Establishment of a Comprehensive Accountability System for Welfare State, Its goals and principles, in the Light of Sirat-Un-Nabi(SAW)

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Abstract:
Hisbah is one of the main Islamic institutions. It is meant to play an important role in the control and orientation of social activities so as to lead a gradual Islamization of all aspects of economic life. The final objective is to deter the proliferation of corrupt and unethical practices prevalent in many Islamic nations. Although the system of accountability started from the prophetic era, but it has got an administrative form in the caliphate of Hazrat Umar (R.A). In the later periods of Islam, it was promoted to a great extent and has played a key role in eliminating the evils from the society. The purpose of accountability is the establishment of a noble society. Thus it includes obliging and urging the public to perform the prayer, paying Zakat, elimination of corruption, vulgarity and nudity, cruelty and injustice, stopping of illegal affairs and drugs, supervision of different departments and accountability beyond any distinction. It has become necessary to institutionalize "hisbah activities and enlarge its scope to touch all aspects of social and economic life. "Hisbah" should be regarded as one of the main institutions which will have a pivotal role in preparing the "Ummah" to face the challenges for the forthcoming events.

Keywords: *Hisbah, Zakat, Ummah, Nudity, Caliphate*

Introduction:

The presence of individuals is intricately linked to the existence of both society and the nation and the good and evil of the society also depends on the morals of individuals, because the individual is the basic unit and brick of the building of the society, that influences the nation and social aspects of society. A human individual possesses both virtuous and malevolent capabilities, so when the evil abilities prevail, the person becomes a burden on the society and because of this, the whole society faces the ill effects of it. When intrinsic attributes of virtue and kindness are manifested it not only enlightens the individual but nourishes the society in the larger context. This is the reason why the Holy Quran has mentioned the usefulness of goodness after the description of these two abilities of mankind, which is intended to articulate man that if he or she wants to be efficient and useful, the only way is to embrace goodness. Allah says:

﴿فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا, قَدْ أَفْلَحَ مَنْ زَكَّاهَا, وَقَدْ خَابَ مَنْ دَسَّاهَا﴾[1]

"Allah has made the human soul both evil and good; indeed successful is the person who purifies his soul, and despicable is he who mixes it with dust".

In the light of the Prophet's teaching the positive use of one's abilities, and its principles and procedures are also found, among which the foremost thing is accountability. Just as the need for individual and personal accountability has been emphasized in the Prophet's teachings, the foundations of collective accountability (system of accountability) have also been provided, which refers to general accountability, i-e. accountability–of all members of society and crimes. And to prevent them from evil, which is necessary for the correctness and development of the society and state, the system in which general and equal accountability will be ideal and standard and the society will be progressing. Accountability system is very important in contemporary era. Considered to possess, a society in which there is a lack of equal and collective accountability that society is declining day by day, the process of collective accountability comes into existence through the judiciary and the judicial system, when this system is correct and fair,

[1]Al-Shams: 8-10

its positive effects are set on the society, and peace is found in the entire society, but if the judicial system is unfair and non-transparent, that country and society can never move on to the path of development and prosperity.

There was a system of accountability during the blessed reign of the Prophet (P.B.U.H), after that this system continued during the reign of the four noble caliphs, the caliphate of Hazrat Umar, which was a revolutionary era in terms of the organization of affairs and the establishment of various institutions. During this, like other systems, this system also became more robust and organized, The-fact that Umar Farooq (RA) was constantly active and diligent for the reformation of the situation, which is proof that he used to perform the duties of the chief ombudsman himself, Hazrat Saeed bin Al-Maseeb said that:

"ان عمر بن الخطاب مر بخاطب بن أبي بلتعة وهو يبيع زبيبا له بالسوق فقال له عمر بن الخطاب: إما ان تزيد في السعر واما ان ترفع من سوقنا[2]"

"Hazrat Umar (RA) passed by Hazrat Hatib bin Abi Baltaa (RA), who was selling date fruit in the market, Hazrat Umar (RA) said to him: increase the price or leave our market.

In this way, the system of accountability came into existence at the official level, which is remembered as Hisba. Even after that, Hisba has been a strong and active institution in every Islamic era, which has ensured the survival and establishment of religious rituals. Society Plays a fundamental role in the protection of Islamic identity, and has played a fundamental role for the implementation of Islamic principles in the protection of public interest.

Defination of Hisba:

Hisba has been defined in different terms, one definition is:

"عرفها جمهور الفقهاء بأنها الأمر بالمعروف إذا ظهر تركه ، والنهي عن المنكر إذا ظهر فعله[3]"

"The majority jurists have defined hisba as enjoining toward good deeds when it is openly abandoned and forbidding the evil when it is committed openly"

[2]Malik bin Anas Abu Abdullah al-Subhi, al-Muta, Dar Ihyaya al-Trath al-Arabi, Misr, vol.2, p.651

[3]Al-Musawat al-Fiqhiya Kuwait, Ministry of Awqaf and Islamic Affairs, Kuwait, First Edition, Al-Safwa Printers, Egypt, Volume: 33, P: 284

Allama Ibn Taymiyyah has defined Hisba in these words:

"ولاية دينيةٌ يقوم وليُّ الأمر بمقتضاها بتعيين من يتولى مهمة الأمر بالمعروف إذا أظهر الناسُ تركه، والنهي عن المنكر إذا أظهر الناس فعله، صيانة للمجتمع من الانحراف، وحماية للدين من الضياع، وتحقيقا لمصالح الناس الدينية والدنيوية وفقاً لشرع الله تعالى[4]-"

"Hisba is a religious guardianship and responsibility by which the ruler entrusts a person with the responsibility that when people leave the good deed, he should order them according to the holy law, and when people start committing evil deeds he shoul dorder them. Prevent it, so that the society is protected from deviation and disorder, the religion is saved from being loss and so on people should get religious and worldly interests and benefits."

The result of both the definitions is that in order to maintain the supremacy of the holy Shariah, to establish peace and order in the society, and to achieve the religious and worldly benefits of the people, it is called Hisba to perform the duty of "Amr bil-Maruf and Nahi anil-Munkar".

HISTORICAL BACKGROUND OF HISBA

Hisba had started from the blessed time of the messenger of Allah (P.B.U.H), like many other institutions during the period of Hazrat Umar.The famous Muhaddith Muhammad Muttaqi Hindi narrates:

"عن الزهري أن عمر بن الخطاب استعمل عبد الله بن عتبة على السوق[5]"

It is narrated from Imam Zuhri that Hazrat Umar (RA) appointed Hazrat Abdullah bin Utbah (RA) to oversee the market. According to Allama Hindi:

"قال العلماء هذا أصل ولاية الحسبة-[6]"

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[4]Ibn Taymiyyah, Taqi al-Din Abu al-Abbas Ahmed bin Abd al-Haleem (died: 728 AH), al-Hasbah, second edition, 1425 AH, p:2

[5]Al-Muttaqi al-Hindi, Alauddin Ali bin Hussamuddin (Died: 975 AH), Kunz al-Umal fi Sunan al-Aqwal wa al-Aqeel, Al-Risalah Foundation, fifth edition, 1401 AH, Vol.1

[6]Al-Muttaqi al-Hindi, Kinz al-Umal fi Sunan al-Qawwal al-Aqeel, Est.

Scholars say that this is the inception of the department of Accountibility.

Ibn Ashur says about the historical background of Hisba:

- since the duty of "Amar bil- Maruf" and Nahi anil-Munkar" is based on special ability, because for this it is necessary to have special knowledge of what is known and what is negated, the degree of ability to change the negation, and the ability to explain people and the knowledge of the method. Muslim rulers were to keep an eye on evils and to change them as per appointed by permanent rulers for determination, and named this institution "Hisbah".
- Hazrat Umar (RA) appointed Umm-e- Shafa as the head of this institution.
- The most famous person of this position in the Abbasid state was Ibn Aisha , who was a very strict person about the right.
- The name of this institution in the western countries is "Wilayat-ul –Suq".
- The leader of this institution in Qurtuba was Imam Muhammad bin Khalid Qurtubi (died:220 AH), who was a student of Imam Ibn Al-Qasim. During the rule of Banu Hafs , this department was one of the most important and active departments.[7]
- The institution has been integrated into the department of justice, as in Tunisia after the rule of Banu Hafs.
- Under the leadership of Hazrat Umar, significant advancements in the domain of Hisba were made to the extent that it was subsequently designated as the foundation for the establishment of a permanent department.
- After the Abbasid period, this institution continued to exist in the Fatimid regimes of Egypt, the ottoman caliphate of the Turks, various periods Muslim Spain (Andalus), the entire Islamic history of Iran and Islamic India. Who played a fundamental role in eradicating evils, injustices and atrocities from the society and promoting good things in every era.

[7]Ibn Ashur al-Tunsi, Muhammad Tahir bin Muhammad, al-Tahrir wa al-Tanweer, died: 1393 AH, Al-Dar al-Tunisiya, Tunis, 1984, vol.4, p.42.

Nowadays, the various forms of accountability system are actually associated with history.[8]

ESTABLISHMENT OF HISBA IN PAKISTAN

Since the foundation of Pakistan, efforts to make it an Islamic welfare state in the true sense continued from the beginning. A summary which is as follows:

1: In a report published in English in 1996 and in Urdu in 1998, the Council of Islamic Ideology recommended the establishment of Idara Hasba and gave suggestions about its scope.

2: On May 22, 2003, the Frontier Province (Khyber Pakhtunkhwa) government enacted the Hasba Act. to implement the aforementioned article of the constitution of Pakistan and the recommendations of the Council, which has not yet come into effect due to some technical reasons.[9]

OBJECTIVES AND IMPORTANCE OF HISBA

Since there is no difference between religion and the world in Islam, rather, a Muslim is obligated to obey the Sharia in every saying and action, and every action performed in accordance with the Sharia is a religion, therefore Islam has given Muslims the power to govern, politic, and defend. Islam gave instructions for every sphere of life for the purpose of a nation' management , administration and affairs of society. The main goal of the Muslim government is the revival of Islam, therefore, the first responsibility of the Islamic government includes that it will make every possible effort for the revival of Islamic rights and rules. This has been ordered by Holy Qur'an itself in these words:

﴿الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ﴾[10]

"There are such people that if we give them the ruler ship of the earth, they will observe prayer and pay Zakat, and enjoin good, and forbid evil."

This verse has declared the responsibility of the Islamic state that it will have a strong system of enjoining and forbidding people, which

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[8]Dr. Hafiz Ikram-ul-Haq Yasin, Islam's Nizam-i-Hisabah, Sharia Academy, International Islamic University Islamabad, Al-Tabb: 2006, p: xxxiv

[9] Dr. Hafiz Ikramul Haque Yasin, The Nizam-i-Hisabah of Islam, Sharia Academy, International Islamic University Islamabad, Al-Tabb: 2006, p: xxxvi

[10]Hajj: 22/41

will do all kinds of good to the people, whether it is related to worship or affairs and socializing and justice. Will command, and prevent the subjects from all kinds of evils and negativity. And it is obvious that for this work there is a need for permanent persons and institutions that encourage and enjoin the good in every sphere of life, and strive to prevent evils, this institution is called "Hisba". To which there is guidance in this verse of the Holy Quran:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾[11]

"And there must be a group among you who callto the good, and enjoin the good, and forbid the
evil, and these are the truly successful people."

This verse makes it evident that in an Islamic state, the presence of such a group and institution is imperative to promote what is virtuous and discourage what is detrimental, thereby ensuring peace in society and adhering to Shariah requirements.

From the above-mentioned details, it is known that the basic concept of Hasba has been presented by the Holy Quran itself, and it also shows the purpose of Hasba that its purpose is the implementation of God's commandments in the entire country and in every field of life, which is the world's best. It is the highest and best goal, and it is for this goal that Almighty God sent the series of Prophets he continued. God says

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾[12]

And surely we have sent a Messenger to every nation to serve Allah and avoid Taghut.

That is, to call people to worship Allah Almighty and to save them from evil is the purpose of the Prophets' mission, and this is what the Hisba does in the Islamic state. The importance of Hisba can be estimated from the fact that the messenger of Allah(SAW) performed this act himself. Therefore, Hazrat Ibn Al-Latbiyah, who was in charge of obtaining alms, received gifts but He (P.B.U.H) took account of them and reprimanded them well.[13]

Hisba is such a noble act that Imams used to perform this duty in the early days of Islam, so Allama Mawardi says:

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[11]Al-Imran: 3/104
[12]Al-Nahl: 16/36
[13]Muhammad bin Ismail Abu Abdullah al-Bukhari al-Jaafi, Sahih al-Bukhari, Kitab al-Hiba, Chapter Min lim yaqibl al-Hidya Laala, Dar Tawq al-Najat, Misr, Hadith: 2597

"والحسبة من قواعد الأمور الدينية ، وقد كان أئمة الصدر الأول يباشرونها بأنفسهم لعموم صلاحها وجزيل ثوابها[14]"

"Hisba is the basis ~~of~~ f religious affairs, the Imams of earlier times used to perform this duty themselves, for its general benefit and great reward".

Goals of Hisba:

Since the purpose of the Hisba is to mold the Islamic state into the Shariat-i-Mutahira, this institution is related to all government institutions. So no institution and no individual of the subjects is outside the influence of this institution, where the Maroof is being left out or denied. If he gets promoted, he will be engaged in the promotion of the good and the elimination of the bad.:

There are some major goals and objectives of Hisba:

1-OBLIGING PEOPLE TO PRAY

Since prayer is the most important and basic commandment in Islamic commandments, which has been declared as the pillar of religion by the Messenger of Allah, (SAW)[15]. Similarly, Hazrat Umar (RA) wrote to his servants:

"إن أهم أمركم عندي الصلاة. فمن حفظها وحافظ عليها، حفظ دينه. ومن ضيعها فهو لما سواها أضيع[16]"

"The most important work for me is prayer, whoever guards it and observes it, then he has guarded his religion, and whoever neglects prayer, let him neglect the rest of the works will."

Therefore, the first responsibility of the Hisba is to urge people to pray and make them oblige to pray in congregation, as the Holy Qur'an has declared the first duty of the Islamic state to be stablished prayers.[17]

Allama Ibn Taymiyyah says: punishing a person who does not pray with physical punishment or imprisonment is also the work of this

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[14]Al-Mawardi, Abu al-Hasan Ali ibn Muhammad ibn Muhammad, deceased: 450 AH, Al-Ahkam al-Sultaniyya, Dar al-Hadith, Cairo, p.373.

[15]Al-Bayhaqi, Ahmed bin Al-Husain (died: 458 AH), Shab Al-Iman, Maktabah Al-Rashid for Distribution and Distribution in Riyadh, Edition: Al-Awla, 1423 AH, Volume: 4, P: 300

[16]Al-Imam Malik Ibn Anas, Al-Muta, Dar Ihya Al-Trath al-Arabi, Misr, vol.1, p.6

[17] Hajj: 22/41

institution, but the punishment of murder is beyond the jurisdiction of this institution. If an imam neglects the rights of imamate or a moazzin in the call to prayer. If he distorts it, he should oblige them to pray their duties according to the correct method.[18]

2-EMPHASIS ON ZAKAT

The duties of this institution also include urging people to pay Zakat, because Zakat is an important part of Islam, and the Holy Qur'an has described it as the second responsibility of the Islamic state[19]

Allama Shinqaiti while explaining the importance of arranging prayers and paying Zakat and the responsibility of the government says:

"فالذين يمكن الله لهم في الأرض ويجعل الكلمة فيها والسلطان لهم، ومع ذلك لا يقيمون الصلاة ولا يؤتون الزكاة، ولا يأمرون بالمعروف، ولا ينهون عن المنكر فليس لهم وعد من الله بالنصر، لأنهم ليسوا من حزبه، ولا من أوليائه الذين وعدهم بالنصر، بل هم حزب الشيطان وأولياؤه[20]"

May Allah Almighty grant people power, dominion on the earth, and yet they do not establish prayer and pay Zakat, and do not enjoin good and forbid evil, then Allah will not help such people. And there is no promise victory, because it is against the favorite group and friends of Allah Almighty. They are not from those with whom Allah has promised help, but they are the satanic group and its friends.

Also, when the payment of Zakat is arranged in the right way in the society, it will end poverty and bankruptcy, and people will live a prosperous life.

3- GENERAL SUPERVISION

One of the responsibilities is general supervision, which means that without specializing any institution or individual, where there is opposition

[18]Ibn Taymiyyah, Al-Hasaba fi-ul-Islam, Dar al-Kutub al-Al-Ilamiyya, Edition: Al-Awla, p. 16

[19]Hajj: 22/41

[20]Al-Shanqiti, Muhammad Al-Amin bin Muhammad bin Al-Mukhtar al-Jukni, The Light of the Explanation in the Explanation of the Qur'an by the Qur'an, Dar al-Fikr Beirut, 1415 AH, Vol.25, P.13

to the commands of God in the society, it should be corrected and people should be bound by the commands of the Sharia.[21]

4- SOLUTIONS TO URBAN PROBLEMS

Various functions of the municipality such as monitoring roads and markets, taking care of cleanliness, repairing roads and bridges and preventing encroachment on the roads etc. are all included in the scope of Hisba. For example, monitoring of different places and electric wires taking care etc. these are also tasks of Hisba. At present, this work is done by various organizations.[22]

5- PREVENTION ON NARCOTICS

Since the task of the HIsba is to eliminate evil and corruption from the society, it is the responsibility of Hisba to prevent what is harmful and evil to the society.[23] Remedy of the chapter, make people buy and sell intoxicating substances like alcohol, hashish, gutka and try to stop using it.

6- CERTAIN MATTERS OF THE AWQAF DEPARTMENT

Some matters of endowment department also come under the scope of Hisba, for example, an innovator and a corrupt person will not be entrusted with the duties of Imamate. A righteous person will be made an imam, as well as building mosques, taking care of them and guarding dedicated places is also included in the duties of Hisba.[24]

7- PREVENTION OF ADULTERATION, FRAUD, IRREGLARITY AND DECIET.

It is the responsibility of the HIsba to eliminate all kinds of evils, such as fraud in trade, buying and selling, cheating, lying, mixing and measuring etc. Allama Mawardi says:

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[21]Abd al-Rahman bin Hasan al-Bayti, The Importance of Al-Hasbah in Al-Nizam al-Islami, Dar al-Hadith al-Khiriya Bam Makkah al-Mukarmah, 1428 AH, p.14

[22]Abd al-Rahman bin Hasan al-Bayti, The Importance of Al-Hasbah in Al-Nizam al-Islami, Dar al-Hadith al-Khiriya Bam Makkah al-Mukarmah, 1428 AH, p.14

[23]Abd al-Rahman bin Hasan al-Bayti, The Importance of Al-Hasbah in Al-Nizam al-Islami, Dar al-Hadith al-Khiriya Bam Makkah al-Mukarmah, 1428 AH, p.15

[24]Abd al-Rahman bin Hasan al-Bayti, The Importance of Al-Hasbah in Al-Nizam al-Islami, Dar al-Hadith al-Khiriya Bam Makkah al-Mukarmah, 1428 AH, p.16

"وأما المعاملات المنكرة كالزنا والبيوع الفاسدة وما منع الشرع منه مع تراضي المتعاقدين به إذا كان متفقا على حظره فعلى والي الحسبة إنكاره والمنع منه والزجر عليه وأمره في التأديب مختلف لحسب الأحوال وشدة الحظر.[25]"

Unlawful activities such as adultery and illegal widowhood and those acts which are prohibited by the Sharia, the sanctity of which is agreed upon, then it is the responsibility of the ombudsman to forbid people from these acts, and to warn them. Make a decision looking at the sanctity of the objects.

Allama Ibn Taymiyyah says: The ombudsman will forbid people from voices such as lying, betrayal, lack of measure, making goods and cheating and adulteration in buying and selling.[26]

The Holy Quran has pointed out in very strict terms about the decreases in measure and balance:

﴿وَيْلٌ لِلْمُطَفِّفِينَ، الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ، وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ﴾[27]

Destruction and obliteration are for those who measure less, those who take the full when they take from people, and when they measure for people they reduce it.

The Holy Prophet (P.B.U.H) himself took steps to prevent fraud and deception, so it is narrated from Hazrat Abu Hurairah (RA) that once the Prophet (P.B.U.H) was passing by a pile of grain. When he put his blessed hand in it, he felt some moisture on his hand, he swallowed it asked the owner what is this? He replied: O Messenger of Allah (peace be upon him) it has been soaked by the rain**.**

أفلا جعلته فوق الطعام كي يراه الناس من غش فليس مني[28]

Why didn't you put it on top of the grain so people could see it? The one who adulterated is not from me.

The above description shows how important to prevent people from committing crimes such as cheating, adulteration and underestimation. In

[25]Al-Mawardi, Abu al-Hasan Ali ibn Muhammad ibn Muhammad, deceased: 450 AH, Al-Ahkam al-Sultaniyya, Dar al-Hadith, Cairo, p.367

[26]Ibn Taymiyyah, al-Hasaba fi-ul-Islam, Dar al-Kutub al-Ilmiya, Edition: Al-Awla, p.16

[27]Al-Mutaffin: 83 /3.1

[28]Muslim bin al-Hajjaj al-Qashiri, Sahih Muslim, chapter of the saying of the Prophet, may God bless him and grant him peace, Min Ghashna Flis Mana, Number of Hadith: 102, Vol: 1, Page: 99

our country's system, there are various institutions for these issues, but they need to be made effective and functional.

8- HEALTH DEPARTMENT MONITORING

The health sector is a very important and fundamental part, which is directly related to the human body, if there are problems like corruption and fraud in this sector, then the lives of all people are at risk, that is why this important overseeing department e.g: care of doctors, unqualified doctors and substandard drugs prohibiting sex, making separate arrangements for men and women, and prohibiting people from seeking treatment through non-Sharia methods, are the major goals of Hisba.[29]

9- SUPERVISION OF EDUCATION DEPARTMENT

The education system is the backbone in the development and growth of nations, just as the correctness and advice of this system has a good effect on the entire society, in the same way, the destructive effects of its corruption also effect the entire society, take for this reason, the responsibility of Hisba members includes monitoring educational affairs, visiting schools, colleges and universities to inspect the education system and the performance of teachers, even if private educational institutions are more if they charge fees, they will be impeached, if a teacher overcharges students , if he punished , he will be arrested. In summary, the educational system will be under the supervision of Hisba, [30]so that the best system of education and training of the students is provided.

10. PROTECTION OF ANIMALS

Since Islam is a perfect and complete religion and it has full emphasis on the rights of not only humans but animals too so it is also the responsibility of the people of Hisba to keep an eye on the owners of the animals if they are cruel to the animals. Or if you punish them severely, then punish them for it.[31] Although there are institutions in the name of Jesus

[29]Abd al-Rahman bin Hasan al-Bayti, The Importance of Al-Hasbah in Al-Nizam al-Islami, Dar al-Hadith Al-Khiriya Bam Makkah al-Mukarmah, 1428 AH, p.16

[30]Abd al-Rahman bin Hasan al-Bayti, The Importance of Al-Hasbah in the Islamic System, Dar Al-Hadith Al-Khiriya Bam Makkah Al-Mukarmah, 1428 AH, p. 16

[31]Abd al-Rahman bin Hasan al-Bayti, The Importance of Al-Hasbah in the Islamic System, Dar Al-Hadith Al-Khiriya Bam Makkah Al-Mukarmah, 1428 AH, p. 17

wildlife system for the protection of wild life in our country, their scope is limited and they are not fully functional and effective.

11. MONITORING OF TRANSPORT AND COMMUTOR SYSTEM.

Checking the means of transport, vehicles, boats and ships and the persons on board them is the duty of Hisba, so that illegal items can be eliminated, as well as arranging separate places for men and women is the responsibility of it,[32] this responsibility rests with the police and customs and excise departments in cotemporary era.

12. SUPERVISION OF HOTELS AND FACTORIES

The responsibilities of Hisba encompass inspecting food items, including bread production in hotels, examining various types of curries, as well as overseeing various garment factories, other factories, and tailors. This duty is aimed at preventing fraud, deceit, and the concealment of defects by these individuals.[33]

13. TAKING CARE OF WATER AND SANITATION ISSUES:

It is also included in the obligations of the Hisba that they establish a system of purity and cleanliness, because in Islam there is a great emphasis on external and internal purity and cleanliness and drinking water will not be clean.[34]

14. KEEPING TRACK OF FUNERAL MATTERS:

One of the goals of Hisba is to take care of graves, burials, bathing the dead, etc. Similarly, the ombudsman should prohibit people from moving the dead from graves without a Sharia excuse.[35]

15. MEDIA MONITORING

The monitoring of newspaper sources such as print media, electronic media and various magazines and journals published is also included in the

[32]Abd al-Rahman bin Hasan al-Bayti, The Importance of Al-Hasbah in the Islamic System, Dar Al-Hadith Al-Khiriya Bam Makkah Al-Mukarmah, 1428 AH, p. 17

[33]Ibn Taymiyyah, al-Hasaba fi al-Islam, Dar al-Kutub al-Al-Ilamiyya, edition: Al-Awla, p. 18

[34]Abd al-Rahman bin Hasan al-Bayti, The Importance of Al-Hasbah in Al-Nizam al-Islami, Dar al-Hadith Al-Khiriya Bam Makkah al-Mukarmah, 1428 AH, p. 17

[35]Al-Musawat al-Fiqhiyah Kuwait, Ministry of Awqaf and Islamic Affairs, Kuwait, First Edition, Al-Safwa Printers, Egypt, Volume: 17, P: 261

duties of the ombudsman, so the ombudsman will ban programs, channels, and magazines containing illegal content and obscenity and nudity. Perverting and misleading the new generation. The media has a great role to play, if it is regularly monitored, many economic, social and moral evils and corruptions can be stopped. Similarly, the ombudsman has the responsibility to prevent these materials. He should hold those who are based on innovations and myths,[36] so that a righteous society is formed.

16. PREVENTION OF CORRUPTION

An important and fundamental responsibility of the Hisba is to eradicate corruption from the society, to hold public servants, officers and political and military people to account, and to prohibit them from accumulating wealth in illegal and unlawful ways. Allah Almighty has arranged it himself, so Hazrat Abu Humaid Sa'idi(R.A), says that the Messenger of Allah, (SAW), appointed a man named Ibnul-Lutabiyah from the tribe of Azd as a supervisor, when he came with alms, he said,

"This is yours and I have received it as a gift" (i.e. He said about some things that these things were given to me by people as gifts, and not included in charity) on this, the Messenger of Allah (SAW) reprimanded him and said:

Why don't you sit in your father's or mother's house to see whether you receive gifts or not? By the One in Whose possession is my life, if someone wrongfully takes anything from this wealth, on the Day of Judgment, they will come carrying that thing on their neck. If it's a camel, it will make its sounds; if it's a cow, it will make its sounds; if it's a goat, it will make its sounds while coming.[37]

It was learned that the ombudsman's responsibility is to prevent people from committing corruption and misappropriation of wealth.

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[36]Abd al-Rahman bin Hasan al-Bayti, The Importance of Al-Hasbah in Al-Nizam al-Islami, Dar al-Hadith al-Khiriya Bam Makkah al-Mukarmah, 1428 AH, p. 18

[37]Muhammad bin Ismail Abu Abdullah Al-Bukhari Al-Jaafi, Sahih Al-Bukhari, Dar Ibn Kathir, Beirut, 3rd edition, 1407 AH, Kitab Al-Hida, Chapter Min lim yaqibl al-Hidya Laala, Number of Hadith: 2457

Nowadays there are institutions called accountability bureaus to fulfill this duty.

SUGGESTIONS AND RECOMMENDATION

1. From this article it becomes clear that Hisba is a comprehensive and effective system of monitoring in various spheres of life, so if this system is implemented with its conditions and desired attributes, it will surely affect the society can have very positive and good effects.

2. The real solution to our economic and social problems lies in the implementation of Islamic systems according to their spirit, therefore, every possible effort should be made to implement this as a priority, so that an Islamic welfare society in the true sense comes into existence.

3. Currently, the cells and departments that have been established for monitoring various institutions and departments are not only capable of being reformed but also need to be modernized due to their limited and ineffectiveness. Therefore, they should be reformed keeping Islamic teachings and contemporary requirements in front.

4. For monitoring and supervision, teams of honest, God-fearing, impartial and loyal people should be formed, and self-interested, and corrupt people should be removed from this important and fundamental responsibility.

5. An effective accounting system should be introduced to monitor and improve the performance of various government institutions and departments.

6. Both electronic and print media have the potential for constructive and beneficial contributions in the establishment of a just society, but their negative and improper utilization can be a source of harm and the detriment of society.

for this comprehensive monitoring system should be introduced and not only on all these programs ban rather than punishment should be determined which is in the interest of the country and the nationare against or against Islamic teachings or cause extremism and discord in the society.