

CHILDREN PROTECTION IN THE LIGHT OF PROPHETIC TEACHINGS:A RESEARCH STUDY

¹Dr. MUHAMMAD SHAHID, ²Dr. MUHAMMAD YASEEN*, ³NAZIR AHMED BHUTTA,
⁴Dr. AHMAD RAZA, ⁵Dr. IHSANULLAH CHISHTI and ⁶IBTISAM UR REHMAN

¹Assistant Professor& Incharge, Department of Hadith & Hadith Sciences, Allama Iqbal Open University, Islamabad.

²Assistant Professor, Islamic Studies, National Textile University Faisalabad, Pakistan

³Lecturer, IMPGC H8 COLLEGE, Islamabad.

⁴Assistant Professor, Department of Islamic Thought, Allama Iqbal Open University, Islamabad.

⁵Lecturer, Islamic research Institute, international Islamic university, Islamabad.

⁶Research Associate, Department of Hadith & Hadith Sciences, Allama Iqbal Open University, Islamabad.

*Corresponding Author

Abstract

Currently, children worldwide are facing forced labor, physical, mental violence, punishment, begging, and illiteracy. They have to face punishment while laboring at their workplaces, whether in markets or residential areas. The reasons behind this exploitation are mainly poverty. The future of nations is based on the education and ethical training of the new generation for which they establish rules for the care and protection of children. Islam protects the rights of the children irrespective of their faith. Prophet Muhammad PBUH declared the children as blessings. He always loved and encouraged the children and ignored their mistakes. Islam imposes the responsibility of ethical training and education on parents. In this article, we discuss how to deal with the above-described issues in the light of prophetic teachings.

Key Words: Child labor, violence, youth, protection, ethical training

1. INTRODUCTION:

The future of any society can be ascertained from its attitude towards the new generation. The future of a nation that is serious about protecting and educating its children is not only bright but also beneficial to other nations. If the shielding of children is neglected and their rights are violated, then society's decline cannot be stopped because the future of the nation is in their hands. The issue of child protection is taking a serious turn today. Exploited because of the weakness and ignorance of children in which even the lives of children are not taken care of. In commercial centers, children are subjected to forced labor and peonage. In addition, they are put through violence, punishment, self-harm, and sexual exploitation. One of the forms of exploitation is that their education and training are just begging from them. Incidents of violence on domestic work pitches are also increasing day by day. Similarly, children are sometimes exploited in educational institutions in the form of corporal punishment. The teachings of the Prophet (peace and blessings of Allah be upon him) guide in this matter as well as in other social issues. There are teachings on their safety, education, and training, rights, encouragement,

respect, correction and compassion, and nurturing. These children's rights are described in detail below.

1. Protection of children's lives

There are teachings on various aspects of child safety. We know from Prophetic Teachings many steps which have been taken only for the protection of children. These teachings are as follows

Pregnancy Safety

“In the Holy Qur'an, Allah Almighty enounce, regarding the protection of pregnancy.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

And do not kill your children for fear of poverty. We provide for them and you. Surely killing them is a great mistake.”

This verse forbids the killing of children and alleviates the fear of poverty that Allah Almighty is pleased with, and the killing of these children has been declared a great mistake.

This verse prohibits killing a child before birth and teaches its protection.

The Right to breastfeed

Breastfeeding has been declared a child's right. Allah Almighty enunciate; وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنَمِّمَ الرَّضَاعَةَ

“And mothers should breastfeed their babies for two whole years, this is for those who want to complete the period of breastfeeding”.

The life of a child depends on its diet, so from this point of view, mothers are commanded to breastfeed their children for two years, then experts also emphasize breastfeeding for a full two years. In the above verse, breastfeeding has been declared as the right of the child and mothers have been ordered to breastfeed their children.

Delay in punishment for Adultery

The Prophet (peace and blessings of Allah be upon him) also postponed important matters such as hadd (punishment for committing adultery) for the protection of the child's food and his life. In Sahih Muslim, there is a narration from Hazrat Buraida;

“There came to Him (the Holy Prophet) a woman from Ghamid and said: Allah's Messenger, I have committed adultery, so purify me. He (the Holy Prophet) turned her away. On the following day she said: Allah's Messenger, why do you turn me away? Perhaps, you turn me away as you turned away Maiz. By Allah, I have become pregnant. He (Peace be upon him) said: Well, if you insist upon it, then go away until you give birth to (the child). When she was delivered, she came with the child (wrapped) in a rag and said: here is the child whom I have given birth to. The Holy Prophet (Peace be upon him) said: Go away and suckle him until you wean him. When she had weaned him, she came

to the Holy Prophet with the child who was holding a piece of bread in his hand. She said: Allah Apostle, here is he as I have weaned him and he eats food. He (the Holy Prophet) entrusted the child to one of the Muslims and then pronounced punishment. And she was put in a ditch up to her chest and he commanded people and they stoned her. Khalid b Walid (R.A) came forward with a stone which he flung at her head and there spurted blood on the face of Khalid b Walid, so he abused her. Allah's Apostle (Peace be upon him) his (Khalid b Walid's) curse that he had hurried upon her. Thereupon the Holy Prophet (Peace be upon him) said: Khalid, be gentle. By Him in Whose hand is my life, she has made such a repentance that even if a wrongful tax-collector were to repent, he would have been forgiven. Then giving command regarding her, He (peace be upon him) prayed over her and she was buried."

The incident indicates that a woman's sentence was postponed for the protection of her child.

i. Prohibition of killing children in raids

It is forbidden to kill children in battles. It is narrated by Hazrat Abdullah bin Masood;

أَنَّ امْرَأَةً وُجِدَتْ فِي بَعْضِ مَغَازِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَانْتَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَتْلَ النِّسَاءِ وَالصِّبْيَانِ

"The Prophet (peace and blessings of Allah be upon him) found a woman killed in jihad, so he condemned the killing of women and children."

It is clear from the above hadith that the Holy Prophet (PBUH) disliked killing women and children during the war. When Hazrat Abubakar Siddique sent troops to Syria, he instructed them not to kill women, children, and old people.

ii. Protecting Children from Giants

The Prophet (peace and blessings of Allah be upon him) also advised his followers to keep their children in protection and save them from the evils of jinns. It is narrated by Jabir (R.A), The Prophet (peace and blessings of Allah be upon him) said:

إِذَا اسْتَجَنَحَ اللَّيْلُ أَوْ قَالَ جُنْحُ اللَّيْلِ فَكُفُّوا صِيبَاتِكُمْ فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ جِئِنْدِ فَإِذَا ذَهَبَ سَاعَةٌ مِنَ الْعِشَاءِ فَخَلُّوهُمْ وَأَغْلِقْ بَابَكَ وَادْكُرْ اسْمَ اللَّهِ وَأَطْفِئْ مِصْبَاحَكَ وَادْكُرْ اسْمَ اللَّهِ

"When night-falls, then keep your children close to you, for the devil spread out then. An hour later you can let them free, and close the gates of your house (at night), and mention Allah's name thereupon, and cover your utensils, and mention Allah's name thereupon, (and if you don't have something to cover your utensils) you may put across it something (e.g., a piece of wood, etc.)."

iii. Childcare and protection

When the Prophet (peace and blessings of Allah be upon him) started to leave for Tabuk, he appointed Hazrat Ali (Allah be pleased with him) as his guardian at home

to take care of the children. Hazrat Ali (AS) asked: Are you leaving me with children and women? The Holy Prophet said:

قَالَ أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي

“Ali! You should be glad that your position in my opinion is like that of Haron in the eyes of Prophet Moses, except that no prophet will come after me.”

This event shows that the Prophet ﷺ used to plan for the protection and care of children and women even during the war.

Shortening of prayers due to the child's distress

The Prophet (peace and blessings of Allah be upon him) regarding diligence and trying to relieve them from distress said:

إِنِّي لَأَقُومُ فِي الصَّلَاةِ أُرِيدُ أَنْ أَطَوَّلَ فِيهَا فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَاتَّجَوَّزُ فِي صَلَاتِي كَرَاهِيَةً أَنْ أَشُقَّ عَلَى أُمِّهِ

“When I stand in prayer, I want to lengthen it, but since I hear the sound of a baby crying, I shorten my prayer, if for fear that his mother might be distressed.”

From this narration, it is known that the standard of the Prophet ﷺ is that even important acts of worship such as prayers should be shortened for the care of the child.

Treating Orphans Kindly

Holy Prophet (peace and blessings of Allah be upon him) himself was an orphan therefore, he knows the real feelings of them. Hence, good treatment of orphans has been announced, The Holy Prophet (peace be upon him) enounce.

خَيْرُ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُحْسَنُ إِلَيْهِ وَشَرُّ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُسَاءُ إِلَيْهِ

“The best house among Muslims is the one in which there is an orphan, and he is treated well, and the worst house is the one in which there is an orphan, and he is treated badly.”

From this, the virtue of treating orphans kindly is stated and declared that the house is the best one.

Pray for the children

The Holy Prophet (Peace be upon him) used to pray for the children for this purpose children were brought to Him. It is narrated by Hazrat Ayesha (Allah be pleased with her);

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْتَى بِالصَّبِيَّانِ فَيَدْعُو لَهُمْ فَأَتِي بِصَبِيٍّ فَبَالَ عَلَى ثَوْبِهِ فَدَعَا بِمَاءٍ فَاتَّبَعَهُ إِيَّاهُ وَلَمْ يَغْسِلْهُ

“The children were used to be brought to the Prophet (peace be upon him) and he used to invoke Allah’s blessing upon them. Once an infant was brought to him and it urinated on his clothes. He (the Holy Prophet) asked for water and poured it over the place of the urine and did not wash his clothes.”

It is known from this narration that the Prophet (PBUH) used to have compassion on children and pray for them.

Encouragement

The Holy Prophet (PBUH) always encouraged the children in different ways. Few examples are as follows.

i. Express love to children

The Prophet (peace and blessings of Allah be upon him) used to kiss children to express his love for them. Hazrat Ayesha (peace and blessings of Allah be upon her) narrates that a Bedouin came to the Holy Prophet (P.B.U.H) and said, “you (people) kiss the boys! we do not kiss them, to this the Holy Prophet (P.B.U.H) said;

أَوْأَمَلِكُ لَكَ أَنْ نَزَعَ اللَّهُ مِنْ قَلْبِكَ الرَّحْمَةَ

“I cannot put mercy in your heart after Allah has taken it away from it”

In this tradition, children are taught to express love and kiss them, and this expression of love is interpreted as mercy by the heart.

ii. Greet the Children

Allah's Messenger (may peace be upon him) used to greet the children. It is narrated on the authority of Anas bin Malik that he said:

“That he passed by a group of boys and greeted them and said,

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ

The Prophet (P.B.U.H) used to do so”

This tradition shows that children should be greeted. According to another tradition, salutation creates love for one another.

iii. Raising children in prayer

The Prophet (peace and blessings of Allah be upon him) used to carry his granddaughter Umama (as) and offer prayers.

كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلِأَبِي الْعَاصِ بْنِ الرَّبِيعِ فَإِذَا قَامَ حَمَلَهَا وَإِذَا سَجَدَ وَضَعَهَا

“Messenger of Allah (P.B.U.H) saying the prayer while he was carrying Umama, daughter of Zainab, daughter of the Messenger of Allah ﷺ and the daughter of Abul-As bin al- Rabi. When he ﷺ stood up, he took her up, and when he ﷺ prostrated he put her down.”

By this hadith, it is clear that even in worship-like prayers, If the child is playing with the person who is praying it doesn't interfere with prayer.

iv. Bestriding the children

The Prophet (P.B.U.H) used to be kind to children and would take them on a ride on his return from a journey. It is narrated on the authority of Hazrat

Abdullah bin Jafar that when the Messenger of Allah (peace be upon him) used to return from a journey, the children of his family used to accord him welcome.

The narrator says;

وَأِنَّهُ قَدِمَ مِنْ سَفَرٍ فَسَبَقَ بِي إِلَيْهِ فَحَمَلَنِي بَيْنَ يَدَيْهِ ثُمَّ جِيءَ بِأَحَدِ ابْنَيْ فَاطِمَةَ فَأَرَدَفَهُ خَلْفَهُ قَالَ فَأَدْخَلْنَا الْمَدِينَةَ ثَلَاثَةَ عَشَرَ يَوْمًا

“Then there came one of the two sons of Fatima and he mounted him behind him and this is how we three entered Medina riding on an animal.”

It shows that it is Sunnat E Rasool to take children on a ride on their return from a journey.

v. Playing with children

The Prophet (P.B.U.H) used to touch the cheeks of children to show compassion for them. It is narrated from Hazrat Jabir that he says:

" كَانَ الصَّبِيَّانُ يَمْرُونَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمِنْهُمْ مَنْ يَمْسَحُ خَدَّهُ وَمِنْهُمْ مَنْ يَمْسَحُ خَدَّيْهِ فَمَرَرْتُ بِهِ فَمَسَحَ خَدِّي قَالَ: فَكَانَ الْخَدُّ الَّذِي مَسَحَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ مِنَ الْخَدِّ الْآخَرَ

“The children used to pass by the Holy Prophet. The Prophet (peace and blessings of Allah be upon him) used to touch the cheeks of some children. I passed by him and he touched my cheek. The narrator says that the cheek on which the Prophet (P.B.U.H) touched is more beautiful than the other one.”

It is clear that children used to play with the Messenger of Allah and he صلى الله عليه وسلم used to have compassion for them.

Upbringing of the children

Guidance is provided on various aspects of children's education and upbringing. Some of the examples are mentioned below.

I. Rectification of the Children

Hazrat Anas (AS) reported that the Messenger of Allah (P.B.U.H) had the best disposition amongst people. He ﷺ sent me on an errand one day, and I said:

“By Allah, I would not go. I had, however, this idea in my mind that I would do as Allah’s Apostle (P.B.U.H) had commanded me to do. I went out until I happened to come across children who had been playing in the street. In the meanwhile, Allah’s Messenger (P.B.U.H) came there and caught me by the back of my neck from behind me. As I looked towards him, I found him smiling and he said:

يَا أَنَيْسُ أَذْهَبْتَ حَيْثُ أَمَرْتُكَ قَالَ قُلْتُ نَعَمْ أَنَا أَذْهَبُ يَا رَسُولَ اللَّهِ قَالَ أَنَسَ وَاللَّهِ لَقَدْ خَدَمْتُهُ تِسْعَ سِنِينَ مَا عَلِمْتُهُ قَالِ لَشَيْءٍ صَنَعْتَهُ لَمْ فَعَلْتُ كَذَا وَكَذَا أَوْ لَشَيْءٍ تَرَكْتَهُ هَلَّا فَعَلْتُ كَذَا وَكَذَا

“Anas, did you go where I commanded you to go? I said to Allah’s Messenger, yes, I am going. Anas further said: I served him for nine years but I know not

that he never said to me about a thing which I had done why I did that or about a thing I had left as to why I had not done that”

The prophet (PBUH) did not rebuke the children, nor did he treat them harshly. If there were any shortcomings, to be warned, He would correct them with great solicitude.

II. Forgiving the Mistake

Holy Prophet (PBUH) always overlooked the mistakes of the children and forgave them, for example,

Hazrat Rafi', a Companion, narrates about forgiving a mistake.

كُنْتُ وَأَنَا غُلَامٌ أَرْمِي نَخْلًا لِلْأَنْصَارِ، فَأَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقِيلَ: إِنَّ هَاهُنَا غُلَامًا يَرْمِي نَخْلَنَا، فَأَتَى بِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «يَا غُلَامُ، لِمَ تَرْمِي النَّخْلَ؟» قَالَ: قُلْتُ: أَكَلْتُ، قَالَ: «فَلَا تَرْمِ النَّخْلَ، وَكُلْ مَا يَسْقُطُ فِي أَسْفَلِهَا» ، ثُمَّ مَسَحَ رَأْسِي، وَقَالَ: «اللَّهُمَّ اشْبِعْ بَطْنَهُ

“I was throwing stones at a date palm belonging to some of the Ansar. They took me to the Prophet ﷺ. He said: ‘O Rafi! Why were you throwing stones at their date palm?’ I said, ‘Out of hunger’ O Messenger of Allah! He said: "Do not throw stones at them, eat which falls. May Allah fill you and quench your thirst. ”

This example indicates the Prophetic Way of correcting mistakes with great benevolence.

III. Do not lie

Lying to entertain children is prohibited. It is narrated from Hazrat Abdullah bin Amir;

دَعَانِي أُمِّي يَوْمًا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ فِي بَيْتِنَا فَقَالَتْ هَا تَعَالَ أُعْطِيكَ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا أَرَدْتَ أَنْ تُعْطِيَهُ قَالَتْ أُعْطِيهِ تَمْرًا فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا إِنَّكَ لَوْ لَمْ تُعْطِهِ شَيْئًا كُتِبَتْ عَلَيْكَ كَذِبَةٌ

“My mother called me one day when the Messenger of Allah (ﷺ) was sitting in our house. She said: Come here and I shall give you something. The Messenger of Allah (ﷺ) asked her: What did you intend to give him? She replied: I intended to give him some dates. The Messenger of Allah (ﷺ) said: If you had not to give him anything, a lie would be recorded against you.”

This tradition shows that children should not be misrepresented but should be told the truth.

IV. Children’s Education

On the authority of Hazrat Ibn e Abbas (May Allah be pleased him) who said: one day I was behind the Prophet ﷺ (riding on the same mount) and he said, “O young man, I shall teach you some words [of advice]:

احْفَظْ اللَّهَ يَحْفَظْكَ احْفَظْ اللَّهَ تَجِدْهُ تُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتْ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ

“Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone]. And know that if the nation were together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you except with what Allah had already prescribed against you. The pens have been lifted and the pages have dried.”

From this tradition, it is known that children should be educated.

V. Responsibility of Parents

Regarding the nurturing of the children, it is narrated by Sabra bin Ma'bad Jahni that; The Prophet (peace and blessings of Allah be upon him) said:

مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ وَإِذَا بَلَغَ عَشْرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا

“Command a boy to pray when he reaches the age of seven years. When he becomes ten years old, they beat him for prayer.

Narrated by Hazrat Hisham bin Saad (Allah be pleased with him) that;

We entered upon Mu'adh ibn Abdullah ibn Khubayb al-Juhani. asked his wife:

When [at what age] should a boy pray? She replied: some person reported:

“The Messenger of Allah ﷺ was asked about it; he said: When a boy distinguishes right hand from the left hand, then command him to pray”

Regarding the nurturing and education of the children, The Prophet (peace and blessings of Allah be upon him) said:

بخاری میں روایت ہے

بخاری، محمد بن اسماعیل، الجامع الصحیح (809 /2)

عُمَرَ بْنِ أَبِي سَلَمَةَ يَقُولُ كُنْتُ غُلَامًا فِي حَجْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ يَدِي تَطْبِيشُ فِي الصَّحْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا غُلَامُ سَمِّ اللَّهَ وَكُنْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ فَمَا زِلْتُ تِلْكَ طِعْمَتِي بَعْدُ

“Umar ibn Abi Salma said: I was a child and under the care of the Messenger of Allah (peace be upon him) and my hand used to fall around the cup. He said to me: O boy! Take the name of Allah (recite Bismillah) and eat with your right hand and eat from that which is near to you. I used .to eat like this after that”

“O, boy! In the name of Allah, eat with your right hand, and eat in front of you.

In these narrations, the responsibility of education and upbringing has been placed on the parents and they have been ordered to train their children from their childhood.

Have a good name

In a long-established account of Musnad Bazaar, it has been declared as the right of children to have a good name and to teach them manners. The words are as follows:

إن من حق الولد على الوالد أن يحسن اسمه ويحسن أدبه

The Prophet (P.B.U.H) said: “It is the right of the child over the father to have a good name and good manners.”

In the given hadith, one of the rights of the child is stated that the parents should give him a good name and train him well.

Justice in heirloom

It is narrated by An-Numan bin Bashir; ‘My father gave me a gift but Amra bint Rawaha (my mother) said that she would not agree to it unless he made Allah’s Apostle ﷺ as a witness to it. So, my father went to the Messenger of Allah and said, ‘I have given a gift to my son from Amra bint Rawaha, but she ordered me to make you as a witness to it, O Allah’s Apostle ﷺ!’ The Holy Prophet ﷺ asked,

أَعْطَيْتَ سَائِرَ وَلَدِكَ مِثْلَ هَذَا قَالَ لَا قَالَ فَاتَّقُوا اللَّهَ وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ قَالَ فَرَجَعَ فَرَدَّ عَطِيَّتَ

‘Have you given (the like of it) to every one of your sons?’ he replied in negative. Allah’s Apostle said, ‘Be afraid of Allah and be just to your children. My father then returned and took back his gift.’

In this hadith, the right of children has been stated that justice should be done among the children, and in this matter, fear of Allah has been taught.

Children’s source of blessing

The house is declared unblest where there are no children. In a long-established account of Kanz al-Ummal;

بيت لا صبيان فيه لا بركة فيه

“A home without children is not blessed.”

The presence of children in any home is considered a source of blessing.

Kindness with children

The promise of not showing mercy to children is stated in a narration of Sunan Abi Dawood. The Prophet (peace and blessings of Allah be upon him) said:

قَالَ مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرَنَا فَلَيْسَ مِنَّا

“Those who do not show mercy to our young ones and do not realize the right of our elders are not from us.”

For a person to be a perfect Muslim, he must have mercy on children.

Respecting Children

In a long-established account of Sunan Ibn Majah regarding the nurturing and respect of children.

«أَكْرَمُوا أَوْلَادَكُمْ وَأَحْسِنُوا أَدَبَهُمْ»

Respect your children and teach them good manners.

In this hadith, it is commanded to honor and respect the children and to raise them well.

Reward of Upbringing

The good news of heaven is given to the upbringing of children. In Sunan Ibn Majah it is narrated from Abu Umama that a woman came to the Prophet ﷺ with two of her children, carrying one and leading the other. The Messenger of Allah said:

حَامِلَاتٌ وَالِدَاتٌ رَحِيمَاتٌ لَوْلَا مَا يَأْتِينَ إِلَىٰ أَزْوَاجِهِنَّ دَخَلْنَ مُصَلِّيَاتُهُنَّ الْجَنَّةَ

“They carry children and give birth to them and are compassionate. If they do not annoy their husbands, those among them who perform prayer will enter paradise.”

On another place about raising daughters and treating them kindly, he ﷺ said:

«مَنْ عَالَ ثَلَاثَ بَنَاتٍ، فَادَّبَهُنَّ، وَزَوَّجَهُنَّ، وَأَحْسَنَ إِلَيْهِنَّ، فَلَهُ الْجَنَّةُ

“If anyone cares for three daughters, disciplines them, marries them, and does good to them, he will go to paradise.

In the above-mentioned narrations, the glad tidings of Paradise are given for raising daughters, teaching them well, marrying them, and treating them kindly.

2. conclusion

In short, the teachings of the Prophet (peace and blessings of Allah be upon him) command to protect the lives of children. Killing children is prohibited even if they are non-Muslims. During the Prophet's (P.B.U.H) time, children were protected in times of danger. The Prophet (P.B.U.H) also shortened worship-like prayers, when he heard the crying of a child. He also declared that the house is the best in which the orphan is treated well. He also encouraged the children to stable their personalities. He imposed the responsibility on the parents to educate their children. According to him, compassion is taken into account in nurturing and rectification of children. Moreover, their honor and dignity should also be maintained. If these teachings are applied in our lives we can make our children not only good Muslims but also the best members of society.

Recommendations

1. Children's lives' safety ought to be ensured.
2. Unnecessary strictness and discipline should be avoided in the matter of education and enhancement.
3. Upbringing of the children should not be neglected.
4. There should be justice between children.
5. Children should be encouraged and their mistakes be forgiven.
6. Take steps to forestall violence against children in educational institutes.
7. Domestic child workers should be avoided. If it is unavoidable, they must be treated in the light of the teachings of the Holy Prophet (P.B.U.H)

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