

**CRISIS MANAGEMENT FROM AN ISLAMIC
PERSPECTIVE: AN ASSESSMENT OF ISLAMIC
AFFAIRS AND CHARITABLE ACTIVITY
DEPARTMENT IN DUBAI**

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ACTIVITIES DEPARTMENT IN DUBAI**

by

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In the Name of Allah Most Gracious, Most Merciful

Praise and thanks to Allah, Lord of the Worlds, and Lord of the Great Throne. Prayer and peace to the best of creation Prophet Mohammed, peace be upon him and upon his noble kinship and companions. The Almighty said in al-Qur'an:

“And do not forget liberality between yourselves” (Surat al-Baqarah, 2:237).

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“Allah makes the way to Jannah easy for him who treads the path in search of knowledge” (Reported by Muslim, Hadith No.1381).

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Pulau Pinang

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LIST OF ABBREVIATIONS

EMDAD-SA	Team of Crisis and Disaster Management-Saudi Arabia
GCC	Gulf Cooperation Council
IACAD	Islamic Affairs and Charitable Activities Department
ISDEV	Centre for Islamic Development Management Studies
MICAD	Ministry of International Cooperation and Development
MOSA	Federal Ministry of Social Affairs
NCSMA	National Emergency Crisis and Disasters Management Authority
PBUH	Peace Be Upon Him
UAE	United Arab Emirates
USM	Universiti Sains Malaysia

**PENGURUSAN KRISIS DARI PERSPEKTIF ISLAM: PENILAIAN
JABATAN HAL EHWAL ISLAM DAN AKTIVITI AMAL DI DUBAI
DUBAI**

ABSTRAK

Pengembangan global manusia dengan peningkatan penggunaannya telah memberikan tekanan yang tidak pernah terjadi sebelumnya terhadap sumber daya, yang membawa kepada kekacauan politik dan ekonomi yang memerlukan pengurusan yang tepat. Hal ini menyebabkan munculnya bentuk pemikiran baharu yang menganalisis krisis dan berusaha untuk memberikan penyelesaian yang dapat diterima dengan kesan negatif yang paling kurang. Dalam masyarakat masa ini, krisis adalah fenomena yang memerlukan setiap organisasi membuat persiapan. Individu yang terlibat dalam pengurusan krisis (crisis management-CM) perlu menyusun strategi untuk menguruskan krisis. CM adalah proses perancangan strategik yang mengharuskan institusi untuk mengambil satu set keputusan dalam keadaan ketegangan dan ketidakpastian, pada masa tertentu yang bertujuan untuk bertindak balas dengan tepat terhadap peristiwa krisis dan mencegahnya daripada bertambah buruk dan meminimumkan kesan negatifnya seboleh mungkin dan menghilangkan risiko ke arah pemulihan keadaannya yang sedia ada. Negara Islam telah mengalami banyak krisis dan bencana. Strategi CM Nabi Muhammad saw tidak berbeza sepenuhnya daripada kaedah CM Islam. Kekurangan penyelidikan dari perspektif Islam dalam bidang ini menyebabkan kurangnya penjelasan mengenai garis panduan tingkah laku dan moral yang mesti dikuatkuasakan dalam organisasi Islam untuk membantu menangani krisis. Kajian ini memilih Jabatan Hal Ehwat Islam dan

Aktiviti Amal (IACAD) yang bertempat di Dubai sebagai wakil organisasi Islam untuk meneroka pendekatannya dalam CM. IACAD dipilih kerana ia adalah satu-satunya jabatan pemerintah yang menyebarkan budaya Islam dan mengembangkan kesedaran agama. Masalahnya ialah, bagaimana IACAD menggunakan sudut pandangan Islam untuk menyelesaikan krisis? Oleh itu, kajian ini mendefinisikan idea CM dalam konteks Islam, menganalisis CM IACAD dari sudut pandangan Islam, dan diakhiri dengan CM yang sesuai dengan IACAD dari perspektif Islam. Untuk memenuhi tujuan tersebut, kajian ini menggunakan temu duga separa berstruktur untuk mengumpulkan data asas untuk melaksanakan kaedah penyelidikan kualitatif. Data ini disokong oleh kajian dokumentari sebagai data sekunder. Data primer dianalisis dengan menggunakan Atlas.ti. Kaedah analisis data yang digunakan dalam kajian ini adalah analisis data kualitatif. Berkenaan dengan kaedah yang digunakan oleh IACAD untuk menguruskan krisis, pengkaji mendapati bahawa ia menggunakan kaedah yang berbeza kerana setiap krisis mempunyai pertimbangan dan alasannya dan dengan demikian harus mempunyai kaedah yang berbeza untuk penyelesaiannya. IACAD menerapkan CM dari perspektif Islam di semua jabatan dan bahagiannya. Melalui penerapan ini, IACAD telah berjaya menangani peningkatan cabaran melalui diagnosis masalah yang tepat diikuti oleh perancangan semula dan pengurusan semula yang menggunakan sepenuhnya alat yang dikumpulkan daripada sejumlah ilmu. IACAD telah mengalami banyak krisis. Sebilangan besar daripada krisis ini telah diselesaikan. Jelasnya, krisis itu bermula sebagai cabaran jika ia dapat ditentukan dan diatasi. IACAD telah dapat mengesan cabaran sebelum ia menjadi lebih besar atau berubah menjadi krisis, yang bermaksud bahawa pendekatan pengurusan untuk membetulkan amalannya. IACAD menyelesaikan sebahagian besar daripada krisis dan mencegahnya daripada terus

berkumpul. Kajian ini menyimpulkan bahawa IACAD mengalami krisis bersatu yang mempengaruhi institusi Islam secara umum dan krisis khusus untuk bidang pengkhususan tertentu. IACAD mengalami 12 kategori krisis seperti yang berikut: krisis pentadbiran, krisis komunikasi, krisis pembangunan, krisis pelaksanaan, krisis sumber manusia, krisis kewangan, krisis perundangan, krisis layanan pelanggan, krisis pemberian rohani, krisis kepemimpinan, krisis kakitangan, krisis kesarjanaan. Berdasarkan kategori ini, pengkaji mendapati bahawa krisis terbesar yang dialami oleh IACAD, seperti yang dipersetujui oleh pemberi maklumat, adalah krisis sumber manusia. Salah satu sebab bagi krisis ini adalah kelemahan pemulihan, kekurangan latihan, kekurangan pakar, gaji yang rendah, dan kekurangan hak istimewa. Hasil kajian ini diharapkan dapat memberikan kesan positif kepada pihak-pihak yang berkenaan, khususnya institusi Islam. Ia dipercayai dapat memberikan sumbangan yang besar kepada pengurusan krisis pentadbiran kumulatif di institusi Islam melalui perspektif CM Islam.

**CRISIS MANAGEMENT FROM AN ISLAMIC PERSPECTIVE: AN
ASSESSMENT OF THE ISLAMIC AFFAIRS AND CHARITABLE
ACTIVITIES DEPARTMENT IN DUBAI**

ABSTRACT

Human global expansion with its increased consumption has placed an unprecedented strain on resources, leading to political and economic turmoil necessitating proper management. This caused the emergence of a new form of thinking that analyses crises and attempts to provide acceptable solutions with the least negative outcomes. In today's society, crises are phenomenon that every organization has to be prepared for. Persons engaged in crisis management (CM) need to develop strategies to manage crises. CM is a strategic planning process that requires the institution to take a set of decisions in circumstances of tension and uncertainty, at a specific time aimed at the proper response to the events of the crisis and preventing its escalation and minimizing its negative results to the least possible extent and removing risks in the direction of restore their natural conditions. The Islamic nation went through many crises and disasters. The CM strategies of the Prophet Muhammad did not differ completely from the Islamic method in CM. The lack of research from Islamic perspective in this area has led to a lack of clarification about the behavioural and moral guidelines which must be established in Islamic organizations to help handle the crisis. This study selected the Department of Islamic Affairs and Charitable Activities (IACAD) located in Dubai as a representative of an Islamic organization to explore its CM approach. Therefore, IACAD was chosen as it is the only government department propagating the Islamic culture and developing

religious awareness. The problem is, how does IACAD use the Islamic viewpoint for crisis resolution? This research thus defines the idea of CM from an Islamic context, analyses IACAD CM from an Islamic viewpoint, and ends with the IACAD-appropriate sort of CM from an Islamic perspective. To meet the goals, the study uses semi-structured interviews to gather the basic data to execute a qualitative research method. This is supported as secondary data by a documentary study. The primary data were analyzed using Atlas.ti. The data analysis method applied in this research is qualitative data analysis. With regard to the method used by IACAD to manage its crisis, the researcher found that it uses different methods because each crisis has its considerations and reasons and as such should have a different method for their solution. IACAD applies CM from an Islamic perspective across all its departments and sections. Through this application, IACAD has successfully addressed increasing challenges through accurate diagnosis of the problem followed by re-planning and re-management that makes full use of tools collected from any number of sciences. IACAD has experienced many crises. Most of these crises have been resolved. It also appears that the crisis begins as a challenge if it is discovered and worked. IACAD has been able to detect challenges before escalating or turning into a crisis, which means that the management's approach to correcting its practices. IACAD resolved most of its crises and prevented from being accumulated. The study concluded that IACAD experienced unified crisis affecting Islamic institutions in general and crisis specific to a given area of specialisation. IACAD experienced 12 categories of crises as follows: administrative crisis, communication crisis, development crisis, implementation crisis, human resources crisis, financial crisis, legal crisis, customer service crisis, spiritual giving crisis, leadership crisis, staff crisis, scholars' crisis. Based on these categories, the researcher found that the

biggest crisis experienced by IACAD, in agreement with all informants, is the human resources crisis. One of the reasons for this crisis was the weakness of rehabilitation, poor training, lack of specialists, feeble salaries, and poor privileges. The results of this study are expected to have positive impacts on the concerned parties, in particular, Islamic institutions. It is believed to be able to contribute significantly to the management of the cumulative administrative crisis in Islamic institutions through the Islamic perspective of CM.

CHAPTER 1

INTRODUCTION

1.0 Introduction

This study looks at crisis management from an Islamic perspective conducted in the Department of Islamic Affairs and Charitable Activities (IACAD). As its name indicates, IACAD is an organization based in Dubai with an Islamic focus. This research examines how IACAD handles its accumulated internal challenges as an Islamic institution and whether this is achieved from an Islamic viewpoint.

In the chapter, a general background of the subject of crisis management will be illustrated, followed by the issued that argued this academic work to be conducted. After that the objectives and research questions are to be illustrated, followed by the major operational definitions, subsequently the research scope, significance and contribution is discussed. Eventually the organization of the thesis is to conclude this chapter.

1.1 Research Background

Today, many organisations are facing various internal and external crises with their causes and consequences varying from one country, region or organisation to another, depending on the nature and field of the organisation. Since these organisations face all kinds of crises, they should constantly be developing their capacity to resolve crises to maintain their productivity, competitiveness and achieve their mandate efficiently. By researching crisis management from an Islamic perspective, organisations will be better positioned to contribute to solving such

problems by cultivating the elements to deal with them successfully (Omar Hayati, 2015).

The research background will be divided into four main points to detail the background of this research in-depth. It begins with the history of crisis management in previous civilisations followed by the history of crisis management in Islam. Third, the evolution of crisis management in the Middle East, and fourth, the evolution of crisis management in the UAE and Dubai.

1.1.1 History of Crisis Management

The word ‘crisis’ appeared in a 16th-century medical dictionary (Salwa al-Mulla, 2015). The concept was developed in the 17th century to give the meaning of a high degree of tension in relations between the Church and State. The word was then used in the 19th century to refer to the moments and conditions of crucial change in social, political and economic relations (Salwa Al-Mulla, 2015).

Al-Kailani (2009) stated that Arab scholars took the meaning of ‘crises’ in its modern sense from the English meaning which differs from the classical Arab understanding that referred to crisis as calamities and evils (Al-Kailani, 2009).

Al-Kailani (2009) pointed out that the Chinese civilisation took an interest in the substance of crisis. The word ‘WEI-JI’ has a meaning that is similar to that found in the English language. It is a compound expression comprising two words; (WEI) means “opportunity” and (JI) means “dangers”. The Chinese have built their civilisation on the assumption that any crisis that includes danger must be avoided. At the same time, it entails an opportunity that must be capitalised on (Al-Kailani, 2009).

Osama Abdullah (2002) claims that the term crisis is derived from the Greek word (Kipvev) and is often used in a negative sense to show a turning point in acute diseases, which usually lead to death or a full recovery. In French, it refers to a sense of sudden change.

1.1.2 History of Crisis Management in Islam

The Islamic heritage is rich in the possibility of extracting models of crisis management from the Qur'an, the era of the Prophet (PBUH), the era of the Islamic Caliphate and the era of the Islamic state. Since crisis management deals with crises in order to control the results, it could be regarded as a criterion for developing solutions and remedies for crises. In shared circumstances and reasons, crisis management could be regarded as accumulative thinking that can be used for developing solutions for economic, social, and administrative problems, among others (Sawsan S. Al-Sheikh, 2003; Subhi Yazji, 2016).

The Qur'an has narrated numerous stories from which leads to derive lessons and take heed so as to avoid perpetuating the same crimes and encountering similar crises. The Qur'anic stories refer to many crises that occurred in the history of humanity, analysed its reasons, and forewarned how to resolve them by systematic thinking and efficient management. Through the Qur'an, the Almighty Allah has directed the behaviour during crises and guided to approaches to resolve, mitigate, contain and overcome them with the least possible loss. It teaches us lessons to avoid their recurrence (Sawsan S. Al-Sheikh, 2003).

Mohammed Boulagsaa (2016), Awatif Al-Otaibi & Lina Al-Khlaiwi (2018) and Al-Kailani (2009) confirmed that the term crisis is not mentioned in the Holy Qur'an,

even in a derivative manner. Nevertheless, several synonyms indicate the common meaning of crisis. The researcher finds that the Holy Qur'an refers to crisis in different terms and places, which all indicate the common meaning of crisis.

According to (Awatif Al-Otaibi & Lina Al-Khlaiwi, 2018) the Holy Qur'an has referred to the term sedition as crisis. Sedition shares several characteristics with the crisis, such as destroying organisations and threatening values, as in the verse:

“And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong-doers, and know that Allah is severe in punishment” (Surat Al-Anfal, 8:25).

The researcher draws from this verse several characteristics of a crisis as affecting everyone and threatening the security of the society and organisation. This is in line with the researcher derived the administrative view that considers a crisis as a critical situation threatening the security and stability of organisations from the qur'anic verse (Awatif Al-Otaibi & Lina Al-Khlaiwi, 2018).

Mohammed Boulagsaa (2016) added that the term affliction reflects crisis. Whatever advocates evil is part of affliction. However, not every affliction is a crisis as the Almighty said:

“And We try you with evil and with good, for ordeal. And unto Us ye will be returned” (Surat Al-Anbiyaa, 21:35).

Affliction is in the sense of testing and examining, and what afflicts human beings involves good and evil alike.

Al-Kailani (2009) believes that crisis was also mentioned in the Holy Qur'an by the term calamity. Allah Almighty says:

“And was it so, when a disaster smote you, though ye had smitten (them with a disaster) twice (as great), that ye said: How is this? Say

(unto them, O Muhammad): It is from yourselves. Lo! Allah can do all things” (Surat Al-Imran, 4: 165).

Defeat in battle is a crisis, and its effects need to be managed. The first step in its correction is the recognition of error and not blaming others. This is what the verse addresses.

The Holy Qur’an uses the term misfortune as a synonym to crisis in the verse according to Ibn Katheer tafseer:

(155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient).) (156. Who, when afflicted with calamity, say: "Truly, to Allah we belong and truly, to Him we shall return.") (157. They are those on whom are the Salawat (i.e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy, and it is they who are the guided ones.) (Surat Al-baqarah, 2:155-157).

It is an important guide for confronting a crisis when it happens to be able to overcome it, contain the damage, control its impact and restore normal activity. Awatif Al-Otaibi & Lina Al-Khlaiwi (2018) mention that, the researcher shall present models of crisis management in the Qur’an and discuss it using a deductive analysis of the Qur’anic approach to crisis management (Awatif Al-Otaibi & Lina Al-Khlaiwi, 2018).

Several selected crises and disasters were mentioned in the Holy Qur’an after the era of Adam (PBUH) such as the drowning of Noah’s (PBUH) people, the destruction of the tribe of Ad by wind, the destruction of Thamud by a vicious storm, along with the destruction of the people of Shoaib (PBUH) and Lut (PBUH), the draught, flood and then drowning that afflicted Pharaoh, and Jonah’s (PBUH) experience in the belly of the whale. In Surat Yusuf, the Holy Qur’an refers to economic crisis in

Egypt due to lack of rain and drought which reduced agriculture and heralded famine in Egypt, had it not been for the revelation of Almighty Allah to Yusuf (PBUH) directing him to the manner to contain the draught by planning, organisation and the efficient use of human and material resources. The solution focused on the concentration of consumption, optimal use of resources and good distribution and storage, whereas the human mind had not yet concluded to the construction of canals and dams which were built later by the Egyptians (Al-Sheikh, 2003; Al-Kailani, 2009).

In the era of the Prophetic message of Islam, many crises occurred in Mecca and Medina, and the Prophet (PBUH) and his companions overcame them with minimal loss. The Prophet's companions and wise caliphs learned a lot from such crises and were able to cope with crises that occurred later. The Prophet (PBUH) strategic crisis management practices, where he had advance identification, assessment and analysis for potential crises that might happen, implementing mitigation and on-going crisis management plan, specially by preparing and training his companions for potential crises; emotionally and physically and setting up contingency plans to face the worse scenarios that might happen. This can be exemplified in the case of facing the crisis of termination by the act of boycott in "shub bani Taleb" where he was isolated with his tribe in dry desert and was banned from food and even water, till most of his supporters were about to die, his decision to allow the migration to Abyssinia, the migration from Mecca to Medina after that, cultivate the brotherhood between the Ansar and Muhajireen in addition to his strategy in battle (Al-Kailani, 2009).

All the acts of the Prophet (PBUH) are excellent examples and lessons. He managed to protect his most valuable assets at that time "his companions, by sending them to

safety and then they returned after the crises finished” Through the optimal use of human resources and material (weapons and resources in Madina compared to Mecca), he (PBUH) was able to overcome the strength and number in battles against the polytheists and others. He defeated them in good measure, and constant and vigilant readiness by Almighty Allah’s reconciliation (Sawsan S. Al-Sheikh, 2003; Al-Kailani, 2009).

As for the era of the Caliphate, the method of the companions was that they adapt their approach from the Qur’an and Sunnah with *ijtihad* (diligence and prudent reasoning) if the facts change. They faced public disasters and administrative and economic crises due to poor planning and organisation. There are many examples of such crises such as the collection of the Holy Qur’an in the era of Abu Bakr Al-Siddiq, may Allah be pleased with him. The era of Omar bin Al-Khattab, may Allah be pleased with him, saw Al-Madina afflicted with an economic crisis, a great fire broke out in Al-Kufah because the city was built from reeds. In the era of Osman ibn Affan, may Allah be pleased with him, he faced the challenge of copying the Holy Qur’an to protect the Holy Qur’an from loss and distortion (Sawsan S. Al-Sheikh, 2003:115-137; Al-Kailani, 2009).

In the era of the Abbasid Caliphate, Abdullah al-Kilani (2009) stated there should be a constant supply of information and general alertness to a crisis (Al-Kilani, 2009). He added that Abdulmalik Al-Juwaini who lived in the Abbasid era dealt with models of Islamic jurisprudent. Al-Juwaini the Sunni Shafi’i jurist and *mutakallim* theologian. His name is commonly abbreviated as Al-Juwayni - he is also commonly referred to as Imam al Haramayn, meaning "leading master of the two holy cities", that is, Mecca and Medina- was considered one of the few scholars who tackled the

issue of crisis management. He presented a method for the art of crisis management based on Islamic jurisprudence, explaining the importance of the leadership and its role in assessing the crisis and taking the decision using Islamic approaches of shura and ijmaa', spotting the light on the negative effect of wrongly selecting or not selecting the leaders (Al-Kailani, 2009; Abdulmalik Al-Juwaini, 1980).

1.1.3 Cases of Crisis Management in the Middle East

In the Middle East, the Gulf Cooperation Council (GCC) consisting of Kuwait, Saudi Arabia, UAE, Qatar, Kingdom of Bahrain, and the Sultanate of Oman established a crisis management centre called the Cooperation Centre for Gulf Cooperation Council to manage crisis and emergencies, whose headquarters is in Kuwait. Due to the deep relationship of the GCC, the centre obtains an active role in the coordination of crisis management operations in the event any country in the GCC is affected (Saad Al-Hajraf, 2015). The centre identifies and assesses the crisis in the GCC, receiving reports from member states, developing policies and procedures to manage business, developing plans and programmes to reduce crisis and reduce its effects, and coordinating the efforts between the member of states to maintain its readiness (Saad Al-Hajraf, 2015).

In Saudi Arabia, the Team of Crisis and Disaster Management (EMDAD-SA) was set up with the idea of creating a non-profit team. Its members were chosen carefully in accordance with the international standards of experts and specialists inside and outside the Kingdom through the partnership of the Ministry of Interior and the Ministry of Foreign Affairs (UNISDR, 2015). The team was founded in 2009 in response to successive warnings by local and international institutions and

organisations. It provides non-profit services to institutions, organisations and entities as an electronic census system and immediate support. It also provides the tools of early detection of crisis and takes part in community awareness via social networks, education and training, as well as conducting an assessment of emergency plans and in institutions (UNISDR, 2015).

1.1.4 Cases of The Crisis Management in the UAE & Dubai

The government in the United Arab Emirates (UAE) has played a strategic role in resolving crises by establishing the National Emergency Crisis and Disasters Management Authority (NCSMA) in 2007 to ensure the safety of the lives all of citizens and residents and preserve the property of the country. It seeks to achieve the UAE's policy regarding the necessary procedures for emergency, crisis and disaster management. NCSMA supervises the development of response capabilities by proposing and coordinating programmes among stakeholders at local and national levels and updating them regularly (Asimakopoulou & Bessis, 2010).

Dubai city is one of the fastest-growing emerging city and economies in the Middle East and North Africa. With government support, it has attained substantial levels of modernisation, industrialisation, and rapid economic growth (Al-Ansari, 2014). Al Tunaiji (2011) stated that in the last few years, companies in Dubai faced many issues and difficulty identifying and understanding their problems. As such, the researcher chose an Islamic organisation in Dubai as a assessment case, as there is lack pf literature in this Knowledge area, and a real knowledge gap is to be bridged by this research, specifically in Dubai.

IACAD is a well-known organisation working in critical government sectors in the government of Dubai. IACAD was founded in 1969, which means that IACAD is the oldest Islamic organisations in the Dubai government even before it became the UAE. IACAD was founded in Dubai before 1971 when Dubai with the other six emirates or cities, were united as the United Arab Emirates. The department grew gradually. Its objectives and functions became more specific after the UAE was formed (Hoorens, Krapels, Long, Keatinge, Meulen, Kruithof, Bellasio, Psiaki & Aliyev, 2015; Al Tunaiji, 2011).

The researcher chose IACAD as an assessment case because it is the only government department propagating the Islamic culture and developing religious awareness of the Islamic community by establishing, licensing, supervising, and managing private and government Islamic centres and organisations; taking care of mosques and supervising them; licensing charitable associations, Islamic institutions and supervising their administrative issues throughout Dubai. This means that any individuals or groups must obtain prior approval from IACAD to do Islamic activities in Dubai. In this way, it is a critical government sector in the government of Dubai (Globalhand.org, 2018; IACAD, 2018; Clifford Chance, 2015).

The Department of Islamic Affairs and Charitable Activities in Dubai (IACAD) is responsible for the development of a general policy on Islamic affairs and charitable work in the Emirate of Dubai under Law No. (2) of 2011 on the creation of the Ministry.

IACAD (2018) mention that IACAD is working on the dissemination of Islamic knowledge and the development of Islamic religious awareness. In addition to the

management of the curricula, the department oversees the planning of the Hijri calendar and authorizes the processing of religious documents, printing and dissemination. The Department is also responsible for licensing religious organizations, Islamic schools and centres for the memorization of the Holy Quran, and in addition to licensing Islamic studies and study centres, the IACAD oversees them administratively and financially. IACAD also oversees and authorizes private mosques, Islamic celebrations, seminars, conferences, exhibitions and religious competitions to highlight the advantages of the Islamic religion. The Department of Islamic Affairs and Charitable Activities in Dubai also organizes the affairs of Hajj and Umrah in conjunction with the authorities concerned in the UAE, in addition to coordinating the affairs of Fatwa, raising awareness of the responsibility of Zakat, contributions and welfare, and investing it in its designated places.

IACAD priorities The Islamic Affairs and Charitable Activities Department in Dubai is committed to fulfilling its strategic plan for the years 2018-2021, which involves a set of objectives around five major axes: 1-Global Islamic leadership 2-Pioneering and creative charitable work 3-Sustainable mosques 4-Efficient and productive work environment 5-Efficient corporate governance. Following are the major projects that IACAD contributed in planning and executing the crisis assessment and evaluating of the project performance:

- 1) The Best Government Department in support of the Statistical Work in 2008.
- 2) IACAD obtained ISO 9001:2000 Quality Management System Certification in 2008.

- 3) The Department obtained a Certificate of Appreciation from DEWA for its effective contribution to the success of the campaign "The Decision is in Your Hand" in 2008.
- 4) IACAD obtained three international certifications in the fields of Integrated Management Systems (Quality - Environment - Occupational Health & Safety Management) ISO 9001:2008 Quality management System in 2011.
- 5) IACAD received the certification of "ISO 270001" Information Security Management Systems in 2014.
- 6) IACAD received the certification of "ISO 270001" Information Security Management Systems in 2014.
- 7) IACAD received the certification of "ISO 270001" Information Security Management Systems in 2015.
- 8) IACAD received the certification of "ISO 270001" Information Security Management Systems in 2015
- 9) IACAD received the certification of "ISO 270001" Information Security Management Systems (crisis management) in 2016, 2017 and 2018.
- 10) ISO 45001: 2018 Occupational Health and Safety Management System Certification.
- 11) Updating the continuous improvement system "continuous improvement up to continuous innovation" in 2019.
- 12) Updating IACAD's Innovation Strategy 2017-2021, in 2019.
- 13) First Islamic Authority in the world to launch the future shaping system in 2019.

Many other projects and achievement has been achieved by IACAD which made this organization one of the leading and most productive across the country. As, crisis

management is a critical organizational function which used as a reference tool, not a blueprint. Accordingly, crisis management is not a step-by-step guide to how to manage a crisis, therefore failure can result in serious harm to stakeholders, losses for an organization, or end its very existence. Leadership practitioners are an integral part of crisis management teams.

1.2 Problem Statement

All countries around the world study the lessons learned from internal and external crises and continue to study the steps taken by their authorities to improve the crisis management process (Abu-Shamah, 2014). This occurs after reviewing the procedures accomplished in all fields related to crisis management and the response of the concerned countries towards the crisis. Such observations identified many of the challenges faced by the authorities that led to improving scientific methods of crisis management. The remaining question is how to address and overcome such challenges to mitigate the effects of a crisis (Abass Abu-Shamah, 2014).

Imad Hamdi (2013) described a crisis as one of the greatest dangers and impediments to the advancement of any nation. He added that the poor are deemed the most vulnerable compared to any other economic category. More than 226 million people are affected by crisis each year, and the value of economic damage caused by the crisis between the year 2000 and 2010 amounted to 1 trillion USD (Imad Hamdi, 2013).

Researchers today believe the Muslim world experiences many challenges similar to other parts of the world. Crises could not be dealt with in a framework of random improvisation or reactionary policy. It should be subjected to proper administrative

methods to confirm the factors for successful crisis management (Abdul Al-Wahab Hafyean, 2015).

Abdul Al-Wahab Hafyean (2015) stated that Muslim countries follow Islamic law and values. They differ from secular states because the Muslim world has components and foundations that differ from those of secular states. Therefore, Muslim countries require administrative rules that harmonise with its unique foundations and components. They require a special model consisting of a set of divine rules over which the goals, objectives, limits and scope of each authority is formed. Moreover, it forms the behaviour of individuals as such rules are considered as a binding framework for Muslim countries. Therefore, one of the research problems lies in the lack of clarity of behavioural and ethical boundaries that should be available in Islamic organisations (Abdul Al-Wahab Hafyean, 2015).

Looking at the subject from an economic aspect, it is not enough for the Muslim world to fulfil the physical components in conformity with contemporary organisations. Other elements should be added to Islamic organisations to allow such organisations to be unique in the economic milieu such as including crisis assessment components that form an Islamic corporate entity. These elements support the physical elements and set the rules and principles set by Islam to enable work within its boundaries. Hence, physical components cannot be separated from and spiritual components in Islamic organisations (Shaqra, 1995).

Organisations affect the behaviour of its members whereby the senior management is considered the most significant influence on the crisis management in organisations based on the management system. This explains the proliferation of common ethical behaviours in many public organisations. Even though contemporary organisations

enhance the ethical behaviour among the members of the organisations, its usage is sometimes inappropriate due to the lack of crisis assessment and ideological or religious boundaries, as well as the lack of self-censorship in contemporary societies. Everyone comes to work with different values that affect crisis management. Such factors come into being from the stage of moral development to the stage of personal values through the influence of the family, relatives, friends, and life experience (Beekun, 1997).

Hamdi (2013) stated that dependence on imported ideas is useless and will not resolve problems efficiently. He added that Islamic organisations should overcome challenges by managing crises by adopting the physical components of a solution practised by contemporary organisation in addition to including spiritual components. This leads us to research the problem of how crisis management from an Islamic perspective will contribute to the successful management and performance of Islamic organisations.

The spiritual and ideological components that must have a role in crisis management in Islamic organisations should be linked to every action and behaviour in the management of used to address all forms of crisis. The Almighty Allah said in the Holy Qur'an:

“Indeed in the Messenger of Allah (Muhammad) you have a good example to follow” (Surat Al-Ahzab, 33:21)

The Messenger (PBUH) is our role model because the Almighty Allah does not accept superficial obedience. When the Qur'an calls for honesty, we have to be honest, and as the Qur'an calls for devotion, we have to be devoted and so on (Imad Hamdi, 2013).

The term 'crisis' has more than one meaning. In this study, it refers to a cumulative crisis that seriously threatens the continued existence of the organisation. This crisis may be the consequence of slow changes with little or no response evoked from the organisation. Cumulative crisis behaves like the straw that breaks the camel's back in the old fable; the back breaks suddenly, but at the same time, everyone can see it coming. These cumulative crises often change the variables of the organisation, and the probability of the occurrence of a cumulative crisis is time-increasing. The cumulative crisis could originate from the alignments of a firm's internal structured and external environments (Hwang & Lichtenthal, 1999).

This thesis aims to reach a clear conceptual framework for the concept of crisis management from an Islamic perspective in Muslim countries especially in the Middle East area specifically in the country of the United Arab Emirates. Dubai city is highly developed and should be adequately equipped to manage crises from an Islamic perspective. To this end, IACAD would be examined and its capacity to address crises from an Islamic perspective. Starting from IACAD objectives of The Islamic Affairs and Charitable Activities Department in Dubai that seeks to achieve its strategic plan for the years 2018-2021, where the strategic includes a set of objectives distributed on main five axes:

- 1 - Global Islamic leadership
- 2 - Pioneering and innovative charity work
- 3 - Sustainable mosques
- 4 - Efficient and happy work environment
- 5 - Effective corporate governance

In line with international best practices, IACAD aspires, through its developed strategy, to create a harmonious society, aware of Islam and charity, through

institutions and centres that are influential and socially effective and achieve the happiness of those who are concerned.

1.3 Research Objectives

Based on the problem statement, the thesis derives objectives that guide the study to ensure we have addresses the issue of IACAD's crisis management from an Islamic perspective. Accordingly, we have formulated the research objectives as follows:

1. To identify the concept of crisis management from an Islamic perspective.
2. To analyse crisis management method in IACAD.
3. To conclude the crisis management in IACAD from an Islamic perspective concept.

1.4 Research Questions

From the above research objectives, we have formulated the research questions as follows:

1. What are the elements in crisis management from an Islamic perspective?
2. What are the principles in crisis management from an Islamic perspective?
3. What are the characteristics of crisis management from an Islamic perspective?
4. How does IACAD manage their crisis?
5. How compatible is crisis management in IACAD with the concept of crisis management from an Islamic perspective?
6. What is IACAD's method of crisis management from an Islamic perspective?

Table 1.1 Illustrates the relationship between the objectives and research questions.

Table 1.1

Summarisation of Research Objectives and Research Questions

Research Objectives	Research Questions
<p>1- To identify the concept of crisis management from an Islamic perspective.</p>	<p>i. What are the elements of crisis from an Islamic perspective?</p> <p>ii. What are the principles of crisis management from an Islamic perspective?</p> <p>iii. What are the characteristics of crisis management from an Islamic perspective?</p> <p>iv. How does IACAD manage crises?</p>
<p>2- To analyse crisis management method in IACAD.</p>	<p>v. How compatible is crisis management in IACAD with the concept of crisis management from an Islamic perspective?</p>
<p>3- To conclude the crisis management in IACAD from an Islamic perspective concept.</p>	<p>vi. What is IACAD's method of crisis management from an Islamic perspective?</p>

Table 1.1 illustrates the objectives of this research to identify the concept of crisis management from an Islamic perspective, which has three research questions. First, what are the elements in crisis management from an Islamic perspective? Second, what are the principles in crisis management from an Islamic perspective? Third, what are the characteristics of crisis management from an Islamic perspective? The

second research objective is to analyse the crisis management in IACAD from an Islamic perspective. It has two research questions. First, how does IACAD managing their crisis? Second, what is the compatibility between the crisis management in IACAD with the concept of crisis management from an Islamic perspective? The third research objective is to conclude the form of crisis management in IACAD from an Islamic perspective, which is addresses by the research question ‘what is IACAD’s approach to crisis management from an Islamic perspective?’

1.5 Operational Definitions

In research, to ensure the correct frame of reference, it is essential to explain the exact meaning of the terms used in the research. The two terms critical to this study are ‘crisis’ and ‘crisis management’.

1.5.1 Crisis

A crisis is a severe threat that could damage the objectives, values, beliefs and properties of organisations (Al-Kailani, 2008; Al-Mulla, 2015; Bulqasa’, 2016). Al-Yazji (2011) added that a crisis refers to an unusual situation that becomes out of control, leading to work stoppage or failure to an unusual degree, reaching the extent of threatening the achievement of the required objectives on time, and this definition is the on to be considered in this research. Al-Sheikh (2003) and Al-Zu’bi (2012) agreed that a crisis is a critical and crucial moment concerning the fate of the administrative system in which it occurs, creating a severe difficulty for decision-makers. Qishta (2015) also mentioned that it is a gathering point for overlapping issues in a blurred image, having negative consequences awaiting rational decisions. In this study, ‘crisis’ refers to serious administration threats, and critical and crucial

moments leading to work stoppage or failure to an unusual degree creating severe difficulty for decision-makers.

1.5.2 Crisis Management

Abd Al-Hakim (2011) and Bulqasa' (2016) defined 'crisis management' as the science and art of controlling the situation and directing it to serve legitimate goals by managing the crisis to control its pressure, course and trends. Al-Saeed (2005) said that it is a set of innovative procedures, rules and principles that go beyond conventional organisational forms and routine management practices to control, manage and orient a crisis. Al-Zulfi (2011) stated that it is the science of managing the balance of powers and monitoring its movement. It is the science of the future and adapting to variables. It is an independent science relating to all other human sciences. Mulla (2015) added that it is an administrative approach to deal with crisis conditions and eliminate the aggravation of crisis or avoiding its occurrence. In this study, the term 'crisis management' refers to the way of controlling, managing, monitoring and orienting the crisis in order to avoid its occurrence in the organisation.

1.5.2 Concept of Crisis in Islam

The presence of uncertainty regarding future outcomes is known as crisis (Damodaran, 2007). Crisis is often linked to an adverse event that produces a negative outcome. ... On the other hand, Muslim jurists used the word ' Khatar ' and ' mukhatarah ' for business crisis.

Operating in a dynamic environment, every business entity needs an active crisis management strategy to protect itself from unexpected outcomes. Good crisis management is a primary responsibility to management and should be part of the

overall corporate governance process. An effective crisis management system consists of defining, assessing, tracking and minimizing crisis. Such systems, in addition, rely on adequate monitoring and audit procedures. The definition of crisis management will be briefly discussed in the following section (Agha and Sabirzyanov, 2015).

1.6 Research Scope and Limitations

This research focuses on approaching crisis management from an Islamic viewpoint, concentrating on IACAD as an Islamic organisation in Dubai. It can be separated into three sections. The first is to describe the idea of crisis management from an Islamic point of view. The second is the analysis of crisis management in IACAD from an Islamic perspective. The third is to summarize the IACAD crisis management process from an Islamic viewpoint. What are the specific elements of crisis management from an Islamic perspective? And to investigate the ideals of crisis management from an Islamic perspective. Finding the features of crisis management from an Islamic point of view? How does the IACAD handle the crisis?. How is crisis management in IACAD consistent with the definition of crisis management from an Islamic perspective? And What is the optimal model of the IACAD that compels crisis management from an Islamic perspective?

As a result, four limitations have been identified in the areas of subject, field, institution and place.

- i. **Limitation of Subject:** The limitation of the subject for this study is an Islamic method of crisis management. The focus is more on the structure and framework for Islamic organisations.

- ii. **Limitation of Field:** The research focuses on crisis management from the Islamic perspective. This field looks for an answer to how Islamic organisations can manage their crisis in organisations for which we determine whether they do so from Islamic or Western-oriented perspectives?
- iii. **Limitation of Organisation:** This thesis focuses solely on the Islamic Affairs and Charitable Activities Department IACAD at Dubai as the leading Islamic organisation in Dubai.
- iv. **Limitation of Place:** Dubai was chosen because it is the most populous city in the UAE. It is located on the South-East coast of the Arabian Gulf. Dubai has emerged as a global city and business hub of the Middle East. Their vision is to be the leading department in religious and charitable guidance at regional levels. The identified mission is to “Invite to the Way of your Lord with wisdom and fair preaching”.

1.7 Significance of The Research

This is an in-depth study to develop a philosophical conception of crisis management from an Islamic perspective in IACAD. The significance of this study from a theoretical aspect is identifying the standards for crisis management in an Islamic organisation. The Islamic paradigm to managing crises is critical for effective crises management in Islamic or Muslim contexts.

In summary, the significance of this thesis is as follows:

- i. This study focuses on identifying the crisis management from an Islamic perspective in Islamic organisations.
- ii. This study explains the Islamic methods of managing crises in Islamic organisations.

iii. This study helps Islamic organisations manage its crisis from an Islamic perspective.

1.8 Contribution of The Research

This research is a response to the gaps experienced by Muslim nations to provide successful and accurate solutions to crises. We address this issue by focusing on Islamic organisations located in Muslim countries and serving Muslim communities.

1.8.1 Islamic Organisation

This study contributes by setting a clear standard for crisis management for Islamic organisations. It supports Islamic organisations to restructure their crisis management plans and strategies to be positioned within the borders of Islam. It is a move away from a sole reliance on conventional approaches to crises management used in almost all Islamic organisations.

1.8.2 Islamic Countries

This study contributes to Muslim countries by restructuring their crisis management in all aspect of life and re-plan their strategies to stay within the borders of Islam. This study will allow Muslim countries to implement an Islamic inspired solution to overcome the many challenges they face.

1.8.3 Islamic Community

For Muslim communities, this thesis advocates knowledge of an Islamic corporate lifestyle that supports Islamic modes of living for the community. It supports stronger links between business and society based on shared Islamic ethics and principles.

1.9 Organisation of The Thesis

Chapter One introduces the thesis by providing an overview of the role of Islam in crisis management in Islamic organisations. It details the critical objectives from which emerge the research questions. The study limitations and framework are also explained.

Chapter Two reviews the literature review and explains the prior private and public research in the field of crisis management based on Islam, as well as Islamic organisations. Through the analysis of the previous research, the researcher will determine the lacuna in the literature and components of the conceptual framework applicable to addressing the topic of this research.

Chapter Three articulates the research method by explaining the research design, data collection methods and the analytical tools to assess the data. In doing so, we establish the credibility of the results and its propensity to answer the research questions and achieve the targeted objectives.

Chapter Four consists of the data collection for the selected assessment case. This chapter will explain with detail about the history of IACAD, its visions, missions, values, organisational plan, and services.

Chapter Five analyses the primary and secondary data collected from the semi-structured interviews and the document analyses from which the findings of the study are derived to achieve objective one.