

# Traits of Muslim Spies in the Light of the Holy Prophet's Intelligence System

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## Abstract

The intelligence system is regarded as one of the most significant weapons used by military and civilian secret organizations to protect and enhance a country. The intelligence system consists of proper and accurate information that has been obtained after much effort and difficulty. This department is concerned with both peace and war. Intelligence is the basis for developing all military tactics and plans. The study investigates the fundamental features and attributes that a Muslim spy should possess. It focuses on physical and mental qualities, a feeling of responsibility, Valour, confidentiality of information, resolve, and so forth. It calls for a careful and well-regulated approach to the intelligence system, incorporating the traits of Muslim spies into the framework of operations, as shown by the Holy Prophet (PBUH). It will shed light on how the Holy Prophet's (PBUH) intelligence system, Islamic teachings, and code of conduct can become the best model, particularly for Muslim secret agencies and intelligence institutions.

**Keywords:** Traits of Muslim, Holy Prophet's Intelligence System, Military and Civilian Secret Organization, Information

## 1. Introduction

Intelligence is the most effective weapon to war strategy which makes out itself in all eras of history. Intelligence is such a reticent war that that is to be kept all the time. The reason is that ignoring and overlooking the enemy's movement is considered a crime and results in heavy losses on the battlefield. To attain a win-win situation, it is by all accounts, essential that our secrets be kept secret and the enemy's secrets, intentions, military posts, warfare, headcounts, and arsenal be known to us as precisely as possible. It is all possible only through a viable Intelligence system. Therefore, in the present era each country has its network of secret agencies. American CIA, Russian KGB, British MI-6, Israeli Mossad, Afghan Khad, Indian RAW, and Pakistani ISI are counted among the most active secret agencies of the modern world. These secret agencies adopt different strategies for achieving their objectives/goals at national and international levels.

Quran being a complete code of life provides principles for every aspect of life but since Islam is not limited to a specific period or a geographical area therefore it does not specify the practical shape and methodology of these guiding principles. This is the universality of Islam

that gives Muslims the independence that they can organize the different spheres of their lives according to the demands of their era. The Islamic foundation of intelligence is this Hadith; "Go up to Nakhla, get knowledge about Quraish secretly after reaching there, and bring it to us." The Holy Prophet (PBUH) had formed an intelligence caravan consisting of twelve persons and had dispatched it towards Nakhla a place between Mecca and Medina and had said, "Reveal not yourself". It means that Islam also permits assumed personage and the assumed story which cannot be attributed to falsehood. How can the system of intelligence, teachings, and the code of conduct adopted by the Holy Prophet (PBUH) become the best model particularly for the secret agencies of the Muslims and for the intelligence institutions of other countries generally and what strategy is needed to be adopted by the Muslim secret agencies?

## **2. Agents of the Holy Prophet (PBUH):**

The Holy Prophet (PBUH) was not only the one on whom the revelation was made but also he was the first one who practiced the command of the holy Quran. Ministry, writing, letter writing, documentation, peace treaties, agreements, messengers, spokespersons, compilers of the army registers, watching judge, distributors of scholarships, distributors of inheritance, the secret police of the city, prisons, intelligence and agents, means of communication, hospitals, madrasahs, will writers, nurses, surgeons, experienced administrators, watchers of the public exchequer, collectors of usher, distributors of land, war articles i.e. catapult makers, their drivers, traders, industrialists and other experts all were present during the era of the Holy Prophet (PBUH). And during his short life at Medina, all these affairs were being performed well. Not only the offices of all the institutions had been established but the officials of these institutions were also selected through a credible system, and they were fulfilling the requirements of the state in a good way.

Some principles were established during the period of the Holy Prophet (PBUH) for the selection of government officials. These principles were derived from the holy Quran. More or less the same principles were reserved for the selection of the intelligence officials.

### **Knowledge:**

The necessary knowledge is mandatory to accomplish the affairs of the state. Though the education and training of these officials are imparted by the institutions themselves, but specific learning capacity is needed for the acquisition of this knowledge. Therefore, the same point should be kept in mind for the procurement of intelligence officials. The Holy Prophet (PBUH) also used to make special arrangements on this point for the selection of intelligence officials because this is according to the Quranic commands. According to the holy Quran, when Bani Israel demanded the Prophet (Samuel) to appoint a ruler for them, the Prophet (A.S) appointed Taloot as their ruler. When they objected to this, the Prophet (A.S) replied; "He said, "Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is all-encompassing (in favor) and knowing." <sup>(1)</sup>

Likewise, this incident is also mentioned in detail in the Bible. <sup>(2)</sup>

According to Ibn-e-Kaseer, Taloot was a man of knowledge and power. <sup>(3)</sup>

Abu Yahli has said while elucidating this point;

“Essentially he should be above all the people in knowledge and religion.” <sup>(4)</sup>  
During the fortunate era of the Holy Prophet (PBUH), such persons were recruited for intelligence affairs who used to be the men of knowledge for example, Hazrat Huzaifa (R.A) Bin Yaman, <sup>(5)</sup> Hazrat Ali (R.A) Bin Abi Talib, Hazrat Zubair (R.A) Bin Awam, <sup>(6)</sup> Hazrat Saad (R.A) Bin Abi Waqas, <sup>(7)</sup> Hazrat Talha (R.A) Bin Ubaid Ullah, <sup>(8)</sup> Hazrat Saeed (R.A) Bin Zaid, Hazrat Abdullah Bin Abi Hadrad, <sup>(9)</sup> Hazrat Umayyah (R.A) Bin Khawailad Zimri, Hazrat Bashir Bin Sufyan etc. (R.A). <sup>(10)</sup>

**Physical Fitness:**

Like it has been mentioned earlier, in the selection of Taloot, physical fitness, and strength were also made as a yardstick along the strength of knowledge. Hazrat Taloot was extremely healthy, tall, and beautiful. <sup>(11)</sup>

Attention has also been turned towards this aspect at another point in the holy Quran when the daughter of the Prophet Shoaib (A.S) suggests her father take that stranger (Moses) as his servant. In the language of the Quran;

“One of these girls said, O my father, take that person as a servant as the best servant happens to be the one who is powerful and trustworthy.” <sup>(12)</sup>

Therefore, the Holy Prophet (PBUH) used to select those persons as officials of intelligence whose physical fitness used to be envious, and they used to be able to bear the hardships of the desert. The officials of intelligence though used to work in trying circumstances most of the time, therefore physical strength used to be extremely necessary for them. It is revealed while taking a look at the selection of the Holy Prophet (PBUH) that he was not only completely aware of this point but also used to benefit from it substantially.

**Trustworthiness:**

Like it has been mentioned in the foregoing verse that intelligence officials should be trustworthy, because the preservation of secrets tends to be a huge responsibility and, if any intelligence official does not possess this thing, then this institution is under a huge threat.

The Holy Prophet (PBUH) said that;

“When the trust is vanished from the world, then wait for the establishment of Day of Judgment.” <sup>(13)</sup>

Being trustworthy is a huge trait of an intelligence official. The companions of the Holy Prophet (PBUH) had this trait in them in abundance and the persons that have been mentioned earlier can gather the courage to point towards their trustworthiness.

**Promptness:**

Where the intelligence official should be trustworthy, it is also necessary for him to preserve the secret he is having with promptness. A trusted person preserves the secrets intentionally while the protector and alert guards and protects them unintentionally. Therefore, Hazrat Yousuf (A.S) said when he wished to prove himself able for a government designation;

“Said, appoint me as an invigilator of the land resources, because I am an alert invigilator and man of knowledge.” <sup>(14)</sup>

When right after the battle of Khyber the Holy Prophet (PBUH) went into the bridal chamber with their holy wife Hazrat Safia (R.A), Hazrat Abu Ayub Ansari (R.A) kept roaming outside

the tent with the naked sword the whole night. When in the early morning the Holy Prophet (PBUH) came out of the tent he enquired Hazrat Abu Ayub Ansari (R.A) about his being awakened. Hazrat Abu Ayub Ansari (R.A) said; when you entered the tent with that woman he thought that her father and husband both had been killed at the hands of your forces lest they did not attack you in privacy and you needed any help or aid. The Holy Prophet (PBUH) not only became happy at this act of Abu Ayub Ansari (R.A) but also prayed for him. <sup>(15)</sup> This was the promptness that the Holy Prophet (PBUH) wanted to see in his intelligence officials, and this was also taken into account during their selection in the era of the Holy Prophet (PBUH) and this virtue should be present in today's officials.

#### **Good Character:**

The Holy Prophet (PBUH) sees this virtue completely in government officials. He used to show happiness at good deeds and used to like the good sayings.

The Holy Prophet (PBUH) said to Hazrat Aysha (R.A);

"Stop, O Aysha! Allah Almighty likes kindness and tenderness in every affair." <sup>(16)</sup>

The Holy Prophet (PBUH) wished to have courtesy and tenderness among the intelligence officials. Therefore, when Hazrat Ali (R.A) arrested a water carrier from the well of Badr and started interrogating and beating him, the Holy Prophet (PBUH) left the prayer uncompleted and took the interrogation into his own hands and disliked interrogation through violence. <sup>(17)</sup>

#### **Fear of Allah:**

Intelligence officials though work in such an environment where usually no one tends to be present monitoring over them therefore, wherever an invigilator is present, the affairs can be watched. In case of a lack of vigilance, the officials tend to be free and independent to do whatever they want. The thing that keeps them on the straight path under these circumstances, is the fear of Allah. The Holy Prophet (PBUH) said;

"The essence of wisdom happens to be the fear of Allah."

The intelligence official being devoid of fear of Allah, his acts would not be trustworthy. He would remain under the control of self-interests. He would work most of the time for the pleasure of high-ups instead of working for patriotism. The intelligence workers of the Holy Prophet (PBUH) were full of fear of Allah and were unconcerned towards their self. Their every act and word used to be for the assent of Allah and success for such people tends to be certain. Allah Almighty says;

"The one who avoids the playfulness of their self, they are the one who will be successful." <sup>(18)</sup>

#### **Regard of the Modern Knowledge:**

The first verse of the holy Quran revealed by the Holy Prophet (PBUH) was; "Read in the name of Allah" <sup>(19)</sup>

To him, there was a great value in the men of knowledge. He enjoined his holy companions to acquire knowledge. Therefore, Arabs who used to consider reading or writing as reprehensible and remembering things by heart were commendable for them, started writing and reading within a short time. If the list of agents and spies appointed by the Holy Prophet (PBUH) is viewed, no illiterate person is found in it. They include most of those companions who possessed additional knowledge apart from reading and writing. For example, Hazrat

Zaid Bin Harisah (R.A) was a linguist. He used to know Syriac and Hebrew languages apart from Arabic. <sup>(20)</sup>

Hazrat Abu Bakr Siddique (R.A) was an expert genealogist. These companions were also interested in modern arts and sciences and used to aspire for their acquisition. <sup>(21)</sup>

**Selfless Service:**

Since the training of the Holy Prophet (PBUH) had filled the companions to their hearts with fear of Allah and concern for the hereafter, therefore they used to work selflessly. They did not have worldly goals rather they used to fulfill worldly duties by wallowing in concern for the hereafter. Therefore, the persons appointed for such tasks used to be commanded by the court of the Holy Prophet (PBUH) that such duty had to be fulfilled. They did not use to be desirous of any specific office and when the obligation used to be assigned, they used to be engaged in the fulfillment of this duty with their heart and soul. The following saying of the Holy Prophet (PBUH) was the reason behind their selflessness and avoiding the status;

“O Abdur Rehman, never request for riches because if it is granted to you after your request, then you would be handed over to it and it is awarded to you without request then you would be rescued in this respect.” <sup>(22)</sup>

**Merit-Based Appointment:**

Since the acquisition of the objective used to be the most important target during the time of the Holy Prophet (PBUH) therefore, he used to appoint the most suitable persons for every post. No reference, family status, or nearness to the Holy Prophet (PBUH) used to interfere in this process. Therefore, when Hazrat Abu Zar (R.A) Ghafari requested the Holy Prophet (PBUH) to appoint him as administrator, the Holy Prophet (PBUH) said while hitting his shoulder with his hand; O' Abu Zar, you are weak, and this office is a trust, and it is disgrace in the hereafter except for him who fulfills its rights and fulfilling the assigned duties. <sup>(23)</sup>

This was the structure that was adopted for the selection procedure of the intelligence and government officials during the era of the Holy Prophet (PBUH). This procedure remained in place till the end of the era of the righteous caliphate. However, when the fourth caliph Hazrat Ali (R.A) appointed Malik Bin Ashtar as the governor of Egypt, the excerpts of the order which he was handed over in writing testify how he was cautious about the affair of appointment of government and intelligence officials. He wrote;

“Also keep an eye on the government officials, do not appoint anyone to a government post without investigating him, and do not give any post in reward without any consultation. This would open the doors of tyranny and mistrust. Give the posts to the persons who are gentlemen by family and who are known for their services to Islam. As such people tend to be of higher morals, respectable, content, and prudent. Give them good salaries, in this way, they would not misappropriate the government treasury. But if despite of this they violate the laws and rules or do not forward the deposit to deserving persons then do not concede to them. Beware of their affairs; keep them under the watch of conscientious informers. People work with more conscientiousness, trustworthiness, and readiness for the people due to the fear of being monitored. In case anyone commits misappropriation despite this, and his act is confirmed through various informers, then such officer or employee some harsh

punishments as well and also take back the wealth acquired through embezzlement and theft because the one who does not understand his position, he cannot understand the position of others. <sup>(24)</sup>

Give importance to the affairs of the office employees. Give designations to those only who are better than the rest. Appoint the people with higher integrity in the affair of secret decisions and communication who do not intend to behave impudently on achievements and do not resort to insurrection so that start insulting you before others. These should be the people who neither let any lacuna in the negotiations and agreements nor let any conspiracy succeed against you. <sup>(25)</sup>

Do not make the selection of these people merely based on your know-how, personal inclination, and presumptuousness because eloquent and ostentatious people present themselves according to the disposition of the ruler though no passion for well-being and trustworthiness tend to be present in them at all. Judge the people according to their previous performance which they have shown under the noble rulers. Notice how much they can benefit the public at large and what is their reputation in terms of honesty and integrity. If you select the good people, only then it would be considered that you are loyal to Allah, Ameer-ul-Momineen, and the masses. Appoint separate heads of each department aware of all the affairs of the concerned department and do not panic as a result of the excessive work. Remember! If you ignore the faults of the secretaries then it would be considered as your fault itself." <sup>(26)</sup>

#### **Appointment of Sources and Agents:**

The Holy Prophet (PBUH) is always used to make efforts to obtain information about the movement, strategy, and other activities of the enemy. For this purpose, he used to send sources and agents. Like the departure of Hazrat Talha Bin Ubaid Ullah and Hazrat Saeed Bin Zaid before the battle of Badr or the departure of Hazrat Bashir Bin Sufyan Khuzai before the Truce of Hudaibiya. <sup>(27)</sup>

Therefore, Ibn-e-Qeem writes about the incident of Hudaibiya:

"Commander should dispatch informers towards the enemy." <sup>(28)</sup>

The Holy Prophet (PBUH) dispatched these spies individually and also in groups like during the sarya of Nakhla and the incident of Rajeeh. <sup>(29)</sup>

The Holy Prophet (PBUH) used to dispatch some other agents for the confirmation of information sent by the agents already sent. For example, before the battle of Banu Mustaliq when he received the information about the war preparation of Zarah Bin al-Haris, he sent Hazrat Bareedah (R.A) Aslami to confirm this information who obtained all the information by staying with the head of Banu Mustaliq as guest and informed the Holy Prophet (PBUH) about whole the situation after the return. <sup>(30)</sup>

The women also performed the intelligence duties for the Holy Prophet (PBUH) during his era. For example, a woman Raqeeqah Bint Abi Saifi informed about the decision taken in Dar-ul-Nadwa about the killing of the Holy Prophet (PBUH). Hazrat Abbas (R.A) Bin Abdul Muttalib embraced Islam <sup>(31)</sup> due to his wife Hazrat Lubabah Bint-al-Haris aka Umm-ul-Fazal and she used to assist her husband in intelligence activities by remaining in Mecca. Similarly, the Jewish tribe Banu Nuzair planned to kill the Holy Prophet (PBUH) under the guise of a feast. The information about this plan was sent to the Holy Prophet (PBUH) by a Jewish

woman through her brother and he did not participate in this feast. <sup>(32)</sup>

The available material shows that the women transmitted the information to the Holy Prophet (PBUH) voluntarily from the sensitive points. However, this is researchable whether the Holy Prophet (PBUH) dispatched any woman for an intelligence mission outside of Medina or not. We can extract the following outcomes;

- A. Imam or the ruler can dispatch spies to know about the situation of the enemy.
- B. These spies can go individually and also in groups like the trade, education, and tourism groups, etc.
- C. The received information from different sources should be authenticated again and then the current ruler can act according to the confirmed information.
- D. The women can also be assigned intelligence missions on condition that they are already present in the sensitive area, they have access to the concerned information, and they want to do this task voluntarily.
- E. The spies and agents would be remunerated for their performance, or they would be rewarded with honors and gifts, or they should be given a share of the war booty.

### **Counterintelligence:**

The Holy Prophet (PBUH) was informed through divine revelation that some agents of the anti-Islam forces are present among the Muslims under the guise of the Muslims. <sup>(33)</sup>

Therefore, those agents and spies were started to be monitored about whom he used to be informed. <sup>(34)</sup>

On several occasions, the Holy Prophet (PBUH) arrested the warring spies of the enemy through his counterintelligence officials, and then some were inflicted with capital punishment like during the battle of Banu Mustalaq. <sup>(35)</sup>

Sometimes the Holy Prophet (PBUH) is also used to release the persons engaged in intelligence under some specific arrangement like Hazrat Abi Baltah (R.A). <sup>(36)</sup>

Then the spy of Banu Hawazan was arrested during the journey towards the Conquest of Mecca. <sup>(37)</sup>

The counterintelligence system of the Holy Prophet (PBUH) was extremely effective. When Hatib (R.A) Bin Abi Baltah wished to inform the infidels of Mecca through a letter by Sarah Mazni about the departure of the Holy Prophet (PBUH) towards Mecca, the counterintelligence system of the Holy Prophet (PBUH) informed him promptly and timely action was taken. <sup>(38)</sup>

From the above-mentioned circumstances and incidents, we can derive the following outcomes;

The current ruler, emir, caliph, or chief executive must establish a counterintelligence system. Monitor the spies and agents of the enemy through this system, neutralize the intelligence operations, and arrest the spies like the Holy Prophet (PBUH) did in Medina before the Conquest of Mecca.

The head of the government has the authority to forgive the spies of the enemy or punish them with death or imprisonment. However, he has no authority to forgive any agent's crime of murder and only the heirs of such victims can forgive and in case of absence of heirs, the Wali (ولي) of the heir tends to be the current ruler. In such a situation, he can decide according to the tenets of Islam. <sup>(39)</sup>

Agents of the enemy can be tamed and made as dual agents.

The ruler can keep the enemy agent under arrest after the interrogation so that he may decide about him at some suitable time.

Camouflage the spies and agents of the enemy during the espionage operations like discord was created between Ahzaab and Banu Quraizah through Naeem Bin Masood Al-Ashjih, <sup>(40)</sup> Or like Hazrat Huzaifah (R.A) Bin Yamaan obtained information by deceiving the whole gathering of the infidels by going into their forces during the battle of Ahzaab <sup>(41)</sup> is a legal and commendable act.

Keep a close eye on the fifth columnist and hit them hard as soon as an opportunity is available, destroy their centers, and disperse their manpower because if these wolves in sheep's clothing are permitted to recover, then these people would not refrain from inflicting damage to the Islamic State. Burning the mosque of Zarrar and dispersing the hypocrites are the virtuous practices of the Holy Prophet (PBUH). <sup>(42)</sup>

### **Security:**

How this can be accepted about the Prophet (PBUH) that he would be oblivious to the security of the lives of the Muslims, their properties, and the national secrets who advises the people to "turn off the lamp before sleeping at night, seal the mouths of the water bags, cover the eatables and close the doors." The Holy Prophet (PBUH) used to emphasize the security of persons, properties, and secrets so that the enemy could not access them and in this way, the Islamic state could remain intact. The Holy Prophet (PBUH) not only himself used to protect the war strategies and military secrets but he also trained his companions about this. He did not reveal his war strategies to anyone except his extremely close companions. The strategy prepared for the conquest of Mecca is the biggest example of this. This was the excellence of his defense system that the enemy agents remained clueless about this expedition. Whenever the Holy Prophet (PBUH) used to go on a journey, he used to confuse the enemy with the direction, but he revealed the target and direction before the battle of Tabook so that the Muslims could prepare according to the hardships of the target and journey. <sup>(43)</sup>

During the military journey, the Holy Prophet (PBUH) used to remain calm and quiet to such a level that when during a military journey the companions started praising Allah loudly, he forbade them to do that. <sup>(44)</sup>

Similarly, during the journey towards Badr, the Holy Prophet (PBUH) made to remove the bells from the necks of the camels so that the spies and agents could not guess the direction of the Islamic army. <sup>(45)</sup>

Similarly, the Holy Prophet (PBUH) used to arrange the night guards for the security of the military camps. For example, the camp was established during the journey toward the Battle of Uhd, and Muhammad Bin Muslima was appointed to guard it during the night. For this purpose, he was handed over the command of fifty archers. <sup>(46)</sup>

Similarly, during the night of the battle of Zaat-ul-Riqa, Hazrat Ibad (R.A) Bin Bashir and Hazrat Ammar (R.A) Bin Yasir performed their duties as guards during the nighttime. <sup>(47)</sup>

We can derive the following points by keeping in view this aspect of the personality of the Holy Prophet (PBUH);

National and military secrets happen to be like trust, and they should remain with capable persons. The access of irrelevant persons should be made impossible. In modern times, the



principle of “need to know” should be adopted for the security of secrets.

If the ruler wants to hide anything from the masses necessarily, he can do so. Similarly, the military commander should make arrangements for the security of war strategies and war tricks. <sup>(48)</sup>

The military equipment and military arms and ammunition should be stored in safe places rather their proper accounts should be maintained, and they should be handed over to some capable person.

The warehouses of military equipment should not only be guarded but they should be kept away from the public road so that they could be protected properly.

The way security of properties and secrets is necessary, in the same way, the proper arrangements should be made for the security of the persons. Wherever the military camp is established, it should be guarded properly. Special arrangements should be made for the security of important military persons i.e. the commanders.

### **War / Ops Intelligence:**

The Holy Prophet (PBUH) is used to ensure the availability of necessary information about the battlefield like terrain, weather, environment, the strength of the expected enemy, and war strategies before entering the battlefield. Then he used to devise the strategy by keeping in mind this information like taking control of the water fountains during the battle of Badr. <sup>(49)</sup>

Keeping the mountain of Uhd at back during the battle of Uhd <sup>(50)</sup>

Using the delay tactics during the battle of Uhd <sup>(51)</sup>

were the result of his successful intelligence. We can derive the following outcomes from these incidents;

Necessary information should be collected about the battlefield before entering it.

War strategy should be devised based on received information however this strategy should be flexible to such a level that the necessary changes could be made with the fresh information.

Prompt and correct information should be received about the fighting capacity of the enemy, his strategies, and the manpower. The commander should try to inspect the battlefield himself apart from relying on the information received from other sources and should compare the received information with his information. Apart from the information about the forces of the enemy and the battlefield, information should also be received about the weather, and it should be part of the war strategy.

### **Interrogation:**

The Holy Prophet (PBUH) used to assign the responsibility of interrogation to the companions by keeping in view its importance or it can be said that a separate department was kept in place for interrogation. The first incident related to interrogation in the life of the Holy Prophet (PBUH) is the incident of the arrest of water carriers from the well of Badr and their interrogation before the battle of Badr in which Hazrat Ali (R.A), Hazrat Zubair (R.A) Bin Awaam and Hazrat Saad (R.A) Bin Abi Waqas participated. <sup>(52)</sup>

During the journey towards the battle of Khyber, the head of the forward squad Hazrat Ibad (R.A) Bin Bahsar captured an agent of the enemy. The initial interrogation of it was conducted

by Hazrat Ibad (R.A) Himself and for the final interrogation he was brought before the Holy Prophet (PBUH). During the interrogation, he provided other information apart from the information about the defense agreement taking place between Banu Ghutfan and the people of Khyber. <sup>(53)</sup>

Some other agents of the Jews were also captured during the battle of Khyber and extremely important information was obtained from their interrogation. <sup>(54)</sup>

When Kana'ana Bin Abi Haqeeq and other Jews were pardoned during the battle of Khyber, it was made contingent upon them that they would not conceal their wealth from the Muslims, but they violated their promise. Therefore, Hazrat Zubair Bin Awam was appointed for interrogation. Kanana and his son confessed their crime during the interrogation, and they were inflicted with capital punishment for violation of the agreement. <sup>(55)</sup>

The more interesting incident about the arrest and interrogation of the suspected persons occurred during the journey towards the Conquest of Mecca. The Scouts squad of the Holy Prophet (PBUH) headed by Hazrat Zubair Bin Awwam arrested an agent of Banu Hawazan when the Islamic forces reached between Al-Arj and Al-Taloob. That person informed about the war preparations of Banu Hawazan and Banu Saqeef. <sup>(56)</sup>

The most important incident is of Sarah Mazni who was sent by Hazrat Hatib (R.A) Bin Abi Baltah before the departure for the conquest of Mecca. The letter was intercepted from her, and she was released by considering it harmless and the letter was brought before the Holy Prophet (PBUH). He forgave Hazrat Hatib (R.A) after his confession. <sup>(57)</sup> The Holy Prophet (PBUH) used to dispatch some other agents for the confirmation of information sent by the agents already sent. For example, Hazrat Abdullah Bin Hadar was dispatched to authenticate the information received during the interrogation of the captured agent. He stayed with Malik Bin Auf for three days and returned to Medina after obtaining all the information. <sup>(58)</sup>

From the above-mentioned circumstances and incidents, we can derive the following outcomes;

The Holy Prophet (PBUH) was duly aware of the importance of interrogation, and he had a sense that the information received through interrogation tended to be very important.

The Holy Prophet (PBUH) assigned this duty to a team consisting of Hazrat Ali (R.A), Hazrat Zubair (R.A) Bin Awaam, Hazrat Miqdad Bin Aswad, Hazrat Saad Bin Abi Waqas and Hazrat Umar Farooq at different occasions collectively or individually.

He used to emphasize interrogation through inquiry and was not convinced by the interrogation through violence.

He used to authenticate the information received from the other sources and then act in according to this authentic information.

Women also used to be interrogated during the era of the Holy Prophet (PBUH). We can come across the incident of Sarah Mazni that if a woman does not have sense about herself during interrogation then her body could be searched. For this, she could be made naked. However, if the services of a woman are acquired for this purpose then it would be more feasible.

### **Remuneration:**

The Holy Prophet (PBUH) used to appoint guides on reasonable remuneration. Guide tends to have an important role during intelligence expeditions. Initially, a guide used to be dispatched to examine the target, recognize the routes, examine the defense and weak

aspects of the target like Hazrat Bareedah (R.A) Aslami during the battle of Banu Mustalaq<sup>(59)</sup> or the role of Abdullah (R.A) Bin Hadrad during the battle of Hunain falls under this category. But sometimes such people used to be engaged and were well aware of these areas. Like Abdullah Bin Areeqat was made as a guide at the time of migration who was still an infidel but Abu Bakr Siddique (R.A) had complete faith in him.<sup>(60)</sup>

Similarly, Hazrat Haseel Bin Naweerah during the battle of Khyber was the guide of the Holy Prophet (PBUH).<sup>(61)</sup>

Therefore; we can derive the following points by keeping in view this aspect of the personality of the Holy Prophet (PBUH);

1. Any person can be engaged in remuneration for intelligence, but he should be an expert in the concerned affair and trustworthy.
2. Since it happens to be a sort of labor, therefore, he should either be remunerated before the task is started or right after its completion like Haseel Bin Naweerah was remunerated by the Holy Prophet (PBUH) during the battle of Khyber<sup>(62)</sup> and it should be done in a good way.<sup>(63)</sup>

### **Research:**

Allah Almighty says in the Holy Quran;

“And when there comes to them information about security or fear, they spread it around. But if they had referred it back to the Messenger or those of authority among them, then the ones who drew correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few.”<sup>(64)</sup> It has been prohibited to listen to the rumors and spread them at once. They should be transmitted to the appointed men of opinion for their authenticity. Until they are not authenticated, they should not be forwarded. Hazrat Zubair Bin Awam, Hazrat Ali, Hazrat Abu Bakr Siddique, and Hazrat Umar were appointed as the elaborators of rumors. Nowadays, crisis management centers are established for this purpose. The Holy Prophet (PBUH) awarded a clear principle to the Muslims that they should not narrate to others whatever they hear. He says;

“Hafas (R.A) Bin Asim said that the Holy Prophet (PBUH) said; It is enough for anyone's being a liar that he narrates whatever he listens.”<sup>(65)</sup>

When this news reached Hazrat Umar (R.A) that the Holy Prophet (PBUH) had divorced his wives, he walked up to the mosque of the Prophet (PBUH) where he heard the same from the people. He went to the Holy Prophet (PBUH) and enquired about the matter himself. The Holy Prophet (PBUH) termed it false. Therefore, Hazrat Umar (R.A) announced it loudly by standing at the door of the mosque of the Prophet (PBUH); “o people the Holy Prophet (PBUH) has not divorced his wives.”<sup>(66)</sup>

### **Abstinence from Suspicion:**

It means to counter such rumors with positive thinking and a positive attitude. Therefore, Allah Almighty says about the incident of Ifk in the holy Quran that;

“Why, when you heard it, did not the believing men and believing women think good of one another and say, “This is an obvious falsehood.”<sup>(67)</sup>

We can say by putting the above-mentioned truths before us that the intelligence system was

not only regulated during the era of the Holy Prophet (PBUH) but it also played a pivotal role in his war victories. He forwarded basic principles for this purpose. The need of the hour is that Muslim countries should reform their specific intelligence systems while keeping in view these principles.

### **Removal of a Doubt:**

In the end, I consider an explanation necessary.

Some people adopt a very cautious behavior about inquisitiveness and some people have negative opinions about its justification. The opinion of these gentlemen is not unjustified either because Allah Almighty Himself said;

"O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other." (68)

This verse consists of the commands regarding mutual rights and social manners. Three things have been declared prohibited in it namely suspicion, inquisitiveness, and backbiting. (69)

Our point of discussion is through inquisitiveness therefore; we would limit our discussion to that very point. First of all, we take into consideration the opinions of ancient and modern interpreters.

According to Ibn-e-Kaseer, do not indulge in inquisitiveness means not trying to find faults. Spy has been derived from this. Usually, Tajassus (تجسس) applies to misdeeds, and Tahassus (تَحَسُّس) is applied to search the good deeds. Hazrat Yaqub (A.S) tells his sons; "O my sons, go and find out about Joseph and his brother and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people."

Imam Ghazali says;

"Tajassus is to probe anything while Tahassus is to try to hear the gossip which one does not want it to reveal to others. And Tadabur is to cut the ties with one another in annoyance." (70)

Maulana Maududi says;

"Means do not search for other secrets; do not try to find each other's circumstances and affairs. This act is prohibited according to Sharia whether it is done based on suspicion or not in good faith to harm anyone or merely to remove one's curiosity. It is not the job of a believer to ferret out the hidden affairs of others. Reading the personal letters of the people, listening to the conversation of the two, peeping into the homes of neighbors, and trying to examine others' family life or their personal affairs through different ways amounts to immorality which results in different discords." (73)

Maulana Maududi says at another place that;

"This prohibition of inquisitiveness is not only for the individuals, but it also extends to the Islamic government. The duty 'to prohibit the bad deeds' assigned by the Sharia does not mean that the government should create an intelligence system and search out the hidden bad deeds of the people and punish them. Rather, it should only be used against those bad deeds which become known. As far as the hidden deeds are concerned, the path of their correction is not intelligence rather they should be corrected through education, advice, collective training of the masses, and creating a purely social environment." (74)

In the words of Maulana;

"Only such specific circumstances are exempted from this command in which inquisitiveness is needed for the time being. For example, if signs of discord are being witnessed clearly in

any person or group and it is feared that some crime is about to be committed, then the government can investigate it. Similarly, anyone who receives a proposal of marriage or anyone who wants to do business with him then he can investigate the situation for his satisfaction.” (75)

Let's see what are the teachings of the Holy Prophet (PBUH) about this. He said;

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “Beware of suspicion, for suspicion is the falsest of tales. Do not seek out faults, do not spy on each other, do not contend with each other, do not envy each other, do not hate each other, and do not turn away from each other. Rather, be servants of Allah as brothers.” (76)

The Holy Prophet (PBUH) not only forbade spying for others' faults but he also liked the act of conniving others' faults. He said in this respect;

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “Whoever conceals [the faults of] a Muslim, Allah will conceal [his faults] in this life and the Hereafter.” (77)

From the above-mentioned verses, hadiths, and opinions of interpreters, we derive the following outcomes;

1. An environment of mutual trust and cooperation should be developed between the people and people and the state for the peace and strength of the Islamic society.
2. In case the signs of discord are being witnessed clearly in any person or group and it is feared that some crime is about to be committed, then the government should investigate it so that the commission of the crime can be prevented.

The question arises here what should be done against the anti-Islam forces that want the end of the Islamic State and their agents and spies are involved in discord and mayhem within the Islamic State? Likewise, what are the commands available in the Quran and Sunnah in this respect? Allah Almighty says;

“And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah knows them.” (78)

About the interpretation of this verse, all the ancient and modern interpreters are united at one point and the establishment of a permanent force is emphasized in this verse. (79)

In this verse, such enemies are mentioned about which the Muslims did not know initially. About these snakes in the gross type enemies, Allah Almighty had informed the Holy Prophet (PBUH). Some of them became known during the battle of Bani Mustalaq and most of them became visible in the battle of Tabook or near it. (80)

The question arises whether the cruelty that is attached to the sacred body of the Muslim Ummah like a woodlouse or leech and tends to work as ears, eyes, or hands, should be permitted to carry their actions or their actions should be covered. I think the Law Giver does not mean that such enemies should not be looked after. This is the reason the Holy Prophet (PBUH) dispatched the companions to view the situation of Banu Quraiza who were part of the unity of Medina instead of agreement. (82)

Allah Almighty says in the holy Quran;

“O you who believe! (While such great grace is there) be fully prepared, then (as circumstance demands) either go forward in (small) consolidated groups (on military expeditions) or go forward all together. (83)

According to this divine command, a lot of modern terminologies i.e. defense, security, and safety protection become a duty for the Muslim Ummah. Since the enemies of Islam want to scrap the existence of Muslims and Islam from the surface, therefore, Muslims are commanded to remain active all the time. Therefore, promptness demands that information should be obtained about the capability of the enemy and its war strategies. That's why the Holy Prophet (PBUH) and their companions on various occasions to about the enemy. For example the Sarya of Nakhla, <sup>(84)</sup>

Dispatching Hazrat Talha (R.A) Bin Abdullah and Saeed (R.A) Bin Zaid to bring the news about the caravan of Abu Sufyan on the occasion of the Battle of Badr, <sup>(85)</sup>

Then dispatching Hazrat Bisbis (R.A) Bin Umro and Adi Bin al-Zuhba for the same purpose, <sup>(86)</sup>

Dispatching Hazrat Anas (R.A) and Monis (R.A) sons of Malik before the battle of Uhd to bring information about the strength and strategy of the infidels of Mecca, <sup>(87)</sup>

Sending Hazrat Zubair (R.A) Bin Awam to obtain information about the infidels during the battle of Trench <sup>(88)</sup> etc. This list is quite long.

We can derive the following outcomes from this discussion;

1. The Law Giver has forbidden the curiosity to avoid social ills or for social strength. Neither a person can act curiously against the other nor does the government can do this. Doing this is against the spirit of the Quran.
2. However, if the signs of discord are being witnessed clearly in any person or group and it is feared that some crime is about to be committed, then the government should investigate it so that the commission of the crime can be prevented.
3. Intelligence can be gathered for the security of the state and the people against the persons within the Islamic state who remain in contact with the enemy and used to transmit internal secrets of the state to them so that not only the access of the enemy to the secrets is denied but also such snakes in the gross type of persons can be dealt with.
4. The agents and spies can be dispatched to know about the military strength, preparation, and strategies so that they may send authentic information from there and suitable steps can be taken for the security of the Islamic state.
5. For such intelligence activities, there is no compulsion of a specific time or situation. The presence of an enemy itself creates the necessity. Intelligence-based action does not require a state of war either because the circumstances of the Islamic world and Pakistan warrant to remain not only alert all the time but also fight out the anti-Islam forces and know about their secret plans, point out their agents and spies, keep an eye on their anti-state activities, point out their sympathizers, acquaintances, and allies. Their actions should not only be countered but also their secret network should be unearthed, and its officials should be inflicted with due punishments.

May Allah Almighty protect the state of Pakistan and the Muslims of Pakistan and ruin its enemies and their plans (Ameen).

### **3. Conclusion**

Intelligence is the most effective weapon to war strategy which makes out itself in all eras of history. Intelligence is such a reticent war that that is to be kept all the time. The reason is that ignoring and overlooking the enemy's movement is considered a crime and results in

heavy losses on the battlefield. To attain a win-win situation, it is by all accounts, essential that our secrets be kept secret and the enemy's secrets, intentions, military posts, warfare, headcounts, and arsenal be known to us as precisely as possible. It is all possible only through a viable Intelligence system. Therefore, in the present era each country has its network of secret agencies. These secret agencies adopt different strategies for achieving their objectives/goals at national and international levels. The Holy Prophet (PBUH) emphasized the importance of an intelligence system in protecting and enhancing a country. It consists of accurate information, influencing military tactics and plans. The study explores the characteristics of Muslim spies, including physical and mental qualities, responsibility, and confidentiality. The PBUH's intelligence system and Islamic teachings can serve as a model for Muslim secret agencies and intelligence institutions, ensuring security and preventing threats.

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