

Associative Planning In The Islamic Approach, The Experience Of The Prophet Youssef, Peace Be Upon Him, As A Model

Barkat Aicha^{1,*}, Douli Souad²

¹ Laboratory of economic studies and local development for southwest,

Tahri Mohamed University, Bechar, Algeria,

barkat.aicha@univ-bechar.dz

² Laboratory of economic studies and local development for southwest,

Tahri Mohamed University, Bechar, Algeria,

douli.souad@univ-bechar.dz

Received: 04/01/2024

Accepted: 21/03/2025

10.2478/2543-3938-2602-7771-2024-0001

Abstract:

This study aims to shed light on participatory planning in the Islamic approach, and its great results in solving intractable economic crises, the prophet Josef, Egypt managed to cope with a severe wave of famine and saved societies from destruction such as Palestine and the Levant, and sat on the throne of leadership of nations for many years.

Keywords: The experience of the prophet Joseph, administrative planning, islamic planning, participatory planning, participation

*Corresponding Author

1-INTRODUCTION

Islam Encouraging the exercise of administration in all matters of life, through which the Muslim achieves efficiency in his work and production; To execute it effectively, the Islamic Shari'a was interested in the economic aspect as well as the side of worship. She developed a set of lessons, including the care to master the work and execute it well. and it requires conscious planning, organizing, leading and monitoring to be successful. One of the pillars of Islamic administration is the adoption of shura in decision making and working with one team spirit and proper planning which is the first step. In the management process and basis for the success of any work both in the life of the individual and in the Organization, Islam's call for participation in decision-making has made management planning a participatory process between the parties concerned.

Participatory planning allows economic institutions to adapt to the internal and external environment. Knowledge of strengths and weaknesses, identification of opportunities and threats by giving an opportunity and opening the possibility for workers to participate in setting objectives and identifying ways to implement them would give the institution a qualitative change towards excellence in management. The participatory planning approach brings together the diaspora of all the efforts of its workers, and there are realistic plans for their needs and problems. and thus contributes to improving the quality of these plans. Involving all stakeholders within the organization in planning is an important process, particularly regarding prioritization and implementation mechanisms, while limiting available resources. Participatory planning is a collective approach that effectively supports worker participation in their organization's decision-making. Today's major challenges threaten the sustainability and existence of the institution. "Many institutions have become dependent on the element of participation, coordination and cooperation in planning, the absence of which constitutes a depletion of material resources, time and effort. Participation in planning is one of the fundamental pillars to face economic crises and achieve a clear solution -a vision for the future.

- Problems of study:

In order to address the above, the following question can be asked: How can participatory planning be adopted on the basis of Prophet Joseph's experience prayer and peace to him ?.

- Study questions:

- What is participatory planning?
- What is the concept of planning in Islam?
- What are the planning principles in of Prophet Joseph's successful prayer and peace to him experience in saving Egypt and its neighboring areas from a realized economic crisis?.

- Study hypotheses:

- Participatory planning gives workers the opportunity to contribute to setting goals, setting priorities and implementing mechanisms, with a view to reflecting a clear vision for the future.
- The economic institution needs a real successful experience that benefits from the application of participatory planning. The experience of Prophet Joseph's is one of the successful and pioneering experiences that can be adopted.
- The principles of planning adopted by of Prophet Joseph's enabled him to succeed in his first reform project.

- The importance of the study:

This study draws on the important role that participatory planning has increasingly played in driving the economic enterprise to respond effectively to economic crises. confronting intense competition in a market characterized by unstable and sudden conditions, Relying on successful experiences is an essential supporter of an economic institution where it avoids the loss of time and effort in case of risk and based on plans not yet implemented on the ground The experience of Prophet Joseph's is a rabbinical solution from which to draw lessons and lessons from the severe economic crises that are threatening our reality.

- Objectives of the study:

The study's objectives are to highlight the following points:

- Identifying the most basic concepts of participatory planning.
- Identifying the concept of Islamic planning.
- Highlighting participatory planning in Islam through the experience of Prophet Joseph's.

- Study methodology:

In response to the problem posed, the prescriptive approach was based on the theoretical aspect. In the applied aspect, a case study was carried out through a review conducted by Prophet Joseph's.

2- Chapter I: Theoretical Framework (Participatory Planning, Participatory Planning in the Islamic Approach)

First: Participatory planning:

Before addressing the concept of participatory planning, we must first know management planning and participation.

1: Management planning concept:

Many specialists have provided definitions of the concept of planning, including:

- **First definition:** According to Russell Lincoln Ackoff, planning means visualizing the desired future as well as the real means of accessing it (Adun, 1998, p. 251).
- **The second definition:** It was defined by George Steiner as a function in which managers decide what to accomplish, when, how, and by whom (Harem, 2009, p. 112).
- **Third definition:** According to Mary Niles planning is the conscious process whereby the best route or course of action is chosen to ensure that a particular goal is achieved (AL-Zaher, 2011, p. 197)

Planning is a combination of goals and means of achieving them, and it is not only about setting targets but also about finding ways to achieve them.

2 :Concept of participation:

The concept of participation varied from researcher to researcher in terms of its area of administrative application, defined as:

- **First definition:** Davis and Newstorm indicate that participation means that individuals are mentally and emotionally immersed in work that encourages them to contribute to the group's objectives and share responsibility for them. This definition contains three ideas: immersion, contribution, responsibility (Harem, 2009, p. 96).
- **The second definition :** According to Schermerhorn participation means allowing a staff member to express his or her views to the manager on issues of interest to him or the decisions he or she is affected by, regardless of the extent to which the manager has taken this in making the final decision (Al-Madhoun, 1999, p. 77).
- **Third definition:** Participation is the subordinate's contribution to administrative decision-making in varying forms and degrees of contribution to decision-making (Al-Svayani, 2012, p. 28).

Participation means that governance is democratic, encouraging initiative, rather than authoritarian, spreading inaction and indifference, and the importance of this principle is that it increases performance efficiency and productivity of workers (Ben Omar and Daden, 2014, p. 29)

Participation is seen as a means of recognizing and giving a sense of acceptance, belonging, achievement and relevance to a staff member, and participation in decision-making is shared with others to achieve the Organization's objectives

3: Participatory planning concept:

Participatory planning is a type of management planning that is one of the functions of the Department. It is the link between the present and the future and necessary for successful implementation of the strategy, allowing the Organization to identify and exploit external opportunities and minimize the impact of threats.

• **First definition:** Defined as the process whereby people targeted for the advancement of their situation are given adequate opportunities to express their interests through numerous dialogues on the overall directions of the development strategy that guide the plan's preparation (Al-Issawi, 1996)

• **The second definition:** A system that involves stakeholders' participation in the planning process by sharing ideas together and clustering them in preparation for their formulation under an actionable action plan, ensuring the participation of specialists while empowering stakeholders to plan maximum performance and improve the results of the planning process (Ahmed, 2015, p. 144).

• **Third definition:** Participatory planning is also defined as a set of processes through which diverse single interest groups engage together to reach consensus on a plan and work towards its

implementation, and all participants are likely to negotiate and agree (Zakaria Mr. Desouki, 2020, p. 363)

Participatory management planning is to involve staff at all managerial levels in the development of their organization's objectives, mission determination and vision formulation.

4: Objectives of participatory planning:

Participatory Planning Many of the objectives that the Foundation seeks to achieve to ensure excellence through optimal and extensive exploitation of its human resource capacities and competencies. These include:

- Provide a suitable environment for collective action and support the team's spirit.
- Workers' satisfaction and rehabilitation.
- Ensuring workers' sense of belonging, integration and unity in their enterprise and encouraging them to take responsibility to reduce workers' resistance to power and change by avoiding potential obstacles.
- Allow workers to develop their creativity, diligence in putting forward ideas and releasing their potential.
- Eliminating all that causes a sense of helplessness, thereby sensitizing workers that their tasks are meaningful and valuable by giving them the ability and autonomy to make decisions, participating in the achievement of goals and defining the future vision.
- Participatory planning works on the flow of information at all levels of the planning ladder from upper, central and lower to provide valuable information to all stakeholders (MrZakaria. Desouki, 2020, p. 360).

5: Features of participatory planning:

As participatory planning includes the element of participation, its advantages are as follows:

5.1. Cooperation:

Contrary to competition, cooperation gives strength, cohesion and solidity in the common interest, and many benefits are realized not by individual effort but by collective effort. Cooperation prevails in the spirit of brotherhood among individuals (Draghi and Muammar, 2010, p. 47).

5.2. Consultation:

It is an important element for mitigating conflicts and disagreements. Disparities in perspectives within the institution affect its work and fulfilment of its duties and role, which has a negative impact on it. Therefore, compatibility between individuals and departments at all functional levels is required (Abu Za 'aiter, 2017).

It is important to agree, converge, harmony and harmony between management and subordinates, and not to conflict and collide in decisions concerning their common interests

5.3. Consultation:

If the leader and the manager is in a state of superiority, he sees himself as aware of their understanding of all aspects of the work, and he will not be interested in exploring the views of his employees. Underestimating the level of others may deprive him of opportunities to benefit from diverse opinions. Whatever the level of knowledge and experience of the human person, he needs those who alert him to a gap he was not paying attention to (Safar, 2021).

The Department engages in dialogue with subordinates, exchanges views and views with them, and tests them to reach out to them and improve them to achieve the best results.

5.4. Transparency:

Clarity of legislation and carefully completed work in the organizations, following the instructions, and building on mechanisms as a category, effective and sophisticated to make decisions related to the organization with a high level of responsibility and objectivity (Aveni, 2017, p. 145).

Providing information and moving away from ambiguity and confidentiality allows for the creation of a stable working environment, the preservation of common interests, the integrity of vision and appropriate decision-making.

5.5. Evaluation:

According to the United Nations Evaluation Group for 2016, evaluation is an assessment process activities as systematic and impartial as possible, for an activity, project or programme strategy, policy, subject matter, sector or operational area, or institutional performance, etc., and the evaluation analyses the level of achievement of both expected and unexpected results by examining the series of outcomes, processes and circumstantial and causal factors using appropriate criteria such as relevance, effectiveness, efficiency, impact and sustainability, and the evaluation should provide

evidence-based information, credible, reliable and useful, which allows for the timely integration of findings, recommendations and lessons learned into decision-making processes to develop the work of organizations and stakeholders "(UN, ESCWA, 2020).

5.6. Empowerment:

It is intended to give staff the capacity and autonomy to make decisions, and to be able to act as partners at work, focusing on lower levels, not only to delegate staff to decision-making powers, but also to set goals and allow them to participate (Tawir and Muhyiddin, 2021, p. 43).

Empowerment is a philosophy of giving more responsibilities and decision-making power to workers with a sense of responsibility (Zarqin and Ghazibawn, 2021, p. 191).

6: Impediments to the application of participatory planning:

The institution deals with the human element it naturally has characteristics that make participatory planning a difficult or sometimes impossible process such as:

6.1. Resistance by employees:

There is no doubt that the mere idea of change or renewal between individuals or institutions often finds itself in front of resistance, and this resistance may be strong or expressed by lack of conviction, when the change in institutions is made, resistance often comes from individuals employed in the first instance for fear of their status and privileges (Judge, 1998, p. 98).

Resisting change is a natural thing, even if that change is a positive thing, it won't be comfortable for employees because it involves new things they don't know (Hammoud and Munir al-Sheikh, 2010, p. 122)

6.2. Unprepared, willing and competent staff:

Job alienation is the manifestation of staff members' feelings of the dimensions of job alienation of lack of strength and the staff member's sense that he or she cannot be influential in the attitudes he or she faces in his or her work. lack of meaning and inability to reach a decision, loss of standards and lack of adherence to controls in the context of his work and his feeling of contradiction and negativity isolation, loneliness and his distance from functional and social relationships, and thus a sense of self-alienation s ability to control and overcome the problems it faces (Al-Mutairi). s Rights ", 2016, p. 471).

Many staff are therefore afraid of additional responsibility, workload, additional pressures and accountability for their decisions.

6.3 . Lack of trust in staff by management:

Fearing mistakes, most managers tend to do everything themselves. The lack of confidence and involvement of staff in decisions about the productive process makes them passive people who have no motivation to work, are not affiliated with the organization and are unable to take responsibility (Success Site Editorial Board, 2021).

6.4. Weak stimulus and training system:

The human component of the institution is responsible for achieving its objectives. It is therefore necessary to motivate them and establish their own pay system based on entitlement and competence, as well as fair treatment of them with a focus on the composition element. The institution must commit to its social responsibility towards them (Mohammed and Shabaiki, 2018, p. 198)

The weakness of the stimulus and training system leads to staff members' reluctance, unwillingness to participate and to strain themselves with responsibility.

6.5. Lack of regulatory justice:

Organizational justice is an essential component of the organization's psychosocial structure in which the Department focuses on a climate of good human relations among individuals, Thus, attention is paid to their feelings and behaviours that affect their performance. Workers' sense of fair and equal treatment by their superiors at work enhances their confidence in their management and gives them an incentive to cooperate with them. This climate creates a sense of satisfaction and participation of all kinds. The absence of organizational justice negatively affects loyalty, commitment, satisfaction and career affiliation (sleazed, 2021, pp. 328-329)

Second: Islamic Participatory Planning:

The Almighty said, "Among them, Shura," verse 38 of the Holy Koran, said, "And their consultation in the matter," verse 159 of the Holy Koran.

1: Shura Concept: Shura in Islam is a rule of Shari 'a. Researchers have defined it in several definitions, including:

• **First definition:** Abu Bakr Mohammed bin Abdullah, known as an Arab son, defined it as consensus, to consult each and every one of his owners, and to extract what he has (Baghdadi M. s Rights ", 1999, p. 113)

• **The second definition:** shura is to ask for the opinion of those who are competent in any order, which is a means of reaching the best opinions (Al-Ghuraishi, 2011, p. 326)

• **Third definition:** shura means the inversion of different opinions and views raised in a case, and the testing of it by the mindset, so that it can get right or right and better, to work with it so that the best results can be achieved (Abu Faris, 1980, p. 79)

The shura is to be guided by others' mature minds and opinions to arrive at a right decision

2: The concept of planning in Islam:

Planning in Islam is an important necessity for the preservation of religion, self, offspring, money and mind. God instructs Muslim communities to plan and work hard for the future in order to overcome the unknown and the variables and fluctuations it carries:

• **First definition:** as noted at the Arab Forum for Human Resources Management, Islamic management scientists defined Islamic planning as "a collective method of action that takes the reasons to meet future expectations, or relies on a nodal intellectual approach that believes in and relies on God, and pursues a legitimate goal of worship of God and reconstruction of the universe (Faraj, 2011, p. 444)

The second definition: is a collective approach based on reality and benefiting from the past in order to look forward to the future in order to achieve the architecture of the land in accordance with a curriculum based on Islamic origins and working on its application at all stages (Taha, 2019, p. 663)

• **The third definition:** islamic planning is to think and consider individually and collectively in the performance of a legitimate future work while linking it to the will of God Almighty, and then instead of the legitimate reasons for achieving it with the full assurance and belief in absenteeism in what God has spent and his worth on results (Al-Mutairi, 2015, p. 76)

3: Elements of planning in Islam:

Planning in Islam is based on several elements that distinguish it from situational planning: (Hassan Ba 'joua, 2018, p. 351):

3.1. Thinking and Consideration:

All things in the Earth have not been created by God in vain, but by His creation and wisdom. Through thought works of deliberation and reflection, many aspects can emerge to benefit from the Earth for the purpose of its architecture and to realize the true meaning of succession.

3.2. Objective :Planning seeks to achieve specific goals and objectives, Islamic planning goes beyond the narrow boundaries of situational planning. Islamic planning links the world's life to the afterlife.

3.3. Linking planning to the will and trust God:

Allah Almighty has taken note of everything. The Muslim scheme knows that everything that happens in the universe is the order of Allah Almighty. Nothing can be changed or restored that Allah Almighty wishes. However, he takes the reasons to follow the Prophet's example of prayer and peace.

3.4. Instead of legitimate reasons and means:

Islamic planning is not an indiscriminate act. It depends on the means set by God Almighty to reach the target. It moves away from illegal means such as priests, witchcraft and kindness.

3.5. Shura:

It is the use of competence and the people of opinion "and their order is shura among them" Verse 38 of the Holy Koran. It is a guide of my Lord to the apostle prayer and peace say, "And their consultation in the order" Verse 159 of the Holy Koran Al-Imran.

3.6. Duration:

Time is one of the most important elements of planning. What distinguishes Islamic planning is its linkage between the world's life and the afterlife. Indeed, the Prophet prayed God upon him and urged him to seize time and time.

3- The second axis: participatory planning through the experience of Sedna Yusuf on him peace

First: the Prophet Yusuf has peace:

Thanks to his science and wisdom, Yusuf is one of the historic figures who achieved the largest economic rescue in history, and he is the first economist known to mankind to give the future vision its right

1: Pedigree of Sedna Yusuf Ali Al-Salam:

Joseph son of Jacob Israel son of Isaac son of Ibrahim Ali al-Salam, mother of Rachel bin Toel son of Elias, daughter of Khal al-Prophet Yaqoub, married her after the death of her sister Leah bintLapan, whose wife was his wife.(Abdel Samie, 2008, p. 18).

2: The Story of Prophet Joseph :

Prophet Joseph's has seen .in his sleep, a small boy eleven planets, the sun and the moon, striking him. s Father, Jacob peace be upon him, who learned that it was a good vision from God Almighty and warned him not to tell it to his siblings for fear of them, but the Prophet Joseph's brothers after the news and interpretation of the vision leaked to them by their father threw it in a well and prayed that a wolf eaten it, a convoy came from Madin. (Yemen) to Egypt by saving him and taking him as goods to sell him as a slave "bought by Aziz Egypt, who cared for him, honoured him and branded him good and good, He lived in his home with his wife, who wanted him himself after becoming a very good and beautiful young man. But he refused and did not want to be met with the obscenity of his Lord in his palace, enhanced by generosity, When Aziz Misr learned about the matter, he was imprisoned despite his innocence. Prophet Joseph's, who is in prison, was known among prisoners for interpreting dreams, explaining the monarch of Egypt, who was unable to interpret it by high priests. That is to see seven quail cows coming out of a river, and seven lean cows coming out. and seven greens and two jabsat, the quail of the cow is the fertilized tooth And the leanseven will not sprout anything, the green tubules are the lush tooth and the landfills are the scars. innocence and rehabilitation (Abdel Samie, 2008, pp. 20-38).

The crises that have passed since this Prophet have made him a unique exceptional figure, in addition to being the Prophet of God. He himself asked the King to make him on Egypt's coffers because he was HafeezAleem, he was able to lead Egypt to safety, the country where he lived and died.

3: The elements of the leading personality of Joseph Peace:

Surah Prophet Joseph's highlighted the elements of his leadership personality, including (Qarmout, 2009, pp. 118-123):

3.1. Firmness on the right:

Steadfastness is one of the foundations of this religion, and in order to create within what we want to be a leader, we must teach it the biography of the great who have succeeded in leading themselves and others.

3.2. Proximity to decision makers:

If we want to bring somebody to any kind of leadership, we need to prepare them for success, by placing them close to decision makers and in places that are the source of decision-making.

3.3. Understanding and Science:

The leadership and policy of things is required by the people of balanced minds and high-end ideas, and these things are in the human person only after he has attained a certain age in his life.

3.4. After consideration and fiction capacity:

It is a requirement of leadership after consideration, reading the future, and conceptualizing it, because in these things it is good that reduces damage and problems, and increases the good and security of those who were under the leadership of this leader who characterized him.

3.5. Patience:

He is half believing in the power of flogging, the fortitude of adversity, the likelihood of harm for God, the ability to confine oneself to committing disobedience and to induce her to carry out duties, the majesty of distress, and the bad push for good (Darraji and Muammar, 2010, p. 44).

3.6. Honesty:

Honesty testifies to the good of the biography, the purity of the bed, the preponderance of the mind, the superiority of the delight, the honesty of one's destiny, the superiority of one's stature, the gain of pride and courage, and self-confidence.(Al-Hamad, 2004, p. 126)

Talking about the reform project of God's Prophet Joseph, peace be upon him, or as it was commonly called "the Prophet Joseph's project," is a project that was not limited to interpreting the vision only, but went beyond it to develop an integrated and thoughtful program on the ground, through which he was able to deliver a people from destruction to righteousness. Safety and prosperity, according to a wise and systematic policy that is well thought out (Tabib, 2017).

4: Principles of planning in Islam:

God Almighty said, "Joseph, O friend, give us a trial regarding seven fat cows eaten by seven lean ones, and seven green ears of corn and others that are dry, so that I may return to the people, so that they may know." He said, "You will sow a tree for seven years, but you have not reaped it, so leave it in its ears except a little of what you eat. Then after that will come seven hard grains that will eat up what you have put forward." "For them, except a little of what you protect, then after that will come a year in which people will provide relief and in which they will press." Surat Yusuf, verses 46-49.

They are Quranic verses that carry within them a number of basic Islamic planning principles, including (Bin Omar, 2011, pages 714-717):

4.1. Foreseeing the future:

Management scholars have expressed it as "predicting the future" and it is based on the interpretation given to God's Prophet Joseph, peace be upon him (My Lord, You have given me dominion and taught me the interpretation of hadiths. Creator of the heavens and the earth. You are my guardian in this world and the hereafter. Take me to death as a Muslim and join me with the righteous.) Surat Yusuf, verse 101. God taught him that Seven difficult years will come, and there will be no proper plan without anticipating the problems and developing appropriate solutions for them.

4.2. Preparation and setup:

This is done by exploiting the available resources and investing them in what provides the community with its needs.

4.3. Setting goals :

Preparing to face the expected economic crisis, and ensuring the provision of society's needs in the lean years.

4.4. Realism:

This is done by choosing the best ways to solve economic dilemmas in the lean years. He developed a solid plan that achieves a balance between agricultural production of wheat and its consumption during the budget period, which is fourteen years, which is a long-term planning budget, with the aim of ensuring justice in distribution. He was also able to manage unemployment among the youth. Or what we call today "manpower planning" among the youth of the world, taking advantage of the position of distributing these grains to caravans coming from everywhere by creating a market in which each tribe displays its products, and thus achieving new job opportunities through the revival of local products.

4.5. Continuity:

This is evident in continuing to work for seven years without getting tired or tired (he said, "You will cultivate seven years of perseverance"), and perseverance: habit and continuity.

4.6. Share:

As Joseph, peace be upon him, sought to have the largest possible number of implementers participate in implementing the plan, this appears in the speech addressed to the group in the Almighty's saying: "You shall plant" and "You shall fortify."

4.7. Comprehensiveness:

Where Joseph's plan, peace be upon him, focused on the factors of economic production with its various elements, such as agriculture and opening a market for commercial exchange, is evidenced by the coming of Joseph's brothers for trade (and when they opened their belongings, they found that their goods were returned to them. They said, "O our father, we do not want these of our goods to be returned to us." "It is easy" Surat Yusuf, verse 65, "And We will strengthen our people" meaning We bring them food, and food is brought food as the industrial field was mentioned (then after that will come a year in which people will rain and in which they will press) meaning they will press grapes into wine, sesame into fat, and olives.

4.8. Efficiency:

Joseph, peace be upon him, 's interest in productive human power is indicated by the Almighty's saying, "Perhaps I will return to the people so that they may know," and knowledge refers to trained, knowledgeable human power, so that resources are not wasted in production, consumption, or distribution.

4.9. Preparing the plan:

The Prophet of God, Joseph, peace be upon him, prepared a wise economic plan to overcome the crisis expected to occur, represented by producing diligently, diligently, and persevering for seven years, saving, and not consuming any of that except as much as is needed (so whatever you reap, leave it in its ears except a little of what they eat, then it will come after That is seven hardships, they will consume what you have provided to them except a little of what you protect.) Al-Hissan means securing and saving, i.e. placing in a fort, which is buried...and this is an incitement to a great deal of saving.

4- Conclusion:

Through the experience of our the Prophet, peace be upon him, in his innovative management of the economic crisis, which was in a unique style, as it provided the opportunity to involve human power in planning and implementing the strategy, this matter allowed them to deal with fear and cultivate a culture of risk acceptance by following an austerity policy in the boom cycle. This was not understood or accepted by the people, and this was with the blessing of the king, who had the political will for reform, and thus Egypt continued to lead the nations for many years by adopting participatory planning.

. 4.1. Results :

- ☐ The participatory planning adopted by Joseph, peace be upon him, saved communities from destruction at the height of the economic crisis.
- ☐ Participatory planning was the best option to get out of the severe affliction that the Prophet Joseph faced, which was assuming a high position as a viceroy or a minister, which was the second position in the government of ancient Egypt, and he succeeded in it.
- ☐ Through participatory planning, Joseph, peace be upon him, was able to succeed in his first reform project.
- ☐ Joseph, peace be upon him, did not rely on reliance. According to a wise and systematic policy, he managed an economic crisis, the beginning of which was resolved by exploiting competencies to form a vision and sound forecasting for the future.
- ☐ The Prophet Joseph's project was not limited to interpreting the vision, but went beyond it to develop an integrated and thoughtful program on the ground.
- ☐ Involving everyone in the planning process and adopting transparency by the government of ancient Egypt made it a destination for the people of the world to seek help and for some to dream of living there.
- ☐ Participatory planning was, for Joseph, an essential support for the implementation and success of the change strategy he chose.

4.2. Study recommendations:

Through the successful experience of Joseph, peace be upon him, the following recommendations can be presented to every economic institution searching for the proper way to implement participatory planning for continuity, leadership, and eliminating the economic crises it faces:

- ☐ Linking participatory planning to Islamic law would help distinguish the institution.
- ☐ Relying on the principles of the participatory plan of the Prophet Joseph, peace be upon him, saves time and effort, and ensures the integrity of the process that links the present to the future.
- ☐ Imam Ali, peace be upon him, said, "Whoever appoints himself as an imam for the people must begin by educating himself before educating others, and announce his discipline by his conduct before disciplining him with his tongue, and the teacher of the soul and the one who disciplines it is more deserving of honor than the teacher and the instructor of the people." So whoever the institution chooses to be its leader will be responsible for drawing up its future policies. He must have the morals and knowledge that qualifies him to achieve worldly and hereafter goals, deep insight, patience, mastery of work, experience and expertise, the ability to create, concern for the common interest,

firmness, honesty and justice..., and this is due to the sensitivity of his position and the authority that he enjoys. His mission is not... It can only be ethical.

□ The necessity of working to establish a culture of participation and a one-team spirit in planning, as it becomes part of the organization's culture by not ignoring workers, their abilities and competencies, and opening the way for them to design their organization's vision, and moving away from centralizing decisions. Holding specialized training courses for workers at all levels of management to develop their skills, increase their competencies and clarify the concepts of participatory planning.

□ Establishing a system of material and moral incentives for competent employees that increases their desire to participate, strengthens their resolve, and dispels their fears of assuming additional responsibilities.

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