

Islamic-Ethical Norms as a Combat against Corruption in Contemporary Nigeria

Kardan Journal of Social Sciences
and Humanities
1(2) 61-82

©2018 Kardan University
Kardan Publications
Kabul, Afghanistan

DOI: 10.31841/KJSSH.2021.18

<https://kardan.edu.af/Research/CurentIssue.aspx?i=KJSSH>

Kamal-Deen Olawale Sulaiman

Abstract

Corruption in Nigeria is seen to stem from the abuse of administrative power of any kind, be it, judicial, political authority and financial dominance. Also, all corrupt acts are construed as lack of ethical norms from religio-moral perspective, and unjust in relation to the principles that safeguard rendering to everyone their due, thereby undermining communal harmony. As a result, the need to combat corruption in Nigeria has brought all stake holders much closer together by setting up various anti-corruption agencies. This study therefore, aims at identifying the phenomenon of corruption, and the root causes of it in our Society. It will also examines the consequential effects of corruption on Nigeria as a Secular State and provide analysis on how the Islamic-Ethical Norms can help combat corruption using analytical method. The paper revealed that, corruption has different forms and manifestations; social, political, economic, administrative as well as the corruption of data and information. It also uncovered corruptions as a product of spiritual emptiness by adherence of Islam which is contrary to the basic principles of moral and values it advocate. It is equally evident that, Islam condemns corruption as a severe threat to proper social, economic, and ecological balance. Corruptions in Islam are taboo because it is considered a grave criminal offenses and a great sin. The paper also emphasized the need for instituting justice and reforming Islamic values because preserving people's lives and their possessions are among the main purposes of Islam.

Key words: Corruption, Nigeria, causes, effects, Islamic-Ethical Norms, Qur'an and Sunnah

Prof. (Dr) . **Kamal-deen Olawale Sulaiman** is Associate Professor, Department of Religious Studies, Ekiti State University, Nigeria.

Introduction

In Nigeria, corruption is akin to cancer. It is like a ball of snow; once it is set rolling it must increase¹. Indeed, this has been the Nigerian experience with corruption developing to such staggering proportions that it is now not only a bane of the country, but has largely defied present and past efforts to stymie it. The position now is that corruption is so entrenched in Nigeria Society that anyone hoping to do any kind of business with the Nigerian bureaucracy must take it into account². Indeed, the situation is now so bad that even some government officials are alleged to bribe one another to get government business done³.

There is hardly any segment of the Nigerian society that has no traces of corruption. Traders perpetrate corrupt practices with their goods in order to make more profit; petroleum dealers adulterate petrol with kerosene or water or kerosene with gasoline or water so as to make more money; security agents collect money from offenders and criminals and allow them escape; teachers award marks to students for money; civil servants engage in fraud to become millionaires, etc. There is hardly a day that one form of corruption or the other is not reported or discussed on the dailies and it is on the increase from regime to regime. This phenomenon has made Nigeria as a system unworkable, unproductive and retrogressive. Majority of her citizens have suffered greatly due to corruption particularly those perpetrated by public servants, political office holders and politicians. Also, the dynamic impact of corruption in Nigeria is felt by every layer of the population. The most fragile social layer is poor households and small firms. Corruption in this sector of economy reduces any chance to increase human investment and capital. Cases of corruption in Nigeria are widely associated with poor public finance management. The increasing number of barriers from public provisions decreases the ability to do business. Foreign direct investment sector has significantly decreased in the last decade. Foreign investments can provide real growth of GDP and jobs in Nigeria⁴. Still, investors do not

like the idea of spending even one cent in vain. Government effectiveness is also damaged due to the situation with corruption. The officials on high levels of Nigeria also get bribes. It means that their interests in creating laws can be strictly lobbied by price. Corruption in Nigeria is associated with low standards of living. Most of the resources of the country are located in the hands of several hundred families. They live in luxury. Other Nigerians live in poverty. About 80% of Nigerians are poor by the international standards of living⁵. In fact, Nigeria is one of the 13 most corrupt countries are (in alphabetical order): Azerbaijan, Bangladesh, Bolivia, Cameroon, Indonesia, Kenya, Nigeria, Pakistan, Philippines, Russia, Tanzania, Uganda, and Ukraine⁶. This is why the country is ranked as number 33 in the world as among the most corrupt countries and as 136th among the least corrupt country in the year 2015.⁸

From the above table, it can be deduced that Nigeria has been ranked high among other corrupt countries in the world. In the year 2016, Nigeria has been referred to as being fantastically corrupt⁸. This has affected the development of the country and the well-being of the masses as well as brought about bad governance in the country.

The situation in Nigeria is drastic. According to the American financial researches, if the corruption in Nigeria does not slow down, then by the year of 2030, it will cover about 37% of GDP. By the year of 2030, this number will increase up to \$2000 per person. Still, if Nigeria tackles the problem with corruption in the next decade Nigerians may expect to have about \$535 billion of GDP by 2030⁹. This tremendous sum cannot go without a price. To curb this, series of committees and commissions have been put in place but to no avail. President Muhammadu Buhari even launched a new anti-corruption policy. Still, no significant changes have occurred. It is against this that this paper presents Islamic-Ethical Norms as a Combat against Corruption in Contemporary Nigeria.

2. What is corruption?

Many people and scholars have tried to describe what is meant and understood by corruption. Laws are also not silent on what amounts to corruption. Etymologically, the word corruption is derived from the verb corrupt, which is also derived from the Latin word *corruptus*, which means “to change from good to bad in moral, manner or action” or “to degrade with unsound principles or moral values¹⁰.” It is also seen as the “pervasion of public office for private advantage¹¹.”

Corruption takes place whenever a public officer corruptly asks, receives or obtains any property or benefit. It is also viewed as “the offer, promise or receipt of any gratification as inducement or reward”¹². In another opinion, it is defined as “the use of public office for private gain or the use of official position, rank or status by an office bearer for his own benefit”¹³. It also means “misuse of entrusted power for private gain”¹⁴.

From the above definition, it can be established that the low standard of living of the people is prompting the majority to involve in corrupt practices which the Economic and Financial Crimes Commission has explained in its Act 2004 thus:

Money laundering, embezzlement, bribery, looting and any form of corrupt practices, illegal arms deal, smuggling, human trafficking and child labor, illegal oil bunkering, illegal mining, tax evasion, foreign-exchange, malpractices including counterfeiting of currency, theft of intellectual property and privacy, open market abuse, dumping of faeces, wastes and prohibited goods¹⁵.

Corruption is thus to change what is good to bad and right to wrong. It is to infuse into a system thing (s) that affects it to work effectively for personal gains¹⁶. Also, corruption is a form of dishonest or unethical conduct by a person entrusted with a position of authority, often to acquire personal benefit¹⁷. Corruption is also the

misused of entrusted power (by heritage, education, marriage, election, appointment, or whatever else) for private gain¹⁸.

In Islam, corruption covers a wider sphere which bribery, misappropriation, embezzlement of public funds are only part¹⁹. Corruption also refers to a broad range of behavioral digressions that threaten the social, economic, and ecological balance. Such acts are clarified at various places in this Qur'an in plain language, in terms of being just or unjust, with reference to their detrimental impact on social organization, and within relation to the standards of moral virtue. Any other behavior that contradicts the teachings of the Qur'an and the Sunnah of the Prophet (SAW) is considered as a corrupt practice²⁰. It also encompasses mischief, abuse, rottenness, spoiled-ness, decay, decomposition, putrefaction, depravity, wickedness, viciousness, iniquity, dishonesty, and perverted-ness. The Qur'an uses various terms and concepts to refer to corrupt practices. Some of these terms include *Fasad* (Mischief), *Fisq* (Impiety), *Zulm* (Wrongdoing), *Ribah* (usury) etc.

3. Islamic-Ethical Norms

Islamic-Ethical norm is multi-dimensional and deals with man and his creator, man and his fellow men and man and other creatures. This Ethical norm system is built upon absolute belief, fear of God and doing righteous deeds²¹. A believer in God is expected to act only within the parameters set for him to operate by Allah. He is to obey Allah and does what He has ordained to be done and shun what He has prohibited²². This belief and fear of Allah, which Islam preaches is firmly linked with the Day of Judgement. It is a Day that people will render account of their stewardship during their stay in this temporal world. The Glorious Qur'an says:

Every soul shall have a taste of death: And only on the Day of Judgement shall you be paid your full recompense. Only he who is saved far from the fire and admitted to the garden will have attained the

objection (of life): For the life of this world is but goods and chattels of deception. (Qur'an 3:185)

Fear of Allah and one's consciousness of rendering account before Him on the Day of Judgement is the cornerstone, which guides and checks one's actions in Islam. When the fear of Allah is very firm and the consciousness of rendering account before Him is sound, the more one's actions are streamlined towards righteous deeds and shunning of sins. Such a person sees indulgence in bribery, misappropriation of people's wealth under one's custody and corruption and other wanton behaviors contradict the values taught by Allah. Therefore, a pious person considers only what Allah has approved as paramount and resultantly avoids any conduct that will make him loses his contact with Allah. All actions of his are consciously done bearing in mind that Allah sees and hears all things. Such a person hardly acts contrary to his conscience even if he is alone²³.

On the other hand, a person whose fear of Allah and consciousness of rendering accounts before Him is weak inclines towards evil and evil tendencies. He covets for the world and resultantly indulges in various forms of immorality²⁴. Islam thus, maintains that human beings are created by Allah and as such all those who believe in Him sincerely are obliged to cultivate genuine and complete faith in His Oneness, attributes, absolute respect for His commandments, fear His displeasure and the Day when accounts will be rendered before him. The Qur'an in this regard says:

The guard yourselves against a day when one soul shall not avail another nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside) (Qur'an 2:123).

In the tradition of the Prophet, there is a popular saying reported by Bukhari & Muslim that one cannot be a faithful Muslim if he does not love for others what he loves for himself²⁵.

4. Causes of corruption

Although Nigerian leaders in the last twenty to thirty years have made such a sing-song of fighting corruption, it does not appear that any serious effort has been made to address the real causes of corruption. Thus without a proper diagnosis of the causes of corruption, trying to fight it is akin to treating symptoms rather than rooting out the disease itself. People do not indulge in corrupt practice because they like doing so; rather, it is often their only option. To some extent, the causes of corruption vary from place to place. But some of these factors are as follow:

- **Lack of Fear of Allah:** Most of public functionaries who embezzle public funds that are entrusted to them have little or no fear of Allah (*Taqwa*)²⁶.
- **2. Blind and Unrestricted Love for Wealth:** Blind and unrestricted love for wealth precipitated because of lack of fear of Allah (SWT). Due to this cross love to become rich over-night, many public servants and politicians resort to amassing wealth illegally. Mansions are built, luxurious and expensive cars are bought and millions of naira are kept at home and banks, both within the country and abroad²⁷.
- **3. Inadequate Welfare Services:** Welfare services to some of the public officers in Nigeria are very poor. The salary paid to some categories of the public servants can hardly feed them. Consequently, they resort to misappropriation of public funds entrusted to them whenever they had the opportunity²⁸.
- **Poor Societal Orientation:** whereby regards and honor are given to the rich regardless of the source of the wealth. Those who are known to be up-right in their conduct throughout their lives are given little or no regard, if they don't have money. Due to this phenomenon, corruption increases among public servants so as to be relevant, or continue to be relevant and be influential in the society and the country at large. Imbibing moral values thus becomes very weak and in some cases is seen

as obsolete while quest for riches by hook or crook is given regard²⁹.

- **Lack of Punishing Corrupt Officers:** that is those who have been found to have misappropriated and abused the trust given to them. This is a serious problem. In fact, some officers with cases of corruption against them are even given appointments to more lucrative posts
- **Greedy:** When the desire for accumulation of wealth becomes widespread then corruption is eminent. Political positions are often tagged as been associated with power and wealth due to the huge amounts of funds allocated to political office holders. Therefore, a greedy individual perceives the attainment of a political post as a means to more wealth. The desire to continue holding the political office is high and they would often resort to do anything possible to maintain that position. This includes engaging in corrupt practices.
- **Poverty:** Corruption fueled by poverty often occurs when the basic need of the common man has not been met. The poor often becomes desperate and engages in corrupt practices. When there is poor remuneration and compensation in the system, it breeds unsatisfied workers³⁰.

5. Effect of Corruption in Nigeria

Effect of corruption in Nigeria is horrible. Every citizen in Nigeria can now feel its consequences. Every sector of the economy is dreadfully involved in corruption. Also, the effect of corruption in Nigeria has hit the low layers of the population. People have to survive in the country where rules can be omitted if there is money³¹. The distribution of financial resources in Nigeria is inadequate. It leads to the increasing growth of low-income families. The middle-class that should form the majority of the population has no significant effect on politics³². The gap between the poorest and the wealthiest citizens is extremely wide. Instead of hiring good managers who could change the country, the government desires to dive into nepotism. It means that Nigerians get highly untrusted government representatives. From

the very beginning of Nigeria independence, the government officials did not miss any opportunity to steal money from the budget of the country³³.

Political corruption is also widespread in Nigeria, and represents a major detriment to the well-being of their citizens. Political corruption means that government policies tend to benefit the givers of the bribes, not the general public³⁴. It is also posing a serious developmental challenge. For instance, in the political realm, it undermines democracy and good governance by subverting formal processes. In elections and in legislative bodies corruption reduces accountability and fair representation in policymaking; corruption in the judiciary undermines or suspends the rule of law; and corruption in public administration results in the unequal provision of services. More generally, corruption erodes the institutional capacity of government as procedures are disregarded, resources are siphoned off, and officials are hired or promoted without regard to performance. At the same time, corruption undermines the legitimacy of government and such democratic values as trust and tolerance³⁵. Another example is how politicians would draft laws that protect large corporations while hurting small businesses. These pro-business politicians are simply returning favors to those commercial enterprises that contributed heavily to their election campaigns³⁶.

Corruption also undermines economic development by generating considerable distortions and inefficiency. In the private sector, corruption increases the cost of business through the price of illicit payments themselves, the management cost of negotiating with officials, and the risk of breached agreements or detection³⁷. Although some claim corruption reduces costs by cutting red tape, an emerging consensus holds that the availability of bribes induces officials to contrive new rules and delays. Where corruption inflates the cost of business, it also distorts the playing field, shielding firms with connections from competition and thereby sustaining inefficient firms. It also generates economic distortions in the public sector by diverting

public investment into capital projects where bribes and kickbacks are more plentiful. Officials may increase the technical complexity of public sector projects to conceal such dealings, thus further distorting investment³⁸. It also lowers quality of standards of compliance with construction, environmental, or other regulations; reduces the quality of government services and infrastructure as is too evident to Nigerians; and increases budgetary pressures on government. This may be the reason why in spite of the unprecedented hikes in crude oil prices that have led to the so-called excess oil revenues, the federal government is still finding it quite difficult to balance its annual budgets³⁹.

On the other hand, corruption has without doubt become systemic in Nigeria. The political-economic system has been so soaked in the blood of graft that even the social and cultural ways of many Nigerians have become corrupted. In other words, apart from the institutionalization of corruption in the Nigeria's political economy, many Nigerians have also become socio-culturally corrupt. Powerful Nigerians in the corridors of power have indeed become the ironic role models of bent officials. They have been the culprits that have led us into the deep end of corruption which the average citizenry finds himself or herself in almost every facet of Nigerian public and private institutions have become compromised⁴⁰.

6. Islamic-Ethical Norms in Curbing Corruption in Nigeria

Muslims strongly believe in the uncertainty of the time of death, the Day of Judgment and life after death. Every soul is accountable to Allah for every action that they have done in this world. The prophet Muhammad (S.A.W.) said:

The son of Adam will not pass away from Allah until he is asked about five things: how he lived his life, and how he utilized his youth, How did he earn his wealth, how did he spend his

wealth, and what did he do with his knowledge⁴¹.

Islam does not approve of fraud in all its forms and dimensions. It is totally condemned and has been categorized under grave sins in Islam⁴². These are sins that have been greatly abhorred and its perpetrators have been condemned as wicked miscreants. Some of the various levels and forms of corruption prohibited in Islam have been presented as follows:

- a. To present a fake item to a person as an original one.
- b. To reveal some good part of a commodity and hide its bad or corrupt side.
- c. To make false expressions to a person in any form of dealings in a bid to make him regard you as true.
- d. To try to corrupt a person's wealth, wife, son, servant, friend by treacherous means.
- e. To betray one's trust and to be dishonest after being entrusted with a wealth or and kind of trust⁴³.

All these are aspects of corruption condemned in Islam.

Therefore, Islam has prohibited corruption in all its ramifications. Love of wealth and stiff competition for materialism makes people incline to corruption and misappropriation of public funds. Allah has condemned these immoral values as follows: *Truly man is to his Lord ungrateful. And to that (fact) he bears witness. And violent is he in his love of wealth.* (Qur'an 100:6-8). In another verse the Qur'an is stern on those who indulge in corruption and misappropriation of public funds thus:

Woe to every (kind of) scandal-monger and backbiter, who pileth up wealth and layeth it by, thinking that his wealth would make him last forever! By no means he will surely be

thrown into that which breaks to pieces.
(Qur'an104:1-4).

Yet the Qur'an further says in connection with corruption:

And do not eat up your property among yourselves for vanity, nor use it as bait for judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property. (Qur'an 2:188).

In a tradition of the Prophet (SAW) it is stated that: *"The curse of Allah is on the giver and taker of bribe."* ⁴⁴

From these verses and hadith, it is clear that Islamic moral value system has condemned totally corruption, bribery and embezzlement of public funds under one's custody.

Two forms of corruption are pinpointed in the last verse. They are using one's wealth to corrupt others like judges or people in authority for an undue favor and to even spend public funds under one's custody in frivolous ventures. Islam stresses that adherents of Islam should eat and spend only from what they have earned lawfully, (Qur'an 2:267), as a measure to reduce corruption in the society. It also urges that trust should be returned back to its owner. *God doth command you to render back your trusts to those whom they are due.* (Qur'an 4:58) It is imperative to eat and drink from what has been lawfully earned as the Prophet Muhammed (SAW) said:

Verily Allah, the Exalted, is pure and accepts only that which is pure. Allah has commanded the believers to do that which He has commanded the Messengers. The Exalted has said: 'O Messengers! Eat of the good things and do right.' And the exalted also said, 'O Believers! Eat of the good things that

We have provided for you and be grateful to Allah, if it is indeed He Whom you worship.’ Then he (The Prophet (SAW) mentioned a man who after a long journey is disheveled and dust-colored. ‘[The man] stretches his hands out toward the sky and says, ‘O Lord, O Lord while his food is unlawful, his drink is unlawful, his clothing is unlawful and his nourishment is unlawful. How is his (prayer) be answered [in such a state]’⁴⁵

The statement that Allah (SWT) is pure and accepts only that which is pure shows that only the deeds of the pious are accepted. Purity of deeds can be attained through making sure that one’s source of livelihood is lawful.

Eating what is unlawful corrupts one’s deeds and prevents them from being accepted. Finally, Islam upholds punitive measure against those who perpetrate corruption as a last resort. Thus Islam maintains that anyone who misappropriates public funds under his/her custody should have such funds or its equivalent confiscated from the perpetrator⁴⁶. This is called *Radd al-Mazalim*, restitution, a very good example of which could be found in the Khaliphate of Umar Ibn Abdulaziz.

Islam prohibits taking and giving bribes and warns all of those involved of hell fire. However, the Muslim scholars affirm that bribery is prohibited when it is aimed at consuming other’s property or rights unfairly. Thus, if someone finds himself in a situation in which all avenues of redressing a wrong done him, or recovering a right which has been forfeited, are blocked except through the payment of a bribe, the sin of it will not be on him but on the recipient of the bribe.

“The Messenger of Allah (SAW) cursed the one who offers the bribe and the one who receives it.”⁴⁷

Abu Umamah Al-Bahli said that the Messenger of Allah said, “Whoever intercedes on behalf of his brother and therefore he offers him a gift, it would be nothing other than a grievous usury.” Abdul Rahman ibn Auf, the richest companions among the famous ten whom the Prophet had predicted will enter paradise, will have to account for all his wealth, the way he got and spent them, before being allowed to approach the gate of paradise. The other nine would have little wealth to account for and hence will speedily reach paradise⁴⁸.

This was the reason why the Prophet Muhammed (SAW) and His Companions fought and took measures to safeguard against corruption. First, the Prophet disliked corruption and taught his companions also to hate it. This he did by sticking to the warnings given by Allah in many places in the Glorious Qur’an. Allah says:

The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things) until ye visit the graves. But nay, ye soon shall know (the reality). Again ye soon shall know! Nay, were ye to know with certainty of mind (ye would beware!). Ye shall certainly see hell-fire. Again, ye shall see it with certainty of sight! Then, shall ye be questioned that Day about the joy (ye indulged in!). (Qur’an 102: 1-8).

Again He says:

Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the

possessions of this world's life. But in nearness to God is the best of the goals (to return to). Say: Shall I give you glad tidings of things for better than those? For the righteous are gardens in nearness to their Lord, with rivers flowing beneath; Therein is their eternal home with companions pure (and holy); and the good pleasure of God. For in God's sight are (all) His servants. (Qur'an 3: 14-15).

The Prophet Muhammad (SAW) complied with the teachings of these verses and taught the companions to do the same. He warned them of corruption devouring people's wealth wrongfully in order to live in luxury. This world is temporal and as such they should not give much regards to it. He said: *The world is a prison to the believer but paradise for the unbeliever*⁴⁹. Throughout his life, the Prophet has never given regards to wealth and the world in general. When any wealth comes to him either from booty or gift, he disbursed it to the poor to ensure that wealth circulates among the poor. Abu Dharr reported that the Prophet said:

I would hate to possess as much gold as mount Uhud and then to allow three days to pass with a single dinar remaining with me except that which I may hold for the cause of religion, rather, I would give it away to God's servants this way and that, on my right and left and in the back⁵⁰.

From the above narration, it is clear that the greatest measure adopted by the Prophet to curb corruption was to hate heaping wealth whether owned by him or the public for three days without disbursing

it to the poor and rightful owners. This was his behavior and one day when he was given a gift of 99,000 dirhams, he ordered that they should be placed on a mat. When the placement was made, he started giving it out to people in need until the heap disappeared. Accordingly, the training was imbibed by the companions. For instance, Umar Ibn Al-Khattab, while he was the Khaliph, resisted vehemently to a move made by some companions under the leadership of Ali Ibn Abi Talib to get his salary increased because it was observed that he was in difficulty and the salary cannot cater for him and his family. He considered that accepting the salary increase means clinging to the world and ignoring the footsteps of the Prophet and Abubakar. In similar vain, when Ali Ibn Abi Talib was the Khaliph, he was informed by Ibn Al-Tay that the Public treasury (*Bait al-Mal*) was full with money, silver and gold, he said: God is Greater. He then went to the *Bait al-Mal* and exclaimed thus: "*O white and yellow (silver and gold) tempt me not. Tempt others! He then instructed that they be distributed to the masses*". These historical facts have shown the anti-corruption posture of the Prophet and his companions. Had it been the Prophet heaped wealth for himself and his family, the companions would have emulated the behavior⁵¹.

Giving preference to others over one self and one's relations was another method used by the Prophet and the companions to minimize corruption. When Fatima, the daughter of the Prophet Muhammed (SAW) requested from him a slave girl that will help her in domestic work, he refused. He said: By Allah I cannot give anything at the time when the bellies of my companions of *Suffa* (a platform at the Mosque where poor companions lived just to attend the teachings of the Prophet). When Abubakar appointed Yazid Ibn Sufyan the governor of Syria, he warned him not to give unlawful benefits to his relations. This is because if a Muslim officer appoints his kins on big and lucrative positions that they do not merit, he will be cursed by Allah for that action and he will not accept any of his excuses or apology for that until he enters hell⁵². Also, the Prophet (S.A.W)

appointed a number of his companions as the collectors of zakat, during the Medina period. They were to make proper assessments on the items where zakat become payable, collect the proper amounts and distribute to the recipients in the same locality⁵³. One of these collectors of zakat came back and told the Holy Prophet, "This amount is what I have collected less what I have distributed to the rightful recipients, but this is mine". Prophet (SAW) was very upset and rebuked him saying, "What right do you have to put aside something that does not belong to you. If you were to remain in your father's house, would you get what you are taking?" Islam prohibits taking, giving bribery and warns all of those involved of hell fire⁵⁴. However, the Muslim scholars affirm that bribery is prohibited when it is aimed at consuming other's property or rights unfairly. Thus, if someone finds himself in a situation in which all avenues of redressing a wrong done him, or recovering a right which has been forfeited, are blocked except through the payment of a bribe, the sin of it will not be on him but on the recipient of the bribe. "The Messenger of Allah cursed the one who offers the bribe and the one who receives it."⁵⁵

7. Conclusion

From the foregoing discussion, it is evident that, corruption in Nigeria is seen to stem from the abuse of administrative power of any kind, be it, judicial, political authority and financial dominance. Also, all corrupt acts are construed as lack of ethical norms from religio-moral perspective and unjust in relation to the principles that safeguard rendering to everyone their due, thereby undermining communal harmony. As a result, the need to combat corruption in Nigeria has brought all stake holders much closer by setting up various anti-corruption agencies. This study therefore, identified the phenomenon of corruption, and the root causes in our society. It has also examined the consequential effects of corruption on Nigeria as a Secular State and provided analyses on how the Islamic-Ethical Norms can help combat corruption through analytical method. The paper therefore,

revealed that, corruption has different forms and manifestations; social, political, economic, administrative as well as the corruption of data and information. It also, uncovered corruptions as product of spiritual emptiness by adherence of Islam which is contrary to the basic principles moral and values it advocate. It is equally evident that, Islam condemns corruption as a severe threat to proper social, economic, and ecological balance. Corruption in Islam is taboo because it is considered grave criminal offenses and a great sin. It is also emphasized the need for instituting justice and reforming Islamic values because preserving people's lives and their possessions are among the main purposes of Islam. It recommends that the Islamic approach which looks at corruption holistically call for the firm fear of God, accountability and stresses character building through practicing moral virtues and shunning vices as the best approaches to solving corruption in Nigeria. It is concluded that Islam is the only perfect way of life. It has solution to all human problems. It is the only hope for overcoming the present and future challenges of life. The future of Islam is the future of humanity.

Notes and References

- ¹ T. Osipitan and O. Oyewo "Legal and Institutional framework for Combating Corruption in Nigeria. Akanki, E.O (ed), *Unilag Readings in Law*, n.d, 53
- ² H. Marquette: *Corruption, Politics and Development: The Role of the World Bank*, Basingstoke: Palgrave, 2003, 42
- ³ C. Ukaegbu, "Indiscipline in Nigeria: Causes, Patterns, Interventions and Implications for National Development", *A Journal of Opinion*, 2007, Volume xxv, 32
- ⁴ Wikipedia Encyclopedia "Political Corruption, 2010, Retrieved from <http://en.wikipedia.org/wiki/politicalcorruption>, on the 10/01/2018
- ⁵ World Bank: *World Development Report: The State in a changing world*, New York Oxford University Press, 2000, 47

6. Shah "Corruption: Global issues; Social, Political, Economic and Environmental issues that affects us all", retrieved from <http://www.globalissues.org/article/590/corruption>, on the 10/01/2018
7. F. Odekunle "Tackling Corruption in Nigeria: Strategic and Operational options for the Buhari Administration" A Convocation Lecture Delivered at the 5th Convocation Ceremony of Al Hikmah University, Ilorin, on 12th Sept. 2015-11-10, 2-5
8. C.J Friedrich "Corruption Concept in Historical Perspective", In: Heidenheimer, J; Micheal, J; and Levine, V.T, *Political Corruption: A Handbook*. New Brunswick, USA: Transaction Publication, 2009, 12-16
9. S. Ali: *Corruption: A Third World Perspective*. Lahore: Aziz publication, 62
10. *Criminal Code*, "Cap 77 Laws of the Federation of Nigeria", 1990, 26
11. World Bank: *Helping Countries Combat Corruption: The Role of the World Bank*, Washington DC: The World Bank, 1997, 3
12. Syed Hussein Alatas: *Corruption: Its Nature, Causes and Consequences*, Aldershot [UK] and Brookfield VT: Avebury, 1990, 3-4
13. L. Amanda Morgan: *Corruption: Causes, Consequences, and Policy Implications: A Literature Review*, San Francisco: The Asia Foundation, 1998, 6
14. World Bank, *Helping Countries Combat Corruption: The Role of the World Bank*, Washington DC: World Bank, 1997, 7
15. M. Abuarqub: *Islamic Imperatives to Curb Corruption and Promote Sustainable Development*, Published by Islamic Relief Worldwide, Birmingham, United Kingdom November 2009, 52
16. M. A. Salisu, "Corruption in Nigeria, Retrieved from, <http://www.lums.co.uk/publications>, on the 10/01/2018
17. Taiwo "The Root Cause of Boko Haram and Other Insurgent Groups in Nigeria, Report on Apr 21, 2014, Retrieved from (<http://saharareporters.com/2014/04/21/root-cause-boko-haram-and-other-insurgent-groups-nigeria.group.org>), on the 10/01/2018
18. V. E. Dike, "Corruption in Nigeria: A New Paradigm for Effective Control." *Africa Economic Analysis* 24(8):2011, 43
19. Corruption is root cause of Nigeria's problems – Muslim Journalists' Symposium Posted on June 6, 2017 by Editor in Anti-Corruption War, General News, News, 3
20. M. E. Onyema "Nigeria and Public Procurement Corruption" In *Leadership Newspaper*, No. 651, Pany and the Free Press, New York, 2008, 21

21. A. S. Mikailu "Ethics and Public Service Performance: an Islamic Synthesis" Being a Paper Presented at a Public Lecture Organized by Jama'ah al-Muslimin Sokoto, at the Sokoto State House of Assembly Complex, 1998, 21-23
22. Z. I. Oseni "Islam, Nigerian Muslims and Jihad Against Corruption: A Re-Examination" *Journal of Islam in Nigeria*, Vol. 1 No 1, June 2015, pp. 117 – 130
23. Salisu shehu "The role of Muslim Leaders in Combatting Corruption in Nigeria" A Lecture Presented at the Annual Conference of the Jama'atu Nasril Islam at the Conference Hall of the JNI National Conference, Kaduna, Kaduna State, on Monday 25 Sha'aban, 1438 (22nd May, 2017)
24. Saheed Badmus Suraju "Utilizing Islamic Education in Curbing Corruption and Bad Governance in Nigeria" *Knowledge Review Volume 35 No 1*, December, 2016: 1-6
25. Al-Nawawi, AbūZakariyyāYahyaibnSharaf: *Matnal-Arba'in al-Nawawiyah*, Al-Ghawriyah, Cairo: 'Abd al-Hamid Ahmad Hanafi, n.d, Hadith No. 468:148
26. The Root Cause of Corruption in Nigeria, *Nigeria Tribune*, July 21, 2016, 3-6
27. Babatope Babalobi "Corruption in Nigeria: Causes and Solutions" Report of a Workshop for Civil Society Organisations involved in the fight against Corruption, Organised by Zero Corruption Coalition, (ZCC) Lagos, December 11-12, 2008
28. Samuel Tinibu "20 Types of Corruption in Nigeria" Retrieved from, Naij.Com, on the 10/01/2018
29. George Ibenegbu "Effect of corruption in Nigeria" to get news every day" Retrieved from Naij.com, on the 10/01/2018
30. M. Uzochukwu "Corruption: Causes and Solutions, 2015, Retrieved from <http://uzochukwumike.hubpages.com/hub/corruption-solutionandcusesm>, on the 10/01/2018
31. S. Robert Leiken, "Controlling the Global Corruption Epidemic", *Foreign Policy* 105 (Winter 1996-97), 55-73
32. Mark Philip, "Defining Political Corruption", *Political Studies* 45, no. 3, 1997, 436-62
33. Ahmad "Good Governance: An Islamic Perspective" 2011, retrieved from <http://slideshare.net/prof.anishahmad/goodgovernanceanislamicperspective>, on the 10/01/2018
34. EFCC Establishment Act, Section 46, 2004
35. U. Myint "Corruption: Causes Consequences and Cures" *Asia-Pacific DevelopmentmJournal*, Vol 7, No 2, December 2000

36. Transparency International, 2002, retrieved from, <http://www.transparency.org/news.room/faq.corruptionfaq#faqcorrl>, on the 10/01/2018
37. Ibid
38. Ibid
39. A.H Yusuf "Leadership Role and Good Governance in Nigeria" retrieved from, <http://www.imimng.org/downloads/Dr%20Hamza's%20Article.doc>, on the 10/01/2018
40. Ibid
41. S.B. Suraju "The Concept of good Governance and Socio-Economic Justice in Islam" *Entrepreneurial Journal of Management Science (EMJS)*. Al-Hikmah University, Ilorin, 2013, 43
42. M. Shehu "The Role of Islam in Fighting Corruption in Our Society". Being the text of a paper presented at the Code of Conduct Compliance Training for CEOs of MDAS held on 23rd February, 2012 at EFCC Training and Research Institute, Karu Abuja, 2-5
43. M.A Khan: *The Pious Caliphs of Islam*, Shomolu: Al-Waseelat Publishers, n.d and A. Z. S Awi: *Riyad al-Salihin*, Dar al-Fikr, Beirut, Lebanon, 1988, 112
44. Adedayo Kuforiji "Nigeria: Islamic Scholars Identify Roots of Corruption, Poverty" *This Day*, Lagos, 31 August 2001 and A.R Lukman "Islamic Concept of Good Governance(2), 2011, retrieved from, <http://nationalmirroronline.net/index.php/religion-news/13895.html>, on the 10/01/2018
45. Y.T Maigari: *The Islamic Principles and Methods of Teaching*. Lagos: Islamic Heritage Foundation, 2010, 67
46. S.C Muhammad "Social Justice" in *Fundamental of Islamic Economics System*, 2003, retrieved from, <http://muslimtents.com/Shaufi/b16b16-16.html>, on the 10/01/2018
47. R.I. Adebayo "An Islamic Framework of Administrative Responsibility: Implications for the Public Administrators in Nigeria" *NATAIS, Journal of the Nigerian Association of Teachers of Teachers of Arabic and Islamic Studies*, Vol. 10. Ijebu Ode, 2007, 3-6
48. Mohammed Al-Momani "Economic Corruption and Treatment, Perspectives of Islam and Capitalism (Comparison study)" *Journal of Economics and Development Studies*, September 2015, Vol. 3, No. 3, 123-134
49. Aina-Obe Shamsuddin Bolatito "The Muslim-Ethical Norms Combat against Corruption; Are Islamic Perspective been Met in Practice?" *International Journal of Science and Research (IJSR)*, May 2016, Volume 5 Issue 5, 2-5

50. Hadi Atanda Moshood "Corruption, The Bane Of Good Governance: Islamic Panacea" *A Paper presented at The Second National Conference on Islam in Nigeria (COIN) Organized by Islamic Welfare Foundation in Collaboration with Fountain University Osogbo, at Fountain University Osogbo Between 22nd-25th November, 2015*
51. Md. Shahnur Azad Chowdhury, Md Musa Khan, Ms Sultana Akter, "Corruption in Islamic Perspective and the Roles of Information and Communication Technology (ICT) to Control It" *EJBM-Special Issue: Islamic Management and Business*, Vol.5, No.11, 2013, 38-40
52. Aishatu Abubakar Kumo, Fatima Abubakar "Tasawwuf and Its Role in Minimizing Corruption and Insurgency Among Muslims in Northern Nigeria" *Sociology Study*, June 2015, Vol. 5, No. 6, 444-451
53. Yusuf Ali "The Challenges of Fighting Corruption in Nigeria: Islamic Perspectives" *A Lecture Delivered at Ogun State Judiciary 2016/2017 Muslim Legal Year Service on 26th september, 2016 at Egba Central Mosque*
54. Mohammad Hashim Kamali "Islam Prohibits All Forms Of Corruption" *International Institute of Advanced Islamic Studies (IAIS) Malaysia*, 2013, Retrieved from, www.hashimkamali.com or www.iais.org.my, on the 10/01/2018
55. Kasimu Abubakar Lolo "Curbing Corruption Among Public Servants And Politicians In Nigeria: The Role Of Islamic Moral Values" *Proceeding of the International Conference on Arabic Studies and Islamic Civilization, Kuala Lumpur, Malaysia, Organized by World Conferences.net 137, Mar. 2014. 4-5.*