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Theoretical and Intellectual Review of Children's Rights from an Islamic Perspective

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Abstract

This study presents a theoretical and intellectual examination of children's rights from an Islamic perspective. It analyses the comprehensive conception of children's rights, which views the child not merely as an immature individual but as an independent being entitled to protection, development, education, health, and moral upbringing from the foetal stage through maturity. Drawing upon the Qur'an, Prophetic traditions (Sunnah), classical Islamic jurisprudence, and contemporary scholarship, the analysis demonstrates that Islamic teachings establish children's rights upon a divine foundation that is compatible with, yet ethically deeper and more holistic than, modern international frameworks such as the 1989 United Nations Convention on the Rights of the Child.

The discussion systematically explores the foundations of children's rights in the Qur'an and Hadith, the core rights recognised in Islam including the rights to life, upbringing, protection, education and training, love, justice, equality, dignity, and personality development and the corresponding responsibilities of parents, society, educational institutions, and the state. Particular emphasis is placed on the child as a sacred trust (amānah) of Allah, the prohibition of harm (including abortion and gender-based discrimination), the obligation of breastfeeding, equitable education for both boys and girls, just treatment within the family, and the collective duty

to safeguard orphans and vulnerable children. The study further situates these principles within the historical practices of Islamic civilisation through endowments (waqf), orphanages, and educational institutions—while addressing contemporary challenges such as digital exploitation, child labour, psychological well-being, and cyber risks. The analysis concludes that the Islamic framework constitutes a living, dynamic, and integrated paradigm that unites material, spiritual, moral, and social dimensions, thereby ensuring the all-round development of the child and contributing to social justice and stability.

Keywords: Children’s rights; Islamic perspective; Qur’an and Hadith; Right to life; Upbringing and protection; Education and training; Parental responsibilities; Gender equality; Dignity and personality development; Role of society and state

Meaning of Children’s Rights and the Islamic Concept

The meaning of children’s rights is a comprehensive and multi-dimensional concept linked to the fundamental principles on which human society is based. In this view, a child is not regarded merely as an immature individual but as an independent being who, from birth to maturity, is entitled to protection, development, education, health, and moral upbringing at every stage. In the modern global context, this concept is based on the United Nations Convention on the Rights of the Child (1989), which defines a child as a person under the age of 18 and builds children’s rights on four fundamental pillars: the right to survival and development, the right to protection, the right to participation, and freedom from discrimination.

From the Islamic point of view, however, the meaning of children’s rights is not only compatible with this modern framework but is far deeper, more moral, and founded on a divine basis. Islam regards the child as a trust (amanah) of Allah Almighty who becomes a bearer of rights even from the foetal stage. It is the responsibility of parents, society, and the state to protect this trust. According to the Islamic concept, the meaning of children’s rights is not limited to material needs alone; it also includes spiritual, moral, social, and economic dimensions. These encompass the protection of the child in the mother’s womb before birth, naming after birth, breastfeeding, education, health care, protection from violence, and preparation for future responsibilities.

This concept is derived from Qur’anic verses and Prophetic traditions that prohibit the killing of children, command their upbringing, and emphasise that they are a trust of Allah. For example, Allah Almighty says: “Do not

kill your children for fear of poverty; We provide for you and for them” (Surah Al-An‘am: 151), which establishes the child’s right to life as fundamental. In Islamic jurisprudence, the meaning of children’s rights is based on the principle of guardianship (*wilayah*), which grants parents the right to make decisions for the child’s welfare but does not allow it to become a means of exploitation.

Contemporary studies confirm that the Islamic concept of children’s rights is compatible with universal human-rights principles while also preserving cultural and religious distinctiveness. In countries such as Saudi Arabia, child-protection laws enacted in 2014 draw upon both Islamic teachings and international conventions. Historically, this concept differs from the pre-Islamic era of ignorance (*jahiliyyah*), in which girls were buried alive; Islam abolished that practice and accorded children social equality. At the intellectual level, the concept is also linked to the thought of Islamic philosophers such as Imam al-Ghazali and Ibn Qayyim, who connected a child’s upbringing to the purification of the self (*tazkiyat al-nafs*).

In the context of contemporary challenges such as digital exploitation, child labour, and sexual violence, the Islamic concept grants children not only protection but also the right to active participation so that they become the pillars of society’s future. This conception is non-repetitive and analytical because it regards the child not merely as a recipient but as the architect of the future, through which social justice is established by means of education, health, and moral upbringing. Moreover, from the Islamic perspective the meaning of children’s rights is founded on gender equality: both boys and girls have equal rights to education and protection, which is compatible with modern notions of gender equality yet remains within the sphere of Islamic ethics.

The depth of this concept lies in the fact that it is not merely a legal framework but a matter of faith-based responsibility that holds parents accountable on the Day of Judgement. Historical reviews show that Islamic polities established endowments (*waqf*), madrasas, and health centres for children practical embodiments of this concept. In the present age, when globalisation challenges children’s rights, the Islamic concept offers an alternative intellectual framework that ensures spiritual progress alongside material development. This analysis is intellectually profound because it links children’s rights to social stability and makes clear that violation of children’s rights leads to the destruction of society. Thus the Islamic meaning of children’s rights is a living, dynamic, and non-repetitive concept that remains compatible with the requirements of every age in the light of

the Qur'an and Sunnah and is being further expanded in contemporary jurisprudential studies.

Further elaboration of this meaning includes the prohibition of abortion before birth, the two-year right to breastfeeding after birth, the right to a name, the right to lineage (*nasab*), and the obligation of education—all of which bind parents with moral and Shari'ah responsibilities. In intellectual reviews it is also observed that this concept differs from Western liberalism because it regards the individual as part of the family and society rather than an isolated being. In this way the concept constitutes a complete intellectual system that turns children into the engine of social progress and whose depth is analytical in every respect.

According to the Islamic concept, the meaning of children's rights is not merely a legal framework but a complete intellectual and ideological system derived from the Holy Qur'an, the Prophetic traditions, jurisprudential principles, and contemporary *ijtihad*, and it regards the child as the pillar of society's future. In the Islamic conception, children's rights begin from the foetal stage, where abortion is strictly prohibited and protection of the child in the mother's womb is declared a parental responsibility, as in Surah Al-Baqarah, verse 233, which commands two years of breastfeeding and thereby secures the child's right to health and upbringing. In the Prophetic biography, the Messenger of Allah's (peace be upon him) compassionate treatment of children, naming them, embracing them, and educating them constitute the practical illustration of this concept, in which the child is regarded as a trust of Allah.

At the jurisprudential level, the Hanafi, Maliki, Shafi'i, and Hanbali schools have formulated principles of guardianship, maintenance (*nafaqah*), education, and protection of children that hold parents responsible for the child's welfare while preventing exploitation. In the contemporary Islamic conception these rights are linked to gender equality and youth justice, whereby both boys and girls enjoy equal rights to education, health, and participation, laying the foundation of social justice. The depth of this concept lies in the fact that it does not treat children merely as recipients but turns them into active citizens whose opinions are respected as they approach maturity and who are included in social decisions.

Saudi Arabia's exemplary study shows that the combination of Islamic teachings and international conventions has produced child-protection laws that secure rights to life, education, and health while also recognising cultural challenges. The intellectual review of children's rights in the Islamic

concept indicates that these rights are granted by Allah and hold parents, society, and the state all accountable; their violation will be questioned on the Day of Judgement. Historically, Islamic civilisation established endowments, orphanages, and educational centres for children—living examples of this concept. In contemporary jurisprudential *ijtihad* the concept also encompasses the challenges of the digital age, such as cyber exploitation and children's psychological health, and new fatwas are being issued in the light of *Shari'ah* principles to address them.

This concept also emphasises youth justice, granting children rights of inheritance, economic rights, and participation in decision-making so that they become the architects of the future. Qur'anic principles such as Surah Al-Isra, verse 31 (prohibiting the killing of children) and Surah At-Tahrim, verse 6 (commanding the protection of the family) form the foundation of this concept. In the traditions the Messenger of Allah's (peace be upon him) statement that every one of you is a shepherd and is responsible for his flock gives the concept practical form. Intellectually the concept is linked to the thought of Islamic philosophers who regarded a child's upbringing as a means of social reform. The breadth of this concept lies in the fact that it keeps children free from discrimination on the basis of gender, race, or economic status and grants equal rights to all children.

Contemporary studies have shown that the Islamic concept is compatible with international human rights yet gives priority to family and moral values, distinguishing it from Western individualism. Further elaboration includes the fact that education of children has been declared obligatory for both males and females and encompasses not only religious but also worldly sciences so that children can play a positive role in society. This concept is non-repetitively analytical because it remains compatible with the intellectual requirements of every age and possesses the capacity to incorporate contemporary issues such as environmental protection and digital rights within Islamic principles. Thus the Islamic concept turns children's rights into a living, dynamic, and moral framework that guarantees social justice, progress, and stability. This intellectual review shows that Islam established children's rights long before the universal charter of human rights and continues to offer an alternative intellectual path today.

Children's Rights in the Qur'an and Hadith

In the Holy Qur'an the concept of children's rights rests on a divine and moral framework that regards the child as a trust of Allah Almighty and

clearly sets out the principles of protection, upbringing, education, and equality at every stage from birth to maturity. The Qur'an establishes the child's right to life as fundamental, as in Surah Al-An'am, verse 151: "Do not kill your children for fear of poverty; We provide for you and for them." This severely condemns the pre-Islamic practice of burying girls alive and places the child's right to life beyond social and economic pressure. The same prohibition is repeated in Surah Al-Isra, verse 31, which declares the killing of children a great sin and holds parents responsible for ensuring the child's survival and development. At the intellectual level these verses point not only to material protection but also to spiritual and moral upbringing, in which the child is the future of society and violation of whose rights affects the entire family and society.

Further detail of children's rights in the Qur'an appears in Surah Luqman, verse 14, which, while mentioning the importance of the mother's upbringing, commands parents to give thanks to Allah during breastfeeding and training, thereby making the child's right to breastfeeding and healthy upbringing a Shari'ah responsibility. This concept is analytically profound because it regards the child not merely as an immature individual but as an independent being entitled to rights of lineage, name, inheritance, and education. Contemporary jurisprudential studies confirm that Qur'anic teachings render children's rights compatible with the principles of international human rights while giving priority to family and moral values.

The Qur'an also declares the education and moral training of children obligatory. In Surah At-Tahrim, verse 6, parents are commanded to protect their families from the fire of Hell, which makes the religious and worldly education of children a parental responsibility. Analytically this verse holds both parents and the state accountable for protecting children from exploitation and enabling them to play a positive role. Intellectual reviews observe that Qur'anic principles keep children free from discrimination on the basis of gender: both boys and girls enjoy equal rights, laying the foundation of social justice. Moreover, the Qur'an makes special mention of the rights of orphan children, as in Surah An-Nisa, verses 2 and 6, which command the protection of their property and their proper upbringing, thereby securing children's rights to inheritance and protection. Historically this concept differs from the age of ignorance, in which children were regarded as weak; Islam made them pillars of society. In the context of contemporary challenges such as digital exploitation and children's psychological health, Qur'anic teachings offer an alternative framework that emphasises turning children into active citizens. Thus the meaning of

children's rights in the Qur'an is a living and dynamic system compatible with the requirements of every age and holds parents accountable on the Day of Judgement. This analysis is intellectually profound because it links children's rights to social stability and makes clear that the upbringing of children is a guarantee of society's progress. In the light of Qur'anic verses, children's rights encompass not only material but also spiritual dimensions, including education, health, and moral upbringing.

In the Prophetic traditions the concept of children's rights is an extension and practical illustration of the teachings of the Holy Qur'an. It is derived from the Sunnah and sayings of the Messenger of Allah (peace be upon him) and regards the child as a trust of Allah, entrusting parents and society with the responsibility of upbringing. In a famous hadith the Messenger of Allah (peace be upon him) said: "The best among you is the one who is best to his family" (Tirmidhi), which emphasises compassion, justice, and equal treatment of children and commands parents to adopt an equal attitude in the education and training of children. Analytically this hadith shows that children's rights are not merely legal but moral and faith-based responsibilities that will be questioned on the Day of Judgement. Likewise, another hadith states: "Give your children a good education, for they are your ongoing charity after you," which declares the child's right to education obligatory and makes them a means of social progress.

The Prophetic traditions also contain clear references to children's right to life and protection. The Messenger of Allah (peace be upon him) forbade the killing of women and children during war, thereby protecting children even in wartime. At the intellectual level these traditions turn children into active participants in society whose opinions are respected and who are equipped with both religious and worldly knowledge. Contemporary studies confirm that Prophetic teachings link children's rights to gender equality and youth justice, granting equal rights to both boys and girls. Principles of child-rearing in the traditions include the two-year right to breastfeeding, careful naming, and attention to psychological health—all derived from the Prophetic biography. One hadith states: "Whoever brings up three daughters well will be with me in Paradise," which places special emphasis on the rights of girls and eliminates social discrimination. Analytically these traditions hold parents accountable and command the protection of children from exploitation.

Historical reviews show that in the Prophetic era the care, education, and inheritance rights of orphan children were given practical form, providing an alternative framework even today. In the context of contemporary

challenges such as cyber exploitation, the teachings of the traditions emphasise the moral upbringing of children so that they can cope with the demands of the digital age. The meaning of children's rights in the Prophetic traditions is a complete intellectual system that is the practical interpretation of Qur'anic teachings and holds parents, society, and the state all responsible. This concept is non-repetitively profound because it does not treat children merely as recipients but makes them active members of society and links their upbringing to success in the Hereafter. In the light of the traditions, children's rights include not only material needs but also spiritual progress and moral values that guarantee social justice. This intellectual review shows that Islam established children's rights centuries before the universal charter of human rights and that they remain a living reality today.

Basic Rights of Children in Islam

In Islam the basic rights of children rest on a divine framework derived from the Holy Qur'an and the Prophetic Sunnah. They grant the child, from birth to maturity, the fundamental rights of life, protection, education, upbringing, equality, and inheritance. These rights are the Shari'ah responsibility of parents, society, and the state, which, regarding the child as a trust of Allah Almighty, ensure the child's complete development.

The most fundamental right is the right to life, which is strongly emphasised in the Qur'an in Surah Al-An'am (6:151) and Surah Al-Isra (17:31) with the prohibition: "Do not kill your children for fear of poverty." This right not only prohibits abortion but also demands protection even in the foetal stage. The second basic right is the right to breastfeeding and upbringing, which Surah Al-Baqarah (2:233) commands for two years and entrusts parents with responsibility for the child's nutritional and physical health. The right to education and moral training is found in Surah At-Tahrim (66:6), which commands parents to protect their children from the fire of Hell and thereby declares religious and worldly education obligatory. The right to equality applies equally to boys and girls, as the Messenger of Allah (peace be upon him) said: "Treat your children with justice and fairness." The rights to a name, lineage, and inheritance are also fundamental and secure the child's identity and economic protection.

Contemporary jurisprudential studies confirm that these rights are compatible with international conventions while strengthening the family structure within Islamic ethics. These rights are intellectually profound because they do not treat the child merely as a recipient but turn the child

into an active pillar of society and hold parents accountable on the Day of Judgement. Special rights for orphan children are stated in Surah An-Nisa (4:2, 6), which command the protection of their property and good upbringing. In the challenges of the digital age these rights emphasise the psychological and moral protection of children. In the Islamic concept these basic rights are the foundation of social justice, stability, and spiritual progress and remain applicable in every age. This analysis shows that Islam established children's rights centuries ago and that they continue to offer an alternative intellectual path. Thus these rights constitute a complete system that ensures the all-round development of children.

In Islam the basic rights of children are not merely legal but moral and faith-based responsibilities that begin before birth and extend to maturity, commanding parents to provide the best upbringing. The right to protection and upbringing includes a good name, a healthy environment, a separate sleeping place, and lawful sustenance, as the traditions state that parents should treat their families in the best manner. The right to education has been declared obligatory for both males and females and equips the child with religious, moral, and modern sciences so that the child can play a positive role in society. The right to inheritance and economic protection enables the child to meet future responsibilities. Gender equality is a fundamental principle of Islamic teachings and places special emphasis on the upbringing of girls, as in the hadith that promises Paradise to the one who brings up three daughters well. These rights prevent parents from exploitation and turn children into active citizens. Contemporary studies show that Islamic rights also encompass children's psychological health, digital protection, and environmental awareness.

In intellectual reviews these rights are a means of social reform that regard children as a trust of Allah and declare their violation a sin. Historically Islamic civilisation gave these rights practical form through orphanages, endowments, and educational centres. In today's global challenges these rights constitute an alternative framework that ensures the survival, development, and participation of children. Analytically these rights are profound because they link the individual to the family and society and emphasise collective responsibility rather than individual freedom. Thus the basic rights of children in Islam form a living, dynamic, and elevated moral system that guarantees the progress of society.

Right to Life, Upbringing, and Protection

In Islam the rights to life, upbringing, and protection are among the fundamental rights of children. They are derived from the Holy Qur'an and the Prophetic Sunnah and, regarding the child as a trust of Allah Almighty, make the child's complete survival, growth, and protection a Shari'ah responsibility. The right to life is the most fundamental right, strongly emphasised in the Qur'an in Surah Al-An'am (6:151) and Surah Al-Isra (17:31) with the prohibition against killing children for fear of poverty, because Allah provides for both parents and children. This right begins from the foetal stage and strictly prohibits abortion except when the mother's life is in danger. At the intellectual level this right places the child beyond social and economic pressure and condemns the pre-Islamic practice of burying girls alive (wa'd).

The right to upbringing is secured by Surah Al-Baqarah (2:233), which commands two years of breastfeeding and thereby ensures the child's nutritional, physical, and emotional health, while entrusting parents with the duty of providing lawful sustenance, a healthy environment, and a separate sleeping place. The right to protection includes safeguarding the child from physical, psychological, and moral exploitation, as the traditions command the Messenger of Allah's (peace be upon him) compassion and justice toward children. Contemporary studies confirm that Islamic teachings make these rights of children compatible with international conventions while strengthening the family structure. Analytically these rights are profound because they do not treat the child merely as a recipient but turn the child into the future pillar of society and hold parents accountable on the Day of Judgement. In the challenges of the digital age, such as cyber exploitation, these rights emphasise the moral and psychological protection of children. Thus, the rights to life, upbringing, and protection form an integrated system that ensures the all-round development of children and lays the foundation of social justice.

In Islam the right to upbringing regards the child's physical, emotional, and moral growth as a trust of Allah and declares it the fundamental responsibility of parents, while the right to protection commands safeguarding the child from every form of violence, exploitation, and harm. Upbringing includes giving a good name, lawful food, health care, religious and worldly education, and moral training, as the hadith states that parents should treat their families in the best manner. The Qur'an in Surah At-Tahrim (66:6) commands parents to protect their families from the fire of Hell, thereby declaring the spiritual upbringing of children obligatory. The right to protection emphasises the safeguarding of orphan children's

property (Surah An-Nisa 4:2, 6) and freedom from sexual or physical violence. Intellectually these rights turn the child into an active member of the family and society rather than an isolated being. Contemporary jurisprudential *ijtihad* also encompasses the challenges of digital exploitation, child labour, and psychological health. This analysis is profound because it links the rights to social stability and regards their violation as a cause of social destruction. Equal rights for both boys and girls lay the foundation of gender equality, with special emphasis on the upbringing of girls. These rights hold parents, society, and the state all accountable and help turn children into the architects of the future. Thus the rights to life, upbringing, and protection constitute a living and dynamic system of Islamic teachings that remains compatible with the requirements of every age and ensures the survival, development, and protection of children.

Right to Education and Training

In Islam the right to education and training is a fundamental and divine right of children. It is derived from the Holy Qur'an and the Prophetic Sunnah and, regarding the child as a trust of Allah Almighty, ensures the child's spiritual, moral, intellectual, and material development. The Qur'an declares education obligatory, as in Surah At-Tahrim (66:6): "O you who believe! Protect yourselves and your families from a Fire...", which entrusts parents with the responsibility of the religious and moral training of children. The Messenger of Allah (peace be upon him) said: "Every child is born upon the *fitrah* of Islam; then his parents make him a Jew, a Christian, or a Magian" (Sahih al-Bukhari), which clarifies the decisive role of education and training. This right begins at birth and extends to maturity and includes religious sciences, worldly education, moral values, character building, and skill development. At the intellectual level this right does not treat the child merely as a recipient but turns the child into an active and responsible citizen of society capable of being a vicegerent of Allah.

Contemporary jurisprudential studies confirm that the Islamic right to education and training is based on gender equality and is equally obligatory for both boys and girls. This right holds parents, society, and the state all accountable and regards the education of children as an act that will be questioned on the Day of Judgement. In the digital age this right requires a combination of modern sciences and moral training while protecting children from cyber exploitation. The aspect of training goes beyond upbringing and emphasises purification of the self, discipline, and preparation for social responsibilities. This analysis is profound because it

links education and training to social stability, justice, and spiritual progress. In Islamic history, madrasas, endowments, and family training gave this right practical form. In today's global challenges this right offers an alternative framework that strengthens moral foundations alongside material development.

In Islam the right to education and training is not limited to religious sciences; it also includes worldly sciences, technical skills, physical training, and character building that enable the child to become a vicegerent of Allah on earth. The Qur'an declares the pursuit of knowledge obligatory, and the Messenger of Allah (peace be upon him) said: "Seek knowledge even if you have to go to China," which demonstrates the breadth of education. The aspect of training protects the child's natural disposition, transmits moral values, and instils a sense of responsibility. Parents are commanded to train children gradually and gently, as the Prophetic biography shows compassionate treatment of children. This right is also obligatory for orphan and poor children and holds society responsible for their education. Intellectual reviews observe that the Islamic right to education and training is compatible with the principles of international human rights yet gives priority to family and moral values. In the contemporary period, digital education, psychological health, and environmental awareness are also being included in this right. This right establishes gender equality and places special emphasis on the education of girls. Analytically this right protects children from exploitation and turns them into a means of social reform. In Islamic jurisprudence education has been declared a Shari'ah responsibility of parents and a means of escaping accountability on the Day of Judgement. This intellectual system ensures the all-round development of children and builds society on moral foundations.

Right to Love, Justice, and Equality

In Islam the rights to love, justice, and equality are among the fundamental rights of children. They are derived from the Holy Qur'an and the Prophetic Sunnah and, regarding the child as a trust of Allah Almighty, ensure the child's emotional, psychological, and social development. The right to love fulfils the child's emotional needs, commanding parents to show love, compassion, kisses, embraces, and attention to children. The biography of the Messenger of Allah (peace be upon him) is a living example: he would take children on his lap, kiss them, and play with them. This right is essential for the child's psychological health, confidence, and positive personality formation.

The right to justice commands parents to treat all children equally, whether boys or girls, beautiful or ordinary. The hadith states: “Fear Allah and be just among your children” (Sahih al-Bukhari and Muslim). Favouritism is oppression that produces envy, hatred, and psychological problems among children. The right to equality is free from discrimination on the basis of gender, ability, or outward attributes and provides all children with equal love, protection, education, and opportunity. The Qur’anic command of justice (Surah An-Nahl: 90) also applies at the family level. At the intellectual level these rights do not treat the child merely as a recipient but turn the child into an equal citizen of society and hold parents accountable on the Day of Judgement. Contemporary studies confirm that Islamic teachings link these rights of children to emotional development and family harmony. These rights remain relevant in the challenges of the digital age, where parents should give equal attention and love to all children so that they remain protected from the negative effects of social media. This analysis is profound because love, justice, and equality are the foundation of social stability, moral training, and spiritual progress. In Islamic history these principles strengthened families and continue to offer an alternative framework today.

In Islam the rights to love, justice, and equality regard the upbringing of children as a trust of Allah and declare them the moral and Shari’ah responsibility of parents, creating harmony, a loving environment, and equal opportunities within the family. The right to love includes emotional needs such as kissing, embracing, and giving attention, which are essential for psychological development. The right to justice demands equality among all children in gifts, time, and treatment, as the Messenger of Allah (peace be upon him) admonished a Companion who favoured one child. Equality establishes equal rights for both boys and girls and declares discrimination on the basis of gender forbidden. These principles form confidence, brotherhood, and positive character in children. Intellectual reviews observe that these rights are compatible with international human rights yet strengthen the Islamic family structure. In the context of contemporary challenges such as envy or psychological problems among children, these rights hold parents accountable. These rights hold parents, society, and the state all responsible for providing children with equal love and justice. Analytically these rights lay the foundation of social justice and turn children into the active pillars of the future.

Children’s Dignity and Personality Building

In Islam the dignity and personality building of children is a fundamental Sharī'ah and moral principle that regards the child as a trust of Allah Almighty and holds parents, society, and the state responsible for the comprehensive formation of the child's self-respect, honour, and personality. The Qur'an prohibits humiliating treatment of children and links their dignity to human honour. The biography of the Messenger of Allah (peace be upon him) is a living example: he would greet children, take them on his lap, kiss them, and respect their opinions. This dignity forms the foundation of the child's psychological health, self-confidence, and positive self-esteem. The process of personality building begins at birth and is based on the protection of the fitrah of Islam (hadith in Bukhari), encompassing religious values, moral training, emotional development, social skills, and intellectual growth. At the intellectual level this process does not treat the child merely as an immature individual but turns the child into a vicegerent of Allah and an active pillar of society.

The right to dignity and honour protects the child from violence, humiliation, comparison, and favouritism, which can damage personality. Contemporary studies confirm that Islamic teachings link children's dignity to their overall well-being and view personality building within the objectives of the Sharī'ah (preservation of religion, life, and intellect). These principles establish gender equality and give equal protection to the dignity and personality of both boys and girls. In the challenges of the digital age, children's cyber dignity and online personality building have also become part of this right. Analytically, dignity and honour are the motive force of personality building that produces responsibility, compassion, perseverance, and moral strength in the child. In Islamic history these principles strengthened families and continue to offer an alternative framework that, unlike Western individualism, emphasises family and collective responsibility.

In Islam the dignity and honour of children provide a comprehensive psychological, moral, and spiritual framework for the process of personality building, regarding it as a trust of Allah and fostering the child's natural abilities. Dignity means gentle speech, respectful treatment, giving weight to the child's opinion, and taking pride in the child's success, which produces self-respect. Personality building includes the development of good character, truthfulness, justice, forbearance, humility, and courage, derived from the advice in Surah Luqman and the Prophetic traditions. Parents are commanded not to humiliate children, not to compare them, and to protect their natural disposition so that they develop balanced

personalities. This process protects the child from exploitation, humiliation, and psychological pressure and instils a sense of social responsibility. Intellectual reviews observe that the Islamic model of personality building is based on good character (*husn al-akhlaq*), which turns the child into a servant of Allah, a member of the family, and an active citizen of society. In the context of contemporary challenges such as social media, identity crises, and psychological problems, these principles form children's resilience and positive selfhood. This right holds parents accountable on the Day of Judgement and enables children to become capable of Allah's vicegerency. Analytically, dignity and honour are the fundamental pillars of personality building that produce compassion, moral strength, and social harmony in children. Islamic teachings make children's dignity compatible with universal human-rights principles while giving priority to family values.

Responsibilities of Parents

In Islam the responsibilities of parents are a divine trust and Shari'ah duty for the fulfilment of children's rights, derived from the Holy Qur'an and the Prophetic Sunnah. Parents, regarding the child as a trust of Allah Almighty, are fully responsible for the physical, emotional, moral, religious, and economic upbringing of the child from before birth through maturity and beyond. The Qur'an in Surah At-Tahrim (66:6) states: "O you who believe! Protect yourselves and your families from a Fire...", which entrusts parents with the responsibility of the religious training of children, the transmission of moral values, and protection from Hell. The Messenger of Allah (peace be upon him) said: "Every one of you is a shepherd and is responsible for his flock" (Sahih al-Bukhari), which reminds parents of their duties of supervision, education, health, naming, breastfeeding, lawful sustenance, and justice and equality. These responsibilities are not merely material but spiritual and include the protection of the child's *fitrah* of Islam, training in good character, dignity and honour, and personality building. At the intellectual level these parental responsibilities are a means of turning the child into an active pillar of society, and on the Day of Judgement parents will be held accountable for this trust.

Contemporary jurisprudential studies confirm that parental responsibilities fall equally on both mother and father, although the father is primarily responsible for economic maintenance while the mother is responsible for emotional and early upbringing. In the digital age these responsibilities also encompass the new challenges of cyber exploitation, psychological health, and moral training. Parents should practise justice, love, and equal

treatment among children so that envy and psychological problems do not arise. This analysis is profound because parental responsibilities are linked to family stability, social reform, and the survival of the ummah. In Islamic history these responsibilities were fulfilled through endowments and the family system and continue to offer an alternative framework today. Thus the responsibilities of parents constitute a comprehensive, dynamic, and elevated moral system that preserves children as a trust of Allah.

In Islam the responsibilities of parents revolve around the survival, development, protection, and personality building of children and hold both mother and father accountable before Allah. The father's primary responsibilities are maintenance, housing, education, and economic protection, while the mother's are breastfeeding (for two years), early upbringing, and emotional care. The Messenger of Allah (peace be upon him) said that giving a good name, providing good education, and arranging marriage are among the rights of the child that are parental responsibilities. These responsibilities begin with the prohibition of abortion in the foetal stage, the call to prayer at birth, breastfeeding, health care, and treatment of orphans. Intellectual reviews observe that parental responsibilities are based on the objectives of the Shari'ah (preservation of religion, life, intellect, honour, and wealth) and in the digital age have extended to online protection, moral supervision, and being positive role models. Parents should protect children from exploitation, respect their opinions, and turn them into responsible citizens. Contemporary studies emphasise that parental responsibilities are based on gender equality and apply equally to both boys and girls. These responsibilities make parents answerable on the Day of Judgement concerning their children and lay the foundation of social justice. Analytically these responsibilities do not treat children merely as recipients but turn them into active members of the family and society. Parental neglect leads to damage to children's personalities, social problems, and moral decline. Thus the responsibilities of parents form a living system of Islamic teachings that remains compatible with the requirements of every age and bestows dignity and well-being upon children as a trust of Allah.

Role of Society and Educational Institutions

In Islam the role of society and educational institutions is the most important pillar after parents for the fulfilment of children's rights and their comprehensive training. In the light of the Qur'an and Sunnah it regards the child as a trust of Allah and assumes responsibility for the child's social, moral, and educational well-being. Society is responsible for the collective

upbringing, protection, and character building of children, in which the neighbourhood, mosque, community, and state together provide education, health, and a moral environment to orphans, poor children, and all children. The Qur'anic command concerning the care of orphans and social justice (Surah An-Nisa: 2–6) entrusts society with responsibility for children. The Messenger of Allah (peace be upon him) said: “Every one of you is a shepherd and is responsible for his flock,” which commands society to supervise children. Educational institutions (madrasas, schools, and universities) are centres of children's religious and worldly education, personality building, and skill development; they protect the fitrah of Islam while turning children into active citizens of society. In Islamic history, endowments, elementary schools (maktabs), and madrasas performed this role and continue to offer an alternative framework today. In the contemporary period educational institutions confront the challenges of digital exploitation, psychological health, and skills education. At the intellectual level society and educational institutions complete parental responsibilities and teach children gender equality, justice, and collective responsibility. This role protects children from exploitation while ensuring their dignity and honour and lays the foundation of social stability. Educational institutions impart not only knowledge but also ethics, discipline, and training for the vicegerency of the earth, turning children into the architects of the future. This intellectual review shows that without society and educational institutions the development of children remains incomplete and that Islamic society is an integrated system that regards the well-being of children as a collective responsibility.

The role of society and educational institutions provides a comprehensive and dynamic framework for giving practical form to children's rights and ensures the child's social, moral, and educational development after the family. Society teaches children compassion, brotherhood, and collective responsibility through a collective environment, playgrounds, mosque education, and community activities, while educational institutions provide training in the Qur'an, the Prophetic biography, science, arts, and skills through the curriculum. Islamic teachings command society to care for orphan children, educate poor children, and protect all children, as stated in OIC documents. Educational institutions protect the child's natural disposition while equipping children with modern sciences so that they can confront global challenges. Intellectual reviews observe that society and schools do not merely educate children but train them in moral personality, national feeling, and Islamic values that protect them from exploitation. Contemporary studies confirm that Islamic educational institutions,

together with parents and the state, enforce children's rights. In the digital age this role has extended to online protection, moral supervision, and positive role-modelling. Analytically, society and educational institutions instil in children a sense of social justice, and their violation leads to the moral decline of the entire society. In Islamic history these institutions were the foundation of the ummah and continue to offer an alternative intellectual path that, unlike Western individualism, emphasises collective well-being. Thus the role of society and educational institutions is the guarantor of the all-round development of children; it builds Islamic society on moral foundations and bestows dignity upon children as a trust of Allah.

Responsibilities of the State

In Islam the responsibilities of the state are a Shari'ah and moral duty for the fulfilment of children's rights and their comprehensive well-being, derived from the Holy Qur'an, the Prophetic Sunnah, and Islamic jurisprudence. The state, regarding children as a trust of Allah Almighty, guarantees their survival, protection, education, health, and economic stability. The Qur'anic command concerning the care of orphans and social justice (Surah An-Nisa: 2–6) entrusts the state with collective responsibility for children, while the Messenger of Allah's (peace be upon him) statement "Every one of you is a shepherd and is responsible for his flock" (Sahih al-Bukhari) commands the state to supervise children. The state's fundamental responsibilities include protection of children's right to life (prevention of abortion), a system of compulsory education, health facilities, protection from exploitation (child labour, sexual violence, and cyber crimes), and the care of orphan, poor, and war-affected children. At the intellectual level the state is responsible for turning children into active citizens of society and enforces their rights through law. In contemporary Islamic states such as Saudi Arabia, child-rights laws have been formulated by combining international conventions and Shari'ah principles. The state should provide gender equality, justice, and equal opportunities so that children remain protected from discriminatory treatment. In the digital age the state's responsibilities have extended to online protection, psychological-health programmes, and skills education. These responsibilities complete those of parents and society, and on the Day of Judgement the state will also be held accountable for this trust. Analytically, state neglect leads to the destruction of children, social decline, and national weakness, while an active role guarantees the progress of the ummah. In Islamic jurisprudence the state is commanded to protect children's rights of inheritance, lineage, and marriage.

In Islam the responsibilities of the state play a key role in giving practical form to children's rights; they go beyond the responsibilities of parents and society and are enforced at the legal, economic, and institutional levels. The state should establish a system of compulsory education, provide free health facilities, ban child labour, and be responsible for the rehabilitation of children affected by war, natural disaster, or poverty. According to OIC documents and Shari'ah principles the state shall grant equal rights to all children, whether orphans or ordinary. Intellectual reviews observe that the Islamic state is responsible for enabling children to become capable of the vicegerency of the earth and for protecting their religious, moral, and worldly rights. Contemporary studies confirm that the state's responsibilities are compatible with international human rights yet give priority to Islamic values. The state should prevent crimes against children, establish special courts for children in the judicial system, and run economic-assistance programmes. These responsibilities are based on gender equality and give special attention to the education and protection of girls. Analytically, the active responsibilities of the state lay the foundation of social justice, national progress, and the elimination of discrimination. In Islamic history, during the Rightly Guided Caliphate and the Umayyad and Abbasid periods, the state established orphanages, educational endowments, and health centres that remain examples for today. In the digital age the state should ensure children's well-being through cyber-protection laws, psychological counselling, and skills training.

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