

**Journal of Law & Social Studies (JLSS)**

Volume 4, Issue 4, pp 534-546

[www.advancelrf.org](http://www.advancelrf.org)**Hisbah and Islamic Human Rights****Razia Shabana**

Associate professor,  
Department of Islamic studies, B. Z. University, Multan.  
Email: [raziashabana@bzu.edu.pk](mailto:raziashabana@bzu.edu.pk)

**Abdul Nasir Zamir**

Ph.D. scholar,  
Islamic Studies, B. Z. University, Multan.  
E-mail: [nasir.zamir5@gmail.com](mailto:nasir.zamir5@gmail.com)

**Lubna Qasim**

Ph.D. scholar,  
Mass Communication, B. Z. University, Multan.  
Email: [lubnaaliqasim6@gmail.com](mailto:lubnaaliqasim6@gmail.com)

**Abstract**

*The main philosophy of every Islamic institution is the welfare of human beings here and hereafter. Islam provides God made ethical code of conduct that is independent of time and space limitations. Hisbah is based on this theme. Hisbah is the general accountability authority of the Muslims state which guards human rights at religious, social, economic, political, ethical and educational levels, etc. Human nature demands a complete set of ethical rules for the protection of human rights. Hisbah has also ethical boundaries based on the Quran and Sunnah and the decisions of the Prophet's companions (be Allah Pleased with them). Enjoining right and forbidding wrong is the duty of rulers even every Muslim also for the welfare of all human beings. It is for the sake of God not for material or worldly benefits. Human rights of Muslims and non-Muslims are developed and have been managed by Hisbah in a Muslim state from Muhammad ﷺ to now a day. Human rights are based on independence with ethical boundaries. While human rights concept of the west is based on independence without ethical boundaries which is the cause of clashes among the communities. International peace is based on human rights which are violated in different parts of the world. Muslim states should develop the Hisbah based on Quran and Sunnah concerning contemporary requirements. It will be the guide for the rest of the world for the integrity, development and management of human rights for time and space.*

**Keywords:** Ethical Code of Conduct, Hisbah, Human rights, Integrity, International Peace.

**Introduction**

Like the universe, human beings, its life, death and affairs are facts. Facts are dealt with by facts, not fiction. Islam is a fact to deal with human being affairs on a natural basis. It is free from time and space limitations. It provides complete welfare of human beings without any distinction. Only one

powerful aspect of collective life is discussed here which is the role of Hisbah in the protection of human rights.

### **Individual Human-A Single Entity**

Every individual human either male or female is a single entity, independent of every other human. He/she did not make relation to his/her parents, forefathers, family members, race, language, territory, society, idea or religion, economic conditions, social and educational status, and so on. His/her birth or death time and place are not in his/her control. Every human being has to move to fulfill their educational, economic, and social status deficiencies. They have to search for ideas and religions.

The Creator of the universe fixed these things. Human real relation is to Allah like Adam. Allah made rights and obligations to socialize human beings for the fulfillment of the above needs. Human has to go back to His/her Lord to answer these rights and obligations.

### **Human Vs Animal**

The human being is social but not animal. Animals need no rules or conduct of code. It is an independent creature having the authority to do good or bad. A human being makes a Society that collectively needs rules and a ruler.

### **Ruler and Rules**

The real ruler of the universe is Allah Almighty. He provided rules for the welfare of human being through His messengers. Muslim government whether it is a republic, kingship, dictatorship, sultanate, or any other type is the trust of Allah, His Messenger and all the Muslims in the hands of our rulers. It is compulsory to obey them whether they are Momineen or fasqeen as in Sharah al Sunnah of Baghvi (Hadith no. 3845) the Muhammadﷺ said:

*“Their goodness followed their choice, and their wickedness followed their perils.”*

In Sahih Bukhari (Hadith no.3062) Muhammadﷺ also said:

*“None will enter Paradise but a Muslim, and Allah may support this religion (i.e. Islam) even with a disobedient man.”*

Reformation is always required in every society. It is the obligation of every Muslim optionally and the Muslim states compulsorily till the Day of resurrection because Prophet Muhammadﷺ is the last prophet of Allah Almighty. Like others, Hisbah is the institution of the Muslim state for reformation of the society.

In non-Muslim societies, man-made rules are imposed on other human beings while in Muslim societies God made rules are imposed.

### **The Attitude of Independents and Slaves**

Independents are intellectuals, who think about their and their related person's welfare. They accept right and leave wrong when they understand. While slaves are the blind followers of their forefathers, and religious, social, or political leaders. They have no thinking ability to judge right or wrong. Unfortunately, most Muslims are mental slaves.

### **Independence Vs Hypocrisy**

The modern concept of independence is liberalism. Independent means life without any ethical rules. Have developed countries like Europe and America etc used any ethical rules in war or any occasion of weak nations? Their attitude toward weak nations is like hypocrites. Hisbah is the function of independent Muslim states at the national as well as international levels.

### Meanings of Welfare

The philosophy behind hisbah is welfare. What degree of welfare should be in a person to others? The prophet Muhammad ﷺ explain this degree or level as under (Sahih Bukhari: Hadith No.13)

*“None of you will have faith till he wishes for his (Muslim) brother what he likes for himself.”*

This is the peak of welfare. A person can never be his/her enemy unless he/she is made or ignorant. Muslims are harming themselves by harming their Muslim brothers through nationalities, sectarianism, Arab and Ajam, etc.

Every type of pride and prejudice is against the Islamic faith and ignorance according to the Quran and Sunnah. Muslims must judge themselves on an individual as well as collective level. Where is the theme of welfare in our daily life?

### Definition of Hisbah

Almawardi writes in Ahkam Al-Sultania (P. 337):

*“The term Hisbah refers to commanding what is good when it is being neglected, and to forbidding what is bad if it is being practiced.”*

Mousoa (Encyclopedia)Fiqhiya Kuwait (17/223) defines:

*“Hisbah is the name of ordering good and forbidding bad when it is conducted openly.”*

### Maarof and Munkir

According to Ibne Aashor who is the Mufassir of the Holy Quran (1/801):

*“Maarof (good) is that which is known by people. Such affairs are accepted by rational as well as by Sharia.”*

*“Munkir (bad) is that which is an unliked thing. Such affairs are generally unliked by the people and forbidden in Sharia.”*

### Rules of Hisbah

Ibn Qayyim al-Jawziyy wrote the rule of Hisbah in Al-Turuq Al-Hikmiya (2/622):

Its rule and base are the commanding good and forbidding bad which Allah sent to His messengers, reveals in His Books, and makes the character of this Ummah and made it best among all nations due to reforming for the peoples. And it (the commanding good and forbidding bad) is the obligation of every authorized Muslim and it is an optional Obligation of every Muslim while it is the compulsory obligation of a ruler and his subordinates. It is a compulsory obligation on them which is not other than them. Verily obligation is due to the authority and compulsory on authorized and not on unauthorized.

As Allah said:

*“So, fear Allah as much as you are able” (Al-Quran 64:16)*

And the Messenger ﷺ said (Bukhari: Hadith no.7288):

*“And if I order you to do something, then do it as much as you can.”*

### **Mutavaah and Muhtasib**

**Mutavaah** is a person who performs the religious obligation of commanding good and forbidding bad voluntarily for the sake of Allah Almighty. He is not appointed by the government and has no authority to punish or force any person. He has to perform his/her duty with politeness, patience and tolerance. Every Muslim is Mutavaah.

**Muhtasib** is a government-appointed person to perform the obligation of commanding good and forbidding bad. He is the authority to punish or compel the person who is committing some wrong. He is paid remuneration by the government.

### **Qualities of Muhtasib**

Imam Ibne Tamiyyia describes in Al Hisbah fil Islam (P 118) the qualities of Muttalib as below:

1. He should be the best one for the post, honest, Trustworthy
2. Pure intentions, for the sake of Allah
3. Have knowledge and Tafaqah fi deen (Understanding)
4. Aware of monotheism and polytheism, Sunnah and Bidaah
5. Aware of Maroof (good) and Munkir (bad)
6. Aware of Hadud (fixed punishment by Allah) and Taazeer (Punishment by Judge or Muhtasib according to the situation)
7. Aware of Law and its implementation
8. Aware of the limitations of Hisbah department
9. Best way to handle the situation.
10. Soft natured (Sahih Muslim)
11. Patience

### **Boundaries of Hisbah**

Hisbah institution has some limitations. The Scholar Ibnul Qayyum Al Juzi writes in Turuq al Hikmiya (2/627):

*“The institution of Hisbah is related to such commanding good and forbidding bad which is not in the jurisdiction of other department's heads, Judges and ruler office etc.”*

Imam Al-Mawardi writes in Ahkam al Sultaniya, (P 338-340):

*“It must be appreciated that hisbah lies halfway between the activity of the judiciary and that of the investigation of complaints and abuse.”*

### **As for the Two ways in which it Resembles the Judiciary**

First it is permitted for the latter to listen to the complaint of someone against a third party in front of him concerning the individual claims-whereas this is not permitted in case of complaints in general.

- i. Concerning the case of short measure and underweight;
- ii. Concerning cheating and deceit regarding the object of sale or the price;
- iii. Concerning delay and prevarication in payment of a debt which is due, when the debtor can pay.

Second, the second matter in common is that the muhtasib may compel the defendant to fulfill any obligation towards him, where this is not the case in general for all obligations.

### **More Restricted than the Judiciary**

First, he is not able to entertain complaints of a general nature, such as contracts, transactions and all other rights and claims which do not constitute reprehensible activities of a manifest kind.

Second, the muhtasib is limited to dealing with rights and claims which have been acknowledged: if however, denials and disputes have arisen between two parties, he may not investigate such cases.

### **Authority Exceeds that of the Judiciary**

#### **Suo-moto Action**

First, the muhtasib may investigate those matters in which he is commanding concerning the good or forbidding evil, even if the litigant seeking his help is not present.

Second, the muhtasib must exercise the sovereignty of a government official, and so he may have recourse to the haughtiness and arrogance of the forces of order when dealing with reprehensible matters.

Ibne Tymiyya writes in *Islam ka Nizam Hisbah* (P 74):

*"Muhtasib has no authority to kill or cut organs of a criminal person."*

### **History of Hisbah**

In Islam, Muhammad ﷺ had full state office authority. He dealt hisbah also. The Caliph Abu Bakar (R.A) also dealt hisbah himself. The Caliph Umar (R.A) also dealt hisbah himself at the beginning of the Caliphate. But after some time, he appointed Abdullah Bin Utba as a muhtasib. The institution developed an evolutionary basis with respect to time. In the Abbasade Caliphate hisbah was a separate institution of the state. It was present in Fatimaeed and Ottoman Caliphate also. It was present in Muslim Spain, Iran, and Islami Hind also.

Today it is present in Malaysia, Pakistan, Saudi Arabia etc. and other Muslim states. But hisbah should be improved at the international level with the cooperation of Muslim states because Islam is a universal code.

### **Ideological Base of Hisbah**

Is it ordered or allowed in Quran and Sunnah? Everything which has no base in Quran and Sunnah cannot be Islamic. Many things are practiced by Muslims in this era that has no base in Quran or Sunnah. So, it is necessary to see whether hisbah has a strong philosophical and ideological base or not.

### **Hisbah in the Glorious Quran**

Following verses are the base of Hisbah.

### **Purpose of Life**

The purpose of life and death is to test human performance.

*“[He] who created death and life to test you [as to] which of you is best indeed and He is the Exalted in Might, the Forgiving.” (Al-Quran 67:2)*

### **Human Psychology**

Allah Almighty describes human psychology. If the human being is left free without accountability the following results will appear.

*“And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him.” (Al-Quran 22:40)*

### **Purpose of Prophets**

The purpose of all the prophets was to command good and forbid bad according to Allah's message. Allah says:

*“Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And there was no nation but that there had passed within it a warner.” (Al-Quran 35:24)*

### **Two Opponents**

#### **Muslims and Hypocrites**

Allah through Muhammadﷺ and his followers command good and forbid bad while Devil commands bad and forbid good. Muslims are followers of Islam, so they have to perform their duty. Allah says about both in the Quran:

*“The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands. They have forgotten Allah, so He has forgotten them.” (Al-Quran 9:67)*

*“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His messenger.” (Al-Quran 9:71)*

Muslim individuals and State men should judge their self in the light of the above two categories.

#### **Mutual Welfare of Muslims**

It is the character of Muslims that they are the well-wisher of other Muslims.

*“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong.” (Al-Quran 9:71)*

#### **Every Muslim's obligation**

Every Muslim is responsible to command good and forbid bad within its limits. It is the demand of its faith as Allah said:

*“You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.” (Al-Quran 3:110)*

### Optional Obligation

Although every Muslim is responsible to command good and forbid bad a special learned and intellectual group must be in the Muslims for performing this duty well. Allah says:

*“And let there be [arising] from you a nation(group) inviting to [all that is] good, enjoining what is right and forbidding what is wrong and those will be successful.” (Al-Quran 3:104)*

### The Obligation of the Muslim State

It is not the only obligation of every Muslim or a learned group, but it is the compulsory obligation of the Muslim state to command good and forbid bad in its jurisdiction. Allah says:

*“[And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.” (Al-Quran 22:41)*

### Hisbah in Sunnah

The prophet Muhammad ﷺ said (Sahih Muslim: Hadith no. 49):

*“Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith”*

The prophet ﷺ also said (in Bukhari: Hadith no.893)

*“Abdullah bin Umar had said, I heard Allah's Apostle saying, "All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them.”*

### Definitions of Human Rights

Human rights are defined by the UN on its website which is the summary of its Universal Declaration of Human rights.

"Human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights, without discrimination"

### Hisbah, Duty of a Muslim State

Hisbah institution recovers human rights due to its vast area of action. Following are the rights protected by Hisbah institution in a Muslim State. Islamic law is universal and natural as described in the Quran:

*"[And they are] those who, if We give them authority in the land, establish prayer and give Zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters" (22:41)*

### Islamic Human Rights

As Madina Charter is the first written constitution of the world, the Islamic human rights are the first written divine-based rules to protect human rights. The European claim of human rights is exposed by Syed Abul Aala Maududi in Human Right In Islam (p2)

*"It is very loudly and vociferously claimed that the world got the concept of basic human rights from the Magna Carta of Britain; though the Magna Carta itself came into existence six hundred years after the advent of Islam."*

Hisaba is an Islamic human right protection institution which is helping and supporting of other departments. It protects human rights in a vast range of departments and aspects.

Two conditions are in the societies i.e. peace ii. War. Hisbah institution works in both conditions.

Following is a summary of Islamic human rights because detail cannot be given here.

### Basic Rights

Basic rights or natural rights are generally for all human beings without any distinction of belief, race, color, language, territory etc. These rights are for Muslims and non-Muslims also.

1. Right to Respect of Sons of Adam (Al-Quran 17:70)
2. Right to Life and its Safety (Al-Quran 5:32, 2:179)
3. Right of Fetus (Janeen): The fetus is either one day or more, its abortion is not allowed except for medical severe conditions. If the fetus will be aborted, it will be murder.
4. Respect for the chastity of Women (17:32)
5. The Right to Basic necessities of Life (51:19)
6. Right to Individual's Freedom (Al-Bukhari)
7. Right to Justice (5:2, 5:8, 4:135)
8. Right of Equality (49:13)
9. The Right to cooperate and not to Cooperate (5:2)

### Ideological Rights

#### Litigate/ Petition

It is Every person's right to remember/remind to its Lord's message "Am I not your Lord?" (7:172) Basically, it is the duty of prophets but after the Last prophet Muhammadﷺ, it is the duty of Muslim Ummah till the Day of Judgment. Hisbah reminds and protects people's ideological rights. It is a matter of success or failure in both worlds. People have a right to claim against Muslims and Muslim states about their rights. Muhtasib is responsible for conveying the following ideological rights to Muslims and non-Muslims also with a very civilized manner.



1. Islamic faiths i.e monotheism (Touheed) and forbid polytheism (Shirk) to all Muslims and no-Muslims ii. Prophets, iii. Holy Books, iv. Angels, v. Day of Resurrection. Vi. Predestination and Free-will
2. Knowledge about Islamic worship i.e. prayers, fast, zakat, Hajj, jihad etc.
3. Awareness of Bidaat (innovations in Islam) and remind to Sunnah of the Prophet ﷺ
4. Awareness of the Islamic social system (family and brotherhood system)
5. Awareness of the Islamic economic system (Interest-free economy)
6. Awareness of the Islamic political system (Welfare state concept)
7. Awareness of the Islamic ethical system. (Highest ethical values)
8. Awareness of the Islamic educational System. (Useful education for the welfare of humanity)

### Social Rights

1. Right to protection of social honor (Al-Quran 17:70)
2. Right of Inheritance (4:11)
3. Family Rights (4:34, 4:43)
4. Rights of Parents (17:23)
5. Rights of Babies (2:233)
6. Rights of Servants (16:71)
7. Right to educate (39:9)
8. Right to secure privacy
9. Right to Sila Rehmi (8:75)
10. Right to help in tough times (8:72, 8:74)
11. Right to share happy and sad events (48:29)
12. Right to equality for girls
13. Right of neighbor care
14. Right to protect people from wrong activities i.e. no parking, no smoking, no spitting, no horn, no over speed, no line break, no loud voice, no begging, because the common people feel uneasy from these things.
15. Right to protect the national interest despite individual interest
16. Right to protect addiction /intoxication
17. Right to Equality of women to men (2:228)
18. Right to training criminals in imprisonment
19. Immorality prohibition (2:268, 7:28, 24:21)

### Economic Rights

1. Right to secure the property (7:128)
2. Right to interest free trade (2:27)
3. Right to return the debt
4. Right to prevent Hoarding
5. Right to prevent from Mixing
6. Right to accurate weight and measure
7. Right to prevent from High /low pricing
8. Right to prevent from illegal Commission
9. Right to prevent from Wrapped Advertising
10. Right to prevent from Monopoly
11. Right to prevent from emergency conditions pricing
12. Right to prevent from Change in the condition of a thing
13. Right to compensate for the unemployment Recovery
14. Convince people to work despite begging/cheating/theft/robbery

15. Guide unemployed people to work for respectable earnings.
16. Trained people for mutual help at the individual and collective level
17. Guide and convince people to Zakat and tax paying

### Political Rights

1. Protection of Religious Sentiments
2. Freedom of Expression (4:9)
3. Freedom of Association
4. Right to Basic necessities of Life
5. Equality of Ruler and people Before Law
6. Right to participate in the Affairs of the State
7. Right to agitate/protest cruel/Tyranny
8. Right to Reform the Rulers and Officers
9. Right to Censorial(احتساب) of Ruler, Governors, Officers etc.
10. Security of personal Freedom

### Ethical Rights: environmental sustainability

1. Secure from the lie (33:70)
2. Debt return
3. Contract complete (17:34)
4. Misbehave of traders
5. Misbehave of officers
6. Secretly Drinking, Gambling (5:90)
7. Lahwo Laab (Diversion and amusements (29:64)
8. Charity enhancement for poor/needful persons (51:19)
9. Right to witness (conceal of witness) (2:288)
10. Right to convince from wasting time (3:191)

### Rights of Enemies at War:

#### The Rights of the Non-Combatants

1. Do not kill any old person, any child, or any woman. (Abu Dawud).
2. Do not kill the people who are sitting in places of worship. (Musnad of Ibn Hanbal).

### Rights of the Combatants

1. Punishment by fire does not behoove anyone except the Master of the Fire. (Abu Dawud)
2. Do not attack a wounded person.
3. No prisoner should be put to the sword.
4. The Prophet has prohibited the killing of anyone who is tied or is in captivity.
5. The Prophet has prohibited the believers from loot and plunder. (al-Bukhari; AbuDawud)
6. The Muslims have also been prohibited from taking anything from the general public of a conquered country without paying for it.
7. The Prophet has prohibited us from mutilating the corpses of the enemies. (al-Bukhari; Abu Dawud).
8. The Prophet ﷺ replied (in Gazwa Ahzab) "I do not sell dead bodies. You can take away the corpse of your fallen comrade."

### International Peace and Human Rights

When human rights are not violated on an individual and collective basis then prosperity, development, peace and calm will be achieved. Due to the violation of human rights, unemployment, poverty, crimes like theft, robbery, corruption, extremism, sectarianism, terrorism, addiction, and smuggling of drugs, weapons, humans, etc. are in practice. In this situation, peace is not possible at the national or international level. Human is the base of all wrong and good activities. Control the human by reforming with hisbah institution, especially in Muslim countries.

### Deficiency of Hisbah in the Modern World

Hisbah is a reforming department of a Muslim state. It is based on the teachings of the Quran and Sunnah. A human being is made up of the soul and body. It is required to provide guidance both for the soul and body requirements. No other religion can provide spiritual as well as a material guide for the balance of protection of human rights at an individual as well as collective level. On the other hand, modern liberal systems have materialistic approaches only. The only and last hope of humanity is Islam. Hisbah institution can provide spiritual as well as material reformation for all the communities if we are able to develop it according to contemporary requirements. Humanity is waiting for the guidance of Islam. A great scholar Abul Hasan Ali Nadvee writes in his book *Maaza Khasral Alam Bi Inhatat al Muslimeen* (1/28)

*"The decline of Muslim Ummah is not the loss of Muslims only but it is the loss of whole humanity. The leadership of the world is shifted, and humanity has to suffer a great loss of guidance."*

### Loss of leaving Ihtasab

It is the nature of human beings that he forgets due to environmental situations. Prophets, Ihtasab, and hisbah are for reminding the message of right and forbidding wrong. It is a continuous process, that changes its situation with the contemporary requirements. It is also the nature of human being that he is attracted to wrong despite right. If Ihtasab and hisbah will be left or become loose. It will be a great loss not for Muslims but also for all over the world because the last prophet Muhammad ﷺ will never come back. Allah SWT warns:

And Muhammad ﷺ also said (Musnad Ahmad: 1/178):

*"If people see evil and do not change it, it will soon be God's punishment."*

Imam Abu Hamid Al-Gazaly wrote in *Ahya Uloom ud Deen* (2/312):

*"Every sound Muslim is responsible for performing ihtasab(hisbah) except unsound, handicapped, Fasiq(sinners) and non-Muslim."*

### Reconditions for Muslim States

There are some recommendations for the Muslims States for the improvements of the Hisbah institution.

1. Establish special institutes for the training of Muhtasibeen and Mutaveen.
2. Try your best to change laws according to Quran and Sunnah.
3. National, as well as international requirements, must be counted.
4. A curriculum should be prepared for training students and common people also.
5. Consider Muslim Ummah, not any sect or nationality whenever starting any project about hisbah.

6. A curriculum should be attached to Islamic studies at all educational levels.
7. Use prominent Muslim scholars' and intellectual's knowledge and skills for making hisbah an international institution for the guidance of Muslim and non-Muslim communities
8. Reform people in the light of the ethical values of Muhammad ﷺ

### For Individuals

1. Always attached with Jamaat mean Ummah, not any sect or nationality.
2. Don't revolt against rulers means don't choose a warpath for reforming the society or rulers because this is the path of Muatazala, not Ahle Sunnah wal Jamaah.
3. Avoiding murder in the Fitna means a law and order situation.
4. Be attentive to Jihad bin Nafs. Start reformation from yourself.
5. Respect Muslims as they are to reform them.
6. Respect your rulers, don't abuse them, and pray for them.
7. If rulers are not good, judge your deeds and reform them because your rulers will be according to your deeds.

### Conclusion

Islam is a complete code of life. It guides every aspect of life. The human being is social. He requires. Society requires rules and rulers. Allah is the real ruler of the whole universe. He provides rules for society in the form of Sharia. Islamic State requires continuous reforms. Hisbah is the institution of an Islamic state to reform society in the form of Amer Bin Maroof and Nahi anil Munker (commanding good and forbidding bad). Hisbah has strong ideological and philosophical bases i.e. Quran and Sunnah. It started with the Last prophet Muhammad ﷺ. It is an important part of the Muslim state. It is helpful in human right protection in Muslim states. It covers basic, social, economic, political, and ethical as well as rights in a peace and war environment. It protects the rights of believers and nonbelievers also. It is required to improve hisbah at the international level to provide spiritual and material divine-based guidance to the whole world. After the last prophet Muhammad ﷺ it is the responsibility of Muslim Ummah to perform the duty of Amer bil Maroof and Nahi anil Munker otherwise it will be answerable to Allah Almighty.

### References

Al-Quran Al-Kreem

Abu Daood, Sulaman bin Al Ashas, Sunan Abi Daood, Beirut, Maktaba Al Asriya.

Ahmad Bin Hambal,(2001) Musnad al Imam Ahmad, Musnad Abu Bakar Siddiq, Muassis al Risala.Muassis al Risala.

Al-Baghvi,Hussain bin Masood(1983), Sharah as Sunnah, Dimasqas (Beruit), Al-Maktab Al -Islami.

Al-Ghazali, Abu Hamid, Ahya Ulomuddin, Beruit Darul Maarfah.

Ali Miyan, Abul Hasan Ali Nadvee, (2012), Maaza Khazaral Aalam Bi Inhitat al Muslimeen, Maktaba al Iman.

Al-Mawardi, Asadullah Yate(Tran), The Ordinances of Government, Ta-Ha Publishers Ltd. London, UK.

Al-Mawrdi, Abul Hasan Ali Bin Muhammad, Al-Ahkam Al Sultania, Cario, Dar Al Hadees.

BuKhari, Muhammad Bin Ismail (1422), Al- Sahih al Bukhari, Dar Touq al Nijat.

Encyclopedia Fiqhiya Kuwait (2009), Ministry of Awqaf and Religious affairs Kuwait.

Ibn Taimiyyah, Taqiuddin Ahmad bin Abdul Haleem, Dr. Hafiz Ikramulhaq Yaseen (Tran.) (2006).  
Islam ka Nizame Hisba: Shariah Academy International Islamic University Islamabad  
Pakistan

Ibne Aashoor, Muhammad Tahir (1984), AT-Tahreer wat-Tanveer, Al Dar al Tunisia, Tunis.

Ibnul Qayyim Al Jouzi, Al Turuq al Hikmiya fil al Siyasiya al Shariya, MakkaH Al Mukarama,  
Dar-Aalam Al-Fawaid ,

Maududi, Abul Aala, Human Rights in Islam, Islamic Publications, Lahore Pakistan

Muslim Bin Hajjaj, Sahih Muslim, Beirut, Dar Ahay al Turas Al-Arabi

UNO website: <https://www.un.org/en/sections/issues-depth/human-rights/>