

CRISIS MANAGEMENT IN THE HOLY QURAN

Mohammad Reza RAHIMI

Al-Mustafa International Research Institute, Qom, I. R. Iran

Youssef GUINDO

Al-Mustafa International University, Qom, I. R. Iran

Crises manifest in various forms and can challenge human life in different ways. Approaching and managing crises from an Islamic perspective is the subject of this study, which aims to elucidate the stages and strategies of crisis management based on Quranic guidance. By employing thematic analysis—a commonly used qualitative research method—the Quranic verses are reviewed to explore crisis management methods. The findings suggest that crisis management follows a four-stage process: pre-crisis, onset of crisis, the period during crisis, and post-crisis. For each stage, Quranic guidance provides specific strategies that, when implemented, can prevent crises from emerging and minimize the negative impacts should they occur.

Keywords: *crisis, crisis management, crisis stages, crisis management strategies, Islamic perspective*

Introduction

Human life is marked by various conditions: normalcy, opportunity, challenge, and crisis. Each of these states impacts individuals' progress toward their goals differently. Opportunity enables individuals to achieve their aims, while challenges may obstruct goal attainment. Crisis, often arising suddenly, brings forth significant challenges to human life. The question of how to address these states effectively has been a focal point for scholars across disciplines. Crisis management, in particular, has garnered attention from political scientists, management experts, sociologists, and other scholars. The

Islamic approach to crisis management, reflecting the realities of Islamic society and organizations, addresses issues unique to such settings, distinct from crises in non-Islamic contexts. Clearly, crisis management within an Islamic framework must align with the cultural and ethical values of Islamic societies; otherwise, effective crisis management cannot be achieved. This study seeks to answer the question of what the stages of crisis management from an Islamic perspective are and what strategies are effective for managing each stage. Prior to discussing these core topics, relevant academic approaches to crisis management will be reviewed. This field of study has been explored by management scholars since the late 1970s. Following a literature review, the study's background, research methodology, data, and findings will be presented and analyzed.

Theoretical Background of the Study

The term crisis is derived from the Greek medical term *krisis*, meaning a turning point, particularly in the context of illness and critical moments in political, social, and economic issues (Kazemi 1997: 52). Additional meanings include time of danger or anxiety (Bagheri 2001: 40), and an uncertain, distressing condition (Kabiri 1997: 31). Crisis can also refer to pressure, anxiety, calamity, and a turning point, signaling either a favorable or unfavorable change in a biological organism (Qalibaf & Qaragozlu 2008: 8). In medical contexts, it represents a drastic shift in a febrile patient's condition, leading to recovery or death (Dehkhoda 1998: 4390).

In the terminology of management scholars, a crisis is an event triggered suddenly by natural or human actions, imposing difficulty and challenges on a group or society. Addressing it requires urgent and extraordinary measures (Pearson & Clair 1998: 185; Hermann 1963). A crisis can threaten the material status or reputation of an organization (Roshandel Erbatani & Salavatiyan 2010: 400–401).

The traditional view of crisis management is negative, likened to extinguishing a fire. However, as the meaning of crisis management evolved, it took on a positive connotation, representing a set of measures for countering developing threats against the organization. Based on this assumption, crisis managers should anticipate the unexpected and prepare for unforeseen events. Crises can be categorized by nature (individual or social) and origin (internal or external), resulting in a fourfold classification.

The stages of crisis management generally encompass four steps: foreseeing potential adverse events, drafting contingency plans, training and organizing crisis management teams, and conducting practical exercises to complete the preparedness process (Rezaian 2009: 518–522).

1	Crisis Aversion	Adopting a passive, reactive strategy with no preparation or long-term planning; only responding if pressured by public opinion or serious threats.
2	Crisis Combat	Accepting crisis as a natural occurrence and employing an active strategy; utilizing all organizational resources for crisis management upon its onset.
3	Crisis Acceptance	Recognizing crisis as a natural element, anticipating it, and planning proactively; leveraging crises for organizational growth through creativity, flexibility, professionalism, focus, and low formalization.

Different theories of crisis management are summarized in the table above (Roshandel Erbatani, Pourezzat & Gholipour 2009: 66).

Crisis Management Models

Various models have been proposed for crisis management, including Littlejohn's six-stage model, Mitroff's onion-shaped model, Lechat's cyclical or systemic model, Mitroff and Pearson's five-stage model, the comprehensive crisis management model, Fink's societal impact model, the predestination model, the self-reliance model, the operational model, and the hierarchical or pyramid model with a command-and-control approach. A common theme among these models is the cyclical nature of crisis management, encompassing prevention, preparedness, response, and recovery. These models also recognize the progression of crises through stages: emergence, escalation, and eventual decline. Another model categorizes crises into four stages: initiation, occurrence, post-crisis, and impact or final stage.

Empirical Background of the Research

Numerous studies on crisis management have been conducted. Notable works include the book *Principles of Crisis Management in the Holy Quran with Emphasis on the Stories of the Prophets* by Hossein Mohammadi (2012), published by the Imam Sadiq University Press, and *Crisis Management Based on the Leadership Model of Prophet Moses* by Ali Najat-Bakhsh Esfahani (2020a), published by the Research Institute of Seminary and University.

Several theses have also been written on this topic. Examples include *Crisis Management in the Holy Quran with a Focus on Spiritual and Psychological Crises*, defended at the master's level by Mohsen Taghipour Javi, and Abd

al-Sayyid Afari's thesis titled *Crisis Management from the Perspective of the Quran with a Focus on Surah Yusuf*, completed at the Faculty of Principles of Religion.

In addition to the books and theses, articles on Islamic crisis management have been published, such as *Presenting the Crisis Management Model of Prophet Ibrahim Utilizing the Dimensions of the Comprehensive Crisis Management System Cycle*, featured in Islamic Management Journal, spring 2021, Issue 1. Another example is *The Crisis Management Model of Prophet Moses in the Quranic Verses* by Najat-Bakhsh Esfahani (2020b). Additionally, the article *Crisis Management of Drought and Food Security in Surah Yusuf* by Ayati, A. and Ka'ab Amiri, M. (2015) appeared in the Koothar Quranic Journal, winter 2015, Issue 56.

Ahmadreza Tavousi and Amir Ahmadnejad (2022) also contributed to this area with their article titled *The Quran's Perspective on Crisis Management in Early Islamic Wars: Emphasis on Surahs Ali-Imran and Al-Anfal*, published in the quarterly journal New Approaches in Jihadi Management and Islamic Governance, Vol. 2, Issue 3.

Based on research in the field of Islamic crisis management, there appears to be no study specifically examining the essence, methodology, and process of crisis management from an Islamic perspective, making this research distinct and potentially groundbreaking. The core issue addressed in this paper is to explore and analyze the essence, methodology, and stages of crisis management from an Islamic viewpoint. The primary aim is to develop and present methods and stages of crisis management from an Islamic perspective, which can aid in scientifically informed and comprehensive crisis management within organizations and societies.

Research Methodology

This research is categorized as a fundamental study, with qualitative data collection and subsequent analysis. The approach is interpretive, aiming to achieve an in-depth understanding. It is a library-based study, where relevant literature is reviewed, followed by categorization and synthesis through thematic analysis. The method integrates deductive reasoning and Islamic jurisprudence, leveraging *naqli wahyani* (transmitted revelation), rational, empirical, and intuitive foundations, drawing from primary religious sources and principles of Islamic management to offer authentic responses for Islamic management issues.

In particular, thematic analysis, a structured qualitative content analysis based on thematic units, is employed to conceptualize and model the findings. This approach works well with textual sources, such as Quranic texts, and

helps researchers uncover trends in qualitative data. This strategy, inherently descriptive, aids in identifying patterns across experiences and other qualitative data.

To outline crisis management stages and principles, relevant Quranic verses were analyzed, and all statements pertaining to the subject were extracted. These statements were then categorized using a thematic network analysis, organized into three levels: basic themes, organizing themes, and global themes. The basic themes are derived directly from Quranic verses and religious texts, interpreted in terms of explicit, implicit, and contextual meanings.

Based on the foundational principles of the study and through an analysis of Quranic verses, the following data were extracted regarding crisis management.

Crisis Management Data

This table organizes crisis management data extracted from Quranic verses into a structured format according to the thematic network analysis. The structure follows three levels:

The main concept	Verses of the Quran
Consultation for Defining the Scope of the Crisis	Remember that morning Thou didst leave Thy household (early) to post the faithful at their stations for battle: and Allah heareth and knoweth all things (Ali Imran/121).
Remembering Divine Guardianship as a Way to Prevent Collapse and Crisis	Remember two of your parties Meditated cowardice; but Allah was their protector, and in Allah should the faithful (ever) put their trust (Ali Imran/122).
Inspiring Hope and Morale through Remembrance of Divine Support and Assistance	Allah had helped you at Badr, when ye were a contemptible little force; then fear Allah; thus May ye show your gratitude (Ali Imran/123).
Inspiring Hope and Morale through Remembrance of Divine Support and Assistance	Remember thou saidst to the Faithful: Is it not enough for you that Allah should help you with three thousand angels (specially) sent down? (Ali Imran/124)

Inspiring Hope and Morale through Remembrance of Divine Support and Assistance	Yea - if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels Making a terrific onslaught (Ali Imran/125).
Inspiring Hope and Morale through Remembrance of Divine Support and Assistance	Allah did not appoint it but as a good news for you and to reassure with it your hearts; and victory comes only from Allah, the All-mighty, the All-wise (Ali Imran/126).
Correcting and Strengthening Beliefs and Neutralizing Rumors	Muhammad is no more than a messenger: many Were the messenger that passed away before him. If he died or were slain, will ye then Turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude (Ali Imran/144).
Reminding of the Promise of Divine Support and Forgiveness	Allah did indeed fulfil His promise to you when ye with His permission Were about to annihilate your enemy-until ye flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you but He forgave you: For Allah is full of grace to those who believe (Ali Imran/152).
Reminding of the Valuable Divine Rewards	And if ye are slain, or die, in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass (Ali Imran/157).
Rumor Mitigation and Call to Resistance	Behold! Ye were climbing up the high ground, without even casting a side glance at any one, and the Messenger in your rear was calling you back (Ali Imran/153).
Promise of Ultimate Victory	So lose not heart, nor fall into despair: for ye must gain mastery if ye are true in Faith (Ali Imran/139).

Creating Peace through Faith in God	After (the excitement) of the distress, He sent down calm on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, moved by wrong suspicions of Allah—suspicions due to ignorance. They said: “What affair is this of ours?” Say thou: “Indeed, this affair is wholly Allah’s.” They hide in their minds what they dare not reveal to thee. They say (to themselves): “If we had had anything to do with this affair, We should not have been in the slaughter here.” Say: “Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death”. But (all this was) that Allah might test what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts (Ali Imran/154).
Creating Hope through Forgiveness of Sins	Those of you who turned back on the day the two hosts Met—it was Satan who caused them to fail, because of some (evil) they had done. But Allah Has blotted out (their fault): For Allah is Oft-Forgiving, Most Forbearing. (Ali Imran/155).
Reconstruction and Spiritual Improvement through Comparative Remembrance of Sufferings	If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) We give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks Martyr-witnesses (to Truth). And Allah loveth not those that do wrong (Ali Imran/140).
Reconstruction and Spiritual Healing through Comparative Remembrance of Sufferings	So lose not heart, nor fall into despair: for ye must gain mastery if ye are true in Faith (Ali Imran/139).
Analysis of Crisis Factors and Learning Lessons from Them	Allah did indeed fulfil His promise to you when ye with His permission were about to annihilate your enemy—until ye flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you but He forgave you: for Allah is full of grace to those who believe (Ali Imran/152).

A Warning to the Disbelievers That	Those who reject Faith—neither their possessions nor their (numerous) progeny will avail them aught against Allah: They are themselves but fuel for the Fire. As in the case of Pharaoh's clan and those who were before them, who denied Our signs. So Allah seized them for their sins, and Allah is severe in retribution. Say to the faithless: You shall be overcome and mustered toward hell, and it is an evil resting place (Ali Imran/12).
A Warning to the Disbelievers Regarding the Consequences of Opposing the Almighty God	This because they contended against Allah and His Messenger: if any contend against Allah and His Messenger, Allah is strict in punishment. Thus (will it be said): Taste ye then of the (punishment): for those who resist Allah, is the penalty of the Fire (Anfal/14).
Command for Readiness to Confront the Enemy	Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors (Al-Baqarah/190).
Command for Readiness to Confront the Enemy	Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly (Anfal/60).
Command to Obey God and Avoid Dispute to Prevent Weakness and Inability Against the Enemy	And obey Allah and His Messenger; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: for Allah is with those who patiently persevere (Anfal/46).
Encouragement of the Believers to Struggle and Support Them	Verily Allah will defend (from ill) those who believe: verily, Allah loveth not any that is a traitor to faith, or show ingratitude (Hajj/38).
Promise of Support to the Believers	O you who have faith! If you help Allah, He will help you and make your feet steady (Muhammad/7).

Upholding Justice and Fairness in War	Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors (Al-Baqarah/190).
Struggle to Eliminate Discord	And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those who practise oppression (Al-Baqarah/193).
One must always act according to standards and measures, especially in war, and should not exceed those measures	The prohibited month for the prohibited month—and so for all things prohibited—there is the law of equality. If then any one transgresses the prohibition against you, transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves (Al-Baqarah/194).
Categorization of the Opposing Front into Two Groups	Behold! Allah promised you one of the two (enemy) parties, that it should be yours: ye wished that the one unarmed should be yours, but Allah willed to justify the Truth according to His words and to cut off the roots of the Unbelievers (Anfal/7).
Divine help during Badr is war	Remember ye were on the hither side of the valley, and they on the farther side, and the caravan on lower ground than ye. Even if ye had made a mutual appointment to meet, ye would certainly have failed in the appointment: but (thus ye met), that Allah might accomplish a matter already enacted; that those who died might die after a clear Sign (had been given), and those who lived might live after a Clear Sign (had been given). And verily Allah is He Who heareth and knoweth (all things) (Anfal/42).
Manifestation of Divine Assistance during the Crisis: The Diminished Appearance of the Enemy's Army in the Eyes of the Prophet	Remember in thy dream Allah showed them to thee as few: if He had shown them to thee as many, ye would surely have been discouraged, and ye would surely have disputed in (your) decision; but Allah saved (you): for He knoweth well the (secrets) of (all) hearts (Anfal/43).

<p>Manifestation of Divine Assistance during the Crisis: Alteration of the Believers' Perception to View the Enemies as Few and Fearless, and Manipulation of the Enemies' Vision to Perceive the Muslims as Few, Leading to Reckless Attacks.</p>	<p>And remember when ye met, He showed them to you as few in your eyes, and He made you appear as contemptible in their eyes: that Allah might accomplish a matter already enacted. For to Allah do all questions go back (for decision) (Anfal/44).</p>
<p>Manifestation of Divine Assistance during the Crisis: The Soothing Sleep and the Descent of Rain</p>	<p>Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and he caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith (Anfal/11).</p>
<p>Manifestation of Divine Assistance during the Crisis: The Descent of Angels During the Battles of Badr and Khandaq to Aid the Muslims</p>	<p>Allah had helped you at Badr, when ye were a contemptible little force; then fear Allah; thus May ye show your gratitude. Remember thou saidst to the Faithful: Is it not enough for you that Allah should help you with three thousand angels (Specially) sent down? Remember thou saidst to the Faithful: Is it not enough for you that Allah should help you with three thousand angels (specially) sent down? (Ali Imran/124)</p> <p>O ye who believe! Remember the Grace of Allah, (bestowed) on you, when there came down on you hosts (to overwhelm you): but We sent against them a hurricane and forces that ye saw not: but Allah sees (clearly) all that ye do (Ahzab/9).</p>
<p>Manifestation of Divine Assistance during the Crisis: Instilling Fear and Terror in the Hearts of the Enemies</p>	<p>Soon shall We cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which He had sent no authority: their abode will be the Fire: And evil is the home of the wrong-doers! (Ahzab/151).</p>

<p>Instruction to Remain Resilient during the Crisis: For example, in these verses, it is commanded not to abandon the battlefield in order to confront the enemies</p>	<p>O ye who believe! When ye meet the Unbelievers in hostile array, never turn your backs to them (Anfal/15). O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much (and often); that ye may prosper (Anfal/45).</p>
<p>Command for Intense Confrontation with the Disbelievers in the Battlefield: in verses 67 of Al-Anfal, 4 of Muhammad, and 73 of At-Tawbah, the Almighty God instructs the Muslims to face the disbelievers in the battlefield, that is, during the crisis, with intensity and without any fear</p>	<p>It is not fitting for a prophet that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allah looketh to the Hereafter: and Allah is Exalted in might, Wise (Anfal/67) .</p> <p>Therefore, when ye meet the Unbelievers (in fight), smite at their necks; at length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah's Will, He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you, some with others. But those who are slain in the Way of Allah He will never let their deeds be lost (Muhammad/4).</p> <p>O Prophet! Strive hard against the unbelievers and the Hypocrites, and be firm against them. Their abode is Hel-lan evil refuge indeed (At-Tawbah/73).</p>
<p>Empowerment and Consolation of Believers after Crisis</p>	<p>What! When a single disaster smites you, although ye smote (your enemies) with one twice as great, do ye say? Whence is this? Say (to them): It is from yourselves: For Allah hath power over all things (Ali Imran/165). So lose not heart, nor fall into despair: for ye must gain mastery if ye are true in Faith (Ali Imran/139).</p> <p>What ye suffered on the day the two armies met, was with the leave of Allah, in order that He might test the believers. And the Hypocrites also. These were told: Come, fight in the way of Allah, or (at least) drive (The foe from your city). They said: Had we known how to fight, we should certainly have followed you. They were that day nearer to Unbelief than to Faith, saying with their lips what was not in their hearts but Allah hath full knowledge of all they conceal (Ali Imran/167).</p>

<p>Honoring the Mujahideen and Martyrs</p>	<p>Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord. They rejoice in the bounty provided by Allah. And with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve (Ali Imran/170) They glory in the Grace and the bounty from Allah, and in the fact that Allah suffereth not the reward of the Faithful to be lost (in the least) (171). Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward (172). Men said to them: A great army is gathering against you. And frightened them: but it (only) increased their Faith. They said: For us Allah sufficeth, and He is the best disposer of affairs (173). And they returned with Grace and bounty from Allah: no harm ever touched them: for they followed the good pleasure of Allah: and Allah is the Lord of bounties unbounded (174).</p> <p>Among the Believers are men who have been true to their covenant with Allah: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least (Ali Imran/23).</p>
<p>Reproach and Forgiveness of Opponents</p>	<p>Behold! Ye were climbing up the high ground, without even casting a side glance at any one, and the Messenger in your rear was calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allah is well aware of all that ye do (Ali Imran/153).</p> <p>(They are) the ones that say, (of their brethren slain), while they themselves sit (at ease): "If only they had listened to us they would not have been slain." Say: "Avert death from your own selves, if ye speak the truth" (Ali Imran/168).</p>

Encouraging Enemies to Repent	<p>Say to the Unbelievers, if (now) they desist (from Unbelief), their past would be forgiven them; but if they persist, the punishment of those before them is already (a matter of warning for them) (Anfal/38).</p> <p>O Prophet! Say to those who are captives in your hands: If Allah findeth any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: for Allah is Oft-forgiving, Most Merciful (Anfal/70).</p>
Guidance and Training	<p>We gave Moses the Book (Al-Baqarah/ 87).</p> <p>And gave Moses manifest proofs of authority... (Nisa/153).</p> <p>We sent Moses with Our signs (and the command): “Bring out thy people from the depths of darkness into light, and teach them to remember the Days of Allah.” Verily in this there are Signs for such as are firmly patient and constant—grateful and appreciative (Ibrahim/5).</p>
Good Admonition	<p>Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed! (Taha/81)</p>
Awakening the Conscience	<p>He said: Shall I seek for you a god other than the (true) Allah, when it is Allah Who hath endowed you with gifts above the nations? (A’raf/140)</p>
Presenting Logical Evidence	<p>We took the Children of Israel (with safety) across the sea. They came upon a people devoted entirely to some idols they had. They said: “O Moses! Fashion for us a god like unto the gods they have.” He said: “Surely ye are a people without knowledge” (138). As to these folk—the cult they are in is (but) a fragment of a ruin, and vain is the (worship) which they practice (A’raf/139).</p>
Reminding of Divine Blessings	<p>We took the Children of Israel across the sea (Yunus/90). We delivered Moses and all who were with him (Al-Shu’ara 65).</p>

<p>Debate and Expression of Wisdom</p>	<p>So Moses returned to his people in a state of indignation and sorrow. He said: "O my people! Did not your Lord make a handsome promise to you? Did then the promise seem to you long (in coming)? Or did ye desire that Wrath should descend from your Lord on you, and so ye broke your promise to me?" (Taha/86)</p> <p>Could they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good? (Taha/89)</p>
<p>Seeking Assistance from Almighty God</p>	<p>When Moses came back to his people, angry and grieved, he said: "Evil it is that ye have done in my place in my absence: did ye make haste to bring on the judgment of your Lord?" He put down the tablets, seized his brother by (the hair of) his head, and dragged him to him. Aaron said: "Son of my mother! The people did indeed reckon me as naught, and went near to slaying me! Make not the enemies rejoice over my misfortune, nor count thou me amongst the people of sin" (150). Moses prayed: "O my Lord! Forgive me and my brother! Admit us to Thy mercy! For Thou art the Most Merciful of those who show mercy!" (A'raf/151).</p>
<p>Divine Sovereignty and Authority</p>	<p>Seized his brother by (the hair of) his head, and dragged him to him. Aaron said: Son of my mother! The people did indeed reckon me as naught, and went near to slaying me! Make not the enemies rejoice over my misfortune, nor count thou me amongst the people of sin (A'raf/150).</p>
<p>Accountability</p>	<p>So Moses returned to his people in a state of indignation and sorrow. He said: O my people! Did not your Lord make a handsome promise to you? Did then the promise seem to you long (in coming)? Or did ye desire that Wrath should descend from your Lord on you, and so ye broke your promise to me? (Taha/86)</p> <p>(Moses) said: O Aaron! What kept thee back, when thou sawest them going wrong (92). From following me? Didst thou then disobey my order? (Taha/93)</p> <p>(Moses) said: What then is thy case, o Samiri? (Taha/95)</p>

Identifying the Creator of the Crisis	(Moses) said: “O Aaron! What kept thee back, when thou sawest them going wrong (92). From following me? Didst thou then disobey my order (93) (Aaron) replied: O son of my mother! Seize (me) not by my beard nor by (the hair of) my head! Truly I feared lest thou shouldst say, Thou has caused a division among the children of Israel, and thou didst not respect my word! (94) (Moses) said: What then is thy case, o Samiri? (Taha/95)
Examining the Methods of Crisis Creation	He replied: I saw what they saw not: so I took a handful (of dust) from the footprint of the Messenger, and threw it (into the calf): thus did my soul suggest to me (Taha/96).
Elimination of the Crisis-Causing Factor	(Moses) said: Get thee gone! But thy (punishment) in this life will be that thou wilt say, touch me not; and moreover (for a future penalty) thou hast a promise that will not fail: now look at thy god, of whom thou hast become a devoted worshipper: We will certainly (melt) it in a blazing fire and scatter it broadcast in the sea! (Taha/97)
Providing Hope and Eliminating Worry	When they repented, and saw that they had erred, they said: “If our Lord have not mercy upon us and forgive us, we shall indeed be of those who perish” (A’raf/149). When the anger of Moses was appeased, he took up the tablets: in the writing thereon was guidance and Mercy for such as fear their Lord (A’raf/154).
Lessons and Learning	Those who took the calf (for worship) will indeed be overwhelmed with wrath from their Lord, and with shame in this life: thus do We recompense those who invent (falsehoods. (A’raf/152).

Analysis of Research Findings

Based on the information summarized in the table above, the Islamic model for crisis management is presented as a three-tiered structure consisting of overarching, organizing, and foundational themes. All foundational or core themes are derived from interpretations of Quranic verses, identified based on explicit, implicit, or inferred meanings. These foundational themes can be arranged under organizing themes, each of which is then placed within a broader, more general category. Together, these three categories form an Islamic

crisis management model, which was validated through a custom-designed questionnaire.

This questionnaire gathered expert opinions on all three levels of themes, assessing their alignment with the researcher's interpretation of Quranic verses and the resulting organization of core, organizing, and overarching themes. The expert feedback was positive, endorsing the model. The questionnaire was structured following Flint's framework, incorporating criteria tailored for expert evaluation. It is important to note that the Quranic verses themselves hold inherent authority and do not require validation from external sources. However, the model derived from these verses does require verification; hence, a form was distributed to researchers, resulting in over 90% of experts agreeing with the proposed model.

Table 3: Analysis of Quranic Themes

Comprehensive Theme	Organizing Themes	Core Themes
1. Stage before the Crisis Begins	1. Management Strategies before the Crisis	Consultation to Determine the Scope of the Crisis; Planning and Preparedness to Counter the Enemy; Commanding Obedience to Almighty God; Reminding of Divine Authority to Prevent Crisis; Warning the Disbelievers about the Consequences of Opposing Almighty God
2. Stage of Crisis Occurrence	2. Management Strategy at the Onset of the Crisis	Moral Support and Providing Hope; Guiding and Directing the Path through the Crisis; Awakening the Conscience; Presenting Logical Evidence; Reminding That Power and Honor are in the Hands of God
3. Stage of Crisis Occurrence	3. Management Strategies during the Crisis	Correcting and Strengthening Beliefs and Nullifying Rumors; Reasoning to Clarify the Truth; Resilience in the Crisis; Reminding of Divine Promises and Support; Firmness in Dealing with Those Who Violate the Plan; Intensity in Confrontation with the Opponent; Maintaining Justice in Dealing with Opponents

4. Stage after the Crisis	4. Management Strategies after the Crisis	Demanding Accountability from Involved Individuals; Identifying the Factors Causing the Crisis; Examining How the Crisis Was Created; Eliminating the Main Cause of the Crisis; Creating Calm through Strengthening Faith in God; Psychological Rehabilitation
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Based on what was presented in the data table and the theme analysis table, crisis management can have a three-stage model: before the crisis, during the crisis, and after the crisis. In each of these stages, adhering to specific strategies is crucial for saving the organization from the crisis.

Management Strategies before the Crisis

According to the verses of the Holy Quran, the following strategies should be utilized to prevent the occurrence of a crisis:

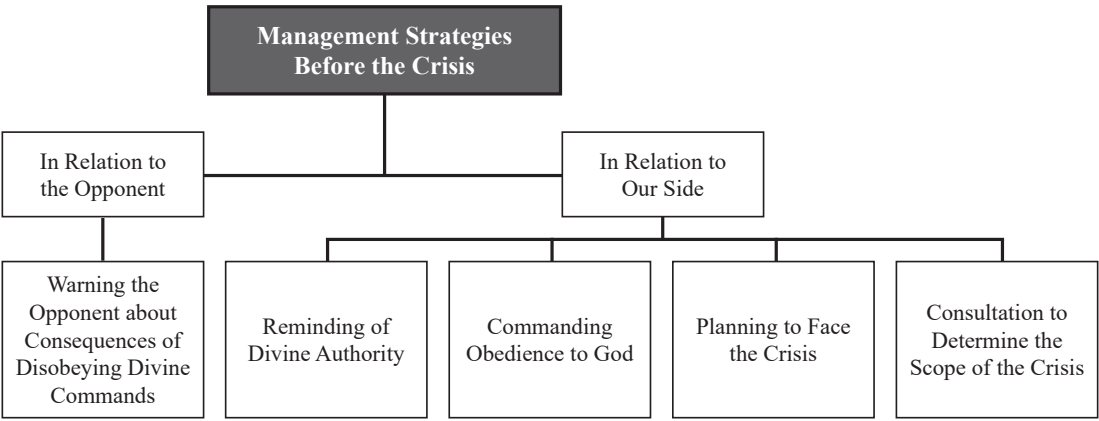


Diagram 2: Management Strategies before the Crisis

As illustrated in the diagram, management strategies for the pre-crisis phase can be divided into two categories: 1. Strategies toward the internal group, which include consulting to define the crisis scope, planning for crisis response, commanding obedience to God, and reminding of divine authority; 2. Strategies toward the external group, which involve warning the opposing side of the consequences of disobeying divine commands. Below is an explanation of these strategies:

Consulting to Define the Crisis Scope. Consultation in all fields significantly aids in discovering solutions, achieving results, and fulfilling objectives. In crisis management, consultation helps managers understand the type of crisis and its scope. Therefore, the Holy Quran in Surah Ali Imran, verse 121, mentions: And remember when you [Prophet] set out early from your family to assign the believers their stations for battle.

Many interpreters consider this verse to refer to the Battle of Uhud. According to historians and interpreters, the context of this verse is when the Prophet Muhammad, aware of the Quraysh polytheists' intention to attack Medina, convened a council with his companions and the people of Medina to discuss and decide the location for defence. God, in the beginning of the verse, refers to this act of the Prophet, saying, Recall the day you set out early from your household to assign the believers their stations for battle.

While consultation may sometimes lead to an unfavorable outcome—as seen in the Battle of Uhud, where it led to a choice that resulted in the Muslim defeat—overall, its benefits outweigh the risks (Makarem Shirazi 2008: 186).

Planning and Preparation to Face the Enemy

Planning and preparing for crises—whether they involve war or other social upheavals—is a fundamental strategy in crisis management. In this regard, Almighty God states in Surah Al-Baqarah, verse 190: And fight in the way of Allah those who fight you. Here, God commands Muslims to prepare for combat against their enemies. Verses 39 and 40 of Surah Al-Hajj also instruct Muslims to be ready for battle, saying, Permission [to fight] has been granted to those who are being fought, because they were wronged—and indeed, Allah is competent to grant them victory.

These verses empower oppressed Muslims who have been unjustly driven from their homes to defend themselves.

Command to Obey God and Avoid Conflict to Prevent Weakness

Another Quranic strategy for the pre-crisis phase is the recommendation for Muslims to obey the Prophet during warfare. In Surah Al-Anfal, verse 46, God instructs, and obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient. The aim of this obedience is to prevent any weakness in the Muslim community when facing enemies. It is clear that if a unified leadership is not followed, any battle or crisis will not be effectively managed. Likewise, in verse 20 of Al-Anfal, God advises believers: O you

who have believed, obey Allah and His Messenger and do not turn from him while you hear [his order].

Reminding of Divine Authority to Prevent Crisis

Losing focus on the ultimate goal can lead to division within an organization or community, making it harder to achieve shared objectives. During the Battle of Uhud, two Muslim tribes, Banu Salamah from the Aws tribe and Banu Harithah from the Khazraj tribe, initially joined the Islamic army to fight against the disbelievers. However, midway, they reconsidered and expressed a desire to return to Medina, unwilling to participate in the battle. Their hesitation may have stemmed from their preference for a defensive strategy within the city. Nonetheless, as the verse suggests, these two groups quickly changed their minds. In reality, God prevented them from falling into hypocrisy, safeguarding their commitment to faith. God, the Protector of believers, did not abandon those with prior faith and turned their hearts back to Him (Javadi Amoli 2011: 476). This is underscored in Surah Ali Imran, verse 122.

The Quran highlights the importance of reminding believers of God's authority as a way to prevent potential crisis and division within the community. In Surah Ali Imran, verse 122, God states: Remember two of your parties meditated cowardice; but Allah was their protector, and in Allah should the faithful (ever) put their trust.

This reinforces the concept that reminding believers of divine guardianship can serve as a powerful tool in managing and preventing crises.

Warning Disbelievers of the Consequences of Defying Almighty God

Social and military crises often involve opposing sides. To prevent crises, it can be effective to warn the adversaries about the consequences of creating turmoil. For example, before the Battle of Uhud, God warned the disbelievers that they would gain nothing from causing chaos, and their wealth and children—sources of their confidence in pursuing war—would not protect them. Like Pharaoh and other oppressors, they would face divine punishment: Indeed, those who disbelieve -never will their wealth or their children avail them against Allah at all. And it is they who are fuel for the Fire. [Theirs is] like the custom of the people of Pharaoh and those before them. They denied our signs, so Allah seized them for their sins. And Allah is severe in penalty. Say to those who disbelieve, 'You will be overcome and gathered together to Hell, and wretched is the resting place' (Ali Imran: 10–12).

These verses remind disbelievers that, like Pharaoh's people, they will be defeated in this life and face severe punishment in the afterlife. Verse 12, in particular, cautions them against rejecting God's messengers, warning that they may face the same fate as previous rejecters of divine guidance (Javadi Amoli 2011: 269).

Crisis Management Strategies at the Onset of Crisis

When a crisis begins, specific strategies are needed for effective management.

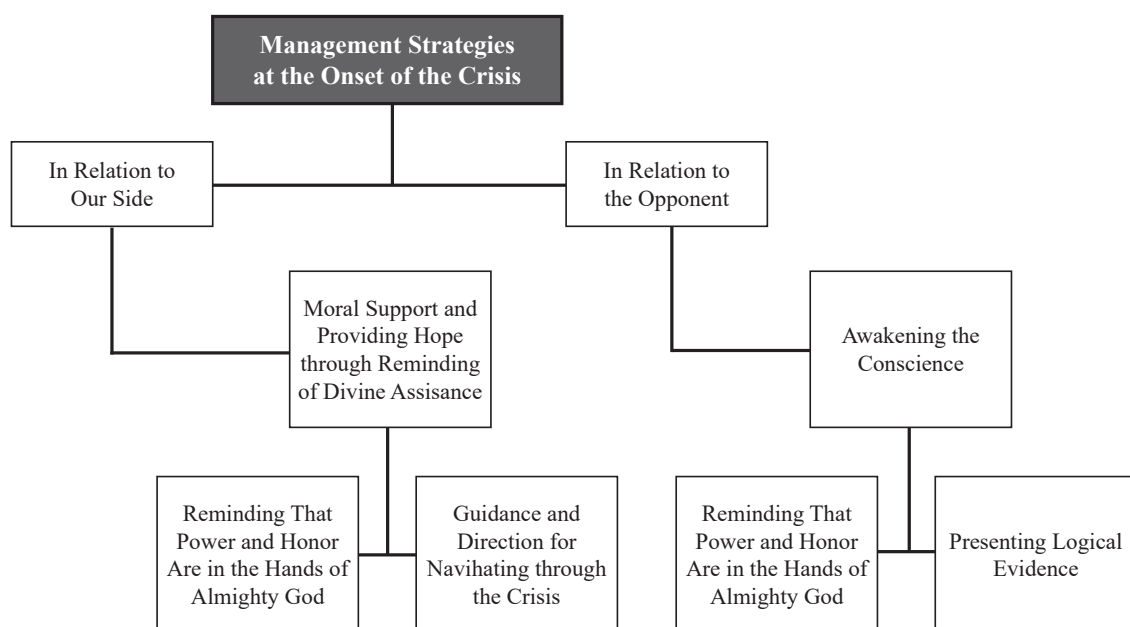


Chart 3: Management Strategies at the Onset of the Crisis

As reflected in the chart, these strategies can generally be divided into two sections related to our side and the opponent, with explanations provided for each below.

Moral Support and Providing Hope through Reminding of Divine Assistance

At the beginning of a crisis, fear and anxiety about the consequences of the crisis, especially war, cause many individuals to doubt and become hesitant to confront the crisis. In this situation, encouragement and anxiety reduction are

effective methods of coping with the crisis. For encouragement, reminding of the blessings of divine assistance and the promise of support from Almighty God can be effective. Almighty God has promised in verse 38 of Surah Al-Hajj that He will protect the believers against the evils of the enemies: Indeed, Allah defends those who believe. Indeed, Allah does not like every treacherous disbeliever. Also, in verse 7 of Surah Muhammad, a general principle is mentioned: O you who have believed, if you support Allah, He will support you and plant firmly your feet. Whoever strives in the way of God and aids His religion, God will support them.

According to the explanations of Allameh Tabatabai, this verse motivates and encourages believers to fight, stating that Almighty God provides the means for Muslims to overcome their enemies (Tabatabai 2011: 346–347).

Guidance and Direction for Navigating through the Crisis

A sense of wonder and helplessness is a prominent characteristic at the onset of any crisis. At this time, paying attention to individuals and determining the path for them, including how and by what means they can overcome the crisis, is a crucial aspect of crisis management. In this regard, Almighty God mentions the divine prophets, including Prophet Moses, who were sent to guide people in all situations, including crises: And We certainly gave Moses the Scripture and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit (Surah Al-Baqarah: 87). This verse speaks of the continuity of God's grace in guiding people, as after Moses, prophets like David, Solomon, Joshua, Zachariah, and John came, and after these great figures, God sent Jesus with clear signs, supported by the Holy Spirit. However, the Children of Israel chose the path of arrogance and tyranny, and instead of accepting divine guidance, they resorted to denying and killing the prophets. This continuous attention of Almighty God in sending prophets to aid humanity in all circumstances, especially in crises, highlights that guiding individuals on the right path through a crisis is an important strategy that must be considered at the onset of the crisis. Planning and mapping out crises before their occurrence are also significant crisis management strategies. At the beginning of the crisis, individuals must be directed toward the program and plan that was established prior to the crisis and is comprehensive.

Awakening the Conscience

Another strategy that facilitates crisis management is awakening the conscience of individuals. In social crises, especially in wartime, this may stem

from the obscuring of conscience and the concealment of human values and truths. In such a state, clearing the dust from people's pure nature and reawakening their awareness can either halt or expand the crisis. One of the instructive stories in the life of Prophet Moses is that he saved the Children of Israel from Pharaoh by parting the sea through the grace of Almighty God. However, when the Children of Israel saw a people worshipping idols, they turned to Moses and asked him to create a god for them. At this point, Moses admonished them, reminding them of God's grace towards them: Is it other than Allah I should desire for you a god while He has preferred you over the worlds? (Al-A'raf: 140)

Presenting Logical Evidence

Presenting logical evidence to indicate the correct path can stop a crisis in its early moments. This strategy is seriously addressed in the Holy Quran. In the story of the request for idols and deities by the Children of Israel from Moses, like other prophets, he rejected their request through reasoning and evidence, stating: that you have seen a people engaging in idol worship, and you, upon seeing them, have requested a deity or idol for yourselves, is a completely unreasonable request; for they are on a false path and derive no benefit from their actions. So you will gain nothing from this request (Al-A'raf: 138–139).

Reminding That Power and Honor are in the Hands of Almighty God

Reminding of divine blessings and the attention of Almighty God towards people provides encouragement and reassurance for managers and individuals involved in the crisis. This reminder applies as a principle in all times and places, but its impact during a crisis is greater than at any other time; as concerns about the continuation of the crisis preoccupy everyone's minds and fears them about the outcome. Therefore, in these circumstances, it is crucial to remember that all strength and power are in the hands of Almighty God, who grants and takes away honor and power from others. In verse 65 of Surah Yunus, God tells the Messenger: And let not their speech grieve you. Indeed, honor belongs to Allah entirely. Let not their speech grieve thee: for all power and honor belong to Allah: it is He Who heareth and knoweth (all things).

Management Strategies during the Crisis

During the occurrence and flow of a crisis, crisis management requires strategies and principles that are particularly addressed in the Holy Quran, especially regarding military crises, which will be discussed further.

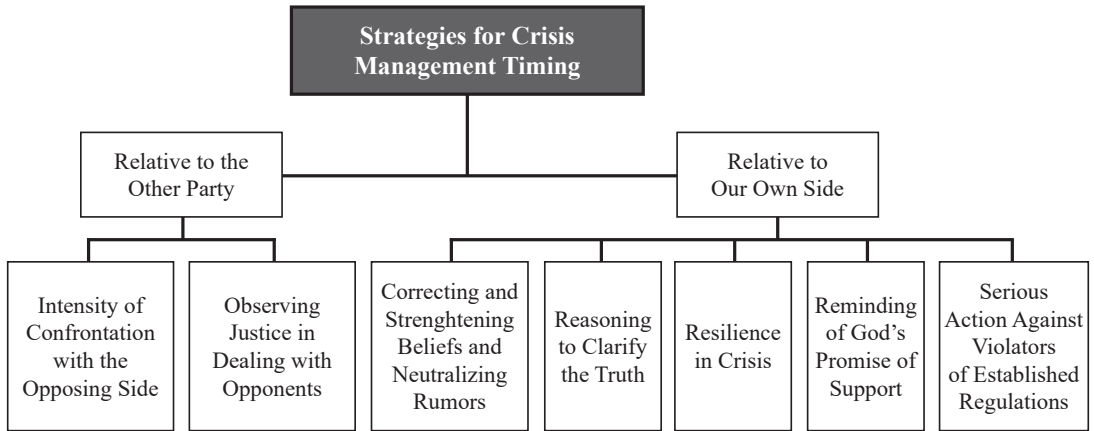


Chart 4: Strategies for Crisis Management during a Crisis

According to this chart, regarding one's own side, strategies include correcting and strengthening beliefs to neutralize doubts, reasoning to clarify the truth, remaining resilient in crisis, reminding of divine support, and taking firm action against violators. Regarding the opposing side, crisis management requires strategies such as strong confrontation and upholding justice in dealing with opponents, each of which is explained in detail below.

Correcting and Strengthening Beliefs to Counteract Rumors

The primary elements constituting the concept of a crisis or a critical situation are surprise, threat, and ambiguity. As a result, the spread of misinformation and rumor-mongering is more prevalent than ever, potentially undermining the foundational beliefs, values, and norms governing an organization or society in crisis, which could ultimately lead to its failure. In such cases, the most effective crisis management strategy is to correct and strengthen the beliefs of individuals and groups to counter the crisis and limit its scope, thereby neutralizing the lies and rumors spread by adversaries. In the Quran, God says: Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful (Ali Imran: 144).

It is said that the revelation of this verse occurred during the Battle of Uhud, when a loud voice suddenly proclaimed, Muhammad has been killed. This announcement caused considerable panic among the Muslims, leading

many to flee. Some even began to think that if Muhammad were truly the Prophet of God, he would not have been killed! Some went further, contemplating renouncing Islam upon hearing of the Prophet's death and seeking refuge with the leaders of the polytheists, effectively considering apostasy and a return to disbelief. However, a steadfast minority remained; they both resisted themselves and encouraged others to do so (Tabarsi 1988: I–II/848–849).

This verse was revealed considering such a critical situation. At the beginning of the verse, God reproves and corrects the mistaken beliefs of those affected, stating: Muhammad is only a messenger. Messengers have passed on before him. So if he dies or is killed, will you turn back on your heels? Allameh Tabatabai explains that here, the word 'turn back' refers to renouncing faith, not simply fleeing from the battlefield. There is no connection between fleeing the battlefield and the Prophet's death. The only relation is between his death or martyrdom and apostasy. Therefore, Allameh concludes that the term 'turning back on your heels' means a return to former disbelief rather than retreating from the battlefield (Tabatabai 2011: 56–57). Consequently, correcting and strengthening beliefs is one of the effective strategies for crisis management.

Using Reason to Clarify the Truth

During the crisis of calf-worship among the Israelites, which occurred during Prophet Moses' absence, he became angered upon his return and seeing their state. Yet he used reasoning to make them realize their mistake, saying: Did I not promise you a good promise (divine laws)? And has the time been so long that you would invite divine wrath upon yourselves? They replied that it was Samiri who had led them astray: so Moses returned to his people, angry and grieved. He said: O my people, did your Lord not make you a good promise? Then, was the time of my absence too long for you, or did you desire that wrath from your Lord descend upon you, so you broke your promise to me? (Surah Ta-Ha: 86)

In verse 89, God continues by saying: Did they not see that it [the calf] did not respond to them nor possess for them any harm or benefit? (Surah Ta-Ha: 89) Here, Prophet Moses relied on reasoning and argument to lead his people out of the crisis of idol worship. This suggests that in social crises, employing reason and argument to reveal the truth and guide people back to the right path is an essential strategy for crisis management.

Resilience during a Crisis

Remaining steadfast in the face of crises is another Quranic strategy for crisis management. In verse 45 of Surah Anfal, God instructs the believers:

O you who have believed, when you encounter a company [from the enemy], stand firm and remember Allah much that you may be successful (Al-Anfal: 45). Here, Muslims are instructed to stand firm against enemies and avoid fleeing.

Similarly, verse 15 of Surah Anfal also contains the timeless principle of not turning one's back on disbelievers during battle: O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs [in flight] (Al-Anfal: 15).

Recalling God's Promise of Victory and Forgiveness

When an organization or a government faces a crisis, everything may become shrouded in ambiguity. People may experience tension, conflicts, and emotional turmoil, falling into a state of psychological crisis. In such conditions, doubts and suspicions may arise regarding the situation.

Criticisms and questions arise that, if not managed properly, may worsen the situation, expanding the crisis to the point that individuals and groups feel disheartened and lose hope. The Almighty God, in the Holy Quran, provides a highly effective approach for managing such situations, for preventing the further escalation of the crisis, for boosting morale and hope among individuals and groups, and for dispelling doubts. In this regard, the verse reads: And certainly Allah fulfilled His promise to you when you were killing them by His permission, until you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then He turned you back from them that He might test you; and He has certainly pardoned you, and Allah is the Possessor of grace to the believers (Ali Imran: 152).

This verse was revealed regarding the night following the Battle of Uhud—a period of intense crisis for the Muslims. They had returned to Medina from the battlefield with a severe defeat and heavy losses, and rumors were spreading that the polytheists were planning to return and attack Medina again. As a result, the Muslims were in a state of emotional turmoil, engaging in inner conflicts and speculation. They questioned: Were we not promised victory? So why did we suffer defeat? Such questions may have arisen either because of general divine promises of victory over enemies given to the believers or due to the fact that, before the Battle of Uhud, the Prophet had explicitly promised victory in that encounter (Makarem Shirazi 2008: 171).

At the beginning of the verse, God responds to their questions by reminding them that in the first phase of the Battle of Uhud, His promise of victory

was indeed fulfilled. By divine permission, which was a result of their perseverance and obedience, they were able to defeat their enemies. And certainly Allah fulfilled His promise to you when you were killing them by His permission. God then clarifies further, listing the factors contributing to the Muslims' defeat—weakness, discord, disobedience, and worldly desires. The verse concludes: Then He turned you back from them that He might test you. In other words, God diverted you from pursuing them, transforming your victory into a costly defeat to test your patience and righteousness. As maintaining God's support relies on patience and piety, the Muslims were deprived of divine aid when they lost these qualities (Javadi Amoli 2011: 53–54).

Decisiveness in Dealing with Violators of Set Plans

During a crisis, the failure to follow established plans becomes a critical issue. Some may abandon or fail to execute these approved plans for various reasons. In such circumstances, upholding the set plans and taking firm action against violators can effectively guide crisis management to a favorable outcome. This approach is reflected in the story of Prophet Moses and his decisive confrontation with his brother regarding the people's deviation into calf-worship during his absence. When Moses returned to his people, angry and grieved, he said: 'How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?' And he threw down the tablets.

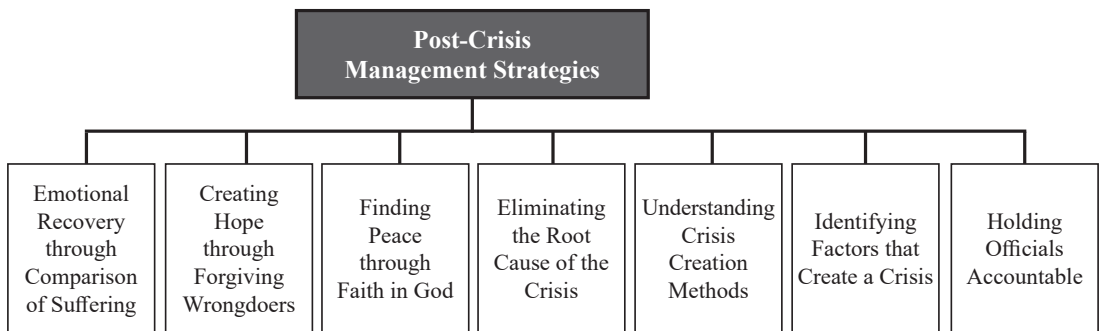


Figure 5: Post-Crisis Management Strategies

Accountability of Those Involved

After quelling a crisis, holding accountable those responsible for its management is essential for analyzing the event, learning lessons from it, and preventing future recurrences. In the story of Prophet Moses, upon his return and

witnessing the crisis that had arisen, he rigorously questioned his brother Aaron, who had been appointed as his deputy (Makarem Shirazi 2008: VI/376), asking why the situation had occurred: Then Moses returned to his people, angry and sorrowful. He said: ‘O my people, did not your Lord make you a good promise? Did the time of my absence seem too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise to me?’ (Ta-Ha: 86) He said: ‘O Aaron, what prevented you when you saw them going astray, from following me? Have you then disobeyed my order?’ (Ta-Ha: 92–93)

This verse, along with other verses and hadiths emphasizing individual accountability, demonstrates that in every matter, particularly in crises, questioning those in charge is necessary to ensure they do not act as they please and to identify the cause of the crisis.

Identifying Crisis Causes and Learning from Them

Each crisis arises from a specific cause and does not occur without reason; even natural crises, such as earthquakes and floods, have underlying causes. For example, deforestation and the destruction of natural rain channels by humans may lead to floods. Therefore, efforts to identify the causes of a crisis, especially in social crises, are essential. This identification helps determine the crisis type—whether political, economic, financial, or cultural—and prevents its recurrence or the emergence of similar crises. This is why Prophet Moses questioned not only his brother but also the Israelites and Samiri, investigating all aspects that may have contributed to the crisis. He said: O Aaron, what prevented you when (Moses) said: O Aaron! What kept thee back, when thou sawest them going wrong from following me? Didst thou then disobey my order? (Aaron) replied: O son of my mother! Seize (me) not by my beard nor by (the hair of) my head! Truly I feared lest thou shouldst say, Thou has caused a division among the children of Israel, and thou didst not respect my word (Moses) said: What then is thy case, o Samiri? (Ta-Ha: 92–95) In the incident of the Battle of Uhud, God almighty says in the Holy Quran: Allah did indeed fulfil His promise to you when ye with His permission were about to annihilate your enemy, until ye flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you but He forgave you; for Allah is full of grace to those who believe (Ali Imran: 152).

This verse was revealed on the night following the Battle of Uhud—a battle in which the Muslims, after an initial victory, suffered a severe defeat and

endured heavy human and financial losses. Consequently, the Muslims were left in a psychological crisis, questioning: Were we not promised victory? Then, why did we lose?

At the beginning of the verse, God answers their first question, reminding them that in the initial phase of the Battle of Uhud, His promise—victory—was indeed fulfilled. They fought and defeated their enemies with God's permission, granted as a result of their perseverance and obedience. However, in response to their second question, He states that their victory continued until the moment they: (1) weakened in resolve (you faltered), (2) argued among themselves about whether to hold their positions (and disputed about the matter), (3) disobeyed the Messenger of God, and (4) became worldly in their desires (among you were those who desired the world). Ayatollah Javadi Amoli, in his explanation of this verse, says that worldly desires lead to the emergence of other factors for defeat. Worldliness weakens one's resolve, and a weak-willed person argues instead of seeking guidance from the leader of the Muslims. This sets the stage for disobedience, resulting in the loss of God's favor and divine support. Because of this worldly inclination, weakness infiltrated the Muslim ranks at Uhud. As it is said, Love of the world is the root of all evils. Worldliness becomes a thick veil that conceals divine support and amplifies the appearance of the enemy's power and resources.

After enumerating these causes of defeat, God says: Then He turned you back from them that He might test you. Thus, He diverted you from pursuing them—transforming your victory into a major defeat and heavy losses—and essentially deprived you of divine aid, which would have guaranteed your success, to test, correct, and train you.

Analyzing How the Crisis Formed

After a crisis, analyzing how it formed is helpful both in understanding the crisis and preventing a similar one from occurring. For instance, after the crisis of deviation among the Israelites, Prophet Moses asked if the people themselves had acted. Did you then fail to keep my promise? (Ta-Ha: 86) Or if Samiri had influenced them to do so. In other words, did the crisis arise from within society, or was it externally influenced? If it was the former, this suggests that, for example, the culture or taste of the people had changed; a people once devout and pious now inclined toward irreligion. This would mean that the people no longer desired religion, thus requiring efforts to reshape their culture and identify the roots of the anti-religious sentiment. However, if it was the latter, the leader who caused such a crisis would need to be identified, and one would have to examine the resources and capabilities that enabled him to bring about such a change in society.

Once it became clear to Prophet Moses that the primary reason for the people's deviation was the lack of established religious beliefs among them and the influence of Samiri, he reproached Samiri for exploiting the people's lack of faith.

Eliminating the Main Cause of the Crisis

Eradicating the cause of the crisis is a crucial post-crisis management strategy, as it prevents the crisis from recurring. Thus, Prophet Moses removed Samiri from society, who had been the source of the Israelites' deviation, and destroyed his golden calf idol through four types of punishment: (a) exile (Go), (b) a curse (No contact), (c) the threat of punishment in the hereafter (You have an appointment), and (d) the burning of the calf (We will surely burn it). This was to eliminate Samiri as the main cause of the crisis and to set an example for others to refrain from causing crises.

God told him: Go, for indeed it is decreed for you in life that you will say, 'No contact'. And indeed, you have an appointment that will not be missed. And look at your god to which you remained devoted. We will surely burn it and scatter it in the sea completely (Ta-Ha: 97).

Notably, the elimination of the crisis-causer should involve public participation so that everyone understands the consequences for those who cause crises. Therefore, the term We will surely burn it is used to indicate that the people, collectively, would eradicate the source of religious deviation, not just Moses alone.

Establishing Peace through Faith in God

A crisis is inherently associated with anxiety, threats, and uncertainty. In this state, fear and psychological distress pervade the individuals and groups within an organization or society. As such, a society stricken by crisis, after confronting it, has a strong need for peace and security. Crisis management should strive to provide peace and security to a tumultuous organization or society, alleviating the fear and anxiety from the minds and spirits of individuals and groups. The Quran has a beautiful statement in this regard: Then, after distress, He sent down upon you security in the form of drowsiness overcoming a faction of you, while another faction worried about themselves (Ali Imran: 154).

The term security (meaning peace or safety) is derived from trust and safety and refers to peace of mind and the removal of fear. It is widely interpreted that security signifies psychological security and was a form of divine support during and after the Battle of Uhud. *Drowsiness* refers to the first stage of

bodily relaxation, signifying near-sleep or a light sleep, which, in this verse, indicates a comforting and reassuring sleep bestowed upon the Muslims to alleviate their sorrow, foster tranquility, and prepare them mentally for the upcoming battle at Hamra al-Asad. As the verse states: Then after the distress, He sent down upon your security in the form of drowsiness.

In this way, God reassures the Prophet to tell them that even if they were at home, those for whom death was decreed would have gone forth to their resting places, meaning that fleeing from battle does not prevent an early death, nor does participation in battle hasten death.

Creating Hope through Forgiveness of Wrongdoers

Individuals and groups may slip into error and commit sins when faced with a crisis, leading them to feel guilty, disheartened, and hopeless in the aftermath. Therefore, crisis management should strive to restore hope among individuals and the community by employing effective and efficient methods. One effective strategy for crisis managers is to overlook mistakes and forgive those who have erred.

When a group of Muslims abandoned their positions out of greed for the spoils of war and disobedience to the command of the Messenger of God, insisting on their mistakes and failing to return to the call of the Prophet to resist, Satan urged them to flee. Consequently, they retreated from the battlefield, resulting in the painful event of Uhud. The crisis during the Battle of Uhud arose from certain inappropriate behaviours of the believers, which led to satanic whispers; however, God overlooked their mistakes and forgave their errors.

In general, when a crisis occurs within an organization or society, various injuries and losses—be they human, financial, environmental, or otherwise—can arise. Among these, psychological and emotional damages are some of the most negative impacts, as they weaken individuals' willpower and lead to depression and sadness. Therefore, post-crisis management should aim to rebuild and enhance the morale of individuals and groups in the crisis-affected human society through effective and efficient methods.

The verse addresses the need for resilience and encourages individuals to remember that others have faced similar struggles. This reminder can serve as a crucial step in restoring hope and motivation. The context of the verse highlights the serious weakening of morale among the Muslims due to the harsh defeat and severe losses they endured during the battle. Thus, God forbade Muslims from despair and grief, aiming to uplift their spirits and restore hope.

By reminding them of the superiority of faith over disbelief and emphasizing their inherent strength as believers, the message serves to rekindle their resolve. This approach not only addresses the immediate emotional state of

the individuals but also establishes a foundation for recovery and resilience in the face of future challenges.

This verse was revealed during the concluding moments of the Battle of Uhud, at a time when the Muslims' morale had been deeply shaken by their severe defeat and the significant losses they endured. Consequently, God forbade the Muslims from succumbing to weakness and sorrow: And do not weaken and do not grieve (Ali Imran: 139), offering this encouragement as a rationale to release them from despair and inspire them with hope.

By reminding them of their spiritual superiority and the superiority of faith over disbelief and polytheism, He stated: You are superior if you are believers. Moreover, in this verse, God highlights the lesson of perseverance by comparing the Battle of Uhud with the Battle of Badr, aiming to reduce the psychological burden on the Muslims and to help them rebuild their spirits. He says: If a wound should touch you, there has already touched the [opposing] people a wound similar to it, meaning if you suffered an injury in Uhud, a similar wound was inflicted on that group in Badr. God then continues: And these days [of varying conditions] We alternate among the people.

Allameh Tabatabai explains this verse, saying: The divine tradition operates such that time and fortune are alternated among people, not perpetually favoring one group while depriving others. This tradition serves general purposes beyond the full comprehension of human understanding, which can grasp only a portion of these purposes (Tabatabai 2011: IV/41).

Conclusion

From the discussion presented, it becomes clear that a crisis is an event that threatens the existence and credibility of all or part of a society or organization. This event can often be anticipated through study and reflection, making its management possible. Many scholars have discussed crisis management, offering theories of crisis aversion, crisis confrontation, and crisis acceptance, each of which presents a unique perspective. Crisis, as a reality present in both individual and organizational or social life, is undeniable; hence, theories of crisis aversion and denial are not compatible with the realities of life.

Crisis acceptance, followed by devising appropriate programs to manage it, is a reasonable approach supported by the majority of scholars. Crisis acceptance and strategic planning for crisis response is also a rational endeavor, which aligns with the Islamic perspective. The various natural crises, such as earthquakes and floods mentioned in the Quran and hadiths, along with organizational and social crises like those encountered in the times of Prophet Joseph, Prophet Moses, and the Prophet Muhammad, indicate an acknowledgment of crisis as a companion to human life.

In this paper, the attempt has been made to discuss crisis management strategies from an Islamic, particularly Quranic, viewpoint. The strategies presented are based on a four-stage model discussed through thematic analysis.

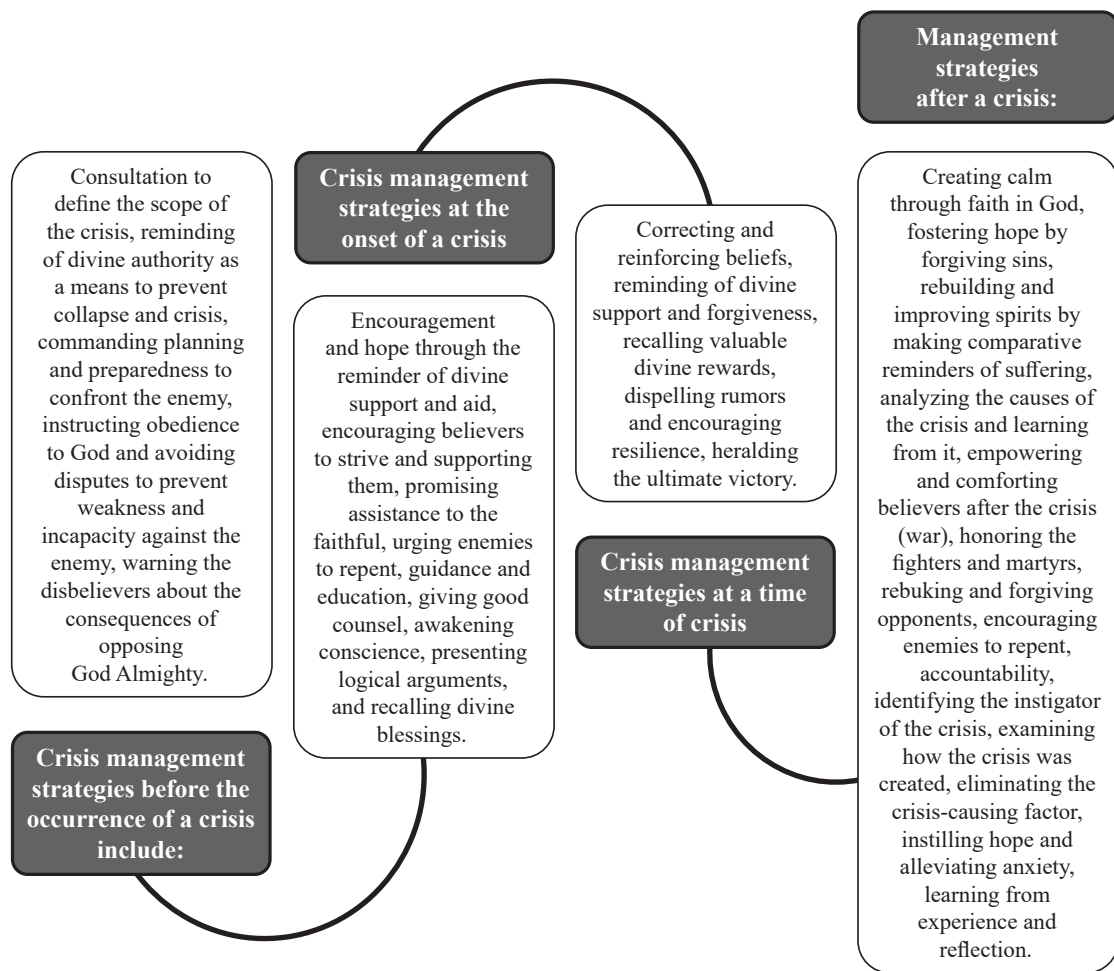


Figure 6: Crisis Management Model with an Islamic Approach

Each stage in crisis management can utilize specific strategies. The stages and strategies for each stage are summarized in Figure 6.

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