

Ohod is the name attributed to a series of high and low mountains located in the north of Medina, which is about 6000 meters long. This mountain lies from east to west and its distance to the prophet's mosque is 5.30 kilometers. Its general color is red inclined to brown. In the past, the separator extent between Medina and Ohod mountains were measured as a flat plain which were generally non-habitable and arable plots. But today, this flat plain which could explicitly show many historical events related to Medina's history and Koreyshian's aggression falls into oblivion. Regarding this mountain, the prophet (May God sends greetings to him) states,

"هذا جبل احد يحبنا و نحبه"

"This Ohod Mountain loves us and we also love it".

In the south of Ohod, there is a small mountain named Ramat or Aynin Mountain. The prophet settled the archers in Ohod war on this same hill. Due to two water springs in its northern slope, it is called Aynin or Aynian.

Ohod war

The Muslims' conquest in Badr war and the possibility of Mecca's business closure through Medina and Iraq made the infidels angry, and then they decided to revenge. Safavan Ibn Omie and Ekrame Ibn Abi Jahl suggested to Abosofian that the Koreyshians pay the war costs and he

agreed. Therefore, they came to Median with their strong army forces, financial and war equipments.

The prophet's uncle, Abaas, who was in Mecca up until that time, informed him. Then the prophet sent two people to Medina in order to identify Koreyshians' positions. The enemy entered Ohod region from Aqiq Valley in the north of Medina on fifth of Shaval, the third year of Hejira.

It is worth noting that Mecca is located in the south of Medina and one reason why the enemy entered it from the north was that there were residential regions where Arab and the Jewish tribes lived in the long and large Al-Qara Valley which was the trading route connecting Sham (Damascus) to Yemen. These people surrounded their living places with stone. On the other hand, it should be mentioned that Medina itself was located among the mountains and rocky regions; thereby the enemy army had to enter it from the north, which had a flat ground without any palm grove. It seemed appropriate to outbreak the war from here. After consulting with the disciples, the prophet decided to leave the town. Therefore, after the Friday praying he moved to Ohod with his 1000 army people. He chose the shortest way and wore the armor. There were different people in the prophet's army, from a 15-year-old young to a very old man.

On the seventh day of Shaval morning, in the third year of Hejira, Islamic army forces arrayed troops against Koreysh army. The prophet set his army camp in such a place that from behind it in fronted a natural obstacle, that is, Ohod Mountain. In the left side of the army, there was another small mountain named Aynin, which was later called as Jabal Al-Ramat. From the above of Aynin, the whole place could be easily seen.

Then the prophet sent Abdollah Ibn Jabir and about 50 archers on the hill and stated, "You should shoot at the enemy in order not to let them enter from behind and impose us a surprise attack. Either we conquer or defeat the enemy; you should not leave this place. The prophet was completely aware of the army principles and because of this; he emphasized the archers not to move from their place. Then he lectured the armies and organized them.

### **Koreysh Army**

Abosofian divided the Koreyshian Army, which contained more than 3000 people into four parts:

- 1- He set the armor-clad infantry in the middle.
- 2- He set a group by Khaled Ibn Valid leadership on the right side.
- 3- He set a group by Akrame leadership on the left side
- 4- He set the flagmen in front of the army.

### **The outbreak of war**

The war started by Abo Amer, one of the escapees of Medina. He was from "Ous" tribe who became a refugee in Mecca due to his opposition with Islam.

### **Conquest**

Soon by noticing the Islam's self-sacrificed commanders like Ali Ibn Abi Taleb (May God send greeting to him), Hamze (the prophet's uncle), Abo Dajane, and Moaseb, the Koreysh Army ran away and left the battlefield.

In the middle of war, when the enemy decided to attack from behind, the settled archers shot them in Aynin Mountain. But unfortunately, after the defeat of enemy, the Muslims thought that the war ended. Therefore, they left their bows and arrows and started to collect the booties. The Guardians, except ten of them, opposed their commanders and made the most of their chances to collect spoils of war.

The enemy noticed that the number of Muslim guardians was not the same as the beginning. Therefore, with a turning surprise attack, they killed the remaining soldiers. Khaled Ibn Valid and Akrame Ibn Abi Jahl sought help from their run aways, and soon they occupied the most important plots. They saw the broken and distinguished Muslims' army and returned to the battlefield. They soon could surround the Muslims and outbreak another war.

## **The Muslim defeat**

At that time, there was a very strange situation in Islam's army. Some dispersed groups tried to defend themselves and the prophet. Some groups run away and soon after that, the Muslims tolerated heavy casualties. Suddenly the word came that the prophet Mohammad was killed. Behold of people! Mohammad is killed.

" الا قد قتل محمد "

This bad news reinforced the enemy's morale and had a bad impact on the Muslims. The prophet himself who was injured in the forehead and had his teeth broken firmly defended the Islam.

Imam Ali (peace be upon him) states:

The prophet was the closets person to the enemy in the battlefield.

Whenever the war became severe, he protected us.

The prophet's defenders were not many.

Ali Ibn Abi Taleb (peace be upon him) defended the prophet with all his heart and soul, and killed most of the opponents. Imam Ali (peace be upon him) has stated: when Koreysh army attacked us, Mohammad's comrades (Ansar) and the migrants (Mohajeran) left the field and I defended the prophet with my 70 wounds. Then the prophet resisted and

put his hands on my wounds. Ali Ibn Abi Taleb warred in such a way that his sword was broken and following this, it was proclaimed:

لا سيف الا ذو الفقار و لا فتى الا على

There is not a sword like Zolfaqar and a brave youth like Ali.

Ibn Hesham reports that the enemies killed people were 22, from which 12 of them were perished through Ali Ibbn Abi Taleb.

Hamze, the prophet's uncle, Abo Dajane, Ome Amer, whose name was Nasibe greatly defended the prophet.

### **The consequences**

The devotion and self-sacrificing mood of Ali Ibn Abi Taleb and the other disciples in fact saved the prophet's life. Gradually they came near Ohod mountain pass. The Muslim who was living around got so happy to see the prophet alive and was ashamed to leave the prophet alone. Ali Ibn Abi Taleb filled his amour protection with water and let the prophet wash his face, then stated: " God's rage on people who made their prophet's face bloody."

At the time of evening payer, the prophet prayed in a sitting posture due to great weakness, and the people followed him. The opponents were happy to conquer the Muslims and left to Mecca. The Muslims killed people were three times more than the Koreyshians. The enemy mutilated some of the Muslim martyrs. They cut the martyr's ears and noses off and a heart – breaking scene was dominant in the battlefield.

The prophet entered the battlefield with the Muslims to bury the martyrs. When he saw Hamze's mutilated body, became touched and upset. Finally, he prayed on the martyrs' corpses and buried them one by one or double. At sunset, they returned to Medina, while they heard the mothers' and wives' weeping.

The infidels and Medina's Jews were pleased with their conquest and it seemed that the internal opponents would cause inconvenience for the Muslims. At the same night, the prophet went on a duty to follow the enemies. His herald informed people and stated that those who participated in the Ohod war should now follow the prophet. In a region named "Hamra Al-Assad", near Medina, the prophet and his army stopped. He ordered his army to make a fire in all the desert plots. In this way, the enemy would consider that the number of Muslims is more than Ohod war.

Anyhow, the prophet's coming and his using different implements of warfare disappointed the opponents and prevented them to re-attack Medina.

In the end, Ohod war finished missing 74 or 81 Muslims. According to sire Ibn Hesham , we mention 74 Ohod martyrs.

### **Martyrs of Ohod war**

#### **1- Hamze Ibn Abdolmotaleb (the prophet's uncle)**

حمزة بن عبدالمطلب

He was one of the brave youths of Arab and participated in Badr war. He killed many of the Koreyshian soldiers. He also sacrificed himself in Ohod war and finally martyred by Vahshi. After his martyrdom, Abosofian's wife, Hend, cut his breast off and pulled out his liver, then ate it and then mutilated his corpse. When the prophet in fronted this scene, began to weep and threw his Aba on him. Hamze was famous as Assad Allah, Asad Rasol Allah, and Seyed Al-Shohada.

## **2- Hanzale Qasil Al-Malaeke**

**حنظله غسيل الملائكة**

Hanzale is the son of Abi Amer. His father was one of the prophet's opponents, islam's evil-minded elements, and Zarar Mosque establishers. However, Hanzale was a merited and benevolent Muslim. The night before Ohod war, it was Hanzale's wedding ceremony. After Jihad command, he asked the prophet to come the battlefield the next day. On his arriving, he threw his sword toward Abosofian, but it failed and soon after, he killed in his twenties. The honorable prophet stated, "I saw that the angels washed Hanzale ceremoniously, and due to this, he was known as Hanzale Qasil Al-MAlaeke."

## **3- Amro Ibn Jomoh**

**عمرو بن جموح**

He sent his four sons to defend the Islam against the opponents. Although because of his lame leg, his relatives prevented him to take

part in war; he went to the prophet and wished to be a martyr. The prophet stated, "God has excused you." Nevertheless, he insisted and finally the prophet permitted. While getting out, he said his prayers:

اللهم ارزقني الشهادة و لا تردني الى اهلي

"O' God! Help me to be killed for you and never return home".

Finally, he martyred in a heroic battle.

#### **4- Moasab Ibn Amir**

مصعب بن عمير

He was one of Mecca aristocrats who believed in the prophet and Islam. In the 12<sup>th</sup> year of Besat (the prophetic mission), he swore allegiance to the prophet. Then the prophet sent him as a missionary to Medina. He could invite many people to Islam. He was like the prophet in stature and height. He martyred in his forties, and up until his death, he was faithful to the prophet and Islam.

#### **5- Abdolah Ibn Jahsh**

عبدالله بن جحش

Abdolah accepted the prophet's invitation to Islam in Mecca. Then he migrated to Habashe and Medina. His sister is Zeynab Bent Jahsh, who lived a married life with the prophet. When he was 40 years old, he martyred in Ohod war. .

#### **6- Shamas Ibn Osman**

شمّاس بن عثمان

He was one of the migrants to Habashe and Medina and the soldiers of Badr and Ohod war. He injured in Ohod war and was brought to the prophet's house. Anyhow, he was martyred ther. Th eprophet ordered to return his corpse to Ohod and bury him near the other martyrs. In his death time, he was 34 years old.

٧ - عمرو بن مُعَاذ

٨ - حارث بن انس

٩ - عُمارة بن زياد

١٠ - سَكْمَة بن ثابت

١١ - عمرو بن ثابت بن وَقْش

١٢ - ثابت بن وَقْش

١٣ - رفاعة بن وَقْش

١٤ - حسيل بن جابر

١٥ - ابوحنيفة يمان

١٦ - صيفى بن قيظى

١٧ - حَبَاب بن قيظى

١٨ - عَبَاد بن سهل

١٩ - حارث بن أوس بن معاذ

٢٠ - إياس بن أوس

٢١ - عُبيد بن تَيْهَان

٢٢ - حبيب بن يزيد

٢٣ - يزيد بن حاطب

- ۲۴ - ابوسفیان بن حارث
- ۲۵ - قیس بن زبیده
- ۲۶ - مالک بن أمه
- ۲۷ - أنیس بن قتاده
- ۲۸ - ابو حییة بن عمرو
- ۲۹ - عبدالله بن جبیر (فرمانده تیراندازان در تپه رمات)
- ۳۰ - خیثمة بن خیثمه
- ۳۱ - عبدالله بن سلمه
- ۳۲ - سُبَیح بن حاطب
- ۳۳ - عمرو بن قیس
- ۳۴ - قیس بن عمرو
- ۳۵ - ثابت بن عمرو
- ۳۶ - عامر بن مخلد
- ۳۷ - مالک بن ایاس
- ۳۸ - ابوهبيرة بن حارث
- ۳۹ - عمرو بن مُطرف
- ۴۰ - اوس بن ثابت (برادر حسان بن ثابت)
- ۴۱ - انس بن نَضْر
- ۴۲ - قیس بن مخلد
- ۴۳ - سلیم بن حارث
- ۴۴ - نعمان بن عبد عمرو
- ۴۵ - خارجة بن زید

- ٤٦ - سعد بن ربيع  
٤٧ - أوس بن ارقم  
٤٨ - مالك بن سنان (پدر ابوسعید خدری)  
٤٩ - سعید بن سُوید  
٥٠ - عتبة بن ربيع  
٥١ - ثعلبة بن سعد  
٥٢ - ثقف بن فُروة  
٥٣ - عبدالله بن عمرو  
٥٤ - ضمره  
٥٥ - نوفل بن عبدالله  
٥٦ - عباس بن عبادہ  
٥٧ - نعمان بن مالك  
٥٨ - مجتر بن ذیاد بلوی  
٥٩ - عبادة بن الحساس  
٦٠ - رفاعة بن عمرو  
٦١ - عبدالله بن عمرو بن حرام  
٦٢ - عمرو بن جموح  
٦٣ - خلاد بن عمرو بن جموح  
٦٤ - ابوايمن  
٦٥ - سليم بن عمرو  
٦٦ - عنتره  
٦٧ - سهل بن قيس

٦٨ - دُكُون بن عبدقيس

٦٩ - عبيد بن معلى

٧٠ - مالك بن ثميله

٧١ - حارث بن عدى

٧٢ - اياس

٧٣ - اياس بن عدى

٧٤ - عمرو بن اياس

## **The virtue of his holiness Hamze and other Ohod martyrs' written prayers**

The prophet (May God sent greetings to him) stated:

"Whoever reads my written prayer and does not go on a pilgrimage to my uncle's grave is actually unfaithful to me."

Sheikh Mofid (may his grave be sanctified) quoted that the prophet emphasized to visit Hamze's grave and other martyrs. After the prophet's death, Hazrat Fatemeh (peace be upon her) kept visiting his grave. Whenever you entered his grave, you should recite the following praying:

«السَّلَامُ عَلَيْكَ يَا عَمَّ رَسُولَ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، السَّلَامُ عَلَيْكَ يَا خَيْرَ الشُّهَدَاءِ ، السَّلَامُ عَلَيْكَ يَا أَسَدَ اللَّهِ وَ أَسَدَ رَسُولِهِ ، أَشْهَدُ أَنَّكَ قَدْ جَاهَدْتَ فِي اللَّهِ عَزَّ وَجَلَّ ، وَ جُدْتَ بِنَفْسِكَ ، وَ نَصَحْتَ رَسُولَ اللَّهِ ، وَ كُنْتَ فِيمَا عِنْدَ اللَّهِ سُبْحَانَهُ رَاغِبًا ، بِأَبِي أَنْتَ وَ أُمِّي ، أَنْتَ مَتَقَرِّبًا إِلَى اللَّهِ عَزَّ وَجَلَّ بِزِيَارَتِكَ ، وَ مَتَقَرِّبًا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِذَلِكَ ، رَاغِبًا إِلَيْكَ فِي الشَّفَاعَةِ ، أَبْتَغِي بِزِيَارَتِكَ

خِلاصَ نَفْسِي مَتَّعُوذًا بِكَ مِنْ نَارِ اسْتَحَقَّهَا مِثْلِي بِمَا جَنَيْتُ عَلَى نَفْسِي ، هَارِبًا مِنْ دُنُوبِي الَّتِي احْتَطَبْتُهَا عَلَى ظَهْرِي ، فَرَعَا إِلَيْكَ رَجَاءَ رَحْمَةِ رَبِّي ، أَتَيْتُكَ مِنْ شَفَاةِ بَعِيدَةٍ ، طَالِبًا فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ ، وَ قَدْ أَوْقَرْتَ ظَهْرِي دُنُوبِي ، وَ أَتَيْتُ مَا اسْخَطَ رَبِّي ، وَ لَمْ أَجِدْ أَحَدًا أَفْزَعُ إِلَيْهِ خَيْرًا لِي مِنْكُمْ أَهْلَ بَيْتِ الرَّحْمَةِ ، فَكُنْ لِي شَفِيعًا يَوْمَ فُقْرِي وَ حَاجَتِي ، فَقَدْ سِرْتُ إِلَيْكَ مَحْزُونًا ، وَ أَتَيْتُكَ مَكْرُوبًا ، وَ سَكَبْتُ عَبْرَتِي عِنْدَكَ بَاكِئًا ، وَ صِرْتُ إِلَيْكَ مُفْرَدًا ، وَ أَنْتَ مِمَّنْ أَمَرَنِي اللَّهُ بِصَلَاتِهِ ، وَ حَتَّيْتُ عَلَى بَرِّهِ ، وَ دَلَّيْتُ عَلَى فَضْلِهِ ، وَ هَدَانِي لِحُبِّهِ ، وَ رَعَبْتَنِي فِي الْوَفَادَةِ إِلَيْهِ ، وَ أَلْهَمَنِي طَلَبَ الْحَوَائِجِ عِنْدَهُ ، أَنْتُمْ أَهْلُ بَيْتٍ لَا يَشْقَى مَنْ تَوَلَّيْكُمْ ، وَ لَا يَخِيبُ مَنْ أَتَيْكُمْ ، وَ لَا يَخْسِرُ مَنْ يَهْوِيكُمْ ، وَ لَا يَسْعُدُ مَنْ عَادِيكُمْ».

In the other pilgrimages of Ohod war martyrs who are buried there, you should read the following words:

«السَّلَامُ عَلَى رَسُولِ اللَّهِ ، السَّلَامُ عَلَى نَبِيِّ اللَّهِ ، السَّلَامُ عَلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ ، السَّلَامُ عَلَى أَهْلِ بَيْتِهِ الطَّاهِرِينَ ، السَّلَامُ عَلَيْكُمْ أَيُّهَا الشُّهَدَاءُ الْمُؤْمِنُونَ ، السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ الْإِيمَانِ وَ التَّوْحِيدِ ، السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ دِينِ اللَّهِ وَ أَنْصَارَ رَسُولِهِ ، عَلَيْهِ وَ آلِهِ السَّلَامُ ، سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ، أَشْهَدُ أَنَّ اللَّهَ اخْتَارَكُمْ لِدِينِهِ ، وَ اصْطَفَاكُمْ لِرَسُولِهِ ، وَ أَشْهَدُ أَنَّكُمْ قَدْ جَاهَدْتُمْ فِي اللَّهِ حَقَّ جِهَادِهِ ، وَ دَبَبْتُمْ عَنْ دِينِ اللَّهِ وَ عَنْ نَبِيِّهِ ، وَ جَدَّيْتُمْ بِأَنْفُسِكُمْ دُونَهُ ، وَ أَشْهَدُ أَنَّكُمْ قَتَلْتُمْ عَلَى مِثَاجِ رَسُولِ اللَّهِ ، فَجَزَاكُمْ اللَّهُ عَنْ نَبِيِّهِ وَ عَنِ الْإِسْلَامِ وَ أَهْلِهِ أَفْضَلَ الْجَزَاءِ ، وَ عَرَفْنَا وَجُوهَكُمْ فِي مَحَلِّ رِضْوَانِهِ ، وَ مَوْضِعِ إِكْرَامِهِ مَعَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ ، وَ حَسَنَ أَوْلِيَّكَ رَفِيقًا ، أَشْهَدُ أَنَّكُمْ حِزْبُ اللَّهِ ، وَ أَنَّ مَنْ حَارَبَكُمْ فَقَدْ حَارَبَ اللَّهَ ، وَ أَنَّكُمْ لَمِنَ الْمُقَرَّبِينَ الْفَائِزِينَ ، الَّذِينَ هُمْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ، فَعَلَى مَنْ قَتَلَكُمْ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ ، أَتَيْتُكُمْ يَا أَهْلَ التَّوْحِيدِ زَائِرًا وَ بِحَقِّكُمْ عَارِفًا ، وَ بَزِيَارَتِكُمْ إِلَى اللَّهِ مُتَقَرِّبًا ، وَ بِمَا سَبَقَ مِنْ شَرِيفِ الْأَعْمَالِ ، وَ مَرْضِي الْأَفْعَالِ عَالِمًا ، فَعَلَيْكُمْ سَلَامُ اللَّهِ وَ رَحْمَتُهُ وَ بَرَكَاتُهُ ، وَ عَلَى مَنْ قَتَلَكُمْ لَعْنَةُ اللَّهِ وَ غَضَبُهُ وَ سَخَطُهُ ، اللَّهُمَّ انْفَعِنِي بِزِيَارَتِهِمْ ، وَ تَبَيَّنِي عَلَى قَصْدِهِمْ ، وَ تَوَقَّنِي عَلَى مَا تَوَقَّيْتَهُمْ عَلَيْهِ ، وَ اجْمَعْ بَيْنِي وَ بَيْنَهُمْ فِي مُسْتَقَرِّ دَارِ رَحْمَتِكَ ، أَشْهَدُ أَنَّكُمْ لَنَا فَرَطٌ ، وَ نَحْنُ بِكُمْ لِأَحْفُونَ».