



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



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To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v12-i9/14746>

DOI:10.6007/IJARBSS/v12-i9/14746

Received: 12 July 2022, **Revised:** 14 August 2022, **Accepted:** 27 August 2022

Published Online: 05 September 2022

In-Text Citation: (Alhammadi & Hamdan, 2022)

To Cite this Article: Alhammadi, H. A., & Hamdan, M. N. Bin. (2022). The Role of Leadership in Crisis Management in Islamic and Contemporary Management Thought. *International Journal of Academic Research in Business and Social Sciences*, 12(9), 143 – 165.

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Vol. 12, No. 9, 2022, Pg. 143 – 165

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INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



www.hrmars.com

ISSN: 2222-6990

The Role of Leadership in Crisis Management in Islamic and Contemporary Management Thought

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Abstract

This study aims at comparing contemporary administrative thought with Islamic administrative thought in light of the role of leadership in crisis management, and then the tendency towards better management thought in application and urging organizations to apply it. For example, there is a conflict between Western theories and concepts with Islamic values such as the worship of, and reliance on, God. The limits of the study relate to contemporary administrative and Islamic administrative thoughts in crisis management's methods. It develops a proposed future vision for developing leadership methods to confront crises within contemporary administrative and Islamic management thoughts. Managing and facing crises, in part, is one of the most important challenges related to leadership efficiency in various institutions; The efficiency and effectiveness of leadership in times of crises can turn the threats resulting from those crises into opportunities.

Keywords: Leadership, Crisis Management, Contemporary Administrative, Islamic Administrative

Introduction

Individuals have known and dealt with crises management for a long time, through his practical practices, as he has gone through many crises and difficult situations that required him to have more skill, experience and efficiency in leadership, as these practices were the real test of his ability to confront and deal with those crises (Buraq and Iman, 2012). Where crises are a feature of contemporary life and human development, and at the level of business organizations and in light of globalization and the open market economy, all organizations, regardless of their business fields and sizes, are exposed to crises that may inflict enormous material and moral damage and losses, and sometimes eliminate them. Therefore, recognizing this fact represents a basis to build upon in dealing with crises and managing them in a scientific manner (Salem, 2017).

The crisis constitutes a critical moment related to the fate of the administrative apparatus that is affected by it, and it constitutes a difficult and severe problem. As for the decision-makers, which causes him to be confused and anxious, any decision he takes becomes within a circle of uncertainty, lack of knowledge, mixing causes with results and successive collusion that increases the degree of the unknown in Developments that may

result from the crisis (Awda, 2008). Contemporary, researchers and scientists have used neuroscientific techniques to study the conscious and unconscious of human behaviours toward the crisis management and how they influence the individuals' reactions (Alsharif et al., 2021a, 2021b, 2022a, 2022b). In addition, researchers and scientists have studied the obstacles and challenges (Alsharif et al., 2022).

There is no doubt that the institution constitutes a social unit miniature of a large society, as it includes a group of people who practice their tasks and work according to a specific work system, and this institution seeks to achieve specific goals; While achieving these goals, it may face many various problems and crises that impede its work, such as economic or health crises such as the Corona pandemic, or crises of industrial hazards, not to mention the natural and environmental disasters that can affect the institution, especially since the latter can be an essential party In Crisis Management (Mahdia, 2009).

Leadership in institutions in general represents the important factor in their success, while in business institutions it is the head of the body for management, just as management is the head of the body for business institutions. This doubles the importance of leadership in crisis management; As the leadership intervenes in the crisis in order to deal with it in an efficient and effective manner, through the application of plans and scenarios that suit each crisis, and working to exploit and employ all resources to drain the crisis and prevent it from escalating, increasing and exacerbating, as well as the tasks that are mainly related to the prevention of crises, and work to transform its path in the other direction so that it does not lead to significant losses and damages (Al-Kaabi, 2014).

It has been found that leadership in government and private institutions is the most capable of making a real change in the performance of workers, as a result of the nature of the sector you follow, and the uniqueness of the sector in terms of flexibility and competition that requires a kind of continuous vigilance, activity and possession of high skills in designing situations and managing what each situation needs, and therefore It provides sufficient care and attention, and managing and developing performance is a process that stems in its basis from a sincere self-motivation and an integrated qualification capacity of the responsible leaders in the organization, as they are the most knowledgeable of the strengths and weaknesses in performance and therefore in the desired development paths to be established (Al-Aqla, 2019). There is no doubt that managing and confronting crises in one part is one of the most important challenges related to the efficiency of leadership in various institutions. The efficiency and effectiveness of leadership in times of crises can turn the threats resulting from those crises into opportunities to confirm the reputation of the organization and increase its credibility, and thus achieve material and moral gains (Salem, 2017).

Many studies have also found the reasons for the exacerbation of crises, as the study (Adam, 2011) confirmed that the occurrence of disasters is due to the existence of an administrative defect and lack of coordination between the crisis management team, and the study (Abdul Shafi, 2013) concluded that the elements of crisis severity should be included in development plans. Forming social capital, supporting interdependence and cooperation, and working on developing methods of integrated use to reduce crises and disasters.

Regarding to leadership in contemporary administrative thought and Islamic administrative thought, it has proven through a study (Abdul Mawla, 2016) that the administrative leadership in Islamic thought represents a leadership characterized by balance and moderation centered on religious and behavioral components and in which it relies on self-censorship in order to meet the needs of society without any discrimination One of the

most important features of this leadership is that it focuses on main principles represented in stability, and although the means of application change in them to suit the new circumstances, the administrative leadership in contemporary administrative thought is characterized by flexibility, meaning that the leading personalities are vital personalities who must have actual authority in dealing with situations. And the crises it faces, as it works to benefit from the experiences and expertise that are obtained from the leader himself so that it can be benefited from in the future. Therefore, the problem of the study is to identify the role of leadership in crisis management and treatment in light of the foundations and data provided by Islamic and contemporary administrative thought.

The value of this article is the importance of leadership in managing and confronting crises, and its fundamental relationship to meeting the needs of the institution with information and news first-hand, and its role in achieving the objectives of other administrative functions such as coordination, organization, direction, control and follow-up, and other functions performed by crisis and disaster management in all institutions. Studies dealing with leadership in and its role in crisis management from the perspective of contemporary administrative thought in Arab intellectual production, given that it is a recent topic.

Literature Review

The study of Nawal (2020) aimed to build a broad conceptual theory by applying the grounded theory approach to the Islamic approach to crisis and disaster management (see Figure 1), the strategies used in managing it, the stages of crisis management, the characteristics of the leader who manages crises, and the roles assigned to overcome these crises. Through the qualitative analysis of the verses of the Noble Qur'an and the noble hadiths of the Prophet, it is possible to derive the Qur'anic approach from the Book of God and the Noble Prophet's Sunnah. The results of Nawal (2020) study constitute a basis for future studies as a set of basic data and as a starting point for training leaders in crisis management strategies and stages.

Nawal (2020) presented that the results of the qualitative analysis of the verses of the Qur'an and the hadiths of the Prophet's noble Sunnah have resulted in four concepts that constitute a broad conceptual theory of crisis management according to the Islamic approach. These concepts are: Crisis management strategies in Islam, the stages of crisis management, the characteristics of a leader who manages crises, and the roles of a leader during the crisis management process. Also, Nawal (2020) recommended the necessity of training leaders in the Islamic approach to crisis management, its strategies, and its scientific steps in crisis management. These results have wide applications in the field of training leaders, and also recommend future studies to verify the assumptions of the theory that emerged from the data in this study on crisis management in Islam.

Al-Sheikh (2008); Al-Yehoy (2006) mentioned that crisis management is important because of it is providing the scientific ability to extrapolate and predict current and potential threat sources, and optimizing the resources and capabilities available to reduce the effects of a crisis. As well as providing practical capabilities and material capabilities to prepare and confront, and work to return to normalcy through a set of steps and procedures for restoration.

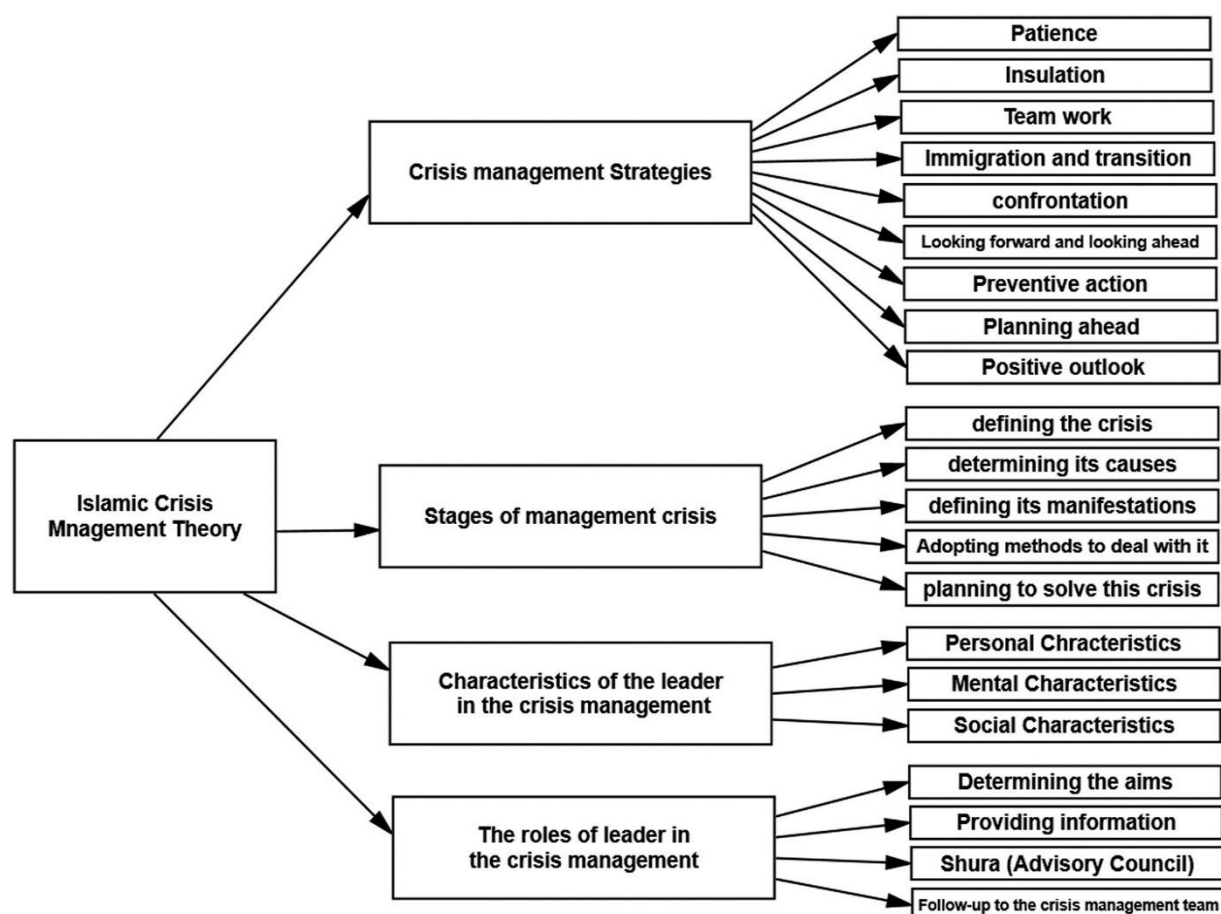


Figure 1: The selective coding of axial groups for Islamic Crisis Management Theory (Nawal, 2020).

Methodology

The approach adopted during this study is the descriptive approach and the comparative curriculum, by describing the role of leadership in crisis management in institutions, by referring to the previous literature, analyzing it objectively, expressing an opinion and commenting on it. As for the comparative approach, by comparing contemporary administrative thought with Islamic administrative thought on the role of leadership in crisis management, then heading towards the best administrative thought in application and urging organizations to apply it.

Descriptive research aims to accurately and systematically describe a population, situation or phenomenon. It can answer what, where, when and how questions, but not why questions. A descriptive research design can use a wide variety of research methods to investigate one or more variables. Also, the descriptive research is usually defined as a type of quantitative research, though qualitative research can also be used for descriptive purposes.

Data analysis and Discussion

Concept of Leadership

The success of any institution is mainly related to its leaders concerned with facilitating the affairs of these institutions and working on developing strategic plans that guarantee the continuity and success of the institution. The head is from the body for business institutions, and thus successful leadership performs outstandingly and achieves better in the various

circumstances and conditions the organization is going through, and this doubles the importance of leadership in managing crises and disasters; As the leadership intervenes in the crisis in order to deal with it in an efficient and effective manner, through the application of plans and scenarios that suit each crisis or disaster, and work to exploit and employ all resources to drain the crisis and prevent it from escalating, increasing and exacerbating, as well as the tasks that are mainly related to the prevention of crises and disasters, And work to divert its course in another direction so that it does not lead to significant losses and damages (Al-Kaabi, 2014). Through the researcher's review of many definitions that dealt with the concept of leadership, he found that those definitions can be divided as follows:

Definitions that dealt with leadership as a process

Leadership is defined as a process by instilling principles and values in individuals to achieve the best results in their organizations without tiring them, and the organization in return motivates them to achieve their goals (Aboudi, 2010). Leadership is also defined as the process of influencing the leader on the workers to understand what must be done and how to agree on it, and the process of facilitating individual and collective efforts to achieve common goals (Doucet, 2017).

The researcher here believes that leadership represents an organized process that comes through the influence of the leader himself on the behavior of individuals or employees under his leadership, targeting the implementation of the tasks assigned to them, and the researcher also believes that leadership from this perspective does not differ from management because in the end it seeks to draw plans And making administrative policies so that they can be put into practice.

Definitions that dealt with leadership as a characteristic

Leadership is defined as one of the characteristics of the group through which the responsibility can be entrusted to carry out the necessary types of activity for an individual or a group, characterized by specific personal characteristics represented in control, the ability to self-control, certain physical characteristics, and other characteristics (Abu Al-Ala, 2013).

This concept describes leadership as one of the characteristics of the individual. Not all individuals are able to be leaders. Rather, they are characteristics that are available and acquired by some people as a result of their experiences and skills that qualify them to be able to make a decision and modify the course of the organization for the better.

Definitions that dealt with leadership as a behavior

Leadership is defined as a set of behaviors practiced by the leader in the group, which is formed through the dynamic interaction between personal characteristics, the characteristics of the followers' personality, and the task in order to achieve the goals of the group (Amer and Al-Masry, 2013). It is also defined as a set of specific behaviors or behaviors available in a person, and the purpose behind it is to urge employees to cooperate in order to achieve the specific goals of working towards achieving the organizational goals of the organization (Hafez et al., 2013).

As defined by the study (Zuhri and Bo Al-Souf, 2021) that it is not practical, but rather the upgrading of the individual's vision to higher levels, raising the desired performance of the individual to better standards and building his personality so that it goes beyond the normal form.

Here, this definition deals with leadership as behaviors, but we can call them systematic and correct behaviors that aim to achieve the advancement of the institution and always seek to develop it, as they were not wrong behaviors but corrective behaviors aimed at evaluating the institution for the better.

Definitions that Dealt with Leadership as an Activity

Leadership is defined as the activities and tasks that an individual performs through which he influences the public and earns them the ability to cooperate and coordinate among them to achieve goals and achieve them in the best possible way. (Abu Tahoun, 2012).

In this definition, leadership is seen as an activity like any activity that people engage in in their work, and this activity is guaranteed by a cooperative system aimed at developing and advancing the institution.

Definitions of Leadership as an Ability

Leadership is defined as the ability of a leader to instill trust and support among followers who are expected to achieve organizational goals (Tilahun, 2014; Agbakoba, 2017). It is also defined as the ability to influence the activity of individuals and groups and direct and coordinate that activity to reach a specific goal (Amer and Al-Masry, 2013).

Here, this definition focused on leadership as a set of skills that the leader possesses and uses in pursuit of the organization's goals. It is clear from the above that there is a difference between researchers in defining the nature of the concept of leadership in terms of being a behavior, a process, an activity, an ability or a characteristic. Despite this difference, most of the aforementioned concepts agreed in defining specific and distinctive features of leadership characterized by the leader's ability to influence subordinates, so it can be said that leadership is characterized by influencing others (the leader's ability to influence group members) and being influenced by others (group members affected by the leader). Just as leadership is exercised by the leader and followers in order to achieve the goals of the group, leadership derives its strength from the strength of the relationship between the leader and followers, cooperation, trust and mutual respect. It is also clear from the above that the previous definitions emphasized the existence of a reciprocal social relationship between the leader and the followers in a situation, so that the leader can influence the behavior of employees to achieve the goals of the institution.

The researcher defines leadership procedurally as a set of features and characteristics that are available in a person and enable him to influence others in a positive way and direct them to exert their maximum preparations, capabilities, experiences and resources to reduce existing or potential crises and disasters, as well as his ability to build relationships of understanding among all workers to develop the spirit of The team has and urged them to address crises and disasters and work to improve the institution.

Successful leadership is the one that is characterized by effectiveness and represents one of the most important pillars of organizations, which enables them to exploit their resources and direct them correctly to ensure the organization's success in performing its role and achieving its goals. Crises, so it is necessary for any institution to have wise leadership that works to select a group of people who have special professional and administrative characteristics for the ability to face problems and seek to solve them (Al-Shobaki et al., 2016).

in addition to; It is clear that the previous definitions agree that leadership consists of three basic elements; Those elements are as follows:

1. Leader: who can influence followers.
 2. Followers: They are the employees of the organization.
 3. A common goal: the leader and followers strive to achieve.
- If one or more of these elements is absent, it cannot be called the term leadership.

Leader Characteristics

There is a convergence between the studies on the characteristics of the leader, as they dealt with a number of studies such as the study of Muslim (2015); Fener & Cevik (2015); Al-Hanzab, (2020); Abu Al-Rub (1971); Al-Arfawi (2020) studies on the general characteristics and traits that leaders should possess.

Both Muslim (2015); Al-Arfawi, (2020) indicated that the method of behavior is a process by which the leader directs the employees with a set of signals without talking to them and addressing them verbally. The method of behavior is what shows whether the individual has the leadership quality through the behaviors that he performs while carrying out the various leadership tasks. Study (Al-Hanzab, 2020) that the leader must have the ability to act well with others in order to change their attitudes and behavior in a way that achieves the desired goals in the work environment. However, the study (Al-Salloum, 2001) added a new feature that the leader must possess, which is the ability to persuade others. Institution personnel.

The researcher believes that the leader's ability to persuade should not be achieved except within the limits of the interest of the work or according to the nature of the institution and also in accordance with the leadership position only, because on the contrary it leads to an authoritarian leadership because influence and persuasion are not in its purpose, but the employees' submission to the same leader only Although it is not in the interest of the organization.

As for the ability to speak and listen, both (Al-Samawi, 2011) agreed with this study (Abu Al-Rub, 1971) that perhaps one of the important matters is the leader's ability to arrange his ideas and communicate them to others easily and conveniently. How many leaders have many ideas, but they lack the ability to connected.

The researcher explains that leadership is based on planning and organization. If it is necessary for the leader to have the ability to organize his decisions to serve the organization, then the need to speak effectively is one of the necessary things that must be available in the leader. As for the ability to listen, the leader must listen to others because good listening sends a clear message to the speaker that the listener respects him. Since speaking is an important thing for the leader, listening is necessary to show the employees under his command that they are of interest to him.

But the study (Bulgenib, 2016) differed in terms of the method of using place and time, which ignored all the previous literature on this point in particular, knowing its importance from the researcher's point of view. Relationships between the leader and the followers, the leadership position is the one in which the time and place that allows the leader to show leadership traits and the necessity of this depends on the leader's ability to use administrative and leadership decisions. There is a crisis in the work environment, so the decisions issued by the leader should be related to the time and place of the crisis and how to overcome it and not to distract the subordinates and employees with decisions not related to the crisis itself.

As Muslim (2015) indicated the need for the ability to absorb others, the leader must have the ability to absorb others and understand what is going on in their minds and the ability to define their ambitions and aspirations because this helps to deal with them well and easily direct them towards the goals that he wants to reach.

It follows that if the leader wants to bring his organization to the highest levels of progress and success, including its complexities, he must have strategic intelligence, the ability to implement the strategy set in a changing dynamic environment, the ability to influence employees, motivate them and push them to show maximum energy, and the ability to create an atmosphere of Share and interact.

As Fener & Cevik (2015); Al-Sawagh (2008); Al-Qamash (2020) agreed with him, the crisis and disaster leader is characterized by a set of characteristics; Which is the ability to capture crisis signals, prepare and protect from crises, efficient decision-making throughout the crisis management process, ability to use force throughout the crisis management process, ability to plan the crisis management process, ability to organize the crisis management process, ability to ensure communication throughout the crisis management process, ability On ensuring coordination throughout the crisis management process, ability to oversee the crisis management process, ability to normalize, and ability to learn and evaluate throughout the crisis management process.

However, they differed in the previous points with the characteristics related to crisis leadership, while the study Al-Hanzab (2021) and the study Al-Shbul (2018) examined some characteristics related to leadership and the leader and employed them in the leader's ability to clarify and communicate his vision to the employees in a way that makes its implementation easy. He must also have the ability to express his vision in two ways, orally and in writing, depending on his behaviour. It is also represented in his ability to expand his vision in different leadership environments and as needed to expand it to serve leadership positions. He must have a strong social presence and charisma. With different communication skills, whether directly or indirectly, verbally or non-verbal, and he has a strong desire to take responsibility because he is the source of morale for employees and also leadership decisions must stem from him and he has a spirit of sacrifice and risk, but in a scientific and not improvised way so that it can be achieved Positive results of the organization.

The researcher believes through the leadership characteristics of the leader in order to be able to manage his crises, that he has several characteristics, the most important of which is that he has the ability to influence the behavior of individuals to serve the organization and also has the ability to assume the responsibilities and pressures of work so that employees can follow his example.

Studies and research of contemporary administrative thought have shown many qualities and characteristics that leaders have in their various positions, but these characteristics cannot be generalized because some of the traits revealed by studies and research are due to a certain specificity related to the study, its methodology, objectives, location of work and the period of its work as well.

But it can be said that there are some leadership characteristics that are unanimously agreed upon by most of the current studies in contemporary management thought that characterize leaders, most notably: Sharaf (2018); Al Shaer (2018), which are represented in:

- **Flexibility:** that is, the leadership personality should be flexible and lively, enjoying mobility in dealing with situations and developments. Ethics: adherence to values, morals, psychological discipline and good behavior.
- **Creativity:** the ability to come up with what is new and unfamiliar and to create innovations through others.
- **Learning:** that is, to benefit from the experiences and expertise that he does himself and what others do, so that he may have a lesson in the future.

By extrapolating the researcher to compare the Islamic administrative thought and contemporary administrative thought about the characteristics and characteristics of the leader, the most important characteristics of the administrative leader from the Islamic perspective are the following:

- **Lean, Mercy, and Forgiveness:** The study (Al-Lama'i, 2014) confirmed that it is a mercy for leaders to preserve the dignity of his followers by inspecting their conditions, as Omar bin Abdul Aziz did when one of their leaders asked whether the Muslims had embraced Islam? He said, "Yes." He said: "All of them." He said, "Yes, except for one man." He said: He perished: Omar bin Abdul Aziz said: I released it without caring, Ali wrote to his clerk, so he wrote to the worker of Muawiyah saying: Beware of the winter twilights, for by God, a man from the Muslims came to me from the Romans and what a whale, this position shows that Omar bin Abdul Aziz is a leader in Islam with the extent of mercy that He was dealing with it with his followers, as agreed on this characteristic by the study (Al-Khasawneh & Al-Jammal, 2018) and the study (Abdul Mawla, 2016) through justice in judgment and humility so that the leader has the ability to see things as they are.

- **Strength and trust:** This is represented by the noble verse when the Almighty said: One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy." (Surat Al-Qasas: Verse 26) The strength here represents the commander's comprehensive awareness of the job-related skills, its performance and requirements, and also benefit from the noble verse that honesty represents fear and fear of God Almighty and the best evidence of honesty Ali bin Abi Talib, who in the first days of his caliphate followed the best policies He removed the leaders who plundered the forbidden spoils and fed their subjects in the home of the Muslims from it, and also an example of this is what the Islamic leader Khalid bin Al-Walid did. The youngest of the soldiers and his dismissal after sharing his money and belongings with him. This is consistent with the study Al-Zayan (2005), which indicated the importance of honesty in the Islamic leader in order to be faithful to the interests of the people, who cited the noble verse "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing (Surat An-Nisa: Verse 58).

- **Possessing the Art of Dialogue:** The Almighty said "And lower your wing to those who follow you of the believers" (Surat al-Shu'ara': verse 215) and it is understood from this verse that humility is a necessary moral characteristic for an Islamic leader because it motivates followers to be close to him, and this was confirmed by a study (Abdullah, 2015), which showed that the leader in Islam must have the ability to deal With the followers in a way that helps him to let them express their opinion in the leadership situations that confront them and also consult them among them, if this is one of the most important manners of dialogue with them.

- **High intuition and penetration of insight:** The Messenger of God, may God bless him and grant him peace, made this clear when he said: "Beware of the intuition of the believer, for he sees with the light of God." Then he read: The leader's physiognomy, which contributes to making correct decisions with those who deal with him, and also in the administrative situations facing him, the effect of physiognomy is that his decisions do not disappoint, so you see a study (Bawa'ana,

1995), which agreed with that until the leader must be strong He has a strong and courageous personality who does not fear the truth, the blame of the blameworthy.

- **Assuming responsibility and efficiency at work:** Based on the Almighty's saying: "Are not all of you a shepherd and all of you are responsible for his flock, the imam who is over the people is a shepherd and is responsible for his flock, and a man is a shepherd over his family and is responsible for his flock... Except all of you are a shepherd and all of you are responsible for his flock. (Al-Bukhari, 893), so bearing responsibility is the most important characteristic of the Islamic leader, and responsibilities vary according to their type and size. Exaggeration and firmness in dealing with the mediation between hard and soft.

- **Creativity:** This means that the leader must struggle with stagnation and not be satisfied with the existing and strive through employing new ideas, for example, the idea of Suleiman Al-Halabi being one of the Islamic leaders when he created and invented the idea of the trench. A study (Abdul Mawla, 2016) and a study (Zain, 2015) showed that One of the characteristics of the Islamic leader is that he has the ability to be creative by converting the information available to him to finding creative solutions and exploiting the hidden opportunities.

The researcher believes, through what was mentioned in the previous literature, that the Islamic leader must be characterized by several characteristics, including being wise and seeking wisdom, and he must be a role model for his flock, and he must be characterized by truth, justice, tolerance of trust, and be very strong and strict in making his decisions. The staff a bit and between the convergence between the characteristics of contemporary administrative thought and Islamic administrative thought, we find that contemporary administrative thought looked at the leader in a comprehensive theory, keeping his eye on the circumstances surrounding him, which is what Islamic administrative thought looked at, which urged humility, softness, mercy, honesty, the art of dialogue and efficiency in work, which is itself What contemporary management thought looked at.

Crisis Concept

The crisis has become a feature of contemporary life. We now live in a world full of crises and disasters at all levels. These crises and disasters were not confined to a particular society or institution, but rather faced all countries and most institutions, which made a study necessary to search for how to overcome them. As for the definition of the crisis; The crisis is defined as the perception of an unexpected event (Bhaduri, 2019). It is also defined as the perception of an unexpected event that threatens the important expectations of stakeholders regarding health, safety, environmental and economic issues, and can seriously affect the performance of the organization and lead to negative outcomes (Coombs, 2015).

Here, these definitions can be interpreted as agreeing that a crisis is something that happens suddenly and unexpectedly, and that it results in a threat related to the health, security and safety of individuals. A crisis is also defined as a non-natural condition that includes ordinary and extraordinary risks that will develop into a disaster unless it is carefully managed (Wisittigars & Siengthai, 2019).

It is also known as a collective societal crisis, which means that it collectively affects many individuals at the same time and is dealt with by community organizations and institutions (Brandebø, 2020). In this definition, the crisis is a collective matter and event. When it occurs, it accompanies harm to the institution and the group working in it. It is not

linked to one individual, but is linked to the group and sometimes to the society with which it is completely linked.

A crisis is also defined as an unplanned event that can lead to the dismantling of the entire structure of the organization, can affect internal and external stakeholders in the organization, may occur in any organization across all industries nationwide, and may affect the survival of the organization (Jamal & Abu Bakar, 2017).

Here, the researcher agrees with some of the previous definitions in terms of defining the crisis as an event that may affect the entire organization and lead to its dismantling. An institution that neglects to set a vision and a message and does not follow through on its work. It is natural that several crises occur to it. The researcher believes that an institution that does not expect a crisis to occur is an institution that lacks good planning, as planning predicts what the future will be with all its expectations and seeks to deal with it in advance. In addition to the above, the researcher puts a procedural definition of the crisis as an event that negatively affects the organization and leads to consequences and problems that often result in material, human or technical losses that impede the institution's achievement of its objectives.

Whereas, disasters are defined as an event that disrupts the normal conditions of existence and causes a level of suffering that exceeds the ability of the affected community to adapt (Mahmud et al., 2020). It is defined as a destructive event that has resulted in material or immaterial damage, or both (Othman, 2010). It is also defined as "a sudden event that affects many people during its occurrence. Disasters include natural accidents that do not involve humans, such as earthquakes, floods, etc., in addition to other accidents in which humans intervene, such as: air and train accidents...etc. Also, disaster is defined as a sudden, sharp change that occurs as a result of continuous changes in the forces, the results of which are the collapse of the balance in the institution or society as a whole, as it is an event that causes widespread destruction and deep suffering, which is a great misfortune (Zahran, 2020).

Here, the researcher agrees with the previous definitions of the disaster, as they all agree that the disaster is a sudden and unexpected event. Perhaps the definition set by Al-Mushawhi is the comprehensive definition of the concept of disaster, where he identified the forms in which the disaster occurs, such as floods, volcanoes, or accidents resulting from neglect. As well, other researchers agrees with some of the previous definitions in terms of defining the crisis as an event that may affect the entire organization and lead to its dismantling, and it is also a societal crisis within the institution, meaning it affects all those who follow the institution, but he differs in the view of the crisis as an unexpected thing. Any institution that neglects to set a vision and a mission and does not follow through on its work, it is natural that several crises occur to it, and the researcher believes that the institution that does not anticipate the occurrence of a crisis is an institution that lacks good planning, as planning predicts what the future will be with all its expectations and seeks to deal with it in advance. In addition to the above, the researcher puts a procedural definition of the crisis as an event that negatively affects the organization and leads to consequences and problems that often result in material, human or technical losses that impede the institution's achievement of its objectives. Therefore, the researcher adopts the definition of Al-Mashwhi as it is the most appropriate definition for his study.

Some confuse crisis and disaster, while each of them refers to a different concept, emphasizing that there is a relationship that brings them together within the framework of what has come to be known as the approach to crisis management, as the crisis is defined as:

“The situation experienced by the institution or a group of institutions of problems and criticism It may end with the passage of time, or it may extend and last for a longer time, and its causes can be known and predicted through the means of communication, and therefore appropriate decisions can be taken to confront and reduce it.” As for the disaster, it means “a sudden change within the institution that has a severe or destructive effect, and results in changes and results related to the balance process and the disaster in its entirety is a cause of the crisis” (Yahya, 2016). In the following, we can draw a comparison between the crisis and the disaster in light of the foregoing for the previous definitions as follows:

Table 1

The difference between crisis and disaster.

#	Crisis	Disaster
1	Less intensity and effect	More intense and impactful
2	Expected	Unexpected (surprising)
3	Less impact range	The range of impact is greater and can be devastating
4	cause losses	It causes drastic and sometimes permanent changes.
5	There is information for decision making	There is no information to make a decision at the time it occurs

The occurrence of crises within the institution / organization entails a set of negative effects, which are represented in negatively affecting and disrupting the entire organization, negatively affecting the institution’s audience and its products and services, as well as endangering the organization’s reputation and future profitability and even its survival, and significantly redefining the organization, which affects its business and culture, and also violates the vision of what the organization has set out to achieve, with long-term damage to the organization and its relationships with stakeholders (Gainy, 2010).

The researcher believes that the consequences of the crisis are the lack of competitiveness of the institution, which entails that the institution will have a bad reputation with the dealers, given that it also affects the low achievement of the vision and mission of the organization as it is, and this must be a proactive strategy to confront crises so that the institution maintains its position .

Obstacles of Leaders in the Face of crises and Disasters

After reviewing the previous studies, especially the study (Al-Qur’an, 2020), the study (Ziadah, 2016) and the study (Al-Azmi, 2017) that there are a set of common obstacles to leaders’ learning and adaptation during times of crisis, and these obstacles are that the high consequences of crises make learning through Trial and error is an expensive matter, because crises create a lot of losses in all its forms, and all of this is a lesson for learning and experience, but it results in losses, of course, as indicated (Abu Hajeer, 2014) that there is a lack of relevant experience, reasoning, standard operating procedures, or Techniques that can be relied upon during the face of crises, because the crisis always occurs as a result of the lack of experience of managers or workers and the poor planning of the organization. Also (Al-Shammari and Al-Bahadli, 2015) indicated that the required scope of learning is greater than the scope of routine situations, that is, it is necessary to predict what will happen in the future and deal with the crisis with all speed and seriousness and without routine that exacerbates the crisis.

On the contrary, he added (Al-Otaibi, 2016) that the ambiguity of the experience. The previous leads to drawing the wrong lessons, and this means that when the employees in the organization are absent from studying the causes of the crises that the organization has been exposed to, it is a very bad thing. This is because the institution or people who are going through a crisis always have a negative impact at the beginning on the inability to focus and comprehend what happened, and here it requires good and sound thinking to take an appropriate decision and the ability to address the crisis wisely (Najm, 2017). There is also a strict response; where some leaders recycle old solutions to a new problem; It is the speed in making decisions that may have been used to treat the same crisis, but from years ago with the intention of expediting the treatment of the crisis, and these measures are applied with firmness and strictness.

The previous obstacles differed with what was indicated by (Boswaid, 2017) that political dynamics lead to bargaining and sub-optimal decisions, which is that political conditions and political considerations sometimes lead to decisions that may not necessarily benefit or achieve the desired goals, and crises raise situations Defensiveness and denial of the problem, responsibility or error, and this means that we always find many situations that show the abandonment of responsibility at the time of the crisis, and the crises raise the opportunity for the spread of opportunism among some leaders, where leaders focus on their positive role (Heller, 2012). Leaders who were not the cause of the crisis pretending that if this matter had been assigned to them, the crisis would not have occurred and that they have high skills to face such crises that occur.

Contemporary Administrative Thought

Leadership has been known by the owners of contemporary administrative thought in various aspects, and the following are some of what was addressed: Leadership is a social process through which the leader makes various efforts to obtain voluntary participation with subordinates to reach the goals of the organization (Al Kubaisi, 2014). Leadership is defined as the ability to persuade others to reach certain goals (Sharaf, 2018). Leadership is defined as the individual's ability to influence a person or group, direct them and guide them in order to win their cooperation and contain them with the highest degree of efficiency, such as work and achievement to achieve the set goals (Abdulaziz, 2017). Leadership is defined as the ability of a person to influence others so that they accept his leadership voluntarily and without legal obligation, due to their recognition of their role in achieving their goals and being an expression of their hopes and ambitions (Al-Qaryouti, 2018). Leadership is defined as the process of influencing an individual or a group of individuals in an attempt to direct their efforts towards goals and work to achieve them (Al-Shobaki et al., 2016). Leadership is defined as the method that the manager uses with self-direction to lead his subordinates and get them to perform the task.

Through the above, the researcher believes that the concept of leadership in contemporary administrative thought, as I mentioned in the previous literature, indicates that contemporary administrative thought from the reality of definitions related to leadership that it represents the influence of the leader on employees through his personal characteristics in order to direct their efforts to implement and achieve related goals. In the institution, but the researcher disagrees with the definition of (Al-Qayyami, 1995) because leadership represents an organized process and not a style. Leadership is an administrative process entrusted by the administration to the leader in order to influence the behavior of employees in achieving the goal set by the administration, but it produces through leadership several methods

represented in the democratic and bureaucratic style And other different driving styles. For this reason, the researcher envisions what was mentioned in the previous literature on contemporary management thought that leadership represents the ownership of matters in the organization, which makes there a reciprocal process between individuals and the leader through personal qualities and skills that can be enjoyed by the individual leader that allows them to subjugate employees to achieve goals common.

The previous literature has built that administrative leadership from the reality of contemporary administrative thought is represented in the theories that explain this trend, and this is what was adopted by the study Ben Wara (2017); Al-Kashm (2020); Boras (2014); Hajam (2020), which were represented in the following:

- **The Great Man Theory:** It represents the oldest theories that were concerned with administrative leadership, and it will also be called the talented leader theory. This theory derives from its assumptions that leaders are not born in the first place nor are they made, although it is an acquired intellectual thing, and it is worth mentioning that the acquisition in it stems from physical attributes and abilities. The personality of a leader.

- **The Traits Theory:** this theory is based on the basis that the individual leader has physical characteristics in his description, such as his height, strength of structure, and vitality that he enjoys, and that the individual leader has mental abilities through his intelligence, soundness of thinking and awareness of situations, while social traits are the leaders' ability to Loading responsibilities, which creates complete satisfaction among employees and the leader's love for his participation in decision-making, and this affects the direction of the behavior of these employees to achieve the goals of the institution.

- **Behavioral Theory:** one of the components of this theory, which is represented in the behavior of the leader in person in interaction with those around him outside of that by directing the behavior to achieve the general goals of the organization so that it can satisfy the material and moral needs of employees.

- **The Situational Theory:** This theory is represented by the leadership qualities that are represented in the circumstances surrounding the leader, in addition to what the great man theory came with.

- **Interactive Theory:** This theory represents a mixture of previous theories.

From the above, the researcher believes that contemporary administrative thought is built through the multiple theories that came with leadership, as they represent differences between the owners of these theories. The religious or culture related to it or the norms experienced by the interpreter of this theory. The researcher believes that with the emergence of psychology and its coverage of many acquired behavioral aspects, the trait theory has replaced the great man theory, as the two theories dealt with the necessary traits for successful leadership, but the essential difference between these two theories is the view of how to acquire those traits, when the man theory indicates As great as those traits are acquired genetically and genetically, trait theory indicates that the development of learned behavior, achievement and self-development are the main factors, not just genes (Canvas, 2020). Many studies agree on many of the mental and physical traits that are required for a leader, such as intelligence, independence, enthusiasm, courage, honesty, integrity, personality, and all aspects of good conduct and behavior (Noureddine Bouras, 2014; Hajam, 2020).

Islamic Administrative Thought

The study (Al-Lama'i, 2014) sees that Islamic administrative thought is considered an independent thought, as it differs from contemporary administrative thought, as it does not tend to include material thought in management, and also does not equal the human trend in contemporary administrative thought, but it achieves the process of balancing the interests of the individual and the group, so that it achieves a balance between achieving their interests and not dominating any of them over the other. Islamic administrative thought is based on balance and its source is the Holy Qur'an and the Sunnah of the Prophet.

Leadership in the content of Islamic thought is a formative faculty. As Muslims, we can easily learn the necessary methods, skills and methods of dialogue, and we can master theories, strategies and leadership methods through training processes, but we cannot easily achieve feelings, wit and emotion that contribute to helping to Leader character formation.

So, whoever examines the Islamic administrative thought simply realizes that the word leadership was not used verbally in the Holy Qur'an, but its derivatives were used at the level of the root of the word in the Arabic language, which is "Qud" and "Qado", for example, in the Almighty's saying "Those are the ones whom Allah has guided, so from their guidance take an example. Say, "I ask of you for this message no payment. It is not but a reminder for the worlds" And His saying, And similarly, We did not send before you any warner into a city except that its affluent said, "Indeed, we found our fathers upon a religion, and we are, in their footsteps, following." (Surat Al-Zukhruf: Verse 23) and many Quranic verses that followed around the meaning of leadership or its derivatives, such as the caliphate.

It is learned from the previous verses and the researcher agrees with the study (Murad, 2020) that leadership in Islam means bearing responsibility and honesty in working for the group in a manner that is consistent with the teachings of the Islamic religion and does not break with it. It serves their interests for the better. The researcher also agrees with the study (Imad, 2020) and the study (Al-Khalidi, 2019) that leadership in Islam is an ethical process that works on communication and communication between people with each other so that they are equal and equal, in the end, to achieve the desired goal. The study (Al-Lama'i, 2014) also indicated that leaders in Islam are completely different from followers and followers in their possession of knowledge, their commitment to the principles of Islam, and their possession of lofty and high moral values. Their orientation is one and the goal they seek. With a quick look at the content of leadership in Islamic thought, according to a study (Barqnos, 2021), since the beginning of the emergence of Islam and through the stages of its spread, it was as follows:

During the time of the Messenger, may God's prayers and peace be upon him, the leadership in the time of the Messenger contributed to the central, strong and organized appearance at the same time, as it relied on the consultation of the companions of the Messenger of God, may God bless him and grant him peace, whom he chose based on the principles of trust, ability, security, religious integrity, good morals and values. In the text of the authentic hadith, where he said (it is not permissible for three to be in the desert of the earth, but they command one of them over them) and one of the most important characteristics of leadership in the era of the Messenger, may God bless him and grant him peace, is a good example, brotherhood, righteousness and mercy.

In the era of the caliphate, which means the reformer of leadership, if the caliph represented the supreme leader of the Islamic state, committed to the application of the provisions of the Noble Qur'an and the Sunnah of the Prophet, so leadership was known, especially in the era of our master Omar Ibn Al-Khattab - may God be pleased with him.

Including competence and honesty, as he is subject to training and testing, and after assuming the position of leadership, he is subject to honest oversight.

While in the Umayyad era: the leadership in this era was known to represent the process of delegating authority to those who assume leadership positions, provided that they have the ability and trust, as the performance of Muawiyah bin Abi Sufyan has emerged in both politics and leadership.

While in the Abbasid era: the leadership at this stage of the Islamic era was a tight system that relied on giving the leaders the right to fully supervise their loyalty with absolute subordination to the Caliph (the leader) and it also relied on several positive principles, including the recruitment process, efficiency and training, as well as honest oversight.

It is learned from the previous stages in which the leadership in Islamic administrative thought proceeded to the point that leadership is a process of assuming leadership positions, provided that these leaders have several general principles, the most important of which are honesty, sincerity, integrity, and the ability to occupy the leadership position, provided that the moral character is compatible in it.

Therefore, leadership in Islam, as it is leadership in contemporary administrative thought, means influencing others to achieve the religious and worldly message, and governance among the subjects, according to what God revealed in his wise book and the Sunnah of His Noble Prophet, and therefore it was God's command. Islamic thought has contained many proofs and evidence that show the reality of leadership in Islam in terms of the importance and qualities it should have, the role it can play in the community, and the duties entrusted to the Islamic leadership in peace and war. We can explain what was mentioned in Islamic thought in terms of two sources: the first relates to what was mentioned in the Qur'anic verses, and the second source relates to what was mentioned in the honorable prophetic hadiths (Abdel Mawla, 2016).

The comparison between contemporary and Islamic administrative thought in crisis management

Leadership during crises constitutes a great test for the leader and an opportunity to embody his theoretical knowledge, practical experiences and creative abilities in dealing with and managing the crisis. to carry out the required tasks. Leadership is a positive, dynamic process that is involved in one way or another in the natural direction of something. Its first goal: to preserve this system, and its various capabilities and capabilities. However, the leadership cannot maintain order towards the changing conditions of the environment that surrounds and influences the leadership system, without changing its structure and function in known conditions. This requires adaptation of the system to the surrounding environment and keeping pace with the existing manifestations of development.

The second goal: is to improve the leadership system, and secure the development of its structure and function, and the goal of leadership during crises is to follow up on changes in the organizational structure in organizations that contribute to increasing their ability and readiness to carry out the tasks assigned to employees, and leadership during crises is entrusted with a large number of procedures and measures And various activities such as: leading the staff in the course of the crisis and preparing work for it, collecting the changing information about the situation and studying it on an ongoing basis, making special decisions that contribute to the implementation and auditing of the basic changes that occurred in the general decision taken previously, assigning new tasks, monitoring the proper conduct of hostilities During the crisis. These procedures constitute the real essence of the leadership

process, and they have basic requirements, which stem from specialization in employee leadership systems, the most prominent of which are:

- The strength of the leadership, its solidity and its self-confidence: what is meant by the solidity of the leadership (the ability of the leadership and its various bodies to implement the decision taken without complacency in its implementation, and to assume the reins of leadership in a complex situation, and to prevent the occurrence of fear and encircle it, to restore the combat ability of the forces and to secure the requirements for the implementation of the specific mission. As for the basic content of the leadership process in the context of the crisis, it is limited to collecting the changing information about the situation, studying it on an ongoing basis, and taking partial - special decisions that secure the implementation of the initial changes that occurred in the general decision taken previously, assigning new tasks, and continuous monitoring in order to implement the new tasks.

- Flexibility of the leadership, ie: its rapid response to changes in the situation, its immediate scrutiny, and, if necessary, real adjustments to the decisions taken and the plans developed.

- The high dynamism of leadership during crisis management. One of the basic requirements of the leader because it ensures a high speed of completion in the implementation of the set plans and the specific strategy and the solution of existing and potential difficulties. It is for a standard time; Basic in the speed of completion. It is the time taken by the leader who manages the crisis in order to collect data on the situation, take the justified decision, and deliver the necessary tasks to the implementing agencies and bodies. Time is one of the elements helping to achieve the goals set in the framework of the crisis.

- The confidentiality of the work of the leader and other leaders supervising the crisis. Maintaining permanent contact between the commander and the competent authorities. And counter all attempts aimed at disrupting communication by jamming, increasing the distances between driving and other devices and eavesdropping.

- knowledge and planning. They are two parties to one membership process. So that they complement each other in all stages of crisis management. Because receiving and understanding the different tasks, they are directly accompanied by the formulation of the specific goal, and the idea of the current business. This objective then guides the subsequent process of obtaining, compiling and disseminating information about the situation. This in itself helps to verify the initial idea, and to note the general outlines of the crisis decision. So that the concept of the audited idea and the drawing of the decision includes the experimental and theoretical analysis of the situation, and its assessment in all respects, and thus the maturation of the final decision, as business planning begins from the moment of formulating the initial idea for these works. The steps and stages are increasingly evolving so that the transition from one step and one stage to another step and stage, and thus the detailed explanation of the activities of the competent authorities' platform in order to implement the decision taken.

The cognitive-planning activity is closely related to the organizational-practical activity, as knowledge (awareness) and planning in various fields result in the entire organizational-practical activity. And both activities require at the same time certain organization and certain practical works. However, the variation of these types of activities results in sharp changes in the crisis management process, and the planning - cognitive and organizational - practical activities for crisis management require various degrees of activities, within which some of

the possible elements necessary for each activity: such as awareness (awareness) of the current situation, and decision-making, And planning the future hostilities in full and implementing the measures related to the private military field, and the ideological and psychological rehabilitation of the elements (individuals). It is noted from this general presentation that a conclusion is reached, the aim of which is to analyze the content of each element of crisis management. In order to describe the cognitive activity of the leader, it is very important to define his initial plan in every actual situation, but the realization of this activity begins in practice from the moment of collecting data on the current situation in the context of the crisis. This means that it is a continuous process in which the leader in each case possesses information about the situation, and that awareness of the situation also begins through theoretical and practical leadership training, and the possession of diverse knowledge and information. This activity constitutes an introduction to realizing the general situation and understanding the task, a comprehensive assessment of the crisis, making the appropriate decision and planning for its implementation.

As for the Islamic approach, it is a comprehensive and integrated approach because the Messenger - may God bless him and grant him peace - does not speak out of whims. As for contemporary Western theories, whatever they may be, they are based on human thought that is deficient in front of the approach of God Almighty. Contemporary Western theories, every thought in them cancels the other. As for Islamic thought, there is no thought that supersedes an idea because it is all from God Almighty. Likewise, the Islamic view of issues and the concerns of the nation in all its forms and stages, especially those related to crises and disasters, differs markedly from its counterparts, while others look at those issues with a purely functional perspective and purely material motives out of concern. Of them have a higher status, and more money. Islam gives these issues an ethical and doctrinal perspective, and that above all it is a legal duty in contrast to material or social benefit.

Standing on the interests of people and their needs and warding off harm from them in our religion - without the duties and requirements of the job - is an essential pillar of self-perfection and lofty stature, which many Muslims are keen on. So he follows it in his narrow space and his available authority, so you are all shepherds and all of you are responsible for his flock, such as helping the needy and removing the stumbler, or even removing harm from the road, all of this purely religiously motivated without waiting for a reward or greed for a reward.

The first step in managing crises is preventing them from occurring or mitigating their impact if the evidence and data confirm or even indicate their inevitable occurrence, and because many crises and accidents will be caused by negligence and negligence in the performance of each individual's job, Islam means that a person's mastery of his work and dedication in performing it.

The Messenger of God said: "God Almighty loves if one of you does a job that he perfects it." And the word work is unknown to include all kinds of work related to an individual's religion or worldly affairs. This perfection is not achieved until the right man is in the right place and the work is given to his family and experts. Otherwise, it is well known that the human being is the essence of the crisis, as well as the essence of the treatment.

Islam pays great attention to the individual in what ensures mitigating and limiting crises, and for every individual in society to be a part of managing the crisis, and from this the saying of the Messenger of God - may God's prayers and peace be upon him -: From their wages something, and from the age of a bad year and working with it, he will bear the burden of it, and the burden of those who act in it after him will not decrease from their burdens in

the slightest.) The initiative and the invention of the appropriate and innovative treatment for crises, because it will have a great reward that may extend to the end of the Hour. In this sense also, God Almighty says "Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors" (Surah Al-Ma'idah: Verse 32).

Islam also identified means to avoid crises, including the nation's planning. Individuals and groups to manage the matter of striving for sustenance by lawful ways and not by relying on usurping the rights of others, and that relations between peoples and groups should be based on affection and mercy and not on estrangement, hatred and aggression. O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted (Surat Al-Hujurat: Verse 13).

Just as Islam is a preventive religion, meaning that if the orders and prohibitions are implemented, most of the people in the crisis come from some crises in Islamic law. And in those circumstances, Islam also directs us to rational behavior during the crisis so that we can contain it and learn from it what will benefit us for future crises.

Conclusion

Through the extensive presentation in this research about the role of leadership in crisis management in Islamic and contemporary management thought, as leadership in the Islamic perspective in crisis management is the same concept, but the differences lie in the methods of leadership itself, Islam has contained many proofs and evidence that show the reality of Islamic leadership. During the crisis in terms of the importance, qualities and stages of its management as narrated by the Holy Qur'an and also as mentioned in the Sunnah of the Prophet, many of the crisis situations that Islam has gone through. The meaning is one, and it is represented in influencing the behavior of others. All contemporary administrative theories, as well as contemporary administrative thought, are unanimous on this concept. Contemporary administrative thought considers the employee or individual as a production machine, and this is what most contemporary administrative theories have initiated, but Islam is concerned with the individual worker or employee. By motivating him, caring for him and honoring him, which helps the development of the institution, and the role of leadership in crises comes from. The contemporary administrative perspective is represented in the behavior and personal traits of the leader in influencing others from individuals and groups to achieve the goal, which is crisis management. However, the Islamic administrative thought looked at leadership in crisis management as a responsibility and a trust that falls on the leader's shoulders as he is responsible before God to perform it as he commanded, through cooperation. Fruitful in crisis management.

There is a conflict between Western theories and concepts with Islamic values such as the worship of reliance on God by commenting on the leadership's capabilities and managing it in achieving goals and interests without regard to conciliation and lack of conciliation because it is in the hands of God alone. High-efficiency and faithful to the principle.

The study recommended the need for administrative leaders to return to the approach of the Messenger, may God bless him and grant him peace, in leadership in general and crisis management, in order to be inspired by him for solutions to the crises facing them, and the need to establish centers for early warning of crises, similar to Islamic thought in its followers,

the method of prevention, if it urged leaders to anticipate an early warning system and this The matter was taken by contemporary administrative thought from Islamic history and Islamic leaders throughout the ages, and to include the blinding curricula of Islamic experiences and the methods employed by Islamic thought to manage crises, especially because most of the Arab curricula depend on Western theories in crisis leadership and the necessity of investing what came in the Book of God Almighty and the honorable prophetic hadiths and employing them in Modern administrative thought to enhance Taiz's position and increase the levels of confidence of researchers towards the administrative issues that are presented or addressed, and because the Islamic administrative thought looked at crisis management that the leader should be honest, fair and lenient and participate in decision-making, the need to research Islamic experiences because Islamic history has many The crises he went through, and he overcame them in a pioneering way My invention.

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