

# Analysis of Strategic Planning and Management in the Battle of Uhud from a Quranic Perspective and Its Contemporary Applications

Hasan Khajavand Salehi<sup>1</sup> , and Husayn Alavi Mehr<sup>2</sup> , and Ali Aqa Safari<sup>3</sup> 

1. Corresponding author, Assistant Professor of Quran and Sciences (Management Major), Al-Mustafa International University, Imam Ali ibn Abi Talib (a) Specialized Center for Quran, Qum, Iran, Email: [h.salehi110@chmail.ir](mailto:h.salehi110@chmail.ir)

2. Professor and Faculty Member at Imam Khomeini Complex, Al-Mustafa International University, Qum, Iran, Email: [halavimehr@yahoo.com](mailto:halavimehr@yahoo.com)

3. Assistant Professor of Quran and Sciences (Management Major), Faculty of Qur'an and Hadith Studies, Qum, Iran, Email: [a.a.safari1364@gmail.com](mailto:a.a.safari1364@gmail.com)

## Article Info

**Article type:**  
Research Article

### Article history:

**Received:** 8 May 2025

**Received in revised form:**  
15 July 2025

**Accepted:** 10 September  
2025

**Available online:**  
21 September 2025

### Keywords:

The Quran,  
Strategic planning,  
Management,  
Battle of Uhud,  
Islamic management.

## ABSTRACT

The Battle of *Uhud*, as one of the pivotal events in Islamic history, provides a valuable opportunity to examine the principles of planning and management as articulated in the Quran. This study seeks to address the question of how the managerial teachings of the Holy Quran, as manifested in the Battle of *Uhud*, can contribute to strategic management and crisis management in the contemporary world. The research analyzes the strategies and tactics employed in the Battle of *Uhud* from a Quranic viewpoint and explores their applications in modern management. Adopting an exegetical-analytical approach and drawing upon the thematic exegetical method (*istintāqī*) of Martyr Šadr, the relevant verses pertaining to the Battle of *Uhud* are examined as a rich case study of managerial lessons. Key principles such as consultation, adherence to leadership, and the maintenance of unity among Muslims are emphasized. The findings of this study indicate that the Quran not only offers profound spiritual and ethical guidance but also holds practical applicability in strategic planning and contemporary crisis management. By focusing on social and organizational interactions, this research introduces a Quranic management model grounded in monotheistic principles, which fosters cohesion and coordination in collective actions and effective decision-making. The results suggest that Quranic managerial principles can serve as a paradigm for modern organizations and societies confronting complex challenges and global variables. This paradigm is capable of enhancing social cohesion, generating innovative solutions, and facilitating sustainable and holistic development.

**Cite this article:** Khajavand Salehi, H., Alavi Mehr, H., & Aqa Safari, A. (2025). Analysis of strategic planning and management in the Battle of Uhud from a Quranic perspective and its contemporary applications. *The Quran: Contemporary Studies*, 4 (12), 87-110.  
<https://doi.org/10.22034/qns.2025.21220.1123>



© The Author(s).

**Publisher:** Al-Mustafa International University.

**DOI:** <https://doi.org/10.22034/qns.2025.21220.1123>

## Introduction

The Battle of *Uḥud*, a significant episode in Islamic history, occurred in the third year of the Hijra near Medina. As the second major confrontation between the Muslims and the Quraysh following the Battle of Badr, it is referenced in the Holy Quran. The present article analyzes the strategic planning and management of the Battle of *Uḥud* from a Quranic perspective and examines its applications in contemporary crisis management. The study is predicated on the premise that Quranic managerial principles, including consultation, adherence to leadership, and avoidance of false complacency, can provide a model for addressing modern crises. Employing an exegetical-analytical approach and using the thematic exegetical method, this research proposes a Quran-based management model that emphasizes group cohesion, coordination, and effective decision-making.

## Literature Review

To delineate the background of the research and highlight its novelty and innovation, reference can be made to several credible sources and studies that have addressed this topic:

The article, “Characteristics of Strategic Management from the Perspective of the Holy Quran” (1389Sh/2010) [in Persian], written by Murtidā Ṣādiq ‘Amal Nīk: This article emphasizes the importance of trustworthiness, knowledge, strong faith, executive competence, and equitable ethics. It also discusses delegation of responsibilities based on individual capabilities and the selection of suitable successors to ensure continuity of operations.

The article, “Examining crisis Management Policies in the Quran, Focusing on the “Battle of *Uḥud*” (1401Sh/2022) [in Persian], written by ‘Ali Āqā Pīrūz and Abū Ṭālib Khidmatī: This work analyzes the management of the Battle of *Uḥud* from a Quranic perspective, encompassing the pre-crisis, during-crisis, and post-crisis phases, and offers managerial strategies for confronting crises, improving the condition of forces, and enhancing organizational resilience.

However, the present study differs fundamentally from these prior works in terms of originality and innovation. By integrating both strategic and crisis-oriented dimensions, this research not only extracts Quranic lessons from the historical event of the Battle of *Uḥud* but also establishes a comprehensive framework for applying Quranic managerial strategies in contemporary contexts. Rather than merely examining managerial characteristics or crisis analysis in isolation, it addresses the interaction between strategic planning and crisis management, with a primary focus on transferring these teachings to dynamic modern organizational environments.

This innovative approach positions the current study as a bridge between Quranic concepts and practical applications in strategic management and crisis management. In other words, it extends the traditional boundaries of interpretation and managerial analysis by operationalizing historical lessons within performance metrics and contemporary strategies. Such integration enables the advancement of managerial knowledge from a Quranic viewpoint and can serve as a model for elucidating the role of Islamic values in modern management.

In summary, the literature review reveals that, despite the significance of planning in Quranic verses, no systematic review of planning literature in the verses related to the Battle of *Uḥud* has been conducted. The present research is designed to address this scholarly gap. Accordingly, by recognizing the problem and the existing void, as well as the practical relevance of the issue, this study systematically and methodically analyzes “planning” in the verses of the Battle of *Uḥud* from the perspective of revelatory teachings.

## Conceptual Framework

### 1. Planning

Various definitions and identifiers have been employed for the term and concept of planning: “arranging the agenda, determining and formulating guidelines for a task or a series of tasks” (Dihkhudā 2011, 1:412). Planning encompasses forecasting and organizing activities to achieve objectives. Robbins and Coulter define planning as involving the establishment of goals, the determination of strategies, and the development of coordinated plans (Robbins and Coulter 2002, 176).

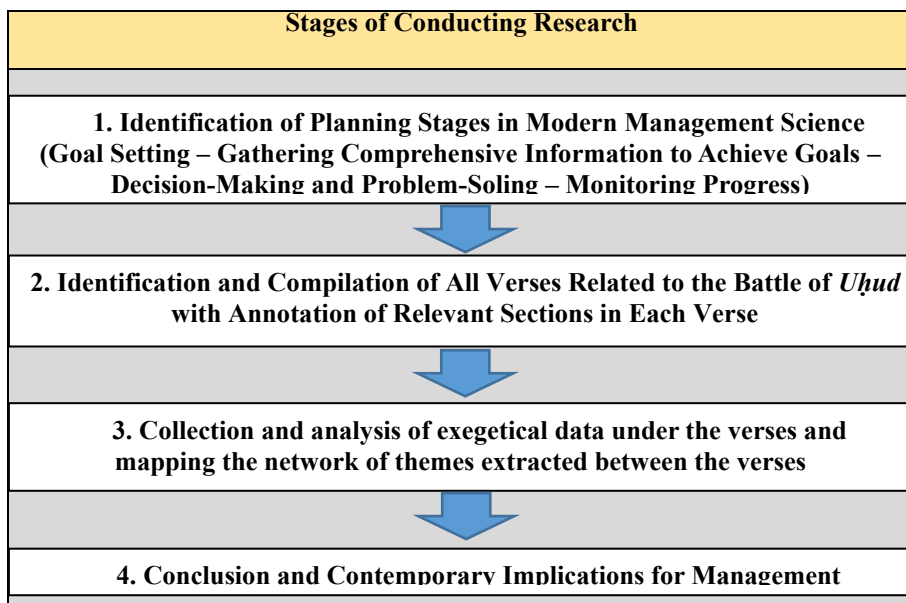
## 2. Strategic Management

Strategic management represents a dynamic insight for aligning resources with environmental changes. Contrary to the perceptions of some, this concept does not consist of fixed techniques but rather a deliberate approach to preparing organizations for unforeseen conditions (Kiyānī 1994, 15).

## 3. Planning in the Quran

The Holy Quran emphasizes the importance of planning, as exemplified in the provisions of Prophet Joseph (a) for managing drought (Quran 12:47–49), the prevention of wastefulness (Quran 17:26–27), consultation (Quran 3:159), and anticipation of challenges (Quran 9:41). These principles, which have proven effective in historical crisis management, can also serve as a paradigm for managing contemporary organizations.

The figure below illustrates the steps undertaken in implementing the aforementioned method to discover, extract, and explicate the planning strategy in the Battle of *Uḥud* based on the verses of the Holy Quran.



(Table 1)

## Analysis of Findings

Planning, as one of the most critical responsibilities of managers, not only plays a pivotal role in organizational success but also maintains a profound connection with various dimensions of human life. A planning-oriented approach, by fostering commitment to action based on forward-thinking and its continuity, lays the groundwork for individual and organizational growth and excellence. An examination of the teachings derived from the verses related to the Battle of *Uḥud* reveals that planning, in a broader conceptual framework, extends beyond addressing material and welfare needs to encompass spiritual elevation, the preservation of human dignity, and the attainment of lofty values. The analysis of these teachings is structured around four fundamental axes: goal setting, acquiring comprehensive information to achieve goals, decision-making and problem-solving, and monitoring progress. These axes can provide robust theoretical and practical foundations for enhancing planning in modern management.

### 1. Goal Setting

The clarity of organizational goals plays a crucial role in planning (Riḍā'iyān 2017, 220). When an individual's destination is clearly defined, the direction, order, type, and timing of plans also become evident. The phased clarity of goals helps sustain motivation and driving force among individuals over time, whereas ambiguous goals lead to apathy and the eventual abandonment of plans. The Holy Quran articulates all human objectives without ambiguity (Leader of Adolescents Website, 1402/2023, B2n.ir/x27234).

An examination of the verses pertaining to the Battle of *Uḥud* allows for the identification of two categories of objectives: short-term and long-term. These are outlined in Table 2 below:

| The Goals of the Battle of <i>Uḥud</i> in the Quran |                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                               |                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
|-----------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Row                                                 | Type of Objective                                                                                                                                                                                                                                                                                                 | Quranic Verse                                                                                                                                                 | Managerial Explanation                                                                                                                                                                                                                                                                                                                                                                                                                           |
| Short-term Objectives                               | The scene of <i>Uḥud</i> was a disastrous defeat and a lasting victory; the defeat was evident on the battlefield and against the enemy, while victory was for understanding one's community, thoughts, psychology, levels of faith, hypocrisy, and inclinations (Tāliqānī 1983, 3:416)                           | <p>﴿... وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا...﴾ (آل عمران ١٤٠/)</p> <p><i>"... so that Allah may ascertain those who have faith ..."</i> (Quran 3:140)</p> | This verse can be used as a managerial principle for evaluating and identifying the loyalty and commitment of employees within organizations. Managers can employ various methods and assessments to evaluate actual performance and commitment to identify those who are truly loyal and dedicated to the organization's goals. This process may include periodic evaluations, group projects, and individual performance reviews.              |
|                                                     | Know that you have not attained this pure religion cheaply, so do not lose it cheaply in the future. A nation that does not sacrifice for its sacred goals will always belittle them; however, when it sacrifices, both it and its future generations will view them with greatness (Makārim Shīrāzī 1992, 3:108) | <p>﴿... وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ...﴾ (آل عمران ١٤٠/)</p> <p><i>"... and that He may take martyrs from among you..."</i> (Quran 3:140)</p>               | This verse can be seen as a principle for identifying and selecting key and outstanding individuals within organizations. Managers can use this concept to identify individuals with outstanding characteristics such as commitment, sacrifice, and special capabilities, placing them in significant and key positions. This process may involve selecting team leaders, project managers, and high-potential individuals for managerial roles. |
|                                                     | Purifying and refining the hearts of believers, elevating them to a state of sincerity (Jawādī Āmulī 2009, 15:621).                                                                                                                                                                                               | <p>﴿وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا...﴾ (آل عمران ١٤١/)</p> <p><i>"And so that Allah may purge those who have faith ..."</i> (Quran 3:141)</p>        | Organizations also need continuous purification and improvement. This purification can include updating processes, optimizing resources, and eliminating inefficient elements.                                                                                                                                                                                                                                                                   |

| The Goals of the Battle of <i>Uḥud</i> in the Quran |                                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                                                                                                                          |                                                                                                                                                                                                                                                                                                                                                                                                                  |
|-----------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Row                                                 | Type of Objective                                                                                                                                                                                                                                                                                                                       | Quranic Verse                                                                                                                                                                                                                                                                                                                            | Managerial Explanation                                                                                                                                                                                                                                                                                                                                                                                           |
|                                                     | If sometimes the state and worldly success are against the believers, it is for their purification and to distinguish them from the non-believers, and this is for their benefit; if the state and worldly success are against the disbelievers, it is for their destruction and the obliteration of their traces (Ṭabarsī 1998, 1:492) | <p>﴿... وَيَمْحَقُ الْكَافِرِينَ﴾<br/>(آل عمران / ١٤١)</p> <p><i>"... and that He may wipe out the faithless"</i> (Quran 3:141)</p>                                                                                                                                                                                                      | In management, eliminating inefficient and harmful elements can improve performance and increase organizational productivity. This process may include dismissing ineffective employees, updating processes, and removing obstacles.                                                                                                                                                                             |
| Long-term Objectives                                | Prioritizing belief in God and monotheism over materialism and profit-driven motives (Ṭabāṭabā'ī 2011, 4:56; Rashīd Riḍā 1994, 4:197; Faḍlullāh 1998, 6:335).                                                                                                                                                                           | <p>﴿وَلَيْنُ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ...﴾ (آل عمران / ١٥٧)</p> <p><i>"If you are slain in the way of Allah..."</i> (Quran 3:157)</p> <p>﴿وَلَيْنُ مُمْمٌ أَوْ قُتِلْتُمْ لَا يَلِيَّ اللَّهُ تَخْشَرُونَ﴾ (آل عمران / ١٥٨)</p> <p><i>"And if you die or are slain, you will surely be mustered toward Allah"</i> (Quran 3:158)</p> | Organizational leaders can inspire employees by demonstrating their own dedication and commitment, encouraging them to strive harder and commit to the organization's goals. The sacrifice and commitment of employees can lead to strengthened team spirit and collaboration within the organization. This collaboration can contribute to improved performance and increased productivity of the organization. |

(Table 2)

### 1.1. Short-Term objectives

According to the Quranic verses, the Battle of *Uḥud* pursued several short-term objectives. One of these was to test steadfast believers from those who hypocritically claimed faith in Islam. This battle provided an opportunity to distinguish true believers from those who had only superficially professed faith. In this regard, God intended to identify the true believers and differentiate them from others: *"... so that Allah may ascertain those who have faith ..."* (Quran 3:140). This test not only

facilitated the recognition of genuine believers but also contributed to the strengthening of their faith and resolve. Another objective of the Battle of *Uḥud* was to select a group of believers to attain the status of witnesses and martyrs. This engagement served as an occasion for certain believers to achieve the exalted rank of exemplars through sacrifice and devotion in the path of God: "... and that He may take martyrs from among you..." (*Quran 3:140*). Furthermore, the battle aided in purifying and refining the hearts of the believers, elevating them to the level of sincerity: "And so that Allah may purge those who have faith ..." (*Quran 3:141*). Ultimately, one of the significant aims of this confrontation was the destruction of the disbelievers and the weakening of their power: "... and that He may wipe out the faithless" (*Quran 3:141*). These short-term objectives played a crucial role in fortifying the Islamic community and advancing the long-term goals of Islam (see Javādī Āmulī 2009, 15:621).

## 1.2. Long-Term objectives

The Battle of *Uḥud* constituted a turning point in Islamic history, to which the Holy Quran alludes in numerous verses. Among them are verses 157 and 158 of *Sūrat Āl 'Imrān*: "If you are slain in the way of Allah, or die, surely forgiveness and mercy from Allah are better than what they amass. And if you die or are slain, you will surely be mustered toward Allah"<sup>1</sup> (*Quran 3:157-158*).

These verses delineate two distinct modes of existence: one group focused on accumulating wealth and worldly gains "what they amass" (Ṭabāṭabā'ī 2011, 4:56), and another group, guided by monotheistic insight, pursuing divine satisfaction and even offering their lives in this path "in the way of Allah" (Rashīd Riḍā 1994, 4:197). The Holy Quran explicitly affirms the superiority of this latter mode of life: "better than what they amass." Believers confronting death do not perceive it as a loss but rather anticipate the highest divine reward (Faḍlullāh 1998, 6:335).

<sup>1</sup>. «وَلَيْنَ قَتَلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لِمَغْفِرَةٍ مِنَ اللَّهِ وَ رَحْمَةٍ خَيْرٌ مِمَّا يَجْمَعُونَ \* وَلَيْنَ مِتُّمْ أَوْ قَتَلْتُمْ لِلَّهِ تَحْسَرُونَ» (آل عمران/ ١٥٧-١٥٨)

The Expedition of *Uḥud* exemplified the clash between two groups with divergent objectives: The polytheists entered the battle driven by fanaticism, vengefulness, and personal motives. The Muslims, with the aim of defending their faith and ensuring the freedom to propagate belief, operated as a cohesive army under unified leadership (Bāshmīl 1985: 9-10).

From the Quranic perspective, the axis of goal setting in planning is rooted in faith and monotheism. This orientation is not merely an intellectual belief but a committed and active approach that profoundly influences societal management and the formulation of its strategies (Khamenei 2020, 270, 295). The Holy Quran views the world as under divine sovereignty and possessing a coherent order: “... *originator of the heavens and the earth ...*” (*Quran 35:1*). Muslims must align their objectives with this order (Makārim Shīrāzī 2010, 16).

Monotheistic planning is founded on the authentic needs of humanity and extends beyond mundane existence. It utilizes worldly resources for otherworldly objectives without negating material reality. Monotheistic and materialistic planning represent two contrasting managerial paradigms. In the monotheistic worldview, human beings possess inherent value and dignity; in contrast, materialistic management reduces individuals to economic instruments. Ayatullah Miṣbāḥ Yazdī elucidates this distinction: In materialistic systems, other people are regarded as burdens, rivals, or obstacles, with superficial smiles and behaviors serving merely as tools of transaction (Miṣbāḥ Yazdī 2015: 253).

Conversely, the Holy Quran presents the objectives of the Battle of *Uḥud* as transcending a mere historical conflict, thereby offering key managerial principles. These include assessing member loyalty, identifying pivotal forces, and ensuring ongoing organizational purification. Additionally, principles centered around monotheism and a commitment to faith are essential for fostering community cohesion and promoting societal progress. The Quranic verses indicate that organizational success is not solely contingent upon material productivity but also requires the integration of ethical values and collective commitment. These principles apply not only to warfare but also to contemporary crisis management.

By balancing short-term goals (such as resource management and talent identification) with long-term goals (such as adherence to divine values), managers and leaders can achieve sustainable growth and enhanced collaboration. This perspective forms the basis for ethics-oriented management in modern societies.

## 2. Acquiring Comprehensive Information

Awareness of issues and challenges, along with the identification of available opportunities, constitutes a primary and essential action in planning; this is because establishing “realistic goals” depends on the degree of knowledge and awareness of the current state and the desired state.

For any manager or commander in general, precise and explicit information must be available through a vigilant and ethically sound intelligence cadre, aligned with correct moral and humanistic criteria, to remain informed about matters “internal” and “external” to the organization under their supervision. Managers and commanders require such information, supported by accurate figures and data, for their calculations (Makārim Shīrāzī 2010, 96).

In the Holy Quran, the concept of acting based on knowledge is posited as one of the fundamental principles of human life. The Quran advises individuals to proceed in all their affairs with awareness and insight. Several illustrative verses include: “... Say, ‘Are those who know equal to those who do not know?’ Only those who possess intellect take admonition”<sup>2</sup> (Quran 39:9); “... Allah will raise those of you who have faith and those who have been given knowledge in rank ...”<sup>3</sup> (Quran 58:11); “... and say, ‘My Lord! Increase me in knowledge’”<sup>4</sup> (Quran 20:114); “Do not follow that of which you have no knowledge. Indeed the hearing, the eyesight, and the heart all of these are accountable”<sup>5</sup> (Quran 17:36). These verses underscore the Quranic emphasis on the importance of knowledge, awareness, and accurate information in human life.

<sup>2</sup>. «قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ» (الزمر/٩)

<sup>3</sup>. «يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ» (المجادلة/١١)

<sup>4</sup>. «وَقُلْ رَبِّ زِدْنِي عِلْمًا» (طه/١١٤)

<sup>5</sup>. «وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا» (اسراء/٣٦)

Across the verses concerning the Battle of *Uḥud*, the word “knowledge” (*‘ilm*) and its derivatives appear ten times, the word “all-aware” (*khabīr*) twice, and the word “all-Seeing” (*baṣīr*) twice, which collectively highlights the significance of knowledge and information in the context of *Uḥud* (Quran 3:121, 140, 142, 153, 154, 156, 163, 164, 166, 167, and 180).

The acquisition of information and awareness in the verses of the Battle of *Uḥud* is addressed across various dimensions, as indexed in Table 3:

| Types of Awareness in the Verses Regarding the Battle of <i>Uḥud</i> |                                             |                                                                                                                                                                                        |                                                                                                                 |
|----------------------------------------------------------------------|---------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------|
| No.                                                                  | Verse                                       | Free Translation of the Verse                                                                                                                                                          | Fundamental Themes                                                                                              |
| 1.                                                                   | Verses 121 to 129 of <i>Sūrat Āl ‘Imrān</i> | Allah reminds the Muslims that divine assistance is always with them, provided they exercise patience and piety.                                                                       | Awareness of divine assistance; awareness of the importance of patience, piety, and reliance on divine support. |
| 2.                                                                   | Verse 152 of <i>Sūrat Āl ‘Imrān</i>         | Allah reminds the Muslims that their defeat in the Battle of <i>Uḥud</i> was due to their failure to follow the Prophet’s commands and abandon their positions.                        | Awareness of the vital necessity of following divine and prophetic guidance in critical decision-making.        |
| 3.                                                                   | Verses 153 to 155 of <i>Sūrat Āl ‘Imrān</i> | Allah reminds the Muslims that disobedience and abandoning their positions led to defeat and heavy casualties.                                                                         | Awareness of the consequences of disobedience.                                                                  |
| 4.                                                                   | Verse 121 of <i>Sūrat Āl ‘Imrān</i>         | Allah instructs the Prophet Muhammad (s) to prepare the believers for battle and position them appropriately.                                                                          | Awareness of the enemy’s strategies and tactics.                                                                |
| 5.                                                                   | Verse 121 of <i>Sūrat Āl ‘Imrān</i>         | It references two groups of Muslims who hesitated in their decision to participate in the battle.                                                                                      | Awareness of the role of trust in crises and decision-making.                                                   |
| 6.                                                                   | Verse 126 of <i>Sūrat Āl ‘Imrān</i>         | Allah reminds the Muslims that victory comes only from the All-Powerful and Wise God, and they should calm their hearts through the remembrance of God and avoid division and discord. | Awareness and insight in facing challenges and maintaining unity and cohesion among Muslims.                    |

(Table 3)

The verses pertaining to the Battle of *Uḥud* offer profound spiritual and managerial lessons that inspire enhancements in both individual and collective performance. These verses underscore the centrality of trust in divine promises, piety, and patience as pivotal factors in achieving success, while simultaneously highlighting the deleterious consequences of shirking responsibilities and disobedience. Furthermore, the Quran emphasizes the imperative of preparedness in confronting challenges and discerning potential threats, thereby playing a crucial role in crisis management.

A salient insight from these verses is the significance of foresight and readiness for critical contingencies; awareness of adversarial strategies serves as a prerequisite for efficacious defense, akin to contemporary management paradigms that prioritize threat analysis and contingency planning. In addition, maintaining cohesion and adherence to righteous leadership constitute essential components of triumph. Fragmentation and discord precipitate defeat, whereas unity propels organizations toward achievement.

Patience and perseverance amid adversities emerge as another cardinal principle articulated in these verses. Setbacks afford opportunities for learning and fortifying collective morale, and in exigencies, such attributes not only ensure survival but also guarantee organizational growth and advancement. In sum, these verses furnish foundational principles for societies and organizations, enabling the preservation of unity, the reinforcement of values, and the elevation of capabilities through their application. Sustained endeavor, underpinned by faith and reliance on divine power, forms the bedrock for attaining lofty objectives. These teachings may thus be harnessed as a pragmatic paradigm for efficacious management.

### 3. Decision-Making and Problem-Solving

Decision-making constitutes the process of selecting the optimal option from among several possible alternatives, involving the analysis of information and the evaluation of consequences. This process holds profound significance in personal, managerial, and societal contexts. In management, decision-making exerts a direct influence on outcomes, a matter to which the Holy Quran also refers.

Consultation represents one of the paramount principles of decision-making, emphasized in *Sūrat al-Shūrā* alongside prayer and charity: “Those who avoid major sins and indecencies ... maintain the prayer, and their affairs are by counsel among themselves ...”<sup>6</sup> (*Quran 42:37-38*). This verse delineates consultation as one of the distinguishing attributes of the most exemplary individuals.

A salient manifestation of decision-making during the Battle of *Uḥud* was the consultative and participatory approach. Theorists such as Miller, Likert, Hersey, Blanchard, Tannenbaum, and Schmidt have similarly endorsed this methodology. The Holy Quran addresses this form of decision-making in verse 159 of *Sūrat Āl ‘Imrān*: “... and consult them in the affairs, and once you are resolved, put your trust in Allah. Indeed Allah loves those who trust in Him”<sup>7</sup> (*Quran 3:159*). This verse elucidates several managerial principles: Consultation with others to facilitate informed decisions; determination in decision-making following a comprehensive review of various aspects; reliance upon God subsequent to selecting the most viable path. These principles are applicable not only to historical crisis management but also to contemporary decision-making processes, underscoring the importance of consultation and coordination in achieving objectives.

### 3.1. Consultation

Consultation means that when a person does not have a correct opinion regarding a matter, he refers to another and seeks a sound opinion from them (Ameri & Ebadi 2022, 82). Consultation-centered leadership is a cornerstone principle in Islamic guidance and direction, prominently evident in the verses pertaining to the Battle of *Uḥud*. Verse 159 of *Sūrat Āl ‘Imrān* highlights the significance of consultation in the decision-making of the Prophet Muhammad (s): “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

<sup>6</sup>. ﴿وَالَّذِينَ يَخْتَفُونَ كِبَازَ الْإِثْمِ وَالْفَوَاحِشِ ... وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ ...﴾ (الشورى/ ٣٧-٣٨)

<sup>7</sup>. ﴿... وَشَاوَرَهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾ (آل عمران/ ١٥٩)

*resolved, put your trust in Allah. Indeed Allah loves those who trust in Him*”<sup>8</sup> (Quran 3:159). Consultation with the believers and collaborative deliberation with them not only signifies mercy and compassion but also constitutes a vital managerial principle in Islamic leadership. During the Battle of *Uḥud*, the Prophet (s) employed consultation to devise appropriate strategies against the enemy. These consultations enabled him to identify the strengths and weaknesses of his forces and to make suitable decisions regarding defense and offense. As a managerial principle, consultation plays a crucial role not only in decision-making but also in bolstering team morale and enhancing solidarity.

In general, the consultation-oriented approach in the verses of the Battle of *Uḥud* exemplifies a wise and humane paradigm in Islamic leadership, which contributes to strengthening team spirit, increasing trust and cohesion, and facilitating superior decisions. These principles can assist contemporary managers in guiding their organizations and teams toward success and advancement. The directive, “*and consult them in the affairs*” (Quran 3:159) pertains to the Prophet’s (s) consultation with his companions prior to the commencement of the Battle of *Uḥud* regarding the approach to confronting the enemy, where the majority opinion favored positioning the camp at the foothills of *Uḥud*. As observed, this decision did not yield satisfactory results. At that juncture, it appeared to many that the Prophet (s) should refrain from consulting others in the future. The Quran counters this notion and instructs continued consultation, even if the outcomes of some consultations prove unbeneficial, for an overall assessment reveals that the benefits far outweigh the drawbacks. Moreover, the developmental impact on individuals and society, as well as the elevation of their character, surpasses all else (Makārim Shīrāzī 1992, 3:142).

### 3.2. Decisiveness

Decisiveness in leadership and management is a critical attribute for attaining organizational success and objectives. Managers must demonstrate swift and effective decision-making, adherence to

<sup>8</sup>. «فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لَبْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ» (آل عمران/ ١٥٩)

decisions, transparency in communicating directives, resilience against pressures, and robust communication (Makārim Shīrāzī 2010, 146). Otherwise, chaos will ensue, as the execution of a program by multiple leaders, without deriving inspiration from a singular overseer, will inevitably encounter discord and failure. Consequently, in the contemporary world as well, consultation is conducted collectively, yet its implementation is entrusted to governments whose structures are administered under the supervision of a single individual (Makārim Shīrāzī 1992, 3:148).

For the Battle of *Uḥud*, the Prophet (s) sought counsel from his companions, each offering their views. Some advocated fighting within the city of Medina, utilizing its fortifications. Others proposed confronting the polytheists outside the city. After extensive deliberation, the Prophet (s) resolved to exit the city and proclaimed glad tidings of victory and triumph to them (Wāqidī 1988, 1:209–213). The Prophet (s) stated: “Observe what I command you, follow it, proceed in the name of Allah, and victory shall be yours if you endure”<sup>9</sup> (ibid, 1:214).

### 3.3. Reliance and Maintaining Direction

Another salient theme is that the aforementioned statement prescribes reliance upon God at the moment of final decision, signifying that while ordinary means and instruments are prepared, one must not overlook seeking aid from the infinite power of the Lord. Reliance, however, does not imply abstention from the means and instruments of victory that God has placed at humanity’s disposal in the material world. Rather, it entails that individuals should not confine themselves within the four walls of the material realm and the limitations of their own power and capability but instead fix their gaze upon divine support and grace. This particular attentiveness imparts profound tranquility, assurance, and extraordinary spiritual and moral strength, which exerts a tremendous effect in confronting difficulties, as articulated in verse 160 of *Sūrat Āl ‘Imrān*: “If Allah helps you, no one can overcome you, but if He forsakes you, who will help you after Him? So in Allah let all the faithful put their

<sup>9</sup>. «انظروا ما امرتكم به، فاتبعوه، امضوا على اسم الله فلكم النصر ما صبرتم».

*trust*”<sup>10</sup> (Makārim Shīrāzī 1992, 3:150). In other words, among the matters that must be meticulously observed in management is the preservation of overall direction and program, eschewing any deviation therefrom. Since the primary orientation in Islamic management is monotheism, uniformity of direction and process must be maintained from initiation to conclusion, with reliance serving to sustain the monotheistic individual steadfastly in that orientation.

### 3.4. Accountability

The Prophet (s), while envisioning all the ramifications of the battle, adhered to the principle of “consultation” (*shūrā*) and implemented its tenets, thereby compelling the Muslim group to confront the consequences of social responsibility and to learn how to endure the outcomes of consultative decisions and actions. From his perspective—and from the vantage of the Islamic program that he executed and endorsed—this was more crucial than averting substantial losses and damages or shielding the Muslims from such a bitter experience and arduous trial. For withholding the Muslim group from tests and trials equates to depriving them of awareness, education, cultivation, insight, and knowledge! The practical application of theoretical principles is evident in the conduct of the Messenger of God, particularly when, after deciding upon a specific opinion, he refused to reconvene for further consultation, deeming it indicative of vacillation and hesitation. This was undertaken to safeguard the principle of consultation itself from perpetual doubt, hesitation, and weakened resolve. In this regard, he articulated an educational dictum, as narrated: “It is not befitting for a prophet that, once he has donned his armor, he remove it until God has decreed for him.”<sup>11</sup> Subsequently, the final divine guidance emerges: “... and once you are resolved, put your trust in Allah ...” (*Quran* 3:159). Thus, upon reaching a decision (following consultation and exchange of views), proceed resolutely and rely upon God. In this manner, within the Islamic program, guidance and elucidation align with execution and implementation, and discourse accompanies action (Qurṭb 2008, 1:802–803).

<sup>10</sup>. ﴿إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ (آل عمران/١٦٠).

<sup>11</sup>. «مَا كَانَ لِنَبِيِّ أَنْ يَضَعَ لَأَمَّتَهُ حَتَّى يَحْكُمَ اللَّهُ لَهُ».

### 3.5. Reflection and Foresight

The secret to organizational success lies in the meticulous examination of the consequences and facets of plans and programs. Sound decision-making and optimal resource utilization necessitate attention to the potential repercussions of actions. Impetuous management, characterized by hasty decisions devoid of foresight, expends considerable effort in remedying aftermaths, whereas undiscerning management acts first and then strives to mitigate the results of immature initiatives. Imam Ali (a) emphasizes the selection of experienced and prescient officials in his covenant to Mālik Ashtar: “Look into the affairs of your executives. Give them appointment after testing them and do not appoint them according to partiality or favoritism because these two things make up the sources of injustice and unfairness. Select from among them those who are people of experience and modesty, hailing from virtuous houses, having been previously in Islam because such persons possess high manners and untarnished honor. They are the least inclined towards greed and always have their eyes on the ends of matters”<sup>12</sup> (Nahj al-Balāghah, Letter 53). In Islam, foresight and long-term contemplation hold immense importance. From the Quranic perspective (Quran 3:159), attaining effective decisions encompasses stages of consultation, decision-making, and reliance: consultation for a precise understanding of the issue, decision-making for selecting the optimal solution, and reliance for executing decisions with firm resolve and material and spiritual support (Raḥmatī 2021, 36).

Decision-making and problem-solving form the essence of management and reflect leaders capacity to steer societies. The verses related to the Battle of *Uḥud* emphasize principles such as consultation, decisiveness, reliance, accountability, and foresight, which constitute the foundations of effective decision-making. Consultation bolsters solidarity and deeper comprehension of issues, while decisiveness and

<sup>12</sup>. «ثُمَّ انْظُرْ فِي أُمُورِ عَمَّا لِكَ فَاسْتَغْمِلْهُمْ إِيْتِبَارًا وَ لَا تَوَلَّيْهُمْ مُحَابَاةً وَ أَثَرَةً فَإِنَّهُمَا جَمَاعٌ مِنْ شُعْبِ الْجَوْرِ وَ الْخِيَانَةِ. وَ تَوَخَّ مِنْهُمْ أَهْلَ التَّجَرِبَةِ وَ الْحَيَاءِ مِنْ أَهْلِ الْبَيُوتَاتِ الصَّالِحَةِ وَ الْقَدَمِ فِي الْإِسْلَامِ الْمُتَقَدِّمَةِ فَإِنَّهُمْ أَكْرَمُ أَخْلَاقًا وَ أَصَحُّ أَغْرَاضًا وَ أَقَلُّ فِي الْمَطَامِعِ إِشْرَاقًا وَ أَبْلَغُ فِي عَوَاقِبِ الْأُمُورِ نَظَرًا» (نهج البلاغه، عهدنامه مالک اشتر)

accountability engender cohesion and trust within organizations. Reliance upon God provides spiritual tranquility, and foresight averts immature decisions and managerial crises. These principles serve as efficacious paradigms not only in Islamic management but also in modern arenas, paving the way for sustainable success.

#### 4. Monitoring Progress

In the Holy Quran and Islamic teachings, the pursuit and completion of tasks are underscored as pivotal ethical and religious principles. Various Quranic verses highlight the importance of perseverance and steadfastness in undertaking endeavors. For instance, verse 200 of *Sūrat Āl ‘Imrān* states: “O you who have faith! Be patient, stand firm, and close [your] ranks, and be wary of Allah so that you may be felicitous”<sup>13</sup> (Quran 3:200). This verse exhorts the believers to exercise patience and endurance and to persist in their duties to attain success. Furthermore, in Islamic teachings, the abandonment of tasks midway is portrayed as a major affliction. These emphases indicate that, in Islamic culture, the diligent follow-through and completion of affairs constitute not merely a religious obligation but also a crucial ethical and social principle that fosters individual and collective advancement and achievement.

During the Battle of *Uḥud*, one of the primary reasons for the Muslims’ setback was the failure to maintain and pursue strategic positions. Initially, the Muslims achieved victory and repelled the enemy. The Prophet Muhammad (s) stationed a group of archers in a strategically vital pass known as the *‘Aynayn* Pass and commanded them under no circumstances to abandon their post (Wāqidī 1988, 1:229). However, following the initial triumph, some archers, enticed by the prospect of gathering spoils, vacated their position. This lapse enabled enemy forces to assail the Muslims from the rear, catching them off guard. This negligence and laxity precipitated the Muslims’ defeat in the battle.

Verse 121 of *Sūrat Āl ‘Imrān*, “When you left your family at dawn to settle the faithful in their positions for battle and Allah is all-hearing,

<sup>13</sup>. ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ (آل عمران/ ٢٠٠)

*all-knowing*”<sup>14</sup> (*Quran* 3:121), depicts a segment of the Battle of *Uḥud*. The phrase “*to settle the faithful in their positions for battle*” alludes to the Prophet’s pursuit, companionship, and leadership in advancing toward objectives, while “*and Allah is all-hearing, all-knowing*” signifies divine accompaniment and oversight.

This verse refers to the Prophet’s predawn departure from the house of Aisha after consultations regarding the battle and the determination to confront the polytheists outside Medina. Donning his armor, the Prophet (s) organized the battle lines and instructed the archers to hold their position (Qutb 2008, 1:696).

Regarding the term “*ghadawta*: left,” some scholars interpret it as the transition from repose to the mobilization of combatants (Muṣṭafawī 1995, 7:199). The Kāshif exegesis defines “*tubawwi*’: to settle” as preparation and strategizing, and “*maqā’id*: positions” as the stations of the warriors (Mughniyeh 2003, 2:149). Additionally, “*tubawwi*’: to settle” denotes the Prophet’s supervision in assigning the army’s positions (Qurashī Bunābī 1996, 2:179).

The Holy Quran addresses the battle’s experiences in these verses, articulating its strengths and weaknesses, and elucidates numerous Islamic concepts related to military movement, the leadership’s role therein, and its impact on Muslim awareness. Moreover, the Quran, in presenting the Prophet (s) as a model in verse 21 of *Sūrat al-Aḥzāb*, “*In the Messenger of Allah there is certainly for you a good exemplar*”<sup>15</sup> (*Quran* 33:21), takes into account the ordinary energies of human life and their human dimensions, for the value of exemplars resides in their realism within human experience. Thus, the Prophet (s), sharing the level and common traits of other humans, engaged directly in the battlefield, closely examining and assessing matters. As per the exegesis *Min Wahy al-Qur’ān*, the Prophet (s) delineated the battle plan, one essential aspect of which was filling the vulnerabilities overlooking the battlefield, a defensive weakness for the Muslims. Upon the crevice in the mountain behind the Muslim army, under the command of ‘Abdullāh ibn Jubayr, he stationed fifty archers and instructed them to remain resolute in all circumstances, whether the Muslims prevailed or the disbelievers did (Faḍlullāh 1998, 6:244).

<sup>14</sup>. ﴿وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ (آل عمران/ ١٢١)

<sup>15</sup>. ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ...﴾ (الأحزاب/ ٢١)

The Prophet's monitoring of the Battle of *Uḥud*'s affairs is also noteworthy from a historical perspective: The Islamic army alighted at the *Shaykhān* area en route to *Uḥud*. The Messenger of God (s) inspected his troops and returned the youths in the army—except Rāfi' ibn Khudayj, a skilled archer, and Samarat ibn Jundab, an agile youth—to Medina (Ṭabarī 1996, 2:61). Upon becoming aware of the presence of the Jewish ally 'Abdullāh ibn Ubayy, he declared that one should not seek aid from polytheists to fight against polytheists (Wāqidī 1998, 1:265; Ibn Sa'd 1997, 2:30).

The managerial implication of this Quranic teaching is that organizational affairs and the advancement of organizational goals cannot be achieved without serious follow-up on tasks. Every endeavor requires diligent pursuit and fundamental effort to attain the desired outcome. Without a spirit of perseverance in work, no task can be executed effectively. The administrative system must not engender confusion among people, delay their affairs, or lead to disorientation. Stagnating matters and halting processes represent the gravest afflictions, resolvable only through a serious pursuit-oriented ethos. Imam Ali (a), in his governmental directives and administrative instructions, exhorted his officials and employees to pursue affairs diligently and to serve the populace with follow-through. In one such directive, he stated: "Do not deprive anyone of his needs and do not prevent him from (securing) his requirements"<sup>16</sup> (Nahj al-Balāghah, Letter 51). Such pursuit closes the door to excuses and leaves no room for laxity in tasks. Furthermore, when a responsibility is delegated to an individual, their performance must be monitored, and should any issue arise in its execution, prompt action must be taken to resolve it. Imam Ali (a) meticulously followed through on all matters and expected the same from his officials, emphasizing that the value of tasks lies in their completion: "The perfection of an action is its completion" (Tamīmī Āmudī 1989, 316) (Dilshād Tihrānī 2015, 171).

<sup>16</sup>. «و لا تُحْشِمُوا أَحَدًا عَنْ حَاجَّتِهِ، وَ لَا تَحْبِسُوهُ عَنْ طَلِبَتِهِ». (نهج البلاغه، نامه ٣١)

Monitoring progress constitutes a significant Quranic teaching in Islamic management, playing a fundamental role in the success and maturation of activities. The Battle of *Uḥud* exemplifies the impact of pursuit in attaining desirable results; the archers' failure to adhere to their position led to defeat, whereas the Prophet Muhammad's management in directing forces serves as an enduring paradigm for contemporary managers.

## Conclusion

The analysis of strategic planning and management in the Battle of *Uḥud* from a Quranic perspective and its contemporary applications reveals that the primary objective of the Muslims in this battle was the defense of Medina and the counteraction against the Quraysh incursion, as determined in accordance with divine directives and the leadership of the Prophet Muhammad (s). Secondary objectives encompassed the preservation of unity and cohesion among the forces and the prevention of recurring past defeats. For successful planning, the acquisition of precise information regarding the enemy's status and the battlefield conditions was indispensable; the Prophet (s) formulated his strategic decisions by utilizing intelligence from spies and sentinels, as well as through consultations with companions and military commanders. Throughout the engagement, the continuous monitoring of progress and the evaluation of troop conditions and performance held paramount importance. The Prophet (s) maintained direct oversight of the battlefield and dispatched repeated messages to commanders, thereby remaining apprised of frontline developments and issuing necessary directives. Decision-making was predicated on collated information and consultations with companions, with the Prophet (s) adapting his strategic choices to the evolving dynamics of the battlefield and instantaneous changes.

The outcomes of the Battle of *Uḥud* demonstrated that incomplete adherence to leadership instructions and the abandonment of strategic positions can precipitate defeat. This battle imparted profound lessons to the Muslims concerning the significance of unity, obedience to leadership, and the imperative of accurate intelligence. The Holy

Quran, in referencing this event, undertakes an analysis of the factors contributing to the setback and advocates deriving admonition therefrom. The crisis management and strategic planning in the Battle of *Uḥud* were executed in alignment with Quranic and managerial principles, thereby serving as a viable paradigm for addressing analogous crises in contemporary contexts. The emphasis on unity, adherence to leadership, and the utilization of precise information constitutes the cornerstone of this approach, which retains applicability in modern crisis management.

## References

- Qarai, Ali Quli. Trans. (2005). *The Quran: With a Phrase-by-Phrase English Translation* (2<sup>nd</sup> ed.). London: ICAS Press.
- Sharīf al-Raḍī. (1382Sh/2003). *Nahj al-Balāghah: Imam Ali bin Abi Talib's Sermons, Letters and Sayings* (3<sup>rd</sup> ed.). Translated by Sayyid Ali Reza. Qum: Ansariyan Publications.
- Ameri, M. and Ebadi, M. (1401Sh/2022). *Analyzing the Issue of Consultation with Women from the Perspective of the Qur'an and the Two Testaments. Qur'an and Social Sciences*, 2(2), 79-94.
- Bāshmīl, Muḥammad Aḥmad. (1406AH/1985). *Mawsū'at al-Ghazawāt al-Kubrā: Ghazwat Uḥud*. Cairo: Al-Maktabat al-Salafiyyah.
- Dihkhudā, 'Alī-Akbar. (1390Sh/2011). *Lughatnāmih: Farhang-i Mutawassiṭ-i Dihkhudā*. Tehran: University of Tehran.
- Dilshād Tihirānī, Muṣṭafā. (1394Sh/2015). *Arbāb-i amānat*. Tehran: Daryā Publications.
- Faḍlullāh, Muḥammad Ḥusayn. (1419AH/1998). *Min Wahy al-Qur'ān*. Lebanon: Dār al-Malāk.
- Ibn Sa'd. (1418AH/1997). *Al-Ṭabaqāt al-Kubrā*. Beirut: Dār al-Kutub al-'Ilmiyyah.
- Javādī Āmulī, 'Abdullāh. (1388Sh/2009). *Tasnīm*. Qum: Isrā' Publications.
- Khamenei, Sayyid 'Alī. (1399Sh/2020). *Ṭarḥ-i Kullī-yi Andīsha-yi Islāmī dar Qur'ān*. Mashhad: Iman Jahadī Institute (Ṣahbā) Publications.
- Kiyānī, Ghulām-Riḍā. (1373Sh/1994). *Farhang-i istrātīzhik, zīrbānā-yi mudīriyyat-i istrātīzhik. Tadbīr*, (44), 15-18.

- Leader of Adolescents Website. (1402Sh/2023). *The importance of monotheistic planning and how to achieve it*.  
[https://rahbarenojavan.ir/barname\\_rizi\\_towhidi/](https://rahbarenojavan.ir/barname_rizi_towhidi/)
- Makārim Shīrāzī, Nāṣir. (1371Sh/1992). *Tafsīr-i Nimūnih* (10<sup>th</sup> ed.). Tehran: Dār al-Kutub al-Islāmiyyah.
- Makārim Shīrāzī, Nāṣir. (1389Sh/2010). *Mudīriyyat wa farmāndihī dar Islām* (12<sup>th</sup> ed.). Qum: Nasl-i Jawān.
- Miṣbāḥ Yazdī, Muḥammad Taqī. (1394Sh/2015). *Akhlāq dar Qur'ān* (8<sup>th</sup> ed.). Qum: Imam Khomeini Educational and Research Institute Publications.
- Mughniyeh, Muḥammad Jawād. (1424AH/2003). *Al-Tafsīr al-Kāshif*. Qum: Dār al-Kitāb al-Islāmī.
- Muṣṭafawī, Ḥasan. (1374Sh/1995). *Al-Taḥqīq fī Kalimāt al-Qur'ān al-Karīm*. Qum and Tehran: Ministry of Culture and Islamic Guidance.
- Pirūz, 'Alī Āqā; Khidmatī, Abū Ṭālib. (1401Sh/2022). Examining crisis Management Policies in the Quran, Focusing on the "Battle of Uhud." *Islamic Politics Research*, 10(21), 12-38.
- Qurashī Bunābī, 'Alī Akbar. (1375Sh/1996). *Tafsīr Aḥsan al-Ḥadīth* (2<sup>nd</sup> ed.). Tehran: Ba'that Foundation.
- Quṭb, Sayyid. (1387Sh/2008). *Fī Zilāl al-Qur'ān*. Translated by Muṣṭafā Khurram Dil. Tehran: Iḥsān.
- Raḥmatī, Maryam, et al. (1400Sh/2021). Effective decision making from the perspective of Quran and Nahj al-Balagha. *New Approaches to Jihadi Management and Islamic Governance*, 1(3), 28-43.
- Rashīd Riḍā, Muḥammad. (1414AH/1994). *Tafsīr al-Qur'ān al-Ḥakīm al-shahīr bi-Tafsīr al-Manār*. Lebanon: Dār al-Ma'rifah.
- Riḍā'iyān, 'Alī. (1396Sh/2017). *Mabānī-yi sāzmān wa mudīriyyat* (20<sup>th</sup> ed.). Tehran: SAMT.
- Robbins, Stephen P., & Coulter, Mary. (2002). *Management* (Vol. 1). New Jersey: Prentice Hall.
- Ṣādiq 'Amal Nīk, Murtidā. (1389Sh/2010). Characteristics of Strategic Management from the Perspective of the Holy Quran. *5th International Conference on Strategic Management*, Tehran, <https://civilica.com/doc/103014>
- Sorin, Werner, & Tankard, James. (1386 AH/2007 CE). *Nazāriyya-hā-yi Irtibāṭāt*. Translated by 'Alīrezā Dehqān. Tehran, Iran: University of Tehran Press.
- Ṭabarī, Muḥammad ibn Jarīr. (1375Sh/1996). *Tārīkh Ṭabarī* (5<sup>th</sup> ed.). Translated by Abu al-Qāsim Pāyanda. Tehran: Asāṭir.

- Ṭabarsī, Faḍl ibn Ḥasan. (1377Sh/1998). *Tarjuma-yi tafsīr-i Jawāmi‘ al-Jāmi‘*. Mashhad: Astān Quds Razāwī, Islamic Research Foundation.
- Ṭabāṭabā‘ī, Muḥammad Ḥusayn. (1390Sh/2011). *Al-Mīzān fī tafsīr al-Qur‘ān* (2<sup>nd</sup> ed.). Lebanon: Mu‘assasat al-A‘lamī lil-Maṭbū‘āt.
- Ṭāliqānī, Maḥmūd. (1362Sh/1983). *Partawī az Qur‘ān*. Tehran: Shirkat-i Sahāmī-yi Intishār.
- Tamīmī Āmudī, ‘Abd al-Wāḥid b. Muḥammad. (1410AH/1989). *Ghurar Al-ḥikam wa durar al-kalim* (2<sup>nd</sup> ed.). Qum: Dār al-Kutub al-Islāmī.
- Wāqidī, Muḥammad ibn ‘Umar. (1409AH/1988). *Al-Maghāzī* (2<sup>nd</sup> ed.). Beirut: Mu‘assasat al-A‘lamī.