

Cambridge O Level 2058 Syllabus

ISLAMMIYAT

TOPICAL SOLVED

Paper 1 | Paper 2

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Detailed Solution

All Variants

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About the Author

Sh. Azam Siddique is highly qualified and vastly experienced teacher having the experience of teaching at Aitchison College, Lahore Grammar School, Learning Alliance, Garrison Academy for Cambridge Studies etc. He has been imparting skills and strategies workshops at different prestigious schools. Having done this, he has also been producing phenomenal results in the CAIE over the past so many years.

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- O Level Islamiyat Topical Unsolved P1 and P2 (published by Students Resource)
- O Level History and Culture Topical Solved (published by Students Resource)
- O Level Pak Studies: History & Culture Notes (published by Students Resource)
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I wish him good luck and pray for his success as an author.



Introduction

Paper 1

Paper 1 contains **5 questions** of which candidates must answer **Question 1, Question 2** and **two** others.

1. *Major themes of the Qur'an*: **Three** passages will be set from the list in Appendix 1, of which candidates may choose any **two**. [8 marks]

2. *The history and importance of the Qur'an*: This question is usually set in more than one part, and requires an essay length answer. [14 marks]

3. *The life and importance of the Prophet Muhammad (pbuh)*: **One or two questions** are set, usually in more than one part, requiring essay length answers. [14 marks]

4. *The first Islamic community*: **One or two questions** are set, usually in more than one part, requiring essay length answers. [14 marks]

Total Marks = 50

Syllabus Content

1.1. Major Themes of the Qur'an

Three groups of passages are set for close study. These relate to the themes of:

- God in himself
- God's relationship with the created world
- God's Messengers.

Candidates should explore:

- The major theme or themes of the Qur'an that appear in each passage, and
- The importance of these themes in the lives of Muslims today.

1.2. The History and Importance of the Qur'an

Candidates should study:

- The revelation of the Qur'an to the Prophet (pbuh) between the years 610 and 632
- The account of the compilation of the Qur'an under the Rightly Guided Caliphs
- The major themes of the Qur'an as contained both in the passages set for special study and in other similar passages
- The use of the Qur'an in legal thinking, and its relationship with the Hadiths, consensus (ijma') and analogy (qiyas)
- Its significance as the basis of all thought and action in Islam.

1.3. The Life and Importance of the Prophet Muhammad (pbuh)

Candidates should study:

- The main events of the Prophet's life from his birth to his call to prophethood
- The main events of his activities in Makka and his experiences with his opponents
- The main events of his activities in Madina, his leadership of the community there and his conflicts with the Makkans and others
- His actions and character
- The importance of his actions as examples for Muslim individuals in their personal conduct and relations with others including women and non-Muslims
- The importance of his actions as examples for Muslim communities in their relations with other states
- His significance as Seal of the Prophets and last Messenger of God.

1.4. The First Islamic Community

Candidates should study:

- The Prophet's wives
- His descendants, including his children, grandchildren and the direct line recognised among Shi'a Muslims as Imams
- His leading Companions, including the Ten Blessed Companions, his Scribes, the major characters who surrounded him in his ministry, the Emigrants and Helpers, and the four Rightly Guided Caliphs during his lifetime. (Note that the period of the Rightly Guided Caliphs' rules after the time of the Prophet (pbuh) is included in the Syllabus under Paper 2.)

Topic 1.1: Qur'anic Passages

1.1 GOD IN HIMSELF

Question

(a) Briefly describe the main theme(s) in each passage [4]

(b) Briefly explain the importance of these themes in a Muslim's life today. [4]

(i) إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

وَقَالَ الْإِنْسَانُ مَا لَهَا

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

(1) Sura 99

[J-11 | N-12 | J-13 | N-14 | N-15 | N-16 | N-17 | N-19]

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 she will 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!

(ii) 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

(2) Sura 2.255

[N-12 | J-13 | N-13 | J-16 | J-17 | J-18 | J-19]

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 them and preserving them for He is the Most High, the Supreme.

(iii) قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

(3) Sura 112**[J-10|N-12|N-13|J-14|J-15|N-16|J-17|J-18]**

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.

(a) Theme:**(i) Surah Al-Zilzal (99)**

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).

(ii) Sura, 2.225 (Ayat ul Kursi)**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)

(iii) Sura Al- Ikhlas (112)**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) (i) 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.

(ii) 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.

(iii) 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.

Question

(a) Briefly describe the main theme(s) in each passage [4]

(b) Briefly explain the importance of theme. [4]

(i) بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَلَمْ يَكُنْ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ
ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ
لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

(1) Sura 6.101–103

[J-10|J-13|J-14|N-15|J-16|J-18|N-19]

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? 102. He created all things, and He has full knowledge of all things. 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)

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.

(ii) وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

(2) Sura 41.37 (Fussilat)**[J-10|N-11|J-13|J-14|N-14|J-15|N-17|J-18|J-19]**

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.

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 can not 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). Muslims will thus avoid Shirk that the earlier communities fell victim to, and worship one Supreme God.

Topic 2: The History and Importance of the Qur'an

Question 1

J-09/P1/Q2

- (a) How are the Qur'an and Hadiths used together in Islamic legal thinking? [10]
- (b) Why do some legal scholars reject the use of analogy (*qiyas*)? [4]

Answer

(a) Quran, being the Word of Allah, contains the types of religion & traits major issues but Hadith & Sunnah of Prophet (S) contains the details of the instructions. The Quran itself says: **“He who obeys the Messenger obeys Allah” (4: 80)**

The Holy Quran says: **“And establish the prayer and pay the poor-due.....”**

Prophet (S) explaining this verse said, **“Pray the way you have seen me offering the prayer.”**

How many times to pray & how to pray is explained through Sunnah & Hadith & similarly the quantity of Zakat is also explained through Sunnah & Hadith.

About the rights of orphans the Holy Qur'an says: **“Those who unjustly eat up the property of orphans, eat up a fire into their own bodies.....” (4: 10)**

Prophet (S) explained the protection of the rights of the orphans and said ***‘I and the man who brings up an orphan will be in paradise like this.’ And he pointed with his two fingers, the index finger and the middle finger.***

Holy Quran also prescribes the punishments to deal with the murder and charging of the blood money: **“ O believers! Compensation for the murdered is prescribed for you-a free man for a free man, a slave for a slave, a female for a female. But if anyone is pardoned in any way for it by his brother, then let it be pursued according to custom and payment (of blood money) made in good manners. (2:178)**

The charging of the blood money is seen from the life of Prophet (S) when Banu Bakr with the help of Quraish killed the men of Banu Khuza which was in alliance with Muslims. Banu Khuza complained to Prophet (S) who gave three options to the Quraish.

- **Stop supporting Banu Bakr.**
- **Pay the blood money.**
- **Dissolve the Treaty of Hudaibiya.**

(b) Qiyas is based on individual reasoning of each scholar and thus differs from person to person, as each scholar has his own point of view on every issue. Therefore, they argue it is difficult to accept qiyas since it is open to interpretation of that one particular mindset while another person may have the exactly opposite view on the same issue which may cause confusion to an average person. They also believe that qiyas involves too much individual exercise (Ijtihad). The scholar has to exert a lot of intellectual effort to find the material similarity

(ILLA) in order to establish a final ruling (HUKM). Such an individual effort might create confusion and conflict in some cases. Shias do not accept qayas because they believe that if a solution to a problem cannot be found from the Quran and Sunnah then AQL or reason should be applied to deduce solution from these sources. For this practice a Shia mujtahid (doctor of Islamic law) is empowered to issue a ruling/decreed without finding a similarity or illa between the asl and the far.

Question**J-10/P1/Q2**

(a) Give an account of how the Qur'an was compiled in the years following the Prophet's death. [10]

(b) Explain why the first community of Muslims thought it was necessary to compile the Qur'an. [4]

Answer

By Abu Bakr (R.A) Large no. of Companions got martyred in Battle of Yamama. This thing alarmed Hazrat Umar (R.A) who gave suggestion to Caliph Abu Bakr (R.A) to preserve the Holy Quran in a bookish form. The Caliph was a bit reluctant in doing the thing which had not been even initiated by Prophet (S) but Umar (R.A) convinced him so he deputed Zaid bin Thabit (R) on the duty to compile Holy Quran in a bookish form. Zaid bin Thabit collected different passages of the Holy Quran from different people. He himself admitted that the collection of the passages of the Holy Quran from different people & to compile them in a bookish form was very difficult. He got different passages those were written on piece of stone, wood, branches of palm trees, bone of camel etc. He then gave the authentic Script to the Caliph from whom it was passed to Hazrat Hafsa (R)

Compilation of Holy Quran by Hazrat Usman (R) Muslim Empire expanded a lot during the time of Hazrat Umar (R.A). A large no of people accepted Islam & they started reciting the Holy Quran in a way convenient to them. Usman (R.A) when became Caliph, got alarmed with this fact & tried to unite the Muslim on the unified Holy Quran. He took the authentic Script from Hafsa (R.A) & added A'arab to it so that each word of the Holy Quran could be pronounced correctly. Then he copied the Holy Quran & sent it to the provinces & burnt all other scripts & unified the Ummah on the Holy Quran.

(b) It was important to compile the Quran in the book form because: Companions were dying or they had to die ultimately either a natural death or in battles. Such an important document like Quran could not be left on the human memory. Islam and Muslims could not afford to lose Quran. Uthman (ra) thought that different dialects could lead to misinterpretation or change of words or meaning. Uthman (ra) saved the unity of Muslims. Allah says: "We have revealed this (Quran) and We will save it."

Topic 3: The Life & Importance of the Prophet Muhammad (pbuh)

Question

[J-09/P1/Q3]-[N-12/P12/Q4]

(a) Describe the events of two of the battles fought by the Prophet while he was leader of the community at Madina. [10]

(b) How does his conduct in one of these battles provide a model for Muslims today when they face difficulties? [4]

(a) Describe the Prophet's conduct as leader in two of the battles he fought in. [10]

(b) What can Muslim leaders today learn from the Prophet's conduct in their Relations with other states? [4]

Answer

(a) Battle of Badr: Muslims had hardly settled in Madinah when the Quraysh told the people of Madinah to hand over the Prophet (S) and the emigrants to the, but the people of Madinah refused to do so. Such was the situation in which a trade caravan of Abu Sufyan was returning from Syria to Makkah. He fear that the caravan might be attacked by Muslims while passing by Madinah. Soon an army of thousand was ready to march on to Madinah to attack Muslims. Muslim numbered 313

Quraish reached earlier and captured the all sources of water and captured all important positions. Prophet (S) prayed to Allah: **“O Allah! If this small band of men perishes, there will be no one alive to worship You, and Your faith will be destroyed forever.”**

Allah gave permission. **“Fight in the cause of Allah those who fight you.” (2: 190)**

The prayer of Prophet (S) was answered & Quran says: **“Remember ye implored the assistance of your Lord and He answered you: “I will assist you with a thousand of the angels, ranks on ranks.” (8: 9)**

Waleed, Utba & Shayba from the Quraish while Ali, Hamza and Abu Ubaidah bin Jarrah from the Muslim sides.

During battle many important figures of Quraish, including Abu Jahal were killed & battle ended in the victory of Muslims. 70 were taken as hostages and Prophet (S) adopted soft attitude with them. The poor, destitute and old ones were freed without any ransom. Those who could read write were charged with the duty of teaching ten Muslim children each and to get freedom after a fixed period of teaching.

The Battle of Uhad 625: Muslims got firm footing after the Battle of Badr and the Quraysh considered Madinah as a threat to their political and commercial interests. The Quraysh decided to take revenge of the Battle of Badr and finally a force of three thousand men left for Madinah.

The Prophet (S) consulted the Companions and conducted an Ijma (Consensus). The consensus of opinion was that the Muslims should go out of Madinah to meet the enemy, although Prophet (S) had a different opinion, yet when the majority insisted on meeting the enemy outside Madinah, he agreed

The Quraysh encamped at the foot of a hill Uhad, three miles north of Madinah. Prophet (S) advanced with one thousand men to Uhad. Abdullah bin Ubay left the Muslim with his 300 men, on the way, with the excuse that Prophet (S) turned down his suggestion. Fifty archers were deputed at the Mount of Uhad to protect Muslims from a possible attack. Initially Muslim got victory & the Quraysh retreated.

Archers left the mount unprotected, Khalid bin Waleed made a comeback & changed the victory of Muslims into defeat. Prophet (S) got injured and the rumour was spread that he was martyred. The panic was spread in the Muslim camp and they got uprooted. The victory of Muslims was turned in to defeat.

“Those of you who turned their back on the day the two hosts met, it was Satan who caused them to fail,--” (3: 15)

(b) The Battle of Badr: proved to the real strength of faith in Allah and not in arms and ammunition. It decided the future course of the history of Muslims. It proved to be a turning point for Muslims as their position became stronger. The strength of the Quraysh was broken as their leaders were either killed or wounded which was like a death blow to their superiority. The Holy Quran called the day of battle as the ‘Day of Testing’

The Battle of Uhad: If Muslims obey the Prophet (S) they will be successful here & here- after but if they do not obey Prophet (S) they cannot be successful. Hypocrites were exposed. Muslims should be united & always abided by Prophet (S). As will of the Prophet (S) is the Will of Allah.

The Holy Quran describes the Battle of Uhad in the following words **“Those of you who turned their back on the day the two hosts met, it was Satan who caused them to fail,--” (3: 15)**

Question**J-10/P01/Q3**

(a) Write about the life of the Prophet up until the first revelation. [10]

(b) Why was his relationship with his wife Khadija important for him? [4]

Answer

(a) Muhammad (S) was born into the noble tribe Banu Hashim of the Quraysh. His father Abdullah died before his birth and Amna, his mother, died when he was six. A few days after his birth he was given to Halima, who took care of him until he was five years and one month old. After death of his mother, his grandfather, Abdul Muttalib, looked after him. When he was eight