

Decision-Making in Light of The Prophetic Hadith

Mekki Klaina

Abdelmalek Essaadi University- Tetouan/ Morocco
Email: adam4141@hotmail.com

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Abstract

This research delves into the principles of decision-making within the Islamic vision, contrasting these with Western perspectives to highlight the unique approach Islam takes towards ethical decision-making and governance. The study emphasizes the role of morality and communal welfare in Islamic decision-making, aspects that are sometimes less emphasized in Western models, which often focus on efficiency and profitability. Utilizing a methodological analysis of primary Islamic texts, including the Quran and Hadith, alongside a review of secondary sources, the research identifies key attributes of Islamic decision-making processes. These include the emphasis on consultative processes and the integration of ethical and moral considerations into decision-making practices. Findings from the study suggest that Islamic decision-making not only considers the outcomes but also the ethical means to achieve them, promoting a holistic approach to leadership and management. The research opens pathways for integrating Islamic principles into contemporary management and governance practices, potentially enriching global management strategies with deeper ethical considerations. This comparative analysis invites further exploration into how these principles can be operationalized in modern organizational settings, suggesting a broader applicability of Islamic ethics in addressing contemporary management challenges.

Abstrak

Penelitian ini menggali prinsip pengambilan keputusan dalam visi Islam, membandingkannya dengan perspektif Barat untuk menyoroti pendekatan unik yang diambil Islam terhadap pengambilan keputusan etis dan tata kelola. Studi ini menekankan peran moralitas dan kesejahteraan komunal dalam pengambilan keputusan Islam, aspek yang terkadang kurang ditekankan dalam model Barat, yang sering fokus pada efisiensi dan profitabilitas. Dengan menggunakan analisis metodologis teks-teks Islam primer, termasuk Quran dan Hadits, bersama tinjauan sumber sekunder, penelitian ini mengidentifikasi atribut kunci dari proses pengambilan keputusan Islam. Ini termasuk penekanan pada proses konsultatif dan integrasi pertimbangan etis dan moral ke dalam praktik pengambilan keputusan. Temuan dari studi ini menunjukkan bahwa pengambilan keputusan Islam tidak hanya mempertimbangkan hasil, tetapi juga cara etis untuk mencapainya, mempromosikan pendekatan holistik terhadap kepemimpinan dan manajemen. Penelitian ini membuka jalur untuk mengintegrasikan prinsip-prinsip Islam ke dalam praktik manajemen dan tata kelola kontemporer, berpotensi memperkaya strategi manajemen global dengan pertimbangan etis yang lebih dalam. Analisis komparatif ini mengundang eksplorasi lebih lanjut tentang bagaimana prinsip-prinsip ini dapat dioperasionalkan dalam pengaturan organisasi modern, menyarankan aplikasi yang lebih luas dari etika Islam dalam mengatasi tantangan manajemen kontemporer.

Keywords: Islamic decision-making, ethical leadership, Quran and Hadith, comparative management, social responsibility.

Introduction

This research delves into the nuanced practices of decision-making within the Islamic framework, contrasting these methods with Western

perspectives to uncover the distinctiveness of Islamic approaches to governance and ethics. The aim of the study is to elucidate how Islamic decision-making prioritizes ethical considerations and community welfare, traits sometimes underemphasized in Western paradigms, which often focus more on efficiency and profitability.

The importance of this research lies in its potential to integrate Islamic ethical principles into modern management and governance practices, offering a holistic approach to leadership that could enrich global management strategies. Such integration is crucial in today's globalized world, where ethical leadership is increasingly sought after in response to complex social and environmental challenges.

Methodologically, the study adopts a detailed analysis of primary Islamic texts—specifically the Quran and Hadith—supplemented by a review of secondary sources that explore the application of these texts in contemporary contexts. This method enables a comprehensive understanding of the foundational elements of Islamic decision-making, including the significant role of consultative processes and the integration of morality into governance.

The research is structured into an introduction, several main points, and a conclusion. It begins with a conceptual exploration of decision-making, followed by an analysis of decision-making steps in light of Prophetic Hadith. Subsequent points examine factors that influence the success of decisions in Islamic thought and discuss how these principles can be applied in modern organizational settings.

Key findings highlight that Islamic decision-making is not only outcome-oriented but also deeply considers the ethical means to achieve these outcomes. This promotes a balanced approach to leadership and management, emphasizing the importance of ethical integrity and social responsibility.

The conclusions drawn from this comparative analysis underscore the relevance of Islamic decision-making principles in addressing contemporary managerial and governance challenges, opening new avenues for research and application in both Islamic and non-Islamic contexts.

The Meaning of Decision

1. Conventional Meaning

Those who study the definitions of a decision find a variety of definitions, including: 1) "A process of selecting from a set of chosen

assumptions..."¹. 2) "Knowing how to distinguish what is more important from what is less so for each individual..."².

There are several definitions of decision-making, varying with the perspectives of their proponents, each looking from the angle they deem significant for success. It is noted that these definitions do not consider the aspect of legitimacy, which is due to the circumstances in which decision-making theories emerged in the West, a time of breaking away from ecclesiastical dependence and building thought away from religion due to the ongoing conflict between thinkers and the church.

For Muslims, there is no conflict between us and Islamic religion; instead, it drives research and contribution. On this basis, I can define a decision as "a conscious and rational choice aimed at achieving a legitimate goal, through legitimate means, based on a set of alternatives."

This means that the decision is not random but based on sound thinking, thus allowing the individual to choose among alternatives based on achieving the best interest at the lowest possible cost, while also not conflicting with the principles of Islamic law, nor do the means conflict with Islamic jurisprudence.

2. Decision-Making in Light of Western Thought

Discussion about decision-making and its organized research was delayed, and Western thinkers wrote in this field, with their writings evolving over time due to practical experience in administrative, economic, and political fields. This is why this topic was chosen. Just because the West was the first to research the subject does not mean its application was absent before; this is what I will try to demonstrate in this research, not from a sense of inferiority before the contributions of others, but rather to benefit from human efforts and to see how far Muslims have known this subject, wholly or partially, with an effort to develop it if possible.

Writings in this field began with discussions on organization, with Niccolò Machiavelli (1469-1527), the Italian legal scholar, among those who wrote in this domain in his book "The Prince" (1513), where he tried to offer Italian rulers a range of advice on ruling people and preserving their states by resorting to the cunning of the fox and the

¹ Lavergne, Jean-Paul, *La décision : psychologie et méthodologie*, (Paris : Les éditions E.S.F.), p. 9.

² Demers, Pierre, *Pour vivre mieux : une nouvelle éducation corporelle*, (Les Presses de l'Université d'Ottawa, 1991), pp. 48-49.

bravery of the lion in dealing with others³, and his decisions should be based on the principle that "the end justifies the means,"⁴ though the concept of decision-making did not evolve until the 18th century.

Then came Henri Fayol (1841-1925), the Frenchman who tried to develop a general theory of management, divided administrative functions, and focused on managers. He worked to define fourteen principles for development. It can be said that both Taylor and Fayol did not focus on identifying the factors that led to the emergence of different organizations but on defining rules for optimally managing businesses, for this reason, their theory is a collection of pure principles⁵.

Then Max Weber (1864-1920) raised his bureaucratic theory focusing on the distribution of work and specializations, leadership, the presidential sequence, and the existence of clear and defined rules to follow⁶.

Thus, it appears that the classical school focused on the administrative side and neglected the human side, prompting the emergence of the human relations school to demonstrate the role of humans in the success of the administrative process and the execution of decisions through practical research conducted by some scholars, including Chester Barnard (1886-1961) who emphasized that the organization does not rely only on the authority granted to the manager, but that true authority depends on the subordinates' willingness to accept his leadership and cooperate with him, and how

³Nicolas Machiavel, *Le Prince*, édition électronique réalisée par : Jean-Marie Tremblay, (Paris, 1962), Chapitre (18).

⁴ Machiavelli dedicated his book "The Prince" for this purpose, having written it under particular circumstances in Italy, where the country consisted of various duchies that could only be unified by a ruler who used force and maintained stability by any means necessary. What might be considered disgraceful or ugly for an ordinary person does not apply to the prince when his purposes are noble, as Machiavelli suggests. Even if his own people, led by the Church, fought against him, starting from the eighteenth century, he found defenders who spread his book. Couzinet wrote a book to highlight and defend Machiavelli's thought, explaining that the prince's dual nature of being both villainous and acceptable stems from the nature of his responsibilities to preserve the state, utilizing each trait at the appropriate time. L. Couzinet, "Le Prince" de Machiavel et Théorie De L'absolutisme, (Paris : Librairie Nouvelle De Droit Et De Jurisprudence, 1910), pp. 349-352.

⁵ Gérard Charreaux et Jean-Pierre Pitol-Belin, *Les Theories Des Organisations*, p. 4.

⁶ Ibid, p: 5.

satisfied they are with the incentives they receive in exchange for their work⁷. This direction called for the entrance of behavioral scientists into the field of management. In this regard, Douglas McGregor (1906-1964) wrote his book "The Human Side of Enterprise," built on two assumptions: a pessimistic assumption in his view of humans as naturally lazy and only working out of fear of punishment, and on the other hand, an optimistic assumption, seeing that humans love to work, strive to take responsibility, and there is no need to monitor them. Under this perspective, he believed that managers should assume workers' ability to contribute and build the organization based on that⁸.

The human direction was criticized for not adopting a scientific method to reach results and not presenting a comprehensive theory to explain the phenomenon of organization and behavior, and it did not add anything new at the level of human behavior according to psychologists⁹...

Then, in the 1960s, the behavioral school emerged, with Herbert Simon – who won the Nobel Prize in 1978 – as one of its most prominent theorists and most influential in the field of organization theory¹⁰, and described as the father of artificial intelligence, having an impact in several scientific fields: economics, psychology, and computer science¹¹.

Simon criticized the principles of the classical school, considering the full rationality it advocates as unrealistic, and that managers cannot reach the ideal decision due to their limited perceptions and knowledge about the consequences of matters. From here, his focus was on studying the decision, how it is made, and he went on to say that it is built on three stages: 1- Identifying all possible alternatives. 2- Identifying all the possible outcomes of these alternatives. 3-

⁷ Barnard, Chester I, *The Functions of the Executive*, (Mass. Harvard University. Press, 1938), p. 85.

⁸ Sanford E. De Voe, and: Sheena S. Iyengar, Managers' theories of subordinates: A cross-cultural examination, of manager perceptions of motivation and appraisal of performance, *Organizational Behavior and Human Decision Processes*, vol. 93, 2004, pp. 47–61.

⁹ *Ibid*, p. 9-11.

¹⁰ Mintzberg H., *Le management, Voyage au Centre des Organisations*, (Paris : Les Editions d'Organisations, 1990), p. 94.

¹¹ Spice, B., Herbert Simon Father of Artificial Intelligence and Nobel Prize winner, (Obituary, Post Gazette, February, 10th, 2001).

Evaluating all the potential consequences¹². He also focused on dividing the consequences and comparing them among themselves, which is the central issue in making a decision, a matter that requires high managerial efficiency to understand the consequences and make a wise decision, although the limitedness of this knowledge prevents achieving it¹³. All this prompted Simon to advance the famous four stages: 1- Intelligence. 2- Design. 3- Testing. 4- Review. The first and second stages play a fundamental role in decision-making, affected by the extent of the manager's knowledge¹⁴... And based on the obstacles that prevent achieving the ideal decision, he resorted to what he called: satisfaction with the decision, i.e., to what extent this made decision satisfies its maker.

Given the importance of information in decision-making, and Simon's association with computer science, he introduced a new idea linking decision-making to information systems gradually, thus distinguishing between programmed decisions (which are repeated routinely, do not require intellectual effort or innovation), and unprogrammed decisions (which are not repeated, but are situational requiring a great deal of innovation, here lies the skill of the manager)¹⁵.

And looking at the behavior of individuals, trying to understand their actions and decisions, is a highly complex matter due to the interplay of several factors in determining their behavior and decisions, and their differences in how they handle problems according to their intellectual affiliations. From our side, we will try to follow what has been reported in the Prophetic tradition with the aim of observing how decisions are made in its light, and the steps that have been followed, hoping to present an image of that.

Decision-Making Steps in Light of The Prophetic Hadith

the Prophetic tradition leads us to recognize a series of steps that the Prophet Muhammad (peace be upon him) took when making

¹² Simon Herbert A, *The New Science of Management Decision*, (Paris: Lavergne, Les Éditions E.S.F., 1983) p. 77, and: *Administrative Behavior. A Study of Decision-Making Process in Administrative Organization*, 3th ed., (London: The Free Press, Collier Macmillan Publishers), pp. 66-77.

https://www.academia.edu/37739712/les_theories_des_organisations_g%C3%A9rard_charreaux_et_jean_pierre_pitol_belin

¹³ Ibid, p: 4, and: *Administrative Behavior*, p: 241.

¹⁴ Ibid, p: 43.

¹⁵ Ibid, p: 46.

decisions, whether on an individual or collective level, or those he advised upon, as can be observed in the following:

1. *Identifying the Problem:* This is about clearly defining the issue as much as possible. A clear definition helps in making the right decision. For this reason, we find the Prophet Muhammad (peace be upon him) meticulously inquiring into the case of *Mā'iz's* adultery to determine the exact nature of his behavior, as the ruling changes with the circumstances. In this regard, *Ibn 'Abbās* (may Allah be pleased with him) reported, "The Prophet (PBUH) asked *Ma'iz bin Malik*: Probably you have only kissed (the lady), or winked, or looked at her?" He said, "No, O Allah's Messenger!" The Prophet said, using no euphemism, "Did you had sexual intercourse with her?" The narrator added: At that, (i.e., after his confession) the Prophet; ordered that he be stoned (to death)"¹⁶.

The problem presented before the Prophet was whether it fell under adultery or something else. He, therefore, directed precise questions to the concerned individual until the situation became clear to him, and his judgment was suitable for the act committed by *Mā'iz bin Mālik*.

2. *Setting Goals:* Setting goals is crucial in decision-making because without them, one does not know what to prioritize. The goals in the Prophet's decisions were clear, with spreading Islam being at the forefront, a goal that was non-negotiable, no matter the compromises. This is evident in the stance of the Prophet Muhammad (PBUH) regarding the remarks made by the *Quraysh* to his uncle, *Abu Tālib*, where they said, "O *Abu Tālib*, you have prestige and status among us, and we have asked you to restrain your nephew, but you did not. By Allah, we cannot endure the insult to our forefathers, the belittling of our dreams, and the defamation of our gods. Either restrain him or we will fight him and you until one side perishes." They then departed from him, and Abu Talib felt the weight of his people's enmity and their disconnection, yet he could not accept them defaming the Messenger of Allah (PBUH) or failing to support him. "So, he sent for the Messenger

¹⁶ Al-Bukhārī, Abū Abdellah Muhamad, *Sahīh Al-Bukhārī (Arabic-English)*, Translated by: Muhammad Muhsin Khān, (Kingdom of Saudi Arabi, Dārussalām, 1997), The Book of al-Hudud, Chapter: 28, vol 8, p. 426, Hadith 682, and Abu Dawud, Sulayman, *Sunan Abu Dawud*, Translated by: Yasir Qadhi, (Riyadh: Darussalam, 2008), The Book of Legal Punishments, Chapter: The Stoning of Ma'iz bin Malik, vol. 5, 53-54, Hadith 4419.

of Allah (PBUH) and said, 'O my nephew, your people have said this and this—what they had said—so spare me and yourself, and do not burden me with more than I can bear.' The Prophet (PBUH) thought that his uncle was backing down, having been forsaken and weakened in his support. The Prophet said, 'O uncle, by Allah, if they placed the sun in my right hand and the moon in my left, on condition that I abandon this matter until Allah makes it victorious or I perish therein, I would not abandon it.' The Prophet (PBUH) then turned to leave, crying. When he turned away, *Abu Tālib* called out to him, saying, 'Come back, my nephew.' He returned, and *Abu Tālib* said, 'Go, my nephew, say what you like, for by Allah, I will never hand you over to them'¹⁷.

3. *Gathering Information*: The real war is the war of information. Whoever possesses it is stronger than those who do not, as it clarifies what should be done, while those without knowledge cannot act or dare to make a correct decision. The Prophet Muhammad (PBUH) relied on this to make informed decisions that facilitated achieving the intended goal. For instance, he depended on scouts in the military context to gather information about the enemy, such as relying on two men from the tribe of *Ġuhaynah*: '*Adi bin Abī Al-Zaghbāa*, an ally of the *Banu Al-Najjār*'¹⁸, and *Basbas bin 'Amr Al-Ġuhani*'¹⁹, known among his people for knowing the routes between Medina and Mecca, close to the residences near *Badr*. He sent them to *Badr* to scout the news about Abu *Sufyān* and his caravan and their timing at *Badr*. They managed to do so²⁰, "They returned to the Messenger of Allah (PBUH) and said, 'O Messenger of Allah, the water is so-and-so on such-and-such day, and we will stop at such-and-such water on such-and-such day, and he will stop at such-and-such water on such-and-such day, and we will meet

¹⁷ Ibn Hisham, *Al-Sīrah al-Nabawīyah*, ed. 1, vol. 2, (Beirut: Dar al-Jeel, 1411AH), pp. 100-101.

¹⁸ Ibn Hajar al-'Asqalani, *Al-Iṣābah fī Tamayyūz al-Ṣaḥābah*, vol. 4, (ed. 1, (Beirut: Dar al-Jeel, 1412 AH/1992), p. 474, No. 5486.

¹⁹ Ibn Hajar al-'Asqalani, *Ibid*, vol. 1, p. 358, No. 5486.

²⁰ Al-Tabari, *Tārīkh al-Umam wal-Mulūk*, vol. 2, p. 28, and Ibn al-Qayyim al-Jawziyya, Muhammad ibn Abi Bakr, *Zād al-Ma'ād fī Hudā Khayr al-'Ibād*, ed. 14, vol. 3, (Beirut/Kuwait: Al-Resalah Establishment/ Maktabah al-Manar al-Islamiyyah, 1407 AH/1986), p. 172.

him at the water"²¹, which was a reason for mobilizing the Muslim army to head to *Badr*²².

4. *Identifying Alternative Options*: This is evident in his offering his wives the choice between staying in a marriage with modest means and a gracious release, leaving the decision to them based on the choice each preferred. Jabir bin Abdullah said, " *Abū Bakr* came in, seeking permission to enter upon the Messenger of Allah, and he found the people sitting at his door, and they were not given permission to enter. Permission was given to *Abū Bakr* and he entered. Then *'Umar* came and asked for permission, and permission was granted. He found the Messenger of Allah sitting silently, with his wives around him. He said: 'I am going to say something to you which will make the Prophet (PBUH) smile. He said: 'O Messenger of Allah, if you had seen the daughter of *Khāriṣah* asking me for (more) maintenance, and I got up and poked her on the neck.' The Messenger of Allah (PBUH) smiled and said: 'They are around me, as you can see, asking me for (more) maintenance.' *Abū Bakr* got up and poked *'Aisha* on the neck, and *'Umar* got up and poked *Ḥafṣah* on the neck, and both of them said: 'Are you asking the Messenger of Allah for that which he does not have?' They said: 'By Allah, we will never ask the Messenger of Allah for something that he does not have.' Then he (PBUH) stayed away from them for a month or twenty-nine days, then this verse was revealed to him: "O Prophet! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allah and His Messenger, and the Home of the Hereafter, then verily, Allah has prepared for *Al-Muḥsināh*' (good doers) amongst you an enormous reward." He started with *'Aisha*. He said: 'O *'Aisha*, I want to suggest something to you, but I want you not to rush to answer until you consult your parents.' She said: 'What is it, O Messenger of Allah?' He recited this verse to her and she said: 'Do I need to consult my parents (concerning you), O Messenger of Allah? No, I choose Allah and His Messenger and the Home of the Hereafter. But I ask you not to tell any of your wives what I have said.' He said: 'None of them will ask, but I will tell her. Allah did not send me to make things hard for people in

²¹ Ibn Sa'd, Muhammad ibn Mani' al-Basri, *Al-Tabaqāt al-Kubrā*, (Beirut: Dar Sader), vol. 2, p. 24.

²² Al-Bayhaqi, Abū Bakr Ahmad ibn al-Husayn, *Dalā'il al-Nubuwwah wa Ma'rifaḥ Ahwāl Sāhib al-Shari'ah*, ed. 2, vol. 3, (Beirut: Dar al-Kutub al-'Ilmiyyah, 2002), p. 102.

the hope that they would make mistakes, rather He sent me to teach and make things easy"²³.

5. *Evaluating and Choosing the Best Option*: This involves presenting the alternative option by considering a set of proposed alternative options in the given situation, looking at them with an insightful eye, and balancing between them while considering the interests. This choice can be traced back to a set of criteria, including: *Lifting Hardship*: This is evident in the choice of the Messenger of Allah (PBUH) in the hadith of *Abū Salamah bin Abdurrahmān* about *Fatimah bint Qays*. "It was narrated from Fatima bint Qais that *Abū 'Amr bin Haḥṣ* divorced her irrevocably when he was absent. He sent some barley to her via his agent, and she was angry with that. He said: "By Allah, you are not entitled to anything from us." She came to the Messenger of Allah (PBUH) and told him about that, and he said: "You are not entitled to maintenance from him." He told her to observe her 'Iddah in the house of *Umm Sharīk*, then he said: "She is a woman whom my Companions visit. Observe your 'Iddah in the house of *Ibn Umm Maktūm*, for he is a blind man and you can take off your garments. And when your 'Iddah is over, let me know." She said: "When my 'Iddah ended, I told him that *Mu'āwiyah bin Abī Sufyān* and *Abū Ğahm* had proposed marriage to me. The Messenger of Allah said: 'As for *Abū Jahm*, his stick never leaves his shoulder. As for *Mu'āwiyah*, he is very poor and has no wealth. Marry *Usāma bin Zaid*.' I did not like that, but he said: 'Marry *Usāma bin Zaid*.' So, I married him, and Allah caused it to be good and I was envied for that"²⁴.

In the hadith, the Messenger of Allah (PBUH) balanced between *Fatimah bint Qais* staying in the house of *Umm Sharīk* and the house of *Ibn Umm Maktūm*, then preferred the house of *Ibn Umm Maktūm* because his companions would visit *Umm Sharīk*, unlike the house of *Ibn Umm Maktūm*, and also because he was blind, as this choice would lift hardship from her.

²³ Muslim, Abu al-Husayn ibn al-Hajjaj al-Qushayri al-Naysaburi, *Sahih Muslim*, translated by: Nasiruddin al-Khattab, vol. 4, (Riyadh: Darussalam, 2007), Book of Divorce, Chapter: Clarification that offering one's wife a choice is not a divorce unless intended, pp. 145-147, Hadith 1478.

²⁴ *Sahih Muslim*, Book of Divorce, Chapter: The Woman Who Has Been Irrevocably Divorced Is Not Entitled To maintenance, vol. 4, pp. 161-162, Hadith 1480.

5.1. Considering the Interest: As appears in the previously mentioned hadith of *Fatimah bint Qais*, *Al-Nawawī* pointed out the reason for choosing *Usāmah bin Zaid* and preferring him over others, saying: "As for his suggestion of marrying *Usāmah*, it was because he knew of his religion, virtue, good ways, and noble qualities, so he advised her accordingly. She disliked him because he was a freed slave and very dark, so the Prophet repeated his encouragement for her to marry him because he knew it was in her interest, and it was so. For this reason, she said: 'Allah made therein much good'"²⁵.

5.2. Considering the Goal: In the sense that the chosen alternative achieves the intended goal. This is exemplified in the Messenger of Allah's acceptance of the opinion of *Al-Ḥubāb bin Al-Mundir* during the Battle of Badr when he asked him after they stopped by the nearest water at *Badr*: "O Messenger of Allah, do you see this place, is it a place decreed by Allah that we cannot advance or retreat from? Or is it strategy and warfare?" He said: 'Rather, it is strategy and warfare.' He said: 'O Messenger of Allah, then this is not the place [to camp]. Let the people march forward until we reach the nearest water to the people and camp there. Then we will seal off what is beyond it from the heart, then we will build a reservoir over it and fill it with water, then we will fight the people; we will drink, and they will not.' The Messenger of Allah (PBUH) said: 'You have advised well.' So, the Messenger of Allah (PBUH) and those with him marched until they reached the nearest water to the people and camped by it, then he ordered the heart to be sealed off, and a reservoir built over the heart where they camped and filled it with water, then they threw their containers in it,"²⁶ thus, the decision was based on the fact that choosing the second location achieved the goal, which was victory.

5.3. Considering Time: For its high value that requires not wasting it, as it has a special characteristic in performing acts of worship at their earliest times. A Muslim may perform his prayer at its earliest time, or in the middle, or at the last, but performing it at its earliest time is best, hence the choice is based on this unless there is a strong reason to perform it at another time. In the hadith of *Umm Farwah*—who was among those who pledged allegiance to the Prophet (PBUH)—she said:

²⁵ Al-Nawawi, Abu Zakariya Yahya ibn Sharaf, *Sharh al-Nawawī 'alā Sahih Muslim*, ed. 2, vol. 10, (Beirut: Dar Ihya' al-Turath al-Arabi, 1392 AH), p. 98.

²⁶ Ibn Hisham, *Al-Sīrah al-Nabawīyyah*, vol. 3, pp. 167-168.

"The Prophet (PBUH) was asked: 'Which deeds are best?' He said: 'The prayer at its earliest time'²⁷.

From this, we can derive the importance of initiating actions at their times and not wasting time, as what can be done at a time may not be possible at another.

5.4. Considering the Easiest Option: Meaning that if there are multiple forms of alternative options, one should not be strict in places of facilitation, nor facilitate in places of strictness, and the Messenger of Allah (PBUH) prohibited, as confirmed by what came in the hadith of Aisha, who said: "Whenever Allah's Messenger (PBUH) was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it. Allah's Messenger (PBUH) never took revenge (over anybody) for his own sake but (he did) only when Allah's Legal Laws and Bindings were outraged, in which case he would take revenge for Allah's sake"²⁸.

Moreover, he would command his companions with what they could bear so that it would not be difficult for them to apply that. Aisha (may Allah be pleased with her) said: "When he commanded them, he commanded them with acts they could perform. They said: 'We are not like you, O Messenger of Allah; Allah has forgiven your past and future sins.' He became angry until it was noticeable in his face, then he said: 'Indeed, I am the most Allah-fearing and knowledgeable of you about Allah'²⁹.

Thus, the Prophetic tradition confirms looking at matters from all sides when intending to make a decision.

6. Consultation: The Messenger of Allah (PBUH) consulted his companions, who were people of opinion, when making decisions, involving everyone in decision-making. This behavior stemmed from the divine guidance to his noble Messenger, as the Almighty commanded him to adopt consultation as a method in this regard. Allah

²⁷ Ahmad, Ibn Hanbal, *Al-Musnad*, Muassah Qurtoabah, Egypt, vol. 6, p. 374, Hadith 27147, Hadith 27148.

²⁸ Sahih al-Bukhari - and the wording is his - Book of Virtues, Chapter on the Description of the Prophet Muhammad (PBUH) vol. 4, pp. 462-463, Hadith 3560, and Sahih Muslim, Book of Virtues, Chapter 20 His (PBUH) Avoidance Of Sin, His Choosing The Easier Of Permissible Things, And His Vengeance For The Sake Of Allah If His Sacred Limits Were Transgressed, vol. 6, p. 177, Hadith 2327.

²⁹ Al-'Ayni, Badr al-Din Mahmud, *'Umdah al-Qārī, Sharh Sahih al-Bukhari*, vol. 1, (Beirut: Dar Ihya' al-Turath al-Arabi), p. 167.

says: "And consult them in the matter..." In response to the divine directives, he (peace be upon him) sought the advice of his companions, including in the call to prayer, as narrated by Abdullah ibn Umar (may Allah be pleased with them): "The Prophet (PBUH) consulted the people about what would concern them for the prayer. They mentioned the trumpet, but he disliked it because of the Jews. Then they mentioned the bell, but he disliked it because of the Christians. Then the call to prayer was shown that night to a man from the *Ansār* named *Abdullāh ibn Zaid* and *‘Umar ibn Al-Khattāb*. The *Ansāri* came to the Messenger of Allah (PBUH) at night, and he commanded *Bilāl* with it, and he called to prayer. *Al-Zuhrī* said: And *Bilāl* added in the call for the morning prayer: 'Prayer is better than sleep,' and the Messenger of Allah (peace be upon him) approved it. *‘Umar* said: 'O Messenger of Allah, I saw the same as he saw, but he preceded me'³⁰.

And his consultation with them on the day of *Badr*, as *Anas ibn Mālīk* said: "The Prophet (PBUH) consulted about his exit to *Badr*. *Abū Bakr* advised him, then he consulted *Umar*, and *‘Umar* advised him. Then he consulted them, and some of the *Ansār* said: 'It is us whom the Prophet of Allah (PBUH), O people of the *Ansār*, means.' One of the *Ansar* said: 'Are you consulting us, O Prophet of Allah!' 'Indeed, we will not say to you as the Children of Israel said to Moses, peace be upon him: 'Go, you and your Lord, and fight. We are sitting right here.' But by the One who sent you with the truth, if you strike their depths to *Bark Al-Ġimād*—said *Ibn Abī ‘Adī*: to *Bark Al-Ġimād*—we will follow you"³¹.

And this consultation opens the mind and reveals alternative options that might not be easy otherwise. For this reason, the Messenger of Allah (PBUH) was keen on this in matters other than religious issues related to legislation³², as they are from the revelation of Allah, the Almighty, and also in what he hoped for good in his

30 Ibn Majah, Muhammad ibn Yazid al-Qazwini, *Sunan Ibn Majah*, ed. 1, vol. 1, (Lebanon: Dar al-Kutub al-Ilmiyyah, 1419 AH/1998), Book of the Call to Prayer and its Sunnah Practices, p. 233, Hadith 707.

³¹ Musnad Ahmad, vol. 3, p. 188, Hadith 12977.

³² Scholars have differed regarding the subject of consultation. It is said that it is in everything that does not have a textual ruling, and others have said : only in worldly matters. *Ad-Dawūdī* stated that the Prophet would consult them in matters of war where there was no established ruling, because the knowledge of the ruling is sought from him. Ibn Hajar al-Asqalani. *Fath al-Bari, Sharh Sahih al-Bukhari*, vol. 3, (Beirut: Dar al-Ma'rifah), p. 340.

capacity as a Messenger as is clear in the hadith of Wail who said: "*Sahl bin Hunayf* stood up on the day of (the battle of) *Ṣiffīn* and said: O people, blame yourselves, for we were with the Messenger of Allah (PBUH) on the Day of *Al-Ḥudaiyah*, and if we had seen fit to fight, we would have fought. That was in reference to the truce that was made between the Messenger of Allah (PBUH). and the idolaters. 'Umar bin *Al-Khattāb* came and approached the Messenger of Allah (PBUH), and said: O Messenger of Allah, are we not following truth whilst they are following falsehood? He said: "Of course." He said: Are not our slain in Paradise whilst their slain are in Hell? He said: "Of course." He said: Then why should we accept a deal that is detrimental to the interests of our religion and go back when Allah has not decided the issue between us and them? He said: "O son of *Al-Khattāb*, I am the Messenger of Allah (PBUH) and Allah will never forsake me." 'Umar went away, but he could not bear his feelings of anger. He went to AN *Bakr* and said: O *Abū Bakr*, are we not following truth whilst they are following falsehood? He said: Of course. He said: Are not our slain in Paradise whilst their slain are in Hell? He said: Of course. He said: Then why should we accept a deal that is detrimental to the interests of our religion and go back when Allah has not decided the issue between us and them? He said: O son of *Al-Khattāb*, he is the Messenger of Allah and Allah will never forsake him. Then Quran was revealed to the Messenger of Allah, speaking of victory, and he (PBUH) sent for 'Umar and recited it to him. He said: O Messenger of Allah, is it really a victory? He said: "Yes." Then he ('Umar) felt relieved and he went back"³³.

That is because the Messenger of Allah (peace be upon him) knows from Allah what they do not know, and he hopes that Allah will guide the people and enter the city peacefully, so the victory came by the praise of Allah and His strength.

7. *Istihārah* (Seeking Guidance): The Messenger of Allah (PBUH) used to perform *Istihārah*, which involves returning to Allah, Glorified and Exalted, and supplicating to Him to inspire the path to take. Undoubtedly, returning to the Creator and sincerely praying to Him is likely to guide one to distinguish between matters, and this becomes a reason for the success of the decision made. The Messenger of Allah (peace be upon him) also taught his companions how to perform

³³ *Sahih Muslim*, The Book of Jihad and Expeditions, Chapter 34: The Truce of al-Ḥudaiyah, vol. 5, pp. 90-91, Hadith 1785.

Istihārah, as Jabir bin Abdullah (may Allah be pleased with them) narrated: "The Prophet used to teach us the way of doing *Istihārah* in all matters as he taught us the Sūrahs of the Qur'an. (*Istihārah* means to ask Allah to guide one to the right sort of action concerning any job or deed), He said, "If anyone of you decides to do any job, he should offer a two *Rak'a Salāt* (prayer) other than the compulsory ones and say (after the *Salāt*): O Allah, I consult You as You are All-Knowing, and appeal to You to give me power as You are Omnipotent, and ask You for Your Great Favor, for You have power, but I don't, and You have knowledge, but I don't have, and You know all hidden matters. O Allah, if You know that this matter is good for me in my religion, my livelihood, and for my life in the Hereafter (or said: For my present, and future life), then do it for me; and if You know that this matter is evil (not good) for me in my religion, my livelihood, and for my life in the Hereafter (or said: For my present and future life), then keep it away from me and take me away from it, and choose what is good for me wherever it is, and please me with it.) The Prophet (PBUH) added that then the person should name (mention) his need (matter)."³⁴.

Such behavior, based on turning to Allah the Almighty, is unparalleled in materialistic thought that focuses only on studying the material aspects of the topic, including studying human behavior and social conditions, and what must be practically done for the decision to be closer to success.

8. Reliance on Allah (*Tawakkul*): Reliance is the dependence on Allah in attaining benefits or preserving them after they have occurred, and in repelling harms and lifting them after they have occurred, and it is among the highest degrees according to His saying: "Indeed, Allah loves those who rely [upon Him]" (Surah 3, Verse 159), and in that, there is a guarantee from the Creator for His servant in what he intends. Allah says: "Indeed, Allah will accomplish His purpose" (Surah 65, Verse 3), and it may be obligatory according to His saying: "And upon Allah rely, if you should be believers" (Surah 5, Verse 23), thus making it a condition in faith, and the apparent from His saying, Glorified is He, is that the matter is carried on obligation. And it is among the divine guidances to the Messenger of Allah (peace be upon him) as is clear in these verses and in the address directed to him specifically concerning the determination upon a matter: "So by mercy from Allah, [O

³⁴ *Sahih al-Bukhari*, The Book of Salat Ut-Tahajjud, Chapter: 25, What is said about the Nawafil being offered as two Rak'a followed by two and so on, vol. 2, pp. 157-158, Hadith 1162.

Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So, pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]" (Surah 3, Verse 159), and the Messenger (peace be upon him) is the role model and the conveyer from Allah, and his conduct matches what came with the revelation. Also, it is part of having good assumptions about Allah, and Allah does not disappoint those who have good assumptions about Him, for the Messenger of Allah (peace be upon him) said: "Allah, the Almighty, says: 'I am just as My slave thinks I am, (i.e., I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running'"³⁵.

And reliance comes after consultation and determination in terms of rank, meaning that after seeking opinion and deciding to execute the decision made, one should rely on Allah, Glorified and Exalted, as stated in the noble verse, and based on this, Al-Bukhari titled "Chapter 28: The Statement of Allah "... And who (conduct) their affair by mutual consultation..." (V.42:38). "... And consult them in the affair..." (V.3:159). Consultation should take place before taking a decision and before the matter becomes clear, as is indicated by Allah's Statement: "...Then when you have taken a decision, put your trust in Allah..." (V.3:159). If the Messenger decided something, it was not permissible for any human being to suggest something other than Allah's Messenger's decision. On the day of (the battle of) *Uhud*, the Prophet (PBUH) consulted his Companions whether they should stay at Al-Madina or go out (to meet the enemy), and they suggested that they should go out. When he had put on his armor and decided (to go out), they said, "You'd better stay." But he did not accept their (new) opinion after he had decided (to go out) and said, "A Prophet should not put off his armor after he had put

³⁵ *Sahih al-Bukhari*, The Book of Tauhid, Chapter 15, vol. 9, p. 301-302, Hadith 7405, and *Sahih Muslim*, The Book of Remembrance, Supplication, Repentance and Praying for Forgiveness, Chapter 1: Encouragement to Remember Allah, Exalted Is He, vol. 7, p. 54, Hadith 2675.

it on (for the battle) till Allah decides the case”³⁶. And indeed, a look at the Sunnah of the Messenger of Allah (PBUH) reveals that if he is determined on a matter, then he does not back down from it, nor does he hesitate in it, rather, he relies on Allah and proceeds to implement it as previously, because Allah is his supporter and helper. But before he is determined on it, then he may consult, and he may choose from the opinions he received from his advisors, but upon determination, he is not to retreat from the implementation.

9. Monitoring the Implementation of Decisions: This means not neglecting the decision after making it, but rather tracking it to know the extent to which it achieves the desired goals, and perhaps something better than it appears, so there is no harm in revising it, adjusting, or canceling. In this regard, *Ibn Abd al-Barr* narrated from *Al-Hasan* from *Al-Aswad bin Sariy* who said the Messenger of Allah (PBUH) said: "What is wrong with people who exaggerate in killing to the extent of killing children?" A man said: 'Are they not the children of the polytheists?' The Messenger of Allah (PBUH) said: "Are not the best among you the children of the polytheists? There is no child except that he is born on the natural disposition, then his parents make him Jewish or Christian or Magian"³⁷. This hadith shows that the Messenger of Allah (PBUH) disapproved of his companions killing the children of the fighting polytheists, while they were obliged not to exceed to minors in war, and in that, he directed them not to permit such behavior, and at the same time, it informs that he (PBUH) followed up on his companions' implementation of his commands and held them accountable for that.

10. Evaluating Decisions: Reviewing the decisions made is very beneficial in correcting the situation and taking the better course based on new circumstances that arise. The Prophet Muhammad (PBUH) encouraged this as in the hadith of *Abdurrahmān bin Samurah* who said: "The Prophet (PBUH) said to me: 'O *Abdurrahmān bin Samurah*, do not ask for leadership, for if you are given it upon request, you are left to it, and if you are given it without asking, you are helped upon it. And if you swear by an oath and then see something better than it, expiate for

³⁶ Al-Hakim al-Naysaburi, Abu Abdullah Muhammad ibn Abdullah. *Al-Mustadrak 'ala al-Sahihayn*, ed.1, vol. 2, (Beirut: Dar al-Kutub al-'Ilmiyyah, 1411 AH/1990), and he stated: "This is a sahih hadith, and they (al-Bukhari and Muslim) did not report it", p. 141, Hadith 2588.

³⁷ Ibn Abd al-Barr al-Qurtubi, Abu 'Umar Yusuf al-Namri. *Al-Tamhīd li ma fī al-Muwatta' min al-Ma'ānī wa al-Asānīd*, vol. 18, (Morocco: Ministry of Awqaf and Islamic Affairs, 1387 AH), p. 68.

your oath, and do what is better”³⁸. This means that if a Muslim decides something and swears on that, then sees what is better than it, he should adjust his decision, and expiate for his oath, and so in all his matters unless it causes harm to another party with whom he had committed.

When *Abdullah* ibn ‘*Umar* divorced his wife while she was menstruating, the Messenger of Allah (PBUH) commanded his father to take her back as narrated by *Nafi’* from *Ibn ‘Umar* that he divorced his wife while she was menstruating during the lifetime of Allah's Messenger (PBUH) ‘*Umar bin Al- Khattāb* asked Allah's Messenger (PBUH) about that. Allah's Messenger said: "Order him (your son) to take her back and keep her, till she is clean from her menses and then to wait till she gets her next period (menses) and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the ‘*Iddah* (prescribed period) which Allah has fixed for the women meant to be divorced”³⁹.

And three of the companions exaggerated in worship and asceticism in worldly life, and the Messenger of Allah (PBUH) learned of that, so he forbade them from this matter, and in that, *Anas bin Mālik* (may Allah be pleased with him) narrated: "A group of three men came to the houses of the wives of the Prophet (PBUH) how the Prophet (PBUH) worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said: "Where are we from the Prophet; as his past and future sins have been forgiven". Then one of them said: "I will offer the Salat (prayer) throughout the night forever". The other said: "I will observe Saum (fast) throughout the year and will not break my Saum (fast)". The third said: "I will keep away from the women and will not marry forever". Allah's Messenger (PBUH) came to them and said: "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I observe Saum (fast) and also do not observe Saum (fast), I do offer Salat (prayer) and also do sleep and I also marry women.

³⁸ *Sahih al-Bukhari*, The Book of Oaths and Vows, Chapter 1, vol. 8, p. 329-330, Hadith ٦٦٧٢, and *Sahih Muslim*, The Book of Oaths, Chapter 2: Whoever Swears by *Allat* and *Al-Uzza*, Let Him Say *La llāha Illallāh*, vol, 4, p. 396, Hadith 1650.

³⁹ *Sahih al-Bukhari*, The Book of Divorce, Chapter 1, vol. 7, p. 117, Hadith 5251, and *Sahih Muslim*, Book of Divorce, Chapter 1, vol. 4, p. 128, Hadith 1471.

So, he who does not follow my Sunnah (legal ways) in religion, is not from me (not one of my followers)"⁴⁰.

Factors for Decision Success in Light of the Prophetic Tradition

One who studies the Sunnah of the Prophet Muhammad (PBUH) will find that the Prophet was very keen on creating conditions that led to successful decision-making, ensuring that no decision was made without relying on a strong foundation. In his behavior, we find an excellent example and a beacon to guide us in this area, a brilliant lamp from which we can draw light. Below, we can identify a number of factors that contribute to the success of decisions made in the light of the noble Prophetic Sunnah:

1. *Employing Competent People to Execute Decisions*: This means that those relied upon to carry out decisions must be qualified to perform what they are entrusted with effectively. The Prophet Muhammad (PBUH) excelled in selecting those tasked with responsibilities, ensuring the success of the decisions he wanted to implement, as well as achieving his intended outcomes. Based on the qualities of *Muāḍ bin Ğabal*, he chose him to govern Yemen⁴¹ due to his knowledge of jurisprudence, and assigned *Zaid bin Thābit* to learn Hebrew to be able to translate their messages, allowing direct communication without needing a Jewish intermediary, whom the Prophet (peace be upon him) did not trust. *Al-Bukhari* titled a chapter "The translators of a ruler; and is it permissible to keep one translator?" The translators of a ruler; and is it permissible to keep one translator? *Kharijah bin Zaid bin Thābit* said that *Zaid bin Thābit* said, "The Prophet (PBUH) ordered me to learn the writing of the Jews. I even wrote letters for the Prophet (PBUH) (to the Jews) and also read their letters when they wrote to him"⁴². The Prophet (PBUH) was familiar with the

⁴⁰ *Sahih al-Bukhari*, The Book of An-Nikah (The wedlock), Chapter 1, vol. 7, p. 19, Hadith 5063, and *Sahih Muslim*, The Book of Marriage, Chapter 1, vol. 4, p. 17, Hadith 1401.

⁴¹ Al-Nasa'i, Ahmad ibn Shu'aib. *Sunan al-Nasa'i*, ed. 2, vol. 5, (Aleppo: Maktabat al-Matbu'at al-Islamiyyah, 1406AH/1986), Book of Zakat, Chapter on Transferring Zakat from One Place to Another, p. 55, Hadith 2522, and Ibn Khuzaymah, Abū Bakr Muhammad ibn Ishaq al-Salmi al-Naysaburi, *Sahih Ibn Khuzaymah*, vol. 4, (Beirut: Al-Maktab al-Islami, 1390 AH/1970), Book of Zakat, Chapter on the Command to Distribute Charity Among the Inhabitants of the Place from Which It is Collected, p. 58, Hadith 2346.

⁴² *Sahih al-Bukhari*, The Book of al-Ahkam (Judgments), vol. 9, pp. 193-194. Ibn al-Jawzi pointed out that "he was only ordered to learn this so he could

characteristics of his companions; he described *Abū 'Ubaidah bin Al-Jarrāh* as the trustworthy of this nation⁴³ and chose his muezzins, including Bilal and Amr bin Um Maktoum who stayed in Medina⁴⁴, describing others among his companions with attributes that are mentioned in the hadith books according to their virtues. Thus, he assigned each one according to what suited them. This highlights that the Prophet (PBUH) had special care for those he assigned tasks to, ensuring they were suited for the responsibilities laid upon them.

2. *Taking into Account the Surrounding Circumstances When Making Decisions:* This means that the decision-maker should consider the circumstances surrounding what he wishes to issue so that his decisions are accepted. The Prophet Muhammad (PBUH) was considerate of those who had recently embraced Islam, so he did not wish to rebuild the Kaaba to avoid misunderstandings among them. Aisha reported that the Prophet (PBUH) said: "Allah's Messenger (PBUH) said to me: "Were your people not close to the Period of Ignorance, I would have demolished the *Ka'bah* and would have rebuilt it on its original foundations laid by Ibrahim (Abraham) (for *Quraysh* had reduced its building), and I would have built a back door (too)"⁴⁵. This hadith shows that the Prophet (PBUH) considered the circumstances of those new to Islam so as not to assume that what he did of demolishing and building the *Ka'bah* was one of the major sins, thus avoiding sedition. For this reason, he refrained from doing so. *Al-Nawawī* commented on this hadith: "In this hadith is evidence for some rules of jurisprudence, including: when interests conflict or when an interest conflicts with a corruption, and it is not possible to combine doing the interest and

write to them and read their books. If he did not have anyone among his companions who knew Hebrew, he would need the Jews to read and write for him, and he could not trust them." *K Ibn al-Jawzi*, *Abu al-Faraj Abdul Rahman, Kashf al-Mushkil min Hadith al-Sahihayn*, vol. 2, (Riyadh: Dar al-Watan, 1418 AH/1997), p. 102.

⁴³ *Sahih al-Bukhari*, The Book of al-Maghazi, Chapter 73: The story of the people of Najrān (Christians), vol. 5, p. 406, Hadith 4380, and *Sahih Muslim*, Virtues of The Companions, Chapter 7: The Virtues of 'Ubaidah Bin Al-Jarrāh, May Allah Be Pleased with Him, vol. 6, p. 281, Hadith 2419.

⁴⁴ Al-Kattani, Abdul-Hay. *Al-Tarātib al-Idāriyah*, vol. 1, (Beirut: Dar al-Kitab al-Arabi), p. 74.

⁴⁵ *Sahih al-Bukhari*, The Book of Hajj, Chapter 42: The superiority of Makkah and its buildings, and the statement of Allah, vol. 2, p. 378, Hadith 1585, and *Sahih Muslim* - and the wording is his - The Book of Hajj, Chapter 69: Demolishing the Ka'bah and Rebuilding It, vol. 3, p. 477, Hadith 1333.

avoiding the corruption, the more important is started with because the Prophet (PBUH) informed that demolishing the Kaaba and returning it to the foundations of Abraham (PBUH) was an interest, but it conflicted with a greater corruption, which is the fear of sedition by some who had recently embraced Islam, as they held the Kaaba in high regard and saw any change to it as significant, so he (PBUH) left it"⁴⁶. On the basis of such a hadith, the jurists established their well-known principle: "Averting harm takes precedence over attaining benefits".

3. *Existence of a Common Goal Among the Parties Involved:* The presence of a common goal between the decision-maker and the implementing party leads to the successful implementation of it because everyone benefits from it. Thus, there is an internal motive realized at the level of personal benefit, which returns to worldly or otherworldly benefits, or both, as well as at the level of public interest which represents a collective benefit. Both these levels unite between the Prophet Muhammad (PBUH) and his companions, may Allah be pleased with them. The highest interest lies in spreading the religion of Islam, applying it, and defending the core of Islam, and the personal interest returns to maintaining an Islamic environment that a Muslim loves to live in, including security and tranquility, as it also opens the door to Paradise, Allah willing. The rules of what is lawful and unlawful in the Quran and Sunnah achieve both these interests, even in food and drink, as what Allah has permitted has benefits, and what He has forbidden has harm.

4. *Motivation:* By this, we mean encouraging a matter by clarifying the long-term vision of the subject and convincing the other party of the intended goal. Due to the nature of people, the method of motivation varies from one person to another; what might be a motivator for one might not be so for another, as it can be material or moral, and it may be through encouragement or intimidation. Because of this, we find the Prophet Muhammad (PBUH) considering individual differences, addressing each one in a way that makes him willingly embrace the matter, and he (PBUH) followed the Quranic guidance that uses various methods in this area of encouragement and intimidation. In terms of encouraging rewards and what one encounters with his Lord when carrying out an order as a means of planting motivation for striving in that, Anas bin Malik narrated: "The Messenger of Allah (PBUH) sent *Busaisah* as a scout to see what had happened to the caravan of *Abū Sufyān*. Then he came, and there was no one in the house

⁴⁶ Al-Nawawi, *Sharh Sahih Muslim*, vol. 9, p. 89.

except myself and the Messenger of Allah a." - He (one of the narrators) said: "I do not know if he mentioned one of his wives too" - "He told him the news, and the Messenger of Allah went out and spoke to the people. He said: 'We have something to pursue. Whoever has his mount ready, let him ride with us.' Some men started to ask him for permission to go and bring their mounts from the high ground of Al-Madinah, and he said: 'No, only those whose mounts are ready.' The Messenger of Allah (PBUH) and his Companions set out, and they reached Badr before the idolaters. "The Messenger of Allah said: 'None of you should go ahead to do anything unless I am ahead of him.' The idolaters drew close and the Messenger of Allah said: 'Get up to Paradise, as wide as the heavens and the earth.' *'Umayr bin Al-Humām Al-Anṣārī* said: 'O Messenger of Allah, Paradise as wide as the heavens and the earth?' He said: 'Yes.' He said: 'Good, good.' The Messenger of Allah (PBUH) said: 'What makes you say: "Good, good?"' He said: 'Nothing, O Messenger of Allah, except the hope that I will be one of its people.' He said: 'You will be one of its people.' He took some dates out of his bag and started eating them, then he said: 'If I live until I finish eating these dates of mine, that will be a long life.' So, he threw aside the dates he had, then he fought them until he was killed"⁴⁷. And other matters abound in the noble Prophetic Sunnah which highlight the importance of motivation in urging people to do a matter, and creating a personal desire to implement decisions and others as we have passed by, and scholars have authored on encouragement and intimidation from what came from him (PBUH) in what is sufficient to indicate this matter.

5. *Desire to Execute the Decision*: The desire to execute a decision is a personal matter stemming from the individual's self, and it is a reason for the success of its implementation. This issue in Islam is essential, as it is unimaginable to have faith without the desire to comply with what came in the Book of Allah and the Sunnah of His Messenger, as Allah Almighty said: , and *Ibn Kathīr* said in his interpretation of the verse: "Allah Almighty swears by His noble and sanctified self that no one believes until the Messenger (PBUH) judges in all matters, and what he rules is the truth that must be followed internally and externally, and for this He said: , that is, if they rule you, they obey you in their internals so they do not find in their selves any distress from what you ruled and they comply with it outwardly and internally and they submit to that

⁴⁷ *Sahih Muslim*, The Book of Leadership, Chapter 41: Affirmation of Paradise for The Martyr the Certainty of Paradise for the Martyr, vol. 5, p. 233-234, Hadith 1901.

completely without objection or opposition or dispute"⁴⁸. This shows that the desire to execute the decisions of the Messenger (PBUH) stems from faith in him, and belief in his message, so faith is not imagined without the desire to comply with his orders (PBUH).

Then there are other motives that join this, including entering Paradise as mentioned in the promise of the Messenger (peace be upon him) to '*Umayr bin Al-Humam Al-Anṣārī*.

And among them is planting the motive in the individual to learn what benefits him in his world and his hereafter, as narrated by *Sa'd bin Al-Mu'allā*: "While I was offering Salat (prayer), the Prophet 4t passed by and called me, but I did not go to him till I had finished my Salat (prayer). When I went to him, he said, "What prevented you from coming?" I said, "I was offering Salat (prayer)." He said: "Didn't Allah say: 'O you who believe! Answer Allah (by obeying Him) and (His) Messenger'" (V.8:24). He then said: "May I teach you the greatest Sarah in the Qur'an before I go out of the mosque?". When the Prophet intended to go out (of the mosque), I reminded him and he said: "That is: '*Alhamdu lillāhi Rabbil 'ālamīn* [All the praises and thanks be to Allah, the Lord of the '*ālamīn* (mankind, jinn, and all that exists)] which is the seven repeatedly recited Verses (*A1-Mathānī*, *Surah Al-Fatiha*) and the Grand Qur'an which has been given to me"⁴⁹.

And among them is the desire to purify the soul after committing a sin as came in the hadith of *Jabir* "A man from the tribe of *Bani Aslam* came to the Prophet while he was in the mosque and said: "I have committed illegal sexual intercourse". The Prophet turned his face to the other side. The man turned towards the side towards which the Prophet (PBUH) had turned his face, and gave four witnesses against himself. On that the Prophet (PBUH) called him and said, "Are you insane?" (He added), "Are you married?" The man said, "Yes". On that the Prophet ordered him to be stoned to the death in the *Muṣallā*. When the stones hit him with their sharp edges, he fled, but he was caught at

⁴⁸ Ibn Kathīr, Abu al-Fida' Ismail ibn Umar al-Damishqi, *Tafsīr al-Quran al-'Azīm*, vol. 1, (Beirut: Dar al-Fikr, 1401 AH), p. 521.

⁴⁹ *Sahih al-Bukhari*, The Book of Commentary, Chapter 3: The Statement of Allah "And indeed, we have bestowed upon you seven *Al-Mathānī* (i.e., seven repeatedly recited Verses i.e., Sūrat Al-Fatiha) and the Grand Qur'an" (V.15:87), vol. 6, p. 180, Hadith 4703.

Al-Harra and then killed"⁵⁰, as this man had the ability to conceal himself, but he chose to purify his soul in this world from the sin he committed.

All of this in response to Allah and His Messenger, and this is the strong motive for executing orders. We do not find this motive in secular thinking that stops at the limits of material interests, where compliance is based on the extent of achieving them, or as long as there is a supervisor accounting him for what he does and what he leaves. But the execution of the decision issued by other than the Messenger (PBUH) is conditional for its success that it is accepted by the directed to, in other words, that the decision does not take its value from the issuing party only, as in the case of its issuance from the Messenger (PBUH), but it must be accepted by the recipient if he feels that it harms him, then he does not comply with it, and this will be a reason for the failure of the implementation as in the hadith of *Al-Qasim* "A woman from the offspring of *Ĝa'far* was afraid lest her guardian marry her (to somebody) against her will. So, she sent for two elderly men from the *Ansār*, '*Abdur-Rahmān* and *Muġammī*', the two sons of *Jāriya*, and they said to her, "Don't be afraid, for *Khansā' bint Khidām* was given by her father in marriage against her will, then the Prophet (PBUH) cancelled that marriage"⁵¹.

6. *Fulfilling Wages*: Fulfilling wages and not wronging the wage earner is likely to lead to the success of the decisions taken, because the wage earner tasked with implementation will continue his work and will not abandon it, as well as his work being characterized by perfection. For this reason, the Messenger of Allah (peace be upon him) took care of giving the wage earner his full right, and not wasting it, and linked that to the legal responsibility before Allah Almighty, and warned against failing in it as in the hadith of *Abu Huraira* may Allah be pleased with him about the Prophet (PBUH) he said: Allah Almighty said: "I will be an opponent to three types of people on the Day of Resurrection: 1. One who makes a covenant in My Name, but proves treacherous; 2. One who sells a free person (as a slave) and eats his price;

⁵⁰ *Sahih al-Bukhari*, The Book of Divorce, Chapter 11, vol. 7, pp. 130-131, Hadith ٥٢٧٠, and *Sahih Muslim*, The Book of Oaths Hudud, Chapter 5: One who confesses to Zinâ, vol. 4, 463-464 Hadith 1691.

⁵¹ *Sahih al-Bukhari*, The Book of Tricks, Chapter 11, (To play tricks) in marriage, vol. 9, p. 74, Hadith 6969.

and 3. One who employs a laborer and takes full work from him but does not pay him for his labor"⁵².

7. *Role Model*: It came in the Noble Quran focusing on the principle of a good role model as in His saying: "There has certainly been for you in the Messenger of Allah an excellent pattern¹¹¹⁵ for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often" (Surah 33, Verse 21), and the Sunnah of the Messenger (PBUH) is a practical application of what came in the Quran, and this drives Muslims starting with his noble companions to follow his behavior seeking the pleasure of Allah Almighty. The observer in their behavior finds their devotion in following the Sunnah of the Messenger of Allah (PBUH) in order to act according to what came in it, including what was narrated by *Sa'īd bin Yasār* he said: "I was going to Makkah in the company of '*Abdullāh bin 'Umar* and when I apprehended the approaching dawn, I dismounted and offered the Witr prayer and then joined him. '*Abdullāh bin 'Umar* said: "Where have you been?" I replied: "I apprehended the approaching dawn so I dismounted and offered Witr prayer". '*Abdullāh* said: "Isn't there in the Messenger (PBUH) of Allah a good example for you to follow?" I replied, "Yes, by Allah". He said: "Allah's Messenger; used to offer Salat of War on the back of the camel (while on a journey)"⁵³, he meant by that that following the Messenger of Allah (PBUH) is the basis of the matter, and more deserving to be followed.

And in the hadith of *Abū Bakr bin Abdulrahmān* about some companions of the Messenger of Allah (PBUH) "that the Messenger of Allah (PBUH) ordered the people in his journey in the year of the conquest to break their fast and said: strengthen yourselves against your enemy. And the Messenger of Allah (PBUH) fasted. *Abū Bakr* said: he who told me said: I indeed saw the Messenger of Allah (PBUH) in Al-Arj pouring water on his head from thirst or from the heat, then it was said to the Messenger of Allah (PBUH): O Messenger of Allah, indeed a group of people fasted when you fasted! He said: so, when the Messenger of Allah (PBUH) was at *Al-Kadīd*, he called for a cup and drank so the people broke their fast"⁵⁴. In this hadith it is clear that the

⁵² *Sahih al-Bukhari*, The Book of Hiring, Chapter 10: The sin of him who withholds the wages of the employee, vol. 3, p. 258 Hadith 2270.

⁵³ *Sahih al-Bukhari*, The Book of Witr, Chapter 5: To offer the Witr prayer while riding on an animal, vol. 2, p. 79, Hadith 999.

⁵⁴ Malik ibn Anas. *Al-Muwatta'*, vol. 1, (Egypt: Dar Ihya' al-Turath al-Arabi), Book of Fasting, Chapter: Fasting While Traveling, p. 294. Ibn Abd al-Barr

Messenger of Allah (PBUH) focused on the principle of role model to influence his companions to break their fast, so he added to his words his application. So, his act (PBUH) was comprehensive between the decision and its implementation and tracking its implementation among his companions, may Allah be pleased with them.

And the principle of emulation has been entrenched in the psyche of the companions and others from the imams who are proud of by the Islamic nation, as they were beacons of guidance and happiness. And it was not for this principle to be neglected except that it resulted in various deviations.

8. *Taking into Account Feelings in Making Decisions:* Taking into account feelings does not mean dropping judgments, but it means taking into account others in a way that does not bring humiliation upon them unless the matter is related to the unlawful, for in such cases feelings are not considered, rather judgments are applied, and this is likely to make the decisions appreciated by everyone. Thus was the behavior of the Messenger of Allah (PBUH) in presenting his advice to those who erred in front of people when needed without specifying the name of the concerned as came in the hadith of *Aisha* in the story of *Barīrah* when she stipulated from her manumitter that her allegiance be to him, so he said to her: "Buy her and manumit her. No doubt *Al-Wala'* is for the manumitter." Then Allah's Messenger. stood on the pulpit (or Allah's Messenger (PBUH) ascended the pulpit as Sufyan once said) and said: "What about some people who impose conditions which are not present in Allah's Book (Laws)? Whoever imposes conditions which are not in Allah's Book (Laws), his conditions will be invalid even if he imposed them a hundred times"⁵⁵, so he (PBUH) invalidated the condition that was stipulated, and he (PBUH) chose the means by which he presents the advice in a way that suits the situation, taking into account the feelings of the other party. And it was upon him to issue his

commented on this hadith, saying: 'This is a sound *musnad* hadith, and there is no difference whether the follower names the companion who narrated to him or not in the obligation to act upon his hadith, as all companions are just, acceptable, trustworthy, and this is a matter agreed upon among the people of knowledge in hadith' *Al-Tamhīd*, vol. 22, p. 47.

⁵⁵ *Sahih al-Bukhari* – and the wording is his-, The Book of Prayer, Chapter 70: Mentioning about sales and purchases on the pulpit in the mosque, vol. 1, p. 289, Hadith 456, and *Sahih Muslim*, The Book of Manumission, Chapter 2: *Al-Walā'* (Right of Inheritance) Belongs to the One Who Manumits the Slave, vol. 4, p. 201, Hadith 1504.

judgment, and that was in front of the public, because it is legislation that must be known to the Muslims, and at the same time he did not hurt the concerned by naming him in front of the people, because that would be in the way of disgrace for him, and that does not enter into the compliments that have no basis.

As he took into account the feelings of those close to disbelief among those who embraced Islam, and had not formed a complete picture about the Islamic religion, so they think that certain behavior stabs at them and what they think is not permissible as mentioned in the hadith of Aisha she said: "Allah's Messenger (PBUH) said to me: "Were your people not close to the Period of Ignorance, I would have demolished the *Ka'bah* and would have rebuilt it on its original foundations laid by Ibrahim (Abraham) (for *Quraysh* had reduced its building), and I would have built a back door (too)"⁵⁶, so he considered their feelings towards the *Ka'bah*, and their belief that this is not permissible, and he did not do what was possible to do from demolishing the Kaaba and rebuilding it in the form he mentioned.

9. *Secrecy When Necessary*: The secrecy of some decisions is necessary, especially if they are related to military plans, as they require confidentiality so that the news does not reach the enemy so they prepare. Therefore, we find the Messenger of Allah (PBUH) commanding to keep the decisions directed to the commanders of the armies secret so that no one else knows about them so that their leakage does not occur as narrated by 'Urwah bin Al-Zubair he said: "the Messenger of Allah (PBUH) sent 'Abdullāh bin Ğahš to *Nakhla* and said to him: be there until you bring us news from the news of *Quraysh*, and he did not command him to fight - and that was in the sacred month - and he wrote for him a letter before he told him where he was going, he said: go out you and your companions until when you have traveled for two days then open your letter and look in it, whatever I commanded you in it then proceed to it, and do not force any one of your companions to go with you. When he traveled for two days, he opened the letter and it was in it that he proceeds until he reaches *Nakhla* so he brings us news from the news of *Quraysh* that reaches you from them..."⁵⁷.

⁵⁶ *Sahih al-Bukhari*, The Book of Hajj, Chapter 42: The superiority of Makkah and its buildings, and the statement of Allah, vol. 2, p. 378, Hadith 1585, and *Sahih Muslim* - and the wording is his - The Book of Hajj, Chapter 69: Demolishing the *Ka'bah* and Rebuilding It, vol. 3, p. 477, Hadith 1333.

⁵⁷ Al-Bayhaqi, *Al-Sunan al-Kubrā*, and in its chain from Ibn Ishaq, hearing from Yazid ibn Ruman from Urwa, Book of Campaigns, Chapter: Chapter of Booty in the Land of War, vol. 9, p. 58, Hadith 17768, and *Dalāil al-Nubuwwah* by

10. *Not Complimenting at the Expense of Truth:* When making any decision, complimenting at the expense of its execution is not permissible, as we find the Messenger of Allah (peace be upon him) chose for the tasks he wanted to execute those who were qualified for it. For that reason, he (peace be upon him) warned against this matter, and indicated that failing in it is one of the signs of the hour, as narrated by Abu Huraira he said: " While the Prophet (PBUH) was saying something in a gathering, a bedouin came and asked him: "When would the Hour (Doomsday) take place?" Allah's Messenger (PBUH) continued his talk, so some people said that Allah's Messenger (PBUH) had heard the question, but did not like what that bedouin had asked. Some of them said that Allah's Messenger (PBUH) had not heard it. When the Prophet (PBUH) finished his speech, he said, "Where is the questioner, who enquired about the Hour?" The bedouin said, "I am here, O Allah's Messenger (PBUH)". Then the Prophet (PBUH) said: "When *Al-Amānah* (i.e., the trust or moral responsibility or honesty and all the duties which Allah has ordained) is lost, then wait for the Hour." The bedouin said, "How will that be lost?" The Prophet (PBUH) said: "When the power or authority is given to those who do not deserve it (i.e. they are not pious religious scholars)," then wait for the Hour"⁵⁸, and he (PBUH) warned against that by entrusting the responsibility to those not competent for it, and rather out of compliment.

And in the hadith of *Abū Musā* may Allah be pleased with him he said: " Two men from my tribe and I entered upon the Prophet (PBUH). One of two men said to the Prophet (PBUH): "O Allah's Messenger! Appoint me as a governor," and so did the second. The Prophet (PBUH) said: "We do not assign the authority of ruling to those who ask for it, nor to those who are keen to have it"⁵⁹.

him also in the chapter about the comprehensive campaigns of the Messenger of Allah by himself and his detachments, vol. 3, p. 5, and it was mentioned by Ibn Hajar who said about it: 'And it was narrated by Abd al-Malik ibn Hisham in (*Tahdhib al-Sīrah*) from Ziyad ibn Abdullah from Ibn Ishaq similarly, and it is a good mursal strong in the chain, and Ibn Ishaq specified hearing it' *Taghliq al-Ta'liq*, vol. 2, p. 76.

⁵⁸ *Sahih al-Bukhari*, The Book of Knowledge, Chapter 2: Whoever is asked about knowledge while he is busy in some conversation, so he finished his talk, and then answered the questioner, vol. 1, p. 88, Hadith 59.

⁵⁹ *Sahih al-Bukhari*, The Book of Judgments, Chapter 7: What is disliked regarding being keen to have the authority of ruling, vol. 9, p. 165, Hadith 7194.

In this hadith is the prohibition of complimenting people in matters related to responsibility, as it is a dangerous matter that the decision-maker resorts to this type of compliments that leads to corruption in society, and spreading injustice among the people, and not giving those with rights their rights from this aspect! And hence, it leads to dissatisfaction with the decisions and their owner, and the inability of the one who was complimented in his right to carry out what was assigned to him due to his lack of competence or because he feels that the one who complimented him will not hold him accountable. For all that, the Messenger (PBUH) alerted to this behavior that leads to the failure of implementing decisions, and the loss of the entire nation if it prevails in it, and he stipulated that we should not fear in Allah the blame of a blamer as in the hadith of 'Ubada bin As-Samit he said: " We gave the *Baia* (pledge) to Allah's Messenger (PBUH) that we would listen to and obey him both at the time when we were active and at the time when we were tired. And that we would not fight against the ruler or disobey him, and would stand firm for the truth or say the truth wherever we might be, and in the Way of Allah we would not be afraid of the blame of the blamers"⁶⁰.

11. *Not Relying on Emotions*: Relying on emotions leads to the disruption of decisions. Therefore, it is necessary to be detached from them so that the decision succeeds and is acted upon with satisfaction and submission by everyone. For this, we find the Messenger of Allah (peace be upon him) alerting to this matter, and how being detached from emotions in judgments leads to their application without distress, and everyone commits to them even if they were against the closest of kin, and thus he cut the matter off, so no intercession in the subject if the matter reaches the judge who is bound to apply the judgments. In that, Aisha may Allah be pleased with her narrated " The people of Quraysh worried about the lady from *Banī Mahzum* who had committed theft. They asked: "Who will intercede for her with Allah's Messenger (PBUH)?" Some said: "No one dare to do so except *Usāma bin Zaid*, the beloved one to Allah's Messenger (PBUH)". When *Usāma* spoke about that to Allah's Messenger (PBUH); Allah's Messenger (PBUH) said (to him): "Do you try to intercede for somebody in a case connected with Allah's prescribed punishments?" Then he got up and delivered a *khutba* (religious talk) saying: "What destroyed the nations preceding you was

⁶⁰ *Sahih al-Bukhari*, – and the wording is his- The Book of Judgments, Chapter 43: How do the people give the *Bai'a* (pledge) to the Imam (ruler)? vol. 9, p. 196, Hadith 6774.

that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allah's punishment on him. By Allah, if Fatima, the daughter of Muhammad stole, I would cut off her hand"⁶¹, so he decided thus a decisive principle in not accepting intercession in the limits.

12. *Not Making Decisions in a State of Agitation*: Making a decision requires a clear mind, and this is not attained with agitation, as it takes a person out of balance. For that, it is necessary that the decision-maker be in a state of calm and psychological stability to avoid causing harm to anyone. For this, we find the Messenger of Allah (PBUH) prohibiting making decisions in a state of agitation as came in the hadith of 'Abdulrahmān bin Abī Bakra he said: "Abū Bakra wrote to his son who was in *Sijistan*: Do not judge between two persons when you are angry, for I heard the Prophet 40 saying, "A judge should not judge between two persons while he is in an angry mood"⁶².

And the prohibition of anger here in the place of judgment, not in the place of admonition and teaching, because it is permissible in them what is not permissible in judgment, because the place of the admonisher is the place of the one showing annoyance, as he is in the form of the warner, and likewise the teacher if he touches in the learner poor understanding, then that is more likely for acceptance⁶³. As for in judgment, issuing it in this situation leads to harming others, and likewise everyone who makes decisions.

Education on Decision-Making in Light of the Prophetic Tradition

We can observe the Prophet Muhammad's (peace be upon him) method of educating his companions on decision-making through various means, including:

⁶¹ *Sahih al-Bukhari* – and the wording is his- The Book of Prophets, Chapter 53: The tale of the cave, vol. 4, p. 427, Hadith 3475, and *Sahih Muslim*, The Book of Oaths Hudud, Chapter 2: Cutting off the hand of a thief from the nobility and others; the prohibition of interceding with regard to Hudud punishments, vol. 4, p. 458, Hadith 1688.

⁶² *Sahih al-Bukhari*, The Book of Judgments, Chapter 13: Can a judge give a judgement or a formal legal opinion while he is in an angry mood? Vol. 9, p. 169, Hadith 7158, and *Sahih Muslim*, The Book of Judgements, Chapter: It is Disliked for a judge to pass a judgment when he is angry, vol. 4, pp. 496-497, Hadith 1717.

⁶³ Ibn Hajar, *Fath al-Bārī*, vol. 1, p. 187.

1. *Instilling the Motivation for Sound Thinking in Decision-Making:* Highlighting the importance of sound thinking when making decisions is crucial in avoiding many severe consequences, whether in this life or the hereafter. The Prophet (PBUH) emphasized the gravity of this issue by making Muslims responsible for their actions, regardless of their status in society. This is supported by what Abdullah bin Omar (may Allah be pleased with them) reported hearing from the Prophet (PBUH): "All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e. ruler) is the guardian of his subjects and is responsible for them, and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them"⁶⁴.

The scope of this responsibility is vast, and it is one of the first things about which a person will be questioned on the Day of Judgment. Abu Barzah Al-Aslami reported that the Messenger of Allah (PBUH) said: "No feet will move on the Day of Judgement, until he is asked about his life and how he spent it; his knowledge and what he did with it; his wealth, from where he acquired it and on what he spent it; and about his body and how he used it"⁶⁵. Raising awareness among individuals and groups about their responsibilities, each according to their position in society, encourages them to think before acting and to seek advice before any behavior.

2. *Teaching How to Make Decisions:* The Prophet Muhammad (PBUH) was keen on developing a generation capable of bearing responsibilities and making wise decisions. Bearing responsibility inevitably leads to making a series of decisions on various occasions, and getting used to it leads to forming an effective and creative personality capable of tackling issues with deep insight. The Prophet (PBUH) tested *Mu'āḍ bin Jabal* on how he would judge and the methods

⁶⁴ *Sahih al-Bukhari*, The Book of al-Jumu'ah (Friday), Chapter 11: To offer the Salat-Jumu'ah [prayer and Khutba (religious talk)] in villages and towns, vol. 2, pp. 28-29, Hadith 893, and *Sahih Muslim*, The Book of Leadership, Chapter: The Virtue of the Just Leader, the Punishment of the Tyrant, the Encouragement of Gentleness with Subjects, and the Prohibition of Causing Them Hardship, vol. 5, p. 155, Hadith 1829.

⁶⁵ Al-Tirmidhi, Abu Isa Muhammad ibn Isa. *Sunan al-Tirmidhi*, vol. 4, (Beirut: Dar Ihya' al-Turath al-Arabi), Book of the Description of the Day of Judgment, Piety and Asceticism, Chapter: What Has Been Said About Reckoning and Retaliation, and it is said about this Hadith: 'This Hadith is good and authentic', p. 612, Hadith 2417.

he should employ, which is, at the same time, a type of decision-making that benefits individuals in both their personal and public lives. A good example is in the hadith of *Abū Hurairah*, who said: "I was with the Prophet when a man came to him and told him that he had gotten married to a woman from among the Ansar. The Messenger of Allah (PBUH) said: "Did you look at her?" He said: "No." He said: "Go and look at her, for there is something in the eyes of the *Ansār*"⁶⁶ This advice helped him make a well-informed decision about his marriage by advising him to look into her eyes, giving him a complete picture of what his future wife would look like, which is better resolved before marriage than after!

On another occasion, he pointed out the various reasons that lead to marriage and the decision a man makes can vary from one individual to another, emphasizing that the fundamental basis for this decision should be her religiosity and piety. Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said: " woman is married for four (things), i.e. her wealth, her family status, her beauty and her religion. So, you should take possession of (marry) the religious woman (otherwise) you will be a loser"⁶⁷

3. *Assigning Responsibility*: To accustom the companions to making sound decisions, he entrusted them with the responsibility of judging in his presence and sent a group of them on educational and political missions. This way, the Prophet (PBUH) formed a generation capable of elevating the Muslim community and establishing the Islamic nation that spread its influence rapidly while the Roman and Persian empires could not achieve this in a long duration.

Conclusion

Through this study, the importance of decision-making becomes evident as we practice it daily at various levels, each according to the tasks he performs. Although it is a known procedure, its complexities and perceptions vary across times and places. However, theoretical writing on it began only in the 18th century in the West and evolved

⁶⁶ *Sahih Muslim*, The Book of Marriage, Chapter 12: It Is Recommended for The One Who Wants to Marry a Woman to Look at Her Face and Hands Before Proposing Marriage to Her, vol. 4, pp. 47-48, Hadith 1424.

⁶⁷ *Sahih Bukhari*, The Book of Marriage, Chapter 11, vol. 7, pp. 32-33, Hadith 5090, and *Sahih Muslim*, The Book of Breastfeeding, Chapter 15: It Is Recommended to Marry One Who Is Religiously Committed, vol. 4, p. 119, Hadith 1466.

through various schools of thought. Some focused on the mechanical and administrative aspects, as with the classical school, while others corrected this with an emphasis on the human aspect, as with the human relations school, and finally the behavioral school. Notably, all these schools overlooked the religious aspect of decision-making, as they emerged during a period of liberation from the authority of the Church.

In this context, my research examines the significance of decision-making within an Islamic perspective, critiquing the Western view. It defines decision-making as "a conscious and rational choice aimed at achieving a legitimate goal through legitimate means, based on a set of alternative options." It also explores how decisions are made in light of the Prophetic tradition, drawing guidance from it to outline the steps taken by the Prophet (PBUH), the factors that led to their success, and how he educated his companions on this matter. The findings are noteworthy as they link the religious aspects with human will and the methodology of action, providing a unique perspective on Islamic thought.

One of the critical insights from this study is the emphasis on a holistic approach in the Islamic decision-making process. This approach not only considers the immediate beneficiaries but also the wider community, reinforcing the notion of social responsibility. Furthermore, adaptability and consultation (*Shura*) are revealed as vital components in Islamic teachings, fostering a flexible yet consultative leadership style essential for adapting to changing circumstances without compromising core ethical values. The educational implications of these findings are profound, particularly in the training of leaders and managers. Integrating Islamic decision-making principles could enhance leadership and management training programs, promoting more ethical and socially responsible business practices.

In conclusion, this research opens new horizons for practical applications in contemporary societies, offering a value-based decision-making model that is increasingly relevant in a complex and interconnected world. It paves the way for further studies to explore the integration of Islamic decision-making principles in various modern contexts, potentially offering solutions to global challenges where ethical considerations are paramount. This could be particularly beneficial in areas like corporate governance, public administration, and non-profit management, where ethical dilemmas frequently arise.

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Ethical Considerations

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