

Purification of the Soul as the Most Potent Antidote against Corruption in Nigeria

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Abstract

Corruption, which has become almost a 'citizen of Nigeria', is a very disturbing cankerworm. It has kept developing strong holds despite fights against it in its various manifestations and consistently resisted vaccinations against it in Nigeria. Successive Governments have claimed wars against it to no avail. It is as if the disease is in people's blood and that constituted a 'right' to amaze wealth from all means possible. The Muhammadu Buhari led administration is on the fight again and this has attracted international commendations. Yet, there are saboteurs to the effectiveness of mechanisms employed to end it. This paper believes that the state of the soul (mind or heart) determines people's actions and or inactions. If it is clean, the entire super structure of Nigeria would be set free of all corrupt tendencies. Unfortunately, lack of sincere efforts and policies to arrest it completely via programmes of activities targeted at purification of people's mind, made Nigeria to resort to: "from Allah we hail and to Him is our return". So, corruption is a state of the mind and unless concerted efforts are exerted by all stake holders, Nigeria would remain in corruption gallows, only singing "Oliver twist" without a remedy. The paper suggested that Nigeria must key-in to soul purification standard identified by the Prophet (May the peace and blessings of Allah be upon him) for a successful fight against corruption in Nigeria.

Keywords: Nigeria, Corruption, soul purification, Antidote

Introduction

Like the National Anthem, corruption has become a 'National Disease' of Nigeria with citizenship status by naturalization. Over the years, moral decline has been a matter of concern to Nigeria's nationhood particularly, since the oil boom regime. Various government administrations expressed concerns and even initiated moves to control the situation. Whether or not the concerns are genuine leaves much to be desired.

The massive corruption in the public and private sectors of Nigeria is responsible for a serious distortion in the overall socio-economic and political policies thereby accelerating poverty among Nigerians. The administration of selective justice is also accountable to the demon called corruption. Unless there is full confidence in the legal system, any policy formulated programmes and measures put in place for national economic management and development there would be little positive impact on the country. In order words, getting ourselves emancipated from the current state of economic degeneration is equal to a resort to spiritualism.

Many people are tempted to engage in corruption because of the absence of the Islamic spirit as well as the fear of Allah. This is further compounded by ineffectiveness of people's personal development and ethical reformation. The central tendency for man's weapon to overcome these is the frame of mind which could either make or mar his will to obey or disobey Allah (the Exalted). However, believers are enjoined to remain upright and abstain from corruption and all corrupt tendencies. Allah (the Exalted) mentions:

O you who have attained to faith! Do not devour one another's possessions wrongly not even by way of trade based on mutual agreement and do not destroy one another: for, behold, Allah is indeed a dispenser of grace unto you (Qur'an 4:29).

The situation described in this verse is the prevalence of bribery and corruption and overpowering greed for private enrichment. It has reached an extent that we expect and have taken for granted that virtually every transaction must be accompanied by some form of corruption. In this situation, it is always difficult to see incorruptible people, because they have become so rare. This greed for illegal enrichment is so strong that we no longer trust anyone. Brothers in the same family cheat one another, an uncle defrauds his nephew, and an auntie conspires to make money out of the marriage of her niece (Lemu, 13). At the societal level, kick backs in contracts, bribery, official gifts, 'PR' (Public Relation) and a host of other deceptive terms are considered 'normal'.

The mutual rivalry for piling up wealth diverts people from the more serious things in both eternal and mundane affairs and people are so oblivious of this fact until they visit their graves (Q102:1-2). Allah also warns against fraudulent dealings in trade, institutions of learning and

other public engagements (Q83:1-17). The Prophet Muhammad (May the peace and blessings of Allah be upon him) had said:

All human flesh nurtured through corruption, its ultimate end is hellfire.

Then his companions asked: 'O Messenger of Allah (May the peace and blessings of Allah be upon him), "what is corruption"? And he replied:

"Bribery found in place of justice" (Al-Tirmidhi, 3: 79).

So, where justice is truncated and its effect disappears from both public and private spaces, corruption has no doubt, taken place. It could happen that people's rights are exchanged with other's privileges and the downtrodden has no power or even the means to protest. This is happening in virtually all sectors and institutions where priorities are misplaced and the leadership is doing the needless. The end result is difficulties and general sufferings, the pivot of which lies in the heart.

The word 'heart' is used about 137 times in the Qur'an. A reasonable number of these are pointing essentially to its centrality (Yusuf, 2004). Allah (the Exalted) uses different terms to describe it: *Qalb* (Q2:8-10), *Fu'ad* (Q28:10) and *Sadr* (Q114:5). Meanwhile, *Nafs* (soul or mind) is also used to refer to the heart.

Another is its classification into four stations; the breasts, the heart, the inner heart and the innermost heart (Frager, 25). It is the innermost heart that is the concern of Islam and the Prophet (SAW) taught his Companions the processes involved in its purification. It is the seat of *Iman* (belief) and what illuminates the human sense. It is what distinguishes man from animals (Q7:179). The Prophet (May the peace and blessings of Allah be upon him) pointed to the heart as a part of human body that accommodates the belief and fear of Allah (the Exalted). He said:

...The piety is here (and while saying so) he pointed towards his chest thrice... (Muslim, 4959)

The *Hadith* points to the fact that the seat of *Taqwa* (piety) is the heart. If the seat of *Taqwa* takes root in the heart, a person's exterior characteristics will remain evergreen and fresh with the sprouting of righteous actions. However, if there is not even a trace of *Taqwa* in the heart, then external pious forms and actions will never improve a person's character nor save him neither from any form of corruption nor from chastisement in the hereafter (Hasan, p. 88).

In the same vein, the Prophet (S.A.W) referred to the heart as the central tendency of man, whose condition determines the situation of the entire body frame. He said:

...Their lies within the body a piece of flesh. If it is sound, the whole body is sound; and if it is corrupted, the whole body is corrupted. Verily, this flesh is the heart (Muslim, 327).

This paper believes that the corruption of the heart manifests itself in the entire society and that is the basis of corruption of the society. Hence, no society progresses when its citizens are corrupt, and the nation can only develop if the citizenry imbibe certain moral standard, starting from consciousness of Allah and a sense of accountability before Allah which is the pivot for soul or heart purification.

Meaning of Corruption

Corruption is derived from Latin word “*Corruptus*” which means to break or destroy (MAD, 2003). It literally implies ‘to break away or depart from morality, ethics and civic virtues’. The Oxford Dictionary of Current English defines ‘corruption’ as a dishonest action in return for money or personal gain. This may include deceitfulness, fraudulence, lying, untruthfulness, treachery, duplicity e.t.c. Thus, it is an evil, immoral or illegal behaviour. Corruption is not only related to stealing money from public treasury by government officials or leaders, it involves taking undue advantage of one’s position or a situation for personal benefit. Such a person could be a civil servant, military or para-military agents, student, an apprentice or any person charged with a position of trust but behaves contrary to the values of the original intent for which he is liable. Thus, corruption generally refers to any act of illegality, immorality and dishonesty.

The United Nations Development Programme (U.N.D.P) sees corruption as ‘the misuse of public power, office or authority for private benefit through bribery, extortion, influence peddling, nepotism and a host of others. The Centre for Human Rights Research and Development (CHRRD) conceives corruption as a “socially impermissible deviance”.

Section 2 of the Independent Corrupt Practices and Other Related Offences Commission (ICPC) Act 2000 defines corruption to include “bribery, fraud and other related offences”. Other types, according to the Commission, include: abuse of power in any form or degree, extortion, embezzlement, inflation of contract, kickbacks, diversion of funds, falsification or

suppression of record, perversion of justice, electoral malpractices, examination malpractices, drug trafficking, money laundering, abuse of selection process, nepotism, sexual exploitation, gratification and so on.

From all these, corruption can come in different forms but generally, any behaviour that neglects the established norm of any social or ethical principle is considered corruption. For instance; *Imam Al-Ghazali*, in *Al-Ihya* (2001), referred to over-enthusiasm as a mark of corrupted scholars, even when the case they are defending is true. By showing excessive enthusiasm for truth and their contempt of their opponents, the latter would be stimulated to retaliate and react in the same manner. They would be driven to stand for falsehood and to be true to the label attributed to them.

In Islam, righteousness and piety are based, before all else, on a true and sincere faith. The key to virtue and good conduct is a strong relation with Allah, who sees all, at all times and everywhere. He knows the secrets of the hearts and the intentions behind all actions. Therefore, Islam enjoins moral behaviour in all circumstances; Allah is aware of each one when no one else is. It may be possible to deceive the world, but it's not possible to deceive the Creator.

The consciousness of Allah (SWT) repels corruption and it is for this that Allah (the Exalted) says:

Give full measure, and cause no loss (to others). And weigh with the true and straight balance. And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land (Q26:181-183).

In furtherance of the different ways in which corruption can be perceived, *Adi bn Amirah Al-Kindi* narrated that he heard the Messenger of Allah (SAW) saying:

Whoso from you is appointed by us to a position of authority and he conceals from us a needle or something smaller than that, it would be misappropriation (of public fund) and will (have to) produce it on the Day of Judgment (Muslim, 847).

Receiving gifts by a public servant in discharge of his civic responsibility is also said to be another form of corruption. The *Hadith* alludes to it. However, the Prophet (May the peace and blessings of Allah be upon him) clearly mentioned that:

Receiving a gift (by an officer) is corruption, and when received in justice, it is disbelief (Muslim, 4541).

Corruption in Nigeria

Giving the volume of both human and material resources with which Allah (the Exalted) has endowed Nigeria, it would seem surprising that the country is still a 'developing nation' in West Africa. Corruption that has permeated almost all aspects of Nigeria's life is responsible for all backwardness and the endemic underdevelopment. Nigeria is being ranked high, only second to Bangladesh, in corruption by Transparency International and other notable organizations that monitor corrupt practices around the world.

Corruption, though prevalent, was kept manageable during the First Republic (Achebe, 1960). For most part of Yakubu Gowon's administration (1966-1975), it was kept away from public view until 1975. However, informed officials voiced concerns especially against his governors, many officials of the defense ministry and a host of others. The administration of Murtala Mohammed (1975-1976) made reformist changes by sacking a large number of prior government officials and civil servants, many of whom were criticized for misuse of power. During the first administration of Olusegun Obasanjo (1976-1979) major national projects like building new refineries, pipelines, expanding the national shipping and airlines as well as hosting FESTAC were channels to distribute favours and enrich connected politicians. Shehu Shagari's administration (1979-1983) permeated corruption, as investigation into the collapse of the defunct Johnson Mathey Bank of London in the late 1985, revealed how the bank was used to transfer amassed hard currency out of the country. Muhammadu Buhari's administration (1983-1985) saw a cross section of politicians being convicted of corruption. The 53 suitcase saga during the currency change exercise, that was ferried through the Murtala Muhammad Airport without a Custom check by soldiers, allegedly at the behest of Major Mustapha Jokolo, the then ADC of Buhari, is a relevant case in point (Robert, 1983).

Ibrahim Babangida's administration (1985-1993) has been seen as a body that legalized corruption. The June 12 election saga, his involvement in drug dealing and subsequent near-

revelation that caused the assassination of Dele Giwa through a letter bomb are enough testimonies (Robert, 1993). French investigation of bribes paid to government officials to ease the award of a gas plant construction in Nigeria revealed the level of official graft in the country during the administration of Sani Abacha (1993-1998). Two years after Abacha's death, Swiss banks were indicted for failure to comply with their policies and for allowing his family and friends access to his accounts, depositing huge sums of US dollars. Abdulsalami Abubakar's administration (1998-1999), though short lived, witnessed quite a huge wealth acquired by him and his inner circle. Various corruption scandals broke out under Obasanjo's presidency (1999-2007). These include: bribery to officials of Nigeria government in connection to liquefied natural gas contract by a multinational consortium, the Transcorp shares scandals, and presidential library donation at the eve of his exit from power, Third – Term Agenda scandals etc (Robert, 1993).

Umaru Musa Yar'Adua's administration (2007-2010) was not free from corruption scandals. Various acts of political corruption were witnessed. Corrupt governors were successfully tried even by foreign Courts. Supreme Court judges were bribed to legitimize the corrupt elections that saw to his emergence as the president etc (Vanguard, 2011). The government of Goodluck Jounathan has several running scandals. These include: NNPC US\$20 billion unremitted oil revenues owed to the state, the BMW purchase by his Aviation minister, \$250 million plus security contracts to militants in the Niger Delta, massive corruption and kickbacks in the Ministry of Petroleum, to mention just a few. Generally, there is no gainsaying that many institutions are perceived as the most corrupt in Nigeria: the Nigerian Police, Political parties, National and State Assemblies, Local and Municipal Governments, Federal and State Executive Councils, Traffic Police and FRSC, PHCN, NNPC, Nigeria Customs and FIRS (ABU Zaria, 2003).

Causes of Corruption in Nigeria

The Media Advocacy and Development (MAD) identified certain factors to be responsible for corruption. They include: greed, lack of positive values, porous system, weak enforcement and oversight mechanisms, excessive materialism, societal pressure, lack of virile welfare structures, insecurity of employment tenure, indiscipline and inordinate desire for wealth accumulation, poverty of the mind, nepotism and lack of genuine fear of God (MAD, 2013).

From the Islamic perspective, the causes of corruption are: weakness of faith (*Iman*), lack of piety and God-consciousness, lack of trust in Allah (*Tawakkul*), negligence and poor attitude to one's religious obligations, poverty and lack of an enduring social security system, impatience and lack of self-restraint from evil, retrogressive and oppressive government policies as well as lack of ethical standards and poor value system.

Purification of the heart as a potent vaccine against corruption in Nigeria

Purification of our hearts from sins is an essential Islamic teaching right from the early stages of the revelation in Makkah. This is known as *Tazkiyyah al-Nafs* (purification of the soul). Allah (the Exalted) mentions:

He has succeeded who purifies the soul, and he has failed who corrupts the soul (Q91:9-10).

Corruption of the soul stems from a blatant lack of piety and consciousness of Allah. It is at this point that a person can do anything to accumulate wealth and damn its consequences. But when it is purified, it becomes successful and the society is free from any harm issuing from such a citizen. Allah (the Exalted) says:

A Day when there will be no benefit in wealth or children, but only in he who comes to Allah with a pure heart (Q 26:88-89).

The perpetual awareness of Allah and the Day of Judgment enables man to be moral in conduct and sincere in intentions, with devotion and dedication. The Glorious Qur'an alludes to this:

Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah for which He hath given no authority; and saying things about Allah of which ye have no knowledge (Q7:33).

Shameful deeds in the open or secretly are a manifestation of a corrupt mind. Corruption itself is a shameful act, well known to the mind itself. To cheat on another person is equal to standing against truth and reason. Allah has forbidden certain things and has made lawful some other things. Deficiency in the fear of Allah and in strict adherence to His commandments at all time, is a recipe for corrupt practices. The Prophet (May the peace and blessings of Allah be upon him) summarized the conduct of a Muslim when he said:

My Sustainer has given me nine commands: to remain conscious of God, whether in private or in public; to speak justly, whether angry or pleased; to show moderation both when poor and when rich, to reunite friendship with those who have broken off with me; to give to him who refuses me; that my silence should be occupied with thought; that my looking should be an admonition; and that I should command what is right (Bukhari, 5: 383).

It is clear from these verses and *Ahadith* of the Prophet (May the peace and blessings of Allah be upon him) that purification of our heart is a condition for our success not only in the hereafter. We must purify our hearts from spiritual diseases such as greed, malice, envy, arrogance and worldliness. In their place, we must adorn the heart with virtues such as generosity, compassion, benevolence, humility and asceticism.

Purification of the heart was one of the commandments with which Prophet Musa (May Allah be pleased with him) was sent to *Fir'aun* (Pharaoh) (Q79:17-18). Pharaoh was arrogant for his claim to godhead and had the heart to commit all the atrocities because his heart was filthy. Prophet Ibrahim (May Allah be pleased with him) was also characterized with purity of heart (Q37:83-84) and thus he was able to resist all threats by unbelievers.

One of the primary methods we can use to purify our hearts is to perform sincere supplications and prayers according to the *Sunnah* of the Prophet (May the peace and blessings of Allah be upon him) (Q87:14-15). When we revere Allah (the Exalted) and ask Him to forgive our sins, He removes arrogance from our hearts and makes us humble. When we pray for Allah (the Exalted) to guide others, this removes malice and hatred from our hearts and makes us love others for His sake. When we remember the hereafter, it makes us less attached to the world and more inclined to help others and refrain from corruption against the state and the citizens generally. These are primarily the teachings of Prophet Muhammad (May the peace and blessings of Allah be upon him) and that was what guaranteed development of the community, peaceful co-existence among his '*Ummah* (community) as well as provision of basic social amenities to the citizenry.

The Messenger (May the peace and blessings of Allah be upon him) would purify his heart every morning and evening by performing supplications and prayers: Anas bn Malik (May Allah be pleased with him) reported:

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*The Messenger of Allah (SAW) said to me: "O boy, if you are able every morning and evening to remove any rancor from your **heart** towards anyone, then do so. O boy, that is my tradition and whoever revives my tradition has loved me, and whoever loves me will be with me in paradise" (Al-Tirmidhi, 2678).*

The Prophet (May the peace and blessings of Allah be upon him) often used verdicts of the Qur'an in training his *Sahabah* (May Allah be pleased with them). For instance, the ritual prayer is meant to prevent us from committing sins (Q29:45). Abu Hurairah (May Allah be pleased with him) reported:

A man came to the Prophet (SAW) and he said: "indeed so-and-so prays in the night but he steals in the morning". The Prophet (SAW) said: "verily, it should prevent him from doing that". (Musnad Ahmad, 9486).

Why then is it that prayers are offered at stipulated times, yet some people engage in corrupt practices? This indicates that prayer has not been performed as prescribed by the Creator. Prayer is supposed to prevent one from sins and abominations (Q29:45). The same thing applies to alms-giving. Giving charity and performances of good deeds to others was one of the duties of the Messenger of Allah (May the peace and blessings of Allah be upon him) (Q92:103). Jabir bn Abdullah reported that the Messenger of Allah (May the peace and blessings of Allah be upon him) said:

Every good deed is charity, verily; it is a good deed to meet your brother with a smiling face, and to pour what is left from your bucket into the vessel of your brother (Sunan al-Tirmidhi, 1970).

When we give away our wealth in charity, it removes worldliness from our hearts and envy of what others have and it makes us hope for our good deeds to be stored in the hereafter. Charity means not only giving wealth, but also giving people your time, your effort, your work, and even a smile or a kind word. Thus, Muslims can refrain from harming others and even prevent harm perpetrated by others (Muslim, 1009). If both Muslims and non-Muslims alike would imbibe this spirit, there would be good governance, the quality of goods and services including health would be guaranteed and all kinds of crimes and vandalism would be laid to rest in the land.

In furtherance of a pure heart in a pure body, the Messenger of Allah (May the peace and blessings of Allah be upon him) emphasized on repentance and good deeds which remove the stain deposited on the heart as a result of the sin he or she committed. Abu Hurairah reported that the Messenger of Allah (May the peace and blessings of Allah be upon him) said:

*Verily, when a believer commits a sin, a black spot appears upon his **heart**. If he repents and abandons the sin and seeks forgiveness, his **heart** will be polished, but if he increases in sin, the blackness increases. That is the covering which Allah has mentioned in the book: Nay, but on their **hearts** is a covering because of what they have earned (Q83:14), (Sunan Ibn Majah, 4244).*

The pure and sincere mind to perform good deeds, in addition to divine prescriptions, is the ultimate aim of Islam. Interaction among Muslims and with others is determined by their consciousness that cheating one another is an abomination. Hence, carrying out good deeds is no doubt rewarding. No matter how good an act may seem, the determinant borderline is the state of the mind and specifically, whether or not it is purified. The morsel of flesh in our body as reported from the Prophet (May the peace and blessings of Allah be upon him) (the heart) governs the body. Its condition determines the condition of the entire body (Bukhari, the Book of *Iman* and Muslim, the Book of *Musaqat*). That *Hadith* outlines a whole process of strengthening and purifying our hearts on the path to Allah, being alert to the *Halal* and *Haram* and avoiding the doubtful. The Prophet (May the peace and blessings of Allah be upon him) said in another *Hadith*:

A person's Iman will not be upright and strong until the tongue is upright and strong" (Muslim, 1076).

This *Hadith* is laying out the path to purify and strengthen the heart, which leads to the completion of one's faith because the most beneficial sustenance for the heart is faith and the best medicine is the Qur'an. Its recitation is by the tongue while comprehension and pondering over the message therein is by the heart. Specifically, the Prophet (May the peace and blessings of Allah be upon him) enjoins us to supplicate for the cleanliness of the heart from afflictions, as he himself does constantly:

As narrated Aishah (May Allah be pleased with her), the Prophet (May the peace and blessings of Allah be upon him) used to say:

*...O Allah! I seek refuge with you from the evil of the affliction of al-Masih ad-Dajjal, O Allah cleanse my **heart** with the water of snow and hail, and cleans my **heart** from all sins as a white garment is cleaned from filth... (Bukhari, Book 8, 388).*

If the Prophet (May the peace and blessings of Allah be upon him), with his infallibility status before Allah (the Exalted) could still pray like this, what about commoners who are always consumed in transgression against Allah (the Exalted), against oneself and other members of the society?

From another perspective, the Messenger (May the peace and blessings of Allah be upon him) commanded us to minimize the quantity of food we consume and to also control our diet (Bukhari, book 7, vol. 65, *Hadith* 305). In his explanation, *Imam* al-Ghazali considered the stomach and genitals to be the dominators of our desires; if they are in control, all other limbs would be kept in check. *Imam* al-Haddad also explained:

*Beware of eating excessively and frequently eating to satiety, for even if it be from Halal foods it will still be the beginning of many evils. It results in hardening of the **hearts**, loss of perspicacity, confused thinking, laziness in worship, and other things (Al-Ghazali, vol. 3, 20).*

If all these and others from the Prophet (May the peace and blessings of Allah be upon him) are put to practice, there will be no greed, excessive materialism would be put under check, inordinate desire for wealth accumulation would be drastically reduced, poverty of the mind would vanish, genuine fear of God and peace would reign in Nigeria because of obedience to the dictates of the Creator. Allah (the Exalted) says:

Allah made it but a Message of hope and an assurance to your hearts... (Q8:10)

Recitation of the Glorious Qur'an on constant bases is one of the strategies toward ensuring a healthy **heart**. Pondering over its message and applying it to daily life is an indispensable ingredient. Keeping our tongue moist in remembrance of Allah as well as salutations on Prophet Muhammad (May the peace and blessings of Allah be upon him) is like lubricant to a

locomotive engine. Self appraisal, particularly at bed time about one's interaction with people and praying for Allah's guidance also adds to the foundation of a pure heart.

Despite the best efforts that one may make at purification process, one may make mistakes or commit sins. A properly trained human mind possesses a self reproaching soul (*Nafs al-Lawwamah*). It will react by an admission that something has gone wrong. It will accept with humility and engage in self reformation accordingly.

Conclusion

The paper examined the effect of purifying one's soul or heart in the fight against corruption in Nigeria. It looked at corruption as a national disease that defies all remedies against it due to a number of reasons ranging from insincerity of past governments, to ineffective measures to tackle it completely. It identified absence of Allah's-consciousness and fear and love of Allah as well as a sense of accountability in the day of requital as the foundational causes of corruption in Nigeria. The paper however, presupposes that when efforts are advanced vigorously on soul purification as taught by the Prophet (May the peace and blessings of Allah be upon him), the future is bright for Nigeria and positive development can be achieved. It recommended collaborative efforts among Muslim Organizations at local, national and international levels to fight the cankerworm called corruption.

Recommendations

1. International, national and local Muslim organizations should start focusing primarily on strategies and programmes targeted at purely ethical standards to win people's heart from further degeneration.
2. Other NGOs should focus their campaigns and advocacies on God-consciousness using practical modalities to achieve the desired goal of corruption-free society.
3. Ethical reform programmes like the one developed by *Da'wah* Institute of Nigeria (DIN) under the auspices of Islamic Education Trust (IET) should be made a core course in all institutions of higher learning in liaison with Nigeria Association of Teachers of Arabic and Islamic Studies (NATAIS) and Academic Staff Union of Universities (ASUU).
4. Punitive measures must be reinforced and re-invigorated to deter would-be corruption culprits.
5. Government anti-graft Agencies should be manned by upright and unquestionable personalities who should be sworn in (oath of office), to be impartial and committed to the implementation of provisions of the edict establishing such Agencies as Independent Corrupt Practices Commission (ICPC) and Economic and Financial Crime Commission (EFCC).
6. A social media platform may be created to propagate ethical standards based on religious as well as national norms and values.
7. International Muslim Organizations, like International Institute of Islamic Thought (IIIT), International Institute of Islamic Banking and Finance (IIIBF), Islamic Education Trust (IET) and a host of others, could undertake a survey on the strategies which other countries of the world have adopted in tackling corruption, bearing in mind different peculiarities to individual nations.
8. Parents should insist on the moral standard of their children so that as 'charity begins at home', corruption can begin to be avoided right from home.

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