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Volume: 5, Issue3, 2018 (July-Sept)

INTERNATIONAL JOURNAL OF LAW, EDUCATION, SOCIAL AND SPORTS STUDIES (IJLESS)

<http://www.ijless.kypublications.com/>

ISSN:2455-0418 (Print), 2394-9724 (online)

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www.kypublications.com

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REVIEWING THE ROLE OF RELIGIOUS PRINCIPLES IN PREVENTING CORRUPTION: A PERSPECTIVE OF ISLAM

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ABSTRACT

Corruption is a social vice. Countries where religion plays a vital role in the lives of people, it has often been assumed that many people, including public servants, derive their ethical framework from their religion. Religions provide a language of ethics and, often, an actual 'list' of rules to live in, some of them may be of particular importance in fighting corruption. Despite this, many countries are corrupt in the world (according to Transparency International's Corruption Perception Index) The purpose of this article was to develop a better understanding of the relationships between religion, ethics and attitudes towards corruption, drawing on the findings of recent empirical research in Bangladesh. This study therefore focuses on how religious beliefs, values, Reasons of corruption and its prevent in according to Islam, influence perceptions of corruption in different socio-cultural contexts. It examines people's ideas, beliefs and claims about corruption, religion, and the linkages between them. Its aim is to provide a better understanding of the relationships between religions, ethics, and corruption and to explore the implications of the findings for policymakers seeking to comprehend and fight against corruption. Many informants believe that if the 'core spirit' of a religion is recognized and followed, then there is no disconnect between personal and professional ethical codes. Accordingly, this paper will analyze the reason of corruption, role of religion in preventing corruption, Islamic view on corruption. Corruptions in Islam is taboo in Sharia law because they are considered grave criminal offenses and a great sin. However, Muslim nations have been deficient in addressing the issue in their national laws and have failed to meet the lofty standards of Islam.

Key Words: Corruption, Social Vice, Review, Religious Principles, Islam

Introduction

Background of the Study

Corruption is a feature of human character. Corruption evolved since the beginning of mankind's journey in the world. Baba Adam and Maa (may Allah be pleased with them), because of being prophets and prophets remained under the special protection of Allah Almighty, though they were not free from corruption, but their children could not remain free. The events of Abil and Qabil described in the Holy Quran proves that corruption is the biggest curse on human civilization. The highest obstacle to the development of society and the state from the beginning of human civilization,

the incidents and spread of this disorder were seen in different times. In the historical context, to determine the nature, characteristics and expansion of corruption is seen that the maximum growth and spread of this disease happened during the colonial rule. In all levels of administration, from the state level, it spreads to the beneficiary level of the society, including the capitalist and traders class, and gets institutionalized. The corruption that has spread in different ages and times. Because of its research, it is extremely difficult to obtain information-based on evidence in determining the nature, characteristics and extent of the disease. However, historical information is collected from the details collected and described in the history of social history. Apart from this, Islam has been described as a full-fledged life-time policy in Islam as well as realistic principles. Knowledge about the cause of corruption as a conscious citizen, its prevention and remedies is very important. Above all, knowledge about the prevention of corruption in the light of Islam as a Muslim is the belief of everyone. The purpose is to discuss the cause of corruption and its remedy and prevention measures in the following article.

Literature Review

International Anti-Corruption Day is observed annually on 9 December. Since the passage of the United Nations Convention against Corruption on 31 October, 2003 to raise public awareness for anti-Corruption. There are many research articles and books against corruption around the world, which bear abundant discussions on various aspects of corruption. Some studies have shown that researchers have discussed the reasons for corruption. Some studies have shown that some authors have found it to be a punishable crime, and many people distributed the leaflets in the seminar. Corruption is a disorder and human error and barrier. There are some articles in which researchers have also processed systematic analysis and theoretical discussions on the cause of corruption. Bangladesh has been experiencing a continuous problem. According to all major ranking institutions, Bangladesh regularly finds itself among the most corrupt countries in the world (Business portal 2016). Corruption Perception Index ranks the country 143rd place out of 180 countries (TIB 2018). The public sectors conducted by the Government are the most corrupted sectors of the country (H.S. Alam 2001). Anti Corruption Commission is formed in 2004, is considered to be largely effective in investigating and preventing corruption because of governmental control over it (M. Haque 2014). Bribery, rent-seeking and inappropriate use of government funds, excessive lobbying, long time delays in service performance, pilferage, irresponsible conduct from the government officials, bureaucratic intemperance have made public sector departments the most corrupt sectors of Bangladesh (H.S. Alam 2001). Public sectors in Bangladesh include police department, fire department, water supply, electricity, gas supply, education, waste disposal, health, transportation, administration sectors etc (TI 2012). A study (2012) found that 57% of MPs were involved in illegal activities, with 77% abusing their positions on local election boards, 75% abusing development projects for their own benefit, including accepting commissions in exchange for approving projects or programs, 53% being involved in outright criminal acts, 69% influencing procurement decisions, and 62% influential local elections (TI 2012). Fully 45% of Bangladeshis view political parties as corrupt, while 41% regard the parliament as corrupt. Only the police and the judiciary are viewed as more corrupt. Many politicians are regarded as out-and-out criminals, while the parties also "are believed to harbor criminals and terrorists," according to TIB (2018). The parties routinely exchange party funds for favors or pay them out because of extortion. They also improperly use state funds to buy jobs, licenses, and contracts for party members and other purposes. Party finances are largely non-transparent; despite regulations requiring reporting to the election commission, reports are scanty or absent and non-compliance is rarely punished. Also, both the parliament and the political parties are under the influence of business, with 56% of MPs now being business people (TIB 2012).

Lessening corruption in an Islamic context must be rooted in the Islamic values guarded by the Sharia to ensure ownership, impact and legitimacy of measures. However, although Islamic law is

implemented to some degree in most countries and strongly influences their legal codes, there is little evidence available of how Sharia law and courts specifically deal with corruption. Traditional Sharia Courts, complaint mechanisms or other Islamic institutions could potentially provide entry points for anti-corruption initiatives, provided they meet basic human rights and international legal standards. Concerns have been raised regarding the ability of Sharia courts and penal codes to meet these conditions (Marie Chêne 2007). Sharia or Islamic law influences the legal code in most Islamic countries but the extent to which it is integrated in the national legal system varies considerably. Some countries like Egypt, Iraq or Saudi Arabia acknowledge Islamic law in the constitution and consider Sharia as the source of the nation's law, (Marie Chêne 2007). while other countries like Bangladesh favor a more secular approach to the law. Most countries incorporate to some elements of Sharia law into their modern legal codes, mainly in the area of marriage, divorce and inheritance and these are often enforced by the national judicial systems. In principle however, Sharia governs all aspects of life, including ethics in business and banking and should theoretically provide a legitimate and culturally sensitive normative framework to fight corruption. Yet little evidence exists on how Sharia law and courts specifically deal with related matters.

Methodology

The study follows qualitative research methodology as it is based on the secondary data. To collect data some sources of information have been studied of various interest regarding Islamic insight about corruption and its Islamic remedies including the analysis of the theoretical framework of the investigation, analysis of the data and various sources of Bengali literature published in Bangla and in English journal articles and newspapers. The reports published in the newspaper have been studied. There is also information gathered from the various websites of the internet, in line with the objective of the article.

Analysis of Study

Corruption

The word 'corruption' is negative. Its positive word originated from 'policy'. The meaning of corruption is the lexical meaning: custom or ethnicity, choreography, misconduct, and idiocy. Its Arabic Noun Synonyms al-Fasad or al-Ifsad (Manzur 2003) English synonyms corruption (A. T. Dev 2001). The word has been used in the Qur'an, "They are trying to create mischief in the world, but Allah does not like the mischief-makers" (Al-Quran 5: 64). Corruption refers to acts against policy or law. Moreover, there is no general or specific definition of corruption. Because some works are known to be corruption in all the countries, there is considerable difference between the crimes listed in anti-corruption agencies of different countries. So, every country realizes the issue of corruption on the basis of its own crime list. Corruption is when a party engages in violation of law by any party or that party for the purpose of obtaining the financial or financial interests of its sole or other parties / parties, through misuse of power, and then it should be identified as corruption. In Oxford Advanced Learners Dictionary, corruption is said to be willing to use their power to do dishonest or illegal things in return money or to get a advantage. Deliberately used to commit evil or inappropriate acts for the purpose of obtaining its own power, money or any unlawful chance, corruption is called corruption. To say about corruption, the social work dictionary has says corruption is in the political and public service administration, the abuse of office for personal gain, usually through bribery, extortion, influence padding and special treatment given to some citizens and not to others (S.Horn 1993). "Corruption in politics and public administration is usually meant to misuse the office court for getting personal interests through bribery, force enforcement or intimidation, influence or special privileges to individuals" (Atiqur 2000). Regarding this, Indian sociologist Ramnath Sharma said, "In corruption a person willfully disregarded his specific duty in order to have an undue benefit." "Deliberate negligence in discharging a specific duty of a person for getting illegal facilities" (Sharma 1982). Although corrupt people benefit from corruption, its severe adverse

reactions to society and the economy as a whole have been created. So, in the overall judgment, corruption is always neglected and hatred.

Corruption and its Causes

The absence of democratic values in politics, the transition of power in an undemocratic way and the strong desire to gain state power create a favorable environment for corruption. After electing the electorate through the huge amount of money spent in the election for political power, the election expenditure was used by corruption by misusing power after being elected by voters. Apart from the power of the corrupt, greedy people have done a lot of corruptions. The overwhelming desire for socio-economic establishment overnight is one of the main reasons for corruption (Nurul 2007). In an effort to gain more resources for a short time, the upper class of people is corrupt by self-power and professional rank. During the colonial rule, to protect the interests of foreign rulers and exploiters, a class corrupt bureaucracy and middle-class people were created in this country, Those who exploited the people through corruption, fraud and deprivation. During British rule, the trend continued. After the partition of India in 1947, new businessmen of Pakistan took refuge in corruption for a lot of profits. As a result, corruption spread to the administrative structure. In 1958, when military rule was issued in Pakistan, corruption was expanded in the political field (Jakir 2004). After independence, the trend of corruption in Bangladesh has become more widespread. Religious education can keep humans away from corruption. One of the main reasons for corruption is lack of religious education. For this reason, the absence of Islamic education in the educational system of Bangladesh can be identified as a special cause of corruption. The value of financial hardship and low life expectancy is one of the main reasons for corruption. Through the influence of poverty, various professional people of Bangladesh are adopting unusual ways of failing to meet the basic needs of society in the normal way. Thereby, corruption in the society is spreading. Inadequate in comparison to the wages and remuneration requirements of workers in our country. As a result, they are largely responsible for the lack of insufficient pay structure behind the creation of corruption among low-paid employees in Bangladesh, trying to earn money, bribe or alternative money to fulfill various needs. Many people try to get jobs through illegal means and bribe for reducing unemployment. After getting a job, they too are involved in bribe transactions in the field of professional responsibility. As a result, corruption continued to grow. There is a considerable lack of proper management in earning money through illegal means, embezzlement of government money, or expulsion of abuse of power or to face trial (Mesbah 1987). Apart from corruption, there is a spread of corruption in the hands of the ruling party, rather than eradication of corruption, but rather spreading. The more money seen in our society, the more power and prestige it possesses. This unequal economic competition for social status helps in spreading corruption in society (Ibid 1987). Many people try to get rich quick through corruption because they think that it is not possible to get rich quick with the money earned through honest means.

The Role of Religion in combating Corruption

Bangladesh is an Islamic state and most of the people practise Islam that does not condone corruption. Despite this fact, corruption, like air, is found everywhere in Bangladesh. Religion is a sine qua non to more than ninety percent of its population. It has affected the lives of many in so many ways. While each religion has its own norms, values and acceptable standards, it is generally agreed that most of them condemn corruption. Religion is expression of man's belief in and reverence for a superhuman power recognized as the creator and governor of the universe (Watch Tower, 1990). In Bangladesh there are more than ninety per cent of the population are either Muslim or Hindu, Christians while the remaining ones believe in various traditional religions or are atheists (Umoh 1983). This work, therefore, does not intend to proffer any. Objectives of Study According to (Henslin 2007), one of the functions of religion is to provide guidelines for everyday life through rules and regulations on what to do and what to abstain from. In other words, the teachings of a religion were to influence the personality and the daily conducts of each believer. The objective of this work,

therefore, was to assess the impact of religion in curbing corruption in Bangladesh. In Bangladesh, there are many religions; however, more than ninety per cent of Bangladeshi population belongs to three of them. These are Islam, Hinduism and Christianity. Incidentally all the three religions condemn corruption. As earlier mentioned, more than ninety percent of the Bangladeshi citizen belongs to one of these three religions. The individual who acquired wealth by such unapproved means was also scorned in his community. He was neither given any position of trust or authority in that society nor could he join the company or association of honest and respectable people. In Bangladesh of today, it is the end that justifies the means (Umoh 1981). Another religion, Christianity does not condone corruption. Christians rely on the Bible as their guide and constitution. Bible admonishes Christians to abhor corruption. For examples Deuteronomy 10:17, Proverbs 17: 23 and Exodus 23: 8 warn Christians against being partial and taking bribe. Similarly, 1Corinthians 5:9-11 urges Christians to quit mixing in company with fornicator, greedy person, extortion, an idolater, reviler or drunkard all of which are corrupt practices. In Isaiah 33:15 God describes the one who will find his favor to be "the one who walks in continual righteousness, who speaks what is upright, who rejects dishonest, fraudulent gain, whose hands refuse a bribe rather than grabbing it, who closes his ear to talk of bloodshed, and who shuts his eyes to avoid seeing what is bad." At Ephesians 4:28 the Bible admonishes the thief to steal no more. Again in Roman 13:1-7 and 1Peter 2: 13-15 Christians are commanded to be in subjection to superior authority and to pay tax, fear and honor superior authority. All these commandments are summed up in the two greatest commandments the love of God and the love of neighbor. Love of God and love of neighbor would not allow any Christian to involve any form of corruption (Matthew 22:37). In other words, all forms of corruption are forbidden in the Bible as could be seen in the cited scriptures. Similarly, Islamic position on corruption is quite clear. For examples Azeez (2014) opined that Islam looks at corruption from moral and ethical angle and strongly offers a universally comprehensible blueprint for human behavior which revolves social justice, equitable distribution of wealth, provision of necessities and the protection of the weak against economic exploitation by the strong (Azeez 2014). Since most Bangladeshi are either Muslim or Muslims or affiliates of Traditional religions all of which forbid corruption (Ehusani 2004). Most government officials accused and convicted for corruption ranging from bribery, misappropriation of public fund to embezzlement are all religious adherents. This included former inspector general of police, former governors, former ministers, bank officials, civil servants and businessmen (Tom 2013).

Islamic point of view

From Islamic point of view, any work against policy is corruption and serious crime. In relation to corruption prevention, Islam considers all issues related to corruption, with special importance. A person may corrupt the consciousness that there is no witness of his crime or anyone will dare to give evidence against him or he will be able to get rid of corruption by a person or a relationship. And if it is punished, it will be less than the crime or the amount of corruption he has committed. He who fears Allah and who has strong faith in the Hereafter can never corrupt. This belief turned him from corruption. Because he believes that even in dark darkness or in a place or cell or a power or power or corruption, nothing in this world is beyond his eyes even if he is corrupted (Bradford 2010). If the world's anti-corruption authorities, the police or the person can dodge the eye, he will never be able to dodge the army appointed by Allah. Therefore, the punishment of the Hereafter is inevitable for him, even if he is exempted from the punishment of the world. Not only this, he is keeping records of every moment of his life and every work of his life. Therefore, if he is exempted from the punishment of the world, he will surely be caught in the Hereafter. This feeling and the belief in the beliefs of the person to turn away from corruption. Even then, if he does corruption, Islam will punish the nature of corruption and all related issues related to it. For this reason, Islam first creates a belief in the mind-mentality of the person, that Allah sees it as though there is no corruption in it (Azraf 2007). Regarding this, Allah said, "Do they think that I do not know about their secret matters and advice? Of course, the angels who are appointed by me, will record

everything from them"(Al-Quran 43: 80).This is further explained in the Qur'an, "This is my Book, which will testify against you, with truthfulness. I wrote down what you used to do"(Al-Quran45: 29). The history of the world is witness, those who do not fear Allah in the world, do not believe in the accountability of the Hereafter, they believe that there is nothing but life in this world and based on this world wealth, popularity and power, the success or failure of life determines. Most of them live like rattled animals and do not care about morality. Their moral values follow their own desires and desires. They are not lagging behind in any kind of corruption for achieving poor goals. In the corruption and misdeeds of these people, the whole world becomes hell for others. This is stated in the Qur'an,"The mischief was spreading in the sea and in the land due to the actions of the people. As a result, he will taste the punishment of some of their actions .So that they come back"(Al-Quran 30: 41).The person who has turned away from the path of Allah and does not believe in the Hereafter. Though he is bigger than the other side, he lives like a beast. Because he only gives priority to happiness, greed and lust for the world. This poor mentality forced him to abandon moral values. Regarding this, Allah said,"I have prepared Hell for many jinns and people." They have their heart but they do not realize it. They have eyes, they do not see them. And they have ears, but they do not listen. They are more deviated than animals, rather than go astray. They are straying. "(Al-Quran7: 179)Thus, the person does not mean to give account in his life. The reward of good deeds and the judgment of punishment for bad deeds do not believe. Who will protect him from corruption and irresponsible work? It is bound to be thrown into the abyss of the underworld. Ultimately, it can be said unambiguously that the fear of Allah alone and the sense of accountability in the Hereafter can save man from all kinds of corruption.Therefore, in the eyes of Islam, the need to resist the mischief is the fear of Allah and the firmness of the Hereafter. Because in the account of the Hereafter, whoever believes that he has the opportunity of corruption, he will never engage in such mischief.

Islam to prevent corruption

Islam wants to keep the state and society corruption free. In this era, the era of wisdom, philosopher, social reformer and famous knowledge invented various methods and methods. Various policies and programs have been adopted in the light of the method. Whatever kind of steps taken to curb corruption in the countries of the world, instead of suppressing corruption, it is increasing more and more (Curtis 1998). In Islam, its resistance is better than the treatment of the disease. For this reason, Islam wants to stop its opportunities and possibilities forever before corruption takes place. In this case, Islam emphasizes the basic needs of the people, educating the people through education-oriented and realistic scriptures. Even if someone corrupts Islam, then there is no hesitation in arranging exemplary punishments. In the era of anti corruption, the steps taken by the experienced scholars of Islam in the realistic study of the ages have been identified. Islam did not cease due to the provision of punishment only for preventing corruption, but introduced a time-bound and effective preventive system so that no one could make corruption. To eliminate corruption from society, honest, capable and fearless person are must. Those who do not fear human or governance, but by the fear of Allah Almighty and will prevail all corruption. Allah has made some basic worshiping obligatory on them for the purpose of making them Muslims. Through worships people actually become the ideal people. For example, Allah has declared the purpose of prayer or prayer:"Surely the prayer or prayer (man) turns away from all wrongdoing and indecency"(Al-Quran29: 45). About the purpose of fasting, Allah says thatfasting was prescribed to you on those before you, so that you may be pious. (Al-Quran2: 183).And the pious must be away from corruption. Therefore, it can be said, "It is possible to build up the mindset of abstaining from corruption like worship." To keep people away from corruption, worshiping is impenetrable and unmatched weapon.The worldly life is not the end of human beings, but after death people will have to enter the eternal life of the Hereafter. On that day he will have to pay the account of every life of the world in the court of Allah. Basically the spirit of the Hereafter plays the role of the regulator in human life. The person who believes in the Hereafter cannot ever be corrupt.Because people spend so much time in the world to enjoy the luxury

of being immersed in corruption. In this case, Islam has declared that the life of a man is very short and the after world life. This has been narrated in the Qur'an: "Nay, you give more importance to the life of this world. But the Hereafter is the best and the lasting" (Al-Quran 87: 16-17). The Prophet (PBUH) said about this, "The world is a prison for believers and heaven for the unbelievers" (Sahih Muslim, P-426).

When this consciousness will grow among the people, they must refrain from corruption. Instructional education has been provided to the public for the prevention of corruption. For this reason, Islam has encouraged earnings of lawful and legitimate and has ordered to abstain from the prohibited earnings, Allah said, "Eat what Allah has given you lawful and pure, and be thankful for the blessings of Allah, if you worship Him only" (Al-Quran 16: 114).

This has been narrated in the Hadith: "The Prophet (PBUH) said, a person traveled a long way. Her hair shirts, Uzko-Khusk, Padakugal dust-dirty. He put his hands upside down and repeatedly pray, Allah! Allah! But his food is unlawful, forbidden to be forbidden, costume forbidden, forbidden food, he has been cherished. How can this person's acceptance of the person's Allah? Order of good deeds forbids evil deeds; Faithful deeds of every Muslim. If there is any crime in the society, including corruption and other crime-related activities, then try to stop the responsibility of every Muslim personally or collectively" (Sahih Muslim p-50-52). This has been narrated in the Qur'an: "You are the best nation, for those who have come up, you will command the right thing and prevent evil and corrupt acts. It is not the principle of Islam to punish the guilty if he repents for crimes related to the rights of Allah. Rather, it is not the policy of Islam to penalize the person if he repents. Rather, if the perpetrator misbehaves if he thinks of his mistake and repents to Allah, then Allah will forgive him. As a result, he got the chance to be amended. Most of the crimes that are committed by corruption are mostly human rights. For example, recruitment of eligible persons, promotions, facilities, nepotism and other assets etc. In the Qur'an, the people have been instructed to give proper rights, "Surely Allah has instructed you to return the trust to his master." (Al-Quran 4: 58)

The Prophet (PBUH) said about this "Give each one of his rights accordingly." Studies on the causes of corruption have shown that living in wealth and ambitious lives is one of the main reasons for corruption. People fall into corruption and forget about the Hereafter" (Sahih Bukhari, P-264).

This is why the Qur'an repeatedly reminds us of death and the Hereafter: "Every creature must taste the death" (Al-Quran 3: 185). In order to fulfill the difficulties of reducing corruption from society, it is necessary to first provide good advice and motivate people. In this connection, Allah says: "Call on your Lord in the way of wisdom and with good advice." And deal with them with good reason. " (Al-Quran 16: 125). The wealth of wealth is of human nature. If you cross the Mohan limits then the heart becomes corrupt. As a result, he leaned towards acquiring illegal wealth. On the other hand, the tendency to spend in the way of Allah increases the sense of life and consciousness in the Hereafter. As a result, the grief of corruption has been eradicated by the lack of illegal wealth. This is stated in the Qur'an, "Those who collect gold and silver and do not spend it in the way of Allah, give them news of a painful punishment. On that day the wealth will be heated in the fire of hell. Then they will be given marks on their foreheads, ribs and backs. Whatever you have stored for themselves, these are the treasures So taste what you have collected, now taste it." (Al-Quran 9: 33-34). People usually get corrupted in order to get quick riches. But the Prophet (PBUH) gave more importance to the unbelievers than the wealthy. As he (PBUH) said, "The poor will enter Paradise five hundred years before the rich" (Ibn Mazah As-Sunan-476). In the eyes of Islam, the measure of dignity is not money, but Islam's teaching is that as much as he is pious or pious, he is respected. This is stated in the Qur'an, "Surely, among you there is more honorable to Allah who is more pious." (Al-Quran 49: 13). Islam wants to eradicate corruption from society forever. For this reason, Islam did not end its responsibilities only with advice, warning and preventive measures. Rather, if a person makes corrupt even after all these systems, then Islam has provided punishment for him. In the light of the punishment of corruption, the judge, according to the level of crime and nature of the crime, and the

nature of the Qur'an and Sunnah, except for the heart of the heart, partisanship, falsehood, nepotism, embezzlement of public money, administrative false testimony, harassment, fraud and taking bribe etc. Political and ruling people often embezzle government and private money. Islam has declared illegal any kind of meaning forbidden to embezzlement. Regarding this, Allah Almighty says: "O you who believe! You do not misbehave each other's property altogether" (Al-Quran 4: 29). Prophet (PBUH) said about this: "Whoever abuses someone else's land in the land, on the Day of Resurrection, he will be admitted under seven lands" (Sahih Bukhari V-1, P-33). Besides, it is the crime of the criminals. For this, the punishment of Tariq will be applicable. Some people say that embezzlement is included in the injunctions of stealing in Islamic Shari'ah. So, in the Islamic country, if someone is involved in dishonesty, he may be subjected to the act of stealing. Al-Qur'an has been told about the punishment of theft, Cut off the hands of either thieves or male or female. This is the result of their deeds. " (Al-Quran 5: 38). Providing employment, tender and other facilities, not on the basis of honesty, merit and eligibility, rather than being a relative of the party worker or leader, is not legal in Islam's view. Deposit to all these jobs, tender, dealer, permit, license, and L. C administrative person. Islam has ordered all these deposits to be reached to their eligible beneficiaries. Regarding this, Allah said, "Allah has ordered that you return the trust to its rightful owner" (Al-Quran 4: 58). The Prophet (PBUH) said: "You are all responsible. Everybody will be asked about his responsibility on the Day of Resurrection" (Shih Bukhari, V-2, P-1057). This is the crime of the criminals. The judge can therefore punish him under the law. Lies are considered crime and corruption in all ages and religions and it is recognized as the source of much corruption. Lies cause enmity, animosity and hatred among each other. Therefore, you should abstain from the profanity of idol worship and keep away from falsehood" (Al-Quran 22: 30). It is absolutely necessary to exclude falsehood for being the true servant of Allah. Lies in Islam have been described as a sign of hypocrisy. It has been narrated in the Qur'an, "The place of the hypocrites will be in the lowest level of the Fire." (Al-Quran 4: 15). It is forbidden to waste money and waste in the eyes of Islam. Head of State, Minister, MP Responsible persons from government officials and employees at different stages of identity and waste of government money are started. Such waste and waste are forbidden in Islam. About this, the Prophet (PBUH) said, "Allah dislikes three things for you 1. In vain and unpleasant words, 2. Waste and waste of wealth, 3. Too many questions" (Sahih Bukhari V-1, P-200).

Failure of the promise of Islam is a grave offense. Generally, Most of the politicians are making promises to get votes and government officials earn their rights, but later they forget about those promises. Islam has declared the breaking of promises as forbidden. Allah said about keeping the promise, "O you who believe! Fulfill your promise" (Al-Quran 5: 1). Doctors sometimes resort to falsehood to write a criminal or plaintiff's medical report, the police officers resort to falsehood to give a charge sheet to the case. In this way, in many cases false evidence is basically false evidence which is strictly forbidden or prohibited in Islam. About this, the Prophet (PBUH) said, "The most terrible thing among the great ones is to associate with Allah, mistreat the parents and give false testimony. According to Islamic principles, employees or laborers should work in accordance with full capacities, without any fraud in contractual work. Lowering the full wages or wages will be illegal. Regarding this, Allah said, "They will be punished with painful punishment, who earns less than their size, but fully compensates them when they give it to others" (Al-Quran 83: 1-3). In the socio-economic context, the narcotics are a serious offense. It is known that it is illegal to take advantage of the necessity to increase the prices of essential commodities. Due to the consent of the people, there is famine and corruption in the society. For this reason, Islam has declared the Majuddari permanent, and the person mentioned as a cursed and sinner. Regarding this, the Prophet (peace be upon him) said, "Sellers at a higher price are certainly sinners by seizing goods." Even after getting bribe in a normal and legitimate way, it is possible to take additional things in illegal means. If an officer or employee receives regular pay / allowance for his responsibilities, if Rathri accepts some illegitimate method then it is considered a bribe. Sometimes bribery is done for the purpose of getting rid of its

evil motives. Again, in addition to money and money, many things were given in the name of gifts. So anyway, and whatever name it contains, it is included in the bribe. The bribe is completely forbidden in Islam. Islam does not like terrorism and terrorism at all. Islam has banned terrorism and has given strict regulation for it. This is stated in the Qur'an "Those who fight against Allah and His Messenger and seek to create chaos in the world, their law is that they will be slaughtered or cruel, or their hands or feet will be cut off from the opposite side or they will be exiled. This is the law of their deeds" (Al-Quran 5: 33)

Conclusion

Religion can be a veritable instrument for combating corruption if the religious affiliates are not only the hearers of the word but also the doers of the word. Non should not continue to lead a double life or remain hypocrite. All should allow their religions to mold them and transform them. Bangladeshi who belongs to different religions must allow their faith to be accompanied by work. They must allow what they learn from their religious doctrines to transform them as it did to biblical Matthew, Paul. That will make them to refund the looted public funds and resist corruption. The fight against corruption in Bangladesh is a moral one that cannot be won by legislation alone or by the sword of legal penalties which is why religion has a central role to play. The religious leaders and affiliates have to recognize and regard corruption as an important and serious matter. This calls for more than rhetorical verbalization by religious leaders and their followers. (As Russell 1967) once rightly remarked. Religion has a double battle to fight, to educate the uneducated and, more important and more difficult, to reeducate among their files and ranks to abhor corruption (Orizu 1970). To the same end, too, the truly religious adherents have a responsibility. Religions should note that the masses of society which incidentally are their members ought to be taught not to offer or cover up bribes, nor give in to the demand for same or engage in any other form of corrupt practices. It is a known fact that the religious affiliates' attitude and norms aid in the concealment of corrupt acts.

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