



BATTLE OF BADR IN RETROSPECTIVE OF INTELLIGENCE DIMENSIONS

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Abstract:

The knowledge of Intelligence/spying is part of the secret branches of knowledge. Intelligence is the name of true and authentic information, and the acquisition of knowledge 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 Badr is a fine example of 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.

Keywords- flexibility, strategies, Battle, acquisition, required

INTRODUCTION

The infidels of Mecca always remained busy in the adverse actions against the Muslims and their peaceful vicinity, and every time returned unsuccessful by finding the active squads of the Holy Prophet (S.A.W) in their way. Preparedness for war, getting knowledge of the actions of the enemy before time and repulsing the enemy attack timely were the brilliance of the intelligence system of the Holy Prophet (S.A.W). As all the adverse endeavors of Mecca were proving futile therefore, they planned a sudden and huge attack on Madina. A powerful need an excuse, how fake it may be to defraud others and destroy the weak. Therefore, the infidels of Mecca also prepared a plan to attack Madina so that they also had an excuse in their hand to show the world that they were right in doing that.

BATTLE OF BADR

Sarya Nakhlah and the attack of Karz Bin Jabir on the pasture of Madina had become the forerunner of declared opposition and direct combat. Sarya Nakhlah proved a whip for the pride of the Quraish of Mecca and the attack of Karz Bin Jabir on Madina was a clear indication of the defensive weaknesses of Madina. The Holy Prophet (S.A.W) had never strived for fighting. But the infidels of Mecca had drawn up to scrap the Muslims of their existence. For prudence and for vigilance and



carefulness, the Holy Prophet (S.A.W) always kept halted his troops to advance. All expeditions the Holy Prophet (S.A.W) dispatched before the Battle of Badr or accompanied with the armed squads, were solely meant for defense purposes or were the completion of his defense strategy. He was deviant of the fighting and collision. He was the preacher and desirous of peace. The Holy Prophet (S.A.W) did not want to act first. But peace can only be established through a firm and insurmountable defense having the capacity to keep away the enemy from direct action and the same remains hopeful for the peace. The weak tend to invite for exploitation and happen to be easy prey. Keeping in view the future dangers, the Holy Prophet (S.A.W) turned towards enhancing the warfare capacity of his companions. He trained them physically, militarily, defensively, and intellectually. He sent various expeditions to the expected battlefields to gain know how of these areas. Before the Battle of Badr, the Holy Prophet (S.A.W) had sent or commanded eight Ghazwas and Saraya. Where he had forced the warring enemy squads to retreat remotely, got acquaintance with the neighboring tribes, stroke friendly agreements with them, there he also imparted military training to his men so that their capacity to meet the approaching dangers could be enhanced and true love and belief for the purpose could be ushered in. The Holy Prophet (S.A.W) had obtained all such objectives from these Ghawas and Saraya necessary for an insurmountable defense. (1) This time the infidels of Mecca wanted decisive run with the Muslims. They had been done with threat, conspiracies, plots, and other adverse actions. Islamic influence was increasing with every other day. The progress of Islam was troublesome for them. They wanted to take avenge of Sarya Nakhlah and Ibn al-Harami. They wanted to satiate the fire of their vengeance by terminating the Muslims for good. They wanted to crush them. The Holy Prophet (S.A.W) was foreseeing the war preparations on the horizons of Mecca. His intelligence system was very active. He was continuously receiving the news of these war preparations. The infidels of Mecca forcefully dragged the Holy Prophet (S.A.W) into the battlefield. Otherwise, he did not want the war. When the paganism and ignorance forced the war on to the Holy Prophet (S.A.W), then he too accepted this challenge.

“This great desert hero took the decision of his defense valiantly and according to the custom of the Arab. If the Quraish wanted the matters to be decided in this way so let them be.”(2)

Or in the words of Maulana Maudoodi;

“The Holy Prophet (S.A.W) who used to be informed of situation, now felt that the moment had arrived, and it was the right time where if the courageous step had not taken, the Islamic movement would become lifeless forever rather possibly no chance of its resurgence would be left” (3)

Whether the war is of Middle Ages or of the present, demands resources. Quraish of Mecca wanted to fight a huge war against the residents of Madina. They also needed the resources. To acquire these resources, they sent trade caravans in different directions. A war on Madina could only be declared when these caravans were returned after the successful trade. One such trade caravan was dispatched to Yemen, and one was to Syria. Apart from being adorers of wealth, infidels of Mecca were also stuck in the false impression that the Muslims were weak and the prestige, fear, and pomp of the Quraish was so high that the Muslims could not gather courage to confront them. Therefore, they believed that the Muslims would not sack their trade caravan of Syria. Hence, they only accompany seventy guards with such a lucrative trade caravan whereas the trade value of the caravan was fifty thousand Ashrafis.(4) Karz Bin Jabir al-Fahri had reached to his camp after a successful assault on Madina. The Holy Prophet (S.A.W) had also arrived at Madina. Meccans were having upper hand. Before this, the Muslims had successfully guarded against all the assault actions of the Quraish of Mecca. However, this blow compelled the Muslims to think a lot. Before this, the Holy Prophet (S.A.W) had never thought about offensive war because the Muslims were instructed to fight those who forced them to do so. But it had become necessary now to give attention to the offensive war. Since the forewarning is needed for offensive defense therefore, the Holy Prophet (S.A.W) paid heed towards the intelligence system. He strengthened this system and made it more active and broadened it keeping in view the new and upcoming demands so that timely information could be received about the plans of the infidels of Mecca and their allies. The Holy Prophet (S.A.W) also decided to keep an



eye on the economic affairs and trade caravans of the Quraish because this time with the return of these caravans a war against Madina was apprehended. This might be the first economic intelligence action taken in the history of the mankind. Sarya Nakhla had been dispatched to report about the caravans which were to be returned from Yemen and Taif. But this Sarya had to return due to an inevitable action. Umr Bin Hazrami had been killed during Saray Nakhla and one Quraishi man was killed and two were escaped. Quraish of Mecca took this incident as their insult, and they were raged with the fury of revenge. Shibli Naumani has written in Seerat-ul-Nabi about Hazrat Urwa Bin Zubair that;

“The murder of Umr Bin Hazrami was the prime reason behind the Battle of Badr and all the preceding battles happened with the Quraish of Mecca”(5)

But according to the book “Maghazi Rasool Ullah” that attributed to Hazrat Urwa bin Zubair (R.A) that;

“The situation of war was already persisting although the same circumstances persisted before the murder of Umro Bin Hazrami and with him the capture of two persons Usman and al-Hakam also became the reason of the warlike situation.” (6)

The attack from Mecca had become certain however, as discussed earlier, this depended on their economy. It is said that the intelligence war happens to be the war of the minds and is fought with intellect. Quraish of Mecca had also felt this that after the incident of Sarya Nakhla, the conclusion of their caravan of Syria would not be as good. Initially, this very thought created a stir among the Quraish of Mecca but then they decided to grab the opportunity. Preparations for the war already underway but the madness of war gave vent to vengeance and turned it into a whirling flame. (7) The days of the return of the caravan from Syria under Abu Sufyan were also nearing and then this trade wealth had to be used in the war against the Muslims. The Holy Prophet (S.A.W) decided to stop this caravan on the way. (8) He dispatched Hazrat Talah (R.A) Bin Abdullah Tamimi and Saeed (R.A) Bin Zaid towards the route of Syria to get information about the Caravan of Abu Sufyan. They stopped at “Hura” a place in the midst of the route between Syria and Mecca. Kashad-ul-Juhani made them as his guests. This person might have been the well-wisher of the Meccans. For this reason, he kept these companions at his place till the passage of the caravan and kept them unaware about it. When the caravan had gone far, then he bade them farewell and accompanied them up to the place of Zulmarrah. When these companions reached back to Madina, it came across that information had reached to the Holy Prophet (S.A.W) through other sources and he had left Madina. (9) The infidels of Mecca knew that the Muslims had established cordial relations with the surrounding tribes of Madina. They prepared a plan to reduce the competitive strength of the Muslims and disengage the allied tribes of Madina. The war would also have to be enforced along with it. In this way, they wanted to terminate the Muslims for good by rendering them unallied. Under this plan the Muslims for the sake of plundering the caravan, had to be brought out of Madina into the battlefield and then to attack them with full force. The Holy Prophet (S.A.W) had received the information about this plan of the Quraish of Mecca beforehand. He had the following options to cope with this situation;

First: He had the option to allow the caravan of the infidels of Quraish and did not leave Madina.

Second: He had the option to approach forward and engage with either the trade caravan or the army of the Quraish and then leave the result on Allah Almighty.

The Holy Prophet (S.A.W) had left Mecca for the trade caravan but after three days when he received the information of the departure of Meccan army, he consulted the Ansars and the Migrants and told them Allah might lead them victorious over one of the two groups. As on one hand there was the trade caravan of Abu Sufyan loaded with wealth and on the other hand there was the army of the Quraish to rescue this trade caravan. Therefore, the Holy Quran has explained this situation in the following way;

“(Remember, O believers), when Allah promised you one of the two groups-that it would be yours-and you wished that the unarmed would be yours. But Allah intended to establish the truth by His words and to eliminate the disbelievers.” (10)

The Holy Prophet (S.A.W) told his companions that the caravan of Abu Sufyan is carrying the trade goods from Syria along with thirty or forty persons. It should not be allowed to join with the forces



coming from Mecca and communication between the two groups should be cut to weaken the enemy power. The Holy Prophet (S.A.W) had proceeded to confront with such armed thirty or forty armed persons who were accompanying the caravan for its protection. Therefore, the Holy Prophet (S.A.W) left for the accomplishment of this intention with whatever possible force at that time. (11) Total three hundred and thirteen Muslims were with the Holy Prophet (S.A.W). (12) He took the army and reached to the place of Sufra. The Holy Prophet (S.A.W) dispatched Hazrat Bisnabis (R.A) Bin Umru and Adi Bin al-Zughba Jabini as spies to get information about the movements of the caravan of the Quraish. (13) The Holy Prophet (S.A.W) had started his journey on 8th of Ramadan. After travelling one stage of the journey, he stayed at the place of Sufra and again moved from there on the 11th of Ramadan. He reached near Badr on 16th of Ramadan. The informers informed that the infidels of the Quraish had arrived at the other end of the valley of Badr. The Holy Prophet (S.A.W) stopped there and the forces got off. (14) At the time of starting the journey from Madina, the Holy Prophet (S.A.W) had caused the bells to be removed from the necks of all the camels for security purposes so that the enemy agents could not determine the movement and direction of the army. (15) The Holy Quran explains about the encamped forces at both sides in the following words;

“(Remember) when you were on the near side of the valley, and they were on the farther side, and the caravan was lower (in position) than you.” (16)

After getting into the military camp, the Holy Prophet (S.A.W) came out himself to make assessment of the enemy. An old Arab Sufyan Zimri met on the way. He asked him questions about both them and the Quraish. He asked the Holy Prophet (S.A.W) to first introduce himself. Since the Holy Prophet (S.A.W) needed to safeguard his missions and the safety of his force therefore he asked him to first introduce himself and he would follow the suit. The old man began to speak like that “If my informer is true then Muhammad (S.A) and his companions had left Madina on such and such day and by now they should have been on such and such place.” He exactly mentioned the place where the Holy Prophet (S.A.W) and his companions had been encamped. He again said; “Quraish of Mecca left such and such day and if my informer is true then they should be on such and place by now.” He mentioned exactly the place, where the Quraish of Mecca had established their cantonment. The old man again asked the Holy Prophet (S.A.W) as where did he belong to? The Holy Prophet (S.A.W) replied; “We are from water”. The old man thought him to be resident of Persian Gulf or Iraq. However, the Holy Prophet (S.A.W) moved on before his further enquiries. (17) In order to know about the exact strength of the Quraish, the Holy Prophet (S.A.W) sent Hazrat Ali (R.A) and Hazrat Zubair (R.A) Bin Awam along with other companions from his cantonment to the well of Badr in order to get some news from there. They brought capturing the two watercarriers of the Quraish while one had escaped. Both of them admitted during the investigation that they were the watercarriers of the Quraish. Since the Muslims had initially taken off for the trade caravan of Abu Sufyan therefore, ostensibly they still were thinking about it. They were thinking these watercarriers to be from the caravan of Abu Sufyan. Since, the companions were not ready to believe in these watercarriers therefore used to beat them and made them to say that they were the watercarriers of Abu Sufyan. The Holy Prophet (S.A.W) was offering the prayers. The Holy Prophet (S.A.W) finished the prayer after one Raka ‘at and said to his companions; “You struck them for uttering truth and believed their lie. These are the watercarriers of the Quraish of Mecca, and they are true.” Then the Holy Prophet (S.A.W) started investigating them. The Holy Prophet (S.A.W) asked where the Quraish were. The water carriers pointed towards the dunes of Aqanqal being seen at the far end of the valley. The Holy Prophet (S.A.W) enquired about the number of the Quraish. They replied that they were in huge numbers. The Holy Prophet (S.A.W) asked how many they were. They replied that they were in huge numbers. The Holy Prophet (S.A.W) again questioned about their least number. They said that they did not know. The Holy Prophet (S.A.W) then asked them to tell about how many camels they slaughter every day. They replied that someday nine and someday ten. The Holy Prophet (S.A.W) said that it was thus known that the Quraish were between nine hundred and one thousand. The Holy Prophet (S.A.W) enquired the names of the dignitaries of the Quraish from these watercarriers. They named them one by one. The Holy Prophet (S.A.W) said that Mecca had thrown its sons in front of you. (18) Now we would draw the lines of the battlefield.



First Mission

In the meantime, Hazrat Bisnabis (R.A) Bin Umru and Adi Bin Abi al-Zughba (R.A) who had been sent by the Holy Prophet (S.A.W) to gather information about the caravan of Abu Sufyan, went out to get water after downing their camels slightly downward the well of Badr. There they found two Bedouin girls engaged in arguments. These girls were deputed to water. One of them was indebted and the other was creditor. The indebted replied on the insistence of creditor for the return of the credit that “tomorrow or day after tomorrow, the trade caravan of the Quraish will reach here. Then I will get remuneration by offering them water and will square all of your credit.” Mujaddi Bin Umr was of an old age person belonging to the tribe Banu Jubaina. He was also there. He replied in the affirmative by hearing the indebted girl and also made peace between them. Adi (R.A) and Bisnabis (R.A) briskly returned after hearing this and explained the situation in the court of the Holy Prophet (S.A.W) that the caravan of the Quraish was reaching there within one or two days. (19)

Effort of Abu Sufyan

Abu Sufyan being the head of the caravan was an extremely cautious person. He had sent the information about his departure and security through Zamzam Zimri at the time of departure from Syria. He knew well that the opposition with the people of Madina was turned into hostility. He also knew that the route to Mecca had become full of dangers. Now when his caravan was passing through the most dangerous leg of its route, he became extra-vigilant. After entering into the area of Hijaz, he had dispatched his spies to the front and surrounding areas so that he could make timely arrangements after seeing any unusual movement. Although according to the plan of the Quraish of Mecca, at the time of his arrival at Badr their forces should have reached there. Therefore, he was alert all the time to avoid any bolt from the blue. His spies informed him that the Holy Prophet (S.A.W) had left Madina for Badr. He stopped his caravan at some distance before Badr and went to the well of Badr himself to examine the situation. Accidentally he met Mujaddi Bin Umru there. He intended to inquire him about the movements of the people of Madina. Mujaddi told him that although he did not know much yet two camel riders had arrived there some time ago. They had downed their camels behind the dune fetched water and departed. Abu Sufyan went to the place where the camels had downed. He broke the dung of the camels and found the seeds of dates in it. This was the fodder of Madina the camels had eaten. These were the camels of Madina. Abu Sufyan’s analysis was right. The danger was looming over his head. (20) He rushed back to caravan where his spies had also informed him about the presence of the forces of Madina in nearby area. He immediately turned his caravan towards the coastal area and moved towards Mecca briskly by going away from Badr. When he reached into the safe area, he sent this information to the commander of the army of Mecca Abu Jahl. (21) Now that according to the plan of the Quraish, Abu Jahl had reached Badr with his army, and he had also known about the encampment of the army of Madina. He had known this through the escaped watercarrier from Hazrat Ali (R.A). His plan had succeeded. He had dragged the army of Madina out of Madina and by the dint of war tactic and eradication of these few hundred Muslims was easy. He was seeing the Islam and his enemies from Madina wiping out for good. He was arrogant that he would uproot the Muslims this time around. There was a band of female singers and dancers with his army. They had arrived there by celebrating their expected victory the whole way. (22) The map of the pride and haughtiness of the army of the infidels has been drawn in the following way in the Holy Quran;

“O believers! Do not be like those who came out of their homes arrogantly showing their power and glory. They interfere in the way of Allah. Allah has taken account of what their deeds.”(23)

Chaos in the Ranks of Infidels

The forces of the Quraish of Mecca had apparently set out to rescue their trade caravan. Other numerous tribes joined had associated with them as they considered them on right and their goods had also been included in the trade caravan of Abu Sufyan. After learning about the safe escape of the trade caravan of Abu Sufyan, some people resolved to return back. Akhnas Bin Shareeq Saqfi, the head of Banu Zuhra, took his people out of the battlefield by saying that they had arrived for the safety of the caravan of Mecca. Their kinsman Mukharma Bin Nofal had escaped with their trade



goods so why they should take trouble without reason. Likewise, Talib Bin Abi Talib who was the cousin of the Holy Prophet (S.A.W) had returned with Banu Zuhra after feeling distressed due to the taunts of infidels.(24) The rest of the forces of the infidels were split into two camps. Evidently the one camp, all in all of which were Hakim Bin Hazam and Utba Bin Rabia, was in favour of return. These people wanted to retreat after the safe escape of the caravan. They were witnessing no moral justification for fighting with the Muslims majority of them were their relatives. But the other camp was in favour of fighting. And its prominent leader was Abu Jahl. Since he was encircled by the death therefore his companions were victorious, and the returning group kept silent due to the fear of taunts. Unanimity and the belief of the army towards the righteousness of the objective had both died. And the same thing tends enough to make an army coward.

In order to know the strength of the Muslims, the Quraish of Mecca sent Umair Bin Wahb Juhmi. He returned after circling around the Islamic camp. He reported to the Quraish that the strength of Hazrat Muhammad's companions would be little over three hundreds. He was sent again to see whether there was any force present in the hideout. The report he presented after his return was nothing short of the lashing on their spirits. He said "Although I have not witnessed anyone in hideouts, yet I have seen that the woes have brought death along with them. These are such people that they neither have shelters nor castle. Only their swords are their supporters. According to me, each of their men will not die until he kills one of our men. And if they succeeded killing our men equal to their strength, then what would be the life. Now you decide yourself what to do."(25) Let's see the strategy adopted by of the Holy Prophet (S.A.W);

The Holy Prophet (S.A.W) and The Battlefield

There are three elements of the intelligence pertaining to the battlefield. Meaning thereby the acquisition of the authentic information about the possible battlefield, its weather and the enemy happens to be the target of the battle intelligence.(26) The Holy Prophet (S.A.W) had acquired information about the enemy forces beforehand. Then the Holy Prophet (S.A.W) had personally gathered the vital information about the battlefield one day prior to the battle. The Holy Prophet (S.A.W) formulated his warfare strategy by examining every inch of the battlefield. He selected a fine area for the deployment of his forces and forced the Meccans to enter the battlefield through a less beneficial terrain. The Holy Prophet (S.A.W) had also made an excellent judgment about the weather. He knew well that it was the month of April, and the rains were expected in that area those days and that the rain could become troublesome for the Quraish. The same thing happened, it rained, and it trapped the Meccan forces in the quagmire of mud.(27) When both the forces were arrayed in the battlefield, the Holy Prophet (S.A.W) reconsidered his battle strategy keeping in view the aforementioned intelligence information. He had taken control of the key points of the battlefield beforehand. The Water supply had become under his control. The features of the battlefield benefited the forces of Madina. While arraying the forces, the directions of sun and wind were also considered. The Holy Prophet (S.A.W) had learnt about the enemy beforehand that its most efficient squad capable of fierce attack was Risala. To render it ineffective, the Holy Prophet (S.A.W) deployed archers on the sides of his forces. They made the Risala of the Meccan army useless. So on, the battle occurred, and the infidels of Mecca were defeated when it finished, and the Muslims were going back to Madina victoriously. Seventy persons of the infidels were killed and as many were captured.(28) That was the summary of this encounter.

RESULTS OF THE BATTLE OF BADR

The Battle of Badr was a finest plan of the infidels of Mecca to annihilate the Muslims from the surface for good. Prior to this, army squads were being sent into one another's areas to terrorize. Therefore, the parties were in the state of war. Sarya Nakhla and then the assault of Karz Bin Jabir al-Fahri was the start of an open war from both sides. The infidels of Mecca had the danger of getting their trade routes choked. They wanted to eradicate this threat. For this purpose, they wanted to search such a justification that could win them moral superiority before the Arabs and for which they could be considered on the right while storming Madina.



It seemed that the plan had been hatched before the departure of Abu Sufyan from Mecca. According to the plan, Abu Sufyan had to dispatch a messenger at the time of returning from Syria. It happened accordingly and still he was at Zarqa (Syria)(29) when he dispatched Zamzam Zimri to Mecca as a messenger.(30) The Meccans and their allies had to set forth at the wailing of Zamzam Zimri. According to the plan, the departure of Zamzam Zimri from Syria and his reaching to Mecca and then the departure of Meccan forces from Mecca and reaching to Badr had to be at the same time so that the caravan could not be harmed due to the presence of the army of Madina in the area.

An open war had erupted and standing in the way of the trade caravan of the Quraish was the right of the Holy Prophet (S.A.W). As, the same trade goods had to be used in the warfare preparations against the Muslims. Therefore, the Holy Prophet (S.A.W) was initially taking the caravan as the target. But when he reached at Sufra, he finally came to know about the departure of the infidels of Mecca. The intelligence system of the Holy Prophet (S.A.W) had provided all the necessary information about the army of the infidels, its formation, and the warfare planning. A Hadith of Ka'ab Bin Malik also confirms that in which he said that the Holy Prophet (S.A.W) had departed in search of the caravan of the Quraish. He had not gone to fight but Allah Almighty had got the Muslims encountered with their enemies accidentally.(31) But it is also reality that the Holy Prophet (S.A.W) knew at the time of getting out of Madina that if the trade caravan was coming from Syria, then the arrival of the army of Quraish was also expected from Mecca. According to the holy Quran;

“(It is) just as when your Lord brought you out of your home (for the battle of Badr) in truth, while indeed, a party among the believers were unwilling, arguing with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on.”(32) We have narrated earlier that both the forces of Madina and the Meccan army had reached around Badr the same day.(33) And this was the day of 16th of Ramadan and the next day the Battle of Badr occurred on the 17th of Ramadan.(34) And the trade caravan of the Quraish was also present in the area the same day. The holy Quran describes this reality in the following way;

“(Remember) when you were on the near side of the valley, and they were on the farther side, and the caravan was lower (in position) than you.”(35)

And according to the holy Quran, if these three units had tried to gather in the area of Badr at the same time, they would not have done so. Allah Almighty says that;

“And if you had mutually made an appointment, you would certainly have broken away from the appointment, but in order that Allah might bring about a matter which was to be done.” (36)

If we analyze all these incidents with respect of timing and the place about the caravan of Abu Sufyan, army of the Quraish and the army of Madina, then the following scene comes to fore;

1. The distance of Badr from Madina is 90 miles and of Mecca is 200 miles. Meaning thereby, the Meccan army moved from Mecca and reached Badr after ten days by traversing ten stages on 16th of Ramadan. It means that this army would have started its journey from Mecca on the 6th of Ramadan. Whereas till the 6th of Ramadan, neither any information about the caravan of Abu Sufyan had received nor the army of Madina had departed.

2. The information regarding the departure of the army of the Quraish from Mecca had been dispatched the same day by the intelligence officials of the Holy Prophet (S.A.W) through a swift messenger. This messenger reached Madina on the fifth day by journeying day and night. The Holy Prophet (S.A.W) had moved out of Madina one day prior to his arrival after knowing about the caravan of Abu Sufyan. That is to say, the Holy Prophet (S.A.W) had left Madina on the 11th of Ramadan and this messenger met him at the place of Sufra and transmitted the information about the departure of the army of Quraish from Mecca. The Holy Prophet (S.A.W) Badr on 16th of Ramadan by covering the remaining journey in four days. Let's see, where the caravan of Abu Sufyan should have been at that time;

3. The distance of Mecca from Ghazzah or Zarqa is in a row. This distance is of 772 miles.(37) This journey is of 37 and half units or days for the huge caravans comprising pedestrians and camels. The brisk camel rider covers this journey in eighteen days. If Zamzam Zimri had covered this distance in eighteen days and arrived at Mecca on 4th of Ramadan, surely, he would have moved from Ghazzah or Zarqa in the middle of Sha'aban. This could be the day of 16th of Shaaban approximately. The



distance of Zarqa or Ghazzah from Badr is of 568 miles or about 27 units.(38) That should be covered by a caravan in 27 days. If the caravan of Abu Sufyan departed on this very day i.e., 16th of Sha'aban, then it should be near around Badr on 15th of Ramadan.

4. That is to say, the army of Madina, army of the infidels of Mecca and the trade caravan of Abu Sufyan should reach around Badr on the same day. As the holy Quran aptly narrates;

“(Remember) when you were on the near side of the valley, and they were on the farther side, and the caravan was lower (in position) than you.”(39)

Dispatching of Zamzam Zimri by Abu Sufyan to secure help from the Meccans points towards two things:

1. Although Abu Sufyan had the knowledge about the hostile relations between Mecca and Madina and had the feeling that the Muslims could attack the caravan around Badr. Therefore, he transmitted the message to the Meccans to avoid this expected plunder. So that in case of such occurrence, the Meccans could timely reach for the safety of his caravan.

2. It was a part of pre-planning, and it was such a plan according to which the army of Madina had to be sucked in the plain of Badr. And then comparatively with more strength and arms, this force of Madina had to be crushed.

3. If we look into the formation of the squads within the Meccan army, we could see the squads belonging to their allied tribes Banu Ghutfan and Banu Salim.(40) And, both of these tribes were from Nejad. If we consider as true, the preparation of and departure of the army of the Quraish on the information of Zamzam Zimri then how these tribes joined the Meccan army on time. Surely these friends of the Quraish had been given prior intimation and these tribes from Nejad would either have been called in Mecca or they would have joined in the way while coming from Mecca to Badr. Surely, such plan would have been formed three or four months before. Then it could have been consummated at the return of Abu Sufya. These kinds of plans are compulsorily kept secret. Possibly the few headsmen including Abu Jahl, Abu Sufyan, and other important persons apart from the heads of Banu Ghutfan and Banu Salim would have kept informed. The access to such a top-secret plan was the professional excellence of the intelligence system of Madina.

It was a fine plan to impose war on the Muslims. The Holy Prophet (S.A.W) received information about this plan when he had reached near Sufra. If the Holy Prophet (S.A.W) had returned to Madina then there was the apprehension that the Quraish would come forward and attack Madina. Since the internal situation of Madina had not completely come under the control of the Holy Prophet (S.A.W) and it was apprehended that the hypocrites and the Jews would help the Quraish of Mecca therefore, the Holy Prophet (S.A.W) had stopped the army of Mecca to support the hostile forces of Madina by stopping it far away.

The Battle of Badr being decorated with the intelligence skirmishes was such an encounter in which the infidels of Mecca and polytheists of Arab arrived with their full might to terminate the Muslims forever. But humiliation and disgrace turned to be their destiny. We can deduce the following points from the intelligence point of the Battle of Badr:

1. This was such a battle that had been planned by the infidels of Mecca with utmost fraud, warfare skills and cunningness and also had included in it a few other tribes of Nejad.

2. The intelligence system of the Holy Prophet (S.A.W) not only transmitted the information timely but also informed with the particulars of the Quraishi plan.

3. During the journey, the Holy Prophet (S.A.W) not only arranged a fine security plan but also got removed the bells from the neck of the camels so that the direction of the Islamic forces could not be determined.

4. The Holy Prophet (S.A.W) had sent the spies off and on to extract information about the enemy forces who reported excellently.

5. The Holy Prophet (S.A.W) provided an excellent rule of “no violence” about the investigation. He not only had forbidden the violence but also presented a practical model of investigation through interrogation. He left a message for his companions and the Muslims till the Day of Judgment that an



accused should be treated according to his mental capacity and the stature and should be talked with while going to the level of his mental capacity.

6. The Battle of Badr revealed another golden rule that one's spy should be kept in utmost secrecy. His secret should not be divulged at any cost. Likewise, it was also made mandatory for the spies to keep their objectives in sight. Do not let their secrets be revealed due to the hardships and miseries. According to different narrations Hazrat Abbas bin Abdul Muttalib had accepted Islam along with whole of his family.(41) He had been appointed as the chief spy in Mecca for the Holy Prophet (S.A.W) and used to send the local information.(42) He participated in the Battle of Badr alongside the infidels, got captured, paid ransom, and released. Neither he demanded any relaxation during the arrest nor the Holy Prophet (S.A.W) asked for any relaxation for him. And neither was his ransom pardoned nor reduced. In this way, his secret was not revealed and as per the instructions of the Holy Prophet (S.A.W) he kept spying for him till the Conquest of Mecca. (43) This Battle of Badr is a fine example of the intelligence victories.


7. During the Battle of Badr, the password of the Muslims was "Ya Mansoor Ummah" and after this the Holy Prophet (S.A.W) set a password for each of the subsequent holy battles.(44) But according to Brigadier Gulzar Ahmad, the password was "Ahad Ahad".(45) There is possibility that the different passwords were set for the Ansars and the Migrants like it was in the Battle of Trench. 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.

Conclusion

The Battle of Badr 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.) was constantly adaptable in his combat tactics, periodically changing them to take into account new intelligence. The Holy Prophet (S.A.W.) gave the order to preserve the intelligence system's letter, which included information on the impending attack by unbelievers, secret by abiding by the golden norms of security. He restricted access to this material to a select group of people. On the other hand, the Meccan Quraish had no security strategy and no secret that they kept from the Madina commander. From an intelligence perspective, the most significant advantage was that the subordinate commanders and holy warriors were trained to conceal their secrets. They practised covert movement in its entirety.

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