
The Impact of Sharia Policy on Country Management - Planning for the Prophet's Migration as a Model

Ibrahim Muhammad Fandi Bani Amer¹, Dr. Abed Alfattah Mahmoud Abedal Qader Akasheh², Dr. NABEEI AHMAD HUSSIEN JEDAYEH³,
Jalil Ibrahim Khalil Ezmeqna⁴

¹Specialization: PhD in Jurisprudence and its Principles University Name: Jadara University
Jadara University Academic Rank: Full-time Lecturer.

²Zarka University Faculty of Sharia Department of Jurisprudence and its Principles.

³Faculty of sharia Zarqa University

⁴Specialization. Jurisprudence and its sayings Rank: Assistant Professor Zarqa University

Email: ¹i.baniamer@jadara.edu.jo, ²aokasha@zu.edu.jo, ³njadayah@zu.edu.jo,
⁴jahmad@zu.edu.jo

Abstract: This research aims to demonstrate the impact of Islamic policy on the management of the country, and to demonstrate the role of the guardian in managing its affairs in various aspects of leadership, administration, economics, politics, society, and others. The Prophet's migration is an example of the sound planning undertaken by the Prophet, peace be upon him, as a leader of Muslims, and was a major reason for creating a safe place for the Islamic call.

The researcher used the inductive approach: by inducting the Islamic texts in the Qur'an and Sunnah, and the books of biography, and then trying to demonstrate the Islamic approach in managing and administering the affairs of the country. And the analytical approach: by studying what came in the Islamic texts, and the books of biography of events and analyzing and interpreting them to derive general rules in managing the affairs of the country.

The researcher concluded that Islamic policy has a great impact on managing the affairs of the country, especially since incidents, events and developments are endless, and differ from time to time, and they need the effort of jurists to impose rulings on them, by looking into the sources of legislation and the rules of Islamic policy, and the guardian has a great role in managing the affairs of the country, and choosing the leadership of the work team is one of the foundations of success for any goal. Islamic law was the first to innovate and apply advanced administrative systems, and the best example of this is the Prophet's migration, which was extremely organized and meticulously planned in all its stages, and was not a form of chaos, which ensured the success and achievement of the goal. The researcher recommended encouraging researchers to pay attention to Islamic policy, link it to the reality in which we live, and extract rulings that benefit the country. There are also many events in Islamic history from which lessons can be drawn and applied to reality.

Research Problem

It is hoped that this research will answer the following questions: What is the impact of Islamic policy on managing the country's affairs. What is the role of the guardian in managing the country's affairs.

What is the importance of planning in the Prophet's migration.

The Importance of the Research

The Importance of This Research Lies in:

Clarifying the validity of Islamic law for all times and places.

Clarifying the precedence of Islamic law over modern systems in administrative arts, including planning with its advanced Islamic features. Clarifying the importance of management in Islam, and its role in achieving the supreme goals and objectives of authority.

Research Objectives:

This research aims to achieve the following:

Clarifying the impact of Islamic policy in keeping pace with events and developments.

Clarifying the role of the guardian in managing the affairs of the country, achieving justice, choosing leaders, and distributing tasks.

Clarifying that sound planning is a major reason for the success of the Prophet's migration.

Research Methodology

I relied on the following two approaches in this research:

The inductive approach: This is done by inducting Islamic texts in the Qur'an and Sunnah, and books of biography, and then trying to clarify the Islamic approach in managing and administering the affairs of the country.

The analytical approach: This is done by studying the events mentioned in the religious texts and the books of biography, analyzing and interpreting them to derive general rules for managing the country's affairs. Previous studies

There are many studies, scientific research, and books that have talked about management, planning, and the Prophet's migration, but what distinguishes this research from others is the statement of the impact of legitimate politics on management and planning, and its role in managing the country's internal and external affairs, achieving goals, attracting interests, and warding off corruption.

From previous studies, for example, I mention the following:

1. Qaddafi Ezzat's study entitled: (Principles of legitimate politics and their role in legislative reform in the state) Jordanian Journal of Islamic
2. Studies, Volume Five, Issue One, 2009 AD, where this study focused on the most important principles in legislative reform.
3. Khaled Al-Hussain's study entitled: (Paths of legitimate politics in administrative control) Journal of Sharia and Law Sciences, Volume Forty-Four, Issue One, 2017 AD, this study focused on stating the paths of legitimate politics in terms of firmness, facilitation, and protection in managing the country's affairs.
4. Waad Allah Kazim's study entitled: (The Importance of Strategic Planning in Crisis Management) Al-Qadisiyah University, 2017. The study focused on explaining the importance of planning, its features, stages, and levels.
5. Muhammad Al-Kofhi's study entitled: (The Impact of Sharia Politics in Embodying Citizenship through Commitment to the State's Laws and Regulations - A Theoretical and Applied Study) Journal of Sharia and Law Sciences, Volume Forty-Five, Issue Four, Supplement Four, 2018. The study focused on explaining the importance of commitment to the state's laws from the perspective of Sharia politics.
6. Nada Hassan's study entitled: (Islamic Foundation for Planning - A Historical Study) Journal of Scientific Research in Education, Umm Al-Qura University, 2018. The study

focused on the foundation of planning in Islamic law, the stages it goes through until achieving the goals.

Introduction

In the name of Allah, the Most Gracious, the Most Merciful

Praise be to Allah, Lord of the Worlds, and peace and blessings be upon our Master Muhammad and all his companions. After that:

Since Islamic law is valid for all times and places, it is capable of leading the nation and organizing its affairs in a manner consistent with achieving the interests of this world and the hereafter. Sharia policy is a major entry point for organizing society and controlling its conditions, due to its ability to keep pace with developments and incidents for which there is no text, as it has allowed jurists and rulers to exert effort within the rules of religion and its sources to apply Sharia rulings to new events and incidents, in a manner consistent with the objectives of Islamic law in bringing benefits and warding off corruption. Jurists, both ancient and modern, have emphasized the importance of the existence of authority, as it is one of the things that is relied upon in managing the internal and external affairs of the country in a manner that achieves the interest.

Anticipating and planning for the future is permissible in the Qur'an and Sunnah, as there are many legal texts that call for preparing for the future, and planning is a fundamental pillar of the foundations upon which Islamic law is based, as sound thinking is the path that leads to knowledge, and knowledge is the path to knowledge, and knowledge is sufficient to liberate people from slavery to anyone other than God Almighty. The Prophet, peace and blessings be upon him, had an advanced strategy in managing the blessed Prophetic migration, and the observer of it sees that it was the ultimate in precise and organized planning in all its stages, until achieving the goal of creating a safe environment for the Islamic call.

Research Method

This research consists of an introduction, two chapters, four demands, and a conclusion that includes the most important results and recommendations, as follows:

The first topic: The impact of Islamic policy in managing the country's affairs.

The first requirement: The importance of working with Islamic policy.

The second requirement: The role of the guardian in managing the country's affairs.

The second topic: The importance of planning in managing the country's affairs, the Prophet's migration as a model.

The first requirement: The importance of planning in managing the country's affairs.

The second requirement: The impact of planning on the Prophet's migration.

Conclusion

For the first topic: The impact of Sharia policy on managing the affairs of the country

First requirement: The importance of working with Sharia policy

The basic goal of Sharia policy is to preserve and establish religion. If religion is established, societies are established, as evidenced by the actions of the Prophet, peace and blessings be upon him. Bringing benefits and repelling corruption is a necessary matter that cannot be neglected, as corruption cannot be approached. The one who follows the objectives of Sharia in the Book of God Almighty and the Sunnah of His Prophet, peace and blessings be upon him, sees that God Almighty has commanded all good, little or much, and has forbidden all evil, little or much

1. ([(- Abdul Salam, Izz al-Din, *Qawa'id al-Ahkam fi Masalih al-Anam*, Dar al-Kutub al-Ilmiyyah - Beirut, 1991 AD, no edition, Vol. 2, p. 189]). There is no doubt that contemporary scientific and technological development has effects that result in differences in society and changes in its conditions with the change of time and place. Here, it is necessary to activate the rule: Preventing corruption takes precedence over bringing benefits and balancing priorities, which is addressed by activating the jurisprudence of reality, which is closely linked to Sharia policy. And its rules

and controls, which is consistent with achieving the objectives of Islamic law, and here the role of jurists emerges in deriving the appropriate Sharia rulings for the expected facts and developments based on reality, so that we stand on the strengths and weaknesses through feedback, as well as looking to the future, and working to determine the priorities that contribute to construction and development, and preparing for expected risks, and this indicates the suitability of

2. Islamic law for all times and places ((- Al-Salami, Mastour, Jurisprudence of Expectation in the Field of Sharia Politics, Journal of the International University of Madinah - Malaysia, Issue 34, 2020 AD, p.22)). Everything that is needed for necessities, Islamic law has explained it in the most clear way, and as for the details, they are based on the generalities, which are considered by the mujtahid through reliance on the sources of Islamic legislation, and the rules of Islamic politics 3.Legitimacy (((- Al-Shatibi, Ibrahim, Al-I'tisam, investigation by Salim Al-Hilali, Dar Ibn Affan, - Saudi Arabia, first edition 1992 AD, Vol. 2, 817])).

The most important jurisprudential rules and controls in the administration of the country are the following:

1. Rule: The actions of governors are subject to public interest.

This rule is one of the most important foundations on which Islamic policy is based, as it gives the ruler the authority to make whatever decisions he deems appropriate that achieve the interest. The imam is like a guardian to an orphan, and this rule includes: that the guardian must choose the most suitable and competent for positions

4. (((- Al-Suyuti, Jalal al-Din, Al-Ashbah wa al-Naza'ir fi Qawa'id wa Furu' Fiqh al-Shafi'i, Dar al-Kutub al-Ilmiyyah, first edition, 1983 AD, p. 121])).

2. Rule: The most suitable for the position is the one most suitable for its purpose. This rule revolves around giving priority to the most suitable. The most suitable is the one who is given priority over others. If he is not found, the best is chosen. The best is according to the position and location. The position has two basic pillars: strength and trustworthiness. God Almighty said:

5. (Indeed, the best one you can hire is the strong and trustworthy) (((- Ibn Taymiyyah, Ahmad, The Shari'ah Policy in Reforming the Shepherd and the Flock, previous reference, p. 13])). (Surat Al-Qasas, verse 26), and Al-Qarafi explained that in Al-Furuq: where the one who is more fit and upright is presented to every position over others, so the bravest and most respected person is presented in the position of war over others, and likewise in the judiciary the most knowledgeable is presented.

6. According to the rulings of Sharia on others, and so on ((- Al-Qarafi, Shihab al-Din, Anwar al-Baruq fi Anwa' al-Furuq - Alam al-Kutub, no edition, Vol. 2, p. 157))).

7. This is one of the most important controls related to Islamic politics, and the one who is most beneficial to Muslims is given priority over the one who is better than him. The basic axis for choosing leaders is based on the Almighty's saying: "Indeed, Allah commands you to render trusts to whom they are due, and when you judge between people, to judge with justice."

8. (With justice) (Surat An-Nisa, verse 58). Scholars have mentioned that this verse was revealed about rulers, as fulfilling trusts and justice in ruling are the foundation upon which just legitimate policy and righteous rule are based.

9. Imam Ahmad was asked: About two men who are leaders in battle, one of them is strong but wicked, and the other is righteous but weak, with whom should he fight? He said that the righteous but weak one, his righteousness is for himself, and his weakness is towards the Muslims. As for the strong but wicked one, his strength is for the Muslims, and his wickedness is towards himself. (Ibn Taymiyyah, Ahmad, Al-Siyasah Al-Shari'ah fi Islah Al-Ra'i wa Al-Ra'iyah, previous reference, p. 15)

3. Rule: Group is mercy, and separation is torment.

This rule refers to a very important matter, which is the necessity of people uniting around one ruler, so that strength and immunity, and harmony and love are achieved among the members of society. God Almighty said: (And do not dispute and [thus] lose courage and your strength departs)

10. ((- Saleh, Fawzi, The Jurisprudential Rules and Controls and Their Applications in Islamic

Politics, Dar Al-Asemah - Riyadh, First Edition, 2011, p. 161 and following)). (Surat Al-Anfal, Verse

4. Rule: Matters are judged by their intentions. This rule stems from the saying of the Prophet, peace and blessings be upon him: "Actions are only by intentions"

11.((- Al-Bukhari, Abu Abdullah, Sahih Al-Bukhari, Dar Tawq Al-Najat - Beirut, no edition, Book: The Beginning of Revelation, Chapter: What Was at the Beginning of Revelation, Vol. 1, p. 6, Hadith No. 1)). Action means the action of the heart and limbs, whether in word or deed, and linking apparent actions, which are the actions of the limbs, to the inner action of the heart. Intention means purpose and will, meaning that the rulings and results of a person's actual and verbal actions differ according to the intention of the doer. The basic principle of guardianship is that it is a trust and a means of drawing closer to God Almighty, and it is not taken to seek money and leadership ((- Saleh, Fawzi, The Jurisprudential Rules and Controls and Their Applications in Islamic Politics, Dar Al-Asimah - Riyadh, First Edition, 2011, p. 272 and following)).

5. Rule: What is not valid in case of necessity is valid in choice. This rule indicates the flexibility of Islamic law and its suitability for all times and places, its realism, its keeping pace with developments, and its lack of rigidity. It is valid to have multiple guardians, and each of them takes the ruling of the guardian in his country, and the most correct is required in each guardianship. If it is not possible, the best of those present is appointed.

12.((- Saleh, Fawzi, The Jurisprudential Rules and Controls and Their Applications in Islamic Politics, Dar Al-Asemah - Riyadh, First Edition, 2011, p. 329 and following)).

6. Rule: Regulating public interests is a duty that can only be achieved through the greatness of the imams in the soul of the subjects.

13. By taking care of this officer, public interests are achieved, and by neglecting him, harm is caused to the shepherd and the flock. It is necessary to appreciate the prestige of the guardian and the scholars, and to diminish the loss of the Sharia, and public security and order are disturbed. God Almighty said: (And were it not that God checks some people by means of others, monasteries, churches, synagogues, and mosques in which the name of God is much mentioned would have been demolished.)

14. (Surat Al-Hajj, verse 40), and Al-Alusi explained in his interpretation, Ruh Al-Ma'ani: that in this is a reminder of the virtue of the guardian of the matter, and a role in preserving public order in general by repelling the injustice of the oppressors, with the justice of the guardians of the matter ((- Al-Alusi, Shihab Al-Din, Ruh Al-Ma'ani in the interpretation of the Great Qur'an and the Seven Oft-Repeated Verses, Dar Al-Kutub Al-Ilmiyyah - Beirut, first edition, 1415 AH, Vol. 9, p. 155,)).

15. The second requirement: The role of the guardian in managing the affairs of the country. The Prophet, peace and blessings be upon him, was the first to establish political and administrative authority. He was the first Muslim ruler in the Islamic state to be concerned with managing their affairs and achieving their interests. He was their controller, the first to plan the first administrative authority in Islam, and the first to lead a group of Muslims in Medina. He distributed roles and tasks according to the

16. Therefore, Imam al-Haramayn Abu al-Ma'ali al-Juwayni considered the appointment of an imam to be an obligation, and it means complete leadership related to the private and public in matters of religion and the world, whose mission is to preserve what falls under his control, care for the subjects, establish the call, prevent disagreement, support the oppressed, obtain rights, and return them to their owners.

17. Leadership is: the art through which you can influence others, to direct them towards a specific goal, in a way that will gain their trust, respect, obedience, and sincere cooperation. (Mubarak, Ahmad, The Art of Leadership in Islam, Dar Al-Manar - Zarqa - Jordan, 1987 AD, p. 28)

18. It is clear to us from this that the purpose of appointing a guardian is many things, including: First: Establishing the religion of Allah Almighty, and establishing the servants of Allah on the straight path, and deterring them from disobeying the law of Allah Almighty, and committing what He, the Most High, has forbidden.

Second: Managing the affairs of Muslims, and reforming their conditions, by bringing benefits to them, and repelling corruption from them.

Third: Preparing the equipment, and equipping the armies to repel the rebels, and enjoining what is right, and forbidding what is wrong, so if the ruler does that, it is obligatory to support and assist him

19. The description of prophethood and messengership alone cannot achieve this, so the Messenger, may God bless him and grant him peace, was the political ruler of the state in addition to being a prophet and a messenger from God. Therefore, we must differentiate between the actions of the Messenger, may God bless him and grant him peace, according to different circumstances. His political actions related to the administration of the state and its affairs, which are based on partial facts that are valid for a specific time and place, cannot be considered legislation that cannot be deviated from, as this contradicts the general objectives of Islamic law, its flexibility and its validity for all times and places. Such actions fall within the powers of the ruler in public policy, by bringing benefits and warding off corruption. Such actions were issued in the description of imamate and politics, to provide an opportunity for Muslim rulers after him to adopt what they see as appropriate from the rulings that achieve the interest, while being guided by his actions and deeds, may God bless him and grant him peace, in this regard as he is the guardian of the Muslims. Such actions were approved by him, may God bless him and grant him peace, as he was the Imam of the Muslims. If these actions were left to the general public, people would differ about them.

20. Religion is the foundation upon which authority is based, and its guardian, because it is a system of life that combines worship and politics. The basis of the actions of rulers is that they are based on the public interest, achieving justice, repelling injustice, preserving rights without discrimination, tyranny, harm or causing harm, spreading knowledge, preserving security, and achieving what is best for the nation in its present and future.

21. And to put in place the necessary measures and arrangements to protect the country from any internal or external aggression, and to choose the most suitable and competent person for leadership positions, by activating the principle of consultation in his decisive decisions, and to personally supervise the affairs of his subjects, and to be informed of the conditions of the people, and to achieve justice, and to spread security in the country.

22. The jurists, both ancient and modern, have emphasized the importance of the existence of authority. Among the things that are relied upon for the good of the world are a religion that is followed, a powerful authority, comprehensive justice, and general security. Some of the wise men said that there are two types of literature: the literature of the Sharia and the literature of politics. The literature of the Sharia is that which fulfills the obligation, and the literature of politics is that which develops the earth. The powerful authority unites hearts, deters the people of whims, is a guardian of religion and the world, and defends the nation from the enemies of religion and those who attack lives and money.

23. The most important criteria that must be met by those who undertake public duties are: strength, honesty, preservation, and knowledge. As for mental strength, it enables him to make a decision at the appropriate time and place without hesitation, and to choose a homogeneous work team with experience and efficiency, so that roles and tasks are distributed in a way that ensures achieving the specific, non-routine goal, and encourage them to work in the spirit of one team, and take into account the human aspects, and nourish the spiritual aspect in the work team, and observe the rules of justice and equality in his dealings with others. As for honesty, it is his keenness to carry out his duties with all accuracy, honesty, and integrity, and as for preservation, it is by maintaining and guarding what is entrusted to him, and as for knowledge, it is to have experience, knowledge, and awareness, to carry out the tasks of the work assigned to him.

24. This is in compliance with the saying of Allah the Almighty: "Indeed, the best one you can hire is the strong and the trustworthy" (Surat Al-Qasas, verse 26). The Messenger of Allah, may Allah's prayers and peace be upon him, chose Khalid ibn Al-Walid, may Allah be pleased with him, because of his leadership qualities, despite the fact that he had some objections. He, may Allah's prayers and peace be upon him, said about him: "Khalid is a sword from the swords of Allah, draw it against the polytheists" ((- Al-Tirmidhi, Abu Isa, Sunan Al-Tirmidhi, Chapter: The Virtues of Khalid, Al-Halabi Library - Cairo, Second Edition, 1975 AD, Vol. 5, p. 588, and Al-Albani said about him in Sahih Al-Jami': Al-Maktab Al-Islami, No. 3207, Vol. 1, p. 511, the hadith is authentic)).

25. Abu Dharr, may God be pleased with him, was more righteous than him. The Prophet, may God bless him and grant him peace, said about him: "The green earth has not sheltered nor the dust carried anyone more truthful in speech than Abu Dharr."

26. Al-Izz bin Abd al-Salam mentioned in Qawa'id al-Ahkam: In the rule of war, the bravest and most knowledgeable in the arts of war is given precedence over others. Those in authority may draw

lots between them. If two people meet, one is righteous and the other is more righteous, then the one who is more righteous is given precedence, unless the one who is righteous is hated by his people or despised by them. And if the righteous is beloved by them, then the righteous is given precedence over the one who is more righteous, in order to bring about benefits and ward off harm.

27. If the ruler deviates from justice in choosing the competent and trustworthy person for any purpose, then he has betrayed God Almighty and His Messenger, may God bless him and grant him peace.

28. Allah the Almighty said: (O you who have believed, do not betray Allah and the Messenger or betray your trusts) (Surat Al-Anfal, verse 27). If the trust is lost, then await the Hour, and its loss is if the matter is entrusted to those who are not worthy of it, as the Prophet (peace and blessings of Allah be upon him) informed us in the noble hadith, he (peace and blessings of Allah be upon him) said: (If the matter is entrusted to those who are not worthy of it, then await the Hour).

29. The second topic: The importance of planning in managing the country's affairs, the Prophet's migration as a model

First requirement: The importance of planning in managing the country's affairs

Administration in the Islamic concept means: any intentional activity issued by an individual or group in a specific period of time to achieve a specific goal

30. Civilized countries derive their strength from their reliance on planning, which is one of the first functions of administration, and through administrative control that distinguishes them from others, by distributing roles and tasks, and the measures they take on the activity of individuals, with the aim of preserving the public interest [(Al-Hussain, Khalid, Paths of Sharia Policy in Administrative Control, Journal of Sharia and Law Sciences, Volume Forty-Four, Issue 1, p. 217,)].

31. Planning in language: from the word "khat", and the letters "kha" and "ta" have one root, which is a trace that extends, and the plan: the land that a person plans for himself.

32. In terminology, the definitions of planning differ according to its subject, and it often means: the stage of thinking, prediction, and analysis that precedes the undertaking of any action, and is primarily focused on making a decision at the appropriate time and place, by exploiting all available alternatives, information, and available capabilities [(Al-Makki, Abd al-Mawla, Planning for the Islamic Call - An Authentic Study, Muhammad bin Saud Islamic University - Saudi Arabia, Master's Thesis, 1995 AD, p. 7)].

33. Anticipating and planning for the future is permissible in the Qur'an and Sunnah, as there are many texts that call for preparing for the future, and the importance of looking and thinking. Allah the Almighty said: (Allah has promised those who believe among you and do righteous deeds that He will surely make them successors upon the earth, just as He made those before them successors, and that He will surely establish for them their religion which He has approved for them, and that He will surely substitute for them, after their fear, security, [while] they worship Me, not associating anything with Me.) (Surat An-Nur, verse 55). And Allah the Almighty said: (And let every soul look What she has sent forth for tomorrow) (Surat Al-Hashr, verse 18).

In the Battle of Mu'tah, the Prophet, peace and blessings be upon him, appointed Zaid bin Haritha, may God be pleased with him, as his commander and said to him: (If Zaid is killed, then Ja'far, and if Ja'far is killed, then Abdullah bin Rawahah).

34. On the way to the migration, Abu Bakr, may God be pleased with him, said: O Messenger of God, if one of them looked under his feet, he would see us. He said: O Abu Bakr, what do you think of two people with God as their third?

35. The Muslim must take the necessary measures and put his trust in Allah, the Almighty, as the results are up to Allah, the Almighty said: (And never say of anything, "Indeed, I will do that tomorrow" (23) except [when adding], "If Allah wills." (Surat Al-Kahf, verses 23 and 24). Work has a special sanctity in Islamic law, as there are many legal texts that urge work, whether it is performing duties and Sunnahs, or manual work and mastering it.

36. Planning is a fundamental pillar of the foundations of Islamic law. Sound thinking is the path that leads to knowledge, and knowledge is the path to understanding, and knowledge is capable of liberating people from slavery to anyone other than Allah Almighty. Since Islam is a state religion, it was keen to liberate minds from superstitions and illusions. Sound thinking is the foundation of renaissance, progress and prosperity, and thinking is the beginning of planning and precise

organization. Since working according to Islam has a special sanctity and is a rewarded act of worship if it is intended to draw closer to Allah Almighty, then through knowledge and work the faith is established, and the success of any mission depends, after trusting in Allah Almighty, on taking the necessary steps, such as planning, organization and others.

37. Administrative planning in Islam is defined as: a collective intellectual, ideological, and ideological approach that defines goals, arranges priorities, takes legitimate causes and means, and invests available means to manage life's affairs and confront the challenges of the present and the future. Its basis is trust in God Almighty first, and taking the necessary means second.

38. Administrative planning in Islam is defined as: a collective intellectual, ideological, and ideological approach that defines goals, arranges priorities, takes legitimate causes and means, and invests available means to manage life's affairs and confront the challenges of the present and the future. Its basis is trust in God Almighty first, and taking the necessary means second.

39. Islamic planning is based on the saying of the Prophet, peace and blessings be upon him: "Tie it up and trust in God."

40. The most important benefits of planning are: clarity of the desired goal, and drawing the path to reach it, by exploiting the existing human and material capabilities and resources, determining the appropriate time and place to implement the plan, collecting and analyzing information, preparing alternative plans, distributing tasks, and feedback at each stage of the drawn plan, and identifying the potential difficulties to achieve the desired goal.

41. Planning for the future and anticipating it are among the most important characteristics of a successful leader, and this is what the Islamic texts have emphasized. God Almighty said: (Say: This is my way; I invite to God with insight, I and those who follow me) (Surat Yusuf, verse 108). And he, peace and blessings be upon him, said: (By God, this matter will be completed until a rider travels from Sana'a to Hadhramaut, fearing none but God, and a wolf for his sheep, but you are impatient).

42. The sense of responsibility also makes the leader bear a lot and try to provide the best he can: (You are all shepherds, and each of you is responsible for his flock, and the prince is a shepherd)

43. One of the controls of planning is consideration. God Almighty said: (So take admonition, O you who have vision) (Surat Al-Hashr, verse 2), as well as knowledge and experience. God Almighty said: (And prepare against them whatever you are able of power) (Surat Al-Anfal, verse 60). God Almighty also said: (And none informs you like the All-Aware) (Surat Fatir, verse 14).

44. For the second requirement: The effect of planning on the Prophet's migration
Migration in the language means: Ha, Jeem, and Ra are two roots, one of which indicates: severance, and the other indicates the attachment and connection of one thing to another. Abandonment is the opposite of connection, and the migration of people from one house to another means: they left the house and moved to the second house.

45. Technically: a noun derived from migration, which is leaving one's homeland for another country and residing there, such as the Prophet's, may God bless him and grant him peace, move from Mecca to Medina.

The Prophet, peace and blessings be upon him, had an advanced strategy in managing the blessed Prophetic migration, and anyone who looks at it will see that it was the ultimate in precise and organized planning, and it was not a form of chaos, but rather a means of change for the better, and the greatest types of migration are those that were out of love and obedience to God Almighty, such as the Prophetic migration from Mecca to Medina, and we can divide the stages of migration to Medina into three stages as follows:

First: The early warning stage (before migration)

This stage is often characterized by an attempt to predict the future, and requires more precautions, and preparation for all expected possibilities, which contributes to achieving success in managing the crisis, so this stage included a number of measures taken by the Prophet, peace and blessings be upon him, in an attempt to create a safe environment for the Islamic call, and to prepare the companions to find another place for the Islamic call, and the most important of these measures are the following:

1. To prepare the soul. It was mentioned in Sahih Al-Bukhari that when the revelation came down to the Messenger of God, peace and blessings be upon him, for the first time, and he saw and heard what he heard, he returned to Khadija, may God be pleased with her, and he, peace and blessings be upon him, said:

46. (Cover me, cover me until the fear goes away from him, so he told Khadija, may God be pleased

with her, what happened to him), so Khadija took him until she came to Waraqa bin Nawfal, who had converted to Christianity during the pre-Islamic period, so he heard from the Prophet, peace and blessings be upon him, what happened to him, then he said to him: I wish I were a young camel, I wish I were alive when your people expel you? He said: Will they expel me? He said: Yes. Here we note that the event of the blessed migration of the Prophet, peace and blessings be upon him, was an event that was rooted in the soul of the Prophet, peace and blessings be upon him, since the first day of the mission, but he did not know where his destination would be. In the hadith, he, peace and blessings be upon him, said: (I saw in a dream that I was migrating from Mecca to a land with palm trees, and my family thought it was Al-Yamamah or Hajar, but it turned out to be Medina, Yathrib)

2. To search for a safe place for the Islamic call. As a result of the torture, abuse and harm that the Muslims were subjected to in Mecca, the Prophet (PBUH) began to offer himself to the tribes in the hope that he would find acceptance, but rejection and non-acceptance of the Islamic call was their way,

48. so a number of the Companions (may Allah be pleased with them) migrated to Abyssinia in the fifth year of the mission in search of a safe place to spread the Islamic call. The Prophet (PBUH) said to them, encouraging them to migrate: (There is a man there who does not wrong people).

49. He meant the king of Abyssinia (the Negus). This migration was a preparation for the future. They stayed there for two months, then returned to Mecca after hearing that the Quraysh had stopped harming the Muslims. However, after their return, the harm intensified against them, so the Prophet, may God bless him and grant him peace, gave them permission to return again. They stayed for a period until the Quraysh requested their return from the Negus, the ruler of Abyssinia.

3. The first and second pledge of allegiance at Aqaba.

Where the Prophet (PBUH) used to follow the pilgrims in their homes during the Hajj season, and call them to Islam. The Aws and Khazraj were neighbors of the Jews in Medina, and he met with six of them at Aqaba. They learned from the Jews that a prophet would be sent at the end of time, so they listened to him, and these young men converted to Islam. As soon as they reached Medina, their call spread throughout most of the city. During the Hajj season of the following year, they returned with another number of young men from the Aws and Khazraj, so they converted to Islam and pledged allegiance to the Messenger (PBUH), and he promised them Paradise if they fulfilled their promises. He sent Mus`ab bin `Umair (may Allah be pleased with him) with them to teach them the Qur'an and the rulings of the religion. He was thus the first ambassador in Islam.

50. In the second pledge of allegiance at Aqaba, and during the following Hajj season, the Prophet (PBUH) met with seventy-some men and two women, and offered them Islam, so they converted to Islam and pledged allegiance to the Messenger (PBUH) to hear and obey, enjoin what is right, forbid what is wrong, and support the Messenger (PBUH).

The Aws and Khazraj expressed their readiness to receive the Prophet, peace and blessings be upon him, and the Muslims who were with him, which greatly helped in preparing and getting ready to create a safe environment suitable for spreading the Islamic call in Medina.

4. Determine the goal.

51. When he, peace and blessings be upon him, began planning to prepare the emigrants to leave Mecca for Medina, the emigration was not a tourist excursion, but rather it was a sorrow for leaving the birthplace and the pasture of childhood, as the longing for the first homeland undoubtedly remains, and with this the emigrants endured the hardship of travel, in order to support the religion, so when the command came from God Almighty to permit the Messenger of God, peace and blessings be upon him, to emigrate, the companions began to go out in groups, following one another, and by the command of the Messenger, peace and blessings be upon him, Ali bin Abi Talib, may God be pleased with him, spent the night in Medina, and he ordered Ali to spend the night in his bed, and to return the deposits and trusts that were with the Messenger, peace and blessings be upon him, to their owners

Second: The development stage (implementing the plan) We can say that this stage is the executive stage of the plan, so it is necessary to deal with it effectively to achieve the desired goal, and to take into account the expected effects. Therefore, this decisive stage included a number of measures taken

by the Prophet, peace and blessings be upon him, in order to take the necessary measures and trust in God Almighty, especially after the Quraysh learned about the Prophet's migration, peace and blessings be upon him, they agreed to kill the Messenger, peace and blessings be upon him, so he chose a young man from each tribe so that his blood, peace and blessings be upon him, would be distributed among the tribes. However, God Almighty honored him with many miracles in the blessed journey, including, for example, that God Almighty blinded their sight and he left their hands. God Almighty said: (And We placed before them a barrier and behind them a barrier and covered them so that they could not see) (Surat Yasin, verse 9) The most important of these measures are the following:

1. Secrecy and concealment in all stages of implementing the plan. The Prophet, peace and blessings be upon him, did this in practice, starting from selecting the work team and distributing roles, monitoring news and deceiving the polytheists, securing administrative and intelligence supplies, and selecting a companion, until the divine order came to the Prophet, peace and blessings be upon him, to migrate.

52. He came to Abu Bakr, may God be pleased with him, at the time of the siesta, disguised, so he prepared, and they went out at night from a window (a small door in the house of Abu Bakr, may God be pleased with him), and he, peace and blessings be upon him, and his companions went to the Cave of Hira, south of Mecca, in defiance of the usual route to Medina to deceive the Quraysh, so that they would not catch up with him.

2. Who was the guide for the alternative route? Abdullah bin Urayqit was a skilled guide, and he was not a Muslim. He promised him that they would meet after three nights in the Cave of Thawr, after they had handed him the two camels.

3. Staying in the cave for three nights, Aamer bin Fuhaira used to tend the sheep for Abu Bakr (may Allah be pleased with him) and listen to the news of the Quraysh, then he would come to the cave at night and tell them what he heard, and erase their traces, and Asma bint Abu Bakr used to bring them food ((- Al-Najdi, Muhammad, A Brief Biography of the Messenger (PBUH), published by the Ministry of Religious Affairs - Saudi Arabia, first edition, 1418 AH, p. 129 and following)). It is clear to us from the above that this stage was characterized by secrecy in all its stages, and it is a lesson for us in order to take the necessary measures such as: securing intelligence, guidance, and military information, securing administrative needs, and trusting in the victory of Allah Almighty, as all of this is considered one of the reasons for the success of the Islamic call, and he (PBUH) was able to succeed in his plan and go outside of Mecca, which prompted the Quraysh to offer rewards to anyone who provided any news about the Messenger of Allah (PBUH), while the people of Medina were preparing to receive the Messenger (PBUH) and the noble companions with him (may Allah be pleased with them).

Third: The stage of decline and reactivation (the stage of construction and development)

This stage is the stage of establishing the post-crisis construction and development, and here it is necessary to provide feedback and identify the strengths and weaknesses of the previous stages. Hence, this stage included a number of measures taken by the Prophet, may God bless him and grant him peace, in order to consolidate the pillars of this Islamic call, and the most important of these measures are the following:

1. Organizing the relationship between man and his Lord, the Almighty, the Most High. Building the mosque was the first thing that the Prophet, peace and blessings be upon him, did when he arrived in Medina, to organize the relationship of the Muslim with his Lord, the Almighty, the Most High. The mosque is a symbol of sovereignty, a place of worship, headquarters of leadership, a meeting hall, a meeting place for Muslims, a place of judgment and reconciliation between disputants, and a place for receiving delegations.

54. The starting point of the call

2. Organizing the relationship of Muslims with each other, where the greatest meanings of brotherhood between Muslims were manifested in compliance with the Almighty's saying: (The believers are but brothers) (Surat Al-Hujurat, verse 10), and the hadith of the Prophet, may God bless him and grant him peace, narrated by Abdullah bin Omar, may God be pleased with them both, who

said: (A Muslim is a brother to a Muslim. He does not wrong him nor does he hand him over. Whoever fulfills the need of his brother, God will fulfill his need)

55.(((Bukhari, Muhammad, Sahih Al-Bukhari, Sultanate Edition - Egypt, 1311 AH, Book of Coercion, Chapter: A Man's Oath to His Companion, Hadith No. 6951, Vol. 9, p. 22))), where brotherhood existed between the Muhajireen and the Ansar, and the Ansar did not hesitate to support their Muhajireen brothers and provide all kinds of material and psychological support until they shared everything with them, from food, housing, and others in an attempt to relieve them. They left everything in Mecca in order to spread the message of Islam, which is a type of social solidarity between Muslims, unity of purpose, and set the best examples of cooperation and Islamic brotherhood. Then, peace and blessings be upon him, he began to establish the army and build the market.

56. Organizing the relationship of Muslims with each other, where the greatest meanings of brotherhood between Muslims were manifested in compliance with the Almighty's saying: (The believers are but brothers) (Surat Al-Hujurat, verse 10), and the hadith of the Prophet, may God bless him and grant him peace, narrated by Abdullah bin Omar, may God be pleased with them both, who said: (A Muslim is a brother to a Muslim. He does not wrong him nor does he hand him over. Whoever fulfills the need of his brother, God will fulfill his need) (((Bukhari, Muhammad, Sahih Al-Bukhari, Sultanate Edition - Egypt, 1311 AH, Book of Coercion, Chapter: A Man's Oath to His Companion, Hadith No. 6951, Vol. 9, p. 22))), where brotherhood existed between the Muhajireen and the Ansar, and the Ansar did not hesitate to support their Muhajireen brothers and provide all kinds of material and psychological support until they shared everything with them, from food, housing, and others in an attempt to relieve them. They left everything in Mecca in order to spread the message of Islam, which is a type of social solidarity between Muslims, unity of purpose, and set the best examples of cooperation and Islamic brotherhood. Then, peace and blessings be upon him, he began to establish the army and build the market.

3.Organizing the relationship of Muslims with non-Muslims. After the Prophet's migration, peace and blessings be upon him, he began to establish the pillars of the Islamic society, by organizing the relationship of Muslims with others who live in Medina, based on good coexistence and neighborliness, and to achieve security and safety for Muslims.

57.He signed treaties and covenants with the Jews, and what was later known as (the document) that guarantees that neither party will attack the other, and it was the first document in the

Conclusion

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon our Master Muhammad, and upon his family and companions, and after:

This is what Allah Almighty has enabled me to do in writing this research, and I ask Allah Almighty for forgiveness for any shortcomings, and I ask Allah to accept this work from me sincerely for His sake, as I have reached the following results and recommendations:

First: The most important results I have reached:

1. Sharia policy has a great impact on managing the affairs of the country, especially since incidents, events and developments are endless, and differ from time to time, and they need the effort of jurists to impose rulings on them, by looking into the sources of legislation and the rules of Sharia policy.
2. The guardian of the matter has a great role in managing the affairs of the country through his keenness to achieve interests and prevent corruption, so choosing the right leadership of the work team is one of the foundations of success for any goal.
3. Islamic law was the first to innovate and apply administrative systems, including careful planning to achieve the desired goal. The best example of this is the Prophet's migration, which was extremely organized and carefully planned in all its stages, and was not a form of chaos. This ensured the success and achievement of the goal.
4. Second: Recommendations

5. Encouraging researchers to pay attention to Islamic policy, link it to the reality in which we live, and extract rulings that benefit the country.
6. In Islamic history, there are many events from which lessons can be drawn and applied to reality.

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