

THE ROLE OF ISLAM IN THE FIGHT AGAINST CORRUPTION

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Abstract

The article analyzes the formation of the concept of corruption in the History of social-philosophical thought.

Keywords: corruption, society, state, public service. the concept of corruption; the essence of corruption; signs of corruption; corruption in the criminal law understanding.

Corruption is the worst enemy of economic growth and development. According to researchers, corruption affects the economy in a very unfavorable and destructive way. More and more often scientists of different countries argue and not without reason that corruption cannot be completely eradicated, and it is hard not to agree with such an opinion. The proof of this is the centuries-long history of fighting this insidious social disease of society, which has been going on for many thousands of years. It is no coincidence that scientists have called corruption a cancer on the body of the state. This means that scientists and specialists have not yet found a cure for this insidious disease of the national economy and society as a whole. The President of Mongolia Tsakhiagiin Elbegdorj (2009-2017) called corruption the real enemy of development. Academician A. Askarov in his book "The History of the Origin of the Uzbek People" called bribery a "disgusting vice", which in human psychology appeared in the last hundred and one hundred and fifty years ago. Indeed, it is a disgusting vice, which ruins a person, disorients him, makes the individual's mind muddy and weak. As for the timing of the appearance of this vice in human psychology, there is a clear discrepancy with reality. Exposure of civil servants to corruption and bribery, apparently, the problem is not one or two centuries old. Unfortunately, it has very old and deep historical roots (approximately it is the emergence of statehood in the Ancient East) and has soaked the blood of many generations for thousands of years.

Timur's relentless fight against corruption and bribery in his state as far back as 600 years ago is evidenced by many sources. As a shrewd statesman and a wise leader, he saw corruption as an evil that could severely weaken the economic power of the state he created. The holy book of Muslims in the Quran, the first edition of which dates back to 632 B.C., contains many magnificent ayats severely condemning the immoral actions of public servants.

Consequently, by the time this holy book came into existence, corruption and bribery among civil servants were quite widespread and, therefore, prevention of corruption has become a problem of paramount importance for the society. There is no reason, in the foreseeable future, to overcome absolutely all barriers on the way of defeating corruption. It seems to us that the

day will never come when corruption will be finally eradicated and society will be able to get rid of it forever.

Undoubtedly, there will be major successes, new tools and new methods of combating this insidious disease. But complete victory over corruption will never come. There will always be dishonest people who under no circumstances can afford to give up easy profits. Will mankind live to see a glorious age when there will be no dishonest officials in the world? In the meantime, not a single state in the world can consider itself immune from corruption. Not a single religion in the world has found a cure for it: neither Catholic and Protestant in the European Union, nor Orthodox Christian in Russia, nor Muslim in the East, nor Buddhism.

in the East, or Buddhism in India. Meanwhile, the experience of countries with developed economies shows that with a reasonable approach, corruption can be controlled and reduced to acceptable levels. Only the struggle against this evil must be permanent and purposeful; everybody must fight it together and individually, starting from

The problems of corruption must be solved at the state, regional, collective and family levels. Only human mind, high decency, morality, honesty, education, sincere belief in God, boundless love for the Motherland, culture, kindness, humanity, high sense of honor and dignity and other human qualities together with strict discipline can, in our opinion, resist this worst enemy of humanity.

Thus, the centuries-old and rich history of the fight against corruption shows that corruption cannot be eradicated completely. But it is possible, and most importantly very necessary, to significantly reduce the level of this destructive for everything. The need for collective development of land (consolidation of efforts) led to the formation of supracommunal structures. In the 4th-3rd centuries B.C. the ancient Eastern tribal structures were already transformed into proto-states that emerged as groups of communal settlements united around royal and temple households. The administrative functions in the first state formations were performed either by priests or tribal leaders.

According to Islamic doctrine, it was handed down by revelation to the prophet Muhammad. Societies and countries of vice, without getting rid of which the national economy cannot flourish in any way.

Scholars suggest various methods of combating corruption. Throughout the history of human development, the countries of the world have accumulated vast experience in fighting corruption. The arsenal of methods and means of fighting corruption around the world is steadily growing, thanks to improvements in technology and techniques, and their effectiveness is increasing.

It seems to us that in the fight against corruption it is advisable to widely use the possibilities of religion. The fact is that the vast majority of the population of Uzbekistan are Muslims. However, the potential of Islam in the fight against corruption is almost not used. This is explained, first of all, by the fact that many believers do not know well the true attitude of

Shariah to corruption, its holy commandments regarding this evil. Meanwhile, Islam has created a unique philosophy against corruption and bribery. It is very severe to corruption, to all forms of corruption, especially to bribery. The Shariah prescribes to strictly suppress corruption, and to punish those guilty of corruption severely. The Prophet Muhammad himself cursed all those who take part in corrupt transactions: who offers a bribe, who takes a bribe, and who mediates in its transmission: "May Allah curse him who gives and takes a bribe and mediates in it. While studying the attitude of Islam towards such human vice as corruption, it should be noted that the system of Islam is ideal and it can be successfully used in fighting against this evil, without any doubt. According to unshakable canons of the Holy Qur'an, any misappropriation of another's property is strictly punished. It is a great sin to bribe officials for the purpose of misappropriation of another's property and profit. In this regard, Allah says in the Holy Qur'an: "Do not misappropriate one another's property and do not bribe the judges with that (property) in order to deliberately appropriate some of the property of (other) people in a sinful way.

A clear example to follow are those moral precepts of Islam, the strict observance of which is the key to successful economic development and prosperity of the state. These are honesty, integrity, truthfulness, rejection of lying and deceit, causing harm, hatred of stealing, etc. It is known that the Shariah is very severe with regard to theft and stealing committed by believers. It is a particularly grave crime to steal if it is committed by a public official. On the contrary, diligence, the ability to work productively for the benefit of oneself, family, and society, and self-support at the expense of one's earnings are invariably elevated to the rank of a moral duty for every believer. Islam exalts an individual capable of self-development and leading an enterprising and active life.

In one Ayat of the Qur'an, Allah Almighty speaks about the corrupt sin of the former generations and strictly warns the believers not to commit such sins: "You (see for yourself) that many of them (i.e. representatives of the former faiths) try to surpass each other in sin, enmity and eating the forbidden, vile that they commit" .

According to Muslim tradition, the Prophet Muhammad is an ideal for the Muslim world. The references to his personal example emphasize that, exalting Islam, the prophet was diligent in labor, showed great labor activity, and respected the working people. The tales of the prophet's successful trading activities are a striking example. Some of his sayings, such as "poverty is the way to disbelief", "the righteous should not neglect" the care of prosperity, the economic prosperity of the world of Islam, the struggle against poverty and poverty also testify to it.

According to the norms of Islam, true piety is not a fatalistic trust in the will of the Almighty. After all, Allah has endowed man with reason and capabilities.

The Shari'ah is the law of religious piety, and the Shari'ah is the law of the Holy Trinity. In the Shariah, religious zeal and trust in Allah at the expense of human duties and one's own well-being was not encouraged at all ("Do not rely on God, cling to a straw," says the law of Islam).

There is a very informative hadith that preaches the labor origin of the source of human existence. It is a hadith about how the Prophet Muhammad once happened to see a Muslim spending all his time in prayer without showing any concern for earning. "And who feeds him?" - the prophet asked those around him.

"A brother," they replied. The Prophet concluded succinctly and clearly, "Then his brother is better than him. "It is noteworthy that in Islam it is officials who are very severely punished for acts of corruption and bribery. For example, Abdullah ibn Abbas recounted that the Messenger of Allah said: "Whoever undertakes to lead ten people and makes decisions among them that please them or not, on the Day of Judgment will be brought to the dreadful judgment with his hands chained; if he has made decisions that are contrary to the dictates of Allah, has taken bribes, has been negligent, his hands will be tied even tighter, and he will be thrown into Hell. He will roll into such an abyss of Hell that he will not reach it even after 500 years." Having sufficiently solid knowledge about the Shariah's attitude towards corrupt acts, a real Muslim will always find the strength to refrain from the temptations of easy profits.

Thus, great successes in the fight against corruption can be achieved on the basis of deep study and skillful use of the norms of Islam. However, at present, insufficient attention is given to the study and possibilities of its application in view of our realities. It seems to us that study of possibilities of religion in fight against corruption and its creative application in our country should be given serious attention. Such an approach can help to curb corruption at a lower cost.

The Literature Used

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