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Elucidating a Model of Crisis Leadership in Light of Quranic Teachings and the Prophetic Sunnah: A Contemporary Approach to the Case of the Battle of *Uḥud*

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ABSTRACT

The primary aim of this study is to extract and design a leadership model grounded in Islamic teachings through an in-depth examination of the Prophetic practice during the Battle of *Uḥud*. The article seeks to answer the question of how the key components of the Prophet's leadership system operated under conditions of apparent defeat and a multidimensional crisis. The research adopts a descriptive–analytical method, employing qualitative content analysis of relevant Quranic verses and authoritative historical sources. The findings reveal six interrelated components: (1) value-centered leadership prioritizing divine principles over material interests; (2) strategic decision-making characterized by consultation and decisiveness; (3) the cultivation of ideologically committed cadres and avoidance of personality-centered leadership; (4) crisis management and the restoration of the troops' psychological cohesion; (5) core personal attributes such as courage and active trust in God; and (6) decentralization of responsibility to create a flexible organizational structure. The results indicate that the leadership pattern demonstrated at *Uḥud* constitutes an integrated model in which the dialectical interaction between structural and normative dimensions transformed crisis into an opportunity for the maturation of the nascent Muslim community. This framework, conceptualized as "*tawḥīd*-centered transformational leadership," complements theories of transformational and servant leadership by placing spirituality at their core. The application of this model may offer practical guidance for leaders and managers operating under conditions of uncertainty and crisis. From an interdisciplinary perspective, the study highlights the capacity of religious texts to contribute to the development of indigenous theories in the social sciences and management while providing actionable insights for leadership in contexts of complexity and uncertainty

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Introduction

In today's highly challenging world, the question of the "optimal model of leadership" has become one of the central concerns of management thought. Conventional leadership theories have largely been developed on the basis of secular assumptions and the experiences of Western organizations, and have often failed to give sufficient attention to spiritual, ethical, and supra-material values. This theoretical gap increasingly highlights the necessity of revisiting and reconstructing leadership models derived from the rich heritage of Islamic civilization—a heritage characterized by comprehensiveness and its capacity for human formation. In this regard, the practical conduct of the Prophet Muhammad (s), as the concrete embodiment of revealed teachings, constitutes a unique treasure for extracting the components of effective leadership, particularly under difficult and crisis-ridden conditions.

The Battle of *Uḥud*, which took place in the third year after Hijrah, represents one of the most critical and turbulent episodes in the early history of Islam and provides an exceptional arena for examining the practical dimensions of Prophetic leadership. In this event, the Prophet (s) was confronted with a complex combination of military challenges, including the enemy's numerical and logistical superiority; managerial challenges, such as divergent opinions within the council and the violation of command by a group of forces; and psychological challenges, including apparent defeat and the rumor of the leader's martyrdom. The manner in which he dealt with this multidimensional crisis and guided the Muslim community away from the brink of defeat toward the restoration of strength and the preservation of cohesion offers an enduring lesson in "crisis management" and "transformational leadership." Accordingly, a systematic analysis of the Prophet's leadership conduct in this battle can contribute to the formulation of an indigenous and instructive model in the field of leadership.

Literature Review

A systematic review of previous studies on Prophetic leadership reveals a noteworthy trajectory of scholarly development, moving from general

and descriptive approaches toward more specialized and analytical investigations. This intellectual progression began with broad studies such as *The Prophet as a Model of Leadership* [in Persian] (Muntaẓirī 1983), which primarily offered general descriptions of the Prophet's leadership characteristics. Gradually, research in this field shifted toward context-specific analyses, particularly focusing on leadership in military settings and crisis situations (Valavī 1993; Qā'idān 2006).

As the field matured, comparative and interdisciplinary studies emerged. One example is *An Analysis of the Prophet's Military Leadership Based on Sun Tzu's Art of War* [in Persian] (Qā'idān 2024), which opened new avenues for constructive dialogue between Islamic sources and contemporary management theories. Subsequently, model-oriented studies—such as *Designing an Effective Organizational Leadership Model Based on the Conduct of the Prophet of Islam* [in Persian] (Afje'ī et al., 2015)—focused on extracting key leadership components and proposing applicable frameworks derived from the Prophetic tradition. More recently, rigorous textual analyses have further enriched this field. For instance, the study *A Comparative Examination of the Behavioral Model of the Prophet of Islam in the Quran and the Statements of the Supreme Leader* [in Persian] (Qanbarkhāh 2025) demonstrates the continuing dynamism of this research area through systematic methodology, conceptual depth, and renewed analytical perspectives. Together, these studies illustrate the evolving sophistication of scholarship on Prophetic leadership and its growing engagement with contemporary theoretical frameworks.

Continuing this evolutionary trajectory, recent studies have focused more precisely on specific dimensions of the Prophetic tradition and their alignment with contemporary managerial needs. Among the most notable is the study *The Planning Model of the Battle of Uḥud from the Perspective of the Quran and Its Managerial Analysis* [in Persian] (Khājivand Ṣāliḥī, Ṣafarī, & ʿAlavī Mihr, 2025). The primary focus of this research is the extraction of components related to battle planning and their correspondence with jurisprudential rulings prior to the outbreak of the battle. Although the study effectively elucidates the historical and jurisprudential context of the Battle of *Uḥud*, its scope

remains largely confined to the pre-crisis stage and normative obligations. Consequently, it does not sufficiently address the dynamic processes of leadership during the crisis—such as decision-making under intense psychological pressure and the disobedience of a portion of the troops—nor the processes of post-crisis recovery and resilience.

Similarly, Qanbarkhāh, in a study entitled *A Comparative Examination of the Behavioral Model of the Prophet of Islam in the Qur'an and the Statements of the Supreme Leader* (Qanbarkhāh 2025, pp. 343-368), extracted and classified patterns of the Prophet's behavior based on Quranic data and examined their correspondence with the intellectual framework and statements of the Leader of the Islamic Revolution. Adopting a comparative approach, the study attempts to demonstrate how the Prophetic model can function as a living and dynamic framework for contemporary macro-level leadership and governance. One of the strengths of this research lies in its effort to provide a theoretical framework for the contemporization of the Prophetic tradition and its linkage with present-day managerial needs. Nevertheless, the study addresses the Prophet's behavioral model in a general sense and lacks a focused case study of a specific historical event such as the Battle of *Uḥud*. Given its unique complexities—including the disobedience of a segment of the forces, the spread of rumors, and heightened psychological pressure—the Battle of *Uḥud* offers an exceptional context for examining and extracting an operational model of crisis leadership, a dimension that has not been specifically explored in the aforementioned research.

Despite the value of the aforementioned evolutionary trajectory and recent case-oriented studies, the literature indicates a clear theoretical and practical gap. Most previous studies have either focused on general behavioral patterns and broad leadership models or have concentrated primarily on the pre-battle planning stage. However, the Battle of *Uḥud*—due to its distinctive managerial complexities, such as the spread of rumors, apparent defeat, the testing of obedience among the forces, and the management of collective emotions—provides a unique and relatively underexplored context for extracting a comprehensive and process-oriented model of crisis leadership.

Building upon this rich scholarly background and aiming to address the identified gap, the present study seeks to move beyond purely descriptive accounts or one-dimensional analyses. Instead, it aims to articulate a model of crisis leadership through a case study of the Battle of *Uḥud*, structured around three interrelated and sequential phases: (1) anticipation and prevention, (2) management and guidance at the height of the crisis, and (3) resilience and post-crisis recovery. The integration of rigorous Quranic textual analysis, the historical realism of the Prophetic Sunnah, and the practical needs of modern crisis management constitutes the principal innovation of this study and distinguishes it from the existing body of literature.

Research Objectives

The primary objective of this article is to examine and extract the key components of leadership grounded in Islamic teachings through an analysis of the Prophetic conduct during the Battle of *Uḥud*. This objective is pursued through the following subsidiary aims:

1. To explain how spiritual values were integrated with strategic decision-making in the leadership of the Prophet (s).
2. To analyze the methods of cadre development, team formation, and delegation of authority under crisis conditions.
3. To examine strategies of crisis management and post-crisis reconstruction following shock and apparent defeat.
4. To present an integrated model of effective leadership traits and behaviors derived from this historical event.

Accordingly, the present study seeks to address the following key research questions:

1. What were the principal components of the Prophet Muhammad's leadership during the Battle of *Uḥud*?
2. How did these components interact to form a coherent leadership system under conditions of crisis?
3. How does the model derived from this event relate to prevailing leadership theories, and what theoretical and practical contributions does it offer?

Research Method

This study adopts a descriptive–analytical design and employs a qualitative content analysis approach. The research corpus consists of primary Islamic sources, including Quranic verses related to the Battle of *Uḥud*—particularly those found in *Sūrat Āl ʿImrān*—as well as authoritative historical and *sīra* sources. The data were examined using thematic analysis, through which the main themes, representing the core leadership components, were identified, extracted, and systematically categorized.

Theoretical Foundations and Conceptual Framework

1. The Battle of *Uḥud*

From the perspective of comparative historical analysis, the third year after the Hijrah may be regarded as a critical phase in the formation of the political and religious identity of the early Muslim community. During this period, the Quraysh of Mecca—following their strategic defeat in the Battle of *Badr*—formulated a deliberate political and military plan aimed at restoring the balance of power and reclaiming their lost prestige. Under the leadership initially associated with figures such as Abū Jahl and subsequently Abū Sufyān ibn Ḥarb, the Quraysh organized a structured coalition against the Prophet Muhammad (s) and the emerging polity in Medina. This coalition was not driven solely by motives of revenge for those killed at *Badr*; rather, it was also embedded within a broader effort to reassert the political legitimacy and dominance of the Quraysh across the Arabian Peninsula (Ibn Isḥāq 1978, 323).

From a theological perspective, the Quran approaches this event through an analytical and guidance-oriented framework. The principal Quranic reflection on the Battle of *Uḥud* appears in *Sūrat Āl ʿImrān* (verses 121-130, 139-172, and 176-179), where key elements such as military planning, human resource management, leadership under crisis conditions, and the reinterpretation of defeat as a divine test are addressed. These verses not only provide a framework for managing

collective setbacks but also reinforce the concepts of political patience and identity resilience during historical crises.

In addition to *Sūrat Āl ʿImrān*, complementary references appear in other Quranic passages. For instance, *Sūrat al-Anfāl* (Quran 8:36) offers insight into the economic dimensions of warfare, *Sūrat al-Naḥl* (Quran 16:126-127) outlines principles of proportionate response in military confrontation, and *Sūrat al-Nūr* (Quran 24:62) highlights the structure of command and obedience within the Islamic community. Taken together, this integrated Quranic perspective presents the Battle of *Uḥud* not merely as a military confrontation but as a historical and interpretive text from which principles of leadership, crisis management, and the consolidation of collective identity under existential threat may be derived. In contemporary studies of Quranic political thought, this framework is often discussed as the "*Uḥud* model."

2. Guidance and Leadership

In lexical sources, guidance (*hidāyah*) is defined as showing the right path, directing and indicating the way, and rescuing one from misguidance (Nafīsī Dictionary, 5:3919). Similarly, terms such as leadership and guidance have been described as directing, counseling, and guiding others (Dihkhudā 2011, 2:3158). In the field of leadership studies, numerous definitions have been proposed, none of which can be considered entirely comprehensive. Among contemporary management scholars, James A. Stoner and Edward Freeman define leadership as the process of directing and influencing the work activities of group members (Sūrī-Zihī 2020, 3).

Leadership may also be understood as a process through which organizational management seeks to facilitate the achievement of organizational objectives by fostering motivation and establishing effective communication. Through this process, employees are encouraged to perform their duties willingly and with commitment. For this reason, leadership in the organizational context is not viewed as a concept entirely separate from management; rather, it constitutes one of its fundamental and essential functions. In addition to responsibilities such as planning, organizing, and controlling, every manager is

expected to undertake the task of guiding and directing members of the organization. A central element of leadership is the ability to influence and direct organizational members. Leadership inherently involves the capacity to affect others, and a manager acting as a leader is someone who can exert effective influence over those under their supervision. In other words, subordinates acknowledge and accept the leader's influence and authority. The issue of influence and leadership power is closely related to the sources from which such authority and influence derive (Gurjī 2007, 191).

Although other definitions of leadership have been proposed with minor variations, most share a common emphasis on the process of influence exerted by the leader over followers. However, scholars differ on whether this influence must necessarily occur without coercion and through voluntary acceptance. Overall, organizational leadership encompasses a range of meanings, but in general, leaders help ensure that tasks are carried out in appropriate ways; they provide direction to organizational processes and create inspiring visions for collective action (Riḍā'iyān 2009, 303).

3. Crisis Management

In simple terms, a crisis refers to a "moment of danger" or a situation of serious concern. It denotes a condition or period in which circumstances become uncertain, difficult, and distressing, particularly when a significant threat must be prevented or controlled (Bāqirī 2001, 3). Crisis management, a concept widely discussed in the field of management, refers to the set of actions, strategies, and procedures undertaken by an organization's leadership when confronting a crisis. Its primary objective is to mitigate, control, and ultimately resolve the crisis while minimizing its negative consequences. In general, crisis management involves guiding the course of events in a purposeful manner toward a controllable process and restoring normal conditions as quickly as possible. In brief, it encompasses all measures related to prevention, risk management, and the organization and allocation of resources required for responding effectively to crises. As an applied field of study, crisis management seeks—through systematic

observation and analysis of crises—to develop tools and strategies that can prevent the emergence of crises or, when they occur, reduce their impact, facilitate rapid response, and enable recovery and stabilization (Khurramiyān Qahfarukhī & Furqānī 2018, 11).

Within the framework of the Quran, crisis management is presented as a multidimensional and integrative paradigm in which spiritual foundations and rational strategies operate simultaneously to guide society through economic, social, and military upheavals. In this model, the first foundation for confronting crises lies in strengthening the inner spiritual capacity of individuals and communities through piety: *"…And whoever is wary of Allah, He shall make a way out for him"*[1] *(Quran 65:2).* Alongside this is the reliance on patience and prayer—*"O you who have faith! Take recourse in patience and prayer; indeed Allah is with the patient"*[2] *(Quran 2:153)*—and trust in God, which, together with adherence to the Quran, reinforces psychological and spiritual resilience. At the same time, this spiritual orientation does not negate strategic planning or rational deliberation. A clear example appears in the Quranic account of Prophet Joseph (a), who, during a looming famine, combined trust in God with careful planning by managing production and establishing strategic grain storage—*"…Then leave in the ear whatever [grain] you harvest…"*[3] *(Quran 12:47)*—while emphasizing merit-based selection grounded in integrity and competence: *"He said, 'Put me in charge of the country's granaries. I am indeed fastidious [and] well-informed'"*[4] *(Quran 12:55).*

In situations of security crises and social turmoil, such as the circumstances surrounding the Battle of the Confederates (*Aḥzāb*), this paradigm stresses accurate situational awareness, remembrance of divine assistance, and steadfastness in the face of adversity. Ultimately, the Quranic perspective frames crises within the broader philosophy of

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1. ﴿…وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾ (الطلاق/٢)
2. ﴿يا أَيُّهَا الَّذينَ آمَنُوا اسْتَعينُوا بِالصَّبْرِ وَ الصَّلاةِ إِنَّ اللَّهَ مَعَ الصَّابِرين﴾ (البقرة/١٥٣)
3. ﴿…فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ…﴾ (يوسف/٤٧)
4. ﴿قالَ اجْعَلْني عَلى خَزائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ﴾ (يوسف/٥٥)

divine testing: *"We will surely test you with a measure of fear and hunger and a loss of wealth, lives, and fruits; and give good news to the patient"*[5] *(Quran 2:155).* From this viewpoint, crises serve as catalysts for awakening human consciousness and strengthening faith. The Quran thus assures that through the integration of human responsibility and divine support, every hardship carries within it the promise of relief: *"Indeed ease accompanies hardship"*[6] *(Quran 94:5-6).*

Research Findings: Analysis of Leadership Components in the Prophetic Conduct at Uhud

The qualitative content analysis of the verses of *Sūrat Āl ʿImrān* (verses 121-179), together with authoritative historical reports concerning the Battle of *Uḥud*, led to the extraction and identification of five major themes as the foundational components of the leadership model of the Prophet Muhammad (s) in this critical event. These themes, which operate within an interconnected system, are presented below.

1. Value-Based Leadership: Prioritizing Spirituality over Materiality

Spirituality, as one of the fundamental human needs alongside emotional, intellectual, and physical needs, plays a decisive role in both individual and organizational life. This need is also transferred into the workplace (Shahbāzī 2017, 4) and, in the form of organizational spirituality, functions as a framework of culturally established values that elevates employees' experience through the work process and fosters in them a sense of connection and fulfillment. Accordingly, spiritual leadership, by influencing followers and guiding them toward collective goals, becomes a key factor in organizational success. The integration of employees' work life and spiritual life not only enhances productivity but also brings about enjoyment, balance, and meaning, even under difficult working conditions (Shāvarān et al. 2018, 3). This perspective highlights the necessity of incorporating spirituality as an

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5. ﴿وَ لَنَبْلُوَنَّكُمْ بِشَـيْءٍ مِنَ الْخَوْفِ وَ الْجُوعِ وَ نَقْصٍ مِنَ الْأَمْوالِ وَ الْأَنْفُسِ وَ الثَّمَراتِ وَ بَشِّـرِ الصَّـابِرين﴾ (البقرة/۱۵۵)

6. ﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا﴾ (الشرح/۵)

integral component of modern leadership in order to achieve higher levels of organizational development (Ṣāliḥī Ṣidqiyānī 2015, 10). A concrete manifestation of this transformational form of leadership can be found in the conduct of the Prophet Muhammad (s) during the Battle of Uhud. An analysis of the verses of *Sūrat Āl ʿImrān* (121-144) indicates that, through the application of profound principles, he guided the Islamic community through one of its most critical historical moments.

1.1. Strategic Guidance Based on Trust in God (Verse 121)

The verse, *"When you left your family at dawn to settle the faithful in their positions for battle…"*[7] *(Quran 3:121),* goes beyond a mere historical report and presents a model of practical and responsible leadership. The Prophet's departure from his private sphere—his family—and his positioning of the believers in their battle stations reflect several key principles.

First, it demonstrates participatory and front-line leadership. The physical presence of the leader on the battlefield serves as one of the strongest sources of motivation and reassurance. Such presence removes the distance between leader and followers and makes concrete role-modeling possible.

Second, the verse indicates precise and prudent planning. The act of assigning positions (*tubawwiʾu*) reflects the use of instrumental rationality in the service of a sacred objective. This combination defines strategic thinking within a value-based framework (see Ṭabarsī 1996, 1:477).

Third, it highlights detachment from worldly attachments as a prerequisite for transformation. Exegetes have emphasized that the phrase *"you left your family"* (*ghadawta min ahlika*) symbolizes detachment from worldly dependencies in pursuit of higher goals (Qarā'atī 2009, 1:597). This meaning is echoed in the statement attributed to Imam Ḥusayn (a): "It is as though this world had never

7. ﴿وَ إِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقاعِدَ لِلْقِتال…﴾ (آل‌عمران/۱۲۱)

existed, and as though the Hereafter has always been"[8] (Majlisī 1983, 45:87). Such detachment forms the foundation of active trust in God (*tawakkul*).

1.2. Transforming Weakness into Strength through Realistic Role Modeling (The "*Uswah*" Verse)

The noble verse, *"In the Messenger of Allah there is certainly for you a good exemplar (uswah ḥasanah)…"*[9] *(Quran 33:21),* provides a key to understanding the mechanism of the Prophet's spiritual leadership. The Prophet (s) did not operate through unattainable or superhuman standards; rather, his conduct unfolded within the framework of relatable human experience. This "excellent model" embodies two central characteristics: First, it reflects realism and attainability. The life of the Prophet (s) demonstrated that mistakes or deviations along the path do not signify the end of the journey. Human beings can correct their errors and, through perseverance, return to the straight path. Such an outlook sustained hope and dynamism among his followers. Second, it illustrates empathy and the transformation of human weakness. The Prophet's presence among his companions on the battlefield of *Uḥud* constituted a form of experiential coexistence. Through his courageous and faith-driven conduct, he transformed the natural fear and vulnerability of individuals into resilience and steadfastness. A spiritual leader does not manage followers' weaknesses through humiliation, but through practical companionship and the transmission of moral and spiritual energy (Faḍlullāh 1998, 6:245).

The Quran also emphasizes this compassionate dimension in *Sūrat al-Tawbah*: *"There has certainly come to you a messenger from among yourselves. Grievous to him is your distress; he is full of concern for you, and most kind and merciful to the faithful"*[10] *(Quran 9:128).* Exegetes note that the phrase *"from among yourselves"* (*min*

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8. «فَكَأَنَّ الدُّنيا لَم تَكُن وكَأَنَّ الآخِرَةَ لَم تَزَل».

9. ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ...﴾ (الاحزاب/٢١)

10. ﴿لَقَدْ جاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ ما عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ﴾ (التوبة/١٢٨)

anfusikum) signifies that the Prophet (s) was deeply connected with the people and the spirit of their community; thus, he understood their hardships and shared in their concerns. The verse highlights the depth of his compassion and his profound sensitivity to the suffering of his community (Riḍā'ī Iṣfahānī 2008, 8:352).

One of the most significant achievements of the Prophet's leadership was the transformation of longstanding hostilities and tribal rivalries—major weaknesses of pre-Islamic society—into solidarity and brotherhood. The Quran states in *Sūrat al-Anfāl*: *"and united their hearts. Had you spent all that is in the earth, you could not have united their hearts, but Allah united them together. Indeed He is all-mighty, all-wise"*[11] *(Quran 8:63).* Exegetes explain that early Muslim society was deeply divided by ethnic, tribal, and historical conflicts, such as the prolonged wars between the *Aws* and *Khazraj* tribes. However, through the transformative influence of Islam and the wise leadership of the Prophet (s), a profound change occurred in their character, turning entrenched enmity into mutual affection. This unity was regarded as a divine blessing that no material wealth could have achieved without God's will (Riḍā'ī Iṣfahānī 2008, 8:117).

1.3. Integrating Responsibility with Trust in God

At first glance, a tension may appear to exist between responsibility—which entails planning, effort, and reliance on material means—and trust in God (*tawakkul*), sometimes misunderstood as abandoning means and leaving affairs entirely to divine intervention. However, in the Quranic worldview these two concepts are not contradictory; rather, they function as complementary forces that together shape faith-based agency. The Quran portrays *tawakkul* not as a substitute for responsibility but as something that operates within and alongside it. One of the clearest verses delineating the relationship between responsibility and trust in God is in *Sūrat Āl-ʿImrān*: *"...and consult them in the affairs, and once you are resolved, put your trust in Allah.*

11. ﴿وَ أَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ ما فِي الْأَرْضِ جَميعاً ما أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَ لكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزيزٌ حَكيم﴾ (الأنفال/۶۳)

Indeed Allah loves those who trust in Him"[12] *(Quran 3:159).* The structure of this verse reveals a precise integration of these two principles. The term *ʿazm* (determination) refers to firm decision-making grounded in responsibility, consultation, and careful planning. The particle *fa* in *"fa-tawakkal"* indicates sequence and consequence: first comes consultation, deliberation, and decisive commitment; then, during the implementation of that decision and after employing available means, one places trust in God. Thus, *tawakkul* does not mark the end of responsibility but rather the beginning of inner tranquility within responsible action.

The Quran also presents the prophets as exemplary models of trust-oriented agency. In the narrative of Prophet Yaʿqūb (Jacob), when he fears potential harm arising from the jealousy surrounding his son Yūsuf (Joseph), he first offers a rational precaution and then links it explicitly to trust in God: *"And he said, 'My sons, do not enter by one gate, but enter by separate gates, though I cannot avail you anything against Allah. Sovereignty belongs only to Allah. In Him I have put my trust; and in Him let all the trusting put their trust'"*[13] *(Quran 12:67).* In this verse, Yaʿqūb (a) instructs his sons to adopt a tactical precaution—entering through different gates to reduce possible risk. Immediately afterward, however, he clarifies that such planning cannot ultimately alter divine decree: *"though I cannot avail you anything against Allah."* He therefore concludes with the declaration, *"In Him I have put my trust."* This illustrates the Quranic understanding of responsible action: outwardly, the believer acts rationally and responsibly; inwardly, the final outcome is entrusted entirely to God.

The spiritual leadership of the Prophet Muhammad (s) during the Battle of *Uḥud* offers a comprehensive and multilayered model in which several forms of guidance are interwoven. These include practical guidance (strategic planning and active presence), psychological guidance (instilling hope and transforming weakness into resilience), and metaphysical guidance (trust in God and the divine interpretation of events). This model demonstrates that spirituality in

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12. ﴿... وَ شاوِرْهُمْ فِي الْأَمْرِ فَإِذا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِين﴾ (آل‌عمران/۱۵۹)

13. ﴿وَ قالَ يا بَنِيَّ لا تَدْخُلُوا مِنْ بابٍ واحِدٍ وَ ادْخُلُوا مِنْ أَبْوابٍ مُتَفَرِّقَةٍ وَ ما أُغْني عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنِ الْحُكْمُ إِلاَّ لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَ عَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُون﴾ (یوسف/۶۷)

leadership is not an abstract ideal detached from action; rather, it is a powerful and practical force for generating cohesion, resilience, and purposeful movement toward higher goals, particularly in times of crisis.

Applying these principles in contemporary organizations can contribute to the creation of meaningful, committed, and transformative work environments. In this sense, value-based leadership as reflected in *Sūrat Āl-ʿImrān* represents a balanced and holistic framework that simultaneously addresses spiritual dimensions (faith, piety, and trust in God), ethical virtues (patience, benevolence, and gratitude), social responsibilities (obedience to righteous leadership and the promotion of good), and consequential outcomes (divine support, provision, and ultimate reward). Such a model may therefore serve as a conceptual framework for understanding leadership within Islamic institutions and organizations.

2. Strategic Decision-Making and Military Leadership

The Holy Quran, as a book of guidance, also analyzes historical events through an educational and guidance-oriented approach, using them to teach principles and critical insights, including in the fields of management and military affairs. The noble verse *"…to settle the faithful in their positions for battle…"*[14] *(Quran 3:121)* constitutes the starting point of this analysis. Beyond describing a tactical action, it reveals broad principles in strategic decision-making and military leadership. This phrase indicates that responsibility for operational command, selection of strategic positions, and design of defensive formation is a specialized matter and belongs to the exclusive authority of an informed and responsible leadership; it cannot be delegated to non-specialists or left to scattered decision-making (Qarā'atī 2009, 1:597). An examination of the conduct of the Noble Prophet (s) in the Battle of *Uḥud*, based on this verse and historical reports, demonstrates the practical application of a strategic decision-making process grounded in several fundamental principles:

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14. ﴿… تُبَوِّئُ الْمُؤْمِنِينَ مَقاعِدَ لِلْقِتالِ …﴾ (آل‌عمران/۱۲۱)

1. Anticipation and Initiative over a Passive Stance: One of the salient features of the Prophet's military leadership was his move beyond a merely reactive defensive approach and his adoption of an active defense or planned offensive strategy. Analysis of the verse indicates that his movement toward the field of *Uḥud*—even before the council was convened and despite the opposition of some who favored remaining in Medina—stemmed from spiritual strength, strategic insight, and firm determination to preserve the initiative. This decision demonstrates that a strategic leader may, at times, make decisions on the basis of qualitative and spiritual indicators that remain hidden from the collective view, while also accepting responsibility for those decisions. The objective was to prevent the enemy from imposing the terms of engagement and to compel them to fight in a location where natural advantages—namely Mount *Uḥud*—were available to the defenders.

2. Precise Planning and Field Assessment before Engagement: The Prophet (s) personally conducted reconnaissance of the area at dawn, accompanied by one individual. This action evokes several principles of modern project management and military operations: 1. Direct and Unmediated Assessment of the Field: Rather than relying on indirect reports, he personally observed and analyzed the geography of the area so that decision-making would be based on objective realities; 2. Appropriate Timing for Planning: This action was carried out in a calm atmosphere before the outbreak of fighting, since technical and geographical planning loses its precision and effectiveness in the turbulent atmosphere of war.

3. Identification of Vulnerable Points: He carefully identified the gaps and fault lines in the defense. The most important of these was a pass or opening behind the mountain which, if neglected, could pose a deadly threat to the rear of the Muslim army (Riḍā'ī Iṣfahānī 2008, 3:240).

3. Designing a Multilayered Defensive Strategy and Appointment Based on Merit: In response to the field assessment, the following defensive strategy was designed and implemented: 1. Main Deployment of Forces: The slope of Mount *Uḥud* was used as a natural shield and strategic elevation overlooking the battlefield. 2. Covering the Vulnerable Point: To address the identified weakness, a fifty-member group of the most elite archers, under the command of

ʿAbdullāh ibn Jubayr—a trusted and competent individual—was stationed at that critical position (Faḍlullāh 1998, 6:244). 3. Clear and Decisive Operational Command: The group was ordered not to abandon its position under any circumstances, whether in the case of the Muslims' apparent victory or apparent defeat. This command defined an independent and vital strategic mission upon which the success of the entire operation depended.

4. Field Leadership and Crisis Management: From Planning to Confronting Tactical Error: Throughout the battle, the Prophet (s), through his physical presence on the front line, also fulfilled the role of an operational commander. In addition to strengthening morale, this presence enabled direct management and flexibility in responding to developments on the battlefield (Ṭāliqānī 1983, 5:312). Nevertheless, this battle also displayed a bitter and important lesson in military leadership: 1. Violation of Command and Its Consequences: The abandonment of their position by the archers—whether due to desire for spoils or an erroneous momentary analysis of the battlefield—despite the explicit command, led to the rupture of the defensive ring and the enemy's surprise attack from the rear; 2. Analysis of a Tactical Defeat: This incident demonstrated that even the best strategic designs and the selection of the most competent individuals may be endangered in the absence of precise operational discipline and wholehearted adherence to command. This underscores the importance of a strong organizational culture, continuous supervision, and deep training of forces even after the delegation of responsibility.

In sum, the Prophet's military leadership at *Uḥud* was a synthesis of art—grounded in insight and courage—and science—grounded in planning and geography. He demonstrated the complete stages of a strategic decision-making process: 1. recognizing the necessity of action and preserving the initiative; 2. gathering information through direct observation; 3. designing strategy based on strengths and weaknesses; 4. appropriate appointment and delegation of authority accompanied by clear instructions; and 5. operational leadership in the field. Although an executive error resulted in losses, the event itself became part of the strategic education of the Islamic community and

permanently inscribed the importance of discipline, loyalty to command, and risk management in the collective memory of Muslims. This model contains profound and practical lessons for managers and leaders in various fields, especially under conditions of competition and crisis.

3. Value-Based Cadre Development and Team Building

Verse 144 of *Sūrat Āl ʿImrān*, with the critical statement, *"Muhammad is but a messenger; [other] messengers have passed before him. If he dies or is slain, will you turn back on your heels?..."*[15] (*Quran 3:144*), was revealed following the rumor of the martyrdom of the Noble Prophet (s) in the Battle of *Uḥud* (Ṭabarsī 1996, 4:276). Beyond offering consolation in a moment of crisis, this verse constitutes a strategic statement in organizational management and leadership. It warns against the danger of personality-centeredness and explains the necessity of establishing a value-based system and a sustainable organization in place of dependence on individuals. This principle is the cornerstone of the philosophy of strategic cadre development and team building in the Islamic perspective.

The incident of *Uḥud* depicted a controlled organizational test. The rumor of the leader's martyrdom revealed three different reactions among the forces, each indicating a particular level of organizational maturity:

1. The Regressive Group (*inqalabtum ʿalā aʿqābikum*): This was the majority who viewed the mission as dependent on the person of the Prophet (s). The absence of the leader was regarded as the invalidation of the ideal and the end of the mission. This indicated that values had not been institutionalized and that the system had not reached maturity.

2. The Passive Group Seeking Security: These individuals went even further and sought to alter the entire value system—faith itself—and return to the previous condition. This reaction reflected a failure to understand the independence of the ideal from its bearer.

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15. ﴿وَ ما مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ ماتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلى أَعْقابِكُم ...﴾ (آل عمران/۱۴۴)

3. The Steadfast and Team-Oriented Group, such as Imam ʿAlī (a), Anas ibn Naḍr, and others: This minority, which in reality constituted the core and trained team, possessed a profound understanding; they did not separate the message from the Messenger and proclaimed: *"If Muhammad (s) has been killed, the God of Muhammad has not died."* This group represented an organization formed around ideology and divine value, not merely personal loyalty (see Makārim Shīrāzī 1992, 3:115).

The verse clearly establishes this fundamental distinction: 1. The Real Personality: In this dimension, the Prophet (s) is a "Messenger" (*rasūl*); he is a human being who eats food and walks in the markets, according to verse 7 of *Sūrat al-Furqān*, and is subject to the natural laws of life and death; 2. The Legal-Institutional Personality: This is the station of "messengership" (*risālah*) and "prophethood" (*nubuwwah*). This station is an institution, an office, and an eternal value system that originates from the Divine Essence—*"the Face of Allah"* (*wajh Allāh*), according to verse 88 of *Sūrat al-Qaṣaṣ*[16]—and remains enduring. This legal-institutional personality is not dependent on an individual; rather, it continues through the Two Weighty Things (*Thaqalayn*), namely the Book and the Prophet's Household. Therefore, the passing of the bearer of the message does not mean the suspension or dissolution of the message itself or the system arising from it (Jawādī Āmulī 2009, 15:663).

The Prophet Muhammad (s), fully aware of this reality, undertook practical measures to institutionalize this principle and prevent leader-centrism. These measures provide a valuable model for human resource management:

a) Cultivating commitment to ideals rather than to individuals

Clarifying the independence of the mission: The Prophet (s) consistently emphasized the principle that "the cause is greater than any individual." Warfare and struggle were for the sake of God, not for the

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16. ﴿وَ لا تَدْعُ مَعَ اللَّهِ إِلهاً آخَرَ لا إِلهَ إِلاَّ هُوَ كُلُّ شَيْءٍ هالِكٌ إِلاَّ وَجْهَهُ لَهُ الْحُكْمُ وَ إِلَيْهِ تُرْجَعُونَ﴾ (القصص/۸۸)
"And do not invoke another god besides Allah; there is no god except Him. Everything is to perish except His Face. All judgement belongs to Him, and to Him you will be brought back" (Quran 28:88)

person of the Prophet himself. Such teaching ensured that, even in the leader's absence, the organizational mission would not face a vacuum.

Building teams based on faith and ideological commitment: Individuals such as Anas ibn al-Nadr were selected and nurtured in a way that, in moments of crisis, they prioritized values rather than personal emotions. This represents a form of ideological cadre development.

b) Designing a structure for succession and delegation of authority

Appointing commanders and sequential successors: During military expeditions, the Prophet (s) often appointed not only a commander but sometimes up to three successive deputies (Subḥānī Tabrīzī 2006, 28). This practice served three functions:

1. Crisis preparedness: ensuring continuity of command if the primary leader was lost.
2. Practical leadership training: providing middle-level members with opportunities to exercise responsibility.
3. Preventing stagnation and dependency: the organization should not cease functioning with the loss of a single individual.

Establishing a state and administrative system: On a broader scale, this approach meant founding a "just and capable state" rather than a system based on personal rule. A society composed of individuals with diverse perspectives requires institutions that moderate relations and guarantee rights, not merely a powerful individual.

c) Actively combating the culture of personality cults

Active Resistance to the Culture of Individualism: Authentic leaders, rather than reinforcing unconditional dependence on themselves, place the systematic countering of this phenomenon on their agenda. Through the revelation of the relevant Quranic verse and his emphasis upon it, the Prophet (s) effectively replaced a culture of leader-centrism with a culture of system-centrism.

The model derived from this verse and the Prophet's conduct at *Uḥud* offers several lessons for contemporary organizations:

1. The risk of leader-centrism: any organization whose success is heavily dependent on a single individual possesses a fragile

and unhealthy structure and faces the risk of collapse upon that individual's departure.

2. The necessity of institutionalizing values: the mission, vision, and core values of an organization must be embedded so deeply within its systems, processes, and culture that personnel changes do not disrupt its trajectory.

3. Forward-looking cadre development: programs for training middle managers and developing successors are strategies for survival rather than secondary initiatives.

4. Sustainable institutional structures: the endurance of any school of thought, organization, or movement lies in its independence from individuals and its foundation upon enduring principles and institutions. Programs that rely solely on a single person are ultimately destined to decline.

In conclusion, the spiritual leadership of the Prophet (s) at *Uḥud* provides a profound lesson in strategic human resource management: the objective is not to produce isolated heroes, but to cultivate teams and build systems that—grounded in institutionalized values—can continue their mission even under the most difficult circumstances, including the hypothetical absence of their leader. This represents the essence of a resilient and learning organization.

4. Crisis Management and Post-Shock Recovery (De-escalation and Reconstruction)

Unexpected events and sudden shocks can disrupt established structures of cohesion, create confusion among personnel, and lead to the loss of managerial control. The Battle of *Uḥud* (3 AH) represents a historical example of such a crisis. A surprise attack by a cavalry unit under the command of Khālid ibn Walīd, combined with the spread of the rumor that the Prophet (s) had been killed, led to the temporary collapse of the Muslim ranks. Verse 153 of *Sūrat Āl ʿImrān*, which vividly depicts the scene of retreat *"When you were fleeing without paying any attention*

to anyone…"[17] *(Quran 3:153)* and the repeated call of the leader *"…while the Messenger was calling you from your rear…"*[18] *(Quran 3:153),* provides a unique context for analyzing crisis management and the process of organizational recovery after a severe shock.

4.1. The Crisis: Temporary Structural Collapse and Its Causes

According to historical reports (including those transmitted by al-Wāqīdī), the events at *Uḥud* followed a clear sequence: 1. Triggering factor: the sudden attack by the enemy's reserve cavalry, led by Khalid ibn al-Walid, on the flanks of the Muslim army (Subḥānī Tabrīzī 2011, 6:383); 2. Aggravating factor: the archers' abandonment of their strategic positions—motivated by the expectation of collecting war spoils—which created a critical defensive gap; 3. Final psychological shock: the spread of the rumor "Muhammad has been killed" among the combatants, which undermined morale and produced a profound spiritual collapse (Subḥānī Tabrīzī 2009, 2:252). The outcome of this triad was the transformation of order into disorder, to such an extent that individuals no longer looked back and were solely preoccupied with their own survival. This condition reflects a loss of collective identity and the dominance of the instinct for individual survival over organizational commitment.

4.2. Four Strategic Responses of the Prophet (s) at the Peak of the Crisis

The conduct of the Prophet (s) during this moment of extreme crisis presents a comprehensive model of crisis management:

1. Maintaining communication and delivering a focused message: In a situation where the forces were dispersed and retreating, the Prophet (s), instead of leaving the battlefield, maintained his connection with the followers by proclaiming: "O servants of Allah, I am the Messenger of Allah". This action conveyed two key messages: first, the refutation of the rumor regarding his death; and second, a call grounded in shared religious identity "servants of Allah." This appeal was not merely a

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17. ﴿إِذْ تُصْعِدُونَ وَ لا تَلْوُونَ عَلى أَحَد ...﴾ (آل‌عمران/۱۵۳)
18. ﴿...وَ الرَّسُولُ يَدْعُوكُمْ في أُخْراكُم...﴾ (آل‌عمران/۱۵۳)

military command; rather, it served as a reminder of a higher purpose and a collective identity (Makārim Shīrāzī 1992, 3:131).

2. Accepting reality and transforming defeat into a formative opportunity: In the verse, the expression *"…He requited you with grief upon grief…"*[19] *(Quran 3:153)* indicates that the military setback (the first grief: the apparent loss) functioned as a form of divine consequence that produced a second grief—namely, remorse over disobedience and abandoning the leader. This second grief was a constructive and commendable sorrow, which prevented excessive lament over worldly losses *"…so that you may not grieve for what you lose…"*[20] *(Quran 3:153).* In this context, crisis leadership did not merely involve regrouping the forces; it also required guiding emotions toward constructive repentance and redefining a sense of responsibility (Jawādī Āmulī 2009, 16:65).

3. Gradual reconstruction and mobilization of the remaining forces: Reconstruction did not begin through coercion but through the conscious re-engagement of the remaining individuals. Historical reports referring to "eight individuals" standing beside the Prophet (s) at the height of the crisis—namely Imam ʿAlī (a), Talḥa, Zubayr, and five members of the *Anṣār*—indicate that the core nucleus of resistance remained intact. This nucleus served as the foundation for subsequent recovery. After the rumor was refuted, the dispersed forces gradually "gathered from different parts of Mount *Uḥud* around the Prophet" (Subḥānī Tabrīzī 2009, 2:252).

4. Restoring collective identity and rebuilding cohesion: The Prophet's address using the phrase "servants of Allah" was deliberate. This form of address deemphasized factional identities (such as *Muhājirīn* versus *Anṣār*) and hierarchical distinctions, instead highlighting a shared foundation of faith. In doing so, it repaired the identity rupture created by the crisis and facilitated the restoration of collective cohesion.

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19. ﴿…فَأَثابَكُمْ غَمًّا بِغَمٍّ…﴾ (آل‌عمران/۱۵۳)

20. ﴿…لِكَيْلا تَحْزَنُوا عَلى ما فاتَكُمْ…﴾ (آل‌عمران/۱۵۳)

5. Organizational and Managerial Lessons

The incident of *Uḥud* offers important insights into the dynamics of crisis management, leadership, and organizational recovery within a value-based system:

1. The critical role of information transparency in times of crisis: The rumor of the leader's death functioned as an information crisis and became the primary factor behind the collapse of morale. The immediate refutation of this rumor and the clear message delivered by the leader constituted the first step toward recovery and stabilization.

2. The necessity of a stable "core of resistance": Even under the most critical conditions, the presence of a small, loyal, and well-managed group (the eight individuals who remained with the Prophet at Uhud) can serve as the starting point for organizational reconstruction.

3. Transforming negative emotions into positive driving forces: Successful crisis management is not limited to damage control; it also involves guiding collective emotions. In this case, negative emotions were redirected—transforming blameworthy grief into constructive and commendable grief—thereby motivating individuals to return, recover, and compensate for previous shortcomings.

4. Distinguishing between "physical return" and "psychological–value-based return": True reconstruction occurred not merely when the dispersed forces physically returned to the battlefield, but when they returned with a sense of remorse for abandoning their duty. This commendable grief fostered renewed determination and ultimately led them to pursue the enemy. Thus, the return was grounded in internalized commitment, not merely external compulsion.

The incident of *Uḥud*, as interpreted in verse 153 of *Sūrat Āl ʿImrān*, demonstrates that effective crisis management within a value-based system extends beyond technical and tactical strategies. It encompasses communicative leadership during crises, the management of information and rumors, the preservation and strengthening of a resilient core group, and—most importantly—the transformation of negative consequences into opportunities for collective growth and learning. The Prophet's model at *Uḥud* emphasizes that recovery after a shock requires not only structural reconstruction but also the

psychological and identity-based restoration of members. This model can provide a valuable framework for crisis management in contemporary organizations, particularly those grounded in shared values.

6. Leader's Personality Traits: Decisiveness, Courage, Honesty, and Trust in God (*Tawakkul*)

6.1. Decisiveness and Courage

Decisiveness and courage serve as foundational leadership traits, anchoring organizational success in effective decision-making, commitment to chosen paths, transparency, and the ability to withstand pressure. From an Islamic perspective, these traits are essential not only for crisis management and bearing heavy responsibilities but are also crystallized in the model of "collective consultation," "decisive action," and "reliance on God during execution," as described in verse 159 of *Sūrat Āl ʿImrān.*[21] A concrete manifestation of this model can be observed in the Battle of *Uḥud*, where Prophet Muhammad (s) consulted his companions regarding defensive tactics such as whether to defend from within Medina or engage the enemy outside the city. Despite his personal preference for a defensive strategy within the city, he respected the majority opinion to confront the enemy in the field. This consultation served as the stage for gathering perspectives. However, once the final decision was reached, the Prophet (s) proceeded with absolute decisiveness, unwavering in its execution, and remained steadfast even during the most difficult moments of the battle, placing his trust in God.

This event clearly demonstrates that consultation does not signify a leader's mere submissiveness to collective opinion; rather, it is a process for hearing diverse viewpoints, followed by the leader

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21. ﴿فَبِما رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَ لَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَ اسْتَغْفِرْ لَهُمْ وَ شاوِرْهُمْ فِي الْأَمْرِ فَإِذا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾ (آل‌عمران/۱۵۹)

"It is by Allah's mercy that you are gentle to them; and had you been harsh and hardhearted, surely they would have scattered from around you. So excuse them, and plead for forgiveness for them, and consult them in the affairs, and once you are resolved, put your trust in Allah. Indeed Allah loves those who trust in Him" (Quran 3:159)

exercising firm resolve. As emphasized in the letter to Mālik Ashtar and the teachings of Imam Ali (a), courage is an indispensable prerequisite, as timid advisors can undermine a leader's decisiveness[22] (Nahj al-Balāghah, Letter 53). Therefore, effective leadership is the result of integrating wise receptiveness to consultation, decisive decision-making thereafter as witnessed at *Uḥud*, and *tawakkul* (trust in God) during the implementation phase. The absence of any of these pillars—particularly the courage to stand by and execute a decision—leads to managerial dysfunction and inefficiency, even when the leader possesses sufficient knowledge.

6.2. Honesty

Honesty, as the cornerstone of trust and effectiveness in leadership, plays a vital role in team cohesion and the success of collective missions. From an Islamic perspective, honesty is not merely an ethical virtue but also a managerial necessity that forms the leader's social capital. As stated in verse 161 of *Sūrat Āl ʿImrān*—*"A prophet may not breach his trust…"*[23] *(Quran 3:161)*—any form of betrayal is categorically negated even for prophets, emphasizing the grave responsibility of integrity and trustworthiness.

A clear illustration of the consequences of failing to uphold loyalty and honesty can be observed in the events of the Battle of *Uḥud*. Despite the explicit instruction of the Prophet (s) to the group of archers under the command of ʿAbdullāh ibn Jubayr to maintain their strategic position on the hillside—regardless of whether the battle appeared to end in victory or defeat (Faḍlullāh 1998, 6:244)—their disobedience, motivated by the desire to collect war spoils or influenced by the incitement of hypocrites, created a breach in the Muslim ranks and enabled the enemy to launch a surprise attack from the rear. This event demonstrates that a lack of honesty in implementing instructions and a breach of collective commitment is not merely an individual mistake;

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22. «وَ لاَ تُدْخِلَنَّ فِي مَشُورَتِكَ ... وَ لاَ جَبَاناً يُضْعِفُكَ عَنِ اَلْأُمُورِ ...» (نهج‌البلاغه، عهدنامه مالک اشتر)
"Abou counselors Do not include among those you consult … nor a coward who would make you feel too weak for your affairs…"

23. ﴿وَ ما كانَ لِنَبِيٍّ أَنْ يَغُلَّ...﴾ (آل‌عمران/۱۶۱)

rather, it constitutes a betrayal of the community and a weakening of the entire leadership structure. As Imam Ali (a) states in his letter to governors: "Surely, the greatest treachery is the treachery against the Muslim community, and the most ugly deceit is the deceit towards the Muslim leaders…"[24] (Nahj al-Balāghah, Letter 26).

From a managerial perspective, this incident highlights several key principles. First, the leader's honesty—embodied in the prophetic example of *Muḥammad Amīn* (the Trustworthy Muhammad)—must serve as a practical model for followers in order to cultivate a culture of mutual trust. Second, leaders must avoid even the appearance of dishonest behavior in order to preserve public trust and credibility. Third, loyalty to shared directives and collective objectives must take precedence over personal interests; violating this principle—such as abandoning one's strategic position at *Uḥud*—can lead to organizational disaster. Therefore, honesty in leadership extends beyond personal truthfulness. It encompasses a practical commitment to trustworthiness, transparency, and loyalty to the collective mission. Its absence, as illustrated in the events of *Uḥud*, can seriously endanger the cohesion and effectiveness of the entire organization.

6.3. Trust in God (*Tawakkul*) and Decisiveness in Management

In analyzing the traits of effective leadership, trust in God occupies a distinctive position alongside decisiveness as both a spiritual and strategic component. Within the Islamic framework, *tawakkul* does not imply passivity or the neglect of rational means; rather, it denotes a heartfelt reliance on divine power after employing all available material resources, consultation, and rational efforts. The Quranic model expressed in the verse *"... and once you are resolved, put your trust in Allah. Indeed Allah loves those who trust in Him"*[25] *(Quran 3:159)* illustrates this principle: once the leader has completed the stage of consultation and evaluation of opinions, he must make a firm decision and proceed with its implementation while placing trust in God.

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[24]. «وَ إِنَّ أَعْظَمَ اَلْخِيَانَةِ خِيَانَةُ اَلْأُمَّةِ وَ أَفْظَعَ اَلْغِشِّ غِشُّ اَلْأَئِمَّةِ ...».

[25]. ﴿... فَإِذا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾ (آل‌عمران/۱۵۹)

A concrete manifestation of this principle can be observed in the Battle of *Uḥud*. Although the Prophet Muhammad (s) initially preferred a different defensive strategy, he accepted the majority opinion of his companions to confront the enemy outside Medina. However, once the consultation concluded, he exercised decisive leadership and, even amid the most critical moments of the battle, maintained composure and stability through reliance on God. This episode demonstrates that *tawakkul*—emphasized in the verse through the statement *"...Indeed Allah loves those who trust in Him" (Quran 3:159)*—generates extraordinary spiritual strength, compensates for possible limitations in human calculation, and instills confidence in both the leader and the team (Jawādī Āmulī 2009, 16:146-147).

From a theoretical perspective, *tawakkul* is an inner act of the heart grounded in certainty regarding divine sovereignty. As expressed in a narration, A Bedouin entered the Prophet's Mosque; the Prophet (s) said, "Have you tethered your camel?" He replied, "No, I have placed my trust in God;" the Prophet (s) then said, "Tie it first, and then place your trust in God"[26] (Daylamī 1991, 1:121). Trust in God and the use of practical means are not contradictory but complementary (Makārim Shīrāzī 1992, 3:149-150). In contemporary management terms, this perspective implies that a leader, after drawing upon consultation, data, and rational analysis, proceeds to implement decisions with confidence and decisiveness while drawing inner resilience from a transcendent source of trust. Consequently, the integration of consultative openness, decisive decision-making, and trust in God—a lasting lesson from the events of *Uḥud*—constitutes a comprehensive leadership model for navigating complex and uncertain environments. The absence of any of these elements can place leadership and management effectiveness at risk.

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26. وَ دَخَلَ الْأَعْرَابِيُّ إِلَى مَسْجِدِ النَّبِيِّ ﷺ فَقَالَ: «أَ عَقَلْتَ نَاقَتَكَ» قَالَ لَا قَدْ تَوَكَّلْتُ عَلَى اللَّهِ فَقَالَ: «اعْقِلْهَا وَ تَوَكَّلْ عَلَى اللَّه».

Conclusion

Through a qualitative analysis of the Battle of *Uḥud*, this study extracted the model of "*Tawḥīd*-Oriented Transformational Leadership" from the Prophetic conduct. This model is grounded in six key components: value-based leadership, consultative strategic decision-making, faith-based cadre development, crisis management and reconstruction, core personality traits, and decentralized structure. By integrating instrumental and value rationality, the model positions *Tawḥīd* as the overarching framework governing all actions and presents the leader as a transformative mentor who converts apparent defeat into an opportunity for growth, learning, and renewed cohesion. In comparison with prevailing leadership theories, this model shares certain commonalities with transformational and devoted leadership; however, by relying on monotheistic foundations and fixed ethical principles, it moves beyond merely contingent or secular approaches. Its practical implication for contemporary managers lies in emphasizing organizational resilience through the integration of rational planning, ethical commitment, and the deep alignment of actions with higher ideals. This study represents a step toward deriving indigenous management theories from religious texts and offering a living model for leadership under conditions of crisis.

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