

Accountability in Islam

“No soul (burdened with sin) will bear the burden of another. And if a sin-burdened soul cries for help with its burden, none of it will be carried – even by a close relative. You ‘O Prophet’ can only warn those who stand in fear (out of humble) of their Lord without seeing Him (faith) and establish prayer. Whoever purifies themselves, they only do so for their own good. And to Allah is the final return.” [Quran 35:18]

Accountability holds a prime place in Islam, the basis of individual and collective conduct. Accountability is implicitly enshrined in every teaching in the Qur’an, traditions of the Prophet Muhammad-peace be upon him-and Islamic jurisprudence, emphasizing that every person is accountable for their actions before Allah, who will hold the ultimate judgment on the Day of Judgment. In Islam, accountability means an all-inclusive obligation on the part of the servant to Allah, to the people, and even to the environment.

Accountability before Allah: It is elaborated that the very foundation of accountability within Islam rests in the belief that every human being is responsible for their actions in this world, in which on the Day of Judgment, they shall be brought before Allah to be held accountable. This very issue of individualistic responsibility of each soul is considered a number of times within

the Quran. The Quran says, “So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.” [Qur’an 99:7-8]

The apparent meaning here is that everything big or small is registered and shall be accounted for. It is believed by Muslims that on the Day Of Judgement everyone will be presented with the book of their deeds in which nothing would be hidden of their actions, of what they have gained in this worldly life. This scene of presentation of the books to all of us is very beautifully described by the Qur’an. The Quran says, “And the record [of deeds] will be placed [open], and you will see the wicked (criminals, wrong doers) fearful of that within it, and they will say, ‘Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?’” [Qur’an 18:49]

That dramatic imagery makes a Muslim feel responsible for every action in life, knowing that Allah is watching everything and patiently weighing their performances. This, again, underlines the importance of good intentions-the Prophet Muhammad (peace be upon him) is reported to have said, “Actions are but by intentions, and each person will have only what they intended.”

Accountability in Dealing with Others: Islam also puts great emphasis on treating others with ethics. A Muslim is responsible



Guest Column

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for his dealings, and how he serves the other human beings largely reflects his prosperity in the Hereafter. One of the cardinal principles that the religion of Islam is based upon is the principle of justice. Allah orders for the maintenance of justice in all spheres of life, as He says in the Qur’an: “Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice.” [Qur’an 4:58]

That is, one is responsible before God not only for his worship but also in the relations with the people surrounding him. Injustice and oppression of other people, mistreating them, all fall under great sins. Prophet Muhammad (pbuh) said, “Avoid injustice, for injustice is darkness on the Day of Resurrection.”

Moreover, Islam teaches that everyone has certain rights over others and negligence to those rights leads to accountability before Allah; hence, the famous hadith of the Prophet Muhammad states: “Each of you is a shepherd, and each of you is responsible for his flock. The leader is a shepherd and is responsible

for his subjects; a man is a shepherd over his family and is responsible for them; a woman is a shepherd over her husband’s house and children and is responsible for them; the servant is a shepherd over his master’s property and is responsible for it.”

This hadith (tradition or sayings of the Prophet) underscores the importance of accountability in all aspects of life – from leadership and governance to family life and personal responsibilities.

Accountability in Personal Conduct and Morality: Islamic teachings highlight much to do with personal morality and ethical conduct. Much is expected from Muslims in regard to going into deep reflection of their activities and behaviors with the intention of re-aligning with Islamic values. This self-reckoning whereby one is expected to engage in regular evaluations of their deeds and actions coupled with their intentions is of fundamental importance.

Accountability with Taqwa: Taqwa in Arabic means the state of a person being conscious of Allah’s presence at each and every moment in life and acting upon that. A person who possesses Taqwa is one who continuously questions himself whether the action he or she intends to carry out will please Allah or not, and looks for ways how one can avoid an act that may result in sin or harm. The Quran says: “O you who have believed, fear Allah.

And let every soul look to what it has put forth for tomorrow, and fear Allah. Indeed, Allah is Acquainted with what you do.” [Qur’an 59:18]. The process of self-accountability encourages Muslims to live ethically, avoid sins such as lying, cheating, and backbiting, and strive for personal growth. It also leads to a sense of humility and the realization that every human being, regardless of their status, is accountable before Allah.

Accountability in Governance and Leadership: Islam also talks about the accountability of the ruler. The rulers are to rule on the basis of justice, equity, and righteousness of the laws of Islamic jurisprudence. Prophet Muhammad, (pbuh), gave an example of leadership characterized by service to the people, transparency, and accountability in these words, “The best of leaders are those who love and serve their people, and the worst of leaders are those who fear and oppress their people.”

Islamic governance is based on the principles of Shura (consultation), justice, and welfare for the community. Leaders who are found wanting in their duties are warned of severe consequences in the Hereafter. The Holy Qur’an underscores responsible leadership thus: “O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence].” [Qur’an

8:27]

This applies not only to political leaders but also to any position of authority, including teachers, parents, and employers. Everyone is expected to act justly and fulfill their responsibilities with sincerity, knowing that they will be held accountable by Allah.

Environmental Accountability: Islam teaches that humans are stewards (khalifah) of the Earth and are responsible for its care. The Qur’an reminds believers that the resources of the Earth are a trust from Allah, and humans must use them wisely and without causing harm. Environmental degradation, wastefulness, and exploitation are seen as acts of betrayal of this trust, and those who commit such acts will be held accountable. The Qur’an says: “And do not cause corruption upon the Earth after its reformation.” [Qur’an 7:56]

Conclusion: In Islam, accountability is a comprehensive principle that permeates every aspect of life. Whether in worship, interpersonal relationships, leadership, or environmental care, Muslims are taught to live with a sense of responsibility, knowing that they will be held to account by Allah. This understanding encourages ethical behavior, personal growth, and a commitment to justice.

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Influential prophesizing pastors believe re-electing Trump is a win in the war of angels and demons

COUNCIL BLUFFS, Iowa – Thousands sang, cheered and prayed as multiple preachers declared Donald Trump to be God’s favored candidate to defeat what one called the “forces of darkness.”

Headliners denounced Democrat Kamala Harris – Trump’s campaign rival – as influenced by demons and the spirit of the wicked biblical queen Jezebel.

Attendees stood and recited in unison a “Watchman Decree,”

invoking a government that honors God and has “righteous” laws and “biblical” judicial rulings. They pledged to “take back and permanently control” positions of leadership in sectors such as government, business and culture.

“We break every curse against Donald Trump – we break every satanic incantation against his presidency,” declared the host preacher, Hank Kunneman, at the annual Opening the Heavens conference, held in mid-Septem-

ber at the Mid-America Center arena in Council Bluffs.

The conference is one of several of its type around the country this election year, featuring exuberant worship and speeches by influential preachers. It represents a highly politicized wing of charismatic Christianity.

As a sign of this movement’s influence, Republican vice presidential nominee JD Vance appeared recently at a similar conference, called the Courage

Tour, in Pennsylvania.

Goals for the conference included getting out the vote for Trump and his allies, and mobilizing believers to pray and take part in what’s proclaimed to be a literal spiritual war surrounding the election.

“Get your butt out there and vote. Get your voice and raise it!” declared Kunneman, who pastors Lord of Hosts Church in nearby Omaha, Nebraska, with his wife, Brenda. “Let every devil fall. ...

We push back any attempt to steal the executive office.”

Several leaders in this movement were present at rallies in Washington protesting Biden’s presidential victory before and on Jan. 6, 2021, said Taylor.

Leaders weren’t among the Capitol rioters, but some issued decrees and prayers that the certification of Biden’s win be blocked and Trump returned for a second term.

—AP

Worship at the church of your choice this week

23 for the LORD will take up their case and will exact life for life.

24 Do not make friends with a hot-tempered person, do not associate with one easily angered,



Proverbs 22:23-24

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