



connected to the societal environment. Islam is not an individualistic religion but a collective one where the individual is integral to the society and community in which he/she lives. So any call to individual change without societal change is incorrect.

Secondly, the more responsibility and power you have the more accountable you are for the actions and their consequences. So the state, government and ruler have the most impact on society through their actions and their consequences. When creating a policy, the impact will affect all people in the country or even those in other countries. It is possible that the impacts are felt not only at that time but also for several generations afterwards. When the ruler applies the laws that prohibit alcohol, pornography and usury then numerous immoral acts will decrease or even disappear from public life. Similarly, when the ruler applies Sharia comprehensively and imposes strict sanctions to those who violate it, then it will certainly result in the obedience of the people to Allah (swt). It is not surprising then that the just rulers will get immense rewards.

The Prophet (saw) said, «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي ظِلِّهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَادِلٌ...» **“Seven (people) will be shaded by Allah by His Shade on the Day of Resurrection when there will be no shade except His Shade. (They will be), a just ruler...”** ([Sahih al-Bukhari 6806](#))

5. A quote from Imam Alusi's commentary on this verse is very insightful:

وَأَثَارُهُمُ الَّتِي أَبَقَوْهَا بَعْدَهُمْ مِنَ الْحَسَنَاتِ كَعَلْمِ عِلْمُوهُ أَوْ كِتَابِ أَلْفُوهُ أَوْ حَبِيسِ وَقَفُوهُ أَوْ بِنَاءِ فِي سَبِيلِ اللَّهِ تَعَالَى بَنُوهُ، وَغَيْرِ ذَلِكَ مِنْ وَجْهِ الْبِرِّ وَمِنَ السَّنَنَاتِ كِتَابِيسِ قَوَانِينِ الظُّلْمِ وَالْعُدْوَانِ وَتَرْتِيبِ مَبَادِيئِ الشَّرِّ وَالْفَسَادِ فِيمَا بَيْنَ الْعِبَادِ، وَغَيْرِ ذَلِكَ مِنْ فُنُونِ الشُّرُورِ الَّتِي أَحْدَثُوهَا وَسَنَوْهَا بَعْدَهُمْ لِلْمُفْسِدِينَ.

*'And their effects / traces which remain after them from good deeds such as, knowledge which they taught or a book which they wrote.....from evil deeds such as **establishment of OPPRESSIVE RULES** and the arrangement (promotion) of evil and corrupt principles amongst the principles and other than these types of evil which they brought about and enacted after them for corruption'.*

This is a clear warning against any corrupt regime and their evil influences. It is also a warning against participating in their corruption for which we will be responsible for.

6. **‘and of all things have we taken account in a Clear Book’**: There are some interesting points about the usage of the verb ﴿أَحْصَيْنَاهُ﴾ **‘we have taken account’**. Firstly, it did not say ‘we have written’ in a clear book. Why? It is because something which is written may be inaccurate or missing information. However, when it is written then counted then it ensures nothing is missing and it is complete.

Secondly ﴿أَحْصَيْنَاهُ﴾ is a past tense verb unlike وَنَكْتُبُ **‘we write’**. Why? It is because that which is counted is already in the **‘clear record’** ﴿فِي إِمَامٍ مُبِينٍ﴾ which means the preserved tablet (*Lawh al-Mahfooz*). The preserved tablet exists before the angels write the deeds, and who continue writing the deeds which is why the present tense verb وَنَكْتُبُ **‘we write’** was used.

7. Lastly, the expression ﴿إِمَامٍ مُبِينٍ﴾ **‘a clear book’** - uses the word إِمَامٍ which means to lead. This expression was used to indicate that which the angels are subordinate to of what has already been decreed in terms of provision, life and death.

Written for the Central Media Office of Hizb ut Tahrir by

Abdullah Hakim