

## Children Rights in Islam ♦

1-The following are the fundamental guide lines concerning children rights and their upbringing.

A-Upbringing of a child is obligatory under the Shariah. It is mainly mother's duty to feed her children. If mother is no more and the right to foster the child is on one woman, to foster the child will be mandatory on that women. However in case of many such women, then it will be a voluntary duty.

B-In fostering, the rights of the child and the woman responsible for fostering will be upheld.

C-Under common circumstances, a mother will not be compelled to foster the child. But under some particular conditions when no one else is available and the child faces the peril to parish, mother could be compelled for it.

D-A child will remain with mother until he is able to maintain himself, he is able to eat drink and respond to the call of nature. Seven years for a boy is this age, a girl remains with mother till the age of polarity or nearing it.

E-It is necessary that person responsible to foster a child is sane, adult, and honest and having the capacity to up bring a child. In case of women, it is necessary that the husband of the woman fostering the child should be a relative to the child.

F-When there is apprehension of Child's educational physical psychological determent, the right to foster will be nul and void.

2-A:It is necessary that parents should ensure religious education to their children so that they can observe their religious rituals, similarly usual secular education be ensured to them keeping in view the confirms of the Shariah.

B-If government makes education compulsory to a certain standard to the students and it is not in conflict with the principles of Shariah neither against belief and ethics, nor it leads to moral degeneration, and then Muslims must follow it.

C-Now a day there is a demand for sex awareness to the students. There is no room for such awareness to the children in Islam, as there are serious consequences and moral degeneration in it. The students must be made aware of moral values.

3- For marriage, the Shariah says that there should be not in ordinate delay in marriage when boys/girl attain the age of polarity as such delay causes physical social and moral determent and degeneration. In some cases minor children are married but it is better to solemnize marriage after attainment of the age of adult hood.

- 4- In case of child labor, Islam enjoins that a child who deserves love and compassion should be provided better education and upbringing.
- 5- Parents /guardians may put their children to such domestic work, according to their capacity, that will help them in their future life. Similarly they can make them learn a trade that will be beneficial to their.
- 6- It is an obligation upon a government to provide dole/financial assistance to the parents who are poor and economically weak.
- 7- If in Islamic norm of upbringing children are followed there will be no juvenile crimes in the society. Only an adult can be punished for crime under the Shariah. So juvenile criminals will not be punished for stealing, murder or rape. However, they will be liable to disciplinary action.
- 8- Parents guardians and teachers have the right to discipline the children. But such a step should not be a torture or detrimental, Shariah limits must be observed in this regard.
- 9- Children may be kept in jail to reform them. But they must not be subjected to harsh punishment or hard labor. Reform must be the fore most point in such steps. Arrangement for their education and training should be made in such prisons.
- 10- Looking after the children having no patrons, mainly lies upon their relatives, then on the government and the society or in other words upon in Muslim community. Every sector should be alive to its obligation in this regard.
- 11- To hand over ones child to others under extreme economic constraints, is not a proper step, the government and the society must play their role to save such situation.
- 12- It is obligatory upon parents and guardians to look after their physically or mentally retarded children, whether at home or in hospital if it is extremely necessary. They must be provided treatment/medical care with patience and fortitude. The parents /guardians should expect reward from Allah Almighty for it.