MANAGEMENT FUNCTIONS DISPLAYED BY PROPHET MUHAMMAD IN TWO MAJOR EVENTS

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ABSTRACT

Prophet Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* above all was a man. Before receiving his revelation (*wahy*) he worked as a businessman, conducted and managed a lady entrepreneur's business, and subsequently married the owner. By contemporary definition he was a manager of a business but was not referred to as such in the literature. After becoming a Messenger (*Rasul*), he planned, organized, led and controlled – referred to as four management functions in contemporary literature -- several important events related to the affairs of Muslims. The two major historical events in which he had displayed the four management functions were migration (*Hijrah)* and Battle of Badr. The primary aim of this study is to identify the extent to which Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* displayed the four contemporary management functions in these two events. The study uses content analysis approach to dissect and synthesize the qualitative data. It attempts to pair the activities of Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* based on *Qur'an* and *Sunnah* which have existed over 1400 years with typical management functions developed only recently. Results reveal that activities of Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* may be approximated with four contemporary management functions.

1. INTRODUCTION

When one reads or discusses about management or a manager, one may be tempted to perceive a gentleman wearing a fine suit with a necktie, earning a comfortable salary and commanding an enviable position. This man may be associated with businesses, banks, organizations, firms and ultimately, money and profit. On the other hand, when the same individual is associated with the term Prophet he would be associated with God, religion, Holy, mosque, church, synagogue, prayers, revelation and the like. The name of the last Prophet in Islam, Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* is no exception. (*Note:* Whenever Prophet's Muhammad name is mentioned, Muslims are required to say in *Qur'ānic Arabic* the meaning of which is Peace and Blessings of Almighty God be upon him labeled as *(ṣal-Allāhu ʿalayhi wa sallam)*, which is used throughout this paper).

The vast majority of publications discuss Prophet Muhammad's *(ṣal-Allāhu ʿalayhi wa sallam)* predominant role in society as a Prophet sent by God to call the entire humanity, i.e., Arabs and non-Arabs, to believe in Oneness of God and worship Him alone (this message is referred as *Tawḥīd* in Islam). However, it is equally crucial to understand his life before and after receiving Revelation (*wahy*) from Almighty God and becoming Prophet (*nabī*) and Messenger (*Rasūl*), and particularly his life from the management perspective. This study will focus on the latter rather than the former by ascertaining the extent to which he was a manager equivalent to contemporary managers developed later.

Before and after undertaking the role of a Prophet and until his death, above all Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* was a man. He performed life activities just like any other ordinary human being. As a person he encountered difficult situations which he had to manage, choose and decide on the best course of action. Two such extraordinary important situations were migration (from Makkah to Medina) which in Islam is known as *Hijrah* (622 A.D) and the Battle of Badr (624 A.D). (Badr is a name of a place between Makkah and Madinah where the battle occurred). In these two situations he had to act prudently to achieve the best outcomes.

1.1 OBJECTIVES

The primary objective of the paper is to identify and classify whether Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* displayed the four

contemporary management functions as defined in modern literature using two major events in the history of Islam.

Authors of this paper are well aware that the two events, i.e. *Hijrah* and Battle of Badr are widely discussed among Muslims. *Hijrah* in Islam is the event upon which the entire Islamic calendar is based. Similarly, the Battle of Badr is discussed in the vast majority of Islamic literature as the most important battle in Islamic history. However, this study will not be concerned with great details of their occurrence, i.e. time, place, wisdom and purpose. Instead, the research primarily focuses on the managerial roles and implications of four contemporary functions of management on the two selected events in Islamic history.

The paper targets non-Muslim readers, academics, practitioners and students of, but not limited to, management. It attempts to spur further research in management among non-Muslim researchers and university students. Authors attempt to establish some relationship between the four functions of management and the practitioner of Islam, i.e., Prophet Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)*. Hence, the paper hopes to encourage discussion on the four functions of management and Islam. In light of this, the main question of the paper is how did Prophet Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)*, through his managerial style, create a positive organizational culture while providing equal opportunities for growth and promoting justice without manipulating Muslims or non-Muslims in the context of four management functions?

1.2 MIGRATION

After several discussions between Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* and Muslims of Madinah (Madinah was a city which later served as the center of the Islamic State), Muslims considered migration as an option; in fact, mandatory. It was one of the first major events after Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* began to disseminate the message of Islam in public. Until then, he and Muslims disseminated the faith secretly because they lacked strength in numbers. It is due to the significance of the event that *Hijrah* is associated with many fond memories. *Hijrah* thus:

a. Laid the foundation of the Islamic calendar.
b. Made Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* and all Muslims leave their beloved birthplace, Makkah to settle in Madinah for the sake of Allāh.

c. Established the first Muslim State in Madinah. It presented challenges and struggles which Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* faced as head of state.

d. Laid the foundations of the center of Islam, spreading the message of Islam to the entire Arabian Peninsula and the rest of the world

In view of these and other momentous reasons, Syed (2008) notes that:

The significance of *Hijrah* (the migration of Prophet Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* to Madinah) is not limited to the Islamic history or to the Muslims. The *Hijrah* not only reshaped -- socially and politically -- the Arab Peninsula, but also had its impact on worldwide civilizations.

1.3 BATTLE OF BADR

The second greatest event which occurred subsequent to migration (*Hijrah*) is the Battle of Badr. Ramadan (2007) narrated the prominence of the event thus:

a. It was the first historical encounter between Muslims and *Quraysh*. (*Quraysh* were inhabitants of Makkah who did not only disbelieve in the message of Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* but persecuted him and the Muslims. The Prophet himself was *Qurayshite*.

b. It was the first victory of Muslims over *Quraysh* in battles.

c. It was the battle the victory of which gave Muslims a boost in morale and sent a message to *Quraysh* of the Muslims' communal power.

d. Muslims gained respect of the military power as the victory was known throughout the Arabian Peninsula.

e. *Quraysh* paid a dear price in victims and wealth.

f. Jewish (*al-Yahūd*) tribes started to express openly their hypocrisy and hatred against Muslims.

g. Victory in this battle was a sign of help from God, the result of divine intervention, through thousands of angels to fight in support of Muslims.

In light of these and several other reasons, Reem (2012) rightly provides a crystal summary of the battle:

The importance of this battle in the history of Islam continues into the present day. In fact, several military operations in the last 50 years were named after this battle

because it signifies victory. "Operation *Badr*," for example, was used by the Egyptian army in 1973 (1).

1.4 INSPIRED ACTIONS

On the matters of faith, Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* did not make his own decisions or give an answer unless he had received a revelation (*wahy*) from *Allāh*. This is supported by the Holy *Qur'ān*:

> He (Prophet Muhammad) does not speak of his own desire
> but it is a revelation sent to Him (*Qur'ān*: 53:3-4).

Ramadan (2007) clarifies that Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* was continually being reminded by *Allāh* to always say *In shā' Allāh* (Allāh Willing) but only after he has exhausted all his human efforts. This is consistent with his position as a human being, son, manager, husband, man, father and an ordinary member of society. His life, including speeches and actions reflected him as human being. There were times when he was uncertain regarding a suitable course of action, consulted his friends for their views, acted upon their suggestions and at other times made mistakes. This is illustrated when Muslims were engaged in the planning and organizing of the Battle of Badr. In view of this, had Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* been guided for "everything" and absolutely everything, there was no need for him to pursue any kind of consulting, planning, organizing, leading and controlling. Certainly, this was not the case. *Allāh* Almighty through the Holy *Qur'ān* cautioned Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* on his mistakes and the latter rectified them. See *Qur'ān*: 5:101, 7:203, 9:43, 9:64 and 66:1.

Additionally, Almighty *Allāh* urged Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* and Muslims at all times to plan and only when they had put in their effort did they implore on Almighty God as mentioned in the *Qur'ān*:

> Then, when you have decided upon a course of action, place
> your trust in God: for, verily, God loves those who place
> their trust in Him (*Qur'ān*: 3:159).

Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* created a warm and collaborative environment. Companions always consulted each other on matters of daily lives, and whenever a dispute arose among

them they would turn to the Prophet. The Prophet *(ṣal-Allāhu ʿalayhi wa sallam)* strictly forbade companions to mention deficiencies of each other. Rather, he encouraged them to discuss and highlight positive traits. Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* created a positive organizational culture by providing opportunities for his companions to grow, develop, participate and be team members. Contemporary managers should emulate the Prophet to help develop employees by empowering them and enhancing their religious knowledge.

2. LITERATURE REVIEW

2.1 THE CONCEPT OF MANAGEMENT

The term management is used not only in industry but also academic institutions. Various universities and schools worldwide are established with the aim of promoting management science and its theories. Not only do they offer programs of management but also use the word 'management' such as, Management school, Management center and the like. Two of the most prominent classical theorists of management remain F.W. Taylor (1856-1915) and Henry Fayol (1841-1925), while Elton Mayo of the Hawthorne studies provided the fundamental grounds of Human Relations (Cole, 1990).

Cole (1990) further suggests that there is no generally accepted definition of management as an activity. For Robbins and Coulter (2007) for instance "management is a process which involves coordinating and overseeing activities of others to ensure their activities are completed effectively and efficiently", whereas Kinicki and Williams (2006) define management as "the pursuit of organizational goals efficiently and effectively by integrating the work of people through planning, organizing, leading and controlling the organization's resources". Looking at management as a process, Agarwal (2007) refers to management as "a social process as it takes its inputs from and exports its outputs to society".

2.2 ISLAMIC MANAGEMENT AND ITS EMERGENCE

In the vast majority of literature in management, Henry Fayol is famous for his writing of 14 Principles of Management. A superficial analysis and comparison of the first and second sources of Islam, The Holy *Qurʾān* and the life of Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)*, shows that Fayol's principles of management were developed much later than those explained in Islam. The religion of Islam indicates that it has conveyed the principles of management 14

centuries ago even when the subject of management did not exist yet (Mondal, 2013). Mondal proposes that in order to strengthen the subject of contemporary management, Islamic management needs to be studied.

By Islamic management one does not refer to whether management as an art or science is Islamic or otherwise. In contrast, it refers to how one should manage according to principles of Islam. Whether Islamic management, or any other type of management, as Koontz, O'Donnell, and Weihrich (1984) argue, managing is essential in all types of organizations. They highlight that 90 percent of business failures are due to managerial incompetence and inexperience. Islamic organizations are no exception.

2.3 CONTEMPORARY MANAGEMENT FUNCTIONS

2.3.1 PLANNING

Robbins (1997) argues that Management functions are used today as a way of classifying the manager's job. Cole (1990) associates planning with formulating objectives and their attainment. He considers planning to be the route map for the journey. Koontz et al. (1984) stress the importance of planning and suggest that for effective group effort people must know what is expected of them; which is the prime function of planning. Robbins and Coulter (2007) present planning as a linkage between means and ends. They argue that planning is concerned with developing strategies of what is to be done (ends) and how is it to be done (means). For Naylor (2007), planning is a process of setting organizational objectives and directives for achieving them.

2.3.2 ORGANIZING

While planning is the route map for the journey, for Cole (1990), organizing is concerned with activities to arrive at the chosen destination. Robbins and Coulter (2007) emphasize that the traditional approaches of organizing work are being reevaluated by contemporary managers in the search for structural designs that achieve their goals and remain flexible. Thus, they argue that organizing concerns with arranging the work to achieve organizational goals. A similar view is held by Naylor (2007), who argues that organizing is the arrangement of all elements of an organization to achieve its objectives.

2.3.3 LEADING

When discussing definitions of leadership, Stogdill (1974) highlights that there are almost as many definitions of leadership as there are people who have attempted to define the concept. Cole (1990) argues that leadership theories have emerged only in recent years. Bass (1985), for instance, sees leadership as the effort of an individual to change another individual's behavior through motivation. Wright and Taylor (1994) defined leadership as influencing the belief and behavior of group members in a desired direction. Robbins and Coulter (2007) relate leadership to the function of leaders. They suggest that a leader is someone who can influence others, and hence leadership is what the leader does. A more concise and direct definition is given by Naylor (2007) who defines leadership as a process of influencing people toward achieving organizational objectives.

2.3.4 CONTROLLING

The final function of Management completes the total process of management. Controlling is a tool that evaluates the performance of the previous functions against standards in order to take corrective actions (Cole, 1990). Robbins and Coulter (2007) note that controlling is the process of monitoring, comparing and correcting work performance. Naylor (2007) explains controlling in a broader perspective taking into account changes in business environment and the ability of the organizational system to respond to them. He argues that since the system is not able to automatically respond to changes, it requires managers to continually monitor and adjust to maintain its operations. Thus, he suggests that despite the changes in environment and organization, controlling ensures that the organization achieves its plan.

3. METHODOLOGY

In Islam, *Qur'ān* is acknowledged to be the Holy Book revealed by *Allāh* to Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)*, while all sayings, actions and approvals of Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* are known as *Ahadith* and *Sunnah*. This study uses a content analysis approach. It extracts relevant verses of the Holy *Qur'ān* and related *Ahadith* of Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* for analysis. It analyzes the historical evidence in the Holy *Qur'ān* to match with

contemporary management functions. It attempts to pair the activities and decisions of Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* during migration (*Hijrah*) and Battle of Badr with typical contemporary management functions in order to identify some relationship.

4. FINDINGS AND DISCUSSION

4.1 PLANNING OF MIGRATION

Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* invited people of Makkah to believe in One God for three years privately and secretly. After he received revelation (*wahy*) through which God permitted him to convey His message publicly, Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* began to invite people to Islam openly. In the beginning, there were very few who accepted his message. The vast majority ignored, humiliated and tortured him and his followers. Under these difficult circumstances and when the situation had become unbearable with the presence of persecution, violation, torture and the plan to kill Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)*, he began to search for other alternatives of spreading the message and move outside Makkah. There was an opportunity to disseminate the message of Islam through the visitors of Madinah (at that time called *Yathrib*). By tradition, caravans would visit Makkah every year. This included the visitors of Madinah. Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* discussed with Muslim delegations from Madinah of the feasibility of *Meccan* Muslims migrating to Madinah. Thus, planning of migration to Madinah began two years in advance (Ramadan, 2007).

The objective was clear: save Muslims from the persecution they were suffering and convey the message of Islam. Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* held three consecutive meetings with visitors of Madinah (620H, 621H and 622H). In the last meeting, visitors of Madinah pledged they would welcome, protect and help Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* and their fellow Meccan brethren-in-faith in Madinah. When he exhausted his human capacities and planned all courses of action, Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* instructed Muslims to migrate to Madinah while he with a few close companions was awaiting God's permission (order) to Migrate. When *Allāh* ordained him to migrate, Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* planned organization of the journey (Syed, 2008).

4.2 ORGANIZATION OF MIGRATION

History testifies to the fact that Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* was the most trusted person in his society. People would deposit their valuables with him for safety. When Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* received permission to leave Makkah, he left Alī ibn Abī Ṭālib to clear debts and return deposits to people, despite the fact that they were his enemies and that he had to leave Makkah because of them. Alī ibn Abī Ṭālib was assigned to remain in Muhammad's *(ṣal-Allāhu ʿalayhi wa sallam)* bed while Abū Bakar would accompany him on the journey. Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* decided to leave Makkah at night and use a camel as a mean of transportation for the journey. Abū Bakr's son, 'Abdullāh was assigned to gather intelligence and report to Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* while Abū Bakr's daughters, Asmā' and 'Ā'ishah were tasked to provide food (Ramadan, 2007).

Muhamamd *(ṣal-Allāhu ʿalayhi wa sallam)* continuously encouraged his companions to practice what they believed in. He urged the companions to practice Islam even if situations move against personal wishes and gains *(Qur'ān*, 4:135). Likewise, he cautioned Muslims to avoid preaching what they would not practice *(Qur'ān*, 61:2). Through this sincere organizational and leadership approach, he created a trustworthy team which he could rely upon in peace or adversity such as the migration *(Hijrah)* and Battle of Badr.

4.3 LEADING THE JOURNEY OF MIGRATION

Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* travelled with Abū Bakr only, while the first led the journey. In order to avoid attracting attention of the enemies the duo headed south which was totally the opposite direction of their destination, i.e., Madinah (see Figure 1).

When they realized enemies were searching for them, they encamped at the cave of *Thawr*. When the enemies had reached the place until the entrance of the cave, Abū Bakr expressed his fear to Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)*. After exhausting all their efforts, Almighty's support arrived. *Allāh* revealed verse 40 of *Surah* (Chapter) 9 of the *Qur'ān* to Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* in which He (The Almighty) motivated him and his companion to rely completely on the Almighty's Power, Mercy and Wisdom. Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* conveyed the message and reaffirmed Abū Bakr that *Allāh* was with them. After avoiding the enemies, the two travelers continued their journey unnoticed which lasted for twenty days until they reached Madinah.

FIGURE 1
Landscape of Migration (*Hijrah*) Route
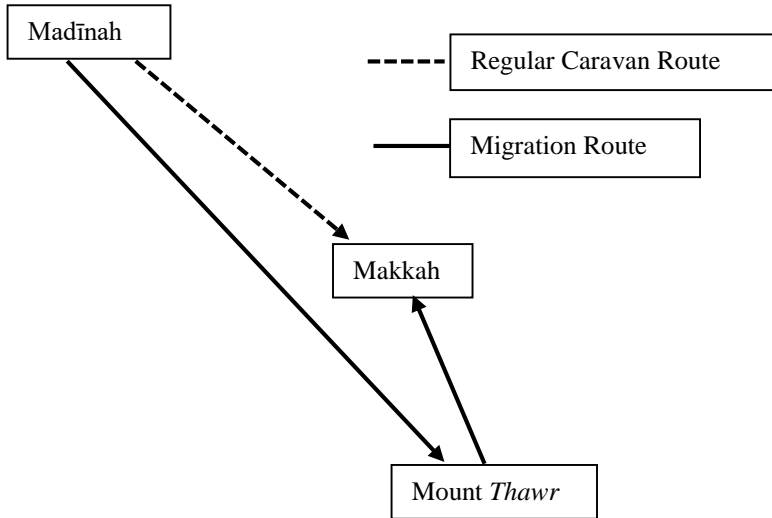
Source: Compiled by authors

4.4 CONTROLLING THE JOURNEY AND SITUATION IN MAKKAH

Muhammad (*ṣal-Allāhu ʿalayhi wa sallam*) planned, organized and led the journey until he achieved the objective, i.e. reached Madinah. However, this was not the end. Throughout the journey he had appointed Abū Bakr's son, 'Abdullāh to monitor the situation and movements of Quraysh and report to both of them. This helped them carry on the journey to Madinah at the right times and using right directions.

Once arrived in Madinah, Muhammad (*ṣal-Allāhu ʿalayhi wa sallam*) continued to monitor the situation in Makkah by sending his companions to observe the situation and report to him or by obtaining intelligence of travelers from or to Makkah. When he received news that a caravan of Quraysh was on the way to Makkah, Muhammad (*ṣal-Allāhu ʿalayhi wa sallam*) prepared a few companions to intercept the caravan, which unexpectedly resulted in the Battle of Badr. Table 1 summarizes the foregoing discussion.

TABLE 1

Summary of Management Functions Displayed by Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* during Migration (Hijrah)

Management Functions	No.	Events/Situations
Planning	1	Planning took place two years earlier.
		First meeting in *al-Aqabah* (620 H)
		Second meeting in *al-Aqabah* (621 H)
		Third meeting in *al-Aqabah* (622 H)
	2	Encouraged Muslims to migrate to Madinah.
Organizing	1	Sent Musab ibn Umayr to teach Islam, evaluate and report the situation in *Yathrib*, Madinah.
	2	Two covenants between Muhammad (*ṣal-Allāhu ʿalayhi wa sallam*) and delegations from *Yathrib*. The latter pledged to grant refuge and protect Muhammad (*ṣal-Allāhu ʿalayhi wa sallam*) and other Muslim brothers/sisters from Makkah.
	3	Muhammad (*ṣal-Allāhu ʿalayhi wa sallam*) was granted permission by God to migrate, but details of the journey to be set by Muhammad (*ṣal-Allāhu ʿalayhi wa sallam*).
	4	Abū Bakr, his closest friend, accompanied him during the journey.
	5	Ali ibn Abi Talib, Muhammad's (*ṣal-Allāhu wa sallam*) nephew remained in Muhammad's (*ṣal-Allāhu ʿalayhi wa sallam*) bed.
	6	Alī ibn Abī Ṭālib settled debts of Muhammad (*ṣal-Allāhu ʿalayhi wa sallam*) and returned deposits to people.
	7	Traveled by camel.
	8	Traveled during the night.
	9	Abū Bakr's son, 'Abdullāh to gather intelligence and report to Muhammad (*ṣal-Allāhu ʿalayhi wa sallam*)
	10	Abū Bakr's daughters, Asmā' and 'Ā'ishah provided food.
	11	Employed the non-Muslim Bedouin, 'Abdullāh ibn Urayqat as a guide to *Yathrib* by using a route not common to people.

TABLE 1 (*continued*)

Management Functions	No.	Events/Situations
Leadership	1	Muḥammad (*ṣal-Allāhu ʿalayhi wa sallam*) led the journey, but continuously consulted Abū Bakr.
	2	Headed toward South; totally opposite direction in order to avoid attention of the enemies.
	3	Muhammad (*ṣal-Allāhu ʿalayhi wa sallam*) motivated and encouraged Abū Bakr to completely rely on Almighty God in the cave of *Thawr*.
	4	The journey led by Muhammad (*ṣal-Allāhu ʿalayhi wa sallam*) lasted for twenty days.
Controlling	1	Abū Bakr's son, 'Abdullāh was in charge of intelligence to monitor situation in Makkah.
	2	Upon reaching Madinah, Muhammad (*ṣal-Allāhu ʿalayhi wa sallam*) continuously followed and monitored the situation in Makkah.

4.5 THE BATTLE OF BADR

4.5.1 A NON-PLANNED BATTLE

The Battle of Badr occurred and became known in history as an unplanned battle. There were no deliberate plans from Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* and Muslims for any battle. When Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* was notified that a caravan led by Abū Sufyan, an influential leader, was on the way from Syria to Makkah, he prepared a few companions and headed toward the caravan. The objective was to intercept the caravan, recover the wealth usurped by the *Quraysh* and show some power against *Quraysh* who were plotting against Muslims in Madinah (Ramadan, 2007). However, it turned to be something unexpected.

When Abū Sufyan (who later became Muslim) recognized that Muslims were heading for his caravan, he immediately sent an agent to Makkah to inform the *Quraysh* of his predicament. While the *Quraysh* immediately left Makkah to provide support to the caravan, Abū Sufyan had changed the route and escaped from the Muslims. He again sent a representative to inform his leaders that he managed to

escape and that he was safe. Nevertheless, *Quraysh* leaders proceeded with their journey (Ramadan, 2007).

Plans are not static; they are contingent and can be changed depending on the situation and circumstances. Upon receiving information that the *Quraysh* had marched, Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* changed the plan from intercepting the caravan to either returning to Madinah or continuing to face the *Quraysh*.

4.5.2 CRUCIAL CONSULTATIONS

As mentioned before, Muslims were unprepared for any battle. When they left Madinah to intercept the caravan, they numbered 313 (according to some resources 319 or 309) with only a few riding animals: 70 camels and three horses (Ramadan, 2007). However, although with a different objective, the journey was well-organized. Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* had left ʿUthman bin ʿAffan to look after the latter's wife who was ill. Ibn Umm Maktum was instructed to lead obligatory prayers while Abū Lubabah was appointed as acting ruler of Madinah until Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* returned.

After receiving a positive answer from his close associates (called companions) to continue facing the *Quraysh*, Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* with Muslims headed to position themselves. In the meantime, he used every opportunity to seek information regarding *Quraysh*'s preparations. One of his informants was Sheikh Sufyān al-Dimīrī (an old man met on the way) regarding the position of *Quraysh*. He also searched for information from Aslam and Arid Abū Yassar regarding the number of *Quraysh* and their leaders participating in the march.

When Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* asked the two men about the number of [non-Muslim] *Quraysh*, they replied: Many. He then asked about the number but their answer was, we do not know. Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* then asked how many camels they slaughtered every day. They replied nine or ten. Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* then said: they are between nine hundred and a thousand, referring to the number they actually were. Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* then asked about the nobles of *Quraysh* taking part in the journey. When they told him who was among them, Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* said to his companions "This Makkah has thrown to you the pieces of liver" (Ibn Kathir, 23).

4.5.3 ACCEPTING ADVICE

When Muslims reached the first well (water source) at Badr, Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* ordered them to halt. One of his companions, Hubab Ibn al Mundhir asked:

> Is this a place which *Allāh* has commanded you to occupy, so that we can neither advance nor withdraw from it, or is it a matter of opinion and military tactics? When the Prophet said that it was a matter of opinion and military tactics, Hubab said that they should go on to the [source of] water [supply] nearest to the enemy, and halt there, stop up the wells beyond it and construct a cistern [reservoir] so that they would have plenty of water; then they could fight their enemy who would have nothing to drink (Ghali, 23, and Ibn Kathīr, 28).

Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* approved and implemented Hubab's suggestion and positioned the Muslim army close to the water nearest to the enemy. Upon arrival of *Quraysh* at the battlefield (Badr), Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* organized Muslims to confront *Quraysh*. He appointed 'Ubaydah ibn Al-Harith, Hamzah and 'Ali to confront disbelievers in single combat while he pursued the leadership of the battle.

4.5.4 LEADERSHIP OF THE BATTLE

Throughout the battle and since they left Madinah, Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* maintained leadership of the Muslims. When he received the news that *Quraysh* were heading for a battle, he consulted his companions on the next course of action. When he received positive feedback, he put all his effort to organize, lead and control the battlefield. One of his first orders was not to attack *Quraysh* until he had given his orders. When the *Quraysh* army drew near, he commanded the Muslims: *shuddu*, "Press them hard". He then commanded his army to attack by arrows. Ibn Kathīr narrated that:
Al-Bukhārī narrated on the authority of Abū Usayd who said that on the day of the Battle of Badr Prophet said to us "When your enemy comes near to you (i.e., overcome you by sheer number) shoot at them but use your arrows sparingly (Ibn Kathīr, 35).

One of the roles of a leader is to motivate his followers. Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* displayed this role. He continued to pray to *Allāh* to such an extent that even his closet companion Abū Bakr was surprised. As usual, Muslims are ordained to put their human effort according to *Allāh*'s commandment, place their trust and submit themselves completely to their Creator, *Allāh*. And this was the case in this battle. While Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* succumbed to a very short and light sleep, *Allāh* has informed him of His Help. (This is crucial: Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* was informed of God's Help only after he and the Muslims had tried their best efforts). Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* immediately conveyed this news and motivated the Muslims with good tidings of God's Help. He said:

> By the One in Whose Hand is the soul of Muhammad, no man will be slain this day fighting against them with steadfast courage, advancing not retreating but *Allāh* will cause him to enter Paradise (Ibn Kathir, 38).

The Companions were motivated by this tiding to the extent that one by the name of Umai Ibn Al-Humam when he heard the words of Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* had some dates in his hand, flung his dates and seized his sword and fought until he died (Ibn Kathir, 2001).

4.5.5 CONTROL OF THE BATTLE

Besides organizing, leading and persistently praying to God, Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* monitored the developments of the battle. When he had organized his army for the battle, he monitored (controlled) their movement. Realizing that one of his companions had gone ahead of others, he immediately ordered him to return and rejoin the ranks. After the battle ended, Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* checked his army, buried and prayed for the Muslim martyrs.

Upon his arrival in Madinah, he consulted his companions about actions on the captives of the battle. He also commanded his companions to continuously monitor the situation as he predicted that the *Quraysh* may plot an attack at any time. Events related to the above historical Battle are summarized in Table 2.

TABLE 2

Summary of Management Functions Displayed by Muhammad *(Ṣal-Allāhu ʿalayhi Wa Sallam)* During The Battle of Badr

Management Functions	No	Evidence/Situations
Planning	1	No planning for the battle but intercepted the caravan.
	2	Recovered the wealth usurped by the *Quraysh* and served as a show of power against *Quraysh* who were plotting against Muslims in Madinah .
	3	Upon understanding of the *Quraysh*'s march, Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* changed the plan
	4	Sought information from Sheikh Sufyan Ad-Dimiri (an old man met on the way) regarding the location of *Quraysh.*
	5	Sought information from Aslam and Arid Abū Yassar regarding the number of *Quraysh* and their leaders participating in the march.
Organizing	1	313 (309 or 319) companions. Used horses and camels.
	2	Left 'Uthman bin Affan to look after his wife who was ill.
	3	Ibn Umm Maktum led prayers until Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* returned
	4	Abū Lubabah was appointed as a ruler of Madinah until Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* returns.
	5	Ubaydah ibn Al-Harith, Hamzah and Ali confronted disbelievers in the single combat.
	6	Positioning of the army. Hubab Ibn al Mundhir offered his suggestion to Muhammad *(ṣal-Allāhu ʿalayhi wa sallam).*
Leadership	1	Significant consultations with companions about the next course of action.
	2	Companions confirmed their readiness to confront Quraysh. Abū Bakr and Umar spoke and confirmed their readiness to continue fighting with the Quraysh. Similarly Al-Miqdad and Sa'd Ibn Mu'adh gave answers in favor of fighting.
	3	No attack until Muhammad's *(ṣal-Allāhu ʿalayhi wa sallam)* order.

TABLE 2 *(continued)*

Management Functions	No	Evidence/Situations
	4	Muhammad's (*ṣal-Allāhu ʿalayhi wa sallam*) commanded: "Shuddu", Press them hard.
	5	Attacked the enemy with arrows.
	6	Muhammad (*ṣal-Allāhu ʿalayhi wa sallam*) persistently prayed to Almighty God for help.
	7	Muhammad (*ṣal-Allāhu ʿalayhi wa sallam*) motivated Companions with glad tidings of God's help.
Controlling	1	Organized the army in ranks and controlled them. Noticed one man had gone in front of others. Told him to come back
	2	Continued control over the development of the Battle.
	3	Muhammad (*ṣal-Allāhu ʿalayhi wa sallam*) buried the Muslim martyrs and consulted companions about the war captives.
	4	Upon his return to Madinah , Muhammad (*ṣal-Allāhu ʿalayhi wa sallam*) attentively monitored developments in Makkah and Quraysh action plans.

5. CONCLUSION

Migration and Battle of Badr present the two greatest events in the history of Islam and hence, were chosen as sample for this study. Migration (*Hijrah*) is an example of a planned event. It was a journey planned two years in advance. While it displayed human efforts at work, *Hijrah* was guided by Divine Intervention. One can trace the contemporary functions of Management in the event. The journey was well planned, organized, led and controlled. Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* had set clear objectives (to reach Madinah), segregated tasks (what was to be done and by who), motivated (leadership) and monitored (controlled) the situation persistently.

The Battle of Badr was the first encounter and victory of Muslims over *Quraysh*. Although a non-planned battle, when decision was made to fight, the battle was planned, organized, led and controlled. Companions persistently assisted Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* to plan and decide on the positioning of the army, while Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* organized them by appointing different companions to lead different tasks, thus

indicating that Muhammad *(ṣal-Allāhu ʿalayhi wa sallam)* had displayed management functions in the two events.

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