



Munich Personal RePEc Archive

**Economic and Social Crisis Management  
Strategies by Prophet Muhammad  
(PBUH) in Medina**

Alani, Usama

June 2021

Online at <https://mpra.ub.uni-muenchen.de/111519/>  
MPRA Paper No. 111519, posted 16 Jan 2022 05:47 UTC

# Economic and Social Crisis Management Strategies by Prophet Muhammad (PBUH) in Medina

Prof. Dr. Usama Abdulmajed Alani  
Al-Farabi University College- Baghdad- Iraq

## Abstract

Reviewing the actions of the Prophet (peace and blessings of Allah be upon him) represent a divine order should be followed, even though it has a devotional and transactional reflection in Muslim's life. His actions (PBUH) do not represent a novel, but a method that should be followed and learned. Muslims during their migration to Medina faced a lot of crises, Prophet (PBUH) realized it and turned them into an opportunity, so the paper tries to follow the strategies, which the Prophet (PBUH) used to solve the crisis. The goals of the research are determining the characteristics of the economic and social crisis of migrants, explaining the crisis management strategies exercised by the Prophet (PBUH) to address the crisis and the place of these strategies in crisis management theory today. The research will cover the transitional stage that confronted the Muslims in establishing their state in Madina by managing the economic and social crisis of migrants.

**Key words:** Sunnah, Economic crisis, Social crisis, Crisis management strategy.

## استراتيجيات إدارة الأزمات الاقتصادية والاجتماعية في فعل النبي محمد (صلى الله عليه وسلم) في المدينة المنورة (ملخص)

لا تعد مراجعة أفعال النبي صلى الله عليه وسلم أمر إلهي يجب اتباعه فحسب، بل هو انعكاس للفعل التعبدية والممارسة العملية في حياة المسلم. لا تمثل أفعاله (عليه السلام) رواية يستأنس بها، بل طريقة يجب اتباعها وتعلمها. واجه المسلمون أثناء هجرتهم إلى المدينة المنورة الكثير من الأزمات، فأدرك الرسول صلى الله عليه وسلم ذلك وجعلها فرصة كي تستثمر من قبل مجتمع المدينة. حاولت الورقة تتبع الاستراتيجيات التي استخدمها الرسول صلى الله عليه وسلم لحل الأزمة. هدف البحث إلى تحديد خصائص الأزمة الاقتصادية والاجتماعية للمهاجرين، وشرح استراتيجيات إدارة الأزمات التي مارسها الرسول صلى الله عليه وسلم لمعالجة الأزمة، ومكان هذه الاستراتيجيات في نظرية إدارة الأزمات اليوم. يغطي البحث المرحلة الانتقالية التي واجهت المسلمين في إقامة دولتهم في المدينة المنورة من خلال إدارة الأزمة الاقتصادية والاجتماعية للمهاجرين.

**الكلمات المفتاحية:** السنة النبوية، الأزمة الاقتصادية، الأزمة الاجتماعية، استراتيجية إدارة الأزمات.

بسم الله الرحمن الرحيم

## Introduction

Researchers are active according to their various doctrines in reviewing of the actions of Prophet Muhammad (PBUH), the believer seeks his intercession, and the critics try to diminish his mission. The first, requests Allah acceptance, and the second, get the failure throughout the ages.

Hoping to win Allah satisfaction and his intercession PBUH, I ventured in this deep sea, trying to shed light on some of the particles of his biography, namely his action in resolving the crises that faced him, including the crisis of migrants upon their arrival in Medina.

## Research's Problem

The problem of research is that the Muslims during their migration to Medina, faced a lot of crises, Prophet (PBUH) realized it, and turned then into an opportunity, so the search tries to answer the following questions:

1. What are the characteristics of the crisis in general and the characteristics of the economic and social crisis of migrants in particular?
- 2- What strategies did the Prophet (PBUH) use to solve the above crisis?
- 3- What results have reached from the strategies adopted?

## Research's Hypothesis

The research starts from the following: There are reasons of the divine wisdom empowered (PBUH) to do what is supposed to do, so the risks of various crises have been reduced, including what faced migration.

### **The Importance of the research**

Can be stated as:

- 1- Revealing the aspect of the Prophetic Sunnah.
- 2 - Recognizing of lessons from the prophetic act during the crisis.
- 3 - Trying to implement these lessons in our contemporary reality.

### **Research's objectives**

The research aims to:

- 1 - Demonstrate the concept of crisis and its characteristics and ways to address them in science of management today.
- 2- Determining the characteristics of the economic and social crisis of migrants.
- 3 - Identifying the strategies exercised by the Prophet (PBUH) to address the crisis.

### **Search scope**

The research will cover the transitional stage that confronted the Muslims in establishing their state in Madina by confronting the economic and social crisis of migrants.

### **Research Methodology**

Research will depend on the scientific method through the use of induction methods and interpolation as needed.

### ***1- The management crisis concept, characteristics and solving strategies***

The research will begin with addressing the concept of crisis in terms of language and terminology. It also sheds light on the concept of economic, social crisis, and then clarifies the characteristics of crises in general and thus attempts to hint at crisis resolution strategies.

#### ***1-1- Conceptual framework of Crisis Management***

Different meaning the word crisis have been defined from the point of view of several specialties, according to Merriam-Webster dictionary, some of the meaning of crisis are ( Merriam- Webster. com/ dictionary/crisis):

- a: an unstable or crucial time or state of affairs in which a decisive change is impending specially: one with the distinct possibility of a highly undesirable outcome a financial crisis;  
b: a situation that has reached a critical phase the unemployment crisis

Also, the crisis defined as a situation in which something or someone is affected by one or more very serious problems. ([https://www. Collins dictionary. com/ dictionary/English/crisis](https://www.Collins dictionary. com/ dictionary/English/crisis)).

A crisis is thus a critical situation that can have severe negative consequences to the organization (SakaRahmonOlawale, 2014). An organizational crisis—an event perceived by managers and stakeholders as highly salient, unexpected, and potentially disruptive—can threaten an organization's goals and have profound implications for its relationships with stakeholders (Jonathan Bundy et.al.,2017).

From the above, we can proceed that the linguistic definition of the crisis is similar to the conceptual definition of the crisis and it is caused by unstable situations; the crisis threatens the basic assumptions of the organization (regime), its internal beliefs, even its existence, so the crisis requires urgent and new decision making to address them.

While the crisis management defined, as a systematic attempt by organizational members with external stakeholders to avert crises or to effectively manage those that does occur (Christine M, et.al, 1998).

Others defined it as the art of making decisions to head off or mitigate the effects of such an event, often while the event itself is unfolding (SakaRahmon Olawale,2014).

To precede the aims of the research, we will focus on two kinds of crisis (Economic and Social).

### *1-2-The economic crisis:*

The term economic crisis refers to a general slowdown of economic activity characterized by a decrease in GDP, a drying up of liquidity, and a high rate of unemployment (Gressani & Kouame, 2009). In addition, an economic crisis might lead to a recession. (Langmore & Fitzgerald, 2010).

It is noticeable from the above definition that the economic crisis is:

1. A slowdown in economic activity leads to economic imbalance;
2. The economic crisis has negative effects, such as a sharp decline in production, which leads to a decline in growth and high unemployment.
3. The economic crisis may lead to recession.

### *1-3- The social crisis:*

The crisis can be defined from a societal perspective, as a sudden event that threatens the interest of the community and society, and it is confronted in difficult circumstances, where the possibilities are short, and the time is tight, and the urgent demands for confrontation and solution (Alaboodi, 1995). Specifically, a crisis arises from a breakdown in shared meaning, legitimating, and institutionalization of socially constructed relationships (Pearson and Clair, 1998).

### *1-4-The main characteristics of crisis*

The main characteristics of crisis can be summarized with the following (Ibrahim M.Shaluf et.al, 2003; Rifai & Jibril, 2007):

- 1- Crisis is a man-made event, and has positive and negative sides;
- 2- Crisis is resulted from the economic and political issue as well as from disaster;
- 3- Crisis is a situation in which a decision has to be made in a short time;
- 4- Crisis can occur with little or no warning in anywhere and at anytime;
- 5- The violent surprise when they explode;
- 6- It represents a fundamental transformation,(basic turning point);
- 7- The control of events is at low limits;
- 8- Conditions of uncertainty and lack of information prevail;
- 9- Severe threat to the interests, objectives and underlying assumptions underlying the system;
- 10- The impact of anxiety and disorder on the lives of individuals;
- 11- Causes physical, human or psychological losses.

### *1-5-Some of the modern strategies for management*

The strategy for resolving the crisis stems from the supreme authority of the state and indicates the ability and skill of the leadership. Investing its expertise in order to achieve its goals, it seeks to foster confidence in those affected by the crisis and takes care of them.

There have been tremendous developments in methods of crisis management. The research will focus on two of them, as it fits the subject of the research according to the researcher's belief.

#### *1-5-1-Crisis Exhausting Strategy*

It is the best non-traditional ways to manage the crises. Every crisis has its content, which entails an agreement on this content between the forces of the crisis. Hence the real responsibility of the decision-maker is to empty the crisis from its content and make substantial changes as relevant to the agreement between crisis forces (Al- Deeb, 2012, 89).

Success in exhausting the crisis to its content is a success in losing the crisis's momentum and success in stripping off the fingerprint that attracts it. The management of the organization can succeed in unloading the crisis of their content through many methods such as:

- Temporary alliances with some crisis forces (actors).
- Assign people loyalty to the management of the organization to lead the crisis.

Emptying the crisis sometimes requires partial and temporary recognition to the fact of crisis. This crisis is then successfully denied and unloaded (Abu Fara, 2009).

### *1-5-2-Changing Path Strategy*

This kind of strategy is used with extremely violent and unstoppable crises. The crisis management tries to change the path; the crisis is contained by assimilating its results, acceptance, and recognition to overcome its consequences, in a way that reduces its risks (Shalan, 1999)

Dealing with crisis effectively (according to this approach) requires that the crisis not be viewed as having only negative sides, a crisis may include positive ones. Regime must benefit, focus these sides in developing the organization and making positive changes in it. This approach takes several forms, like transforming the crisis from negative to positive.

From the foregoing, it is clear that crisis is an emergency that is harmful to society where may lead to its collapse. It has several types like economic, social, etc. As the section pointed out the characteristics of crisis in general, and features to resolving crisis. Since the research aims to show the ways of prophetic action to address crisis that faced the migrants, it will be addressed in the next section, God willing.

## **2. Migration crisis and its economic and social characteristics**

In this part will try to discuss the economic situation in Yathrib (Medina) before the migration and then discuss the characteristics of the economic crisis of migrants, as well as the characteristics of the social crisis for them.

### *2-1-The Economic Situation in Yathrib (Medina) before migration (Hijra)*

The fertility of the place did not restrict the nature of the work of the oasis inhabitants to agriculture alone. Rather it helped them to take up all manner livelihoods. They had intercourse with Mecca, with the Arabs of the desert, Syria, and they also perfected some industries which depend on agriculture production (Yassin, 1988).

Arab was living in Yathrib as well as Jews. The Jews were not a small minority but a great force in the community, their strength influenced both militarily and economically (Alani, 1995).

Jews excelled at the arts of earning money and trading. They in fact monopolized trading export and import in cereals, dates, wine, clothes. For the services they offered to the Arabs, the latter paid heavily. Usury was a common practice amongst them, lending Arab notables great sums to be squandered on mercenary poets, and in vanity avenues, and in return seizing their fertile land given as surety (Mubarakfour, 1988).

The economic rupture between Arab (Aws and the Khazraj) on one hand and Jews, on the other hand was accompanied by a disturbance in wealth balance in favor of the Jews. Arab began to feel Jews exploitation which was manifested in the position of farmer regarding the usurer who was expropriating his labor (Yassin, 1988).

People of Yathrib practiced trade on a large scale with neighboring towns, especially Mecca. Documents and treaties were made between it and the merchants. These were involved with the protection of rights and usufruct agreements (Ibn-Hisham,2004). Markets were held inside Medina like the Qaynuqac Souq and the Medina Souq. The Arab was exploited by Jews in matters of trade as well, in which they worked for Jewish investors and helped to increase their wealth (Salim, 1971).

### *2.2 The characteristics of the economic crisis of migrants*

The previous part showed that the economic crisis is sudden turbulence in the economic balance in a certain place, through the scrutinizing the previous definition, it can be inferred that what happened from the act of the migration (Hijra) caused an economic crisis. The events in Medina after the migration caused turbulence in economic equilibrium, represented by the scarcity of available resources, and the weakness of the existing productive system, accompanied by an economic blockade imposed by Quraish, led to unemployment of

immigrants (Muhajirin) resulting from the different nature of their work, and the monopoly of the market by the Jews.

The coming of Muhajirin were not easy, they were homeless, jobless and penniless. Their number was not small, on the contrary, it was increasing day by day especially, after the Prophet's (PEUH) green light to leave for Madinah whose economic structure, originally not that prosperous one, began to show signs of imbalance aggravated by the economic boycott that the anti-Islamic groups imposed and consequently imports diminished and living conditions worsened (Mubarakfour, 1988).

According to previous, the Muhajirin faced an economic crisis, the characteristics of the economic crisis of Muhajirin can be summarized as follow (see table 1):

1. The Muhajirin lose of any work that they can earn a living from;
2. The confiscation of Quraish to their wealth;
3. The tendency of the balance of economic power to the Jews;
4. The predominance of agricultural work in Medina, which is contrary to the nature of the work of migrants;
5. Jewish control of the market, and the lack of a commercial market for migrants;
6. Severe threat to the economic future of the state;
7. The future of Prophet message and Islam in a critical exam;
8. The impact of anxiety and disorder on the lives of migrants;
9. Material confiscation, human and psychological losses (leaving family and wealth) to migrants, because of immigration.

### *2-3-Characteristics of the social crisis of migrants*

We concluded from the previous section that the main results of the crisis, which may occur are the unstable situation that threatens fundamental assumptions of the regime, its internal beliefs, even its existence, and that the crisis requires an urgent decision.

The immigration resulted from the unstable situation was in Mecca, the persecution of Quraish, -in the contemporary political term- which amounted to genocide aimed at the society and leadership of Islam, and its faith, so there was displacement to Yathrib. New social conditions had threatened the emergence of the Islamic State in the time of immigration, like a sense of alienation, and homesickness, and the prevalence of new customs, and a new social structure resulting from the presence of Jews.

Their social problems related to the fact that many of immigrated (Muhajirin) had left their families or had been prevented from seeing since leaving Mecca (e, g. Abu Salama (May Allah be pleased with him). This was in addition to their homesickness for their families and the wrench they felt at leaving Mecca in addition to that, their feeling of being allies (halif) of the Ansar. The ally is not descended from the eponymous grand-father of the tribe but falls under the protection of and inherits which extends its protection to him. The blood money to be paid for his life was half that of full members of the tribe, and one was not to avenge an ally by killing (1995).

The above explained the social crisis of Muhajirin, characteristics of the crisis can be summarized as follows (see table 2):

1. The absence of the clan and the protection which provided despite its weakness in Mecca,
2. Muhajirin feeling that they are allies;
3. Divergent reactions of the hypocrites and Jews;
4. Despite faith in Allah and His Messenger, there is uncertainty for things that come;
5. Pressure from hostile parties and the need to make quick, effective and right decisions;
6. Threatening the opportunity to establish an Islamic State;
7. The impact of anxiety and disorder on the lives of migrants with the increase of the hypocrite's pressure;
8. Fear of happening material, human or psychological losses

It is clear from the above that the economic level of the immigrants was poor, and the Ansar were not wealthy enough to fill the gap, in addition to that the center of economic power was held by the Jews. This led to the emergence of an economic and social crisis as it was demonstrated. Crisis management strategy through Prophet Biography (Si'ra) will be addressed in the next section.

### ***3-The role of the Prophet PBUH in the management of economic and social crises***

Strategies as perceived by the organization and management Muslim scholars, mean the future vision for any future work, task or matter, so that the decision maker has the foresight of the destination taken (Shehata, N.D.). This section will discuss the act of the Prophet PBUH in resolving both the economic and social crises that faced the city of Medina by immigrants

#### ***3-1- The prophetic management to the economic crisis***

One of the key solutions to the fight against poverty and the deterioration of the economic situation is the empowerment of the unemployment through the provision of work opportunities for them. Since adapting to the prevailing agricultural work in the city requires time in terms of preparation, or the length of the agricultural productive cycle, it was necessary to find a suitable place for the predominant work of migrants, trade. So, it was necessary to search for a market where Muslim traders and their workers are active, and the prophet has been keen since his becoming in Medina to provide this place.

The souq (market) of Medina was situated in the quarter of the Beni Quynuqac, who was Jews. Their nature had got the better of them, in that they were importing a tax on trade, selling stalls in the market to stall-keepers, renting out stalls, or monopolizing them for themselves. Thus, they were able to dominate the market (Ganim, 1983). In addition to that all transactions are predominantly riba-based.

The main step in solving the crisis, is taking the appropriate decision in dealing with the market. However, the true religion said his final word in this area, you have your religion and I have mine. Therefore, the Prophet (PBUH) decided to create a new market not far from the market of Beni Quynuqac. A large dome struck as a symbol and a sign where Muslims gather to trade. The Jews were enraged by this, and the enemy of Allah Ka'b ibn al-Ashraf dared to demolish the dome and undermine it. But the shrewdness of the Prophet was to focus on the success of crisis management, not to be drawn into other crises, so he focused on the main goal (solving the economic crisis). The Prophet (PBUH) did not want to make an issue of this behavior and this is the art of crisis management, so he said: *"I will make a market which will arouse his anger even more than this one."* He was to a spacious plot which was pleasant and vacant, planted his foot in it, and said: *"This is your market. Don't try and squeeze each other out, and don't impose a tax."* (Al-Samhodi,1419H). He meant that they should not drive each other a way, monopolize or exploit places in the market.

In order to ensure the management of the crisis (find appropriate work through the establishment of the market), it is necessary to specify the rules and procedures that should be dealt with, so we find his concern, PBUH in providing the appropriate environment for the work of the market, through:

1. Prohibition of monopoly;
2. Providing economic freedom to all customers and exempting them from fees;
3. Prohibition of fraud, deceit and other methods;
4. Provide complete information on the goods on the market;
5. Standardization of measures and scales;
- 6 - Prohibition of usury (Alani,1995).

Thus, the elements of the aforementioned strategy for solving the crisis had achieved by providing the necessary information on the bases of dealing in the market and its follow-up to its dealers, Abu Hurayrah narrated that the Messenger of God passed on a food, enter his hand in it, his fingers got wet, he said: *((What is this, food owner?))*,

He said: the rain, O Messenger of God! He said, "Why you not make it on the top, so people can see, who cheated is not from us), (Narrated by Muslim, hadeeth, 102).

It is noticeable his superiority PBUH in resolving the crisis through methods which known to management science in the present time, by Crisis Exhausting Strategy. The crisis cannot be implemented in the organization and lead to positive effects if there is no agreement between the forces of the crisis on exhausting its content. Success in Crisis Exhausting Strategy applied through many Prophetic acts such as:

- He (PBUH) held alliances with the forces of crisis (Jews) through the peace offer agreement.
- The system of brotherhood.
- Follow up the market and entrust senior companions to manage it.

It also excelled in PBUH in crisis changing path strategy by absorbing the consequences and recognizes the causes and then overcome and addresses the results, where the crisis has been converted from negative to positive.

### 3-2-The prophetic management to the social crisis

In the previous section, we explained the social problem which faced the Muhajirin (immigrants), this situation required to find a way to deal quickly with. The divine wisdom was manifested in the position of the Prophet (PBUH) when he enacted the system of brotherhood, according to which the Prophet (PBUH) made the Muhajirin and Ansar brothers (Ibn-Hisham, 2004).

(لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ، وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ، (الحشر / 8-9))

Allah mentioned this in his holy Quran where he said : To the indigent Muhajirs; those who were expelled from their homes and their property, while seeking grace from Allah and(his) good pleasure and aided Allah and his Messenger; Such are indeed the truthful (8); And those who before them, had homes (In Madinah) and had adopted the faith, show their effecting to such as came to them for refuge, and entertain no desiring their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their ( own lot) and those saved from the covetousness of their own souls,-they- are the ones that achieve prosperity(9),( Al-Hasher Sura), (IFTA,1410H).

The system of brotherhood was a solution to economic problems. The immigrants said: O Messenger of Allah, we never seen such as the people we have come to , they are the best consolation in a few ,and the best in many, supplies and engaged us in the profession ,so we feared that they will get all wages, he said(PBUH): «No, however you praise them and pray for them». That means that your praise and your prayers to them got you the same kind of reward, (Sayyiduna Muhammad PBUH, Muhammad Rashid Rida, Brotherhood between immigrants and supporters).

At the same time, the Prophet (PBUH) solved the social problems of Muhajirin and Ansar. He wanted peace is upon him, to change the concept of an ally, to a higher system in which the two categories will be equivalent. The purpose of brotherhood system was to establish the new rules of the Islamic society and eliminate the tribal tendency of the Arab man with a system based on the Islamic brotherhood is outperform of all other agreements, also to eliminate any idea among the Ansar that those who came to them are allies of Alaws and Khazraj. Ibn Hajar al-Asqalani said: "The meaning of the alliance before Islam (Al - Jahiliya period) has the same meaning of the alliance in Islam, which was based on the provisions and limits of religion, and the alliance of Al-Jahiliya was based on what was humble among them with their views" (Ibn Hajar, 1407H).Hence the difference of brotherhood from alliances of Al-Jahiliya. Hence, the brotherhood system was based on religion and its provisions and equality between Muslims, and even advanced on the Alliance "in that it has a deeper social character and is followed by Islamic financial obligations" (Al-Ali, 2004). The brotherhood system in this aspect as a system based on equality between the



brothers and their submission to the relations of lineage and womb leads to the exclusion of the idea of alliances or treating supporters of migrants as allies, where relations have become based on equal rights and duties, in addition to the dimensions of the economic guarantee.

The reason for brotherhood was psychological and social:” He makes his companions (Sahaba) as brothers, when they went down to the Medina, to prevent them from the desolation of alienation, and it desensitizes them from the paradox of the family and the clan. And then tightens the strength of each other, when Islam emerged, and reunion brutality went away “(Ibn Hajar, 1407H). Hence, social reason for alleviating alienation and effects of Muhajirin was result of the declaration of brotherhood, it leads to beneficence of Muhajirin and made leaving their country a factor for new brothers (Ansar) to take care of them, and do their affairs so, decreasing the losing of their parents and the homeland , facilitated the Muhajirin to make contact with the people of Medina (Ansar) , expanded the scope of their relations, provided them with a shelter to help them alleviate adversity, and finished their isolation.

The messenger (PBUH) used also Crisis Exhausting Strategy, to manage the crisis through:

- Making alliances with the forces of the crisis (Ansar) through brotherhood system.
- Taking charters from leaders of Ansar

Prophet Muhammad (PBUH) succeeded in managing the crisis by using changing path strategy. He has absorbed the situation of migrants and understood their social suffering, it has been overcome and the results have been addressed through brotherhood and taking the pledge from the leaders of Ansar to commit to it, thus turned the negatives of the crisis into a positive state.

### **Conclusion:**

His biography, PBUH, is a revelation of life in its various aspects, devotional and transactional, at the level of the individual, the family and, the whole society, in laying the foundations of the state and in enacting its laws politically, economically and socially. Immigration was not an entertainment journey; it was the decision to abandoned money, children, family, clan, homeland, and housing, for obedience to Allah and His Messenger and to preserve the religion of Islam. Naturally different crises had to accompany the establishment of the state. These crises would have eliminated the young emerging country by the fifth column of hypocrites and Jews, and by the international persecution of the Quraish. This had not been occurred, because of the kindness of Allah and revelation to the Prophet (PBUH) to take what necessary to address those crises. For the above, the researcher reached the following:

1. A crisis is an emergency that affects society and may lead to its collapse. They have different types: economic crisis, social crisis, etc.
- 2-The economic situation of the Muhajirin was poor, and the Ansar were not wealthy enough to bridge the gap and the centers of economic powers were held by Jews.
- 3-This led to the emergence of an economic and social crisis that coincided with the characteristics of the crisis in the contemporary sense.
- 4 - His superiority (PBUH) in solving the economic crisis through modern methods known to management science, like Crisis Exhausting Strategy. He made PBUH alliances with the forces of the crisis (Jews) the peace offers agreement and follow up the market and assign senior companions (Sahaba) to manage it.
- 5- His ability PBUH to use the changing path strategy to manage the social crisis by accommodating the situation of Muhajirin and recognition of their suffering, and then overcome it and address the results through brotherhood system, and thus turned the negatives of the crisis to a positive situation.

The wise leadership of the Prophet (PBUH) was the cornerstone of the success of the establishment of the Islamic State because he does not speak of fancy. Besides, his keenness

and mercy on his patronage, which inspired him to find strategies to resolve crises, which was only known in management science recently. In the end, our Prays be to Allah, the Lord of the World.

## References

1. The Holy Quran
2. Al-Aboudi, Mohsen (1995), Towards Scientific Strategy in Confronting Crises and Disasters, Cairo, Dar Al-Nahda, first edition. (in Arabic)
3. Al-Ali, Salih Ahmed (2004), The State in the Era of the Prophet, Matboat Sharake for Distribution and Nashir (in Arabic)
4. Al-Deeb, Suleiman Salama (2012), The Reality of using Crisis management approaches in the Departments in the Federation of Palestinian Contractors in Kazza', Master's Thesis, Al-Azhar University, Kazza'.(in Arabic)
5. Abu Farra, Youssef Ahmed (2009), Administrations of the Crisis, an integrated entrance, Ithraa of Jordan, Night of Distribution and Distribution (in Arabic)
6. Al-Mubarakpuri Saif al-Rahman (1408 AH / 1988 AD) The Sealed Nectar, Biography of the Holy Prophet, may God's prayers and peace be upon him - Salafi University - India - Beirut - 2 years old - Dar Al-Kalam for Al-Laba, Al-Nashir and Al-Tao. costume (in Arabic)
7. Al-Samhour, Abu Al-Hassan Ali bin Abdullah (1419 AH), Wafa' Al-Wafa' News of Dar Al-Mustafa, Beirut, International Book House, 1st ed. (in Arabic)
8. Shahata, Hussain Hussain, Al-Hijra and Da`wah Strategy, Dar Al-Mashoura Website, <http://www.darelmashora.com> (In Arabic)
9. Ghanem, Abdullah Abdel-Ghani (1983), The Economic Problem, Theory of Wages and the Prices in Islam, Alexandria. The modern comprehensive office (in Arabic)
10. Ibn Hajar, Ahmed bin Ali bin Hajar Al-Asqalani (1986), Fath Al-Bari in explaining Sahih Al-Bukhari, Dar Al-Rayyan Heritage 1407 AH / 1986 AD.
11. Ibn Hisham, Muhammad Ibn Abd al-Malik, Biography of Ibn Hisham, edited by Jamal Thabet and others. Cairo, Dar Al-Hadith (in Arabic)
12. IFTA, The Noble Qur'an, English Translation of Meaning and Interpretation, SAK, King Fahd Complex for the Printing of the Holy Qur'an.
13. Muslim ibn al-Hajjaj, Sahih Muslim, Translator: Abd al-Hamid Siddiqi, first edition, Editing: Mikhail al-Mani, [https://d1.islamhouse.com/data/en/ih\\_books/single/en\\_Sahih\\_Muslim.pdf](https://d1.islamhouse.com/data/en/ih_books/single/en_Sahih_Muslim.pdf)
14. Rifai, Mamdouh and Gabriel, Magda, Al-Crisis Management, Ain Shams University, Faculty of Commerce, Open Education <http://www.olc.asu.edu.eg/>
15. Shaalan, Fahd Ahmed (1999), Phaces of Crisis, , Riyadh, Matabi Academy, Naif Lail Al-Ulum, 1999 (in Arabic).
16. Selim, El-Sayed Abdel-Aziz, History of the Arabs in the Jahiliya Era, Beirut, Dar Al-Nada Al-Arabi.
17. Yassin, Najman (1998), The Evolution of the Economic conditions in the Era of Al-Risala and Al-Rashideen, Iraq, Bait Al-Mosul (in Arabic)
18. Alani, Usama (1416 AH / 1995 AD), An economic view of the first document issued by the Messenger, may God bless him and grant him peace in the Islamic era, Islam Today magazine, ISESCO, No. 13.

19. Bondi Jonathan, Michael D. Farrer, W. and Timothy Combs (2017), Crisis and Crisis Management: Integration, Interpretation, and Research Development, Journal of Management, Vol. 43 No. 6, July 2017 1661–1698
20. Christine M. Pearson and Judith A. Claire (1998), Reframing Crisis Management, Academy of Management Review, Vol. 23, p. 1 (January 1998), pp. 59-76
21. Gressani, D. & Kouame, A. T. (2009). The Global Financial and Economic Crisis: Transport Channels and Policy Response in the Arab World. Learning and Knowledge in the: Middle East and North Africa (World Bank Quick Note No. 1). /INTMENA/ News%20and%20Events/22073725/QuickNote\_1.pdf.
22. Langmore, c. Fitzgerald, S. (2010). Global Economic Governance: Addressing the Democratic Deficit. Development: 53(3),390-393.
23. Saka Rahmon Olawali (2014), Crisis management strategy and its implications for organizational performance of multinational corporations in Nigeria: empirical evidence from Promassidor Ltd. , European Journal of Business and Management, Volume 6, No. 23, pp. 79-86, <http://www.iiste.org/journalals/>
24. Shahlouf, Ibrahim M.; , Fakhr Al-Razi A. , Sasari Mustafa (2003), Standards and Models of Technological Disasters, Journal of Disaster Prevention and Management, Vol. 12, No. 1
25. WWW. Merriam-Webster. Com
26. WWW. Collins Dictionary.Com

**Table 1, The characteristics of the economic crisis**

| No. | Characteristics of the crisis in general  | Characteristics of the economic crisis of immigrants  |
|-----|---|---|
| 1   | The violent surprise when it explodes.  | They lost any work, which they can earn from it.  |
| 2   | Basic turning point.  | Their poverty or confiscation of Quraish to their money.  |
| 3   | Lack of control over events   | The tendency of the balance of economic power to the Jews.  |
| 4   | There are conditions of uncertainty and lack of information.                                  | The predominance of agricultural work in Medina, which is contrary to the nature of the work of migrants. |
| 5   | Time pressure and the need to make quick, effective and right decisions.                      | Jewish control of the market, and the lack of a commercial market for Ansar.                              |
| 6   | Severe threat to the fundamental interests, objectives, and assumptions underlying the regime | Severe threat to the economic future of the state.  |

|   |   |   |
|---|---|---|
| 7 | The impact of anxiety and disorder on the lives of individuals. | Impact of the psychological war held by hypocritical side on the lives of Muhajirin.                              |
| 8 | Causes material, human or psychological losses.                 | Because of immigration, there were (material confiscation) or psychological losses (leaving the family and wife). |

Source: Author's own

**Table 2, the characteristics of the social crisis**

| No. | Characteristics of the crisis in general  | Characteristics of the social crisis of immigrants  |
|-----|---|---|
| 1   | The violent surprise when it explodes.  | The absence of the clan and thus the protection it provided despite its weakness.                         |
| 2   | Basic turning point.  | Ally's feeling for immigrants   |
| 3   | Lack of control over events   | Divergent reactions of the hypocrites and Jews.   |
| 4   | There are conditions of uncertainty and lack of information.                                  | Despite faith in Allah and His Messenger, there is uncertainty for things that w come.                    |
| 5   | Time pressure and the need to make quick, effective and right decisions.                      | Pressure from hostile parties and the need to make quick, effective and correct decisions.                |
| 6   | Severe threat to the fundamental interests, objectives, and assumptions underlying the regime | Threatening the opportunity to establish an Islamic society.  |
| 7   | The impact of anxiety and disorder on the lives of individuals.                               | The impact of anxiety and disorder on the lives of migrants with the increase of the hypocrite's pressure |
| 8   | Causes material, human or psychological losses.   | Fear of psychological loses (feeling as ally and strange).  |

Source: Author's own