

Bribery In The Perspective Of Hadith: A Study Of Commentary And Contextualization In Contemporary Cases

Hatib Rachmawan, Universitas Ahmad Dahlan Indonesia

Avazmetov Khumoyun Sherali Ugli, Shanghai University China

Madina Khoretleva, Shanghai University China

Correspondence email: hatibrachmawan@ilha.uad.ac.id

Abstract

Bribery (*risywah*) is a prohibited act in Islam as it disrupts justice and fosters social inequality. In hadith studies, bribery is strongly condemned due to its potential to corrupt morality and societal order. This study examines hadiths related to bribery, identifies its prohibited forms, and analyzes their relevance in modern contexts. This research contributes to the academic discussion by providing a comprehensive hadith-based perspective on bribery and its implications in contemporary society. Using a library research approach with a thematic hadith commentary and contextualization model, this study systematically examines classical and modern scholarly interpretations of bribery. However, scholars allow bribery under specific conditions, such as in emergencies, when it does not harm others, or when avoiding greater injustice. Additionally, hadith discussions differentiate bribery from permissible gifts, emphasizing that judges should not accept gifts while in office, as their salary suffices. Moreover, bribery remains a contemporary issue, appearing in forms such as extortion, civil servant recruitment fraud, judicial gratuities, and vote-buying in elections. In conclusion, Islamic teachings on bribery remain highly relevant, as they establish ethical guidelines to prevent corruption. The study highlights the necessity of upholding justice and integrity in governance and public affairs.

Keywords: *Bribery, Corruption, Hadith, Justice*

Introduction

Bribery (*risywah*) is a longstanding issue that continues to recur across various aspects of human life. Since ancient times, this practice has been used as a means for

certain individuals to gain unlawful advantages at the expense of justice and integrity. In the modern era, bribery is not only prevalent in legal and governmental spheres but has also extended into sectors such as education, business, and public services.¹ This widespread practice indicates that bribery has become deeply rooted in certain cultures, necessitating a thorough examination from an Islamic perspective to find solutions that align with moral and justice-based values.

Numerous studies have been conducted on *risywah*, particularly from legal and hadith perspectives. However, many of these studies fail to address contemporary issues.² Some discussions focus on the relationship between bribery and gifts, yet they do not provide clear distinctions between gifts that constitute bribery and those that do not.³ Additionally, while several journals explore bribery from a hadith perspective, they often overlook its relevance to modern-day cases.⁴ Based on these gaps, this study seeks to examine *risywah* through the lens of hadith by analyzing its commentaries (*syarah*), and subsequently contextualizing the findings within contemporary issues.

In Islam, *risywah* is classified as a major sin that can disrupt social order and undermine a just legal system.⁵ The hadiths of Prophet Muhammad (PBUH) strongly condemn bribery, whether committed by the giver or the receiver. Various narrations describe *risywah* as an act that incurs divine wrath, emphasizing its severe consequences. Therefore, understanding the teachings of hadith on bribery is crucial for establishing an ethical social system free from corruption.

The study of *risywah* in hadith holds significant relevance in contemporary life, particularly in efforts to eradicate corruption.⁶ Many nations, including those with

¹ dan Nawir Yuslem Zaid Alfauza Marpaung, Muhammad Faisal Hamdani, 'Praktik Suap Di Birokrasi Pemerintahan Perspektif Tafsir Ahkam Al-Jinaiyah', *JUNCTO*, 5 (2) (2023), 167-75.

<<https://doi.org/http://dx.doi.org/10.31289/juncto.v5i2.2823>>.

² Muhammad Ikhsan Azwar Iskandar Dan, 'HUKUM SEPUTAR RISYWAH DALAM PERSPEKTIF HADIS NABI', *Bustanul Fuqaha: Jurnal Bidang Hukum Islam*, 2 No. 2 (2021), 160-80

<<https://doi.org/10.36701/bustanul.v2i2.322>>.

³ Fiddian Khairudin Ahmad Fuad Dan, "Hadith on Bribery and Gifts," *Jurnal Syariah*, IX, no. 1 (2021).

⁴ Ahmad Jurin Harahap, "Risywah in the Perspective of Hadith," *Diroyah: Jurnal Ilmu Hadis* 2, no. 2 (2018): 109-20.

⁵ Wardatul Azizh and Tajul Arifin, "Bribery in the Perspective of Articles 2 and 3 of Law No. 11 of 1980 on the Crime of Bribery and the Hadith Narrated by Ahmad," *Afkaruna: International Journal of Islamic Studies* 2, no. 1 (2024): 1-15.

⁶ Diwa Putra Fachri Hamzah, "The Effectiveness of the Corruption Eradication Law Against the Crime of Bribery by State Officials," *MALEO Law Journal* 8, no. 1 (2024): 78-91.

Muslim-majority populations, face substantial challenges in combating bribery and corruption. By comprehensively analyzing hadiths that address *risywah*, this research aims to provide a stronger moral and spiritual perspective in fostering a clean and just system. Such an understanding is not only vital for individuals but also for institutions seeking to develop anti-corruption policies grounded in Islamic values.

This qualitative study examines *risywah* in hadith using a library research method, which involves identifying relevant hadiths and analyzing scholars' interpretations (*syarah*) of these texts. By doing so, this research aims to offer a broader perspective on the concept of *risywah* in Islam and its implications for social and legal structures in the modern era.

The research methodology employed in this study is qualitative in nature, designed to comprehensively describe the issue under examination. The library research approach is used to analyze classical hadith compilations, commentaries (*syarah*), Islamic jurisprudence (*fiqh*), and other relevant literature. Given the thematic nature of this study, the researcher adopts the thematic hadith commentary approach as proposed by Haifā 'Abdul 'Azīs al-Asyrafī, known as *syarhu al-madlū'iy lil ahādith al-muta'alaqatu bi maudlū'iy ma'īn* (thematic and interrelated hadith commentary).⁷ This approach is followed by a contextualization process. The research steps include: (1) Identifying hadiths related to the topic; (2) Analyzing classical hadith commentaries (*syarah*); (3) Deriving conceptual conclusions; (4) Contextualizing the findings with contemporary issues; (5) Formulating final conclusions.

Definition and Meaning of *Risywah*

In the *Al-Munawwir* dictionary, the word *risywah* originates from the root "*rāsyā-yarusyu-risywan*," which means bribery.⁸ In *Lisan al-'Arab* by Ibn Manzur, *risywah* is described as a bribe or a gift given with the intention of obtaining special treatment. The term *murtashī* is an *ism fā'il* (active participle) that refers to the recipient

⁷ Haifā 'Abdul 'Azīs al-Asyrafī, *Syarhu al-Maudlū'iyu lil Hadīth asy-Syarīf* (Cairo: Dār As-Salām, 2012), pp. 94–99.

⁸ Ahmad Warson Al-Munawwir, *Al-Munawwir Arabic-Indonesian Dictionary* (Surabaya: Pustaka Progresif, 1997), p. 501.

of a bribe. This term is also associated with the act of granting undue privileges through unfair means.⁹

According to the *Kamus Besar Bahasa Indonesia* (KBBI), *risywah* or bribery is defined as follows: (1) A gift given for the purpose of bribing; and (2) A bribe in the form of money. This definition indicates that bribery refers to the act of giving something, usually money, with the intention of influencing another party to obtain certain benefits.¹⁰

In the context of Indonesian law, the term *risywah* is more commonly known as bribery (*suap*). Although there is no specific definition in legal statutes, the practice of bribery is generally regulated and prohibited under various laws and regulations related to corruption and abuse of authority, such as Law No. 20 of 2021.¹¹

From these legal provisions, it can be concluded that bribery constitutes a violation of the law. Additionally, bribery is not limited to monetary transactions but can also take the form of promises, such as positions, ranks, or gifts. Furthermore, a bribery case can only be prosecuted if the perpetrator is a state official, although there have been recent efforts to prosecute bribery cases in the private sector as well.¹²

According to Fatwa of the Indonesian Council of Ulama (MUI) No. 23 of 2000, *risywah* is defined as: "A gift given by a person to another (official) with the intention of legitimizing an unlawful act (one that is not permissible according to *sharī'ah*) or invalidating a rightful act."¹³

This definition emphasizes that *risywah* involves providing something with the intention of influencing an official's decision or action to facilitate an unlawful act or to obstruct a lawful one. Based on the definitions above, *risywah* or bribery can be generally understood as the act of giving something to another party with the aim of unlawfully influencing decisions or actions, which contradicts the principles of justice and integrity.

⁹ Ibn Manzur, *Lisan al-'Arabīy*, 3rd ed. (Beirut: Dar al-Shadir, 1993), vol. 14, p. 322.

¹⁰ <https://kbbi.kemdikbud.go.id/entri/sogok>

¹¹ Adinda Febriana and Viona Salsabila, "Regulation of Corruption Crimes (Bribery) Under Indonesian and Malaysian Criminal Law," *DATIN: Law Journal* 1, no. 1 (2020).

¹² Andreas Nathaniel Marbun, "Bribery in the Private Sector: Can It Be Prosecuted?" *Integritas* 3, no. 1 (2017): 54–85.

¹³ https://ombudsman.go.id/pengumuman/r/artikel--risywah-suap-dalam-politik-dan-pelayanan-publik-?utm_source=chatgpt.com

Hadiths on *Risywah*

To gain a comprehensive understanding of *risywah*, the following discussion will analyze several hadiths related to this topic.

1. *Risywah* as a Cursed Act and Its Place in Hellfire

The wording of hadiths concerning bribery (*risywah*) varies. Some narrations mention that:

- a. Allah curses those involved in bribery.
- b. The Prophet ﷺ explicitly condemned bribery.
- c. Bribery leads to Hellfire.
- d. Allah specifically curses bribery in judicial matters.

Although these variations indicate transmission by meaning (*riwāyah bil ma'nā*), they all convey the same substantive message—bribery is a severely prohibited act that must be avoided.

An example can be found in *Musnad* Abū Dāwūd:

حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، قَالَ: حَدَّثَنِي حَالِي الْحَارِثُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: «لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيَّ وَالْمُرْتَشِيَّ»

From 'Abdullāh ibn 'Amr, he said: "The Messenger of Allah ﷺ cursed the one who offers a bribe and the one who accepts it."¹⁴

Another hadith explicitly states that Allah curses both the giver and receiver of bribes:

¹⁴ Abū Dāwud al-Ṭayālīsī, *Musnad Abī Dāwud Al-Ṭayālīsī* (Egypt: Dārun Hajar, 1999), vol. IV, p. 34, hadith no. 2390. A similar hadith can also be found in: Ibnu Abī Syaibah, *Al-Mushannaf* (Riyadh: Dār al-Kunuz Isbilyan li Nasyri wa at-Tawzī', 2015), vol. XII, p. 217, hadith no. 23366; Al-Imām Ahmad ibn Hanbal, *Al-Musnad Al-Imām Ahmad Ibn Hanbal* (Cairo: Mu'asasah al-Risālat, 2001), vol. XI, p. 87, hadith no. 6532; Abū 'Isā Muhammad ibnu 'Isā al-Tirmizī, *Jāmi' at-Tirmizī* (Beirut: Dār al-Gharb al-Islāmī, 1996), vol. III, p. 16, hadith no. 1337; Abū Ya'la Aḥmad ibnu 'Alī, *Musnad Abī Ya'la* (Cairo: Dār al-Ḥadīṣ, 2013), vol. VII, p. 122, hadith no. 4947; Abū 'Abdullāh Muhammad ibnu 'Abdullāh al-Hākim al-Naisābūrī, *Al-Mustadrak 'ala Aṣ-Ṣaḥīhain* (Beirut: Dār al-Kutūb al-'Alamiyah, 1990), vol. IV, p. 115, hadith no. 7066; Al-Baihaqī, *Sunan Al-Kubrā*, 1st edn (Ka: Markaz Hijr Lil Buhūs wa Ad-Dirāsāt Al-'Arabiyy wa Al-Islāmiyy, 2011), vol. X, p. 234, hadith no. 20478.

أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ أَبِي ذَثْبٍ، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، أَوْ قَالَ: عَنْ خَالِهِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَعْنَةُ اللَّهِ عَلَى الرَّاشِي وَالْمُرْتَشِي."

From ‘Abdullāh ibn ‘Amr, the Prophet ﷺ said: “The curse of Allah is upon the one who offers a bribe and the one who accepts it.”¹⁵

Additionally, some narrations specify that bribery occurs in legal matters, as illustrated in the following hadith:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعَنَ اللَّهُ الرَّاشِيَّ وَالْمُرْتَشِيَّ فِي الْحُكْمِ.

From Abū Hurayrah, he said: “The Messenger of Allah ﷺ said: ‘Allah curses the one who offers a bribe and the one who accepts it in legal rulings.’”¹⁶

Based on the narrations above, several key points can be drawn:

- a. *Risywah* (bribery) is a highly prohibited act, as indicated by the words “curse” and “Hellfire.”
- b. Some hadiths discuss *risywah* in general terms, while others specify its occurrence in judicial matters. However, most scholars adhere to the general wording, indicating that bribery is not limited to legal cases but extends to other aspects of life.
- c. This understanding aligns with later hadiths and is consistent with the Qur’anic principle in Surah Al-Baqarah (2:188): “*And do not consume one another’s wealth unjustly...*”

¹⁵ Abū Bakrī ‘Abd al-Razzāq ibn Hammām al-Ṣan‘ānī, *Al-Muṣannaḥ*, vol. II (Cairo: Dār al-Ta’shīl, 2013), vol. VII, p. 539, hadith no. 15610. A similar hadith can also be found in: Ibn Abī Shaybah, vol. XII, p. 256, hadith no. 23507, with the additional phrase *wa ar-rā’is ya’nī alladhī yamsī baynahumā* (meaning “and the one who is involved between them”); Aḥmad ibn Ḥanbal, vol. XI, p. 565, hadith no. 6984; Ibn Mājah Abū ‘Abdillāh, *Sunan Ibn Mājah*, 1st edn (Cairo: Dār al-Risālah al-‘Ālamiyyah, 2009), vol. III, p. 411, hadith no. 2314; Abū Ḥātim Muḥammad ibn Ḥibbān, *Ṣaḥīḥ Ibn Ḥibbān* (Beirut: Dār Ibn Ḥazm, 2012), vol. III, p. 530, hadith no. 2892, with the wording *la’anallāhu ar-rāshī wa al-murtashī* (“May Allah curse the briber and the bribed”); Abū ‘Abdillāh Muḥammad ibn ‘Abdillāh al-Ḥākim al-Naysābūrī, vol. IV, p. 115, hadith no. 7066, with the same wording as the narration of Ibn Abī Shaybah mentioned above.

¹⁶ Ahmad ibn Hanbal, *Al-Musnad*, vol. X, p. 8, hadith no. 9023; a similar narration is also found in Abū Ḥātim Muḥammad ibn Ḥibbān, *Ṣaḥīḥ Ibn Ḥibbān*, vol. III, p. 530, hadith no. 2891; Abū ‘Isā Muḥammad ibn ‘Isā al-Tirmidhī, *Jāmi’ at-Tirmidhī*, vol. III, p. 15, hadith no. 1336. In his commentary, Imam al-Tirmidhī stated that this hadith is *ḥasan*; Abū ‘Abdullāh Muḥammad ibn ‘Abdullāh al-Ḥākim al-Naysābūrī, *Al-Mustadrak ‘ala aṣ-Ṣaḥīḥayn*, vol. IV, p. 115, hadith no. 7067.

This Quranic verse reinforces the general prohibition against acquiring wealth through unlawful means, including bribery.

2. *Risywah* (Bribery in the Form of Gifts) to Zakat Officials

Hadiths on *risywah* also relate to the giving of gifts. There are two significant cases mentioned in the hadith literature regarding this issue: the case of ‘Abdullāh ibn Rawāḥah and the case of Ibn al-Lutbiyyah.

The Case of ‘Abdullāh ibn Rawāḥah

One narration describes how ‘Abdullāh ibn Rawāḥah was offered a bribe by a group of Jews in exchange for reducing their tax burden:

عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، " أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَبْعَثُ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ، فَيَخْرُصُ بَيْنَهُ وَبَيْنَ يَهُودَ، قَالَ: فَجَمَعُوا لَهُ حُلِيًّا مِنْ حُلِيِّ نِسَائِهِمْ، فَقَالُوا: هَذَا لَكَ وَخَفِّفْ عَنَّا وَتَجَاوَزْ فِي الْقِسْمِ، فَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ رَضِيَ اللَّهُ عَنْهُ: يَا مَعْشَرَ يَهُودَ، وَاللَّهِ إِنْ كُنْتُمْ لَمِنْ أَتْبَعُ خَلْقِ اللَّهِ إِلَيَّ، وَمَا ذَلِكَ بِحَامِلِي عَلَى أَنْ أَحِيفَ عَلَيْكُمْ، فَأَمَّا الَّذِي عَرَضْتُمْ مِنَ الرِّشْوَةِ، فَإِنَّهَا سُحْتٌ وَإِنَّا لَا نَأْكُلُهَا، قَالُوا: بِهَذَا قَامَتِ السَّمَاوَاتُ وَالْأَرْضُ"

From Sulaimān ibn Yasār: "The Messenger of Allah ﷺ used to send ‘Abdullāh ibn Rawāḥah to assess the yield of the Jewish communities. The Jews then gathered jewelry from their women and said: ‘This is for you—lighten our burden and be lenient in the division of the produce.’ However, ‘Abdullāh ibn Rawāḥah (may Allah be pleased with him) responded: ‘O Jews! By Allah, you are among the most detestable of Allah’s creation to me. However, my personal dislike for you will not lead me to act unjustly against you. As for the bribe you offer, it is unlawful (suḥt), and we do not consume it.’ They replied: ‘It is through justice like this that the heavens and the earth remain established!’”¹⁷

The Case of Ibn al-Lutbiyyah

Another hadith recounts the story of Ibn al-Lutbiyyah, a zakat collector, who accepted gifts while performing his duty:

¹⁷ Al-Baihaqi, *Sunan Al-Kubrā*, vol. IV, p. 206, hadith no. 7438; as for the companion's narration (athar), it can be found in Mālik ibn Anas, *Al-Muwaṭṭā* (Beirut: Dār Ihyā’ al-Turāṣ al-‘Arabīy, 1985), vol. II, p. 277, hadith no. 2398.

عُرْوَةُ يَقُولُ: أَخْبَرَنَا أَبُو حُمَيْدٍ السَّاعِدِيُّ قَالَ: اسْتَعْمَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مِّنَ الْأَزْدِ يُقَالُ لَهُ: ابْنُ اللَّثَبِيَّةِ، عَلَى صَدَقَةٍ، فَجَاءَ فَقَالَ: هَذَا لَكُمْ وَهَذَا أُهْدِيَ لِي، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ، فَقَالَ: " مَا بَالُ الْعَامِلِ نَبَعْتُهُ فَيَجِيءُ فَيَقُولُ: هَذَا لَكُمْ وَهَذَا أُهْدِيَ لِي! أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَيَنْظُرُ أَيُّهُمَا إِلَيْهِ أَمْ لَا؟! وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا يَأْتِي أَحَدٌ مِّنْكُمْ مِنْهَا بِشَيْءٍ إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ، إِنْ كَانَ بَعِيرًا لَهُ رُغَاءٌ، أَوْ بَقَرَةً لَهَا حُورٌ، أَوْ شَاةٌ تَتَبَعُرُ " ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا غُفْرَةَ يَدَيْهِ، ثُمَّ قَالَ: " اللَّهُمَّ هَلْ بَلَّغْتُ " ثَلَاثًا.

'Urwah reported that Abū Ḥumaid as-Sā'idī narrated: "The Prophet ﷺ appointed a man from the Azd tribe, known as Ibn al-Lutbiyyah, to collect zakat. When he returned, he said: 'This portion is for you, and this was gifted to me.' The Messenger of Allah ﷺ then ascended the pulpit and said: 'What is the matter with an official whom we send for a task, and he returns saying: "This is for you, and this was given to me as a gift"? Should he not have remained in the house of his father and mother to see whether he would receive gifts or not?! By Him in whose hand is the soul of Muhammad, no one among you who takes anything unlawfully will come on the Day of Judgment except that he will carry it on his neck. If it is a camel, it will groan; if it is a cow, it will moo; if it is a sheep, it will bleat.' Then he raised his hands until we could see the whiteness of his armpits and said three times: 'O Allah, have I conveyed the message?'"¹⁸

Key Lessons from These Hadiths

From the above hadiths, two critical points can be derived:

1. During the time of the Prophet ﷺ, zakat officials were considered part of the state administration.
2. Since these officials received compensation (*ujrah*, i.e., salary) from the state, they were prohibited from accepting gifts in connection with their official duties.

¹⁸ Al-Imām Ahmad ibn Hanbal, *Musnad Ahmad*, vol. XXXIV, p. 7, hadith no. 23598; a similar hadith is also found in Al-Shāfi'ī, *Musnad Al-Imām Al-Shāfi'ī* (Kuwait: Syarikat Gharāsu Li al-Nashr wa al-Tawzī', 2004), vol. II, p. 166, hadith no. 745; Abū 'Abdillāh Muhammad ibn Ismā'il al-Bukhārī al-Ju'fī, *Ṣaḥīḥ al-Bukhārī* (Damascus: Dār Ibn Kathīr, 1993), vol. II, p. 917, hadith no. 2457; Abī al-Ḥusayn Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, vol. II (Saudi Arabia: Dār al-Salām, 2000), p. 11, hadith no. 1832; Abū Dāwūd Sulaymān ibn al-Ash'ath al-Azdī al-Sijistānī, *Sunan Abī Dāwūd* (Cairo: Dār al-Risālah al-'Ālamiyyah, 2009), vol. IV, p. 567, hadith no. 2946; Muhammad ibn Ishāq ibn Khuzaymah, *Ṣaḥīḥ Ibn Khuzaymah*, 3rd edn (Beirut: Al-Maktab Al-Islāmī, 2003), vol. IV, p. 53, hadith no. 2339.

This principle establishes an ethical foundation for governance, ensuring that public servants remain free from corruption and conflicts of interest. It also aligns with broader Islamic teachings on justice and integrity in leadership.

3. Bribery (Corruption) as a Sign of the Day of Judgment

In a *ḥasan* (sound) but less popular *ḥadīth*, it is explained that corruption—essentially *riswah* (bribery)—is among the signs of the approaching Day of Judgment. This narration is found in the book *Al-Amālī al-Khāmīsiyyah* by Al-Shajari:

‘Alī ibn Abī Ṭālib (may Allah be pleased with him) reported that the Messenger of Allah (peace be upon him) said: “Among the signs of the approach of the Hour is when you see people abandoning prayer, neglecting trustworthiness, deeming major sins permissible, consuming *ribā* (usury), and accepting bribes...”¹⁹

A similar narration is also found in *Musnad Aḥmad*. Although its chain of transmission (*sanad*) is weak (*ḍa‘īf*), its wording aligns closely with the *ḥadīth* above:

‘Amr ibn al-‘Āṣ reported: “I heard the Messenger of Allah (peace be upon him) say: ‘There is no community in which *ribā* becomes prevalent except that they will be afflicted with famine. And there is no community in which bribery (*rusyan*) spreads except that they will be overtaken by fear.’”²⁰

Based on these *ḥadīths*, several conclusions can be drawn:

1. Bribery (*risywah*) is a prohibited act in Islam and incurs the curse of Allah and His Messenger. It includes any form of offering aimed at gaining illegitimate benefits or influencing judicial decisions unfairly.
2. The scope of *risywah* extends across various aspects of life, including law, government administration, and social transactions. The *ḥadīths* indicate that bribery can occur in legal matters, as gifts to officials or zakat officers, and in broader contexts of corruption.
3. Islamic law unequivocally prohibits *risywah*. The *ḥadīths* explicitly declare bribery as a cursed act that leads its perpetrators toward damnation. In some narrations, it is categorized as an act that disrupts social order and justice.
4. The *ḥadīths* outline various forms of *risywah*, including:

¹⁹ Yahya Ibn Husain Al-Shajari Al-Jurjani, *Tartib Al-Amali Al-Khamisiyyah Li Shajari* (Beirut, Lebanon: Dar Al-Kutub Al-Alamiyah, 2001), vol. 2, p. 351, hadith no. 2724. A similar hadith is also found in Jalal Al-Din Al-Suyuti, *Jami' Al-Jawami' Al-Ma'ruf* (Cairo: Al-Azhar Al-Sharif, 2005), vol. 18, p. 410.

²⁰ Al-Imām Ahmad ibn Hanbal, *Juz 29*, p. 356, Hadith No. 17822.

- a. Bribery in legal proceedings or judiciary matters.
- b. Gifts to zakat officials to obtain undue leniency, as seen in the cases of ‘Abdullah ibn Rawāḥah and Ibn al-Lutbiyyah.
- c. Corruption as a sign of the approaching Day of Judgment, where societies that tolerate bribery and *ribā* will face destruction and fear.

These narrations highlight the severe consequences of bribery, emphasizing its role in societal decay and its association with divine punishment.

Explanation of Ḥadīth on *Risywah* (Bribery)

To gain a clearer understanding, the following is an explanation (*sharḥ*) of the previously mentioned *ḥadīths* according to Islamic scholars.

1. Definition and Ruling of *Risywah* According to Scholars

In *Al-Ḥawāshīy ‘alā Sunan Ibn Mājah*, *risywah* is defined as a means of attaining one's needs through flattery (*al-muṣāna‘ah*) and is used in matters of falsehood.²¹ Ibn Baṭṭāl cited Ḥasan al-Baṣrī's opinion that bribery is intended to uphold falsehood and nullify the truth.²² Similarly, in *Fath al-Bārī*, *risywah* is described as a means to obtain something that is not lawful.²³

Moreover, *‘Awn al-Ma‘būd* states that *risywah* is absolutely forbidden (*ḥarām*).²⁴ However, scholars provide exceptions in cases where one's life is at risk or when protecting one's wealth. This is based on the incident involving Ibn Mas‘ūd, who was once detained in Abyssinia and later secured his release by paying two dinars.²⁵ From this perspective, bribery is permissible only when used to reclaim one's rightful property. This view is reinforced by Wahb ibn Munabbih, a *tābi‘ī*, who clarified that

²¹ Burhān ad-Dīn Ibrāhīm Ibn Muḥammad Ibn Khalīl al-Ḥalabī, *Al-Ḥawāshīy ‘alā Sunan Ibn Mājah* (Riyadh: Dār Aṭlas al-Khaḍrā’i, 2017), vol. III, p. 120. This opinion is also found in Abū al-‘Alā Muḥammad ‘Abd ar-Raḥmān Ibn ‘Abd ar-Raḥīm al-Mubārī Kafūrī, *Tuḥfat al-Aḥwadhī bi-Sharḥ Jāmi‘ al-Tirmidhī* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2010), vol. IV, p. 471.

²² Ibnu Baṭāl, *Sharḥ Ṣaḥīḥ al-Bukhārī* (Riyadh: Maktabatu Al-Rusyd, 2003), vol. 8, p. 334.

²³ Ibn Hajar al-‘Asqalānī, *Fath al-Bārī bi Sharḥ al-Bukhārī* (Cairo: Al-Maktabah As-Salafiyyah, 1970), vol. 5, p. 221.

²⁴ Muhammad Asyrafī ibn Umair, *‘Aun al-Ma‘būd Syarḥun Sunan Abī Dāwud*, 2nd ed. (Beirut: Dār al-Kutub al-‘Ālamīyah, 1994), vol. IX, p. 359.

²⁵ Syarif Ad-Dīn Al-Husain ibn ‘Abdullah Al-Ṭayibīy, *Syarḥ Al-Misykāt Liṭ-Ṭībī Al-Kāsyif ‘an Ḥaqā’iq as-Sunan* (Riyadh: Maktabatu Nazār Muṣṭafā Al-Bāzī, 1997), vol. VIII, p. 2606.

bribery leading to sin occurs when one offers bribes to gain something unjustly, whereas paying a bribe to protect one's life or wealth is not sinful.²⁶

2. The Relationship Between *Risywah* and *Hadiyyah* (Gifts)

Bribery is closely associated with the giving of gifts. In *Fatḥ al-Bārī*, it is narrated that when 'Umar ibn 'Abd al-'Azīz became Caliph, he refused to accept gifts, considering them a form of bribery.²⁷ Furthermore, it is explained that the giver of a gift (*al-muhdī*) may have one of three intentions:²⁸

- a. To strengthen bonds of affection with the recipient.
- b. To seek assistance from the recipient.
- c. To obtain material benefit from the recipient.

Among these, the first intention is the most virtuous, as it is done in good faith and with the expectation of fair reciprocation. Giving gifts is also recommended (*mandūb*) when the recipient is in need and the giver does not feel burdened. However, if it imposes hardship on the giver, it becomes *makrūh* (discouraged).²⁹

Regarding the second and third intentions, the ruling on gifts depends on their purpose. If given to facilitate sinful acts, they are *ḥarām* and categorized as *risywah* (bribery). If given for acts of obedience, they are recommended (*mustaḥabb*).³⁰ If for neutral matters (*mubāḥ*), they are permissible. However, if the recipient is not a judge (*qāḍī*) and the gift is meant to remove injustice or ensure rightful claims, it is permissible but preferable for the recipient to decline. If the recipient is a judge, accepting such gifts is strictly prohibited (*ḥarām*).³¹

Masyrūq, a *tābi'ī*, stated: "If a judge consumes a gift while performing his duty, he has consumed ill-gotten wealth (*suḥṭun*). If he accepts a bribe, he has committed disbelief (*kufr*)."³² Ibn 'Abbās further clarified that *suḥṭun* refers to wealth acquired through bribery in judicial matters.³³

²⁶ Al-Baihaqi, *Juz XX*, p. 415.

²⁷ Al-'Asqalānī, *Ibid.*, p. 220.

²⁸ *Ibid.*

²⁹ *Ibid.*

³⁰ *Ibid.*

³¹ *Ibid.*

³² Abū 'Abdurrahman Ahmad ibn Shu'ayb al-Nasā'ī, *As-Sunan al-Kubrā* (Beirut: Mu'asasah al-Risālah, 2001), vol. 5, p. 100.

³³ Al-Baihaqi, *Juz XXI*, p. 359.

3. Wealth Received by Judges

In *Subul al-Salām*, judicial earnings are classified into three categories: *risywah* (bribes), *hadiyyah* (gifts), and *rizq* (stipends):

1. Bribery (*risywah*) – If given to influence an unjust ruling, it is *ḥarām* for both the giver and the recipient. If given to secure a fair ruling, it remains *ḥarām* for the judge, though some scholars argue it remains impermissible for both parties due to its potential for corruption.³⁴
2. Gifts (*hadiyyah*) – If received before assuming office as a judge, they are not prohibited. If received after appointment:
 - From those without pending cases, it is *makrūh* (discouraged).
 - From litigants, it is *ḥarām* for both the judge and the giver, as it constitutes bribery.³⁵
3. Wages (*rizq*) – If a judge receives a salary from the *Bayt al-Māl* (state treasury), it is *ḥarām* for him to accept additional payments. If unpaid, he may receive compensation proportionate to his service, but excessive payments remain *ḥarām*. Therefore, appointing wealthy judges is preferable to prevent financial temptation.³⁶

In *Fath al-Qarīb*, Qāḍī al-Subkī states that *muftīs*, preachers, and teachers are not bound by the same rulings as judges regarding gift acceptance. However, it is preferable for them to refuse gifts related to fatwas, sermons, or teaching to maintain sincerity for Allah's sake. If gifts are given in honor of their knowledge and piety, they may accept them, as the *salaf* scholars did. If a *muftī* receives gifts in exchange for issuing lenient fatwas, it is *makrūh* at best and *ḥarām* if done dishonestly, as it compromises integrity and sincerity.³⁷

Imām al-Shawkānī refused gifts—even from his own brother—while serving as a judge to avoid doubt (*shubhah*).³⁸ Ibn Ruslān emphasized that officials managing

³⁴ Muhammad Ibn Ismā'īl al-Amīr aṣ-Ṣan'ānī, *Subulu as-Salām Sharḥ Bulūgh al-Marām* (Cairo: Dār al-Ḥadīth, 1997), vol. XX, p. 415.

³⁵ Ibid.

³⁶ Ibid.

³⁷ Abū Muhammad Husain ibn 'Alī, *Fath Al-Qarīb Al-Mujīb 'ala at-Targīb Wa at-Tarhīb Lil Imām Al-Munzirīy*, 1st edn (Riyadh: Maktabatun Dār as-Salām, 2018), vol. IX, p. 576.

³⁸ Muḥammad Ibn 'Abdullāh al-Shawkānī, *Nail al-Awṭār* (Cairo: Dār al-Ḥadīth, 1993), vol. 8, p. 308.

public wealth must report all earnings, only taking what is lawfully permitted and returning anything illegitimate. He referenced the following *ḥadīth*:³⁹

‘Adī ibn ‘Umayrah al-Kindī narrated that the Messenger of Allah (peace be upon him) said: “O people, whoever among you is appointed to handle a task for us and then conceals anything—even as small as a needle—he will bring it forth on the Day of Judgment as an act of treachery (*ghul*).” Then a man from the *Anṣār*, who was dark-skinned—whom I can still envision—stood and said, “O Messenger of Allah, relieve me of this duty.” The Prophet (peace be upon him) asked, “What is the matter?” The man replied, “I heard you say such-and-such.” The Prophet (peace be upon him) said, “Yes, and I repeat: Whoever we appoint to a task must report everything, both small and large. Whatever he is given, he may take. But whatever he is forbidden, he must refrain from.”⁴⁰

This *ḥadīth* serves as a stern warning against corruption, emphasizing accountability and integrity for those in positions of authority.

A. Contemporary Issues of Bribery (Risywah)

Based on the previous explanations, bribery (*risywah*) is not only a classical issue that existed since the time of Prophet Muhammad (PBUH), but it also remains a serious problem in various aspects of modern life. The development of increasingly complex bureaucratic, democratic, and legal systems has not eliminated the practice of bribery; rather, it has led to more systematic and harder-to-detect forms. Below are some contemporary issues of bribery relevant to today’s context:

1. Illegal Fees in Government Institutions

Illegal fees (*pungli*) are a form of bribery that occurs in government bureaucracy, where officials or employees request or accept money or goods from the public as a condition to expedite or facilitate administrative processes. The recipient of such fees clearly acquires illicit wealth. However, based on the aforementioned scholarly

³⁹ Ḥusain Ibn ‘Alī Ibn Ruslān Al-Maqdisī, *Syarḥ Sunan Abī Dāwud* (Egypt: Dār Al-Falāh lil Bahsi Al-‘Ilmī wa Tahqīq At-Turath, 2016), vol. XIV, p. 618.

⁴⁰ Ḥusain Abū Dāwud Sulaimān ibn al-‘Asy’ath al-Azdīy al-Sijistānīy, *Sunan Abī Dāwud*, vol. V, p. 433, hadith no. 3581; a similar hadith is also found in Al-Imām Ahmad ibn Hanbal, *Al-Musnad*, vol. XXIX, p. 256; Muhammad ibnu Ishāq ibnu Khuzaimah, *Ṣaḥīḥ Ibnu Khuzaimah*, vol. II, p. 1122, hadith no. 2338; Abū ‘Awānah Ya’qūb ibn Ishāq, *Mustakhraj Abīy ‘Awānah*, 1st edn (Beirut: Dār Al-Ma’rifah, 1998), vol. IV, p. 389, hadith no. 7053; Al-Baihaqi, *Sunan Al-Kubrā*, vol. V, p. 24, hadith no. 13172.

interpretations, some scholars argue that the giver of bribes is not sinful if they are merely reclaiming their rightful due, while others maintain that bribery remains unlawful regardless of circumstances, as its fundamental ruling is prohibition.⁴¹ For researchers, the ruling on this matter requires a more specific examination of the contextual details.

For instance, consider a situation where someone loses their passport two days before an international trip. When reporting it to an officer, they are informed that the lost passport can be processed but will require an additional fee in exchange for expedited service within one day. Although this fee is not officially regulated, the author argues that it may still be justifiable. The officer may need to allocate extra time to complete the expedited process. Such a situation can be categorized as an emergency (*darurat*), making it non-sinful for the payer. For the recipient, this act could be considered reprehensible (*makruh*) if the requested amount is excessive. However, if the fee remains reasonable, it should not be classified as illicit wealth (*suht*), as the officer's intention is to assist rather than extort.⁴²

2. Buying and Selling of Government Job Positions (CPNS Recruitment)

The practice of buying and selling positions in the recruitment of Civil Servants (CPNS) is a form of bribery aimed at securing a government job without undergoing a fair selection process. This practice directly violates the rights of more qualified individuals.

The consequences of this practice are severe, as it results in incompetent government officials who lack integrity in performing their duties. Additionally, this act undermines the meritocratic system, which ideally ensures that only the most capable and competent individuals obtain such positions. From an Islamic perspective, every job is a trust (*amanah*), and obtaining a position through unlawful means contradicts the principles of justice and responsibility. Cases like this are clearly prohibited (*haram*) for both the giver and the receiver of the bribe.

In practice, even when an applicant for CPNS meets all the necessary qualifications and requirements, they may still choose to bribe insiders in the hope of

⁴¹ Teguh Dwi Cahyadi, Syafiq Riza Hasan, and Farchan Mu'aziz, "Bribery in the Context of Claiming Rights," *Al-Majaalis: Jurnal Dirasat Islamiyah* 10, no. 2 (2023): 188–203.

⁴² Roisul Hamdi, Yuli Delia, and Siti Ardiandi, "Hadith on Bribery (Riswah)," *Gudang Jurnal Multidisiplin Ilmu* 2, no. 1 (2024): 240–44. <<https://doi.org/https://doi.org/10.59435/gjmi.v2i1.234>>.

receiving priority consideration. In such cases, both the giver and receiver engage in bribery, making it unequivocally forbidden (haram). As previously discussed, giving gifts in exchange for special attention, exclusive rights, or unfair advantages falls under the category of bribery. Therefore, a transparent recruitment system is essential to prevent unethical transactions that result in illicit wealth.⁴³

3. Bribery in the Judicial System

Bribery in the judicial system is one of the most dangerous forms of corruption, as it directly impacts the legal system and justice in society. A hadith from Abu Hurairah states that the Prophet Muhammad (PBUH) said:

"Allah curses the one who gives bribes and the one who receives them in legal matters."

In practice, judicial bribery often involves payments or favors to judges, prosecutors, or other law enforcement officials with the intention of influencing legal decisions. In modern legal terminology, this is referred to as gratification.⁴⁴

Gratification or bribery in the judiciary fosters injustice for those who cannot afford to pay and creates a legal system that favors the privileged.⁴⁵ In Islam, justice is a fundamental principle that must be upheld in legal proceedings, and any attempt to manipulate the law through bribery is considered a major sin.

4. Vote Buying in Democratic Elections

Democracy, as a governance system based on public participation, should operate with principles of honesty and *transparency*. However, in many cases, vote buying undermines the integrity of democratic processes. This practice is commonly referred to as money politics.⁴⁶

⁴³ Nur Fitri Hariani St. Muhlisina, "The Practice of Bribery (*Riswah*) in the Recruitment of Civil Servants (ASN) from the Perspective of Islamic Law," *Jurnal Tana Mana* 4, no. 3 (2024): 307–14.

<<https://ojs.staiafurqan.ac.id/jtm/>>.

⁴⁴ Afu Izzadine and Nur Kholis Bin Kurdian, "The Correlation Between the Hadith on *Risywah* and *Hadiyat al-'Ummal* with the Laws of the Republic of Indonesia Regarding the Prohibition of Bribery and Gratuities in Maintaining National Economic Stability," *Al-Atsar: Jurnal Ilmu Hadits*, vol. 1, no. 2 (2023): 72–92.

<ejournal.stdiis.ac.id/index.php/Al-Atsar>.

⁴⁵ Ismi Wakhidatul Hikmah, "Bribery in the Qur'an, Surah Al-Baqarah (2): 188: A Ma'na-Cum-Maghza Analysis," *Pappasang: Journal of Qur'anic-Hadith Studies and Islamic Thought*, vol. 4, no. 1 (2022): 79–92.

⁴⁶ Is Susanto, "Analysis of Islamic Law and Positive Law on Money Politics in Elections," *ISTINBATH: Journal of Law*, 15, no. 2 (2018): 157–86.

In Islam, *leaders* should be chosen based on justice and competence, not financial transactions. The hadith regarding the prohibition of gifts to officials as a form of bribery serves as a basis for condemning vote buying, as it involves securing an illegitimate advantage. Vote buying results in untrustworthy leaders who prioritize personal or group interests over the welfare of the people.⁴⁷

Vote buying in elections leads to outcomes that do not reflect the true aspirations of the public but are instead *determined* by financial transactions. This results in the election of leaders who lack competence and are primarily driven by material gain, ultimately harming the wider society. Furthermore, this practice reinforces oligarchic power structures, where financial strength dictates electoral outcomes. Consequently, leaders who engage in vote buying are often corrupt, as they are likely to use their political position to repay financial backers (*bohir*) through policy favors. Instead of governance that prioritizes public welfare, the result is a system designed to serve the interests of wealthy financiers.

B. The Legitimacy of Bribery (Risywah) in the Contemporary Era

In *general*, bribery (*risywah*) is prohibited in Islam, as emphasized in various hadiths that mention the curse upon both the giver and the receiver of bribes. However, in certain circumstances, scholars have discussed the permissibility of bribery, not as a means to obtain illegitimate gains, but as an effort to protect one's rights or to save oneself from injustice.

There are *several* situations where bribery may be allowed or even necessary due to urgent conditions where no other alternatives exist. The legitimacy of such cases is based on the Islamic legal maxim: "*Aḍ-ḍarūrāt tubīḥul mahdhūrāt*" (Necessity permits what is prohibited). This principle is applied in various aspects of Islamic law, including cases of emergency bribery. The following are some conditions where bribery may be deemed permissible:

1. Paying to Save Oneself from Oppression

In situations where a person's life is at risk or their rights are unjustly denied, offering a bribe can be a means of self-preservation. For instance:

⁴⁷ Saifuddin, "Hadiths on Corruption Eradication: A Contextual Study of Corruption Cases in Indonesia," *Az-Zarqa* 9, no. 2 (2017): 255-77.

- An innocent prisoner who is sentenced to death due to legal manipulation may resort to bribery to free themselves from injustice.
- A person unlawfully detained by corrupt officials may offer money not to enrich the officials but to secure their freedom.

A hadith related to this situation refers to the case of Ibn Mas'ud, who once paid two dinars to the ruler of Abyssinia for his release. This case illustrates that in emergencies, giving a bribe is not considered sinful if the primary goal is to reclaim one's rightful entitlements.

2. Paying to Avoid Extortion or Threats of Violence

There are circumstances where an individual faces extortion or threats of violence by those in power. In such cases, if bribery is the only way to prevent a greater harm, it may be allowed. Examples include:

- A small business owner being extorted by gang members or corrupt authorities to ensure their business is not disrupted.
- A person illegally detained and only able to secure release by paying a bribe to the authorities.

However, Islam still encourages its followers to seek ethical alternatives before resorting to bribery. Legal recourse and advocacy should always be considered the primary options.

3. Paying to Obtain Rightful Entitlements

In some cases, corrupt bureaucratic systems prevent individuals from receiving their rightful entitlements unless they pay a bribe. This can occur in administrative services, business licensing, or even access to justice in court. Examples include:

- A citizen entitled to official documents (such as an ID card or passport) being obstructed by corrupt officials. If there is no other way but to pay, it may be justified since they are merely claiming their due rights.
- A patient in urgent need of surgery being required to pay an unofficial fee to receive immediate medical attention, where refusal could result in fatal consequences.

However, in this context, there are important considerations:

- If someone offers a bribe to obtain their rightful entitlements, the sin lies with the recipient who demands or accepts the bribe, not the giver.

- Whenever possible, reporting such corrupt practices is preferable to participating in a corrupt system.

Therefore, the legitimacy of bribery in emergency situations must be understood wisely—not for personal gain but to uphold justice and avoid greater harm. While certain conditions may permit bribery, Islam imposes strict limitations to prevent its misuse. The primary restrictions on permissible bribery are as follows:

1. Only in Emergency Situations

Bribery is only allowed in truly urgent circumstances, where an individual has no choice but to pay a bribe to avoid harm or injustice. This is based on the maxim “*Aḍ-ḍarūrāt tubīḥul mahdhūrāt*” (Necessity permits what is prohibited). However, the state of emergency must be objectively verifiable and not merely an excuse to justify wrongful actions.

2. Not for Acquiring Illegitimate Rights

The permissibility of bribery applies only when an individual seeks their rightful entitlements, not to seize what does not belong to them. For instance, if someone pays a bribe to pass the civil servant entrance exam (CPNS) without meeting qualifications, it remains forbidden. However, if bribery is used to obtain public services that should be provided without obstruction, the sin lies with the recipient.

3. Must Not Involve Oppression

Bribery that results in oppression, harm, or injustice to others remains strictly prohibited. Islam upholds justice as a fundamental principle, so any form of bribery that leads to unfair treatment or the deprivation of others’ rights is considered unlawful.

4. Only as a Last Resort

Bribery is only permissible when no ethical alternatives exist to secure one’s rights or avoid harm. If legal channels or complaint mechanisms are available, they should be pursued before considering bribery as a last resort.

5. Must Not Cause Greater Harm

If paying a bribe ultimately strengthens a corrupt system, it should be avoided. Islam teaches that all actions should be evaluated based on their broader societal impact. If bribery perpetuates systemic corruption, seeking alternative solutions is preferable.

Conclusion

Hadiths on bribery indicate the following: (a) The wording of the curse applies to all parties involved in bribery: the giver, the receiver, and the intermediary. The term *curse* signifies strong prohibition. (b) Bribery extends beyond legal cases to a wide range of general affairs. (c) The types of bribery include: a) Bribery in legal proceedings and general matters. b) Giving gifts to zakat officials, which, by extension, applies to government officials in general.

Scholarly interpretations of bribery can be summarized as follows: (a) Bribery is a means of obtaining something through flattery (*al-mushāna'ah*), occurring in cases of falsehood, injustice, and the pursuit of unlawful gain. (b) Despite its general prohibition, scholars permit bribery under specific conditions: a) In cases of emergency. b) When it does not involve taking others' rights. c) When it does not result in oppression. d) When it does not cause greater negative consequences. (c) Regarding the relationship between bribery and gifts: a) Judges should not accept any gifts while performing their duties, except for official state wages. b) Judges may accept gifts only before assuming their judicial position. c) Judges should not receive rewards even for upholding justice, as doing so is their fundamental duty.

Contemporary issues categorized as bribery include: (a) All forms of illegal fees (*pungli*). (b) Buying and selling positions in civil service recruitment (CPNS). (c) Any form of judicial gratification. (d) Vote buying in democratic elections. This analysis highlights that while bribery remains fundamentally prohibited, certain extreme circumstances may justify its use. However, strict limitations must be adhered to, ensuring that its practice does not lead to systemic corruption or injustice.

References

- Ali, Abu Muhammad Husain ibn, *Fath Al-Qarib Al-Mujib 'ala at-Targib Wa at-Tarhib Lil Imam Al-Munziriy*, 1st edn (Riyadh: Maktabatun Dar as-Salam, 2018).
- Abu 'Abdullah Muhammad ibn 'Abdullah al-Hakim al-Naisaburiy, *Al-Mustadrak 'ala As-Sahihain* (Beirut: Dar al-Kutub al-'Alamiyah, 1990).

- Abu 'Isa Muhammad ibn 'Isa al-Tirmidziy, *Jami' at-Tirmidziy* (Beirut: Dar al-Gharb al-Islamiy, 1996).
- Abu Bakri 'Abdu al-Razzaq ibn Hamam al-Shan'aniy, *Al-Mushannaf*, II (Cairo: Dar al-Ta'shil, 2013).
- Abu Dawud al-Tayalisiy, *Musnad Abiy Dawud Al-Tayalisiy* (Egypt: Darun Hajar, 1999).
- Abu Dawud Sulaiman ibn al-'Ash'ath al-Azdiy al-Sijistaniy, *Sunan Abiy Dawud* (Cairo: Dar al-Risalat al-'Alamiyah, 2009).
- Abu Hatim Muhammad ibn Hibban, *Sahih Ibn Hibban* (Beirut: Dar Ibn Hazm, 2012).
- Abu Ya'la Ahmad ibn 'Ali, *Musnad Abi Ya'la* (Cairo: Dar al-Hadith, 2013).
- Ahmad Fuad Dan, Fiddian Khairudin, 'Hadiths on Bribery and Gifts', *Jurnal Syariah*, IX, No. 1 (2021).
- Al-'Asqalaniy, Ibn Hajar, *Fath Al-Bariy Bi Sharhi Al-Bukhariy* (Egypt: Al-Maktabah As-Salafiyah, 1970).
- Al-Baihaqi, *Sunan Al-Kubra*, 1st edn (Ka: Markaz Hijr Lil Buhus wa Ad-Dirasat Al-'Arabiyy wa Al-Islamiy, 2011).
- Al-Hajjaj, Abiy al-Husaini Muslimi ibn, *Sahih Muslim*, II (Saudi Arabia: Dar as-Salam, 2000).
- Al-Imam Ahmad ibn Hanbal, *Al-Musnad Al-Imam Ahmad Ibn Hanbal* (Cairo: Mu'asasah al-Risalat, 2001).
- Al-Ju'fiy, Abu 'Abdillah Muhammad ibn Isma'il al-Bukhariy, *Sahih Al-Bukhariy* (Damascus: Dar Ibn Kathir, 1993).
- Al-Jurjaniy, Yahya Ibn Husain Asy-Syajariy, *Tartib Al-Amali Al-Khamisiyyah Li Syajariy* (Beirut, Lebanon: Dar al-Kutub al-'Alamiyah, 2001).
- Al-Munawwir, Ahmad Warson, *Al-Munawwir Arabic-Indonesian Dictionary* (Surabaya: Pustaka Progresif, 1997).
- Al-Nasa'i, Abu 'Abdurrahman Ahmad ibn Syu'aib, *As-Sunan Al-Kubra* (Beirut: Mu'asasah al-Risalat, 2001).

- Al-Shafi'i, *Musnad Al-Imam Al-Shafi'i* (Kuwait: Syarikat Gharasu Linashri wa al-Tawzi', 2004).
- Andreas Nathaniel Marbun, 'Bribery in the Private Sector: Can It Be Prosecuted?', *Integritas*, 3 (1) (2017), 54–85.
- Azwar Iskandar Dan, Muhammad Ikhsan, 'Legal Aspects of Bribery in the Perspective of Hadith', *Bustanul Fuqaha: Jurnal Bidang Hukum Islam*, 2 No. 2 (2021), 160–80
<https://doi.org/10.36701/bustanul.v2i2.322>.
- Burhan Ad-Din Ibrahim Ibn Muhammad Ibn Khalil Al-Halabiy, *Al-Hawasyi 'ala Sunan Ibn Majah* (Riyadh: Dar Atlas Al-Khadra'i, 2017).
- Febriana, Adinda, and Viona Salsabila, 'Regulation of Corruption Crimes (Bribery) in Indonesian and Malaysian Criminal Law', *DATIN: Law Journal*, 1 (1) (2020).
- Hamzah, Diwa Putra Fachri, 'Effectiveness of the Corruption Eradication Law on Bribery Crimes by State Officials', *Maleo Law Journal*, 8 (1) (2024), 78–91.
- Harahap, Ahmad Jurin, 'Bribery in the Perspective of Hadith', *Diroyah: Jurnal Ilmu Hadis*, 2 No. 2 (2018), 109–20.
- Hikmah, Ismi Wakhidatul, 'Bribery in the Quran, Surah Al-Baqarah (2): 188: A Ma'na-Cum-Maghza Analytical Study', *Pappasang: Jurnal Studi Al-Qur'an-Hadis Dan Pemikiran Islam*, 4 No. 1 (2022), 79–92.
- Husain Ibn 'Ali Ibn Ruslan Al-Maqdisiy, *Sharh Sunan Abi Dawud* (Egypt: Dar Al-Falah lil Bahsi Al-'Ilmiy wa Tahqiq At-Turath, 2016).
- Ibn Abi Shaybah, *Al-Mushannaf* (Riyadh: Dar al-Kunuz Isbiliyan li Nashri wa at-Tawzi', 2015).
- Ibn Battal, *Sharh Sahih Al-Bukhariy* (Riyadh: Maktabatu Al-Rusyd, 2003).
- Ibn Majah Abu 'Abdillah, *Sunan Ibn Majah*, 1st edn (Cairo: Dar Ar-Risalah Al-'Alamiyah, 2009).
- Ishaq, Abu 'Awanah Ya'qub ibn, *Mustakhraj Abiy 'Awanah*, 1st edn (Beirut: Dar Al-Ma'rifah, 1998).
- Jalal Al-Din As-Suyutiy, *Jami' Al-Jawami' Al-Ma'ruf* (Cairo: Al-Azhar Asy-Syarif, 2005).

Saifuddin, 'Hadiths on Corruption Eradication: A Contextual Study of Corruption Cases in Indonesia', *Az-Zarqa*, 9 No.2 (2017), 255–77.

Zaid Alfauza Marpaung, Muhammad Faisal Hamdani, and Nawir Yuslem, 'The Practice of Bribery in Government Bureaucracy from the Perspective of Ahkam Al-Jinaiyah Interpretation', *JUNCTO*, 5 (2) (2023), 167–75. <https://doi.org/http://dx.doi.org/10.31289/juncto.v5i2.2823>