



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



Pre-Flood Management from Islamic Perspective: Study on the Prophet Noah in Al-Quran

Nurfatini Zainal Abidin & Wan Mohd Khairul Firdaus Wan Khairuldin

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v8-i11/4969>

DOI: 10.6007/IJARBSS/v8-i11/4969

Received: 21 Oct 2018, Revised: 14 Nov 2018, Accepted: 29 Nov 2018

Published Online: 09 Dec 2018

In-Text Citation: (Abidin & Khairuldin, 2018)

To Cite this Article: Abidin, N. Z., & Khairuldin, W. M. K. F. W. (2018). Pre-Flood Management from Islamic Perspective: Study on the Prophet Noah in Al-Quran. *International Journal of Academic Research in Business and Social Sciences*, 8(11), 922–931.

Copyright: © 2018 The Author(s)

Published by Human Resource Management Academic Research Society (www.hrmars.com)

This article is published under the Creative Commons Attribution (CC BY 4.0) license. Anyone may reproduce, distribute, translate and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this license may be seen

at: <http://creativecommons.org/licenses/by/4.0/legalcode>

Vol. 8, No. 11, 2018, Pg. 922 - 931

<http://hrmars.com/index.php/pages/detail/IJARBSS>

JOURNAL HOMEPAGE

Full Terms & Conditions of access and use can be found at
<http://hrmars.com/index.php/pages/detail/publication-ethics>



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



Pre-Flood Management from Islamic Perspective: Study on the Prophet Noah in Al-Quran

Nurfatini Zainal Abidin & Wan Mohd Khairul Firdaus Wan Khairuldin
Faculty of Islamic Contemporary Studies, Universiti Sultan Zainal Abidin, Terengganu. Malaysia
Email : wanfirdaus@unisza.edu.my

ABSTRACT

Al-Quran and al-Sunnah are the main source of reference for the relics of Prophet Muhammad SAW to all mankind. To live the daily life of Allah SWT, these two main sources of reference need to be applied in the daily life of every Muslim. Among the stories in the Qur'an that are very close to Muslim communities in Malaysia is the story of the Prophet Noah of the flood disaster. This is because floods are a phenomenon of natural disasters that often hit Malaysia. Hence, this paper will explain the concept of pre-flood management in the Qur'an. This paper aims to analyze the story of the Prophet Noah in the face of a flood disaster as told by Allah SWT in the Qur'an. To realize the purpose, the method of data collection used is a library study. In addition, for the analysis of data, the content analysis method is used. The findings show that the stories of the Prophets contained in the Qur'an such as the story of the Prophet Noah AS are not only just for reading but it can even be used as guidance in the everyday life of the Muslim community. Not only that, studies have shown that pre-flood management in the current context in Malaysia is particularly complementary due to the pre-flood management standards that had been carried out by Prophet Nuh in the face of floods.

Keywords: Disaster, Pre-Flood Management, Prophet Noah AS

INTRODUCTION

According to the National Security Council (NSC) (2013), disasters in general is an event that causes the daily activities of people and disrupted the country's affairs. Additionally, the disaster has causes negative impacts such as loss of life, environmental destruction, property damage and economic losses. The destruction caused by this disaster goes beyond the ability of members of the community to overcome them. Therefore, intensive resource mobilization is indispensable. The disaster that often hit Malaysia is a flood disaster. According to Ibrahim (2015), this is because Malaysia's position in the equatorial zone has caused the occurrence of rain. Hence the frequency of the rain becomes the source of the flood disaster. In addition, floods occur when the monsoon season arrives. During the monsoon season, heavy rain brought by northeastern monsoon winds will hit the states in the

East Coast particularly in Sabah and Sarawak. The heavy rains caused by the northeastern monsoon are continuously over the next few days and become the source of flood disaster in the states.

The floods that occur in Malaysia can be overcome by flood disaster preparation or also known as pre-flood management. In the Quran, Allah SWT has mentioned about the flood disaster through the story of Prophet Noah AS. Through the surah Hud, there is one verse that focuses on the command of Allah SWT to prepare for the disaster that will take effect. Hence, this paper will analyze the story of the Prophet Noah AS in the Quran and then identify the pre-flood management implemented in Malaysia in accordance with the requirements of the Shariah.

RESEARCH METHODOLOGY

Data collection used in this research methodology is library study. Through library research, all relevant documents will be analyzed for the purpose of obtaining the information required in the research. According to Saidin and Majid (2012), the purpose of document analysis is to obtain data related to writing and written documentation. Among the documents that can be analyzed to obtain the required data is through journals, articles, books and thesis. Therefore, in order to achieve the objectives of this paper, collecting data through document analysis is obtained through classical sources such as fiqh books that are valid and through the latest sources such as articles, books and journals.

After collecting the required data, the process of data preparation will be done through data analysis. The appropriate data analysis used for this paper is content analysis. This is because the content analysis will make the data collected through the analysis of the document produce a more systematic conclusion (Yusof, 2004). Because of this paper obtains data through document analysis, content analysis is a suitable data analysis method for obtaining information on pre-flood management in Islamic perspective through a study of the story of the Prophet Noah.

ANALYSIS OF THE RESEARCH

This paper discusses two topics. First, analyze the story of the Prophet Noah in the Qur'an on pre-flood management. Secondly, discussions on the pre-flood management program of Prophet Noah AS in pre-flood management today.

PRE-FLOOD MANAGEMENT BASED ON THE STORY OF THE PROPHET NOAH AS IN THE QURAN

When faced with a flood disaster situation, there is one verse in the Qur'an that talks about how the Prophet Noah AS prepared for the disaster. The Qur'anic verse is verse 37 in Surah Hud. Allah said:

“And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are (to be) drowned”.

(Surah Hud, 11: 37)

Based on the verse, two forms of pre-flood management ordered by Allah SWT to Prophet Noah AS are based on two words. First, the word **بأعيننا** which means Our supervision. Second, the word **وحيينا** which means Our instructions.

1- **بأعيننا** (Our supervision)

The Qur'anic tafsir scholars have discussed the meaning of **بأعيننا** in detail. Among the scholars are the following:

a) Imam al-Qurtubi

The word **بأعيننا** "with our supervision", means the vision of Us that We shall surely see you. Ibn Abbas RA said that the word means is Our care. The vision described here is with the eyes. This is because eyesight is done through the eyes. So, the plural of the eye does not mean much. On the contrary, it means a form of admiration against Allah SWT. In addition, the word also means the supervision of Our angels who are used as a watchdog to help and protect you. Therefore, the word **اعين** which is meant in this verse refers to a large number (al-Qurtubi, 2010).

b) Ibn Kathir

The word **بأعيننا** means in front of Us. Therefore, God Almighty commanded the Prophet Noah to build a ship that would save the him and his believers from being flooded by the ship. At the same time, they will be preserved and constantly monitored by Our observations (Ibn Kathir, 2006).

c) Imam Ahmad Mustofa al-Maraghi

The interpreter scholar says that the word *al-A'yun* means strict guardianship and preservation. In other words, Allah SWT will surely guard them at all times. In fact, no one can obstruct them from being in the care of Allah SWT (al-Maraghi, n.d).

d) Imam al-Sayuti

Imam al-Sayuti said that Ibn Jarir and Abu Shaykh Mujahid RA intended to build a ship as we commanded. Ibn Abu Hatim and Abu Shaykh al-Baihaqi give a meaning through the view of Allah SWT. This word also gives meaning to our supervision and maintenance (al-Sayuti, 2010).

e) Imam at-Thabari

This verse is a continuation of verse 36 which means not believing the people of the Prophet Noah except those who have believed since the beginning of the propagation of the propaganda by the Prophet Noah for hundreds of years. Because of the arrogance of his believers, God Almighty commanded Noah to build a ship. So, the word **بأعيننا** meant as through the view of Allah SWT, the Prophet Noah was ordered to carry out what was commanded in the order of building a ship (al-Thabari, 2009).

Subsequently, the second form of pre-flood management referred to in the story of Prophet Noah AS is through the word **وحيينا**. The interpreter also discussed this sentence to be used as a guide and guide in the daily life of the Muslim community.

2- **وحيينا** (Our instructions)

Al-Quran interpreter scholars have thoroughly discussed the word *وحينا*. Discussions related to this sentence are as follows:

a) Imam al-Qurtubi

Imam al-Qurtubi states that the word *وحينا* has two meanings. First, this sentence means Our revelation. Second, the purpose of this sentence is to build the ark through our help to you (al-Qurtubi, 2010).

b) Ibn Kathir

The entire verse implies the command of making the ship in front of Us through our teaching and guidance on the things you must do. Some salaf scholars say that the Prophet Noah was commanded by Allah SWT to plant trees. Once the trees are large, the tree is cut down and dried for a hundred years. The tree is then sawn and refined for another hundred years. However, there is another opinion that the period taken is forty years.

Muhammad Ibn Ishaq took a story from the Torah that God Almighty commanded Noah to build a ship made of teak wood. The length of the ship was eight cubits long and fifty cubits wide. Then paint for the vessel is to use cat qar (ter) on both the inside and outside of the ship. Anjung also needs to be made for the purpose of dividing the flood water barrier (IbnKathir, 2006).

c) Imam Ahmad Mustofa al-Maraghi

Through the surah Hud in verse 37, the word *وحينا* is interpreted as Allah SWT will give the method and inspiration through His revelation about how to make a ship as well as a guarantee in the shipbuilding and the nature of the vessel. Subsequently, the Prophet Noah was forbidden by Allah SWT to ask for the abolition of the torture or to request a lightening of the torture that would be carried out against the disbelieving folk of the mercy of the Prophet Noah to his people.

This is because the Prophet Noah AS has learned the effect that will be overtaken by them. However, Allah SWT still decides to drown the people who reject the preaching of the Prophet Noah because of their arrogance. Therefore, the lessons that can be taken through this verse are not to be quickly influenced and feel sorry for those who do not want to accept Islam (al-Maraghi, n.d).

d) Imam al-Sayuti

Ibn Abu Hatim and Abu Shaykh al-Baihaqi point out the revelation of Allah SWT. In addition, Ibn Abu Hatim also pointed out that the Prophet Noah did not know how to make a ship, so Allah sent down revelation and inspiration to build the ship. The word *وحينا* also means our command. Furthermore, Allah SWT forbids the Prophet Noah to lighten the torment that would befall them, namely the great flood disaster. This is because only the Prophet Noah AS and his believers will be saved from the great flood on the factors of faith that remain intact against the oneness of Allah SWT (al-Sayuti, 2010).

e) Imam al-Thabari

Muhammad bin Sa'ad also pointed out that Prophet Noah did not know exactly how to build a ship. So, Allah SWT sent a revelation to the Prophet Noah AS to build the ship as if it were building a plane in the air. Next, Allah SWT rebuked him to avoid seeking forgiveness on behalf of their own oppressors who were among the people of the believers. This is because they deserve the right

reward from Allah SWT because of the disbelief. The devastation that will befall them as promised by Allah SWT is drowned in the great flood (al-Thabari, 2009).

Based on the interpretation made by interpreter scholars verses Hud verse 37, the word بأعيننا ووحينا explained clearly and summarized as follows:

TABLE 1: THE INTERPRETATION OF THE WORDS “بأعيننا” AND “وحينا”

THE INTERPRETER SCHOLAR OF AL-QURAN	بأعيننا	وحينا
a) Imam al-Qurtubi	Vision of Allah SWT Surveillance from angels who will help and care for the Prophet Noah	Revelation from Allah SWT Help of Allah SWT when building a ship
b) Ibn Kathir	In front of Allah SWT Always get the supervision and maintenance from Allah SWT	Instructions and teaching by Allah SWT Shipbuilding order
c) Imam al-Maraghi	Care and maintenance from Allah SWT	Revelation from Allah SWT Method and inspiration on how to build a ship
d) Imam al-Sayuti	The view of Allah SWT Supervision and the maintenance of Allah SWT Order to build a ship	Revelation from Allah SWT Inspiration to build a ship Allah's Commandment
e) Imam at-Thabari	The view of Allah SWT Order to build a ship	Revelation from Allah SWT Methods on how to build a ship correctly

Therefore, it can be concluded that each scholar of interpretation has its own view to interpret the word بأعيننا ووحينا . For the word بأعيننا, Imam al-Qurtubi gave the vision of Allah SWT as well as the supervision of the angels to help and care for the Prophet Noah. IbnKathir also gives purpose in the presence of Allah SWT and his supervision and preservation. Imam al-Maraghi gives only one meaning of the word, which is strict guardianship and protection by Allah SWT. Imam al-Sayuti and Imam al-Thabari point out the same meaning that is the view of Allah SWT and the command to build a ship. However, Imam al-Sayuti adds the meaning of this word to the supervision and preservation of Allah SWT.

For the word *وحيينا*, all the scholars except Ibn Kathir gave the revelation of Allah SWT. Ibn Kathir also gives the meaning of the guidance and instruction from Allah SWT. Furthermore, other interpretations made by the scholars of the tafsir except Ibn Kathir for this word are the help of Allah SWT to the Prophet Noah AS to give inspiration and method of shipbuilding. This is because Ibn Kathir thinks another meaning for this sentence is the command of Allah SWT to build a ship. Ibn Kathir's interpretation also has the same interpretation as Imam al-Sayuti.

APPLICATION OF THE PRE-FLOOD MANAGEMENT OF PROPHET NUH IN PRE-FLOOD MANAGEMENT ON THIS TIME

The great flood events that occurred in the time of the Prophet Noah could be used as a lesson and teaching to all mankind. Through the story of Prophet Noah AS in surah Hud verse 37, Allah SWT ordered Prophet Noah to prepare for the flood. Based on the analysis, it is found that there are two forms of pre-flood management in verse 37 that are based on the words *وحيينا* and *بأعيننا*.

1- *بأعيننا* (Our supervision)

When Prophet Noah built a ship, he built it with the supervision of Allah SWT. The word surveillance if being translated into the current context is the supervision of the party who specializes in a particular field when doing something. In other words, the pre-flood management need to have an organization or department that has the expertise to handle the management of the flood.

In Malaysia, pre-disaster management of floods is managed by the NADMA. NADMA stands for the Natural And Disaster Management Agency and is also known as the National Disaster Management Agency. NADMA's responsibilities are the focal point of national disaster management at state, state and district levels. The main task of NADMA is to regulate and conduct audits of government agencies managing disaster. In addition, the NADMA is responsible for issuing directives to improve improvements and effectiveness in national disaster management (Bernama, 2015).

2- *وحيينا* (Our instructions)

When commanded by Allah SWT to build a ship, Prophet Noah did not have any information and knowledge in shipbuilding. Thus, God revealed revelation and instructed Noah AS on the method of building a strong ship to face the flood disaster. The word of the clue used in Surah Hud verse 37 means a guideline that must be followed to carry out a matter. For pre-flood management in Malaysia, the guidelines to be followed are based on Directive No. 20 and Flood Operating Storm (PTO) (Disaster Portal, 2014). Based on both documents on disaster management, pre-flood preparations are focused on both parties. First, pre-flood management should be followed by departments related to disaster management. Second, the pre-flood guidelines should be followed by civilians.

PRE-FLOOD MANAGEMENT FOR DISASTER MANAGEMENT DEPARTMENT

There are nine steps to be taken by other departments involved in disaster management such as government agencies, private sector, statutory bodies and voluntary bodies. Nine steps of preparedness are as follows:

- 1- Identifying, documenting, monitoring and updating areas at risk of disaster according to the type of disaster and their respective jurisdictions.

- 2- Preparing the Incremental Early Warning System infrastructure according to their respective jurisdiction.
- 3- Build and strengthen capabilities in terms of human resources and competencies, communication, technology, finance and so forth so that the response steps taken are coordinated and effective.
- 4- Implement efforts to increase understanding and awareness of disasters in all walks of life.
- 5- Develop expertise and skills in disaster management.
- 6- Provide Emergency Response Plan (ERP) and Business or Business Continuity Plan (BCP) respectively.
- 7- Provides complete and updated logistics inventory from time to time to speed up disaster response.
- 8- Conducting continuous charity training to test the level of preparedness in disaster situations.
- 9- Implement other preparedness efforts from time to time (Disaster Portal, 2014).

GUIDELINES OF PREPARATION IN THE FACE OF FLOOD BY THE COMMUNITY

In addition to the disaster management department has the standards to be followed in pre-flood management, the local community plays an important role in the success of the pre-flood management. To cope with the floods, NADMA put five key guidelines that need to be followed by local communities as a precautionary measure. The guidelines are as follows:

- 1- Get information about the flood in your area.
- 2- Make sure the flood alert system, how it is delivered and local flood preparation information.
- 3- Check the water hole either drain or drainage.
- 4- Clean the barrier and make sure it is tightly closed so that the flood water does not overflow through it.
- 5- Ensure that all members of your family know how to act in emergency at home (Disaster Portal, 2014).

In conclusion, Malaysia has a responsible department for overseeing the pre-flood management of the NADMA as a national disaster management agency. To cope with the flood disaster, NADMA places two disaster management documents that must be complied by the disaster management department as well as local communities. The two disaster management documents are the Directive No. 20 and Flood Operating Stories (PTO). As the Prophet Noah used two forms of pre-flood management, Malaysia also used two similar forms of flood management. This can be explained based on the following figure:

TABLE 2: COMPARATIVE OF PRE-FLOOD MANAGEMENT OF PROPHET NUH AND PRE-FLOOD MANAGEMENT IN MALAYSIA

PRE-FLOOD MANAGEMENT FROM ISLAMIC PERSPECTIVE		
FLOOD IN THE AGE OF PROPHET NOAH AS	Our supervision (بأعيننا)	Our intructions (وحيينا)
FLOODS THAT OCCUR IN MALAYSIA	NADMA	1. Directive No. 20 2. Flood Operation Remedies (PTO)

CONCLUSION

Pre-flood management has been completely revealed by Allah SWT in the Qur'an. Through the word *بأعيننا ووحينا* in surah Hud in verse 37, it is understandable that there are two forms of management in the face of floods. The two forms of management are meant by the guidance and instructions from Allah SWT. If evaluated in the current context, Malaysia also uses the same form of management. In terms of surveillance, Malaysia was monitored by the NADMA on pre-flood management. Meanwhile, the second pre-flood management form mentioned in the Quran is the guidance of Allah SWT. This second form of management is also applied in the management of flood preparedness in Malaysia. In order to prepare the flood management, every disaster management department and the local community must comply with the guidelines set by the NADMA Directive No. 20 as well as the Flood Operations (PTO) Standing Order. Hence, it is evident that Malaysia has a complete pre-flood management as pre-flood management that has been implemented by the Prophet Nuh.

ACKNOWLEDGEMENT

This project was funded by the Special Research Grant Scheme (SRGS) from UniSZA (UniSZA/2017/SRGS/07). We would like to thank UniSZA for the financing provided.

REFERENCES

- Mubarak, A.A (2008). *Kisah-kisah Para Nabi & Rasul*. Kuala Lumpur: Al-Hidayah Publication.
- Al-Maraghi, A. (n.d). *Tafsir al-Maraghi*. (t.p.)
- IbnKathir (2006). *Tafsir al-Quran al-A'zim*. Lebanon: Darul Kitab al-'Ilmiyah.
- Al-Qurtubi (2010). *Al-Jami' lil Ahkamul Quran*. Lebanon: Darul Kitab al-'Ilmiyah.
- Al-Sayuti (2010). *Al-Dur al-Manthur fi al-Tafsir al-Ma'thur*. Lebanon: Darul Kitab al-'Ilmiyah.
- Al-Thabari (2009). *Tafsir at-Thabari al-Musamma Jami al-Bayan fi Ta'wil al-Quran*. Lebanon: Darul Kitab al-'Ilmiyah.
- Saidin, M. & Majid, L.A. (2012). Pembentukan Jati Diri Kanak-Kanak Melalui Bahan Bacaan Bahasa Malaysia. *Jurnal Hadhari*, 4(1).84

- Majlis Keselamatan Negara (2013). *Arahan No. 20 (Semakan Semula) Dasar Dan Mekanisme Pengurusan Bencana Negara*. Jabatan Perdana Menteri.
- Ibrahim, M. (2015). *Kesan Banjir Terhadap Wanita Dan Kanak-Kanak*. 70.
- Khairuldin, W.M.K.F.W. (2010), *Metode Fatwa Sheikh 'Ali Jumaa'ah dalam Kitab al-Kalim al-Tayyib-Fatawa 'Asriyyah*. Unpublished Master Thesis. University of Malaya.
- Khairuldin, W.M.K.F.W. (2016), *Konsep Fatwa dalam Islam*. Kuala Terengganu: Penerbit Universiti Sultan Zainal Abidin.
- Khairuldin, W. M. K. F. W., Embong, A. H., Anas, W.N.I.W.N., Mohd, H. & Ismail, D. (2018). The Application of Technology in the Dissemination of Fatwas: A Study on Religious Institutions in Malaysia, *International Journal of Civil Engineering and Technology*, 9(7), 2018, pp. 1590–1596.