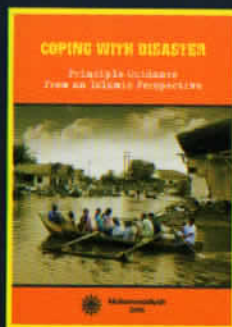


# COPIING WITH DISASTER

Principle Guidance  
from an Islamic Perspective



Muhammadiyah  
2016



This book is in its original form entitled *Fiqh of Disaster (The Islamic Guiding Principles on Natural Disaster)*. The term *fiqh* here means not solely about concrete ruling, but it also covers aspects of theology (*'aqidah*), law (*shari'ah*), and morality (*akhlāq*). Thus, the term *fiqh* has a broader meaning, encompassing not just the legal aspects, which have tended to be more widely accepted, but as it is used within the tradition of the Fatwā and Islamic Research Council of Muhammadiyah, the term *fiqh* is generally meant as a set of Islamic rules classified into three levels: first, basic values (*al-qiyam al-asāsiyyah*), general principles (*al-uṣūl al-kulliyyah*), and the concrete rule of law (*al-aḥkām al-far'iiyyah*). The collective intellectual endeavor (*ijtihād*) that has been undertaken by the Council thus far is aimed at exploring those three things.

Based on those broad interpretations of *fiqh*, we expect this book to provide knowledge and understanding for Muslims on all matters relating to disaster from religious aspects. This book contains the concept of thinking about disaster that includes the true concept of viewing and responding to disaster and to actions that should be done during the disaster.



**mdmc**  
Muhammadiyah Disaster Management Center



The Fatwa and  
Islamic Research Council  
The Central Board of  
Muhammadiyah

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### Principle Guidance from an Islamic Perspective

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## FOREWORD

*"Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere, Who say, when afflicted with calamity: "To Allah We belong, and to Him is our return." [al-Baqarah (2): 155-156].*

First of all, we profoundly express our gratitude to Allah, Lord of the World, Who has facilitated our life and activities, especially towards completing the process of writing this book for our readers. Also, we ask Allah to send blessings upon our Prophet Muhammad (pbuh), who had shown a good and commendable example for us along with our journey in life in this world towards fulfilling our duty to Allah's command to "build" a better world.

In 2007, Gary Stern wrote a book, entitled, *Can God Intervene - How Religion Explains Natural Disaster?* seeking to explain how some religions perceive disaster which befall human beings. In describing how Islam looks at disaster, the author merely explained disaster from the standpoints of theological orientations and a psychological approach as curative - after the event occurs. He did not explain in great details the stepwise process in managing and handling disaster from prevention, anticipation to search, rescue, and recovery

phases. This book is made available as an attempt to understand a direct manifestation of the infinite power of Allah in the forms of a variety of events potential to harms, damages, catastrophes, even death to humans, which we all call a "disaster."

Matters relating to disaster described in this book at your hand begin from a theological perspective, followed by preventive efforts to post-disaster technical handling. The comprehension over disaster we laid out in this book is built upon awareness of the principle of *tauḥīd* (the concept of Oneness of God), that is, the whole event is seen from the perspective of Allah, the One and Only God. In other words, catastrophic events symbolize the unity of the One God. This awareness of the principle of *tauḥīd* will lead humans to understand that catastrophic events, as determined by Allah, serve as a test and trial for man to achieve a better life in every way.

In such a case, we use the word *fiqh*, underscoring the human understanding of disaster as a whole. Therefore, the term "*Fiqh of Disaster*", the original title of this book, is an attempt to understand, explain and anticipate the occurrence of natural disaster and provide practical guidelines in the face of disaster. In this regard, the term *fiqh* should not be interpreted as merely relating to the laws, but it encompasses much broader aspects: faith, morality, and also laws. In a more general context, *fiqh* refers to the level of basic values - (*al-qiyam al-asāsiyyah*), general principles - (*al-*

*uṣūl al-kulliyah*), and concrete rulings or concrete norms - in the form of concrete rules/regulations (*al-aḥkām al-far'iyyah*). Consequently, the use of the terms *Fiqh of Disaster*, is also an attempt to understand disaster in the context of *values, principles and norms*, viewing it from a highly comprehensive and broad spectrum of the teachings of Islam.

Given the comprehensive view of all matters relating to disaster, *Majelis Tarjih and Tajdid* (the Fatwā and Islamic Research Council) the Central Board of Muhammadiyah attempts to formulate an understanding about disaster in form of a book to serve as a guideline for the parties, either directly or indirectly who are involved in activities associated with tackling and managing disaster. The main purpose of this book is to provide an understanding to all levels of the society, especially among Muslims, about disaster in three levels: those of ontological (what is a disaster, what are the facts, and what is its essence), epistemological (how the disaster could occur), how to anticipate, sources of disaster, how to handle it in terms of search, rescue and recovery process and, axiological (what is the purpose and function of disaster and ways of looking at disaster). In addition, this book also is aimed at providing a practical explanation about disaster management, including the procedures of worship in disaster situations, as well as other matters related to disaster. In such a way, we hope this book will contribute towards making our society more well-

informed and wiser when being confronted with disaster.

Furthermore, the publication of this book is made possible because of the hard work of the team in preparing the draft of the manuscript to be discussed at the 29<sup>th</sup> National Assembly of the Fatwā and Islamic Research Council in Yogyakarta in 2015, and revising the draft based on feedback suggested by the National Assembly. Therefore, we would like to express our gratitude to all members of the Board of the Council, and *Lembaga Penanggulangan Bencana* (the Muhammadiyah Disaster Management Center/MDMC) who have supported, directly or indirectly, in the publication of the book. We particularly express our special thanks to all members of the team namely, *Ustāz* Ustadhi Hamsah, *Ustāz* Masyhudi Muqorrobin, *Ustāz* Saptoni, *Ustāzah* Dewi Nurul Musjtari, *Ustāzah* Lailatis Syarifah, *Ustāz* Mukhlis Rahmanto, *Ustāz* Muhamad Rofiq Muzzakir (all of whom are members of *Majelis Tarjih and Tajdid*), *Ustāzah* Rahmawati Husein and *Ustāz* Arif Nur Kholis (members of MDMC). For everyone who takes part in preparing this book I would like to say: *jazākumullāhu ahsanal jazā`*.

We hope, this book will enlighten all the parties in the face of disaster that may confront, in line with the spirit of religion, prudence, and intelligence. Also, it will be a motivational foundation in implementing the spirit of *al-Mā'ūn* relating to disaster. Lastly, we invite upon constructive suggestions from our readers, as the

dynamics of disaster management has become increasingly complicated. To that end, we expect to have some inputs from various parties in order to enhance the substance and content of this book. May Allah enlighten us all with the spirit of the Qur'an and the *Sunnah*.

Yogyakarta, June 23 2015

Chairman of the Fatwā and Islamic Research Council,  
the Central Board of Muhammadiyah

Prof. Dr. Syamsul Anwar, M.A.

## FOREWORD FOR ENGLISH VERSION

All praise is due to Allah, His peace and blessings be upon Muhammad and all his brethren Messengers and Prophets.

Since its first publication on July 2015, the Indonesian version of this book was broadly and enthusiastically accepted. During the Muhammadiyah's National Congress held at Makkassar in August 2015 those who participated in Congress welcomed the first publication wholeheartedly. This book in their view cultivates the spirit of humanity and serving others in Muhammadiyah. This book does not only indicate, but also strengthen the spirit of *al-Mā'ūn*. Likewise, *Badan Nasional Penanggulangan Bencana* (The National Board for Disaster Management) also appreciated the publication of this book. This is considered as the first book published in Indonesian which elucidates religious perspective in viewing and dealing with disaster. In addition, this book was discussed in several occasions through the networks and branches of Muhammadiyah Disaster Management Center (MDMC). Lastly, I am also delighted to hear that several Muhammadiyah's Universities decided to use this book as a required textbook. Based on that eagerness of readers we are committed to publish this book in English so that its benefit can extend to the international community.

This book cannot finish without hard working and honest support from many people. Following the prophet Muhammad's teaching that "those who do not thank people, they do not thank Allah", let me in this occasion express my sincere gratitude to a number of good-hearted people who participated in preparing the English version of this book. First of all, my heartfelt gratitude and appreciation go to *Ustāz* Zulkarnain Tajibnapi (Indonesian origin living in USA) who has translated this book. I find him as a very passionate person. Only within less than two months the translation could finish. I feel also the debt to express my thankfulness to Miss Lanore Tardif who proofread and gave valuable suggestion for improving the translation. All members of the writer team, i.e. *Ustāz* Masyhudi, *Ustāzah* Rahmawati Husein, *Ustāz* Ustadi Hamzah, *Ustāzah* Dewi Nurul, *Ustāz* Mukhlis Rahmanto, *Ustāz* Saptoni, *Ustāzah* Lailatis Syarifah and *Ustāz* Muhamad Rofiq also took part in reading and preparing this book. I am very grateful to them. I am also thankful to *Mas* Amirudin, Executive Secretary of the Council, for his technical assistance for publishing this book. The last but not the least, as a chairman of the *Fatwā* and Islamic Research Council of Muhammadiyah, I would like to thank all of them. May Allah accept their sincere altruism and reward them with the best one. May Allah always give us his guidance in our efforts to prevent and cope with disaster.

Yogyakarta, May 10, 2016

Prof. Dr. Syamsul Anwar

## TRANSLITERATION GUIDE

ا	a	خ	kh	ش	sh	غ	g	ن	n
ب	b	د	d	ص	ṣ	ف	f	و	w
ت	t	ذ	ẓ	ض	ḍ	ق	q	ه	h
ث	ṯ	ر	r	ط	ṭ	ك	k	ي	y
ج	j	ز	z	ظ	ẓ	ل	l	ء	'
ح	ḥ	س	s	ع	'	م	m		

يَ = ī

اَ = ā

وُ = ū

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## CHAPTER I

### INTRODUCTION

Nusantara, being a name of Indonesia's archipelago, covering Indonesia and neighboring areas, located within a strategic geographical position, but at the same time, clearly identified by its natural potential for danger and devastation. The potential for earthquakes, tsunamis, hurricanes, volcanoes, floods, and landslides constitute an opposing side in comparison to the country's fertile, productive lands, and its strategic position. This situation occurs because Indonesia is situated at the confluence of three tectonic plates - Eurasian, Pacific and Indo-Australian. Indonesia is the home of 187 volcanoes lining up from west to east, known as "the ring of fire"

In addition to natural factors providing a potential for disaster, the complexity of the condition of the Indonesian society, from demographic (population density) and economic perspectives (the relatively high level of poverty), has also contributed to the country's high vulnerability to natural disaster. Currently, Indonesia has ranked number one out of 265 countries in the world against the risk of tsunamis, ranked number one out of 162 countries to landslides, ranked number three out of 153 countries to earthquakes, and ranked sixth out of 162 countries to floods.

Taking into consideration these facts, it is a must to think about what to do and how to do it in order to develop strategic planning, relative to potential natural disaster in Indonesia. This should not be limited to just before and during the disaster, but also following the disaster, or until the recovery period. Before a disaster occurs, the physical and mental readiness in the community can minimize the frightening sensations of panic when an unwelcome, unwanted disaster really happens. Conversely, any lack of preparation will exacerbate the negative effects of the disaster.

Emergency response is also very important and must be done rapidly. However, it should be noted that the effects of the disaster do not end or stop after providing the emergency response because disaster-affected people are still in need of many things in order to restore their life to normalcy again. Unfortunately, "the aid donor", those who bring emergency assistance, in fact, often forget this part of the action or procedure.

Another aspect, that is no less important than the problem of the disaster, is the public's perception of the disaster. The majority of the people perceive that most natural disaster, which are part of the natural cycles, such as volcanoes and earthquakes, are the result of human actions. It is often said that such disaster occurred because of sinful acts and the breakdown of faith within the local population. By virtue of this line of reasoning, those who are affected of the disaster become even more unfortunate because they have to

endure extreme sufferings after they have lost everything, from property, life, relatives and, even their joy of life and on top of all this, then they also become the target of the curse of the other communities.

In some communities, this specious perspective to a natural disaster has addition, spawned irrational response, where local people organized mystical rituals which may not scientifically to do with the disaster. This is where the irony lies. Disaster that bring suffering to people, in fact, lead them to commit *shirk* (associating God), while when we view it on the basis of the *sunnatullāh* (cause-effect natural laws created by God), many natural events are purely caused by the changes of nature. For example, the shift of tectonic plates causes earthquakes, and increasing pressure of the magma chamber, and so on cause volcanoes. Those natural disaster almost do not have a cause and effect relationship between human behavior and attitudes towards religion and their natural surroundings in which they occur. This is a natural process created by Allah in the way He is taking care of this nature, which certainly has many lessons and benefits in our life. Here actually lies the human perspective that will determine its rational attitude towards these events, either positively or negatively.

However, we must acknowledge that there are also some disaster associated with human behavior. Such disaster generally occur due to damage caused by man's excessive exploitation of natural resources. Many

people in this situation have taken actions which, even by logical calculations, would potentially generate a disaster. In the tenet of Islam, the damage on this earth is believed to be the result of human mistakes in performing their function of vicegerency on behalf of God (*caliphate*) on earth. Those human mistakes occur because the people-involved in making the mistakes, are unable to control and balance their rights, duties, and functions as a servant and caliph of God.

That is why religious rituals and worship carried out by a Muslim should bring benefits to the Islamic personal building, structuring, and development. This can only be realized if the practice of worship is conceived and executed in a proper way. The awry rituals can lead to the loss of awareness and wisdom of mankind as God's representative on earth, encouraging him to commit other wrong doings which, in turn, will have an effect on the emergence of various disaster that have to be borne by mankind.

On the basis of the above arguments, it is time to straighten the perspective in order to change the way communities respond to disaster. These changes must not be separated from the religious tenet and doctrine. From the various perspectives that could be developed to become the basis of looking at, addressing, and becoming familiar with the disaster, the Fatwā and Islamic Research Council of Muhammadiyah has formulated this important guiding principle on disaster (*Fiqh of Disaster*). This will serve as a daily guideline for

members of Muhammadiyah in particular, and Muslims in general, and even also for non-Muslims who are involved in activities in the Muslim disaster-affected people in order to avoid behavior which will harm the environment and bring or cause disaster.

Furthermore, this book voices support for the poor and groups of people who are potentially exploited and marginalized. Protection for these vulnerable groups also means saving humanity. Thus, the action before, during and after disaster is equally important to be prepared. This will reduce any negative impacts of disaster and to avoid any attempt for using disaster for personal interests and to avoid the loss of faith.

It is expected that people more aware and to be ready for any future disaster. Muhammadiyah, as a social movement, has to always contribute to public awareness and develop as well as enhance the preparedness, response and recovery activities that have already done. As an Islamic movement and humanitarian NGOs which encourage people to enjoin good and forbid the wrong doing, Muhammadiyah should strive to be the first to come to the site where the disaster occurs, and has always committed to remain staying in the community. In other words, the enthusiasm and the keen motivation of Muhammadiyah to assist people who are affected by any disaster, will not be limited to serve the basic need during the emergency, but also work with community build back better and sustainable.

## About this book

This book is in its original form entitled *Fiqh of Disaster (The Islamic Guiding Principles on Natural Disaster)*. The term *fiqh* here means not solely about concrete ruling, but it also covers aspects of theology (*'aqidah*), law (*shari'ah*), and morality (*akhlāq*).<sup>1</sup> Thus, the term *fiqh* has a broader meaning, encompassing not just the legal aspects, which have tended to be more widely accepted, but as it is used within the tradition of the Fatwā and Islamic Research Council of Muhammadiyah, the term *fiqh* is generally meant as a set of Islamic rules classified into three levels: first, basic values (*al-qiyam al-asāsiyyah*), general principles (*al-uṣūl al-kulliyah*), and the concrete rule of law (*al-aḥkām al-far'iyah*). The collective intellectual endeavor (*ijtihād*) that has been undertaken by the Council thus far is aimed at exploring those three things.<sup>2</sup>

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<sup>1</sup> The word *fiqh* is rooted of *f-q-h*, meaning understanding. The derivation of the root word appears 19 times in the Qur'an and also in the Hadith. In the early generations of Islam, the word *fiqh* tends to be understood as knowledge about Islam itself (*al-fiqh fi al-dīn*), which covers all of its aspects, namely the theology (*'aqidah*), morality (*akhlāq*), worship (*'ibādah*), and actions toward others (*mu'āmalah*).

<sup>2</sup> The Council also used the term *fiqh* in its other decrees: *Fiqh of Governance*, *Fiqh of Water*, and *Fiqh of the Mutual Helps*.

Based on those broad interpretations of *fiqh*, we expect this book to provide knowledge and understanding for Muslims on all matters relating to disaster from religious aspects. This book contains perspectives and views toward disaster including responding and actions need to be taken during the disaster.

This book begins with the broad explanation of the concept of disaster. It explains the terms related to disaster in the Qur'an and Hadith, and the classification of disaster. The following chapter describes the Islamic perspective in defining and addressing the disaster. This Islamic perspective is important in further contemplation so that each event can be understood and addressed proportionally. The fourth chapter discusses the paradigm that must be constructed in response to the disaster, commencing from the discussion on the understanding of what the disaster has caused and the human role in providing solutions, then followed by the practical measures such as mitigation, preparation, response and post-disaster recovery. The fifth chapter deals with the rights of the affected people that must be met after the disaster, as well as the rights of the people who could potentially be affected by the calamity. Chapter six discusses the issues of worship raising in an emergency situation and the procedures for its implementation. The last chapter is conclusion of the overall discussion of the book. We hope that this book will serve as a useful and practical

conceptual contribution to Muslims and the world of humanity.

*Āmīn yā Rabb al-‘ālamīn!*

## CHAPTER II

### THE CONCEPT OF DISASTER

Disaster, as an undeniable fact of life, often occur unexpectedly, suddenly and cause damage and other adverse effects such as death, disability, loss of property and livelihoods. Damage to nature and disaster felt by human beings are often regarded as the will of Allah. This understanding and these answers usually emerge as a description or the answer when people are presented with the question as to what is a disaster and they answer that it is the will of Allah. Thus a person's description and response to an occurrence or an event, very much represent his views and attitudes which emerge in his response when the event in question occurs. Consequently, as a result of these perceptions of disasters, it is necessary to have a clear and measurable definition about what the reality of a disaster is as well as its resultant scope.

The word *disaster*, etymologically, is associated with the condition, in which a number of people suffer death, damage to homes and buildings, or continuing gloomy situations.<sup>3</sup> In Arabic, the term *disaster* is known as *al-kārīshah*, which means a situation that is overwhelmed by difficulties. Other terms are *al-baliyyah*

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<sup>3</sup> Angus M. Gunn, *Encyclopedia of Disaster* (Connecticut: Greenwood Press, 2008).