The Leadership Values Bureaucracy in the Battle of Uhud: the Analysis of Verse Ali Imran (3): 121 and 144 in Fazlur Rahman's Perspective

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Abstract

After losing the Battle of Badr, the Quraysh polytheists returned to Medina with a mission of revenge. Abu Sufyan bin Harb's troops won over the Muslims of Medina in the battle of Uhud. Among the triggers for the defeat of the Muslim community in the Uhud War were the indiscipline and disobedience of some Muslim troops to the Prophet Muhammad. This study tries to interpret QS. Ali Imran (3): 121 and 144 through Fazlur Rahman's double movement approach. The moral values drawn from the story of the Uhud war in verse are leadership with the character of a good listener, tactical-critical and patient while being supported by followers' loyalty. Lastly, resignation can be used as a reference in carrying out the wheels of a good, compact government bureaucracy. A common goal and no party is harmed because of selfish personal interests. This character was practised by the Prophet Muhammad. in managing the people of Medina. Unfortunately, during the Uhud War, some Muslim troops were disobedient or loyal to the instructions of the Prophet Muhammad. This is the urgency of a relationship

between leaders and the people they lead. Leaders with the character of good listeners, critical-tactical and patient but not followed by the loyalty of their people will not be able to produce a good government order to achieve common goals.

Keywords: Battle of Uhud; Bureaucracy; Double Movement; Leadership.

Abstrak

Birokrasi Nilai Kepemimpinan dalam Perang Uhud: Analisis Ayat Ali Imran (3): 121 dan 144 dalam Perspektif Fazlur Rahman. Kaum musyrik Quraish setelah kalah pada perang Badar, mereka kembali ke Madinah dengan misi balas demdam. Pasukan Abu Sufyan bin Harb berhasil menang atas kaum Muslimin Madinah di perang Uhud. Di antara pemicu kekalahan umat Islam dalam perang Uhud adalah ketidakdisiplinan dan ketidaktaatan sebagian pasukan Muslim pada Nabi Muhamamd Saw. Penelitian ini mencoba manafsirkan QS. Ali Imran (3): 121 dan 144 melalui pendekatan *double movement* Fazlur Rahman. Adapun nilai moral yang bisa diambil dari kisah perang Uhud dalam ayat tersebut adalah kepemimpinan dengan karakter pendengar yang baik, taktis-kritis dan sabar seraya didukung oleh loyalitas pengikut, dan yang terakhir *tawakkal* bisa dijadikan acuan dalam menjalani roda birokrasi pemerintah yang baik, kompak, tercapainya suatu tujuan bersama, serta tidak ada pihak yang dirugikan karena hanya sebab kepentingan pribadi yang egois. Karakter tersebut telah dipraktikan oleh Nabi Muhamamd Saw. dalam mengelola masyarakat Madinah. Sayangnya pada perang Uhud ada sebagian pasukan Muslim yang tidak taat atau loyal dengan instruksi Nabi Muhammad. Inilah urgensi ada keterkaitan antara pemimpin dan masyarakat yang dipimpinnya. Pemimpin berkarakter pendengar yang baik, kritis-taktis dan sabar namun tidak diikuti dengan loyalitas masyarakatnya tidak akan mampu menghasilkan tatanan pemerintah baik untuk mencapai tujuan bersama.

Kata Kunci: Birokrasi; Gerakan Ganda; Kepemimpinan; Perang Uhud.

Introduction

After losing the battle of *Badr*, the Quraish polytheists returned to Mecca with sadness and disappointment. Since then, after two months, Abu Sufyan ibn H{arb has vowed never to rinse his head with water after the great *hadas* unless the polytheists can fight the Prophet Muhammad (peace be upon him). So, when the time came, they came out of the city of Mecca with 100 men from the Quraysh and went to the Banu Nad{ir at night and spent the night in the house of Salam ibn Mushkam al-Yahudi, the master of the Banu Nad{ir and its treasurer. There Abu Sufyan was treated to *khamar* (alcoholic

beverages) while talking until he knew the information from the people around him very well. Soon Abu Sufyan came out at the end of the night and sent his accomplice to the outskirts of Medina. They cut a branch of a small date palm tree and burned it, not waiting long to see a man from the tribe of Anṣar and his companion, then they came over and killed both of them. The news reached the Prophet (peace be upon him), so he realized the enemy and began to prepare his army. Even the Prophet (peace be upon him) searched for the plot but could not be found. Incidents like this made the Muslims in Medina always wary of their enemies and the beginning of the bitter war of Uhud (Rashid Riḍa, 2007: p. 70).

Al-Turath's discourse wants to revive the teachings of Muslims who are considered "obstructive" to make the progress of Islam itself lag behind the progress of Islam by the advanced West. Because the modern era that is thick with all technology makes humanity face forward with full of contemporary reality, especially facing the industrialization period is required to be practical, especially interpreting the Qur'an, which tends to be less profound, so it is feared that it is less valid in understanding it comprehensively (Basri, 2022: p. 262-282). As a result, not only felt by Muslims themselves, Schleiermacher, a Christian-Protestant figure, felt the destruction of his feelings, morals, and noble religious education swayed by capitalism so that thoughts were formed to bridge to these religious values that began to erode (Hardiman, 2018). Therefore, researchers do not want the values of the Qur'an, especially Surah Ali Imran/3 Verses 121, 144, which is currently the object of research, as well as the interpretations and causes of descent are not only house displays but are sought to keep these values alive with a more relevant interpretation of the problems faced today, especially related to bureaucracy. With a little capital polishing, it even reconstructed the previous Islamic scientific civilization to be applied in the present. This kind of orientation, however, considers only the social, political, and civilizational aspects faced in contemporary times without leaving al-Turath itself (Karima Karbia, tt: p. 39).

Four factors are behind this battle of *Uhud*; first, religious factors disturbed their belief in worshipping their ancestors. Second, social factors that still remember the defeat in the last battle of *Badr*, thus making their social status lower, third economic factors make them worry when they want to trade to the Syam or Yemen because they both pass through the city of Medina and the four political factors that require the

infidels of Quraysh to fight Muslim forces so that their existence is maintained and disturbed (Nicolas Habibi et al., 2020: p. 204-223).

The defeat of the battle of Uhud is widely discussed in various narrations, written works, or contained in verses of the Qur'an. The point of attention is directed at "Why is there defeat on the side of the Muslims?" this question provokes the audience to look for the answer. This paper will answer through a literature review approach from various histories of interpretation of Surah Ali Imran/3 verses 121, 144, and 169 with Fazlur Rahman's double movement approach so that the values of the purpose of the Qur'anic verses can be implemented today. As a result, the values of the Qur'an can be manifested and take lessons so that heartbreaking things are enough to become history that does not have to be repeated.

Theoretical Framework

The Battle of Uhud

A series of events and phenomena before and during the battle of Uhud in verse 121 of surah Ali Imran (al-Waḥidi, 2016: p. 124). Here is the verse: 121:

> *Moreover, [remember] when you, [O Muhammad], left your family in the morning to post the believers at their stations for the battle [of Uhud] - and Allah is Hearing and Knowing (Ashshiddiqi et al. 1418: p. 96).*

The battle of *Uhud* is full of sorrow because there are many heartbreaking stories, such as the death of 70 Muslims, including the uncle of the Prophet named Hamzah B. 'Abd al-Mutallib, who died in tragic circumstances. Details are narrated by Ibn Abi Hatim and Abu Ya'la, from Masrur b. Makhramah. He said: I asked 'Abd al-Rahman bin 'Auf: "Tell me about your story on the day of Uhud". He replied: "Read surah Ali Imran/3:121. Then you will find our story": *Wa Idh Ghadawta min Ahlika Tubawwi u al-Mu'minina Maqa'ida lil-Qitali* until His word *Idh Hammat Ṭaifatani min-kum an Tafshla.* 'Abd al-Rahman bin 'Auf continued: "They seek haven from the idolaters, in His words: *Wa Laqad Kuntum Tamannawna al-Mawta min Qabli an Talqaw-hu fa-qad Raaytumu-hu.* 'Abd al-Rahman ibn 'Auf continued: "He dreams of believers meeting his enemies", in His words: *Afain Mata aw Qutila Inqalab-tum.* 'Abd al-Rahman bin 'Auf continued: "The devil's cry on the day of the battle of Uhud about the death of the Prophet

Muhammad (peace be upon him) on His words: "*Amanatan Nu'asa.'*" Abd al-Rahman bin 'Auf continued: "He (the Prophet (peace be upon him) found them asleep" (al-Suyuti, 2002: p. 61).

It was derived from the word *al-Ghudwah*, which means morning, between the prayer of *shubuh* and the appearance of the Sun (Ibn al-Mandhur, tt: p. 116). While tafsir al-Maraghi mentions, *al-Ghudwah* between the rising of the Dawn and the rising of the Sun (al-Maraghi, 1946: p. 50) or the time of the beginning of daylight (al-Andulisi, 1420: p. 324) coincides with the Shawwal of the third year of the Hijri after the battle of *Badr* in the previous month of Ramadan, as al-Suyuti describes in *al-Durr al-Manthur* (al-Suyuti, tt: p. 302).

Furthermore, the word *tu-bawwi'* takes the form *fi'il mudari'* and *fi'il madi*nya *bawwa* meaning *mawdi'* or place (Ibn al-Mandhur, tt: p. 100). *Maqa'id* is the plural form of *maq'ad* which means seat. The correlation between the word *tu-bawwi'* and *Maqa'id*, although the same means place, the essence is different. Thus, *tu-bawwi'* is more of an action to "prepare and establish" Muslim forces, and the word *Maqa'id* is "places to be inhabited" according to formation and instruction (al-Maraghi, 1946: p. 50).

Socio-Historical Background of QS. Ali Imran/3:121

The fourth Wednesday of Shawwal was the event of the battle of *Uhud* in which the enemy was led by Abu Sufyan. In this battle, the Prophet (peace be upon him) prepared by gathering the companions al-Anṣar and al-Muhajirin to deliberate, agreeing on the matter of dealing with the enemy outside Medina or within it.

'Abd Allah b. 'Ubay b. Salul and his hypocritical group of al-Ansar argued that to confront the enemy, there was no need to get out of Medina. For this reason, if they do not follow their opinions, then the Companions will later become targets for assassination by the Meccan polytheists. While the other group differed from 'Abd Allah bin 'Ubay, the other group hinted at confronting the enemy outside Medina. The Prophet (peace be upon him) entered his residence, did not long after coming back out, and decided to face the enemy outside Medina. However, some of the Companions still felt strange because the Prophet had told about the war of Uhud (al-Maliki, 1409: p. 369). More clearly, summarized in the dream of the Prophet:

I dreamed, in my dream, there was a cow that my side had slaughtered, I interpreted it as kindness, and I dreamed of the shape of my sword sharp on two sides, I interpreted it as defeat, and I dreamed as if I put my hand in the protective shield, I interpreted it as the city of Medina. After the Prophet (peace be upon him) told the content and purpose of his dream, those who listened to him did not stop shahada. It is just that the Prophet (peace be upon him) at that time intended to cover up the original intention of the contents of his dream to his people, thus making the companions stunned in regret. They said: "The matter is with you, Messenger of Allah". The Prophet (peace be upon him) said: "It is not proper for the Prophet to cover up to his people and humble his people, except to fight!" Shortly after that, the Prophet (peace be upon him) left Medina after Friday prayers and gathered around Mount Uhud on Saturday in the middle of the month of Shawwal (al-Nasafi, 1415: p. 200).

Abu Sufyan, before instructing his troops, the Prophet (peace be upon him) first hinted to his companions that war would occur. After that, the Prophet (peace be upon him) called 'Abd Allah B. 'Ubay. However, he answered the call of the Prophet (peace be upon him) with a surprising reply with the words: "Stay in Medina! We will not go out to face the enemy at all unless the enemy will harm us and the enemy will not enter against us, unless we will harm them" (al-Nasafi, 1415: p. 200). 'Abd Allah b. 'Ubay reiterated his desire "If they enter (our territory), then they will be fought by men and stoned by women and children" (al-Bayḍawi, 2005: p. 87).

The Prophet (peace be upon him) and his companions came out of Medina after Friday prayers. The Muslim army is divided into five groups: on the left and the right, back, centre, and front. After placing each one, they were ordered to remain in place and not move around. They were also told not to be close to each other to defeat their enemies easily. However, suddenly there were two groups of ranks close to each other, namely the right and left-wing forces, then there was 'Abd Allah bin Ubay bin Salul and his group of 300 retreated to the rear, saying: "If we know (today for) war then we do not follow you". As a result, the Muslim army remained at 650 or 700. However, it was still able to repel the enemy army numbering 3000.

After the enemy lost, some of them were tempted by the treasure left by the enemy, so the war formation became chaotic. Even Allah SWT caused fear from the

hearts of the infidels as a form of test for the Muslims, so they returned to fight the Muslims once again to make them flee from the war, except for the Prophet (peace be upon him) and some of his companions. Finally, there was a second phase of the war that caused the death of 70 Muslim troops (Ahmad al-Ṣawi, 1409: 369).

The troops who chose to withdraw consisted of Banu Salamah from the Khazraj tribe and Banu Harithah from the Awus tribe. They numbered 300 troops led by 'Abd Allah B. Ubay and occupied the right and left formations. For their actions, Allah Almighty did not record them as commendable behaviour. Verse 122 of Surah Ali Imran/3 tells about them not believing in the promise of Allah's help. As a result of the scattering of the Muslim army, finally, the Prophet (peace be upon him) was wounded in his temple, and his front teeth were broken and hit by more than 70 blows, both sword slashes and arrows. While beside the Prophet (peace be upon him), there were companions of Talhah whose totality became a shield from enemy attacks (Ahmad al-Ṣawi, 1409: p. 370; al-Bayḍawi, 2005: p. 87).

Al-Bayḍawi, in his Tafseer, mentions that the Prophet Pbuh. received injuries due to stone throwing by 'Abd Allah b. Qami'ah al-Ḥarithi, resulting in a rupture of the upper front teeth, as well as the face of the Prophet Pbuh.. Not long after, the Prophet Pbuh. was immediately protected by Muṣ'ab b. 'Umayr (ra). until killed by 'Abd Allah bin Qami'ah. Even the fallen were mistaken for the Prophet (peace be upon him), so he said loudly: "I have killed Muhammad!". The shout caused the Muslim army to scatter, but the Prophet (peace be upon him), hearing the cry, immediately called: "Come here servants of Allah!". Immediately 30 companions of the Prophet (peace be upon him) came to protect him so that it appeared that the polytheists abandoned him. On the other hand, some other Muslim armies left the battle, saying: "If the Prophet falls, return to your brothers and your religion!" not long ago, Anas B. al-Nadar uncle Anas B. Malik RA. said: "O people!. If Muhammad died. Indeed, Lord of Muhammad is All-Living nor do you die and you can still do while you are alive afterwards (the Prophet died)". Immediately they continued the war as the Prophet (peace be upon him) fought him (al-Bayḍawi, 2005: p. 98-99).

The Interpretation of QS. Ali Imran/3: 144

Some Muslim troops heard the Prophet Pbuh. died as if they did not believe that the Prophet Pbuh. was a human being who could die or would die, so Allah Almighty sent the verse to confirm that the Prophet Pbuh. was also a man who would also feel the name death (Ahmad al-Ṣawi, 1409: 382). Verse 144 of surah Ali Imran/3 explains it as follows: *Muhammad was nothing but an apostle; indeed, some of the apostles had gone before. If he dies or is killed, you turn backwards (apostate)? Whoever turns backward cannot bring mudharat to Allah in the slightest, and Allah will reward those who are grateful (Ashshiddiqi et al., 1418: p. 99).*

The word *Muhammad* from *fi'il: hammada yu-hammidu* which means praiseworthy. The name is most commonly used in Arabic, which has a commendable meaning, besides the words *ahmad, ḥamid, hammad, humayd,* and so on (Ibn al-Mandhur: p. 157). While the word *rasul* is the isim form of *fi'il: ar-sala yur-silu,* which means one sent and also means *al-Risalah:* messenger (Ibn al-Mandhur: p. 283). Thus, the correlation mentioned by the Prophet "Muhammad" (peace be upon him) and "*rasul*" signifies meaning "not a human figure in the person of the Prophet (peace be upon him), but his duty as a messenger to convey instructions to man", nothing more. Because, in essence, the Prophet (peace be upon him) was the same as the previous prophets (al-Maraghi, 1946: p. 87).

The words *mata* and *qutila* both have the context of "a life that has passed away". However, the first word died by itself, while the second was because of an intermediary between others (Munawwir: 1365 &; 1091). These two words serve as a premise that the Prophet (peace be upon him) was like the previous prophets, while the murdered Prophet was the Prophet Zakariya (as). And the Prophet Yahya (as). Furthermore, the Prophet who died was Moses (as). and the prophet Isa (as) (al-Maraghi, 1946: p. 87). When the Prophet (peace be upon him) died, many of the Companions felt a very deep loss, except for Abu Bakr al-Siddiq Ra. so he was given the strength to remain calm by Allah. He told the people after the Prophet (peace be upon him) died: "Whoever worships Muhammad is dead" (al-Qushayri: p. 282).

Verse 144 of surah Ali Imran affirms that Prophet Muhammad (peace be upon him) was only a messenger of Allah Almighty. The implicit message of the verse is to

reject the hypocrites' statement against those who are weak in faith: "Muhammad died and return to your religion and the religion of your fathers". As for the content of the message implied from verse 144 of surah Ali Imran: "The Prophet (peace be upon him) was a servant sent, of course, there was no obstacle to his death will take him" (al-Ṣawi, 1409: p. 382).

The Prophet (peace be upon him) was also not a god who was worshipped, so worship in his world was left behind because the essence of the existence of the Prophet (peace be upon him) was to deliver the message of his Lord. There is even a descending verse that indicates the near death of the Prophet (peace be upon him). Even so, he still has to glorify and honour the Prophet Pbuh. when he was alive or dead and believe in his miracles, to continue to follow and obey what has been invaded by his people. The information can be found in surah al-Nisa'/4:80 "*Man Yuṭi'u al-Rasula fa-qad Ata'a Allah.*" The verse does not limit obedience to the Prophet (peace be upon him) only during his lifetime, but also after his death and to surah al-Anbiya'/21:107 "*Wa Ma Arsal-na-ka illa Raḥmatan lil 'Alamina.*" The verse does not limit the mercy of the Prophet (peace be upon him) to his companions but also to all human beings who have never met (al-S{awi, 1409: p. 382).

The Socio-Historical Background of QS. Ali Imran (3): 144

Concerning the descent of the above verse, there are several narrations of the reasons for the descent, which is unpleasant news. The narration narrated by Ibn al-Mundhir, from 'Umar b. al-Khattab ra. He said:

> *We parted ways with the Holy Prophet (peace be upon him) on the day of the battle of Uḥud. I went up the hill, and I heard the Jews say: Muhammad has been killed. I did not hear anyone say Muhammad had been killed unless I hit him in the neck. Then I saw that immediately the Prophet (peace be upon him) and the people went home together. Then came verse 144 of surah Ali Imran/3 (al-Suyuti, 2022: p. 64).*

The narration of Ibn al-Mundhir, from 'Umar b. al-Khattab Ra. above when combined with related verses then, affirming that the army of Muslims at that time should not depend on the Prophet (peace be upon him). Rather, it should depend on Allah Almighty. In line with the narration of Ibn Abi Ḥatim, from al-Rabi'. He said:

In the battle of Uhud, they were hit by something they had felt before, namely the pain that left their mark, and called the Prophet of Allah. They said: He has been killed. People say: If he were a prophet, he would not die. People say: They fight people as your Prophet fought them so that Allah Almighty gives you freedom or wins that freedom." Then came verse 144 of surah Ali Imran (3) (al-Suyuti, 2022: p. 64).

The narration of Ibn Abi Ḥatim is clearer and indicates that the Muslim army did not believe the news that the Prophet (peace be upon him) had been killed. However, Allah Almighty responded while not verifying the hoax news; instead, it was emphasized more by the descent of QS. Ali Imran 3:144 is to remain faithful to Allah Almighty with all the dealings facing them. Tawakal is not only related to the business of fighting tactics to obtain victory but also to the affairs of important figures and religious role models, as narrated by al-Baihaqi in the book al-Dalail, from Abi Najih:

Indeed, a man from the pilgrims passed in front of one of the ansars covered in blood. Then he said: Do you know Muhammad has been killed? Then he said: If Muhammad has been killed, they are fighting your religion." Then come down verse 144 of surah Ali Imran (3) (al-Suyuti, 2022: p. 64).

From all the narrations of *asbab al-Nuzul* above, there is a narration from *al-Waḥidi* shows that there were some companions who were calm and remained loyal to Allah Almighty. Unlike the narrations given by al-Suyuti, which showed that some of the Companions were more likely to worry about the disappearance of the religion of Allah if the Prophet (peace be upon him) was killed. The contents of the history are:

'Atiyah al-'Aufi said: "On the day of the battle of Uhud, the people fled back from the battlefield. Some people say that: Indeed, Muhammad has been stricken. Then give them your help. Verily they are your brothers. Some say: If Muhammad is stricken, do you not do what your Prophet has ordained so that you remain with him?" Then, in connection with that, Allah Almighty revealed verse 144 surah Ali Imran (3) (al-Waḥidi, 2016: p. 128-129).

Fazlur Rahman and His Double Movement Theory

Fazlur Rahman (1919 M -1988 M) came up with an offer of thoughts and methodological formulations on how the Qur'an should be understood to take values in it so that they are always actual and relevant to issues and problems faced by Muslims

(Mutamakin, 2011: p. 3). A graduate of England's Oxford University who pursued a career in the philosophy of knowledge was very concerned about the crisis of thought that had plagued Muslims for hundreds of years, so he tried to criticize the Islamic tradition itself (Sutrisno, 2006: p. 36–37). His dissertation entitled Avcenna's Psychology (1949 M) was a figure born in Indo-Pakistan[, in the 60s, since embarking on a career in his homeland, Pakistan, as "Director of the Islamic Research Institute and Advisory Council of Islamic Ideology" in government, it became an opportunity for him to reinterpret "Islam". However, he was challenged by traditionalists and fundamentalists who were anti-Islamic reform. So, he emigrated to America and became a professor at the University of Chicago. As for the positive impact, he could complete his stagnated ideas because his homeland had no support. The idea is known as "Double Movement", which is a combination of induction and deduction reasoning patterns, namely first from the particular (particular) to the general (general) and second from the general to the particular (Mutamakin, 2011: p. 17; Ali Masrur, 2002: p. 45-46).

Historico Critical Method is a historical approach whose principle is to find objective facts and look for certain values contained in them. At the same time, the hermeneutic method is a method for understanding and interpreting ancient texts such as history, law, philosophy, and scripture. The two methods are closely related: critical history as deconstruction and hermeneutic as reconstruction. So, Fazlur Rahman examines the normative discourse contained in the Qur'an, and he uses socio-historical as an approach and a tool to obtain a related social context (Mutamakin, 2011: p. 17).

After the socio-historical application, the procedural step is a dual theory by knowing between specific legal and moral ideals. However, this method is limited to legal and social contexts, not metaphysical and theological matters (Sibawaihi, 2007: p. 56). This method is formulated with the importance of distinguishing between the specific legal aspects of the Qur'an and its moral ideals. The legal distinction with the moral ideal can be presumed to be movement in two directions that converge, namely "from the present situation to the time when the Qur'an was revealed, and back again to the present". In detail, the first movement needed two basic components, namely, in addition to understanding the specific legal, of course, one must know the macro situation that enveloped the place and time of the descent of the verse, both society, religion, customs, and customs as a whole in Arabia at that time. Then narrate the

results in the form of common moral-social goals. The second movement is the result of the first movement in which the generalization of moral-social goals is now realized in a concrete socio-historical context. However, before implementing it, of course, it is required to carefully examine the current situation, assess the current situation and determine the priorities needed in the present so that it can implement the values of the Qur'an in a new way (Sibawaihi 2007: p. 57-58).

Method

The research method used is a literal study by analyzing historical data on the Battle of Uhud and conducting interpretations on Surah Al-Imran/2:121 and 144. The interpretative approach employed is the double movement theory by Fazlur Rahman. With this approach, the intrinsic value and moral messages contained in those verses regarding the Battle of Uhud can be elucidated and serve as a valuable lesson for Muslims today.

Results and Discussion

Role of Leadership Prophet Muhammad

First, the leadership method of the Prophet (peace be upon him) certainly deserves to be used as a guide and example in leading a community or the like that is related to leading in everything. Furthermore, of course, there are many methods, methods, approaches, and so on that he has exemplified to his people practically and theoretically, expressed and implied. For example, as his leadership in the battle of Uhud. From pre-war to post-war.

The author can summarize and reveal how to be a good leader in his leadership in the battle of Uhud include. First, be a good listener. This can be proven from the story of the Prophet (peace be upon him) choosing silence and listening to the opinions of his people even though there are some, such as 'Abd Allah b. 'Ubay b. Salul was the leader of the hypocrite who had provoked the Prophet (peace be upon him). Which 'Abd Allah b. 'Ubay b. Salul and his hypocritical group of al-Ansar argued that to confront the enemy, there was no need to get out of Medina.

For this reason, if they do not follow their opinions, then the Companions will later become targets for assassination by the Meccan polytheists. But the Prophet continued to listen even though it was clear that hypocrites were endangering the people of Medina by waging war in the city of Medina. For this reason, if they do not follow their opinions, then the Companions will later become targets for assassination by the Meccan polytheists. Nevertheless, the Prophet continued to listen even though it was clear that hypocrites were endangering the people of Medina by waging war in the city of Medina. Even though he already had a picture of the coming war, he still prioritized deliberation with his companions, so indirectly, the Prophet taught his people to be democratic and avoid totalitarian attitudes (Samsul Hakim, 2019: p. 97-103).

Second, be a patient leader. This was also evident when there were hypocrites in the army of the Muslims before the war, who gave opinions that endangered the inhabitants of Medina. When the decisive war was in the city of Medina or outside the city of Medina. He remained patient, listening to the hypocrites led by 'Abd Allah b. 'Ubay b. Salul. Until the war, the hypocrites retreated about 300 people, bringing the Muslim army to 700 to face the infidels numbering 3000 people. The Prophet (peace be upon him) preferred to cover up the disgrace of the hypocrisy of one of his companions, even though it was already bright before him, by choosing the *isyarah* of Allah Almighty when the war was outside the city of Medina.

'Abd Allah bin Ubay bin Salul and his group of 300 retreated backwards, saying: "If we know (today for) war, then we do not follow you." However, the Prophet had divided the Muslim army into five, namely the group on the left and there on the right, back, centre, and front.

After placing each one, they were ordered to remain in place and not move around. They were also told not to be close to each other to easily defeat their enemies. After the enemy lost, some of them were tempted by the treasure left by the enemy, so the war formation became chaotic.

Finally, a second phase of the war caused the death of 70 Muslim troops, the wounding of the Prophet Muhammad, and the retreat of the Muslim army. The retreat of the hypocrites was not responded to with anger. However, the Prophet remained patient and focused on the war so that he could get the victory, even when there were

troops who neglected to go down in droves to take the spoils causing defeat by being attacked again when the troops decided to take the spoils, and the Prophet was seriously injured (Ahmad al-Ṣawi, 1409: 369).

Third, be a tactical and critical leader. Prophet Muhammad was a leader besides being democratic and patient. He is also tactical and critical in managing war strategies and legislation with his tribe, army, and the enemy, even though he has received a direct picture from Allah Almighty. This is evidenced by how he prepared it carefully pre to post-war. For example, pre and during the war, the Prophet had prepared a place of defence as the worst possibility that the army led by the Prophet would lose. During the pre-war, the Prophet (peace be upon him) and his companions came out of Medina after Friday prayers. Then by the Prophet with his strategy, the Muslim army was divided into five groups: on the left and there on the right, back, centre, and in front. After placing each one, they were ordered to remain in place and not move around. They were also told not to be close to each other to defeat their enemies easily.

It was proven that at the beginning of the war, the army of the Muslims, numbering 700, repelled the army of 3000. Although the army did not heed the Prophet not to take the loot, some troops still took it. They were eventually causing defeat so that 70 Muslim troops died, including companions and uncles of the Prophet.

When fighting and experiencing defeat, long before, the Prophet had prepared a place intended as a place of defence in case something undesirable happened. The Prophet had also predicted the last stronghold for the Islamic armies if they were further pushed into the battle of Uhud. This prediction was correct, and the Prophet made the last stronghold when the enemy forces were pressing, and the casualties of the Islamic forces were already great. When the Prophet ordered all the Islamic armies to gather at what had been used as a defensive option, the Islamic armies began to rise again and were able to hold out and make the place a solid fortress. With the gathering of troops there, the enemy cavalry could not penetrate the ranks of the Islamic army. Furthermore, the Islamic forces finally began to be able to keep up with the enemy forces. So that the enemy finally decided not to continue the war (Nicolas Habibi et al., 2020, pp. 219-220).

Other evidence after the war proved the Prophet was a tactical and critical leader, a military commander who was intelligent in managing strategy. The Prophet held night prayers at designated posts in anticipation of enemy attacks returning to know developments in and around the city of Medina, making front lines of defence against surprise attacks from outside or treachery within the city, persuading the inhabitants around Medina that Islam was still able to maintain the stability of the territory, to restore authority after losing battles. Moreover, in this regard, the Prophet often visited Medina and the surrounding areas directly. The Prophet did this to provide a sense of security to the residents of Medina, that Medina was safe from attacks and was ready to face impromptu attacks from inside and outside the city of Medina if at any time an attack occurred (Nicolas Habibi et al, 2020, p. 221)

As a result, the values of the leadership bureaucracy in the battle of Uhud have been clear. The values of the Prophet's leadership can be used as a reference by the Prophet Muhammad's people, especially Muslims. For example, being a leader, there are still important things that need to be considered because the name of the leader must remain careful in making decisions, democratic, patient, tactical, and critical if we can take it in the event of a special Uhud war. However, there are still many methods, methods, souls, and characters of the Prophet Muhammad who can be a role model for his people who become leaders, even if only as the head of the family.

Loyalty, Deliberation and Tawakal

Regarding the values of loyalty that existed in the battle of Uhud, especially to the person of the Prophet Muhammad, there is no doubt, as well as the Companions in the majority. However, about 300 hypocritical Muslim troops retreated under the leadership of 'Abd Allah bin Ubay bin Salul. Nevertheless, for others, it has become a certainty for their loyalty to the banner of Islam. They were an army of Muslims who set out to prepare their bodies and souls as a whole, leaving their families for the religion of Allah.

In the battle of Uhud itself, there was a great show of loyalty of the Prophet's people. Especially to the martyrs who died on the battlefield, including uncles, companions, and other Muslim troops. How Companions during the war, the

Companions and the armies of the Muslims tried to be their physical shields to protect the Prophet, who heard the message of Allah until some died too.

Prophet Muhammad, after the battle of Uhud, was loyal to the people of Medina as his people as well. The Prophet held night watches at designated posts to anticipate enemy attacks again to know developments in and around the city of Medina, making front lines of defence to face surprise attacks from outside or betrayal in the city; the Prophet often also visited for himself directly the state of the city of Medina and the surrounding areas, fear for the safety of the inhabitants of Medina, the security of Muslims. (Nicolas Habibi et al, 2020, p. 221)

Deliberation remained the prima donna of the bureaucracy in the battle of Uhud. Although the Prophet Muhammad was the highest commander in Islam or, in other words, the army of Islam, also a messenger of Allah who received *isyarah* in advance from Allah directly in the implementation and decision in the battle of Uhud or in other matters, of course. The Prophet Muhammad continued to hold deliberations after hearing that the infidels of Quraysh or enemy forces had plans to attack.

The Prophet Muhammad received the attack plan from his uncle, who had converted to Islam but was in Mecca, namely Abbas. After that, the Prophet sent spies to trace the news, namely Munis, Anas, and Hubab. The spies sent finally obtained information that the infidels of Quraysh were already near Uhud. From there, the Prophet deliberated on the situation with the companions. So that was discussed, and there was a difference of opinion between staying in Medina or waging war outside Mecca. As a result, the Prophet agreed outside Mecca to follow the young people who did not participate in the Badr war, the war outside Medina, and of course, following what Allah directed. Although there was a hypocritical leader who insisted 'Abd Allah bin Ubay bin Salul and his group of 300 finally withdrew from the war because others did not approve of his opinion of fighting and staying in the city of Medina. So the Muslim army became 700 people against enemy forces numbering 3000 people (Fitria Kusumawati, 2009, p. 66)

The deliberative instructions are sufficient to make evidence that the bureaucratic values that we should exemplify are deliberate in determining a decision if the nature of the decision is related to the father of the person or community, the

population concerned, to make the majority agreement the result that should be lived. Furthermore, it is not appropriate that after being agreed by the majority, the least voice of opinion commits treason and strategic agreement in a war that has been arranged and then damaged because of the instigation of loot, causing defeat and more casualties. As a result, it should be a lesson for the people of the Prophet Muhammad after that which happened in the battle of Uhud.

The attitude of captivity in carrying out anything, namely an intention or intention, still relies on Allah Almighty, without looking at the creature because the essence that gives victory or vice versa is Allah Almighty. Because if they do not have an attitude of *tawakal,* it is feared that they will experience like some companions who chose to withdraw from the war due to weak faith and lack of *tawakal* to Allah Almi, so those who retreat are consumed by the expression 'Abd Allah bin Qami'ah that he killed the Prophet (peace be upon him). Although the one he killed was Mus'ab bun 'Umayr, whose face happened to almost resemble that of the Prophet (peace be upon him) (al-Razi, 1420: p. 346).

While those who did not retreat were ready to sacrifice and even died in the battle of Uhud, they surrendered themselves to Allah for their situation during the war. No matter when protecting the Prophet Muhammad, his chest was torn apart, and he drew arrows and swords. All that is prey when Uhud is a special demonstration is sole because of Allah. This sense of totality is fibered by maximum effort and sacrifice; of course, it is a role for the latest people to continue to fight, but accompanied by surrendering to God Almighty for what happened next. Keep fighting; the results are left to God as a whole.

Conclusion

The Battle of Uhud is certainly a dark history for Muslims. Of course, it should also be noted that the battle of Uhud was not a sad tragedy that must then be deeply mourned. But there is an implied message of such heartbreaking events and a very valuable lesson that should be taken for Muslims. In it, there are bureaucratic values that can be revealed by studying QS. Ali Imran / 3: 121 and 144 using the perspective of Fazlur Rahman, appeared and summarized into 4 bureaucratic values that can be taken,

namely leadership bureaucratic values with good listening characters, tactical-critical and patient while supported by loyalty deliberation, and finally, *tawakkal*, which can be used as a reference in running the wheels of a good, compact bureaucracy, achieving a common goal, and no party is harmed because of selfish self-interest.

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