

A Study of Administrative Corruption in the Quran and Hadith

Mehdi Akbarnezhad ¹, Mina yaghoobi ²

¹. Department of Theology, Humanities Faculty, Ilam University, Pejohesh Bol, Ilam, Iran

². Department of Theology, Humanities Faculty, Ilam University, Pejohesh Bol, Ilam, Iran

E-mail: m_akbarnezhad@yahoo.com

Abstract: Administrative corruption is one of the most significant management challenges that constantly threatens the health and survival of administrative systems. Hence theoretical understanding of it is the first step in its prevention and fighting. In Muslim countries where religions culture and authority is predominant, investigation of this issue seems necessary. Therefore, in this study we have tried to understand the words of the Quran and Hadith as synonymous with corruption Aldakhl, Alsobur, Alkhabl and determine the areas of corruption, such as the rule of social reform, instances of corruption; types of corruption and using Islamic sources, to discuss the theoretical explanation in terms of the original texts of Islam and pave the way for applied studies in this field.

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1. Introduction

Corruption is generally defined as an incident where transformation of an object is to the extent that it cannot be called or identified with the same name (Latifi, 2001, p 368). The English word corruption comes from the Latin verb root “rumpere” meaning to break. So, in the process of corruption, something is broken or violated. This thing can possibly be an ethical or legal or administrative regulation (Safari and Nayebi, 1380, p 145). According to the World Bank and Transparency International, corruption is “the abuse of public power (general power) to gain personal benefits (private); and there is a general consensus worldwide upon this definition” (Abbaszadegan, 1389, p 15).

Study of corruption and stimulating this concern in the international institutions, especially financial and economic institutions, dates back to 1966. In the annual meetings of several multinational financial institutions, the IMF managing director suggested that governments should address corruption and be intolerant toward its various proved and demonstrated forms. Particularly, the World Bank president called the phenomenon as the administrative corruption cancer (Yazdani; Rabi’, 1389; P 3). Now also the International Anti-Corruption Conference acts under the auspices of the Council of Transparency International in support of anti-corruption action worldwide. In the 1983 conference, specialists and experts get together to exchange ideas and provide information on issues related to corruption (Abbaszadegan, 1389, p 55).

The results of these studies in the international conference are used in different countries. Unfortunately in Iran, only a few research studies

have been carried out on this subject. Among the existing research, very few religious studies addressed the issue. Therefore, examining this issue from the perspective of Islam and the laws of the dominant culture seems necessary. Accordingly, this study, first and foremost, is trying to answer this question: Has previously Islam addressed administrative corruption at religious texts or has it been basically silent in this regard? Second, to explain the theoretical bases of the discussion according to Islam.

2. Etymology of Fesad (*corruption*)

Corruption means deterioration, decay, intrigue and chaos, oppression (Amid, 1381, vol 3, p 916). In Arabic, it is defined as: Corruption occurs when the object goes out of equilibrium. Corruption applies to soul, body, and whatever thing that is out of moderation (Ragheb Esfahani, 1412; V-1, P 636).

3. Synonyms of corruption in the Quran and Hadith

The word corruption has been used in various verses of the Quran and the sayings of the saints (AS). Quran and Hadith equivalents exist that mean corruption:

3-1 Al-Khabl:

Khabl means corruption. (Al-Tarihi, 1375) The Almighty God says:

«خَبَالًا يَاؤْتِنَكُمْ لَا» (Ale-imran/118) They do not refrain from any corruption.

3-2 Al-Sobour

Another Quranic word meaning destruction and loss was Soboura:

«كثييراً تُبُوراً اذعوا و واحداً تُبُوراً اليَوْمَ تَدْعُوا لا» (Forqan / 14) call not out today for one destruction but call for many!

3-3 Al-Dakhl

Almighty Allah says: «بَيْنَكُمْ دَخَلًا أَيْمَانَكُمْ تَتَّخِذُونَ» (Al-Nahl / 92) (do not be like the...) by making your oaths means of deceit between yourselves.

3-4 Al-'Asw:

From this root in the Koran, the verb "Do not corrupt" has been derived: آيِه

«مُفْسِدِينَ الْأَرْضِ فِي تَعْتُوا لا و» (Al-Baqara / 60) but do not evil nor mischief on the earth

4. Areas of studying administrative corruption

Generally, based on the Holy Quran and Islamic traditions four areas can be studied related to corruption and the way to deal with it:

4-1 Governance

Due to the inextricable link between governance with corruption and power, we should trace the roots of corruption in the religious texts.

Our holy prophet in this regard says: شيء لكلّ «السوء ولاة الدين هذا وافة تفسده آفة» (Nahj Alfasha, p 478). Anything has a pest and the pest of religion is incompetent ruler.

Imam Ali elsewhere is quoted as saying that;

«القادر الظالم العدل آفة» (Tamimi Amadi, 1366, p 347) the pest of justice is a powerful tyrant.

4-2 Social Reform

"Perhaps the most important aspect of corruption is a cultural and ideological issues. General culture community Prevailing values and norms of society and people's opinions and beliefs, has a pivotal role in this regard. Material orientation, individualism, consumer FT, reducing irregularities in bad faith, and the weakness of the organization and the community, and above all the most important root of consciousness are of cultural and social corruption" (Farhadinejad, 1380, p 5). On the other hand, the administrative corruption is a subset of the issue of the general topic of corruption. Thus, we can search the roots in the verses and hadiths of the holy prophets and the Imams (AS). For example, Shoaib set as his goal the eradication of corruption from the society: «إنّ» (Hud / 88) «استطعت ما الإصلاح إلا أريد» what I wish is to cause reform and to amend as much as I can.

The holy Quran has spoken of Saleh (AS) as the reformist and calls his opponents as corrupts. In Sura An-naml He says:

«لا و الأرض في يفسدون رهط تسعة المدينة في كان و» (An-naml / 48) «بصليحون» in the city there were nine rascal Notorious bands who made mischief and they were not after any amendment in themselves.

The first Imam of Shiite Muslims, Ali (AS) when accepted the rule of the Islamic world said:

في منافسة منا كان الذي يكن لم انه تعلم انك اللهم لنرد ولكن، الحطام فضول من شيء التماس لا و سلطان فيامن بلادك في الاصلاح نظهر و، دينك من المعالم (Nahjul Balagha, sermon 131) O God, you know that our fighting was not for gaining The power and wealth of the world but we wanted to restore the Signs of your religion to his right place and to bring reform in the world. For your Oppressed servants to live in peace. And your Forgotten terms and rules to be revived.

These movements first were to modify the ideas. Behavior and deeds of society and their importance lies in the preventive strategies that they offer.

4-3 Examples of administrative corruption

In the holy Quran and Hadiths, some forms of corruption have been referred to which can be related to administrative corruption: bribery, treason, cheating, nepotism, and so on. We would discuss some of these in what follows:

4-3-1 Bribery

Bribery in use for something that is usually the right to cancel or performance are given false (Taryhy, 1375, vol 1, p 184).

Bribery in criminal law is the so-called "taking or accepting (directly or indirectly) to pay or give money or property or financial instrument, by any of the employees and officials of the three branches of the armed forces and... Or not to do something that is relevant to the agencies and departments above..." (Shamlou Ahmadi, 1380, p 29). Bribery is an example bribery business commentators have expressed it in the following interpretation.

In verse 63, it is recommended that the elite and those in need of a community to deal decisively with any such corruption, bribery:

السحت اكلهم و الإنم قولهم عن الأخبار و الربايون ينههم لا لو «ماعدا/63» «يصنعون كانوا ما ليس» and the priests forbid their evil-speaking and their devouring of illicit gain? Verily evil is their handiwork.

The holy prophet in this regard says:

ريح الرشوة صاحب يشم لا و الكفر مخض فإنها الرشوة و يأكف «الجنة» (majlesi, 1404, p 274) You must avoid from bribery. because it is a sheer blasphemy and the briber can not smell the Heaven Scent.

Imam Ali also argues:

«فانشرؤه الحق الناس منعوا انهم قبلكم كان من اهلك قائما و فاقنتوه بالباطل اخدمهم» (Nahjul Balagha/letter 79) Indeed your former nations were perished because of not fulfilling the right of people, then gained wealth with bribery and led people to untruth and null and then they obeyed.

4-3-2 Nepotism

Nepotism and ethnic bias is expressed in Arabic by the word Asabiya (anger) and Prejudice (Mahyar, Bita, pp. 239-216). Sometimes, these special

privileges are referred to as "rentism"; that is, any type of material and the special relationship and the status of the director by the family to be and through what other people have access to it cannot be easily allocated (Amiri, 1387, p 356).

The Almighty God rejects any instances of nepotism without due merit and aptitude on the part of the relatives.

لِلنَّاسِ جَاعِلُكَ إِنِّي قَالَ فَاتَّمَّهَنَّ بِكَلِمَاتِ رَبِّهِ إِبْرَاهِيمَ ابْتَلَىٰ إِيَّاهُ وَ
(Al-Baqara/124) And (remember) when his Lord tried Abraham with (His) commands, and he fulfilled them, He said: Lo! I have appointed thee a leader for mankind. (Abraham) said: And of my offspring (will there be leaders)? He said: My covenant includeth not wrong-doers.

The holy God in this verse states the importance of leadership in the society and condemns the crowning of evil people. He does not believe in the sole criterion of relationship for the Imam and substitution.

Imam Sajjad responded to a question about anger this way:

قَوْمِهِ شِرَارَ الرَّجُلِ يَرَىٰ أَنْ صَاحِبُهَا عَلَيْهَا يَأْتُمُّ الَّتِي الْعَصْبِيَّةُ
وَ قَوْمَهُ الرَّجُلُ يُحِبُّ أَنْ الْعَصْبِيَّةُ مِنْ لَيْسَ وَ آخِرِينَ قَوْمٍ خِيَارٍ مِنْ خَيْرِ
(Horr Ameli, 1409, p373) Nepotism is preferring your wicked family to the other good people, indeed is a sin. But loving just your clan is not anger (asabiat). Moreover, nepotism is helping your family to commit a tyranny.

Imam Sadeq, too, condemns rentism and rightfully says:

عُنْفِهِ مِنَ الْإِيمَانِ رَيْفَةً خَلَعَ لَهُ تُعَصَّبَ أَوْ تُعَصَّبَ مَنْ
(koleini, 1365, p 307) One who commit nepotism and one who this will be done in his favor are unfaithful.

4-2 Examples of administrative corruption

The holy Quran has talked about corrupt persons like Korah, Pharaoh, Haman, mosrefin, and motrefin and so on.

In this section we illustrate three of these:

God in verse 24 of Sura Ghafer name the three: Pharaoh, Haman and Korah together during the rebellion against Moses (AS) and states:

وَ هَامَانَ وَ فِرْعَوْنَ إِلَىٰ مُبِينٍ سُلْطَانٍ وَ بَيَاتِنَا مُوسَىٰ أَرْسَلْنَا لَقَدْ وَ
(Ghafer/23-24) And verily We sent Moses with Our revelations and a clear warrant. Unto Pharaoh and Haman and Korah, but they said: A lying sorcerer!

In the next verse of this Sura the Holy God describes their tricks and evil deeds thus:

وَ مَعَهُ آمَنُوا الَّذِينَ أَبْنَاءَ أَقْتَلُوا قَالُوا عِنْدَنَا مِنَ الْحَقِّ جَاءَهُمْ فَلَمَّا
(Ghafer/25) And when he brought them the Truth from Our presence, they said: Slay the sons of those who believe with

him, and spare their women. But the plot of disbelievers is in naught but error.

Thus Korah, Pharaoh and Haman, in the Koran are the best examples of corruption that eventually led to the corruption and the destruction and annihilation of their people.

5. Investigating the types of corruption in the Quran

5-1 Political corruption

Political corruption means the abuse of public power entrusted to the political leaders for personal gain in the increased power and wealth (Hioud, 1381, p 24). Political corruption has always been present during the history. Rulers have always been making abuse of their power and this is nothing new. As mentioned during the course of human history has always been a tradition of the Holy Koran also announced:

بِهِ أَرْسَلْتُمْ بِمَا إِنَّا مَنَّرْفُوهَا قَالَ إِلَّا نَذِيرٍ مِنْ قَرْيَةٍ فِي أَرْسَلْنَا مَا وَ
(Saba/34) And We sent not unto any township a warner, but its pampered ones declared: Lo! we are disbelievers in that wherewith ye have been sent.

In the next verse of this Sura it has been said that:

بِمُعَذِّبِينَ نَحْنُ مَا وَ أَوْلَادًا وَ أَمْوَالًا أَكْثَرُ نَحْنُ قَالُوا وَ
(Saba/35) And they say: We are more (than you) in wealth and children. We are not the punished!

Similar verses of this kind we can see in verse 247 of Baghara and 8 of Yousef:

لَهُ يَكُونُ أَنَّى قَالُوا مَلِكًا طَالُوتَ لَكُمْ بَعَثَ قَدْ اللَّهُ إِنَّ نَبِيَّهُمْ لَهُمْ قَالَ وَ
Their Prophet said unto them: Lo! Allah hath raised up Saul to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since he hath not been given wealth enough?

Therefore, such a misconception of the nature of the abuse of power and tradition of bad management, also has been transferred to the opponents of the prophet (PBUH). Battle against Nakesin, battle against ghasetin, battle against mareghin. (Zera'at, 1377, p.24)

Imam Ali comments upon this as thus:

أَخَفْتُ لَمْ مَا صَبْرُ سَأَ وَ إِمَارَتِي سَخَطَةَ عَلَىٰ تَمَالْنَا قَدْ هَوْلَاءِ إِنَّ
المُسْلِمِينَ نِظَامَ انْقَطَعَ الرَّأْيِ هَذَا فَيَالَةَ عَلَىٰ تَمَمُوا إِنَّ فَيَابَهُمْ جَمَاعَتَكُمْ عَلَىٰ
الْأُمُورِ رَدَّ قَارَأُوا عَلَيْهِ اللَّهُ أَقَاءَهَا لِمَنْ حَسَدًا الدُّنْيَا هَذِهِ طَلَبُوا إِنَّمَا وَ
(Nahjul Balagha /sermon 169). Indeed, unloyal Nakesin because of unsatisfying from my governance joined each other against me. I just for social unity tolerated this, if they have opportunity for achieving their goals, they will make trembling the bases of Islamic Government. they (Nakesin) are jealous of the one who God gifted him the Government. They are in pursuit of worldliness and want to be works like the past.

5-2 Financial corruption

Economic corruption is known as any requests, suggestions accepting of gift and reward functions that could affect the legal staff of the state. Also, any act which causes an unauthorized use of state property and illegal executive of government funds and assets (Yazdani, Rabi, 1389, p 4). Definitions of corruption and financial corruption can thus be inferred that is part of economic corruption and its subfolders. Verses and Islamic traditions for the wealth and economy have made many valuable definitions of corruption.

Imam Sadeq states upon this as thus:

النَّارُ مِنْ جُدُوَّةٍ أَكَلَ عَلَيْهِ يَرُدُّهُ لَمْ وَ ظَلَمًا أَخِيهِ مَالٍ مِنْ أَكَلٍ مَنْ
الْقِيَامَةِ يَوْمَ (koleini,1365, p 333). Everyone who arrogate assets of his brother, in the day of the doom will swallow a flame of hell.

Imam Ali also comments upon this subject.

The holy Quran also has seriously condemned the corruption in the finance and public properties:

تَكُونُ أَنْ إِلَّا بِالْبَاطِلِ يَتَنَكَّمُ أَمْوَالِكُمْ تَأْكُلُوا لَا آمَنُوا الَّذِينَ أَيُّهَا يَا
كُمِبْذُ تَرَضُّ عَنْ تِجَارَةً (Nisaa/29) O ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent.

This verse is the cornerstone of all Islamic “financial and economic exchanges”. Accordingly, Islam jurisprudents make use of that in all cases. Since wrong is against right, any illegal violation, cheating, unidentified trade and so on are treated under this verse. (Makarem Shirazi, 1374, p. 355)

Islamic hadiths also has warned against collecting wealth through wrong deeds and illegal ways. Musa ibn Ja'far (AS) by his father, Imam Ali (AS) narrates that he asked: الْمَالُ أَخَذَ مَنْ قَالَ أَشْحُ الْخَلْقِ أَيُّ
حَقِّهِ غَيْرَ فِي فَجَعَلَهُ حِلَّهُ غَيْرَ مِنْ (Sadough,1361, p 199; Sadough,1362, p 393) who is the most greedy of the people? The person, He replied, who took money from the unlawful and wrong way.

Anyway, financial and economic corruption has seriously been condemned since it has many forms and types.

6. Conclusion:

Findings of this study show that although the issue of corruption, independently and separately, is an issue of religious texts and not science, but the tradition of the Prophet (PBUH) and Imam Ali (AS) in the Islamic community, and prophets (AS) has modified socio-economic deviations, dry contemplated illuminated Qurans with corrupt governments and tyrants and corrupt from verses and Hadiths, shows that this is an important and challenging and has always been object of desire in Islamic texts.

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Corresponding Author:

Dr. Mehdi Akbarnezhad
Department of Theology, Humanities Faculty,
Ilam University, Pejohesh Bol, Ilam, Iran
E-mail: m_akbarnezhad@yahoo.com

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