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Risywah as a Moral Crime: A Study of Hadith on Bribery and Its Implications for Public Governance

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ABSTRACT: *Risywah* (bribery) is a severe moral crime that undermines social justice, public governance, and administrative systems. This study examines the Prophet Muhammad's ﷺ hadiths regarding *risywah* and analyzes their implications for contemporary public governance. Using a qualitative library research approach, primary data were collected from hadith compilations on bribery, complemented by secondary sources including *fiqh* literature, hadith commentaries, and governance studies. Data were analyzed using thematic (*maudhu'i*) and content analysis methods to explore the concept, forms, and social consequences of bribery. The findings reveal that the hadiths explicitly prohibit *risywah*, condemning the giver, receiver, and intermediary for destroying justice and public trust (*amanah*). Beyond legal prohibitions, these hadiths emphasize moral, spiritual, and social dimensions aimed at protecting the public good. In public governance, prophetic teachings on *risywah* serve as a vital ethical foundation to foster an anti-corruption culture, elevate state apparatus integrity, and promote transparent, accountable government systems. Ultimately, integrating these prophetic values into public administration is a strategic imperative for preventing corruption and achieving society's collective welfare.

Keywords: *: Risywah, Bribery, Corruption, Hadith, Public Governance*

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I. INTRODUCTION

Risywah, in the context of Islamic law, refers to the practice of offering money, goods, or services as an inducement to influence someone's decision, whether in *muamalah* (civil transactions) or public affairs. This phenomenon is regarded as a form of social injustice

(*kedzaliman*) that contradicts the principle of justice in Islam, as affirmed in the Qur'an as the primary source of law. Although *risywah* is absolutely prohibited, challenges arise from the existence of hadiths discussing this topic with varying wording (*lafadz*) and varying quality of chains of transmission (*sanad*) (Delia et al., 2024).

Terminologically, *Risywah* encompasses the practice of offering inducements to individuals or groups in order to obtain benefits, whether through money, goods, or services. In a social context, this act is regarded as a structural malady that erodes the principles of justice (*'adl*) and honesty (*sidq*). Islam explicitly prohibits *risywah*, as reflected in the Qur'an and hadith that condemn transactions that harm the rights of others. Nevertheless, this practice remains widespread, often even justified under the pretext of a "gift" or "gratuity" (J et al., 2024).

From the perspective of modern public governance, bribery is viewed as an act that undermines the principles of good governance, such as transparency, accountability, effectiveness, and the rule of law. Bribery creates injustice because decisions that should be based on rules and public interest are instead influenced by personal or particular group interests. This condition leads to discriminatory services, abuse of authority, and the erosion of public trust in state institutions. Therefore, the eradication of bribery cannot rely solely on legal and institutional approaches but also requires the strengthening of moral and ethical dimensions capable of shaping individual and collective awareness (J et al., 2024).

Islam, as a religion that places justice and trust (*amanah*) as fundamental principles, pays great attention to the issue of *risywah*. The Qur'an and the hadiths of the Prophet Muhammad ﷺ explicitly prohibit all forms of bribery because they contradict the objectives of the *shari'ah* in upholding justice and the welfare of society. A number of hadiths state that the Messenger of Allah ﷺ cursed the giver of the bribe (*ar-rāsyi*), the receiver of the bribe (*al-murtasyi*), and even the intermediary of the bribe (*ar-rāisy*). This prohibition demonstrates that *risywah* is not merely a legal violation but also a moral crime that threatens the social order and undermines the integrity of both individuals and institutions (J et al., 2024).

The quality of a hadith is determined by two aspects: *sanad* (chain of transmission) and *matan* (the content of the hadith). A *shahih* (authentic) hadith is considered valid if its chain of transmission is unbroken from the Prophet Muhammad SAW to the last narrator, with narrators who are just (*'adl*) and possess strong memory (*dhabith*). A *hasan* (good) hadith fulfills the requirements of justness and precision, but the narrator's precision (*dhabith*) is less than perfect. Meanwhile, a *dhoif* (weak) hadith does not meet the requirements of *shahih* or *hasan*, while a *maudhu'* (fabricated) hadith is deliberately created to mislead (Saifuddin, 2017).

In the context of *risywah*, the existence of *dhoif* or *maudhu'* hadiths has the potential to confuse legal understanding, particularly because of the varying wording found across narrations. Therefore, *sanad-matan* criticism becomes a critical tool to ensure that the

hadiths used as evidence genuinely originate from the Prophet (peace be upon him). This process involves *takhrij sanad* (tracing the chain of transmission) and *ta'dil rawi* (evaluating the credibility of the narrators) (Okki Dwi Cahya & Romlah Abubakar Askar, 2025).

As the second source of law after the Qur'an, hadith requires rigorous evaluation through *sanad* (chain of transmission) and *matan* (content) criticism to ensure its validity as a legal foundation. Scholars of the science of hadith (*ulumul hadis*) have classified hadith into four categories based on the quality of the *sanad*: *shahih* (unbroken chain of transmission, free of defects), *hasan* (narrators are just and precise, but with imperfect precision), *dhoif* (does not meet the requirements of *shahih* or *hasan*), and *maudhu'* (fabricated). This classification becomes crucial in the context of *risywah*, where some hadiths cited by the public turn out to have problematic chains of transmission, potentially leading to misunderstanding of the law.

This study aims to analyze the quality of hadiths concerning *risywah* through an approach combining *sanad* and *matan* criticism, taking into account scholarly consensus and hadiths regarding *risywah* as a moral crime, and to analyze its implications for public governance. This study is expected to make an academic contribution to the development of hadith studies and public ethics, while also offering an Islamic perspective relevant to supporting corruption eradication efforts and the development of governance grounded in integrity.

II. METHOD

This study employs a qualitative approach using library research, that is, research based on the collection and analysis of data from various relevant literature sources on the theme of *risywah* (bribery) from the perspective of hadith and its implications for public governance. This approach was chosen because the object of the study consists of hadith texts along with the explanations of scholars and academic literature related to public ethics and governance (Veronica et al., 2022).

The data sources in this study consist of primary and secondary data. Primary data consist of the hadiths of the Prophet Muhammad ﷺ that discuss *risywah*, found in the recognized (*mu'tabarah*) hadith compilations, such as Sahih al-Bukhari, Sahih Muslim, Sunan Abi Dawud, Sunan al-Tirmidhi, and Sunan Ibn Majah. Secondary data were obtained from hadith commentaries (*syarah*), *fiqh* literature, books on Islamic ethics, scholarly journal articles, as well as research findings discussing corruption, bribery, and public governance.

III. RESULT AND DISCUSSION

Definition of *Risywah* (Corruption)

According to *fiqh* terminology, *Risywah* (Corruption) is anything given by a person to a judge or to someone other than a judge so that a case is decided in their favor or so that their wishes are followed. Meanwhile, according to Ibn Nadim, *Risywah* is anything given

by a person to a judge or to another party in order to have a case decided, or to have (the decision) brought in line with the wishes of the giver (Delia et al., 2024).

In Latin, meanwhile, Corruption comes from the verb corrumpere, meaning rotten, damaged, shaken, twisted, or bribed. According to Transparency International, it is the behavior of public officials, including politicians in the international political arena and government staff members, who unfairly enrich themselves or those around them by abusing the public authority entrusted to them (Sekolah et al., n.d.).

Citing Sukiyat's book "*Teori & Praktik Pendidikan Anti Korupsi*" (Theory and Practice of Anti-Corruption Education), corruption is defined as something bad, evil, and destructive. Corruption can therefore be understood as an act involving immoral elements, character, or unfavorable conditions, positions within institutions or government apparatus, abuse of power in office due to bribery, economic and political factors, as well as the placement of family members or particular groups into government service under the authority of a given position (Silitonga & Hasibuan, 2025).

Corruption is a social phenomenon found everywhere. It has occurred in almost every country throughout history. It is therefore unsurprising that the definition of corruption continues to develop and change over time. Based on these various definitions, corrupt behavior is understood as individual conduct that violates the law in order to enrich oneself, others, or a corporation, in ways that may endanger the nation's economy and finances (Sakinah, 2014).

Hadith on Bribery and Corruption

Ath-Thabaraniy (d. 360 AH), may Allah have mercy on him, in his book "*Al-Mu'jam Al-Kabiir*" 23/398 no. 951, with a different wording:

الْحُكْمِ فِي وَالْمُرْتَشِيَ الرَّاشِيَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهِ رَسُولُ لَعَنَ

"*Indeed, the Messenger of Allah, peace and blessings be upon him, said: 'Allah curses the one who bribes and the one who is bribed in matters of judgment.*"

Al-Mundziriy and Al-Bushiriy assessed that the chain of transmission (sanad*)* of this hadith is good (*jayyid*), as recorded in their respective works At-Targiib wa At-Tarhiib (vol. 3, p. 126, no. 3352) and Itihaf Al-Khaerah Al-Maharah (vol. 5, p. 394). Meanwhile, Al-Haitsamiy stated that all narrators within this chain of transmission are trustworthy (*tsiqah*), as mentioned in Majma' Az-Zawaid (vol. 4, p. 257, no. 7028).

Hadith of Abdullah bin 'Amr, may Allah be pleased with them both: Narrated by Abu Daud (d. 275 AH), may Allah have mercy on him, in his book "*As-Sunan*" 4/10 no. 3580, and by At-Tirmidziy (d. 279 AH), may Allah have mercy on him, in his book "Al-Jaami'" 3/401 no. 1337:

رَسُولُ لَعَنَ :قَالَ ،عَمْرِو بْنِ اللَّهِ عَبْدِ عَنْ ،سَلَمَةَ أَبِي عَنْ ،الرَّحْمَانِ عَبْدِ بْنِ الْحَارِثِ عَنِ ،ذِئْبٍ أَبِي ابْنُ حَدَّثَنَا
وَالْمُرْتَشِيَ الرَّاشِيَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهِ

"*From Ibni Abi Dzi'b, from Al-Harits bin Abdirrahman, from Abi Salamah, from Abdillah bin 'Amr, he said: The Messenger of Allah, peace and blessings be upon him, cursed the one who bribes and the one who is bribed.*"

Imam At-Tirmidzi stated that this hadith falls into the category of *hasan shahih*. In addition, Al-Hakim and Adz-Dzahabi also affirmed that the chain of transmission of this hadith is authentic (sahih), as recorded in the work Al-Mustadrak (vol. 4, p. 102).

As-Suyuthi, meanwhile, gave this hadith a rating of *hasan* in his book titled "*Al-Jami' Ash-Shagiir*," number 7251.

Hadith of Abu Hurairah, may Allah be pleased with him: Narrated by At-Tirmidziy in his book "*Al-Jaami*'" 3/401 no. 1336:

التِّرْمِذِيُّ قَالَ :حَدَّثَنَا قُتَيْبَةُ ،قَالَ :حَدَّثَنَا أَبُو عَوَانَةَ ،عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ ،عَنْ أَبِيهِ ،عَنْ أَبِي هُرَيْرَةَ ،قَالَ:
الْحُكْمِ فِي وَالْمُرْتَشِيَ الرَّاشِيَ وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهِ رَسُولُ لَعَنَ

"*At-Tirmidziy said: Qutaibah narrated to us, he said: Abu 'Awanah narrated to us, from Umar bin Abi Salamah, from his father, from Abu Hurairah, he said: The Messenger of Allah, peace and blessings be upon him, cursed the one who bribes and the one who is bribed in matters of judgment.*"

At-Tirmidzi classified this hadith as *hasan*. As-Suyuthi, meanwhile, regarded it as sahih in his work titled "Al-Jami' Ash-Shaghir," number 7254.

Corruption (*Risywah*) as a Threat to Building Public Governance

From the perspective of thematic hadith (*al-hadîts al-maudhû'î*), *risywah* is understood not merely as an act of giving or receiving a bribe that violates the law, but also as a form of moral crime that destroys the fabric of social and governmental life. The hadiths of the Prophet Muhammad ﷺ consistently portray *risywah* as reprehensible conduct because it contradicts the fundamental principles of Islam, such as justice (*al-'adl*), trustworthiness (*al-amânah*), honesty (*al-shidq*), and responsibility (*al-mas'ûliyyah*). Through a thematic approach, various hadiths related to bribery show Islam's great concern for the realization of a public life that is clean, transparent, and oriented toward the common good (Khalaf, 2010).

The prohibition of *risywah* in hadith cannot be separated from the objectives of the *shari'ah* (*maqâshid al-syarî'ah*) which seek to protect the rights of society and prevent various forms of harm (*mafsadah*). The Messenger of Allah ﷺ prohibited not only the receiver of the bribe but also the giver and the intermediary. This comprehensive condemnation shows that Islam views bribery as a systemic deviation involving multiple parties, one that has the potential to undermine the very foundations of social justice. In the context of public governance, bribery causes the decision-making process to be based no longer on rules and public interest, but on personal interest and material gain (Hidayatulloh & Barat, 2025).

Hadiths concerning *amanah* (trustworthiness) form one of the main foundations for understanding public governance according to Islam. A position within government is regarded as a trust (*amanah*) that must be accounted for, both to society and to Allah SWT. Therefore, every state official is required to carry out their duties professionally, honestly, and fairly. When an official accepts a bribe, they have betrayed the trust placed in them. This betrayal harms not only the official personally but also society at large, since the resulting decisions no longer reflect the public interest. Thus, the hadiths concerning *risywah* carry the moral message that power must be used as a means of service, not as a tool for personal gain.

In addition to trustworthiness, justice is a central value contained within the hadiths concerning *risywah*. Bribery, in essence, creates injustice because it grants advantage to a particular party at the expense of the rights of others. In public governance, justice is the principle that guarantees equality among citizens in obtaining services, legal protection, and access to public resources. When bribery becomes a common practice, this principle of equality is lost and replaced by a transactional culture that favors closeness, power, and wealth. Therefore, the prohibition of *risywah* in hadith can be understood as an effort to safeguard the integrity of the social system and to ensure that the rights of society are protected fairly.

Furthermore, the Prophet's hadiths also emphasize the importance of accountability in every form of leadership. Every holder of a position will be held accountable for the authority they possess. This concept has strong relevance to the principle of accountability in modern public governance. Accountability requires that every policy, use of budget, and public service be openly accountable to society. From the perspective of hadith, accountability is not only administrative and social in nature but also spiritual, since every human action will be accounted for before Allah SWT. This awareness of the spiritual dimension is what distinguishes and, at the same time, reinforces public ethics in Islam.

Hadiths concerning *risywah* also make an important contribution to building an anti-corruption culture. The approach used by the Messenger of Allah ﷺ was not merely one of threatened punishment, but also one of character formation and moral integrity. Values such as honesty, trustworthiness, a sense of shame, and awareness of Allah's constant observation serve as vital preventive instruments in averting the abuse of power. In the context of public governance, efforts to eradicate corruption will be more effective if they do not rely solely on regulation and law enforcement, but are also accompanied by the strengthening of ethical and moral values within state officials.

Thus, the thematic study of hadith concerning *risywah* shows that Islam offers a concept of public governance that is oriented not only toward legal compliance but also toward the formation of moral integrity. The prohibition of bribery in hadith is part of the effort to realize a government that is just, transparent, accountable, and oriented toward the welfare of society. These values align with the principles of good governance developed

within modern public administration. Therefore, hadiths concerning *risywah* hold strong relevance as an ethical foundation for building a clean and principled public governance system in the contemporary era.

IV. CONCLUSION

This study concludes that *risywah*, as elaborated in the hadiths of the Prophet Muhammad ﷺ, is not merely a legal violation but a moral crime that erodes justice, trustworthiness (*amanah*), honesty, and accountability within society. The comprehensive condemnation of the briber, the bribed, and the intermediary underscores that Islam regards bribery as a systemic threat capable of undermining the integrity of both individuals and public institutions. Within the framework of public governance, these prophetic values offer a strong ethical foundation for cultivating an anti-corruption culture and strengthening the transparency, accountability, and justice of government systems. Strengthening these prophetic values in contemporary public life is therefore a strategic step toward preventing corruption and realizing governance oriented toward the welfare of society.

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