



Crisis Management Between The Two Frames Postural And Islamic

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Abstract

The aim of this study is to identify crisis management between the positive and the legitimate framework and to highlight the extent to which Islam contains the principles of this administration. These principles were not truly new to Muslims.

The main findings of this research include: The management of crises in a positive context has reasons to give rise to. It aims to improve the lives of individuals and achieve the desired results. Crises vary, depending on the considerations they involve. Crises are at specific stages. The leaders of this nation have had to manage the crises to which peoples may be exposed, especially in the context of the emerging Corona pandemic, by issuing advisory opinions that facilitate and preserve the interests of the slaves, achieve the purposes of the street and preserve the five colleges.

Keywords: Crisis Management, The Purposes of Sharia Law, The Principles of Consultation, Prophetic Biography, The Corona Pandemic.

Introduction

Praise be to God, we praise Him, we seek His help, we seek His forgiveness, and we seek refuge in God from the evils of ourselves and from the evils of our deeds. He who guides God is the guided, and he who misleads, you will not find for him a guardian and a guide, and may God's prayers and peace be upon our master Muhammad and his family and companions

The world in which we live is known to be a world of crises. The life of nations is hardly devoid of adversities and crises, and the latter may be periodic or random, as these crises cause various losses that may be human, material or natural.

Crisis management is not a new thing. Rather, a follower of the Prophet, may God bless him and grant him peace, finds that the art of crisis management was well-known in the Islamic state at the beginning of its establishment. Muslims were exposed to many crises, including the torture of all those who embraced Islam and then their siege, and in the end the confrontation between the two parties. This confrontation was represented in the use of weapons, as well as questioning

this religion by defaming the personality of the Messenger of God, may God bless him and grant him peace.

But he managed to manage these crises until he brought the Muslims to safety.

In this study, we will try to address crisis management by clarifying its concept, types, desired goal, and ways of managing and addressing this from a positivist point of view.

In terms of jurisprudence or legitimacy, we will deal with crises by explaining the approach of the Qur'an and Sunnah, as well as the approach of the Rightly-Guided Caliphs in dealing with crises, by addressing some images of crises and how to manage them.

The problem of this study came in the following question: **How are crises managed in the positive and legal frameworks?**

A- The importance of the study:

The importance of this study lies in an attempt to clarify the importance of crisis management in the positive and legal framework, because of our ignorance, or ignorance of many of us, of the interest of jurisprudence in this art and the large number of applied images of it in works, and that it is not an accidental term, but rather has principles in Islamic jurisprudence and many models in the Qur'an and Sunnah and even in Lives of the Rightly Guided Caliphs.

b- Study objectives:

-Seeking to enrich the library with such topics.

Trying to strike a balance between the positive and the legal framework.

-Attempt to be briefed and familiar with the images of crisis management scattered in its appearance.

Trying to find ways to manage crises and how to control them.

1-The first axis: crisis management from a positivist perspective

In this axis, we will try to take a preliminary look at the issue of crisis management in terms of status, by addressing its concept, the reasons for its emergence, the types of crises and the stages of their management.

1-1The concept of management

A- Management Language: whoever manages, manages, manages, then he is the manager, and the object is managed, and he manages trade and the like, that is, he engages in it without delay and takes charge of it. The Almighty said: "Unless it is a present trade that you run, which you run, Surah Al-Baqarah 2, verse 28." They pass it on from hand to hand. He managed the company and the like, that is, he assumed responsibility for it, and the first person responsible for it was commanding and directing, and he managed his factory efficiently (1).

B - Management idiomatically: the jurists did not discuss the concept of management because it is an accident term, but rather they clarified its content through different texts, as al-Kasani did by saying, "God administered the inheritance between spouses based on marriage," God Almighty says: "And to you is half of what your spouses leave." Surat al-Nisa , verse 12. And the meaning of the inheritance managed between any of its provisions (2).

2-1 The concept of crises

A- Crisis language: who clenched, and crunched severely biting the whole mouth, and it was said by the fangs, and the canines were the cleavages, and it was said that he would bite him and then repeat on him and not send him, and it was said that he would catch him with his mouth, and he clasped him, clasped him, clapped, crunched, crunched, crunched, crunched, crunched The man bites her hard, she bites the hardest.

Al-Asma'i said: Jesus bin Omar said: "We used to have a duck that bites".

The crunching of the tusks is the cutting with the tusk, the knife, and others, and the tusks of the canines. Ibn Sayyidah said: The crisis is distress and drought, and their plural is a burden (3).

The crisis is distress and distress.

b- Crisis idiomatically: It is the process that includes five basic stages which are the detection of early warning signs, preparation and preparedness to prevent the crisis, contain the danger, reduce the negative effects, increase the positives, restore activity, and finally learn and gain experience (4).

3-1 Crisis Management

"How to overcome crises with various scientific and administrative tools, avoid their negatives and take advantage of their positives. The science of crisis management is the science of managing balances, adapting to various changes, and examining their effects in all fields" (5).

Accordingly, the crisis management process is: "a special management process that produces a strategic response to crisis situations through a group of pre-selected and specially trained administrative leaders, who use their skills in addition to special capabilities, ingredients and procedures in order to reduce losses to a minimum, and restore the situation to What it was before the crisis occurred"(6)

The goal of facing crises is: To seek the available human and material resources to manage the situation, by: (7)

-Stop the deterioration and losses.

Securing and protecting the other components of the crisis.

-Controlling the movement of the crisis and eliminating it.

-Benefiting from the situation resulting from the crisis in reform and development.

Study the causes and factors that led to the crisis to take preventive measures to prevent its recurrence or similar crises.

4-1 Reasons for the emergence of crises:

The causes of crises vary according to the diversity of the crises themselves, and among these reasons are the following: (8)

A - Misunder standing: where misunderstanding is considered one of the causes of crises, and in such crises the solution is easy once the truth is clarified. Misunderstanding usually arises due to truncated information or the initiation of decisions or judgments on matters before they are clarified.

B - Misperception: Perception is the stage of receiving the information that he was able to obtain and the judgmental judgment on the presented matters, as it represents one of the main stages of behavior, and through this stage the behavior takes form and content. This leads to the inadequacy of the direction taken by the administrative leader.

C - Miscalculation and evaluation: It is the most common cause of crises in all fields, especially the military, where one of the members of the impending war battle is a victim of miscalculation and evaluation of the other party.

D- Random management: This type of management is not only a cause and trigger for crises, but it is also and to a more dangerous degree as a manager of the administrative entity and destroys its capabilities and capabilities. Examples include poor planning, lack of respect for the organizational structure of the facility, and lack of orientation to orders, data and information.

E- The desire to blackmail: This type of method represents pressure groups and interest groups to reap unfair gains from the administrative entity, and its effective means in this is to create successive crises for the targeted administrative entity and subject it to a series of crises that force the decision-maker to comply.

F- Despair: Despair in itself is one of the crises that pose a semi-permanent danger to the decision-maker, and may also be a trigger at the level of countries, causing violent, influential, severely destructive and costly crises.

G- Rumors: It is one of the most important sources of crises. In fact, many crises are the only source of rumors that have been employed, and the rumor is harnessed using a set of truthful facts and information by a large sector of individuals, and therefore surrounding it with a group of false information triggers the crisis.

H - Power review: It is carried out by large entities to reduce small entities, as is done by ambitious administrative entities when they possess some elements of power and want to measure or test their reaction and test the extent of their impact on small entities and the extent of the reaction of larger entities. A lightning show to influence the scene of events without calculating the results and consequences, and a number of unforeseen factors intervene and cause the crisis.

I- Human errors: They are one of the reasons for the emergence of crises, whether in the past, present or future, the best example of which is the explosion of the space shuttle (Challenger) and the resulting violent crisis of confidence in some of the bodies supervising its program and the shock caused by the crisis in the entity of society The main cause of the American error was human error.

J - Planned crises: They are also called planned crisis bottlenecks, as some competing forces of the administrative entity work to track the work paths of this entity and through this tracking it

becomes clear to them the operations, production and distribution stages, and the needs and conditions of each of these stages, and then a planned crisis can be created.

K- Conflict of goals: The conflict of goals between the different parties is a cause for a crisis between them, especially if they are brought together by a joint action.

L- Conflict of interests: It is one of the most important causes of crises on the international or local scale, or even within companies and units of economic activity, as every country has its interests, and every company has its interests, and every individual also has his interests. If interests conflict severely, the crisis arose.

5-1 Types of crises:

Crises are classified into several types: (9)

A- Natural and material crises: revolve around a material axis, such as the food crisis, floods, storms, and earthquakes

Epidemics, the employment crisis, and the crisis of low sales, which are all crises that revolve around a tangible, material thing that can be verified, studied, and dealt with physically and naturally with various tools of dealing and measuring the compatibility of the dealing tools in successfully managing the crisis and knowing this about the material consequences of this intervention such as losing a large part of Money.

B - Moral crises: which revolve around a subjective axis related to the subjectivity of the people surrounding the crisis, such as the crisis of trust and credibility. These crises revolve around an intangible personal moral axis, so dealing with it is through its substantive awareness.

C- The dual crises, local and international: such as the hostage crisis and terrorism, which has two aspects, one of which is concrete, namely the material reality, i.e. the kidnapped persons and material damage and losses, and the moral aspect represented in the violent reactions accompanying terrorist acts.

From the Crisis Section, there are other considerations, namely: (10)

-Considering the recurrence of the crisis: repetition is one of the most important foundations in classifying crises, and despite the fact that their periodic occurrence allows monitoring and avoiding their precursors, any administrative entity, whether it is an individual, an institution, or a state, cannot be avoided: it can be divided into:

A- Recurring cyclical crises: crises are recurring with the expectation of their occurrence, as it does not allow an accurate prediction of their extent, size, intensity, and breadth of scope.

B- Non-periodic crises: These crises are random, and their occurrence is not linked to recurring cyclical causes such as crises related to the economic cycle, and therefore they are not easy to predict. weather conditions or changing climatic conditions.

-Considering the severity of the crises: it is the strength of being affected by the crisis and the size of the various losses resulting from it. The crises can be divided according to the extent of their penetration and their ability to affect the entity that afflicted them into two basic types:

A- Superficial crises: These are crises that do not pose a danger, as they occur suddenly and pass quickly, especially if dealt with

Its causes, which result from false rumors such as artificial supply crises.

B - Deep crises: They are the most dangerous types of crises of a very severe nature because they are related to the structure of the entity in which the crisis occurred, and then it may destroy it if you neglect to confront it.

-Considering the impact of crises: it is the general description of what resulted from the crisis. Crises can be divided into two basic types according to the amount and size of the impact of the crisis on the performance of the entity in which the crisis occurred into two types:

A- Crises of limited impact: a crisis resulting from specific circumstances, and it usually occurs without leaving clear fingerprints or landmarks on the entity in which the crisis occurred, such as the crisis of not providing a specific food commodity and it has an alternative to replace it completely and is available in the markets.

B - Fundamental crises: This type of crisis affects his performance, and helps deprive him of his basic needs and demands, which he cannot dispense with. more serious crises.

-Considering the severity of crises: crises range between two basic types of severity and weakness:

A- Violent crises: They are very severe and violent crises, and the only way to address this type of crisis is to lose the momentum of the current crisis, classify its elements and deal with each element separately, for example, violent labor crises that reach the point of a general strike.

B - Mild crises: Although this type of crisis seems somewhat violent to those in charge of it, its impact on public opinion or the surrounding public is mild, and it is easy to treat it immediately and quickly by simply touching and knowing its causes such as crises and then dealing with it positively. generated by rumours.

-Considering the level of crises: according to this basis, two types of crises can be distinguished:

A- Comprehensive crises: afflict the state and affect the whole society. They are comprehensive crises, whether in their causes or results. This type of crisis has different overlaps and dimensions of influence, and includes crises related to the structure of the state, its economic problems, and its political and economic problems.

B - Partial crises: they are represented in the crises of projects, production units or a specific sector, and their impact is limited to them, but it may extend to other projects associated with them, and may even extend to the state if it is not able to control it. In this type of crisis, the state must intervene to confront the crisis and contain it. , if the affected administrative entity is unable to cope with it.

-Considering the dimensions of the crises:

A- Global crises that have a local effect: The major countries often succeed in transferring their crises to the countries that revolve in their orbit.

B- Local crises that have an external impact: Such crises become clear whenever the developing countries are interconnected, and their interdependence and cooperative relationship enable

them to make their crises extend to the outside world, thus pushing the major countries to rise on behalf of the major countries with the bill for these crises and their responsibilities.

C- Local crises only: They are crises whose impact does not go beyond the borders of the state, but are limited to a limited sector of them and cannot be transferred abroad. Therefore, they are dealt with within an internal local framework only.

6-1 Stages of crisis management: They are as follows: (11)

A - Avoiding the crisis: It is the first stage and is the result of the neglect shown by the executive managers, and this disregard arises as a result of the managers' belief that they are in control of their partners' affairs and destinies, so managers should reduce risk at work and not take risks to prevent crises, and caution and concealment may have a role in avoiding the occurrence of some crises, such as those arising from the leakage of some information about a sensitive negotiation.

B - Preparation for crisis management: the senior management should develop plans to address crises, action plans, communications plans, and establish public relations. The precise details, and for this, a crisis center must be established, emergency plans developed, and the necessary communications provided so that they are ready.

C - Acknowledging the existence of the crisis: This stage of crisis management is often the most challenging, and requires the presence of investigators from outside and inside the institution to help understand the situation, even if the cost of the news is expensive.

D- Containing the crisis: the problem at this stage is the amount of information available and the extent to which it can be used

The information is scanty, and the information may be too much without knowing what is important, and this stage is concerned with implementing the confrontation plan to reduce the damage caused by the crisis.

E - Settling the crisis: Speed is important at this stage, because the crisis will not wait.

F- Benefiting from the crisis: This stage includes attempts to compensate for some losses resulting from the crisis, and to benefit from previous experiences in reform and development.

2-The second axis: crisis management from the legal perspective:

In this axis, we will try to address models of crisis management in Islamic jurisprudence and the Sunnah of the Prophet, as well as in light of the developments of the Corona pandemic.

1-2 Managing crises in Islamic jurisprudence:

The follower of the legal rulings notes that prayer, which is one of the greatest and most important pillars of Islam, has been mentioned in it. Ibn Umar said: "If the sick person is not able to prostrate, then he should nod his head." So he should prostrate on a stick, and nothing is raised to him, and he should make his prostration lower than his bowing, which is the saying of Abi Hanifa, may God have mercy on him (12).

And just as a permit was granted to the sick in his prayer, it was also permitted for the fearful. Al-Khattabi said: "The prayer of fear is of various types, and the Messenger of God, may God bless him and grant him peace, prayed it on different days and on different forms. It is envisaged in everything that is safer for prayer and more eloquent in guarding, and it is in its various forms that are combined in meanings" (13).

As the mitigation was mentioned in the prayer, which is the greatest pillars of Islam, the mitigation was mentioned and the hardship of people was raised in purity, fasting and Hajj, and for example: The Almighty saying: "And if you are sick or on a travel or one of you came from the absence of the absences, or the lords of An-Nisa, Verse 43. He permitted tayammum for the sick to protect him, just as he permitted it for the exhausted.

And he said in preserving health: "If any of you is sick or on a journey, then the number of days from other days" Surah Al-Baqarah, verse 184. So in Ramadan he permitted the traveler to break his fast in order to preserve his health, so his strength and his health would be too difficult for travel.

And he said about vomiting while shaving the head of Ihram: "So whoever of you is sick or has a head injury, then a ransom from fasting or a mole." Rotten fumes and bad fumes on which lice breed, as happened to Kaab bin Ujrah.

These three examples are the foundations and principles of medicine, where he mentioned to each of them a reason and a picture that reminds him of his blessing on his servants in the likes of protecting them, preserving their health, and excreting the substances that harm them, as a mercy to his servants, kindness to them, and kindness to them, and He is the Most Compassionate, the Most Merciful (14).

The provisions of Sharia sought to preserve the soul, relieve it, take care of it, and manage it from various aspects, whether health or social, and whether it was in a state of peace or war, travel or residence

And in another Qur'anic example, God Almighty mentions the story of Prophet Yusuf - peace be upon him. He said: "You sow continually for seven years, and what you reap, so leave it in his paths, except a little".

* Then, after that seven seven stretching, they eat what you came to them except a few of what you are immunized * then come from after that.

Where he was in a people who did not believe, and the crisis was represented in the expectation of water scarcity after seven years, and the decrease in the level of the Nile for seven whole years, and because the people believed, and ruled over them the honest and truthful world, and they acquiesced to its interpretation and conspired with his order to put the logical solution; The crisis passed well despite the distress, and people planted seven years eating some of it, and preserving some of it in anticipation of those lean years, not a monopoly on the commodity. His identity or creed to feed the needy (15).

2-2Crisis Management in the Prophetic Sunnah: The Messenger of God was able to manage many types of crises (16).

The Messenger of God, may God's prayers and peace be upon him, at the beginning of the da'wah faced many crises, among them the threat of torture and murder to the few believing group, and then the destruction of the da'wah or the repulsion of those coming to it out of fear. The debt that he bore, and the decision to emigrate was not easy for the people of Mecca, who settled with life in cities and countries, unlike the nomadic Arabs who used to travel from place to place, but

religion is more precious than land and homeland, and the decision to emigrate was not arbitrary to any place they liked themselves, but It is incumbent on the leader to choose the appropriate place for them, so that they do not come out of a disaster to a greater destruction. Rather, the world map was studied and the choice fell on Abyssinia, because it has a king who does not oppress anyone, and their demand was justice and protection.

After the migration of the Prophet, may God's prayers and peace be upon him, to Madinah, crises continued in the community. The first crisis was the provision of housing, food and drink to the people of Makkah, the immigrants who left behind their homes, money, families and trade. So the Messenger of God made a brotherhood between the immigrants and the Ansar after the souls were prepared to compete for giving and giving in the same. The time when the emigrants refrained from accepting money without compensation from work and effort, so the Messenger of God established a market near the Jewish market so that the emigrants could work in trade and laid for them the foundations by which they would deal, as the Messenger of God forbade monopoly and prevented fraud in measure and balance, and he also prohibited usury...

Among the examples of the Messenger of God's management of crises in the conquests is what the city faced in the trench campaign when the Quraysh besieged the city of the Messenger of God, and here the role of the commander became evident in consulting his soldiers in every small and large due to the absence of the text. Entering the city for war directly, then the Muslims divide into several teams, to perform the task of digging, and the trench is already prepared before the arrival of the infidel army.

3-2 Stages of crisis management in the Sunnah:

From what was previously discussed of the images and models of crises in the Prophetic Sunnah, we conclude that the Messenger of God, may God's prayers and peace be upon him, excelled in managing crises, no matter how small or large, and this management takes place through stages, which are as follows: (17)

A - Determining the goal: Determining the means is based first on defining the goals, because every action without a goal or goal equals all the results, and if the trends are equal, there will be no access.

B - Providing information: With the availability of accurate information, it is easy to reach the target in the shortest way, and this was evident in the decision to dig the trench with the power of the intelligence apparatus of the Muslim state when they provided complete information about the infidel army, the distance that separates them from the city, the time required for their arrival, and then the period in which it must end digging a trench;

C - Shura: The leader who has the right to decide may succeed for some time, but at a time of setback he will bear the consequences alone. The feat leader is the one who puts the matter to the Shura, puts everyone in the face of responsibility and chooses the best opinions.

D- Follow-up of the crisis management team: This is the role of the leader who assigned roles, but he does not leave them to circumstances, but rather adopts the principle of follow-up accurately by setting interim goals. Specific, and ends with a quarter on the first two days of the

week, and so on, setting interim goals for accurate follow-up facilitates reaching the final results on time, or at least a large percentage of them.

From the foregoing, we conclude that the biography books are full of creative attitudes in the life of the Prophet, may God bless him and grant him peace, and he followed the guidance of the Rightly Guided Caliphs.

4-2 Crisis management in light of the Corona pandemic:

Since Islamic Sharia seeks to achieve the interests of the people and its provisions to keep pace with the times, it was the duty of the competent authorities to issue fatwas to keep pace with the developments of the times, especially in light of the new Corona pandemic that invaded the world and the Corona virus (Covid 19): it is a new virus, and it represents a new strain of coronavirus that lies The danger of this virus is that it infects the human respiratory system, with no definitive treatment known so far.

Therefore, there was an urgent need for jurisprudence that accompanied this great event, as many fatwa bodies in the Islamic world issued fatwas that accompanied this crisis since its inception, to address the pandemic and limit its spread, and to facilitate people in rulings, and among these bodies is the Emirates Council for Sharia Fatwa (18).

The Emirates Council for Sharia Fatwas issued several fatwas during the “Corona” crisis, in which it stressed the necessity of adhering to the orders issued to prevent meetings and stop congregational and Friday prayers because there is a legitimate excuse that prevents its establishment, and to authorize breaking the fast in Ramadan for those who show symptoms of disease, or for those who suffer from diseases Chronic pain and shortness of breath, and licensing the breaking of the fast for medical personnel concerned with confronting the epidemic, if they fear that their fasting will lead to weakening their immunity or wasting their patients, as well as Tarawih and Eid prayers at home, and the permissibility of accelerating zakat to help people meet their needs under these circumstances, as well as the permissibility of using vaccines. Corona,” even if it contains in its components unclean or forbidden substances, in implementation of the purposes of Sharia and its jurisprudence rules.

These are provisions that take into account the circumstances of this crisis, and some of them may disappear due to the changes in reality, as in the re-establishment of congregational and Friday prayers in mosques (19).

As Ibn al-Qayyim said: “Shari’a is based on wisdom and the interests of the servants in the life and the next, and it is all justice, all mercy, all interests, and all wisdom. Tampering is not part of the Sharia even if it is included in it by interpretation (20).

To combat this emerging virus, it is necessary to: (21)

Establishing and activating an administrative committee for crises and disasters in each of the homelands of the nation’s homes, to be specialized in managing the crisis in full from publicity, announcement and issuing of statements, and following up on officials and the competent ministry on the crisis.

-Establishing an Islamic observatory that brings together all the nation’s scholars in Sharia and fatwa, so that this fatwa is unified, binding and agreeable to all the peoples of the nation, on common issues and contentious issues between the nations of the nation, as well as presenting A unified fatwa in such calamities, so that the fatwa is issued by the specialists and we block the way for every person with whims and desires to issue fatwas without knowledge in matters of religion.

-Not to exaggerate matters in times of crisis, and to present the facts, and to take over the people of minds and competencies from among the loyal sons of the nation.

Establishing a special body that will be able to monitor markets and provide basic commodities to people in the event of crises, and be authorized to fight monopoly and its owners, with severe penalties and without complacency.

Muhammad Al Hammami mentioned a set of directives and procedures for managing crises related to the Corona virus, in order to limit the speed of its spread and its spread in society, which are: (22)

-The issue of prohibiting the establishment of prayers in mosques during the ban and praying them at home.

It is said in this matter that it is one of the considered legal rules, and it is the rule: "Preventing corruption takes precedence over bringing the benefit," since the commitment to follow the instructions and adhere to the procedures imposed by the responsible authorities assigned by the guardian achieves this legal rule.

Establishing prayers in mosques entails obtaining a complementary interest to what is necessary; Prayer was legislated for the benefit of a necessary purpose, which is to preserve the religion, and the congregation of the worshipers and their failure to adhere to the preventive measures, which results in the spoilage of the aggravation of the epidemic with what cannot be controlled, and exposing the public to harm, and the possibility of loss of life; Thus, the interest of preserving the necessary souls is lost, and the Muslim is excused for leaving Friday and congregational prayers for fear of illness.

A fatwa was issued by the Council of Senior Scholars regarding the permission not to attend Friday and congregational prayers in the event of the spread of the epidemic or the fear of its spread, and by extrapolating the texts of Islamic Sharia, its purposes and rules and the words of scholars on this issue, the Council of Senior Scholars shows the following:

A - It is forbidden for the afflicted to witness Friday and congregational prayers, because he, may God's prayers and peace be upon him, said: "If you hear of a plague in a land, do not enter it, and if it falls on a land while you are in it, do not leave it" (23) .

B - Whoever the competent authority has decided on the isolation procedures, he must abide by this, and leave the witnesses of the congregational and Friday prayers and pray the prayers in his home or the place of his isolation.

And accordingly, the epidemics are then they become less, and how many epidemics have occurred and then subsided, and spread and then spread, and recurred and then turned away, from Anas bin Malik that the Prophet - may God's prayers and peace be upon him - said: "There is no infection, nor a bird, and they are surprised, and they said: They are surprised? He said: A good word (24), so spread the omen and peace, and let none of you be an announcer for every evil.

Conclusion:

From the above, we arrive at a set of results, which are:

-Crisis management is dealing with the crisis in a manner that enables the achievement of the largest possible number of the desired goals and good results.

The reasons for the emergence of crises vary according to the different types of crises, they may arise from misunderstanding, perception or appreciation, and may arise due to rumors and other reasons.

Crises are classified according to different considerations, including the frequency and severity of the crisis, its severity, dimensions, and other considerations.

-Crisis management takes place through stages: avoiding the crisis, preparing for its management, recognizing its existence and containing it, as well as benefiting from it.

-The one who follows the provisions of Islamic jurisprudence finds that the legislator took into account the conditions of people, crises and tribulations that may be exposed to individuals, such as the hardship of travel and illness, so he legislated shortening the prayer to relieve hardship and permitted the breaking of the fast in Ramadan for the traveler and the sick to save himself, and other provisions that took into account the condition of individuals.

-Muslims have been exposed to many crises since the beginning of the call by torture and killing, and the Messenger of God was the leader and guide for the conditions of Muslims, through several stages such as setting the goal, providing information and adopting the principle of shura, as well as following up on the crisis management team.

The Rightly Guided Caliphs followed the method of the Messenger of God, may God's prayers and peace be upon him, in managing the various crises they faced in their time, considering that the best centuries after the century of the Messenger of God, may God bless him and grant him peace, was the century of the Companions.

Crises are exposed to people in all fields and in all times and eras, the crisis that the world is currently suffering from are the crises resulting from the Corona pandemic, and therefore it was necessary for the fatwa bodies to issue fatwas and to clarify the provisions related to this pandemic, which can change or disappear or other provisions come that are able to Managing these crises, considering that Sharia seeks to achieve the interests of individuals.

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