

Intelligence Dimensions in The Holy Prophet's (S.A.W) Life till Migration to Madina

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Abstract

Holy Prophet (S.A.W) led 27 ghazawat and many battles were fought at his behest. The examples of war intelligence that Holy Prophet (S.A.W) has set are the milestones for us. In the light of wisdom derived from them we can shape our intelligence system on the lines of most advanced paradigms. In fact, there are three aspects of Holy Prophet's (S.A.W) strategy regarding intelligence matters. These include 'secrecy of matters', In-depth awareness about the activities and circumstances of the enemy and remaining fully cognizant of the conditions of general public. The purpose of this vigilance was to help the needy, the deprived and the wronged ones and to administer the welfare of the general public so that the enemy may not exploit them. War intelligence is the most effective part of war strategy that tops all the arts of war in all ages. Holy Prophet (S.A.W) is the founder of a special kind of war intelligence system. He equaled intelligence with the best of the worships and declared it Jihad (Holy War). This article encompasses Intelligence related aspects of Holy Prophet's (S.A.W) Meccan life, covenant of Uqbah, migration to Madina and sources of Intelligence available to the Holy Prophet (S.A.W) in all 'Ghazwahs' and 'Saryas'.

Keywords: Ghazwah, Sarya, sources of Intelligence in Migration to Madina.

Introduction:

The battle in which Holy Prophet (S.A.W) himself took part is called 'Ghazwa' on the contrary the battles in which Holy Prophet (S.A.W) himself did not participate but sent someone else as the commander, is called 'Sarya'. The literal meaning of Sarya is to stroll in the night. In the terminology of Islamic scholars who worked on the life of Holy Prophet (S.A.W), the part of the troops that is sent to confront the enemy is called Sarya. Sahib-e-Madarajunabuwa says:

Sarya is that unit of the troops that parts from the troops (as a war strategy) and then returns to joins them. It may number from hundred to five hundred. If it numbers more than five hundred, then it is called 'Mansar'. If this number increases more than eight hundred it is called 'Jaish'. If it increases more than four thousand it is called 'Hajal' and a huge troop is called 'Khamees' that constitutes five parts i.e. Muqadama, Qalb, Maimana, maisara and saaq. A troop that is united and not dispersed is called 'Katiba'.⁽¹⁾

Ghazawat of Holy Prophet (S.A.W):

According to a saying the total number of the Ghazawat of Holy Prophet (S.A.W) is twenty-seven. There are nine ghazawat in which bloodshed took place.

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Holy Prophet (S.A.W) the Greatest Example of Valour:

Holy Prophet (S.A.W) was a very brave, courageous and shrewd leader who always rose as an inspiring example of great fortitude and steadfastness in the times of adversities and tribulations. Ghazwa-e-Uhad and Ghazwa-e-Hunain are the distinct examples in this regard. A tradition of Hazrat Ali (R.A) validates this that at the occasion of Ghawa-e-Badar we used to keep Holy Prophet (S.A.W) in front of us to shield ourselves from the disbelievers. On such occasion among us the closest to the enemies used to be Holy Prophet (S.A.W). According to another tradition when the war used to be at its peak and the troops collide with one another, we used to protect ourselves through Holy Prophet (S.A.W). He was the best of the shields for his companions. Allama Burhanuddin Halbi writes:

There is a consensus among Muslims that there is no example to suggest that in any battle or at any other occasion Holy Prophet (S.A.W) might have retreated confronting the enemies. In fact all the Sahi Ahadith (unanimously acknowledged Traditions) evidence that on all occasions Holy Prophet (S.A.W) remained steadfast and kept moving forward.⁽²⁾

Holy Prophet (S.A.W) as a Commander:

Modern art of army leadership has necessitated the following points for a commander and we find that all these prerequisites of a great army leader were there in Holy Prophet (S.A.W) at their best. This is why Allah ennobled him with honours and success in every domain.

1. To determine one's goal.
2. To plan considering the strength and abilities of the enemy
3. Commander should devote himself to the bigger part of the troops and ensure for their provisions and in case of need, send succor.
4. Establish communication system between the bigger and the smaller part of the troops so that they may function with great unity.
5. To hold meeting between commanders for unison and better teamwork.
6. Supreme commander should think, plan and execute decisions in terms of dangers. It has to be taken as an order. Dangers and the decisions taken in such times are equal to orders.
7. To accept limitations and multiplications in that area.
8. A commander can speculate or surmise and predict what the commander of the enemy might do. This is the part of his responsibility. He must have complete authority to take action against every possible activity and movement of the enemy.
9. To realize the necessities of cross-border measures, to understand thoroughly every aspect of the things in his command and to make an in-depth estimation of the far reaching effect of each and every activity not only of the enemy but also that of his own command.
10. If the force of the enemy exists but it is unidentifiable then it can cause colossal damage at any time so, he must have the knack of identifying invisible forces of the enemy.
11. A commander cannot rely merely on the apparent news. He must make his own

efforts to reach at the reality of the matters. He must have the complete knowledge of the abode and level of strength of the enemy. Only a reliable and accurate intelligence system can alleviate his unknown dangers. It will provide him correct information that can help him to make accurate decisions. It can enlighten upon him multiple other ways of achieving his aims.

12. For reconnoitering the area such symbols and signs be used that are comprehensible to all the members of the team.
13. Commander thinks in terms of dangers in other words keeping the dangers in mind.
14. Commander has to decide how much risk has to be taken but effective intelligence system can reduce his risks and unknown dangers. This is the sole purpose of intelligence system. This awareness and more factors make picture clearer to him to make decisions.

In his book "The foreign Policy of the Prophet of Allah (S.A.W)" Asad Salim Shaikh points out that intelligence system was one of the major principles of the foreign policy of Holy Prophet (S.A.W). Explaining the intelligence System of the holy Prophet (S.A.W) he writes:

To stay secure from the enemy it is inevitable to guard one's strength and means of transportation and communication and to prevent enemy from taking any sort of information. Moreover, the war preparations and political ploys of the enemy should also be well understood so that the enemy may not invade you at once. Prophet of Allah (S.A.W) always took special measures in all ghazawat to keep his forces secure and made his utmost effort to prevent the enemy from taking any sort of information about his forces to stay in the invulnerable position.

Holy Prophet (S.A.W) maintained utmost secrecy in all his matters regarding peace and security of the nation and enjoined Muslims to keep their sensitive matters secret at well. He had a complete system of obtaining information about the enemies. The information department of the Islamic state was given special attention. Reporters were appointed inside and outside the state. These reporters used to keep Holy prophet well informed about each and every happening and activity of the people of Mecca, Najad, Taif and many other places even before their becoming the part of Islamic state.⁽³⁾

15. To misguide the enemy by wrong information to achieve the desired aims.

After making a thorough study of the ghazwat and saraya of the holy Prophet (S.A.W) every well informed person in the matters of forces and war will have to acknowledge Prophet of Allah (Peace be upon him was the greatest and most talented army commander that the world has ever witnessed.

Sources of Intelligence in Ghazawat and Saraya:

1. Through revelation Allah's informing the Prophet (S.A.W)
2. Knowledge gained from trade caravans.
3. Emphasis upon learning other languages
4. To obtain knowledge by a Muslim without revealing his faith

5. In wars the movement of the fast bull riders for obtaining news.
6. Sending sahaba (companions) in small groups to visit area to be acquainted with it and to collect information about it.
7. To make investigations and detection about the enemy position and condition.
8. To obtain information about enemy at war area through the Muslims who have not declared their faith yet.
9. Use of intellect and insight in speculation and surmising by the holy prophet to predict the conditions before the enemy and to take preemptive measures.
10. Keeping things secret from the enemy.
11. To mislead the enemy by wrong information.

Allah's informing Holy Prophet about the Enemy's Conspiracies:

Kaab Bin Ashraf conspired to assassinate Holy Prophet (S.A.W). Holy Prophet (S.A.W) reached went to Banu Nazir to settle matter about blood money or restitution in connection of a murder. He was standing in the shadow of the wall of garret. A Jew Umro bin Jijash climbed on the roof to drop a heavy rock on the head of Holy Prophet (S.A.W). But Allah informed Holy Prophet (S.A.W) in time and he went from the place.

After a few days Holy Prophet (S.A.W) in the month of Rajab, sent Abdullah Bin Hajash (R.A) to Batan-e- Nakhla with twelve men. This place is at a day's journey from Macca. Holy prophet (S.A.W) gave a letter to Abdullah Bin Hajash (R.A) and instructed him to open it after two days. Abdullah (R.A) opened it after two days. AllamaShibliNaumani writes that in it was written:

"Stay in Nakhala, collect information about Quresh and inform."⁽⁴⁾

Umair Bin Wahab Qureshi's Accepting Islam:

Umair Bin Wahab came to Macca with an intention to assassinate Holy Prophet (S.A.W). In Ghazwa-e-Badar his father Umaya Bin Khalaf was killed and one of his sons was taken as a captive that shattered his heart. He was extremely dejected at the loss of his father's life.

One day out of the city Safwan and Umair met and both shared their griefs before one another.

Umair Bin Wahab: Dear Brother, the outcome of this war has made the world dark for me. If I had not been indebted and had not the responsibility of my children, I would have killed Muhammad (S.A.W) overtly in Madina.

Sufwan: I take the responsibility of your debt and children.

Umair: The pretext that I have to enquire after my son who is made captive by Muslims is enough for me to go to Madina.

Sufwan and Umair both were cousins. Sufwan arranged for expenditure and transportation. Umair took the sword and set off to Madina to take the revenge of Badar. He got down in front of Masjid-e-Nabwi. He did not have any sort of fear. The thought of the captivity of his son was instigating him to take revenge. Envenomed sword was hanging in his neck. Hazrat Umar (R.A) saw his face. Mischief was clearly visible on his face. Hazrat Umer (R.A) went to Holy Prophet (S.A.W) and informed him about the arrival of Umair bin Wahab and told him that he is bent upon committing some mischief.

Holy Prophet (S.A.W) instructed Umer (R.A) not to stop him.

Umer (R.A) cleared the way for the visitor indicating Muslims to be alert and escort him. When Holy Prophet (S.A.W) saw him coming in the custody of his loving companions he asked them to disband and let him come without custody. When Umair came the following dialogue took place among them.

Umair: I present you the salaam (peace) of morning. (this way of greeting was the part of the culture of Mushrikeen)

Holy Prophet (S.A.W): Allah has made me carefree of this gift and has ennobled by the gift of those who live in paradise that is expressed with Asalam Alaikum.

Umair: This present has been endowed upon of late. Till now you have been following our way of greeting.

Holy Prophet (S.A.W): what caused you make this journey?

Umair: Some of our dear ones are captives with You. I have come to enquire after them. And moreover we also have a relation with you.

Holy Prophet (S.A.W): why is this sword hanging in your neck?

Umair: May Allah extripate them. These are the swords just because of them we have been downgraded in the battle of Badar by you. Sir, what should I say? When I was getting down from my horse I forgot to take it in my hand.

Holy Prophet (S.A.W): Umair, speak truth with intention you have came here? In Makka what was settled between you and Sufwan when you were sitting in Hijr.

Umair got appalled and said with fear: What was settled with Sufwan that you are saying so? Please you yourself tell.

Holy Prophet (S.A.W): You settled with Sufwan that you will kill me and he will pay your debt and look after your family for life. O Umair, you were about to commit mistake but Allah protected me.

Umair; I testify that you are the Prophet of Allah and on the right path. O Holy Prophet (S.A.W) it was the fault of our understanding that we denied the coming of revelation on you. This secret was between me and Sufwan. If Allah had not revealed upon you how could you know this. I am grateful to Allah that I found the right path, whereas I left my home with bad intention. ⁽⁵⁾ This event will be mentioned briefly in the coming pages as well.

Intelligence Dimensions in the Meccan Era of Holy Prophet (S.A.W):

Molana Safi ur Rehman writes in *Ar rahiql ul makhtoom* that Meccan era was not the era of taking initiatives about intelligence. It was the time of strengthening the security of mission and people busy in it. Holy Prophet (S.A.W) had two big challenges before him. First, the success of his Mission and second was to undo the inimical activities of the nonbelievers. All this demanded wise strategies. Holy Prophet (S.A.W) forbade Muslims to declare Islam overtly by speech or action. He used to assemble them secretly as in case of open assembly there was a clear fear that the non-believers of Mecca would thwart this process of Islamic education and preaching that could lead to fights. It might have resulted on the extermination of such a small faction of Muslims. Hence the strategic requirement was to work in reticence for the security and success of the mission and the followers. Holy Prophet (S.A.W) and the followers used to their pray, preach and keep other conventions extremely secret and for this purpose they assembled in *Dar-e-Arqam*⁽⁶⁾. On one hand, Holy Prophet (S.A.W) kept running his preaching activities secretly and on the other hand, the passion of struggle for survival also awoke among

Muslims. A minor group of people, who were on the right path and considered their duty to bring others to the path of righteousness, got united to face the power of the majority of the society whose every vein was saturated with bigoted disbelief and polytheism and who wanted to annihilate this small minority of believers from the face of the earth. This sense of unity and oneness used to keep them vigilant and they used to remain well aware of the preparations and hostile plans of the disbelievers of Mecca and used to take this information to the Holy Prophet (S.A.W). In response to it the Holy Prophet (S.A.W) issued orders for appropriate protection. These were not some organized efforts based on news but a sort of natural social response to the inimical activities of the enemy nation.

To ensure the security of the believers, Holy Prophet (S.A.W) motivated Muslims to migrate to Habsha (Ethiopia). Holy Prophet (S.A.W) said that in that kingdom no one is wronged and that land was congenial for the acceptance of truth. So as long as things become favourable in Makka for the believers of Islam he enjoined them to migrate to Habsha (Ethiopia)⁽⁷⁾. In order to complete the mission of Islam Holy Prophet (S.A.W) himself decided to stay in Makka, for due to his distinguished lineage and the protection of Hazrat Abu Talib the chief of Bano Hashim, he himself was not subject to those dangers as the Muslims were facing in Mecca. Hence you stayed in Mecca and continued the task of preaching Islam.

Realizing the criticality of the situation and to for protection from any sudden danger the Holy Prophet (S.A.W) had appointed some people from the people of Mecca who used to keep the Holy Prophet (S.A.W) well informed about the intentions and decisions of the disbelievers. One among them was Hazrat Abbas Bin Abdul Mutalib (R.A). He was the member of the City Council of Mecca and used to inform the Holy Prophet (S.A.W) about the decisions taken by the higher authorities of Mecca. What was happening in the trade circles and the market of Mecca was apprised to the Holy Prophet (S.A.W) by Muslim goldsmith. They both were directed by the Holy Prophet (S.A.W) to keep their faith secret. Both these people kept performing this duty from Migration to Madina till the conquest of Mecca and used to inform the Holy (S.A.W) in time about the decision, intentions and activities of the people of Mecca.⁽⁸⁾

From some references we come to know that some ladies were voluntarily performing duties like this. For instance, about the Quresh's plan of assassinating you a lady Ruqaya Bin Abu Sufyan Bin ulHaris informed you. She was married in the tribe of Banu Zahra.⁽⁹⁾ It was completely the help of Allah.

The Covenant of Uqbah:

As long as Holy Prophet (S.A.W) stayed in Mecca, every year at the occasion of Hajj he used to approach the tribes of Madinah for preaching Islam. Besides asking them to accept Islam Holy Prophet (S.A.W) used to ask them to provide a safe shelter to the believers as well so that the mission conveying the message to people may be completed. The Arab tribes used to evade Holy Prophet (S.A.W) because of the power and coercion of the tribes of Quraish. Who would have antagonized the powers of oceans and the lands and that too on promise of a single man. But Holy Prophet (S.A.W) once presented Islam to the people of Yathrab. Six of them not only accepted Islam but also took the responsibility of preaching Islam in Madina. All these individuals were related to Bani Khazraj. Next year, twelve men responded to the call of Islam. Hazrat Musa'ab bin Umair (R.A) was sent with them by the Holy Prophet

(S.A.W) as a preacher. He was responsible not only to preach but also to inform the Holy Prophet (S.A.W) about the internal situation of Madina, its class particulars, favourable environment for migration and other similar matters.⁽¹⁰⁾ When these twelve Muslims returned to Madina after the First Allegiance of Uqba, they continuously and secretly kept on preaching their people. Consequently, one or two members of every household accepted Islam. Hazrat Musa'ab bin Umair (R.A), who was sent with these people, accomplished the task of preaching through hard work and secrecy.⁽¹¹⁾ After one year, seventy blessed souls from the residents of Madina accompanied with the other Muslims for pilgrimage and secretly fixed the time and place for meeting with the Holy Prophet (S.A.W). The prime objective of the Holy Prophet (S.A.W) was the safety and well-being of these Muslims. He did not want to put them in any sort of difficulty. Therefore, the Holy Prophet (S.A.W) stressed on secrecy. This seemed to be the hidden secret behind dedicating the dark and vie hours of the night and a far off area for the meeting.⁽¹²⁾ Despite this, the Holy Prophet (S.A.W) took further precaution.

For further precaution, the Holy Prophet (S.A.W) ordered them that they would neither awake any sleeping nor wait for any absentee. When the calmness of the night prevailed, this band of seventy people departed in twos. The Holy Prophet (S.A.W) had already reached the stipulated place. When the Holy Prophet (S.A.W) was ready to depart, Hazrat Abbas (RA) bin Abdul Muttalib said to him that since he had no acquaintance about these people so he would accompany him as well because he had better understanding of the people of Madina.⁽¹³⁾ Apart from Hazrat Abbas (RA) bin Abdul Muttalib, Hazrat Ali (R.A) also accompanied the Holy Prophet (S.A.W). Rafeh Bin Malik al Zarqi was the first Muslim from Madina to reach at the spot. Further, the seventy people had also reached there along with the two women. One of them was Nusiba (R.A) Umm-e- Ammara.⁽¹⁴⁾ Since the Muslims and Islam were going through harsh time in the absence of the permission of Jihad, a heartwarming and fresh converts of the Islamic movement had appeared from Madina. It was necessary to protect it from the vicissitudes of life. Survival and the safe return of the Muslims of Madina was a prerequisite for the safety of the mission of the Holy Prophet (S.A.W). Therefore, the Holy Prophet (S.A.W) appointed guardsmen on both sides of the mountain pass. In the beginning the Holy Prophet (S.A.W) recited the holy Quran and then preached. He persuaded them towards Islam and elucidated the objective for which the people were gathered. With the start of arguments, few voices started to be raised. Hazrat Abbas (RA) bin Abdul Muttalib told them to lower their voices as they were being followed by the spies. In short apart from all the seventy men, the two women took allegiance at the hand of the Holy Prophet (S.A.W).⁽¹⁵⁾ The twelve men arriving in 621 A.D had taken the Allegiance of Nisa at the hand of the Holy Prophet (S.A.W). Where, the ones offering refuge used to take oath to protect the refugees like their own women and children.⁽¹⁶⁾ Also, the seventy two men and both the women arriving in the year 622 A.D first took the Oath of Nisa . Then the Holy Prophet (S.A.W) said that you people had taken the Oath of Nisa from me that if I were in danger you would defend me. However, it was also possible that the situation might force me to take up the arms for the survival and nourishment of Islam. So, were you people ready to fight in the way of Allah and take the Oath of Warfare (Bait-ul-Harb) as well?

Remember that the Allegiance of Nisa is meant for the defensive warfare while the Oath of

Warfare (Bait-ul-Harb) is taken for both the defense and assault. The Muslims of Madina readied for this and then all of them took the Allegiance of Warfare (Bait-ul-Harb) on the hand of the Holy Prophet (S.A.W). The same seventy two men and two women participated in the Oath of Warfare (Bait-ul-Harb).⁽¹⁷⁾ The Holy Prophet (S.A.W) ordered all of his companions to return to their residences. As in case of divulgence of the secret, Quraish of Mecca would have made their lives difficult. Although the Muslims of Madina were also ready to fight but kept away after the Holy Prophet (S.A.W) prohibited them.⁽¹⁸⁾ These were the circumstances that took the infidels of Mecca to the opposing camp of Islam. It reflected for once that Islam and its revolution was like a clarion call for them. And then the recourse was very difficult. They rapidly continued dismounting into the quagmire of hostility. Being the blessing for the mankind, the Holy Prophet (S.A.W) wished that Quraish of Mecca had reconsidered this and resort wisdom and sensibility. But this turned from difficult to the most difficult with every passing day. They arrived at the stage where they fabricated a plan to put out the lamp of the Prophet-hood. In these circumstances, the Holy Prophet (S.A.W) could not see any ostensible reason to stay in the land of Mecca. It was difficult for him to leave such a city that was dwelling of his forefathers and where various months and years of his birth, childhood, boyhood, youth and life had been passed. However, to him, his mission was above all such things and therefore, he made his mind to leave that city for the sake of his mission.

Migration of Madina:

Migration of the Prophet-hood (S.A.W) was not an escape from the tortuous behaviour of the Quraish of Mecca. Rather it was two years' planning, deliberation and intelligence based analysis of the circumstances by the Holy Prophet (S.A.W) that helped him to take that decision. Mecca was turning out to be a stumbling block for the execution of the mission of the Holy Prophet (S.A.W) and the environment of Madina had become so favourable that Islamic Movement could have been organized and promoted there.⁽¹⁹⁾ The biggest reason behind the delay of migration after the Second Allegiance of Uqba was that only Banu Khazraj had taken the Oath of Nisa during the First Allegiance of Uqba. Their intensions were still not known to the Holy Prophet (S.A.W). He did not want to migrate towards Madina without knowing the intensions of Bani Aus. Therefore, the presence of the representatives of Aus in the Second Allegiance of Uqba and their Oath of Warfare brought the Holy Prophet (S.A.W) to the conclusive decision.⁽²⁰⁾ This is prior to the First Allegiance of Uqba.

After the First Allegiance of Uqba, the Holy Prophet (S.A.W) had started to think about migrating to Median. Hazrat Musa'ab bin Umair (R.A) was also assigned the task to send the complete situation of Madina to the Holy Prophet (S.A.W) apart from education and training of the Muslim converts so that he could decorate the future course of action. The delightful reports from Hazrat Musa'ab bin Umair (R.A), Muslim settlements, spread of Islam and complete harmony of the situation there helped the Holy Prophet (S.A.W) a lot about making the decision of Migration to Madina and propagating Islam.⁽²¹⁾ Among others, one migration related issue before the Holy Prophet (S.A.W) was the solution of economic problems for the people of Madina and migrating Muslims stemming from a large number of immigrants? Likewise, this question might have come into the mind of the Holy Prophet

(S.A.W).⁽²²⁾ The answer to this question is as under;

The residents of Mecca were an economic, political and military force in whole of the Arab. How far the residents of Madina could possess the courage to collide with this force? The Holy Prophet (S.A.W) decided to go to Madina after the migration of all the Muslims. Why the Holy Prophet (S.A.W) did not migrate prior to all? There are two reasons behind this. Firstly as a leader, the Holy Prophet (S.A.W) wanted that prior to him all of his companions were relocated to a safe place and he wanted to remain at the hazardous place until all of his companions had reached the safe place. He had to assist the helpless Muslims to leave while remaining in Mecca. Before leaving, he also wanted to ensure the presence of a powerful, trustworthy and tested group of individuals so that, they could prove helpful in case of any uncalled for situation.⁽²³⁾ And above this, the Holy Prophet (S.A.W) was the sent and rightful Prophet of Allah Almighty. He could not have changed his place of residence without the injunction of the Almighty, and, he was waiting for these injunctions. Migration to Madina was also a successful defensive intelligence operation the success of which had made the infidels restless.

Routinely, the Holy Prophet (S.A.W) used to go to the House of Allah (Ka'aba) for worship at the specific hours of the night. Though, the infidels of Mecca were deeply observing the movements of the Holy Prophet (S.A.W). Therefore, they found it the most suitable time to attack and finish him. They chose this time to martyr the Holy Prophet (S.A.W) and his house had been encircled during the stipulated night. Abu Jahl was the commander of this operation.⁽²⁴⁾ With the divine injunctions, the Holy Prophet (S.A.W) left the house at midnight. And, ordered Hazrat Ali (R.A) to sleep on his bed in order to deceive the infidels. The Holy Prophet (S.A.W) went straight to the house of Hazrat Abu Bakar Siddique (R.A) and then from there these two persons went to the Cave of Thaur according to the plans. The other reason of leaving Hazrat Ali (R.A) behind in Mecca was that he had to go to Madina after returning the deposits to the infidels which they had entrusted with the Holy Prophet (S.A.W).⁽²⁵⁾ During the period of stay in the Cave of Thaur, the Quraish of Mecca kept searching for the Holy Prophet (S.A.W) and reached at the mouth of the cave during this struggle. The arrival of the Holy Prophet (S.A.W) and his companion in the Cave of Thaur and the pursuit of the infidels their reaching at the mouth of the cave has been mentioned in the holy Quran in the following way;

"If you will not aid him (the Prophet), Allah certainly aided him when those disbelieved expelled him; he (the Prophet) had no more than him, him being the second of the two, when they were both in the cave, when he (the Prophet) said to his companion: Grieve not, surely Allah is with us. And thereupon Allah sent down His serenity on him and strengthened him with forces which you cannot see, thus, He made the words of the unbelievers lowest, while words of Allah remain supreme. Allah is All-Mighty, All-Wise."⁽²⁶⁾

When the search endeavors of the infidels had dimmed and they were tired of the continuous three day search, the Holy Prophet (S.A.W) and his companion left the Cave of Thaur and departed towards Madina. The two female camels and Hazrat Abdullah Bin Areeqat reached the near the cave at the given time. The caravan took the anonymous ways for the sake of protection. As, there was a danger of collision on known ways with the infidels and adventurers tempted by the bounties. The Holy Prophet (S.A.W) did not want this.⁽²⁷⁾ "The last design of the Quraish was also ruined. Hence, the life in Mecca came to an

end. During that life, the matters that had to be shown, tested and testified were completed. All this was accomplished with utmost peace, patience, resolution and complete firmness.”⁽²⁸⁾ The Holy Prophet (S.A.W) kept on journeying on a different way other than the familiar ones to avoid the enemy pursuit and suffering at the hands of tribes. Its basic object was to prevent the pursuing party from getting any trace and more distance could be covered during the day time. When this small caravan was near Rabigh, Suraqah Bin Malik advanced to arrest the Holy Prophet (S.A.W). He came close to the Holy Prophet (S.A.W). But, he embraced Islam due to certain turn of events. The Holy Prophet (S.A.W) issued him a written protection. He presented travel expenses but the Holy Prophet (S.A.W) did not accept. However, the Holy Prophet (S.A.W) told him to keep their matter secret from the Quraish or their representatives. Therefore when going back, Suraqah used to turn those pursuing for the Holy Prophet (S.A.W) and tell them they did not need to go as he had searched there.⁽²⁹⁾

Conclusion:

The Islamic battle in which the Holy Prophet (S.A.W) participated himself was named as Ghazwah. On the other hand the battle in which he did not participated was called as Sarya. According to a saying, the number of the Ghazwahs of the Holy Prophet (S.A.W) is twenty seven. There are nine of these Ghazwahs in which the bloodshed and loss of life occurred. The life of Holy Prophet Muhammad (S.A.W) is the best of the examples for us. In every sphere of life comprehensive guidance of Holy Prophet (S.A.W) is available for us. To whatever aspect of life we belong to, we have the beacon of light to illuminate us to the right path. In the art of war also, we have no need to look anywhere else for guidance. Holy Prophet (S.A.W) has lived a consummate life as an army leader and is acknowledged as the greatest army general the world has ever seen.

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