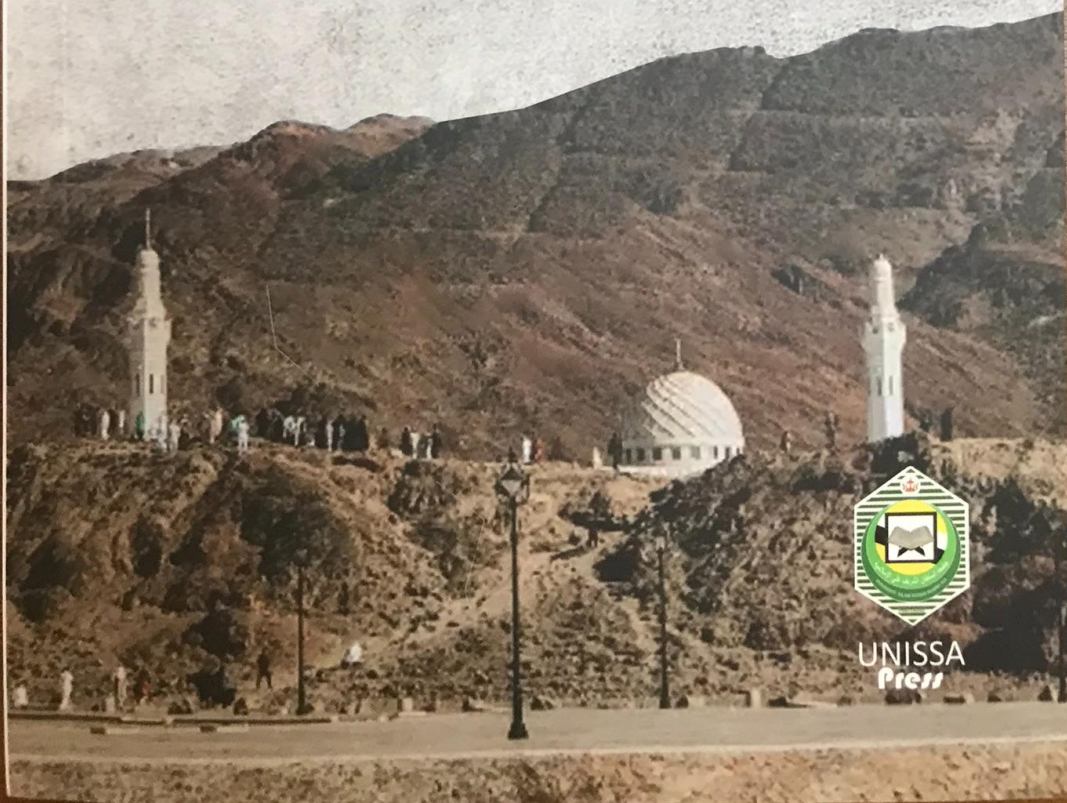


UHUD

A PRIME PLACE OF VISITATION IN MADINAH

(Significance, History & Architecture)

Spahic Omer



UNISSA
Press

UHUD

A PRIME PLACE OF VISITATION IN MADINAH

(Significance, History & Architecture)

Spahic Omer

UNISSA Press
Universiti Islam Sultan Sharif Ali
Negara Brunei Darussalam
1448H/2026M

Published by:
UNISSA Press
Centre for Research and Publication
Universiti Islam Sultan Sharif Ali
Simpang 347, Jalan Pasar Gadong
Gadong BE1310
Negara Brunei Darussalam

© UNISSA Press

First Published 2026

All right reserved. No part of this book may be reprinted or reproduced or utilized in any form or by any electronic, mechanical or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the Publisher.

Perpustakaan Dewan Bahasa dan Pustaka Brunei
Pengatalogan Data-dalam-Penerbitan (Cataloguing-in-Publication)

OMER, Spahic

Uhud : a prime place of visitation in Madinah (history, significance & architecture) /
Spahic Omer. -- Bandar Seri Begawan : UNISSA Press, Universiti Islam Sultan Sharif
Ali, 2026.

252 pages : 15.24 cm x 22.86 cm

ISBN 978-99984-57-20-1 (Paperback)

1. Uhud, Battle of, Saudi Arabia, 625 -- History 2. Medina (Saudi Arabia) --
History 3. Islamic shrines -- Saudi Arabia -- Medina 4. Islam -- History I. Title

297.35538 OME (DDC 23)

Cover Designed by:
Sofian Taim

Printed by:
Ezy Printing Services & Trading Co.Sdn.Bhd

DISCLAIMER

This is a non-binding document and the views expressed in this book are those of the authors. The views do not necessarily represent the official stance of Universiti Islam Sultan Sharif Ali.

I dedicate this book to all pilgrims.

May Almighty Allah accept their pilgrimage!

Table of Contents

Introduction	xi
Chapter One	
Three Lessons from the Battle of Uhud	1
Chapter Two	
Three Mosques Associated with the Battle of Uhud	81
Chapter Three	
The History and Development of the Uhud Battlefield	133
Chapter Four	
The Function of the Uhud Battlefield	191
Conclusion	235
Bibliography	243
Index	249

Introduction

Prophet Muhammad *Sallallahu 'alaihi wa'alihi wasallam* (peace and blessings be upon him and his family) said: "Do not set out on a journey except for three Mosques, i.e. al-Masjid-al-Harām (in Makkah), the Mosque of Allah's Messenger (in Madinah), and the Mosque of al-Aqsa, (in Jerusalem)".¹ Accordingly, as soon as the light of Islam and Muslims themselves fanned out from the Arabian Peninsula throughout the world, Madinah became the object of insatiable spiritual and psychological cravings.

The Prophet's mosque was the prime reason; however, once in Madinah, there were other factors that contributed to making a person's visit to the city a trancelike experience. Those factors are: the Prophet's grave and the graves of his two closest companions and immediate successors: Abu Bakr *Radiyallahu 'anhu* and 'Umar *Radiyallahu 'anhu*; the city's al-Baqi' cemetery where a good number of the members of the Prophet's household and thousands of his companions and their successors are buried; the martyrs of the battle of Uhud; and the Quba' mosque in its capacity as the first mosque built in Islam.

Indeed, visiting Madinah was always out of the ordinary, amounting almost to an otherworldly experience. That doing so is just a different thing would be an understatement. Madinah and the spiritual, emotional and historical treasures it effortlessly offers, are unmatched. They are in a class

¹ Al-Bukhāri. *Sahīh al-Bukhāri*. Book 20. Hadīth No. 2.

of their own. One simply cannot put into words what it's like to visit Madinah; the emotions and atmosphere must be experienced first-hand. Similarly, nothing can prepare a person for a visit to Madinah; the intensity of the energy and the profundity of the ambience must be experienced to be believed.

Madinah's being a holy land, the Prophet's city, the home of the migration (hijrah), the first Islamic capital city, the blessed illuminant that irradiated the world, the eternal wellspring of Islamic culture and civilisation, and the locus of the most decisive episodes of the history of the Islamic message - all these components help Madinah transport its visitors from a world of physical and mundane realities to one of surreally higher meanings, bonds and experiences.

Madinah is like a dimensions-travel and sensations-alteration milieu. Visiting it feels like taking a journey through a different dimension, a place where senses are heightened and altered. What is certain is that no person remains indifferent or unaffected while in Madinah. In its bosom, people are bound to find a purpose, and to uplift sense, essence and self. Every individual who visits Madinah should be cognisant of the fact that his life and personality would not be the same were it not for the city, its pioneering vision and the perseverance of its early generations.

This book discusses the idea and physical reality of Uhud as the scene of the second major battle in the history of Islam, the battle of Uhud, which was fought in the 3rd year following the hijrah or migration from Makkah to Madinah (that is, in 625 AC). The battle, whereupon neither the Muslim mind nor Islamic polity

was ever the same again, rendered the Uhud battleground - with the graveyards of seventy, or so, martyrs led by Hamzah *Radiyallahu 'anhu* the Prophet's uncle and the prince of martyrs (Sayyid al-Shuhadā') - a prime place of visitation in Madinah.

The focus of the book is threefold, encompassing the significance and history of the place and its momentous occurrences, as well as the architecture of the edifices associated with them.

The book has four chapters. In the first chapter titled "Three Lessons from the Battle of Uhud", three major lessons that can be gleaned from the occasion of the battle of Uhud, are discussed. The lessons are: Badr was a miraculous gift, Uhud a reality check; Uhud as a purifier; and conflicting war ideologies. The lessons are rather philosophical in nature.

The second chapter titled "Three Mosques Associated with the Battle of Uhud" examines three mosques that are of the landmarks from the surrounding areas of the Uhud battlefield. The three mosques are: Masjid al-Fash, Masjid al-Dir' and Masjid al-Mustarāh. Their importance, history and architecture are analysed.

The third chapter titled "The History and Development of the Uhud Battlefield" discusses the various architectural as well as operational aspects of the four structural elements that, historically, featured most prominently at the Uhud battlefield. Those elements are: the mosque of the Archers' Hill, Masjid al-'Askar, the shrine of the Tooth, and Hamzah's funerary complex that included his mausoleum and a mosque.

However, about a century ago, all the four structural elements have been demolished. Today, there is a massive modern mosque adjoining the Uhud battlefield at the north-east side. It is called Masjid (Jāmi') Sayyid al-Shuhadā' whose architecture is also scrutinised in the chapter.

The fourth chapter titled "The Function of the Uhud Battlefield" sheds light on the rites and formalities that people throughout history inextricably linked with the Uhud battleground and its built environment. The discussion revolves around the dynamics and various aspects - permissible or otherwise - of the practices and demeanours associated with the visitation of Uhud. Some of those practices were personal and spontaneous, while others became institutionalised and deeply entrenched within popular culture.

At any rate, the performances and habits of people proved challenging for both religious and political authorities, who often struggled to regulate, reform or reconcile them with the normative teachings and spirit of Islam.

One of the defining features of this study is its interdisciplinary research methodology. The subject of Uhud has not been approached solely as a military encounter from early Islamic history, nor merely as a religious symbol embedded in Muslim collective consciousness. Instead, the present work seeks to examine Uhud as a multidimensional phenomenon situated at the intersection of religion, history, architecture, urbanism, pilgrimage culture and civilisational development.

Such an approach was deemed necessary because no single discipline on its own can adequately capture the depth, complexity and enduring significance of Uhud as an idea, a place and an institution.

The methodology adopted throughout the book therefore rests on the principle of complementarity between the various fields of inquiry. Religion provides the spiritual and conceptual framework through which Uhud attained its exceptional status in Islam. History explains the events, personalities and socio-political circumstances that shaped the battle and its aftermath.

Architecture and urban studies, meanwhile, shed light on how successive Muslim generations interacted physically and emotionally with the Uhud landscape through acts of visitation, memorialisation, construction and spatial organisation. The synergy between these perspectives creates a broader and more integrated understanding that none of them individually could fully provide.

This interdisciplinary undertaking nevertheless encountered numerous challenges. One of the greatest among them was the fragmented and often inadequate historiography of Uhud as a physical and urban entity. While the battle itself has received substantial scholarly attention, considerably less has been written about the architectural, spatial and socio-cultural evolution of the Uhud area throughout the centuries.

Information pertaining to different phases of Uhud's urban existence remains scattered across historical chronicles, travel accounts, biographical

works and modern observations, frequently lacking continuity and precision.

Despite these difficulties, this study attempts to synthesise the available material into a coherent narrative and analytical framework. In doing so, it aspires to offer one of the first comprehensive examinations of Uhud that integrates religious, historical and architectural perspectives into a unified scholarly vision. Ultimately, the book aims not only to inform, but also to demonstrate how different branches of knowledge can enrich and illuminate one another when studying places of profound religious and civilisational importance.

Conducting research on this topic, which involved several research visits to the Kingdom of Saudi Arabia, and writing the book, would not have been possible without the substantial material and moral support of two persons: Mr. Anas Serafi, Vice Chairman of the Board, and Chairman of the Jeddah Division, the Saudi Ummran Society; and Mr. Yousef El-Maimani, Chairman of Maimani Holding Group in Madinah. I hereby would like to express my sincere appreciation to them for their munificent help, guidance, encouragement and continuous backing.

I most sincerely pray to Almighty Allah to grant them and their families the best of this world and the Hereafter.

Assoc. Prof. Dr. Spahic Omer

Kulliyyah of Islamic Revealed Knowledge and Human Sciences
International Islamic University Malaysia
E-mail: spahico@yahoo.com

Chapter One

Three Lessons from the Battle of Uhud

Introduction

The battle of Uhud was a remarkable event in the history of Islam and Islamic civilisation. In many ways, it marked a turning point especially in matters pertaining to human-resource development and the development of spirit as well as consciousness. The Islamic city-state of Madinah was in its infancy, hence a comprehensive blueprint and action plan, insofar as the impending task of the civilisation-building processes was concerned, were needed. The miraculous battle of Badr - about one year before the Uhud tragedy - played its big role; however, if properly examined, the Uhud episode, too, was a godsend. It was a window of opportunity no less than Badr itself, in that - as per the worldview and belief system of Muslims - the believers are motivated as much by calamities as fortunes.

This chapter will discuss three major lessons that can be gleaned from the historic occasion of the battle of Uhud, after which, admittedly, neither the Muslim mind nor Islamic polity, was ever the same again. Those lessons - which are rather philosophical in nature - are: Badr was a miraculous gift, Uhud a reality check; Uhud as a purifier; Conflicting war ideologies.

Al-Tirmidhi. *Jami' al-Tirmidhi*.

'Umar b. Shibbah al-Basri. (1997). *Tarikh al-Madinah al-Munawwarah*. Beirut: Dar al-Kutub al-'Ilmiyyah.

Yusuf Ragda al-'Amili. (1997). *Ma'alim Makkah wa al-Madinah bayn al-Madi wa al-Hadir*. Beirut: Dar al-Murtada.

Index

A

al-Anfāl. 7, 9, 10, 11, 12,
13, 14, 15, 16, 17, 18,
19, 28, 45

Albert Schweitzer 76, 77,
244

al-Harrah al-Gharbiyyah
..... 106

al-Harrah al-Sharqiyyah
..... 106

al-Samahūdi .. 83, 85, 89,
96, 97, 99, 112, 113,
137, 139, 141, 143,
144, 151, 156, 159,
160, 161, 162, 163,
164, 193, 195, 199,
202, 203, 204, 206,
224, 225

Archers' Hill, The 217

Arches 102, 124, 125,
127, 181, 182, 183,
184, 186

Architecturalxiii, xv, xvi,
84, 86, 87, 104, 107,
120, 121, 122, 124,
129, 131, 144, 161,
162, 163, 165, 177,
184, 190, 191, 204,
238, 239, 240, 241

Autolatry 60

B

Badr . xiii, 1, 2, 3, 4, 5, 6,
7, 8, 9, 10, 11, 12, 13,

14, 15, 16, 17, 19, 20,
26, 27, 28, 33, 34, 36,
38, 41, 52, 55, 58,
223, 233, 247

Badr, Battle of..... 15

Banu Harithah . 109, 110,
111, 112, 113, 114,
115, 119

Beauty 68, 121, 122, 129

Bloodbaths 47

C

Colonialist..... 60

Creator ... 50, 67, 68, 233

D

Day of Resurrection ... 15

Dome103, 123, 124, 125,
152, 153, 154, 162,
165, 166, 169, 170,
171, 177, 179, 180,
181, 182, 183, 184,
185, 186, 209, 211,
225

E

Eldon Rutter.... 147, 148,

152, 170, 171, 244

Evanescent 21

F

Falsehood 14, 16, 30, 50,
51, 57, 224

Fanaticism..... 216

Fetishism..... 60

G

Grieve 48, 59, 194

H

Haram 106, 208, 226
Hereafter in Paradise 235
Husayn Haykal 2, 56, 59,
78, 79, 246

I

Ibrahim al-'Ayyashi .. 91,
101, 117, 119, 135,
136, 138, 141, 147,
148, 153, 245
Ibrahim Rif'at Pasha . 85,
87, 91, 101, 116, 117,
136, 137, 138, 143,
147, 153, 154, 155,
169, 175, 227, 228,
245
Intellectual 132, 187,
191, 205, 206, 232
Islamic Architecture.. 84,
121
Islamic Civilisation 1, 21,
51, 133, 161, 235,
238, 240, 241

J

Jaalis 128, 180, 185, 186
Jingoistic 60

K

Kinsfolk 62, 67

M

Makkan, The 3, 9, 12, 17,
22, 23, 43, 47, 55, 57,
80, 94, 100

Martyrs..... xi, xiii, 42, 56,
57, 67, 68, 132, 133,
135, 143, 157, 158,
160, 162, 167, 170,
172, 173, 176, 190,
194, 195, 196, 197,
198, 199, 200, 211,
212, 214, 216, 219,
222, 229, 236, 237

Masjid (Jāmi') Sayyid
al-Shuhadā'. 135, 149,
176, 178, 188, 189,
237

Masjid al-Dir' xiii, 82,
91, 93, 95, 96, 99,
100, 102, 107, 108,
109, 130, 139, 237

Masjid al-Fash..... xiii, 82,
83, 84, 85, 89, 90,
100, 140, 225, 237

Masjid al-Mustarah ... 82,
108, 111, 112, 113,
114, 115, 117, 119,
120, 123, 124, 125,
127, 129, 130, 237

Masjid al-Qabih 89
Masjid al-Shaykhayn. 96,
97, 99, 108

Mausoleums 202, 203,
206, 207

Mihrab (praying niche)
..... 86, 103, 106, 119,
126, 128, 151, 170,
179, 180, 181, 182,
184, 185, 186

Minbar (pulpit) 103, 126,
184, 185, 186

Miraculous . xiii, 1, 4, 19,
20, 37, 51, 193, 209

Mortar 105

P

Pagans 71

Paradigm.... 3, 15, 47, 55,
56, 78, 122, 147, 162

Pilgrims..... vii, 122, 135,
153, 165, 168, 172,
173, 176, 177, 178,
191, 208, 222, 237

Pinnacle..... 43, 180, 181,
225

Preacher (khatib)..... 126

Pseudo-Sufism 216

Q

Qiblah . 85, 86, 101, 102,
104, 114, 115, 119,
122, 123, 126, 127,
128, 129, 130, 151,
178, 181, 184, 185,
186, 222

Qubbah.... 146, 149, 150,
155

Qubbah al-Thanaya . 149,
150, 155

R

Raison d'être 44

S

Servants... 18, 21, 48, 54,
55, 65, 76, 167

Seyahatname ... 145, 152,
213, 244

Shrinexiii, 134, 146, 147,
149, 150, 151, 152,
153, 155, 169, 172,
208, 209, 210, 212,
215, 222, 225

Shrine of the Tooth .. xiii,
134, 146, 147, 150,
151, 153, 155, 169,
210, 215

Soffa..... 208, 211

Solitary 47, 84, 166, 178,
192

Sufi.. 126, 167, 207, 218,
219

Sufuf 179

T

Trajectory..... 3, 21

U

Uhud, Battle of..... xi, xii,
xiii, 1, 7, 15, 19, 25,
28, 30, 32, 36, 37, 45,
46, 52, 64, 79, 82, 88,
91, 100, 107, 108,
109, 112, 133, 141,
149, 160, 187, 192,
193, 194, 207, 210,
235, 236, 238

V

Violence..... 47, 75

W

Wafa' al-Wafa' 83, 85, 89,
96, 97, 99, 112, 113,

137, 139, 141, 143,
159, 161, 162, 193,
195, 199, 202, 225,
244

Waterspouts 104, 130
Weltanschauung 43
Worldview 1, 18, 43, 44,
60, 61, 71, 77, 240

UHUD

A PRIME PLACE OF VISITATION IN MADINAH

(Significance, History & Architecture)

This book discusses the idea and physical reality of Uhud as the scene of the second major battle in the history of Islam, the battle of Uhud, which was fought in the 3rd year following the hijrah or migration from Makkah to Madinah (that is, in 625 AC). The battle, whereupon neither the Muslim mind nor Islamic polity was ever the same again, rendered the Uhud battleground - with the graveyards of seventy, or so, martyrs led by Hamzah the Prophet's uncle and the prince of martyrs (sayyid al-shuhadā') - a prime place of visitation in Madinah.

The book examines Uhud through three principal dimensions: the significance of the battle and its enduring lessons, the history and evolution of the site, and the architecture associated with its spaces, monuments and memorial structures. In doing so, it traces how Uhud evolved from a battlefield into a powerful symbol of sacrifice, remembrance, spirituality and civilizational consciousness.

One of the defining qualities of this book is its interdisciplinary character. Uhud is not approached merely as a military encounter from early Islamic history, nor solely as a religious symbol embedded in Muslim collective memory. Rather, the book studies Uhud as a multidimensional phenomenon situated at the intersection of religion, history, architecture, urbanism, pilgrimage culture and civilizational development. Such an approach is necessary because no single discipline on its own can adequately capture the depth, complexity and enduring significance of Uhud as an idea, a place and an institution.

Combining religious, historical and architectural perspectives, the book seeks to offer a comprehensive and integrated understanding of Uhud, demonstrating how those features continuously interact with and illuminate one another. Thus, Uhud emerges not only as a chapter from the past, but also as a timeless source of guidance, reflection and inspiration for the present and the future alike.

Dr. Spahic Omer, a two-time recipient of the Malaysian National Book Award, teaches at the International Islamic University Malaysia (IIUM). He studied in Bosnia, Egypt and Malaysia. His research interests cover Islamic history, culture and civilization, as well as the history and theory of the Islamic built environment.

ISBN, 978-99984-57-20-1



9 789998 457201

Simpang 347, Jalan Pasar Gadong, Gadong, BE 1310
Negara Brunei Darussalam
Telefon : +673 2462000 (332)
Fax: +673 2462233
Website <http://www.unissa.edu.bn>



UNISSA
Press