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## The right of children in Islam

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### Abstract

Islam has always recommended on the children and these advices are originated in Quran and narratives. Pay attention to the Islam teachings in recognition of the children social rights could offer solutions for solving problems concerning to training of the children. In this regard, the responsibility of the parents is clarified that act as the real links between the children conduct and behavior and family and also, external environment. The parents should care about their children as the intellectual capital of the society that play an important role in growth and progress of Islam world and related issues.

## Introduction

Recognition of the children rights is necessary and this subject is usually investigated in the most of the countries. The word child in the Persian language means small, the male and female offspring that is not in puberty age. In legal text and Quran we encounter with these words. According to Islam children have rights and their parents should observe these rights. So it is necessary that the parents become familiar with these rights. Since observing such rights leads to recognition and growth of the children talent and provides the context to progress for the families and the children. Of the duties of the parents it can be referd to choosing the competent mother, good name, educating reading and writing, educating Quran and Islamic sciences and other sciences, selection of good spouse and correct training. Islam emphasizes on these duties and Quran and narrative order to this important commission so the parents should plan for training of the children.

Child right is one of the social rights that is referd as set of human rights about children. Generally, here the right means what is necessary according to reality and action and this meaning can be expanded for all aspects. We we are realist in this regard we observe that we live in the world that the universal internet networks have shifted the social norms and they have led to social revolutions and contact of the children with such networks let them to encounter with social perils and there are some groups and classes that could not recognize the true way and as a result the families and the parents confront with problems. So it is necessary that the

families be careful about this issue. Establishing emotive relationship between parents and children causes to peace in the families and as a result it leads to peace in the society. In general, childhood associates with honesty, purity and sympathy and the children are the valuable treasures of any nation so they deserve to protection. Quran and narratives pay attention to the children. Unfortunately nowadays millions children in all over the world experience social injustice and pressures due to losing their parents in the wars and natural disasters and the right of these children should be recognized. However, establishing contexts for improvement of these children life seems necessary. The children should be supported by the universal systems due to their specific characters tics and lack of rational reasoning. Islam supports the founders of the child rights and advises on the observing the children rights. According to Islam the parents should have rational expectations on the children and they should not be blamed. Islam bans violence on the children and recommends kindness and temperament in dealing with the children. Islam warns on discrimination among children since it leads to jealousy and revenge. Since toady children are the men and women of the future and they should be behaved positively. Before advent of Islam most of the tribes killed their daughters but after Islam the vision of the parents toward the children changed and the position of the child and human rights was progressed. In miracles 58 and 59 of Nahal verse the God says:

And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision (Nahal: 58-59)

Fortunately, by advent of Islam the people knew their misconducts. Islam warned on killing of the infants since it led to discontent of the almighty God.

And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin. (Al-Isra:31).

As Sajedeh Golum, the poet writes:

There is a garden full of trees  
The beautiful garden of Quran  
There are many flowers there  
Every verse is a tree  
The miracles are their flowers  
The garden, trees and flowers are  
The words of the almighty God

It is obvious that recognition of the child right and correct raising and training could be effective in improvement of the humans. Training means growth and internal growth. Islam put emphasizes on the spiritual, physical and mental training, since the survival of humanity relies on the correct training and the parents and families could aid in kindness in the society. As Shahriyar says:

Our kindness and emotions are rooted in the mother breast  
When the kindness is our hearts

Islam refers to feeding with mother milk as one of the rights of the child and the mother has to milk her child until two years. The physicians have proved that the mother milk is the best food for infants.

Jean Jacques Russo believed that if the mothers accept the right to feed their infants the problems of moralities and life customs will be solved easily and the hearts will experience natural feelings and then everything depends on this fact that the family attachment is the best antibody of the moral corruptions.

Undoubtedly, childhood is one of the important steps of human growth since it lasts from birth to youth and it plays an important role in good or abnormal future. In this regard, the parents have to pay attention to the right of the children and their social life. Also, Islam emphasizes on good nutrition and possibilities of education.

Pharaoh said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all." (Shura: 49).

The holy prophet in his teachings emphasizes on the feeding the children and this conduct depicts his attitude toward the children. Salman said: One day I went to the house of the prophet and I saw that Hassan and Hussein are food with him. The prophet put some food in the mouth of Hassan and then Hussein. Then he put Hassan on his shoulders and Hussein on his knee and asked me: Do you like then. I replied yes, and I said how I do not like them while they are so valued for you (Beharolanvar, v.36:304). Such conducts remind us the necessity of attention to the children and teaching them the good conducts but at present some mothers prefer to feed their children with the food other than their milk.

The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, or father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allah and know that Allah is All-Seer of what you do (Al-Bagara:233).

It is obvious that the children are trust-ship for the families and they learn from their families so the conduct of the parents and providing peaceful conditions lead to achievement of the children and the progress of the society. The prophet said: Everybody kiss his child the God offers him rewards and everybody who satisfies his child the God satisfies him in the resurrection day and everybody teaches his child reading Quran the God offers him dignity and the people become happy by looking at the parents of the child.

Due to importance and the role of the child right this issue has been gained attention the attention of the people and most of the countries have enacted specific acts for children. But the economic problems of some families have led to this fact that the children engage in hard works and this trend depicts the necessity of attention to the children since they have right to live in healthy conditions and have mental health. Islam believes that before marriage the physical and mental problems should be solved since any disease and disorder can be transferred to the children. The parents should behave correctly with children since they learn from their parents and then they show them later in their life. Imam Ali said: it is not good to lie and when you promise the children be faithful to your promises (Vaselo shieh, v.3:232).

It is recommended to behave positively with the children and familiarize them with good deeds in order to behave correctly in case of necessity. One of the conducts of the prophet (peace be upon him) was that he saluted the children and respected them. Imam Bager quoted from the prophet (peace be upon him): I never forget five conducts until my death and one of them is saluting to the children (Beharolanvar, v.16:215).

This conduct of the holy prophet leads to survival of the good conducts among people and introducing as the moral fact. He also considered the good child as a flower that the God offers it to his servants.

Of other child rights that Quran emphasizes on it it can be referred to respect on the orphans. The Quran verses and narratives refer to the necessity of attention to the orphans. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allah and speak right words. (An-Nisa: 9).

God advises on the orphans and good behavior with them (Vasaeloshieh, v.1:479). Imam Ali said that behave with orphan as that he is your child. It seems that Imam Ali expresses the best way to behave with the orphans and suggests that we respect them.

And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily! The covenant will be questioned about (Al-Isra:34).

Here the children are those that are in puberty period and in case of crime they are behaved like the adults. There are differences in religious groups in puberty age Shaffeyeh and Hanbaleh consider this age 10 years, Malekieh considers it 17 years, Hanfeyeh considers it 18 years for boys and 17 years for girls and Imamyeh suggests it 15 years for boys and 9 years for girls (Civil code of Islamic republic of Iran). According to the Quran miracles and narratives the right of child is important issue and the parents are responsible for their children since they are only supporters of the children in hardship and difficulties. This issue depicts that friendship with children causes to dependency of the children on their parents and prevents seeking refuge from others. The parents should not discriminate among their children. Imam Sadeq said that the child has three rights on his father: choose competent mother for him or her, choose proper name and make an effort in his or her education (Beharolanvar, v.74:236).

So, awareness on the children rights and planning could solve the problems of the families and society and violence or inattention causes to unpleasant consequences. The holy prophet said: the children of the human are master in the first seven years (they should play freely) and they are servants in the second seven years (the parents should be careful about training and they should be behaved in correct way) and they are consultants of the family (they should be consulted) (Makarem Akhalq:255).

It is necessary the parents try to train their children in correct way and they should guide them by their ideologies and relations in order to prevent misleading them. They should consult them in all steps of life at home and at the school and outside of the house. Sometimes the classic methods do not respond to the modern world needs and violence on the children causes to weakening the relationship between them

and the parents. Thus, by identification of the children rights it can be prevented injustice and discrimination. There is a measure for everything in Islam and if go beyond the limits in training of the children they would not solve their problems in the future. In this case, Imam Bager said: the worst fathers are whom go beyond the limits in behaving with their children and the worst child is whom disobeys his or parents (History of Yagubi, v.2:486).

It is necessary to remind the children their misconducts and never go far in advising them since according to Imam Sajjad more advices cause to pessimism (Beharolanvar, v.72:66). This fact depicts that exaggeration in any conduct reduces its effect. However, since the issues concerning to the future are shaped in childhood and the child is more prone to accepting any conduct so this period is important. There are many miracles about this issue. Imam Ali told to Imam Hassan that the heart of the child is like a field that nothing has planted in it and it accept what put in it so I was hasty in training you before your mind engaged in other things since the people experienced it and employed it in their lives (Nahjollbalaghe, Dashti: 522).

In Imam Ali opinion, the best gift of the father to his child is good training (MostaderkVasael, v.2:625).

According to this fact that the right of child is necessary in the modern world and on November 20<sup>th</sup> 1989 the conviction approved the right of the children and most of the countries member of UN signed it and most have the countries implement plan regarding the right of children. Islamic Republic of Iran accepted the convection of the children right involving 54 articles and its two protocols. It is necessary to consider the children needs prior in the cultural, economic, and social plans.

Imam Sadeq said that the best heritage of the parents for their children is politeness that it is better than the wealth since it is possible that the person loses his wealth (OsuleKafi, v.8:150). We hope for ideal health, nutritional, security, cultural and educational conditions for the children and we hope for prevention of denial of their rights and providing the context for their progress.

## **Conclusion**

The children are the affluences of the families and societies. The parents and society are responsible for protecting them and meeting their needs. Islam has emphasized on this important issue. According to the researches there are millions children in all over the world that suffer from different difficulties. For improvement of their conditions we should support them and their rights. Quran and religious teachings offer the ways to train the children that the parents are invited to behave kindly with children

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