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## ISLAM IN THE FIGHT AGAINST CORRUPTION THE ROLE AND ROLE OF RELIGION

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### ABSTRACT

*This article discusses the issue of corruption, how this negative vices are fought in Islam, and the very dangerous social consequences of taking and giving bribes in our religion. Some Hanafis responded to the opposite of the narrated truth, thinking that the king's taking a bribe was like a judge taking a bribe. I ask the Almighty Allah to make my research impartial. During the years of independence in Uzbekistan, corruption was at the root of some officials' greedy treatment of the property of entrepreneurs and farms, and artificial barriers to obtaining bank loans.*

**KEYWORDS:** *Corruption, Islam, Surat An-Nisa, Surat Al-Baqara, Bribes, Bribes, Gifts, Gifts, Etc.*

### INTRODUCTION

Islam has focused on reforming society as much as it has focused on educating and reforming the individual. In reality, there are vices such as fraud and unjustly eating the property of others, from which it is the duty of every Muslim to save society. Studying and following the instructions of our religion in this regard will undoubtedly make a great contribution to the prosperity of our country. The abuse of power by members of society, the misuse of state property, the stagnation of growth and development in various spheres of society, the loss of public confidence in reform, and other similar negative consequences.

Unfortunately, in our land, which is predominantly Muslim, there are sins that our ancestors despised, such as fraud and unjustly eating the property of others.

Our religion also has strict rules on corruption.

It is common for many bribe-takers to suspect that a bribe was given as a gift. The giver was also heartbroken, accustomed to carrying out ugly intentions with atadid and other beautiful words. Therefore, it would be appropriate to describe the gift in this context. A "gift" is the gratuitous giving of goods to someone for use. The gift is usually meant to gain the love and affection of the person being given, or simply to honor him or her, or to treat him or her according to the good he or she has done. He has no intention of taking anything from him unjustly. This is the main difference between a gift and a bribe.

Corrupt people should be well aware that by their actions they are betraying their duties, the state, the people.

The same goes for corruption. First you meet someone's need, and he or she will give you a thank-you gift or meet your need as well. In the meantime, someone else's job will fall on you and you go down the path of covetousness for him, that he may give you his gratitude in material terms. Regardless, after this situation is repeated two or three times, it becomes normal and becomes a daily routine. Everything that has become a habit for humanity occurs as a result of constantly repeating a task.

Corruption spreads like wildfire throughout the dry areas pulling into its own trap. It is becoming more and more difficult to control it, as if the measures taken by the states alone are lacking.

Today, many countries are fighting corruption with their domestic laws.

Ibn Nujaym (may Allaah have mercy on him), one of the leading scholars of the Hanafis, wrote in his treatise:

Bribe, or bribe, in the dictionary means "payment", "reward". The term is something given to the governor and officials like him to rule in his favor. Imam Abu Nasr al-Baghdadi, in his commentary on Quduri, explained the difference between a bribe and a gift: "A bribe is something given for help, and nothing is conditioned on the gift."

The impurity of the bribe was fixed by the book, the sunnah, and the ijma'. "O you who believe! And do not consume your property unjustly. (Surat an-Nisa', 29) "Do not consume your wealth among yourselves in vain. Also, do not knowingly hand over some of the rights of the people to the rulers in order to usurp them through sin. (Surat al-Baqara, 188)

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: I am also a human being. You come to me with a claim and a claim. If you master the word and unjustly misappropriate the rights of others, know that it is a blaze of hell. Let him who wants it take it, and let him who does not want it take it. "

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Allaah has cursed the bribe-giver, the bribe-taker and the one who mediates" (Narrated by Ahmad).

Imam Qazikhan's fatwa divides bribes into four parts:

The first is that if a judge makes a judgment based on a bribe, he will not be a judge. In this case, the bribe is haram for both the giver and the receiver.

The second is a bribe given to a judge to rule in his favor. Whether the judgment is right or wrong, a bribe is unclean to both parties.

Third is bribery to protect one's life or property. Such a bribe is only unclean to the recipient, not to the giver. The same is the ruling even if he gives some of his wealth when it is coveted.

Fourth is the bribe paid to have his case considered in the presence of the sultan. He is honest to the giver and not honest to the receiver. This sentence is in the case where the bribe was given in advance. But if the bribe is given after the case is over, some say it will be haram, while others say it is halal. That's right, because it's about rewarding goodness and kindness. Just as it is a good deed to give something to an imam or muezzin unconditionally.

It is also not halal to accept a gift from a stranger who has never given a gift before, just as it is not halal to bribe a judge. The judge's request for a loan or an arya is also in the same sentence.

In the Book of Will, "What is given to oneself or one's property to ward off oppression is not considered a bribe to the giver. Property given to someone for a fee is a bribe."

The report concludes: "If a judge takes a bribe and then gives a verdict, or if he or his son takes a bribe after the verdict, the verdict will not pass."

There are three types of gifts:

The first is the gift given to create love, which is honest to both the recipient and the giver.

The second is that a gift given to promote injustice is not fair to either party.

Third, oppression, that is, the gift given to get rid of injustice, is only impure to the recipient. However, there is no harm in accepting a gift when the case is over by the decision-maker without any conditions or greed."

Fath al-Qadir says, "Then there are four kinds of bribes.

The first is unclean for both the giver and the receiver. He is so bribed, judged, or judged that he is left to fend for himself as a result.

The second is the bribe that the judge takes to pass judgment, which is also haram for both parties. In this case, it does not matter whether the judge's verdict is right or wrong. Because it is obligatory for him to reveal the truth. It is not fair to charge a fee to perform an obligation. But there is no need to explain the unjust verdict. It does not matter whether the bribe is taken before or after the verdict.

The third is a bribe given in order to get rid of harm or to make a profit, given his work in the presence of the sultan. It is unclean to the recipient, not to the giver.

The fourth is a bribe given to ward off danger from one's life or property, which is halal to the giver and impure to the recipient. Because it is obligatory to repel harm from a Muslim. It is not permissible to take goods to do the obligatory"

At a time when we had to issue a fatwa on bribery in our time, some of my friends commissioned me to do research on the subject. Some Hanafis responded to the opposite of the narrated truth, thinking that the king's taking a bribe was like a judge taking a bribe. I ask the Almighty Allah to make my research impartial. So we start by saying that bribes have two different meanings. It has

lexical and terminological meanings. In the dictionary, the meaning of bribe is shirinkoma - truth, reward.

A gift is a gift to a judge. If the gift is intended to benefit, it is unclean on both sides. If a person comes to a judge and gives him something to judge without reciting a sentence, or after giving a sentence, the giver has committed an unclean deed. If the judge does not accept this and wants to influence him, the judge will be able to do the same. There is a saying of the scribes: "Any sin committed is obligatory if it is not weighed against it." It is similarly stated in al-Badoye: "The reason why Tazir is obligatory is because it is a crime that is not prescribed by the Shari'ah. It does not matter whether the crime is a violation of the rights of Allah or a betrayal of the rights of the slave. That is, if anyone in his right mind commits a crime without a specified limit, he will be punished. " If you ask me if the judge's remarks will be taken into account, I will say "Yes!" Based on information from Fuslayn and other sources. I answer. If someone tells the judge that I took a bribe, he can influence him. As for giving effect by making it public, it is permissible because it is also a form of giving effect. Imam Abu Hanifa (r.h.) said that anyone who bears false testimony will be affected by making it public in the markets. Nothing else is done. Two Imams (Abu Yusuf and Muhammad) said they would be beaten and arrested.

It is narrated in Fath al-Qadir: "The meaning of Imam (Abu Hanifa's) words is, 'I cannot affect him in any other way, nor can I beat him.' So the alliance is that he will be affected in any way. it is enough to be transparent in the markets, because sometimes it is harder to be transparent than to strike secretly. And the two imams have added to that. " That's it. the same is cited in al-Inaya and other sources.

So, exposing the guilt of the offender is a form of excuse. If the judge finds it advisable to give the same reprimand to other offenders in addition to giving false testimony, it is permissible for the judge to give the same reprimand to the perpetrators. After all, to impress is a matter left to the discretion of the judge. If you asked a judge if it is permissible for a judge to do something that is forbidden in the Shari'ah, such as painting the face of a criminal black and shaving off one side of his beard, I would answer that it is permissible for a judge to do that.

According to the UN, the world now receives \$ 1 trillion in bribes each year. The world economy loses \$ 2.6 trillion a year due to corruption, which is 5 percent of world GDP. According to the UN Secretary-General, "Corruption deprives people of schools and hospitals, frightens investors, plunders natural resources, and creates conditions for various other crimes.

In order to prevent corruption in the legislation of developed countries, in addition to the introduction of a number of prohibitions, restrictions and guidance standards to prevent corrupt activities of public officials, a special method of "Corruption Tolerance Test" has been introduced.

During the years of independence in Uzbekistan, corruption was at the root of some officials' greedy treatment of the property of entrepreneurs and farms, and artificial barriers to obtaining bank loans. The same problem has existed in the admission of young people to higher education institutions, colleges and lyceums with high competition, and after becoming students to collect the necessary points for the current, intermediate and final control, based on the greed of some "teachers".

The relentless fight against corruption in our country began in October 2016. On October 14 this year, on the initiative of the President of Uzbekistan ShavkatMirziyoyev, the draft law "On Combating Corruption" was adopted by the OliyMajlis, which came into force on January 4, 2017. The law provides for full legal regulation of relations in the field of anti-corruption, increasing the effectiveness of measures taken by government agencies and civil society institutions to combat corruption, creating an environment of intolerance to corruption in society by raising legal awareness and culture of citizens.

"Everywhere you look today, the tide of protectionist sentiment is flowing. Achievements are promoted. It is not surprising that such mature and skilled people as Ibn Sina, Fergani, Beruni, Khorezmi were born. First of all, in order to achieve high development, it is possible to eradicate the root of corruption only if citizens act in the interests of society, not themselves and the course of action.

Corruption is a terrible scourge that oppresses society in various ways. It undermines the foundations of democracy and the rule of law, violates human rights, impedes the functioning of markets, impairs the quality of life, and creates conditions for organized crime, terrorism, and other threats to human security.

Speaking about the upbringing of the younger generation, President Shavkat Mirziyoyev said that each of us, especially our sons and daughters, should follow the following words: "People should strive for a clear goal. to be rich, to be happy and honored, to be a warrior or to be weak, to be humiliated, to bear the burden of unhappiness, to be neglected, to be enslaved and enslaved, depends on the upbringing they received from their parents as children.

In conclusion, it should be noted that corruption and bribery lead to the loss of justice, which is an important basis for the stability of society. Society becomes fragmented as bribery becomes unjust. Every citizen who wants the stability of our country, the well-being of our people, the development and prosperity of the country, the prosperity of the hereafter, must get rid of the vice of bribery and bribery.

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