

BOTH BATTLES: OHUD AND BALATASHUHADA' (PAVEMENT OF MARTYRS): A COMPARATIVE STUDY

Dr. Mohammed Turki M. Ashatawani* and Dr. Ra'd Odeh Abtan Al-Khresha*

ABSTRACT: *This study is an attempt to organize a comparison to recognize the points of similarity between both battles Ohud and BalatAshuhada' from part of causes and results. It had been clear to us that there is some similarity in causes between both battles, for example vengeance and the attempt of compensating a previous loss either it was for Moslems or their antagonists. There was also some similarity in causes of Moslems' loss, such as violating the military orders, the internal controversy, and the demographic structure of the Moslem's army, in addition to other causes had been shown in the context of the study.*

KEYWORDS: Ohud, BalatAshuhada' Andallsia, Jihad (Strife), Booties.

INTRODUCTION

The Battle of Ohud happened near Medina between the Moslems led by the Messenger of God (Peace be upon him) and unbelievers of Quraish led by Abi Sufyan in the year 3H./625 A.D ⁽¹⁾, and the Battle of BalatAshuhada' happened in the mid-west of France to 332 Kilometers far to the South –Western of Paris, between the Moslems led by Abdel Rahman Bin Abdullah Al-Ghafi and the Christians led by Charl Martel in the year 114H./723 A.D ⁽²⁾. The two battles were similar in some of their incidents and the causes of defeat in both of them.

And to know to any extent was the similarity between the two battles, it has to acknowledge both of them and the plan and the track of each of them :

Disbelievers of Quraish after their defeat in the Great Battle of Bader, in Ramadan, in the second year of Al-Hijra/ February 624 A.D. felt with disgrace and defeat. Survivors of them started preparing for washing what infected them of shame and infamy, and revenge for who was killed from their nobles and masters. Since the first moment of their arrival to Mecca⁽³⁾. They could mobilize their army consisted of three thousand fighters through a short period of time. From this army were two hundred horsemen led by Khaled Binel Waleed assisted by I'krimah Bin Abi Jahl. This army moved out led by AbiSufyan, Sakher Bin Harb, the Omayyad Quarashi Al-Kinani aiming Medina, accompanying women with him, for men to defy death in fighting, yet their wives and honors are not touched. Some tribes from Kinanah and people of Tihamah joined the army. The army dismounted in Jabal (mountain) Ohud near Medina inside a swamp from a canal on the edge of the valley located at north of Madina⁽⁴⁾.

The Prophet's (peace be upon him) uncle, Al-Abbas Bin Abdel Muttaleb was in Mecca watching movements of Quraish, the small and the old during AbiSufyan's preparing his army. When the army moved, he directed an urgent message to the Prophet informing him the details⁽⁵⁾. And inspite of the accuracy of information sent by Al-Abbas, the Prophet (peace be upon him) desired to be more certain, and to know the developments that may emerge

* Full time Lecturer / Dept. of History/ The World Islamic Sciences & Education University

* Full time Lecturer / The World Islamic Sciences & Education University

Published by European Centre for Research Training and Development UK (www.bjmas.org)

to AbiSufyan's Army. He sent who hid inside that army. He is Al-Habbab Bin Al-Munzer Bin Al-Jamouh, who brought him the accurate news⁽⁶⁾.

When Quraish's Army came near Medina the Messenger newly sent someone who explores its news and desired all news he gathered to remain secret yet the Moslems morals do not be affected before preparation and readiness to confrontation⁽⁷⁾. Then he held a consultive meeting with the companions proposing Quraish's issue, viewing that Moslems have to be fortified inside the Medina, but the majority of them viewed to go out for fighting, he agreed them⁽⁸⁾.

* **Military Strategy of Moslems :**

"Before the Prophet's going out for fighting, he prayed Friday with the Moslems, then commanded them with diligence and Jihad, and informed them, that they will realize victory if they got patient"⁽⁹⁾.

Messenger of the Al-Mighty (peace be upon him) got out for fighting, heading an army consists of one-thousand fighters of them fifty horsemen, and was said two horsemen only.

Before his arrival to Ohud Mountain Abdullah Bin Obai Bin Salool, he is form Al-Khazraj tribe, and was nick – named (the Greatest of Hypocrites), withdrew from the army, with him three hundred hypocrites of his supporters⁽¹⁰⁾ and after his withdrawal the rest of the army had been divided into three battalions :

- Immigrants' battalion (Kateebat Al Muhajirin), under Mus'bIbnOmair Al-Abdari's Leadership.
- Al-Aws battalion, under Osaïd Bin Hudair's Leadership.
- Al-Khazraj battalion, under Al-Habab Bin Al-Munzer's Leadership.

At the army's arrival to Ohud it camped making its back to the mountain, and so it turned to face Medina, meanwhile, Quraish's army turned back to Medina and turned to face Ohud⁽¹¹⁾.

Messenger of the Al-Mighty (Peace be upon him) laid an accurate plan for fighting, in addition to dividing the army into battalions, and entrusting specified tasks for each battalion he chose fifty fighters from the clever riflemen led by Abdullah Bin Jubeir Bin An-Nu'man Al-Ansari, and commanded them to centralize on Einein Mountain that is about one hundred and fifty meters away from the Moslems' army, and said to their leader : "Sprinkle the horses from us by shooting arrows, so that they do not come to us from behind, if that was for us or against us, stand erect at your location, or else we will be come from your part"⁽¹²⁾. The purpose of this strong military command was protection of the Moslems' army from any coiling movement the antagonist army and his horsemen may do.

Then the Messenger of God "Peace be upon him" organized the troops of army, and put the well-known people with power, bravery and daring in the vanguard to open the way for those behind, and ordered all not to fight except if he gave them a command. At-Tabari narrates that the Messenger of God (peace be upon him) said to the riflemen : "do not depart your place if you saw us victorious against them, and if you saw them victorious against us do not lend us a hand"⁽¹⁴⁾.

It is noticed that the military plan laid by the Messenger of God was accurate and secure. He had occupied the best place in the battlefield, and protected his back and right by Oh'ud

mountain, and bridged the unique gap through which he expected enemies to flow down by riflemen, and strengthened his orders to them not to depart them even in case of victory.

Before the battle begins the Messenger of God delivered a speech in it enthused his soldiers and assured the necessity of commitment to his commands, it had included : " I recommend you people with what Allah recommended me in his Holy Book (the Qura'n) to work on his obedience and finiteness from his prohibited things. Then you are today at a State of recompense and provisions to one who remembered what he is obliged to do, then adapted himself to patience, certainty, diligence and activity, for fighting the enemy is very hard, hard affliction, few people who are patient towards it, except who the Al-Mighty had strengthened his discretion, for God is with one who obeyed him, and satan is with one who disobeyed him. Start your deeds with patience on Jihad (fight), and prey with that and expect what Allah promised you, and stick to what he ordered you. I extremely desire your discretion"⁽¹⁵⁾.

The battle of Ohud had started with failure attempts Abu Sufyan did them to find a cleavage and cracking in the Moslem's front ⁽¹⁶⁾, then both armies adhered, and the Moslems showed extreme courage in fighting, and secured a triumphant victory in the first round of the battle, for they killed ten from bearers of enemies' banner and they were from Bani Abed Ad-Dar, they also defeated Khaled Bin Al-Waleed, leader of horsemen, and killed many people of Abu Sufyan's army, which became about to be defeated ⁽¹⁷⁾. For At-Tabari narrates that people fought each other till the war became hot" and Abu Dujanah fought and exaggerated in killing people, Hamzah Bin Abdel Muttaleb and Ali Bin AbiTaleb with men from the Moslems, so Allah revaluated his victory, and fulfilled his promise, they eradicated them by swords till they uncovered them, and it was undoubtedly a true defect"⁽¹⁸⁾. It was provided in Al-Bokhari that Moslems attacked the polytheists "till they aborted them from their overburdens, the polytheists' horses attacked so riflemen sprinkled them by arrows three times, so Moslems ambushed polytheists' camp and robbed them"⁽¹⁹⁾.

*** Causes of defeat :**

When riflemen saw that the defeat had happened to Quraish, they left their locations thinking that the battle has finished, and said to their leader, Abdullah Bin Jubeir : "booty booty, your companions won what are you waiting for ? Abdullah Bin Jubeir said : did you forget what the Messenger of God said to you? They said: by Allah we will come to the people and gain from the booty.. "⁽²⁰⁾.

The riflemen committed a great mistake by leaving their places, which the Messenger of God ordered them not to leave in all cases, and when Khaled Bin Al-Waleed and those who were with him saw that coiled on the Moslems, and the polytheists returned to fighting, and surrounded the Moslems who got into a mess everything got mixed up from two directions and disturbance took place in their troops, and instead of fighting the army of the enemies, they fought each other without recognition and the defeat occurred in them (21). It had been revealed from Heaven the violation of riflemen to the Prophet order and preferring booties and quarrel for them, the matter that led to the defeat after the causes of victory had been concluded, the saying of the Al-Mighty God : "Allah verily made good His promise unto you when ye routed them by His leave, until (the moment) when your courage failed you, and ye disagreed about the order and ye disobeyed, after He had shown you that for which ye long"⁽²¹⁾. Some of you desired the world, and some of you desired the Hereafter. Therefore He made you flee from them, that He Might try you. Yet now He hath forgiven you. Allah is lord of kindness to believers". [Surah III The Family of "Imran, Verse 152].

Riflemen departure of their places was not the unique reason of Moslems' defeat in Ohud even if it was the most important and direct reasons, may be the most important of them : Hamzah Bin Abdel Muttaleb's martyrdom, and rumor of killing the Messenger of Al-Mighty God (Peace be upon him).

Hamzah was one of the un-comparable heroes of the battle, for he weakened the army of the enemy by killing, and dethroned many heads, and no one could stand erect in front of him from all who confronted him in the fighting front, for if he remained quick on earth, may be the track of the battle could change, but he was betrayingly killed, for Wahshiy Bin Harb Al-Habashi, lord of Jubeir Bin Muti'm Bin Adiy Bin Nawaf Bin Abed Munaf the Qurashiy concealed under a rock and shot him with his bayonet and fell him dead, that is greedily to attain his freedom, for Jubeir promised to set him free if he killed Hamzah, that was a vengeance of killing his uncle Tui'emah Bin Adiy in the invasion of Great Bader by his hand⁽²²⁾.

But the rumor of killing the Messenger of God had strived a hard wear and tear' and a quaking disturbance in the troops of Moslems. They parted and their moral spirit deteriorated and their conditions were in disorder, and the affairs of the companions mixed up, and became unaware what they do, and they had never been united. Some of them escaped to Medina, and others sat beside the battlefield comfortable concealing themselves without fighting third team preferred martyrdom, continued coming to blows with Quraish's brave men. The reason of the rumor was – as Ibn Hisham narrates – that Abdullah Bin Gimnah Al-Laithi Al-Kinani, he is from Quraish's soldiers, had killed the companion, Musa'b Bin Omair, he was extremely similar to the Messenger of God (peace be upon him), he said to Quraish I have killed Mohammed⁽²³⁾.

In this manner the battle terminated with the Moslems' loss, and Quraish's troops returned to Mecca victorious and crescent – shapely, as a result of the three reasons we have mentioned earlier, in addition to the first reason done by the master of hypocrites Abdullah Bin Abi Salool, when separated from the Moslems' army and returned to the Medina with three hundred fighters.

The Battle of BalatAshuhada' (Pavement of Martyrs) :

This battle in some of its causes was revengeful like the battle of Ohud, and took place in the last days of Sha'ban month, H114 middle of October 732 A.D. between the Moslems led by Andalusia's ruler for the second time, Abdel Rahman Al-Ghafiqi (Safar 112- Ramadan 114H./ April 730- October 732 A.D. and Europeans (Christians) led by charle Martel, who robbed power in the reign of the Europeans King Theodour the Fourth, though his occupation was governor of the palace, where kings of Europeans at that age were nothing, but pure ghosts⁽²⁴⁾.

Causes of the Battle of BalatAshuhada' (Pavement of Martyrs) are summarized in : Jihad (Strife) for the sake of Allah to spread Islam, and for vengeance for killing a great number of Moslems, headed by the ruler of Andalusia As-Samh Bin Malek Al-Khulani (Ramadan 100 – ZulHijah 102 H./ March 719- June 721 A.D.) whom Al-Ghafiqi was one of his soldiers⁽²⁵⁾. As-Samh who was chosen by the Omayyad Caliph Omar Bin Abdel Aziz (99-101 H./ 77 – 720 A.D.) was the ruler of Abdalusia, had led his army aiming Galah Country (Present France) from the European countries. He conquered its cities : Arbona and Tarskona and was about to conquer the city of Tolosha (Toloz) the capital of Akitania Province, but (Oudou) the Due of Akitania. He is the powerful among Princes of the Europeans in the South of Gala and the strongest of might, who was independent with Akitania, and laid his power on the biggest part of South of Gala confronted him, and a violent battle happened between both parties at the

apparent Tolosha (Toloz), during which many people were killed from both parties. And Moslems should great courage in the battle, and victory amounted between both armies, then Christians after their soldiers became abundant could kill As-Samh, where he fell down his horse, so the system of Moslem horsemen disordered, then killing became hot in them⁽²⁶⁾.

Survivors of Moslems were forced to withdraw led by Abdel Rahman Al-Ghafigi, whom they uniramously to entrust him their affairs, and he had succeeded in adjusting Andalusia's affairs during his reign (first) (ZuelHijah, 102- Safar, 103 H./ August, 721 AD), and when its new ruler, Abbasah Bin Sheim Al-Kalbi came (Safar 103- Sha'ban 107H/ August, 721 – January, 726 A.D.) Al-Ghafigi became one of his soldiers⁽²⁷⁾.

Anbash started his reign by controlling things in Andalusia, then continued Jihad in Ghal country, and devastated the Northern zones till the town (sinis) thirty kilometers south Paris, then suddenly he was forced to return back to Cortoba to deal with the riots that took place in it, because of tribal partisanship, but he did not reach it, for some of Goots concealed in the road and assassinated him⁽²⁸⁾. And Abdel Rahman Al-Ghafigi remained a soldier in the Islamic Army, he was eager to Jihad and revenge from killers of the ruler Al-Samh Bin Malek Al-Khulani and else of Moslems, but the rulers after Anbash did not move a static, they are : Athrah Bin Abdellah Al-Fihri (Sha'ban – Shawwal 107 H./ January – March 726 A.D), and his reign was like Abdel Rahman Al-Ghafigi's first reign – unofficial⁽²⁹⁾, Yahya Bin Salameh Al-Amili (Shawwal 107 – Rabe'lAwwal 110H. 1 March 726- July 728 A.D.)⁽³⁰⁾.

Huthaifah Bin Al-Ahwas Al-Ashjai (Rabe'lAwwal 110 H- Al Muharram 111 H./ 728- 729 A.D.)⁽³¹⁾. And Othman Bin AbiNasa' Al-Khathaini (Sha'ban – Rabe'lAwwal 110 H./ 728 A.D.)⁽³²⁾.

And followed these rulers, whom the military activities were carried out in their period : Al-Haitham Bin Obeid Al-Kanani (Al-Muharram 111 H./ February 729 – 730 A.D.), whose during his reign the tribal conflicts intensified in Andalusia between Gaisiyah and Yameniyah, so he was preoccupied in them for from conquest⁽³³⁾. This ruler had died after a short period. After him Mohammed Bin Abdellah Al-Ashjai' set things in motion till a new ruler was appointed he was Abdel Rahman Al-Ghafigi⁽³⁴⁾. Abdel Rahman Al-Ghafigi was fond of Jihad, and asking revenue for the causes mentioned earlier, therefore he found in his reign the appropriate opportunity to achieve what is concealed in his inner self he directed his sight to Galah country (France) which he got in experience with it and entered battles in it in Sameh Bin Malek Al-Khulan's days, and started drawing plans and prepare himself to conquer it.

* The Military Strategy of Moslems :

Al-Ghafigi's military plan included annihilation of a mutiny done by a man from the Berbers called Manousa, he was ruler of Shurtania in north Andalusia, and agreed with Europeans and concluded a treaty of reconciliation with them, and was prepared to ally with the Duke of Akitania against Moslems and strengthened his relation with him by marrying his daughter lambijay⁽³⁵⁾. Al-Ghfigi sent a military campaign to annihilate his mutiny, so he could escape, but the campaign chased him and forced him to seek refuge on mountains, and when the campaign attempted to catch him he threw himself from above a high rock, and so he died committing a suicide⁽³⁶⁾.

Al-Ghafigi's resumed- after Manousa's committing suicide his marching to the North, he was insisting to conquer Ghala country (France), and confirming Moslems' feet in it, to become an

Islamic State adjacent to Andalusia in the North, and he had accompanied with him the thousands of Berbers and their families⁽³⁷⁾.

Al-Ghafari's had crossed Albert Mountains, and entered (France) in the beginnings of the year 114H/732 A.D., and his army, in accordance with historians' estimations amounts between seventy and a hundred thousand soldiers, the majority of them from Berbers⁽³⁸⁾.

Al-Ghafari's worked to insure his rear lines, for he sent a troop from his army to the city of Arl in the valley of Rodneh whose people organized a mutiny and disobeyed. This troop annihilated the mutiny, then directly marched to the North aiming the Bordo city, the capital of Akitanya. His troops enlarged their marching in cities of the country and surroundings realizing victories on Odou troops, who failed in stopping the Moslems' marching, and received defects by their hands after they torn his army⁽³⁹⁾.

The Moslems' hands had been full of booties during their war with Odou, especially after conquering his capital Bordou, and marched after conquering it to conquer the city of tour. It is the most important in the country following the capital. Meanwhile they were preparing for conquering it, they heard of the coming of Charl Martel and his soldiers⁽⁴⁰⁾.

Causes of the Defeat :

Odou understood his inability of resisting the Moslems and stopping their marching called for help from Charl Martel, he leapt up to help him after feeling with the Moslem's danger not only on Akitania County, but on the Christian Europe as a whole. So he initiated to unite the Christian villages against the Moslems, "and mobilized a huge army from the Europeans and the different savage Germanic tribes, and the mercenary bands from behind the Rien, intermixed in it fighters from all the North nations, and the majority are non-organized soldiers, semi naked people, girded with leathers of wolves"⁽⁴¹⁾, and these semi naked soldiers had iron hand-cuffs "sending their death blow strokes hastily and powerfully"⁽⁴²⁾, this huge army had marched south concealing a surprise to Moslems before completing their readiness to war him, for Charl Martel received news of Al-Ghafari's movements consecutively through his spies, whom he spread in the territory⁽⁴³⁾.

Al-Ghafari, after devastating Akitania County including Toure city on the bank of Allwar river and Bwatei city was preparing to move north aiming Paris to conquer it⁽⁴⁴⁾, and was very far from the center of his provisions, Cortoba at that time. He became at four hundred kilometers to the north of Albert mountains, and a thousand and three hundred kilometers from north Cortoba, the capital, and so the provision of his army with munition, supplies, arms, and men became a difficult matter if not impossible, especially mountains tracks were difficult⁽⁴⁵⁾. Moreover, the structure of the Moslems' army was not completely identical, the majority of them- as we mentioned – was from Berbers, the relationship of these people with Moslem Arabs was not lovable all the time, because of what happened between both of them of collisions : it is a historical phenomenon that had a great effect on all who get in contact with relations between both parties, and because of killing Monouse, the Berberian leader lately. Meanwhile his enemy Charl Martel fought at home, and leads an army with one aim, is to drive away the light of the Holy Qura'n outside Europe⁽⁴⁶⁾.

Al-Ghafari was in his way north, and found himself face to face with the European army, and when he cognized the intensity of this army and its preparations he retreated to centralize in Bwateih meadows and take his location in them, but Charl Martel was hasty in movement inspite of the hugeness of his forces, and reached the front of the Islamic army near Bwateih⁽⁴⁷⁾.

Limited Skirmishes between both armies of Al-Ghafigi and Charl Martel started on ends of Sha'ban of the year 114H./mid October, 732 A.D. These skirmishes continued in local clashes for some days, they both armies clashed in a violent fighting, and the European army attempted to cut through the troops of the Islamic army vainly more than once, then their walking soldiers and horsemen waged a violent attack by bayonets on the Moslems, but they were firm in confronting this attack like rocks, and in the evening of the next day of the true battle, which took place between both parties excellence was clear for Moslems, then a troop of horsemen in the antagonist army dashed strongly, and cut through the troops of the Moslems, and penetrated to their back where the Moslems preserved what they had of booties from their previous wars, and families of soldiers from Berbers and their children, the matter that forced numbers of horsemen and soldiers, especially Berberians to dash from the heart of the battle towards the booties and families to protect them⁽⁴⁸⁾.

Leaving of many of the Moslems their locations to defend their booties, families and children caused enlargement of the gap, from which Charl Martel's army penetrated, and the Moslems' army disjoining and its disturbance⁽⁴⁹⁾, Al-Ghafigi vainly attempted to restore organization to his army, and quiet his soldiers and bridge the gap opened by horsemen of the enemy. And during his attempt an arrow caught him and fell a martyr⁽⁵⁰⁾.

Martyrdom of Al-Ghafigi increased the complication of the matter, horror and disorder spread all over the troops of the Islamic army, their morals deteriorated, its ability on steadfastness was shiftless, and everything became confused, at that time Charl Martel's army exploited the condition, and waged a crushing attack on Moslems and killed many people of them, and if might did not fall and darkness did separate between the fighters, there would not be a rest of the Moslems' army⁽⁵¹⁾.

Each of both armies, at advent of darkness – returned to its camp waiting morning to resume fighting, but those who remained of Moslems decided, as lost hope in victory, to withdraw under watch of darkness, they sneaked away towards south-eastern, and when they arrived the city of Arbouna located in south eastern present France, they fortified in it, and left their booties behind them for the Christians to amuse themselves and do not follow them⁽⁵²⁾.

When sun rose in the next morning, Europeans got up to resume fighting, but they did not find anyone from Moslems in the field. They proceeded towards their large tents they found them empty, except their booties left and shiftless wounded people. They devastated them, stole what was there, and killed the wounded people. They did not think of following the Moslems fearing the withdrawal was a plan to trap them. They preferred return to the north⁽⁵³⁾.

Comparison and Analysis:

Thus the Battle of BalatAshuhada' (Pavement of Martyrs) terminated like the Battle of Ohud did with the defeat of the Moslems. Some of the incidents related with the two battles, and also some causes of the defeat in both of them were similar, for the direct cause of Ohud Battle as biographers unanimously viewed, is that Quraish wanted to revenge or vengeance to her killed people in Great Bader Battle and restore her position, which was worried among Arabs after her defeat in that battle. And there are other important reasons can be deduced from the succession of the incidents the most prominent of them is that Quraish wanted to put an end to threats of Moslems of trade ways to Sham, and annihilate them before they become a power that threaten their existence. The Battle of Balat Ashuhada' in some of its causes was that Abdel Rahman Al-Ghafigi – as some historians mention- "eager to revenge for killing As-Samh Bin

Malek Al-Khulani and the defeat of the Moslems at Tolosha walls⁽⁵⁴⁾. This cause was not the only one that led to the battle, Al-Ghafiqi was also eager to Jihad and spread Islam. He aimed at conquering Ghalah as a whole (France) – as we mentioned – and establishing an Islamic Country in the north of Andalusia country, then conquering Europe.

It was clear from this study another similarity between both battles; Ohud and Balat Ashuhada' is represented in non-equivalence of the number at each of them both, Polytheists' army at Ohud Battle was double of the number of Moslems, and in the Battle of Balat Ashuhada', the army that Charl Martel collected surpasses the four hundred thousand soldiers meanwhile the Moslems' army did not exceed the seventy thousand soldiers.

But causes of the defeat at both battles of Ohud and Balat Ashuhada' are greatly similar, but causes of Balat Ashuhada' were more; the Moslems were defeated in Ohud for the riflemen violation the orders of the Messenger of Al-Mighty God (peace be upon him), where they left the battlefield for the sake of getting booties, this led to the defeat of the Moslems as mentioned earlier, And so did the Moslems in the Battle of Balat Ashuhada', many of them departed their Jihadi (stripe) locations to protect their booties, and it has to memorize here that the majority of O'gba Bin Nafi' Al-Fihri's army was from Berbers, and they were participating in wars and invasions, not of greed in the merit of Jihad only, but in booties also, therefore it is not a surprise to desire to protect their booties, in addition to protecting their families and children⁽⁵⁵⁾.

And there is another cause of the defeat similar in both battles, it is treachery of the hypocrite Abdullah Bin Obai and his withdrawal from the Moslems army, together with about the third of this army before Ohud battle, and one of the Berbers leaders, (Manousa), and his alliance with the enemies before the battle of Balat Ashuhada', it is the matter too led to drive out army soldiers of the military efforts at war against him.

And the third cause of the defeat that is similar in both battles to a great extent is the rumor of killing the Messenger of God (peace be upon him) in Ohud Battle, and killing Abdel Rahman Al-Ghfigi in the Battle of Balat Ashuhada', that had caused disturbance of the army in both battles, disjoining its troops, and loss of morale, we noticed how the disturbance in the Moslems' army reached the limit of killing each other and in Balat Ashuhada' to the limit of terror that caused withdrawal from the battle under the cover of darkness.

But the other causes of the defeat are summarized, in addition to remoteness of his provision sources and supplies in he climatic and geographic causes, the time of the battle met the season of rain – falling, and coldness of the weather, it is the matter that Moslems were not familiar with, they were wont to warm and moderate weather, also the place of the battle was covered with thick forests; it is a place where slender horses of the Moslems were not wont to it, and cannot move lightly in it with manover's as they were used in the open places⁽⁵⁶⁾.

If the great result known similar in both battles, it is the defeat for the causes mentioned earlier, the outcome on Ohud battle was different from that the Balat Ashuhada', for the Messenger of the Al-Mighty God (peace be upon him) could withdraw systematically with the army and returned with it to Medina, and insisted on chasing the army of the unbelievers fearing they return to invade Medina once more⁽⁵⁷⁾.

The Messenger of God delegated those who shared him in the Battle of Ohud to march to meet the unbelievers in the next day of the battle, that is in 8 Shawwal 3H/23rd March 625 A.D., they actually decided invading Medina to up-root Islam and Moslems. After they had gone for from Medina about 36 miles they started blaming each other for leaving the Moslems after their

defeat. They decided to return to up-root their hatred. Before their movement returning Ma'bad Bin Abi Ma'bad Al-Khizai, reached them coming from the Moslems' camp, he was newly following the religion of Islam. He waged a violent war of nerves against Abi Sufyan, who did not recognize that he had followed Islam, for he informed him that the Messenger of God gathered all people who fell behind in the day of Ohud, and that he is coming with a very great number of people burning for fighting. About Sufyan and his army's might deteriorated, and were caught by terror and fright, so they decided to resume marching to Mecca⁽⁵⁸⁾.

The Messenger of God (peace be upon him) resided in his location. Hamra' Al-Asad was at twenty kilo meters in the South of Medina, then he returned victorious achieving his objectives without fight or losses⁽⁵⁹⁾, the Al-Mighty God said {And they returned with Grace and Bounty

From God : no harm

Ever touched them :

For they followed

The good pleasure of God :

And god is the lord

of bounties unbounded} (Al-Imran, Verse 174).

But the Battle of Balat Ashuhada', it was arranged of the defeat of Moslems in it cessation of thinking in conquering the Ghalah country (France), and sever hope in devastating Europe, and spreading the light of Islam in it; it had remained actually suffer from delay and degeneration, wrapped by the darkness of the middle eages, until the beginnings of the Nineteenth century⁽⁶⁰⁾.

REFERENCES

- [1] Attabari, Abu Ja'far Mohammad Bin Jareer, History of the Messengers and Kings, verified by Mohamed Abul Fadl Ibrahim, 2nd.ed., Dar Al-Ma'ref in Egypt, Pt2, PP. 499-500. It will be lately 499-513 indicated as : Attabari, History of the Messengers & Kings.
- [2] Salem, As-Sayyed Abdel Aziz History of Moslems and their Effect in Andalusia since the Arab conquest until the Fall of the Caliphate in Cortoba, Darel Ma'ref, Lebanon, 1962, P. 144. It will be lately indicated, Salem, History of Moslems and their remains in Andalusia, Mahasis, Najat Saleem Mahmoud, Mu'jim Al-Ma'rek Attari Khiyyah (Lexicon of Historical Battles) Amman, Dar Zahran for Publication & Distribution, 1432H/ 2011 A.D., P.102. It will be lately indicated : Mahasis : Mu'jam Al-Ma'rek (Lexicon of Battles: Mu'nis Hussein, Dawn of Andalusia, Beirut, Al-A'ser Al-Hadith (Modern Age) for Publication & Distribution, Darel Manahel for Printing, Publication & Distribution, 1432H./ 2002A.D, PP. 327-328. And it will be lately indicated : Mu'nis, Dawn of Andalusia.
- [3] As-Salabi, Ali Mohammed, Messengers' Invasions (peace be upon him), lessons, examples and benefits, Cairo, Association of Igra' for Publication , Distribution, and Translation, 1428H./2007 A.D., PP. 92-93. It will be lately indicated : As-Salabi, the Messenger's Invasions.

- [4] As-Salabi, Messenger's Invasions, P. 94; Amabarkfoury Safiy Ar-Rahman, Sealed nectar (a research in the Prophetic Biography "peace be upon him"), Qatar, Ministry of Wagf and Islamic Affairs, 1428H./ 2007 A.D., P. 250, It will be lately indicated: Al-Mibarkfoury, the sealed Nectar.
- [5] Al-Mibarkfoury, the Sealed Nectar, P. 250.
- [6] Al-Wagidi, Mohammed Bin Omar, Book Morals, verified by Marsden Johns, 3rd. ed., 1404 H./1984, Darel Kotob, Part1, PP.207-208. It will be lately indicated : as Alwagidi, Book of Morals.
- [7] As-Salabi, Messenger's Invasions, PP. 95-96.
- [8] Ibn Katheer, Abul Fida' Ismael, Beginning and End. Verified by Mahmoud Abdel Qader Al-Arnaout, revised by Abdel Qader Al-Arnaout and Bashar A'wwad Ma'roof, 2nd.,ed., Damascus- Beirut, Dar Ibn Katheer for Printing and Publication 1431H./2010A.D, part 4. P.176. It will be lately indication : Ibn Katheer, Beginning and End; Ibn Hisham, The Prophetic Biography, verified by Mustafa As-Sagga and Ibrahim Al-Abyari, and Abdel Hafeez Shalabi, 2nd ed., company of library and Mustafa Al-Babi Al-Halabi and his sons, 1375 H./1955 A.D., Vol. 2, part 2, P. 63. It will be lately indicated Ibn Hisham, Prophetic Biography, Al-Wagidi, Bookm of Morals, part 1, PP. 210-212.
- [9] Al-Wagidi, Book of Morals, Part 1, P. 213.
- [10] Ibid, part 1, P. 215; Ibn Katheer Beginning & End, part 4, PP. 178-179; Attabari, History of Messengers & Kings, part 2, P.505, Almbarkfoury, Sealed Nectar, P. 252.
- [11] Al-Wagidi, Book of Morals, part 1, P. 220; As-Salabi, The Messenger's Invasions, P. 102.
- [12] Ibn Hajar Al-Asgalani, Shihab Al-Deen Abul Fadel Ahmad Bin Ali, Accuracy In Distinguishing the Companions, verified by Taha Mohammed Az-Zeini, Cairo, Library of Ibn Taymeyah, 141 H./1993 A.D., part 6, P. 33. It will be lately indicated : Al-A'sgalani, Accuracy .
- [13] As-Salabi, The Messenger's Invasions, P. 103.
- [14] Attabari, History of Messengers and Kings, part 2, P. 507.
- [15] Al-Wagidi, Book of Morals, part 1, PP. 221-222.
- [16] Almbarkfoury, Sealed Nectar, PP. 257-258.
- [17] Attabari, History of Messengers and Kings, part 2, P. 508; Ibn Hisham, Prophetic Biography, Vol. 2, part 2, PP. 65-67; Ibn Hmeid, Saleh Bin Abdullah (Mushrif) Encyclopedia of Freshness of ease in Noble Deeds of the Reverend Messengers of God's Ethics, 4th. Ed., Jeddah, Dar Al-Waseela for Publication and Distribution, part 1, P. 303. It will be lately indicated : Freshness of ease; As-Salabi, The Messenger's Invasions, p.105; Almbarkfoury, Sealed Nectar, PP. 259-261.
- [18] Attabari, History of Messengers and Kings, part 2, P. 513 .
- [19] Ibn Hajar Al-A'sgalani, Ahmed Bin Ali, Fathel Bari in paraphrasing the Shaheed of the Imam Abi Abdullah Mohammed Bin Ismael Al-Bukhari, Al-Maktaba As-Salafeyah, part 6y, P.346. It will be lately indicated : Ibn Hajar Al-A'sgalani, Fathel Bari.
- [20] Ibid, Hadiths: 3039, 4043, 4067, 4561. For more details see: Ibn A'sem An-Nimri, Abu Omar Yousef Bin Abdullah Bin Mohammed Bin Abde Bir, Ad-Durar fi Ikhtisar Al-Maghazi Was-Siyar (Pearls in Summarizing Invasions and Biographies), verified by Shawgi Deif, 2nd. dd., Cairo, 1403 H., PP. 147-148. It will be lately indicated : Ibn A'sem An-Nimri, pearls in summarizing Invasions and Biographies.
- [21] For more details : see ! Al-Wagidi, Book of Morals, part 1, PP.229-234.
- [22] Aslabi, Messenger's Invasions. P. 109.

- [23] Ibn Hisham, Prophetic Biography, vol. 2, part 2, P.81; and see: Al-Wagidi, Book of Morals, part 1, P. 232, Ibn A'sem An-Nimri, Pearls in summarizing Invasions and Biographies, PP. 148-150; Almbarkfour, Sealed Nectar, PP. 265-266.
- [24] Ibn A'thari Al-Marakishi, Al-Bayan Mughareb in News of Andalusia and Al-Maghreb, part 2, verified by Kolan, G.S.W. Provincial, A. Leivi, 2nd. ed., Beirut, Dar Ath-gafah 1400H./ 1980 A.D., P. 28. It will be lately indicated: Ibn Q'thri, Al-Bayan Al-Mughareb; A'nan, Mohammed Abdullah, State Of Islam in Andalusia.
- [25] Al-Mugri, Sheikh Ahmad Bin Mohammed Al-Mugri At-Tilmisani, scent fragrance from the Wet-Branch of Andalusia, verified by Ihsan A'bbas, Beirut, Dar Sader, 1408H/ 1988 A.D., part 3, pp. 14-15. It will be indicated lately : Al-Mugri, scent of Fragrance.
- [26] Ibid, part 3, P. 15; A'nan, State of Islam in Andalusia, part 1, P. 81; Al-Hijji, Abdel Rahman Ali, Andalusian History from the Islamic conquest Until the Fall of Ghirnata 92-897H. (711-1492 A.D.), 2nd.ed., Darel Galam, Damascus – Beirut, 1402H./ 1981 A.D., P. 185. It will be lately indicated : Al-Hijji, The Andalusian History.
- [27] Ibn A'thari, Al-Bayan Al-Mughreb, part 2, pp. 26-27, Al-Mugiri, scent of Fragrance, part 3, p. 16; Al-Hijji, The Andalusian History, P. 190; A'nan, Sate of Islam in Andalusia, Part 1, P.82.
- [28] Al-Mugri, Scent of Fragrance, part 3, P. 16; Ibn A'thari, Al-Bayan Al-Mughareb, part 2, P. 27; Salem , History of Moslems and their Effects in Andalusia, PP. 133-139; Taha, Abdel Wahid Thanoon, Arab Islamic conquest and stabilization in North Africa and Andalusia, Beirut, Dar Al-Madar Al-Islami, 2004, P. 297. It will be lately indicated : Taha, Stabilization and conquest; Hatamleh, Mohammed Abdo, Andalusia: the History, Civilization, and ordeal : a Comprehensive Study, Amman, Ad-Dostour Commercial Printing Press, 2000, 114-115. It will be lately indicated : Hatamleh, Andalusia.
- [29] Al-Mugri; Scent of Fragrance, part 3, P. 17; Ibn A'thari, Al-Bayan Al-Mughreb, part 2, P. 27; Hatamleh, Andalusia, P116.
- [30] Ibn Al-Quteyah, Abu Baker Mohammed Bin Omar, History of Conquering Andalusia, verified by Abdullah Anees At-tabba', Beirut, Dar An-Nasher liljamiyeen, P. 39, It will be lately indicated : Ibn Al-Qoueyah, History of Conquering Andalusia; Unknown, News collected on Andalusia Conquest and mentioning its Princes (may God bless their souls) and wars prevailing among them, Majreed, Readineer Press, 1867, P.24. It will be lately indicated : Unknown, Collected News; Hatamleh, Andalusia, P. 116.
- [31] Al-Mugri, Scent of Fragrance, part 3, p. 18; A'thari, Al-Bayan Al-Mughareb, part 2, p. 27, Ibn Al-Gouteyah. History of Conquering Andalusia, P. 39; Hatamleh, Andalusia, P. 117.
- [32] Al-Mugari, Scent of Fragrance, part 3, P. 18; Ibn A'thari, Al-Bayan Al-Mughareb, Part 2, P. 28; Hatamleh, Andalusia, P.118; Taha, Conquest and Stabilization, PP. 298-299.
- [33] Hatamleh, Andalusia, PP. 118-119.
- [34] Ibn A'thari, Al-Bayan Al-Mughareb, part 2, P. 28, Al-Mugari, Scent of Fragrance, Part 3, P. 18; Al-Hajji, Andalusian History, PP. 192-193; Hatamleh, Andalusia, PP. 119-120.
- [35] Taha, Conquest and Stabilization, 300.
- [36] Unknown, Collected News, P. 25; Ibn Abdel Hakem, Abul Qasem Abdel Rahman Bin Abdullah, Conquests of Africa and Andalusia, Taha, Conquest and Stabilization. P. 300; Hatamleh, Andalusia, P. 122.
- [37] Al-Ghneimi, Abdel Fattah Mugalid, Battle of Balat Ashuhada' in the Islamic and European History, Cairo, World of Books, 1416H./ 1996 A.D., it will be lately indicated: Al-Ghneimi Battle of Balat Ashuhada'; Taha, Conquest and Stabilization, P. 301, Hatamleh, Andalusia, P. 122.

- [38] Mu'nes, Dawn of Andalusia, P. 32; Hatamleh, Andalusia, P. 123; A'n'an, State of Islam in Andalusia, Part 1, P. 90.
- [39] A'n'an, State of Islam in Andalusia, part 1, P. 90, Taha, Conquest and Stabilization, P. 302; Hatamleh, Andalusia, P. 123.
- [40] Mu'nes, Dawn of Andalusia, P. 323; Hatamleh, Andalusia, P. 123; Taha, Conquest and Stabilization, P. 302.
- [41] A'n'an, State of Islam in Andalusia, part 1, P. 99.
- [42] Mu'nes, Dawn of Andalusia, P. 324.
- [43] Al-Ghneimi, Battle of Balat Ashuhada', PP. 63-64.
- [44] Ibid, P. 64.
- [45] Ibid, P. 65.
- [46] Ibid, PP. 65 – 66, A'n'an, Sate of Islam in Andalusia, part 1, P.100, Mu'nes, Dawn of Andalusia, P. 326.
- [47] Ibid, P. 66; Al-Hijji, Andalusian History, P. 194; Mu'nes, Dawn of Andalusia, P. 327; Salem, History of Moslems and their Remains in Andalusia, P. 144.
- [48] Mu'nes, Dawn of Andalusia, P. 330; A'n'an, State of Islam in Andalusia, part 1, p. 100; Hatamleh, Andalusia, P. 125.
- [49] Taha, conquest and stabilization, P. 303; A'n'an, State of Islam in Andalusia, part 1, p. 100, Mu'nes, Dawn of Andalusia, P. 330.
- [50] Hatamleh, Andalusia, P. 125; Al-Ghneimi, Battle of Balat Ashuhada', P. 72; A'n'an, State of Islam in Andalusia, part 1, P. 100 – 101; Mu'nes, Dawn of Andalusia, P. 330.
- [51] A'n'an, State of Islam in Andalusia, Part 1, P. 101; Mu'nes, Dawn of Andalusia, P. 330; Hatamleh, Andalusia, P. 125.
- [52] Hatamleh, Andalusia, P. 125.
- [53] A'n'an, State of Islam in Andalusia, Part 1, P. 101; Hatamleh, Andalusia, P. 125.
- [54] A'n'an, State of Islam in Andalusia, Part 1, P. 89; Hatamleh, Andalusia, PP. 120-121; Salem, History of Moslems and their remains in Andalusia, P. 141.
- [55] Mu'nes, Dawn of Islam in Andalusia, P. 349.
- [56] Mu'nes, Hussein, Milestones of Al-Maghreb and Andalusia History, 5th. ed., Cairo, Dar Ar-Rashad, 1421 H./ 2000 A.D., P.296, It will be lately indicated : Mu'nes, Milestones of Al-Maghreb and Andalusia History.
- [57] Almbarkfour, Sealed Nectar, P. 273, and on.
- [58] Ibid. PP. 285-286.
- [59] Ibid, P. 286.
- [60] Hatamleh, Andalusia, P. 126.