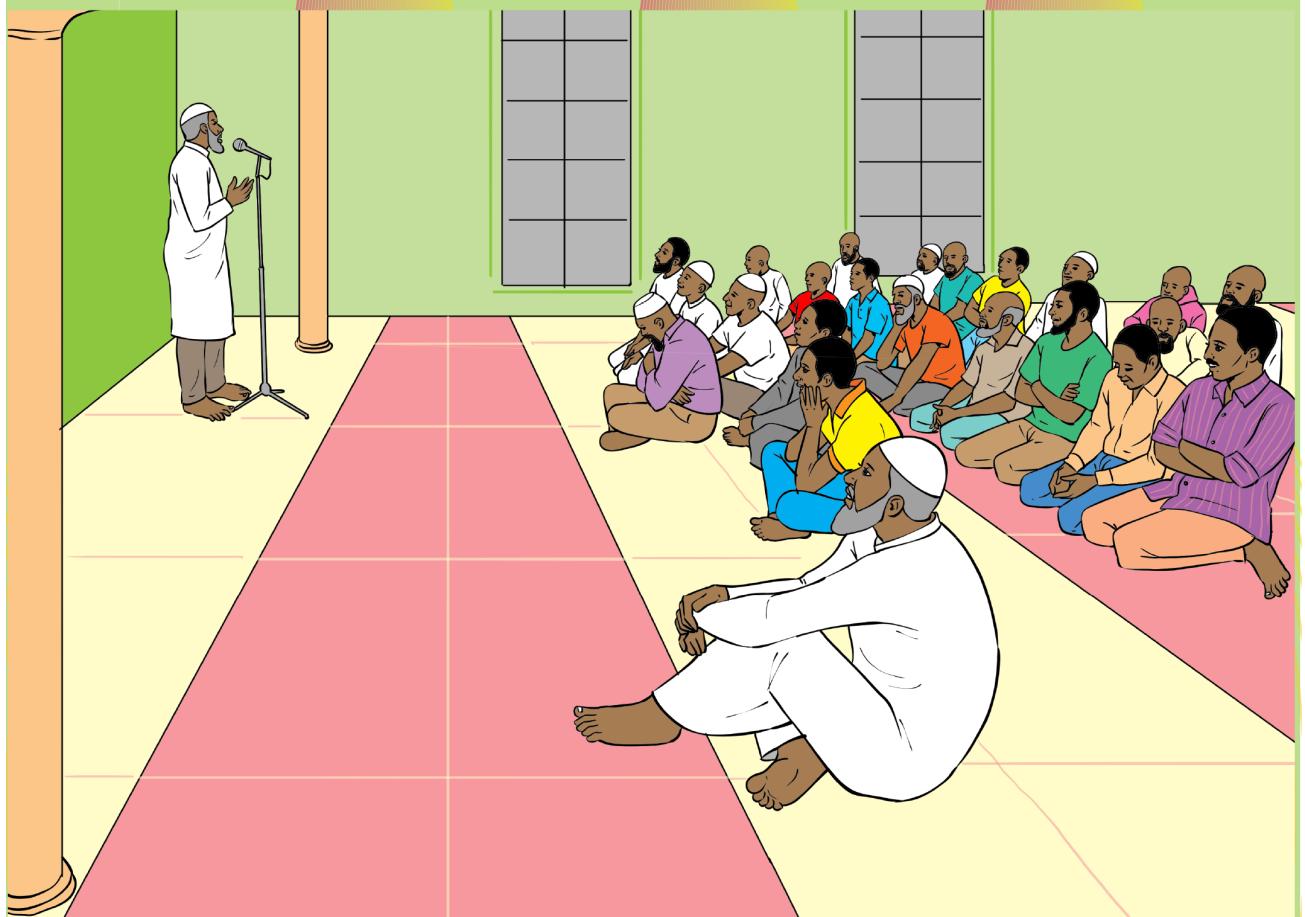


ISLAM AGAINST CORRUPTION



An Initiative of the Ethics and Anti-Corruption Commission and the Muslim community



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CORRUPTION IS A DISEASE, INTEGRITY IS THE CURE

First published in 2019





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ABBREVIATIONS AND ACRONYMS

- FARDH** : An Islamic term which denotes a religious duty commanded by Allah.
- FUJOOR** : Means immoral deeds.
- P.B.U.H** : Peace Be Upon Him
- S.A.W** : Sallallahu Alayhi Wa sallam – Meaning Peace and Blessings upon him and His Family
- SUNNAH** : Is the verbally transmitted record of the teachings, deeds and sayings, silent permissions (or disapprovals) of the Prophet Muhammad, as well as various reports about Muhammad's companions.
- SWT** : Subhanahu Wa Ta'ala- Glory to Him, The Exalted
- TAQWA** : Is an Islamic term for being conscious and cognizant of Allah, of truth, of the rational reality, "piety, fear of God".
- UMMAH** : Community
- WAQF** : An endowment made by a Muslim to a religious, educational, or charitable cause.



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PREAMBLE

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

Islam is a complete way of life in that it has covered every facet of Muslim's life from the cradle to the grave. As such, Islam has a complete and institutionalized ethical system that serves to provide a guide and framework on issues pertaining to ethical and moral behavior for all Muslims.

Hence issues of corruption have been given prominence in the Quran and Hadith because they pertain directly to human nature.

The Quran and Hadith has moral and ethical standards that serve to ensure Muslims behave and live within an acceptable framework.

Corruption is a major vice in society hence this book has come at the right time to address this issue.

From the above, it is clear that it's the duty of every Muslim not only to avoid engaging in corruption but also take measures to ensure that other members of the Ummah do not engage in corruption.





INTRODUCTION

The war against corruption requires multi-faceted strategies bringing together all players including Religious Communities, Government institutions, the Private Sector, Non-Governmental Organizations, the Media and most importantly the general public. Whereas the EACC is the lead agency in the fight against corruption in Kenya, the efforts of other actors is also critical in breaking the chains of corruption. We should all acknowledge that corruption is a vice which continues to shatter the moral fabric of the Nation and must be fought using all means available including the Word of God.

Religious Communities represent the moral pillar of society looked up to for guidance and direction on matters ethics and integrity. Among the bodies working in the religious sector, is the Inter-Religious Council of Kenya (IRCK) which consists of: National Council of Churches of Kenya (NCCK), Hindu Council of Kenya (HCK), Evangelical Alliance of Kenya (EAK), Supreme Council of Kenya Muslims (SUPKEM), Organization of African Instituted Churches – Kenya (OAIC-K), Kenya Conference of Catholic Bishops (KCCB), National Muslim Leaders Forum (NAMLEF), Seventh Day Adventist Church (SDA) and SHIA Ithna Asharia. Several meetings between these institutions and the EACC led to the realization that religious institutions' duties go beyond their religious roles in ceremonies and that their active role in the fight against corruption is paramount. For this reason, representatives of the IRCK and EACC convened to develop this booklet for use by religious leaders, their congregations and the general public.

This booklet spells out from an Islamic perspective what constitutes corruption, its causes, manifestations as well as effects. It also prescribes how to mainstream values through Islamic institutions and seeks to reaffirm the conscience obligations of Christian leaders and congregations in the fight against corruption. Ultimately it is expected and desired that by reading this booklet, the reader will be inspired to embrace a value-driven life and thereby be counted upon as part of the team championing the fight against corruption.





FOREWORD

The Ethics and Anti-Corruption Commission anticipates estimable partnership with the religious communities in the fight against corruption. Religious communities have a duty and privilege to use their churches, mosques, temples and such other places of worship to urge their members to restrain themselves from corruption. By use of the Bible, Quran, Ghitta, among other holy books, religious leaders and congregations can draw gems of truth regarding values, ethics and integrity which when translated to practical living will break the existing chains of corruption.

Both the Commission and the religious communities share in the belief that corruption begins in an individual's heart and hence must be fought from thence. Individuals who not only study divine teachings on honesty, accountability, love, self-control, fairness and patience but also carry their religion to places of work will be found to be free of corruption. In this reckoning, religious communities ought to urge their members to prioritize, above any other religious obligations, value-driven living in families, places of worship, schools, public offices and all gatherings.

This booklet provides Islamic teachings on integrity, ethics and anti-corruption which are relevant to religious leaders and congregations. It is a product of the partnership between the Commission and religious communities following the signing of a memorandum of understanding on joint approach to the fight against corruption. I urge religious communities and other readers to use this booklet in all places of worship or religious gatherings as a reference tool for restoring Godly values which contribute to ending corruption.

It is my pleasure to recommend to you this booklet with the assurance that when studied with sincerity of heart, it will actuate a desirable change to your heart and reproduce character qualities for a corruption free life and society.

Arch-Bishop (Rtd) Eliud Wabukala, Chairperson, Ethics and Anti-Corruption Commission



UNDERSTANDING CORRUPTION

1.1 Definition of corruption

Corruption is the misuse of entrusted power, wealth and services for personal or private gain. Corruption is also said to be highly related to materialistic tendencies, which can be due to genuine needs caused by income or greed and the desire to live well beyond one's means. When this happens, it can easily lead to gross inefficiencies both financially and in productivity. Those involved will find ways and means of applying pressure on others whom they can prey upon, instead of providing genuine service to such victims.

1.2 Corruption according to the Holy Quran

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." (Q 2:30)

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 locality. One of these collectors of zakat came back and told the Prophet (S.A.W), "This amount is what I have collected less what I have distributed to the rightful recipients, but this is mine". Prophet (S.A.W) 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?" The companion realized that it was wrong and returned the zakat to the Islamic treasury.

1.3 Islam condemns corruption

"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do." (Q 5:8)

Islam prohibits taking, giving bribery and warns all of those involved of hell fire. 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 to 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 (S.A.W) cursed the one who offers the bribe and the one who receives it." (Tirmidhi)



If bribery spreads throughout a society, it will undoubtedly be corrupt and doomed to destruction.

Abu Umamah Al-Bahli (one of the companion of the Prophet) said that the Messenger of Allah (S.A.W) said, "Whoever intercedes on behalf of his brother and therefore he offers him a gift, it would be nothing other than a grievous usury." (Abu Dawud)

Abdul Rahman ibn Auf, the richest companions among the famous ten whom the Prophet (S.A.W) 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 paradise. God knows best. "The flesh that grows out of unlawful income has no place in the hereafter but hell."



1.4 Dimensions of corruption in Islam

Fighting bribery (rushwah) and corruption (fasad) is an integral part of the teachings of the Quran and hadith.

The Quran prohibits devouring/misappropriation of the property of others; "O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful." (Q 4:29)



Corruption is a broad concept that subsumes such other offences as fraud, hoarding, theft, and gambling. The text also condemns those in authority who spread corruption and mischief among people, bestowing favours on some and oppressing others.

"Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters." (Q 28:4)

Fasad is more general than rashwah as it encompasses dishonesty, betrayal of trust, abuse of power, and deceit in both private and public dealings.



Rashwah refers to private gain from public office or seeking recompense for rendering duties ordinarily considered as non-compensatory.

Shaikh ul Islaam Ibn Taymiyyah (rahimahullaah) said: "Treacherousness and Betrayal are From the Most Evil Forms of Corruption Upon the Earth.

The Book and the Sunnah have come with the command of fulfilling contracts and the imposed stipulations and the covenants and agreements, together with carrying out trustworthiness and care and consideration of that. Likewise there is the prohibition against betrayal and breaking contracts and treachery, together with the constraint upon the one who does that.

Adh-Dhahabee (rahimahullaah) said: "Treachery is ugly in everything, and some of its forms are more evil than others. Causing Devastation and Harm Through Treachery and Betrayal"

1.5 Activity

1. Conduct a discussion on the Topic: 'Integrity'. Bring out practical ways of promoting integrity among faithful members.





CAUSES OF CORRUPTION

2.1 Causes of corruption according to the Quran

2.1.1 Pride

"And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees (Satan). He refused and was arrogant and became of the disbelievers." (Q 2:34)

"And [also] those who spend of their wealth to be seen by the people and believe not in Allah nor in the Last Day. And he to whom Satan is a companion - then evil is he as a companion." (Q 4:38)

2.1.2 Greed

We have become so greedy about this world and ignorant of Allah's commands and the way of life.

Prophet Muhammad (S.A.W.) said: "The son of Adam will not pass away before Allah until he is asked about five things: how he lived his life, and how he utilized his youth, how he earned his wealth, how he spent his wealth, and what he did with his knowledge." {Imam Tirmidhi}.

Muslims strongly believe in the uncertainty of the time of our death, the Day of Judgment and life after death. Every soul is accountable to Allah for every action that they have done on this world.

2.2 Examples of corruption cases as highlighted in the Quran

"And when We bestow favor upon the disbeliever, he turns away and distances himself; and when evil touches him, he is ever despairing." (Q 17: 83).

"And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees (Satan). He refused and was arrogant and became of the disbelievers." (Q 2:34)

"And indeed he is, in love of wealth, intense." (Q 100:8)

"Indeed mankind, to his Lord, is ungrateful." (Q 100:6)



"But when He tries him and restricts his provision, he says, "My Lord has humiliated me."
(Q 89:16)

- 1. On the authority of Ibn 'Abbâs, peace and blessing of Allah be upon him, said: I heard the Messenger of Allah (S.A.W) saying, "If a son of Adam had a valley full of gold, he would desire to have two. Nothing can fill his mouth except the dust (of his grave). Allah turns with mercy to him who turns to Him in repentance." [al-Bukhari (6437) and Muslim (1049)].
- 2. Amr bin Auf, peace and blessings of Allah be upon him said that Prophet Muhammed, peace and blessings of Allah be upon him (S.A.W) said: "By Allah I do not fear poverty and starvation overtaking you, but I fear that you will have abundant wealth at your disposal as it had been at the disposal of the nations before you. You will then become extremely greedy in accumulating this wealth just as the previous nations had done. This (greed) will be the cause of your ruin and destruction just as it destroyed the people before you". [al-Bukhari (3158) and Muslim (2961)]

2.3 How to resist corruption

You may escape the legal system of your country, but you cannot escape from Allah on the Day of Judgment. If you want true success in this world and hereafter, stop this shameful act and become a true Muslim. Allah will definitely bless you.

"Truly, Allah does not change the condition of a people until they change what is in themselves." (Quran 13:11)

Upholding The Sunnah, teachings of the Holy Quran and the belief of the hereafter are key to resisting corruption.

2.4 Activity

1. Assign one of your muslim faithful to present *Khutba* on 'Fighting Corruption'.
2. Make a Chart or a Poster outlining ten ways of resisting corruption. Mount it on a place where everyone coming to the mosque can read it.



3

MANIFESTATIONS OF CORRUPTION

3.1 Forms of corruption identified in the Quran

The Quran prohibits “devouring/misappropriation of the property of others” (akl al-maal bi'l-batil -- Q 4:29 and 2:188), which is a broad concept that subsumes such other offences as fraud, hoarding, theft, and gambling. The text also condemns those in authority who spread corruption and mischief among people, bestowing favours on some and oppressing others (Q 28:4 and 89:10-12).

“And to the people of Madian, we sent their brother Shuaib. He said, “O my people serve Allah; you have no deity other than He. Do not give short measure and weight. Though I see you in a state of prosperity, I fear for you the scourge of a day that will encircle you. And O my people give full measure and weight justly and do not defraud of their goods and do not spread mischief in the land. The residue (after giving full measure) is best for you, if you are believers. Any how I am not a guardian over you.” They replied, “O Shuaib, Does your salat teach you this that we should give up all those deities whom our forefathers worshipped or that we should have no right on our goods to dispense with them as we please. Indeed you are the only generous and righteous man (left in the land).” (Hud: 84-87)

The Quran says that God inspired the invention of the weighing scale and revealed the Quran. The Quran was revealed for correcting the faith of the man while the scale was inspired for honesty in business transactions.

“God is one who sent forth the holy book on the right path and the scale too.” (Q 42:17)

The Quran also says:

“And he mounted the skies and put the scale so that you do not do injustice while weighing.” (Q 55:7)

“Do not spread mischief on earth” also calls for explanation. To spread ‘fasad’ (mischief, corruption) is used in three contexts in the Quran. Firstly, it means causing violence and bloodshed without justification. Secondly, it means introducing corrupt practices and



ideas in the faith. And thirdly, it means violating the natural order. When a milkman mixes water with pure milk, he violates the natural order or spreads 'fasad' (mischief). When a businessman weighs dishonestly, he spreads fasad; when a farmer uses unnatural or unethical means to increase the production of vegetables and fruits, he violates the natural order. The nation of the Prophet Lut did not cause violence and bloodshed but they were guilty of committing an unnatural act violating the natural order. When a schoolteacher exchanges good quality of rice meant for mid day meal for children with poor quality rice with a rice trader for making extra money, he commits corruption or spreads mischief.

"And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin. "(Q 4:2)

3.2 Forms of corruption in the Mosque today





3.3 Common corruption practices

- Misuse of the pulpit - Using pulpit for political favours
- Forgery - Imams offer signatures to unworthy applications e.g as forced marriages and school recommendation letters.
- Misappropriation of donations, Relief Food distribution and Hajj tickets.
- Unequal distribution of Zakat and uḍḥiyah (Animal sacrifices)
- Waqf – Property proceeds benefits individuals and not the intended beneficiaries.
- Skewed allocation of scholarships - scholarships benefit the elite and those who control the recipients or fund raisers.
- Succession – Those who deserve to inherit according to Islamic law are disinherited through corrupt Khadhis in courts.

3.4 Examples of corrupt individuals in the Quran

And to the people of Madyan, we sent their brother Shuaib. He said,

"O my people serve Allah; you have no deity other than He. Do not give short measure and weight. Though I see you in a state of prosperity, I fear for you the scourge of a day that will encircle you. And O my people give full measure and weight justly and do not defraud of their goods and do not spread mischief in the land. The residue (after giving full measure) is best for you, if you are believers. Any how I am not a guardian over you." (Q 7:85)

They replied, "O Shuaib, Does your salat teach you this that we should give up all those deities whom our forefathers worshipped or that we should have no right on our goods to dispense with them as we please. Indeed you are the only generous and righteous man (left in the land)." (Q 11:84-87).

When the Jews talked among themselves they asked their co-religionists to disclose to the Muslims neither the prophesies about the Prophet, nor those verses of the Scriptures on the basis of which they could be reproached for their evil conduct; they thought that the Muslims would make use of scriptural arguments against them before God, and would thus have them pronounced guilty. These were the depths to which Jewish religious



decadence had sunk. They were convinced that if they could succeed in concealing their guilt in this world, they would be saved from censure in the Next. For this reason they were asked if they considered God to be unaware of their deeds, either apparent or hidden.

"And when they meet those who believe (in Muhammad) they say: "We too believe in him." But in their intimate meetings they say to one another: "How foolish! Why should you intimate to them what Allah has revealed to you, for they will use it as argument against you before your Lord?:" (Q 2:76)

3.5 Activity

1. Organize and carry out the teachings of the Quran where members discuss about the causes of corruption among muslims. Let your members also discuss why some of them engage in corruption at the work place. Identify areas that lead to compromise.





ENTRENCHING INTEGRITY THROUGH ISLAMIC INSTITUTIONS

4.1 Foundations of Islam

Islam is a complete way of life anchored on the five pillars of Islam and the six pillars of Iman.

4.2 Integrity according to the Holy Quran

Integrity means moral soundness, uprightness, rectitude and incorruptibility of character. It is all about doing what is right in all circumstances.

In the Quran, the word 'taqwa' has been used against the word 'fujoor'

"And inspired it [with discernment of] its wickedness and its righteousness" [Q;91:8].

The latter comes from the root f-j-r, which primarily means 'to break up'. The word 'fujoor' means "immorality" or 'corruption' or 'disintegration' or 'impairment of virtue and moral principles'.

Hence the word 'taqwa', while being used in contrast to 'fujoor', could mean moral soundness, uprightness, rectitude and incorruptibility of character. This is what the word 'integrity' means. Hence the word 'taqwa' may be rendered as 'integrity' wherever the context of its use permits it. Al Muttaqi, being a man of integrity, is incorruptible, upright and morally sound.

Said [the king to the women], "What was your condition when you sought to seduce Joseph?" They said, "Perfect is Allah! We know about him no evil." The wife of al-Azeez said, "Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful." (Q; 12:51)

4.3 Values and moral standards in the Holy Quran that forbid corruption

In the Quran Allah tell believers to be affectionate toward each other, speak good words, and behave modestly. Commanding the right, forbidding the wrong, communicating the moral values of Islam to all humanity are set out as obligatory duties (fara`id).



Obedience: "Get ye down both of you— all together from the Garden, with enmity one to another; but if, as is sure there comes to you guidance from Me, whosoever follows My guidance, will not lose his way nor fall into misery."(Q 20:123)

Justice: "We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might." (Q 57:25)

Trustworthiness: "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul, which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason." (Q 6:151)

Humility: "And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. (Q 31:18)

Humility: "And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result. (Q 17:35)

Loyalty: "And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word." (Q 17:23)

4.4 Obedience and allegiance to the word of God in the fight against corruption

The true place of obedience and allegiance to the word of God is by learning, understanding and following the teachings of the Holy Quran and the Sunnah of the Holy Prophet (P.B.U.H)

The Quran cannot be understood and implemented in one's life without the Sunnah. For example, in the Quran Allah tell believers to be affectionate toward each other,



speak good words, and behave modestly. Commanding the right, forbidding the wrong, communicating the moral values of Islam to all humanity are set out as obligatory duties (faradh). Cleanliness has been made obligatory. However, such matters are explained in the Quran in certain ways. Believers learn about the examples how to actually implement all these commands in their lives by means of the practices of the Prophet (S.A.W).

4.5 Activity

1. Plan a visit to an educational institution or a Children's Home in your locality and share experiences about corruption with the children.





5

CONSEQUENCES OF CORRUPTION

5.1 Introduction

Corruption is evil and those who engage in it attract suffering to themselves, their families, the society and the larger nation. Above all, there is judgment that awaits the corrupt individuals at the end of the world.

"He has succeeded who purifies it, And he has failed who instills it [with corruption]."
(Q 91:9-10)

If corruption spreads throughout a society, it will undoubtedly doomed to destruction. Man undertook the Trust that was offered to the heavens and the earth but they refused to bear it. Hence, it is obligatory on man to observe this Trust in the most perfect way that is required of him in order to win the pleasure of Allah The Almighty and reform society.

However, if the Trust is lost, it results in the corruption of the society and it becomes disordered and disunited.

5.2 Consequences of corruption according to the Holy Quran

- Single Parenting – corruption attributes to more divorces.
- Erodes Faith in religious leadership and its institutions.
- Increased calamities – Diseases, Drought, Floods, infertility will increase.
- Prayers will not be answered and lose Allah's Mercy (Rahma).
- Increased divisions in the community.
- Food insecurity – Due to poor distribution of relief foods to disadvantaged families.
- Entrenched Impunity within the religious institutions.
- Reduction in investments
- Social unrest
- Increased poverty
- Poor infrastructure



- Rising crime and insecurity
- Poor Medical services
- Negative international image

5.3 Benefits of upholding integrity

- Abundance in children and wealth
- Increased Love and cohesion amongst the community.
- Allah's favor will be manifested in the community
- Increased Job opportunities (Rizk)
- Sakina (Tranquility)
- Improve quality of health
- Increased Iman (Faith) amongst the congregation collectively.
- Increased Zakat & Sadaqa (Tithing)
- Peace and harmony.
- Increased self-esteem.
- Increased Infrastructure
- Alleviation of Poverty
- Enhancing cohesion among community
- Attraction of Foreign & Local Investment.
- Increased wealth creation & Security
- Reduction of the gap between the rich and the poor.

5.4 The Quranic examples of gains resulting from upright life

"Verily, those who believe (In the oneness of Allah, and in His Messenger Muhammad (P.B.U.H) including all obligation ordered by Islam) and do righteous good deeds, they are the best of creatures." (Q 98:7)

"Their reward with their lord is Eden, Paradise (Garden of Eternity), underneath which rivers flow, they will abide therein forever, Allah Well-Pleased with them and they with Him. That is for him who fears his Lord." (Q 98,8) "He has succeeded who purifies it, And he has failed who instills it [with corruption]." (Q 91,9-10)



5.5 Judgment that awaits the corrupt people as narrated in the Holy Quran

"The Messenger of Allah (S.A.W) cursed the one who offers the bribe and the one who receives it." (Imam Tirmidhi).

Abdul Rahman ibn Auf, the richest companions among the famous ten whom the Prophet (S.A.W) 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 paradise. God knows best.

"O you who have believed, indeed many of the scholars and the monks devour the wealth of people unjustly and avert [them] from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment." (Q 9:34).

The flesh that grows out of unlawful income has no place in the hereafter but hell.

5.6 Activity

1. Hold a public prayer day involving government leaders and civil society organizations. During the prayer day, highlight the causes and consequences of corruption.
2. Perform a Skit/Play/Drama through the media that brings out the consequences of corruption.





ISLAMIC LEADERSHIP

6.1 Leadership according to the Quran

According to Islam a leader is person or a group that will lead humanity from the brink of destruction to the way of Allah the Almighty.

6.2 Obligations of Islamic religious leaders in the fight against corruption

- Refusing handouts – they should not accept proceeds and handouts from corrupt sources.
- Upholding personal and professional integrity.
- They should mainstream implementation of anti corruption activities within the religious communities.
- They should provide leadership in naming and shaming of corrupt leaders.
- To mobilize and build national consensus on the ethics and integrity values.
- To strengthen the capacity of local governance through partnership building (communities, civil society and private sector organizations including professional bodies).
- To enhance the awareness of local communities of the dangers of corruption and unethical behavior of public and private leaders and of their obligation and right to hold their leaders accountable.
- To participate in coordination activities and synergy building (coherence and collaboration) of all local, national, regional and international actors' strategies, programs, activities, and resources in the process of promoting integrity and ethics in local governance.

6.3 Comparing and contrasting good and bad leadership

The Quran, recognizes and identifies that the model leader amongst mankind is those who through word and deed ensure what is upright is upheld and all that which is wrong is avoided.



6.3.1 Good Leadership

"You have an excellent model in the Messenger of Allah, for all who put their hope in Allah and the Last Day and remember Allah much." (Q 33:21)

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient." (Q 3:110)

The Prophet (S.A.W) is a role model. Believers look at his Sunnah and learn how to implement its precepts and practices in their lives. Indeed, as soon as one looks at the Sunnah, one can see that the Prophet (S.A.W) instructed his community in all matters and showed them how to act befitting a Muslim's honor.

The Prophet's (S.A.W) entire life reveals a seriousness, responsibility, and sensitivity of which not even the slightest detail is neglected. This is the result of our Prophet (S.A.W) having taught "wisdom," alongside the Quran, to his community

6.3.2 Bad Leadership

And the eminent among the people of Pharaoh said, "Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?" [Pharaoh] said, "We will kill their sons and keep their women alive; and indeed, we are subjugators over them." (Q 7:127)

And Pharaoh said, "Let me kill Moses and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption in the land." (Q 40:26)

And to [the people of] Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allah ; you have no deity other than Him. There has come to you clear evidence from your Lord. So fulfill the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers. (Q 7:85)

"If the hypocrites and those in whose hearts is disease and those who spread rumours in al-Madinah do not cease, We will surely incite you against them; then they will not remain your neighbors therein except for a little." (Q 33:60)





6.4 Activity

1. As religious leaders, issue a press statement or memorandum stating your position on the fight against corruption.
2. Conduct regular seminars to the members and the public on the fight against corruption.





ISLAMIC STRATEGIES FOR FIGHTING CORRUPTION

7.1 Suitability of Islamic institutions in fighting corruption

- Community good will : They already have the goodwill amongst the ordinary citizens.
- Acceptability/ Legitimacy: They are readily accepted in the society as compared to other organizations.
- Critical Mass building: The Islamic faith has a huge following hence they can reach many people easily.
- Huge Network: Islamic faith can easily work on joint programs with other organizations.

7.2 Strategies for fighting corruption by Islamic institutions

- Providing accurate and the correct information on corruption from the holy books.
- Providing a manual for Imams to rationalize and simplify the Religious teachings against corruption.
- Empowering the Imams religiously to tackle the subject Corruption.
- Enhancing the preventive role of religious discourse to improve individual and group behaviors.
- Supporting the name & shaming of corrupt practices, addressing them in religious speeches and linking them to real life problems without acknowledging the corrupt person.
- Bringing mosques back to life up scaling their approaches and mainstreaming their involvement in social – economic issues.
- Designing and delivering appropriate sermons related to the subject of corruption.



7.3 Role of Islamic educational institutions in fighting corruption

- Developing and strengthening of the Educational curriculum to include issues of prevention of corruption.
- Entrenching the Culture of Citizenship and patriotism among the youth through educational programs.
- Strengthening the relationship between the family and the school, as well as between the teacher and the pupil.
- Fighting favoritism in orientation and in the acquisition of university scholarships at home and abroad.

7.4 The role of Ummah in fighting corruption

- Reporting all suspected cases of corrupt practices.
- Upholding moral values.
- Electing morally upright religious leaders
- Continuously vetting and rooting out corrupt religious leaders
- Participating in anti-corruption awareness projects
- Advocating for corruption free society
- Educating each other on the negative impacts of corruption
- Assuming responsibility in the fight against corruption.
- To call upon communities members to uphold integrity and enjoin the performance of good deeds
- Inculcating values of integrity and moral uprightness in their children

7.5 Strategies employed for fighting corruption within Islamic institutions

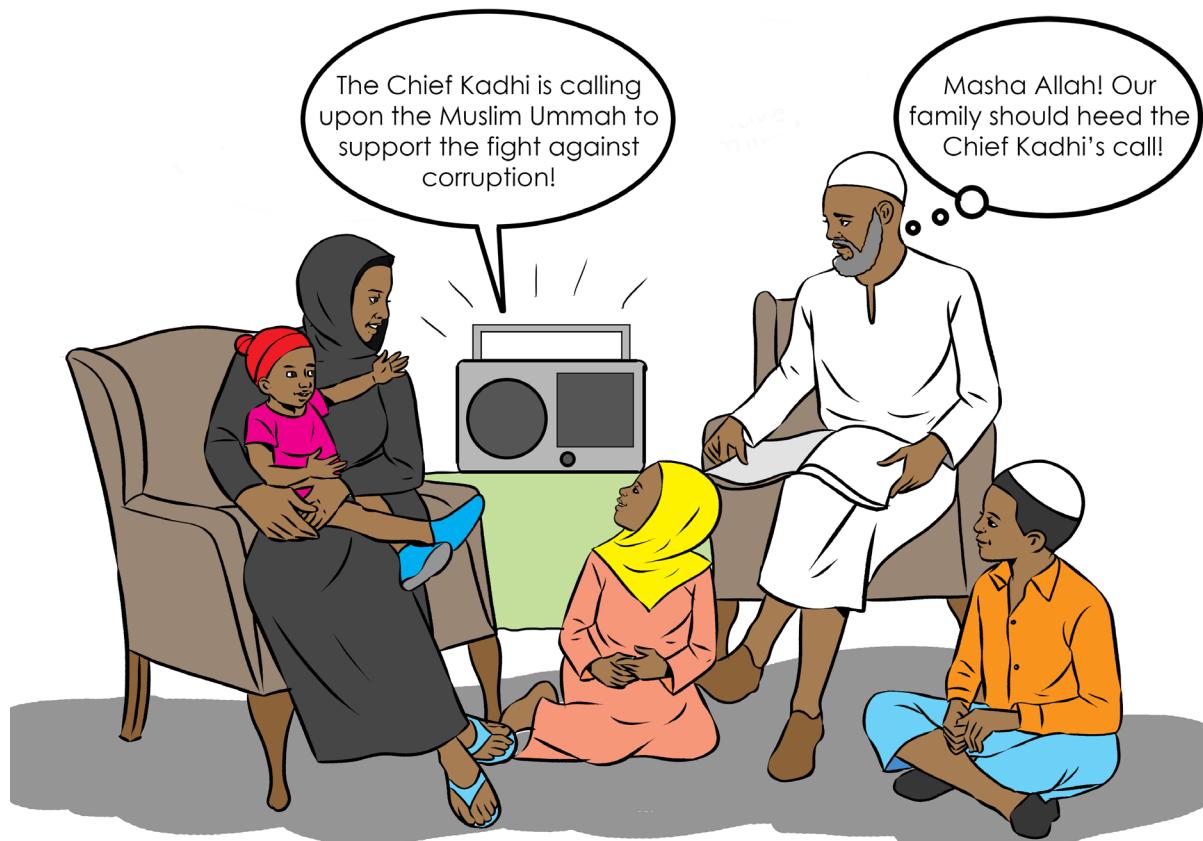
- Providing a manual for Imams to rationalize and simplify the Religious teachings against corruption.
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- Enhancing the preventive role of religious discourse to improve individual and group behaviors.
- Supporting the name & shaming of corrupt practices, addressing them in religious speeches and linking them to real life problems without acknowledging the corrupt person.
- Bringing mosques back to life up scaling their approaches and mainstreaming their involvement in social – economic issues.
- Designing and delivering appropriate sermons related to the subject of corruption.
- Use of print media (Bulletins and fliers) to create awareness on corruption practices.

7.6 Channels for promoting Integrity among Muslims

Muslims can share anti corruption messages through;



- Traditional Media – (Radios Rahma, Salaam, IQRA)
- Print Media - Anti corruption through (Bulletins, Journals, pamphlets, fliers, brochures)





- Social Media – (Whatsapp groups, twitter, Facebook, instagram, linkedin, Imo, Youtube)
- Worship places – Mosques, Madrassas,
- Corruption awareness programmes and trainings



7.7 Overcoming challenges in fighting corruption

- Building Capacity – As it is, majority of Muslim Institutions do not have capacity to fight corruption. Hence partnership building with key stakeholders such as EACC, IRCK, Ombudsman office through trainings, workshops, forums, chief barazas, vertical and horizontal networking is necessary.
- Resource Mobilization – Through partnership building with local, national and international stakeholders.
- Critical mass building with other like-minded stakeholders.



7.8 Partnering with the State in fighting corruption

- Reporting of corruption issues to the EACC through IRCK.
- Exposure of covert and overt cases of corruption.
- Lobbying and advocacy of the three arms of government.

7.9 Collaboration with other religious communities in fighting corruption

- Advocacy through Inter Religious Council of Kenya (IRCK), Inter Faith Networks
- Social auditing and development of score cards
- Lobbying legislators for strengthening appropriate laws
- Naming and Shaming of corrupt individuals
- Monitoring documentation
- Reporting
- Massive civic education

7.10 Activity

1. Develop a policy on integrity on the following areas in your local mosque;
 - i) Financial Management
 - ii) Stewardship



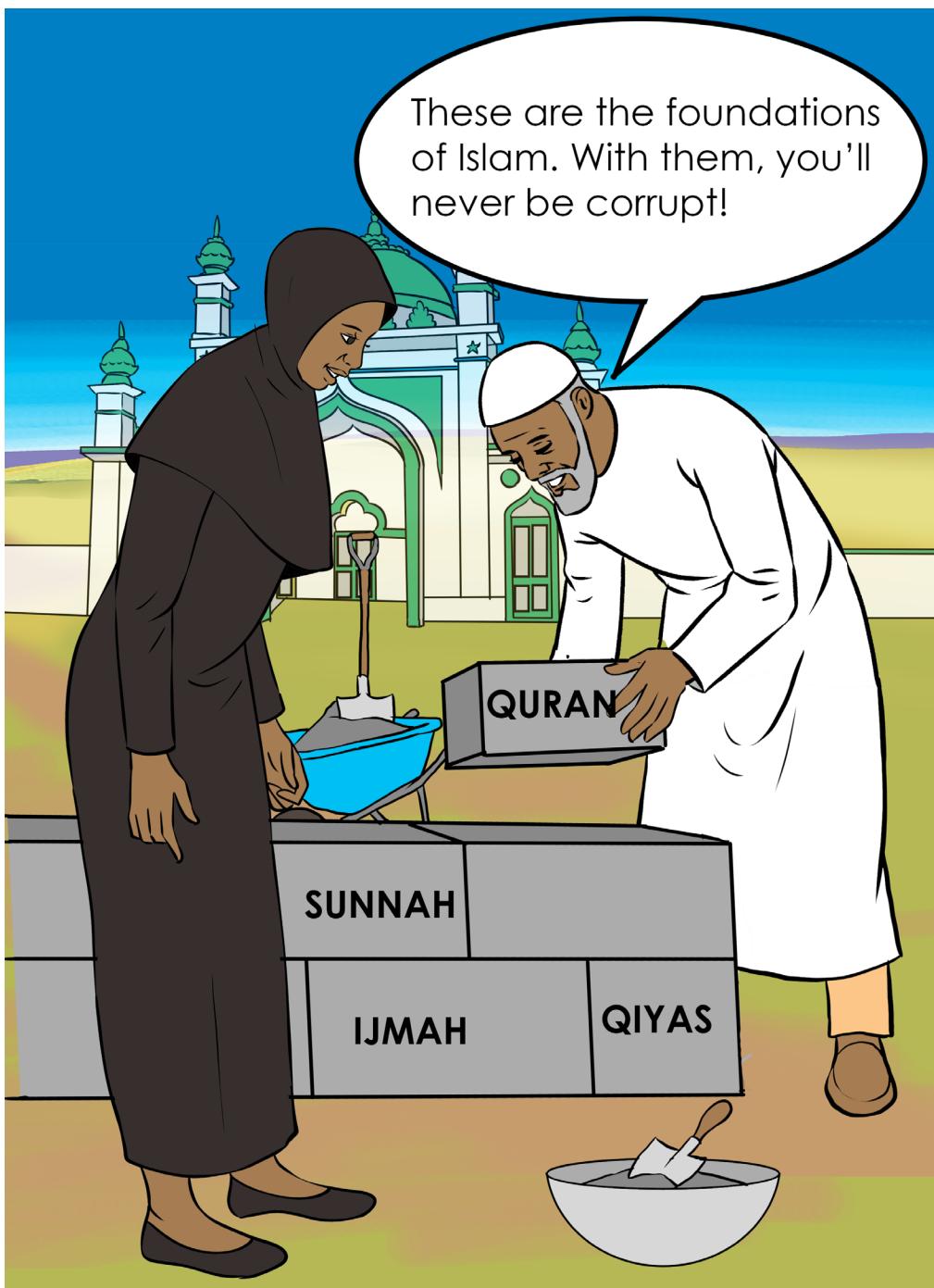


APPENDICES

APPENDIX 1

ISLAMIC LAWS

In Islam corruption is governed under four sources of law:





1. Quran: "And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]." (Q 2:188)

- Allah (The Most High) says that Shu'aib (alayhis-salaam) said to his people: "And my people! Give full measure and weight justice)"

2. Sunnah: S.A.W SAID: Cursed is the one who offers bribery and the one who receives (Tirmidh)

3. Ijmah (Consensus of the Swahaba/ Scholars) – Under Islamic laws the Judge (Khadhi) is allowed to mete out 3 types of punishments for perpetrators of corruption:

- Hadd (Corporal Punishment)
- Qisas (Revenge)
- Tazir (Naming and Shaming of corrupt individuals)

4. Qiyas - Qiyâs is a method that Muslim jurists use to derive a ruling for new situations that are not addressed by the Qur'ân and Sunnah.

[Q 17:23] "And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word."

We can have no doubt that shoving them or smacking them is even more abusive and hurtful. Since the reason for prohibition is even more evident here, we can be certain that smacking our parents is unlawful and very sinful.

Islamic Law similar to the anti corruption and economic crimes act 2003, identifies bribery and embezzlement as corruption offenses.



APPENDIX 2

SCRIPTURAL REFERENCES

- When it is said to them: "Make not mischief on the earth," they say: "Why, we only Want to make peace!" (Q 2:11)
- Those who break Allah's Covenant after it is ratified, and who sunder what Allah Has ordered to be joined, and do mischief on earth: These cause loss (only) to themselves. (Q 2: 27)
- Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." (Q 2:2)
- On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them our apostles with clear signs, yet, even after that, many of them continued to commit excesses in the land. (Q 5:32)
- The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter; (Q 5:33)
- Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good. (Q 7:56)
- Of them there are some who believe therein, and some who do not: and thy Lord knoweth best those who are out for mischief. (Q 10:40)



This booklet is developed through a partnership between Ethics and Anti-Corruption Commission (EACC) and the Inter-Religious Council of Kenya (IRCK).

The umbrella organizations under IRCK are:

- National Council of Churches of Kenya (NCCK)
- Hindu Council of Kenya (HCK)
- Evangelical Alliance of Kenya (EAK)
- Supreme Council of Kenya Muslims (SUPKEM)
- Organization of African Instituted Churches – Kenya (OAIC-K)
- Kenya Conference of Catholic Bishops (KCCB)
- National Muslim Leaders Forum (NAMLEF)
- Seventh Day Adventist Church (SDA)
- SHIA Ithna Asharias



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