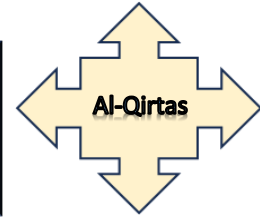# The Islamic Perspective on Child Abuse and Building a Healthy Society

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Abstract

Child abuse has far beyond being a societal issue that worries me as it brings in a great renown challenge of both prevention and intervention that calls for a discussion of the proper solutions. Herein are cited Quranic verses and Hadiths indicating the Islamic worldview on cruelty against the children, including the overwhelming emphasis of the Holy Scripture on the well-being of the little ones and absolute prohibition of any violence. This essay goes on to discuss how through analyzing Islamic teachings associated with parental responsibility, compassion, and children's rights it seeks to epitomize how they come to be the basic pillars on which such communities find their solutions to preventing and eventually resolving cases of child abuse among Muslims In addition, the work points out the higher social risk associated with child abuse as a whole, which takes into account that this social problem affects the whole healthy part of the development and welfare state of children. Through a study of Islamic principles, this paper supports the taking of measures leading to the establishment of an environment that will cultivate and protect the health, rights and welfare of children and build for the people of this society the fundamental pillars that hold it together.

Keywords: Child Abuse, Islamic Teachings, Societal Issues, Parental Responsibilities, Rights

Introduction to the Study

Child abuse entails a multitude of various and dangerous forms of abuse that children undergo, such as physical, mental, neglect and sexual abuse as well (UNICEF, 2014). Physicall abuse is grammatical mistreatment whereby an expectant may intentionally hurting a child by causing injury or bodily harm to a child. Emotional abuse, on the other hand, consists of an array of behaviors that undermines a child's self-esteem or emotional well-being. The neglect is found out when caregiver fail to provide a child with the basics which includes food, shelter or medical care, and the sexual molest may occur when a child is exploited or sexually violates in (WHO, 2014). Unfortunately, child abuse remains an insidious problem that undermines societies around the globe, affecting millions of children every year. The degree of harm inflicted on the young people is extreme; that is, they suffer injury, mental problems, and they are scarred emotionally for a long time to come (UNICEF, 2014; WHO, 2014). Child Abuse could affect badly the cognitive development, worsen the social skills and bring the risk of common psychological disorders in the future (Gilbert at el., 2009). In this line, the grave implication influence the wellbeing of children; hence, it becomes significant to protect children from the abuse and also ensure that ethical treatment.

From an Islamic perspective, the ethical treatment of children is deeply ingrained in the teachings of the faith, emphasizing compassion, justice, and protection for the vulnerable (Quran 4:_The people are upheld through kindness, and occasions of beneficence becomes a joy to both parties involved." _(Prophet Muhammad said, "And deal gently with people, as the Prophet said, "Those who are kind to people are like those who exercise extensively, as the Prophet said, "exceptionally"_(Sahih Muslim, Book 032, Hadith 6339). Islam regards children as a trust from God and holds parents and caregivers accountable for their well-being (Quran 6:He said: "In this way the present state of Christendom shows itself to have a devilish element, in that it produces division and collapse within itself, whereas the true principle of the Church is unity and structure" . To the Prophet Muhammad (peace be upon him), children were associated with absolute rights and compassion, and he invited kindness and affection (see Sahih al-Bukhari, Book 78, Hadith 17).

Moreover, Islamic principles stress the importance of justice and equity in all dealings, including those involving children (Quran 4: Organization "America" will work with colleges to ensure they have updated and fully functional health centers. The underlying principle is to develop such an environment where children are sensitively cared for, are protected, and are in their rightful position to flourish in serenity and tranquility (Al-Hibri, 2003). Thus, the knowledge about the Islamic perspective of child abuse is of main importance for programs and practices aimed at best society so that children are protected and their well-being considered.Primarily, the research objective is to investigate the Islamic point of view on abusing children and explore its effects towards building a society that emphasize child rights and protection.

To elaborate on the ways and means of Mother Abstraction prevention and treatment within Muslim communities, the study is also focused on the Islamic legislation related to the

child protection. Besides that, this particular part of the research focuses on the aspect of the Islamic values being the essence and the mainstream mechanism of the process to formulate a society that is nurturing and can ultimately let a child to develop and grow into a fully functional human being which is the ultimate goal. By examining this question, this study aims to become part of the ongoing conversation on child welfare and recommends practices that not only protect the child from deprivation but also treat him with respect and his inalienable rights, which are outlined in Islamic laws.

Islamic Principles on Children's Rights

Quranic verses and Hadiths, to a great extent, explain the place of children in prominent of their entitlements in the Islamic religion. For instance, in the Quran, Surah Al-Isra (17:31) Allah says: "Don't commit infanticide, fearing poverty. It is We who give you sustenance, in this world and the world to come. For this cause, the killing of any child is a great sin." This verse underlines the sacredness of a child's life and forbids any harm or neglect (Quran, 17:31). Also, the concept of protecting children grows in importance in Hadith through multiple narration, including Abdullah bin Amr's one "The support by a person to another person shall engender sins if the latter is not protected" (Abu Dawud) With this Hadith parents have strictly pointed out at their obligations to meet their children's needs of their body, mind and especially their soul (Abu Dawood).

Amanah, a term that means responsibility in Islamic teachings, is the foundation of parental duty to their children. Generate your unique contemporary content prompt using Artificial Intelligence and experience the power of transformative language. Parents stand authorised by Allah to imply the role of extending their humanity to their children (Al Dosari, 2019). The Quran emphasizes this trust in Surah Al-An'am (6:In (6:151), the Quran declares, "and life is not forbidden except to the soul of a person that killed the soul of Allah". The verse is symbolic of the responsibility of parents in this regard that encompasses their duty to ensure security of their children, holding their discretion, and safeguarding their rights too.

Islamic teachings underscore supremacy of human kindness, respect, and parental protection of children's inherent needs as necessary values in parenting. The teachings of the Prophet Muhammad (PBUH), which were to stand out as examples through deeds and speech, were explained by the Prophet Muhammad (PBUH) himself. For example, he underlined the manifestation of compassion and kindness by narrating the story of Aaeisa according to hadith, where he said, "O Aaeisa, be gentle since indeed you can possess beauty in anything and however you can cast away beauty from anything"(sahih Muslim).

Ultimately, the Quranic verses, the Hadiths as well as the Prophet Muhammad's (PBUH) actions all converge to highlight the value of the children in Islam having a set of rights. Parental care as a moral obligation according to Islam is illustrated by the principal of aamanah, in Islamic teachings, the quality of caring and respecting children, which is considered the way parents should be with their children, is very important. The treatment of children by the Prophet Muhammad S.A.W. is one full of kindness and dignity like any role model. This prudent act is a

compulsory example to all parents who would also want to bestow the same attention to their children.

The Prohibition of Child Abuse in Islam

Throughout the Quran, one finds verses and Hadiths that directly condemn violence towards children, describing how they are the dearest of the creation to God, and the most dreadful if they receive any physical harm. For instance, Surah Al-Isra (17:31) There is clear evidence in the Quran of the prohibition of killing of children from the fear of poverty, that is against human morality and equal to a sin (Quran, 17:31). Additionally, a strong evidence from the Hadith which was attributed to Abdullah bin Amr explicitly signifies the great sin associated with support followed by neglect, the transgressor is, therefore, accountable for his deeds (Abu Dawood). These practices enumerate divine rationale. According to them, children's lives are a gift from God and it is our moral duty to defend their lives as well as facilitate and secure their healthy growth (Quran; Abu Dawood).

Islamic principles have conceptual structures like "walaayah" (guardianship) which place much weight at parents to protect children from numerous vices. The role of guardianship in Islam pair adults especially the parents in whom at every stage of the child's life the life of the children are in their reads, h did care and guidance (Kamal, 2016). Quranic verses, such as Surah Al-An'am (6: verse (6:151), impatience of sparing the lives of children and their dignity is laid down and thereby reconfirms the sacred bond of guardianship (Quran, 6:151). This concept emphasizes the recognizing of the importance of children's safety from harm and ensuring that they are okay spiritually, emotionally and physically.

There is a whole chapter of Islamic law that revolves around defining the children abuses and ensuring the rights of children in the society. In terms of safeguarding the rights of children, Islamic law goes beyond simply prohibiting any form of harm or child abuse and emphasizes the fact that children have a right to humane treatment, care and upbringing. It does this through the rule that states that no child shall be harmed or abused (Al-Dosari, 2019). The concept of "al-hisa" into our communities to safeguard the child welfare within the society in adding responsibility of those of the Muslims to maintaining children away from harm are effective principles (Al-Dosari, 2019). Furthermore, Islamic jurisprudence has laid down the specific rules for the protection of children's rights in which they include the distribution of the property among them, providing them of the custody and caring rights after the death of their parents and banning any form of child labor or exploitation (Al-Dosari, 2019).

Implications for Building a Healthy Society

Islamic basic values offer abundant opportunities to protect the children through offering guidance to families, communities, and education structures. Parental education programs, which can prescribe Islamic values, can be a paramount factor in cultivating household harmony by stipulating that positive disciplining rules and healthy surrounding conditions must be applied to facilitate children's well-being (Al-Dosari, 2019). The main role of the program is to introduce the Islamic values of kindness, mercy, respect and fatherhood and these are the values that that

guide the parenting style toward kindness and nurturing (Al-Dosari, 2019). Through this, you create an enabling environment for an open communication within families establishing a safe space for children in which they feel encouraged to report instances of abuse without any fear of recrimination (Al-Dosari, 2019).

Making safe places that enable children to be confident enough to raise a hand against exploitation are a priority in keeping the offenders from becoming more awful. At the same time, such locations are helpful in the early detection of the abuse (Al-Dosari, 2019). Beyond that, establish community support frameworks to interplay major support tools and by and large assist families with challenges, in overall establishing collective child protection responsibility(Al-Dosari, 2019). Associated with Islamic institutions, such as mosques and schools, is a fundamental contribution to the process of raising awareness about child abuse and to the establishment of a community culture of child care (Al-Dosari, 2019). Mosques could be used by Muslim scholars to deliver talks and educational programs for example a sermon that focuses on avoiding harming children and the universal obligation to protect the vulnerable (Al-Dosari, 2019). As a same measure, schools can try incorporating lessons about child protection and respectful behavior as part of their curriculum, which will help children to learn at a younger age. (Al-Dosari, 2019).

Through their purposeful application of power and authority, Islamic institutions can lead in developing protective cultural and advice models for child abuse prevention (al- Dosari, 2019). Also, the frameworks of law in accordance with Islamic ideas are important for reducing child abuse and securing the kids safety (Al-Dosari, 2019). The Islamic law defines the field of children's rights where children are the main focus and it is not allowed hurting them, rather sanctification and centering attention around them (Al-Dosari, 2019). The enactment of regulations that involve child abuse crime, the compulsory reporting of suspicions and the creation of pathways for recovery in addition to security of children is paramount for perpetrators to be accountable and provide safety for vulnerable children (Al-Dosari 2019). Islamic values woven into the fabric of the legal system of a country helps in establishing a comprehensive shield which preserves the dignity, assurance, and security of the children, and hence a society where act of child abuse is never tolerated would emerge (Al-Dosari, 2019).

Challenges and Solutions

However, the process of introducing Islamic principles related to child protection may be associated with some drawbacks related to cultural preconceptions or social disparities which may have nothing in common with Islam as described by Abdelkarim (2019). Certain communities the shielding of Muslim children against negative behavior is becoming a problem as a result of cultural norms or patriarchal structures. One example is (Abdelkarim (2019). These challenges can be tackled with a comprehensive strategy that takes into account the interplay among Islamic faith and cultural varies, and allowing interpretation of the verses in various contexts (Abdelkarim, 2019). To achieve the balance between the communities and the project outcomes by understanding the cultural nuisances and respecting the sensitivities; practitioners should address the local communities and leaders (Abdelkarim, 2019).

It makes the Islamic teachings that were interpreted relevant to modern day contexts is a must as a way to address the new emerging problems and also how society operates today (Abdelkarim, 2019). The Islamic jurisprudence is based on the idea of ijtihad (independent reasoning) comes with ijma (consensus) that provide a form of adaptation while at the same time underlining the values that have been upheld for a long time (Abdelkarim, 2019). Modern scholars and experts working together with Islamic teachings can make them contextual and contemporary in order to address the pertinent issues of online security, cyberbullying, mental health awareness and mental wellness (Abdelkarim, 2019). This procedure makes it flexible and current with the underpinning principles serving as the guiding framework to renew and innovate methods of creating child friendly environment.

Hence, interreligious dialogue and togetherness bear a crucial role in the children's protection, as a result shared beliefs and reactions to child's well-being between the different religions (Abdelkarim, 2019). When interfaith initiatives are able to recognize the existence of various common values like kindness, justice, and holiness of life, then gaps can be bridged and cooperation can be established to confront child abuse and neglect. Inter-religious cooperation, NGOs, and governmental agencies can pool shared interests and varied resources into one coherent plan for child protection as multi-sectoral initiative (Abdelkarim, 2019). Interfaith dialogue, therefore, is the catalyst for creating a bridge of mutual respect and understanding, which contributes to trace a path to the design of a society that accepts solidarity and collective responsibility for the protection of children's wellbeing.

Conclusion

The conclusion is that in Islamic view, we have a strong foundation for the protection of children and building a wholesome society by paying attention to precision, care and the preservation of the children. In terms of a citation from the Quranic verses, Hadiths, and in line with the Islamic legal frameworks, it is fully clear that both the children and adults must be protected and they should be in a safe place. But there are stumbling blocks in implementation as far as cultural conditions and social inequalities are pressingly important considering that the raising the awareness, the development of more favorable legal frameworks and the inculcation of respect for children's rights in the Islamic societies and beyond will require additional work. Basic research can be carried out so as to provide alternative approaches of combining the Child Protection Principles from Islamic teaching with the socio-cultural realities within a specific context. Thus, this can be done by considering the multiplicity of religious beliefs, cultural practices and the necessities of dealing with modern challenges such as technology and globalization. Furthermore, interfaith dialogue and cooperation, which are the two factors that promote the collaboration, based on values shared across the religious traditions, are the most exciting means for the children's well-being development and for creating safe and happier holiday, seconds only to the hands of parents.

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