

the knowledge
vault

aa⁺plus

with Ustazah
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A Divine Match

EP 2: FULFILLING OUR AMANAH TO
OUR PARENTS THROUGH BELIEF
& RIGHTEOUS GOOD DEEDS



CHAPTER MARKERS



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Chapter 1:

ABOUT IMAN AND AMANAH



Meanings of Iman

- **ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ** (Believe and do righteous deeds) are mentioned more than 200 times in the Quran, in many different contexts! In all of them, Allah SWT promised good for those who have faith (Iman) **and** do righteous deeds.
- When we came into this world, our first role was as a servant of Allah, and then we were automatically a child.
- Linguistically, 'Iman' means **تصديق** (belief). Before Prophethood, people had this belief in Rasulullah ﷺ as Al-Amin.
- Contextually, 'Iman' carries the meanings of *qalbi lisan* (**verbal testament**), *tasdeeq bil-jinan* (**belief or conviction in your heart**) and *'amal bil arkan* (**actions through your limbs**).
- Having Iman should encompass all of the above requirements. If one is missing, that means our Iman is lacking.



Belief comes with Action

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ
هُمْ فِيهَا خَالِدُونَ

And those who believe and do good will be the residents of Paradise. They will be there forever. (Al-Baqarah 2:82).

- عَمَلْ encompasses the meaning of ءَامَنُوا. **Iman needs to come with 'Amal (deeds).**
- The significance of this pair and why it is frequently repeated in the Quran is that **belief requires action.**
- In previous lessons, Ustazah taught us that 'Rabb' goes beyond the meaning of Al-Malik (The King). As our Lord, He is also in charge of taking care of us, our *Tarbiyah* (upbringing).





Belief and Trust

- By extension, parents are also in charge of their children's *Tarbiyah*.
- When we look at the word '*Iman*' إِيْمَان , it has the same root word as *Amanah* أَمَنَة (trust). Both words share the same characteristics.
- We often hear the opposite - that children are the amanah (trust) of parents. But, our parents are our Amanah as much as we are theirs.

ءَامِنُوا بِاللّٰهِ وَرَسُوْلِهِ وَاَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَخْلَفِيْنَ فِيْهِ فَاَلَّذِيْنَ
ءَامَنُوْا مِنْكُمْ وَاَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ

Believe in Allah and His Messenger, and donate from what He has entrusted you with. So those of you who believe and donate will have a mighty reward. (Al-Hadid 57:7)

- There is a concept called '*Badal*' بدل in the Arabic language, to refer to interchangeable terms.



- For example:

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

***And those who believe and do good will be the residents of Paradise. They will be there forever.
(Al-Baqarah 2:82)***

and

فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ

So those of you who believe and donate will have a mighty reward. (Al-Hadid 57:7)

- عَمِلُوا الصَّالِحَاتِ (Righteous deeds) can look like giving in charity or donations, as shown in the above verse.
- The best tafsir of the Quran is the Quran itself! If you want to see what consists of عَمِلُوا الصَّالِحَاتِ (Righteous deeds), look up the word in the Quran and see how Allah SWT give examples.

Our Constant Iman

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

O believers! Patiently endure, persevere, stand on guard, and be mindful of Allah, so you may be successful. ('Ali Imran 3:200)

- عَمِلُوا الصَّالِحَاتِ (Righteous deeds) in this case is in having patience.
- There is no just one way in Islam. Islam is a way of life because it is suitable for people across time and space. Within the context of Islam, there are many ways to God - there are so many types of *Ibadah* and good deeds.
- Our ءَامَنُوا *Iman* (Belief) is the constant one that is not changing, while the عَمِلُوا الصَّالِحَاتِ (Righteous deeds) can look different person to person, depending on our background, our constraints in life, our challenges and strengths etc.



When Iman
becomes our
foundation,
good deeds
will always
accompany.

Our Amanah to Our Parents

- Similarly, amanah should underline our relationship with our parents, but how we fulfil that amanah will look different. Because we do not all have the same parents and we do not all have the same relationship with our parents.

- What is our *Amanah* to our parents?

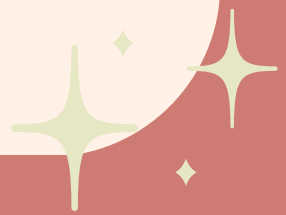
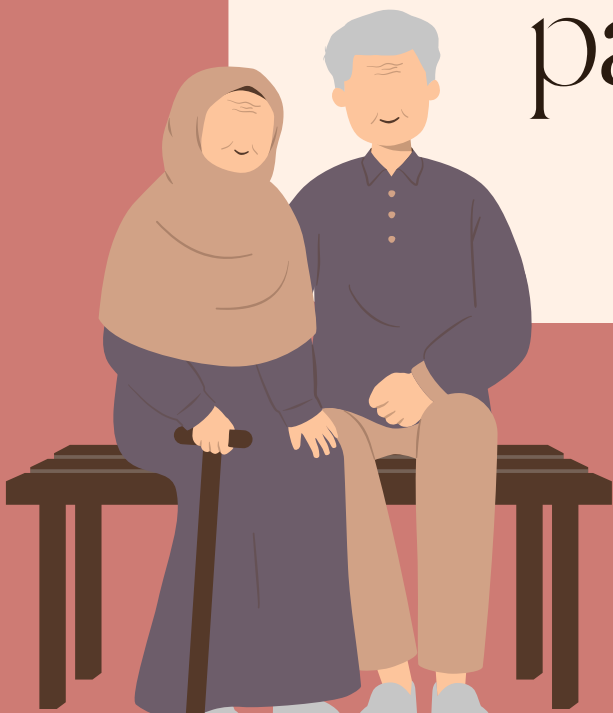
وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا
إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ
وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. (Al-Isra 17:23)

- Ihsan in this context means 'to do good' and there are 1001 ways to do good!

Ask yourself:

What good
deeds can you
do when it
comes to
honouring your
parents?





Your Birth is Part of His Qadr

- The Amanah that Allah SWT has given us is the responsibility to do good to our parents. We must know how to speak to them, and be kind to them.
- In this day and age where self-care is prioritised and self-centredness takes centre stage, children sometimes complain that they did not ask to be born.
- But as Muslims, it is part of our *Aqidah* to believe in the *Qadr* of Allah - He decided that we have to be born. Similarly, **our parents also do not have a choice in selecting their children too!**
- **Remember:** Just like *Iman* underlines our relationship with Allah, *Amanah* underlines our relationship with our parents (including your in-laws!)



STUDY BREAK





Chapter 2:

APOLOGY AND REPENTANCE



Iman is not Linear

- We must understand that Iman is not linear or stagnant. It increases and decreases.
- Similarly, our relationship with our parents is not linear. We have good and bad days. Even if we are close to our parents, it will never be a bed of roses all the time. But, what is our guide or baseline?

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا
أَمْنَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ

O believers! Do not betray Allah and the Messenger, nor betray your trusts knowingly.
(Al-Anfal 8:27)

- Since one of our trusts (*Amanah*) is our parents, we shouldn't betray them. This means we should always do right by them - by showing Ihsan to them, being patient in our speech with them, and being kind to them.



The Reward of Repentance

- As humans, we mess up and make mistakes all the time. That is why in the Quran, the concept of تَوْبَةً *Tawbah* (Repentance), عَفْوٌ *'Afuww* (Pardon) and مَغْفِرَةً *Maghfirah* (Forgiveness) exists.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا

***O believers! Turn to Allah in sincere repentance,
(At-Tahrim 66:8)***

- Allah acknowledges that He is our Creator, our Lord. He knows we are not perfect - we stumble, fall and make mistakes.
- مَغْفِرَةً *Maghfirah* is **when Allah forgives and covers our mistakes** and our reputation. On the other hand, عَفْوٌ *'Afuww* is **when Allah 'deletes' our mistakes like it never existed.**

The Path of Repentance

- Allah SWT calls some prophets **أَوَّابٌ** *Awwabun* (repeatedly returning in repentance). Outside of the Islamic context, sins often take centre stage when we think about repentance, and the sinner is usually disdained. But in Islam, it is already a known fact that we WILL sin:

Abu Huraira reported Allah's Messenger ﷺ having said: By Him in Whose Hand is my life, if you were not to commit sin, Allah would sweep you out of existence and He would replace (you by) those people who would commit sin and seek forgiveness from Allah, and He would have pardoned them. (Muslim)

- Only in Islam can our sins be turned into good, as long as we walk on the path of repentance. <3
- Not only does Allah conceal, and deletes our sins, He turns them into a good deed!



Can you Apologise?

- Similar to how we make *Tawbah* and seek forgiveness from Allah, we must also seek forgiveness from our parents.
- Sometimes, it is hard to seek forgiveness because we are caught up in our emotions. But **apology is a great tool to have in relationships**, especially with our parents; it smooths things over and softens our parents' hearts.
- It is human to not be inclined to make an apology, but the least we should have is self-awareness that we have made a mistake and we should apologise for it.



*When was the last time
you apologised after
making a mistake?*



Chapter 3:

THE RED LINE WE SHOULD NOT CROSS



The Red Line

- There is always a red line that we should not cross.

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَزَادُوا كُفْرًا
لَّمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا

Indeed, those who believed then disbelieved, then believed and again disbelieved—‘only’ increasing in disbelief—Allah will neither forgive them nor guide them to the ‘Right’ Way. (An-Nisa 4:137)

- This person will never get a chance to gain repentance and Allah’s Guidance. Because they crossed a line that should never be crossed, Allah sealed their heart to receive guidance.
- What is this red line? In Iman, this red line is *Kuffur* or *Shirk*. In our Amanah with our parents, the red line means not fulfilling the Ihsan that our parents should receive (this differs from person to person).
- We can define this red line based on our different circumstances since we do not have the same parents.

About Betraying Amanah



- We are responsible for our actions, reactions and Jannah, irrespective of how our parents have treated us.
- The fact of life is that some parents may have not fulfilled their responsibilities to us or they may have wronged their children. Even so, our responsibilities to them are our own.
- Even if parents betray their amanah, we make sure we don't betray ours.

'Abdullah ibn 'Umar said, "The pleasure of the Lord lies in the pleasure of the parent. The anger of the Lord lies in the anger of the parent." (Al-Adab Al-Mufrad 2)



Hadiths on Disobeying Parents

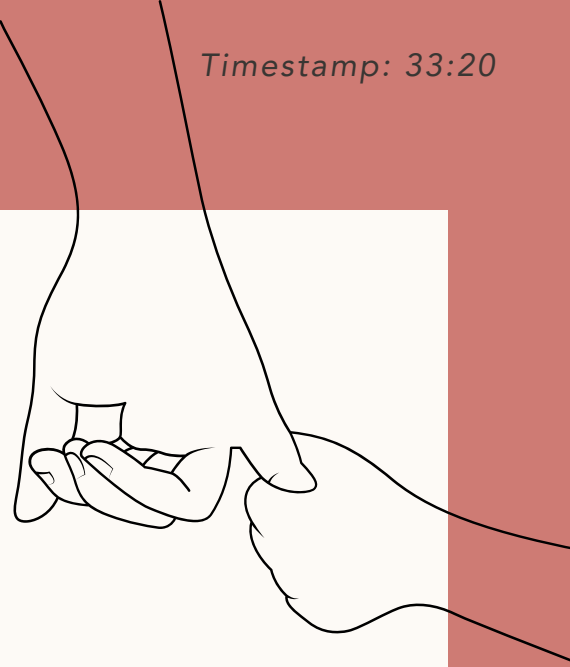
- *"We were in the company of the Messenger of Allah ﷺ that he observed: Should I not inform you about the most grievous of the grave sins? (The Holy Prophet) repeated it three times, and then said: Associating anyone with Allah, disobedience to parents, false testimony or false utterance. The Prophet was reclining, then he sat up, and he repeated it so many times that we wished that he should become silent." (Muslim)*
- *"The Prophet (ﷺ) said, "Of the major sins are: Associating anything in worship with Allah, disobedience to the parents, killing without justification and taking a false oath (intentionally)." (Bukhari)*
- We cannot expect a child whose amanah was not fulfilled by their parents (through abuse or neglect) to treat their parents the same way a child whose amanah was fulfilled would treat their parents. Both would look different, but what's important is, these children still fulfil their amanah to their parents.

- We subscribe to the idea that because our parents made a mistake in the past, we do not owe them anything (by being good to them). But if we ignore this one *Amanah*, our chances of going to Jannah may decrease. We are only jeopardising ourselves.
- We owe ourselves every fighting chance that we can get to go into Jannah. At the end of the day, we strive to fulfil our *Amanah* to our parents in the best way that we can, in the most acceptable context.
- **The beautiful thing is Allah SWT understands all the complexities of the complicated relationships in our lives.**
- Having the mindset that we owe ourselves the chance to go into Jannah breaks the expectations that we should be a certain type of child to our parents.
- Ultimately, Allah Sees and Knows all. **We just do our best to fulfil our responsibilities and Allah will take care of the rest.**



We owe
ourselves
every fighting
chance that
we can get to
go into
Jannah!

Healing Trauma, One Generation at a time



- As children, we need to do the work. One day, we may look back and say, “It took a while but I got here”. The journey to get to this stage may be hard but Allah SWT sees the effort that we put in to fulfil our responsibilities as a child. We should never think that we will not be rewarded.
- In generational trauma, traumas get passed down from our grandparents to us. But someone (and this may be us) has to break the chain and be the change to clean the dirty water infiltrating the line so that we can pass on ‘clean water’ to the next generation. **We want our children to inherit the best of us!** In Sha Allah. <3

HEART WORK

ACTION:

Think of an action plan on how you can fulfil the rights of your parents better after this.

REFLECTION:

Was there a time when you were so angry with your parents? How did you overcome any anger or resentment you had for them and how have things changed in how you handle these emotions?

CONTRIBUTION:

Share with someone about the impactful generational trauma theory shared by Aida in this lesson!