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## RESEARCH ARTICLE

# DISASTER MANAGEMENT AND RELIGIOUS INSIGHT: A COMPREHENSIVE ANALYSIS

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### ABSTRACT

WHO defines disaster as a sudden ecological phenomenon of sufficient magnitude to require external assistance; thus they have a greater impact on habitat, usually changing the landscape of an area. Disaster management deals with the human, material, economic or environmental impacts of said disaster in the form of grim distraction to the operative part of a community that surpasses its capability to cope with. Disasters affect the substantial numbers of people who are exposed to life-threatening events to which they are susceptible, causing injury and loss of life, frequently pooled with destruction to property and livelihoods. Hazards brings about the emergency situation leading disastrous impact cannot be controlled but their impacts may be reduced. The present study is based on descriptive research analysis of disaster management with the help of published material on the subject matter as well as religious text especially Islamic treatise Holy Quran and Hadith. It also aims to explore the role of religious thoughts and public opinion based these established religious opinions to manage these disasters. The study reveals that the religious knowledge and are not solely responsible to control the though making process and have limitations as compared to scientific explanations pertaining to the genesis and warning of occurrence of disasters, however these religious writings and explanations can be of much importance to provide the strong base to the scientists for further exploration. It has also been revealed that all kinds of occurrence of natural disasters have hidden scientific systems to be reconnoitred. The most important components being the preparedness followed by response, recovery and rehabilitation would be optimally and rationally managed with the inspiration and inducement of religious leaders, institutions and organisations irrespective of their location. It is suggested that the society and community should be prepared in such a way that can represent the resilience whether using top-to-bottom or bottom-to-top approach in dealing with the impact on these natural disasters considering an integrated approach keeping in view the knowledge and expertise of local indigenous traditions, perception, rituals, religious education besides government policies and framework to entrust with the scientific temperament of the subject matter.

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## INTRODUCTION

Disasters are serious disruptions to the functioning of a community that exceed its capacity to cope using its own resources. Disasters are hydra headed phenomena and they are caused by natural, man-made and technological hazards, as well as various factors that influence the exposure and vulnerability of a community. Disasters happen when a community is not appropriately resourced or organized to withstand the impact, and whose population is vulnerable. Disasters know no boundaries.

Man-made or natural, technological or chemical it can strike at any moment anywhere, paving destruction in the present as well as in the because of poverty, exclusion or socially disadvantaged in some way" (Mizutori, 2020). There is no doubt that hazards are integral aspects of our environment. The environment is part of nature. Nature and environment are complementary to each other. The environment cannot be conceived without nature. Nature is the origin, which results in the world. The meaning of the whole universe is created by nature itself. Nature is of two types – Natural nature and Human nature. Natural nature consists of five elements – earth, water, fire, air and sky.

Human nature consists of mind, intellect and ego. Human nature interacts with natural environment in different ways responding to area, culture, faith and technology existed in particular specific parts of the world. For centuries man considered disasters as the work of the evil spirits and tried to please them with magic and other rituals but later he started manipulating nature. Paradoxically this attempt to control nature has exposed the humanity to new threats. Disasters may be result of natural or human induced processes of events with the potential to create loss but exposure to a hazard need not necessarily mean disaster. It is the level of vulnerability of those exposed to the hazard that increases risk and the likelihood of the disastrous occurrence. Disaster is not uncommon phenomena and no one is immune from such events which has been associated with the emergence of human civilization. The earth had witnessed innumerable catastrophic events in geological eras since her origin about 4.5 billion years ago. The acknowledgement of disasters/ hazards could be possible after emergence of human being and its civilization. Religious books especially divine books/ pamphlets or some written stories have been important sources of our knowledge about natural disasters that occurred in the past. The Creator or Almighty created four important elements in our earth system to descend His curse on the humanity. People have different views about them; some take them as mere events and accidents taking place by chance, while many others take them as torments and trials of Allah. The fire, wind, water and land (earth) are the powerful creation of God/nature. They were used for punishment by God when He becomes angry on bad deeds of human beings. According to faith of different monotheistic groups like Islam, Christianity and Judaism, natural disaster/ hazards are the punishment to wrong doers on the surface of the earth. Buddhism and Hindu literatures also looked the disasters as the consequence of anger of Creators and various Gods and Goddess (Belshaw, 1951; Keesing, 1952, Kraus, 2007; Levy et al., 2009, Singh, S.S. 2020). Volcanic eruption, flood, cyclone or tornado and earthquake / land slide are major forms of natural disasters on the earth surface. Global flood of water during era of prophet Noah (Quran- Al-A'raf; 7:59-67, Nuh; 71: 5-7, Ash-shu'ara; 26:118-119) fast wind blowing/ cyclones on nation Ad during prophet Hud (Quran-Al Haqqah; 69: 06, HUD; 11:59) and rains of stones and subsidence of land ( Dead Sea) during prophet Lut (Qurán-Hud; 77: 81-82, Al A'raf; 7: 82-84) were very important and dangerous disasters occurred mostly in the South West Asian (Cradle of Civilization} in the past. In a time of disasters, religion easily stirs the attention of the media, who are keen to cover alleged "acts of god" or the religion-related fatalistic attitudes of victims. Furthermore, disaster stories are omnipresent in the tradition of the three major monotheist religions, Islam, Judaism and Christianity (Dynes, 1998). Such events have been also occurring frequently in various parts of the world during different periods of time of the decades. No person or place is immune from disasters or disaster-related losses. Infectious disease outbreaks, acts of terrorism, social unrest, or financial disasters in addition to natural hazards can all lead to large-scale retrogressive consequences for the nation and its communities. Communities and the nation thus face difficult fiscal, social, cultural, and environmental choices about the best ways to ensure basic security and quality of life against hazards, deliberate attacks, and disasters beyond the unquantifiable costs of injury and loss of life from disasters. The genesis of disasters has been explained in both religious philosophical and scientific exploration ways.

Religious literatures depict them as the ill effect of man environmental relation in the form of nature curse in disobedience of natural laws set by nature (Creator/ Almighty). The Holy book Quran states all the disasters/ hazards (Fasad) on land and water are the result of deeds of human beings. Corruption has appeared throughout the land and sea [reason of] what the hands of people have earned so. He [Allah] may let them taste part of [the consequences of] what they have done that perhaps they will return [to righteousness] (Quran-Al-Rum; 30: 41). Nature- Laws- Man-Deeds- Outcomes are the process of nature man relation. Such relationship of man and nature evolved three philosophical views like determinism, possibilism and new determinism in human geography (Hussain, M. 1981). First two followed extreme opinion in the behaviour of human beings in man nature relation. In the former case, man is considered as fully passive and nature dictates every things while the latter advocates the man as active and dominant over the nature. The third neo determinism adopted middle way explaining that nature dictates direction, laws and set the challenges and man follows adjusting way of wait and go. Religious literatures and the literature revealing the disasters genesis with theological approaches which lack scientific and analogical as well as systematic expression but provide the background for understanding and exploration of system and mechanism of occurrence of both natural and manmade disasters. Chester and Duncan expand Chester's (1998, 2005) early studies and assert that looking at disasters as acts of God and the punishment of deities mirrors the approach which dominates disaster studies and the way catastrophic events are considered as God-man relation. This view emphasizes victims' guilt and sinfulness, which is to be punished by nature's extremes. Such a conception of disasters is often associated with fatalistic and submissive attitudes that the proponents of the hazard paradigm quickly associate with a very low perception of risk (Gaillard, J.C. & Texier, P. 2010). It is thought that the philosophy of disaster as curse of God would develop the sense of helpless, non-responsive attitudes towards scientific disaster management development. Several studies on fatalism has long been applied to traditional and pre-industrial societies in Middle-Age Europe and to the contemporary so-called developing countries (Akasoy, 2007; Burton et al., 1993; Kates et al., 1973; Schneider, 1957).

According to Islamic literature, the deeds of disobedience of nature's laws would result in various forms of disasters. It is stated by Prophet Mohammad (S.A.W) that if the believers do not pay zakat (tax on income) in total incurred, the saving money or valued items would be not safe and drought or famine occur. If laws are made against the natural laws, civil war would take place and death rate will be higher, while the increasing illicit connection and rape of women would result in pandemic and incurable disease. (Zakaria, M. 1965e). Virtues e.g. speaking truth, justice, honesty, purity, generosity and kindness are the law of nature and they upgrade the personality of the followers and reduce the socio cultural hazards in the society or community or nation. Disobedience of these laws usually results in riots, massacre, war and extreme manmade disasters. Beware, there is piece of flesh in human body, if it becomes good (corrected) the whole body becomes good but if it gets spoilt and whole body gets spoilt and that is heart, (Sahi Al- Bukhari, Chapter 52, Kitabul - Iman). The belief of money as source of success, honour and peace in the heart compels one to do wrong thing for achieving them. Lust of money and power make human being mad and creates an environment of

disruption like killing, bribery, dishonesty, riot and so on. The exploitation of natural resources, mining and quarrying activities, deforestation as well as excess production of greenhouse gases are the examples of increasing lust of money which are responsible for both natural and manmade disasters in world. Thus man nature relation is an important part of disaster management for preparedness and mitigation. Several religious or theological studies explain disaster genesis and management have been conducted at global level with regional case studies (Akasoy, 2007; Burton et al., 1993; Kates et al., 1973; Schneider, 1957). The religious perceptions have been very much criticized by scholars on the ground that they lack scientific explanations and based on only faith to God. The religious oriented explanation of disaster studies are limited and all major recent studies and treaties on hazards and disasters have overlooked or totally omitted the religious thought and philosophy in the decision making process and assessment of planning of disaster management (Burton et al., 1993; Drabek, 1986; Dynes, 1994; Hewitt, 1983a, 1997; Lewis, 1999; Oliver-Smith and Hoffman, 1999; Rodriguez et al., 2006; Wisner et al., 2004; White and Haas, 1975). Likewise, no journal has so far dedicated a special issue to the interplay of religion and disasters. Only Dynes and Yutzey (1965) provided an initial theoretical overview. The religious studies and theology fields have been similarly silent on issues pertaining to natural hazards and disasters (Chester, 1998). Religion as Journal is an important publication attracting the research papers dealing with religion and disaster relationship. Religious and cultural ethos and traditions have been included in decision making process of preparedness, response, risk reduction and rehabilitation of disaster management (Kyo man Ho 2015, Furqan, I.Akasa, 2020, Iskandar M., 2019, Adiyoso, W. & Kanegae, H., 2013. Joakim, E.P. & White, R.S., 2015). Moreover, the religious literature and the studies describing theological and traditional philosophy to genesis and management of disasters in spatiotemporal dimension are very worthy and useful for academicians, researchers and scientists to explore and extract new facets of human and nature relationship. Instead of blindly rejecting and ignoring as well as undermining the natural-man physio-biological-chemical and terrestrial cycle systems, there is need of appreciation and inclusion of religion-cultural and disaster nexus in explanation of disasters and its management.

**Disaster Management:** The disaster is the negative impact of any natural, man-made or extreme emergencies on individual, community, society, nation and world. The degree and intensity as well as severity of the effect depend upon the level of vulnerability, potential to cope with and sensitivity or response to the reduction of risk among the people, community and nation or concerned government and non-government institution/ organization. All living species including animals, naturally, have the sense and capacity to protect them from adverse situation and ability to develop strategies for their existence or survival. There is struggle for survival but due to variation in ability and capability to cope with disaster, the concept of survival of the fittest prevailed. Human being is the super and the best creation of Almighty (Qur'an-Attin; 95:4), have the highest level of managerial ability to protect themselves from natural and unnatural hazards and disasters. The story of Noah written in the Qur'an, can be a good reference for preparing for disasters (Ghafory-Ashtiany 2009). From the explanation of the verse, it can be learned that God instructed Noah to prepare for the flood that would hit existing world. The order can be understood that there is an effort that

must be made by humans to reduce the disaster risk. So the believers, prepared and constructed a big ship or boat/Ark before the occurrence of world's most dangerous flood disaster in which whole land mass of earth drowned in water except few portion and no one was survived except those who boarded in the ship/Ark(Quran-Al A'raf; 7:64, , Ash-Shu'ara; 26:118-119). The next nation after Noah, known as Ad, made the preparedness to save them from flood of water based on past experience, but the fast blowing wind storm destroyed them.

Next generation known as *Thamud* after long period during prophet Soleh made their preparation from natural disaster like flood and wind storm and constructed their houses in the mountains after excavating the caves, thinking that neither water nor wind would affect them. The Qur'an mentions how the society grew very proud of their accomplishments and began building huge castles, palaces, and other structures as status symbol of their power (Ash Shura; 26: 128-129). They were killed by earthquake and thundering in their protected caves and fort like houses. All religious divine books of Jews, Christian, Muslim, Buddhist and Hindu stressed on paying charity, helping deprived and victims and sacrifice for humanity with money, time and physical pains to save the nature, environment, human beings as well as animals and plants.

Thus the natural disaster, hazards and the management or strategy for protection, prevention and reduction of disaster impacts and increasing awareness and responds to disaster occurrence and remedial measures and step to reduce the risk, evacuation, rehabilitation and sustainable development were very much existed in different societies, communities, and nations but in very traditional, cultural and unscientific manners. The concept of disaster management and its need at different stages and different socio economic scale must be acknowledged and propagated for saving the lives, properties and environment from any kind of disasters. Disaster management is defined in the following ways. Disaster management is how we deal with the human, material, economic or environmental impacts of said disaster, it is the process of how we "prepare for, respond to and learn from the effects of major failures (Elliott D. 2014). It is as the organization and management of resources and responsibilities for dealing with all humanitarian aspects of emergencies, in particular, preparedness, response and recovery in order to lessen the impact of disasters (IFRC&RCS 2007). The disaster management includes all efforts pre and post of occurrence of disaster with a view to minimize the impact, reducing risk, response to emergencies, rehabilitation of impacted people and building the disaster resilient society. Prevention, mitigation, preparedness, response, risk reduction, recovery and rehabilitation are important components of disaster management. In broader sense, preparedness, response, recovery and prevention/ mitigation are known as components of disaster management (Fig. 1). The disaster management could be operated into three stages or steps. Prevention and preparedness are the first pre-disaster operation of the disaster management. UNISDR viewed disaster prevention as the concept of engaging in activities which intend to prevent or avoid potential adverse impacts through action taken in advance, activities designed to provide protection from the occurrence of disasters. The first and most important activity is to enhance the knowledge and understanding of occurrence, genesis of hazards, methods of reduction of severity of the

disaster and warn the people before outbreak of hazards, emergencies like disease, famines, pollution, epidemic, communal riot and political and socio-economic turmoil. Prevention/ mitigation and preparedness are pre disaster management process. It is said prevention is better than cure.



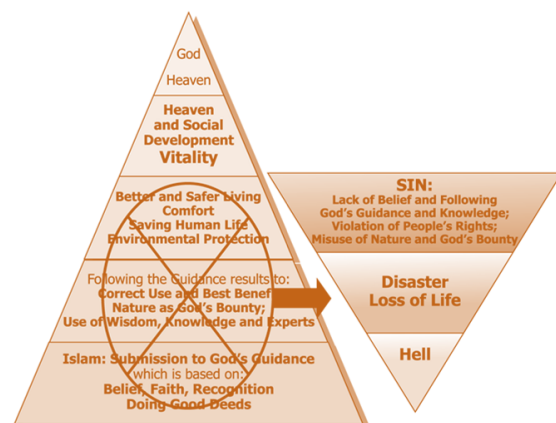
Fig.1. Components of Disaster Management

Preparedness to counter disaster's negative impact has been well acknowledged and instructed for an effort and preparation to prevent them from risk of loss of life, property and environment even in historical past in various ancient civilizations. Propagation of curse or punishment of God on bad deeds and preventing the nation from wrong doing, pleasing the Almighty through charity, kindness, worship, duwa (mendicancy) through the spiritual activities; construction of dams and levees in flood prone areas, construction of wooden house in seismic prone areas as well as cutting the mountains and making caves and house in protected leeward side in wind storm affected areas had been very common efforts towards prevention and mitigation of reduction of disaster's bad effects. Religious teaching especially Islam invites the people to faith in one God and saying that all activities mainly hazards, disease epidemics, earthquake, floods, cyclone, land slide and volcanic eruption and so on are the will of Allah which are the manifestation and response of action of human beings on the earth. God's will includes all activities concerned with positive man environment relation and beneficial to humanity. For example, man is not owner of resource but trustee and paying and Zakat & Sadqah (Charity) by rich people to meet the needs of poor and needy persons, are guidelines for good deeds from Allah (God). . Some scientists and scholars criticized such explanation on the ground that it would develop fatalism and disappointment as well as inactiveness among the people towards disaster management. Acevedo (2008) points out that fatalism remains a largely misunderstood phenomenon. It is influenced by political, cultural, religious and historical factors. He believes that culture and religion significantly contribute to the formation of the fatalism belief that natural hazards are destiny and their location has been determined by God. In some Muslim-populated countries, religious beliefs often increase fatalistic attitudes towards disasters such as earthquake, volcanic eruption and floods (Baytiyeh & Naja 2014). Unfortunately, Islamic scholars and theologians could not highlight the aspect of effort, scientific exploration and attitudes and rational discussion which are described in Holy Quran and Hadith. Some sporadic Islamic literatures provide the concept of effort for achieving the right objectives.

It believes in the understanding and exploration of the process of occurrence, evolution of any event and its objectives of existence. Nothing happened at random but follows systems which are to be explored. The benefits of nature could be only achieved through use of wisdom, knowledge, experts, co-operation, community participation and faith and belief in God and His natural law for use of the earth and its environment (Mohsen Ghafory-Ashtiany2009). Two figures below are representing the process of achieving safety, development, vitality and finally "heaven" by following the Islamic form of God's guidance and the process of causing disaster, loss of life and "hell" by not following the Islamic approach to God's guidance and by doing "bad deeds".



Fig. 2. The process of achieving safety, development, vitality and finally "heaven" by following the Islamic form of God's guidance



Source: Mohsen Ghafory-Ashtiany (2009), View of Islam on earthquakes, Human vitality and disaster, Disaster Prevention and Management Vol. 18 No. 3, pp. 218-232

Fig. 3. The process of causing disaster, loss of life and "hell" by not following the Islamic approach to God's guidance and by doing "bad deeds"

The story of Prophet Noah and his experience with disaster is one of the best examples for teaching reported in any religion. In this respect, the Qur'an says: "So We revealed to him, saying: 'Construct the Ark within Our sight and under Our guidance'; then when comes Our command, and the fountains of the earth gush forth . . .; and address Me not in favour of the wrong-doers; for they shall be drowned"(Qur'an-Al-Muminoon ; 23:27). "And (once) the king (of Egypt) said: 'Verily I saw (in a dream) seven fat cows which seven lean

cows were eating; and seven green ears of corn and other (seven) dry. O' chiefs (of my court)! Explain to me my dream, if you are able to interpret dreams' (Quran- Yusuf; 12: 43). Prophet Yusuf (Josef) was asked to explain the dream. He said: 'You shall sow for seven consecutive years and that which you have harvested you leave it in its ear, except a little whereof you eat (Qurán- Yusuf; 12: 47) Then after that seven years of hardship will come that (people) will consume what you have beforehand laid up for them, except a little of what you will have preserved.( Qurán- Yusuf; 12:48-49). These suggestions were the best methods of preparedness and management to face the challenges of long drought in the country. During the period of the second Caliph Umar bin al-Khattab severe famine and drought occurred in Arabia (18 Hijri/ 609 A.D.) and Umar acted decisively and wisely, setting exemplary precedents to any responsible Muslim ruler. He mobilized food supplies from Egypt and Iraq, personally supervised their distribution, and refrained personally from eating good food or eating at home. He delayed collection of zakat, and suspended the statutory punishment of theft (hadd) because of the likelihood that the thief is in dire need. He joined the people in prayer to Allah to alleviate the drought. After the famine, Umar ordered his Governor in Egypt. Amr Ibn al-A'as to dig a canal connecting the Nile to the Red Sea to ensure regular supplies of food from Egypt to Arabia (Qurreshi, F.A. 2019, Hamoudi, S.A.T. 1989). His style of disaster management is an excellent example and guidelines for building disaster resilient government and governance. Sensitivity, responsibility, accountability and sincerity, honesty, sacrifice and kindness are important tools for sustainable management of any kinds of hardships faced by public or citizens of any country. Through the concept of Amr-bil-Maruf, people are supervised and invited and encouraged to do good deeds. Conversely, Nahi-anil-Munkar, forbids them to do wrong: "And from among you there should be a party who invites to good and enjoins what is right and forbids the wrong, and these it is that shall be successful" (Qur'an-Al-e-Imran; 3:104). It gives the collective and community based responsibility to deal with pre or post disaster challenges and issues.

The pre-disaster activities should be well planned with education, wisdom, sincerity and faith. Most important purpose of this is to mitigate human loss. This also includes the development of information technology system; mobilization of resource for necessary action, assessment of disaster and issuance of a warning and to the people through media, radio etc. transporting the people in a safe place in case of disaster occurrence. The occurrence of natural hazards and disasters are uncontrolled phenomena. Earthquake, volcanism, cyclones and tornados, landslides, floods and Tsunami cannot be stopped from occurrence but minimise their impact intensity through improvement in mitigation and preparedness operations. Despite high level of development of science and technology, the prediction of several natural disasters is partially successful. Risk and damage could be reduced through the reducing the vulnerability by development of residential areas in hazard free or less prone zone, construction of houses and other buildings following the disaster resistant technology as well as guaranteed food-security, social, economic and political security. Hazards are always prevalent, but the hazard becomes a disaster only when there is greater vulnerability and less of capacity to cope with it. Capacity means and strengths which exist in households and communities and which enable them to cope with, withstand,

prepare for, prevent, mitigate or quickly recover from a disaster. The Islamic education as well as other religion's statements provides very rational and behavioural measures to reduce vulnerability and enhance capacity to cope with hazards and disaster effects. No one is permitted to harm neighbours and provide help to them with money, food, shelter and moral boosting (Zakaria, M.1965 a). The highest importance is given to respecting and observing the "people's rights". Regarding human activities, people must respect the rules of law and conduct, whether they pertain to this world or the next, and whether they are individualistic or collective. Hoarding of food items for hiking price during drought and famine condition is strictly prohibited and considered a great sin. Prophet Mohammad (S.A.W.) stated that those who bring the grains to sell at cheaper rate during crisis period, will be given more extra and the persons who make hoarding for getting extra high price during crisis of food, will be under the curse of Allah (Zakaria, M, 1965b.). High value is attributed to group work, social activities, social responsibilities, co-operation and consultation in various aspects of life, including giving full consideration to others. "And their business is [conducted] through consultation among themselves" (Qur'an- Ash Shura; 42:38). God's help can be found within group work (Prophet Mohammad, S.A.W). Strong emphasis is given to group prayers as a symbolic act of group activity. *Mashora* (consultative meeting) unites the hearts of people and encouraged participation of all concerned people happily with enthusiasm. After the event of disasters, the process of quick action and the help of the victims of the disaster-prone areas are required. Response to disastrous conditions from various communities including government agencies, medical institutions and health personnel, social activists and NGO's is urgently needed. Transportation of victims from disaster affected areas, provision for emergency shelters, emergency medical facilities and care to victim's place and consolation about the losses are another activity are urgently needed after occurrence of disaster.

Disaster management with the consideration of public institution plans and strategy, scientific and technological approach as well as government policies could not alone achieve the target to reduce the risk, save the lives and property, manage safe place for displaced victims in the disaster affected areas. Local and indigenous as well traditional methods of managing and tackling the damage caused in, recovery and risk controlling measures as well as religious instructions and motivation for helping the victims through moral boosting, financial aiding, feeding and consoling should be included as an essential components of disaster management. Community education, social awareness, realization of fulfilling responsibilities and sense of accountability as well as good and honest governance are very essential components of disaster management. Religious and cultural approaches could play pivotal roles in this direction. It is in the literature of Prophet Abraham that Allah (God) warns the King saying "O King I sent you that no one's cry reach to me, before you solve it. I have not sent you for collection and accumulation of money layer to layer (Zakaria, M.1965c). Allah also ordered followers of Islam to invite the people towards good things and prevent from bad things (Quran-Al Imran; 3:110). Good things refer obeying guidelines of nature (Nature –man positive interaction) and bad things over exploitation, greedy nature, deception, and bribery, telling a lie, irresponsibility, bad governance, cheating, hatred, and rioting, adultery, raping, atrocity, proud and inhuman nature.

Consoling the victims, poor, patient, and people in trouble especially in any disaster, both in natural and manmade is also described as a pious work (Rewardable). Quran says do not be pessimistic, it is a sign of non-believer; there is relaxation after every hardship. Do not worry and be disappointed when difficulties come, disappointment from mercy of Allah is disobedience to Him (Quran-Al-Inshirah; 94:5-6). The Christianity, Hinduism, Buddhism and other religions also advocate for charity, sacrifice for humanity, social wellbeing, helping the people. Human beings do not have any right to harm themselves or others. Causing harm or vulnerability to others is an unforgivable sin, unless the person who has been harmed, forgives the action (Ha, K.M.2015). Such knowledge and education will motivate the society and people and community and nation to reduce the risk, recovery, replacement, survival for food and health and later for rehabilitation and sustainable development of affected people and areas. Expert leadership and good governance is essential to the success of risk reduction programs. Risk cannot be reduced without knowledge and scientific management. Thus the role of people is to understand, believe and implement knowledge and follow the guidance and recommendations of experts. The religious thought and prescription are general rules, not especially for disaster management. Islam in general propagates to adopt scientific measures and modern technology and management to resolve the existing or future predicted disasters or any kinds of misfortunes. For example The Prophet said, "There is no disease that Allah has created, except that He also has created its treatment. Further he said that Allah tells, I have created disease and medicine both, get cure through medicine (Sahih Al Bukhari, Volume 7, book 71, No.583). Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful." [Abu Dawud, Tibb 11, (3874)] The Prophet said, "If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place (Sahih Al Bukhari, Kitabul Tib, Medicine). The whole universe is operated through a scientific system and it is permitted and suggested to follow a balance way to get sustained benefits from natural systems as atmospheric, hydrologic, biological, terrestrial and human systems and for sustainable development. So it is very imperative to use scientific strategy for engineering especially civil, to construct, repair and maintain dams, buildings, shelter house, damaged roads extra. Insurance service, medical experts including nursing personnel, para- medical groups, government agencies / officers must be activated effectively with efficient methods. Responsibility and accountability of concerned stakeholders should be defined and ascertained.

**Building Resilience Society and Other Agencies towards Best Disaster Management:** Disaster management's performance in managing the reduction of vulnerability, risk and bad impact on society depends upon the capability and capacity as well as ability of individuals, communities, organizations and states to adapt and tolerate to the occurrence of hazards and recover and safety from hazards, shocks, damage and stress without compromising long term prospects for development (OECD 2013). Such characteristics of disaster affected groups has been described as disaster resilience. According to the Hyogo Framework for Action (UNISDR, 2005), disaster resilience is determined by the degree to which individuals, communities and public and private organisations are capable of organising themselves to learn from past disasters and reduce their risks to future ones, at international,

regional, national and local levels. The origin of the concept of resilience as used in disaster risk research is often attributed to the work of Holling, who applied the concept to social-ecological systems (Holling 1973). This term was used first time used in connection with disaster recovery after the earthquake in Shimoga city of Japan in 1954. (Alexander 2013). It is like immunity in the body to protect and resist from various disease and especially epidemics. United Nations International Strategy for Disaster Risk Reduction (UNISDR2005) defines vulnerability as the susceptibility to the damaging effects of a hazard, and resilience as the ability to "resist, absorb, accommodate to and recover from the effects of a hazard in a timely and efficient manner". The ability of countries, communities and households to manage change, by maintaining or transforming living standards in the face of shocks or stresses – such as earthquakes, drought or violent conflict – without compromising their long-term prospects (DFID 2011). In conceptual terms, vulnerability and disaster resilience are closely related. Some authors see vulnerability as the opposite of disaster resilience, while others view vulnerability as a risk factor and disaster resilience as the capacity to respond (Manyena, 2006). The literature survey on disaster management revealed that the term resilience and its scope in dealing with the disaster challenges, gained momentum and relevance in response to increasing insecurity particularly in social and political turmoil and unrest; complexity and vulnerability in our everyday life. The Malta summit of civil societies of commonwealth countries in 2015 discussed the issues of development resilient society and suggested the method how to make strong society resilient. Transformation, inclusion and responsiveness, transparency, accountability and gender equity have been considered as important tools for development of resilience in various stakeholders of disaster management. Resilient society, resilient government, resilient economy, resilient environment, resilient science and resilient institution are different forms of disaster resilient buildings. Participatory approach among different agencies is an ideal process to build a confidence among people and communities in making progress to increase resilience and immunity for managing pre and post genesis of disasters. Islam encourages the participatory and collective effort to deal with any individual or collective issues and challenges emerged out. Allah appreciated *momin* (believers and good doers) by saying that High value is attributed to group work, social activities, social responsibilities, co-operation and consultation in various aspects of life, including giving full consideration to others. "And their business is [conducted] through consultation among themselves" (Qur'an-Shora; 42:38). God's help can be found within group work (Prophet Mohammad-PBUH). Strong emphasis is given to group prayers as a symbolic act of group activity and it has rather 27 times reward than that of individual prayer (Zakaria 1965d). Linkage between public and private infrastructure and facilities would help in achieving resilience goals.

**Building Resilient Society to Disaster from Bottom to Top:** The disaster management through top to bottom process has not been succeeded satisfactory level. It appears one way dictation from higher strata without pre conceived challenges and reality at grassroots level in disaster prone and affected areas. Intention and sincerity, the spirit of any work, are generally less at top layer of management hierarchy which could not perform well in persuading the participants to do the work of risk control, rescue, relocation and food and medicine supply etc in disaster affected areas.

The process of building resilient people towards disasters should be strengthened from bottom to up. The following measures are required to reduce the risk and building disaster resilient society with persuasion and motivation of religious education and cultural attached sentiments.

- To develop spirit of sacrifice and service for poor and venerable communities
- Humanitarian approach development to tackle hazards and disaster effects. Encourage public private model (PPM) of humanitarian response.
- Honesty, sincerity, and transparency in thinking and approach for help to people.
- Awareness and well training to people to handle situation during pre, present and post of disaster occurrence.
- Knowledge of cultural heritage and indigenous methods of preventing, reduction, recovery and rehabilitation techniques applied by local communities in the past.
- Communication linkage understanding and utilization methods needed for safety of life and property due to hazards
- Understanding of health care facilities and services available in the area especially for disaster period.
- Knowledge about various government and private institutions dealing aid, relief work, rehabilitation work and medical aid.
- Knowledge about various NGO's, and global agencies providing physical, financial and technological help to deal with disaster situation.
- Community and individual should subscribe insurance policy for protection of properties and belongings.

## Conclusion

Disaster management is an inevitable need for every country to provide safety and security to her resources, people, animals and environment in crisis and tragedy emerged out from disasters/ hazards of any form. Natural as well human generated disasters' frequency have been continuously increasing year after, not only in developing and poor countries but also in developed countries of world. Occurrence of hazards is uncontrolled phenomena which could not be stopped by any powerful country. Prediction, preparedness, reduction in vulnerability, risk level and recovery and rehabilitation might have played positive role in sustainable development of disaster affected people and area. The prediction and warning before striking in any area, need very scientific education, understanding and knowledge about the background of genesis of natural disasters like earthquakes, tornado and cyclones, floods, drought and landslides. Traditional knowledge in the forms of poetry, song, rituals and some astronomical appearance are important tools for early warning for happening of disasters. Religious education and guidelines, mentioned especially divine books like Bible, Holy Quran, Vedas and some other one, could be acknowledged and tested through scientific measures and should be utilized for better planning of disaster management. The concept of modern scholars and scientists that the religious teaching regarding disaster causes and remedies would have been developing fatalism among the affected people and inactiveness have been discarded after appearing the religious literature at different national and international academic platform forms. Islam is a practical religion

directing the believers to get knowledge both of this material world and here after (after death). Religion's role in different components of disaster management are worthy and appreciable especially in consoling, reducing vulnerability, recovery and providing food, health and finance facility with sincerity and feeling of accountability to God and hope for reward from Him. An integrated management in combination of disaster resilient society, engineers and scientists, government administration, social and religious activists as well as NGO's is urgently needed for achieving the goals sustainable development in disaster affected areas.

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