

## AL-AMĀNAH AS A FOUNDATIONAL QUR'ĀNIC PRINCIPLE IN DAILY HUMAN AFFAIRS

Md. Sirajul Islam\*  
Noor Mohammad Osmani\*\*  
Mohammad Nurunnabi\*\*\*

### ABSTRACT

This study underscores the significance of *al-amānah* as a vital concept for promoting social justice and ethical conduct within communities. *Al-amānah* (trustworthiness or honesty) is a fundamental directive from Allāh Subhānahu Wa-Ta'ālā (Glorified and Exalted). Upholding *al-amānah* serves as a cornerstone for fulfilling the rights ordained by Almighty Allāh and His Messenger, as well as safeguarding human rights. Despite its centrality, many individuals neglect to observe *al-amānah* in their daily lives, a failure that contributes to widespread corruption, violence, and anti-social behaviour across societies worldwide. The primary aim of this study is to explore the essential role of *al-amānah* in human life and its implications for social order. By recognising and emphasising the importance of *al-amānah*, this research highlights its pivotal role in establishing an ideal society—one characterised by the faithful observance of the rights of Almighty Allāh, the Messenger, and the rightful claims of every individual.

**Keywords:** *al-amānah*, rights of parents, rights of teachers, human rights, social justice

### Introduction

There are various opinions on the interpretation of the Qur'ānic word *al-amānah*, which is mentioned in the *Sūrah al-Aḥzāb* 33:72. Allāh Subhānahu Wa-Ta'ālā (Allāh, glorified and exalted) says, “*Verily, We did offer the (al-amānah) trust to the heavens and the earth and*

---

\* Corresponding author. Head, Department of Arabic and Islamic Studies, Al-Azhar International Grammar School (Cambridge School), Dhaka, Bangladesh. E-mail: [write2sirajul.islam@gmail.com](mailto:write2sirajul.islam@gmail.com)

\*\* Associate Professor, Department of Qur'ān & Sunnah studies, Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia. E-mail: [abusajid@iium.edu.my](mailto:abusajid@iium.edu.my)

\*\*\* Assistant professor and head, Department of Islamic Studies, Southern University Bangladesh. E-mail: [nuriiumbd@gmail.com](mailto:nuriiumbd@gmail.com)

*the mountains, but they refused to bear its burden and were afraid of it, and man picked it up*"<sup>1</sup>. Ibn 'Abbās said, *al-amānah* is (*al-farā'id*) obligatory duties that Allāh *Subḥānahu Wa-Ta'ālā* commands humans<sup>2</sup>. Mujāhid, Sa'īd Ibn Jubayr, Dahhāk, Ḥassan al-Baṣri, and Qatādah said, *al-amānah* is (*al-farā'id*) obligatory duties that Allāh *Subḥānahu Wa-Ta'ālā* commands the human. Zaid Ibn Aslam said: *al-amānah* are three things: (*as-ṣalāh*) prayer, (*as-ṣawm*) fasting, and (*igtisal min al-janabah*) having a shower from the impurity.<sup>3</sup> Ubay Ibn Ka'b said, from *al-amānah* the woman entrusted to her vagina.<sup>4</sup> Abu Ja'far Muḥammad Ibn Jarīr Ibn Yazīd al-Ṭabarī (224-310 AH/839–923 A.D) said: there are various opinions on the interpretation of *al-amānah*. Some of them told Allāh *Subḥānahu Wa-Ta'ālā* did offer (*tā'atīhi*) to obey Him and (*fara'idīhi*) His obligatory duties to heavens, earth, and mountains in condition if they fulfil (their obedience to Allāh and obligatory duties) they will be rewarded, otherwise will get punished. They refused to bear its burden and were afraid of it, and showed their inability to fulfil it, and then the man picked it up.<sup>5</sup> Abu Ja'far an-Nuḥās (260 - 338 A.H) said: *al-amānah* is (*al-farā'id*) obligatory duties.<sup>6</sup> Ibn Kathīr (701-774 A.H) said that all of these sayings do not contradict each other; rather than accepting, they generally refer to accepting the commands and avoiding prohibitions under the condition that if humans abide by them, they will be awarded, otherwise they will be punished. Nevertheless, humans picked it up despite being weak, ignorant, and unjust.<sup>7</sup> Certainly, we will be asked on the Day of Judgment about the blessings of Allāh *Subḥānahu Wa-Ta'ālā* which we enjoy in the world. The Holy Qur'ān declares: "Then you will be asked about all the pleasures you enjoyed in the world"<sup>8</sup>. Each and everything in creation is an *al-amānah* from Allāh *Subḥānahu Wa-Ta'ālā*. For instance, our bodies, souls, eyes, ears, intellect, provisions, clothing, homes, and all other blessings and bounties are *al-amānah* from Almighty Allāh.<sup>9</sup>

Allāh *Subḥānahu Wa-Ta'ālā* says, "And (success) those who faithfully observe their trusts and their covenants"<sup>10</sup>. *Al-amnah* is unquestionably important for human progress in this world and the hereafter. As a result, the term "*al-amnah*" has been used in the Holy Qur'ān to refer to all aspects of human existence that should be covered to safeguard people from

<sup>1</sup> Holy Qur'ān, Sūrah al-Aḥzāb 33:72.

<sup>2</sup> Ibn Kathīr, Ismā'īl ibn 'Umar. *Tafsīr al-Qur'ān al-'Azīm*. ed. Sāmī ibn Muḥammad Salāmah. 2nd ed. Riyadh: Dār Tayyibah, 2000, vol. 20, p. 336.

<sup>3</sup> Ibn Kathīr, *Tafsīr Al-Qur'ān al-'Azīm*, Vol.6, P. 488-489.

<sup>4</sup> Al-Tabari A.J., (2000). *Jamiul Bayan fi Ta'bil Al-Qur'ān*, Review by Ahmad Muhammad Shakir, Beyrūt: Muassasatu al-Risalah, 1st ed., Vol. 20, P. 339.

<sup>5</sup> Al-Tabari, *Jāmiul Bayān fi Ta'bil Al-Qur'ān*, Vol. 20, P. 336.

<sup>6</sup> Abu Ja'far N. (N.Y), *Ma'nil Qur'an*, (N.P, Vol.5, P. 384.

<sup>7</sup> Ibn Kathīr, *Tafsīr Al-Qur'ān al-'Azīm*, Vol. 6, P. 489.

<sup>8</sup> Holy Qur'ān, Sūrah at-Takāthur 102: 8

<sup>9</sup> Ibn Kathīr, *Tafsīr Al-Qur'ān al-'Azīm*, Vol.8, P. 477.

<sup>10</sup> Al-Mu'minūn 23:8

harm by upholding the rights of Allah and His Messenger, human rights, honesty, dependability, sincerity, integrity, security, shelter, straightness, and other virtues.<sup>11</sup>

### **Fulfilling *Al-Amānah***

This study highlights the significance of upholding *al-amānah* (trustworthiness) in daily life through a comprehensive examination of its key dimensions. By analysing the various facets of *al-amānah*, this research elucidates how individuals can embody these principles in their everyday conduct. These dimensions reflect the ethical responsibilities inherent in human interactions and illuminate the broader societal implications of adherence to these values. This exploration contributes to a deeper understanding of *al-amānah's* role in fostering ethical behaviour and promoting social cohesion.

The comparable word for ethics in Islam is *Akhlaq*, which is construed as morality. Islamic ethics encompasses four aspects or levels, as outlined in the Qur'an and *Hadith: Iman, Islam, Taqwa, and Ihsan*. Religious ethics draws its resources from revelation: "the sense of God's presence..." or the sense of Allah's Guidance becomes the guiding principle of ethics in Islam. Islamic ethics face a set of questions: what acts are right and what acts are wrong? What values should be pursued? How should society go about making ethical decisions posed by new challenges<sup>12</sup>? Islamic ethics is a manner that fortifies the morals of humans and gets them to include respecting gloss both negative and positive, such as avoiding the *al-Haram* (prohibited) and receiving the *halal* (legal). Islamic ethics is based on the piety of God. Like impartiality from vices and exercise the virtues. Islam considers ethics as a practical curriculum; its purpose is cooperation in life, respect for human values, and good dealing. And the main principle of it is based on desire, responsibility and penalty. In Islam, ethics are based on the piety of God, the Creator of the universe, who makes people successors on earth. Based on the combination of this world and the hereafter<sup>13</sup> Allah says, "And seek the (betterment of) the Ultimate Abode with what Allah has given to you, and forget not your portion of lawful (halal) enjoyment in this world, and do good as Allah did good to you, and do not seek to make mischief in the land. Surely, Allah does not like the mischief-makers"<sup>14</sup>.

Ibn Kathir interprets this verse as "And seek the (betterment of) the Ultimate Abode with what Allah has given to you," which means, 'use this great wealth and immense blessing Allah has given you to worship your Lord and draw closer to Him by doing a variety of good deeds which will earn you reward in this world and the Hereafter.' "And forget not

---

<sup>11</sup> Sofiah Bt. Samsudin & Md. Sirajul Islam. (2015). *Value of al-Amanah in Human Life*, International Journal of Scientific and Research Publications, Volume 5, Issue 4.

<sup>12</sup> Siddiqui, (1997). *A. Ethics in Islam: key concepts and contemporary challenges*, Journal of Moral Education, 26(4), 423-431.

<sup>13</sup> Mazallah Mazm'a al-Fiqh al-Islami, Ziddah: Munajjmatu al-Mu'tamar al-Islami, Vol. 4, P. 1880.

<sup>14</sup> Al-Qur'an, Sūrah al-Qaṣaṣ 28: 77.

---

*your portion of lawful enjoyment in this world;*” That which Allah has permitted of food, drink, clothing, dwelling places and women. Your Lord has rights over you, your self has rights over yourself, your family has rights over you, and your visitors have rights over you. So give each of them their due.’ “*And do good as Allah did good to you,*” ‘Be generous to His creatures, as He has been generous to you.’ “*And do not seek to make mischief in the land.*” meaning: ‘do not let you aim to spread corruption on earth and do harm to Allah's creation.’ “*Surely, Allah does not like the mischief-makers.*”<sup>15</sup>

The verse emphasises a balanced approach to life that combines spiritual and worldly pursuits. It encourages individuals to strive for the ultimate rewards in the hereafter by using the blessings and provisions that Allah has granted them. This involves seeking a higher purpose and working toward personal betterment in a spiritual sense. At the same time, it acknowledges the importance of enjoying lawful pleasures in this world. The phrase “forget not your portion of lawful enjoyment” reminds us that enjoying the blessings of life—like food, companionship, and other permissible delights—is also significant. Furthermore, the verse encourages individuals to act righteously and do good deeds, mirroring the goodness that Allah has shown to them. It highlights a moral responsibility to contribute positively to society while discouraging any actions that can cause disorder or harm, as referenced by the warning against seeking mischief. The concluding statement makes it clear that such disruptive behaviour is displeasing to Allah, which serves as a reminder to be responsible and ethical in our interactions with others and the world.

The concept of *al-amānah*, or trust, outlines an ethical framework centred on fulfilling various rights and responsibilities. It emphasises adherence to the principles set by Allah and His Messenger, the rights of Muslim scholars, educators, and parents, and personal duties such as protecting oneself and caring for children. *Al-amānah* promotes harmonious marital relationships and highlights obligations to neighbours and society. In scientific inquiry, it advocates for ethical conduct and integrity in the pursuit of knowledge. Additionally, it stresses the responsible stewardship of resources and mass media. Ultimately, *al-amānah* guides ethical behaviour in all aspects of life, fostering a just and responsible society.

### ***Al-Amānah* in the Rights of Almighty Allāh and His Messenger**

To fulfil ethical obligations within religious, social, and environmental contexts, individuals must demonstrate mindfulness toward the rights of Almighty Allāh and His Messenger. Acknowledging and comprehending the rights of Almighty Allāh and His Messenger serve as a catalyst and navigational tool in nurturing a sense of responsibility towards *al-amanah* in our daily lives. This consciousness significantly moulds our practice

---

<sup>15</sup> Ibn Kathīr, *Tafsīr Al-Qur'ān al-'Azīm*, Vol.8, P. 393-394.

of religious, social, and natural environmental ethics by the commands of Almighty Allāh, “*O you, who believe, obey Allah and obey the Messenger and those in authority among you. Then, if you quarrel about something, revert it to Allah and the Messenger, if you believe in Allah and the Last Day. That is good and the best at the end*”<sup>16</sup>.

Ibn Kathir said that interpreting this Ayah (*Atiu Allaha-obey Allah*) means to follow His book<sup>17</sup>. The meaning of obeying Almighty Allah to fulfil *al-amanah* is following the Holy Qur'an. It is the sayings of Allah. It is a complete divine revelation which was revealed to Prophet Muhammad (May Allah peace be upon Him) over about twenty-three years. It is guidance for all the Allah-fearing; one who guards himself against evil, one who is careful of his duty. Indeed, Almighty Allah says about His Book: “*This is a perfect Book; there is no doubt in it; it is guidance for the righteous*”<sup>18</sup>. Interpretation of this Ayah in the tafsir al-Jalalain, “A guidance meaning the Holy Qur'an is guidance for the Allah-fearing, namely, those that tend towards piety by adhering to commands and avoiding things which prohibited, thereby guarding themselves from the fire”<sup>19</sup>. Furthermore, in another Ayah Almighty Allah says, “*The month of Ramadan is the one in which the Qur'an was revealed as guidance for mankind, and as clear signs that show the right way and distinguish between right and wrong*”<sup>20</sup>. The interpretation of “*the Qur'an was revealed as guidance for mankind*” guidance is a circumstantial qualifier, guiding away from error, for the people, and as clear proofs, lucid verses, of the guidance, the rulings that guide to truth, and, of, the Criterion, that discriminates between truth and falsehood<sup>21</sup>. Ahmad Ibn Ali al-Razi al-Jassas Abu Bakar (305A.H-370A.H) said, “*Guidance for mankind*” which means comprehensive included all humans<sup>22</sup>. Undoubtedly, the holy Qur'an is a guide for all humans but will be guided who want to be guided by this divine book, and who study it with good intention. Allāh *Subhānahu Wa-Ta'ālā* says, “*O you who believe, do not betray the trust of Allāh and the Messenger*”<sup>23</sup>. Ibn 'Ajībah said, in the interpretation of “*O you who believe, do not betray the trust of Allāh*” by missing orders of Almighty Allāh, and committing prohibitions “*and the Messenger*” by violating His order and avoiding His traditions<sup>24</sup>. Obedience with the orders and avoiding the prohibitions are *amānah*. Ibn Massoud, Bara bin Azib, Ibn 'Abbās and Uby Ibn ka'b said that *al-amānah* in everything

---

<sup>16</sup> Al-Qur'ān, Sūrah al-Nisā' 4: 59

<sup>17</sup> Ibn Kathīr, *Tafsīr Al-Qur'ān al-'Azīm*, Vol 2, P. 345.

<sup>18</sup> Al-Qur'ān, Sūrah al-Baqarah 2: 2.

<sup>19</sup> Jalaluddin, M. and Jalaluddin S. (2007). *Tafsīr al-Jalalayn*, translated by Feras Hamza, edited and with an introduction by Ghazi bin Muḥammad bin Talat. Amman: Royal Aal al-Bayt Institute of Islamic Taught, Vol. 1, P. 21.

<sup>20</sup> Al-Qur'ān, Sūrah al-Baqarah 2: 185.

<sup>21</sup> Jalaliddin M. and Jalaluddin S., Vol.1, P. 561.

<sup>22</sup> Al-Jassas, Aḥmad Ibn Ali al-Razi al-Jassas Abu bakar. (1405). *Aḥkam al-Qur'ān*, review: Muḥammad al-sadiq Qamhawi, Beyrūt: Dar Ihyau al-Turath al-Araby, vol. 1, p196. Vol. 1, P. 196.

<sup>23</sup> Al-Qur'ān, Sūrah Al-Anfāl 8: 27.

<sup>24</sup> Ibn 'Ajībah, A. I. M. (2002). *Tafsīr al-Baḥru al-Madīd*, Beyrūt-Lubnān: Dāru al-Kutub al-'Ilmiyyah, 2nd ed. Vol. 2, P. 349.

in ablutions, prayers, almsgivings, impurities, fasting, weight and deposits<sup>25</sup>. Moreover, fulfilling *amānah* in the rights of Almighty Allāh and His Messenger through following this *ayah* as such Allah commands “*And whatever the Messenger gives you, take it, and whatever he forbids you from, abstain (from it)*”<sup>26</sup>. The concept of *al-amānah*, or trust, about the rights of Allāh and His Messenger is of paramount importance within Islamic tradition. This trust embodies a rigorous commitment to the careful recitation, documentation, and elucidation of the Qur'ānic verses and the authentic Prophetic traditions (hadith). Such diligence not only reflects a deep reverence for these sacred texts but also ensures their accurate transmission and understanding, which is essential for maintaining the integrity of the faith. Meticulously engaging with these texts is a fundamental responsibility that underscores the ethical obligations of scholars and practitioners alike in the Islamic community.

### ***Al-Amānah* In the Rights of Parents**

Fulfilling *amānah* in the rights of parents is Allāh's command. The concept of *amānah*, particularly about the rights of parents, is intricately linked to divine injunctions as outlined in Islamic teachings. The care and respect afforded to one's parents is not merely a social obligation but is regarded as a sacred duty mandated by Allāh. This duty emphasises the importance of upholding familial ties and honouring the rights bestowed upon parents, reflecting a broader ethical framework that underpins Islamic morality. Almighty Allāh says, “*Your Lord has decreed that you worship none but Him, and do good to parents. If any one them or both of them reach old age, do not say to them: uff (a word or expression of anger or contempt) and do not scold them, and address them with respectful words, and submit yourself before them in humility out of compassion, and say, My Lord, be merciful to them as they have brought me up in my childhood, Your Lord knows best what is in your hearts. If you are righteous, then He is Most-Forgiving for those who turn to Him in repentance.*”<sup>27</sup>

So, care of *al-amānah* in the rights of parents will be fulfilled through performing the order of Almighty Allāh in this verse. The concept of *al-amānah*, or trust, in the context of parental rights, is deeply rooted in the imperative to adhere to the directives of Almighty Allah, as delineated in the relevant verse. Scholarly interpretations suggest that this verse encompasses the entirety of parental rights, emphasising the necessity for children to exercise obedience in their caregiving responsibilities. It is essential that this obedience is

---

<sup>25</sup>Al-Zuhayli, W. M. (1418). *Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj*, Dimashq: Dār al-Fikr al-Mu'āshar, 2nd ed., Vol. 5, P. 123.

<sup>26</sup> Al-Qur'ān, Sūrah Al-Ḥashor 59: 7.

<sup>27</sup> Al-Qur'ān, Sūrah Al-Isra' 17: 23-25.

rendered with sincerity and aligns with each child's capabilities, thereby highlighting the moral and ethical dimensions of familial obligations within a religious framework.

Respect for parents is mentioned around eleven times in the holy Qur'ān. Allāh *Subḥānahu Wa-Ta'ālā* has mentioned in every instance to recognise and appreciate the love and care that your parents gave to you. Regarding this, Allāh says in the Holy Qur'ān: **“And We have enjoined upon man goodness to parents...”**<sup>28</sup>. Our duties to our parents extend even after their death. One of the best ways to honour our parents when they are gone is by being kind to their friends. Prophet Muḥammad *Ṣalla-llāhu 'Alayhi wa Sallam* said about it: **“The best act of righteousness is that a man should maintain good relations with his father's loved ones”**<sup>29</sup>. Parents are the heaven and hell of children; we can clearly understand the meaning of this sentence from the hadith of Prophet Muḥammad *Ṣalla-llāhu 'Alayhi wa Sallam*. Once someone asked him: “What right do parents have over their children?” He answered: “They are your heaven and hell<sup>30</sup>.” Children must pray for parents, saying, as Allāh Almighty teaches us in the verse: “...My Lord and Sustainer! Be kind and have mercy on them as they cherished, nurtured and sustained me in childhood<sup>31</sup>.” From this verse, we come to know that we must continue praying for parents even after they die. Such prayer will be regarded as a continuous charity as the Prophet *Ṣalla-llāhu 'Alayhi wa Sallam*, told us. As being grateful to Allāh *Subḥānahu Wa-Ta'ālā* is a form of worship which earns divine rewards, it can, therefore, be said that being grateful to one's parents also earns divine rewards. The Prophet *Ṣalla-llāhu 'Alayhi wa Sallam* placed kindness and respect towards parents just after the prayer offered on time, as the prayer is the basis of Islam. 'Abdullah Ibn Maṣ'ūd said: “I asked the Prophet *Ṣalla-llāhu 'Alayhi wa Sallam* which deed is most liked by Allāh. He said: ‘Prayer offered on time. I asked him: ‘Then what? He said: ‘Kindness and respect towards parents.’<sup>32</sup>

### **Al-Amānah in the Rights of Muslim Scholars**

The importance of adhering to the guidance of Muslim scholars is underscored by the command of Allāh *Subḥānahu Wa-Ta'ālā* “O you, who believe, obey Allāh and obey the Messenger and those in authority among you<sup>33</sup>.” This directive highlights the essential role that scholars play in interpreting and disseminating Islamic knowledge. Their contributions are regarded as a form of *amānah*, or trust, which must be preserved and passed down to

---

<sup>28</sup> Al-Qur'ān, Sūrah Al-'Ankabūt 29:8 & al-Aḥqāf 46:15

<sup>29</sup> Muslim, I. H., (2007). *Shiḥ Muslim*, reviewer Muḥammad Fu'ad Abdul Baqī, (Beyrūt: Dār Ahyau Turas al-Arabī, Vol. 1, P. 139, No. 160.

<sup>30</sup> Al-Qazūiyyīnī, Muḥammad Ibn Yazīd 'Abū 'Abdullah. (N.Y). *Sunan Ibn Mājāh*, Beyrūt: Dār al-Fikr, Vol. 2

<sup>31</sup> Al-Qur'ān, Sūrah Al-Isra' 17:24.

<sup>32</sup> Al-Bukhārī, M. I. I., (1987). *Assaḥiḥ al-Bukhārī*, reviewer Mustafa Daib al-Baga, Beyrūt: Dārul Ibn Kathīr, 2nd ed. Vol. 6, P. 173, No. 4953.

<sup>33</sup> Al-Qur'ān, Sūrah An-Nisā' 4: 59

future generations. It is therefore imperative for the community to attend to this *amānah* through careful engagement with the teachings and interpretations provided by these scholars. By following their accepted guidance and advice, individuals fulfil their obligation to safeguard the wisdom and insights that are integral to the Islamic tradition.

### ***Al-Amānah* in the Rights of Teachers**

Interpretation in the saying of *Allāh Subḥānahu Wa-Ta'ālā* “and those in authority among you”<sup>34</sup> includes the teachers also<sup>35</sup>, highlighting the significant role that teachers play in the academic and moral development of their students. Consequently, students must uphold the principle of *amānah* (trustworthiness) in their interactions with teachers. This involves the conscientious fulfilment of teachers' directives, including their teachings, critiques, guidance, and advice.

Furthermore, the knowledge imparted by educators must be effectively communicated to subsequent generations, ensuring the continuity of learning and wisdom. In this regard, it is essential to recognise and adhere to the ethical foundations and norms established by teachers in the realm of education. Such diligence not only honours the bond of trust inherent in the teacher-student relationship but also contributes to the cultivation of a knowledgeable and morally upright society.

### ***Al-Amānah* in Self-Protection**

A person should not do anything unless it will benefit him in religion, the world and the hereafter. In addition, he should not offer in his works anything which will harm in his life and the hereafter. He should be aware of the causes of diseases, and do work following the rules of hygiene<sup>36</sup>. As such, Prophet Muḥammad *Ṣalla-llāhu 'alayhi wa Sallam* said, “Indeed, you have responsibility upon yourself”<sup>37</sup>. Allāh says, “*And seek the (betterment of) the Ultimate Abode (residence) with what Allāh has given to you, and do not neglect your share from this world, and do good as Allāh did good to you, and do not seek to make mischief in the land. Surely, Allāh does not like the mischief-makers*”<sup>38</sup>.” The interpretation of this ayah in the tafsir al-Jalalyin, “but seek, in that which Allāh *Subḥānahu Wa-Ta'ālā* has given you, of wealth, the abode of the hereafter, by expending it in obedience to Allāh, and do not forget your share of this world, that is do not forget to strive in it for the sake of the hereafter, be ethical and responsible to people. Do not seek to cause corruption on the

---

<sup>34</sup> Al-Qur'ān, Sūrah An-Nisā' 4: 59

<sup>35</sup> Ibn Kathīr, *Tafsīr Al-Qur'ān al-'Azīm*, Vol 2, P. 345.

<sup>36</sup> Al-Zuhayli, *Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj*, Vol.5, P. 124.

<sup>37</sup> At-Tirmidhī, M. I. I. (N.Y). *Al-Jāmi' As-Ṣaḥīḥ Sunan at-Tirmidhī*, reviewed by Aḥmad Muḥammad Shākir, Beyrūt: Dār Iḥyā al-Turāth al-'Arabi, N.Y, Vol.4, P. 33, No. 33.

<sup>38</sup> Al-Qur'ān, Sūrah al-Qaṣaṣ 28:77.

earth by committing acts of disobedience. Surely Allāh does not love the agents of corruption, meaning that He will punish them.”<sup>39</sup>

Allāh *Subḥānahu Wa-Ta'ālā* says, “and let not your own hands throw you into destruction”<sup>40</sup>. “You might bring about your destruction by withholding your personal and material contribution to this common effort”<sup>41</sup>. The verse serves as a profound reminder of personal responsibility within a collective context. This idea suggests that by failing to contribute one’s personal and material resources to a shared endeavour, an individual may inadvertently precipitate their downfall. Consequently, engaging fully in communal efforts is not only a moral obligation but also a safeguard against self-sabotage.

### ***Al-Amānah* in the Rights of Children's Life**

The concept of *al-amānah*, or trust, plays a crucial role in the discourse surrounding children's rights. It is imperative to understand that the care of this trust extends beyond mere obligation; it encompasses a profound responsibility to safeguard and promote the holistic development and well-being of children. In addressing children's rights, we must recognise the multifaceted dimensions of their needs, including physical safety, emotional support, and the provision of opportunities for education and social interaction. As such, fulfilling the responsibilities associated with *al-amānah* necessitates a collaborative effort from families, communities, and governmental entities to ensure that children's rights are upheld and protected, fostering an environment that nurtures their potential. This comprehensive approach not only reflects the ethical principles inherent in *al-amānah* but also reinforces the societal obligation to prioritise the life and well-being of future generations. Allāh *Subḥānahu Wa-Ta'ālā* says, “Do not kill your children for fear of poverty. We provide sustenance for them and you too. Indeed, killing them is a great sin”<sup>42</sup>. Muḥammad Asad shows in ‘The Message of The Qur’ān’ that the barbaric custom of burying female infants alive seems to have been fairly widespread in pre-Islamic Arabia, although perhaps not to the extent as has been commonly assumed. The motives were twofold: the fear that an increase in female offspring would result in economic burdens, as well as the fear of the humiliation frequently caused by girls being captured by a hostile tribe and subsequently preferring their captors to their parents and brothers<sup>43</sup>. “This, however, the above prohibition has a timeless validity since it relates also to abortions undertaken for fear of poverty, on purely economic grounds”<sup>44</sup>. The phenomenon of parental anxiety regarding the financial implications of raising children is a deeply rooted

---

<sup>39</sup> Jalaluddin, M., *Tafsīr al-Jalalayn*, Vol. 1, P. 451.

<sup>40</sup> Al-Qur’ān, Sūrah Al-Baqarah 2:195.

<sup>41</sup> Asad, M. (2007). *The e-text version of the book The Message of The Quran*, Vol.1, P. 58.

<sup>42</sup> Al-Qur’ān, Sūrah Al-Isra’ 17: 31.

<sup>43</sup> Asad, M., *The e-text version of the book The Message of The Qur’ān*, Vol. 1, P.1253.

<sup>44</sup> Asad, M., *The e-text version of the book The Message of The Quran*, Vol. 1, P. 602.

---

concern in many societies. However, it is imperative to acknowledge that the act of terminating a child's life due to such fears is morally and ethically indefensible. From a philosophical and theological perspective, the sanctity of life is paramount, and the deliberate act of ending a life, particularly that of a child, constitutes a significant moral transgression.

### **Full Responsibility in the Care and Maintenance of the Wife**

The fulfilment of a wife's rights is realised through the complete discharge of her husband's responsibilities. It is the husband's duty to provide for his wife all that is necessary for her well-being, encompassing both material and emotional support. His role remains pivotal under all circumstances, as he is entrusted with her care, protection, and sustenance. These responsibilities of the husband are explicitly affirmed in the Qur'an and the Prophetic Sunnah, thereby establishing them as both a moral obligation and a religious duty. Almighty Allāh says: "*Men shall take full care of women with the bounties which God has bestowed more abundantly on the former than on the latter, and with what they may spend out of their possessions*"<sup>45</sup>. Muḥammad Asad explains that the expression 'qawwam' is an intensive form of 'qa'im' ", one who is responsible for" or "takes care of" a thing or a person. Thus, *qama 'ala al-mar'ah* signifies "he undertook the maintenance of the woman" or "he maintained her". The grammatical form 'qawwam' is more comprehensive than 'qa'im', and combines the concepts of physical maintenance and protection as well as of moral responsibility. Hence, the husband shall take full care of his wife<sup>46</sup>. In the context of marital relationships, the husband must assume comprehensive responsibility for the well-being of his wife. This responsibility encompasses various dimensions, including emotional support, financial security, and physical care, thereby contributing to a balanced partnership that fosters mutual respect and fulfilment.

### **Al-Amānah in Obeying the Husband**

The instrumental role of a wife within the context of an Islamic family structure can be understood through various sociocultural and religious lenses. Central to this role is the concept of obedience to the husband, which is often viewed as a foundational duty. This obedience is framed not merely as a submission, but as an expression of pleasure and pride in fulfilling the responsibilities that contribute to the establishment of a harmonious Islamic household. The dynamics of this relationship are underscored by the belief that such adherence to the husband's guidance fosters a nurturing and ethically grounded family environment, which is pivotal in promoting familial cohesion and adherence to Islamic

---

<sup>45</sup> Al-Qur'ān, Sūrah An-Nisā` 4:34.

<sup>46</sup> Asad, M., *The e-text version of the book The Message of The Qur'ān*, Vol. 1, P. 118-119.

values. Thus, the role of a wife encompasses both individual identity and collective family well-being, reflecting a broader understanding of gender roles within Islamic teachings. It is the most important duty of a wife is obey her husband sincerely. She should feel pleasure and pride in following her husband's instructions to establish an Islamic family. It is *al-amānah* as this is the command of Allāh and His Messenger. Almighty Allāh says, "*So good women are obedient to their husbands.*"<sup>47</sup>

Hence, the wife who is good, righteous, pious, saintly and intelligent only obeys her husband and does not follow the suggestions of others in infringement of the husband's wishes. Indirectly, it is following the commands of Allāh and His Messenger. Consequently, Allāh increases His blessing in the family.

### ***Al-Amānah in the Rights of Neighbours***

The neighbourhood is one of Allah's blessings, and it is mentioned in many hadiths and verses regarding the rights and good behaviour of neighbours. Prophet Muḥammad *Ṣalla-llāhu 'Alayhi wa Sallam* stated that Jibril always recommended I treat my neighbours in a good way. It reached that level where I thought he would maybe tell me to include them in the heirs also. The Prophet Muḥammad *Ṣalla-llāhu 'Alayhi wa Sallam*, said: "Jibril kept recommending me to treat my neighbours well until I thought that he would tell me to make him one of my heirs"<sup>48</sup>.

The concept of *al-amānah*, or trust, plays a pivotal role in the ethical framework surrounding the rights of neighbours. In various cultural and religious traditions, the notion of maintaining trust is integral to fostering harmonious relationships within a community. This principle underscores the responsibility individuals have not only towards their immediate neighbours but also toward the broader social fabric. In examining the rights of neighbours through the lens of *al-amānah*, it becomes evident that this trust encompasses a range of actions and behaviours. These include respecting the privacy and boundaries of one's neighbours, offering assistance in times of need, and maintaining open lines of communication to resolve potential conflicts amicably. Furthermore, adherence to *al-amānah* can significantly enhance community cohesion and mutual respect. By fulfilling one's obligations toward neighbours, individuals contribute to a supportive environment that discourages discord and promotes cooperation. Therefore, understanding the relationship between the care of *al-amānah* and the rights of neighbours is crucial for cultivating thriving, interconnected communities. The principles embodied in *al-amānah* highlight the importance of mutual respect and responsibility in neighbourly relations, offering valuable insights for fostering social harmony in contemporary society.

---

<sup>47</sup> Al-Qur'ān, Sūrah An-Nisā` 4: 34.

<sup>48</sup> Al-Bukhārī, *Assahih al-Bukhārī*, No. 6014.

### ***Al-Amānah in the Rights of Others***

The return of deposits should occur promptly and without alteration, fostering a sense of trust and integrity in transactions and counsel. It is imperative to safeguard the privacy and individual circumstances of all parties involved, avoiding any disclosure of personal details or information that may be sensitive or confidential<sup>49</sup>. Islamic scholars bear the responsibility of upholding justice in their dissemination of Islamic teachings and in addressing matters of faith and practice. Likewise, governmental bodies must act justly towards their constituents and the broader public.

In this context, the divine command of Allāh Subhānahu Wa-Ta'ālā orders as a foundational principle: "*And spend [freely] in God's cause, and let not your own hands throw you into destruction; and persevere in doing good: behold, God loves the doers of good*"<sup>50</sup>. This verse underscores the importance of altruism and perseverance in virtuous actions, reflecting the ethical framework that guides both individuals and institutions in their interactions and responsibilities within society.

### ***Al-Amānah in Protecting Resources***

The concept of resources can be understood as a sacred trust (*amānah*) bestowed upon humanity by Almighty Allah, intended for their welfare and sustenance on Earth. In this context, individuals must express their gratitude to the Creator for His innumerable blessings. This gratitude manifests not merely in words but, more importantly, in actions that reflect a commitment to the responsible stewardship of these resources.

Responsible stewardship necessitates that humans utilise resources judiciously, ensuring they are preserved and employed appropriately, thereby preventing any form of wastefulness or degradation. The failure to honour even a single element of this divine trust can be viewed as a breach of responsibility, leading to significant environmental repercussions. Such negligence not only undermines the integrity of the resources themselves but also contributes to broader ecological crises, rendering humanity complicit in the deterioration of the environment. Thus, it is crucial to foster a holistic understanding of our relationship with natural resources, recognising that their responsible management is not merely an ethical obligation but a reflection of our commitment to divine edicts. In neglecting this responsibility, humanity risks committing a form of treason against the *amānah* entrusted to them. It is, therefore, incumbent upon individuals and societies to

---

<sup>49</sup> Al-Zuhayli, *Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj*, Vol.5, P. 122-123.

<sup>50</sup> Al-Qur'ān, Sūrah Al-Baqarah 2:195.

uphold these principles, ensuring a balanced and sustainable interaction with the natural world.

### ***Al-Amānah* in Mass Media**

The pervasive influence of traditional mass media on individual and societal well-being has raised significant concerns regarding its negative ramifications. Media content, whether disseminated through television or digital platforms such as YouTube, undeniably impacts viewers in profound ways. The dual nature of information—where factual accuracy fluctuates between positive and negative portrayals—poses a considerable challenge. Specifically, individuals may encounter issues such as uncritical imitation, misinformation, misleading advertisements, pervasive negativity, unhealthy lifestyle promotion, and sensationalism.

Given these concerns, it is imperative for individuals, particularly parents, to remain vigilant against the detrimental effects of media consumption, particularly among adolescents. Parental guidance plays a crucial role in mitigating exposure to harmful media narratives. Furthermore, media outlets must implement a framework whereby content is subject to rigorous scrutiny and censorship before broadcast. This evaluation should involve a diverse panel of specialists—including religious scholars, medical practitioners, psychologists, ecologists, economists, and social scientists—who can assess the appropriateness and potential impact of programming.

Ultimately, government authorities are responsible for regulating mass media effectively. By enforcing stringent controls and guidelines, the state can help safeguard the populace from the adverse effects of media exposure, thereby promoting a healthier informational environment that prioritises public welfare.

### **Conclusion**

The concept of *al-amānah*, or trust, provides a robust ethical framework that highlights the importance of fulfilling our rights and responsibilities. At its core, *al-amānah* emphasises adherence to the rights bestowed by Allah and His Messenger, which serve as foundational guiding principles for moral behaviour. This divine guidance not only holds individuals accountable to their communities but also instils a profound sense of purpose and duty toward a higher authority.

Furthermore, *al-amānah* brings to light the importance of honouring the rights of Muslim scholars, educators, and parents, who are essential in nurturing knowledge and shaping future generations. By acknowledging and respecting their invaluable contributions, society cultivates an environment where education thrives, empowering individuals to

make informed decisions and develop critical thinking skills. This investment in knowledge ultimately enhances community development and fosters social cohesion.

The scope of *al-amānah* also extends to personal and familial responsibilities, including the safeguarding of one's life and the well-being of children. It underscores the significance of care and commitment within marriages, urging spouses to uphold their duties to one another. This focus on family not only strengthens interpersonal relationships but also fosters a stable society rooted in love, respect, and mutual support.

Beyond family, *al-amānah* encompasses the responsibilities we owe to our neighbours, reflecting the broader societal obligations we share. Such responsibilities weave a fabric of trust and cooperation essential for cultivating vibrant communities where every individual feels valued and supported. In an era often characterised by individualism, reaffirming our dedication to neighbourly care promotes solidarity and mutual respect.

In the context of scientific inquiry, *al-amānah* calls for a commitment to ethical considerations in the pursuit of knowledge, ensuring that research is conducted with integrity and respect for humanity. This principle is vital in navigating the complexities of modern technology and research, as we seek to balance progress with ethical standards to prevent exploitation and harm. Upholding these ethical practices fosters public trust in scientific endeavours and nurtures a culture of accountability in the pursuit of advancement.

Lastly, *al-amānah* stresses the necessity of protecting resources and engaging responsibly with mass media. It advocates for stewardship of both material and informational assets, asserting that our collective well-being depends on responsible consumption and sharing of information. In an age of rapid information exchange, exercising discernment and accountability in media interactions is crucial for creating a more informed society, capable of tackling critical issues openly and constructively.

In summary, *al-amānah* serves as a guiding principle that champions ethical conduct across diverse facets of life, ultimately contributing to a more just and responsible society. By embracing these principles, individuals actively participate in the collective effort to foster a world anchored in trust, respect, and ethical integrity. In doing so, the profound impact of *al-amānah* paves the way for a future where kindness, justice, and mutual understanding prevail, nurturing a community built on shared values and collective responsibility.

## BIBLIOGRAPHY

- Al-Bukhārī, Muḥammad ibn Ismā'īl. *Al-Ṣaḥīḥ al-Bukhārī*. Edited by Muṣṭafā Dīb al-Bughā. 2nd ed. Beirut: Dār Ibn Kathīr, 1987.
- Al-Jaṣṣāṣ, Aḥmad ibn 'Alī al-Rāzī Abū Bakr. *Aḥkām al-Qur'ān*. Edited by Muḥammad al-Ṣādiq Qamhāwī. Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1405 AH.
- Al-Qazwīnī, Muḥammad ibn Yazīd Abū 'Abd Allāh. *Sunan Ibn Mājah*. Beirut: Dār al-Fikr, n.d.
- Al-Ṭabarī, Abū Ja'far Muḥammad ibn Jarīr. *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān*. Edited by Aḥmad Muḥammad Shākir. 1st ed. Beirut: Mu'assasat al-Risālah, 2000.
- Al-Tirmidhī, Muḥammad ibn 'Īsā. *Al-Jāmi' al-Ṣaḥīḥ Sunan al-Tirmidhī*. Edited by Aḥmad Muḥammad Shākir. Beirut: Dār Iḥyā' al-Turāth al-'Arabī, n.d.
- Al-Zuḥaylī, Wahbah. *Tafsīr al-Munīr fī al-'Aqīdah wa-al-Sharī'ah wa-al-Manhaj*. 2nd ed. Damascus: Dār al-Fikr al-Mu'āṣir, 1418 AH.
- Asad, Muhammad. *The Message of the Qur'ān*. E-text version. Gibraltar: Dar al-Andalus, 2007.
- Ibn 'Ajībah, Aḥmad ibn Muḥammad. *Tafsīr al-Baḥr al-Madīd*. 2nd ed. Beirut: Dār al-Kutub al-'Ilmiyyah, 2002.
- Ibn Kathīr, Ismā'īl ibn 'Umar. *Tafsīr al-Qur'ān al-'Azīm*. Edited by Sāmī ibn Muḥammad Salāmah. 2nd ed. Riyadh: Dār Ṭayyibah, 2000.
- Jalāl al-Dīn al-Maḥallī and Jalāl al-Dīn al-Suyūṭī. *Tafsīr al-Jalālayn*. Translated by Feras Hamza. Edited and introduced by Ghazi bin Muḥammad bin Ṭalāl. Amman: Royal Aal al-Bayt Institute of Islamic Thought, 2007.
- Majallah Majma' al-Fiḥ al-Islāmī. Jeddah: Munazzamat al-Mu'tamar al-Islāmī, n.d.
- Muslim, Ibn al-Ḥajjāj. *Ṣaḥīḥ Muslim*. Edited by Muḥammad Fu'ād 'Abd al-Bāqī. Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 2007.
- Siddiqui, A. "Ethics in Islam: Key Concepts and Contemporary Challenges." *Journal of Moral Education* 26, no. 4 (1997): 423–431.
- Sofiah Bt. Samsudin, and Md. Sirajul Islam. "Value of al-Amānah in Human Life." *International Journal of Scientific and Research Publications* 5, no. 4 (2015).