



Islamic Ethics in Managing Pandemics

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Abstract

Islam is a religion that covers every aspect of human life, and Muslims look up to the Glorious Qur'an and teachings of Prophet (SAW) for guidance under all the circumstances. The study seeks to generate the teaching of Islam on the ethics in management of pandemics, and it also aims at identifying the strategies (and guidance?) used by the Prophet (SAW) in the pandemic management process. The content of the verses of the Glorious Qur'an and the Hadiths of the Prophet (SAW) that deal with the issue of pandemic management are analyzed. The effects of the qualitative analysis of the verses of the Glorious Qur'an and the Hadiths of Prophet (SAW) have resulted in many concepts that constitute a broad conceptual of pandemic management according to the Islamic method. More fundamentally, understanding the objectives of the Shariah can be helpful in clarifying what an appropriate Islamic response ought to be. The elucidation of these objectives comes through scholarly analysis of the Qur'an and Hadith. The teachings of the Glorious Quran and Hadith enables the extraction of the objective of 'protection of life' underlining the status and value of life in the Shariah. The current coronavirus pandemic has spread rapidly across the globe, completely changing people's lives. This also includes the Muslim community, who have been affected in a variety of ways. In light of the results of this study, this essay stresses the necessity of training leaders in the Islamic approach to crises of pandemics and ways to manage and contain them.

Keywords: Islam, Pandemic, Hadith, Qur'an, Coronavirus.

1. Introduction

Evidence suggests that the lives of nations and peoples are not without crises that recur throughout the ages. Throughout history, peoples and civilizations have faced adversity at various levels, including what has claimed complete civilizations, including what they have faced until they are gone, and Islamic history abounds with many of the ordeals that the nation has gone through since the dawn of the message and until today, the nation has weakened at times and emerged from it more often in promises. Crisis management depends on the savvy and efficient decision-makers during these crises. One of the crises that the world is going through today is the COVID- 19 pandemic. That has killed hundreds of thousands of individuals around the world, and caused huge economic losses. And it negatively affected the education sector and others, which called upon countries to develop plans to address these losses in all sectors. Pandemics constitute a prominent theme in world history, considering the massive and multifaceted impact that such incidents have had both at the individual and collective levels (Dols 1974).

In the Islamic tradition there is a significant body of literature that addresses the issue of the plague. This literature is immensely diverse and includes reflections by theologians, jurists, ethicists, historians, travelers, and of course physicians as well. Each of these groups discussed plagues from their respective perspectives. While theologians and jurists concentrated on the proper attitude of a believer in terms of matters related to creed and ritual practice, historians and travelers concentrated on documenting actual incidents and relevant details in specific regions. Physicians, as expected, concentrated on understanding the disease in terms of diagnosis, prognosis, and treatment. The main sources of these reflections were twofold: scriptural references in the Qur'an and *Sunnah* of the Prophet (SAW); and lessons learned from



actual incidents of plagues that triggered commentary from Muslim scholars over time. This body of literature is quite relevant to the recent Coronavirus pandemic because, in essence, it deals with the human condition as it faces existential threats and reveals important connections to the Islamic system of belief, practice, and morality.

This work investigates some of the important ethical questions that emerged in connection with the COVID-19 pandemic in light of the various Muslim responses to this global emergency, mainly in the form of individual or collective *fatwas* as well as other types of normative institutional statements. The work also traces the origins of the moral deliberations surrounding these measures in the Islamic normative tradition.

Al Eid, Alqahtani, et al. (Al Eid et al., 2020, p. 1) reported that the Holy Quran and the *Sunnah* provide the framework for Islamic law (*Shari'a*), which governs all aspects of life of every Muslim. The Holy Quran is observed as the authority of how to surrender to Allah's will in various circumstances in life. The *Sunnah* considers to be complemented to the Holy Quran; it could be defined as the teachings and sayings of the Prophet Muhammad (SAW).

2. Islamic Ethics in Managing Pandemics

Islamic ethical discussions on the themes of plagues and pandemics grew out of commentaries on specific references in the foundational sources: the Qur'ān and Prophetic reports. These references center around a number of moral questions such as: justification for these incidents; relationship between these events and divine destiny as well as the proper view and attitude of a believer towards these events; scope of human intervention and the extent to which such intervention is obligatory; impact of these incidents on ritual deeds; and finally impact of these incidents on social interpersonal interactions. Crisis management is a modern concept in the science of management, but crises and dealing with them are as old as man himself, and Islam is the first to start laying the scientific and practical foundations for crisis management, and this was evident through the directives of the Holy Qur'an and honorable *Hadiths*, such as preparing for crises before they occurred, and verification of the validity of information, and strength in facing crises, strategic planning for crises, working in teams to face crises, and strategies to face crises.

Recent evidence suggests that the modern crisis management theories have focused on models that include steps for crisis management, including identifying crises and collecting data on them, setting alternatives and choosing from them, then implementing solutions and evaluating their results. Thus, we note that such administrative models ignore some aspects of crisis management in Islam.

The ethical justification for plague pandemics includes several points such as the origins, causes, as well as (divine) objectives behind these events. With regard to the origin of the plague, the Prophet (SAW) is reported to have described it in one *hadith* as a form of punishment or torment (*rijz*) that was sent to the earlier nations. This *hadith* has several narrations that address the extent to which any occurrence of the plague can be related to that origin and the punitive intent of the plague. For example, in one narration it is described as the remnant of the punishment that was sent to the earlier nations. In another, it is indicated that after it was sent as a form of punishment for the earlier nations, part of it remained on earth, so it emerges and then disappears intermittently. Going back to the relationship between a plague and an epidemic, some narrations mention the term *waba'* not *ta'un* as a form of torment, which makes these discussions relevant to any type of epidemic not just the plague (Ibn Hajar n.d., 74–76).

Islamic historical sources are replete with references to a series of plagues that hit different regions at different times. Also, the ethical literature that emerged in connection with plague pandemics often traces the main incidents of these pandemics in different period of Islamic history. For example, al-Nawawī (d. 676/1277) lists five main plagues during the early period of Islam. The first occurred during the lifetime of the Prophet in the city of al-Mada'in in Iraq in the year 6/627–628, which is known as the plague of



Shirawayh. The second was the famous plague of ‘Amwas during the reign of ‘Umar (r. 13–23/634–44) in the year 18/639, which killed about 25000. The third occurred during the time of ‘Abd Allāh ibn al-Zubayr (r. 64–73/683–692) in the year 69/688, which is known as the sweeping plague (*al-ṭa‘un al-jarīf*). It is reported that for three days during this plague pandemic, about 70.000 people died each day. The fourth occurred in Iraq and Syria in the year 87/706, which is known as the plague of the girls (*al-fatayat*) because most of the victims were young girls. The fifth plague pandemic occurred in the year 131/749 (al-Nawawī 1929, 1:106; Ibn Ḥajar n.d., 361–370). Historical sources include references to other incidents of plague pandemics, which shows that these incidents were quite frequent or recurrent rather than rare or sporadic episodes. The main difference, however, remained in the scope of these pandemics and the magnitude of their impact.

As much as the Islamic ethical discussions on plague pandemics were shaped by specific references in the textual sources that explain their causes as well as relationship to contagion and divine destiny, they were also shaped by wider or broader topics such as the religious-moral status of medical treatment (*tadawi*) and also the extent to which such treatment can be supplemented or even supplanted by religious or devotional deeds. The main ethical tension that the issue of medical treatment involves is whether it would conflict with reliance on Allah as the Ultimate Healer. This tension, however, was often addressed with reference to several Prophetic reports that recommend medical treatment as a way to cure diseases. These reports show that medical treatment can be a means to actualize the causes that God instituted in the universe. As noted above with regard to contagion, medical treatment should not be perceived as an independent cause and that is why it should be pursued along with recommended devotional deeds such as prayers and supplications to Allah (Ibn Ḥajar 1970, 10:134–136; al-Nawawī 1929, 14:191).

Through the analysis of the Qur'anic texts and Prophetic *Hadiths*, it becomes clear to us that the crisis is an emergency situation that harms society and may lead to its collapse, and it is based on economic and social types. Islam has developed an approach for coping crises characterized by wisdom and positivity, and therefore the nation has not weakened or collapsed. This Islamic approach is to manage crises in several steps that are: defining the crisis and determining its causes, then defining its manifestations, then adopting methods to deal with it and planning to solve this crisis.

3. Patience

During the calamities of nature, Muslims are reminded that many people in the past had suffered and had their faith tested. The present-day people, too, will be tried and tested in their lives. Muslims are advised that Allah loves those who show Patience in times of distress and trials. Allah asked his servants with patience when the calamity and the great reward of the patient. Allah asked the Prophet Muhammad (SAW) for patience as a strategy for managing crises that he faced in communicating the call to Islam, such as in Surah Al-Muzzamil verse 10, Allah said:

“And be patient over what they say and avoid them with gracious avoidance”

Patience with enemies and open ends is one of the effective strategies used by the Prophet Muhammad (SAW). The psychological factor is the most dangerous when confronting crises and disasters, so the Qur'an was keen to address souls and prove them in times of adversity and afflictions, and to train them that these crises will inevitably end, and therefore we must commit to patience with these disturbances, as feelings of trust, faith, fantasies, and suspicions are controlled. Without this patience and confidence in Allah's ability, in Surah Al-Hadid verse 22, Allah said:

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being—indeed that, for Allah, is easy”



When we trust in Allah and His ability, we will have the courage to face crises, and therefore crises cannot be overcome, As in the verse 200 in Surah Al 'Imran that Allah said:

“O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful.”

And also, in Al-Baqarah verse 155-Allah said:

“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient”

It is in the light of Qur’anic observations that in one of the important Hadith, Prophet Muhammad (SAW) is reported to have said;

"Whoever persists in being patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience (Sabr)." (Sahih Al-Bukhari).

Prophet also said:

"As-Sabr (the patience) is illumination." (Sahih Muslim).

4. Insulation

The Prophet Muhammad (SAW), had established the principles of quarantine 1400 years and more ago, when he, (SAW) said: “If you heard about it on a land, do not step on it.” From the plague like a desert from cropping, and patience with it is like a cricket in crawling Insulation or exclusion is the set of precautionary actions that are used to protect the person from pathogens, meaning that we prevent the arrival or transmission of pathogens to and from the person, such as Narrated Abu Huraira (rad): Allah's Messenger said:

“When one of you wakes up from his sleep, he must not put his hand in a utensil till he washed it three times, for he does not know where his hand was (while he slept)” (Al-Asqalani, 2014).

The Prophet Muhammad (SAW) was the first to suggest quarantine and personal hygiene in cases of a pandemic, quarantine means isolating infected people in a specific place and for a specific time with the availability of comprehensive health care until the disease and pathogens are controlled and controlled. This is what the Prophet Muhammad (SAW) said: Narrated Abu Huraira

“(There is) no 'Adwa (no contagious disease is conveyed without Allah's permission). nor is there any bad omen (from birds), nor is there any Hamah, nor is there any bad omen in the month of Safar, and one should run away from the leper as one runs away from a lion” (Al-Bukhari, 2007).

As well as, Prophet Muhammad (SAW) said:

“If you hear of its presence (the presence of plague) in a land, don't enter it, but if it spreads in the land where you are, don't fly from it” (Bin Al-Hajjaj, 2006).

In these noble *hadiths*, an elaborate medical plan developed by the illiterate Prophet (SAW) at a time when there was no one known as a “quarantine” or others, obliging the Muslim who is present in a country where the plague was rampant not to come out of it even if it is healthy because it may have carried the disease, and whoever is outside the country should not enter it.



Also, isolation and blocking epidemics are required from a religious point of view. Islam forbade the exit of a person from an endemic environment into a safe environment, and he does not enter into an endemic environment while in a healthy environment.

No definite medicine was suggested for deadly epidemics. However, strong recommendations were made to make a distance from the place of epidemics and asked people not to move away from the place of an epidemic. They were asked to stay put. Even during some emergency, "stay at home" was allowed as part of *aqaan* from Mosques.

Narrated Nafi', "Allah's Messenger used to tell the *Muezzin* (who calls *Aqaan*) to pronounce *Aqaan* and say, *Al Salat Fi Beyootikum*" (Pray at homes) in place of "*Hayya Alasalah*" (Come for the prayer) at the end of the *Aqaan*, on a rainy or a very cold night during the journey. (Al Bukhari, Book Call for Prayers)

Quran in several verses wishes human beings to understand with reason on the acts of nature. Thus, it is the duty of humans to understand all that is happening (including disasters) and find their solution to living and survive. Some Quranic injunctions are as follows:

"And such are the Parables We set for mankind but none will understand them except those who have Knowledge." (Quran 29:43).

"Worst than the beast are those who do not understand (do not apply mind)" (Quran 8:22)

"Only the learned know the secret of the universe" (Surah30: V22).

Some of the Prophetic sayings which helped Muslims to make their attitude towards epidemics are as follows:

Narrated Abdurrahman bin 'Awe

"I have heard Allah's Messenger saying, 'If you hear about it (an outbreak of plague) in a land, do not go to it; but if the plague breaks out in a country where you are staying, do not run away from it'." (Al Bukhari)

Messenger of Allah (SAW), said:

"Do not cause harm or reciprocate harm. Whoever harms others, Allah will harm him. Whoever is harsh with others, Allah will be harsh with him."

5. Cooperation

From the analysis of the Qur'an, we noticed that the Islam urged to cooperate among individuals to work to solve the problems and crises that societies can face. In Surah Al- Ma'Idah verse 2 Allah said:

"And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty"

The importance of forming a crisis management team is evident in the story of Bilqis, the Queen of kingdom Sheba, when she asked her people to let her know about her confrontation with the Prophet Soliman, as in Surah An-Naml verse 32

"She said, 'O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me"



The idea of forming teams and using them to solve organizational problems and reach results are one of the smartest ideas and trends that smart leaders can use in the best and lasting achievements, in Surah Al-Kahf verse 95 Allah said

“He said, That in which my Lord has established me is better [than what you offer], but assist me with strength; I will make between you and them a dam”

In Surah Al-Kahf, he directed the king of Zulqarnain when he made the people of the village feel that this is their village and that they were the first to preserve it and repel any attack and from any party whatsoever. This dam, even if they leave, has given them the reasons for strength, which is how to form work teams, and once again give them the reasons for strength, which is building the dam and their ability to maintain their village, and therefore they can stay and continue.

Abu Farah (2009) mentioned that to prepare for any crisis, a crisis management team is required to be formed to face any crisis of any kind and it is called the work team, the investigation committee, the expert group, the problem-solving committee or the special committee, and in the political and military field it is called like the Special Operations Forces or the rapid deployment forces.” The goal of the team is to work to address the crisis, reduce its seriousness and negative effects, in addition to the presence of the leadership of the crisis, that is, advance planning and develop future scenarios to predict any crisis that could arise through the presence of indications of its occurrence.

This crisis management team must be distinguished by the ability to successfully intervene in crisis management, whether it is physical, mental, or practical abilities. This is in addition to composing, commitment to orders and instructions, whatever the risks involved in the crisis, extreme attention when carrying out a task, as well as preparing to sacrifice, loyalty and full membership in the administrative entity (Fathi, 2002).

6. Immigration and Transition

Migration and transmit from one place to another at the time of crises and disasters that threaten people's lives is a strategy to cope these crises. Immigration was a strategic solution for Muslims in the century of Prophet Muhammad (SAW) to rid themselves of persecution and genocide, after God had asked the Prophet Muhammad (SAW) to migrate from Mecca to Medina. In Surah An-Nisa verse 97 Allah said:

“Indeed, those whom the angels take [in death] while wronging themselves— [the angels] will say,” In what [condition] were you? They will say,” We were oppressed in the land. “The angels will say,” Was not the earth of Allah spacious [enough] for you to emigrate therein? “For those, their refuge is Hell—and evil it is as a destination.” As well as, it was narrated from Kathir bin Murrâh that Abu Fatimah told him that he said: O Messenger of Allah, tell me of an action that I may do and persist in it.” The Messenger of Allah said to him: You should emigrate, for there is nothing like it”

In Surah Yusuf verse 48 Allah said:

“Then will come after that seven difficult [years] which will consume what you saved for them, except a little from which you will store”

Surah Yusuf verse 49 Allah said:

“Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes]”



As well as, among the crises faced by the Prophet Mohammad (SAW) at the beginning of the message and the call of the people to the Islamic religion, when the few believers threatened to perish and then destroy the invitation or repel those who fear it, so the solutions were limited to leaving the place of infidelity and fleeing to a better country that this group can save itself in order to preserve the debt it holds. In surah Al- Tawbah verse 40 Allah said:

“If you do not aid the Prophet—Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, “Do not grieve; indeed, Allah is with us. “And Allah sent down his tranquility upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah—that is the highest. And Allah is Exalted in Might and Wise”

The decision to emigrate was not easy for the people of Mecca, who settled in cities and countries other than the nomadic Arabs who used to move from place to place. Beginning from the first day of the Prophet Muhammad's (SAW) migration to Medina and crises followed over the nascent society, the first crisis was to provide a place for housing, food and drink for the people of Mecca, migrants leaving behind their homes, money, family and trade, so he took my brother among the migrants and supporters after the souls were prepared to compete for giving and giving at the same time that In it, immigrants refrained from accepting money for free from work and making an effort. In Surah An-Nisa verse 100 Allah said:

“And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him—his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful”

7. Preventive Measures

A quick survey of the normative Islamic literature that was generated in response to the COVID-19 pandemic reveals that the major bulk of this literature addresses the preventive measures that should be undertaken in order to minimize exposure to the virus. These preventive measures aim to limit or, to the extent possible, prevent social gatherings or collective interpersonal interactions involving any type of physical contact. From a religious perspective, these measures affect almost all the Islamic ritual acts, particularly congregational prayers. Other similar questions were raised about the possibility of suspending pilgrimage to the holy shrines in Mecca and Medina in light of the travel restrictions that were imposed to prevent mass transmission of the disease.

Most of the *fatwās* and statements that were issued in connection with the outbreak of the Coronavirus concentrated on its impact on holding congregational prayers in mosques. One of the earliest examples was the statement that was issued by al-Azhar’s Senior Scholars’ Assembly on March 15, which was dedicated mainly to this question, as evident from its title “permissibility of suspending Friday and congregational prayers for the purpose of protecting people from the Coronavirus” (Ṣabrī 2020, 13–15). The statement begins with an acknowledgement of the contagious nature of the disease and its transmission even through asymptomatic carriers. With its transformation into a global pandemic, on the basis of confirmed medical reports, the statement indicates, the disease constitutes a significant risk against people’s lives. Since one of the main objectives of *Shari‘a* is to protect life, the *fatwā* emphasizes that all necessary precautions to achieve this objective should be taken. Under these circumstances, Friday as well as congregational prayers can be suspended in order to limit the spread of the disease. In support of this view, the statement cites three sets of Prophetic reports indicating that Friday and congregational prayers can be suspended for certain excuses. The first set pertains to circumstances in which going to the mosque becomes



difficult or extremely inconvenient, as it is the case with situations involving heavy rain, illness, or concern over one's safety, property, or family. The second set includes reports about the proper attitude of a believer in the outbreak of a plague: one should not move to or out of a plague-stricken region. The third set of reports, indicates that one should not attend a congregational prayer in case one's presence harms others, or becomes a source of discomfort for others, as understood from reports pointing out that one should not attend collective prayers in the mosque after eating certain types of food, especially those containing ingredients such as garlic or onion. Appealing to a priori analogy, the *fatwā* indicates that the inconvenience caused by the unpleasant smell of garlic or onion, which can be a valid reason for not attending congregational prayer, is much less harmful than a contagious disease that can be a significant risk against people's lives.

The *fatwā* indicates that the call to prayer should still be made, with the possibility of adding a phrase alerting people that they should pray at home instead of going to the mosque. It also points out that individuals can pray together with family members, in their own homes. The *fatwā* encourages people to follow public health instructions and guidelines in order to limit the circulation of the virus. Finally, the *fatwā* concludes by urging people to increase their good deeds, provide assistance to the sick and the needy, and to turn to God in prayer by imploring Him to lift this disease.

While the *fatwā* by al-Azhar's Senior Scholars' Assembly invokes the notion of the higher objectives of *Sharī'a*, the Saudi statement cites specific Qur'ānic references emphasizing the importance of protecting one's life (Q 2:195; 4:29).

Apart from these implications on Islamic ritual practices, the normative pronouncements that were generated in response to the pandemic tend to reinforce the preventive measures that have been suggested by medical experts as well as public health authorities. This is particularly the case in the statements that were issued after joint deliberations between Islamic religious scholars and medical professionals, as is the case with the statements by IIFA and ECFR. For example, the IIFA statement clearly notes that governments can impose all necessary restrictions that aim to benefit the general public. This may include procedures such as travel bans, limiting the circulation of cash notes or coins, suspension of educational activities, and closure of shopping venues. This would also include the imposition of lockdowns as well as necessary social distancing procedures that aim to prevent or minimize exposure to the virus. The justification provided here is the legal maxim indicating that the ruler's (government) authority on the ruled is tied to the achievement of utility, especially at the public or collective level (al-Suyūfī 2004, 1:278; Ibn Nujaym n.d., 131–132).

Preventive measures include the isolation of those who are already infected and also those who had contact with them. The IIFA indicates that imposition of quarantine in these cases is obligatory in order to prevent the transmission of the virus. Moreover, the statement notes, it would be impermissible for infected individuals to conceal this information either from authorities or from family members. Those who fail to do so can be subjected to a discretionary penalty. According to the statement, infected individuals who act carelessly should be reported to the authorities to ensure that proper procedures are implemented. The ECFR statement also emphasizes the importance of adhering to quarantine and lockdown procedures in infected areas. Due to the lethal nature of the disease that the virus causes, going out of homes should be carefully regulated. According to the statement, negligent behavior that causes the transmission of the infection to others, and subsequently their death, can serve as grounds for the penalty of unintentional killing (*fatwā* no. 13). On the other hand, an infected person should not be liable to this penalty if he ends up infecting others inadvertently, despite taking all necessary precautions (*fatwā* no. 16). In order to limit chances for the spread of the virus, and in line with the precautions that public health officials recommended, the IIFA highlights the significance of basic preventive procedures such as regular washing of hands with water and soap, wearing of masks and gloves, and frequent disinfection techniques. Similarly, the ECFR statement recommends strict and careful adherence to social distancing mechanisms, including



the avoidance of handshaking, hugging, or kissing – following medical confirmations on the role of these practices in the transmission of the infection (*fatwā* no. 15). The need to develop and implement preventive and curative awareness programs and training for workers in the field of crisis management on these programs. For example, the locust problem and its destructive effect, which could turn into a seasonal crisis, As in the Yusuf-verse 47 [Yusuf] said:

“You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat”

8. Planning Forward

We note from the analysis of the texts of the Qur'an that Islam as an intermediate religion and belief was able to deal with crises and disasters in an intermediate way as well, as it focused on purely material aspects such as preparation, planning, preparation of materials and work teams and all of these matters that cannot solve the crisis or disaster from others, and besides that parallel to this material aspect, seeking asylum to God. Islam urged for planning in times of crises and disasters, as in Al-Anfal verse 60 Allah said:

“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged”

Islamic thought preceded modern administrative thought in many steps and rules that were established to deal with crises and disasters. These steps are illustrated by evidence of the legitimacy of preventive planning. Islam focused on proactive planning, in the sense that we plan and put forward proactive plans in a phase known as no disaster or no crisis, so it is always better to imagine as an individual or as a country that each crisis any kind of crisis or disaster—can happen and draw the necessary scenarios that you think will contribute in one way or another to dealing with this crisis if they occur, and can put more than one scenario, if this does not work then it can work the other scenario (Abu Khalil, 2001; Hilal, 2004).

The biography of our Prophet Muhammad (SAW) is full of attitudes indicating good planning and management, disguising from the enemy, the ability to overcome all difficulties, reaching the goal, the wise mind, and a correct opinion. And all of these attributes were combined in the greatest migration that history has ever known, the migration of the Prophet Muhammad (SAW), from Makkah Al-Mukarramah to Medina, which the Prophet Muhammad (SAW) had planned well. In the end, from these findings we can say the crisis management is refer to Setting effective plans to manage the crisis, and these plans are important for the organization's success in dealing with this crisis and getting out of it with the least possible negative effects. Where the Prophet guides us to plan for the future, so that prosperity flies over future generations, and that our children and grandchildren live with prosperity, even if it is simple, in order not to be dependent on people, and they ask people other than them. Among those hadiths is the planning dialogue that took place between Saad bin Abi Waqas and the Prophet Muhammad (SAW). Narrated Sa'd:

“I became seriously ill at Mecca and the Prophet came to visit me. I said,”O Allah's Messenger! I shall leave behind me a good fortune, but my heir is my only daughter; shall I bequeath two third of my property to be spent in charity and leave one third (for my heir)? He said,No.” I said,Shall I bequeath half and leave half?” He said, “No.” I said, “Shall I bequeath one third and leave two thirds?” He said, “One third is alright, though even one third is too much.” Then he placed his hand on his forehead and passed it over my face and abdomen and said,O Allah! Cure



Sa'd and complete his emigration.” “I feel as if I have been feeling the coldness of his hand on my liver ever since” (Al-Bukhari, 2007).

9. Conclusion

Muslim attitude towards epidemics goes back to the very early period of the emergence of Islam. During the calamities of nature, Muslims are reminded that many people in the past had suffered and had their faith tested. The present-day people, too, will be tried and tested in their lives. Muslims are advised that Allah loves those who show Patience (Arabic, Sabr) in times of distress and trials. The Prophet Muhammad (SAW), also excelled in transforming the crisis path by absorbing its results, recognizing its causes, then overcoming it and addressing its results, as the crisis was transformed from negative to positive. His biography, peace be upon him, is a revelation of life in its various aspects, devotional and cooperative, at the individual, family and group levels, in laying the foundations of the state and in enacting its laws politically, economically and socially. Through a qualitative analysis of the sayings of the Prophet Muhammad (SAW), and his prophetic secrecy in managing economic, social and health crises, it becomes clear to us that the wise leadership of the Prophet Muhammad (SAW) represented the cornerstone of the success of the establishment of the Islamic state, and how not and he does not speak of passion, in addition to his keenness and mercy on his subjects, which inspired him to finding strategies to solve crises that management scientists did not know until today.

Consequently, the elements for the crisis-resolution strategy were realized, which is to provide the necessary information on the foundations of dealing with the crisis, its care and its compassion to the parties to the crisis. It is also noted that his superiority, may God bless him and grant him peace, in solving the crisis through methods that the science of management did not know, except in our time, by emptying the crisis from its content, since a crisis cannot be implemented in the organization and lead to the effect of fundamental effects if there was no agreement between the forces of the crisis on their content.

Islamic responses to the Covid-19 pandemic, therefore, should be situated within this ongoing and evolving ethical tradition, deriving from both normative and empirical sources. These recent responses also reflect important changes and transformations that the Islamic normative discourses have undergone in the modern period. Islam also considers the life of human beings as the most precious gift of God. It should be protected in all circumstances.

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