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The place of Uhud and Khandaq Ghazat in the history of Islam

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Basic phrases: Qur'an, prophet, Uhud, Khandaq, mushrik, Dar an-Nadwa, Aws, Hazraj, tafsir.

After the defeat at Badr, Quraysh became eager to take revenge on the Muslims in the month of Shawwal of the 3rd Hijri year (March 21, 625 AD). They gathered an army of 3 thousand people and called the neighboring Arabs to provide it well. The army had 700 armored cavalry, 200 horses, and 3000 camels. A group of women led by Abu Sufyan's wife Hind also accompanied the army¹. The uncles of the Prophet (s.a.w.) Abbas kept informed about the events happening in Makkah. When it became known that the army was gathering, the Companions were immediately called for a consultation. It discussed the issues of protecting the city from the inside or the outside. Ibn Ubayy, based on the experience of his ancestors, suggested gathering everyone in a central fortress, placing women and young children in fortifications above the city wall, and confronting the enemy in the narrow streets. Muhammad (s.a.w.) was in favor of fighting a defensive battle². But the curious young people who participated in Badr suggested that the battle should be fought outside the city. After that, a 1,000-strong Muslim army settled in Qanot valley in the evening, and in the next morning in the north-west of Ainn mountain, facing the Meccans. Muhammad (pbuh) left Madinah leaving Abdullah Umm Maktum in his place. But on the way, the leader of the hypocrites, Abdullah ibn Ubayy, returned with his 300 men, using the excuse that Medina was unprotected³. It is mentioned in the verses 166 and 167 of Surah Al-Imran of the Qur'an: "On the day when the two (military) divisions (of you and the polytheists of Makkah) clashed (in the Battle of Uhud), the calamity (defeat) that befell you was certainly by the permission (will) of Allah (happened) and it was also to identify the true believers and to "know" the hypocrites. He said to them: "Come, fight in the way of God or repel (the enemy)!" - they said: "If we had known that there would be a (serious) war, we would have followed you." On that day they were closer to disbelief than to faith. They speak with their mouths what is not in their hearts. And Allah knows best what he conceals"⁴; "(O Muhammad!) Remember when you left your families in the morning and placed the believers on the battlefields! God is All-Hearing and All-Knowing"; and in the verses 121, 122 of the above surah, "Two groups of you began to whisper (in the battle of Uhud), but Allah was their protector. Let the believers put their trust in God alone (at

¹ Усмон Кески ўғли. Сияри Набий (Ҳазрати Пайғамбарнинг ҳаёти). – Анқара, 1995. – Б. 72.; Ҳасанов А., Арипова З., Шакирова З., Мирзалиева Д. Илк ислом тарихининг замонавий талқини. – Т. 2011. – Б. 84.

² Ҳасанов А., Арипова З., Шакирова З., Мирзалиева Д. Илк ислом тарихининг замонавий талқини. – Т. 2011. – Б. 84.

³ Осман Нури Топбаши. История пророков-5. Пророк Мухаммад Мустафа-2. – С. 95

⁴ Куръони карим маъноларининг таржима ва тафсири // Таржима ва тафсир муаллифи А.Мансуров. – Т: Тошкент ислом университети, 2009. – Б. 72.

this time)!"⁵ the verses in the content of which were revealed. Commentator Abdulaziz Mansur explains that "the first category was the Muslims belonging to the Banu Salama neighborhood of the Khazraj tribe of Medina, and the second - the Muslims belonging to the Banu Horisa neighborhood of the Aws tribe"⁶.

When the Ansar asked in the battle of Uhud⁷, "Shouldn't we rely on our Jewish allies?", the Prophet (s.a.w.) replied, "We don't need them"⁸.

The fact that the hypocrites separated from the Muslims and turned back was in some way beneficial for the Muslims. Because it was not without possibility that they would betray the Muslims during the battle, and it was inevitable that they would have a negative effect on the situation of the Muslims in the battle.

After the hypocrites left the army, the Muslims lined up under 3 banners - in the middle of the emigrants, and the avs and the Khazraj on the two wings. The Meccans faced the same formation, but in addition they had a special cavalry unit. In response, the Prophet (s.a.w.) organized a group of 50 archers and strictly ordered them not to leave their positions under any circumstances. Such determination was not in vain, because in the end the fate of the battle was decided by the lack of discipline of these archers.

While inspecting the army before the start of the battle of Uhud, the Prophet (s.a.w.) tried to prevent young men from participating by separating those who were fit for battle. He also determined the location of the army in the battle of Uhud. The fight in the middle started as a normal two-way singles fight. In a short time, the Muslims were victorious in the battle with the enemies. When the outnumbered enemy began to flee, some of the Muslims, who considered themselves victorious, began to collect the spoils left on the battlefield. The archers also left their places and did not listen to the commander's stern request and reminder of the prophet's warning.

Khalid bin Walid, who led the cavalry of the Makkans, took advantage of such a convenient opportunity, went around the hill where the chief archers were standing, Abdullah bin Jubayr, killed them, and attacked the Muslims with cavalry, who were busy collecting loot. When those fleeing joined them, the Muslims were surrounded by the enemy's army⁹. This is mentioned in verse 152 of Surah Al-Imran: "When you began to crush them (infidels) by His permission, Allah was faithful to His promise. Until you disobeyed and disobeyed the command of (the Prophet (s.a.w.) and began to argue and show you what you liked (victory) (the victory was on your side). Among you there were those who liked this world and those who liked the Hereafter. Then He turned you (your victory to defeat) to test you and passed over your sins. God is gracious to the believers"¹⁰.

⁵ Қуръони карим маъноларининг таржима ва тафсири // Таржима ва тафсир муаллифи А.Мансуров. – Т: Тошкент ислом университети, 2009. – Б. 65-66.

⁶ Мансур А. Қуръони карим маъноларининг таржима ва тафсири. –Т.: Тошкент ислом университети., 2007. – Б. 66.

⁷ Мадина яқинидаги тоғининг номи.

⁸ Акрам Зиё ал-Умарий. Ас-сийра ан-набавийа ас-саҳийха. Ал-Мадина. – Б. 288.

⁹ Шайх Муҳаммад Содиқ Муҳаммад Юсуф. Ислом тарихи. 1-китоб. – Т. 2017. – Б. 257.

¹⁰ Қуръони карим маъноларининг таржима ва тафсири // Таржима ва тафсир муаллифи А.Мансуров. – Т: Тошкент ислом университети, 2009. – Б. 69.

When the polytheists attacked, Hamza was killed by the warrior Vakhshii with a spear. Abu Sufyan's wife Hind did this because she promised to free him from slavery. Misunderstandings and riots between Muslims became more intense. On that day, polytheists killed many Muslims. A group of polytheists tried to attack the Prophet (s.a.w.).

When the battle became intense, Utba ibn Abu Waqqas threw a stone at the Prophet (s.a.w.), wounding his cheeks and breaking his teeth. When the Companions told him to pray for the polytheists, he said, "I have not been sent to pray for them, but to call people to the right path." Also, I was sent to sympathize with them," he prayed to God: "O God, my people are ignorant, they do not know what they are doing. Start him on the path of truth"¹¹.

It is known in history that all prophets prayed when their ummah suffered. But only Muhammad (s.a.w.) prayed to Allah to guide his Ummah to the right path.

In the battle, one of the polytheists, Ibn Qumaysa, shouted loudly that Muhammad was killed. The Muslims were confused for a moment. Then the most faithful Companions formed a tight circle around the Prophet (s.a.w.) who had a broken tooth and head injury and protected him. When Abu Sufyan said, "Badr has been avenged, that's enough," the polytheists took it to mean "the matter is settled," and when they stopped the battle, they mounted their camels and left the arena leading by the reins of the horses¹².

The extent of the faith of Muslims was tested by the spreading of the news about the wounding and death of the Prophet (s.a.w.). The Battle of Uhud was a lesson in how to achieve victory, how to respond to enemy attacks, and how to avoid defeat. "Don't be slow to follow the footsteps of the people" that lifts the spirits of the Muslims who returned to Madinah! If you are suffering (from war), they are suffering just like you. You expect from Allah what they do not expect. "Allah is the owner of knowledge and wisdom" was revealed.¹³

Although the polytheists won over the believers this time, they did not invade Medina. Because they took the revenge of Badr almost equally. About 70 to 74 Muslims were martyred in the Battle of Uhud. 10 of them were immigrants, including Hamza, the Prophet's (s.a.w.) uncle, 23 were from Aws and 40 were from Khazraj¹⁴.

It was the first defeat and bitter lesson for Muslims. The Ansar were on duty in the mosques throughout the restless night. From the next morning, Muhammad (pbuh) mobilized only 250 Muslims who had participated in the battle to pursue Abu Sufyan. When they reached a place called Khamra al-Aswad, they captured 2

¹¹ Осман Нури Топбаши. История пророков-5. Пророк Мухаммад Мустафа-2. – С.100.

¹² Ҳасанов А., Арипова З., Шакирова З., Мирзалиева Д. Илк ислом тарихининг замонавий талқини. – Т. 2011. – Б. 84.

¹³ Куръони карим маъноларининг таржима ва тафсири // Таржима ва тафсир муаллифи А.Мансуров. – Т: Тошкент ислом университети, 2009. – Б. 95.

¹⁴ Большаков О. История халифата: – Т. 1. – М.: ГРВЛ, 1998. – С.115.

Meccans and pitched a temporary tent there. 500 bonfires were lit to increase the number of pursuers. After 4 days, he returned to Madinah¹⁵.

This event served to raise the morale of Muslims even if only a little.

60 verses of Surah Ali Imran are about the battle of Uhud. When Miswar ibn Mahrama asked about the battle of Uhud, Abdurrahman ibn Awf said to him: "Read the verses after the 120th verse of Surah Imran, and you will be with them as if you were together in Uhud"¹⁶.

Uhud has a special place in the heart of the Prophet (s.a.w.). Throughout their lives, they came to Uhud and visited the graves of martyrs there. In the battle of Uhud, the believers were tested because of the weakness of their souls and their desire for the blessings of this world. Disobeying the leader's orders turned the tide in an instant. The mistake of a few was the punishment of all, and all fell into a disastrous situation. In the battle of Badr, the companions obeyed the Prophet (s.a.w.) unconditionally. In the battle of Uhud, their faith was tested, and the believers got rid of the hypocrites in their ranks. Young and old fought equally. Even 15-year-olds jumped into battle.

It should be noted here that after the battle of Uhud, Muhammad's position in Madinah did not change, but he could have fallen among the Bedouin tribes around the city¹⁷.

In conclusion, the defeat of the Muslims in the battle of Uhud led to the realization of the highest qualities in them. When the enemy forces were gathering and attacking Muhammad (s.a.w.), 7 people from the Ansars defended them fiercely and became martyrs themselves. In this way, examples of great heroism arose. The Muslims were relieved in this war with honor because the enemies could not find the resolve to attack them.

In the 5th year of Hijri, Quraysh again organized a military campaign towards Madinah. A part of the Nadir tribe, expelled from Medina and settled in Khyber, offered to act together with the Quraysh in order to take revenge on the Muslims. Waiting for a favorable opportunity, the Quraysh gathered all their strength and raised an army of more than 4000 people together with the Ahabis¹⁸. Other tribes like Banu Asad, Banu Sulaym, Ghatafon, Qurayza, Banu Ashja', Banu Murrah, Banu Fazara joined them, and the number of soldiers was 10,000¹⁹. That's why this battle was called the war of "ahzab" (groups) in history. Based on the situation of the Muslims at the Battle of Uhud, they thought that a decisive victory could be won with an army composed of Jews and neighboring Bedouin tribes. Now the polytheists had the opportunity to attack the Muslims both internally and externally.

¹⁵Хасанов А., Арипова З., Шакирова З., Мирзалиева Д. Илк ислом тарихининг замонавий талқини. – Т. 2011. – Б. 85.

¹⁶ Мухаммад ибн Умар ал-Вокидий. Китаб ал-Мағазий. – Ж.1. – Б. 271.

¹⁷ Большаков О.Г. История халифата: – Т. 1. – М.: ГРВЛ, 1998. – С.117.

¹⁸ Осман Нури Топбаши. История пророков-5. Пророк Мухаммад Мустафа-2. – С.143.

¹⁹ Хасанов А., Арипова З., Шакирова З., Мирзалиева Д. Илк ислом тарихининг замонавий талқини. – Т. 2011. – Б. 86.

When the Prophet (s.a.w.) heard about the attack, he consulted the Companions about the defense of Madinah. Then Salman's suggestion that a trench should be dug was accepted. In six days, the Muslims dug a trench 4 m wide, 2 m deep and 6-7 km long in the northern and open part of the city. The women and children who remained inside the city were placed in the fortress and defense structures. As the main strength of the Makkans was cavalry, the fighting was limited to archery, resulting in almost no casualties on either side²⁰. Contrary to the fact that the polytheists surrounded the area from all sides, the Muslims, who were surrounded by internal and external enemies, won because they organized a defense with strict discipline. The "Battle of the Trench" was the last major Meccan campaign against Medina. In this battle, the city's food shortage was eliminated thanks to the many animals and products left over from the pagans²¹. There are many verses about this battle in Surah Ahzab of the Qur'an.

O. G. Bolshakov concludes that: «"The marches until the 6th year of the Hijri were to drive the herd, and the rest were to suppress the protests of the Bedouins. It is noteworthy that none of the ghazats are related to the spread of Islam. The attacks do not seem to have been to punish those who opposed Islam, otherwise there would have been a reason for doing so. This leads to the idea that the spread of Islam was done by inviting individuals and families, but communities were not invited. It is not known that any valley outside Madinah became Muslim until the end of the 6th Hijri year. The places where Islam spread were limited to a distance of 10-12 km south of Medina. Muhammad (pbuh) did not achieve much in the six years after he arrived in Madinah. But Medina became a completely Muslim territory, and the economic situation of Muhammad (pbuh) was strengthened»²². G. E. von Grünebaum also comments that "the Arabs did not feel the need to spread their religion or laws to their dependency subjects"²³.

In the words of European historians, if the Muslims were "attacking the caravans", such problems would not have arisen. Also, when the goal of the Prophet (s.a.w.) was to spread his religion through war or robbery, he was the first to force the tribes around Madinah to accept Islam. That he was not in favor of war can be seen in many things. For example, when the tribes of Adol and Qara turned to the Prophet (s.a.w.) and asked him to give them a companion who would teach them the principles of Islam and the Qur'an, he agreed. But the polytheists killed the Muslim murshids on the way and sold two of them to the Meccans.²⁴ The head of the Najd tribe, Abu Bara, asked the Prophet (s.a.w.) for murshids to guide his tribe to the right path. A delegation of seventy murshids led by Amir ibn Munzir went to the oasis of Najd. When they reached a place called Bi'ri Mauna, Amir, the nephew of Abu Bara,

²⁰ Ибн Ҳишом. Ас-Сийра ан-набавийа. – Ж. 2-4. – Т.: Шарк, 2011. – Б. 111.

²¹ Ҳасанов А., Арипова З., Шакирова З., Мирзалиева Д. Илк ислом тарихининг замонавий талқини. – Т. 2011. – Б. 85.

²² Большаков О.Г. История халифата: – Т. 1. – М.: ГРВЛ, 1998. – Б. 143.

²³ фон Грюнебаум Г.Э. Основные черты арабо-мусульманской культуры. – М.: Наука, 1981. – С. 34-35.

²⁴ Муҳаммад ал-Хударий: Нур ул-яқин. М. Солихнинг араб тилидан ўғирган матн асосида Э.Усмон ўзбекчалаштирган. – Т.: Чўлпон-Камалак, 1992. – Б. 184.

united with three tribes close to him, turned against the Muslims and massacred them savagely. Only Amr ibn Umayya survived this tragedy. Although the Companions were brutally killed, the Prophet (s.a.w.) did not wage war against them²⁵.

None of the more than twenty ghazats carried out by Muslims was aimed at the forced spread of Islam. The above-mentioned bloody clashes took place in self-defense of Muslims.

²⁵ Закои Кўнрапа. Ҳазрати пайғамбаримиз ва ислом дини. Иккинчи китоб. Мадина даври. – Т.: «Мовароуннаҳр», 2003. – Б. 94.