

## Al-Aijaz Research Journal of Islamic Studies & Humanities

(Bi-Annual) Trilingual: Urdu, Arabic and English  
ISSN: 2707-1200 (Print) 2707-1219 (Electronic)

Home Page: <http://www.arjish.com>

Approved by HEC in "Y" Category

Indexed with: IRI (AIU), Australian Islamic Library,  
ARI, ISI, SIS, Euro pub.

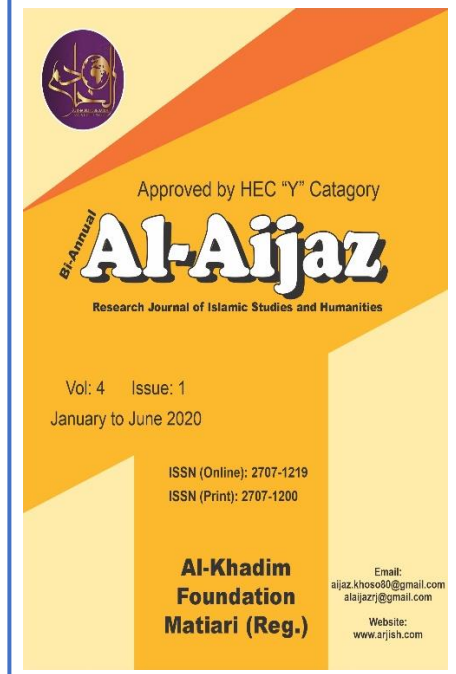
Published by the Al-Khadim Foundation which is a  
registered organization under the Societies Registration  
ACT XXI of 1860 of Pakistan

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### TOPIC:

Intelligence Dimensions of Battle of Uhad

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### How to cite:

Khoso, . N. M., Saifee, A.- ur-R., & Badruddin, Q. (2020). E-1 Intelligence Dimensions of Battle of Uhad. Al-Aijaz Research Journal of Islamic Studies & Humanities, 4(1), 1-11.

<https://doi.org/10.53575/E1.v4.01.1-11>

URL: <http://www.arjish.com/index.php/arjish/article/view/84>

Vol: 4, No. 1 | January to June 2020 | Page: 1-11

Published online: 2020-06-30

### QR Code



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## Intelligence Dimensions of Battle of Uhad

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### **Abstract**

The knowledge of Intelligence/espionage is part of the secret branches of knowledge. Intelligence is the name of true and authentic information the acquisition of which is not possible generally without intense struggle and endeavor. It is such a knowledge that belongs both to the state of war and peace. It is the study of such a knowledge which is about the power and of the enemy forces and about such circumstances in which an armed action can be taken against the enemy. In other words, its objective is to have a correct, balanced and highly accurate analysis of the situation and the availability of information all the time about foes' capabilities and intentions. The required information is gathered about the enemy during the peace time and the commander fights from beginning to the end during a war by keeping in view this information. The Battle of Uhad is a fine example of the intelligence victories. The timely transmission of information to the Holy Prophet (S.A.W) about the plan of the Quraish prepared in utmost secrecy, variation in the war strategy according to the prevailing scenarios by the Holy Prophet (S.A.W) and keep changing his strategy constantly according to the information acquired was a brilliant example of his complete mental and practical harmony with his intelligence department. The Holy Prophet (S.A.W) always used to have flexibility in his war strategies and used to amend them off and on as per the information received.

**KEYWORDS:** War of Uhad, Intelligence dimensions in Uhad, Battel of Uhad.

### **Introduction:**

All the prominent chieftains of the Quraish had been killed in the Battle of Badr. No noteworthy person had survived in Mecca to hold the leadership of the Quraish. Suhail Bin Umru and Hakeem Bin Hazam were in the confinement of the Muslims. The destiny put the crown of the leadership of the residents of Mecca on the head of Abu Sufyan. This head was capable of no such intelligence and wisdom to put on this crown. But it happened like that and it was such a time when every household of the Quraish was mourning. That trade caravan which was the reason of contention had reached back. There were no such males and females in Mecca who had the goods with the value of half ounce or more and who had not invested in trade through this caravan. <sup>(1)</sup> This trade caravan had gained an immense benefit. The passion of vengeance being a mandatory trait of the Arabs was boiling in the residents of Mecca. All the residents of Mecca had seconded the suggestion of Abu Sufyan that all the benefit gained from the above mentioned trade caravan should be spent on the preparations of war against the Muslims. <sup>(2)</sup> Together with this, Abu Sufyan swore that he would not allow a drop of water over his head until the revenge was not taken from the Muslims. <sup>(2)</sup> On the other hand, the Battle of Badr had utterly disappointed the Jews of

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Madina. They were expecting the termination of the Muslims at the hands of Quraish. But the Muslims not only came out victorious from the plain of Badr but the infidels of Mecca had also suffered at their hands. Like the infidels of Mecca, distress of the Jews of Madina was also worth seeing. Allah Almighty says that;

“You will find the most intense of the people in animosity towards the believers {to be} the Jews and those who associate others with Allah.”<sup>(3)</sup>

#### **Battle of Uhad:**

The Quraish of Mecca had become restless after being defeated in the Battle of Badr. Their prominent leaders had been consumed in the battlefield. Their economy, sovereignty and self-respect had met a huge blow. There was no household left in Mecca that was not wounded. The residents of Mecca had been incarnated into vengeance. They were still seeing the Muslims that oppressed, feeble, hapless and destitute persons like they were in Mecca who used to have had no solicitous. To grind whom under the mill of tyranny had remained their favorite hobby. The same accursed Muslims were looking in their face today and had defeated them once. This was not mere a pipe dream of the residents of Mecca. Rather on the basis of this, they had again prepared to adventure against Madina. The Quraish had not only made it common stimulating passion for the residents of Mecca but also succeeded in persuading the surrounding tribes that Madina was such a danger which if not timely cured then devastation and destruction was not far for them all. For this purpose, they acquired a lot of volunteer fighters from the Bedouins apart from Banu Kana’ana, Banu Saqif and Banu Tihamah. Right after one year of the Battle of Badr, they became ready to try their luck again. They had become independent of the supply of capital. They had already put in the capital of Abu Sufyan’s trade caravan of yesteryear for this purpose. According to the holy Quran;

“The disbelievers spend their wealth in order to prevent people from the path of Allah’s Din. So presently, they will continue spending it, but later this will become for them a source of regret. They will then be overpowered by Allah’s seizure.”<sup>(4)</sup>

In addition to this, a delegation of the Jews of Madina went to Mecca and assured the Quraish of Mecca about their full support. When Abu Sufyan questioned the head of the delegation that whether the Quraish of Mecca were on the right path or the Muslims, these adorers of falsehood openly declared the idolatry beliefs of the infidels of Mecca to be true. It becomes clear by witnessing the idolater India and the Jewish Israel alliance against the Muslim World in this perspective. Allah Almighty has narrated this concord between the Jews of Madina and the infidels of Mecca in the holy Quran in the following way;

“Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship and say about the disbelievers, “these are better guided than the believers as to the way”. Those are the ones whom Allah has cursed; and he whom Allah curses- never will you find for him a helper.”<sup>(5)</sup>

Abu Sufyan had tried to ravage on Madina in order make up for his humiliation. But this become a reason behind the enhancement of his grieves. Right after this, Sarya Zaid (R.A) Bin Haris had inflicted another setback to the economy of the infidels of Mecca. They had already decided and prepared for the war. Only the determination of its final date had remained now. The Holy Prophet (S.A.W) was not oblivious to the preparations of the infidels of Mecca. The messengers of the Holy Prophet (S.A.W) were rightly transmitting the

news of these preparations to him. The circumstances of the Muslims had become a lot better by the blessings of Allah Almighty and because of the foresight and wisdom of the Holy Prophet (S.A.W). The intelligence system of the Holy Prophet (S.A.W) was extremely effective and he had completed his defensive preparations as per their information.

It is narrated from the companion of the Holy Prophet (S.A.W) Rafeh that:

“I was servant of Hazrat Abbas Bin Abdul Mttalib. Whole of our family had embraced Islam. Umm-e-Fazal had become a Muslim. I had accepted Islam, although Abbas (R.A) feared his people and their opposition therefore, he was intentionally keeping secret his Islam.”<sup>(6)</sup>

According to Ibn-e-Hasham, he was keeping the Islam secret because of his capital had spread among the Quraish and the people of Mecca. Fearing this, he could not express Islam openly.<sup>(7)</sup> According to Muhammad Ahmad Bashmil, Hazrat Abbas Bin was not a Muslim. Rather he had arrived with the army of infidels in the Battle of Badr and was captured, paid the ransom and returned to Mecca. Since he was the uncle of the Holy Prophet (S.A.W) therefore, he had heartfelt sympathy towards him. He had tenderness towards the Holy Prophet (S.A.W).<sup>(8)</sup> In short whatever the reason has been, Hazrat Abbas (R.A) Bin Abdul Muttalib was appointed by the Holy Prophet (S.A.W) in Mecca and it was included in his official responsibilities to keep the Holy Prophet (S.A.W) abreast with the ant-Muslim activities of Mecca.

Therefore when the infidels completed the paraphernalia of their army and it started marching, then Hazrat Abbas (R.A) dispatched one of his faithful persons to Madina with the message. This message consisted of the complete detail about the army of Mecca. It had contained an elaborated report about the number of the forces, their detail, the day of departure, commanders and other important individuals. The messenger reached to the Holy Prophet (S.A.W) after journeying continuously for three days and nights. The Holy Prophet (S.A.W) was in Quba at that time. He got this letter read from Hazrat Abi Bin Ka’ab. After knowing the entire situation, the Holy Prophet (S.A.W) instructed Abi Bin Ka’ab to keep the contents of the letter secret.<sup>(9)</sup> The same sort of information was also sent by the stalwarts of the Holy Prophet (S.A.W) in Banu Khuzaah. In the words of Montgomery Watt;

“When Quraish marched north for the battle of Uhad, men of Khuzaah passed information to Muhammad (S.A.W). Pagan nomads in the neighbouring of Madina were much readier to profess Islam.”<sup>(10)</sup>

The Holy Prophet (S.A.W) quickly returned to Madina. Upon reaching Madina, he called on the meeting of the consultative council. The collective decision was fighting outside Madina whereas, the Holy Prophet (S.A.W) wanted to fight while keeping them within Madina. The Holy Prophet (S.A.W) intended to fight outside of Madina by accepting the majority decision. At the same time he activated his intelligence officials.

When the army of Quraish encamped at their fourth stay, then Umru Bin Salam al-Khuzaa’i, who was coming with the army of infidels, went out with some other persons and proceeded to Madina secretly. By reaching to the holy personage of the Holy Prophet (S.A.W), he told the detail of the army of Mecca and also informed about the details of their war plans. On the second day, these people returned and joined the army of the infidels of Mecca in Rabigh. The infidels of Mecca had their own intelligence system that had informed them about the presence of the people of Khuzaah in Madina and their rejoining with the

army.<sup>(11)</sup> The Holy Prophet (S.A.W) on fifth of Shawwal 3<sup>rd</sup> year of Hijrah dispatched two messengers whose names were Anas and Monis (sons of Fazala Bin Adi Bin Haram Ansari) to get information of the advancement of the Quraish of Mecca towards Uhad. These two brothers joined the army of Quraish at the place of Aqeeq. After getting information from there, came to the Holy Prophet (S.A.W) and presented the report containing the details about the strength of the army of the infidels of Mecca, names of commanders, places of their stay and other matters.<sup>(12)</sup> At that time, Quraish of Mecca were in pasture of Areez. Their horses had ruined the pasture.<sup>(13)</sup> In the meantime, the Holy Prophet (S.A.W) obtained information about the battle intelligence and then planned to make the plain of Uhad as a battlefield. The plan of the Holy Prophet (S.A.W) had the following features;

1. Since neither there was protective wall inside Madina nor was the manpower in surplus to fight with two enemies at the same time by remaining inside the fortress. It was difficult to fight at two fronts with the external enemies and inside with the Jews and the hypocrites. Therefore, the Holy Prophet (S.A.W) intended to fight outside of Madina.
2. The Jews of Madina were not trustworthy. Before that, they had physically helped the infidels of Mecca contrary to the Charter of Madina. Rather, they used to keep transmitting them very sensitive information about Madina. In the wake of this situation, if the Holy Prophet (S.A.W) had fought from within Madina, the Jews of Madina would have completely helped the infidels of Mecca and would have become a cause of concern for the Muslims.
3. There was also an apprehension of treachery on behalf of the few so called Muslims whom the history remembers as the hypocrites. Before they could inflict any harm, it was necessary to make them ineffective.
4. In view of planning, the plain of Uhad was an excellent battlefield. The Holy Prophet (S.A.W) intended to benefit from its features.
5. The Holy Prophet (S.A.W) had to take Jabal-e-Uhad at the back of his army and had to appoint the archers at Jabal-e-Ainain so that the cavalry of the enemy coming from behind was made ineffective.
6. The Holy Prophet (S.A.W) with extreme secrecy and with the help of a guide took his army between Jabal-e-Uhad and the army of Quraish in such a way that Jabal-e-Uhad was at the back of his army.<sup>(163)</sup> Before entering into the valley of Uhad, the Holy Prophet (S.A.W) dispatched Malik Bin Khalf and his brother Numan Bin Khalf for the transmission of information about the infidels of Mecca. These two persons while performing their duties fell into the hands of the infidels of Mecca, who martyred them.<sup>(164)</sup> Apart from them, the Holy Prophet (S.A.W) had also dispatched Hazrat Saleet Bin Sufyan Bin Khalid Bin Auf to get information about the infidels of Mecca.<sup>(14)</sup> When the infidels of Mecca had encamped, then the Holy Prophet (S.A.W) moved Hazrat Khubab (R.A) Bin al-Manzar to assess about their encampment, strength, equipment etc. The Holy Prophet (S.A.W) instructed Hazrat Khubab (R.A) to tell him this information in separate. He brought the information to the Holy Prophet (S.A.W) in separate which he had gathered by roaming within the army of Quraish.<sup>(15)</sup> The information provided by him and of Hazrat Abbas Bin Abdul Muttalib were in compliance with one another. The Holy Prophet (S.A.W) proceeded

forth and encamped near Shaikhain. The hypocrites moved away by separating from the Muslims near Shaikhain. Abdullah Bin Ubbay excused that the Holy Prophet (S.A.W) had opposed his suggestion of fighting from the inside of Madina and had arrived in the open to fight by accepting the opinion of young and inexperienced people. By saying that his opinion was not given any importance, he returned from the battlefield with his three hundred accomplices.<sup>(16)</sup> The holy Quran narrated this incident in the following way;

“And that He might make evident those who are hypocrites. For it was said to them. “Come, fight in the way of Allah or (at least) defend” They said, “If we had known {there would be} fighting, we would have followed you.” They were nearer to disbelief that day than to faith, saying with their mouths what was not in their hearts. And Allah is most Knowing of what they conceal.”<sup>(17)</sup>

It is evident from the above mentioned verse that Abdullah Bin Ubbay had put forth the suggestion to fight from the inside of Madina. But according Burhan-ud-Din Halbi, this is against the view of other narrators. He has ascribed that the Holy Prophet (S.A.W) had called on Abdullah Bin Ubbay for consultation for the first time. Before this, the Holy Prophet (S.A.W) did not use to consult him about anything before this. He said “O Prophet (S.A.W) come along us outside of the city to fight these dogs”.<sup>(18)</sup> In fact, a secret plan had taken place between the infidels of Mecca and Abdullah Bin Ubbay. According to this plan, Abdullah Bin Ubbay had to take the Holy Prophet (S.A.W) towards the plain of Uhad. The infidels would have attacked the Muslims through cavalry. In the meantime, Abdullah Bin Ubbay and his companions had to attack the Muslims from inside. And then from above, the rest of the forces of the Quraish had to attack. The intelligence system of the Holy Prophet (S.A.W) had informed him even about the minute details of this plan of the Mecca. Making consultation with Abdullah Bin Ubbay was actually to authenticate the received report about the plan. When the Holy Prophet (S.A.W) believed that the received report was absolutely true, he decided to adopt another difficult route instead of the one suggested by Abdullah Bin Ubbay. Likewise, the Holy Prophet (S.A.W) journeyed this route during the night time. The Holy Prophet (S.A.W) appeared right in front of the camp of infidels in the lap of Uhad. In this way, the plan of the infidels and Abdullah Bin Ubbay failed. Abdullah Bin Ubbay could not understand this strategy of the Holy Prophet (S.A.W). At the end when he found his plan failing, he returned with his companions. By adopting this route by the Holy Prophet (S.A.W), the cavalry of enemy lost its importance. According to Abu Sufyan, Muslims had to enter the plain of Uhad from the customary route of the north. The infidels had placed their cavalry there. The Holy Prophet (S.A.W) took a route that was impossible to be crossed. He journeyed through the darkness of the night. Abu Sufyan learned about the arrival of the army of the Holy Prophet (S.A.W) at a time when it had entrenched in the pass of Uhad. The preventive measures adopted by the Holy Prophet (S.A.W) about the cavalry of the Quraish were a result of his experience and were based on such reports that had transmitted to him by his intelligence officials about the might of the cavalry of the Quraish.<sup>(19)</sup> This was the reason when Abdullah Bin Ubbay considered it beneficial to return from the

battlefield with his compatriots by seeing his plan ruined. Therefore when he was asked not to do this, he took the support of very feeble argument. In the words of Quran;

“They said, “If we had known {there would be} fighting, we would have followed you.” They were nearer to disbelief that day than to faith, saying with their mouths what was not in their hearts. And Allah is most Knowing of what they conceal.”<sup>(20)</sup>

When the Holy Prophet (S.A.W) had stayed near Shaikhain, he appointed a squad consisting of fifty men under the leadership of Hazrat Muhammad (R.A) Bin Muslima Ansari around the encamped area for the security of the force and avoiding the danger of night assault. Zakwan (R.A) Bin Abd Qais took that night the responsibility of the security of the Holy Prophet (S.A.W).<sup>(21)</sup> Since the Holy Prophet (S.A.W) was new to this area and the area was not known to him, he summoned the acquaintances of the situation and told them that he wanted to reach the narrow valley of Jabal-e-Uhad without passing near the scattered army of Mecca in salty and swampy terrain of the valley. Hazrat Khusaimah (R.A) took the Muslim army to the narrow valley of Uhad away from the infidels of Mecca.<sup>(22)</sup> In early morning, the Holy Prophet (S.A.W) aligned his army and gave precautionary instructions to his troops apart from wise counseling.

Adulterer Abu Amir had gone to Mecca by running away from Madina. He had promised to the infidels of Mecca in the Battle of Uhad that he would turn all the tribes of Madina against Hazrat Muhammad (S.A.W). He entered Madina during the dark hour of the night and joined the infidels of Mecca in Uhad by taking his devotees along. The biographers have contradicted about the strength of these devotees. He ditched the expected battlefield for the Muslims in Uhad and got those ditches filled with straws so that the Muslims got injured in the morning by falling into these ditches. When the armies were arrayed in the morning in the field of Uhad, he asked the Ansaar of Madina by addressing them to desert the Holy Prophet (S.A.W). The Ansaar chided him in response. This trick of the infidels to cause discord among the Muslims had failed.

The Holy Prophet (S.A.W) appointed a squad of fifty men at Jabal-e-Ainain keeping in view the strong cavalry of the Quraish and according to his own war strategy. He instructed the squad not to leave their place in any situation. In the early few moments of the battle, the infidels retreated. The Muslims engaged themselves in gathering the war booty. The archers of Jabal-e-Ainain engaged in gathering the booty against the instructions of their chief. The chief of the cavalry of the infidels Khalid Bin Walid attacked from behind by finding the hillock of Ainain as empty. Fortunes of a victorious battle changed and the runaway infidels returned.<sup>(23)</sup> The most surprising thing is that despite more or less seventy Muslims had martyred and the Holy Prophet (S.A.W) and other several Muslims were injured, the Muslims were fighting scattered in the battlefield. Abu Sufyan had drummed the return of his army. Hazrat Musa'ab Bin Umair (R.A) was martyred. His features appeared like that of the Holy Prophet (S.A.W). The infidels declared that the Holy Prophet (S.A.W) had been martyred. This rumour made the Muslims extremely disappointed and disheartened. While going, the infidels mutilated the corpses of the Muslim martyrs. Abu Sufyan challenged the Muslims for the battle next year again in the field of Badr while going away which the Holy

Prophet (S.A.W) had accepted.<sup>(24)</sup> After the departure of the infidels from the battlefield, the Holy Prophet (S.A.W) sent Hazrat Ali (R.A) behind them and said follow them and see what were they up for. If they were riding the camels and carrying the horses while abandoning them, then they would have been going to Mecca. But if they were riding the horses then surely they would have been going towards Madina. Hazrat Ali narrated upon his return that they were riding the camels with their direction towards Mecca.<sup>(25)</sup> When the army of the Quraish stayed at al-Roha, this place was not far from Hamar al-Asad, some chieftains of the Quraish reproached Abu Sufyan and said that why did he return without completely destroying the Muslims. This was discussed in detail and decided to attack Madina from there again. But Safwan Bin Umayyah al-Jahmi forbade them to do so and expressed apprehension that this time they might get more damage and even we could not be succeeded. While, the army of the infidels of Mecca was busy in this argumentation and on the other hand the spies of the Holy Prophet (S.A.W) informed him about their intentions. The Holy Prophet (S.A.W) quickly gathered all the Muslims and moved out to confront the Quraish of Mecca. In the meantime, the spies informed the infidels that the army of Madina had started their pursuit under the leadership of the Holy Prophet (S.A.W) and at this time they were staying at Hamar al-Asad. They hurriedly set out for Mecca in bewilderment.<sup>(26)</sup> After the return from the Battle of Hamar al-Asad, the Holy Prophet (S.A.W) captured the two spies of Mecca Muavia Bin Mugheerah and Abu Uzzah. Afterwards, both of them were handed with the sentence of death.<sup>(27)</sup> During the Battle of Uhad, the code word of the Muslims was “ Ummat Umaat”.<sup>(28)</sup> And, it was the practice of the Holy Prophet (S.A.W) to assign these code words.

#### **The War of Psyche and Nerves:**

In order to make each other to eat humble pie, the parties played such tricks of psychological warfare that not mentioning them would amount to a great injustice to this very important branch of the intelligence warfare.

The first attack made on behalf of the infidels of Mecca was spreading the rumours of the martyrdom of the Holy Prophet (S.A.W). Hazrat Musa'ab Bin Umair (R.A) had his face features resembled with the Holy Prophet (S.A.W). At his martyrdom, the infidels of Mecca declared that the Holy Prophet (S.A.W) had been martyred. This news stunned the Muslims. This was a very effective psychological trick played by the infidels. Muslims were finding it difficult right in the middle of the war to decide what to do in such a situation. Therefore, some of them were desponded and stopped fighting. Some of them surrendered and some started thinking about getting refuge from the infidels by going to Madina and talking to Abdullah Bin Ubbay. In the meantime, Hazrat Anas (R.A) Bin Nazar Khazraji passed from there. When he asked these dejected youth the reason of their being disheartened, it was known that they had been disappointed because of the martyrdom of the Holy Prophet (S.A.W). Hazrat Anas (R.A) asked them loudly, what was the purpose of life then? Get up and sacrifice yourself for what the Holy Prophet (S.A.W) had given his life. By saying this, he fell upon the infidels with the sword and got martyrdom. Same was the situation of Hazrat Saqib Bin al-Damdah.<sup>(29)</sup> For the remedy of this rumour, the Holy Prophet (S.A.W) took a principal decision. According to the principles of intelligence, analytical trick happens to be the remedy of rumours. That has been formulated after keeping in view the famous saying, “seeing is believing”. At such occasions, the disputed person or thing is presented in front.



In order to satisfy his companions, the Holy Prophet (S.A.W) presented himself before them. Hazrat Ka'ab (R.A) Bin Malik first recognized the Holy Prophet (S.A.W) coming from the other side. He yelled happily. Muslims! Congratulation, the Holy Prophet (S.A.W) was coming alive. The life ran into the Muslims like a current then. The battlefield was again decorated. The Muslims started sacrificing their lives on the Holy Prophet (S.A.W) very fondly.<sup>(30)</sup> While pursuing the army of the infidels when the Holy Prophet (S.A.W) reached at Hamra al-Asad and encamped there, Ma'abad Bin Abi Ma'abad arrived into his tent and entered the circle of Islam. It is also said that he remained adamant to his faith of being infidel but was a well-wisher of the Holy Prophet (S.A.W). There was an oath (i.e agreement of support and friendship) between Khuzah and Banu Hashim. He said that o Holy Prophet (S.A.W), the discomfiture that you and your companions had received was very unbearable for them by God. We desired your safety from Allah Almighty. The Holy Prophet (S.A.W) thanked this expression of sympathy and asked him to go and extend discouragement to Abu Sufyan.<sup>(31)</sup> When Ma'abad passed by the camp of Abu Sufyan in al-Roha, Abu Sufyan asked him about the situation of Madina. Ma'abad said that the Holy Prophet (S.A.W) was coming after him with huge force. At that time, they had arrived at Hamra al-Asad. Those Muslims had also joined that army who had been left behind. And these people were coming after taking oath on death. This matter was a cause of concern for Abu Sufyan. Therefore, he took the conclusive decision of going back.

In order to put psychological pressure on the Muslims, Abu Sufyan sent a letter for the Muslims through a caravan of Abdul Qais that was going to Madina, that Abu Sufyan was staying at al-Roha and he had resolved firmly to attack the Muslims again. When the Holy Prophet (S.A.W) received that letter, he did not bother it and kept staying there for three days. The army of Madina used to flame a huge fire at night and this way the valley and the surrounding areas used to become well lit. Overawed by the firmness of the Muslim army, Abu Sufyan returned to Mecca. After that, the Holy Prophet (S.A.W) also returned to Madina.<sup>(32)</sup> When the Holy Prophet (S.A.W) set out for Hamra al-Asad, he dispatched three persons of Banu Salim to follow the infidels of Mecca so that they brought fresh information about them. Two of these persons fell into the hands of the infidels at the time they were listening the conversation of the leaders of the infidels in their camp. The infidels martyred them. The third one reached back with the information.<sup>(33)</sup> It would not have been improper to term the Battle of Uhad as the greatest war of nerves that was fought in the battlefield of Uhad and continued for three days after that. Nevertheless, the war of nerves is won by those who possess the strong nerves and they have believed for their conclusive victory. Those who have believe in the truth of the objective and they also have the strength to lay down their lives for this very objective. The infidels of Mecca were devoid of all these things. The stimulating passion behind their fight was the tribal and national bigotry and the Muslims were fighting purely for Allah Almighty. They wanted the salvation, wellbeing and betterment of the mankind. Victory happens to be the fate of righteousness. Therefore, the Muslims were held victorious because of being on the right. Whereas the defeat was written in the fate of infidels even after the victory and it was coming to them.

The partial defeat of the Muslims in the Battle of Uhad had given life to the dead body of all those forces who were disappointed after the Battle of Badr. For them, the Battle of Uhad was a gust of fresh breeze. These fatigued forces had once again become active against the

Muslims.

**Hypocrites of Madina:**

The return of the chief of the hypocrites Abdullah Bin Ubbay from the Battle of Uhad was a clear sign of this that he and all of his band were not the well-wishers of the Muslims. They had again started conspiring with the Jews of Madina and the infidels against the Muslims after the Battle Uhad. Despite that the Muslims were surrounded in difficulties, the hypocrites could not act against the Muslims openly due to some unknown fear. The prompt departure of Holy Prophet (S.A.W) towards the Battle of Hamra al-Asad had dimmed their expectations.

**The Jews:**

The Jews of Madina had also witnessed a ray of hope in the Battle of Uhad. They started taking collusive actions against the Muslims clandestinely and openly. These people wanted to avenge for Ka'ab Bin Ashraf and Banu Qainqah. Banu Nuzair had even planned the martyrdom of the beloved leader Hazrat Muhammad (S.A.W).

**A'araab:**

The surrounding tribes of Madina, who had been suppressed earlier, started coming into their true colours after the Battle of Uhad. Banu Asad who were the natives of Nejad, had first orchestrated a plan to ravage Madina. In this way, the tribes of Huzzail, tribes of Ghutfaan, Banu Sa'alba, Banu Muharib etc. too started preparing for war with Madina. The forces of Banu Asad under the leadership of Taliha Asadi and the forces of Banu Huzzail under the leadership of Khalid Bin Sufyan Huzzli started to gather in Nejad and Ararat respectively.

**Quraish of Mecca:**

The Quraish of Mecca were already the mortal enemies of the Prophet of Islam and Islam itself. Since the residents of Madina had given a space to the Holy Prophet (S.A.W) in their heart, therefore, they were also become odious. The Quraish through their poets started presenting the partial victory of the Battle of Uhad with extreme exaggeration. These poets created a storm of impertinence against the Muslims by going to different tribes. The return from Uhad had enkindled the hopes in the infidels of Mecca. They started thinking about a huge clash against the Muslims so that they could be exterminated once for all. They had readied all the like-minded Arab tribes and the preparation of a combine army was started. These were the circumstances that forced the Muslims to think a lot. Whether to downcast in front of these evil tricks beg the mutual coexistence or to get ready to fall for the purpose come what may? The Muslims accepted the third condition. Since this requires an early warning, therefore, the intelligence department of the Holy Prophet (S.A.W) became more vigilant. And then the incident of the Battle of Trench occurred for which the Holy Prophet (S.A.W) started preparation keeping in view the information provided by intelligence system.

**Conclusion:**

The Battle of Uhad is a fine example of the intelligence victories. The timely transmission of information to the Holy Prophet (S.A.W) about the plan of the Quraish prepared in utmost secrecy, change of the war strategy by the Holy Prophet (S.A.W) though he had set forth for another objective and keep changing his strategy constantly according to the information

was a brilliant example of his complete mental and practical harmony with his intelligence department. The Holy Prophet (S.A.W) always used to have flexibility in his war strategies and used to amend them off and on as per the information received. By following the golden rules of security, the Holy Prophet (S.A.W) instructed to keep that letter of the intelligence system secret in which the details of the expected attack of the infidels were mentioned. He kept this information confined so a few particular persons. Whereas, the Quraish of Mecca neither had any security plan nor their any secret remained hidden from the leader of Madina. In the intelligence view point, the biggest benefit happened was that the holy warriors and the subordinate commanders received the training to keep their secrets in disguise. They had the complete exercise of clandestine movement and to make a prompt and sudden attack. They came to realize the importance of these affairs during the war individually and collectively and in what way one could benefit from them. These expeditions also proved beneficial in the way that the holy warriors were further trained in warfare. A good commander gets information as much as he can at the time of preparing a military plan. And with that keeps making unsuccessful the efforts that the enemy is making to get information about his force. The intelligence system of the Holy Prophet (S.A.W) provided him the timely information about the enemy. Whereas, the infidels could not know that when the Holy Prophet (S.A.W) had left Madina so that he reached in the suburbs of Mecca.

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