

Sharia Policy and Its Impact on Achieving Food Security

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Abstract

This research aims to demonstrate the validity of Islamic law for all times and places, and to demonstrate the importance of having a guardian who is concerned with managing the affairs of the country, and supervising them in various aspects, and the keenness of Islamic law to preserve human life. I relied in writing this research on the inductive and analytical approach: by inducting and analyzing the legal texts in the Qur'an and Sunnah, and explaining the legal approach to achieving food security. The researcher concluded that Islamic law is capable of addressing the food security crisis, through the management and organization of the guardian of the country's affairs, and its approach to achieving food security, as work is sacred in Islam, and striving for a livelihood is worship, and the legitimacy of zakat and charity, and the prohibition of usury, monopoly, and everything that may harm society. The researcher recommended that the guardian should personally supervise the achievement of food security, due to its importance in the stability of society, and that there should be special funds to support this sector.

A. INTRODUCTION

Praise be to Allah, Lord of the Worlds, and may peace and blessings be upon our Master Muhammad, his family and all his companions. One of the most important objectives of Islamic law is to achieve happiness for man in this life and the hereafter. Therefore, it is keen to take appropriate measures internally and externally to achieve security in its comprehensive concept, including food security, which is one of the most dangerous crises that societies may face. There is no disagreement about the importance of work, production and lawful earnings in overcoming such crises that may occur from time to time.

Here, the role of the guardians is highlighted through the powers granted to them by Islamic law in the field of legitimate politics, to achieve justice in distribution, and to ensure the adoption of policies that the guardian sees fit to organize this in order to prevent chaos, exploitation, and monopoly, such as saving and storing food supplies, to be used when needed. Islamic law has its own distinctive approach to achieving food security, through the legitimacy of zakat and charity, and the encouragement of work

and earning, and making it one of the greatest acts of devotion to Allah Almighty, and the prohibition of usury, monopoly, extravagance, waste, and other things that ensure respect for blessings, and not denying them. Allah Almighty set an example to be followed in the story of Joseph, peace be upon him, and Islam, and how he dealt with the droughts that they went through, as well as what Omar bin Al-Khattab did in the year of the ashes and drought as another example to be followed in resolving the food crisis.

Therefore, this research came to show the role of Islamic policy in achieving food security, by explaining the role of the guardian and his duties in preserving human life, to achieve the purpose of human existence on earth, as he is required to supervise, manage affairs, enact legislation, distribute roles, plan and save, and so on.

The problem of food security has been, and still, a real threat to most societies, especially with the increase in poverty in various countries of the world. Currently, it is the responsibility of academics to provide scientific research that helps decision makers to take the appropriate decision for achieving food security.

There is a relationship between legitimate policies, through the authority of the guardian that Sharia has given him to take what he sees as appropriate to achieve food security.

Research Questions What is meant by legitimate policy and food security? What is the impact of implementing legitimate policy on achieving food security? Is it hoped that if legitimate policy is implemented through the guardian, food security will be achieved?

Objectives To identify the nature of Sharia policy and the nature of food security. To determine the impact of applying Sharia policy in achieving food security. To anticipate the future if Sharia policy is applied to achieving food security.

The importance of the research resides in two aspects: The first aspect: The theoretical scientific dimension in the academic aspect by identifying the efforts of researchers, and examining the most important theoretical scientific studies in the field of achieving food security. The second aspect: The practical application aspect in terms of the target group, which is decision-makers regarding food security.

B. RESEARCH METHODOLOGY

The researcher used the inductive approach and the analytical approach for the purposes of answering the research study questions, as this approach is related to

investigating the efforts of previous scholars in employing what they arrived at to serve the achievement of food security. The researcher also deliberately collected information related to the research topic to employ it in achieving the research objectives, by defining the nature of Sharia policy, the nature of food security, and exploring the impact of Sharia policy and its role in achieving food security, and anticipating the expected result if this is applied.

C. RESULTS AND DISCUSSION

1. The first topic: Sharia Politics and its Impact on the Administration of the Country

a. First requirement: The Concept of Sharia Politics

Politics in the language: a source of the verb *saas al-amr yusawsuhu siyasah*: meaning he managed it and carried it out, and politics means: taking care of something in a way that improves it, and *yusaw al-daab* if he takes care of it, and the guardian *yusaw al-suwaib* the guardian takes care of his flock (Ibn Manzur, 1414) We note that the linguistic meaning indicates taking care of something and managing it.

Legitimacy in the language: *shin, ra* and *ain* are one root, and it is something that opens in an extension in which it is, and *sharia* is the straight path (Ibn Faris, 1979).

Legitimacy is related to the law, and it is known technically: what Allah has legislated for his servants of religion (Ibn Al-Athir, 1979).

Politics, according to jurists, is not used unless it is linked to legitimacy, because it is derived from the rulings of the Sharia and its sources, and through it their conditions in this world and the hereafter are improved. The ancient jurists have multiple definitions of legitimate politics, including what Ibn Qayyim al-Jawziyya mentioned in his book *Al-Turuq al-Hikmiyya* on the authority of Ibn Aqil, where he defined it as: (Whatever action brings people closer to righteousness and further from corruption, even if the Messenger, peace and blessings be upon him, did not establish it, nor was it revealed by revelation) (Al-Jawziyyah, 2024). However, this definition is criticized for not specifying the source of the ruling.

Among the definitions of later scholars is the definition of Abdul-Wahhab Khalaf, which is: (Managing the affairs of the Islamic state in a way that ensures the achievement of interests, the prevention of corruption, and the averting of harm, without exceeding the limits of the Sharia and its general principles, even if it does not

agree with the statements of the mujtahid imams) (Abdul-Wahhab, 1350H). Although this definition is general and comprehensive of all aspects of Islamic politics, it neglected to talk about the one who has the right to manage the country, which is the guardian of the matter.

Fathi Al-Darini defined it as: (Managing the affairs of the nation and organizing its facilities in a manner consistent with the spirit of the Sharia and its general principles, even if there is no detailed partial texts mentioned in the Qur'an and Sunnah) (Al-Darini, 2013).

This requires someone to govern the nation and take charge of its affairs, so the presence of a shepherd is extremely important.

The researcher believes that Sharia policy is: the management and organization of the affairs of the country by the ruler, for which there is no text, in a manner consistent with the objectives of Islamic Sharia, in order to achieve the public interest.

b. The Second Requirement: Sharia Policy and Its Impact on Managing the Affairs of the Country

One of the most important goals and objectives of Islamic law is managing the system of the nation, in a way that achieves the interest controlled by the provisions of Islamic law. Therefore, Sharia policy is considered a chapter of jurisprudence that is indispensable in every time and place, especially in the provisions that are likely to change based on the interest. At the core of its work is what it gave of authority to the rulers of the princes and scholars to take appropriate measures by establishing laws and regulations that are consistent with the jurisprudential rules, and no specific Sharia evidence was established for them, but rather the matter was left to the ruler, with the aim of achieving the general interest of society in general within the controls of the true Sharia. Imam al-Juwayni explained this in his book *Ghiyath al-Umam* when he spoke about the disorder of the roads, the emergence of corruption, and the high prices. Security and well-being are the foundations of all blessings, and life is not pleasant without them (Al-Juwayni, 1983).

Ibn Hazm al-Zahiri considered that one of the most important duties of the Imam is to develop the countries and do what is good for them (Al-Dhahiri, 1405H). Al-Zarqa mentioned in his explanation of the rule: The Imam's conduct towards the subjects is subject to the interest, that this rule determines the authority of the leader in public administration, and he must oblige the subjects to implement it if the interest is achieved in harmony with the rules of Islamic law (Al-Zarqa, 1989).

It becomes clear to us that the subject of Sharia policy is the management of the country's affairs in matters not specifically mentioned in the sources of legislation, with the aim of reforming the subjects and facilitating the internal and external affairs of the state, through enacting legislation that is compatible with various developments, to demonstrate the ability of Sharia to keep pace with all circumstances and keep pace with all developments, and in different times and places that achieve the public interest (Al-Khattabi, 2020). Among the most important rulings issued by Muslim rulers, for example, and not limited to, whose rulings were based on Sharia policy, and the purpose of which was to achieve the public interest, are the following:

First: Setting prices for grains and food products, and everything that is considered a basic need for society, with the aim of controlling the markets, preventing the exploitation of people's needs, and setting disciplinary punishments for violators.

Second: Keeping the land that the Muslims conquered in the hands of its owners, and imposing a tax on it, so that it would be a source of money for the Muslim household (Atwa, 1993).

c. The Third Requirement: Preserving Human Life and Its Relationship to Food Security

One of the most important objectives of Islamic law is preserving human life, and this cannot be achieved except by achieving food security for society. Therefore, achieving food security is one of the basic dimensions of achieving security in its comprehensive concept, and one of the basic axes in life that cannot be dispensed with, as it is closely linked to the objectives of Islamic law, and it is not possible to feel secure in isolation from achieving food security (Al-Harbi, 2024).

Allah the Almighty said: (And We did not make them bodies that did not eat food, nor were they immortal) (Surat Al-Anbiya, verse 8). Al-Qurtubi explained in his interpretation that the intended meaning of the speech is the prophets, peace and blessings be upon them, and they are the elite of creation and they did not depart from human nature, so they need food and drink, and immortality in this world was not written for them. So if this is the state of the prophets, peace and blessings be upon them, and they are the elite of creation, then creation will be likewise (Al-Qurtubi, 1964).

Al-Mawardi explained that the well-being of the world is considered if society is organized in all aspects of life on just foundations and rules that achieve the interest of the entire society. If food, which is the basis of the soul, is absent, life will not last,

and religion will not be upright. There is a close relationship between justice among the subjects and the provision of security on the one hand, and between economic prosperity on the other hand. If people feel justice, their morals will be upright, and concern for the health of bodies is a matter of utmost importance. The system of religion cannot be achieved except by the organization of the world. Fertility leads to prosperity and self-sufficiency. The development of the country requires the development of farms.

Taking care of the interests of people requires wise and experienced leadership to assume this responsibility. One of the very important matters on which the preservation of the five necessities that Islamic law came to preserve within society depends, and through which the happiness of the subjects in this world and the hereafter is the achievement of food security.

Since legitimate policy is an important part of Islamic jurisprudence, which relies in its rulings on the subsidiary sources of Islamic legislation such as public interest and blocking the means, in a manner consistent with the rulings of the true Sharia, preserving the five necessities is one of the most important goals of Islamic law. Indeed, Sharia came to preserve them and establish them within society. Preserving life is a fundamental goal of Islamic law. Therefore, Allah Almighty has permitted us good things and forbidden us bad things. He has commanded us to strive for a livelihood and lawful earnings, and to work to secure our basic needs that are the basis of life, and for the sake of worshipping God Almighty and developing the earth (Al-Mawardi, 1986).

One of the most important features of Islamic law is that it is valid for all times and places. Its goals are the worship of Allah Almighty and the cultivation of the earth. Therefore, it has given special attention to food security through legislation that encourages work and has given it a special status and sanctity. How could it not, when it meets the nutritional needs of the flock, which is the basis of human existence, to achieve the purpose of its existence? God Almighty said: (It is He who created you from the earth and settled you in it) (Surat Hud, verse 61). God Almighty commanded the cultivation of the earth with what they need from building homes, planting trees, digging rivers, and other things that sustain life (Atwa, 1993). Allah the Almighty said: {And We have established you upon the earth and made for you therein means of livelihood. Little are you grateful.} (Surat Al-A'raf, verse 10). Allah the Almighty also said: {So when the prayer has been concluded, disperse within the land and seek from

the bounty of Allah.} (Surat Al-Jumu'ah, verse 10). The implication of the verses guides us to the obligation of developing the world and enjoying its blessings. For this reason, Allah the Almighty linked developing the earth with striving for a livelihood, and performing the greatest obligation, which is the Friday prayer. 10 (Al-Qurtubi, 1964).

To achieve one of the five pillars of Islam, which is Zakat, a person must find and strive to earn good and lawful money that benefits him in particular and the nation in general. Allah the Almighty said: (Spend from the good things which you have earned and from that which We have produced for you from the earth) (Surat Al-Baqarah, verse 266). Spending, such as Zakat and charity, can only be done after earning, and earning can only be done after working, exerting effort, and producing (Ahmad, 1979). Therefore, the Prophet (peace and blessings of Allah be upon him) explained that developing the earth is an ongoing process that does not stop at a specific generation. In the hadith, the Prophet (peace and blessings of Allah be upon him) said: (If the Day of Resurrection comes upon one of you, and he has a seedling in his hand, let him plant it) (Ahmad, 2001). And Omar ibn Al-Khattab (may Allah be pleased with him) said in urging production: (By Allah, if the non-Arabs come with deeds, and we come without deeds, they are more deserving of Muhammad (peace and blessings of Allah be upon him) on the Day of Resurrection than we are) (Ibn Saad, 1990).

The main axis for achieving food security is the human being, and he must harness his energies to improve his living conditions and contribute to achieving self-sufficiency. This is what the religious texts emphasized. Allah Almighty said: (Indeed, We poured down water in abundance (25) Then We split the earth with fragments (26) And caused to grow therein grain (27) And grapes and herbage (28) And olives and palm trees (29) And gardens of dense vegetation (30) And fruits and herbage (31) For your enjoyment and for your livestock) (Surat Abasa 25-32). It is from Allah Almighty's mercy to His servants that He subjected this universe to them to live in, so He bestowed upon them the blessing of rain, and caused crops and trees of all kinds to grow. To achieve self-sufficiency in food, they only have to work hard and exert their efforts in earning lawful money (Al-Qurtubi, 1964). The Prophet, may Allah bless him and grant him peace, urged this when he said: "There is no Muslim who plants a tree or sows a seed, and a bird, a person, or an animal eats from it, except that it is considered a charity for him" (Al-Bukhari, 1311H).

Since Islamic law encourages solidarity and cooperation among citizens, it is necessary to work in an integrated manner to achieve the causes of prosperity and a

good life for the members of society in harmony with the objectives of Islamic law and to achieve the public interest (Al-Nabhan, 1397H).

2. The Second Section: The Legal Approach to Achieving Food Security

a. First Requirement: The Concept of Food Eecurity

Security in the language: derived from security, and security is the opposite of fear (Ibn Manzur, 1414H).

Security is the basic need that every human being on the face of the earth has. Allah Almighty said: (Who has fed them against hunger and made them safe from fear) (Surat Quraysh, verse 4).

3. Section Two: The Sharia Approach to Achieving Food Security

a. First Requirement: The Concept of Food Security

Because of its importance, the Prophet, may God bless him and grant him peace, considered it one of the greatest blessings, as he said in the noble hadith: (Whoever among you wakes up secure in his family, healthy in his body, and has his daily sustenance, it is as if the world has been gathered for him) (Al-Tirmidhi, 1975).

Security in terminology means: not expecting anything bad in the coming time (Al-Jurjani, 1983).

As for food, linguistically, it means: ghayn, dhal, and a weak letter, one root that indicates something of food (Ibn Faris, 1979).

Food security is defined as: the state's ability to provide basic nutritional needs for individuals, and to ensure the minimum of those needs regularly (Gharib, 2010). Among the definitions of the food crisis: are those fluctuations that affect, in whole or in part, all food products and their prices (Hilal).

Food security in the Islamic economy: means the state in which self-sufficiency in food is achieved locally (Shalah, 2010).

A food security crisis can be defined as: a matter decreed by Allah Almighty that is characterized by severity, leads to disruption of the food reality, and often occurs suddenly, resulting in negative effects on the individual and collective levels, which requires the guardian to take difficult decisions to confront and contain the event.

b. The Second Requirement: A General Definition of the Food Security Crisis from a Legal Perspective

Islamic law has its own distinctive approach to achieving food security, through a set of preventive and therapeutic measures and procedures to achieve this, as food is

a basic requirement for human stability and the development of the earth, and it is a divine miracle of God Almighty, as God Almighty said: (So let man look at his food (24) How We poured down water in abundance (25) Then We split the earth with a crack (26) And caused to grow therein) (Surat Abasa, verses 24-27) So man should look at this great miracle, and how God Almighty prepared food and drink for His servants, as it is a verse from the verses of God Almighty, and it is closely linked to the worship of God Almighty, as food is one of the basic means that helps in obeying God Almighty (Al-Qurtubi, 1964).

Allah the Almighty has guaranteed the sustenance of every animal on the face of the earth. He the Almighty said: "There is no creature on earth but that upon Allah is its provision" (Hud, verse 6). The Almighty also said: "And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth" (Al-A'raf, verse 96). So, true faith, and staying away from polytheism, sins and transgressions are among the most important reasons that bring sustenance from Allah the Almighty. Despite this, Allah the Almighty may test the believers with hardship in life as an expiation for their sins. One of the greatest means of jihad in the way of Allah the Almighty is striving for sustenance, within legal controls. There is a great difference between earning and eating what is forbidden, and earning and eating what is lawful. So, unlawful earnings, and unlawful food and drink It frustrates worship, takes away blessings, health and wellness from the body, and prevents supplications from being answered (Al-Qurtubi, 1964).

The Prophet, peace and blessings be upon him, emphasized the importance of the blessing of food, saying: "Whoever among you wakes up secure in his home, healthy in his body, and has his daily sustenance, it is as if the whole world has been given to him" (Al-Tirmidhi, 1975). The food security crisis is one of the tangible natural crises that can be dealt with (Abdul Rahman, 2021). Perhaps the main reasons for the emergence of the crisis from a legal perspective are sins and transgressions, ingratitude for blessings, and not thanking God for them, not to mention administrative failure and random management. God Almighty said: (And God presents an example: a town that was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of God. So God made it taste the garment of hunger and fear for what they used to do.) (Surat An-Nahl, verse 112). God Almighty gave this example when the Messenger of God called upon the Quraysh after their ingratitude and denial of blessings, and their belief in the call of the Messenger, may God's prayers

and peace be upon him, to make them suffer years like the years of Joseph, may God's prayers and peace be upon him, so they were afflicted with famine until They ate the bones, so God Almighty made its people suffer severe hunger, as their features showed emaciation, paleness of color, and bad condition, due to the disbelief and sins that they were committing (Al-Qurtubi, 1964).

Allah the Almighty said: (Who fed them against hunger and made them safe from fear) (Surat Quraysh, verse 4). By the blessing of the call of Abraham, peace be upon him, Quraysh lived in peace and security, at a time when the Arab tribes were raiding each other and taking each other captive (Al-Qurtubi, 1964). Not to mention that some major countries use it as a weapon to blackmail poor countries, and hence providing food security has become an obsession that worries many countries, so working to achieve food security is a basic necessity to preserve society (Hajar, 2015).

Ibn Khaldun said: Among the causes of famines that occur in the world are injustice and aggression, and preoccupation with desires and indulgence in them, so there is extravagance in food and drink, and the desire for sex, which leads to extravagance and waste, and the spread of obscenities such as adultery and others, so lineages become mixed, and if the conditions of men become corrupt, the system of the nation is disrupted and ruined, (Ibn Khaldun, 1981). The food security crisis, like any crisis, must go through several stages, the most important of which are: the stage of warning, preparation and prevention, and then containment and restoration of activity.

It can be treated through a number of procedures, including:

Allah Almighty made seeking a livelihood one of the greatest acts of worship, as He linked it to Friday prayer, which is one of the greatest rituals in Islam. Islam is a religion of work and activity, as it urges the fulfillment of needs, agriculture, trade, and others (Al-Qurtubi, 1964). Allah Almighty said: (So when the prayer has been concluded, disperse within the land and seek from the bounty of Allah) (Surat Al-Jumu'ah, verse 10). Allah Almighty said: (It is He who made the earth subservient to you, so walk in its paths and eat of His provision, and to Him is the resurrection) (Surat Al-Mulk, verse 15). Allah Almighty urges us to seek a livelihood and enjoy what He has honored us with the blessing of food (Al-Qurtubi, 1964). The Prophet, may God bless him and grant him peace, praised those who work hard to earn their living. He, may God bless him and grant him peace, said: "No one has ever eaten better food than that which he eats through the work of his own hands" (Al-Bukhari, 1311H).

Encouraging planting, reviving dead land, and urging saving are among the measures that Islamic law has taken to reduce the food crisis (KhalafAllah, 2017).

Among the rulings on the legitimacy of zakat and charity is achieving harmony among people and a sense of Islamic brotherhood (Baydoun, 2022).

Agriculture and planting trees and fruits are considered obligatory duties, if the nation does not achieve its sufficiency and become independent of others, as work and earning are an honor for its owner, raising his status before people, and it is an act of worship through which he draws closer to Allah Almighty (Al-Otaibi, 2014).

Successful management based on justice in distribution, as the basis of commercial and exchange relations between people is that they are based on the consent of all parties, in compliance with the Almighty's saying: (And do not consume one another's wealth unjustly) (Surat Al-Baqarah, verse 188). Justice in dealing with others is one of the foundations and rules of Islamic law, as the Almighty says: (Indeed, Allah commands justice and good conduct) (Surat An-Nahl, verse 90). During the era of the Prophet, may God bless him and grant him peace, he personally supervised commercial matters in general, as he was the first inspector who monitored and followed up on commercial operations taking place in the markets, with the aim of controlling the markets, ensuring the availability of goods, preventing price manipulation, and prohibiting usury, monopoly, and exploitation of people's needs. The Companions, may God be pleased with them, followed his example (peace and blessings be upon him)(Al-Ghazali) .

And the establishment of special funds concerned with working to provide the basic needs of society, and activating zakat funds so that they have a real role in building society and providing its needs, and this is from the preventive side, and as for the therapeutic side, it is necessary to activate the powers of the guardian of the matter by imposing appropriate disciplinary punishments on monopolists and those who manipulate the markets and so on (Abdul Rahamn,2021)

In order to preserve blessings in general, Islamic law has forbidden extravagance and wastefulness. God Almighty said: (And eat and drink, but be not excessive. Indeed, He does not like those who commit excess.) (Surat Al-A'raf, verse 31). God Almighty has permitted eating and drinking that maintains a person's righteousness, without extravagance or wastefulness, in order to preserve the soul, as it is one of the objectives of Islamic law (Al-Qurtubi, 1964). The causes of the food crisis include scarcity of resources and weak agricultural production due to fluctuating

rainfall. Food crises may be a kind of trial and test from God Almighty to demonstrate the sincerity of faith. God Almighty said: (And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.) (Surat Al-Baqarah, verse 155).

c. The Third Requirement: Sharia Applications in Dealing with the Food Crisis

Islamic history is a basic reference in its unique approach in dealing with crises, including the food crisis, and I will briefly discuss two examples of how to deal with the food crisis through the Sharia approach. God Almighty has shown in His decisive revelation the wise approach with which Joseph, peace be upon him, dealt with the years of famine that befell them, as early warning, and anticipating the magnitude of the crisis when he learned the interpretation of the vision. God Almighty said: "And the king said, 'Indeed, I see seven fat cows being eaten by seven lean ones, and seven green ears of corn and others withered eminent ones, give me your opinion concerning my vision, if you are able of the vision interpretation (Surat Yusuf, verse 43). Anticipating the crisis saved a lot of effort, as he began planning and preparing to face the emergency, and warehouses were built for savings, and he called for controlling the scales and the optimal use of available resources. God Almighty said: (He said, "You shall sow for seven years in succession, and whatever you harvest, leave it in its ear, except a little of that which you eat.") (Surat Yusuf, verse 47) (Al-Qurtubi, 1964).

Hence, we realize the importance of planning and making the right decision at the right time to reduce the effects of crises that may befall a person. The call was for agriculture for seven years, and to keep it in its ear, in order to preserve it for a long period of time, and to economize in its consumption. Here is a warning against extravagance in eating different types of foods, as extravagance and waste are forbidden by Sharia. What is required of Muslims, both individually and as a whole, is to rely on saving food to use it in times of need. This depends on good management of resources, hard work to provide self-sufficiency, and patience in that. Honesty alone is not enough, so work must continue in various circumstances and conditions. These procedures are at the core of the duties of the guardian, as looking at reality, and working to anticipate the future, through sound planning, successful management, and working to achieve self-sufficiency, and directing the subjects towards social solidarity, cooperation in good, and gratitude for the blessing, and worshipping God Almighty with the right worship. How could it not be, when He made striving for sustenance, and working for the sake of worship (Barhami, 2004).

In the eighteenth year of the Hijra, our master Omar bin Al-Khattab, may God be pleased with him, set an example to be followed in managing the crisis of the lack of rain and the spread of famine, as the land turned black as a result of the lack of rain, and the wind was blowing dust like ashes, and therefore this year was called the Year of Ashes, as the leadership's shrewdness and ability to deal with this unprecedented reality in the Arabian Peninsula appeared, as he took measures that contributed greatly to containing the crisis, including: (Ibn Saad, 1990).

First: Collecting and analyzing information, and making the appropriate decision. He used to say: (How can manage the affairs of the flock if what happened to them did not happen to me?), and this is what a successful leader should be like. (Abu Subh, 2022).

Second: Resorting to Allah Almighty, awakening the doctrinal side, surrendering to the command of Allah Almighty, trusting Him, taking the necessary measures, urging Muslims to seek forgiveness, returning grievances to their owners, and calling for rain prayers in all regions.

Third: His keenness, may Allah be pleased with him, to inspect his people day and night, so he would go around the outskirts of the city, then return to pray at the end of the night.

Fourth: He asked his workers in the regions to request relief and assistance in meeting the food needs of the people. On the authority of Ibn Omar, may Allah be pleased with them, that he heard his father Omar bin Al-Khattab, may Allah be pleased with him, say in the year of the ashes: (O Allah, do not let the destruction of the nation of Muhammad be at my hands).

Fifth: Equality and justice between the shepherd and the flock in food and drink, and distributing food equally to all the flock.

Sixth: Establishing camps to house all those in need to distribute food to them, and feeding those far away before those near.

Seventh: Suspending the Islamic conquests until the crisis ends.

Eighth: Suspending the implementation of the punishment for theft due to the current crisis, as Omar bin Al-Khattab considered the reason for this, which is hunger, and because necessity permits eating as much as needed, and this is from the perspective of Islamic policy, (Al-Suyuti, 2005). Al-Sarakhsi explained: There is no cutting off of the hand of a thief in a forced famine (Al-Sarkhsi, No edition).

D. CONCLUSION

After completing this research, we can conclude the following most important results and conclusion:

First: Most important results: Sharia policy is concerned with the management and organization of the guardian of the country's affairs that are not mentioned in the text, in accordance with the objectives of Islamic law, to achieve the public interest. Sharia policy is a chapter of jurisprudence that is indispensable in all times and places, especially in rulings that are likely to change based on interest. At the core of the work of Sharia policy is the authority it gives to guardians to take appropriate measures to protect and preserve society, including achieving food security, by establishing laws and regulations that are consistent with the jurisprudential rules, and for which there is no specific Sharia evidence. Islamic law has its own distinctive approach to achieving food security, through the sanctity of work in Islam. Moreover, striving for a livelihood is an act of worship in itself, not to mention the encouragement of planning and saving, the legitimacy of zakat and charity, and the prohibition of usury, monopoly, and everything that could harm society.

The Most Important Recommendations: The necessity for the guardian to personally supervise the achievement of food security, due to its importance in the stability of society. There should be special funds to support this sector.

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