

AL-Hisbah: ALTERNATIVE ESCORT OF MODERN ARRANGEMENT

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Abstract : Control in management involves all aspects such as design (planning), preparation (structure), leadership (leadership), process of making decision (decision making), expenditure (productivity) and marketing (marketing). This paper takes some major issues, especially the role that should be filled by *hisbah* in the management, among them; limitations sense in controlling human such as judge productivity and accomplishment could be done but assessed behind the sense such as fraud, discrimination, corruption of quality, fraud, damage the mandate and etc, rather complex and it is not realized by human. Environments change, and humanity organizations can not inevitable that eventually will lead to various fraud problems in the organization, corruption and various problems are the effects of progress. The highest structure in the organization, employer or employee act to oversee all aspects in management, but the problem in the context is who will control the high employer in the organization?

Based on the number of issues and problems, this study which is based on grounded theory will try to analyze the rule of *hisbah* which has been practiced since the time of the Prophet and his companions as a systematic model to oversee the human signs in the organization management. Control in management is not only devoted the ability of human sense but also the role of religion is even more important to ensure the concept of control which will reach the maxima stage as defined. The function of control in fact is the continuous and it is not seasonal, because the movement of people and the organization process was

always evolving. Then the job of controller is to justify the mistakes and misappropriation from time to time, it is necessary to be done with full justice and responsibilities. This situation requires effective control, refer to *syariat*.

Keywords: Expenditure, Hisbah, Management, Mistake

Introduction

control is an important element in the formation work culture of Islam management to ensure the design and basic arrangements to reach the aim which has set before. Islam came with the peffect system encompass all aspects of human professional. Therefore, the basic of Islam is globally and could be applied in all aspect. *Al-Hisbah* is a system or institutions whose role are control and guide the community in all aspect and situation. This system has been in existence since the time of the Prophet Muhammad and his ccompanions where Saiyidina Umar al-Khattab had put up the main principle of this system until become more increasingly during Fatimiyah kingdom era. *Al-Hisbah* is a great contribution for development and progress of human civilization. The practice of *Arab jahiliyah* has been repaired by the system of *Hisbah*, the role can be seen more general and spread all over. In management context, *al-Hisbah* and *al-Mazalim* are the control system which controls individual and organization in order that all the rules, design and the aim can be achieved. *Al-hisbah* specifically directs to do the good thing and forbide the bad thing in spread all over, whenever *al-mazalim* refers to the supervision and the powers to wipe out abuses and injustice and to uphold the justice.

Escort in conventional arrangements is pinned to the achievement issue, Productivity and auditing which are the important dimension to ensure the brilliance management. The step of control in Islam look farther than that in which the organisation brilliance related with the individuals and society brilliance, or in other words, work culture practiced. Therefore, the other control in Islam not only born from regulation and the code of ethics and certain employees, but also involving control divinity itself which is a provision of God. This fact is probably difficult to prove through the investigation, but the Islamic system seen as a manifestation of operating results' of human submission to God.

The principle and philosophy of the Control in Islam

Process of control in Islam is not concentrated to the certain fields such as organization and so on because Islam sees the management and the organization as part of life. Prescribed religion and the aim (*maqasid shar'iyah*) for humans is to control them, wealth, honor, lineage, intellect and throughout the scope of human life. The core of Islam teachings of Islam will be the responsibility of the all Muslims. *Ibn Manzur* (Vol. 1) has defined *al-Hisbah* to some cases; (i) *ihtasaba, yahtasibu* and *ibtisaban* means expect reward (ii) *hasaba* mean, thinking, calculating and judging; and (iii) basic word of *hasaba, yubasibu* and *mubasabah* for the purpose of assessing themselves or referred to '*mubasabah*' Although any purpose stated, the interpretation principle of *Hisbah* as agreed by the most of writers to make or invite to do

good and forbide in the context of forming a noble society, this view was confirmed by the view *Ibn Taymiyya*. *Al-Hisbah* is referred to the words 'al-Kbayr' in paragraph "*ummatun yad'una ila al-Kbayr*" keep on the goodness widely.

Then *Hisbah*, it simply intends responsibility of control, supervising and surely something good and truth implemented and decreases the denial which is individuals, organizations, communities and countries. Definition from the terms agreed by the mufti, they are; *al-Mawardi* (1999), *Abu Ya'la al-Farra'* (1983) and *al-Sunamiy* (1978) which definite as invitation to the good deeds (ma'ruf) and prevent rather than an evil act (ignored). Basically, this institution is the starting point of the paragraph:

Al-Qur'an, Al-Imran: 104;

“and that there might grow out of you a community [of people] who invite unto all that is good, and enjoin the doing of what is right and forbid the doing of what is wrong; and it is they, they who shall attain to a happy state”

Therefore, *Hisbah* is general concept which is related with human obligation but in this context, this concept will only be led to management the issues and administartion and from what point *Hisbah* can play a role.

Philosophy and importance of Hisbah

The pphilosophy of control as dealt previously is general because it involves all aspects of human and humanity. *Al-Hisbah* is among institution that born in the management context of Islam. According to al-Buraey (1985), this case has passed away due to a lack study of it, moreover the developments of modern

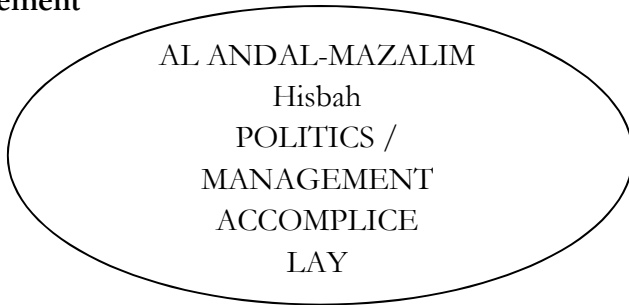
management ignore all system which relate to religion. While this institution is a valuable treasures and has implications and great importance for Muslims; revealing the achievement of the Muslims in the management area, trade and commerce are profession that exists at that time. An institution of *Hisbah* is a source which is very significant in the context of control in management and it was the best alternative in the context of the modern management today.

Philosophy and importance of *Hisbah* in management system of Islam is clear. The view base of the following interests;

- a. Ensure all the basic management and commercial execution will run by the regulations and rules substantively.
- b. detecting and punishing the deviation, commercial and deception which is related to management, commerce, regulations implementing by honesty and clean from any practice of corruption.
- c. Monitors every movement and organization history.

The feature of *Hisbah* is the role in overcoming the position and rank, out of the control of political and kingdom, and terms of functions is the kingdom institution (See Diagram 1).

Diagram 1 The Position of *Hisbah* and *Al And-al-Mazalim* in Management



Society and accomplices equally have a same role to control the organization and report to *Hisbah* if only there were abuses and so on. *Hisbah* is a body which is free of any shackles of administration and it was free from handcup and it could act freely because of the power which has been given to it. In summary, *Hisbah* is not merely institutions and spiritual religion, even the roles are more than that, it was complete as an organization and it has role for the world and the hereafter.

Principles and the Impelementation of *al-Hisbah* Institutions

Hisbah has long tread in the history of Islam and the discussion which is related to *Hisbah* are mostly refer to general principles of *Hisbah* and calling to the beneficence and forbide the ignore. But the discussion of this institution in the applications context of modern times is less attention. *Hisbah* is an institution or norm in applying the principle of philosophy call the beneficence and forbide the ignorance. In the applying context, Imam al Ghazaliy Has classifed some pillars as follows; *Muhtasib*

(upholder employee), *Muhtasab 'Alayb* (violator), *Muhtasab FIH* (mistake of violator), and *Al-Ihtisab* (level of arrangement). Four pillars need to be seen more detailed and it is based on the principle as previous proselytizer stated and customized based on suitability of implementation in this study.

a) al – Muhtasib (upholder employee)

Muhtasib is an upholder employee who has responsibility in the *Hisbah* and the employee was inaugurated by the kingdom (Muhammad Akram Khan (1992). Feasibility of the principle as stated by Imam al-Ghazaliy is; *Mukallaf*, faithful, fair and not *fasiq*, given the power and have exertion in taking action. (Qasimiy Zafir (1978). The task which played by *muhtasib* is different with the class who lecture voluntarily. Their inauguration prerequisites and the inauguration of qadi are same and the responsibility is like, where qadi investigate and punish something wrong. Al-Mawardiyy and Abu Ya'la al-Farra (1987) has formulated the task of *muhtasib* inaugurated by the kingdom is *Fard Ain* (individual obligation) and must be done with full trusteeship whereas *muhtasib mutathanwi* ' only *fard kifayah*. Thus, the task must necessarily execute perfectly and they are authorized to receive prosecution reports, examine, investigate, resolve problems and give punishment based on their expertise as determined by government.

The proselytizer agreed to the inauguration of *muhtasib* must be a man, but there are mistakes of proselytizer about woman inauguration as *muhtasib*. However, in the context of human

development resource, the role and a woman's task may also be extended as long as it is still in woman's area and the task can be done. In this context, a distinction between *wilayat 'ammah* and *wilayat al-khassah* are responsibility and the implementation, and they are necessary checked.

The task of investigating and finding problem solving may be performed by women but probably they could not change the regulations, agreements and actions, legislative and judicial which requires firmness and steady action and memorable. In this case, involvement of women is also acceptable, especially an in previous case which is discussed before.

Justice needs more attention. This trait appears from the personal firmness and worship to God and away from desire influence and things which defile a person lives. Manifestation of this trait will appear to the perfect action especially in decision-making, acting and giving punishment without any favoritism and so on. Corresponding with the command of Allah (Al-Qur'an, an-Nahl (16): 90); "Indeed Allah has ordered to be fair and do the good things" The task on ordering to goodness and forbidding the badness is the responsibility of the religious principles that need to be born by all human and not against to a *muhtasib* only. therefore, the role which played by *muhtasib* is not disputed anymore in the management and their role and systematically in the context of this study will be presented in the next portion.

b) Muhtasab 'alaih (violator)

Muhtasab 'alaih is referring to the person who makes a mistake and fraud or in other words leaves a favor and does a crime and ugliness. Imam al-Ghazali classifies some pre-requisites of mistake. They are; (i) a prohibited act in the *syarak*, and (ii) involve all class of adult, childhood and Muslim or infidel. This group will bears a *Hisbat* without any exception and involve all ratings and rank. In details, the group who made a mistake in *Hisbat* can be classified to several groups according to the position and their responsibilities.

i. Family Members and Community

Enforcement weakness of a law in the management and so on is due to the influence of family and acquaintances. Islam does not see this as a reason to abort a decision imposed. Ignore and fraud which is done is not excluded.

ii. Group is not Islam

Every society and groups who life in the country and the country which islam-based is no exception of the *Hisbat* implemented. Freedom which given in practice of faith and so on in different community does not mean they may make mistakes freely in the public. Each state has a regulation and laws enforced, then the people who break the rule is obscene and need to take action appropriately.

iii. Judge and Executive Class

Group of judges and staff involved in the management and administration are seen as the exception group of Enforcement

Constitution. The second mistake of these two groups can be seen in two circumstances;

- a. Individual mistake - they are like other ordinary person who defeated of life and the state rules. Their position in the context is same as general public whole and they are not release to receive the general Enforcement *hisbah* for their mistakes made.
- b. When Running Tasks – *Muhtasib* also plays a role to oversee the group when doing the duty to ensure ethics and regulations which set before whether it is running well or not. Ensuring every action and punishment charged is based on fair consideration and decisions which is not stimulated by feelings of revenge and anger. Everything is decided base properly implemented without any favoritism and so on.

Both of groups could be seen, they have a big role in guiding the country toward development and prosperity of their natural given the attention and guidance may trigger public confidence.

iv. General public

All members of the society without thought of rank and position, class corporate, community technocrats and subordinates also is no exception rather than *hisbah* supervision. What is the dividing line between them are ignore and kindness were performed.

c) *Muhtasab FIH (Error)*

The scope of mistakes made by human's entirety (al-Mawardiyy) is covering three major cases; (i) the relationship and the rights of Allah, (ii) relationships and the human rights, and (iii) involving the rights both of God and man.

- a. Allah rights – regarding to the issue of worship and observance, especially the the problem relate to an obligation of *Fard Ayn* (individual obligation).
- b. Human rights - Regarding to issues involve easy life of human, family, work, *muamalah* (human relationship), etc which mentioned as an obligation of *Fard Kifayah* (group obligation).
- c. God and Human Rights - Case relating to the command of God to human kindness as the issue of the relationship with the surrounding nature and etc.

Three subject matter reflects the overall activity and human treatment in everyday *either* in the form of errors, ignore and the activity which direct to the beneficence. In this context, *Hisbah* is the part that plays a role in justify the state in all aspects.

a) *Al-Ihtisab (Settlement Level)*

Al-Ihtisab is such a form of action for the mistake and the violator. In the context of giving punishment, *Hisbah* is not as other judicial because of the philosophy, the philosophy is to correct the mistake and to make the violator aware of the mistake. Therefore, the norm of the law are different, from the easy

punishment such as notice and advice until severe punishment like stroke and so on. The terms of this, strategies and the implementation in dropping the punishment is deeply concern. In accordance with the *al-ibtisab* as '*darjat*' or '*adab*' which may be likened to a stage or a process towards in making the human aware of the mistakes made.

Imam al-Ghazali has proposed a set framework of a clear sequence in identify the context and resolving problems, errors made by the violator of *hisbah* as follows;

(i) Al-Ta'aruf (Introduction)

The initial process was referring to the initial meeting between violator (*Muhtasab Alayb*) With *Muhtasib* (*upholder employees*). This process is usually done for relations between the two sides to ensure all next processes. In order, it will run well.

- a. Either meeting arranged by the official or isn't official to realize linkage between both of them;
- b. Ensuring violator is an actual person to evade mistakes in determining violator and the punishment;
- c. *Muhtasib* willing to help to resolve the problems and mistake which is done before.

If this process is running well, it will be pursued with next ratings.

(ii) Al-Ta'arif (Identify the problem)

Al-Ta'arif is important rankings in identifying the problem, especially the context of hisbah. Custom, wisdom of *muhtasib* will ensure the process of this issue and it will prevail, where

some cases will be identified;

- a. What is the mistake and problems that have been caused in organization and so on;
- b. Causes of the entry into force of the error or why it happen;
- c. Identify the real problem faced by *Mubtasab alayb* and adjust the rules to be used in finishing it.

Wisdom of *Mubtasib* will be tested in particular in determining the initial actions which will be made after all the problems identified.

- (iii) *Al-nabyu bi al-Wa'zi wa al-Nush wa al-Takhwif* (Restraining through Warning, Advice and Warning)

The initial approach of this problem is impressions acts as usual, giving some impressions to the organization and whole society and religion for the mistake. Process performed in this ranking are;

- a. Warning for the mistakes made and the impression of the organization and prove that what was actually done is contrary to the religious demands;
- b. Good advice, and Imam al-Ghazali in this case concerned *ihsan* and rejected *ansur Mubtasib* and see this case in preaching context in wisdom;
- c. Warning given after every reprimand and raised and it is expected for the violator will not do for the second time.

- (iv) *Al-Sab wa al-Ta'nif* (Insults and Curses)

This ranking is referring to triumph on previous stage and if

the violator were still doing the mistake and can't accept the reprimand and a warning which is given to them, and the reverse applies confrontational between violator with *Mubtasib*, then this fourth phase might give an impression;

- a. Denounced and condemned to the mistakes made and the attitude of violator who are reluctant to accept the nature of guilt;
- b. Denounce and condemn to the right things, to give consciousness and not to give them anger.

If the censure and condemnation were done properly, this will open eyes of violator from what they had done, and if they did permanent similarly, the next action should be taken;

(v) *Al of change bi al-Yad* (Changing by Hand and Power)

Sensitize and correcting the mistake of the person is not easy thing even requires sincerity and wisdom in action as the steps which mentioned before. If the violator are able to change their behavior step by step and repent, then it does not need to be forced by violence. If the issue failed to be addressed in wisdom, the penalty may be imposed by the violator as justified in *Hisbah*.

(vi) *Al-Tabdid bi al-Darb* (Warning by Horsing and Stroke)

Warning to impose flogging and blows are the final step in punishment. Violator must be aware of all options given to him, and as the last process, he needs to deal with actions and *stroke* which defined (*IQA 'wa al-Darb tabqiqihi*). And not just the context of a more widespread impression on society, Imam

al Ghazali argued last step that is *Shabr al-Silah* (about war and raised the weapon) to the guilty persons or guilty groups and does not keep any proposed settlement.

Strictly, the institution of *Hisbah* and rules to determine the mistake and solve is more referring to the cause of errors and consciousness towards violator. This spirit will encourage the violator accept the nature errors and so on, and changed stance to better thing. Although, the process of the implementation is not an easy thing, even require the guidance and religious consciousness thoroughly and convincing.

Methods and Approaches escort of Islamic management

Islam is a perfect religion, it comes to save the people from the destruction caused by what was done by the man himself. Human failures in obeying all the rules of Allah will give trouble in their own lives whether they are aware or not. Therefore, Islam is necessary to be seen in perfect shape as guidance and teaching point to people without thought ratings. The enforcement of regulations is not being able to change the style and human behavior, even it is requiring the religious consciousness as a powerful driving force in the direction changes. By religious consciousness, some norms principles will be set out as the principle and the most important process in guarding behavior and human error in particular life of the management operation.

Self monitoring (Muhasabat al-nafs or Internal Control)

Disposition of humans nature want happiness and comforts in their life. Human has ability to be good and positive, tend to self improvement, and has various options in their life. By the Thus, they let responsibility for what is done because the God will respond what they have done. According to Imam al-Ghazali, the human need to calculate all deed all day to make sure their behavior act really useful and assesses initial treatment futile. *Muhasabah al-nafs* or *al-Raqabat al-Zatyyah* is the principle practice which calculated the deeds done throughout the day. The actions are able to change the attitude and stance towards a more human positive. That is the philosophy of life in Islam. Innards escort (*Muhasabat al-nafs*) are tightly linked with the heart and mind of man. Humans are created from two component; spiritual and physical. Spritual have two main instincts;

- (i) Fostering instincts are the subject to the sane mind. It may distinguish between good and bad, may lead to virtue, justice, cooperation, compassion and the aim of religion.
- (ii) Instinct that spoils and submissive desire. Thus was born the various negative traits such as anger, arrogant, greedy, envious and encourage the malignancy and undermining social welfare.

From this humans need to comrade themselves (internal control) Strong, based in the heart. Human indeed likes something interesting and something good (hedonistic). Here we can see how important the escorting of the self, and these properties will only be born of the high religious consciousness. All religions invite

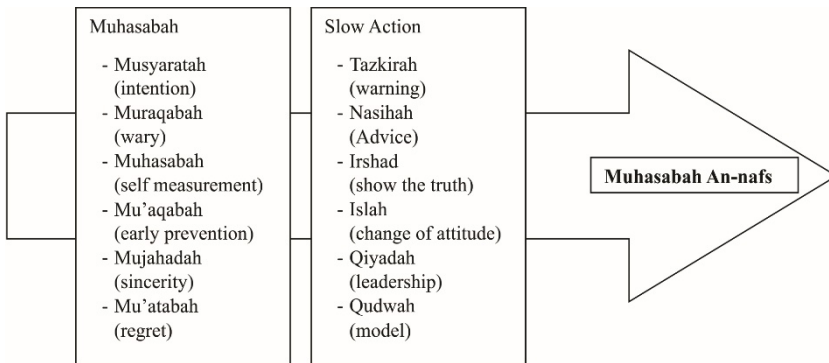
and encourage people to do a good and prevent ignore and contrary to the values of society. In Islam, the implications of obedience to God is the results of human worship, will be a good personal and it is putting a person in escorting of the characteristic nature, attitudes and deeds will always be guided by religion. In the context of the management, one worker will impress the result of a pure heart and ownership. This means that all the properties were vile and may spoils the image of something in the organization, reduce quality and so will be able to overcome. Implications of the resilience of strong innards will be able to resolve some of the problems.

- a) The conflict in organization. Individuals will face with various problems in organizations such as the working pressure (stress), workloads and less healthy and this will lead to various negative qualities. Physical and mental problem is not necessarily the can be solved, but the powerful of spiritual resilience, someone will be able to overcome mental and physical problem properly without suing the welfare of organizations.
- b) Own individual problems. Individuals can't be separated rather than face various problems not only in official, but also in the house and as the part of society which is effect the management. The own durability in this context is very necessary to ensure workers are able to resolve the family crisis in isolation and can perform the task well.

c) Adjustments to the work given. The Individuals who have a strong resistance to be able to adjust in circumstances. Rational action will be carried out to make sure he can resolve all the problems faced without causing negative case on him and the organization.

From an Islamic perspective, to have a strong own resistance, someone needs to refrain from immoral and unjust, and subject to the Lord and feel the presence of God in him. The approach to the problem of consciousness and escort of themselves this may be done in two ranks by virtue of; (i) changes and awareness (*muhasabah*), and (ii) measures plan for changing, as the illustration in Diagram 2 below:

Diagram 2: Approaches and own escorting



a) Conventionally, Islam see the deep touch of this as a first principle towards fostering best work culture and able to move towards the management operation process is more competitive.

- i) *Musyaratab* - refers to the highly expected in the human to do something to deflect the enactment of the conflict of interest. The results are the similarities and the action will have clear goal.
 - ii) *Muraqabah* – alert and careful in action will direct the human do the best on the good morals.
 - iii) *Mubasabah* - Calculating and analyzing the deeds performed. Justify the mistakes and improve efficiency and action.
 - iv) *Mu 'Aqabah* - Curb the ignorance and fraud, and concerned about the impression of ignore which is done.
 - v) *Mujahadah* - Seriousness in doing something without ignoring all the problems raised and resolved. Spirit and far from being lazy and expecting something without reasonable effort.
 - vi) *Mu'atabah* - Regrets of the mistakes made, give composure of mind and avoid from the guilt feelings and prepared to face any challenges to achieve the goals.
- b) Slowly Measures - second Rank is a technique and slow action (action plan) which is done to raise awareness and changes in human innards through the process of *Hisbah* , Six elements also introduced in this context;
- i) *Tazkirah* - Process of remembrance one another and also mentioned as *Tamsiyah* or ordered toward the good thing. One way communication will produce an open mind and justified seriousness to themselves.

- ii) *Nasihah* - Advice is a communication that connects two directions who advises and whom is advised. Communication also requires an attitude and an open heart to receive changes, without any prejudice, honest, patient and full of wisdom.
- iii) *Irsbad* - Instructions toward the truth and deflect the crowding and misappropriation. Guidance has the principal and guides human to the sparkle.
- iv) *Islah* - Demand the change, correction and digest the thought towards the best. These reforms require the seriousness of the action and power of thought for sure everything that would achieve the goal.
- v) *Qiyadah* and *Qudwah* - Leadership and the model are the two elements which is very important in guiding change and digestion attitude towards the better. Innards change is something which is difficult to achieve and must be of consciousness of someone as a good model.

Briefly, *muhasabah al-nafs* is the depth control of individuals heart and human feeling submissive and obedient to God. Supervision in this context is difficult to prove, but with the honesty and noble deeds of religious ruler. Different to supervisory outcomes which involve the kingdom components (*Raqabat al-Sultah*) and society (*Raqabat al-Mujtama'*), Supervision in this context can be viewed more practical in handling operations and evade the deviation by humans.

Community surveillance (*Raqabat al-Mujtama 'or Community Control*)

Islam was born with the aim to attenuate human life and society. Some rare cases arising in management is community involvement in supervision arrangements (*Raqabat al-Mujtama'*). Management will not be formed without the community or in other words, the organization is a attenuate process of society. Therefore, the community also needs play a role in ensuring organizations in achieveing the aim which is set before. The public will be able to play a role for ensuring the brilliance of the organization;

- a) Party arrangements approve to criticism. Criticism is to foster excellence in organization, abolish the fraud to achieve the aim and ensure the organization as outlined.
- b) The brilliance of the management is for the community. Realized this nature, the arrangement must strive towards the realization of the management and society.
- c) Management is part of society. Group of people that accompanies the management is born from society and culture with the local culture. Therefore, excellence of society is the advantages of management and the contrary.

The human weaknesses are when they fails to see the weaknesses and strengths herself and the case will only be identified and judged by others. This situation did not mean that person is unaware and aware all ignore and kindness were performed, but the presence of both parties and the the third in this context will be more memorable.

The kingdom surveillance (*Raqabat al-Sultat al-Rasmiyyah* or *Governmental Control*)

Practical process is onwards in escorting the organization and management of the kingdom officially (*Raqabat al-Sultat al-Rasmiyyah*). Supervision in this form will be controlled by the kingdom. This case needs to ensure each proposed which implemented and followed guidelines which has been established. In Malaysia, various agencies of the kingdom and the deed was introduced as Corruption Prevention Agency (BPR), the Bureau of Complaints of Lay man (BPA) and various enforcement unit with the aims to wipe out all fraud and ignore which is done in the kingdom and society. In Besides, various codes of ethics were also introduced as a principle of guidance and Enforcement towards the establishment of good work culture.

In the context of the management of Islam, Institutions *al-Hisbah* among the agencies has been introduced since the time of the Prophet, but it's been ignored in the context of modern arrangements. Based on the principle and philosophy that has been said before, Institutions *al-Hisbah* will try to be introduced of rational implementation and how it is able to function in the modern arrangements context.

The Role of al-Hisbah in Management

Al-Hisbah Institution was born on the basis of calls for kindness and prevent ugliness and its role if it was analyzed, it is flexible and a purposes is based on a thorough organization and

country. In the context of this study, the function of *al-Hisbah* will be discussed specifically to management and Administration based on the studies presented, it is expected to help in forming, originally build and construct models of *al Hisbah* which is based on the development of a more dynamic during the management.

Management is a framework which is comprehensive and covers all aspects and the development of modern human life. For sure the trip management of proper operation, *al-Hisbah* will play a big role which is based on some of the roles that can be outlined as follows:

- i) Every organization and positions will have a set or framework and regulations need to be adhered every worker in services either in layman or private sectors. Enforcement the regulations and codes. Ethics is a big task of *Mubtasib* to ensure what is outlined by the organization, it will achieve the aim were in charge. The role of *Mubtasib* is identifying and investigating and making sure that all the rules adhere for good organization. Not just the sake only, according to *al-Faruqiy*, *Mubtasib* was given the role of a more widespread till it has powerful to shrubby and examine records and oversee the management dismissal of a country. All of this is to ensure the sincerity in the kingdom of providing ease and service to the public.
- ii) *Mubtasib* also plays a role to ensure the impression in management. Shiftless and irresponsible attitude is a mistake in the organization and it becomes an obligation of

Muhtasib to justify the situation and take action as appropriate. This situation is to ensure every layman and private servant will always obey discipline of work and responsible for what is mandated.

- iii) The brilliance and deterioration in an organization is depended on the effort and the human resources. If accomplices are not disciplined and not changed the behavior and do not have responsibility, it will only weaken the organization. This situation very difficult for the organization, *Muhtasib* will play a role in escorting the behavior and pollutes accomplices in order to realize many work environments are conducive.

Organization and community is something that can't be separated and both are interrelated. The ignore prevailing in society sometimes will be brought into the organization. If this situation applied, it is becoming a responsible of *Muhtasib* to investigate and identify the ignore and take the reasonable measures to ensure the welfare of the organization. Big mission of *Hisbah* is to provide a report to the Kingdom in particular related to the field that has been set as the strategist part.

The responsibility suggests the periodic reports related to management the organization in accordance with its role as an independent agency in carrying out the duties. The cooperation between agencies of *Hisbah* and with the kingdom in all aspects is a necessary for ensure the achieving aim of the organization. Beside escort the organization operation, it was on the correct runway,

Muhtasib also plays into the rights and virtues of workers in accordance with the nature humanitarian owned. Evade oppression and exploitation of sources energy is something that needs to be given primacy. The goal is to keep the interests of both sides between employers and employees in achieving the aim in the organization. *Muhtasib* is the most eligible and fit into netral man between employers and workers.

If we saw some emphasis to the role presented, then function of *Muhtasib* is to ensure the enactment of irregularities in the task in all field. This responsibility is only seen in the context of the management and administration, but the role of *Hisbah* not just the fact; it also covers various fields of human career accordance with the nature of human events.

As a whole, the role played by *Muhtasib* is widespread and subject to the field of power provided by the kingdom. As long as the responsibility bring the good and forbidding , then he is in the field of *Muhtasib* power and *Hisbah* particularly.

Conclusion

Islam has provided valuable treasures in the field of management and administration. Only basis on one succinct phrase of the Koran "*al-amr bi al ma'ruf wa al-nahy 'an al-munkar*" has incarnated the complete administrative system. As a result, it is an obligation that needs to be implemented for guarantee the brilliance in the field of modern arrangements. This case has evidenced in history stems from the Prophet period until to

Khulafa al-Rashidin and the kingdom of Abbasiah. The control system of Hisbah already introduced during the kingdom of Abbasiah and serves up until the kingdom Fatimiyyah and Uthmaniyyah. Even, after the reformation process and mental revolution in Europe, Everythings have changed when the influence of the management conventional and secular have tread firmly and finally have marginalized the management system which introduced by Islam.

The importance of the Islamic system is subject to the philosophy of religion which is based on the guidelines for the good of the universal revelation. The implementation is considered an obligation because it was the impetus a good thing for human. The eforts system has been proven in history then back to the smart groups and Islamic thinkers and adjust this system with the times without changing the philosophy and the aim. What to expect, this portion has offered a set of starters to the establishment of Islam and the culture of management of detailed studies onwards regarding this case is necessary to ensure the return beam the glories of Islam as a principle idea to order The new management of the modern world.

Based on the conversation raised, in fact the role is not for the employer in something for organization, even be extended to people who also monitor each movement and etc. Islam see anything further than that, the attitude and nature of the self himself escorted by the hearts and feelings of the man himself, because innards escort (internal control) Would be more

meaningful because he is born of consciousness and conviction against the cases. Strictly, Al-Hisbah is an institution management of unique in terms of its functions and duties, as well as a complement to the establishment of a comprehensive management culture.

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