

Hisbah Command As An Agent Of Peace Keeping In Misau Local Government Area Of Bauchi State, Nigeria

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Abstract: This study was design to find out how far the Hisbah command in Misau Local Government has gone in their activities towards agent of peace keeping within the society and to find out the possible ways of improving Hisbah activities in the study area and society in general. Objectives were drawn to find out the contribution of Hisbah towards peace keeping, procedures applied by Hisbah in maintaining peace, factors contributing to the constraints encountering by Hisbah command, political and socio-economic support receive by Hisbah command from the government and society. Descriptive survey research design was adopted in this study, fifty (50) respondents were sample among Hisbah and First-aiders in Misau Local Government Area. Data collected for this study was analyzed using frequency and percentage counts and the results were presented in tables. Based on the findings it has been concluded that, Hisbah activities in Misau Local Government Area brings significant changes in safeguarding the members of the community from evil deeds such as adulterous, intoxications and social crisis. Government of Sharia'ah implementing state needs to comply with the principles of Hisbah while creating and enabling environment for Hisbah workers to conduct Hisbah affairs respectively.

I. INTRODUCTION

Hisbah was established to enforce a distinctive Islamic government. It tackles the problems of community, security in a different way; dedicated to the abolition of the business and consumption of beer, the restriction of sex work, the segregation of the sexes in public places and the policing of a moral order based on Shari'ah law.

II. THE LITERAL MEANING OF HISBAH

Abdullahi, S. A (2008), clearly explained that; the word Hisbah is an Arabic word that has so many meanings, but the most important among its meaning includes:

- ✓ Seeking for reward, as it was reported in the authority of Abu-Huraira (R.A) said that; the messenger of Allah (PBUH said, "whoever fast during the month of Ramadan for Allah's sake then his previous sins will be forgiven by Allah".

- ✓ Examining, as the Arabs said; "An-Nisa'u yahatasibna ma'indar-rijalu Lahunna". Female were looking after men's gain toward them.

- ✓ Forbidding something.

The technical meaning of Hisbah, many scholars have defined the word Hisbah differently, but the most acceptable one is that of Imam al-Mawardi in his book "Al-Al-ahkamus-Sultaniyya wa Wulayatul Diniyya" page 260, died in 1045 A.D who define Hisbah as "enjoining what is right when it is found to be neglected and forbidding what is wrong when it is found to be practiced.

It is anticipated Allah's reward to denounce other personal wrongful behaviour. The concept of Hisbah in Islam is originated from the Qur'anic verses and Hadith. It is an obligation placed on every Muslim to call for what is good or denounce what is bad or wrong. The Qur'an states that:

"Let there arise from you a group calling to all that is good, enjoining what is right and forbidding what is wrong. It is those who are successful". (Qur'an 3:104).

Hisbah in the world; as stated by Ibn Taimiyyah, the qualities of a "Muh-tasib" of leading importance were knowledge, kindness, and patience. A separate department of

Hisbah with a full-time Muh-tasib, was first introduced by the Abbasid Caliph, Abu Jafar al-Mansur in 157 A.H, 773 C.E. Although, the institution of Hisbah remain in practice during the early period of Islamic history, with the advent of Western Colonialism, the Hisbah disintegrated into a number of secular departments either discarding its religious content as irrelevant or relegating into secondary positions.

Looking at the concept in the Nigerian context, the Federal Republic of Nigeria has covers the years came up with series of programmes aimed at uplifting the standard of living of its citizens and eliminate crimes and crises among the general operation populace. Those programmes includes; operation flush, operation Damisa, Highway patrol, operation crocodile, operation zaman lafiya dole, to list but a few.

In most northern states of Nigeria, Hisbah and Shari'ah implementation committee have been given the task of enforcing Shari'ah and ensuring that the population observes it in their day to day activities.

Equally various states governments have operated the like scheme, particularly Bauchi state government came with Spider and Hisbah as part of its drive to ensure strict compliance with the Shari'ah legal system in Bauchi state, the state Shari'ah commission confiscated and destroyed alcoholic substances worth over one million in the state.

Speaking during the distraction exercise monitored by the Hisbah Department (Shari'ah Enforcement Agency) at Inkil Village, the former commissioner in-charge of Shari'ah implementation in the state, Alhaji Al-hassan Dikko, commended the state government and the people of the state for cooperating and supporting the commission in its tasks of cleansing the state of unwhole of some activities.

The Bauchi state Hisbah command is a department in Bauchi State Shari'ah Commission established in the year 2011, during the regime of the then civilian governor Alhaji Ahmed Adamu Mua'azu. The Hisbah command Shira local government composed with two permanent and pensionable staff and eleven (11) part time personnel, headed by local government Hisbah coordinator in person of Alhaji Yahaya Yarima Misau.

According to record, the command recorded a number of successes in the early years, (M.L.G.H C/G/VOL I).

Hisbah commands are playing important role in the society through their struggling in action forbade by the Shari'ah. Allah (SWT) has praised this generation in the glorious Qur'an because they are enjoining people to do righteous deeds and forbidding them from believing in Allah, (SWT) as we can see in the following verse. Allah says:

"You are the best of people ever raised up for mankind; you enjoin Al-ma'aruf and forbid Al-munkar. And you believed in Allah..." (Qur'an 3:110).

Abdullahi, S. A (2008), further explains that: there are also many traditions of the prophet (SAW) commanding, showing, and explain the importance of enjoining good deeds and forbidden bad deeds as we can see in the following:

The prophet (SAW) said: "By the one whom my sole in His hand either to enjoin what is good and forbid what is bad or it is nearest to you the Almighty Allah send you a punishment by then call Him and He can't answer you" (Narrated by Tirmithi).

It is therefore, the view of the researcher that the lives of people supposed to be guided by the Shari'ah rules. Hisbah command is among the most important agencies in Islam and also a security system designed to take care of the general welfare of peaceful living of people in the society. It is therefore, necessary to properly examine it for this purpose.

Unfortunately, the scheme has almost failed due to largely, lack of focus, faithful commitment and sense of responsibility on the part of the implementers.

It has therefore, the aim of this study to find out how far the Misau Local Government Hisbah command has gone in their administration towards agent of peace keeping in the society and suggest ways of improvement.

Going by the background, it becomes obvious that Hisbah command has encountered number of obstacles that lead to its inability to function properly. Thus, the researcher intends to conduct this study so as to find out the defendable evidences to the premises.

III. CONCEPTUAL FRAMEWORK

The word Hisbah in Arabic language, means seeking reward from Alah as in the Hadith of fasting in the month of Ramadan motivated by faith and seeking the reward from Allah. However, according to the Shari'a scholars, Hisbah means encouraging someone to do good deeds when witnessing them neglecting or encouraging someone not to do bad deeds when witnessing them committing.

Nevertheless, the concept of encouraging good and forbidding evil is more comprehensive than Hisbah, since people may be encourage to do good deeds, even if they actually do them, and from not doing bad deeds, even if they actually refrain from committing them. This is what Imams and scholars do when they urge people observe good deeds and to denounce evil ones. Thus, the meaning of Hisbah is exclusive, because it refers to encouraging neglected good deeds, and discouraging committing evil deeds.

PILLARS OF HISBAH

Khalid bin Uthman al-Sabt (1995) explains the pillars of Hisbah as follows:

- ✓ The doer of Hisbah
- ✓ The person to whom such Hisbah activities is to be done
- ✓ The subject about which Hisbah is done
- ✓ The degrees of Hisbah

The Doer of Hisbah: The doer of Hisbah is the one who encourage good deeds, possibly without prior permission from a higher authority. Since all Muslims are ordered to correct unacceptable behaviour, following a Hadith narrated by Muslim, on the authority of "Abu Sa'eed Al-Khudiri Al-Qurtubi" conveyed a consensus on the obligation for capable Muslims to forbid unacceptable behaviour. Furthermore, an act of Hisbah may be practiced against rulers, which would undoubtedly be without the rulers permission in this regard.

The Person to Whom such Hisbah Activities is to be Done: The person to whom such Hisbah activities is to be done is the person discourage from continuing to do a bad deed, even if they are not to be judge by Allah for committing

it, for example due to incompetence, such as children and insane person, or due to ignorance or forgetfulness.

The Subject about which Hisbah is done: The subject about which Hisbah is done should be commonly recognized misdeed that is apparent to the Hisbah doer, without spying. Only a misdeed or one of its preliminary acts can be subject of Hisbah. The bad deed must be obvious so that the doer of Hisbah can see it, hear it, or be authentically notified of it without spying in all cases. The subject of Hisbah has become the subject of controversy among scholars of Ijtihad (process of driving an Islamic ruling in the absence of a clear Islamic text on the subject).

The Degree of Hisbah: For the degree of Hisbah, each of them is governed by certain conditions.

- ✓ The first degree is to effect change by the hand. However, one must be able to do it, with no greater harm to follow.
- ✓ The second degree is to effect change by the tongue. This is resorted to when the first degree is impossible to carry out.
- ✓ The third degree is to denounce a bad deed with the heart, and this is an obligation upon every Muslim. A Muslim must defeat evil, because the lowest degree of faith is to forbid evil by ones heart, that is to reject and avoid it.

IV. CONDITION OF HISBAH

Dr. Sulaiman bin Abdulra-Rahman al-Hakeel clearly explain in his book "The Enjoining Good Deeds and Forbidden Bad Deeds based on the Book of Allah (SWT) that; for a reward to be expected from Allah (S.W.T) for an act of Hisbah, the one who does Hisbah must fulfill the following conditions:

- ✓ To be a Muslim
- ✓ To have a sincere intention
- ✓ To follow the teaching of the prophet (S.A.W) in practicing Hisbah.
- ✓ To be knowledgeable about the deeds to be encouraged and background of the bad deed committed.
- ✓ To be able to utter a bad deed using ones hand if not, ones tongue or if not, ones heart and this final degree of Hisbah is that which no Muslim exempted from.

So also Khalid ibn Uthman al-Sabt (1995) explains that, the proper manners to be adopted by the doers of Hisbah are;

- ✓ To be lenient and able to make the right choice.
- ✓ To being with oneself
- ✓ To set priorities
- ✓ To follow a gradual approach
- ✓ To be able to weight benefits against harms.
- ✓ To be patient and forbearing.
- ✓ To provide the person encouraged with appropriate alternatives.

V. ROLE OF HISBAH COMMAND

Abdullah, S.A (2008) explained in the Nigerian contest, some observers have compared the role of the Hisbah to that of vigilante groups operating, in other part of the country. Vigilante groups are common, in many areas in Nigeria, partly

based on tradition, partly as a response to the failings of the police, most of those groups have been set up at the local level to patrol neighbourhood with a view to preventing crime. However, some vigilante groups such as the Bakassi Boys in the South-East and Oudua people congress (OPC) in the South West, have committed numerous extrajudicial killings and other abuses, and have been diverted to serve political interest. The Hisbah share some characteristics with those groups but there are also significant differences. Like other vigilante made up mostly of locally recruited young men who usually patrol their own neighbourhood and sometime instantly administer punishment on people suspected of carrying out of offence, without or before, handing them over to the police. Hisbah members have been responsible for flogging and beating suspected criminals, but Human Right watch is not aware of reports of killings by Hisbah members in contrast with the Bakassi Boys or the OPE, Hisbah members may carry sticks or whips but unlike some vigilante groups in other parts of Nigeria. They do not usually carry firearms.

Most Hisbah members were recruited in the local level, by traditional leaders and local government, who when submitted the lists of name to their state government, even though there are some teachers and people versed in Islamic law among the Hisbah, the majority are young men with a low level of formal education. No background in law and no training in law enforcement or procedure for arrest, investigation or gathering of evidence. Therefore, neither the Qur'an nor the Hadith prohibit women from doing so, and the call to act for the commanding good is addressed to all Muslims, whether male or female.

The Hisbah operate openly and are easily recognizable, they provided with uniforms, vehicles, and an office usually by local or state government. In some states, government pays them an allowance. The Hisbah has structures at local government and state level. Some are directly supported by their local government (materially and financially), while others such as the Hisbah in Kaduna, claim that membership and participation are voluntary and unpaid (Human Right Kaduna, 2003). The Hisbah operate with the full consent and support of the state government, although the exact nature of their relationship with the state government varies and mechanisms for accountability are not always clearly defined.

A local Hisbah leader and school teacher in Kaduna (Sabi'u, S, 2003), describe the main duty of the Hisbah as one of guidance and education in relation to Shari'ah. He told Human Right watch that, their function was to ensure that Islamic Law was implemented, and to enlighten people to prevent them from doing the wrong way. He added that, if someone commits a mistake, it is the duty of the Hisbah to tell him that it is unlawful. If the person changes his conduct, then it's ok. If he doesn't or continues making the mistake, it is the duty of the Hisbah to report him. But the Hisbah is not the police or army. They just have a duty to guide people to the right path. If a person offends once or even twice they don't apprehend him, (Sabi'u S. 2003).

A Hisbah leader in Kano gave a similar explanation of their duties; "enforcement is done by the police and the courts. The Hisbah is not a law enforcement agency perse. It is a supportive agency, if they apprehend someone they preach to him. If the person refuses to change his ways, they hand him

to the police. The Hisbah are supposed to draw attention to transgressions. They enjoin people to do goods or preach to prevent them from doing bad. In Shari'ah, there is room for advice before you get to the court. In practice, however, the Hisbah have often abused this role and acted as a law enforcement agency (Ibrahim, S. 2004).

VI. ROLE OF HISBAH COMMAND IN MISAU LOCAL GOVERNMENT

“Rijal al Hisbah” (men who guards against infringement), are people who devote their time to the denouncing visible evil whether they do that voluntarily or they are paid for it from Bayt al-Mal (treasury) of the Muslim, part of their job, is to denounce evil actions in market places and elsewhere such as:

- ✓ Free making of the sexes and wanton display of beauty (tabarruj), which are forbidden according to Shari'ah.
- ✓ Imitation of either of the sexes by the other.
- ✓ Men making approaches to women either verbally or by their actions.
- ✓ Profane, obscene or indecent speech.
- ✓ Playing radios, TVs or recorders e.t.c near Mosques or in such a way as to disturb the worshippers.
- ✓ Non-Muslims openly manifesting their beliefs or the symbols of their religion, or showing disrespect toward the symbols and ruling of Islam.
- ✓ Displaying or selling pictures, books or audio recording which are against Islamic etiquette or Islamic belief.
- ✓ Manufacturing, promoting or trading intoxicants.
- ✓ Any means that lead to immoral actions such as adultery, homosexuality and gambling or running houses and places where evil and immoral actions may be committed.
- ✓ Manifested Bid'ah (innovation), such as venerating certain times and places for which there is no saction in Shari'ah or celebrating innovated, un-Islamic festivals and occasions.
- ✓ Practicing witchcraft, magic and trickery in order to consumes peoples' wealth unlawfully.
- ✓ Cheating in weights and measures.
Their works also involve the following:
- ✓ Inspection of abattoirs to ensure that slaughter of animals is done in the manner prescribed in Shari'ah.
- ✓ Inspection of boutique and tailors shops catering to women.

The present of the police does not mean that there is no need for this Rijal al-Hisbah, because the police force that exists in some countries does not denounce all evil actions and put an end to them. Rather they seek to enforce laws which at best include both truth and falsehood, whilst the Rijal al-Hisbah enjoin everything that Allah and His messenger (peace and blessing of Allah be upon Him) have enjoining and compel people to adhere to the obligatory duties, and they forbid everything that Allah and His messenger (peace be and blessing of Allah upon Him), have forbidden, and they intervene to prevent forbidden actions. (M.LG) H. C/G/VOL I.

VII. IMPORTANT OF PEACE IN MUSLIM COMMUNITY

According to Mazhari, W (2010) a graduate of Dar ul-loom Deoband and a Ph.D in Islamic Studies from the Jami'a Millia Islamiyya says; Islam is a peaceful religion, its stands for peace and desire peace. The basis of Islam is peace. The word Islam is drive from the root “Salam” which means (peace) in this sense, a true Muslim is the one who truly follows Islam, someone who provide peace, with himself and with others, a person who means for the welfare of others. He is someone from whom others can expect goodness. The prophet Muhammad (S.A.W) is said to have declared, as mentioned in the Hadith collected by Tirmidhi and Nasa'i; “A true believer (Mu'min) is he from whom peoples' lives and wealth are safe” A true Muslim is one who lives in society, rather than cut off from it, and is impelled with the overwhelming desire to bring peace to humankind. He seeks to bring others close to him; this is why the prophet declared, in a Hadith report contained in the Sahih al-Bukhari in him there is no merit who is not familiar with others and with whom others are not familiar, (Bukhari, Hadith 6020).

The fact of the matter is that the biggest blessing of Allah is peace, without peace a person cannot properly fulfill his religious, social and economic roles and responsibilities. Nor can be properly benefit from the blessings of Allah.

This is why peace is described as a major divine blessing in numerous verse of the Qur'an. Thus for instance, the Qur'an says; “Let them worship the lord of this House, who provides them with food against hunger, and with security against fear (of danger), (Q 106:3 – 4).

The Qur'an also says: “Remember we made a House, a place of assembly for men and a place of safety....” (Qur'an 2: 125).

According to the Qur'an, on the Day of Judgment, Allah will say to the pious and the pure ones; “Enter ye in peace and security” (Q 15:46).

In this way, the Qur'an describes both Mecca, the religious centre of the Muslims and heaven as place of peace. This indicates that Allah desires that Muslim live a peaceful life in this world and be upholders of peace. The prophet (S.A.W) is said to have declared, “Among you, if anyone passes the right and wakens to be in place in his home, healthy in body and in possession of a day's supply of water and food, it is as if he has acquired all the wealth and luxuries of the world are meaningless for him. This is why it is incumbent on people to strive, to protect and promote peace in their own lives and in society at large, this clearly showed the basis of social life and the civilizational progress.

VIII. DATA RESULTS ANALYSIS AND DISCUSSION

RESULTS

| Variables | Frequency | Percentage (%) |
|--------------|-----------|----------------|
| Group | | |
| Hisbah | 13 | 26% |
| first aider | 37 | 74% |
| Total | 50 | 100% |
| Sex | | |

| | | |
|-----------------|-----------|-------------|
| Male | 50 | 100% |
| Female | 0 | 0 |
| Total | 50 | 100% |
| Age | | |
| Below 30 | 32 | 64 |
| Above 30 | 18 | 36 |
| Total | 50 | 100% |
| Duration | | |
| Less than 10yrs | 17 | 34 |
| Above 10yrs | 33 | 66 |
| Total | 50 | 100% |
| Rank | | |
| Official | 23 | 46 |
| Member | 27 | 54 |
| Total | 50 | 100% |

Table 1: Demographic Information of the Respondents

Table 1 shows the demographic information of the respondents, were 26% of the respondents are belong to Hisbah command while 74% are first aiders. The table also shows that all the respondents 100% were male; item 3 shows the age distribution of the respondents were 64% of the respondents were below 30yrs and 36% were above 30yrs. The table also shows the duration of the respondents in the group which 34% of the respondents are less than 10years in the group while 66% are above 10yrs in the group. The table also shows the rank in which 46% of the respondents are officials and 54% were members.

RESEARCH QUESTION ONE: WHAT ARE THE CONTRIBUTIONS OF HISBAH COMMAND TOWARDS PEACE KEEPING IN MISAU LOCAL GOVERNMENT?

| Item | Frequency | Percentage (%) |
|--------------|-----------|----------------|
| Agreed | 47 | 94% |
| Disagreed | 1 | 2% |
| Undecided | 2 | 4% |
| Total | 50 | 100% |

Table 2: Hisbah activities reduce adulterous and intoxications, and this lead to the peace keeping in Misau Local Government?

Table 2 shows that, 94% of the respondents agreed that Hisbah activities reduced adulterous and intoxication whereby 2% disagreed with the statement and 4% of the total respondents remain undecided.

| Item | Frequency | Percentage (%) |
|--------------|-----------|----------------|
| Agreed | 31 | 62% |
| Disagreed | 6 | 12% |
| Undecided | 13 | 26% |
| Total | 50 | 100% |

Table 3: As a result of Hisbah activities, large numbers of people are now employed

From the above table 3, it shows that, 62% of the respondents agreed that large numbers of people are now employed as a result of Hisbah activities, 12% of them did not agreed and lastly 26% of the respondents were undecided.

RESEARCH QUESTION TWO: WHAT ARE THE PROCEDURES APPLIED BY HISBAH IN MAINTAINING PEACE IN MISAU LOCAL GOVERNMENT?

| Item | Frequency | Percentage (%) |
|--------------|-----------|----------------|
| Yes | 28 | 56% |
| No | 22 | 44% |
| Total | 50 | 100% |

Table 4: Does Hisbah apply any skills in approaching offenders?

Table 4 above shows that, 56% of the respondents agreed that Hisbah applied skills in approaching offenders, whereas the remaining 44% of the respondents were not agreed with the statement.

| Item | Frequency | Percentage (%) |
|---|-----------|----------------|
| Preaching approach, manner and good conduct approach. | 7 | 25% |
| Dialogue and reconciliation. | 8 | 28.6% |
| Warning them and handling quickly to the police. | 6 | 21.4% |
| Investigation and arresting. | 7 | 25% |
| Total | 50 | 100% |

Table 5: If yes, list at least two skills

From the above table 5, it was disclosed that, 28.6% of the respondents indicates that, dialogue and reconciliation are to be used by Hisbah in approaching offenders, 21.4% indicates that, warning them and then quickly handling them to the police station, whereas 25% of the respondents indicated that, preaching approach, good manner and good conduct approach and so also the same percentage of the respondents responds to investigating and arresting.

RESEARCH QUESTION THREE: WHAT ARE THE FACTORS CONTRIBUTING TO THE CONSTRAINTS ENCOUNTERING BY HISBAH COMMAND IN MISAU LOCAL GOVERNMENT?

| Item | Frequency | Percentage (%) |
|--------------|-----------|----------------|
| Agreed | 38 | 76% |
| Disagreed | 7 | 14% |
| Undecided | 5 | 10% |
| Total | 50 | 100% |

Table 6: Lack of support from the government is the major problem of Hisbah in Misau Local Government

From the above table 6, it was revealed that, 76% of the respondents agreed that lack of government support is a major problem of Hisbah in Misau Local Government, where 14% of the respondents did not agreed with the statement and 10% remain undecided.

| Item | Frequency | Percentage (%) |
|--------------------------------|-----------|----------------|
| Lack of government support | 19 | 38% |
| Lack of training and equipment | 12 | 24% |
| Lack of | 9 | 18% |

| | | |
|--------------------------------------|-----------|-------------|
| support/cooperation from the society | | |
| Lack of financial | 6 | 12% |
| Lack of enough members | 4 | 8% |
| Total | 50 | 100% |

Table 7: What do you think are the problems of Hisbah in Misau Local Government?

The above table 7 disclosed that, 38% of the respondents said lack of government support is the major problem of Hisbah in Misau, were 24% indicates lack of training and equipment, 18% support lack of cooperation from the society, 12% of the respondents indicates lack of financial and lastly, 8% indicates lack of enough members is the major problem of Hisbah in Shira town.

RESEARCH QUESTION FOUR: WHAT ARE THE POLITICAL AND SOCIO-ECONOMIC SUPPORT, THE COMMAND RECEIVED FROM THE GOVERNMENT AND THE COMMUNITY?

| Item | Frequency | Percentage (%) |
|--------------|-----------|----------------|
| Yes | 15 | 30% |
| No | 35 | 70% |
| Total | 50 | 100% |

Table 8: Do the Hisbah personnel receive any support from the state or local government?

The above table 8 disclosed that, 30% of the respondents agreed that Hisbah personnel receive support from the state or local government, while 70% of the respondents which constitute the majority were not agreed with the statement.

| Item | Frequency | Percentage (%) |
|--------------|-----------|----------------|
| Allowance | 14 | 93% |
| Other | 1 | 7% |
| Total | 15 | 100% |

Table 9: If yes, in what way?

From the above table 9, it was indicated that, 93% of the respondents respond Yes, Hisbah personnel receives allowances as support from the government, while 7% indicates other.

| Item | Frequency | Percentage (%) |
|--------------|-----------|----------------|
| Yes | 20 | 40% |
| No | 30 | 60% |
| Total | 50 | 100% |

Table 10: Do community members support the Hisbah personnel to discharge their activities?

From the table 10 above, 40% of the respondents agreed that, community members support the Hisbah personnel to discharge their activities, while the remaining 60% of the respondents did not agreed with the statement.

| Item | Frequency | Percentage (%) |
|---|-----------|----------------|
| Through reporting the places of offenders | 12 | 60% |
| Giving cooperation to Hisbah personnel | 6 | 30% |
| Other | 2 | 10% |
| Total | 50 | 100% |

Table 11: If yes, in what sense?

Table 11 above shows that, 60% of the respondents indicate that, community members support the Hisbah command in discharging their duties through reporting the places of offenders, while 30% indicates giving cooperation and lastly 10% responded to other ways.

IX. DISCUSSION OF FINDINGS

The findings of this study aims to find out Hisbah activities towards peace keeping in Misau Local Government. In table 2 out of 100%, 94% agreed that Hisbah activities reduce adulterous and intoxications while 2% disagree and also 4% are undecided. Therefore, based on this finding, the result indicates that Hisbah activities reduce adulterous and intoxications within the study area. In table 62% of out 100% agreed that, Hisbah activities is a source of employment while 12% of the respondents disagree, and 26% remain undecided. Therefore, based on the findings the result indicates that, Hisbah activities are a source of employment to the people of the study area.

Table 4 indicates that, 56% out of 100% agreed that, Hisbah applied skills in approaching offenders while 44% disagree. Therefore, based on the findings the result also indicated that Hisbah personnel applied skills in approaching offenders in Misau. In table 5, 28.6% out of 100% of the respondent indicates that, dialogue and reconciliation are to be used by Hisbah in approaching offenders while 21.4% are of the view the warning the offenders and quickly handling them to the police is appropriate and 25% indicates that preaching approach, good manner and good conduct approach should be applied and also 25% of the respondents are of the view of investigating and arresting the offender.

In table 6, 76% out 100% agreed that, lack of government support is the major problem of Hisbah in Misau Local Government, while 14% disagreed and 10% were undecided. This clearly indicates that, lack of government support is the major problem of Hisbah command in Misau Local Government. In table 7, 38% out of 100% of the respondents are of the view that, lack of government is the major problem of Hisbah in Misau Local Government, and 24% of the view that lack of training and equipment is the problem of Hisbah command so also 18% of the respondents are of the view that, lack of cooperation from the society is the major problem of Hisbah command, 12% of the respondents indicates that, lack of finance is the major problem of Hisbah command while 8% are of the view that, lack of sufficient members is the major problem of Hisbah command in Misau.

In table 8, 30% of the respondents out total 100% agreed that, Hisbah personnel receive support from the state or local government while 70% disagree with the statement. Therefore, Hisbah personnel do not receive any support from the state or local government in the study area. In table 9, 93% out of 100% of the respondents agreed that, Hisbah personnel receive allowance as support, while 7% disagree with the statement. Therefore, Hisbah personnel receive allowance as support from the government.

In table 10, 40% of the respondents out 100% agreed that, community members support Hisbah personnel to discharge their activities while 60% disagree. Therefore, based on the

findings, the result indicates that members of the community are not supporting Hisbah personnel to discharge their activities. In table 11, 60% out of total 100% of the respondents indicates that, community members support Hisbah command in discharging their duties by reporting the place of offenders, while 30% indicates that, members of the community, support Hisbah command by giving necessary cooperation and 10% of the respondents respond to other ways.

X. SUMMARY

The aim of this research is to investigate and find out the role played by Hisbah command as an agent of peace keeping in Misau Local Government Area of Bauchi State, Nigeria. The results of the findings revealed that, Hisbah activities reduces adulterous and intoxication which bring crisis and other criminal activities in the study area and Hisbah command results in setting up of patrol with a view of preventing crime. It was also find that, large numbers of people were employed as a result of Hisbah activities and this lead to peace keeping in the study area as indicated by 62% of the respondents. Majority of the respondents 56% agreed that Hisbah applied skills in approaching offenders which are mostly advice to the offenders and guiding them because the main duty of Hisbah is giving guidance and educating people in relation to Shari'ah.

The study also revealed that, Hisbah personnel are not supportive from the state or local government, this result to main problem of Hisbah in Misau as lack of government support. Community members are not supportive to the Hisbah personnel to discharge their duties as it was indicated by 60% of the respondents, which constitute the majority.

XI. CONCLUSION

The Hisbah as a religious group that is responsible to appoints people to carry out the responsibility of enjoining good, whenever people start to neglect it, and forbidding evil, whenever they start to engage in it. The Hisbah command in Misau Local Government brings significant changes in safeguarding the members of the community from evil deeds, deviance, protect their faith and ensure the welfare of the people in both religious and worldly manner according to the law of Allah. Muslims are enjoined to encourage good and forbidding what is bad. Therefore, Hisbah command as one of the agent of Islamic administration involved in the activities of maintaining peace and stability within the Muslim Ummah by encouraging what is good and forbidding what is bad and even some time prescribed punishment or reward on the doers respectively.

Conclusively, based on the findings Hisbah command used some necessary skills in preventing adulterous activities, intoxications and social crisis through the following ways:

- ✓ Dialogue
- ✓ Reconciliation
- ✓ Warning
- ✓ Investigation and arresting

- ✓ Handling the offenders to the police station

XII. RECOMMENDATIONS

Based on the findings and conclusion of this study, the following recommendations were made:

- ✓ Hisbah at both state and local could be very useful in ensuring ethical peace keeping within the Misau Local Government Area and the society in general.
- ✓ People should work hand in hand with Hisbah command to improve religious welfare in Misau and to bring changes in illegal practices in the study area.
- ✓ Government should provide financial supports, by providing allowances/salary to Hisbah personnel, provide them with equipment's needed e.g. vehicles, ammunitions, etc. for carrying their activities in safe and reliable ways.
- ✓ Governments of Shari'ah implementing states needs to comply with the principles of Hisbah while creating and enabling environment for Hisbah workers to conduct Hisbah affairs independently.
- ✓ There is also need to the Hisbah corps member at the local and even state level functional not redundant, so the impact of Hisbah could be felt at all levels.

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