

ASSESSMENT AND ANALYSIS OF ECONOMIC CORRUPTION AND ITS ECONOMIC CONSEQUENCES IN QUR'AN AND HADITH

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ABSTRACT

This research is using Library resources and the level of research is based on analytical method, which is based on the content of the Holy Qur'an and Imams (AS) traditions to examine the issues. Contemplating the teachings of Qur'an and Imams (AS) traditions and other authoritative Islamic sources; economic corruption has broad sense and particular nature. And it is said to any deviation from small and large religious rules that cause disorder in economic system. That sovereignty can have destructive effects in all areas: economic, culture, politics and etc. Fields provides the destruction of society. In particular, the existence and spread of corruption and its various manifestations has various economic consequences in society. For instance the impact of general economic corruption in the economic sphere can destroy economic justice system, anti-growth and economic development, culture change as well as political and economic dependence can be mentioned.

Key words: Holy Qur'an, Tradition, Economic Corruption, Economic Consequences.

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INTRODUCTION

Islam as the most complete religion is against obliquity and immortality and emphasizes on innocence and honesty. This emphasis especially when relates to public rights has different and obvious dimensions and it's necessary to respect the divine limitations and people rights.



Economical immortality is one kind of abusing people rights and must be considered carefully.

Based on the diverse of immortality species, Islam point of view about immortality encompasses belief, culture, society, politic, organization and economic. By deliberating and considering Quran training and innocent Imams customs and other Islamic valid resources, economical immortality has wide and special definition and nature. It concludes each corruption from legal norms which disorders the economical system. Its samples are explained in *Ayat* and stories of Qur'an in different forms and all of them emphasize their nature of being sin and illegal.

Economical corruption has wide range of human activities. Based on the sensibility of monetary and pecuniary relations in society, major part of corruption relates to economical issues. So the economical corruption is one of the major challenges, problems and tensions in economical and social relationships. Most of governments provide especial policies to avoid its promotion.

It must be noticed that the elements which cause obliquity would create destroying results and these results promote corrupt factors and expand corruption. On the other hand social and moral norms interlace with economical issues, poverty, richness and wealth direct and indirectly so we cannot be indifferent about it as a strategic issue in national and social topics. The obnoxious role of economical corruption has been considered and is not a new issue. Considering scientific results and doing researches about it in global level show that the nature of these phenomena is going to be more complex than before and it influences the social economic and prevents the economic grow fast. It also affects on people negatively. As the root of economic corruption is multibank, results and affects of it is multi dimensional and would have destroying results in all areas by immoral governing and its promotion. Therefore it would irreparable and destroy the society.

The importance of studying economical corruption appears when we understand its negative results, damages and problems which are the root of most of the corruptions.

To understand the importance of prohibition economic corruption, we summarize its effects on society from Quran and Custom point of view. We consider some important negative economical corruption results in this study.

1- Definition

In Persian, the term 'corruption' has different meanings such as: to vitiate, to destroy, to oppress, injustice, hatred and usually means against peace.

In English, this word rooted from 'rump ere' means breaking and contravene. And everything which is broken may be is a kind of social or moral behavior or organizational rules. So corruption means each phenomenon which prevents the collection of aims and applications to act correctly.

Most of the scholars like Machiavelli, Montesquieu, Rousseau, Bentam, Ibn Khaldun, Vitothanzy, Gunnar Myrdal, Rose Achermen, coolin naye, Samuel Huntington, Clit Guard, Hyden Hymer, Mushtaq khan,... brought definitions and comments for corruption. This word has different concept in each country. Each field has its own meaning for it. Scientists in every science display different meaning based on their point of view that seems none of them is completed. Its general meaning is 'misusing the authorities by a governmental person from his organizational position for his own beneficiary' and 'the crime of bribery'. Some define it as each relationship and interacting the resources and conveniences for illegal objects in organizations and as moral fall. Some of them like plato, aristotle and makiali refered corruption to moral health in society not person's behaviors. Current intellectuals and international institutes present some comments about it and some authors abstain to comment about it and others mention just examples.

Based on different definitions, corruption is: whole activities and misusing which cause difficulties in economical discipline or optional applications of economical centers in different scales from small parties to difficulty in country's economy.

However this term has wide and special meaning but in general it is:each deviation from legal norms which causes difficulties in economical system'. So it has forms like graft, bribery, bleed, illegal occupation in money and property, using grants and financial beneficiary. However legislators do not present exact criminal description for it and do not consider effective performance warranty to contrast with it. These terms tried to emphasize contrasting with economical corruption but no law could combat with it yet. No law did not define the meaning of economical corruption and who are economical corrupt? Reviewing the news shows that there is no same opinion about it among people.

2- Macro Economical Results of economical Corruption

- Expanding economical corruption and its samples in society can have a lot of economical results and harms. We offer some of them based on Ayat and Stories of Quran below.

1-2Destroying Economical Justice System

Basic of Islamic society is on justice and peace, and corruption based on Quran etymology is against it. Basic principle and first aim of Islamic government is to establish justice. Qur'an also emphasizes justice in establishing divine government: ("We sent aforetime our

messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron ,in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might and able to enforce His Will)."(Hadid, (25).

"Falling justice means falling its causes and order to its numbers. For someone it means its justice which needs urban policy and causes regulation and defence against discharging the debt (Kashani,,1366 volume9, page. ((188

Qur'anin (sad) soore exalt the responsibility of prophet David and said that the government based on justice is like righteous deeds and government based on injustice is like corruption: (shall we treat those who believe and work deeds of righteousness, the same as those who do mischief on earth?)(Sad,28). In Islamic narration it is mentioned about justice status in governing society: It is God's justice which established it among people. So donot be opposing it (tamimi amadi, 1410, page 224). It means as balance equals everything, justice would equal able and disable) mohaghegh sabzevari,,1383 page (191).

In justice, we refer to God convention and government's stability (tamimi amadi, 1410,page (479

Justice would organize the government (the same, page (46)

The criterion of policy is justice (the same, page(702)

The government in Islam is to empowering Muslims to earthy and divine goodness based on justice. Economical justice in Islam means everyone who has the ability of manipulation must be active without any illegal ban. Because Quran claims that resources in earth is for all of the people (al rahman, (10).

Godin Quran (Hood 61, Nahl 14, Asra 12and 66, Ghesas 73, Rom 46, Jasiah ,12 jome 10and Molk 15) mentioned that he provided everything essential for human to use for economical activities. This is human who must use these resources by working so in Quran training it is emphasizes about working to achieve wealth. Reliance to working in life is innate inhuman (Tabatabaee, 1417, volume 2, page 536) and achieving the results relies to human's attempts .

"There is nothing for human about his attempts"(Najm,39). Based on several narration, a lot of scholars believe that legal salary is based on beneficial work (Sadr, 1357, page 607). Wealth cannot produce wealth unless there would be economical action beside it. So based on Quran training, as human increase their attempts can achieve more benefit from divine convenience and it is the meaning of justice in Islam, giving the right to people whom deserve it.

God mentioned it in the difference in salary of human: "and Allah has favored some of you over others in provision." (Nahl (71)

God says in another aye:"do they distribute the mercy of your lord? It is we who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees that they may make use of one another for service "(Zokhrof (32).

On the other hand divine gifts are for providing benefit for all people) Tabatabaee, 1417, volume4,page171) and not for special group) Sad,1357 page607)"He is who created for you all that in the earth."(Baghare,29) and it is for benefit of society (Sadr,1357,page679) and do not give away what God has given to you"(Nesa,5) and endangering of social benefit by others tyranny , people and society expedient is preferred and exploitation is forbidden (Sadr,1357,page703) because everyone has this right to use this common right in using natural resources to have a good life (Tabatabaee, 1417,volume 16,page8). Quran emphasized on justice in before production, production, distribution ,consumption and after consumption area. We can notice about resistance against usury, unhealthy flow of wealth, specialist, corruption and monopoly .

However it is important that everyone must do his best in humanist and relationship area. Poor-rate is always besides parrying. Imam Reza in" Hekmat Ahkam" says about poor rate: "God wants rich person to help poor one"(Hashemi khoee,1400,volume7,page416). It is achieved from religion training and prophets and Imams narrations .

Everywhere you saw that there is a lot of wealth is sure that someone's right has been suppressed. The main sample is that governors can easily use common wealth because of their power. Banks would easily give loans .Different organization gives them the right of using land, water, doing trade and... You can see that people who did not have anything before now have a lot of wealth. The appearance is legal. So misusing the legal authority is economical corruption too .

So economical justice in Islam is equality in reaching to convenience and economical structures and helping poor people (Akbar nejad, mahdi and colleagues, 1393, page 178). Because of importance of government status in economical system, economical corruption can cause difficulties in every type of justice .

2.2the negative effects of economical corruption on growth and development of economy

Badrole of corruption in economical growth is an important issue and is not a new subject. Surely not reaching to the fast rate of economical growth and improving the people life in a country is lead by several factors .

Studies and researches in different countries show that financial corruption has negative effect on economical growth (Farajpoor, 1383 page 301). Imam Ali said to his assistant Davood: "Illegal wealth wouldn't increase and if increase would not be blessed"

One of the most important issues about economical corruption is usury. It must be considered carefully and like other economical corruption would destroy economical system and cause illegal atmosphere in economy. If economical system both banking and nonbanking suffers from usury, it would become a sick economy because no real economical action would occur and real flow of wealth would be destroyed. Usury is forbidden in Islamic narrations and Ayat. Quran speaks about it in Baghara from 275 to 281 Aye and introduces usury as corruption not benefit (Rome 39/Nesa 161/Al Emran 130 and 132). In these Ayat, Islam and Quran battle with tyrannous economy in Hejaz and today society. One author says: as if we omit usury from capitalism world and put other economical offenses on their status, may be more than 50 percent of difficulties would be perished (Hoseini Beheshti, 1387, page 43-11, with a little changes).

The most important philosophy and reason of prohibition is that usury increases taxonomy gap and wealth would be in hands of a few people and most of society would suffer from proscription.

In usury exchanges, benefit adds to main capital and establishes a new capital. New capital would be used as usury and more benefit achieves. So usurer in short time without any special effort achieves a lot of wealth. The debt of debt also increases subsequently. They just pay the benefit of usury to usurer and the main debt remains.

Qur'an severely forbids people from usury "O you who believe Devour not usury, doubling and quadrupling, observe your duty to Allah that you may be successful." (Al Emran, 130).

Imam Reza mentioned usury disadvantages and negative effects on people and society (majlesi, 1403, volume 6, page 100). The reason of usury prohibition is that it perishes properties because people double their wealth, one is their wealth and another is unjustifiable both for seller and buyer.

It's obvious that usury is harmful for usurer too. Because we can anticipate several people would be endangered by it. As Imam Reza said how we can prove harmfulness of usury for usurer? Though seemingly his wealth increases

The answer is that usury prevalence financial corruption, economical stop and slowness in production. When usury conquers the economy, divine values gradually perish, wealthy people do not lend money to others and earthly benefit leads them to overweigh. Results and disadvantages of these deeds would affect themselves too.

Usury weakens the base of emotions and social relations. Debter knows the usurer as the factor of his fails. Debter inevitably must pay the usury so hates them (Elhami Nia, Bita, page (61).

Now, usury shows his ugly face and display it in several violate actions. And usurer himself would be affected too.

Imam Reza said about the cause of usury prevention: destroying good deeds and properties and attitude to usury and their abstinence from borrowing .

Usury disorganizes healthy economy, investigation and production .Moneymaking means wealthy man becomes more plutocrats by his money and poor man must work for him. It causes severe class gap.

3-2changing economical culture

Economical corruption changes society consumption pattern from consuming internal commodity to external ones. The combination of consumption price shows that consumption largely is under the control of wealthy people consumption. Unequal distribution pattern leads to unbalanced consumption pattern .

In this society that consumption has grown, genius and abilities puff society abject from internal and beneficial production to consuming one that create a dependant and consuming society. These disorders leads to economical culture changes in society (Dadgar and Masoomi Nia ,1383,page (88).

One of the main results of economical corruption is providing a fancy class .

Collecting comfortable and snug wealth by a few people is its result .

This issue would be a pattern for other usurers and so bas harms occur for society direct and indirectly .

Consuming patterns and its disorders and social pattern are factors whichinfluence on livelihood and public welfare level. No optimized usage of resources is "profusion" in religion (Anam 141, Araf 31, Asra ,26 Forghan (67

Imam Ali said:" Property is God's own. Know that consuming His property illegally is profusion" (Nahj al Balaghe , Ielsobhi Saleh, page (184).

From Quran point of view, profusion is a bad phenomenon which God does not like it. God says about prodigals: " Eat and drink but do not profuse .God does not like prodigals" (Araf 31).

Shekh Tabarsi says: "God considers prodigals as His enemy" (Tabarsi, 1372, volume 4, page (413).

Quran says: "Don't obey prodigals who corrupt and don't reclaim" (Shoara (152).-151

Feyz Kashani says: "The interpretation for this aye shows that prodigals are completely corrupters" (Feyz Kashani , 1415, volume 4, page (47).

Also God says: "As human got away from you tries to corrupt and destroy generation and Allah doesn't like corrupter"(Baghare (205).

Imam Jafar Sadegh said the meaning of (generation) is religion and people) Tabarsi, 1372, volume 2, page 300). Corrupter tries to destroy religion and people. In this narration Prodigals are corrupter and God doesn't like them .

Imam Sadegh knows profusion as like as corruption. Bashar Ibn Marvan says: I went to visit Imam Sadegh. Command to bring date. One of attendance threw away its pit Imam Sadegh said to him: "do not do that. It is profusion and God doesn't like corruption."(Ayashi, 1380,volume 2, page(289-288).

Imam Sadegh educated his assistants not to corrupt and profusion .

Maybe this behavior is somehow surprising. In fact ignoring these little things leads people to larger mistakes gradually and becomes habit .

One who does not regard temperance in buying and consuming so wont obey the recommendations about moral, perishing the resources and...

Prophets recommendations about legal usage of divine resources show their severity about profusion .

Imam Sadegh said "some poor people are more prodigal than rich one because rich one consumes from the money given to him but the poor one consumes from the money did not give to him (Hor Ameli, 1409, volume 15, page (263

Prophet Muhammad said: "who profuse, God would poor him"(Ibn Fahd Helli, 1407, page (84).

Imam Ali knew profusion as the factor of poverty (Tamimi Amadi , 1410, volume 1, page (431).

Prevention of profusion not only decreases poverty, loan and problems but also bliss the properties .

Imam Ali said: temperance increases wealth and profusion destroys it (kalini, 1430, volume 4, page (53).

4-2Economic and Political Dependence

Economy in Islam point of view tries to maintain the relationships with other countries because in external relationships, these links are so important and have direct result of economic and political dependence .As Imam Khomeyni said economic dependence is the

root of all political, social and cultural dependence (Moosavi Khomeyni, ,1378volume 4, page (39).

Byreferring to some ayat and narrations we understand the importance of economical independence such as these items: "and Allah never mastered pagans on who believes God"(Nesa, 141). Most Islamic scholars refer to this aye about rejecting the mastering of pagans on God believers .

Quran says: " you muslims dont be slender and sad and if you believe in God, so you are winner"(Al Emran' (139).

One of the factors of bitterness is not to dependant to others and is economical dependence. Because needing others weakens your power and as this aye said the dependent country does not a God believer one. God created earth as everyone can easily eliminate his economical needs because every society in each geographic region has its own resources .In fact society must depend on his own properties. Quran emphasizes that human must try to establish his country and produce needed production and gift some of it to poors. Imam Ali said: "do not want to do quickly but want to increase its quality. Because people don't ask about quantity of production but quality".(muhammadi Rey Shahri, ,1421volume 4, page (173).

It means if the quality of production is low it would be dependent to other countries so the independence would perish. Based on this explanation, independence means producing needed productions not every commodity. (Farahani Fard, 1381, page (181).

Economical independence of each country forms in each area as cultural, believing and ethical. Economical relations based on human behaviors would be complete or biased. Economical corruption damages independence because those who have high salary consume production increasingly. They use external production highly that export Islamic wealth and in port west culture. (dadgar and Masoomi Nia ,1383, page.(167-166).

Ina narrating that Imam Sadegh says from Imam Ali, profusion us the element of weakening of Muslims life. Imitating others culture is the base of social contempt: these people always go to goodness way if do not propose.(Majlesi, 1403, volume 79, page 303, from Almahasen book .

By considering otger narrations it concludes that imitating other culture promote their culture .

One of authors shows that the code of wining Muslims is believing and attitude toward consuming enough:

"Muslims had simple life and did not profuse and were independent so they could conquest on pagans. If they were prolig and surely they lost" (Hakimiabd colleagues, 1385, volume 4, page (235).

Bycoquetting and Muslims attitude toward different pleasure, Muslims gradually moved to profusion. Looking Iranian and Italian culture and dress and nutrition in the eyes of bedouins had a lot of attraction for their governors. So they lost their power gradually and ignored their aim .

The main base of economical dependence to west is profusion that its harmfulness premolar does not look very bad easily .

Imam Kazem believed that presence of resources and wealth depend to temperance and not professing " everyone who prefers temperance and not professing , Divine gifts would remain for him and proligards would lose God gifts" (Ibn Shobe Harani, 1376, page (297).

Base on this narration we conclude 2principles:

-1thrifty and moderate people achieve independence .

-2Proligard people lose God gifts and resources (hakimi and colleagues, 1385, volume 4, page (316).

-leaving temperance cause fall of consuming society and being unable in producing their commodity. So they must be dependant to other countries and be dependant to them. This is the problem of consuming countries) the same). Imam Ali said "no one consumes his property in unjustifiable way unless God boycotts him from blessing and if some accident happen to him, he would understand that they are his worst friends"(nahj al balagha , page (184).

This training is useful for societies. By profusion they would lose those resources abd be dependant to others economically and politically .

3-CONCLUSION

Reviews show that economical corruption is a sophisticated and multidimensional topic and recently it has been a serious subject among Countries. The main reason is in harmful effects and results of economical corruption on economical, political,... application of countries. Based on Quran and Custom we can say that the presence of corruption would lead to different results like destroying race and economical justice system, injustice distribution of economical chances and salaries, increasing the area of subterranean and insufficient economical activities which are against economical expansion and development, expanding poverty and its results, changing economical culture and causing economical and political dependence.

Negative economical results not only lead to economical area but also its consequences encompass society socially and individually and cultural, political and moral areas. As Innocents said that difficulties in economic would destroy lifestyle and humanity and honesty. So battling with economical corruption is important.

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