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Reading Selection 3.1

Lesson No. 7

Lesson from the Battle of

Uhud

غزوہ احد سے سبق

The Battle of Uhud was an extension of the Battle of Badr. Smarting under the ignominy of their defeat at Badr, the Quraish of Makkah assembled a large army of 3,000 persons and marched to Medina to avenge their earlier defeat.

غزوہ اُحد غزوہ بدر کا ایک تسلسل تھا۔ بدر میں اپنی شکست کی کھلی رسوائی کے درد کی وجہ سے قریش مکہ نے تین ہزار افراد کا ایک بڑا لشکر اکٹھا کر کے مدینہ کی طرف پیش قدمی کی تاکہ اپنی پہلی شکست کا بدلہ لیں۔

The force was led by Abu Sufyan which included every adult from the Quraish. The force was fully equipped with war weapons and accompanied by a considerable number of women who sang songs to inspire the warriors. The Quraish were confident that this time they would win and teach the Muslims a lesson.

اس لشکر کی قیادت ابو سفیان کر رہے تھے جس میں قریش کا ہر جوان شامل تھا، یہ لشکر جنگی ہتھیاروں سے مکمل طور پر لیس تھا اور اس نے ایسی خواتین کی کافی تعداد بھی موجود تھی جو جنگجوؤں کو جوش دلانے کے لیے گانے گاتی تھیں۔ قریش کو یقین تھا کہ اس دفعہ وہ جنگ جیت کر مسلمانوں کو ایک سبق سکھا دیں گے۔

When the Holy Prophet Muhammad came to know of the intentions of the Quraish of Makkah, he held a council of war. He was personally of the opinion that in view of the strength of the enemy, the proper course for the Muslims was to remain in Medina and let the enemy besiege the city. The idea was that if the enemy besieged the city, its force would have to be dispersed in a number of

sectors and the Muslims could strike a blow at the enemy where the enemy's concentration was the weakest.

جب پاک پیغمبر محمد صلی اللہ علیہ وآلہ وسلم کو قریش مکہ کے ارادوں کا علم ہوا تو آپ صلی اللہ علیہ وآلہ وسلم نے جنگ شوری کا اجلاس بلایا۔ ذاتی طور پر آپ صلی اللہ علیہ وآلہ وسلم کا خیال تھا کہ دشمن کی طاقت کو مد نظر رکھتے ہوئے مسلمانوں کے لئے ٹھیک راستہ یہ ہوگا کہ مدینہ میں رہتے ہوئے دشمن کو شہر کا محاصرہ کرنے دیں۔ ان کی طاقت کے حصوں میں بٹ جانے کی جہاں پر دشمن کمزور ہوگا وہاں مسلمان اُن پر کاری ضرب لگائیں گے۔

The younger elements among the Muslims, however, insisted that the battle should be fought in the open at some distance away from Madina. Their argument was that the enemy should not be allowed to approach Madina at any cost. Though the Holy Prophet Muhammad believed that the defensive strategy proposed by him was the best in the circumstances, yet in deference to the enthusiasm of the young men to keep the enemy away from Madina, he agreed to meet the enemy in the open outside Madina. The Muslims could assemble a force of one thousand persons only.

تاہم مسلمانوں کے درمیان موجود چند جوان صحابہ کرام نے اس بات پر زور دیا کہ جنگ مدینہ سے باہر کچھ فاصلے پر کھلے میدان میں لڑنی چاہیے۔ اُن کی دلیل یہ تھی کہ دشمن کو کسی صورت میں مدینہ میں پہنچنے نہ دیا جائے۔ اگرچہ پاک پیغمبر محمد صلی اللہ علیہ وآلہ وسلم کا خیال تھا کہ ان حالات میں اُن کی تجویز کردہ دفاعی حکمت عملی بہترین تھی مگر نوجوانوں کے جذبات کا احترام کے طور پر دشمن کو مدینہ سے دور رکھا جائے۔ آپ صلی اللہ علیہ وآلہ وسلم مدینہ سے باہر کھلے میدان میں دشمن سے نبرد آزما ہونے پر راضی ہو گئے۔ مسلمان سے ایک ہزار افراد پر مشتمل لکھ لشکر جمع کر سکے۔

When the Holy Prophet Muhammad give the order for the march to the battlefield, three hundred hypocrites (munafiqeen) led by Abdullah bin Ubayy withdrew and went their homes. The Holy Prophet was thus left with 700 persons only and this was one fourth of the strength of the enemy.

جب تک پیغمبر محمد صلی اللہ علیہ وآلہ وسلم نے میدان جنگ کی طرف پیش قدمی کا حکم دیا تو تین سو منافقین کی قیادت عبد اللہ بن ابی کر رہے تھے، پسپا ہو کر اپنے گھروں کو چلے گئے۔ اس طرح پاک پیغمبر صلی اللہ علیہ وآلہ وسلم کے پاس صرف 700 افراد رہ گئے اور یہ دشمن کے مقابلے میں ایک چوتھائی تھے۔

Uhud, a few miles from Madina was a great stretch of barren rock rising out of the desert without any growth of vegetation. The Holy Prophet commanded the Muslim warriors to take up their position at Uhud on the rising ground. A band of archers took up positions on the adjoining mound behind the main position. The archers were commanded not to abandon their posts under any circumstances without the approval of the Holy Prophet

احد، مدینہ سے چند میل کے فاصلے پر بنجر چٹان پر مشتمل صحرائیں واقع پہاڑی سلسلہ ہے جس پر کسی بھی قسم کا کوئی سبزہ نہیں ہے۔ پاک پیغمبر صلی اللہ علیہ وآلہ وسلم نے مسلمان جنگجوؤں کو احد نامی میں ٹیلے پر پوزیشن سنبھالنے کا حکم دیا۔ تیراندازوں کے ایک ٹولے نے اونچی پہاڑی کے ساتھ ٹیلے پر پوزیشن سنبھال لی۔ تیراندازوں کو حکم دیا گیا کہ وہ کسی بھی حالت میں اپنے مورچے نہ چھوڑیں۔ پاک پیغمبر صلی اللہ علیہ وآلہ وسلم کی اجازت کے بغیر۔

After the duels, the battle began. The Quraish were charged with great force, but the Muslims held fast. Then in a counter attack the Muslims broke the enemy's line and the Quraish fell back. At this stage, the contingent of the

Muslim archers, contrary to the instructions of the Holy Prophet, left their position in order to plunder the camp of the retreating Quraish.

مبارزت کے بعد جنگ شروع ہوئی، قریش نے بڑی قوت سے حملہ کیا لیکن مسلمانوں نے ڈٹ کر مقابلے کیا۔ پھر جوابی حملے میں مسلمانوں نے دشمن کے صفوں کو توڑ دیا اور قریش پیچھے ہٹ گئے۔ اس مرحلے پر مسلمان تیر اندازوں کے دستے نے پاک پیغمبر صلی اللہ علیہ وآلہ وسلم کی ہدایات کے برعکس اپنی پوزیشنیں چھوڑ دیں تاکہ وہ پسپا ہوتے ہوئے قریش کے کیمپ سے مال غنیمت جمع کر سکیں۔

Khalid bin Walid, who had not yet converted to Islam, was commanding a contingent of the Quraish. He rushed with his contingent of cavalry and occupied the position after killing ten of the Muslim archers who had stayed behind. This exposed the Muslims to an attack from the rear as well as from the front. That changed the course of the battle.

خالد بن ولید جس نے ابھی اسلام قبول نہیں کیا تھا، قریش کے ایک دستے کی قیادت کر رہے تھے، وہ اپنے گھر سوار دستے کے ساتھ وہاں پہنچے اور مسلمان تیر اندازوں میں سے دس افراد کو شہید کرنے کے بعد پہاڑی پر قبضہ کر لیا جو وہاں پیچھے رہ گئے تھے۔ اُس نے آگے اور پیچھے کی طرف سے مسلمانوں پر حملے کو آسان بنا دیا۔ اس سے جنگ کی نوعیت تبدیل ہو گئی۔

The defenses of the Muslims were broken, and in the confusion that followed, many Muslims were martyred. Hamza (RA), an uncle of the Holy Prophet fell fighting. A sahabi, Mas'ab bin Omair (RA), who had some physical resemblance with the Holy Prophet, fell fighting, and seeing his dead body the Quraish shouted that Muhammad had been killed.

مسلمانوں کا دفاع توڑ دیا گیا، اور اس افراتفری میں بہت سے مسلمان شہید ہو گئے۔ پاک پیغمبر صلی اللہ علیہ وآلہ وسلم کے چچا حضرت حمزہ بھی اس لڑائی میں شہید ہوئے۔ ایک صحابی معصب بن عمیر رحمۃ اللہ جو کہ پاک پیغمبر صلی اللہ علیہ وآلہ وسلم سے جسمانی مشابہت رکھتے تھے بھی لڑتے ہوئے شہید ہوئے اور ان کی لاش کو دیکھ کر قریش چلائے محمد قتل کر دیے گئے۔

In the confusion that followed, the Holy Prophet was wounded and he fell in a pit over the dead bodies of his followers. When Ali (RA) could no longer see the Holy Prophet, he rushed to the position where the Holy Prophet was stationed. He found the Holy Prophet wounded, lying in the pit. He took the Holy Prophet out of the pit, and with the aid of other companions including Abu Bakr (RA) and Umar (RA) escorted him to a safer place.

اس کے بعد آنے والی افراتفری میں پاک پیغمبر صلی اللہ علیہ وآلہ وسلم زخمی ہوئے اور آپ صلی اللہ علیہ وآلہ وسلم اپنے ساتھیوں کی لاشوں پر ایک گڑھے میں گر پڑے تھے۔ جب حضرت علی رضی اللہ تعالیٰ عنہ نے پاک پیغمبر صلی اللہ علیہ وآلہ وسلم کو کچھ دیر کے لیے نہ دیکھا تو آپ اس مقام کی طرف دوڑے جہاں پر پاک پیغمبر صلی اللہ علیہ وآلہ وسلم قیام پذیر تھے۔ آپ رضی اللہ عنہ نے پاک پیغمبر صلی اللہ علیہ وآلہ وسلم کو گھرے کے اندر زخمی حالت میں پایا آپ رضی اللہ عنہ نے پاک پیغمبر صلی اللہ علیہ وآلہ وسلم کو گڑھے سے نکالا۔ اور دوسرے ساتھیوں بشمول ابو بکر صدیق رضی اللہ عنہ اور حضرت عمر رضی اللہ عنہ کی مدد سے آپ صلی اللہ علیہ وآلہ وسلم کو ایک محفوظ مقام پر لے گئے۔

Since the Quraysh kept on shouting that Muhammad had been killed, the Muslim

warriors engaged in combat with the Quraish, were demoralized. They felt that if the Holy Prophet had been killed, there was no point in fighting the battle. At this juncture, at the instance of the Holy Prophet Umar (RA) shouted back at the Quraish and said that the Holy Prophet very much alive. On regaining full consciousness, the Holy Prophet charged Ali (RA) to launch a counter attack against the Quraish.

چونکہ قریش مسلسل چلا رہے تھے کہ محمد قتل کر دیے گئے تو مسلمان جنگجوؤں (جو کہ قریش کے ساتھ نبرد آزما تھے) کے حوصلے پست ہو گئے۔ انہوں نے محسوس کیا کہ اگر پاک صلی اللہ علیہ وآلہ وسلم پیغمبر مارے گئے جنگ لڑنے کا کوئی جواز نہیں۔ اس اہم مرحلے پر پاک پیغمبر صلی اللہ علیہ وآلہ وسلم کے کہنے پر حضرت عمر رضی اللہ عنہ نے واپس قریش والوں کو آواز دی فرمایا کہ پاک پیغمبر صلی اللہ علیہ وآلہ وسلم بالکل زندہ اور صحیح سلامت ہیں۔ پوری آگاہی حاصل کرنے پر پاک پیغمبر صلی اللہ علیہ وآلہ وسلم نے حضرت علی رضی اللہ عنہ کو قریش کے خلاف جوابی حملے کی ذمہ داری سونپی۔

Ali (RA) rallied the Muslims, exhorted them to fight for the glory of Islam and fell upon the enemy like a thunderbolt. When Ali (RA) broke his sword, the Holy Prophet sent him his own sword. Ali (RA) and his companions kept on fighting until they succeeded in driving back the Quraish. The Quraish could not take advantage of the victory that they had won at an earlier stage of the battle.

حضرت علی رضی اللہ عنہ نے مسلمانوں کو دوبارہ منظم کر دیا اور انہیں اسلام کی سربلندی کے لئے لڑنے کی ترغیب دی۔ اور بجلی کی طرح دشمن پر ٹوٹ پڑے۔ جب حضرت علی رضی اللہ تعالیٰ عنہ نے اپنی تلوار توڑ دی، پاک پیغمبر صلی

اللہ علیہ وآلہ وسلم نے آپ کو اپنی تلوار بھیج دی۔ حضرت علی رضی اللہ عنہ اور آپ کے ساتھ تھی لڑتے رہے یہاں تک کہ وہ قریش کو پسپا کرنے میں کامیاب ہو گئے، قریش اس کا فائدہ نہ اٹھا سکے جو کہ جنگ کے ابتدائی مرحلے میں حاصل کر چکے تھے۔

Abu Sufyan accordingly commanded the Quraish to return to Makkah. He, however, shouted in a boastful tone that the Quraish had taken the revenge for their defeat in the Battle of Badr. Abu Sufyan declared that the Quraish would soon have another confrontation when the Muslims would be annihilated.

ابوسفیان نے قریش کو ملک واپس جانے کا حکم دیا، تاہم اس نے فخریہ لہجے میں چلاتے ہوئے کہا کہ قریش نے جنگ بدر میں اپنی شکست کا بدلہ لے لیا۔ ابوسفیان نے اعلان کیا کہ قریش بہت جلد مسلمانوں کے خلاف ایک اور جنگ بھی لڑیں گے جس میں مسلمانوں کو نیست و نابود کر دیا جائے گا۔

The Battle of Uhud is an important battle in the history of Islam. In the early stage, the battle went in favour of the Muslims but because of a tactical mistake made by the archers, the tide of the battle was reversed and the Quraish came to have an upper hand for a while.

جنگ اُحد اسلامی تاریخ میں ایک اہم جنگ ہے۔ پہلے مرحلے میں جنگ مسلمانوں کے حق میں چل رہی تھی مگر تیر اندازوں کی حکمت عملی (تدبیراتی) غلطی کی وجہ سے جنگ کی بہر مسلمانوں کے خلاف چلی اور قریش کو کچھ وقت کے لئے بالادستی حاصل ہوئی۔

The Muslims were thoroughly demoralized and Practically lost the will to fight. It was at this stage that Ali (RA) took the command and prevented the Quraish from taking advantage of the victory that they had won earlier. The battle that would have otherwise ended in the annihilation of the Muslims concluded as a drawn battle.

مسلمانوں کے حوصلے مکمل طور پر پست ہونے اور لڑنے کا وہ عزم کھو گئے۔ یہی مرحلہ تھا جب حضرت علی رضی اللہ عنہ نے مسلمانوں کی قیادت سنبھالی اور قریش کو اپنی پہلے جیتی ہوئی فتح سے فائدہ اٹھانے سے روک دیا۔ یہ جنگ جو کہ شاید مسلمانوں کے مکمل خاتمے پر ختم ہو جاتی، ہارجیت کے فیصلے کے بغیر ختم ہوئی۔

The Quraish could gain no booty; they could not make any Muslim a captive. True, many Muslims died as martyrs but the casualties in the ranks of the Quraish were larger still.

قریش کوئی مال غنیمت حاصل نہ کر سکے۔ وہ کسی مسلمان کو کبہ دیں بھی نہ بنا سکے۔ یہ حقیقت تھی کہ بہت سے مسلمان اس جنگ میں شہید ہوئے مگر قریش کی صفوں میں جانی نقصان اس سے کہیں زیادہ تھیں۔

The Muslims almost lost the battle due to the majority of the archers leaving their post contrary to the instructions of the Holy Prophet. They paid dearly for their mistake with their lives. However, the followers of Islam learnt an invaluable lesson from this experience and they never disobeyed the instructions of the Holy Prophet in future!

پاک پیغمبر صلی اللہ علیہ وآلہ وسلم کی ہدایات کے برعکس زیادہ تر تیر اندازوں کے اپنے مورچے چھوڑنے کی وجہ سے مسلمان تقریباً اس جنگ کو ہار گئے۔ انہیں جانی نقصان کی شکل میں اپنی غلطی کی خوب سزا ملی۔ تاہم اسلام کے

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New Vocabulary

Words	Meanings
Adjoining	Being in contact, connected or neighboring; next door
Archer	A person skilled in the use of a bow and arrow
At the instance of	At the demand of; at the behest of; at the request of
Barren	Incapable of producing offspring, seed or fruit; sterile; unable to support the growth of; not producing worthwhile results
Besiege	To surround a city with military forces to bring about its surrender; to surround, to encircle
Boastful	Tending to boast; characterized by boasting; bragging, vaunting
Booty	Any valuable articles obtained as plunder
Captive	A person or animal that is confined or restrained, esp. a prisoner of war;
Casualty	A serviceman who is killed, wounded, capture or missing as a result of enemy action; a person who is killed or injured in an accident

To avenge	To inflict a punishment in retaliation for harm, injury done: To take revenge for or on behalf of;
To demoralize	To undermine the morale of; to dishearten; to discourage, to dispirit; to corrupt, debase or deprave
To disperse	To scatter, distribute over a wide area; to spread; to break up
To escort	Person or persons, soldiers, vehicles accompanying another or others for protection, guidance, restraint or as a mark of honour
To exhort	To urge or persuade earnestly; advise strongly,
To insist	To make a determined demand; be firm; persist, to stand firm
To pay dearly	To pay a lot; very much; at the great cost;
To plunder	To take valuables, goods, by force esp. in time of war; loot; despoil, pillage, ravage
To rally	To bring into order as after dispersal; to organize supporters for a common cause; reassemble, regroup, reorganize
To regain	To take or get back; recover; to recapture, to recoup; to repossess
To retreat	To withdraw or retire in the face of action with an enemy; withdraw
To withdraw	To take or draw back or away; remove; to retract or recall; to retreat; to pull back
Warrior	A person engaged in, experienced in, or devoted to war; combatant, fighter, soldier

STUDY QUESTIONS

Recalling

1. What was the composition of the army of the Quraish that marched to Madina?

Ans: The army of Quraish was composed of 3,000 persons included every adult that marched to Madina to avenge their crushing defeat which they met in the battle of Badr. The warriors were fully equipped with war weapons and led by Abu Sufyan. They were also accompanied by a number of women who sang songs to inspire the warriors.

(OR)

The army of the Quraish that marched to Madina to avenge their early defeat at Badr, was composed of 3000 persons. It was led by Abu Sufyan and it included every adult from the Quraish. It was fully equipped with war weapons and accompanied by a considerable number of women, who sang songs to inspire the warriors.

2. What in the opinion of the Holy Prophet, was the best course of action with regard to the strength of the enemy?

Ans: When the Holy Prophet came to know of the intentions of the Quraish of Makkah, he consulted his companions about the war strategy. In the opinion of the Holy Prophet the best course of action for the Muslims with regard to the strength of the enemy was to confront the enemy by remaining in the Madina and let the enemy besiege the city.

(OR)

In the opinion of the Holy Prophet, the best course of action with regard to the strength of enemy for the Muslims was to remain in Madina and let the

enemy besiege the city. In fact, his idea was that if the enemy besieged the city, its force would have to be dispersed in a number of sectors which will give an open chance to the Muslims to easily strike a blow at the enemy where the enemy's concentration was the weakest.

3. What strategy did the Holy Prophet have in mind when he thought of allowing the enemy to besiege Madina?

Ans: The thought of allowing the enemy to besiege Madina was a proper strategy. The Holy Prophet knew that Muslims strength was far shorter as compared to the enemy, so if their enemy besieged the city of Madina, its force would be deployed at different places around the city and the Muslims could easily attack the enemy at the places where the enemy's concentration was the weakest.

(OR)

When the Holy Prophet thought of allowing the enemy to besiege Madina, the strategy in his mind was that if the enemy besieged the city, its force would have to be dispersed in a number of sectors which would give an open chance to the Muslims to easily strike a blow at the enemy where the enemy's concentration was the weakest.

4. What were the two opinions regarding facing the army of the Quraish?

Ans: There were two different opinions regarding facing the army of Quraish. The Holy Prophet and the other wiser ones were in the favour of staying at the Madina and wanted to let the enemy approach Madina. However, the other opinion, presented by the young ones, who were very enthusiastic, was to confront the enemy in the open field at some distance away from Madina.

(OR)

The two options regarding facing the army of the Quraish were: one, to follow a defensive strategy and allow the enemy to besiege the city and when its force disperses in a number of sectors the Muslims will easily strike a blow at the enemy where the enemy's concentration is the weakest; two, to confront the enemy in the open at some distance away from Madina.

5. What did the Holy Prophet decide finally?

Ans: Regarding the defensive strategy, the Holy Prophet believed that he was right. His idea of staying at Madina was the best one but seeing the enthusiasm of the young men to keep the enemy away from Madina, he finally decided to confront the enemy in the open field.

(OR)

The Holy prophet finally decided to fight the battle in accordance with the strategy proposed by the younger elements in the Muslim force, that was, of confronting the enemy in the open at some distance away from Madina.

6. How did the Holy Prophet arrange his Army at Uhud in preparation for the battle?

Ans: The Holy Prophet could arrange an army of one thousand persons only. When the Holy Prophet ordered his soldiers to march forward towards the battle field, three hundred hypocrites refused to take part in war. The Holy Prophet (S.A.W) then had the force of 700 persons only. The Holy Prophet arranged the army in such a manner that Muslim warriors took positions on the rising top at Uhud. He also ordered a band of archers to take position at a joining mound and do not leave the position at any cost.

7. What instructions did the Holy Prophet (PBUH) give to the band of archers who were ordered to take up position on a mound?

Ans: The Holy Prophet was not only a great ruler but also a great commander and a war planner. He ordered the Muslim warriors to take up their position at Uhud on the rising mound. A band of archers took up positions on and at adjoining mound behind the main position. The Holy Prophet instructed the band of archers not to leave their posts under any circumstances; they win or lose, without his approval.

(OR)

The Holy Prophet gave instruction to the band of the archers to take up position on the adjoining mound and not to abandon their posts under any circumstances without his approval.

8. What did the archers do when they saw the enemy retreating in defeat?

Ans: When the archers saw the enemy retreating in defeat, they forgot the orders and instructions of the Holy Prophet and left their posts in order to collect booty (plunder) with other Muslims.

(OR)

When the archers saw the enemy retreating in defeat, they left their positions in order to plunder the camp of the retreating Quraish.

9. What changed the course of the battle of Uhud?

Ans: The band of archers on the mound left the post contrary to the orders and instructions of the Holy Prophet and started collecting booty (plunder). Taking advantage of this situation, "Khalid Bin Waleed", the commander of the Quraish army, rushed with his group of cavalry and attacked from behind killing ten

Muslim archers. The Muslims were surrounded from all sides. Muslims were exposed to the attack from the rear as well as front. That changed the course of the battle.

(OR)

Contrary to the instructions of the Holy Prophet, the contingent of the Muslim archers left their positions in order to plunder the camp of the retreating Quraish. Seeing this, Khalid bin Walid, who had not yet converted to Islam and was commanding a contingent of the Quraish, rushes with his contingent of cavalry and occupied the positions after killing ten of the Muslim archers, who had stayed behind. This exposed the Muslims to an attack from the rear as well as from the front. That was what changed the course of the battle.

10. What was the confusion regarding the companion who bore resemblance to the Holy Prophet?

Ans: A companion (Sahabi) of the Holy Prophet, Mas'ab Bin Omair (R.A) had physical resemblance with him. He fought bravely but fell at last. Seeing his dead body, the Quraish shouted that Mohammad had been killed. On the other hand, the Holy Prophet was wounded and fell in a pit over the dead bodies of his followers.

(OR)

The confusion regarding the companion Mas'ab bin Omair (RA) who bore resemblance to the Holy Prophet was that he fell fighting. Seeing his dead body, the Quraish shouted that Muhammad had been killed. This rumor quickly swept the battlefield. It confused the Muslims. A withdrawal and panic started in the Islamic army. Everybody started to leave the battlefield in different directions. Meanwhile, the Holy Prophet was wounded, and he fell in a pit over the dead

bodies of his followers. However, he escorted to a safe place by his companions later on.

11. Who took the wounded Holy Prophet out of the pit to a safer place?

Ans: Hazrat Ali (R.A), the companion and son-in-law of the Holy Prophet, rushed to the position where the Holy Prophet was stationed. He found the Holy Prophet wounded, lying in the pit. He took him out of the pit, and with the help of other companions including Abu Bakr (R.A) and Umar (R.A) escorted him to a safer place.

12. Who did the Holy Prophet charge to launch a counterattack?

Ans: The Holy Prophet charged Hazrat Ali (R.A) to launch a counter attack against the Quraish. Hazrat Ali (R.A) brought the Muslims together and exhorted them to fight for the glory of Islam. He fell upon the enemy like a thunderbolt.

13. Who did the Holy Prophet send his own sword to continue fighting?

Ans: Hazrat Ali (R.A) charged with great force of faith fell upon the enemy like a thunderbolt and broke his sword. The Holy Prophet sent AU (R.A) his own sword to continue fighting. Hazrat Ali (R.A) kept on fighting until they succeeded in driving back the Quraish.

14. What did Abu Sufyan boast about when leaving the battleground?

Ans: The Quraish could not take advantage of the victory that they had won at an earlier stage of the battle. Abu Sufyan accordingly commanded the Quraish to return to Makkah. He, however, boasted that the Quraish had taken

the revenge for their defeat in the battle of Badr. He also threatened that in the next confrontation the Muslims would be destroyed completely.

(OR)

When Abu Sufyan was leaving the battle ground, he boasted that the Quraish had taken the revenge for their defeat in the Battle of Badr. He declared that the Quraish would soon have another confrontation, when the Muslims would be annihilated.

15. How was the mistake of the archers a tactical mistake?

Ans: The mistake of the archers was a tactical mistake from the strategic point of view. The Holy Prophet deployed the band of archers at the mound which was an important post for their defense from the enemy. They must have stayed there under all circumstance as per directions of the Holy Prophet. Their leaving the post till next order from the commander resulted in heavy loss.

(OR)

The mistake of the archers was a tactical mistake. In fact, as a tactic of the battle, the Holy Prophet commanded them to take up position on a joining mound behind the main position at the rising mound Uhud, where the warriors were deployed by him. The purpose was that no room should be given to the enemy to attack from behind. However, contrary to the Holy prophet's instruction, those archers left their posts to plunder the camp of the retreating Quraish. This mistake exposed the Muslims to an attack from the rear as well as from the front.

16. What did the companions of the Holy Prophet (PBUH) learn from the battle of Uhud?

Ans: Leaving the post, contrary to the instructions of the Holy Prophet (S.A.W) was a great mistake of the companions. They learnt an invaluable lesson from this experience from the battle of Uhud. They never disobeyed the instructions and orders of the Holy Prophet in future.

(OR)

The companions of the Holy Prophet (V') learnt an invaluable lesson from the battle of Uhud that the slightest opposition to the commands of God and His Messenger could inflict great troubles on them. They realized that the bright victory they had almost got turned into a great damage as a result of, in fact, their violation of the instructions of the Prophet. They also learnt that even the prophets could not be free from the troubles and hardships of the world in their struggle against the enemies of Allah.

Interpreting

17. How was the battle of Uhud an extension of the battle of Badr?

Ans: The battle of Badr was the first battle between the Muslims and the Quraish fought in Two Hijre. In this battle the Muslims got victory over the Quraish. Seventy warriors of Quraish were killed by the hand of the Muslims. The Quraish were burning over their crushing defeat in the battle of Badr and wanted to take revenge from the Muslims. They launched a war against the Muslims which was fought at the place of Uhud.

(OR)

The Battle of Uhud was an extension of the Battle of Badr because it was fought by the Quraish to take revenge of their defeat at the Battle of Badr just a short time ago.

18. The wiser ones were in favour of staying in Madina while the younger ones wanted to meet the enemy in the open. What light do these strategies throw on the nature of the old and the young in war?

Ans: The wiser ones were in favour of staying in Madina while the younger ones wanted to meet the enemy in the open. These strategies show that the young are always enthusiastic and sometime they take emotional decisions. The old and wiser ones always take the decisions after much deliberation and consultation. The old ones are experienced people. Their views always carry weight.

19. Why did the Holy Prophet command his companions to occupy the high ground at Uhud?

Ans: The Holy Prophet commanded his companions to occupy the high ground at Uhud because it was the best place from the strategic point of view. They could easily hit the enemies and defend themselves. The whole movements of the enemy soldiers could be noticed. A band of archers was deployed at the mound for defending Muslims at the back.

(OR)

The high ground was strategically important from which the whole movements of the enemy soldiers could be noticed. That was why the Holy Prophet ordered to take up positions at the rising ground.

20. Why were the Muslims demoralized at one stage of the battle?

Ans: In the early stage the battle was in favour of the Muslims, but because of the tactical mistake made by the archers, the battle turned in reverse, and the Quraish came to have the upper hand for a while. They attacked the Muslims from all sides and many of them were martyred. The Muslims got demoralized

when they heard that Holy Prophet had been killed. They lost courage and were not willing to fight anymore.

(OR)

The Muslims were demoralized at one stage of the battle to know that the Holy Prophet has been killed. They felt that if the Holy Prophet had been killed there was no point of fighting the battle.

21. Why were the Quraish unable to take advantage of their short-lived victory?

Ans: The Quraish were unable to take advantage of their short victory because the Muslims under the command of Hazrat Ali (R-A) fell upon the enemy like thunderbolt and forced them to run away from the battlefield. The Quraish could not gather booty and went back to Makkah.

(OR)

The Quraish were unable to make the advantage of their short-lived victory because Hazrat Umar (RA) shouted that the Holy Prophet is alive. And the Holy Prophet charged Ali (RA) to launch a counter attack against the Quraish, Hazrat Ali (RA) rallied the Muslims, exhorted them to fight for the glory of Islam and they fell upon the enemy like a thunder both.

22. Why is the battle of Uhud called a drawn battle?

Ans: In the beginning the Muslims fought bravely and got victory over the Quraish. The Quraish had to flee from the battlefield. Seeing the Quraish running in defeat, a band of archers, contrary to the instructions of the Holy Prophet, left their post in order to collect booty(plunder). The Quraish came back and

attacked the Muslims from all sides. There were casualties on both sides. No party could get clear victory. It may be called a drawn battle.

(OR)

The battle of Uhud is called a drawn battle because neither the Muslims nor the Quraish could get any clear advantage over one another. While many Muslims died as martyrs, the casualties of the Quraish were even more in number. Also, the Quraish could not march to Madina. They chose to return to Makkah. They could not make any Muslim a captive.

Extending

23. If the archers had not left their high post, the Quraish would have been handed another humiliating defeat. What far reaching consequences could it have had for the future of the Muslims?

Ans: If the archer had not left their high post, the Quraish would have been handed another humiliating defeat. It would have left far reaching consequences for the Muslims. The Quraish had lost heart and never dared to face the Muslims. This resulted in the spread of Islam.

24. Recalling your knowledge of the Muslim history, which battle proved that the Holy Prophet Muhammad (w) was right in proposing to stay in Madina and let the Quraish besiege the city?

Ans: The proposal of the Holy Prophet (PBUH) to stay in Madina proved true in the battle of Khandak.

Oral Activity

- The students will be divided into two groups. The first group will describe the background and causes of the Battle of Uhud.
- The second group will relate the consequences and results of the battle of Uhud.

Writing

- The students will be asked to write in their own words the summary of the lesson.

Ans: Summary

The battle of Uhud was the second battle between the followers of Mohammad and Quraish. This battle was an extension of the battle of Badr. Quraish wanted to avenge their earlier defeat of Badr, so they marched towards Madina with a large army of 3000 persons. Abu Sufyan was their leader.

When the Prophet came to know of the intentions of Quraish, he held a council of war. He was personally of the opinion to stay inside the city, but the younger elements insisted that the battle should be fought in the open field at some distance from Madina. At last the Prophet decided to meet the enemy in the open field outside Madina. They assembled a force of 1000 men, and marched towards Uhud. On the way some people withdrew and the Prophet was left with only 700 persons. The Holy Prophet ordered the Muslim warriors to take up their position at Uhud on the rising ground. A band of archers were also commanded to take up position on the mound behind main position. The battle started and there was fierce fighting between the two parties. The Muslims fought bravely and broke the enemy's lines. The Quraish fell back and seeing their retreat the contingent of Muslims archers, contrary to the instructions of the Holy Prophet left their positions. Khalid Bin Waleed took advantage of this weak point and he rushed with some armed men and occupied that position, killing some of the archers. Thus, the Muslim army came under the severe attack from

rear and front positions. This changed the course of battle. Many Muslims were martyred. The Prophet himself was severely wounded. The Quraish shouted that Mohammad had been killed. This news demoralized the Muslim army, but later when they came to know that he was alive, they launched a counter attack and succeeded in driving back the Quraish.

The battle of Uhud is an important battle in the history of Islam. It taught the Muslims a great lesson. The Muslim archers paid for their disobedience and mistake with their lives. The followers of Islam learnt a lesson and they never disobeyed the instructions of the Holy Prophet in future.

Lesson for Muslims:

- a)** This battle gives the message that Muslims should follow Prophet's orders and instructions. This gives a lesson that Muslims should believe in what Prophet said and obey him in decisions of their life.
- b)** A very important message that this battle teaches to the Muslims that victory is not their right by birth. They won the battle of Badr, but if they do not set the way for victory, they cannot win other battles.
- c)** After this battle Muslims came to know about real face of Jews of Madina of that time.
- d)** After this battle Muslims learnt the importance of strategic planning in the field of battle.

- **The students will be asked to write a short essay on "It is wise to act upon the advice of the leader".**

Ans: IT IS WISE TO ACT UPON THE ADVICE OF THE LEADER

Who is a leader? This expression contains a key word "lead" which means "to show the way" It is a quality of a person who can drive people forward with a

view to achieve a common goal, like a Captain on a ship, commander in chief of Army Forces, and CEO (chief executive officer) of a company etc. There are some general inevitable characteristics that an individual must possess to be able to become a successful pioneer, such as confidence, honesty, communication skills, empathy, optimism, encouraging, intuition, acting as a role model and so on. For Muslims, no one has ever come closer to Hazrat Muhammad (PBUH) in having headship distinctiveness and we consider Hazrat Muhammad (PBUH) as the greatest reformist and leader

Because of possessing great leadership capabilities, He (PBUH) was chosen as having the honor of being the last Prophet of the Almighty, and is said to be followed and obeyed in order to thrive in the hereafter. He (PBUH) was always observed as a personification of morality, honesty, truthfulness, understanding of others, and enlightening effective commanding etc. which is why we are directed by the Creator of universe to pursue His "Uswa Hasanah" (the Best Examples) in every walk of life

A good example of act upon the advice of the leader occurred prior to the battle of Uhud. The battle of Uhud is an important battle in the history of Islam. It taught the Muslims a great lesson. The Muslim archers paid for their disobedience and mistake with their lives. The followers of Islam learnt a lesson and they never disobeyed the instructions of the Holy Prophet (PBUH) in future.

This battle gives the message that Muslims should follow Prophet's (PBUH) orders and instructions. This gives a lesson that Muslims should believe in what Prophet (PBUH) said and obey him in decisions of their life.

A very important message that this battle teaches to the Muslims that victory is not their right by birth. They won the battle of Badr, but if they do not set the way for victory, they cannot win other battles.

After this battle Muslims came to know about real face of Jews of Madina of that time. After this battle Muslims learnt the importance of "it is wise to act upon the advice of the leader"

A leader must be kind, compassionate, and forgiving towards those whom he leads. If he is harsh with them, they will abandon (cease to support) him. He must also consult them but once a decision has been made, Allah then commands that no weakness be shown and the policy be pursued with single mindedness of purpose, determination and courage.

Language Study (Grammar)

The Use of The Tenses

The simple present is used;

1. To express a habitual action; as,
 - He takes milk every morning.
 - I get up every day at five o'clock.
 - My watch keeps good time.
2. To express general truths; as,
 - The sun rises in the east.
 - Honey is sweet
 - Fortune favors the brave.
3. In exclamatory sentences beginning with here and there to express what is actually taking place in the present; as,
 - Here comes the bus!
 - There she goes!

4. In vivid narrative, as substitute for the Simple Past; as,
- Soharb now rushes forward and deals a heavy blow to Rustum.
 - Immediately the Sultan hurries to his capital.
5. To indicate a future event that is part of a plan or arrangement; as,
- We go to Bombay next week.
 - They leave for London by the next mail.
 - We sail for America next Saturday.
 - When does the college reopen?

Note also the other uses of the Simple Present Tense.

1. It is used to introduce quotations; as,
- Keats says, 'A thing of beauty is a joy forever'
2. It is used instead of the Simple Future Tense, in clauses of time and of condition; as,
- I shall wait till you finish your lunch.
 - If it rains we shall get wet.
3. As in broadcast commentaries on sporting events, the Simple Present is used instead of the Present Continuous, to describe activities in progress where there is stress on the succession of activities in progress and on the succession of happenings rather than on the duration.
4. The Simple Present is used instead of the Present Continuous with the type of verbs referred to in S.No.2 below. We must say, for example, 'I see an aeroplane', not 'I'm seeing an aeroplane'.

Present Continuous Tense

The Present Continuous is used:

1. For an action going on at _____ of speaking; as,
 - She is singing (now)
 - The boys are playing hoc key.
2. For a temporary _____ which may not be actually happening at the time of speaking.
 - I am reading 'David Copperfield but I am not reading at this moment.
3. For an action that is planned or arranged to take place in the near future; as,
 - I am going to the cinema tonight.
 - My uncle is arriving tomorrow.

It has been pointed out before that the Simple Present is used for a habitual action. However, when the reference is to a particularly obstinate habit something which persists, for example, in spite of advice or warning we use the Present Continuous with an adverb like always, continually constantly.

My dog is very silly; he is always running out into the road. The following verbs, on account of their meaning, are not normally used in the continuous form:

- 1) Verbs of perception, e.g. see, hear, smell, notice, recognize.
- 2) Verbs of appearing, e.g. appear, look, seem.
- 3) Verbs of emotion, e.g. want, wish, desire, feel like, love, hate, hope, refuse, prefer.
- 4) Verbs of thinking, e.g. think, suppose, believe, agree, consider, trust, remember, forget, know, understand, imagine, mean, mind.

5) Have (= possess) own, possess, belong to, contain, consist of, be (except when used in the passive)

These verbs are used in the Simple present. They may, however, be used in the continuous tenses with a change of meaning; as I am thinking of (= considering the idea of) going to America. Mr. Sajid is minding (= looking after) the baby while his wife is out shopping.

Present Perfect Tense

The Present Perfect is used:

- 1.** To indicate completed activities in the immediate past; as,
 - He has just gone out.
 - It has just struck ten.
- 2.** To express past actions whose time is not given and not definite; as,
 - Have you read 'Gulliver's Travels'?
 - I have never known him to be angry.
 - Mr. Abrar has been to Japan.
- 3.** To consider past events when we think more of their effect in the present than of the action itself; as,
 - Gul has eaten all the biscuits (i.e. there aren't any left for you)
 - I have finished my work (= now I am free)
- 4.** To denote an action beginning at some time in the past and continuing up to the present moment; as,
 - I have known him for a longtime.
 - He has been ill since last week.

- We have lived here for ten years.
- We haven't seen Padma for several months.

The following adverbs (or adverb phrases) can be used with the Present Perfect: just, often, never, ever (in question only) so far, till now, yet (in negatives and questions) already, since ____ phrases, for ____ phrases, today, this week, this month etc.

Note that the Present Perfect is never used with adverbs of past time. We should not say, for example, 'He has gone to Calcutta yesterday'. In such cases the Simple Past should be used ('He went to Calcutta yesterday')

The Present Perfect Continuous is used for an activity which began at some time in the past and is still continuing; as,

- He has been sleeping for five hours (and is still sleeping)
- They have been building the bridge for several months.
- They have been playing since four o'clock.

The tense is sometimes used for an action already finished. In such cases the continuity of the activity is emphasized as an explanation of something. Why are your clothes so wet? I have been watering the garden.

Simple Past Tense

The Simple Past is used to indicate an action completed in the past. It often occurs with adverbs or adverb phrases of past time

- The steamer sailed yesterday.
- I received his letter a week ago.
- She left school last year.

Sometimes this tense is used without an adverb of time. In such cases the time may be either implied or indicated by the context.

- I learnt Hindi in Nagpur
- I didn't sleep well (i.e. last night)
- Babar defeated Rana Sanga at Kanwaha.

The Simple Past is also used for past habits; as,

- He studied many hours every day.
- She always carried an umbrella.

Past Perfect Tense

The Past Continuous is used to denote an action going on at some time in the past. The time of the action may or may not be indicated.

- We were listening to the radio all evening.
- It was getting darker.
- The light went out while I was reading.
- When I saw him, he was playing chess.

This tense is also used with always, continually etc, for persistent habits in the past.

- He was always grumbling.

Past Perfect Tense

The Past Perfect describes an action completed before a certain moment in the past; as,

I met him in New Delhi in 1970. I had seen him last five years before.

If two actions happened in the past, it may be necessary to show which action happened earlier than the other. The Past Perfect is mainly used in such situations. The Simple Past is used in one clause and the Past Perfect in the other; as,

When I reached the station, the train had started (so I couldn't get into the train)

- I had done my exercise when Hari came to see me.
- I had written the letter before he arrived.

Past Perfect Continuous Tense

The Past Perfect Continuous is used of an action that began before a certain point in the past and continued up to that time; as

- At that time, he had been writing a novel for two months.
- When Mr. Sufyan came to the school in 1965, Mr. Abrar had already been teaching there for five years.

Simple Future Tense

The Simple Future Tense is used for an action that has still to take place; as,

- I shall see him tomorrow.
- Tomorrow will be Sunday.

Note that the Simple Future Tense generally expresses pure or colourless future. When the future is coloured with intention, the going to + infinitive construction is preferred, e.g. He is going to build a new house.

Future Continuous Tense

The Future Continuous represents an action as going on at some time in future time; as,

- I shall be reading the paper then.
- When I get home, my children will be playing.

This tense is also used for future events that are planned: as

- I be staying here till Sunday
- He will be meeting us next week.

Future Perfect Tense

The Future Perfect is used to indicate the completion of an action by a certain future time; as

- I shall have written my exercise by that time.
- Before you go to see him, he will have left the place

Future Perfect Continuous Tense

The Future Perfect Continuous indicates an action represented as being in progress over a period of time that will end in the future, as,

- By next July we shall have been living here for four years.
- When he gets his degree, he will have been studying at Oxford for four years

EXERCISE (1)

Choose the correct verb form from those in brackets:

- 1) The earth moves round the sun. (move, moves, moved)
- 2) My friends saw the Prime Minister yesterday. (see, have seen, saw)

- 3) I **have sent** him only one letter up to now. (sent, have sent, shall send)
- 4) I shall telephone you when he **comes** back. (comes, will come, came)
- 5) It started to rain while we **were playing** tennis. (are playing, were playing, had played)
- 6) Can I have some milk before I **go** to bed? (go, am going, shall go)
- 7) He **fell** asleep while he was driving. (falls, fell, has fallen)
- 8) I'm sure I **saw** him at the party last night. (saw, have seen, had seen)
- 9) He **has** a mill in this town. (have, has, is having)
- 10) He **has been working** here for the last five years. (worked, is working, has been working)
- 11) He thanked me for what I **had done**. (have done, had done, have been doing)
- 12) I **hear** a strange noise. (hear, am hearing, have been hearing)
- 13) I **have known** him for a longtime. (know, have known, am knowing)
- 14) I **have been** studying English for five years. (study, am studying, have been studying)
- 15) Don't disturb me I **am doing** my homework. (do, did, am doing)
- 16) Abdul **wants** to be a doctor (wants, wanting, is wanting)
- 17) I **shall be** forty next birthday. (am, shall be, have been)
- 18) If you **start** at once, you will arrive by six o'clock. (start, started, will start)
- 19) He **went** out five minutes ago. (has gone, had gone, went)
- 20) When he lived in Hyderabad, he **went** to the cinema once a week. (goes, went, was going)
- 21) The baby **has been crying** all morning. (cries, has been crying)

22) She is playing in the concert tomorrow evening. (is playing, has played, has been playing)

23) I haven't seen/didn't see Kumar this week. (haven't seen, didn't see, am not seeing)

24) This paper appears twice weekly. (is appearing, appearing, appears)

25) By this time next year Abrar will have taken his University degree. (takes, will take, will have taken)

EXERCISE (2)

Choose the correct alternative from those given in brackets:

1) The Headmaster wants to speak to you. (wants, is wanting, was wanting)

2) I bought a new bicycle last week. (bought, have bought, had bought)

3) Here are your shoes: I have just cleaned them. (just clean, just cleaned, have just cleaned)

4) It's has been raining since early morning. (rained, is raining, has been raining)

5) I have done / did a lot of work today. (did, have done, had done)

6) I smell something burning. (smell, am smelling, have been smelling)

7) He will explain it to you when he comes back. (comes, will come, came)

8) She has been unconscious since four o'clock. (is, was, has been)

9) He used to visit us every week, but he rarely comes now. (rarely comes, is rarely coming, has rarely come)

10) If he hears of your marriage, he will be surprised. (hears, will hear, heard)

11) Every day last week my aunt broke a plate. (breaks, broke, was breaking)

12) I know all about that film because I have seen it twice. (was, have seen, had seen)

13) My uncle arrives tomorrow. (arrives, will have, been arriving)

14) I haven't seen him since we met a year ago. (didn't see, haven't seen, hadn't seen)

15) We finished our breakfast half an hour ago. (finished, have finished, had finished)

16) She jumped off the bus while it was moving. (moved, had moved, was moving)

17) When we went to the cinema, the film had already started. (already started, had already started, would already start)

18) When I pay him tomorrow, he will have received everything I owe him. (has received, has been receiving, will have received)

19) Did you think you had seen me somewhere before? (have seen, had seen, were seeing)

20) The town has changed, its appearance completely since 1960. (is changing, changed, has changed)

21) When I get home my dog will be sitting at the door waiting for me. (sits, will be sitting, has been sitting)

22) We can't have a fire here until we sweep the chimney. (sweep, shall sweep, shall be sweeping)

23) I meant to repair the radio, but haven't had time to do it today. (am not having, haven't had, hadn't)

24) The train has left before we reach the station. (left, has left, will have left)

25) Men have never managed to abolish wars up to now but maybe they will find a way in the future. (never managed, have never managed, will have never managed)

Conditionals

Listed below are examples, usage and formation of Conditionals.

Examples	Usage
<p>Conditional-0</p> <p>If I am late, my father takes me to school</p> <p>She doesn't worry if Jamal stays out after school</p>	<p>Situations that are always true if something happens.</p> <p>NOTE</p> <p>This use is similar to, and can usually be replaced by a time clause using 'when' (example: when I am late, my father takes me to school).</p>
<p>Conditional-1</p> <p>If it rains, we will stay at home.</p> <p>He will arrive late unless he hurries up.</p> <p>Parvez will buy a new car, if he gets his raise.</p>	<p>Often called the "real" conditional because it is used for real - or possible - situations. These situations take place if a certain condition is met.</p> <p>NOTE</p> <p>In the conditional 1 we often use unless which means 'if.... Not'. In other words, '...unless he hurries up.'</p> <p>Could also be written, '...if he doesn't hurry up</p>
<p>Conditional-2</p>	<p>Often called the "unreal" conditional because it is used for unreal, impossible or improbable situations. This conditional</p>

<p>If he studied more, he would pass the exam</p> <p>I would lower taxes if I were the president.</p>	<p>(provides an imaginary result for a given situation.</p> <p>NOTE</p> <p>The verb 'to be' when used in the 2nd conditional, is always conjugated as 'were'</p>
<p>Conditional-3</p> <p>If he had known that, he would have decided differently.</p> <p>Jamil would have found a new job if she had stayed in Peshawar</p>	<p>Often referred to as the "past" conditional because it concerns only past situations with hypothetical result. Used to express a hypothetical result to a past given situation.</p>

<p>Structure</p> <p>Conditional 0 is formed by the use of the present simple in the if clause followed by a comma + the present simple in the result clause You can also put the result clause first without using a comma between the clauses</p> <p>If he comes to town, we have dinner.</p> <p>We have dinner if he comes to town.</p>	
<p>Conditional 1 is formed by the use of the present simple in the if clause followed by a comma + will + verb (base form) in the result clause You can also put the result clause first without using a comma between the clauses</p> <p>If he finishes on time, we will go to the movies.</p> <p>We will go to the movies if he finishes on time.</p>	

Conditional 2 is formed by the use of the past simple in the if clause followed by a comma + would + verb (base form) in the result clause. You can also put the result clause first without using a comma between the clauses.

If they had more money, they would buy a new house.

They would buy a new house if they had more money.

Conditional 3 is formed by the use of the past perfect in the if clause followed by a comma + would have + past participle in the result clause. You can also put the result clause first without using a comma between the clauses.

If Ayesha had won the competition, life would have changed.

Life would have changed if Ayesha had won the competition.