



## MANAGEMENT OF ORGANIZATIONAL EFFORTS: INSIGHT OF THE PROPHET (BATTLE MANAGEMENT OF OHUD)

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### ABSTRACT

Fifteen centuries ago, during the golden age of Islam, some strategies of leadership and management were applied after proper evaluation in the organizational activities of the Prophet (SAW) and during the era of Khulapha-E-Rashedin(Four righteous Caliphs). The ever-most successful manager of the world, Prophet Muhammad (saw) tried his best to establish a welfare society in his own motherland - Mecca but was forced to migrate to Madinah due to strong opposition of the opponents. His usual activities were countered in Madinah too. His small organization, consisting of the Muhajirs and the Ansars, faced with extreme resistance. Consequently, after his migration to Madinah, the Prophet (saw) had to encounter the Battle of Badar in the next year, the Battle of Ohud in the third year and the Battle of Khandak in the fourth year. Through the battle of Ohud came out an instantaneous battle policy as to be taken in the disastrous moment and to transform the disastrous situation to a winning situation and also came out an ideal management policy of battle. The main objective of the study is to discuss the managerial techniques inside of the Prophet(SAW) adopted in the battle Ohud and showing the lessons from that to all concerned.

**Key Words:** Battle Management, Leadership, Battle of Ohud.

### INTRODUCTION

It was third Hijri, month of "Shawal"(Khaleq,1990). A mountain named Ohud was situated far from Medina. Battle was held near this mountain and so it is called the battle of Ohud.

Homicide was a very normal thing to Arabs. Result of which continued for unlimited period. Until the retaliation of killing taken they remain in thirst of blood to take cruel retaliation against opponent party. War also continued in this way. Arabs could not come to a quiet disposition of mind without taking blood against blood. (Khaleq, 1990)

About seventy Quraish died in the battle of Badar and flames of retaliation to take revenge against this killing arose in the minds of all the inhabitants of Makkah especially in the mind of the persons whose relations have been killed. It was so furious and at the same time its atrocity was dreadful. Battle of Ohud was its example (Khaleq,1990). But through this battle came out an instantaneous battle policy as to be taken in the disastrous moment and to transform the disastrous situation to a winning situation and also came out an ideal management policy of battle.



### **OBJECTIVES OF THE STUDY**

The main objective of the study is to discuss the managerial techniques adopted in the battle of Ohud and show the lessons from that to all concerned. Other objectives are as follows:

- a) To bring out the leadership lessons of Prophet Muhammad(SAW);
- b) To show how leader brings digester situation to winning situation;
- c) To show the example of good leader, its effects to the follower and lessons for the rest of the Ummah.

### **METHODOLOGY OF THE STUDY**

The study is based on secondary data only. For secondary data several library of the Muslim world, different officials, private records, published and unpublished materials, journals, research report and seminar papers etc. have been used. Besides the Holy Qur'ān, traditions of Prophet (SAW) and historical books have been chosen as good references of this study.

### **LIMITATION OF THE STUDY**

The study is not assumed free from limitations. Although adequate precautionary measures have been taken in the present study, it is supposed to be complacent in the matter of reliability of those data. The main three limitations are discussed below:

- a) This study only concentrates on one Islamic event and based on secondary data only;
- b) Scarce of adequate literature is a serious drawback to proceed with the study.
- c) No statistical tools have been used in this study.

### **STRATEGIES FOLLOWED IN THE BATTLE OF OHUD:(Mohiuddin,2004)**

1. Undertaking battle plan on the basis of discussion.
2. Selection of leader for each group : Morcha and Katarbandi (lineup).
3. All functions of Muslim shall be related to Allāh (swt) .
4. Giving clear instruction to the followers.
5. Observing defense strategy of the Kafer(Unbeliever) keeping own strategy secret.
6. Remembering again and again not to loss strength of mind or confidence.
7. Highest sacrifice is needed for success.
8. Limit of retaliation on the opposition and duty to them.
9. Turning disaster to victory.
10. Showing forgiveness and leniency .
11. Defense plan cannot be made out of reach.
12. Battle plan will have to be altered according to situation.
13. To make the enemy in a fix.
14. Strong confidence and bravery is the key to success.

### **Undertaking battle plan on the basis of discussion : (Maswara, Consultation)**

The polytheist proceeded to invade Medina with a well-equipped army of three thousand solders in the battle of Ohud. Abbas (R.A) uncle of the Prophet Muhammad informed Prophet (SAW.) the news of this plan of the polytheist through a spy. Besides, a group of spy was always giving information to Prophet (SAW.) in respect of movement of Quraish army. When the army of the disbeliever came near Ohud then Prophet (SAW.) discussed with his disciples. In this discussion meeting the aged followers of Prophet (SAW.) advised him to make defense from within Medina(Khan,1987). The persons who influenced Prophet (SAW.) in taking decision in respect of battle were the young men of Medina. They were overwhelmed in fighting against the disbeliever and to die in the fight with them. Since they were unable to participate in the battle of Badar so they were thinking them to be ill luck. They could not think



anything more faithful than to have a sword against the disbeliever being the follower of Prophet (SAW.). They thought that if they could win then they would be 'Gazi' and if they were defeated their death would be counted 'Shahadat'. With this inspiration the young group of Medina requested Prophet (SAW.) again and again to fight the disbeliever being advanced from Medina. Prophet (SAW.) refrained to express his own opinion. But he ordered to be prepared for the battle(Khan,1987). The young men are the basic life force of work Prophet (SAW.) wanted to hoist the flag of victory of Islam in their hands. Therefore decision was taken for the battle on the opinion of the young men. In this way through taking the decision on the basis of discussion (Maswara) the battle of Ohud happened which is the most dreadful and bearing important instruction in the history of Islam.

#### **Selection of leader for each group : Morcha and Katarbandi (lineup) (Khan,1987)**

Prophet(SAW.) arranged his army keeping Ohud Mountain behind. The flag was given to the hand of Hazrat Mosahab Bin Omayer (RA.). Abdullah Bin Jubayer the leader of Omar Bin Awaf clan was placed near Zabal-E-Aynaon being appointed as the leader of archers. The platoon of cavalry was appointed under leadership of Jubayer (RA.) and Prophet (SAW.) engaged some bow man for their security. Hazrat Hamza (RA.) was given leadership of the persons who was wearing armour(Jahagir,1981)

#### **All functions of Muslims shall be related to Allāh (swt)**

Quraish brought their women to resist retreat from the battle of Ohud. Prophet (SAW.) found that the women are reciting poetry and singing songs to induce the male warriors in the battle under the leadership of Hinda, wife of Abu Sufian.

Right in that time Prophet (SAW.) recited the following prayer. "Oh! Allāh (swt) I am adorned with power from thy and attack with thy name and fight for thyself. Thy is sufficient for me and thy saves me from all odds." All the words of these prayer makes relation with Allāh (swt) , more intense and gives a different dimension to all activities of the Muslim even the battle that happened with the Quraish(Khaleq,1990).

#### **Giving clear instruction to the followers**

When Prophet (SAW.) apprehended that sudden attack might come from the behind through the narrow hill way by the cavalry and there was every possibility of happening that. So he engaged fifty archers to protect the hill way and Prophet (SAW.) told-

*"Remain exceptionally careful and save the behind. If you see that hundreds of soldiers are taking us from the battle field yet you will not leave your own place until I call you. If you see that we are downtrodden and distressed in the hands of the enemy yet you will not leave your own place until I call you(Khaleq,1990)".*

#### **Observing defense strategy of the disbeliever keeping own strategy secret**

Prophet (SAW.) determined the defeat of the enemy in that battle as the target of his own defense. He was informed well ahead about the strength of the enemy and their secret plan through the spy. On the other hand the enemy was unable to measure correctly the defense plan of Prophet (SAW.). The disbeliever thought that Prophet (SAW.) would follow the advice of Abdullah Bin Obaid who was a hypocrite. They assembled at the sight of the hill way of Ohud depending on that news. So that when the Muslim army would come out from Medina then one company would rush upon the Muslims and it will destroy them. It was assumed that Prophet (SAW.) would know the complete information of that plan by his spy. When he came from Medina at night, he proceeded through an utmost zigzag inaccessible way which the disbeliever thought to be impossible to use. In this way Prophet (SAW.) kept secret his defense policy and knowing the invasion policy of the disbeliever he managed the battle(Khan,1990).



### **Remembering again and again not to lose strength of mind or confidence**

When life of Prophet (SAW.) became endangered in the field near Ohud then attack came from the disbeliever like storm. He without losing his mental strength formed a 'morcha'(lineup) on the hill and called the Sahabaye Keram(disciple). He himself also fought. Such mental power and behaviour brought back the strength in mind within the disciples and then the following verse of Qur'an came.

*"Muhammad is no more than a messenger: Many were the messengers that passed away before him. If he died or were slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allāh (swt) . But Allāh (swt) (on the other hand) will swiftly reward those who (serve him) with gratitude"(SuraAleImran).*

And if you had patience and perform your duties properly then Allāh (swt) will help the Muslims and He has told it clearly:

*"Ye, - if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your lord would help you with five thousand angels clearly marked(SuraAleImran)."*

*"If a wound hath touched you. Be sure a similar wound hath touched the others. Such days (of varying fortunes) we give to men by turns that Allāh (swt) may know those that believe. And that he may take to himself from your ranks martyr witness (to truth). And Allāh (swt) loveth not those that do wrong. Allāh (swt) 's object also is to purge those that are true in faith and to deprive of blessing those that resist faith(SuraAleImran)."*

From the life of Prophet (SAW.) and from the verses of Allāh (swt) it can be observed that the Muslims should not loose mental strength or confidence while in danger.

### **Highest sacrifice is needed for success**

A thing is to be observed that some Sahabaye Keram(disciple) established flaming examples of heroism and devotion which are rarely found in the history. Hazrat Abu Dojana covered the body of Prophet (SAW.) by his own body. The arrow of the enemy were stepping in his body. Talha Bin Obaidullah without any hesitation received strike of sword in his body. His one hand became separated and it fell on the ground. Umme Amara left her water container and water pot and took sword in her hand. She fought bravely with the enemy.

Mujahid army fought a valiant fight to save the life of Prophet (SAW.) keeping their lives at stake and instance of self-devotion they have established example in the world. This was no less important than the sacrifice of Hazrat Ismail (AS.). In memory of whom we observe Eid-Ul Azha every year. Victory and expansion of Islam started from this extreme and cordial sacrifice of the Muslims. If the Muslims can establish such sacrifice now surely we shall be able to achieve victory of Islam throughout the world by the grace of Almighty Allāh (swt) (Jahagir,1981).

### **Limit of retaliation on the opposition and duty to them**

Seventy Muslims died in the battle of Ohud and most of them were Ansar. Dead body were being searched. Prophet (SAW.) was very tired and weak yet he went to the battlefield in search of dead body of Hazrat Hamza (R.A). He saw that Hazrat Hamza (R.A.) has been lying in pieces. His ear, nose and penis were cut. His belly has been separated and liver has been brought out. Prophet (SAW.) became overwhelmed with sorrow. He never felt such sorrow in his life before. Sacred tears came out of his eyes. Sahabaye Keram(disciple) observed this aggrieved condition of Prophet (SAW.) and told :

*"If we get victory in any war then we shall cut their ears and noses in such way that instance of which cannot be found in the history(Jahagir,1981)".*



The Almighty Allāh (swt) sent verse of Qur'ān regarding limit of responsibility in respect of retaliation on the enemy.

*“And if you punish, let your punishment be proportionate to the wrong that has been done to you. But if you show patience, that is indeed the best (course) for those who have patience. And do thou be patient, for thy patience is but with the help from Allāh (swt) ; No grieve over them. And distress not thyself because of their plots(Sura Nahal).”*

### **Turning disaster to victory**

When the attack of disbelievers threw the Muslims into an indiscipline situation then Prophet (SAW.) along with his nearby people proceeded to the higher place of the mountain and after arranging the army he started to throw stone and arrow on the disbelievers like showers and thus he continued to resist the attack of disbelievers.

Besides, after coming back to Medina he started to collect information regarding disbeliever. There was possibility of attacking Medina by the army of disbeliever. Somehow they passed the night in Medina. In the morning sound of Azan of Fazar prayer in the voice of Belal came out and the Muslim warriors said their prayer with Prophet (SAW.). He declared “Get you all ready right now. We shall have to proceed to fight against the Quraish. I don't want anybody else other than the heroes who fought in the battle of Ohud yesterday. Only they will be ready and come with me(Khaleq,1990)”.

But what a surprise! The said injured and tired army within a moment equipped themselves with arms and came out. What a surprising strength of mind and discipline! After the battle of Ohud the army of the truth became more strength in their believe and physical strength as well. Prophet (SAW.) arrived at Hamra Ul Asad, a place eight miles far from Madina with the Muslims. But he find no enemy there. He spent several nights here and with complete strength in mind and encouragement he returned to Medina with his followers. In this way Prophet (SAW.) transformed the defeat to victory and hoisted the flag of Islam(Khan,1987).

### **Showing forgiveness and leniency for success**

The Muslim army committed two serious mistakes in the battle of Ohud and one of these was not to follow the enemies at the moment of victory and another one was to leave the place by the archer disobeying the order of Prophet (SAW.). This two mistakes brought serious disaster to the Muslim army. The Muslims came back to Medina almost in a discouraging position. They were very much repentant and sad for disobeying the order of Prophet (SAW.). In this situation a verse came from Allāh (swt) on Prophet (SAW.) to show forgiveness and leniency according to the status of the disciple.

*“It is a part of mercy of Allāh (swt) thou than dost deal gently with them. Wert thou sever or harsh hearted, they would have broken away from about thee. So pass over (their faults), and ask for (Allāh (swt) 's) forgiveness for them; and consult them in affairs (of moment). Then, when thou has taken a decision, put thy trust in Allāh (swt) . For Allāh (swt) loves those who put their trust (in Him)(SuraAleImran).*

### **Battle plan will have to altered according to situation**

Since leadership in Ohud was under an efficient General like Prophet (SAW.) so when he saw the situation of battle is being changed he started to observe other part of the defense plan in a cool brain and determination. He did not proceed to the hill way to get security like other Generals of war rather he changed the way to the peak of the mountain so that his army can be saved from the company of Khalid Bin Walid (RA) and he can reach the peak of the mountain before the army of disbeliever reach there and thereafter he can consolidate his undisciplined army. In fact it was happened in this way and he became



successful. This means Prophet (SAW.) altered his defense plan according to the changed situation and he became successful in his plan even in such a disastrous situation(Khan,1987). He became successful as his plan was very easy and it could be easily understood. He knew that ways and means would be required to achieve its success. He balanced all the ways and means and did not commit any mistake like disbeliever(Khan,1987).

#### **To make the enemy in a fix**

Though battle plan of the disbeliever was correct and proper at first but when defense strategy of Prophet (SAW.) threw them to an embarrassing situation then they became afraid. Prophet (SAW.) undertook such defense strategy which they could not even think of. In the language of Napoleon “ The enemies will have to throw in such hesitation and deception that the enemy plans in a wrong way and this wrong plan will throw them to the disaster(Khan,1987).

The enemy selected that battlefield as that was fit for the cavalry. That means disbeliever thought that they would get scope of sudden attack on the Muslims in such uneven land nearby Ohud. In that situation their success was sure especially for the reason that Khalid Bin Walid was the leader of their cavalry. Moreover they had confidence on the treachery of Abdullah Bin Obaid . But Prophet (SAW.) overcame the defense policy of the disbeliever by his own defense strategy. Thereafter he established his control upon the water source of the mountain and made the disbeliever deprived from water for which they had to bring water from a distance of several miles for themselves and for their livestock. An army of three thousand soldiers, carrier of war materials and other livestock if comprised the number of all those will not be less than four to five thousands, it was a big problem for the disbeliever to collect food and water for them everyday. That was also a success of defense of Prophet (SAW.). Socrates tells “He prepared such defense plan keeping the food management of the enemy in his front that the innumerable number of the enemy army was destroyed in the battlefield”(Khan,1987).

#### **Strong confidence and bravery is the key to success**

That force wins in the battlefield who attacks the army with strict mental power, encourage and as soon as they achieve success. They follow the enemy and dispersed them without any hesitation. Sudden attack in a battle is very effective weapon the army which can utilize this policy successfully. If anybody wants to achieve full opportunity from sudden attack then necessarily he will have to be a scope finder and that General can be a scope finder who himself remains present in the battlefield during the proper moment. Again the Generals under him should have full confidence upon the Commander. As an instance when the Muslim army disobeyed the order of Prophet (SAW.) then the Muslim army was defeated and Prophet (SAW.) proceeded to the peak of the mountain. Hazrat Hamza (RA.) and Hazrat Ali (RA.) counter attacked them. Hazrat Ali (RA.) occupied the hill way and stopped the forceful tide of the enemy army and in this way strength of mind created among the defeated Muslim army. In other words the Commander and his Junior Commanders understood well the defense plan for which the situation would be tackled in such serious and disasters moment. It became possible for the reason that the firm determination, strength of mind, skilled strategy and innovative power of the Muslim Commander were higher than those of the opposite army and Prophet (SAW.) accepted assistance of all these qualities(Khan,1987) .

In fact battle of Ohud was not fruitless to the Muslim. This battle gave them some ingredients of new life of Muslim and proper management to them. Some normative lessons were also achieved by the Muslims in this battle, on some of which we are drawing attention of the readers.

#### **Demerits of the adolescent emotion**

At first we observe that the young men were determined to fight outside Medina neglecting the opinion of Prophet (SAW.) and other Sahabaye Keram. Most of them had greed of plundering than to win in the



battle, living place by the archers in spite of strict order of Prophet (SAW.) is its instance. This two works are the demerit of the adolescent emotion. They could understand to their hurts their disregard to the order and opinion of the leader is very bad and this they could understand in the battle of Ohud. Since they got this lesson from the battle therefore they committed no mistake further in the battle thereafter. So some good came to them from the bad and it will have to be admitted(Ahsan,1988).

### **Demerits of rejecting the order of the leader**

Till that time the battle was being done according to order and plan of Prophet (SAW.). Thereafter Muslim army committed to serious mistakes, first of which was plundering. They did not wipe out the defeated army of the disbeliever rather they started to collect war materials left by the defeated army. Seeing the situation the followers who were kept in Jabale Aynon and strictly ordered not to leave their place left the station and started plundering. This was the serious negligence to the leadership in the battle. The second mistake was not to follow the enemy during their retreating. The archers left their place for the purpose of looting which brought the opportunity to the enemy to attack the Muslim army. On the other hand the land force violated a basic principle of defense strategy without following the enemy soldiers. It was indispensable to the winning army to follow the defeated enemy and to finish them as soon as the enemy army will be defeated and not a moment will also be proper to delay in doing this work. This brings success when the enemy is rushed with courage, strength of mind and strict will. Otherwise the bewildered defeated force may get to stand again due to a little negligence and error.

The Muslim could understand and observe simultaneously as to what good result can bring for obeying the order of the leader and the bad can be appeared for violating the order of the leader. Victory was in their hand but it turned back at his face as a result of his own default(Ahsan,1988).

### **Defeat and lesson:**

The Muslims won the battle of Badar. But continuous winning is not happen to any man or any community. Winning and defeating are irresistible in the life. Happiness and sorrow, wealth and danger, rising and down going forms the nation. So it is not proper to fear the evils. The growing Muslims could earn this lesson from the battle of Ohud at first as to how to defend odds, how to perform duties and how to have patience. In this context Allāh (swt) told “ What thou shalt think, thou shalt enter the heaven till Allāh (swt) finds those (amongst you) who are dutiful and have patience”(SuraAleImran).

What a splendid idea the few Muslim army showed to spoilt the purpose of the innumerable well equipped enemy army being surrounded from all the sides. Not only the Muslim ‘Gazi’ were benefited in this serious test but also the general Muslim could understand as to how the days of defeat and disaster will have to be controlled and the future life of the Muslims will be constructed and all these ideas were observed and found in this battle of Ohud. Had all the battle being won by the Prophet (SAW.) then where the ideal of the days of crisis could be achieved.

### **Unprecedented ideals of leadership**

Prophet (SAW.) himself was able to show an unprecedented ideals of leadership in the moment of crisis. He was not a bit unnerved during the crisis moment. He faced the toughest danger in the battle of Ohud throughout his life. The sharpen sword was thrown to his head. This sword cut his helmet and two iron pieces entered into his forehead. If Talha(RA) would not make an obstacle to the hit by his own hand then Rasul-E-Karim (SAW.) might die. Prophet (SAW.) did not forget his own responsibility standing in the face of death in this way. He assembled the disordered Muslim army again and he saved the moral strength of the army. Prophet (SAW.) showed the Muslims as to how much patience and devotion are required in that situation.



Not only that in order to achieve the dream of life, to make victory of the ideal one is to reach the door of death and life is to snatch out from the hands of death standing an inch far from death and this was the message that Prophet (SAW.) had given us. When our mind will break in the struggle of life then we shall remember this instantaneous patience, devotion of Prophet (SAW.) in the battle of Ohud and his history of life and death, fight for the truth and ideology and his unwarranted belief to the truth and to Allāh (swt) . If Prophet (SAW.) would not be defeated then how could we achieve this asset(Ahsan,1988).

### **Unparalleled instance of self-sacrifice**

When the Muslims became transformed from the place of invaders to the place of attacked suddenly then their first duty became to save themselves. But very soon they have to forget about their self-defense. The test became more hard and sharpened. We saw that not only self-defense but they will have to save their dearest Prophet (SAW.) for which self-sacrifice will be necessary. So they had to make self-defense and self-sacrifice simultaneously. It was very hard but the Muslims did not become bewildered in this test also. May be not all of them but a considerable number of Muslims overcame this hardship. They did not run way or not became afraid of anything. They save the life of Prophet (SAW.) without saving their own lives. So it may be told that the hardship of belief of the Muslims has been exclusively examined in this battle of Ohud(Ahsan,1988).

### **The test of belief**

If Prophet (SAW.) would die then on the basis of what life the Muslims would take his path and follow his path or they would be bewildered and leave the path. All the Muslims had to give test on it in this battle. Allāh (swt) tells in this context that-

*“Muhammad is no more than a messenger: Many were the messengers that passed away before him. If he died or were slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allāh (swt) ; But Allāh (swt) (on the other hand) will swiftly reward those who (serve him) with gratitude(Sura AleImran).”*

When the news of death of Prophet (SAW.) became circulated then the weak hearted Muslims fled away from the battlefield, but those who are ideal Muslims they did not be unnerved. They started to perform their duties on the basis of his version, ideals and advice.

In fact there was no reason to the Muslim to be dishearten in the battle of Ohud. They achieved considerable resources from here. They returned as more developed and proper Muslims when they returned than the Muslim as they were during proceeding to the battle of Ohud(Ahsan,1988).

Practically Muslims cannot be told defeated according to the result of battle of Ohud. Muslim Ummah got an extraordinary lesson from the result of this battle which taught the Muslims to be prepared as a True Muslim Community thereafter. Specially they could learn the leadership strategy in battle management in disastrous moment and establishment of sacrifice for victory. We firmly believe that there is no greater defense policy than that of the Prophet (SAW.) and there is none in the world to learn war strategy for the Muslim other than Prophet (SAW.) and the Muslim will never require to learn war policy from any Non-Islamic warriors or commanders. Personal existence of Prophet (SAW.), his war policy is great and developed and best from all the point of view and it is so much good that the discovery, innovation and proud of the modern age cannot reach him, save it be defense strategy or military policy or planning preparation.

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