

The role of Muslim women in managing the family during crisis: corona pandemic as a model

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Abstract

Purpose – *This study aims to clarify the role of Muslim women in managing their families during the corona pandemic crisis. To achieve this aim, the researcher applied the descriptive and analytical approach.*

Design/methodology/approach – *The Muslim women have had a prominent position consistent with the physical, psychological and mental characteristics that Allah has created them. This status is shown by: affirming their rights in all areas of life; affirming everything that preserved the dignity of women before Islam; and correcting all the conditions that detracted their dignity before the advent of Islam and making them responsible in public Islamic life on the level of: preserving Islam, spreading the Islamic call and achieving the civilization advancement of the Muslim nation.*

Findings – *The study resulted in many significant results. The most important one of the study results was that, in the context of woman rights and responsibilities she had assumed in Islam, the Muslim woman had a prominent position in Islam. In addition, the mother in the Muslim family had a significant role as a leader, who is capable of managing the family in corona crisis and supporting family members in all aspects such as faith, intellectual endeavors, psychological, social and health, so that they are real leaders.*

Originality/value – *The study recommends carrying out educational studies that identify and show the role of institutions other than the family in managing emergency crises.*

Keywords *Crisis management, Corona pandemic, Effect on health care, Muslim women*

Paper type *Research paper*

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1. Introduction

In Arab and Islamic societies, the woman is the center unit of family formation and management, and she has a great role in her family; she is the wife, who is responsible of all marriage demands. She is the mother who takes care of the children. She is the daughter who is assured to have an essential role and responsibilities in the family, and she is the sister who gives the family the necessary love and tender.

Moreover, mothers in a Muslim family keep psychological and emotional stability for all family members, provide psychological and emotional support to family members, raise children on the correct values and principles that make them able to have a safe future life, develop children's abilities and give them an intellectual awareness to face all the problems and challenges that surround them (Alhayani *et al.*, 2020).

At the beginning of 2020, women dealt with a crisis that directly affected all families, then this crisis evolved to be declared by the World Health Organization (WHO) as a pandemic that spread all over the world – the corona pandemic. In the same context, the response to this pandemic represents staying at home. Therefore, the home became the place of living,

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working and communicating for all the family members and others. This is a real crisis that has left women in our Arab and Islamic societies facing a real challenge, which needs for high management capabilities, to bring the family to safety and to leave them safe. Hence, this study aims to explore the ability of Muslim women, who had a lot of beliefs, intellectual convictions and practical experiences, to manage the crisis and overcome it safely.

In an essay to discuss the role of Jordanian women in the time of the corona crisis time, the writer concluded that women are the most important member in the society, based on the integration of the human race in all aspects of life: economic, political, social and others. He added that her role in the time of the corona appears through her leadership positions in the media and in the health sector. Finally, he assured that staying at home is a new issue for Jordanians, which requires setting up practical programs to adapt to, and take advantage of the time that passes through it (Hadadeen, 2020).

The person who examines the results of previous studies and their contents finds the following:

- Abdullah (2002), and Al-Jamal (2008) reported that the Holy Quran and the Sunnah provide the context for Islamic law (Shareaa), which manages all aspects of life of all Muslims. The Holy Quran is observed as the authority of how to surrender to Allah's will in numerous conditions in life. The Sunnah considers to be accompanied to the Holy Quran; it could be defined as the teachings and sayings of the Prophet Muhammad. In explaining the position of women in Islam during the crises, Al-Azzam explained that the women have educational and leadership roles in the family in managing the crisis.
- The current study is distinguished with its novelty and modernity, as it deals with recent topic, especially that the house had a real advantage in the time of the corona, as people stayed in their homes, as the current study tries to highlight the role of the woman (mother), in managing the family during the corona pandemic time by taking care of many aspects such as faith, intellectual, psychological, social and health.

2. Problem statement

The problem of the study is the lack of a whole perception of the competencies of a Muslim woman (mother) in managing the family during crises, which provides a real picture of family management during crises and contributes to preserving it: psychologically, intellectually, socially and others, especially the family has passed through the corona pandemic with a real crisis, so the researcher used the descriptive and analytical approach, through extrapolating Islamic legislation related to women, extrapolating information on crisis management and then analyzing and Applying it on family management during the corona crisis, to come up with an integrated perception of women's roles in this field and answers the following question:

- Q1. What is the position and role of women in Islam?
- Q2. What is the concept of crisis management in the Islamic perspective?
- Q3. What is the integrated Islamic perception of the role of Muslim women in managing the corona crisis within the Muslim home?

3. Objectives of the study

The objectives of the study are as follows:

- explaining the position of women and their roles in Islam;
- clarifying the concept of crisis management in the Islamic perspective; and

- providing an integrated perception of the role of Muslim women in managing the corona crisis within the Muslim home.

3.1 Significance of studying

The importance of the study comes from the importance of its contemporary subject, as it shows a cognitive perception of the total capabilities and skills that women should have to be able to manage crises successfully.

In the same context, the study importance also comes from the community groups that benefit from it, represented by: fathers in the Muslim family, specialists and researchers in sociology and family affairs.

3.2 Study limits

The study is limited to explaining the roles of women in the areas of faith, intellectual, psychological and social.

4. Literature review

In a study aimed to know how to manage crises from an Islamic perspective by studying early the period of Islam and choosing models of crises that passed in the life of the Messenger Mohammad – may Allah bless him and grant him peace – and the Rightly Guided Caliphs, through the descriptive approach and case study. The study resulted in prominent results such as; adherence to the approach of Allah does not eliminate the occurrence of crises, but it helps in overcoming difficult times in a high and fair manner when they occur. Among the powerful strategies to face of crises: asking trusted and knowledgeable people for consultation (Shura) and supplication to Allah (Abed Allah, 2002).

As well as, there was a study which aimed to clarify the Prophet's Mohammad guidance in managing general social crises, through using descriptive and analytical method to analyze what the Prophet Mohammad said (hadiths) – may Allah blesses s him and grants him peace. One of the most important findings of the study: that the Prophet – May Allah blesses s him and grants him peace – was early used the scientific method to deal with crises, and there were many sayings for Prophet Mohammad (hadiths) mentioned in crisis management; some of them were correct, and some were good (Al-Jamal, 2008).

Also, there was another study that aimed to identify the Islamic education curriculum in crisis management, through the descriptive and analytical method. The study resulted that the Noble *Qur'an* and the Sunnah of the Prophet identify clear scientific method based on studied stages in crisis management and treatment, which represents firm rules over times. In addition, Islamic education curriculum of crisis management is a shared responsibility between the educational institutions: the family, the Masjed, the media and the school. Finally, the Islamic regulations have an important role in preventing and treating crises (Al-Azzam, 2012; Alhayani *et al.*, 2020)

Moreover, in an inductive, critical, historical and applied studies which undertook a study aimed to show Sunnah approach to crisis management.

The study resulted in many important results; the clarity of the prophetic approach in dealing with crises, which guarantees them a high degree of distinction, privacy and credibility, through the provision of treatment and dealing with the crisis in all its stages: from the begging, to recovery and after recovery from it. This management is through multiple mechanisms, deduced directly from the vast number of saying (hadiths) of the Prophet Mohammad (Qeshta, 2013; Khalaf *et al.*, 2019)

In other context, there was a study aimed to address some misconceptions about women from an Islamic point of view. The researcher used a descriptive approach by analyzing some related studies. The study concluded that Islam appreciates the woman and ensured her rights. Then, most of the misconceptions about women within the Muslim community resulted from a wrong understanding of Islam or being affected by Westernization. Not only that but also Islam legitimized responsible freedom that respect the community, the family and the lofty values and principles (Abu Melhem, 2006).

In an essay to discuss the role of Jordanian women in the time of the corona crisis time, the writer concluded that women are the most important member in the society, based on the integration of the human race in all aspects of life: economic, political, social and others. He added that her role in the time of the corona appears through her leadership positions in the media and in the health sector. Finally he assured that staying at home is a new issue for Jordanians, which requires setting up practical programs to adapt to, and take advantage of the time that passes through it (Hadadeen, 2020).

4.1 Commentary on previous studies

The person who examines the results of previous studies and their contents finds the following:

- The current study shares with the study of: Abdullah (2002), Al-Jamal (2008) and Qeshta (2013), in explaining the concept of crisis and how to manage it in the Islamic perception. While it shares with the study of Abu Melhem (2006), in explaining the position of women in Islam. In addition, it is congruent with the study of Al-Azzam (2012), in explaining some of the educational roles of the family in managing the crisis. However, Al-Azzam spoke in general about the family, and he did not specify the woman for clarification. While the current study Corresponds with Haddadin (2020), in that it dealt with the roles of women in the time of the corona pandemic. Although Haddadin dealt with the Jordanian woman working in various fields during the time of corona, and the essay was not exposed to the roles of the mother except in limited way.
- The current study is distinguished with its novelty and modernity, as it deals with recent topic, especially that the house had a real advantage in the time of the corona, as people stayed in their homes, as the current study tries to highlight the role of the woman (mother), in managing the family during the corona pandemic time by taking care of many aspects such as; faith, intellectual, psychological, spiritual, social and health (Fawares *et al.*, 2020).

4.2 First aspect: the position of women and their roles in Islam

Throughout history and in different eras, women have received various types of treatment. This treatment was different; sometimes she was the leader of nations and peoples, in other times she dealt with persecution, repression and injustice. In the same context, in many eras the most common way of treating women is the exploitation of women and the deprivation of their rights. In the other hand, Islam was a pioneer in giving women their rights, raising their status and upgraded them. However, Islam was not free from slander, distortion of facts and direct and indirect lying about women status. But, the truth always become clear at one point, and the fair-minded people all over the word have witnessed that Islam upgrades women (Abu Melhem, 2006).

An intellectual conflict has arisen in the contemporary Islamic world, between the uneducated public and the educated people when dealing with the issues of Muslim women. This conflict raised because of the reality in which the women live, the position they have reached, the role and demands that they had to do, the material and moral gains that they have obtained, the miserable conditions that they live sometimes and

the relationship they have with men and his absolute power over her, or the denial of her rights and privileges such as education and work, and the complete annulment of her civil personality, and her capacity to deal at other times (Al-Khalouf, 1996).

This conflict that arose between various groups in the Islamic community between understanding and application of Islam regulations of women roles and rights; sometime started from malicious purposes and goals, other times, started with good purpose, resulted in a failure of understanding the issues of Muslim women. Some people dealt with the issues of Muslim women with their hatred of Islam, heaping hostile ideas far from the true Islamic approach, which lead to the point that showed as an Islam an enemy of women and a major cause of her backwardness and ignorance. Consequently, these misconceptions resulted in showing Islam as a major cause of women's exclusion, humiliation and degradation, and a prejudice to the granting of man's guardianship over her, by replacing the concepts approved by Islam (Al-Khalouf, 1996)

There were many reasons that contributed to the spread of misconceptions about women, and Islam points of view of women in the contemporary world; the most important reasons were as follows:

- Ignorance of Islam, and of the legal texts that affirm the status of women and the full rights in all aspects of life.
- Confusion between the teachings of Islam and the wrong attitudes of Muslims towards women, which they try to attach to Islam, and make it part of its rulings.
- Confusion between the inherited folk customs and traditions, and the perception of Islam towards women in Islamic teachings and the various legal rulings.
- The ignorance of the Muslim woman about her position accorded to her by Islam, the divine honor for her and her fascination with the calls for emancipation and the imitation of the Western model
- Being affected by the current of globalization that is spreading through Islamic world today and broadcasting in it alternative values and ideas.

Islam has honored the woman, and eliminated all forms of contempt and vulgarity for her, as Islam equated her with the man in the origin of creation, addressed her with the Islam worships as he addressed the man, and made her responsible for what he assigned to her like a man. Allah said: (Oh mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allāh, through whom you ask one another, and the wombs. Indeed Allāh is ever over you, an Observer (women, verse: 1), Allah said: (And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed (women, verse: 124), Allah said: (Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do) (bees, Verse: 97), and Allah said: And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward." (Al Imran, verse: 195):

Islam has urged women to care for and take care of them: a mother, a wife, a girl, a sister, and others, as Allah said: (And live with them in kindness). (Women, verse 19), and the Messenger Mohammad, peace and blessings are upon him, said (7/26), (Khalaf *et al.*, 2019).

Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely. (Bukhari, 1422, c 7, p. 26; Khalaf *et al.*, 2019).

And whoever read the legal texts in the Holy *Qur'an* and the Sunnah of the Prophet Muhammad, the sayings of the Companions – may Allah be pleased with them – and their lives, the life of the Rightly Guided Caliphs, and the perspectives of past and contemporary Muslims, he finds that the Muslim woman has had prominent position consistent with the physical, psychological and mental characteristics that Allah has created in her. This position is shown through the following features.

1. *First*: the rights Islam granted to women.
2. Ibn al-Qayyim [al-Jawziyyah \(2009\)](#) says: “The father of rational adult woman does not dispose any amount of her money except with her consent, and he cannot force her to take out anything from him without her permission.”
3. [Al-Khalouf \(1996\)](#) and [Abu Melhem \(2006\)](#), Khalaf *et al.* (2019) assured that the following rights are the most important rights that Islam guaranteed to a woman:
 - The right of freedom and equality, this right does not mean absolute freedom that is synonymous with chaos, but rather the legitimate freedom that takes into account society and the family and the noble values and principles ([Abu Melhem, 2006](#), p. 161).
 - Right that concern about money, this right represented in: alimony, ownership, dowry and inheritance of money after death of any related ones.
 - Civil and political rights represented in: expression of opinion, consultation, testimonies, allegiance and election.
 - Social rights, represented in: the right to education, social care, maintenance of honor, choice of spouse, divorce and work.
 - Human rights represented in: Equality in creation and formation.
4. *Second*: confirming everything that was in the interest of women before Islam, and correcting everything that was offensive to women through clear and comprehensive Islamic legislation.
5. Islam affirmed all the rights and duties that women had before Islam, and increases those rights, refines and reasserts them, and lets these rights as legal rights and establishes firm rules for them, because these rights were related to customs and traditions that would vary from one social environment to another and from time to time ([Al-Qudah, 1995](#)).
6. **Third**: the responsibility and duties that preserved the woman’s active presence in public life at all levels, including the following:
 - The role of women in achieving the civilized advancement of the Muslim nation, through:
 - The roles of women in preserving and identifying the message of Islam throughout the ages.
 - The roles of women in achieving progress in different aspects of life, especially in the field of work, as they were teachers, doctors, nurses, engineers, peasant farmers, craftsmen, trade, administrative and technical managers. Women still do these roles throughout the time of the Islamic state. Which promotes society and bring progress and urbanization of the Muslim nation.
 - The roles of women as educators, whether they are teachers, preachers, or mothers, they build in generations to be attached to the values of true Islam.

- The role of women in preserving and defending Islam.
- The woman had a major role in the Islamic call, and she endured a lot in order to achieve the propagation of Islam. Moreover, the role that Muslim women had in the conquests and wars in the era of the Messenger, may Allah blesses him and grants him peace and the Rightly Guided Caliphs, where one of the conquests of the Prophet, may Allah blesses him and grants him peace, was almost with the participation of women in it with herself and her money (Al-Bashaira, 1995). (Khalaf *et al.*, 2020a, 2020b)
- Strengthening the role of women in the Muslim family.
- Islam entrusted Muslim women with a great responsibility, which must be carried and taken care of; the woman is responsible in her husband's house, and she is the responsible person about most of affairs of this house, and she is responsible for raising children and taking care of them in all aspects of their personalities. Ibn 'Umar reported that the Prophet, may Allah blesses him and grants him peace, "All of you are shepherds and each of you is responsible for his flock. A man is the shepherd of the people of his house and he is responsible. A woman is the shepherd of the house of her husband and she is responsible. Each of you is a shepherd and each is responsible for his flock. (Bukhari, 1422 AH,). This saying of prophet Mohammad, may Allah blesses him and grants him peace, holds women responsible for taking care of her house, reforming its affairs and carrying out its tasks, the most important of which are raising children and taking care of them (Fawares, 2013).

The responsible woman in her home is the one who educates children well and gives them more affection and tenderness, thus achieving the psychological security for them that they need. Abu Huraira reported Allah's Messenger, may Allah blesses him and grants him peace, as saying: (Good amongst the women are those who ride camels. One of them said: They are pious women of the Quraish, and the other one said: The women of the Quraish are kind to the orphans in their childhood and look after the wealth of their spouses.) (Khalaf *et al.*, 2020a, 2020b)

Therefore, the Muslim woman faces crises and challenges while playing the roles mentioned above in an integrated manner in public life. She manages the problems and challenges, and interacts with them rather than neglecting them.

4.3 Second aspect: crisis management in Islam

Crises and dealing with them are not the result of the second half of the twentieth century, as some envision them. Rather, it is a matter rooted in the depths of history, as it exists in the existence of man on earth, and remains with his survival. In this aspect, we try to explain the definition of crisis management, and what is related to Islamic perception (Khalaf *et al.*, 2020a, 2020b):

- **First:** the concept and reality of crisis management.

The term crisis means as a terminology: a turning point in unstable situations that may lead to undesirable outcomes, if the concern persons are unwilling or unable to contain them, or to ward off their risks (Bieber, 1989:, p. 22), or it is: a stage Of the stages of conflict, or things out of control (Abdullah, 2002:, p. 35). It is also known as: "a human issue that accompanies people of all ages and living conditions" (Qeshta, 2013, p. 44).

Researchers have many definitions of the term: "crisis management," including: "attempting to achieve control over events, so that they are not allowed out of control" (Abdullah, 2002:, p. 37). Or it: "The art of making appropriate decisions, and knowing about them, through

qualified individuals and groups, to treat the problem within the framework of the provisions of Islam Legislation” (Al-Jamal, 2008, p. 19; Khalaf *et al.*, 2020a, 2020b).

In the Islamic conception, it is defined as: “A series of processes and procedures that Islamic education adopts to control crises and limit their aggravation, in order to ensure the preservation and protection of the Muslim entity” (Al-Azzam, 2012, p. 28).

As consequence of mentioned studies and opinions, Islamic perception, of the crisis management is the ability of taking appropriate decisions, through a series of measures and procedures consistent with the teachings of Islam, and compatible with each stage of the development of the crisis, to preserve the objectives of the Islam.

In addition, it is obvious that crisis is not a passing matter in life, rather it is an issue that consequent with life event, and some time it gives benefits to the individual and society. In the Same hand, Qeshta (2013) identified seven benefits of the crisis, which were: revealing the capabilities in human competence, changing some life aspects, confronting the underlying problems causing the crisis and developing new strategies immediately at the end of the crisis, the reinforcement of the new idea and confirmation of it, the reinforcement of effecting the desired change in quantity and quality way, and the emergence of early warning systems in case of new crisis (Khalaf *et al.*, 2020a, 2020b)

Before dealing with any crisis, it must be diagnosed, and Abdullah (2002) pointed out two methods for diagnosing a crisis:

1. Re-read and re- assess the crisis again in order to learn everything related to it.
2. Description of the historical stages of the crisis, and analysis of the steps of crises to a logical part that interact in a specific way that led to its emergence.

The crisis passes through many stages; it has a starting weak point, then the crisis increases and intensifies until it reaches its climax and high intensity, then regression occurs again and tends towards weakness, until it fades. The stages of the crisis can be summarized in Al-Jamal (2008) and Qeshta (2013):

- Pre-crisis stage, which is: the warning stage during which certain signs of danger are issued, but sometimes this stage does not exist.
- A stage during the crisis, in which the crisis reaches a state of inability to respond to the warning stage or be neglected, as all the aspects or challenges of the crisis were appear, and it is the shortest stage, but it look like too long time because of its severity and intensity (Assem, p. 24).
- The post-crisis stage, in which society returns to a state of stability and safety, and invests what happened to be an opportunities to improve the society status, and to try to prevent or decrease frequency of other crisis.
- **Second:** Islamic perception of managing the crisis and dealing with it.

Prophet Mohammad, peace is upon him, dealt with the crises that he faced in different ways: there were crises that he had eliminated since their emergence all at once. In other hand there were crises that exacerbate and develop, until the divine revelation came with solutions for them through the noble verses, and there is a third section, of that crisis which rise after the revelation ceased, that had solutions for them that by the broad instructions perceptions and Islamic teachings (Al-Jamal, p. 141).

In addition, there are many important characteristics of prophetic crisis management: optimism and lack of pessimism, viewing the crisis as a divine test, one who passes it deserves a reward from Allah, if one obeys the command of Allah in the event of a crisis, avoiding anger in times of crisis, ask for consulting and seeking advice, believing in good

and bad fate. Finally, patience and courage are considered as the most important qualities a leader should display (Al-Jamal, p. 142; Khalaf *et al.*, 2020a, 2020b).

Managing the crisis requires following the following steps (Abdullah, 2002):

- Diagnose the crisis and determine its causes.
- Setting goals, why are we managing the crisis?
- Reducing the aggravation of the crisis.
- Identify alternatives to reach the goal.
- Choose the best alternatives.

Qeshta (2013) defined methods of dealing with crises in perceptions of the purified Sunnah texts in: the method of general mobilization, the method of control the crisis, the method of exclusion some of the elements of the crisis, the method of shock and surprise and the method of diverting the crisis from its course or stages.

While Abdullah (2002) defines strategies for facing crises in: suppressing the crisis, removing the crisis, denying or reducing the crisis, confronting the forces of the crisis and controlling the crisis.

4.4 Third aspect: the role of Muslim women in managing the family during the corona crisis

Women are the base for building Muslim's families, and she is equally responsible as men in that. It is the responsibility of both the mother and the father to take care of the children and raise them up for a good upbringing. Because of mothers are more attached to the children by virtue of her proximity and their innate educational function, they were the mainstay of the house, so when they success the family succeeds. Allah's Messenger (Peace be upon him) said, "When honesty is lost, then wait for the Hour." It was asked, "How will honesty be lost, O Allah's Messenger (Peace be upon him)?" He said, "When authority is given to those who do not deserve it, then wait for the Hour." (Al-Bukhari, 1422). If the matter is assigned not to the responsible in the Muslim family, so the family will be lost, and then the children will be lost too, and corruption will spread in the society.

The woman in the family is the one who runs the affairs of the family members, whether she is a wife or a mother, she is the one who possesses the capabilities that enable her to raise the potential of family members and empower them, as the mother is not only a manger of the family but also she is a provider who satisfies the material needs of the children such as food and drink. In addition she takes care about development of children in all stages, and in all aspects: psychological, mental, faith and social.

In December 2019, the WHO declared that the outbreak of the emerging corona virus disease (COVID-19 is a public health emergency of international concern. In March 2020, WHO decided to describe (COVID-19 19) as a pandemic. This crisis has caused the spread of psychological stress. Accordingly, the WHO's Department of Mental Health and Substance Abuse provided principles to support mental health and psychosocial well-being among the various target groups during the pandemic through a document that provided general messages to the general population (WHO, 2020).

As a result of the pandemic, a mother becomes closer to her children during the peak period during the corona pandemic, as it became necessary for everyone to stay at home most the time due to spreading of the virus. This was an exceptional thing that the family lived, and the mother dealt with, and this was a real crisis that so the women need to deal all their responsibilities in the family; to educate children about what is going on around them, control all their disturbances and fears during the crisis. On the other hand, the Muslim woman manages the family during crises as she is the first leader of the family as she possesses the capabilities of influence other members, and

has the ability to take up and control the crisis. The woman inside the Muslim home performs this role in perception of her Islamic belief and background, this come from the rules of faith and the principles of true Islam. The features of that appear through the following:

1. *First*: supporting the children's faith in dealing with the corona crisis, and the mother does this through:
 - a. Teach the values of faith for her children, which represented in; trust in Allah, Belief in fatalism, and that harm and benefit are the capacity of Allah alone.
 - b. Teach children to adhere to asking Allah at the time of crisis, and to pray for the goodness of nation at all times.
 - c. Teach children to be patient and behave in good manners during the stay at home, so they do not become bored.
 - d. Urging children to establish and adhere to the worship.
2. *Second*: strengthening the intellectual abilities of children to deal with the corona crisis, to achieve that women could take some measures such as:
 - a. The mother could read the documents, letters and advice issued by the WHO's Department of Mental Health and Substance Abuse to educate children about the virus and its effects. On the same hand, teach them methods of prevention and protection from the virus. The mother could teach every one according to his age, and his ability to understand the subject, through:
 - Using of dialogue sessions between the mother and the children.
 - Reading fictional stories inspired by the reality of corona virus infections.
 - Watching educational videos about the virus, and managing it directly by the mother, so that it becomes a source of information for the children.
 - Educating children and teaching them the meanings of sanitary isolation and quarantine, as they may be new concepts that children only heard during the crisis.
 - Establishing an integrated program that determines the times of practicing the practical affairs of the children's working life related to study, play, etc., and that it is followed up directly by the mother.
3. *Third*: strengthening the psychological aspect of children to deal with the corona crisis, here some measures that the mother could follow:
 - a. Direct communication with children to discuss, and find out what is in their minds as a result of the crisis that made them move away from their schools and friends, places of their fun and the exercise of their lives.
 - b. Creating new ways to play inside the house.
 - c. Children should be emotionally contained when they are angry and anxious, and not rebuked; because anger is one of the psychological repression that children suffer because of their permanent presence in the home.
 - d. Spread a sense of humor and relaxation at home.
 - e. Show children's love and care, so that children do not search for it outside love, for example, through the virtual world

- f. Allowing children to use electronic devices other than school, but provided limited time. And do not use the crisis as a pretext for long using of such devices.
4. Fourth: strengthening the social aspect of children to confront the corona crisis, here are some measures that women could take in this regard:
 - a. Distributing responsibilities and tasks to children in a cooperative and harmonious manner.
 - b. Respecting children and not neglecting their presence in the home.
 - c. Involving children in decision making about household affairs, even the decision is simple and minor.
 - d. Exercising at home all together.
 5. Fifth: teaching children healthy behaviors to prevent and deal with the epidemic, these may include:
 - Adhering to the etiquette of sneezing, such as putting hands or using tissues, and praise Allah Almighty.
 - Paying attention to food quality and cleanliness.
 - Covering food containers and covering water cups.
 - Taking the necessary measures when leaving the house for necessity, such as: wearing a mask, and achieving social distancing.

5. Conclusion

- First: the most important results.

The results of the study are as follows:

1. Muslim women have had a prominent position consistent with the physical, psychological and mental characteristics that Allah has created them. This status is shown by: affirming their rights in all areas of life, affirming everything that preserved the dignity of women before Islam, correcting all the conditions that detracted their dignity before the advent of Islam and making them responsible in public Islamic life on the level of: preserving Islam, spreading the Islamic call and achieving the civilization advancement of the Muslim nation.
2. The mean of crisis management in the Islamic perception: the art of taking appropriate decisions, through a series of measures and procedures consistent with the teachings of Islam and compatible with each stage of the development of the crisis, to preserve the objectives of the religion.
3. Muslim woman is considered a great leader who contributed to managing the family during the corona crisis. She is the one who possesses the ability to influence others, and she possesses the ability control the crisis, by taking the necessary measures to strengthen the personality of children in the areas: faith, intellectual and psychological, social and health; to provide them with opportunities to deal with the stay-at-home crisis during the corona pandemic.
4. Second: Recommendations of the study.

According to the previous results, the researcher recommends the following:

1. Researcher recommend to carry out scientific studies dealing with the corona crisis regarding to the stages of crisis management, with the help of the methods and strategies brought about by the purified Sunnah of methods and strategies for dealing with diseases and epidemics, at the state level and educational institutions.
2. Conducting scientific surveys that measure Muslim women's understanding of their rights and duties in Islam.
3. Holding educational sessions for women that clarify the status and dignity granted to them by Islam.

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