

PROPHETIC ANTICIPATION OF THE FUTURE AND ITS IMPACT ON THE LIFE OF THE COMPANIONS (MAY ALLAH BE PLEASED WITH THEM PREPARE)

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ABSTRACT:

Clarifying the image of the desired future is one of the first tasks of the successful leadership, which draws its followers the features and milestones of this future. Indeed, future science today has become one of the important sciences for which research, studies and centers are held, and this science was clear to the prophets, peace be upon them, for it is like a science of history, and if it was in the future and it has not yet occurred, but among the prophets and wise men there is a date that falls in the future that can be read and the path that he will follow. This is our master Moses on him and on our Prophet, may prayers and peace be upon him, he offers the Messenger of ALLAH Muhammad, may ALLAH bless him and grant him peace, an integrated reading, not to his ummah to which he was sent but to the nation of Muhammad peace ALLAH be upon him and she was at the beginning of its inception, and he is with the Supreme Companion, that this ummah cannot tolerate fifty prayers a day, so your Lord asked to reduce your nation, even though it is a future that has not yet come, and this our master is kind to him and our Prophet, prayers and peace, submits a report to ALLAH the Wise and the All-Knowing that The future of these people is not better than their past And if we go back to the Sunnah of the Holy Prophet Muhammad, may God's prayers and peace be upon him, we find the clarity of future events before him as the clarity of past events that occurred and passed, so what happened in the migration with the great companion Saraqa bin Malik, is the clearest evidence of what they intended As for the science of the future in the Noble AL Qur'an, ALLAH Almighty made it clear and made it subject to laws and Sunnahs. When these laws and these Sunnahs are applied, the results are identical to that. The Noble AL Qur'an has put introductions into which results can be obtained. Therefore, the idea of this research came about how the ummah can read its future based on the facts of the reality in which it is living, and the interest of the first generation in the anticipations of the Prophet, may ALLAH bless him and grant him peace), highlighting examples of the influence of the prophetic foresight on the lives of the honorable Companions, may ALLAH be pleased with them.

Keywords:

Prophetic anticipation , life of the Companions .

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INTRODUCTION

Praise be to ALLAH, Lord of the Worlds, and may blessings and peace be upon the most honorable messengers, our Master Muhammad, and upon his pure medical family and close companions. As for after:

Clarifying the image of the desired future is one of the first tasks of successful leadership, which draws its followers the features and milestones of this future. Indeed, future science today has become one of the important sciences for which research, studies, and centers are held, and this science was clear to the prophets, peace be upon them, for it is like a science of history, and if it was in the future and it has not yet occurred, but among the prophets and wise men there is a date that falls in the future that can be read and the path

that he will follow. This is our master Moses on him and on our Prophet, may prayers and peace be upon him, he offers the Messenger of ALLAH Muhammad, may ALLAH bless him and grant him peace, an integrated reading, not to his ummah to which he was sent but to the nation of Muhammad peace ALLAH be upon him and she was at the beginning of its inception, and he is with the Supreme Companion, that this ummah cannot tolerate fifty prayers a day, so your Lord asked to reduce your nation, even though it is a future that has not yet come, and this our master is kind to him and our Prophet, prayers, and peace, submits a report to ALLAH the Wise and the All-Knowing that The future of these people is not better than their past

وقال نوح رب لاتذر على الارض من (الكافرين ديارا)¹.

And if we go back to the Sunnah of the Holy Prophet Muhammad, may ALLH prayers and peace be upon him, we find the clarity of future events before him as the clarity of past events that occurred and passed. What happened in the migration with the great companion Saraqa bin Malik is the clearest evidence of what they intended for him, as al-Bayhaqi was brought out through IbnUtbah, on the authority of And if we go back to the Sunnah of the Holy Prophet Muhammad, mayALLAH prayers and peace be upon him, we find the clarity of future events before him as the clarity of past events that occurred and passed. What happened in the migration with the great companion Saraqa bin Malik is the clearest evidence of what they intended for him,

as al-Bayhaqi was brought out through IbnUtbah, on the authority of Israel, on the authority of Abu Musa, on the authority of Al-Hassan that the Messenger of ALLAH, may ALLAH prayers and peace be upon him,

said to a thief: How would you be if you put on a broken string?²

He said: When Umar brought Chisra's saris, he called a thief, and he dressed it, and said: Say, Praise be to ALLAH, who stole them from Khosra bin Hormuz, and dressed them up as the thief of the Bedouin.³

As for the science of the future in the Holy AL Qur'an, ALLAH Almighty explained it and made it dependent on laws and Sunnahs, when these laws and these Sunnahs were applied, the results were identical to that.

)If it was not a village that believed, then its faith could not be cleared, except for the people of Yunus, who would not believe.

The Noble AL Qur'an has set introductions with which results can be obtained. Today nations can

read their future based on introductions from her life. It has been proven on the authority of Lady Zaynab a daughter of Jahsh, may ALLAH be pleased with her that the Prophet, peace and blessings of ALLAH be upon him, has entered him: ⁴Woe to the Arabs from the evil has approached, opening day of the bridge Gog and Magog such »shaving his finger and thumb that followed, said Zainab girl colt, I said, O Messenger of Allah: Onhlc us and the righteous? He said: "Yes, if there is too much slag."⁵

This and other good news, warnings, and a view of reality is evidence that the future can be read and the events that come to pass, whether it is for nations or individuals.

From all this came the idea of this research, how can the ummah read its future based on the facts of the reality in which it is living and the interest of the first generation in the anticipations of the Prophet, may ALLAH bless him and grant him peace), highlighting examples of the influence of the prophetic foresight on the lives of the honorable Companions, may ALLAH be pleased with them.

The title of the research was (Prophetic forecasting of the future and its impact on the lives of the honorable Companions, may ALLAH be pleased with them, as a model for changing names)

It came in two studies and a conclusion included the most important findings that it had reached.

As for the first topic: It was about the relationship of the concept of foresight with other terms of verbal and linguistic connotations.

As for the second topic, it came with examples from the Prophet, may ALLAH prayers and peace be upon him, foreseeing the life of the Companions in changing names.

After this, we ask ALLAH to grant success and guidance to the researcher

The first requirement:

Linguistic and idiomatic definition of the concept of foresight:

1- Surah Noah 26.

2- Surah Taha 124.

3-The Biography of the Prophet IbnHisham 1/62, Sharaf Al-Mustafa 4/39.

4- Surah Yunus 98.

5- Al-Bukhari / Al-Sahih 4/138 Hadith No. 3346.

First: Foresight in language and convention:

Foresight in language:

The most honorable thing: high and high⁶.

Foresight idiomatically: it is a behavior that requires knowledge and skill and requires determination and will and aims to bring good or pay harm through certain mental activities, or as some foreign dictionaries defined it as: "Study or predict potential developments in the scientific, technological and social fields, and consider current situations and trends as a starting point."⁷

Looking ahead in the law: it is an endeavor that can be wrong and right except for what ALLAH Almighty has told in his noble book or what has been narrated on the authority of His Messenger ((ولا تقولن لشيء إني فاعل ذلك غداً إلا أن يشاء الله))⁸ Therefore, the Prophet's Sunnah has urged the future prospective to seek guidance from ALLAH because only ALLAH Almighty knows the unknown. And do not say for anything that I will do it tomorrow, unless ALLAH wills it."⁹

The second requirement: the importance of future foresight, its controls, and its benefits:

First: The importance of foresight: The importance of foresight lies in many matters, the most prominent of which are:

1. Raising the spirit of hope in the nation, especially after it became despairing.
2. To warn of risks.
3. To consolidate a practical approach to a number of Islamic values.
4. To correct the past, take care of the present and foresee the future.

Second: its controls. The Prophet's Sunnah set several guidelines for anticipating the future, including:

⁶-)) IbnManzur, Muhammad IbnMakram (d.711 AH), Lisan al-Arab, Beirut, Dar Sader, ed 1, 9/171, (honor material); Al-Zubaidi, Muhammad Murtada Al-Husseini, Crown of the Bride from Al-Qamos Jewels, Dar Al-Hidaya, vol. 35, p. 451; Ibrahim Mustafa and others, Al-Waseet Dictionary, Cairo, Dar Al-Fikr, Part 1, p. 379.

⁷ Dr. Muhammad Al-Bashir, The Importance of Future Foresight and Its Controls, Dubai, 2011, p. 42.

⁸-Surat Al-Kahf: verses 23-24.

⁹-(And do not say for anything that I will do it tomorrow, unless God wills).

He does not know the unseen but ALLAH Almighty said

(وعنده مفاتيح الغيب لا يعلمها إلا هو...)⁽¹⁰⁾

1. Foresight does not contradict the Islamic faith, apart from fortune telling, divination and astrology.
2. He restated all matters to ALLAH Almighty, the Almighty said ((ولا تقولن لشيء إني فاعل ذلك غداً ، إلا أن يشاء الله))⁽¹¹⁾

To find out the benefits of future foresight, we mention some things, including but not limited to:

1. preservation of religion and values: (Numan bin Bashir, may Allah be pleased with the Prophet ¹² said: "such as exists in the limits of ALLAH and reality were like people Asthmua on a ship and became some of the top and some of them underneath, and if those who are at the bottom if they derive from the water passed on from On top of them, they said: If we broke our share of ours, and we did not harm those above us, then if they left them and what they wanted, they all perished, and if they were taken by their hands, they will all be safe.
2. ensure strong to maintain Islamic unity and him saying ¹³ ("I advise you to fear ALLAH, hearing, obedience, and Abdul Habashi it lives you see a difference very much, and beware of newly-invented things they are going astray, it is realized that you he vicinity and the Sunnah of the Caliphs guided They bite it with an indication. "Abu Issa said: This is a good, authentic hadith."¹⁴
3. Belief in the victory of ALLAH, may He be glorified and exalted, from which he said: (By ALLAH, to complete this matter so that the

(10) Surah Al-An'am: Verse 59.

11- Surah Al-Kahf, verse 23-24.

¹²-)) Al-Tirmidhi, Abu Issa Muhammad bin Isa (d.279 AH), Sunan al-Tirmidhi, edited by Ahmad Muhammad Shaker and others, Beirut, House of Revival of Arab Heritage, Part 5, p. 44.

¹³-)) Al-Bukhari, Sahih Al-Bukhari, vol. 2, p. 954.

¹⁴-)) Al-Bukhari, Sahih Al-Bukhari, vol. 3, p. 1322.

passenger goes from Sana'a to Hadhramaut, there is no fear but ALLAH or the wolf over his sheep,¹⁵ but you

The great interest in caring and preserving knowledge, including his saying: (One of the conditions of the Hour is that knowledge is raised, ignorance is established, alcohol is drunk, and adultery appears)¹⁶

The third requirement: the linguistic and idiomatic meaning of planning, its divisions and types:

The linguistic meaning of planning: It is a proof of an idea by drawing or writing and making it fully indicative of what is intended in the picture and drawing, which is also the lining, refinement and method.

As for the idiomatic meaning: "Planning is a set of introductory mental processes based on following the scientific method and social research and its tools aimed at achieving certain specific goals set with the intention of raising the economic, social or cultural level or all of these levels in order to achieve individual happiness and the growth of society.

We can define planning in general as drawing the future picture of society by specifying the work that should be followed to achieve certain goals in a specific period of time.

Planning is a humane approach to action that aims to take action in the present to reap its benefits in the future .. And given the need for it, all nations have adopted planning and have taken to working with it as a basic and indispensable process for achieving development goals¹⁷ .. Planning is the first element of management, which is the basis The principle on which it is based and the idea of planning is derived from the management principles laid down by Luthergolik in the word "Posdcorb," which is the first element of management. Achieving its goals by choosing between alternatives and economic and social models to exploit the available human, natural and

technical resources to the maximum extent possible to bring about the desired change.

Accordingly, the actual planning must include the following characteristics:

1. Foreseeing the future and predicting its directions using the data of the present and the past.
2. The scientific method that uses economic and statistical methods and models (availability of accurate statistics and data).¹⁸
3. A set of approved measures guided by a set of decisions and procedures to ensure the achievement of the established goals.
4. The choice between alternatives to allow avoiding the contradiction between goals and means.
5. Mobilize and use natural, human and technical resources to the maximum extent possible.
6. Being realistic, inclusiveness, coordination, flexibility and continuity.

The existence of a plan to put the planning in the form of a program with specific parameters and deadlines. The scholars divided planning in terms of the activity that it expresses into two main parts

First: comprehensive overall planning:

Which is the level of the state, and concerned with comprehensive development, and falls within its framework.

Economic planning, and social planning. Second: Partial planning

It expresses how to achieve certain goals for a specific activity in an organization, such as planning for production, marketing, manpower planning, or financial, and so on. As for the types of the time period: they are divided into four main types:¹⁹

- 1- Strategic planning: which means determining how to achieve the vision and mission of the organization in the

¹⁵- Fahmy, Muhammad Saif al-Din, Educational Planning, The Anglo-Egyptian, (Cairo 2000).

¹⁶- (IbnManzur, Lisan al-Arab J, p. (Plot material).

¹⁷- Ali Al-Mudwah, Strategic Planning for Continuing Education, p. 3.

¹⁸- Educational Planning, Dar (Cairo, 2005).

¹⁹-TharwatShalaby, Types and Levels of Planning, an article published on Aayadina Projects and Business website at the link: <http://ayadina.kenanaonline.com/posts/>

relatively long term, which ranges between 15-20 years.

- 2- Long-term planning, which is more than five years, and often within ten years.
- 3- Medium-term planning: often within five years (the five-year plan).²⁰

What is meant by educational planning: It is considered the most important field of planning and is its basis for developing manpower, refining and formulating capabilities, skills, knowledge and trends of human competencies in their scientific, attic,²¹ technical and behavioral aspects on the basis that the human element has become the pillar and basis in Building economic and social progress and any intended development program.

There is another term known as "educational planning" which is the use of insight in determining the policy, priorities and costs of the educational system, taking into account the political and economic reality, the potential for growth of the system, the needs of the country and the students it serves.

Based on the above, a clear difference appears to us between both terms that educational planning is concerned with everything that takes place within the educational system, while educational planning is more comprehensive and more general, as it includes, in addition to the educational system, all institutions that carry out the education process outside education: such as "family - cultural institutions and Media, religious, sports and social clubs, cinema and theater ... etc.

Administrative planning: a group work method in an organization that takes reasons to face future expectations and relies on a doctrinal intellectual approach that believes in destiny and relies on ALLAH and seeks to achieve a legitimate goal of worshipping God and constructing the universe.

Another says: "Preparing to face the challenges of accomplishing work in the future and not leaving

at the mercy of surprises. Rather, we take into consideration future expectations and the possibilities available now and in the future, which is evident in the Almighty saying: {And prepare for them the strength and bond of horses ... }²² "If this noble verse was mentioned in the matter of military planning, it sets general directives for us to face any challenges and future possibilities in all areas of work.

Urban planning: It is the development of a development plan to achieve the goals of the community in a specific functional field for a geographical area within a specific time frame. Or it is an attempt to create an atmosphere that allows gatherings to find the necessary means to achieve a suitable living framework for their residents in which there are amenities and luxuries within cities.

The second topic: Examples of the Prophet, may ALLAH bless him and grant him peace, foreseeing the life of the Companions in changing names.

The Holy Prophet, may ALLAH prayers and peace be upon him, took care of names and their relationship to things. It was proven from him, may ALLAH prayers and peace be upon him, that he used to give everything a distinct name to it. All the things of the Prophet, his necessities, and his boats had names. His sword was called Zulfiqar, and even the vessels in which he drunk he called it, may ALLAH bless him and grant him peace, because of the effect of the name on the future of the thing.²³

It came in the Sahih of Imam Al-Bukhari from the hadith of Anas, may ALLAH be pleased with him, that he said: "The camel of the Prophet, may

²⁰-Surat Al-Anfal: Verse 60.

²¹- Samira Hassan, Urban Planning and How It Works, posted on Mimari's website, <http://www.m3mare.com>

²²- A group of students from the University of Mila, an article entitled: Managing urban technologies, published on the website: <http://3omran-aghil.asso-web.com>

²³-) Al-Bukhari, Sahih Al-Bukhari Hadith No. (2871), (4/32) And Sheikh Mustafa Al-Bagha said: (Al-Qaswa) is the tip of the ear which is called the camel of the Messenger of God, may God bless him and grant him peace, because the tip of its ear was cut off. And (Al-Uthbaa) meaning Al-Qaswaa from Al-Adab, which is cutting].

ALLAH prayers and peace be upon him, was called the members of the body”²⁴

Imam Al-Bukhari also narrated from the hadith of Ibn Umar who said: “The Prophet, peace and blessings of ALLAH be upon him, blessed him.” The Prophet said: “The Prophet, peace and blessings be upon him,” said:

And he had a mule called the white mule, for Imam Bukhari had given a title for it, in which he said the door of the Prophet’s white mule, and he narrated a hadith on the authority of Anas: “The king of a deer presented to the Prophet, may ALLAH bless him and grant him peace, a white mule.”²⁵

The donkey Prophet said to him Afeer came in Sahih by Imam Bukhari from the hadeeth forbid may Allah be pleased with him, said: I buttock Prophet peace be upon him on a donkey said to him Afeer, he said: «Oh forbid, do you know the right to worship ALLAH, and the right of slaves Upon A? » I said: Allah and His Messenger know, he said: «the right of ALLAH for mankind to worship Him and not associate anything with Him, and the right of slaves to ALLAH that does not punish those who do not associating anything with Him», I said: O Messenger of Allah, do you not preach people do? He said: “Do not preach to them, and they will trust.”²⁶

The Prophet, may God’s prayers and peace be upon him, admired the good name, as it came in the Musnad of Abu Dawud Al-Tayalisi

From the hadith of Ibn Abbas, that the Prophet, may ALLAH prayers and peace be upon him, “used to be optimistic and not flying, and admired the good name” ().

And IbnAbd al-Barr said: In this hadith, he hates what is meaningless of names, and the Messenger of ALLAH, may ALLAH prayers and peace be

upon him, loved the good name, and liked the good omen ().

Imam Bukhari narrated in the singular door of literature was the Prophet peace be upon him like the name Hassan from the hadeeth of Abu Hdrd may Allah be pleased with him, he said: The Prophet peace be upon him: (from marketed this Apelln - or said - from a Apelln this?) A man said He said: “What is your name?” He said: So he said: “Sit.” Then another got up and said: “What is your name?” He said: So and said: “Sit?” Then said: “Sit?” And then said: “Sit?” : (You have her fornication)²⁷

In this report there is a clear indication that the Prophet, peace and blessings be upon him, was optimistic about the name of this man and assigned him the task of caring for camels and did not assign them to other people because he was not optimistic about their names.

The Holy Prophet, may ALLAH prayers and peace be upon him, changed a group of his companions ’names to better ones.²⁸

It has been proven that the Messenger of ALLAH, may ALLAH prayers and peace be upon him, changed the name of Najia bin Jundub al-Aslami.²⁹

And Sahl may Allah be pleased with him came MoundhiribnAbi said Usaid to the Prophet, peace be upon him when born and put it on his thigh, and Abu Usaid sitting Vlhy Prophet peace be upon him with something in his hands and ordered Abu Usaid son Vaanml from the thigh of the Prophet peace be upon him Fastvaq the Prophet prayed³⁰ ALLAH and peace be upon him. He said: (Where is the boy?) Then Abu Sayyid said: Turn him over, O Messenger of ALLAH. He said: (What is his name?) He said: So. He said: (Not his

²⁴⁻)) Al-Bukhari, Sahih Al-Bukhari Hadith No. (2871), (4/32).

²⁵⁻)) Al-Bukhari, Sahih Al-Bukhari Hadith No. (2871), (4/32).

²⁶⁻)) Al-Bukhari, Sahih Al-Bukhari Hadith No. (2856), (4/29) (Afeer) from Afrah, which is red and mixed with white.

²⁷⁻)) Abu Dawood, as-Sunan Hadith No. (2813), (4/408)

²⁸⁻)) IbnAbd al-Barr / Al-Tamheed 4/305.

²⁹⁻)) Al-Imam Al-Bukhari / Al-Adab Al-Mufrad / 436. Najia Bin Jundub Al-Aslami It was said that his name was Dhakwan, so the Messenger of God, may God bless him and grant him peace, called him a survivor who escaped from Quraysh.

³⁰⁻)) Al-Imam Al-Bukhari / Al-Adab Al-Mufrad / 439.

name is al-Mundhir), so he named it the day of al-Mundhir.³¹

And it was reported on the authority of Abu Hurairah, who said: "The Prophet, may ALLAH prayers and peace be upon him, had changed the bad name to a good name."

And it was narrated on the authority of Aisha that the Prophet, may ALLAH prayers and peace be upon him, "used to change the ugly name

And it was narrated on the authority of SahlibnSa'ad, "that a man whose name was Aswad, so the Prophet, may ALLAH bless him and grant him peace, called him White."³²

And it was narrated that Usama bin Akhdari said that a man is called to him: "Azram." The Messenger of ALLAH, peace and blessings of ALLAH be upon him, said: "What is your name?" He said: I am adram. He said: "Rather, you are an agriculture. I said: It is not the name of Al-Asram, because the meaning of Al-Asram is rupture, and his idea of this is.

Abu Dawood said: The Prophet [peace be upon him Aas name, dear and crowbar and the devil, governance, grappa and Hpapa and flare, VsmahHishama, and called the war a ladder, and called Shakedown emitted, and the land is called AFRA called greenery, and the people of misguidance what he called the children of majority, and called the sons Mgooah built Rushd.³³

Abu Suleiman Khattabi said: The Aas, for he other hatred of the meaning of disobedience, but the believer obedience and surrender characteristic, Aziz but others, because the glory of ALL, and the slogan of the slave humiliation and submissiveness, and crowbar: the meaning of distress and the thickest, and him as saying:³⁴ A man Atl, ie: very thick, It is a recipe insured soft

and easy, and the demon: derived from Alhtun, a dimension of goodness, which is the name of the genie wicked from the jinn and mankind, and judgment: is the ruling that if the rule is not given his rule, and this trait is not worthy without ALLAH Almighty, and the names of governance and crow is taken It is from the West, which is far away, then it is an animal that is evil in action, with a sinister taste.³⁵

Narrated Haythami said: Tell us Isa bin Salem, told

And Abdullah bin Harith bin Obzy said, my mother told me, about her father: he saw the spoils of the Khyber with the Messenger of Allah, peace be upon him and his name a crow named him the Messenger of Allah peace be upon him: a Muslim.³⁶

And it was narrated on the authority of Ibn Omar: "A daughter of Omar was called a sinner, so the Messenger of ALLAH, peace and blessings of ALLAH be upon him, called her beautiful .."

Even the land the Prophet, may ALLAH prayers and peace be upon him, called it a good name. On the authority of Aisha: The Prophet, may ALLAH prayers and peace be upon him, passed by a land that is called treachery, so he called it "green."³⁷

It shows that the name has to do with the future and look to the future what Imam Al-Bukhari by Abdul Hamid bin Jabir bin Shaybah, said: I sat down to Saeed bin Musayyib, Vhdtna: that his grandfather sorrow presented to the Prophet peace be upon him, he said: «What is your name» said : My name is melancholy, he said: "You are rather easy." He said: I have not changed a name, Samanah my father.

This is from the anticipation of the Holy Prophet, may ALLAH bless him and grant him peace, for the future³⁸

³¹⁻)) Abu al-Hasan al-Haythami / al-Maqсад al-Ali in ZawaidAbi Ali al-Mawsili 3/55.

³²⁻)) Al-Imam Al-Baghawi / Explanation of the Sunna / 12 / 343-344.

³³⁻)) Abu al-Hasan al-Haythami / al-Maqсад al-Ali in ZawaidAbi Ali al-Mawsili 3/55.

³⁴⁻)) Abu al-Hasan al-Haythami / al-Maqсад al-Ali in ZawaidAbi Ali al-Mawsili 3/55.

³⁵⁻)) Al-Imam Al-Baghawi / Explanation of the Sunna / 12/342.

³⁶⁻)) Abu al-Hasan al-Haythami / al-Maqсад al-Ali in ZawaidAbi Ali al-Mawsili 3/55.

³⁷⁻)) Al-Imam Al-Baghawi / Explanation of the Sunna / 12/342.

³⁸⁻)) Abu al-Hasan al-Haythami / al-Maqсад al-Ali in ZawaidAbi Ali al-Mawsili 3/55.

Through the foregoing of these models, it becomes clear to us that the name has a relationship with what man faces in the future of his days, because man is part of this great universe and is committed to the laws of ALLAH that govern it.³⁹

CONCLUSION

After this scientific journey on the subject of the influence of the prophetic foresight on the lives of the honorable Companions (may ALLAH be pleased with them), it is necessary to conclude in which we collect the vocabulary that is differentiated in this topic, and we mention in it the recommendations and results we have reached on it, as follows:

- 1- We found that there is a close relationship between the term foresight, planning, forecasting, and optimism.
- 2- Future foresight enters into all areas of social, political, economic, and other life at the level of individuals and nations.
- 3- Future events can be read based on data, introductions, and years of the universe to obtain results that are mostly identical to these introductions.
- 4- The prophets, may blessings and peace be upon them, read the future as they read history even though it did not happen, and they ask their followers to live the days of that future by fulfilling the laws of ALLAH the Highest.
- 5- Looking ahead is not limited to planning, management, and achieving goals. Rather, it may include good omen even in the names of people, places, and others.
- 6- The chapters for studying future foresight are not limited to specific parts, but rather include all of life.

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