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INTELLIGENCE VICTORIES IN BATTLE OF TRENCH

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ABSTRACT

Where an unbiased ruler and patriotic people are necessary to establish a strong and stable country, therefore, the security of the land and people, a strong armed force is vital. It is necessary to have the best army in order to win a war. But in order to get victory or win a battle in a battlefield, it needs spies on several fronts to secretly steal the enemy's operational plan. Where thousands of persons are needed to construct a railway bridge, but only a few individuals are enough to destroy it. Sometimes the spies shock the enemies before the battle by stealing some important intel or documents. Hence, it is necessary to be victorious to have complete information of the enemy's resources, movements, and intentions beforehand. General George Washington says; "What scares me is the enemy's spy. It is my internal wish to keep vigilance on him. This task needs to be handed over to noble, reliable, clever and intelligent personnel so that they can go through the process of investigation with utmost responsibility. This hidden enemy does not have a defined whereabouts therefore; this should be our try to not let it steal our secrets."

KEYWORDS: Battel of trench, Intelligence victories, war, strategy of Prophet.

Introduction (Intelligence):

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The knowledge of Intelligence/spying 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. Intelligence is the basis of all preparations and tactics regarding a war. It is the process of knowledge of such circumstances of the enemy that are related to the use of power against them. In other words; it is prepared to defeat the opposing side in a battlefield.

This information is acquired through different means during the peace time. This includes both overt and covert operations. It is acquired from T.V, radio, telephone, reference books, maps, business and professional directories, required information purchased from the multinational companies, internet, media, cultural bands, different spies and satellite etc., used during the peace time. A huge portion of intelligence consists of the information gathered during the peace time.

Intelligence can be explained in such a way that 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.

Literal Meaning of Intelligence: Intelligence is called 'Istakhbaraat' استخبارات in Arabic language but it is synonymous to the English word "intelligence". Awareness or Intel before time is called intelligence. For the awareness before time, the word fore-knowledge is also used in English language.

Technical Definition: In recent time, every country direly needs to have 'Fore-Knowledge' to handle the internal and external dangers. For this purpose, the governments establish organizations that provide the required information to them. It is the duty of the intelligence system to transmit the available matter to the officials for necessary action after getting it through the process of research and analysis. Brigadier Irshad Tirmizi writes about the spies in his book "Hassaas Idaray";

"It's a historical fact that intelligence is the profession of brave and patriotic people who love their objective. The celebrated officials of this department for the fulfillment of their national duty consume their whole lives to accomplish the dangerous and difficult mission. They face every difficulty and grave situation with courage. But in this long life full of struggle, they tend to be unknown and alone. Just an unknown shadow and unknown fear accompany them that sometimes pushes them

into the extreme darks of obscurity. Neither a minaret is built on their graves nor is an epitaph fixed. But this reality is not denied that their sacrifices change the course of destiny of their nation. And their names become a part of such invisible list that tends to be the jewel of the crown of the destiny of the nation.”¹

It is written in Encyclopedia Britannica for intelligence and counter intelligence that where the above mentioned lines clarify the objectives of intelligence there they also clarify the two main elements of intelligence i.e. Intelligence and Counter Intelligence. The third type of intelligence has not been explained in this decree, though. However, it is stated that;

“This role opines these organizations that they secretly interfere in the political, economic, and social and defense affairs of other countries and get the results for which their country assigns them the duty. Such responsibilities are usually called as “Covert Action” or veiled intelligence.”²

Further Definitions:

We come across various definitions of intelligence after examining the literature. This process is called spying or intelligence and the person who performs it is called spy or informer. Now we present different definitions forwarded by the scholars in the following lines:

Ahmad Raza writes in his book “Ma’ajam Matan al-Lughah al-Arbia”;

The root of the word “Tajassus” is “Al-Jasas” which means to touch by hand.³

Muhammad Murtaza al-Hanfi writes in “Taj-ul-Uroos”;

“To search, to strive.”⁴

Saeed-ul-Banani writes in his book “Aqrab-ul-Mawarid”;

“To reach to the depth of any secret incident or news.”⁵

Abu Habib Saeed writes in “Al-Qamoos al-Faqhi”;

“To investigate”⁶

The author of “al-Afsah” Abdul Fatah writes;

“To explain openly the hidden things”.⁷

Ibrahim Mustafa writes in “Al-Mujam al-Waseet”;

“It’s plural is “Jawasees and Ajsah”⁸

Abdullah al-Salamah describes in his composition “Al-Istakhbarat Al-Askariya”;

“Basas and Ain (Aeen) are also used in this perspective. Imam Bukhari in first volume has compiled the chapter “Al-Jasoos Wal-Tajassus Wal-Tajas” under the same meaning. The five senses hands, eye, mouth and the capabilities of smell and hearing are used in intelligence.”⁹

Ahmad Raza writes at another place in “Ma’ajam Matan al-Lughah al-Arbia”;

“Intelligence is sometimes done for the good and for bad at some other times.”¹⁰

Ameen Fathi describes in “Qamoos al-Mustalahaat al-Askaria”;

“Spy is one who gets the news about usual or new things regarding the enemy country.”¹¹

Mansoor Ali Nasir writes in his composition “Al-Jami-ul-Usool”;

“A spy is one who transmits the news about the Muslims to the infidels.”¹²

But this is not a comprehensive definition. Because Dr. Wahba-al-Zaheeli has written in his composition “Al-Alaqaat-al-Daulia”;

“A spy is a person who holds secret information or brings the news of the movement of the enemy.”¹³

Muhammad Fareed Wajdi writes in “Dairah Ma’arif al-Quran al-Ashroon”;

“In the same the intelligence is to bring the secret news of the enemy country for one’s own government.”¹⁴

In order to present this connotation, the other word which is used is “Istikhbar”.

Muhammad Aala Bin Ali Thanvi describes in his book “Mosiah Istalahaat al-Uloom al-Islamia”;

“Istikhbar” comes from the chapter Istafaal which means to obtain information.”¹⁵

Ibn-e-Manzoor describes in “Lisan-al-Arab”;

“It’s root is “Al-Khabar” the plural of which is “Akhbaar”.”¹⁶

Muhammad Murtaza al-Husaini has also written in “Taaj-ul-Uroos”;

“Narrators of the Hadith take the word ‘Khabar’ in the meaning of the Hadith of the Holy Prophet (SAW).”¹⁷

Al-Haisam Al-Ayyubi has written in “Al-Mosoah al-Askariya”;

“Technically, Istikhbar is said to be the synonymous to Intelligence.”¹⁸

As according to “Al-Mosoah al-Askariya” its definition goes like this;

“to obtain political, psychological, economic, military and every kind of information about the enemy.”¹⁹

Importance: The importance of taking help from the spies can be gauged from the following text of Ibn-e-Sa’ad: “The spies had great importance in the eyes of the Holy Prophet (SAW). He always put forth the importance of getting information from the spies. He used to give commands to all his commanders while dispatching them and used to emphasize like that: 1) Put forth only the pleasure of Allah. 2) Journey only through the less common routes and also get the services from the guides. 3) Also get the services of the spies to have more and more information about the enemy so that they tend to feel easiness to take the counter measures by keeping in view this information.”²⁰

The Need: Intelligence has been needed by the mankind in every period. Every nation and every society has tried to its capacity to fulfill this need. The country and nation that used this field in the correct way was blessed with success and goodwill. And those who ignored this essential field of governance, they kept bearing the losses.

A battle is the name of an all-out encounter between the two parties. About it, various injunctions have been revealed at different places in the holy Quran. For example; “And fight with them until persecution is no more, and religion is all God but if they cease, Allah is seer of what they do.”²¹

Intelligence and the Battle of Trench: Two big tribes of the Jews of Madina Banu Qainqah and Banu Nuzair had been ousted from Madina. Wherever they went, they kept malice, hate and hostility towards the Muslims. Their notable chiefs settled in Khaiber and the rest of the people went and settled in different areas of Syria. The chiefs settled in Khaiber had been incarnated into revenge. Khaiber had become an epicenter of conspiracies against the Muslims and the people of Madina. The Jewish chiefs and other chiefs of the infidel like Huayay Bin Akhtab, Qananah Bin Abi al-Haqeeq, Hozah Bin al-Haqeeq, Hozah Bin Qais al-Waili, Salam Bin al-Haqeeq al-Nazri, Abu Ammarah Waili, Abu Amir Fasiq etc. went to Mecca with so many other

people and incited the Quraish to attack Madina.²² This group of Jews promised to extend every kind of physical, material and psychological help to the infidels of Mecca. The Quraish of Mecca accepted their invitation, vows and promises were made in the House of Allah and promise was made regarding the decisive battle with Madina. From there, the delegation set out to align the tribes of Ghatafan. They made an agreement with Banu Ghutfan that would give them the dates of Khaiber of one year. In return, they would accompany the Quraish of Mecca and the Jews of Khaiber to fight against Hazrat Muhammad (S.A.W).²³ After making the successful agreement there, these people kept roaming in other Arab tribes and became successful in molding them to their heart. After this, they tried to further the relations with the Jews of Madina and the hypocrites and also formed an intelligence network against the Muslims of Madina so that they remained informed about the activities happening in Madina.²⁴ The tribes that cooperated with the Quraish included Banu Salim, Banu Asad, Banu Ashjah and Banu Marrah.

The Intelligence System of the Muslims: As it has been described earlier, the Holy Prophet (S.A.W) had kept appointed the resident agents in Mecca. And Hazrat Abbass Bin Abdul Muttalib was the principal agent of this intelligence net. The Holy Prophet (S.A.W) was moving towards Domat-ul-Jandal. On the way, he made an agreement with Ainiyah Bin Hussain who was the head of Banu Fazarah an offshoot tribe of Banu Ghatafan. Banu Fazarah and Banu Ghatafan had remained to the forefront in rebellious actions against Madina. In the midst of deliberations, the Holy Prophet (S.A.W) came to know that an agreement had taken place between the Quraish and the Jews of Khaiber and Banu Ghatafan agreed to join this agreement in lieu of one year's dates. He also extended an offer that if Madina would promise to present more dates than the Jews, they could aloof themselves from this agreement. Furthermore, the messenger of Hazrat Abbass (R.A) and Banu Khuzah had met the Holy Prophet (S.A.W) on the way with the similar kind of information. Therefore, the further advance of the Holy Prophet (S.A.W) after receiving such sensitive news was not without danger. So, the Holy Prophet (S.A.W) returned back to Madina from the half way.²⁵

The Holy Prophet (S.A.W) had become extremely vigilant after the Battle of Banu Nuzair. He was witnessing a lot of dangers behind the settling of Banu Nazir after Banu Qainqah in Khaiber. He had a fear in his heart that the Jews of Khaiber might not play a dangerous game. To get informed about such danger timely, the Holy Prophet (S.A.W) had dispatched his informers and spies everywhere. Having an Arab descent, the Holy Prophet (S.A.W) was well aware of the Arabian wisdom, revengeful disposition and warring nature. The religion of Islam was a test for the inhabitants of Arabia. In addition to this, the humiliation of the Quraish of Mecca in Badr, expulsion of Banu Qainqah and Banu Nazir from Madina, anti-Islamic behavior

of Banu Ghutfan, and the killing of Banu Hazeel's Khalid Hazli were such incidents due to which Arabian tribes of different faiths and race had united against Islam and the Muslims.²⁶ Madina was not oblivious to all these actions taken by the triangular alliance against it. Whatever that was being done or thought in the castles of Nejad, Mecca or Khaiber, the intelligence officials of the Holy Prophet (S.A.W) were not only aware of it but also were transmitting the information of every moment. Since the Jewish delegation had gone to Mecca from Khaiber, the agents of the intelligence system of Madina were continuously following it. They had transmitted the authentic information to the court of the Holy Prophet (S.A.W) regarding the affairs settled between the Jews and the Quraish of Mecca and about the agreement signed between the Jews and Banu Ghatafan. As it has been mentioned earlier, Hazrat Abbass (R.A) Bin Abdul Muttalib had also transmitted the details of the number of the joint forces of the infidels of Mecca and the allied tribes, arms and other matters. The same report was also sent by the well-wishers of the Holy Prophet (S.A.W) from Banu Khuzah. The reports sent by Banu Khuzah and Hazrat Abbass Bin Abdul Muttalib were received by the Holy Prophet (S.A.W) at a time when he was moving towards Domat-ul-Jandal. The Holy Prophet (S.A.W) returned back unusually from the middle.²⁷ The Holy Prophet (S.A.W) took the following measures after reaching into Madina in the light of coming information;

1. Called a meeting of the consultative council, put the entire situation before it and demanded suggestions from the holy companions.
2. It was decided to fight a defensive war after the consultations. The decision was made to excavate a trench in the area of Madina capable for the communication.
3. The Holy Prophet (S.A.W) examined the expected battlefield. It was decided to take full benefit of terrestrial features. Likewise, the Holy Prophet (S.A.W) gave a huge importance to the weather and customs and usages of the Arab in his war strategy.

In the words of Montgomery Watt; "It was a supreme effort of the Meccans to break Muhammad's (S.A.W) power. For it they gathered a vast confederacy including some of the nomadic tribes in no ways subject to them. The Jews of Al-Nadir, now at exile in Khyber and eager to regain their lands at Madina, had much to do with the collecting of the confederacy; half the dates harvest of Khyber was promised to Banu Ghatfan if they would join the attack."²⁸

The trench had been excavated as per the war strategy of the Holy Prophet (S.A.W) and the allied forces appeared in front of Madina. With the enemy forces consisting of ten thousand soldiers outside and the hypocrites inside Madina turned the situation extremely disturbing. Although the Jews of Banu Quraizah had lent the diggers and other instruments of excavation²⁹ yet they had not taken part in the excavation practically. They kept obstructing the excavation of the trench by different

excuses and vandalistic tricks. Despite of that the trench was ready before the stipulated time and the defense of Madina was completed.

The Jews of Khaiber had assured the infidels of Mecca that Banu Quraizah would announce to support the Meccan army by leaving the Holy Prophet (S.A.W). In this way the army of Madina would be sandwiched between the two millstones. The strength of the army of Madina was not more than three thousand. On the other hand, the allied forces were consisted of ten thousand persons. This is the reason that there prevailed the fear and irritation on the Muslims.³⁰ The holy Quran explains about this situation in the following way;

“(Remember) when they came at you from above you and from below you, and when eyes shifted (in fear), and hearts reached the throats and assumed about Allah (various) assumptions. There the believers were tested and shaken with a severe shaking.”³¹

Intelligence Activities: When the army of Ahzaab had completed the siege around Madina, then the Holy Prophet (S.A.W) sent Hazrat Zubair (R.A) Bin al-Awwam to get information about the infidels of Mecca and their allies. He kept roaming in the forces of the enemy and returned successfully with the required information.³² When the siege was prolonged, Abu Sufyan sent Hai Bin Akhtab towards Banu Quraizah and asked him to make them agree to participate in the war. Banu Quraizah first refused then hesitated and at the end assented. Nevertheless, the final decision regarding when, how and where to initiate the attack could not be made. In the next morning after the night during which the successful deliberations had occurred between Banu Quraizah and the infidels, the intelligence officials provided information to the Holy Prophet (S.A.W) about the new situation. Banu Quraizah had dispatched twenty camels loaded with grains and fodder for the infidels during the dark of the night as a proof of the practical cooperation. But this reinforcement landed into the hands of the patrolling squads of the Muslims. When the Holy Prophet (S.A.W) received the news of the betrayal of Banu Quraizah, he dispatched Hazrat Sa’ad (R.A) Bin Ma’az, Hazrat Sa’ad (R.A) Bin Ibaddah, Hazrat Abdullah (R.A) Bin Rawah and Hazrat Khawat (R.A) Bin Jubair to get the correct information and urged to inform in case of the news was true and to openly before the common Muslims in case the news was wrong. When these people reached the area of Banu Quraizah, they found them ready for the evilness. On their return, these persons made the Holy Prophet (S.A.W) understand the situation through signs and signals.³³ Although these persons had adopted extreme vigilance and carefulness yet the discourse made its way to the common Muslims. The situation further deteriorated and another transformed fear came in front.

This new situation had devastated the strategy of the Holy Prophet (S.A.W). Even the single moment was precious and the Holy Prophet (S.A.W) took the steps

very promptly. On the one hand he deputed the guarding squads at those two points leading the ways to Banu Quraizah for the redressal of the worst apprehensions. Apart from that, Banu Quraizah were being ordered intermittently by loud voice to stay in their houses and guarding their souls and property.³⁴ In the meantime, the intelligence system of the Holy Prophet (S.A.W) informed that Huayay Bin Akhtab was urging the Quraish and Banu Ghatafan to send one thousand soldiers each into the fortress of Banu Quraizah during the night. From where, they would unleash an attack to the heart of the city. In this way, they would take away the women and children of the Muslims. However, the stipulated night kept postponing for more than one times due to unknown reasons and this polluted plan could not be executed. As a precautionary measure, the Holy Prophet (S.A.W) assigned Hazrat Zaid (R.A) Bin Harisah the duty to patrol in the streets with a squad of three hundred soldiers.³⁵ The hypocrites of Madina who were working as fifth columnists, it was an excellent opportunity for them to discourage the Muslims through rumors and other psychological tricks. Therefore, they started their work with full swing. Owing to their discourse, the spirits of the tender hearted Muslims started to fall down. The hypocrites tried another trick to weaken the power of the Muslims. They started to slip away clandestinely from their place of postings. Therefore, this mischief has been discussed in the Holy Quran in the following way;

“Indeed our houses are unprotected,” while they were not exposed. They did not intend except to flee.”³⁶

But the leader like the Holy Prophet (S.A.W) was available for the Muslims who quickly ascertained the situation. He encouraged those Muslims who had become nervous due to this alteration of the situation. In this way, the Holy Prophet (S.A.W) failed another plan of the hypocrites.³⁷ The Holy Prophet (S.A.W) started talks with Banu Ghatafan to deal with the siege of Ahzab, foment discord and create confusion and separation among them. He tried to appease them to return in lieu of one third produce of dates of Madina. Although this effort could not be succeeded afterwards, yet an intense environment of distrust was created between the infidels of Mecca and Banu Ghutfan that persisted till the end of the Battle of Trench.³⁸ In the words of Montgomery Watt;

“Whatever the exact details may have been, Ghatafan had compromised themselves by discussing such matters with Muhammad (S.A.W). The whole was a battle of wits in which the Muslims had best of it, without cost to themselves, they weakened their enemy and increased their dissention.”³⁹

The Holy Prophet (S.A.W) wanted to create dissention among the allies. The divine help arrived in such a way that Naeem (R.A) Bin Masood Ashji, who was one of the prominent people of Banu Ashjah an offshoot of Banu Ghutfan, one night the Holy Prophet (S.A.W). He expressed about his faith, Islam and belief and then said that he wished to help the camp of Madina. The Holy Prophet (S.A.W) said that he was mere a single person therefore, discourage them as much as he could as the war was the name of strategy.⁴⁰ Naeem Bin Masood being a single man, prepared a plan according to the instructions of the Holy Prophet (S.A.W) and also got its approval from him. Then according to the plan, he first of all went to Banu Quraizah and began speaking to them like this, "I used to consider the people of great wisdom and acumen. But by cooperating with the Quraish you have committed a strange folly and have earned the hostility with Hazrat Muhammad (S.A.W). The Quraish have arrived from the outside to fight with him; will take the benefit in case the opportunity comes to them, will return back if the opportunity does not come to them. The trouble would come to you. After their return, the Muslims would attack you and you would be killed without reason." The situation was extremely worrisome for Banu Quraizah. They demanded advice from Naeem (R.A). He said to them, "Do not cooperate with the Quraish of Mecca until they give you some men as hostages." Banu Quraizah considered his advice as sound and acted upon it.⁴¹ After leaving from there, Hazrat Naeem (R.A) went straight to the Quraish of Mecca and said that Banu Quraiza had realized their mistake. They had sent the message to the Holy Prophet (S.A.W) and his companions, "they have breached the agreement and have cooperated with their enemies. But now they are ashamed of what they have done and they want to recompense of their act. They told the Muslims to hand over the people of Quraish whom they would get from the Quraish as hostages and then they would fight out the Quraish alongside the Muslims."⁴² Afterwards, he went to Banu Ghatafan and informed them as well about these so called intentions of Banu Quraizah.

On the second day, the infidels of Mecca sent the message to Banu Quraizah that they had been irritated by staying in foreign territory. Further prolonging the matter was not suitable. Get ready, we would attack from the outside on Saturday and you might attack from the inside. The Jews responded that they did not do anything on Saturday therefore, they would not fight either. Yes, they could do so afterwards. But if you had expectation from us then you would have to give us assurance as well that you would not go by leaving us alone. For this purpose, they would have to keep some persons as hostages with them. The Quraish believed the truthfulness of Hazrat Naeem. They sent the message to Banu Quraizah that they would not give the hostages or something like that. If you had to come out, then accompany us in the battlefield. This curt reply assured Banu Quraizah as well that Hazrat Naeem (R.A) Bin Masood was speaking truth.⁴³ The Muslims excellently publicized the story of the nobles of Quraish being made as hostages to the extent that this was the talking

point of everyone that the Jews would make them hostages and hand over to them and they would do justice with them. The hypocrites of Madina who were in contact with the infidels of Mecca, inquired the Holy Prophet (S.A.W) for the confirmation of this news. The Holy Prophet (S.A.W) answered them equivocally that “May be we have made them to do so.” Therefore, the hypocrites of Madina transmitted this story to the chiefs of Ahzaab with exaggeration. ⁴⁴ The Holy Prophet (S.A.W) based his war strategy on such information he possessed about the weather of Madina and the sacred months. There were two basic elements behind this strategy of the Holy Prophet (S.A.W).

- A. The battle should be stretched as much as it can be. As the harshness of the weather would break the Quraish of Mecca and they could not bear the long siege and the long war.
- B. The start of the sacred month was due in less than the period of one month. The days of holy pilgrimage were going to start. Remaining out of Mecca during these days might have been deadly poisonous for the supremacy, economy, trade and politics of the Quraish of Mecca. Therefore, their return was obvious by breaking the siege.
- C. The next month was of Ziqā’ad that happened to be the third of the sacred months. The inhabitants of Arabia used to consider it prohibited to fight during these months keeping in view their sanctity.

D.

Therefore, the strategy of the Holy Prophet (S.A.W) remained successful. In Arabian method of warfare, the war strategy was formulated by keeping in view the powerful attack and the prompt results. Similarly, the Quraish had brought little expenses for the journey with them. The Jews of Khaiber had also not expected this prolonging of the war. For how long could they bear the expenses of thousands of persons? Whatever enforcement was sent to Madina by the Jews used to land into the hands of the Muslims. The winter season was at full swing. In addition, the heavy storm was enough to make the infidels lose their courage. The holy Quran presents the scene of these moments in the following way;

“O you, who have believed, remember the favor of Allah upon you when armies came to (attack) you and We sent upon them a wind and armies (of angels) you did not see. And ever is Allah, of what you do, seeing.” ⁴⁵

During the last night of the siege, the Holy Prophet (S.A.W) sent Hazrat Huzaifah (R.A) Bin Yamman to bring information about the infidels of Mecca and Ahzaab. When he reached into the camp of the infidels, their army was preparing to leave. The Quraish of Mecca were preparing their respective transport. Since the Holy Prophet (S.A.W) had instructed him not indulge in any other act except obtaining the information, therefore despite Abu Sufyan Bin al-Harb’s coming into his striking

range several times he restrained himself. He valiantly participated into the conference that was called in to take the decision of retreat. No one could recognize him due to extreme darkness. During the same meeting the infidels of Mecca took the final decision of returning back.⁴⁶ When Hazrat Huzaifah bin Yamman told this news to the Holy Prophet (S.A.W) after returning back, the Holy Prophet (S.A.W) felt delighted. The clouds of warfare were dispersing from the horizon of Madina and then this dust of stubbornness, hate and pride of the infidels of Mecca and the Jews of Khaiber had vanished from the atmospheres of Madina with the divine blessing. According to the holy Quran;

“Allah sent back the disbelievers empty-handed, their hearts seething with rage. Allah sufficed the believers in their fight. Allah is Most Powerful, Most Mighty.”⁴⁷

The Battle of Ahzaab was the battle of dearth of resources and the manpower.⁴⁸ Rather, this was the comparative war of the human nerves. No big encounter occurred during this battle except the small skirmishes but this was a decisive battle of the human history. As a consequence of it, the spirits of the infidels of Arab and the Jews of Madina had been routed. There left no vigor in any nation of the Arab that could lead an adventure against the state of Madina. As, whatever the strength could have been provided was taken. It was not remained in the capacity of the Meccans and their allies to amass bigger army than that. Therefore, upon their return, the Holy Prophet (S.A.W) uttered that sentence which was written on the pages of history.

“Now we will fight with them. Next time, they would not be able to attack us.”⁴⁹

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