Muslims are required to acknowledge God's goodness and greatness as he created man from a low origin and then enabled him to acquire worldly and religious knowledge. Human ability to learn has made him superior to all other creatures and the Quran endorses this fact: "We have indeed created man in the best of moulds" (96:4al-Tin). Muslims are taught to identify their lord through the perspective of religious knowledge and adore him alone because of his bounty of divine guidance mentioned in the Quran: "It is He who has taught the Quran" (55:2, al-Rahman).

9 Sura 99

إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا

وَأُخْرِجَتِ الْأَرْضُ أَنْقَالَهَا

وَقَالَ الْإِنْسَانُ مَا لَهَا

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَنتُنَاتًا لِّبُرُوٰ أَعْمَالِهِمْ

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

1. When the earth is shaken to her utmost convulsion, 2. And the earth throws up her burdens, 3. And man cries out: 'What is the matter with her?', 4. On that day will she declare her tidings: 5. For that your Lord will have given her inspiration. 6. On that day will men proceed in companies sorted out, to be shown their deeds. 7. Then shall anyone who has done an atom's weight of good see it! 8. And anyone who has done an atom's weight of evil shall see it.

9. Surah Al-Zilzal (99) [N-12|N-14|N-15|N-16|N-19|J-21|N-21|J-22]

A: Theme:

Theme of the passage is God's relation with the created world. It elaborates the events and the final outcome of the day of reckoning or end of time. That day will be marked by the most intense convulsions that will reverse all the normal physical phenomena. Mankind will be shocked to see earth emitting all its hidden contents, as mentioned elsewhere in the Quran: "and when the earth is flattened and casts forth what is within it and becomes empty" (84:3-4). Finally all mankind will appear in the divine court of justice for the rewards of their worldly deeds.

(b) Importance of the Theme

This passage asks Muslims to have strong faith in God's power to end time and make all stand accountable before Him for the ultimate justice. With such a belief, Muslims will learn about the worthlessness of this world and realize the value of true worlds by saying: "Nay you prefer the life of this world, but the hereafter is better and more enduring" (87:16, al-A'la). Genuine and sincere faith in the hereafter shapes the conduct of Muslims. This belief reminds them of God's mercy justice and powers the Quran repeatedly talks of this theme by using several expressions that include: "when the sun is folded up" (sura: 81) "when the sky is clef a sunder" (sura 82) and "when the earth is flattened out" (sura 84). The objective of this repetition is to remind Muslims of the Hereafter.

10 Sura 114

قُلْ أَعُوذُ بِرَبِّ النَّاسِ، مَلِكِ النَّاسِ، إِلَهِ النَّاسِ،

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

الَّذِي يُوسَّسُ فِي صُدُورِ النَّاسِ

مِنَ الْجِنَّةِ وَالنَّاسِ

1. Say: I seek refuge with the Lord of mankind, 2. The King of mankind, 3. The God of Mankind, 4. From the mischief of the whisperer who withdraws, 5. Who whispers into the hearts of mankind, 6. Among jinns and among mankind.

10: Sura Al-Nas (114) [N-13|N-15|N-16|J-17|J-18|N-18|N-20|J-22]

A: Theme

This is the last surah of the Quran and its theme is God's relation with his created world. It mentions God's three-fold relation with man and, therefore asks man to seek God's shelter against all evils that are crafted by Satan and his host of assistants who may be humans or Jinns. They inject devil in man's heart and the Quran warns us about this: "for Satan is an avowed enemy to man" (12:5).

Man should however, also remember the Quranic instruction: "and on God let the believers put their trust" (99:51)

(b) Importance of the Theme:

This passage together with sura 113, teaches Muslims to seek God's refuge against all evils as Satan is always there to misguide them. Muslims should, however strengthen their relation with God toward of all evil forces. The best way to do this is remember God as enunciated in the Quran: "and establish regular prayer in order to remember me" (20:14, Taha). Recitation of the Quran also shuns evil by bringing the reader closer to God: "when you recite the Quran, seek God's protection against the evil ones" (16:98, al-Nahl). Muslims should also be ready to identify evil forces led by Satan and his assistants who accomplish their ugly task in various ways the holy prophet used to recite sura 113 and 114 to guard against evil, after his Makkian enemies had cast magic spell on him.

1.3 Allah's Messengers**11 Sura 2.30-37**

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ

فَتَلَقَى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

30. Behold, your Lord said to the angels: 'I will create a vicegerent on earth.' They said: 'Will You place there one who will make mischief there and shed blood?- whilst we celebrate your praises and glorify your holy (name)?' He said: 'I know what you do not know.' 31. And He taught Adam the names of all things; then He placed them before the angels, and said: 'Tell me the names of these if you are right.' 32. They said: 'Glory to You, of knowledge we have none, save what You have taught us: In truth it is You who are perfect in knowledge and wisdom.' 33. He said: 'Adam! Tell them their names.' When he had told them, Allah said: 'Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal?' 34. And behold, We said to the angels: 'Bow down to Adam'. And they bowed down. Not so Iblis: he refused and was haughty: he was of those who reject faith. 35. We said: 'Adam! You and your wife dwell in the Garden; and eat of the bountiful things in it as You wish. But do not approach this tree, or you will run into harm and transgression.' 36. Then Satan made them slip from there, and got them out of what they had been in. We said: 'Go down, with enmity between yourselves. On earth will be your

dwelling-place and your means of livelihood, for a time.' 37. Then Adam learnt from his Lord words of inspiration, and his Lord turned towards him; for He is often-returning, most merciful.

11: Al-Baqarah (2:30-37)[N-13|J-14|J-15|J-17|N-17|N-19|J-20|J-21]

A: Theme:

Theme of the passage is God's messengers. It describes the story of creations of Adam and his especially elevated status granted by God's decree. This superiority of Adam was duly acknowledged by all angels except Iblis who showed arrogance (since he was a Jinn, not an angel). Adam and Eve were granted paradise but Iblis maneuvered their exile from there, out of jealousy and malice. On repentance on their mistake Adam and Eve were pardoned by God who awarded them a new phase of worldly living. The Quran mentions this phase at another place as: "it is We, Who have placed you with authority on earth" (7:10).

(B) Importance of the Theme:

Theme of this passage contains important lessons for Muslims. They are told the reason for making human being superior over all other creatures. God appointed man (byway of Adam) as his vicegerent on earth because of the knowledge and free will. The free will is a test for humans as they can be enticed by Satan to commit sins. The Quran warns about this by saying: "for Satan is an avowed enemy to man" (12:5, Yusuf). The passage further tells about God's mercy and forgiveness as he accepted repentance by Adam. The Quran reminds Muslims repeatedly of this attribute of God: "if anyone does evil, or wrongs his own soul but afterwards seek God's forgiveness. He will find God Oft-forgiving and most Merciful" (4:110, Al-Nisa)

12 Sura 6.75-79

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ
 فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ
 فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الضَّالِّينَ
 فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ
 إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

75. So also did We show Abraham the power and the laws of the heavens and the earth, so that he might have certainty. 76. When the night covered him over, he saw a star: He said: 'This is my Lord.' But when it set, he said: 'I do not love things that set.' 77. When he saw the moon rising in splendour, he said: 'This is my Lord.' But when the moon set, he said: 'Unless my Lord guides me, I will surely be among those who go astray.' 78. When he saw the sun rising in splendour, he said: 'This is my Lord; this is the greatest.' But when the sun set, he said: 'O my people! I am indeed free from your giving partners to Allah.' 79. 'For me, I have set my face firmly and truly towards Him who created the heavens and the earth, and never shall I give partners to Allah.'

12: Al-an'aam (6:75-79)

[N-13|J-14|N-18|J-19|N-20]

A: Theme:

Theme of this passage is God's messengers and this passage outlines the story of Prophet Abraham in search of One Supreme God. Abraham was gradually guided to identify the real Creator and Lord by way of his creations such as the Sun, the Moon and the Stars. He eventually realized that God is eternal and therefore He rejected the polytheism (shirk) that was the hallmark of the society around him. He finally, declared the shahada (proclamation of belief in one God) as a sign of acquiring internal peace.

B: Importance of the Theme:

Theme of this passage teaches Muslims to refuse Shirk i.e. associating partners with God and to believe in Tawhid. They should learn that celestial bodies merely reflect God's glory and are only God's creatures. They should never be worshiped because the Quran categorically declares: "he has made subject to you the night and the day; the sun and the moon; and the stars are in subjection by his command" (16:12, al-Nahl). Muslims should also believe God granted prophet-hood to his messengers by various modes and that all these messengers preached the universal message of Tawhid. Prophet Ibrahim's proclamation of Tawhid was not different from the shahada taught by the Prophet Muhammad (S). Therefore Muslims should respect all the messengers equally.

13 Sura 5.110

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ ادْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا
وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا
بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ
فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

Then will Allah say: 'Jesus son of Mary! Recount my favour to you and to your mother. Behold! I strengthened you with the holy spirit, so that you spoke to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel. And behold! You make out of clay, as it were, the figure of a bird, by my leave, and you breathe into it and it becomes a bird by my leave, and you heal those born blind, and the lepers, by my leave. And behold! You bring forth the dead by my leave. And behold! I restrained the Children of Israel from you when you showed them the clear signs, and the unbelievers among them said: 'This is nothing but evident magic.'

13: Surah Al-Ma'idah (5:110)

[J-15|J-16|N-18|N-19|J-21]

A: Theme:

Theme of this passage is God's association with His messengers. It describes God's address to Jesus in the Divine Court in the presence of children of Israel. It outlines the prophetic signs of Jesus that include his ability to speak from the cradle, give life to the dead and cure the leper and the blind. Above all he was taught the divine wisdom through the Torah and the Gospel but despite all this he was rejected by his people who even tried to crucify him.

B: Importance of the theme:

Muslims are taught many important things through the theme of this passage. They are required to believe that, like other messengers Jesus was also a man chosen by God. He was granted miraculous powers so that men of wisdom should identify him. The Quran referred to this fact as: “thus does God make clear to you His signs in order that you consider” (2:219, al-Baqarah). Muslims also learn that God’s messengers were always rejected despite such clear signs by the ‘spiritually dead’ and ‘sick in heart’ people who are mentioned by the Quran as: “those who reject our signs are deaf and dumb and midst of darkness profound” (6:39, al-An’am). Muslims also learn that the rejecters of truth will stand accountable before God in the Hereafter.

14 Sura 93

وَالضُّحَىٰ
 وَاللَّيْلِ إِذَا سَجَىٰ
 مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ
 وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ
 وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ
 أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ
 وَوَجَدَكَ ضَالًّا فَهَدَىٰ
 وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ
 وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ
 فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ
 وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ
 وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

1. By the glorious morning light, 2. And by the night when it is still, 3. Your Lord has not forsaken you, nor is he displeased. 4. And truly the Hereafter will be better for you than the present. 5. And soon your Lord will give you so that you will be pleased. 6. Did He not find you an orphan and give you shelter? 7. And He found you wandering, and He gave you guidance. 8. And He found you in need, and made you independent. 9. Therefore, do not treat the orphan with harshness, 10. Nor drive the beggar away; 11. But tell about the bounty of your Lord!

A: Theme:

Theme of the passage is God’s special relation with the Holy Prophet. The passage was revealed after a long break that worried the prophet, and his makkani enemies began to mock him. God consoled him re-assuring that he would not abandon him. God reminded the

prophet some of His past favours on him. The prophet was a born orphan but God made arrangements for his growth and upbringing. God then granted him prophet-hood, His greatest reward. Purpose of these reminders is to re-assure him of similar support in future. However, God instructed him to be kind to those in need as this would reflect his gratitude to God.

B: Importance of the Theme:

The theme of this passage teaches Muslims the importance of faith in God's help. The Holy Prophet (S) was re-assured by God in the midst of mockery in Makkah. Muslims today should also retain their faith in difficult times by remembering the Quranic promise: "So, verily with every difficulty there is a relief" (94:5, al-Inshirah). Muslims should believe that all messengers of God were rejected and ridiculed but they remained firm in their mission. They should also believe that the relationship with God can be strengthened by their kindness to the weak and unsupported people because such an attitude is an expression of love for God. The Quran says: "it is righteous to spend of your substance out of love for Him, for your kins, for orphans" (2:177, al-Baqarah).

15 Sura 108

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

فَصَلِّ لِرَبِّكَ وَأَنْحِرْ

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

1. To you have We granted abundance. 2. So pray to your Lord and sacrifice. 3. For he who hates you, he will be cut off.

15: Sura Al-Kauthar (108) [N-12|J-14|N-15|J-16|N-17|N-18|J-20|N-21]

A: Theme:

Theme of the passage is God's relation with his messengers. It mentions God's special care for the Holy Prophet (S) in time of difficulties. The Prophet was mocked by the Makkans on the death of his sons from Khadija (RA). God consoled him by promising him abundance of success and destruction of the ones who insulted him. He told the prophet to remember God through regular prayer and to develop the spirit of sacrifice so that he could continuously strengthen his bond with God and to get constant divine support.

B: Importance of the Theme:

This passage, like surah 93, teaches Muslims to have faith in God's support that surely teaches the noble people. The holy prophet was assured of "abundance" in the face of persecutions in Makka. This "abundance" came in the form of his countless followers and his descendants through his daughter Fatima. His insulters, on the other hand, perished for ever. So, a noble mission always survives though it is rejected by the misguided people. The Quran testifies to it: "rejected were the Messengers before you; with patience and constancy, they bore their rejection" (6:34, al-An'am). The passage teaches Muslims to develop spirit of sacrifice and establish prayer as these are the best means of getting closer to their lord, as is endorsed by the Quran: "and establish regular prayer in order to remember Me" (20:14, Taha).

TOPIC 2: THE HISTORY AND IMPORTANCE OF THE QUR'AN

2.1 Experience of Revelation

2058/11/O/N/12/Q2

1 (a) Write about the Prophet's different experiences of revelation, after the first revelation. [10]

(b) Explain the significance of the Qur'an being revealed over a period of time. [4]

Prophet (S) used to go through some physical experiences while receiving revelation as he heard bells ringing in his ears which was very painful for him, his weight used to increase a lot to such an extent that his she camel Qaswa would sit down due to heavy weight. Moreover he used to sweat a lot even during the severest cold nights even. Ayesha (R)said **"I saw the revelation coming upon Prophet (S). It was severely cold night and sweat was running from his forehead."** Sometimes Prophet (S) received revelation while sleeping through intuition. Each of the revelations was situational as whenever Prophet (S) needed a guidance Allah would send the revelations for example when the Quraysh made a fool proof plan to assassinate Prophet (S), Allah informed him about the Quraysh plan through the revelation, **"Remember how the unbelievers plotted against thee, to keep in bonds, or slay thee or get thee out (of thy home). They plot and plan, and Allah too plans, but the best of Planners is Allah."** (8: 30)

When Many Muslim including Umar (R) were not happy over the terms of the treaty but submitted to the will of Prophet (S) as the Holy Quran said about the treaty: **"Verily We have granted thee a manifest victory"** (48: 1)

At the time of the Last Sermon, Allah confirmed that the faith which started to be revealed to Adam has now been perfected as Prophet (S) received the following verse. **"This day have I perfected your faith for you, completed My blessings upon you, and have chosen Islam religion for you"**. (5: 3)

(b) It strengthened the heart of the Prophet by addressing him continuously and whenever the need for guidance arose; that it eased the burden of revelation upon him due to it's intensity; that it allowed the new Muslims to gradually implement God's orders; and it made it easier for them to understand, apply and memorise the revelation.

(b) Explain why God sends his revelations through messengers. [4]

(b) The revelations given to all messengers not just the Prophet Muhammad. Mankind's need for guidance and inspiration, and why messengers/humans were the best way to send that guidance, e.g. it was sent to different nations in different languages so it would be universal and the messengers convinced through strength of character and moral example.

2058/11/M/J/15/Q2

2 (a) The Angel Jibril brought the revelation of the Qur'an to the Prophet Muhammad at different times and places. Give examples to show how this took place. [10]

(b) What was the significance of the Prophet being given the revelation by word rather than in writing? [4]

(a) Muhammad (S) reached the age of forty when one night, while meditating in his mountain retreat in Hira, an angel appeared before him. *"Read!"* said the angel. *"I am not the reader,"* replied Muhammad (S). At this angel hugged and squeezed him so hard that he thought that he would die of suffocation. He was then released. The angel again said, *"Read!"* Muhammad (S) again gave the same reply. The angel squeezed him harder and then released him. The angel asked him a third time, *"Read!"* Muhammad (S) repeated his reply, *"I am not a reader"* .The angel hugged him even harder for the third time. Muhammad's(S) fear of suffocation increased, so he asked, *"What shall I read"*. The angel then released him, saying: **"Read in the name of your Lord Who created, Created man from a clot of congealed blood, Read, and your Lord is most generous, Who taught by the pen, Taught him what he knew not."** (96: 1-5)

Muhammad (S) recited the verses and felt as though the words were written on his heart. Muhammad (S) was greatly troubled by this strange happening. Prophet (S) used to go through some physical experiences while receiving revelation as he heard bells ringing in his ears which was very painful for him, his weight used to increase a lot to such an extent that his she camel Qaswa would sit down due to heavy weight. Moreover he used to sweat a lot even during the severest cold nights even. Ayesha (R)said **"I saw the revelation coming upon Prophet (S). It was severely cold night and sweat was running from his forehead."** Sometimes Prophet (S) received revelation while sleeping through intuition. Each of the revelations was situational as whenever Prophet (S) needed a guidance Allah would send the revelations for example when the Quraysh made a fool proof plan to assassinate Prophet (S), Allah informed him about the Quraysh plan through the revelation, **"Remember how the unbelievers plotted against thee, to keep in bonds, or slay thee or get thee out (of thy home). They plot and plan, and Allah too plans, but the best of Planners is Allah."** (8: 30)

When Many Muslim including Umar (R) were not happy over the terms of the treaty but submitted to the will of Prophet (S) as the Holy Quran said about the treaty: **"Verily We have granted thee a manifest victory"** (48: 1)

At the time of the Last Sermon, Allah confirmed that the faith which started to be revealed to Adam has now been perfected as Prophet (S) received the following verse. **"This day have I perfected your faith for you, completed My blessings upon you, and have chosen Islam religion for you"**. (5: 3)

(b) If the Prophet had been given it in written form, he would not have been able to read or write it, and because of this the oral revelation allowed the message to be memorised by him and committed to heart, again ensuring there were no errors. It is significant because the Qur'an is primarily a book of worship, in a vocative tone, rather than a legal written guide.

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3 (a) Write an account of the events of the first revelation and the Prophet's reaction afterwards. [10]

(b) The Qur'an was revealed in parts over a number of years. Why was this important? [4]

(a) Muhammad (S) reached the age of forty when one night, while meditating in his mountain retreat in Hira, an angel appeared before him. "Read!" said the angel. "I am not the reader," replied Muhammad (S). At this angel hugged and squeezed him so hard that he thought that he would die of suffocation. He was then released. The angel again said, "Read!" Muhammad (S) again gave the same reply. The angel squeezed him harder and then released him. The angel asked him a third time, "Read!" Muhammad (S) repeated his reply, "I am not a reader". The angel hugged him even harder for the third time. Muhammad's(S) fear of suffocation increased, so he asked, "What shall I read". The angel then released him, saying:

"Read in the name of your Lord Who created, Created man from a clot of congealed blood, Read, and your Lord is most generous, Who taught by the pen, Taught him what he knew not." (96: 1-5)

Muhammad (S) recited the verses and felt as though the words were written on his heart. Muhammad (S) was greatly troubled by this strange happening. He rushed home and narrated the incident to his wife and asked her to wrap him in blankets. He was wrapped and fell asleep. Khadija then went to his cousin Waraqah bin Nawfil bin Asad who was a blind old man and a Christian. He had the knowledge of the scriptures of the Torah and the Gospel. Waraqa heard the incident and told her that the angel was Gabriel who came to Moses as well to give the message of Allah and further said that Allah has chosen Muhammad (S) as His Messenger. There was a pause for some days between the first and the second revelation. Then he saw the angel Gabriel again, flying in the sky seated in a floating chair. Prophet (S) became frightened and rushed to home and asked Khadija (R) to cover him up. She noticed that Prophet (S) was shivering, breathing deeply and sweating.

(b) God says in the Qur'an that had He sent the Qur'an upon a mountain it would have come apart

If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought. (59:21).

So had it been revealed as a whole to Muhammad (pbuh) it would have been too heavy for him to carry the burden. God was taking care of the Prophet (pbuh) and his followers by revealing it in parts, as it was sent to strengthen hearts

And those who disbelieve say, "Why was the Qur'an not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.(25.32),

which could be done due to the partial revelations. God also sent it in this way to allow the Prophet (pbuh) and the early Muslims to ponder over its meanings and have time to