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Research Article

IMPORTANT OF TAKEN CARE OF ORPHANS IN ISLAMIC RELIGION PERSPECTIVE

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ABSTRACT

If an orphan possesses wealth in any form, Allah commands the community or orphan guardian to use it judiciously in their benefit, conserve it for them, multiply it for them, if possible, and turn it over to them when they come of age, prophet Muhammad SAW (PBUH) spoke several times on the issues of the Orphans, who ever take care of the Orphans here in this world, Allah SWT will put him in to Paradise. This research is focus on the important of taken care of the Orphans in a Islamic religion perspective, orphans actually have the right to be taken care of. But with every right comes responsibility, and the Quran places this responsibility on the individual, meaning every Muslim should give to orphans in need.

KEYWORDS

Important, Orphans, Taken, Religion, Care, Perspective, Islam.

INTRODUCTION

The moral worthiness of orphans and their care by placing them and their care in the highest echelons of belief in His Oneness, along with goodness to parents and close relatives. Significantly, this reminder comes in Surat Al-Nisa'. This division of the Quran intensely

and specifically translates for Muslims the general divine command that they be personally and communally ever God-fearing into delineated terms of how we are to live with one another. It also addresses how we should manage our conflicts, and how we

should govern our interpersonal communal relationships, including our material ties and duties in these relationships.

The Sûrah casts a strong focus on our individual and communal human and material responsibility for the vulnerable among us. It specifically seeks to develop our personal inner- and communal spirit of fear of God by teaching us how we should dispose ourselves with family, relatives, and community orphans and widows, with a dire warning against the diseases of stashing wealth away and withholding it.

Orphan:

Different states and international institutions have different criteria for determining whether a child is an orphan. UNICEF classifies any child that has lost one parent as an orphan and estimates that approximately 143 million children are currently orphans.¹ For the purposes of this document, an orphan is a minor who is bereft of parental care due to death, disappearance, or abandonment by either the mother or the father, as well as situations where the parent voluntarily or involuntarily terminates the parental relationship. This definition combines several concepts in classical Arabic, including yatim (fatherless child) and laqit (foundling).

The right of a Orphats in Islam

1. Orphans have the right to support

‘They ask you, [O Muhammad], what they should spend [in charity]. Say, “Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveller. And whatever you do of good - indeed, Allah is Knowing of it.”’ Al Baqarah: 215

This verse tells us orphans actually have the right to be taken care of. But with every right comes responsibility, and the Quran places this responsibility on the individual, meaning every Muslim should give to orphans in need.

At a public level, rulers have to make sure orphans are being given their share of charity and Zakat. As far as Islam is concerned, this money belongs to them.

2. Orphans have the right to dignity

‘No! But you do not honour the orphan...’ Al Fajr: 17

By rebuking the Quraysh for dishonouring orphans, Allah (swt) is simultaneously telling us that orphans must be honoured and respected.

Not only are they entitled to receiving support; they also deserve to have dignity, just like all people do.

3. Taking care of an orphan is worship

In one verse, Allah (swt) suggests that a person who ignores orphans is not really a believer.

‘Have you seen the one who denies the Recompense [the religion]? For that is the one who drives away the orphan’. Al Ma’un: 1-2

In another, Allah (swt) describes the righteous in Paradise as being those who took care of orphans during their worldly life.

‘And they [the righteous] give food in spite of love for it to the needy, the orphan, and the captive...’ Al Insan: 8

Allah (swt) and Prophet Muhammad (saw) repeat this promise of Jannah across the Quran and Sunnah, which

makes you realise the importance of taking care of orphans and children.

The Prophet, on him be peace, said: 'I and the one who sponsors an orphan shall be in Paradise like these two' — and he raised his index finger and the one next to it, holding them together, barely separate" (Bukhari, No. 5304).

Adoption:

Adoption can be defined as the legal creation of a parent-child relationship, with all the responsibilities and privileges thereof, between a child and adults who are not his or her biological parents. Adoptions incorporate a child into a family as offspring and sibling, regardless of genetic ties. There are two main categories of adoption practices, generally termed as closed adoptions and open adoptions. However, in reality most adoption practices fall somewhere on a continuum between fully open and fully closed. In "closed" or "confidential" adoptions, the birth family and the adoptive family have no identifying

information about each other. Children may not be informed that they have been adopted, and they may have no way of tracing biological kin. If the child comes from a different cultural background than his or her adoptive parents, their heritage might be marginalized or ignored. Closed adoptions, therefore, have the potential to dissolve all ties between an adoptee and her biological family. "Open" adoptions, which are becoming increasingly common across the world, allow for a full disclosure of identities on both sides. Open adoptions facilitate direct interaction between the adoptive family, the adopted child, and any birth relatives. The child's birth culture may more easily be respected and promoted by the adoptive family and incorporated into the family's daily life.

Who is responsible for an orphan in Islam?

According to Islam, orphans are those children who are left with no protection because their fathers have passed away. Many orphans have no source of income and/or a guardian to take care of them. This is where Muslims as a community have to step in and aid the orphans even if the mother is still living.

Which surah for orphan?

Allah says in Surah Al-Nisa, verse 2: "And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin" [4:2]. 9 Jun 2021

10 Rewards of Sponsoring an Orphan.

One: You will be close to the Prophet Muhammad (saw)

Sponsoring orphans is a cause particularly dear to the Prophet Muhammad's (saw) heart. He (saw) was also an orphan - his father passed away before he was even born, and his mother passed away when he was a young child.

The Prophet (saw) said, 'The one who cares for an orphan and myself will be together in Paradise like this', and he (saw) held his two fingers together to illustrate. [Bukhari]

SubhanAllah, to be close to the Prophet (saw) you don't have to be one of the Sahabah (Companions), stand in prayer all night or give away all your wealth. You only have to sponsor one orphan to attain this incredibly high status.

Two: You will have 'the best house'

The Messenger of Allah (saw) said, 'The best house among the Muslims is the house in which orphans are well-treated. The worst house among the Muslims is the house in which orphans are ill-treated'. [Bukhari]

Ultimately, the status of 'best house' is not achieved by anything material such as property value, a beautiful garden or an expensive refurbishing - the best home is one which shows care and concern for orphans.

Especially during lockdowns, when we are spending all our time at home, we should strive to make our homes blessed places where angels gather, the Name of Allah is remembered and the Sunnah is lived.

Three: You will be among the righteous people

In his Last Sermon given on Hajj, the Prophet Muhammad (saw) taught us that all human beings are completely equal in status 'except in piety and good deeds'.

Our status in the eyes of Allah is dependent upon our righteous actions - and one of the ways we can achieve righteousness is by giving to orphans:

In this ayah, immediately after stating the basic beliefs required of all Muslims, Allah says spending wealth for His sake is a righteous quality! He (swt) specifically mentions orphans as people deserving of our wealth. Thus, sponsoring an orphan is a righteous deed which has been given a truly high status by Allah.

Four: Your wealth will be blessed

During a crisis, we may - consciously or unconsciously - give a little less charity, feeling that we can't afford to be generous in an unstable situation. However, the power of charity is that it never decreases your wealth.

'Blessed is the wealth of the Muslim, from which he gives to the poor, the orphan and the wayfarer'. [Muslim]

Giving charity blesses our wealth and increases it, for only Allah can control our rizq (provision). Thus, giving during a crisis is a beautiful way to express your trust in Allah and reaffirm to yourself that you are dependent on Him alone.

Five: It's an excellent way to pay Zakat monthly!

Some people find it easier to give their annual Zakat in smaller monthly payments instead of in one lump sum. Orphan sponsorship is the ideal way to spread your Zakat over the year!

You can help an orphan while fulfilling your essential Zakat obligation on a monthly basis. An orphan sponsorship is just £29.50 per month. (Use our straightforward Zakat Calculator).

Six: You will earn the food of Jannah

When mentioning certain good deeds in the Qur'an, Allah also describes in detail the beautiful things in Jannah we will earn by doing these good deeds. In Surah Insan, Allah describes people who give their food to orphans and the needy, purely for His sake:

'And they give food, in spite of love for it, to the needy, the orphan, and the captive. [Saying], "We feed you only for the countenance of Allah. We don't want from you either reward or gratitude. Indeed, we fear from our Lord a Day austere and distressful"'. (The Noble Qur'an, 76:8-10)

As a direct reward for this good deed, Allah promises:

SubhanAllah, Allah is truly the Most Generous! Simply by giving some food to the orphans and needy in this

world, Allah will reward us with the luxuries and delicious food of Jannah, multiplying what we gave many times over.

Seven: It is a Sadaqah Jariyah unlike any other!

Long after you have stopped sponsoring your orphan, you will continue to gain reward for your compassion. Every time they use something they learned at school, you will be rewarded. Every time they make du'a for you, you will benefit.

Because you transformed an orphan's life and helped them fulfil their potential, you will gain the reward for their actions as well. The extent of these rewards is immeasurable. Who knows what your orphan will go on to build, teach and create; who knows how many lives they will change?

The rewards of Sadaqah Jariyah will last even after you have passed away, and it all begins with a single donation.

Eight: There is so much barakah in orphan sponsorship!

Our orphan sponsorship programme puts us in regular contact with the child's guardian, who can let us know about any issues the family or the community face. Often, we can help solve these problems.

For example, we can provide widows with a sustainable livelihood, or we can construct a water well in the community. In this way, a single orphan sponsorship sets off a chain reaction of Sadaqah Jariyah goodness!

SubhanAllah, a single orphan sponsorship - just 97p a day! - contains so much barakah! If you make the intention to be a part of this, you will gain countless rewards.

Nine: You will enter Jannah through the gate of Joy

It is so beautiful that Allah recognises not only the practical help we give to orphans - such as food and medical check-ups - but also the fact that we have brought them happiness through our support. Just knowing that someone out there cares about them and their future is a beautiful gift that every child deserves.

We pray we can bring so much joy to children - especially orphans - that we are someday called through the gate of Joy into Jannah.

Ten: You will be saving lives

Sponsoring an orphan goes beyond simply improving an orphan's life. Your donation can be a lifeline for a child in need.

The orphans we help are from poor families who can't afford basic nutritious food. Every year, around 3.1 million children are dying due to hunger. This is a completely preventable tragedy and it is unacceptable.

By sponsoring a needy orphan, you can protect them from the devastating effects of hunger and malnutrition; you could potentially be saving their life.

Challenges of orphan

helter, food, clothing, health and education. Many Orphans find they need to contribute financially to the household, in some cases driving them to the streets to work, beg or seek food. AIDS orphans often leave school to attend to ill family members, work or to look after young siblings.

* One of the biggest challenges of orphans facing challenge of shelter, shelter is one of the basic need.

* Food is also another challenges for an orphans , some time it leed the orphans to beg in the in the streets it is a basic need .

* Cloths is also another big challenges for a orphans to get it , especially during El-dil Kabir most of the orphan they don't have parents to provide them a cloths.

* This is also another a big challenges for a orphans , if they fall sick , they dont have some one to take care of their health status .

* Education is also another problem for an orphanage children's ,

CONCLUSIONS

Given the fiqh precedents cited above and the emphasis on the well-being of orphans in Islam's primary texts, the general belief that "Islam forbids adoption" must be reconsidered. Indeed, some aspects of the Islamic adoption principles are a matter of semantics, as the classical Islamic scholars defined adoption differently than we define it today. Moreover, there are currently a variety of adoption practices and laws across the world and many are compatible with Islamic ethics. According to generally accepted maxims of Islamic law, public interest (maslaha) is a central determining factor in Islamic law and can be used to justify departures from established precedents.⁷⁸ Islamic law has often integrated non-sharia norms whenever these would further public interest. Additionally, scholarly consensus has long held that the laws of the land, including national and international laws, constitute a deciding factor in Islamic law. As put forth in Majalla al-Ahkam al-Adliyya, a complete code of Islamic civil law, "Common use and custom, whether it be general or special, is made the arbitrator for the establishment of a judgment."⁷⁹ This is true as long as the law does not harm an individual or

the society. Thus, beneficial international and Western laws on adoption can be regarded as "Islamic." As such, the adoption of orphaned children in countries where adoption is permitted can be consistent with Islamic law, as long as vital ethical guidelines are followed. Regarding orphans, the Quran clearly states that the best interests of the child are primary. Families considering adoption must strive for a balanced combination of transparency, justice, and compassion. Adoptive parents must refrain from obscuring the adoptive child's biological lineage and they must strive to help the child flourish in all areas of life. The just division of wealth among biological and adoptive family members of each family must be ensured in the case of adoptions. According to UNICEF, "the best interests of the individual child must be the guiding principle" in making any decision on the adoption and placement of orphaned children. This is in accordance with the broad recommendation in the Quran regarding orphans: "Making things right for them is better." According to a central principle of Islamic law, all matters are to be judged according to intentions.⁸⁰ The Muslim Women's Shura Council unanimously believes that open, ethical, and legal adoptions are supported by the core beliefs expressed in Islamic sources and act as an acceptable way to improve the condition of orphans. "Islam" literally means making whole, sound, safe, and peaceful. Therefore making orphans well, safe, whole, and at peace is absolutely integral to Islam.

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