



E-ISSN: 2789-9500  
P-ISSN: 2789-9497  
IJCCSL 2021; 2(1): 58-64  
© 2021 IJCCSL  
[www.criminallawjournal.org](http://www.criminallawjournal.org)  
Received: xx-03-2021  
Accepted: xx-04-2021

**Dr. Nooreen Zaidi**  
Assistant Professor (Law),  
Shia P.G. College, Lucknow,  
Uttar Pradesh, India

## Human rights of children in Islam

**Dr. Nooreen Zaidi**

### Abstract

Islam recognize family as a basic social unit. Along with the husband- wife relationship, the parent-child relationship is most important one. To maintain any social relationship both parties must have some clear cut rights as well as obligations. The relationship is reciprocal. Duties of one side are the rights of the other side. So in parent-child relationship the rights of parents are the obligations of the children and vice versa, the rights of children are the obligation of parents. Islam clearly defines the Rights of Parents (which means duties of children) and obligations of parents (which mean Rights of children). It is clear that after Allah (swt) parents are the persons who give us innumerable favors. They provide protection, food and clothing to the newly born. Allah's (swt) favours cannot be counted or repaid except by thanking him and obeying his order. After Allah (swt) our parents deserve our thanks and obedience for the favour they had done on us. That's why holy Quran laid stress on feeling grateful to parents, and doing good to them. The holy Quran says-

“And your lord has ordained that you shall worship none save Him and shall do your parents a good turn”

The above verse means that we should worship no one except Allah (swt) and shall obey our parents, speak with them softly avoid harsh tone, give company to them when they are alone, care for their physical and psychological needs (especially when they are old), and praying to Allah (swt) that He may bless them and have mercy on them.

In Islamic societies the main purpose of marriage was and is procreation, which is an obligatory religious duty. The advent of child is not only welcomed and considered a blessing; it is also regarded as essential for strengthening the marriage bond, for the perpetuation of line of decent, and for enlarging the community of the faithful. Childlessness frequently results in divorce, or at least the addition of another wife (as polygamy is permitted in Islam). Before the advent of Islam in Arabia, children not only had no rights but new born babies were frequently buried alive, either because of poverty or because they were female and considered a burden. Islam considers children to be vulnerable and dependent being. Therefore, Islam provides diverse rules for the protection of their body and property. According to these rules both parents have well defined duties towards their children before they reach the age of maturity. In Islamic countries the patrilineal system of decent is the norm, so these duties are incumbent upon an established paternity resulting in mutual rights of inheritance, guardianship and maintenance. Due to the importance of patrilineal descent, adoption is not permitted in Islam.

**Keywords:** Human rights, children, Islam

### 1. Introduction

Islam cares about childhood and Muslims regard children as trust and gift from Allah (swt). Parents will be held responsible for this trust on the day of judgement. Islam pays much attention to the proper manner in which child are raised and particular attention to rights of children, so that they can face the difficulties in life. The best interest of the child should always be the priority of the parents. All the principles regarding the raising of the children and their rights mentioned in Holy Quran and the tradition of the Prophet (PBUH). These rights are of such importance that they are given to child even before he or she is born. In Islam much emphasis is given on the character of the women for the purpose of the marriage not on her beauty or wealth. Respect for human rights begins with the way how a community treats its children. Children rights and human rights cannot be separated because children are the future generation. Taking care of the future generation by protecting their dignity and providing them with their needs is the most important thing for bringing up best citizens to serve the community. On the other hand child abuse weakens the ability of a child to study and make them nervous as they lost the sense of security. And this lead to the committing of the crime by the child who was abused. Family is the most important unit of the community for bringing up next generation, if there is problem in home, children will be effected by it, and the family as well community by will suffer. The holy Quran says:

**Corresponding Author:**  
**Dr. Nooreen Zaidi**  
Assistant Professor (Law),  
Shia P.G. College, Lucknow,  
Uttar Pradesh, India

“Your parents and your children, you know not which of them is the nearer to you in usefulness; this is an ordinance from Allah: Surely Allah is knowing wise.”

This verse shows the Islamic attitude towards the relationship between parents and children from infancy to adulthood it is unparalleled love and care of the parents which brings the child from the stage of absolute weakness and helplessness to perfect strength and independence. Following are the basic Human Rights given by Islam to every child including the orphans.

1. Right to Life and its necessities.
2. Right to Nurture.
3. Right to love and affection.
4. Right to General care.
5. Right to Lineage.
6. Right to Inheritance.
7. Right to Equality.
8. Right to Maintenance.
9. Right to Education.
10. Right to well provide (Materially).
11. Right of the child to be protected.

Each will be discuss one by one and in detail with relevant Quranic verses and traditions of the Prophet Muhammad (PBUH).

## 2. Right to Life and its necessities

As a fundamental principle, Islam has guaranteed right to life for all human beings. The Holy Quran in verse V: 32 clearly says that if anyone kill a soul or spread mischief in the land, it is as he/she has killed whole mankind and if anyone save a soul, it is as if he/she has save the whole mankind. In his declaration of Human Rights during the course of the “Farewell Sermon”, the Prophet (PBUH) declared:

“O people! Your life are wholly forbidden to one another unit the day of Judgment.”

These commandments of the Holy Quran and the Prophet (PBUH) read together, accorded full protection to human life. All forms of man slaughter homicide, infanticide etc, are therefore regarded in Islam as heinous crimes.

There was an in human practice among the people of Arabia before the advent of the Islam that to sacrifice their children after the name of Gods or kill them due to economic reasons fearing poverty. Even in modern time this practice is prevalent in different parts of the world to determine the sex of the foetus and to eliminate it if it happen to be female. Islam strictly prohibited the killing of children and declare this act as the most gruesome cruelty and heinous crime. The verse XVII: 31 as stated earlier clearly provide that one should not kill a child because of the fear of poverty, Allah (swt) will provide for their sustence; no doubt killing of a child is a great in. It is the fundamental responsibility of the parents to protect and preserve the life of their child, taking their life under any circumstances is not allowed. During the days of ignorance female child was consider as a humiliation for the family, so they used to bury their female child alive this practice to was prohibited and condemned in very strong term (XVI: 58 - 59).

Narated by: *Al-Mughira* (R.A.) The Prophet (PBUH) said,

“Allah has for bidden you to be undutiful to your mother, to withhold (what you should give) or demand (what you do not deserve), and to bury your daughter alive. And Allah has dislike that you talk too much about others, ask too many questions (in religion) or waste your property.”

Children have the right to be fed and clothed till they grow upto adulthood and it is the duty of the father to do that, if necessary mother can provide help. It is the duty of the parents to see that the personality of the child should develop in all fields. In order to protect the child from intellectual, moral and religious undesirable behaviour, parents can resort to strictness for the sake of discipline. Children should not dislike or hate their strictness rather they should listen and obey their parents.

## 3. Right to Nurture

On the birth mother should suckled their children. To be suckled is the right of a child. It is the natural urge and duty of the mother to feed the baby with her milk. The holy Quran says:

“The mother shall give to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If ye decide on a foster mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms. But fear Allah and know that Allah sees what ye do.”

The above verse implies that mothers are under a fundamental obligation to suckle their children and they cannot deny its performance in any case, not even on separation from husbands. However in any appropriate case it can be decided that a wet nurse may be engage for a baby. The appropriateness of getting the child suckled by some women other than the child’s mother must be determined under Islamic judicial principles. Various laws are framed on this basis. If a woman other than the mother suckles a child, she nearly becomes his/her mother. And it is not limited to the women concerned, but her husband and children also attain the status of father, brother and sisters respectively they became foster father, foster brother and foster sister. They cannot marry among each other. The holy Quran says:

“And (forbidden to you are) your foster mothers and your foster sister.”

## 4. Right to Love and Affection

The parents should be affectionate towards their children and treat them with care, love and affection. The Prophet (PBUH) loved children a lot. It is reported by *Al-Aqra ibn Habis* saw Allah’s Messenger Kissing his grand child and said to the Prophet (PBUH): “I have ten children and I have never kissed any one of them”. The Prophet (PBUH) looked at him and said:

“Whoever is not merciful to others, will not be treated mercifully.”

Also, a Bedouin man asked the Prophet (PBUH), “Do you kiss your son”? The Prophet (PBUH) replied, ‘Yes’. The Bedouin said, ‘We don’t’. The Prophet said to him, “What can I do for you if Allah has removed mercy from your heart”?<sup>[1]</sup> The Prophet (PBUH) would show special kindness to orphaned children. Some parents believe that being frank with children is not good from discipline point of view, but this is wrong. Love and leniency can do much what fear and strictness cannot do. Messenger of Allah (PBUH) used to speak about children - boys and girls - and says: “O Muslims, O father and mother, O my followers, be kind and compassionate towards children, for someone who is not kind to children has no place amongst the Muslims.” Thus in Islam it is the most important obligations for parents to love and nurture their children.

### 5. Right to General Care/Health

Islam has a set of general principles that make it incumbent upon Muslims to preserve the life and health of child, negligence and carelessness in this matter constitute a major sin. One of these general principles stated in the Holy Quran.

“And do not throw yourselves into destruction [by not spending your wealth in the cause of Allah], and do well. Truly, Allah loves Al-Muhsinin [The Good - Doers].”

This is the echoed in the hadith:

“It is grave sin for one to neglect a person whom he is responsible for sustaining”.

A person who does not care for those for whom he is responsible, with the consequence of compromising them, would indeed be committing a grave sin.

A Muslim cannot act properly and perform his duties towards his lord without good health. As reported by *Abu Hurayrah* that the Prophet (PBUH) said:

“Of all the bounties bestowed upon him, the first thing the servant of Allah will be asked about on the Day of Judgment is that it will be said to him (by Allah) did I not give you a healthy body”.

“The messenger of Allah (PBUH), did not like anything more to be asked for than good health.”

It is the Islamic responsibility of parents to preserve the life and health of their child, and provide care as he or she grows. Care and protection of the child is the responsibility of the parents. It is also their duty to protect their youngster from sickness and from dangers that may be threaten their lives and effect their growth Islam warns against neglecting the need to provide children with medical treatment or with preventive measures against fatal diseases or other illness. The messenger of Allah (PBUH) said: “A strong believer is better and more beloved to Allah than a weaker believer”<sup>[2]</sup>. Protecting oneself from ruins and harm in general indicates protecting one’s family from ruin and harm. Protection involve both matters pertaining to hereafter as well as to this world. It does not only mean to protect from sinful or shameful act but it also include the prevention of illness and

diseases. From the above hadith of the Prophet (PBUH) we can say that the injunction to protect youngones and save them from diseases in order to preserve their life and is not only a religious duty but a social obligation and a national responsibility too.

### 6. Right to Lineage

No parent can disowned his or her child or deprived the child from the family name. It is the right of the child to have a legitimate birth (being born from parents who are legally married). Where the child is born outside the wedlock such children are deprived of all their rights and are oppressed by the society. Where the child’s parents are not known, no other parents can claim their parenthood of the child by way of direct or indirect adoption. The holy Quran states that the adopted child are not the real offspring of the adopters, they must be related to their true procreators when known or knowable. An orphan or other vulnerable children are never to be denied their original identity. By hiding the lineage of the child through fictive paternity denies the child the right to know the biological parents and the choice to maintain a relationship with them. Since lineage is considered to be the backbone and most fundamental organizing principle in and of Muslim society. In these days the children are left with the question ‘where do I come from and who is my family? Under Islamic law, it is specific right of every child to know about his/her parents.

### 7. Right to Inheritance

The Holy Quran states that children have the right to inherit from the day of their birth. Depriving or banning the right of inheritance or other financial gifts during the lifetime of the parents or preference of a child over the other is considered as an act of injustice. Injustice will definitely lead to an atmosphere of hatred, anger and dismay amongst the children in a household. Such an act of injustice may, mostly likely lead to animosity amongst the children, and consequently this will affect the entire family environment. According to the hadith of the Prophet (PBUH).

“It is better for parents to leave their children will provided (Financially) than to leave them in poverty.”

Children also have well defined rights in respect of inheritance. Provisions have been made in Quran regarding the inheritance rights of both female and male. In pre-Islamic Arabia, women and children had no inheritance rights. The Holy Quran states:

“And for all we have made heirs to what is left by parents and relatives. And to those whom your oath have bound (to you) give them their share.”

“Allah instructs you concerning your children (i.e. then portions of inheritance) for the male, what is equal to the share of two females. But if there are (only) daughters, two or more, for them is two third of one’s estate (what is left). And if there is only one, for her is half. And for one’s parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents alone inherit from him, then for his mother is one third. And if he had brothers and or sister, for his mother is a sixth after any bequest (inheritance) he (may have) made or debt. Your parents or your children- you known not which of them are nearest to you in benefit. These share are an obligation imposed by Allah. Indeed Allah is

even knowing and wise.”

### 8. Right to Equality

The parents must adopt important and equitable treatment towards their children. They should not exhibit discriminative behaviour towards their children. In Islam there is no discrimination between male and female children both have equal rights on their parents, therefore parents should not prefer sons or daughters. Any discrimination among male and female children is a major sin in Islamic Sharia. Daughters also have share in the property of parents and they should be given their due Share in it. The Holy Quran says that both the male and the female were created from a single person (Adam) and that are equal in terms of piety and righteousness.

“And God said, ‘Oh humankind! Be dutiful to your Lord, who created you from a single person (Adam) and from Him (Adam) He created his wife (Eve), and from them both He created many men and women”.

The canonical law of Islam is that no child should enjoy privileges to the prejudice of his brother or sister that is injustice on the face of it. There should be no priority or any type of preference over the others in terms of gift, grants, ownership or inheritance. All children must be equally treated in terms of kind treatment and good behavior. Allah forbids injustice because it leads to aversion on the part of the deprived children, and creates hostility between siblings. Any unfair treatment to children may result in bad behavior towards either or both parents in old age. Depriving or banning the rights of inheritance or other financial gift during the life time of parents or preference for one child over the other is an act of injustice. Islam tells us that it is important to treat children fairly. The Prophet (PBUH) said:

“Fear Allah and treat your children fairly.”

Narrated by *An - Nauman Bin Basheer* (RA) that his father took him to the holy Prophet (PBUH) and said: I have given a slave to this some of mine. The Holy Prophet (PBUH) asked him: have you given a slave to your son? His father replied "No". The Holy Prophet (PBUH) said: take the slave from him.

Narrated by *Um Salama* (RA): I said, “O Allah's Apostle (PBUH) shall I get a reward (in the hereafter) if I spend on the children of Abu Salama and do not leave them like this (i.e. poor) but treat them like my children”. The Prophet (PBUH) said, “Yes you will be rewarded for that which you will spend on them.”

### 9. Right to Maintenance

Maintenance means the responsibility to spend one's own earning or property for the sustenance of some other person. Here, maintenance means making of all arrangements necessary for the sustenance of a child out of one's own pocket. It include the expenditure for nourishment, health, education and training under Islamic law it is the father who is primarily responsible to provide maintenance to his children, male or female, whether in his custody on in the custody of someone else. The extent of his liability depends upon his financial position and the situation of the child. The daughters are entitled to be maintained till they get married, even if the marriage takes place after the attainment of puberty. After marriage the responsibility shifts to the

husband. Where the marriage of the daughter gets dissolve or the husband die such daughter place back to the position of unmarried daughter. While a male child can claim maintenance from father until he attains puberty. After puberty the maintenance of the male child exist on father, its continue only in those cases where the male child is indigent or physically or mentally disable. The father is liable to maintain the child even when the child is in the custody of divorced mother. Father's responsibility to maintain the child comes to an end when he refuse the custody of the child for no justifiable reason. During the suckling period where the child is with the divorced mother is entitled for the maintenance of herself and the child from the former husband. In case where the father is indigent, the mother if having sufficient means has to maintain the child. Though her obligation is not absolute, she is to be reimbursed by the father wherever he is in a position to do so.

In case of orphaned child, the burden shifts to the grandparents. Where the grandparents are dead or unable to provide maintenance to the orphaned child, the obligation shifts to the collateral relations of the child. But this obligations is restricted to the collaterals in the prohibited degree of relationship by priority entitle to inherit from the child in case of the death of child. The obligation of the collaterals is absolute even if the child has no property. These relation primarily include uncles and aunts of the child. In no situation a child can be left to support himself or any other person by resorting to child labour. Islam does not only provide to take care of one's own children but also of near or remote relatives by making it obligatory with the means to spare a portion of his own property for the maintenance of all the needy one's in the society whether a child, adolescent or adult. On this point the Holy Quran says:

“Seest thou one who denies the faith! Then such is the one who repulses the orphan. And encourage not the feeding of the indigent so woe to the worshippers who are neglectful of their prayers. Those who (want but) to be seen but refuse (to supply even for nominal) needs of neighbors”

The Prophet (PBUH) has said that “those who have no mercy on children and do not respect the rights of elders do not belong to me.”

Further, the Prophet (PBUH) has emphasized: “The best Muslim home is the one in which an orphan is being treated the best, and the worst home is the one in which any orphan is being ill-treated.”

### 10. Right to Basic Education

According to Islam, one of the most important obligation of the parents is that the children should be properly brought up, raised and educated. Children are trust given to the parents and they will be responsible for it on the Day of Judgment. It's obligatory for the parents to arrange for the proper education of their children. Education is the basic tool for the development of the children's personality as well as the most previous gift from parents. They holy Prophet (PBUH) has observed:

“The best gift that a father can bestow upon his offspring is to arrange good education and training for him.”



The Prophet declare that "Education is the birth right of every man and woman". And it is the duty of the Islamic state and the Islamic society to protect this rights of its citizens and members. Under Islam seeking knowledge is a type of Islamic strife or jihad, that the Almighty Allah will reward the Prophet stated, "He who travels to seek any knowledge is considered as a person who is struggling in jihad for the cause of Allah until he return home."<sup>[1]</sup> The Holy Quran state:

"And those who believe and whose families follow them in faith, to them shall we join their families: Nor shall we deprive them (of the fruit) of aught of their work: (Yet) is each individual in pledge for his deeds."

In Islam education is not limited to bookish knowledge but includes moral and religious training also. Parents must not only provide for children's education in schools and college but should also take personal interest in their studies. A little sacrifice on the part of parents will save children from moral disasters. Giving good advice is not only sufficient but setting personal example of good behavior is very much need on the part of the parents. They should spare more time with their children especially where they are young because this is the time children need more care and attention of their parents. There should be no discrimination by the parents with regard to the education of their female children. Both of them are equal and have equal rights in getting good education. They Prophet (PBUH) once said, "He who provide good upbringing to 3 daughters shall go to paradise". A man asked, what if one has only two daughters. 'He also shall go to paradise'. And man asked, and what if one has only one daughter, 'He too', replied the Prophet (PBUH).

As a matter of fact, the best teacher of the children are their parents and nobody can substitute them. The holy Prophet (PBUH) has said:

"Every child is born upon the natural state, then his parents make him Jew or christian or Majus."

The holy Prophet (PBUH) said, "The virtue of the scholar is above the worshipper it is like my virtue over the lowest of you". He also said: "Whoever takes a way in pursuit of knowledge, Allah will ease with it his way to heaven."<sup>[3]</sup> This Hadith is an embracing statement when it comes to the virtue of seeking knowledge nothing more need to be said. More than 14 centuries ago Islam pointed to the necessity of teaching all children so as to be able to confront the challenges of their times, which may be different from the times of their parents. The Prophet (PBUH) exhorted equality between girls and boys in education. He said: "Seeking knowledge is obligatory for every Muslim, male or female."

### 11. Right to be well provided (Materially)

One of the important rights of children on their parents is the spending by the parents for the welfare and well-being moderately. Negligence or over spreading is not accepted nor tolerated in Islam. As these will have a negative effect on the child. In every religion and society men are urged not to be miser to their children and household, who are their natural heirs why would one be miserly to those who are going to inherit their wealth? Children are even permitted to take moderately from their parent's wealth to sustain themselves if the parent declines to give them proper funds for their living. Spending on one's children manifest deep gratitude to Allah

(swt) for the wealth, which the creator has conferred on to the father. He cannot withhold his wealth, nor slint on it; otherwise it will go involuntarily to his children after his death<sup>[4]</sup>. They Holy Quran says: "Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him."

Children are not only to be well fed, well groomed, properly dressed according to the season, they should also be well taken care of in term of housing and utilities.

### 12. Prohibition for Cursing

The parents generally think that it is their right or even responsibility to chide their children to keep them within bounds. Sometimes they even curse and abuse them. Islam does not approve this attitude. They holy Prophet (PBUH) said:

"Don't curse your own selves, or your children, or your belonging. There is the possibility that your curse may synchronize with the time when Allah is about to confer upon you what you demand and thus your prayers may be readily responded."

Some parents beat their children on very small mistake this is wrong attitude of the parents it does not mean that parents can't punish their children they can punish only on grave misdemeanor, we should follow the example of the holy Prophet (PBUH) who never beat any child or any servant in his entire life time. This is the best example for the parents to follow in upbringing their children. The Holy Quran says:

"You have indeed in the messenger of Allah an excellent exemplar for him who hope in Allah and final day, and who remember Allah much."

Mere commanding children to "Do this and don't do this" do not form the foundation of good moral character. The best training can be expected only from a man whose personality by the virtue of its morality, create admiration to everyone i.e. the Prophet Mohammad (PBUH).

*Abdullah Ibn Amar* says: "The messenger of Allah (PBUH.) was neither ill-mannered nor rude. He used to say that the better people among you are those who are bet in their moral character."

Parents should forgive their children for the mistakes in order to build a strong relation with their children and also to get reward from Allah (swt). The Holy Quran says:

"O you who have believed, indeed among your spouses and your children are enemies to your, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is forgiving and merciful."

### 13. Right of the child to be protected

Islam aims at protecting individual and society from any kind of harm and for this reason sharia provided for the rights of every human being either male, female, children, young and old person to be protected from any kind of exploitation. It is the duty of every individual, societies and state to protect these rights from being exploited by others. In its essence, and by virtue of its rule and regulations Islam provides children with a protective environment. The concept of child protection cannot be fulfilled unless we confront all forms of

abuse, violence and exploitation, or even just threaten to deny the child his or her basic rights in attaining sufficient parents care, basic education, health, enjoyment, sport and the free expression of what goes on in the child's mind. Child care and protection is primarily the responsibility of the family. The Prophet (PBUH), said: "All of you are guardian and responsible for your wards and the things under your care."

Psychological and emotional abuse of children is a stark contravention of the rights Islam has prescribes for the children. It is the duty of parents and those who deal with children that should deal with them with kindness, love and compassion, away from any harshness or severity, whether verbal or physical. The Prophet (PBUH) has said that those who do not treat children with mercy is not from one of us. And this is not only for the parents but address to all. The Prophet (PBUH) was very loving and merciful in treating children. One of the most painful practice prevalent in society concerning children is discrimination whether on the basis of gender, colour, race, lineage, disability or health condition. Islam prohibits discrimination among children and call for the equality among children either male or female. They should be treated equally either showing love or affection or at a time of gifting. This is deal in detail in Right to equality. The holy Prophet (PBUH) said:

"May Allah have mercy on a parent who helps his (or her) child be grateful and kind to him (or her)".

In other words, mercy will be shown to parents who do not drive their children towards ingratitude and unkindness as a result of abuse or negligence of their duties towards the child. Both psychological and physical damages have been banned by Islam. All form of corporal punishment should be avoided as a means of disciplining children. Other methods like withholding rewards, admonition, imposing temporary isolation or conditional denial of leisure and play time can be used by parents to punish the child. Another major problem faced by the children is that of sexual assault. It is consider as a major sinful act by Islam and one of the greatest crime under Islamic criminal law.

It is not necessary that sexual assault is penetrated only by an outsider it may be penetrated by even by those who are entrusted with the care of the child by some family member elderly relative by teacher or by school staff or by colleagues or by employed (where children are in orphans home) when such an shameful act is committed by the family member it is the betrayal of trust and the breach of the covenant it is a sin against Allah (swt) himself. Islam abhors the betrayal of trust and the breach of covenant. It is sad that in case of female who are subjected to this sinful act are sometimes even killed by their family members, the perpetrator of crime is not punished. The child has the right to be protected from all these type of abuses, it is the duty of the parents to take special care of their children when they reach at a particular age especially of their female children. All these abuses have psychological shock on his or her mental and emotional capacity there by depriving the child from leading a normal and good life.

#### 14. Conclusion

The Rights of the children under Islam are from the very beginning are clear cut. Parents, families and communities have certain responsibilities towards them which they must fulfill with dedication as most of them are obligatory and

Allah (swt) will ask them about these duties on the day of judgement. Islam consider children to be vulnerable and dependent being, therefore, rules have been provided for the protection of their body and property. Much emphasis have been given on the good upbringing of the child because a well-mannered, groomed and educated child will not only be source of joy and happiness in this world but also a source of reward hereafter. The Rights of the child in Islam came into existence even before the birth of the child. The Prophet (PBUH) has said that a righteous women should be selected by the person for marriage. As mother is the first school of the child a good mother will in culture good values and norms in the child which help the child to grow as a good human being. The mother should take every possible care of the child even before the birth. Abortion is strickly prohibited in Islam. After the birth of the child there are certain rituals which are to be performed if possible. The child has the right to live to get good education both secular and religious. The maintenance of the child is on the father and to be provided with all the basic necessities of life according to the means of the father. The parents cannot disown their child its a great sin. There is no distinction between male and female child in Islam both are entitled for the love, care and affection of their parents. To look after the child when ill and provide all medical facilities required. The parents should left sufficient amount or property to be inherited by their child after their death, they should spend on them as well as on child but within the limits. No child either male or female be deprive of education its their right. As in Islam rights and duties are correlated, if parents will discharge their duties accordingly the child when grow up will look after them and fulfill the rights of the parents. Most of these right are included in the covenant on the Rights of the Child in Islam passed by the Organization of the Islamic Corporation in 2005. Under the covenant the rights of the child are given in detail but it is not very effectively implemented by the member states.

#### 15. References

1. <http://www.islamicocceasion.com>
2. The Holy Quran Tahir Mohmood, The Islamic Law on Human Rights" Islamic and Comparative Law Quarterly. 1984, 4(1).
3. Dr. MS Alam Qasmi, Human Rights in Islam, (Publication Division, A.M.U., Aligarh, I<sup>ST</sup> ed., 2005).
4. Saheeh Bukhari 8/6
5. Mirza Ehteshamuddin Ahmed, The Rights of Children, (Al-Ather Islamic Centre, Hyderabad (A.P.) 1st ed., 2011).
6. Abu Dawud, 1692.
7. Al-Tirmid, 3358, 3548.
8. Sahih Muslim, 2164.
9. Dr. Ahmad Rajaa Abd Al-Hamid and Others; Children in Islam, their care and protection (Al Azher University and UNICEF, Cairo2005).
10. Shahi Muslim, 3970.
11. Shahi Bukhari, 7-282.
12. Abu Daud, Vol 2, Kitab ul adab
13. Ibn Majah, Abwabul Adab
14. Tirmizi, Abwabul Birre Wassilah
15. Tirmizi, Kitab Al- Ilm 5/29, Hadith, 26 47
16. Shahi Bukhari, Kitab ul Adab
17. Tirmizi, Kitab Al Ilm, 5, 48-49.
18. Ibn Majah, 1/81, Hadith, 224.
19. <http://www.missionislam.com/family/childrenrights.htm>

20. Shahee Muslim Kitabul Sadaqat
21. Shahee Bukhari, 4-759.
22. Shahee Bukhari, Kitab al Jumah, Hadith, 893.
23. Shahee Muslim, Kitabal Jimarrah, Hadith, 1829.