

KINGDOM OF SAUDI ARABIA

THE MINISTRY OF HIGHER EDUCATION

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Search paper entitled

“Reform and corruption as stated in the Holy *Quran*”

Search Approach

Praise be to Allah, and peace and blessings be upon His best Messenger, Prophet Muhammad and his family and companions.

It is clear that the corruption is an old phenomenon that is widely known among human beings in almost every nation, and some of those nations are mentioned in the Holy Quran.

Hardly in any an era a nation can go over ages free from the phenomenon of corruption, and the nations have a right to address the serious corruption as a deviation from the right conduct of the straight life; it is a threat to society, structure and survival thereof.

The texts of Islam stress reform and its importance; they encourage us to do so and to state great reward which God has prepared for those who fight corruption. Therefore, I prepared a search paper entitled “Identifying the term “reform”, “corruption” and the legitimate ruling thereon”

The Search Aspects:

The first aspect: the meaning of the term “reform” as a language and idiomatically

The second aspect: the types of the reform and its Islamic ruling thereon.

The third aspect: the meaning of the term “corruption” as a language and idiomatically

The fourth Aspect: Corruption and corrupts in the light of the Islamic sharia

The first aspect: the meaning of the term “reform” as a language and idiomatically Identification of reform as a language

Reform and corruption go together, and they are a collocation, where it is difficult to understand or identify one without the other; as a language, it is difficult to prove the corruption without an evidence as it is a case of violation of reform (1)

Reform can be reworded as reformed, reform, reforms, and reforming; it is the antonym word of corruption; it can be a reconciliation or stopping a dispute. (2)

In the holy Quran, reform is antagonized by either corruption or wrong deed. Allah says “And [there are] others who have acknowledged their sins. They had mixed a righteous deed with another that was bad. Perhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful” (Al-Tawba: 101); both is mostly mentioned in a verb form (3).

Reform or reconciliation is a case free from corruption and it is against corruption; when you amend something, you make it right; what we mean by reforming an animal, when we do good deed to it; however, we you do a reconciliation among two rival tribes, you remove hatred and dispute.(4)

Ibn Faris says “the word “reform” antagonizes corruption” (5).

“Reconciliation (reform) relates to a removal of reasons causing a quarrelling among people, reconciliation achieved” Asfahani said. (6)

In the language, reconciliation (reform) is meant in its special meaning the following: a removal of a reason causing a disagreement, stopping hatred, love prevailing, and peace; however, in its general meaning, it is meant the following: fighting corruption, blessings prevailing, and goodness in general.

Meaning of Reconciliation (Reform) idiomatically

Ibn Taimaiah, God bless him, said identifying the reconciliation (reform) as follows: “it is to make people in compliance in general and to promote virtue and prevent vice, it is a reform taken place for life and among people which cannot be fulfilled without complying with rules ordered by Allah and his prophet, and in fulfilling this noble end, this nation is the best among its peers for people” (7).

Al-Garhi said in “Identifications”, “the reconciliation (reform) is a contract resolving a quarrel or dispute”. (8).

Kassem Al-Qanwai said, “to put a contract out on resolving a dispute by a mutual consent” (9).

“the reconciliation (reform) is to comply with Islam, this entails compliance with a complete set of rules to be obeyed by individuals and societies at large; this shall reform religion, thoughts, and culture, and it also reconciles behavior and worship; it is to reform socially, economically, and politically, having its prevailing complete aspects in religion, education and organization. (10).

In another identifications: a contract that is entered between two parties such as a Muslim and non-Muslim or a husband and a wife or alike” (11).

“Putting wrong things relating to Muslims’ life or religion on a right track, bringing them to original religion without unnecessary additions or updates” (12).

Religiously, it goes back to its language; a reconciliation (reform) usually succeeds quarrelling or disputing ; however, I believe, the best identification is the one cited by Al-Qanwai saying “to put a contract out on resolving a dispute by mutual consent”

Al-Tabari said explaining the Aya “No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward” (Al-Nisa: 114), it is a reconciliation between two rivals or two who are in a disagreement in a way fulfilling rules set by Allah, coming back to harmony as per orders of Allah” (13).

Al-Alowski said, “what we mean by the reconciliation (reform) among people is to resolve any symptoms of disagreement, providing that no violations to the noble sharia laws” (14).

The owner of Al-Rawad Al-Moraba identified such as saying “a contract conforming a reform and it is made between two rival parties” (15).

Ibn Katada identified it saying “a contract by which two rival parties reach a reconciliation (reform)” (16).

In the encyclopedia of Faqaih, it is identified as a contract to resolve a dispute between two rival parties, and such shall help reach an agreement between the two rivals” (17).

In another identification, the reconciliation (reform) is to remove or ride of corruption. (18).

According to some scientists, the reconciliation (reform) can be achieved ahead of any dispute, called a preventive measure which cited by Ibn Gareer Al-Tabari (19),

Ibn Arafa Al-Malakai (20) and Ibn Ashoor (21). By such a possible dispute can be avoided; such is compatible with the Holy Quran: “Our Lord, and make us Muslims [in submission] to you and from our descendants a Muslim nation

[in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.” (Al-Baqara: 128)

Therein, there is an order to achieve a reconciliation (reform) well ahead a possible dispute, fear to happened. To sum up, the reconciliation (reform) is to bring people to an agreement that resolves a dispute or to stop fighting, discontinue a disagreement, really existing or possible to exist; whether relating to killing, money, immorality, or religion in accordance to “And hold firmly to the rope of Allah all together and do not become divided. ...” (Al-i-Imran: 103).

The second Aspect: Types of the reconciliation (reform)

Ibn Al-Qaaim “ the reconciliation (reform) has two types: first, a permissible reconciliation (reform) between Muslims depending on a satisfaction of Allah and of the rivals; such depends on science and justice; mediator has to be aware of the facts and of duties, aiming to serve justice. Such mediator is better than a man fasting and praying. (22); second, the reconciliation (reform) that allows bad deeds and forbids right deeds such as getting a free female as a slave, shifting family relations, living on usury accounts, waiving a duty, non-enforcing a verdict, unfair treatment of a third party or alike; all such are permissible but forbidden reconciliation (reform). (23).

Such reconciliation (reform) is forbidden based on evidences such as the following:

- 1- Allah Say : “Allah loves those who act justly.” (Al-Hujurat: 9); Allah almighty order a fair but not unfair reconciliation (reform); therein, Allah loves those who act fairly and those who issue fair verdicts.
- 2- Ahmad Abu Dawood, Altarmazi, Ibn Maja narrated that Abu –Horaira an Amro Ibn Al- Mazini that the Prophet said, “Reconciliation is allowed among the Muslims, except for reconciliation that makes the lawful unlawful, or the unlawful lawful. And the Muslims will be held to their conditions, except the conditions that make the lawful unlawful, or the unlawful lawful”. (24).

The Hadiath is an evidence that the reconciliation (reform) is generally acceptable unless it involves forbidding Halal or allowing forbidden things; accordingly, such reconciliation (reform) is forbidden.

Abu-Horaia and Zaid Bin Khaled Al-Gohani said, “ a man said I beg of you in the name of Allah that you pronounce judgment about me according to the Book of Allah. The second claimant who was wiser than him said: Well, decide amongst us according to the Book of Allah, but permit me (to say something). Thereupon Allah's Messenger (may peace be upon him) said: Say. He said: My son was a servant (25) in the house of this person and he committed adultery with his wife. I was informed that my son deserved stoning to death (as punishment for this offence). I gave one hundred goats (26) and a slave girl as ransom for this. I asked the scholars (if this could serve as an expiation for this offence). They informed me that my son deserved one hundred lashes and exile for one year. and this woman deserved stoning (as she was married). Thereupon Allah's Messenger (may peace be upon him) said: By Him in Whose Hand is my life. I will decide between you according to the Book of Allah. The slave-girl and the goats should be given back, and your son is to be punished with one hundred lashes and exile for one year. And, O Unais (b. Zuhayq al-Aslami), go to this woman in the morning, and if she makes a confession, then stone her. He (the narrator) said: He went to her in the morning and she made a confession. And Allah's Messenger (ﷺ) made pronouncement about her and she was stoned to death (27)

Such reconciliation is not fair as cited by AL- Bukhari in his book titled “reconciliation”, chapter titled “ if reconciliation is based on injustice, it is rejected”

The reason for such is that the both men agree not to enforce the ruling against adultery. As per the Book of Allah, unmarried woman is slashed and married woman is stoned.

Whoever tries to make a reconciliation (reform) should observe justice, not to be unfair, not to forbid Halal or to allow forbidden things; he should not favor someone for his title, money, or family on the account of the other party, promising having a great reward by Allah.

Ibn Al-Qaaim cited the first type which is divided according to the scientists to five types:

The first type, a reconciliation between Muslims and warring non-Muslims, as in Al-Hodaibiah reconciliation treaty between the prophet Muhammad and Qurish infidels.

The second type, a reconciliation between pros of justice and pros of injustice of Muslims, proved by the saying of Allah “And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah.” (Al-Hujurat: 9).

The third type, a reconciliation between a married couple to avoid divorce, proved by saying “And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things].” (An-nisa: 35)

The fourth type, a reconciliation between two rivals in a dispute involving no money such as a reconciliation between people of Bani Amro bin Oaf .

The fifth type, a reconciliation between two rivals in a dispute involving money.

The third aspect: the meaning of the term “corruption” as a language and idiomatically Identification of the term “corruption” as a language:

Ibn Faris said, “ to corrupt is to make something corrupted or corruptive”

Al-Raghib said, “ *corruption* is a deviation from fairness, whether such deviation is slight or remarkable ,and the antonym of the same is a *reconciliation (reform)* ; such corruption can be in soul, body, and all things out of the right track. (30)

Ibn Manzour said, “ it is not said ‘ corrupted’ or ‘ I did corrupt””

Al-Faiowmi said, “corruption is antonym of benefit; plural is corruptions.” (32)

It is said that corruption is poverty; Allah almighty said, “Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]” (Ar-Rum: 41)

The Corruption is the poverty in the land and sea, where cities overlooking the sea) (33).

Corrupting is damage; they said this matter is corrupting something, causing corruption; playing and enjoyment may also cause a type of corruption. (34).

Al-Kafawi: “ corruption, in terms of its seriousness, may be more damaging than injustice; stealing money is a decrease of someone’ s money, and such may result from paying and enjoyment” (35).

Corruption as a language:

Tabari said, “corruption is infidelity and working with sin” (36)

Abu-Haian said, “ corruption is a change in a case of moderation” (37)

Baidawi said, “ corruption is a deviation from a case of moderation” (38)

Mansori said, “ corruption comprises all types of sins, any deed violating Allah is a sin” (39)

Corruption as defined by interpretation scientists:

Al-Razi said identifying corruption: corruption makes something nor more useful, its antonym is reform.

While corruption in land has three opinions:

- First, Ibn Al- Abas, Al-Hassan,Qatada, and Saidi said, “ corruption in land is showing a violation to Allah rulings.
- Second, Corruption is to go along with infidels and live therewith.
- Third, Al-Asam said, "they were secretly calling to disbelieve Islam and deny it" (40)

Based on the said identifications in terms of language and as terms, corruption can be identified as: a deviation from a case of reform and mediation that brought in the holy Quran and Sunnah

The fourth Aspect: Corruption and corrupts in the light of the Islamic sharia

The Islamic sharia has inclusive regulations fighting corruption and deviation in society before and after it takes place.

In general, the Islamic sharia has inclusive regulations to achieve people's religious and life benefits.

Among the best benefits are to maintain the life's five necessities , without such life cannot go on fairly, and missing any of which would lead to corrupting the life: religion, soul, virtue, offspring, brain, and money.

Islam does pay attention to protect the life necessities from an aggression ; religion should be maintained from suspicions, to protect soul from an aggression such as killing and injury, to protect brain of human being. The mankind is also protected from devastation and money from theft, angry and fraud.

Allah forbids corruption as said in the following Aya: "... "Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption." (Al-Baqara: 60)

Al-Razi said: "العثي" is most severe degree of corruption; they (wrong doers) were told not to go to the extreme end of corruption as they were. (42).

Allah said, " And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers." (Al-Baqara: 11).

Ibn Kaseer said , Allah means not to corrupt in land; their corruption was demonstrated in committing sins in land as reform in land and sky is fulfilled by obedience.(43)

Allah said, "And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good. (Ar-raf: 56).

It means: not to corrupt something in land as built by the messengers and their followers, and wise and faithful men constructed that society using material and spiritual aspects such as boosting living tools comprising agriculture, industry, and trade; they also boost morality, justice, Shura, cooperation , and compassion. While, corruption comprises corrupting religion using infidelity and heresy and corrupting soul by killing and limb amputation and corrupting money by blackmailing, stealing and fraud, and corrupting minds by alcoholic drinks or alike, and corrupting offerings by committing adultery, sodomy and telling lies.

Jabir narrated that the Messenger of Allah (ﷺ) said in the day of animal sacrifice , "Verily your blood, your property and your honour are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours. Verily! I have conveyed this message to you." (45)

Sa'id b. Zaid said that he heard from Allah's Messenger (ﷺ)? He said: I heard Allah's Messenger (ﷺ) say: He who wrongly took a span of land would be made to wear around his neck seven earths. (46)

The nation unanimously forbids corruption of all its types, small or big, done by poor or rich, ruled or ruler.

The results:

1. Reform and corruption go together , and they are a collocation, where it is difficult to understand or identify one without the other.

2. In the language, reconciliation (reform) is meant in its special meaning the following: a removal of a reason causing a disagreement, stopping hatred, love prevailing, and peace; however, in its general meaning, it is meant the following: fighting corruption, blessing-prevailing, and goodness in general.
3. To sum up, the reconciliation (reform) is to bring people to an agreement that resolves a dispute or to stop fighting.
4. the reconciliation (reform) has two types:
First, a permissible reconciliation (reform) between Muslims depending on a satisfaction of Allah and of the rivals;
Second, the reconciliation (reform) that permits bad deeds and forbids right deeds, such is rejected.
5. Based on the said identifications in terms of language and as terms, corruption can be identified as: a deviation from a case of reform and mediation that brought in the holy Quran and Sunnah
6. The Islamic sharia has inclusive regulations fighting corruption and deviation in society before and after it takes place.

Recommendations:

- 1- Calling Islamic countries for the application of Islamic Sharia law in all aspects of life and at least and gradually, aiming to limit the extent of the phenomenon of corruption.
- 2- Raising faith in the soul and the dissemination of Islamic morality in the society and raising children following the same.
- 3- Strengthening the Committee for the Promotion of Virtue and the Prevention of Vice in the society
- 4- Applying penal system in Islam, protecting from corruption.
- 5- Cooperating educational and social institutions and the media in the fight against corruption and advocacy to reform.
- 6- Allocating international award in honor of the efforts of reformers, reflecting their invaluable deeds.