THE CONCEPT OF AL HISBAH AND ITS IMPLEMENTATION IN INDONESIA IN THE PERSPECTIVE OF DA'WAH

Imam Taufik Alkhotob
imamtaufik@stidnatsir.ac.id
STID Mohammad Natsir – Indonesia

ABSTRAC

Da'wah activities through efforts to prevent evil (*nahi munkar*) among humans are known as *al-Hisbah* . The practice of munkar occurs everywhere and is carried out openly. This requires maximum prevention efforts from various parties. Both from the side of the state and also from society. However, the facts on the ground show that the implementation of the *al munkar* causes many problems (*madharat)*. This study used a qualitative research method with a library research approach, also called a qualitative literature review. The author conducts an in-depth (philosophical) study to find principles in the application of hisbah that originate from the books of the *Salaf* and *Khalaf* scholars. The conclusion from the results of this study states three things: First, the concept of hisbah in Islam is comprehensive. This concept does not only speak of monitoring one area but all things, which includes the goodness left behind

and the evil that is seen, with its four pillars: *al muhtasib*, *al muhtasab 'alaihi*, *al muhtasab fihi*, and *al ihtisab*. Second, the authors have formulated 14 important rules that become guidelines in the practice of hisbah across the state. Third, the author has also formulated 17 important principles in the practice of hisbah in society.

Keywords: *al hisbah, preaching, nahi munkar, rules, implementation*

A. Introduction

Director of Markaz Hisbah in Riyadh 'Abdullâh bin 'Abdurrahmân al Wat'ban , in his book *Nahwa Mafhûm Syamil lil Ihtisâb* explains that one of the most basic and most fundamental concepts of da'wah in maintaining *al maqâshid al syarî'ah* is the concept of Al Hisbah.[1] *Al hisbah* (hereinafter written "hisbah") is an Islamic concept that talks about handling evil that occurs in the midst of society. Hisbah is the specificity of the concept of *amar ma'rûf nahi munkar* because it focuses on dealing with evil, not *amar ma'rûf* or da'wah in general. However, due to the close relationship between the two, there are some scholars who in the end do not distinguish between the use of the terms *al hisbah* and *amar ma'ruf nahi munkar* .

Hisbah when associated with Indonesia, means talking about evil that needs to be prevented and dealt with so as not to

---

[1] 'Abdullâh bin 'Abdurrahmân al Watban, *Nahwa Mafhûm Al Syâmil Li Al Ihtisâb* (Riyâdh: Dâr al Muhtasib li al Nasr wa al Tauzî', 2016). P. 54-96.

cause damage to the wider community. If you look at the portrait in Indonesia, it is not wrong if Muslims need to worry about the future condition of this nation. We can find various forms of evil committed openly. From the evil that is physically visible and the kind of understanding that damages the minds of Muslims.

Seeing the above phenomenon, the role of *nahi munkar* or *al hisbah* in the midst of society needs to be continuously echoed and preached massively. All layers of society and the government need to work hand in hand to solve the nation's moral problems. So the concept of hisbah in the midst of rampant evil is important to study and find the right formula in the context of society and the state.

The task of hisbah is also a general obligation for every individual Muslim, according to his ability and level. Imâm Al Ghazâlî in *Al Ihyâ'* explained that basically, before it turns into a duty that must be carried out to the state, this hisbah is a religious *wadzhîfah* (duty) that is assigned to every community. The task of this hisbah covers all aspects of human life.[2] Based on that, when Muslims see evil happening, they also feel compelled to take prevention and action. However, the facts on the ground show that the people taking action against the

---

[2] 'Alauddîn Amîn al Zakî, *Al Qawâ'id Al Syar'iyyah Al Muta'alliqah Bil Ihtisâb* (Riyâdh: Dâr Al Muhtasib li Nashr wa al Tauzî', tt). P 324

perpetrators of evil is not fully based on knowledge. So there is *ifrâth* (excessive attitude) in handling evil. So often the act of preventing evil turns into the evil itself, or creates even greater evil and damage.

This exaggerated attitude is not only carried out by people whose majority are Muslims, but also occurs in countries. Countries that also prevent evil practices still show exaggeration in a number of cases. Such as shooting on the spot to the killing of perpetrators who have not been proven guilty, arrests of activists without going through trial, and so on. On the other hand, many crimes that appear and have been regulated in law have yet to be prosecuted.

Based on this discussion , the authors see that there is a visible problem of da'wah, namely the application of hisbah that is not based on the principles of da'wah and hisbah itself, so that *madhârât tends to appear* rather than the benefits it generates. This is important for further research and exploration. The author will conduct research on how this *Al Hisbah* should be implemented by the people and the state in Indonesia. All of this will be discussed and concluded through the perspective of da'wah so as to produce a conclusion regarding the proper principles of da'wah and hisbah to be used by preachers and the public in practicing hisbah.

This paper will focus on two forms of research questions; First, what is the conception of hisbah from an Islamic point of view ? Second, what are the rules for the application of hisbah by the state and society in Indonesia in the perspective of dakwah ?

B. Research methods

This study uses a type of qualitative research with a literature study approach. Qualitative research is an inquiry strategy that emphasizes the search for meaning, understanding, concepts, characteristics, symptoms, symbols, and descriptions of a phenomenon, focuses and multi-methods, is natural and holistic, prioritizes quality, uses several methods, and is presented narratively.[3] Research like this is usually known as a qualitative research model of library research or library research. Literary study is a type of research that is reviewed from the point of view of data collection using library data.[4]

This research activity is applied regularly by collecting information and data from various materials in the library such as documentation of reference books, results of similar previous

---

[3] Muri Yusuf, *Quantitative Research Methods, Qualitative, & Joint Research* (Jakarta: Kencana Publisher, 2014). P 329

[4] Nursarapi Harahap, 'Library Research', *Iqra Journal* , 8.1 (2014), 68–73.

studies, articles, notes, and various journals related to the research problem set. [5]Literary research is also a type of research that is used in in-depth information and data collection through various literature, books, notes, magazines, other references, as well as relevant previous research results, to obtain answers and theoretical basis regarding the problem to be studied. So this research will present more bibliographical data that is verified, processed, narrated, analyzed, and concluded into a new theory. In other terms it is called a type of qualitative research literature review.[6]

Studies on Hisbah have indeed been carried out by many academics, especially in the Middle East. This study is quite important as material for the author to determine the direction of the study which has not been carried out by many researchers, especially academics in Indonesia. In contrast to the Middle East, studies conducted by Indonesian academics have focused more on hisbah and its relation to Islamic economics or shari'ah banking. There are still not many studies that comprehensively discuss the concept of Hisbah . In the following, the author

---

[5] Rita Kumala Sari, 'Library Research in Indonesian Language Education Development Research', *Journal of Bornei Humaniora* , 4.2 (2021), 60–69.

[6] Wahyudin Darmalaksana, *Qualitative Research Methods Library Studies and Field Studies* (Bandung: Pre-print Digital Library UIN Sunan Gunung Djati, 2020). P 3

describes a number of studies that the author used to determine this study, including;

First, a dissertation entitled " *Al H isbah fî al Andalûs"* written by Salmâ bin Salmân bin Musaifir al Husaini al 'Aufi at Imâm Ibn Sa'ûd al Islâmiyyah University at the Faculty of Da'wah (*kulliyyah al da'wah*), Da'wah and Hisbah Studies Program (*qism da'wah wa al Ihtisâb*). A historical study of the implementation of the hisbah system in the Andalusian Daula.[7] *Second,* a dissertation containing more than 650 pages by Manâhi bin Zhafîr Âlu Jâbir with the title *Al Hisbah 'Inda Shaykh 'Abdul Azîz Ibn Bâz* at Imâm Ibn Sa'ûd Al Islamiyyah University Saudi Arabia in 2019 at the Faculty of Da'wah, *Hisbah Study Program wa al Riqabah* . This dissertation raises a scholar' and Mujaddid in the country of Saudi Arabia Shaykh 'Abdul 'Azîz Ibn Bâz *rahimahullâh* . His findings show that the Hisbah system in his perspective can change according to the conditions of a place and the prevailing state system.[8] *Third,* an international journal written by a doctoral assistant professor at Malik Su'ûd University in Saudi Arabia, Julûs Binti Faraj al Qahthanî with the title *"Daur al H isbah fî al Mu hâfadzah 'ala*

---

[7] Salmâ bin Salmân bin Musaifir al Husaini al 'Aufi, 'Al Hisbah Fî Al Andalûs' (Riy â dh: Jâmi'ah Ibn Sa'ûd al Islâmiyyah, 2019). P 564

[8] Manâhi bin Zhafîr Alu Jâbir, 'Al Hisbah 'Inda Shaykh 'Abdul Azîz Ibn Bâz' (Jâmi'ah Ibn Sa'ûd al Islâmiyyah, 2019). P 446

Tsawâbith al 'Aqîdah al Islâmiyyah ." This journal discusses the role of hisbah in strengthening and maintaining Islamic *aqîdah* in the history of Islamic travel since the time the Prophet was sent. The author has succeeded in explaining with strong sources and literature with five conclusions, among others, that the hisbah efforts carried out by the early generations have shown their role in maintaining the purity of the Islamic faith from various efforts to pollute and destroy which were carried out by the enemies of Islam .[9]

The author will also strengthen the discourse on hisbah by using secondary sources. Derived from books, scientific journals, research results , both domestic and foreign. Also includes official data released from state agencies or ministries. Other sources are also taken from the internet media, because the data talking about hisbah will also relate to the reality and social conditions of the Indonesian people and state . The author will also refer to official data released by the state through existing institutions such as community statistical data from the BPS, corruption enforcement data from the KPK and ICW, drug handling data from the National Narcotics Agency, and others.

---

[9] Julus bint Faraj al Qahthani, 'Daur Al Hisbah Fî Al Muhafadzah 'ala Tsawâbith Al 'Aqîdah Al Islâmiyyah', *Journal Abhâts Jâmi'ah Al Hadîdah* , 14 (2019), 382–413.

C. RESULTS AND DISCUSSION

1. Concept of Al Hisbah

'Abdullâh bin 'Abdurrahmân al Watban explained that when Muslims want revival and achieve good for Islamic society according to what Allah wants, then the most important obligation in our da'wah movement is to build it on solid pillars, and we are concluded in three things ;[10]

First pillar; namely carrying out *tarbiyah* (education) to the ummah on *the kitâbullâh* and sunnah Rasûlullâh through various processes that make it happen. Upa ya *tazkiyah* (cleansing the soul) , tarbiyah, and our attention to society (*al mujtamâ'*) is the first pillar of the other pillars. *second pillar* ; is in the form of conveying advice and preaching of a general nature. Motivating people to do good and *motivating them* to stay away from evil, either through sermons, *muhâdharah* , studies, and other things of a general nature. third pillar; is the pillar of *al i h tisab* or hisbah. That is a da'wah effort in the form of the obligation to deny evil. This is where the need to distinguish between preaching and hisbah.

---

[10] 'Abdullâh bin 'Abdurrahmân Al Watban, *Masâ'il Wa Qawâ'id Fî Al Ihtisâb* (Riyâdh: Dâr al Muhtasib, 1431). P 6-7

Dean of the Tsaqafah Al Islâmiyyah Faculty at Khortûm University Muhammad 'Abdul Karîm Âlu Shaykh in his treatise *Al Hisbah 'ala al Thawâ'if al Bid'iyyah* explains the meaning of hisbah both in language and terms.[11] Referring to the study of the language of Al Imâm Ibn al Mandzûr, the word *al hisbah* in a *lughawi way* is;[12]

<div dir="rtl">مصدر احتسابك الاجر على الله</div>

The word hisbah also has various meanings and is used for a number of conditions. Here are some of the language meanings of the word *al hisbah* [13]; التدبير (regulation), الإنكار (Abandonment) الكفاية (Sufficiency), الإختبار (Test), العدّ (Count), طلب الأجر (Asking for reward). There are a number of language meanings mentioned by the scholars and 'Abdullâh bin 'Abdurrahmân al Wat ban (Director of the Hisbah Institute in Riyadh) in his book *Mafhûm al Syâmil li al Ihtisâb* lists up to 22 meanings.

---

[11] Muhammad bin " Abdul Karîm Âlu Shaykh, *Al Hisbah 'Ala Al Thawâ'If Al Bid'iyyah* (Riyâdh: Dâr al Muhtasib li al Nashr wa al Tauzî', 2015). P 17

[12] Abu al-Fadhl Jamâluddîn Muhammad bin Mukrim bin 'Ali Ibnu Munzhîr Al-Afriqî, *Lisân Al 'Arâb* , Vol. II (Beirut: Dâr al Shadr, tt). P 413

[13] Abu al Husain Ahmad Ibn Faris bin Zakariya, *Mujmal Al Lughât*, Vol. I (Beirut: Mu'assasah al Risâlah). P 233. See, Abu Nasr bin Hammad al Jauharî, *Al Sihâh Tâj Al Lughâh Wa Sihâh Al 'Arabiyyah* (Cairo: Dâr al 'Ilmi al Malâyîn). P 110

As for *isthilah syar'i*. So the scholars have also provided various explanations and are interconnected with one another. 'Abdullah Al Wa t'ban expressed this opinion as follows; [14]

The definition mentioned by Al Qâdhî Abi Ya'lâ and Al Imâm Al Mawardi and others.[15]

أمر بالمعروف إذا ظهرتركه و نهي عن المنكرإذا ظهر فعله

The definition mentioned by Imâm Al Sai zarî al Syâfi'î. However, in this definition he does not include the subject of *al dzhuhûr* (which is visible), but adds the term *al ishlâh baina al nas* (Improvement in the midst of humans) . As he said;

لما كانت الحسبة أمر بالمعروف و نهيا عن المنكر و إصلاحا بين الناس وجب أن يكون المحتسب فقيها...[16]

The next definition comes from Al Imâm Ibn al Ukhuwwah. He follows the first definition and adds the point mentioned by Imâm al Sai zar î. He said;

---

[14] 'Abdullâh bin 'Abdurrahmân al Watban, *Nahwa Mafhûm Al Syamil Li Al Ihtisâb* . P 27-28

[15] al Mâwardî Abi al Hasan 'Ali bin Muhammad Ibn Habîb al Bashrî, *Al Ahkâm Al Sultâniyyah,* Tahq î q, Ibn Al Jâd (Cairo: Dâr al Hadits, 2006). P 349

[16] 'Abdurrahmân bin Nashr al Saizarî al Shafi'î, *Nihâyah Al Ratbah Fî Talab Al Hisbah,* Tahqîq: Muhammad Mustafa Ziyâdah , (Cairo: Maktabah Lajnah al Ta'lîf wa al Nashr wa al tibâ'ah, 1946). P 6

قال تعالى (لَّا خَيْرَ فِى كَثِيرٍ مِّن نَّجْوَىٰهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَٰحٍ بَيْنَ ٱلنَّاسِ (QS. Al Nisa: 144) [17]

Next is the definition of Al Imâm Abu Hamid al Ghazali; [18]

الحسبة عبارة عن المنع عن منكر لحق الله صيانة للممنوع عن مقارفة المنكر

Of the several definitions above, the definition most followed by scholars (*al jumhûr*) is the definition put forward by Imâm Al Mâwardî and Imâm Al Qadhi Abi Ya'lâ. This definition can show the nature of the hisbah itself, as stated by scholars such as Abdurrahman bin Ali As Syaibani. He explained that "Know that the essence of hisbah is to order the ma'ruf when it seems that the ma'ruf is being abandoned, and to forbid the munkar when it seems that the evil is being done."[19]

The texts that talk about hisbah in Islamic law in general are *wadzhîfah dîniyyah* (religious mandate) for Muslims, and their foundation lies in *amar ma'rûf nahi munkar* .[20] In matters of legal enforcement of Hisbah, the scholars agree on the side of

---

[17] Muhammad bin Ahmad al Qurasî Ibn al Ukhuwwah, *Ma'âlim Al Qurbah Fî Ahkâm Al Hisbah* (Egyptian: Maktab al I'lâm al Islâmî, 1976). P. 52

[18] Muhammad bin Muhammad Abu Hâmid al Ghazâlî, *Ihyâ' 'Ulûm Al Dîn,* Vol II, (Beirut: Dâr al Ma'rifah). P. 327

[19] Wajihuddîn 'Abdurrahmân bin Ali As Syaibânî, *Kitâb Baghiyatul Irbah, Fî Ma'rifati Ahkâmi Al Hisbah,* Tahqîq: Thalal Bin Jamîl Al Rifâ'î , (Ummul Qura: Markaz Ihyâ' Turats al Islâmi, 2002). P. 54

[20] Siham Mustafa Abu Zaid, *Al Hisbah Fî Al Misr Al Islâmiyyah; Min Fathi Al 'Arabi Ilâ Nihâyah Al 'Ashr Al Mamlûki* (Cairo: Al Hay'ah al Misriyyah li al Pole, 1986). P. 43

the obligation. It's just that, the scholars differed in opinion as the law of da'wah. Is it *fardhu 'ain* or *fardhu kifâyah* .[21]

Al Imâm al Nawâwi when explaining the hadith of the order to prevent evil in the lafadz " *fal yughayyirhu* " said that;[22]

فهو أمر إيجاب بإجماع الأمة، وقد تطابق على وجوب الأمر بالمعروف والنهي عن المنكر الكتاب والسنة وإجماع الأمة

Al Imâm Ibn Hazm also explained that;[23]

اتفقت الأمة كلها على وجوب الأمر بالمعروف والنهي عن المنكر بلا خلاف من أحمد منها

The consensus of the scholars' does not only apply to men, women too. Upholding hisbah is the same for men and women. This is because the existing texts show this, even though it uses the form for the word *al dzukur* (male).[24]

'Abdullah bin 'Abdurrahmân al Wat'ban explained that *amar ma'rûf nahi munkar* is an obligation that is *fardhu kifâyah* , as this is a strong opinion of the existing opinions. However,

---

[21] Muhammad Kamaluddîn Imâm, *Ushûl Al Hisbah Fî Al Islâm Dirâsah Ta'shiliyyah Muqâranah* (Egyptian: Dâr al Hidâyah, 1986). P. 52

[22] Yahya bin Syaraf bin Hasan bin Husain al-Nawâwî al Dimasyqî, *Shahîh Muslim bi Syarhi Al Nawâwî,* Vol. II, (Egyptian: Makabah Dâr al Azhar, 1929). P. 22

[23] 'Ali bin Ahmad bin Sa'id bin Hazm al Andalûsî, *Al Milal Wa Al Nihal,* Vol. IV, (Cairo: Maktabah Al Khânaji al Qâhirah). P. 132

[24] Ibn Qayyim Al Jauziyah, *Al I'lâm Al Muwaqqi'în, Tahqîq. Tâhâ 'Abdurra'Ûf Sa'ad,* Vol. I, (Cairo: Maktabah al Kulliyyah al Azhariyyah, 1986). P. 102

this *fardhu kifâyah law* can turn into *fardhu 'ain* in a number of circumstances as follows ;[25]

First, when someone does denial with the heart. This type of denial applies to all Muslims who see evil, according to the degree of evil. A Muslim must have a feeling of hatred for the evil that he sees, even though at that time he is unable to change it. The heart of a Muslim must feel narrow when evil occurs. You can't feel spacious or calm.

Second, only he has the knowledge that requires him to do denial. That is, only he knows that someone has committed a crime. Other people don't know it. That is what causes him *fardhu 'ain obligatory* to do denial.

Third, if ulil amri has appointed a person or group of people to carry out the duties of *amar ma'rûf nahi munkar* . So in this condition the appointed person is punished obligatory *fardhu 'ain.*

Fourth, the limited ability of certain people or certain groups of people. That is, if only someone is able to deny evil, then the obligation *fardhu a'in* is burdened on him.

Fifth, based on the definition of *fardhu kifâyah* , if those who enforce it are not sufficient, then *i h tisab* and denying evil

---

[25] 'Abdullah bin 'Abdurrahman Al Watban. P. 18-19

are *fardhu 'ain* against Muslims in general. So that thus, *fardhu kifâyah* is fulfilled properly.

2. Main Pillars in the Implementation of Hisbah

Imâm Al Ghazâlî in *Al I h yâ* mentions several pillars in doing *al amru bi al ma'rûf wa al nahyu 'an al munkar* . The order of the pillars is *al muhtasib* (officer of hisbah), *mâ fîhi al hisbah* (case or deed which is given to hisbah), *al muhtasab 'alaihi* (person who is subject to hisbah or who is prosecuted), and *nafs al ihtisâb* (hisbah itself). [26]From here, one can see the similarities between the pillars of hisbah and the pillars of *amar ma'rûf nahi munkar* . This is because hisbah and amar ma'ruf activities are generally the same. Regarding the pillars of this hisbah, there is no significant difference among the scholars. Until contemporary Ramaji' also mentions the four pillars above with a slightly different term. Khalid bin Uthman al Sabt mentions the pillars of hisbah in the order; *al mu h tasib, al mu h tasab 'alaihi, al mu h tasab fihi,* and *al I h tisâb.*[27]

Al Mu h tasib are those who are assigned as hisbah officers or someone who carries out activities as hisbah actors.

---

[26] Ghazali. P. 788

[27] Khalid bin Uthman al Sabt, *Al Amru Bi Al Ma'rûf Wa Al Nahyu an Al Munkar; Ushûluhu Wa Dhawâbituhu, Wa Adâbuhu* (Riyâdh: Jamî al Huqûq li al Nashr, 1993). P. 163

Al Mu h tasib has the most important position in this hisbah charity. Therefore, the scholars also pointed out a number of things that must be owned by him including; *al Islâm, al Mukallaf* , and *al Qudrah wa al Istithâ'ah.*

From the Islamic aspect, then Imam Al Ghazâlî emphasized that the obligatory condition for a *mu h tasib* is a Muslim, and may not be given to infidels. This requirement becomes mandatory because enforcing hisbah is in order to help the religion of Allah. So how can it be done by people who do not believe in it.[28] From the Mumayyiz aspect, Imam Ibnu Qudmah explained that even if a young child who is *mumayyiz* (able to distinguish between good and bad) prevents what is wrong, then this is permissible and one cannot prevent it because it is a good deed. However, that is not his obligation. Imam Ibnu Qudamah also explained that the opinion which states that it is required that the perpetrators of hisbah are not perpetrators of immorality, then this is not true. The truth is, the texts state in general that anyone who sees evil must commit denial.[29] The third requirement is *al Qudrah wa al Isti tâ'ah* . Mufasir Ibn 'Ajibah said;

---

[28] Saturday P. 789

[29] Ahmad bin 'Abdurrahmân bin Qudâmah al Maqdisî, *Mukhtashar Minhâj Al Qâsidîn,* Tahqîq: Syu'aib Al Arnauth and Abdul Qadir Al Arnauth, (Beirut: Maktabah Dâr al Bayân, 1978). P. 124

ومن الاهتداء أن ينكر المنكر حسب طاقته

Among the instructions (in Islam) should be a person to deny evil according to his ability.[30] Likewise, the meaning *of istithâ'ah* is explained in Tafsîr Ibn 'Asyûr;

فإنّ معنى الاستطاعة التمكّن من التغيير دون ضُرّ يلحقه أو يلحق عموم الناس كالفتنة

In fact, *istithâ'ah* is the ability to make changes (munkar) without causing bad things to himself or to humans in general, such as the occurrence of slander.[31]

The three conditions above are conditions that have been agreed upon by the scholars. As for other requirements such as having to be a fair person and get permission from the government, this is disputed.

As for Al Mu h tasab 'alaihi is a person whose deeds are denied by *al mu h tasib* . *Al Mu h tasab 'alaihi* are those who commit evil in general. It is not required that one must *be a mulatto* and reach *'âqil bâligh* (smart and mature according to Shari'at). He could have been among the children including also for those who do not have common sense. They are still objects of da'wah for *al mu h tasib* . 'Abdul Karîm Zaidân in his monumental book *Ushûl al Da'wah* . Zaidan mentioned five

---

[30] Ahmad bin Muhammad bin al Mahdi bin 'Ajîbah Al Hasani, *Al Bahru Al Madîd,* Vol . II (Beirut: Dâr al Pole al 'Ilmiyyah, 2007). P 312

[31] Muhammad Tâhir Ibn 'Âsyûr, *Tafsîr Al Tahrîr Wa Al Tanwîr,* Vol. V (Beirut: Mu'assasah al Târikh al 'Araby, 2000). P. 242

classifications *of al muhtasab 'alaihi* namely; First *al aqârîb* , both close relatives and distant relatives. Second, *ghairu al muslimîn* , namely those who live in Islamic countries as *zhimmi citizens* or who get security guarantees. The third *is al umarâ',* namely those who occupy government positions, both deputy leaders, and other positions. Fourth *As hâb al himan al mukhtalifah* (professionals). Hisbah also reaches out to all people who concentrate on the fields they are engaged in.[32]

Al Mu h tasab fihi is a case or act of evil committed by a person so as to get an act of hisbah or denial. 'Abdul Karîm Zaidân explained that munkar can be in the form of carrying out actions that are prohibited by the shari'at or it can also be abandoning the actions that are ordered by the shari'at. It can be *îjâbî* (positive. That is, to carry out what is forbidden) or *Salbi* (negative. That is, to leave what is ma'ruf from the shari'at orders). [33]Therefore the jurists have provided definitions of *al ma'rûf* and *al munkar* . The meaning *of al ma'ruf* is; everything that humans know is loved by the Shari'ah either in the form of things that are obligatory, sunnah, *or mustahabb matters* . While m a kna *al munkar* is everything that is denied by the shari'a,

---

[32] 'Abdul Karîm Zaidan, *Ushûl Al Da'wah* (Beirut: Mu'asasah al Risâlah, 2002). P 186
[33] Zaidan. P. 188

whether it is something that is forbidden or something that is hated.[34]

In determining the object of munkar, the scholars have determined the conditions that something is munkar which must be enforced by hisbah. Scholars differ slightly on what these conditions are. Some are sufficient with three conditions, some are added to four conditions. These conditions are; [35]

First. *ayyakûna zhâhiran* (let the evil be something that is visible). Second, *al yakûna qâ'iman fî al hâl* (must happen at the present time). That is, if a munkar occurs and has passed its time, then there is no hisbah against the culprit. It's just that *the waliyul amri* has the right to give him punishment if he is proven to have committed an evil act. However, basically the perpetrator of hisbah may carry out hisbah in a preventive form when there are strong signs that indicate that munkar will occur, even though at that time it has not actually occurred. Third, *'adam al Khilâf fihi* (no disagreements in it).

Al I h tisab is an effort to enforce *amar ma'rûf nahi munkar*, or in other terms it is hisbah itself. *Al i h tisab* means carrying out hisbah in a real way. For example, a *mu h tasib*

---

[34] Muhammad Kamaluddîn Imâm. Vol. I, P. 86

[35] Shâdiq bin Muhammad al Hâdy, *Min Qawâ'idi Wa Al Taqrîrât Al Imâm Ahmad Bin Hanbal Fî Al Hisbah,* (Riyâdh: Dâr al Muhtasib li al Nashr wa al Tauzî', 1437). P. 12

orders an act that is ma'ruf where it seems clearly abandoned by a group of people by means of speech or other media that can be used. Or he forbids the obvious evils that occur in the midst of society, either by hand, orally or in his heart.[36]

Ih tisab has levels which are mentioned based on the following famous hadith;

عَنْ أَبِيْ سَعِيْدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ صَلَىَّ اللهُ عَلَيْ'هِ وَسَلَّمَ يَقُوْلُ: (مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الإِيْمَانِ).

From Abu Sa'id Al Khudri he said: 'I heard Rasulullah say: " *Whoever among you sees evil, he should change it with his hand (his power). If he is unable, he should change it with his tongue and if he is unable, he should deny it with his heart. And this is the weakest of faith.* " (Narrated by Muslim , No. 186)[37]

This hadith contains an order to perform hisbah and the Prophet's explanation contains *the marâtib* (stages) of denying evil. In this hadith the Prophet explained if someone saw *al munkar* . Namely knowing for sure that the evil is really something that is wrong, and not a *zhan* (prejudice). So in terms

---

[36] Zaidan. P. 195
[37] Abu al Husain Muslim bin al Hajjaj bin Muslim al Qusyairî al Naisabûrî, *Sahîh Al Muslim,* Vol. I (Beirut: Dâr al Jîl). P. 50

of legal conclusions, this hadith contains three stages in carrying out hisbah namely;

First Degree , doing hisbah by hand (*Inkâr al Munkar bi al Yad*). This is the highest stage. At this stage it is required to have *qudrah* (ability) in its implementation. So that in its implementation no greater evil appears. Imam Al Qurthûbî said that there are two conditions for *i h tisab , namely* , having knowledge about the ins and outs of evil deeds and good deeds, and secondly, having the ability to make changes .[38]

This stage is more owned by the rulers because they have a number of devices to do it. Syaikhul Islâm Ibn Taimiyyah explained that not every one of us can do evil with his hands. Such as cutting off the hands of thieves, punishing khamr drinkers with flogging, enforcing *hudûd punishments* and others. This cannot be done except by the authorities. Because if everyone did, it would cause the damage in the form of even greater chaos.[39]

However, of course this opinion requires the existence of *qudrah* (ability) and is sure not to cause greater evil. If this is not the case, then those who have the ability, influence or power

---

[38] 'Abdullâh bin 'Abdurrahmân al Watban, *Riyâdh Al Muhtasibîn* (Riyâdh: Dâr al Muhtasib li al Nashr wa al Tauzî', 2019). P. 14

[39] 'Abdullâh bin 'Abdurrahmân al Watban, *Riyâdh Al Muhtasibîn* . P. 13

should do it. Imâm al Haramaian said that; "Everyone may hinder the perpetrators of major sins if they have been advised, but still commit munkar, as long as it does not result in murder and fighting with weapons. If this happens, you should report it to the authorities."[40]

The second degree is to deny verbally (*al Inkâr bi al Lisân*). Namely doing hisbah orally, in a way that is wisdom and full of good advice. Also included in this stage is hisbah with written wasilah, means of communication, sermons that prohibit certain evils. So if this stage cannot be done at all, then he should deny it with his heart.

The third degree is denial with the heart (*Al inkar bi al Qalb).* According to Imâm Muhammad bin ' Abdurrahmân bin Ibrâhîm as Shiddiqy al Syafi'î , the purpose of remembering with the heart is;

كراهة المنكر بقلبه واعتقاد قبحه و إثم من فعله و العزم علي تغييره إن استطاع

(Hate evil with the heart and believe in the bad effects of sin for the perpetrator and remain adamant to change the evil according to ability).[41] This is the lowest degree and is an absolute obligation.

---

[40] 'Abdullâh bin 'Abdurrahmân al Watban, *Riyâdh Al Muhtasibîn* . P. 35

[41] 'Abdullâh bin 'Abdurrahmân al Watban, *Riyâdh Al Muhtasibîn* . P 14

3. Analysis carried out by the State

Hisbah made by the state is known as wilâyah *al Hisbah*. The meaning of this term is a monitoring system *for amar ma'ruf nahi munkar* which is carried out by the authorities, through employees who are specially appointed and assigned according to shari'ah, law, or custom, in order to uphold public security and peace.[42]

In the Indonesian context, there are quite a number of independent institutions under ministries or directly under the President who carry out hisbah in various fields which include; KPK, KPI, LSF, BPOM, OJK, LSI, BNN, and others . In the author's note, this institution has the characteristics and characteristics of hisbah in at least four respects; First, there are efforts to prevent and take action against cases of evil in the community. Second, there are similarities in the objects of evil that are donated, although they are not comprehensive and not fully in accordance with the definition of *al-munkar*. Third, there are procedural stages in denying evil, from giving understanding, reprimanding, or imposing sanctions. Fourth,

---

[42] Ahmad Fauzan 'Abdullâh, 'Wilâyah Al Hisbah Wa Tathbîquha Fi Atchia Andunisia Min Sanah 2000 Ila 2004' (Tunisia: Uhsuluddin Faculty of Al Zaituna University, 2007). P. 9

there is a Hisbah practice that is implemented by an area designated by the state officially and legitimized through applicable laws .

Besides through the above institutions, the state also gives legitimacy to a certain area to carry out hisbah based on Islamic sharia. These areas are permitted to apply hisbah according to the applicable law.

In the following, the author will describe the facts of the findings which the author will provide an analysis based on the principles of da'wah and hisbah.

a. First; It was found that the implementation of hisbah by the state has been carried out by a number of state institutions, both in ministries and independent non-ministerial institutions.

This fact shows the big role of the state in preventing and taking action against perpetrators of evil. This is evident in the role of the oversight institutions above. The institution oversees matters that are prohibited from being carried out by the public in accordance with the authority set out in the law. These institutions play the nature of *raqâbah* (supervision) in hisbah.

the waliyul amr (leader) should uphold the duties *of amar ma'rûf nahi munkar* .

قيام ولي الأمر بالمعروف والنهي عن المنكر

In his book *al Istiqâmah* , Syaikhul Islam explains this rule that *ulil amri* is obliged to uphold the commandment of *good and forbidding evil.* As for what is meant by *waliyu al amr* are the leaders, the scholars', the *masyayikh* from among people of knowledge. They should stand against evil in the life of society, including calling for the unity of the ummah and its unity, when divisions do not occur everywhere.[43]

For example, the state, through the Indonesian Film Censorship Institute, issued notifications about a number of films that could not be screened on television stations in Indonesia. The film cannot be shown because it contains messages that are not in accordance with the norms of life in Indonesia. Both religious norms, culture, or general decency. A number of films such as; *lightyear* , *Noah , Pocong (2006) ,* Butcher, and others managed to cancel their broadcast because they did not get permission from this institution.[44]

Likewise with BPOM. This institution releases a number of dangerous drugs that are circulating in the community and do

---

[43] Ahmad bin Abdul Halim Ibn Taimiyyah, *Al Istiqamah* , Vol. II, (Madinah al Munawwarah: Jâmi'ah al Imâm Muhammad ibn Sa'ûd, 1403). P. 209

[44] https://lifestyle.sindonews.com/read/790117/158/4-film-indonesia-yang-ntak-permissible-tayang-di-bioskop-multi-adegan-panas-dan-full-kontroversi-1654509991/10 . Retrieved 22 June 2023 .

not have official certificates from the state. BPOM can even proceed to the stage of enforcement, expropriation, and closure of permits. This is done in order to protect the public as consumers from the dangers posed .[45] The principle remains the same, namely supervision and prosecution for non-compliance with applicable law because it will cause damage to society.

Likewise BNN, Police, and so forth. These institutions carry out the mandate of the law to monitor and take action against activities that violate the applicable regulations. With existing law enforcement instruments in Indonesia, this agency can deactivate activities, revoke permits, confiscate, or even in some circumstances can fight or eliminate the life of a person who endangers the lives of others.[46]

So the control area which must involve the ranks of the security forces must be under the authority of the government. For example, when the National Narcotics Agency wants to take action against perpetrators of methamphetamine sales, search places suspected of being the headquarters of narcotics crimes, or arrest and destroy these places, this is their authority. As for

---

[45] Atin Carolina Parei and Fitika Andraini, 'Function and Role of BPOM in Consumer Protection of Food Containing Hazardous Ingredients in the City of Semarang', *Journal of Dinamika Hukum* , 21.2 (2021), 1–9.

[46] Arief Ryzki Wicaksana, 'Authority to Shoot on the Spot by Police Officers Against Crime Actors', *Dialektika Journal* , 13.2 (2018), 114–21.

society, in this case it can be said to be limited. Because conditions like the above usually require strength and weapons. Often criminal acts like this are armed by dealers. Of course this can only be faced by rulers who also have more complete weaponry.

The rules for applying hisbah that illustrate this are;

ينتظم المحتسب في أعماله واختصاصاته التي فوضت إليه ولا يخرج عنها

(A muhtasib does his job and specializes in accordance with what is entrusted to him, and does not come out of it.)[47]

This rule on the one hand sees that a muhtasib, if he acts as a state official, then he must work according to the authority delegated to him by the state. He cannot leave this authority.

b. Second, the fact was found that the types of evils that were attributed were still partial.

On the official website of the Ministry of State Secretariat of the Republic of Indonesia, it is stated that there are more than 70 independent institutions , most of which were formed as supervisory bodies. This fact also shows that the types of objects monitored are very varied. However, the state does not fully share the same view of evil as defined by the state and Islamic teachings. Things that are deemed unlawful or criminal

---

[47] 'Abdul 'Azîz bin Ahmad al Baddah, *Qawâ'id Fî Fiqhi Al Muhtasib* (Riyâdh: Maktabah Malik Fahd al Wataniyah, 1430). P. 91

acts are regulated by state law. As for things that are not regulated in the law, even though in the Islamic view it is seen as evil, then it is moral and left to society in general.

In addition to its partial nature, the punishment applied to the perpetrators of evil is also not perfect. So that we find elites and people who have positions and wealth do not get the punishment they deserve. So in enforcing nahi munkar, shari'at must be a reference in determining punishment. The hisbah rule states that;

<div dir="rtl">الأمر بالمعروف والنهي عن المنكر لا يتم إلا بالعقوبات الشرعية</div>

The meaning is that amar ma'ruf nahi munkar will not be perfect unless punishment is enforced based on Islamic law.[48]

Regarding this principle Syaikhul Islam explained that the power of the state in dealing with evil is far more effective than without a state. Even Allah ﷻ will remove evil through the ruler of what cannot be removed through the Qur'an. Therefore enforcement of had is the duty of the authorities. Ibn Taimiyyah said;

<div dir="rtl">فَإِنَّ اللَّهَ يَزَعُ بِالسُّلْطَانِ . مَا لَا يَزَعُ بِالْقُرْآنِ . وَإِقَامَةُ الْحُدُودِ وَاجِبَةٌ عَلَى وُلَاةِ</div>

Ahmad bin 'Abdul Halîm Ibn Taimiyyah, *Majmû' Al Fatâwâ,* Tahqîq, Anwar Al Bâz , (Iskandariyah: Dâr al Wafâ', 2005). P. 107

also found that the application of hisbah was generally carried out in stages, except for certain aspects that required direct action or arrest.

This trait is part of the ka'idah التدرج في الإنكار)Gradually doing denial). [49]The nature of *tadarruj* in the intended hisbah is a form of stages that are *juz'i* (part) of the matters being donated. The nature of *tadarruj* as mentioned in the second point is a general characteristic of the characteristics of Islamic da'wah and the application of Islamic law in general. So in terms of denial of evil, each institution has its stages. Salîm bin 'Ied Al Hilâlî mentions the stages that can be passed in hisbah including; al *ta'rîf* (understand), *al wa'zhu* (admonition) , *al ta'nîf* (denounce) , *al yad* (strength/power) , *al tahdîd* (firmness), and *al Dharb* (beating).[50]

The principle *of tadarruj* gives the impression that the state is a protector for the community, and wants the benefit of the community. abandoning the principle *of tadarruj* in this hisbah can have a negative impact on society and also on the state as law enforcement. The application of hisbah at one stage, if it is seen that it has reached the goal, then no further stages are

---

[49] Salîm bin 'Ied Al Hilâli, *Fiqhu Al Da'wah Fî Inkâr Al Munkar* (Kuwait: Dâr al Da'wah li al Nashr wa al Tauzî', 1989). P. 84
[50] Hilâli. P. 67

needed. This is also in accordance with the rules of application of hisbah which reads; لزوم الوقوف في الإنكار على قدر حاجته (obligation to postpone denial according to the degree of need).[51]

c. The fact was found that the State, in this case the Central Government, imposed regional autonomy on regional governments. The nature of this autonomy provides opportunities for the application of hisbah in local government . It is also a fact that in a Pancasila democracy , it is possible for the Hisbah to pass through the country .

The opportunity to apply hisbah to a number of Islamic laws allows it to be developed. The culture of a community is an important consideration in the legislation of regional regulations agreed through the regional people's representative council, coupled with input from the community or indigenous peoples. Several regions in Indonesia have tried to implement this with different levels of authority. In the Nangro Aceh Darussalam area, the enforcement of hisbah has been accommodated in laws both at the central and regional levels. So that the strengthening of the hisbah area becomes the spearhead of the success of hisbah in the community.

---

[51] 'Abdul 'Azîz bin Ahmad al Baddah. P. 95

Nevertheless, the regional government and the community must continue to oversee the regional autonomy agenda, especially with the emergence of regional regulations with Islamic sharia nuances. As stated by the governor of West Sumatra, some of these regional regulations with sharia nuances have been revoked by the central government (Ministry of Home Affairs) because they are considered to be contrary to higher laws.[52]

The implementation of these regional regulations is actually effective in reducing the rate of immorality in each region. Especially those that are criminal in nature. Several regions, such as Bulukumba, Aceh, West Sumatra, Sulawesi, West Java, and others, have experienced great benefits for the region. Even so, the issue of Islamophobia at the level of the political elite also has a large influence. So to pass a regional regulation with sharia nuances, it must obtain the approval of the majority of the DPRD who have various party ideological backgrounds. Seeing this, da'wah in the political field cannot but be guarded by the ummah.

In the principles of da'wah compiled from the theory of Syiakhul Islâm Ibn Ta'i mi y yah it is stated that;

---

[52] https://www.republika.co.id/berita/o93y063/sumbar-pastikan-perda-syariah-tak-dihapus . Retrieved 26 June 2023.

الشريعة جاءت بتحصيل المصالح و تكميلها و تعطيل المفاسد و تقليلها بحسب
الإمكان

(Shari'at comes to bring benefits and perfect them. As well as eliminate damage or minimize it as much as possible).

Ibn Taimiyyah mentions a rule like this more than 10 times in many of the books he wrote including *Majmû' al Fatâwâ, Minhâj al Sunnah, Jâmi' al Rasâ'il, Fatâwâ al Kubrâ* , and others. [53]this rule is the most extensive rule in the study of ushul fiqh. Even Imâm Al 'Iz bin Abdissalâm al Syâfi'î said that eliminating damage must refer to the benefits contained in it. The above rule states that all of this Islamic Shari'ah is benefit, whether its contents are in the form of eliminating damage or achieving benefit [54].

الشريعة كلها مصالح إما تدرأ المفاسد أو تجلب المصالح

To prove this, Muslims must show an attitude that is not counterproductive. Muslims must be able to spread Grace and become a mission of safety.

---

[53]Syaikhul Islâm Ibn Taimiyyah, *Majmû' Fatâwâ* Volume, 1, p. 138. *Al Jawâb al Shahîh liman Baddala Dîn al Masîh* , p. 6, *Minhâj al Sunnah* , Volume 1, 155, *Al Istiqâmah* , Volume 1, p. 330, *Al Fatâwaâ al Kubra* , Volume 3, p. 14. And others. See, Abdul 'Az î z bin Ahmad al Baddah, *Qawâ'id fî Fiqhi al Muhtasib,* p. 116.

[54] 'Izzuddîn 'Abdul Azîz bin 'Abdissalâm, *Qawâ'id Al Kubrâ Al Mausûm Bi Qawâ'ide Al Ahkâm Bi Qawâ'ide Al Manâm,* Vol. I, (Damascus: Dâr al Qalam). P. 14

d. It was found that the state sometimes acts excessively in carrying out acts of evil. This triggers disharmonious relations between the state and society.

In carrying out prosecution of cases that violate the law, there is a visible fact that the stages of denial have not been properly enforced. The Ka'idah *at tadarruj fî al Inkâr* as previously explained does not absolutely have to be applied. Because sometimes, there is a great harm that demands to be eliminated immediately so that *tadarruj does not occur* . *Tadarruj* is conditional in accordance with the goals and benefits to be achieved. Even so, the state apparatus who takes action against violations or evil must continue to prioritize the principle of tadarruj where this also applies to authorized institutions.

Regarding this situation some of the da'wah rules that can be used are;

First rule; الضرر لا يزال بالضرر (A danger cannot be eliminated by something which is also harmful). This da'wah rule forbids someone from removing something that is harmful to the community with something that is also harmful. So getting rid of evil also should not be done by exceeding the limits. Because transgressing limits is a dangerous act of malice.

Second, rules; العدل نظام كل شيئ (Justice is the balance for everything). The basis of this rule is surah al hadid verse 25 that

Allah ﷻ sent his messengers with explanations in the form of knowledge and also the revealed books, also commanded to uphold *al Qisth* among humans (لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ).[55] The meaning of *al Qisth* here as explained by Abu Hayyan Al Andalûsî is justice. Likewise Jâbir al Jazâ'irî interprets with the explanation that the word *al qisht* here is justice. That is an order to the Apostles to uphold justice and truth in the midst of humans .[56]

Third, the rule of الذريعة الى الفساد يجب سدها إذا لم يعارضا مصلحة راجحة (Roads that lead to damage must be closed, if there is no clear benefit). This da'wah rule gives consideration to the existing *waqi'iyyah* (reality) that wasilah can lead to major damage, even though wasilah is permissible, it is obligatory to prohibit it.

Fourth, the rules لا عصمة وحرمة ـ وعرضه وماله دمه ـ للمسلم of يحل لأحد أن يعتدي عليه إلا بموجب شرعي (A Muslim cannot be violated (haram and protected) whether his blood, wealth and honor. It is not permissible to violate it except according to the obligations of the Shari'ah). This is the main rule in maintaining the rights of a Muslim. This rule means that a Muslim is in principle a great

[55] Muhammad bin Yûsuf Abi Hayyan al Andalûsî, *Tafsîr Al Bahr Al Muhîth,* Tahqîq: 'Âdil Ahmad Al Maujûd, (Beirut: Dâr al Pole al 'Ilmiyyah, 2001). P. 225

[56] Jâbir bin Mûsa bin 'Abdul Qâdir bin Jâbir Abu Bakar al Jazâirî, *Aysar Al Tafâsir Li Kalâm 'Aliy Al Kaîr,* Vol. V, (Medina: Al Maktabah al 'Ulûm wa al Hikam, 2003). P. 276

human being in the sight of Allah. He is a servant of Allah who is bound by laws and restrictions so that not every human being can easily cross the boundaries which are honor (*hurmah*) for him.

Fifth, the next rule that also needs to be considered is; التثبت والتبين وترك الاستعجال عند الإنكار (Checking, clarifying, and avoiding haste in denial). The principles in this rule will make the application of hisbah orderly and far from confusion and obscurity, because everything is built on clear evidence. Likewise, this rule is also related to the next (sixth) rule, namely; الأصل أن أمور المسلمين محمولة على السداد والصلاح حتى يظهر غيره (The original law is that the matter of the Muslims is in truth and goodness until other changes occur).

e. It was found that the implementation of hisbah by the state sometimes still shows an attitude of injustice.

There are several cases of selective logging on the perpetrators of evil. One of the reasons for the weakening of public perception of law enforcers is when justice has not fully sided with the weak or the truth. There are rules in hisbah; المساواة والمعادلة في تطبيق الحكام الشرعية This rule explains that equality and justice in upholding shari'ah law must be implemented. It should not happen that one race is superior to another. Be it Arabs or non-Arabs, is he from the

Bani Hasyim or Quraysh tribes? Syaikhul Islâm said, when Islam determines the qishah law for a murderer, then Islam shows its justice. Even the impact of justice is the creation of an afterlife, where humans don't easily shed human blood.[57]

The hisbah rule that supports this is;[58]

لا يحل أخذ المال لتعطيل الحدود

(It is not lawful for someone to take the gifted property to eliminate the law of had)

A person may not take property from someone who wants to enforce a hadd penalty on him in order to remove this punishment. Either the money is handed over to the state (*batiul mal*) or handed over to officers (apparatus).

4. Analysis carried out by the Community

The Indonesian Muslim community is no longer foreign to the term *amar ma'rûf nahi munkar,* because we can easily find this term originating from the Qur'an and al hadith. So when someone learns about Islamic teachings, he will definitely find this Shari'ah. However, the understanding of *amar ma'ruf* and *nahi munkar* is not fully understood and properly studied by the

---

[57] Ahmad bin Abdul Halim Ibn Taimiyyah, *Al Siyâsah Al Syar'iyyah,* Vol. 4, (Medina: Dâr Ibn Hazm, 2003). P. 5

[58] Taimiyyah, *Al Siyâsah Al Syar'iyyah* . Vol. 5, p. 53

Muslim community. Often we find that there is an attitude of *ifrâth* (exaggeration) in the hisbah process, or conversely assumes that it is not important (*tafrîth*).

From this, the authors found a number of facts in the field, that the hisbah process has been running in the community and played by the community, both through organizational channels, leaders, and the community as an individual . However, a number of conditions were found where the hisbah carried out by the community had not followed the methods justified in the Shari'ah. Following are some of the analyzes that the author found after digging up a number of existing facts;

    a. was found that there was a coordinated hisbah movement by some Islamic organizations but exceeded their limits and authority, causing *harm* to what they were doing.

The facts that happened on the ground really need *tastabbut* and *tabayyun* . We have explained this in previous cases. These two principles in general have been carried out by the Muslims, before they act. For example, when FPI (Fornt Pembela Islam) conducts inspections and sweeps of places of disobedience, they have clear SOPs in which the process of field checking, scientific discussion by the study team, verbal reprimands, delivery of letters, as well as notifications to the

authorities must always be carried out . done. These are very positive steps.[59]

To strengthen the nahi munkar movement, FPI also actively participates in socializations that are attended by the government so that they support each other. [60]However, when all of these stages have been taken and yielded no results, or the apparatus does not move to carry out their duties, then they take ijtihad to continue to carry out the hisbah because they are guided by the fact that the hisbah is obligatory and cannot be abandoned. [61]As a result, there were lots of physical clashes, damage to the premises, and loss of property rights.[62] It is also not uncommon for clashes with law enforcement officials to occur, which should not have happened.

Likewise with the case of enforcement of the had law in the form of stoning a member of Laskar Jihad in Maluku in 2001 because of an adultery case . Enforcement of hadith which should only be carried out by the government, is in fact carried

[59] Arsit Sidik, *Implementation of Al-Amru Bi Al-Ma'rûf Wa An-Nahyu 'An Al-Munkar in the Qur'an (Comparative Study Between NU and FPI)* (Cilandak: PTIQ Press, 2022). P. 175-177

[60] Saeful Anwar, 'Thoughts and Movements of Amar Ma'ruf Nahi Munkar FPI in Indonesia 1998-2012', *Theosophy: Journal of Sufism and Islamic Thought* , 4.1 (2014), 220–50.

[61] Architect Sidik. P. 176

[62] See the following news; https://news.okezone.com/read/2008/06/02/1/114754/munarman-bentrok-di-monas-rekayasa-ahmadiyah . Retrieved 24 June 2023

out by certain communities or organizations. Therefore, because hisbah by hand which is carried out by someone other than the authorized party often brings great *harm , it is necessary to pay attention to the next hisbah rule, namely;*

<div dir="rtl">الذريعة الى الفساد يجب سدها إذا لم يعارضا مصلحة راجحة .</div>

This rule closes all ware that leads to great damage. The damage referred to here includes five aspects of the scope of the theory of *maqâshid al syarî'ah* Imâm al Syâtibî which must receive care or protection.[63]

We also have to be 'fair, that what we are after is someone's behavior. Not focused on personality. This means that we also need to pay attention to the human aspects that are guaranteed by religion, such as the right to life, the right to security, property rights, and so on. It should be based on principled denial of the principles of da'wah as discussed earlier, namely العدل نظام كل شيئ (justice is the balance for everything) [64], as well as the rule of لا يزال المنكربما هو أنكر منه (it is not permissible to eliminate evil with greater evil than it).[65]

---

[63] Muhammad Al 'Abbad al Karîm, *Al Ihtiâb Al Muduni Dirâsah Fî Binâ' Al Maqâsidi Lil Ihtisâb* (Beirut: Syabakah al 'Arabiyyah li al Abhâts wa al Nashr, 2011). P. 65

[64] 'Abîd bin 'Abdillâh al Tsubaiti, *Qawâ'id Wa Al Dhawâbith Fiqhu Da'wati 'Inda Syaikhul Islâm Ibn Taimiyyah* (Dammam: Dâr Ibn al Jauzy, 1428). P. 235

[65] Tsubaiti. P. 286

When an evil is done away with using certain means that are proven to be carried out, this does not necessarily guarantee that the means or methods used are acceptable according to the Shari'ah. Facilities must be viewed from the side of physical and non-physical properties. The facility must be ensured that it is free from the evil itself. Therefore, the rules of da'wah state that; حصول الغرض ببعض الأمورلا يلتزم إباحته (Achieving the goal with several things, does not necessarily mean the ability to do that) [66].

b. It was found that the role of community leaders, both those with backgrounds in certain Islamic organizations and individuals, was able to inhibit evil activities.

Preachers and community leaders who call to Islam and warn people against evil are urgently needed in this country. Without their figure and presence, it would be very difficult for the ummah to be strong enough to fight against the enormity of evil. They are characters who have the character of being ready to face each other both in terms of ideas, ideas, thoughts, or even risking their souls and bodies in the truth. It is figures like these that the enemies of Islam have to work hard to deal with.

Society and the state need a guide for the Ummah who will save from various disasters. As quoted from Imam al

---

[66] Tsubaiti. P. 231

Qurtûbî in his interpretation which mentions four groups of people who can protect humans from disaster, namely;

كل بلدة يكون فيها أربعة فأهلها معصومون من البلاء: إمام عادل لا يظلم، وعالم على سبيل الهدى، ومشايخ يأمرون بالمعروف وينهون عن المنكر ويحرضون على طلب العلم والقرآن، ونساؤهم مستورات لا يتبرجن تبرج الجاهلية الاولى ⁶⁷ .

It is these knowledgeable people who are expected to guide the people in the nahi munkar movement. Those who understand and inherit knowledge about it so that they can apply its principles. Among the rules of hisbah that are important to note are;

الحكمة تقضي باللين في موضعه والإغلاظ في موضعه

(That wisdom will materialize when we are able to be gentle in its place and tough in its place.)⁶⁸

   c. It was found that there is a hisbah among the general public that exceeds the limits of the shari'ah, causing *madharat* .

Cases of theft of livestock, vehicles, pickpocketing, are punishable by burning, beating, murder. Of course this is an *Ifrâth* (excessive) act and exceeds the limit. As mentioned earlier, this is contrary to the principles of da'wah and the

---

⁶⁷ Abi 'Abdillâh Muhammad bin Ahmad Abi Bakr al Qurthûbî, *Al Jami' Lî Ahkâm Al Qur'ân,* Vol. 4, (Beirut: Mu'assasah al Risâlah, 2006). P. 76

⁶⁸ 'Abdul 'Azîz bin Ahmad al Baddah. P. 15

principles of the rules in hisbah. Among them is the principle of enforcement of hisbah which reads;

للمسلم ـ دمه وماله وعرضه ـ حرمة وعصمة لا يحل لأحد أن يعتدي عليه إلا بموجب شرعي

(A Muslim cannot be violated (unlawful and guarded) in terms of blood, property and honor. It is not permissible to violate it except based on the obligations of the Shari'ah). [69]Likewise the rules of (التثبت والتبين وترك الاستعجال عند الإنكار Checking, clarifying, and avoiding haste in denial).[70] Often this rule is not considered in the prevention of evil in the general public. In the rules of hisbah it is also stated that;

الإعلان والإسرار بالإنكار يدور مع المصلحة، حسب الشخص والحال والأثر المترتب على ذلك

(Showing or hiding the denial process is done according to the benefits it generates, also according to the condition of the person, his condition, and the impact it causes).[71]

Publishing open denial to give a deterrent effect must be weighed according to the conditions of the benefits to be achieved. He cannot be beaten evenly and equated to every actor. Because there are times when humiliating acts can lead to

---

[69] 'Abdul 'Azîz bin Ahmad al Baddah. P. 49
[70] 'Abdul 'Azîz bin Ahmad al Baddah. P. 41.
[71] 'Abdul 'Azîz bin Ahmad al Baddah. P. 95

psychological suffering which can lead to despair, suicide, depression, and so on. As mentioned in the third chapter regarding the application of this rule, Syaikhul Islam Ibn Taimiyyah explains that a person who is found to commit denial (for example: adultery) is closed , then he is also denied closed and not published.[72]

d. It was found that the role of the 'ulama' gathered in the Indonesian Ulema Council (MUI) was very effective in guiding the ummah to reduce the rate of evil or eliminate it.

The role of the MUI as a fatwa institution and the *amar ma'rûf nahi munkar movement* is urgently needed by the Muslim community in Indonesia. We still experience products from ijtihad and law, community services, education and guidance, as well as defending Islam to this day. MUI is a recognized scientific representation in Islam. This institution has the right to issue ijtihad if there are new cases that are not clearly explained in the shari'ah. So the products of ijtihad issued by the MUI cannot be canceled with different views and other ijtihad. In the perspective of da'wah there is a rule that reads; لا إثم من إجتهد وإن أخطأ(There is no sin for a mujtahid who makes ijtihad

72 Ahmad bin Abdul Halim Ibn Taimiyyah, *Fatâwâ Al Kubrâ* (Beirut: Dâr al Ma'rifat, 1386). P. 434.

even if he is wrong in the results of his ijtihad). Allah gives rukhsah to the 'Ulama who have tried to do ijtihad in the results of their ijtihad. Hisbah rules regarding this matter say; لا إنكار في مسائل الإجتهاد(There is no denial in matters of ijtihadiyah)

In *Kitâb Baghiyyah al Irbâh, fî Ma'rifati Ahkâm al H isbah* Wajîhuddin 'Ali As Syaibânî says;[73]

العلماء إنما ينكرون ما أجمع على إنكاره و أما المختلف فلا إنكار فيه إلا أن يعتقد تحريمه

The community must work together with the ulama' in carrying out da'wah and hisbah activities. It is based on the principles of da'wah;

الإعتصام بالجماعة ولائتلاف من أصول الدين

(sticking to al jama'ah is part of the main points of religion) .[74] What is meant by *al jamâ'ah* in this rule, from the meaning of jamaah contained in the explanation of the scholars, according to 'Abid al Tsubaiti is *sawâ' al a'dzham min al 'ulamâ wa ahlul ijtihâd,* namely the majority of the scholars' and ijtihad experts.

- e. The fact was found that the community and the government carried out hisbah together with community leaders and also the community. This creates great benefits for both the state and society.

---

[73] Shaibâni. P. 79
[74] Tsubaiti. P. 164

Supporting the government in carrying out hisbah duties is part of a great favor on both sides. Even though a country stands above ignorance and tyranny, when they commit denial of evil that is clearly happening, society must participate and support these activities. Regarding this hisbah rule says;

التعاون مع ولاة الأمر؛ وإن كان فيهم ظلم وجور

Against this rule, Syaikhul Islam Ibn Taimiy y'ah argued with the story of the Prophet Yusuf who lived in a country with kufr rulers. However, he still helped this government in accordance with the areas of ability that he mastered, while preaching monotheism to the ruler.[75]

In *Syara h 'Aqîdah T ahawiyyah* Shâli h bin 'Abdul 'Azîz Âlu Shaykh explains that in the case of carrying out worship together with the government, the people should obey the orders of the authorities and help each other with the authorities. [76]This obedience command applies absolutely to good leaders and leaders who are poor, as long as obedience is given to good things. Especially if the leaders are people who have kindness.

---

[75] 'Abdul Majîd bin Muhammad al 'Ulwân, *Qawâ'ide Wa Fawâ'id Fî Al Amru Bi Al Ma'rûf Wa Al Nahyu 'an Al Munkar Min Kalâm Shaykh Al Islâm Ibn Taimiyyah* (Riyâdh: Mauqi 'Dâr al Islâm). P. 22

[76] Shâlih bin 'Abdul Aziz Aalu Shaykh, *Ittihâf Al Sâ'il fî al Tahawiyyah Min Masâ'il Syarah Al 'Aqîdah Al Tahawiyyah,* Vol. 36, (Riyâdh: Mu'asasah Maktabah al Syamilah). P. 19

f. It was found that hisbah has been running in the community through mass organizations, da'wah institutions, or individual members of the community. However, reinforcement is needed in two respects; strengthening knowledge about hisbah and strengthening concern in hisbah .

In this country, hisbah has been practiced by the Muslim community on an ongoing basis. Although with a number of notes as mentioned above. In this case, the community through mass organizations, both mainstream and other mass organizations, each has its own characteristics and similarities. In the aspect of preventing evil, mainstream mass organizations put forward the wasilah approach to education and da'wah. They set up educational institutions, both formal and non-formal. Establishing mosque bases as places of worship, da'wah and education of the people through study and taklim assemblies. These efforts are able to reduce the rate of immorality somewhere, although not in a short time. However, this effort cannot be underestimated because a number of Islamic boarding schools, mosques, and other institutions that are firmly entrenched in society have succeeded in eliminating the evils around them.

Therein lies the importance of the da'wah rule which reads;

من لم يتبع العلم فقد اتبع هواه

(Whoever does not follow knowledge, then indeed he will follow his desires).[77]

D. Conclusion

Based on the author's explanation of the concept of hisbah and its implementation in Indonesia in the perspective of da'wah, conclusions are found that answer the research questions as follows;

First , the concept of hisbah talks about handling evil in society. This concept is part of the main principles of Islamic teachings that have been agreed upon by ijma' regarding the obligation to implement them. It is an obligation for rulers and people who have the ability (*qâdir*). Hisbah comprehensively covers the handling of all kinds of evils as stipulated in the Shari'ah. An explanation of the concept of hisbah must include the four main pillars, namely; *al muhtasib* (the perpetrator of the

---

[77] Ahmad bin 'Abdul Halîm Ibn Taimiyyah, *Al Amru Bi Al Ma'rûf Wa Al Nahyu 'an Al Munkar* (Saudi Arabia: Wizârah al Syu'ûn al Islâmiyyah wa al Awqâf wa al Da'wah wa al Irsyâd, 1418). P. 11

hisbah), *al muhtasab 'alaihi* (the person who is given the account), *al muhtasib fihi* (the matter that is given the account), and the fourth *al ihtisab* (or the hisbah itself).

Second , the state, in this case the government, has carried out the assignment of hisbah and implemented it in a number of state institutions. Through this institution, evil can be suppressed in such a way that its presence is needed by society. However, there are several important notes where the implementation of hisbah by the state is not fully in accordance with the principles and rules for applying hisbah . Therefore, 1 4 rules for applying hisbah have been formulated which can be guided by and become a concern so as to minimize mistakes and minimize the damage caused.

Third, the Muslim community in Indonesia has naturally carried out hisbah efforts. Both through community personnel, community leaders, as well as mass Islamic organizations and da'wah institutions, for example. This has actually been able to suppress the forms of evil that spread in society. There are excessive hisbah practices, there are violations of hisbah authority, or there is omission of the perpetrators of evil and so on. Therefore, 17 rules for applying hisbah have been formulated as a guide for society. Furthermore, this needs to be guided by

the scholars', the preachers and experts in science to explain it so as to minimize mistakes and minimize the damage caused.

BIBLIOGRAPHY

'Abdissalâm, 'Izzuddîn 'Abdul Azîz bin, *Qawâ'id Al Kubrâ Al Mausûm Bi Qawâ'ide Al Ahkâm Bi Qawâ'ide Al Manâm* (Damaskus: Dâr al Qalam)

'Abdul 'Azîz bin Ahmad al Baddah, *Qawâ'id Fî Fiqhi Al Muhtasib* (Riyâdh: Maktabah Malik Fahd al Wataniyah, 1430)

'Abdullâh, Ahmad Fauzan, 'Wilâyah Al Hisbah Wa Tathbîquha Fi Atchia Andunisia Min Sanah 2000 Ila 2004' (Tunisia: Fakultas Uhsuluddin Universitas Al Zaituna, 2007)

'Âsyûr, Muhammad Tâhir Ibn, *Tafsîr Al Tahrîr Wa Al Tanwîr* (Beirut: Mu'assasah al Târikh al 'Araby, 2000)

'Aufi, Salmâ bin Salmân bin Musaifir al Husaini al, 'Al Hisbah Fî Al Andalûs' (Jâmi'ah Ibn Sa'ûd al Islâmiyyah, 2019)

'Ulwân, 'Abdul Majîd bin Muhammad al, *Qawâ'ide Wa Fawâ'id Fî Al Amru Bi Al Ma'rûf Wa Al Nahyu 'an Al Munkar Min Kalâm Syaikh Al Islâm Ibn Taimiyyah* (Riyâdh: Mauqi' Dâr al Islâm)

Abi al Hasan 'Ali bin Muhammad Ibn Habîb al Bashrî, al Mâwardî, *Al Ahkâm Al Sultâniyyah* (Cairo: Dâr al Hadîts, 2006)

Ahmad bin 'Abdul Halîm Ibn Taimiyyah, *Al Amru Bi Al Ma'rûf Wa Al Nahyu 'an Al Munkar* (Saudi Arabia: Wizârah al Syu'ûn al Islâmiyyah wa al Awqâf wa al Da'wah wa al Irsyâd, 1418)

———, *Majmû' Al Fatâwâ, Tahqîq, Anwar Al Bâz* (Iskandariyah: Dâr al Wafâ', 2005)

Ahmad bin 'Abdurrahmân bin Qudâmah al Maqdisî, *Mukhtashar Minhâj Al Qâsidîn, Tahqîq: Syu'aib Al Arnauth Dan Abdul Qadir Al Arnauth* (Beirut: Maktabah Dâr al Bayân, 1978)

Al-Afriqî, Abu al-Fadhl Jamâluddîn Muhammad bin Mukrim bin 'Ali Ibnu Munzhîr, *Lisân Al 'Arâb* (Beirut: Dâr al Shadr)

Andalûsî, 'Ali bin Ahmad bin Sa'id bin Hazm al, *Al Milal Wa Al Nihal* (Cairo: Maktabah Al Khânaji al Qâhirah)

Andalûsî, Muhammad bin Yûsuf Abi Hayyan al, *Tafsîr Al Bahr Al Muhîth, Tahqîq: 'Âdil Ahmad Al Maujûd* (Beirut: Dâr al Kutub

al 'Ilmiyyah, 2001)

Anwar, Saeful, 'Pemikiran Dan Gerakan Amar Ma'ruf Nahi Munkar FPI Di Indonesia 1998-2012', *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam*, 4.1 (2014), 220–50

Arsit Sidik, *Implementasi Al-Amru Bi Al-Ma'rûf Wa An-Nahyu 'An Al-Munkar Dalam Al-Qur'an (Studi Komparasi Antara NU Dan FPI)* (Cilandak: PTIQ Press, 2022)

Atin Carolina Parei dan Fitika Andraini, 'Fungsi Dan Peran Bpom Dalam Perlindungan Konsumen Terhadap Makanan Yang Mengandung Bahan Berbahaya Di Kota Semarang', *Jurnal Dinamika Hukum*, 21.2 (2021), 1–9

Darmalaksana, Wahyudin, *Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan* (Bandung: Pre-print Digital Library UIN Sunan Gunung Djati, 2020)

Dimasyqî, Yahya bin Syaraf bin Hasan bin Husain al-Nawâwî al, *Shahîh Muslim Bi Syarhi Al Nawâwî,* (Mesir: Makabah Dâr al Azhâr, 1929)

Ghazâlî, Muhammad bin Muhammad Abu Hâmid al, *Ihyâ' 'Ulûm Al Dîn* (Beirut: Dâr al Ma'rifah)

Hâdy, Shâdiq bin Muhammad al, *Min Qawâ'idi Wa Al Taqrîrât Al Imâm Ahmad Bin Hanbal Fî Al Hisbah,* (Riyâdh: Dâr al

Muhtasib li al Nashr wa al Tauzî', 1437)

Harahap, Nursarapi, 'Penelitian Kepustakaan', *Jurnal Iqra*, 8.1 (2014), 68–73

Hasani, Ahmad bin Muhammad bin al Mahdi bin 'Ajîbah Al, *Al Bahru Al Madîd* (Beirut: Dâr al Kutub al 'Ilmiyyah, 2007)

Hilâli, Salîm bin 'Ied Al, *Fiqhu Al Da'wah Fî Inkâr Al Munkar* (Kuwait: Dâr al Da'wah li al Nashr wa al Tauzî', 1989)

Jâbir, Manâhi bin Zhafîr Alu, 'Al Hisbah 'Inda Syaikh 'Abdul Azîz Ibn Bâz' (Jâmi'ah Ibn Sa'ûd al Islâmiyyah, 2019)

Jauharî, Abu Nashr bin Hammad al, *Al Sihâh Tâj Al Lughâh Wa Sihâh Al 'Arabiyyah* (Cairo: Dâr al 'Ilmi al Malâyîn)

Jauziyah, Ibn Qayyim Al, *Al I'lâm Al Muwaqqi'în, Tahqîq. Tâhâ 'Abdurra'Ûf Sa'ad* (Cairo: Maktabah al Kulliyyah al Azhariyyah, 1986)

Jazâirî, Jâbir bin Mûsa bin 'Abdul Qâdir bin Jâbir Abu Bakar al, *Aysar Al Tafâsir Li Kalâm 'Aliy Al Kabîr* (Madinah: Al Maktabah al 'Ulûm wa al Hikam, 2003)

Karîm, Muhammad Al 'Abbad al, *Al Ihtiâb Al Muduni Dirâsah Fî Binâ' Al Maqâsidi Lil Ihtisâb* (Beirut: Syabakah al 'Arabiyyah li al Abhâts wa al Nashr, 2011)

Muhammad Kamaluddîn Imâm, *Ushûl Al Hisbah Fî Al Islâm Dirâsah Ta'shiliyyah Muqâranah* (Mesir: Dâr al Hidâyah, 1986)

Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitaitf, & Penelitian Gabungan* (Jakarta: Penerbit Kencana, 2014)

Naisabûrî, Abu al Husain Muslim bin al Hajjaj bin Muslim al Qusyairî al, *Sahîh Al Muslim* (Beirut: Dâr al Jîl)

Qahthani, Julus binti Faraj al, 'Daur Al Hisbah Fî Al Muhafadzah 'ala Tsawâbith Al 'Aqîdah Al Islâmiyyah', *Journal Abhâts Jâmi'ah Al Hadîdah*, 14 (2019), 382–413

Qurthûbî, Abi 'Abdillâh Muhammad bin Ahmad Abi Bakr al, *Al Jâmi' Lî Ahkâm Al Qur'ân* (Beirut: Mu'assasah al Risâlah, 2006)

Sabt, Khâlid bin Utsman al, *Al Amru Bi Al Ma'rûf Wa Al Nahyu an Al Munkar; Ushûluhu Wa Dhawâbituhu, Wa Adâbuhu* (Riyâdh: Jamî al Huqûq li al Nashr, 1993)

Sari, Rita Kumala, 'Penelitian Kepustakaan Dalam Penelitian Pengembangan Pendidikan Bahasa Indonesia', *Jurnal Bornei Humaniora*, 4.2 (2021), 60–69

Syafi'î, 'Abdurrahmân bin Nashr al Saizarî al, *Nihâyah Al Ratbah Fî Talab Al Hisbah, Tahqîq: Muhammad Musthafa Ziyâdah,* (Cairo: Maktabah Lajnah al Ta'lîf wa al Nashr wa al tibâ'ah, 1946)

Syaibânî, Wajihuddîn 'Abdurrahmân bin Ali As, *Kitâb Baghiyatul Irbah, Fî Ma'rifati Ahkâmi Al Hisbah, Tahqîq: Thalal Bin Jamîl Al Rifâ'î,* (Ummul Qura: Markaz Ihyâ' Turats al Islâmi, 2002)

Syaikh, Muhammad bin ''Abdul Karîm Âlu, *Al Hisbah 'Ala Al Thawâ'If Al Bid'iyyah* (Riyâdh: Dâr al Muhtasib li al Nashr wa al Tauzî', 2015)

Syaikh, Shâlih bin 'Abdul Aziz Aalu, *Ittihâf Al Sâ'il Fî Al Tahawiyyah Min Masâ'il Syarah Al 'Aqîdah Al Tahawiyyah* (Riyâdh: Mu'asasah Maktabah al Syâmilah)

Taimiyyah, Ahmad bin Abdul Halim Ibn, *Al Istiqâmah* (Madinah al Munawwarah: Jâmi'ah al Imâm Muhammad ibn Sa'ûd, 1403)

———, *Al Siyâsah Al Syar'iyyah* (Madinah: Dâr Ibn Hazm, 2003)

———, *Fatâwâ Al Kubrâ* (Beirut: Dâr al Ma'rifat, 1386)

Tsubaiti, 'Abîd bin 'Abdillâh al, *Qawâ'id Wa Al Dhawâbith Fiqhu Da'wati 'Inda Syaikhul Islâm Ibn Taimiyyah* (Dammam: Dâr Ibn al Jauzy, 1428)

Ukhuwwah, Muhammad bin Ahmad al Qurasî Ibn al, *Ma'âlim Al Qurbah Fî Ahkâm Al Hisbah* (Mesir: Maktab al I'lâm al Islâmî, 1976)

Watban, 'Abdullâh bin 'Abdurrahmân al, *Nahwa Mafhûm Al Syâmil Li Al Ihtisâb* (Riyâdh: Dâr al Muhtasib li al Nasr wa al Tauzî',

2016)

———, *Riyâdh Al Muhtasibîn* (Riyâdh: Dâr al Muhtasib li al Nashr wa al Tauzî', 2019)

Watban, 'Abdullâh bin 'Abdurrahmân Al, *Masâ'il Wa Qawâ'id Fî Al Ihtisâb* (Riyâdh: Dâr al Muhtasib, 1431)

Wicaksana, Arief Ryzki, 'Kewenangan Tembak Di Tempat Oleh Aparat Kepolisian Terhadap Pelaku Kejahatan', *Jurnal Dialektika*, 13.2 (2018), 114–21

Zaid, Siham Mustafa Abu, *Al Hisbah Fî Al Misr Al Islâmiyyah; Min Fathi Al 'Arabi Ilâ Nihâyah Al 'Ashr Al Mamlûki* (Cairo: Al Hay'ah al Misriyyah li al Kutub, 1986)

Zaidan, 'Abdul Karîm, *Ushûl Al Da'wah* (Beirut: Mu'asasah al Risâlah, 2002)

Zakariya, Abu al Husain Ahmad Ibn Faris bin, *Mujmal Al Lughât* (Beirut: Mu'assasah al Risâlah)

Zakî, 'Alauddîn Amîn al, *Al Qawâ'id Al Syar'iyyah Al Muta'alliqah Bil Ihtisâb* (Riyâdh: Dâr Al Muhtasib li Nashr wa al Tauzî')