

Addressing the Menace of Corruption in Nigeria from Islamic Perspective

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Abstract

Corruption is a universal problem for all governments and all countries, the magnitude seems to be at its peak in Nigeria. This is rooted from the type of leadership Nigeria has had since independence. Thus, the country's leadership has often been seen to be composed of corrupt individuals who do not see their positions as service to the country but avenues for personal aggrandizement. This particular attitude of our leaders has caused a lot of damage to this country as a nation. To fight corruption therefore, it is not only an existential necessity but also a divine imperative in view of the evil of this practice not only on human physical life but also on spiritual development. Religion therefore has a crucial role to play in the fight against this obnoxious practice. It is against this background that this paper examines the consequential effects of corruption on Nigeria as a nation and proffers a likely solution using the Islamic model as exemplified in the Qur'an and Sunnah. The paper concludes that Islamic approach which looks at corruption holistically calls for the fear of Allah as one of the best approaches to solving the corruption problem in Nigeria.

Keywords: Combating, Corruption, Islamic, Nigeria, Perspective, Strategies

Introduction

Nigeria has recently celebrated its sixty-five years of nationhood, with little or no changes to the stigma of a corrupt nation with which it has been known worldwide. Certainly, corruption can be said to have shaped Nigeria's political culture from colonialism through independence to military rule and up till today. Corruption is a complex and persistent cancerous global phenomenon, which bedevils Nigeria. In Nigeria, corruption in the form of misappropriation, bribery, embezzlement, nepotism, money laundering, 419 syndromes, inflation of contract, kick back and so on by public officials has permeated the fabric of the society. Corruption in Nigeria remains prevalent because of the soaring indiscipline perpetrated by virtually every segment of the political system, ranging from the public authorities, private organizations, individual citizens, religious bodies and so on, perhaps that explains why it is unequivocally averred that corruption has eaten deep into the fabrics of Nigeria State. Consequently, these negative trends constitute a great deal of challenges to the development prospect in the country. Thus, this paper looks at this menace with a view to propounding solution from the Islamic angle.

Methodology

This study uses a conceptual descriptive approach in which documented sources are consulted and analyzed (Creswell & Creswell, 2017). Besides this research also uses

thematic and Hadith research methods (Darmalaksana, 2020), namely by looking for some related literature to be analyzed so as to form a conclusion - a statement. This research focuses on corrupt behavior in Nigeria, which is increasing from time to time, the Nigerian government has done various ways to reduce and even prevent the occurrence of corrupt behavior, unfortunately until now it has not shown good progress.

Perspective of Corruption

Corruption is as old as the existence of mankind himself ranging from spiritual, moral, financial and office corruption (Uslaner, 2017). Corruption has been given various meanings, interpretations and classifications by academics, international organisations and agencies, policymakers and public analysts. The English word corruption is derived from the Latin *corrumpere*, something that fails to meet a particular standard (Rose et al. 2019). Transparency International defines corruption as “the abuse of entrusted power for private gain.” (The World Bank, 2020). The TI went ahead to classify corruption into grand and petty corruption. Grand corruption is the worst because it is the one that is perpetrated in public office by politicians and bureaucrats by abuse of office and awarding reward and kickbacks for political loyalists using public resources. Petty corruption is demand for a bribe by public officials or offer of bribe by individuals to the public officials for a service offered (The World Bank, 2020). Rose-Ackerman (1999) identifies corruption as a cultural problem associated with giving of bribes, gifts, prizes, tips, patronage, kleptocracy by politicians through bi-lateral monopolies and dominated states, electoral processes in democracies that are accompanied with electoral systems that envisage buying political influence and vote buying, all of which require domestic reform and international collaboration to be addressed.

Rose-Ackerman (2013) and Standing (2016) identified the study of corruption as the function of political economy in the society where democratic political system makes certain pattern of wealth distribution which does not commensurate with equality of voting leading to some section of the society purposely favored against the other in the process. Girling (1997) could not agree less with the above views by Rose-Ackerman (2013) in terms of explaining the linkage between democracy and corruption through buyoff and kickbacks. Related to the above but in a different approach, the Broken Window Theory postulated in 1982 by George Kenneth and James K. Wilson saw corruption as a broken social order just like a broken window in a house. Broken windows are unrepaired community controls breakdown allowing for serious crimes with the tendency to flourish which makes some societies tolerant of corrupt practices. The Theory linked its assumption with some set of social progress such as the country’s performance in CPI indicating level of corruption, how corruption directly affects human development in terms of service delivery, the level of perceived corruption and civil liberties and establishing a linear relationship between corruption and democracy relating to good governance (Alford, 2012).

Corruption takes different categories including varieties of crimes, bribery, extortion, graft, embezzlement, various forms of fraud, patronage, influence, favouritism and abuse of offices by public office holders. Another form of corruption is the ‘White Collar Corruption’ which is the corruption by the corporate world in the process of contracts procurement and execution. State corporate crime and corruption is responsible for globalisation of corruption (Kratcoski, 2018). There are several factors that are associated with the drivers of corruption in any society. Absence of good governance, accountability, transparency and a responsive civil citizenry are perceived as the drivers that germinate corruption in any society (Bakar & Ghosh, 2014). Poverty and embezzlement of resources by public officials will lead to corruption because there will be no enough money to provide essential services after squander and that will create shortage of infrastructure such as roads, education, health, electricity which impoverished the subjects (Fisman & Golden, 2017).

Muir & Gupta (Muir & Gupta, 2018) analysed the cause of corruption from the Anthropological point of view where they emphasize that it is cause by the violation of rules of engagement, how people in that society react to the transgression and the strategies used by actors to negotiate their safety. In such societies, the practice will continue. Hough (2013) suggests that the politics of anti-corruption crusades which made the agencies heavily relying on politicians made the entire anti-corruption process “a dog that could barely raise a whimper”. Jordan (1999) and Katzarova (2019) post it that elites hide under the auspice of democracy to penetrate societal resources with their conspiracy of wealth accumulation through organized crimes and international finance, criminalization of the international finance system and corrupting democratic transitions and consolidations. In some developing countries like Nigeria, Ghana and Kenya, failure of institutions, weak legal enforcement and a largely ignorant crowd enable for the ruling class to escape corruption scandals freely and that has been related with the nature in which the incidences are increasing in these areas (Hope Sr, 2017; Oluyitan, 2016; Smith, 2008).

Corruption manifested globally based on the reports of official theft across countries, cybercrimes, money laundering and the performance of countries in CPI which is release annually by Transparency International. The Transparency International Corruption Perception Index (CPI) is the most popular and reliable manifestation and measurement of global corruption level. The CPI ranked 180 countries and territories in 2019 by their perceived level of public corruption, according to data collected in the territories by stakeholders. The Index uses a scale of zero to 100, where zero is highly corrupt while 100 very clean. From the 2019 results, more than two-thirds of the 180 countries scored below 50 with an average score of just 43. The data shows that many countries are performing below their previous records. The top five (5) performers are Denmark 87, New Zealand 87, Finland 86, Singapore, 85, Sweden 85 and Switzerland 85 while the bottom five (5) are Venezuela 15, Yemen, 15,

Syria 13, South Sudan 12 and Somalia 9. In overall, no country has earned a perfect score.

The regional scores indicate that Western Europe and European Union scores the highest of 66 while Sub-Saharan Africa is the low performer with just an average score of 32. Nigeria, which is the area of study ranked 146 out of 180 studied countries with a score of 26/100. The Report identified political corruption as the biggest cause and threat to combating corruption globally as observed by the Chair of Transparency International in the following words: “Governments must urgently address the corrupting role of big money in political party financing and the undue influence it exerts on our political systems” as a panacea towards minimizing global corruption (Transparency International, 2020b). Philp (2015) earlier saw this warning sign when he emphasized that political corruption is the problem, and it has no answers to it in the near future. Building on the above Report, the Global Financial Integrity (2020) opines that corruption is becoming worse after 20 years of assessment from 1998 to 2018. Of the countries studied, the Report shows that in the CPI, ten percent worsened their scores; 59 percent remained relatively unchanged; and only about one third (32 percent) improved their scores over the period. This suggests that, according to the CPI, corruption levels were perceived to have either gotten worse, or stayed the same in nearly two-thirds of the countries examined over the last two decades (Rowden & Wang, 2020).

In another report, Transparency International observed that corruption is being exported and it has become severe during the COVID 19 pandemic lockdown across the globe. The summary of the Report read: “Bribery of foreign public officials has huge costs and consequences for countries across the globe and those costs have become more severe during the COVID-19 pandemic. With so many cases of foreign bribery occurring in health care, we cannot afford for corruption to cost any additional lives” (Transparency International, 2020). The Report above rates the performance of 47 leading global exporters, including 43 countries that are signatories to the Organization for Economic Cooperation and Development (OECD) Anti-Bribery Convention, in cracking down on bribery of foreign public officials by companies operating abroad. The Report further observed that the economies of the world countries are sharply affected by the effects of COVID 19 and this has led to desperation and intense competition for securing contracts by leading companies across the globe.

In the process, bribery and corruption of large magnitude was exported (Transparency International, 2020). Furthermore, corruption manifested globally in the level of money laundering which is estimated at around \$800 billion to \$2 trillion equivalents of 2-5% of global GDP (Cheek, 2020). Africa has the highest record of money laundering of \$88.6 billion annually and Nigeria has the top value of 47% of the total world money laundering crime (Kuhlmann,2020). Another sector in which corruption of both public officials and private individuals is affecting the global

economy because of the corrupt nature of the action is cybercrime which reached the toll of \$600 billion each year since 2014 which tantamount to 1% of global GDP. Crime is expected to reach \$10.5 trillion annually by 2025 if adequate measures are not taken. The corrupt nature of national elites denied many states from designing a secure cyberspace which is an associated factor that leads to crime (Lewis, 2020).

Concept of Corruption

In the light of the points raised in the introduction, it becomes pertinent to clearly define this concept and its various branches so as to get to understand what it actually means. Corruption has received considerable attention in the developed societies, and perhaps, due to the fact that it has been over-flogged in the academic circles, corruption has received varied definitions. Corruption according to Obuah has broadly been defined as pervasion or change from good to bad. Specifically, Shah equally sees corruption or corrupt behavior as involving violation of established rules for personal gain and profit. Lipset and Lenz Citing Ismaila contend that Corruption could be seen as the effort to secure wealth or power through illegal means, private gain at public expense; or a misuse of public power for private benefit (201-202). Thus, corruption means any abuse of a position of trust in order to gain an undue advantage. This involves the conduct of both sides: that of the person who abuses his position of trust as well as that of the person who seeks to gain an undue advantage through this abuse. Corrupt practices range from small favors in anticipation of a future advantage to the payment of large sums of money to senior members of government.

Broadly speaking, Ali refers to corruption as efforts to secure wealth or power through illegal means for private gain at the public expense, or misuse of public power for private benefit (50). However, corruption could take different forms, as echoed by Harsch corruption is an "outright theft, embezzlement of funds or other misappropriation of state property, nepotism and the granting of favors to personal acquaintances, and the abuse of authority and position to extract payments and privileges. According to Friedrich, while Corruption is being tied particularly to the act of bribery, it is a general term covering the misuse of authority because of considerations of personal gain, which need not be monetary. It is more specifically and explicitly avers that individuals are labeled corrupt when they are granted power by society to perform certain public duties, but because of the expectation of a personal reward or gain, undertake actions that reduce the welfare of society or damage the public interest. From the forgoing, corruption is seen as an act by public officials that are detrimental to welfare of the public through accumulation to realize their private objectives. In other words, it refers to the utilization of official authority for private accumulation. According to Ukaegbu, it refers to behavior that deviate from the formal rules of conduct governing the actions of someone in a position of public authority because of private motives such as wealth, power or status.

Doig and Theobald viewed political corruption as state of affairs where politicians formulate policies to benefit them. It is a form of corruption perpetrated by elected officials saddled with the responsibility of making policies, isolate public interest to serve the interest of the elite. Furthermore, it involves all processes and efforts of acquiring power or control of state apparatus unconstitutionally. Thus, all forms of flaws emanating from the electoral process are termed political corruption. Bureaucratic corruption on the other hand according to Ismaila, refers to that form of corrupt practices perpetrated by public administrator (public/civil servants) when implementing public policies either for their personal ends, or serving the interest of their political masters. The form of corruption in Ministries, Parastatals and Departments such as Schools, Hospitals, Courts, Police Stations is better imagined than the practice.

Islamic Concept of Corruption

Justice is a central value in Islamic teaching and is the foundation for all God's creation (Surtly, 170). According to the teachings of the Quran, any actions and deeds of humankind that flout justice are an act of corruption on earth, and therefore. Qur`anic teachings focus on promoting and enforcing a code of ethics and morality for human behaviour. Social justice according to Dugbazah is central to the concept of development in Islam. In Islamic teaching, social justice includes the fair and equitable distribution of wealth, the provision of necessities, and the protection of the weak against economic exploitation by the strong (Badawi, 196). Furthermore, Khan, et-al believed values of fairness, honesty, ethics and mercy should be evident in the application of justice regardless of race, colour or creed. Therefore, all behaviours that undermine those Islamic Concept of Corruption values and distort Islamic moral framework are not acceptable in Islam.

The Qur`an addresses this issue by using the concept *fasaad*, which is an Arabic word that can be translated as corruption. However, the concept of corruption in the Qur`an is broader than the mainstream concept of corruption, which is the misuse of entrusted power. In this context, Iqbal and Lewis highlighted that from an Islamic perspective, Corruption harms the social, economic and ecological balance which is unequivocally condemned by shari`ah. Therefore, the term "*fasaad*" encompasses all human behaviors that disrupt individuals' lives and social harmony, harm the environment and eventually undermine sustainable development. This is illustrated in chapter 30 verse 41 of the Qur`an that *fasaad* affects the land and sea as a result of human behaviour and deeds: "There has arisen a tumult (*fasaad*) in land and in sea because of what people do" (Q30:4). Islamic teachings refer to corruption as human behaviour. Therefore, the Qur`an Differentiates between people on the basis of their behaviour and ethics in relation to corruption; those who do good deeds and those who create disturbance *fasaad* in the land. Allah (SWT) says:

Shall we treat those who believe in the Oneness of Allâh (Islâmic Monotheism) and do righteous good deeds, as Mufsidün (those who associate partners in Worship with Allâh and commit crimes) on earth? Or shall we treat the Muttaqin (pious), as the Fujjâr (criminals, disbelievers, wicked, etc)?

Therefore, from an Islamic perspective, Lewis submitted that corruption is a moral and ethical problem, which reflects the internal fortitude of an individual and the ability to foster self-restraint rather than enforcing laws and systems. Perception of Muslim Scholars on Corruption Muslim Jurists differ in defining corruption. Literally, corruption (Fasad) encompasses mischief, abuse, rottenness, decay, decomposition, putrefaction, depravity, wickedness, viciousness, iniquity and dishonesty (Cowan, 204). Some scholars, particularly Badawi states that bribery (Rushwa) is the principal form of corruption and defined it as what is given to invalidate a right (Hag) or to validate deception or falsehood (Batil) (194). Few among the scholars say that bribery is a gift, whether in real or monetary terms, presented to judges and other decision makers to facilitate a favourable ruling or judgment (Badawi, 195). Other jurists say bribery is an abuse of judicial or administrative power or of political authority, trust or financial prowess, (Qur`an 2:188, and see note to this verse in Yusuf Ali). From this concept, this work perceived that most Muslim see bribery as an epitome of corruption, as something given by the briber and received by the bribed irrespective of its nature, material, moral, money or benefit.

Corruption in Nigeria: Measurements, Causes, Manifestations, Impacts and Combating Strategies

Corruption is one of the biggest challenges of development in Nigeria. The phenomenon is a cankerworm that is eaten deep into the fabric and garments of the Nigerian society for many decades. The existence of various policies and anti-graft agencies can attest to the highest level in which corruption manifest in Nigeria today. Many scholars like Jain (2001), Hope (1999), Ogundiya (2010) and Mohammed (2013) are of the view that, official corruption is the major obstacle against good governance and national development in Nigeria. Corruption in Nigeria is complex, multifaceted and polyvalent (Pierce, 2016).

Corruption is so pervasive in Nigeria that it has turned public service for many decades into a kind of criminal enterprise. Graft has fueled political violence, denied millions of Nigerians access to even the most basic health and education services, and reinforced police abuses and other widespread patterns of human right violations (Human Rights Watch, 2019). It is seen by some scholars (Bailey, 2006; Balboa & Medalla, 2006) as the bane of transparency, good governance, accountability, political stability, socioeconomic development and overall national development. The corruption within the broader political system includes the demand of electoral politics, the extensive use of patronage in political appointments, and the use of dubious

transactions. It extends towards corruption within the public sector which is mainly considered on payment for employment and public procurement and the grand corruption within specific governmental agencies (Smith, 2014). The systemic corruption in the Nigerian political system leads to a particularistic political culture. This, in essence, is a system in which the government's treatment of citizens depends on their status or position in society (Asobie, 2012). There is a direct correlation between political leadership and corruption in Nigeria. A careful analysis of the various regimes in Nigeria reveals that leadership and corruption in Nigeria are positively correlated (Ogbeidi, 2012). Ogundiya (2009) describes Nigerian political corruption and corrupt practices in Nigeria as; "Clientelism, Prebendalism and Patrimonialism".

There are various explanations advanced by scholars on the major causes of corruption in Nigeria including; poverty and poor condition of work (Asobie, 2012), economic bargains and activities of multinational corporations (Knuckles, 2006; Rose-Ackerman & Palifka, 2016), rent and rent seeking (Mauro, 1998), weak political institutions and low human development indicators (Eguae-Obazee, 014; Mbaku, 2010), social and political factors (Dike, 2001), and prolong military rule (Shehu, 2004). Godfatherism is another major political factor associated with corrupt practices in Nigeria (Olarinmoye, 2008; Sule et al., 2018b). The process of party financing provides a loophole for the kleptocratic Nigerian elite to siphon money from public treasury, spend above limit, violate rules through vote buying and bribery of electoral officials (Sule et al., 2017).

Corruption manifested in Nigeria from various perspectives. For instance, Achebe (2012) estimated the amount of money stolen by Nigerian leaders since independence at \$400 billion, a figure, which is also reported by the former Chairman of the Economic and Financial Crimes Commission (EFCC), Malam Nuhu Ribadu (2013), an anti-graft agency that is saddled with the task of combating corruption and other related crimes. The African Union (2018) Report an estimated \$600 billion as stolen funds from the Nigerian State since 1960. In the post-2015 General Election, revelation of corruption scandals uncovered a shocking thievery of the highest magnitude, the Dasuki Scandal where \$2.1 billion (N1,100,000,000,000 one trillion and one hundred billion Naira) earmarked for procurement of weapons to fight Boko Haram was diverted by the former ruling PDP for campaign. A panel was set up under the leadership of the National Commissioner Baba Shettima to investigate the allegations. Again, about N23.29 billion (\$46, 580, 000 million) was allegedly disbursed to INEC officials by the then administration of Goodluck Jonathan. The money was according to investigators released by the former Minister of Petroleum Mrs. Diezani Allison Maduekwe to influence the outcome of the Election in favour of the ruling party (Sule et al., 2018a).

Another report is that by the Civil Society Legislative Advocacy Centre (CISLAC) and Transparency International UK in 2017 which revealed that the former

Nigerian army chiefs stole as much as \$15 billion (N7,500,000,000, 000 seven trillion and five hundred billion) through fraudulent arms procurement deals. In a Conference in State House Abuja, the Chairman of the Presidential Advisory Committee Against Corruption Itse Sagay disclosed that, fifty top government officials and private businessmen allegedly diverted about \$7.5 billion (N6.7 trillion at that time) to themselves between 2006 and 2013 at the expense of ordinary Nigerians (Sagay, 2017).

The above are indices that are showing the nature and pattern of corruption in Nigeria. However, measurement of corruption is the most difficult aspect in the study of the subject matter. This is because it is a political, economic and social issue that involves human actors and variant actions that occur simultaneously and not possibly in a linear way. One of the most reliable indicators that are used to measure corruption in Nigeria is the Corruption Perception Index by Transparency International. The country is constantly and continuously among the low performers since the commencement of the survey in 1996. The alarming issue is the way in which the country is performing far lower than in 1990s and 2000s. The CPI uses a scale of 0-100 by conducting a survey of some selected sections of the society annually. The 2019 Report shows that Nigeria scores a disappointing 26/100. In Nigeria, the survey since 1990s indicates that Nigeria is one of the worst performers up to 2020.

Another measurement of corruption indices in Nigeria is the one carried out by the National Bureau of Statistics (NBS) in collaboration with United Nations Office on Drugs and Crimes (UNODC) in 2019 which is a local study of corruption in Nigeria undertaken indigenously (National Bureau of Statistics, 2019). The study used the methodology of survey where 33,000 Nigerians were interviewed from across the 36 states and the FCT. The indices designed for the questionnaire is to identify how corruption is perceived and related among Nigerians especially in their dealings with public officials. The study revealed a shocker that nearly 30.2% of Nigerians are involved in the proceeds of corruption either by giving bribe or collecting and around N400 billion was paid as bribe in just 2019 alone. About 9% of Nigerians based on the survey saw corruption as the most challenging problem that is slowing Nigeria's development. direct bribery requests by public officials accounted for 60 per cent of all bribery transactions in Nigeria in 2019.

Around two thirds of bribes (67 per cent) are paid before a service is provided by a public official, according to the 2019 survey. More than 93 per cent of all bribes paid in 2019 were paid in cash and the prevalence of institutions involved in collecting bribery is Police with 44%, prosecutors 33%, judiciary 31% and Customs and Immigration 31%. Men likely pay more bribe than women and the citizens' response is that bribes are paid not necessarily but to speedy up or facilitate a process of services. Vote buying in the electoral process and nepotism in the recruitment process and promotion in the public sector took a large share of bribery according to the survey. In a related report released earlier in 2018 by Page (2018), he observes that "electoral

corruption and kleptocratic capture of political party structures unlock corruption opportunities across a range of other sectors and that corruption is ripe across the country's economic sector". Corruption by sector according to Page (2018) taxonomy shows that political corruption and political parties is a big key player in polluting the Nigerian environment with bribery. This is followed by media corruption, electoral corruption, legislative corruption, bureaucratic corruption, petro corruption, trade related corruption, industrial corruption, agricultural corruption, infrastructure corruption, power sector corruption, financial sector corruption, environmental corruption, security sector corruption, judicial corruption, anticorruption corruption, education sector corruption, health sector corruption and humanitarian sector corruption. This indicates that virtually there is no sector in Nigeria that has not been penetrated by corruption.

The Islamic Alternative to Combating Corruption in Nigeria

It is believed by this study that the Islamic model of combating corruption will work in Nigeria. It should be noted that many parts of Nigeria operate Islamic law especially in Northern Nigeria and the Nigerian 1999 Constitution provides for the legal position of Shari'ah Courts. Section 275 of the Constitution provides for the creation of states Shari'ah Courts. Corruption cases can be handled through Shari'ah Courts. It may also be integrated in the mainstream competent courts of jurisdiction for nationwide application to those who are interested. It will not be easy in a religiously volatile environment like Nigeria where every policy and action are interpreted using political and religious manipulation. The experience of Nigeria during the re-introduction of Shari'ah law in 1999 was still unpalatable. Christians in the country christened the term islamisation and other synonymous nomenclatures. Stiff resistance, misrepresentation, deliberate manipulation, counter efforts and other recalcitrant resistance were staged. The same can be said of the introduction of Islamic Banking (Non-Interest Banking) in 2011. Even though world leading secular countries like United States, United Kingdom, Japan, Canada, and others are operating the system, several unnecessary outcries and negative condemnation accompanied with campaign of calumny to thwart the establishment of the Bank followed. Since the negative comments and censure could not prevent the re-introduction of Shari'ah law and Islamic Banking against all odds, the same can happen with the introduction of strategies of combating corruption using Islamic alternative.

Islam has three basic strategies for addressing the issue of corruption. The first is the moral and spiritual deterrence taking the approach of prevention. The second is the punishment, some mild, others capital, depending on corrupt practice or activity sanctioned in this world with the good hope that it is forgiven against the Hereafter. The last strategy is the anticipation that the corrupt will not go free as they will face the wrath of their Creator on the Day of Judgement. In the first strategy, the Glorious Quran mentions in several verses too numerous to mention the abstention from sins, corrupt

behaviors, evil practices and moral degradation. In most cases, such admonitions for abstention are accompanied by the pledge of a beautiful reward in this world and the Hereafter. The Glorious Quran mentions that mankind is clearly guided on good and evil (Quran 90:8-10). There are several Prophetic Hadiths too numerous to mention on prevention of corruption in the society for both the leaders and followers. For instance, the Prophet (PBUH) said whosoever deceives us is not among us as reported by Bukhari and in another Hadith, he said that every traitor will have a banner on the Day of Judgement it will be said this is the betrayer of so and so. In other Hadiths, the Prophet (PBUH) said that anybody that shows keen interest in leadership does not appoint him. He also said that anyone that we appoint in a leadership responsibility and uses the opportunity to enrich himself will not enter paradise responding to the Zakat collector who returned with a separate personal wealth. He also emphasizes that people are obsessed with leadership and wealth, and they are all sources of regret on the Day of Judgement (All reported by Bukhari).

In the second instance, several Quranic verses as mentioned in the section on Islamic view of corruption revealed what a sinner or a perpetrator of a corrupt behaviour should expect as a punishment for his corruption because government and leadership in Islam is a trust that must be faithfully observed (Quran 4:58), and betrayal of trust is strictly forbidden (Quran, 8:72). The Quran also speaks in condemnation of corruption and its perpetrators (2:205; 26:151; 30:41). For instance, a fornicator who is unmarried will be flogged 100 times while a certified married fellow will be stoned to death once factual evidence beyond doubt is established. A thief is destined for amputation if his stealing reaches a certain quantity, and it is confirmed. A transgression is bound to be retaliated by law such as murder, injury and robbery. In the last category, some corrupt practices such as usury, betrayal, treachery, violation of moral and spiritual regulations are all punishable in the Hereafter. Hence, leaders who emerge either by election or appointment in Nigeria for political offices or public offices should be made to undergo compulsory workshop on training towards understanding how to prevent corruption upon themselves and in the society and the expected punishment accruable to certain corrupt practices in this world with specification on those that are punishable on the Day of Judgement. This will awaken and frighten many to abstain from such practices. Without any serious expenditure, corruption can be tackled.

Anti-corruption measures are also taken in the history of Islam by various Caliphs. Umar Al-Khattab, the second Caliph, introduced measures of fighting bribery and corruption of officials through confiscation of personal wealth accumulated during the tenure of office. This was done to prominent figures among the Prophet's companions, Abu Hurairah, Amri Al-Aas, Nafi Amri, Saad bin Abi Waqas, and Khalid Al-Walid, the governors respectively of Bahrain, Egypt, Mecca, Kufa and Sham, among others, who were found to have accumulated wealth which they did not have prior to employment. Some of them indulged in trading activities. Umar (RTA) did not blame or accused them of corruption but rather felt that it was not necessary for a leader

who is involved in handling of public affairs to engage in business transaction for wealth accumulation which will possibly divert his attention from discharging his responsibility as expected. Such expropriation was not confined to government officials but also extended to merchants, contractors and dignitaries who conducted business with the government and accumulated disproportionate amounts of wealth (Kamal, 2019). Kamal (2019) added that expropriation of assets of corrupt officials was eventually institutionalized under the Abbasid Caliph, Ja'afar al-Mansur, when a department was established for handling expropriation matters in cases of unwarranted enrichment. The same approach can be applied in Nigerian context under the provision of Islamic law or Shari'ah on combating corruption. It will help in discouraging many public office holders from corrupt practices since they are quite aware that what they accumulate may not end up in their personal account. They may lose it.

Recommendations

From the foregoing analysis, The act of governance is not a small job. It requires a solid foundation, accountability and commitment. Corruption no doubt has been established to be the bane of good governance. The following are therefore the possible recommendations to curb corruption and establish good governance. Corruption should be seen as a moral and ethical problem which reflects the internal fortitude of an individual, rather than enforcing laws and systems. Perception of corruption should be one that sees it as a fundamental security - threat: the nation as a polity-in all its major ramifications. Concept and definition of corruption should go beyond embezzlement and looting public funds, rather it should entail all wrong doings as classified in Islam.

On the strength of the divine guidance on corruption, Muslims are advised to live between Khawf (fear) and Rajah (hope). This means fears of Allah (SWT) and hope in His bounties and providence. Muslim should be content with what they have. Social reform and incentives that nurture anti-corruption culture such as rewarding and celebration of honesty, transparency and accountability should be put in place by the government. Any corrupt official should be tried and if found guilty should be punished. It is because they are not being punished that made any new appointee think that he too will go scot free if he embezzled. The government should make corruption unpopular by descending heavily on any corrupt offender. Establishment of anti-corruption values such as high morality, ethics and right sense of value at the schools, family levels and the public offices. This could be done by placing a high premium on leadership by example, at home by parents, at schools by the Heads and the teachers and in our places of work by the Heads of such establishments.

Above all, ethics and moral education that de-emphasizes corruption should be taught. The government through their anti-corruption agencies like ICPC, EFCC, SSS, then our schools. Police and other law enforcement agencies should adequately monitor and sanction anybody found to be guilty of corruption. The present attempt by

these agencies in their war against corruption is nothing to write home about, for what we witness daily is selective judgment. The culprits and offenders have not been really punished.

Adequate measures like provision of hot lines for the citizens to expose corruption, confidentiality and adequate security for such citizens when they boldly come out to expose any corrupt officials should be put in place, at the Federal, State and Local Government Area. Adoption of Islamic ethics which give no room for a confirmed liar, hypocrites and criminals to be entrusted with any political power or even to give testimonies in courts of law should be adopted in this country. A situation where ex-public office holders were arrested, tried and found guilty, finished their jail terms and still come back to use money to lure people and get appointed for the second time is not good at all for the development of this nation. Such people should be barred from taking part in politics for life. In addition, they should not be recognized or appointed into any private or public positions again. Government should put up a measure to discourage political godfathers, who use their money to impose candidates on the electorate and in turn force them to dance to their tune at the expense of the electorate who voted them into power. The glamour for the removal of the immunity clause is a good omen in the fight against corruption. If the immunity clause is removed from our constitution, it will make the elected officers sit tight and work righteously. Besides, it will go a long way to curb corruption on their part. The earlier we adopt these and other similar recommendations the better for Nigeria as a nation.

Conclusion

Corruption is a global problem and countering it is continuously evading the international community because the strategies introduced are not effective. Nigeria is one of the countries that has the highest prevalence of corruption in all its characteristic ramifications from bribery to extortion, vote buying, nepotism, favoritism, stealing of public resources and other forms. Corruption in Nigeria is caused by several factors as observed above most importantly weak institutions and failure of legal enforcement regime to sanction the offenders appropriately. Corruption manifested in Nigeria where it was reported that over \$600 billion was stolen from 1960 to date and the Nigeria's CPI revealed a low score of just 26/100. Corruption has affected the political, economic, social and cultural development of Nigeria being a rich and populous country raped by its ruling elites for many decades of its resources. Several institutional strategies such as CCB, PCC, ICPC and EFCC that were introduced failed to address corruption phenomenon in Nigeria. The above development prompted this study to conclude that the strategies adopted by the Nigerian State towards combating corruption are not working and may not likely work. Hence, the search for an alternative model. The Islamic approach or strategies were found to be plausible, comprehensive and effective in curbing societal corruption and are therefore recommended for adoption and

integration with the existing strategies particularly by the states that are operating Shari'ah as a litmus test for future full implementation.

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