

A Study of Economic, Religious and Social Perspectives of the Battle of Uhud (Ghazwa-e-Uhud)

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Abstract: The Battle of Uhūd took place at the foot of Mount Uhūd on 17 Shawwal 3 AH (23 March 625 AH) between Mākkān Muslims and polytheists. Abu Sufyan, the leader of the polytheist army, had more than 3,000 soldiers ready to attack the Muslims, who were well-prepared. The Holy Prophet (PBUH) guided the Muslims. The result of this war cannot be called a victory or defeat for anyone because both sides suffered heavy losses and sometimes the Muslims prevailed and sometimes the polytheists but in the end, the army of the polytheists left the battle and went back to Mecca. This research aimed to discuss “Ghāzwa-e-Uhūd” the second major battle of truthfulness and falsification, its historical overview was explained. For academics and readers, this research endeavor has the potential to be very significant and beneficial because of its special focus.

Keywords: *Ghazwa-e-Uhud*, Second Major Battle, Truthfulness, Falsification

Introduction

In the battle of *Uhud*, seventy Companions were martyred four of whom were *Muhajirs* and the rest *Ansar*. The martyrdom of Hazrat Hamza (RA) caused unbearable loss to the Muslims. The women of *Makkah* mutilated the bodies of the Muslim martyrs and by cutting off their noses and ears, Hinda made a necklace. While Amir Hamza's (RA) chest was chopped and his liver was taken out and chewed (Sahibzada Abdur Rasool). One of the main reasons for a large number of Muslim casualties was that they had forgotten the Holy Prophet's (PBUH) instructions and the archers had left their place in the lure of booty. Another reason was that the Holy Prophet (PBUH) wanted to fight inside the city, but he decided at the insistence of the enthusiastic youth. In addition, the large number of *Quraysh* and equipment also caused more damage to the Muslims (Naseem Akhtar, 2016).

Background of *Ghāzwa-e-Uhūd*

In the Battle of *Badr*, the Muslims triumphed handily. Regional forces, such as the *Quraysh* of *Makkah* and the Jews, later realized that the Muslims were no longer a small force. The polytheists of *Makkah* were furious after their defeat and sought not only to avenge their humiliation but also to reclaim the trade routes that the Muslims had blocked following the Battle of *Badr*. Abu Sufyan, his wife Hinda, and a Jew named Ka'b al-Ashraf are all mentioned in connection with stoking the fires of conflict. Hinda began arranging gatherings at their homes where poetry was used to urge war. Abu Sufyan stayed with the chief of a Jewish tribe near *Medīna* for a few days just before the battle of *Uhud* to gain a full picture of the situation in *Medina*. Following the death of Abu Jahl in the Battle of *Badr*, the *Quraysh* were led by Abu Sufyan, under whose direction a gathering in *Makkah's* capital agreed to prepare for war. This was done with the help of wealth. The war was meticulously planned. Over 3,000 soldiers, including 700 in armor, were on standby.¹ They had also gotten ready 200 horses and 300 camels. Women used to stimulate polytheists by performing poetry. Hinda, Abu Sufyan's wife, planned to eat the liver of Hamza (RA), the Holy Prophet's (PBUH) uncle, she specially prepared one of her slaves to kill Hamza (RA). The army finally headed out to combat the Muslims in March 625 AD (Al Mughazi). Muhammad's (PBUH) uncle Abbas, who lived in Mecca, had told him of the polytheist plot. The *Ansar* and *Muhajireen* were advised by the Holy Prophet (PBUH) to either stay in the city and protect themselves or go out and battle. They agreed to go out from *Madina* for the battle, therefore on Friday, the 6th of *Shawwal*, after Friday prayers, the Holy Prophet (PBUH) encouraged his companions to persist and left *Medina* with a force of 1000 men. At *Ashwat*, a hypocrite named Abdullah ibn Ubay withdrew 300 cavalries from the battle, claiming that his advice to attack inside the city had been ignored (Ibnul Hasham). The two armies collided at the foot of *Uhud* on Saturday, 7 *Shawwal* 3 AH (23 March 625 AD). Behind the Muslims stood the mountain of *Uhud*. To prevent the enemy from entering the battlefield via this passage, Abdullah ibn Jubair appointed fifty archers' warriors under the direction of the Holy Prophet (PBUH) (Ibid, P:514)

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Now that the conflict had started, the women of *Makkah* began to chant rousing songs. "Who will take me to hell and who will go to heaven by my hands?" said Talha, the *Quraysh's* flag bearer. Hazrat Ali (RA) stepped forward to cut off his neck, and Talha's brother Usman moved forward for swordsmanship, but Hazrat Hamza (RA) split it in half with a single blow and proudly declared, "I am the son of Saqi Hijaz." After that, the overall war had commenced (Sahibzada Abdur Rasool). Hazrat Abu Dujana (RA) was given a sword by the Holy Prophet (PBUH). He attacked the enemy with such zeal that the opponent's ranks disintegrated. The wife of Abu Sufyan, Hind, enticed an Abyssinian slave named *Wahshi* to freedom. He thrust a spear at Hazrat Amir Hamza's (RA) navel and it passed over in his navel, killing him. The *Quraysh* engaged in a furious battle. Many of their flag bearers were assassinated as well. The *Quraysh* were eventually overwhelmed by Hazrat Abu Dujana (RA) and Hazrat Ali (RA) and fled (Naseem Akhtar, 2016). The Muslims began plundering the booty after seeing the infidels flee the field. Despite being stopped by Abdullah ibn Jubair (RA), most of the archers abandoned their places at the mountain's hole (RA). The commander of *Quraysh's* cavalry was Khalid bin Waleed. He took advantage of the Muslims' weakness and assaulted Abdullah ibn Jubair and other archers from the same path, attacking them from behind. The Muslims were so disillusioned by this abrupt attack that they couldn't recognize the difference between friend and foe. Many Muslims were assassinated by other Muslims. Musab ibn Umair (RA), a Muslim flag bearer who resembled *Bani Kareem*, was martyred in the meantime (Ibid). The rumor spread that the Holy

Prophet (PBUH) was martyred. This news made the Muslims puzzled. Some companions were with the Holy Prophet (PBUH) in which included Abu Bakr (RA), Ali (RA), Saad bin Abi Waqas (RA), Zubair (RA), Talha (RA), and Abu Dujana (RA). Ka'b ibn Malik's (RA) eyes fell on Muhammad (PBUH) and he called out to the Muslims that the Messenger of Allah (SWT) was here (Sahibzada Abdur Rasool). The Muslims began to gather there and the *Quraysh* also insisted. Ibn Qamiya went ahead and struck the sword. As a result, the holy face was injured by the two pieces of the chain. Someone threw a stone from a distance that martyred his holy two teeth. Now the Companions took him in their circle and turned the relay of the *Quraysh*. Companions took the Muslims to the mountain and the *Quraysh* returned to *Makkah*. They were puzzled and did not have more courage to fight with Muslims ((Naseem Akhtar, 2016).

The Pursuit of the Infidels of Mākkāh Against Muslims

When Abu Sufyan reached *Ruha* with his army, he thought that there was no decision to fight, so he should attack *Madinah* again, but the Holy Prophet (PBUH) went in pursuit of the infidels. Abu Sufyan ran away with his army (Ibid).

The Holy Qurān on Ghāzwa-e-Uhūd

The battle of *Uhud* is described in detail in Surah Al-Imran, as well as the betrayal of Abdullah bin Ubay and his 300 supporters, who abandoned the Holy Prophet (PBUH) before the conflict began. These words were stated to encourage the Holy Prophet (PBUH) as "Remember, O Prophet, when you left your home early in the morning to prepare the believers for combat. Allah is All-Seeing, All-Hearing, and All-Knowing" (Al Quraan, 3:121). Moreover, It is said to Hadrat Muhammad (PBUH) in these beautiful words that Allah (SWT) helped Muslims when they cowered (Al Quraan, 3:122). Then, at the very end, the whole scope of the battle's outcome and wisdom was displayed in these words that "Allah would not leave the believers in that [state] you are in [presently] until He separates the evil from the good. Nor would Allah reveal to you the unseen. But [instead], Allah chooses of His messengers whom He wills, so believe in Allah and His messengers. And if you believe and fear Him, then for you is a great reward" (Al Quraan, 3:179).

Causes of Ghāzwa-e-Uhūd

This battle was fought at *Uhūd* in 3 AH, one year after the Battle of *Badr*, hence it is called the Battle of *Uhūd*.

1. The *Quraysh* came to wipe out Islam on the occasion of the Battle of *Badr*. But they were badly defeated and Islam progressed day by day which was unbearable for the *Quraysh* (Mazhar ul Haq, 2009).
2. The assassination of Amr ibn Hazrami was the catalyst for the Battle of *Badr*. As a result, the entire city was filled with vengeance. The *Quraysh*'s leadership was now in the hands of Abu Sufyan. As a result, he pledged that he would neither bathe nor apply oil to his head until he had avenged the *Badr* victims. To fulfill this commitment, he traveled to *Medina* with two hundred camel riders. He spent the night in the home of Salam bin Mushkam, the Jewish leader, and the next morning he assaulted the *Ariz* pasture. He killed one *Ansari* and set fire to trees and Muslim homes before fleeing. He tossed bags of *sattu* to reduce the load because he was afraid of being pursued by Muslims (Muhammad Suhail Bhatti).
3. Another factor accounts for the *Quraysh*'s revenge. The following is a description of the incident. Umair bin Wahab and Safwan bin Umayyah plotted to assassinate the Prophet Muhammad (PBUH). With a poisoned sword, Umair bin Wahab arrived at *Medina*. Hazrat Umar spotted him and apprehended him, bringing him to the Holy Prophet (PBUH). He inquired as to why he had come to *Medina*. As a result, Umair said that he had come to release his son. "Did you and Safwan not conspire to assassinate me?" Hadrat Muhammad (PBUH) asked. Umair was taken aback when he heard this and exclaimed,

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"You are, truly, a prophet, Muhammad. Except for myself and Safwan, no one knew "He also adopted Islam (Ibid).

4. The *Quraysh* were coming under growing economic pressure. Following the Battle of *Badr*, the Muslims gained the support of the majority of coastal tribes. The *Quraysh* were unable to travel to *Syria* as a result of this. As a result, they had little choice except to limit their commerce to Iraq. A caravan of Safwan was once on its way to Iraq via *Najd* when it was robbed by Muslims led by Zaid bin Haritha (Mulana Safi Ur Rehman)
5. Poetry was used for Arab propaganda in the same way that radio, television, newspapers, and magazines are used now. As a result, two *Quraysh* poets, Amr Jamhi and Masamkh, traveled to the tribes to preach enthusiasm. Furthermore, Ka'b ibn Ashraf was hostile to Muslims. He was a Jewish poet of Medina, arrived in *Makkah*, and filled the *Quraysh* with vengeance by reciting songs (Ibid).
6. The caravan that came from Syria on the eve of the Battle of *Badr* was very profitable and had not yet been distributed among the shareholders. Therefore, the elders of *Makkah* decided that the profits should be spent on war preparations to avenge the slain of *Badr*, so they should start mass preparations for the second war (Naseem Akhtar, 2016).

Conclusion

This conflict did not end in victory. Despite suffering more than the infidels, the Muslims pursued them, demonstrating their great morale and willingness to die. When Abu Sufyan heard that he was being pursued, he escaped to *Makkah*. Even though the pursuit of the *Quraysh* and the Muslims' steadfastness restored the Muslims' honor to a large extent. The Arab tribes, however, lost their fear and prestige because of the defeat of *Uhud*, which they had restored after the victory of Battle of *Badr*. And now the *Quraysh* have mustered the resolve to fight the Muslims once more. This fight serves as a constant reminder to the Muslim *Ummah* that if Muslims obey the Prophet (PBUH), they will be successful. They will be embarrassed and disgraced if they do not comply. The Battle of *Uhud* revealed the Companions' unique personalities. How each of the Companions gave their life to defend him would not be repeated as an example in the future. Medina's Jews had previously disliked the Muslims. They began openly opposing Muslims following this conflict. The *Banu Nadir* were forced to fight and Muslims expel them from Madinah. Because the outcome of this conflict was still unknown, *Quraysh* banded together with several tribes to begin planning the next war.

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