

“Kifalah” of an Orphan Child, Social Legal Issues in Pakistan and Solution in the Light of Quran and Hadith

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ABSTRACT

At the time of revelation of the Qur’ān, children were not prominent in terms of having rights in the society. Qur’ān specified child rights as the key social responsibility of parents and urged them to struggle for the upbringing of their children. Prophet (SAW) and the companions (RA) also set numerous traditions in relation to rights of children i.e., right of life, right of food, shelter and clothes, right of education and training and right of counting them as members of society. Islam bounds a father to bear the responsibility of *Kifalah* of his child. *Kifalah* consists of food, clothes and shelter and other educational expenses. A boy has a right of *Kifalah* from his father till puberty and a girl has a right of *kifalah* from her father till *marriage*. Disable children (male and female) obtain the right of *kifalah* from their real father. If divorce occurs in a couple, in this situation again father is responsible to bear the maintenance of his real children as per *Sharī‘ah* (Attalāq65:6). There is a question that who will be responsible of *kifalah* of a child whose father has died (Yateem).? This research paper aims to discuss the *Kifalah* right of an Orphan child after the death of father in Islam and social and legal problems in Pakistan. *Sharī‘ah* Law of *Kifalah* involves parents and state institutions to fulfill their responsibility towards up-bringing children. Thus, protection of the right of *kifalah* is the key responsibility of state. In this study, a brief sketch of social and legal situation in Pakistan is presented with the help of few facts and figures about the provision of child right of *Kifalah*. The study also presents a comparison of the views of eminent Muslim scholars belonging to different schools of thought, regarding the

provision of *Kifalah* to child after the death of father. Finally, Islamic wisdom regarding the practicality of a child’s right of *Kifalah* in Islam is presented in the research paper with the aim of highlighting its pertinence in maintaining a positive and sustainable human society.

Keywords: Kifalah, Orphan, social, legal, issues, Pakistan, Quran, Hadith

1. Introduction

The responsibilities of believers towards children are inviolable rights of the children because in Islamic jurisprudence rights and duties are correlated with each other. Children are enormous blessings from Allah; at the same time they are Amanah from Him to us. The ultimate aim of preserving that trust is to do our best to protect them from hell-fire in the hereafter-life, Allah Says in Quran:

¹ "يا ايها الذين آمنوا قوا انفسكم وامليكم ناراً وقودها الناس والحجارة".¹

“O You Who Believe! Protect yourselves and Your Families from that fire, whose fuel will be humans and stones.”

All children, not just orphans, come into the category of ‘vulnerable’ – their parents and society as a whole need to ensure they are looked after, not only because children have intrinsic rights, but because Muslims have a duty to be charitable. Islam regards safeguarding children's rights as important because all human life is sacred to Allah.

Orphan children will grow into young ones. It is fact that in youth, maturity and old age a person’s character reflects all those directives which he has given in childhood. It is our responsibility that to give the orphans more care, love and kindness. When the orphans will be given education training and true guidance then it will create positive effect on society. If an orphan is left free in childhood and his training is not done on the right side then he become danger for society. That is why Quran plays a full role in giving attention towards orphan’s rights both in Makki and Madni periods. Holy Quran emphasis on best education, treatment and care of wealth of orphans. And Holy Prophet SAW also more explained Quranic directives. In Quran and Sunnah all that matters are expressed which are important and necessary for orphans- Today 153 million children worldwide are orphans.71 million orphans live in Asia. According to a Unicef report,” Pakistan is home to 4.2 million orphaned

¹ Surat Al Tehreem 66:6

children. Though the creation of the welfare fund is a well-intentioned step, the problem of orphans in Pakistan is much bigger.”¹

Orphans have to face many social and legal problems. present article is an attempt to explore the legal and social problem of orphans in Pakistan and the Islamic teachings about the orphan rights. In this article it is tried to give the solution of orphans problems in the light of seerah of Prophet SAW.

2. Research Methodology:

To execute the study plan case study method is used fifty orphan children were selected from the different districts of Punjab, Sindh, Balochistan and Kheber Pakhtunkha. Interview method is used as tool of data collection.

3. Research Questions:

1. Who is responsible for the kifalah of an orphan according to Islamic teachings.?
2. What are the legal and social issues of orphans in Pakistan.?
3. What is the solution of their problems in the light of Quran and Hadith.?

4. Meanings of Orphan

The word “Yateem”(orphan) came 23 times in Holy Quran at different places:

"يسلونك ما ذا ينفقون قل ما انفقتم من خير فللوالدين ولا اقر ابون واليتى والمسكين وابن السبيل" -²

According to the dictionaries the literary meaning of Orphan is lonely and individual child in the terminology of Islamic law “ orphan is a ³ who has lost one or both parents”when a child reached at puberty ⁴ will not called orphan.

5. Meanings of Kifalah

Kifalah means maintenance and to supervise all matters of orphan. maintenance means making all the arrangements necessary for the ⁵ sustenance of a child out of one’s own pocket. consists of food, *Kifalah* ⁶

¹ <https://nation.com.pk/22-May-2016/Pakistan-s-orphans>

² Surat Al Baqra 2:215

³ Ibne Manzoor, Lisan ul Arab, Dar e Saader Berut, 1424 H:645/12

⁴ Al Munjad, Darul Ashaat, Karachi, p:1194

⁵ Ibne Hajjer Asqlani, Fathul Bari, Darul Riyan 2005, 45/10

⁶ Al Munjad, Darul Ashaat, Karachi, p:1194

clothes and shelter and other educational expenses. A boy has a right of *Kifalah* till puberty and a girl has a right of *kifalah* till marriage.

6. Kifalah right of a child

Child’s Right to Maintenance. Maintenance generally means the responsibility to spend one’s own earning or property for the sustenance of some other person. Here maintenance means making all the arrangements necessary for the sustenance of a child out of one’s own pocket. It includes the expenditure responsible to provide maintenance to his children, whether in his own custody or in the custody of someone else. The extent of his liability depends on his financial position and the situation of the child. The daughters are entitled to be maintained till they get married; even if the marriage takes place after attainment of puberty. A male child can claim maintenance from father until he attains puberty. The father is liable to maintain the child even when the child is in the custody of divorced mother. The fathers liability ceases only when he is refused the custody of the child for no justifiable cause. Where the child’s separate living is justified the father continues to be liable .

7. Kifalah of Orphan in Islam

In the Islamic faith, all children have various rights. These rights don't end when children become orphans, whose caregivers are primarily responsible for protecting orphans and instilling the values of the Qur'an and an appropriate reverence for Allah. In Surah Al Baqrah Allah Directs :

"وعلى المولود له رزقهن وكسوتهن بالمعروف لا تكلف نفس الا وسعها لا تضار والدة بوالدها ولا مولود له بولده وعلى الوارث مثل ذلك" ¹

“ And the father of the child shall be responsible for the maintenance of the mother in a reasonable manner. No soul is charged with more than it can bear. No mother should be made to suffer on account of her child, and no father should be made to suffer on account of his child. The Same duties devolve upon the father’s heir(in case of the death of the father).”

One part of this Ayah is :

"وعلى الوارث مثل ذلك" ²

“The same duties devolve upon the father’s heir.”

¹ Surat Al Baqra 2:233

² Ibid

Means if a child is orphan then Kifalah of that orphan will be the responsibility of that person who will have the right to inherit in condition of death of his father.

From this part of Aya Fuqha has reasoned that the responsibility of kifalah of an orphan is upon his close relatives. Firstly upon grandfather (Dada) if alive, and after that uncles will be responsible of kifalah of their nephew.

In case of orphan child, the burden shifts to the grand-parents. Where the grand-parents are dead or unable to provide maintenance to the child, the obligation devolves on the collateral relations of the child. However the obligation is restricted to the collaterals within the prohibited degrees of relationship by priority of being entitle to inherit from the child, had the child been dead. The obligation is absolute, even though the child has no property. It is sufficient that they would have been entitled to inherit had there been any property of the child. These relations primarily include uncles and aunts of the child and to provide maintenance to the child, their liability is joint, but proportionate to the share of each in the property of the child had it been dead.

In the sense that the key posture toward orphans should be kindness, orphans belong to the entire community, and everyone takes responsibility for their welfare. In addition to above mentioned rights of the children, Sharia prescribes certain directives upon Muslim ummah which in turn are special rights of orphans.

The Qur'an has referred to the welfare of the orphans and to the attitude of kindness and affection that should be adopted towards them at various places.

¹ "ويدسلونك عن اليتامى قل اصلاح لهم خير وان تخالطوا هم فاخوانكم".¹

And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. “

Allah explained to them that associated with them along with justice and reform is one of the requisites of human and religious brotherhood. Then Surat An-Nisa' came to pay more attention to them and paved the way before them by asking for Allah's Fearing and maintaining the ties of kinship and showing that all the people were created from one single soul. So, orphans should be treated as one treats his own brothers and

¹ Surat Al Baqra2:220

relatives, their money should be protected, they should be reared and well-behaved, and beware of neglecting them. Allah Says:

"وان تقوموا لليتامى بالقسط"¹

"ولا تاكلوا اموالهم الى اموالكم انه كان حوبا كبيرا"²

"And give to the orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin."

Guardians of the orphans should return their wealth to them and should not think of devouring it themselves.

"ان الذين ياكلون اموال اليتامى ظلما انما ياكلون في بطونهم نارا وتسيصلون سعيرا"³

“ Those who unjustly eat up the property of orphans, eat up a fire into their own bodies, they will soon be enduring a blazing fire .”

They should know that unjustly consuming the wealth of orphans is like filling one’s belly with fire. Furthermore, this will lead them to the fire of Hell in the Hereafter.

So no one should try to swap his poor merchandise and assets for their good ones. Neither should a person try to benefit from their wealth while mixing it with his own feigning administrative ease. If such intermingling needs to be done, then it should only be for the orphans’ welfare and well-being and not to usurp their wealth. Protecting the orphans’ wealth and safeguarding their rights are significant responsibilities.

"ولا تقربوا مال اليتيم الا بالتي هي احسن حتى يبلغ اشده"⁴

And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength."

If it becomes difficult to fulfill these responsibilities alone, and people think that ease and facility can be created by involving the mothers of the orphans, then they can marry the lawful among them.

"وان خفتم الاتقسطوا في البيتى فانكحوا ما طاب لكم من النساء مثنى وثلاث وربيع-----"⁵

¹ Surat Al Nisa 4:127

² Ibid :2

³ Surat Al Nisa 4:10

⁴ Surat Bani Israeel :32

⁵ Surat Al Nisa 4:3

”ويستفتونك في النساء ----- وما يتلى عليكم في الكتب في يتى النساء التي ----- ان
تنكحومن ه”¹

Their number should not exceed four. However, such multiple marriages should only be resorted to if a person is able to deal justly with the wives. If they think that they would not be able to do so, then even for an objective as noble as welfare of the orphans they should not marry more than once. Justice should always reign supreme.

Moreover, while entering into marriage, the mothers of the orphans should also be given mahr (dower) just as other women are given. The pretext that marriage has been contracted with them for the welfare of their own children is not acceptable in this regard. However, if such a mother gladly forgoes a portion, or all, of the mahr amount, then of course this generosity can be accepted.

Wealth is a means of sustenance and subsistence for people. It should not be wasted. Consequently, the directive of returning to orphans their money should be carried out when they reach maturity and are able to properly manage their wealth. Prior to this, it should remain in the protection of their guardians, who should continue to judge the orphans regarding their ability to manage and handle daily affairs.

”فان انستم منهم رشدا فادفعوا اليهم اموالهم. ولا تاكلوها اسرافا وبارا ان يكبروا ومن
كان غنيا فليستعفف ومن كان فقيراً فلياكل بالمعروف فاذا دفعتم اليهم اموالهم فاشهدوا
عليهم وكفى بالله حسيباً”²

He also says:

"And try the orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgment in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labor). And when you release their property to them, take witness in their presence; and Allâh is All-Sufficient in taking account."

¹ Surat Al Nisa 4:127

² Surat Al Nisa 4:6

In this Ayah it is directed to take care of profit and loss of orphans. From this Ayah these points clear:

1. Guardian should judge the maturity of an orphan and make sure that he had a maturity and able to manage daily affairs and financial matters or not.
2. If guardian has sure that the ability of dealing with financial matters has been developed in an orphan then he should handover wealth to orphan.
3. If a guardian is financially in better condition than he should not take anything from assets. And if he is poor person, then he can take befitting for his needs.

The Ulema and Fuqha has defined befitting differently . One view is that befitting means to remove hungriness and to cover himself.

4. When guardian return all the assets to orphan he should make eye witness so that it clears he, did not do injustice in his wealth.

In this interim period, however, the orphans’ needs and welfare should be provided for. Although the shares of the heirs to a deceased are fixed, yet if at the time of distribution of inheritance some close relatives, orphans or poor people are present, then even though they may not have any legal right in the inheritance, they should be given something and be spoken to in a befitting manner at their departure.

"وليشخس الذين لو تركوا من خلفهم ذرية ضعفا خافوا عليهم فليتقوا الله وليتقوا قولوا قولاً سديداً"¹

"And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words."

On such occasions, a person should always keep in mind that his own children can become orphans and he may one day have to similarly leave them at the mercy of others. This is the guidance of Allah regarding rearing children who will build the Muslim society. O guardians, beware of neglecting orphans and beware of the wrath of Allah, and know that neglecting them will lead to the harm of the society but rather to the entire nation. People are on a ship that is moved by waves, ups and downs, and there is no protection from Allah except those whom He bestowed mercy, and Allah does not show mercy except to those who

¹ Surat Al Nisa 4:9

obey His Commands and follow His Guidance. Those who rear orphans should recall the jealousy of Allah for orphans and to recall that one day he would leave his children and people will do in them as he does to others.

Many Hadiths were reported regarding praising the people who take care for orphans and giving them their rights.

"انا وكافل اليتيم في الجنة كما تين، وأشار بآصبعه"¹

“I and the guardian of the orphan will be in the Garden like that, indicating his two fingers.”

This is based on the Hadith of Prophet in an advice to his Companion Muaaz bin Jabal while sending him in a Dawah, call to Islam mission, to Yemen saying,

"ان الله قد فرض عليهم زكاة تؤخذ من اغنيائهم فتدّ على فقرآتهم"²

“Allah has prescribed a certain percentage of their wealth as Zakah. Such Zakah will be taken from the rich members of the Islamic society and given to the poor and needy ones”.

Islam gives all the rights and cares to the orphans and directs to all Muslims to well treat and kindness with orphans. But in Pakistan treatment with the orphans is different to Islamic teachings. Orphans are not treated justifiably and kindly. Family members eat up the assets of orphans and do not look after properly. Orphans have to face many problems in Pakistani society and society also effect for their behavior. In the coming lines it will tried to describe the legal and social problems of the orphans in Pakistani society in the light of taken interviews.

8. Legal issues of orphans in Pakistan

In Pakistani society people ignore the orphans and do not give their rights. In order to investigate the legal and social problems among the orphans of Pakistan an interview method was used from the school going orphans, mothers, teachers and other family members to know the social, legal, psychological, educational and economic problems. First the legal issues will be discussed:

According to a Unicef report, Pakistan is home to 4.2 million orphaned children. Though the creation of the welfare fund is a well-intentioned step, the problem of orphans in Pakistan is much bigger. The current

¹ Tirmazi, Abu Mousa Tirmazi, Darul Ahya Turas ul Arabi, Beirut, 39/4; Muslim, kitab Zuhod, 1142/18

² Bukhari, Kitab ul Zakat, HadithNo:1496

adoption process in Pakistan discourages the taking in of orphans, who are left to the mercy of the state, or private charities. Adoptive parents are only recognised as legal guardians and not as parents, which raises complications when obtaining identification papers from NADRA. This becomes even more complicated in cases where the identity of biological parents is unknown. The rights of adopted children are not clearly defined by law either. An adopted child has no legal right to inherit property and whatever financial security is provided is heavily dependent on the discretion and of foresight of adoptive parents. This is where legislation is needed. Due to social taboos and religious beliefs, a premium is placed on blood relations. Parents often resort to presenting adoptees as their biological children to avoid social stigma. If this problem can be remedied by law, so that parents who adopt know the state clearly supports adoptions, and the child is also legally considered their heir, the number of unattended children will fall. The bill is fixing only one symptom with its welfare fund, the social setup still needs to be carefully revised.¹

The Upper House of the Parliament passed the first ever bill that makes the welfare and rehabilitation of unattended orphan children, the responsibility of the state. The bill titled ‘Un-attended Orphans (Rehabilitation and Welfare (Act), 2016’ is aimed at protecting the rights of unattended orphan and abandoned children, ensuring provision of facilities to them including housing, education and healthcare.²

The wealth and assets of orphan are misuses, people and guardians eat up the wealth of orphans illegally. Orphan has the legal right to stop any type of misuse, but he finds the difficulties in legal procedure and often he kept unaware of these things. The guardians keep orphans unaware of their assets and wealth 90% orphans were unaware about their inheritance and wealth even mother(widows)of orphan were unaware. There is no legal system to register orphans’ wealth.

9. Social Issues

In Pakistani society people ignore the orphans and do not give their rights. Children are the backbone of the society. Orphans are emotional, insecure and are neglected in our society. People mistreat orphans and they take house work and labor work from orphans. Orphans are given less diet and education. Educational problems, dependency on others

¹ <https://nation.com.pk/22-May-2016/Pakistan-s-orphans>

² Ibid

Orphans and non-orphans are compared then realized that dissatisfied and psycho-social problems are present in orphans The rejection attitude puts very bad effect on the orphans.

a. Educational problems:

Analysis of the interviews shows the educational condition of orphans that:

1. 80% of orphans do not participate in any sort of extra curriculum activities.
2. 60% of household while 80% of orphanage orphans having their problems due to lack of family support, ignore the society members, lack of economic resources etc.

b. Financial problems

Most of the orphans are belongs to poor family, having extreme type of poverty, that is why they are living in the orphanages.

Orphan children become some time thief their poverty and economically low condition compel them to the social evil like begging, stealing, beating others etc.

10. Solution in the light of Quran and Hadith

For these reasons, Islam -the Qur'an and the Hadith commanded Muslims to pay attention to orphans, exhorted to rear them and protect their lives and money. The Glorious Qur'an had paid great attention to orphans since it began to come down until Allah completed the religion and legislation. When the revelation interrupted in Makkah and the Prophet (peace be upon him) felt that Allah has forsaken him, thereupon Allah (Glory be to Him) revealed to him:

¹ "الم يجدك يتيما فاؤى"-

"Did He not find you (O Muhammad peace be upon him) an orphan and gave you a refuge?"

Allah says in the Quran:

² "وبالوالدين احسانا وبذى القربى واليتامى والمساكين"-

³ "واتى المال على حبه ذوى القربى واليتامى"-

⁴ "ويطعمون الطعام على حبه مسكينا ويتيما واسيرا"-

¹ Surat Al Zuha 93:4

² Surat Al Nisa 4:36

³ Sura Al Baqra 2:177

⁴ Surat Al Dahar :8

Then He asked him to show gratitude for this blessing and the gratitude would be showing kindness to orphans:

"فاما اليتيم فلا تقهر"¹

"Therefore, treat not the orphan with oppression."

The Qur'an which is revealed in the Makki period paid great attention to orphans and made the contempt of orphans and neglecting their affairs one of the signs of disbelieving in the Day of Recompense.

"آرايت الذي يكذب بالدين، فذلك الذي يدع اليتيم"²

"Have you seen him who denies the Recompense? * That is he who repulses the orphan (harshly)."

Moreover, He made caring for orphans one of the Ten Commandments that were not abrogated in any religion and was regulated with faith in one course. Until He says:

"ولا تقربوا مال اليتيم الا بالتي هي احسن حتى يبلغ اشده"³

"And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength."

Many Hadiths were reported regarding praising the people who take care for orphans and giving them their rights. The Prophet (peace be upon him) correlated between those people and him in Paradise to enjoy its blessings because they treated orphans well.

"Whoever raises three orphans, is like one who spends his nights in prayer and fasts during the day, and goes out morning and evening drawing his sword in the cause of Allah. In Paradise, he and I will be brothers like these two sisters, and he held up his forefinger and middle finger together."⁴

"خير بيت في المسلمين بيت فيه يتيم يحسن اليه"⁵

"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."

"انا وكافل اليتيم في الجنة كما تين، وشارب ماء صبعه"⁶

¹ Surat Al Zuha:9

² Surat Al Mauon:1

³ Surat Al Anam:152

⁴ Bukhari, Kitab ul Adab,437/10; Muslim, Kitab Zuhod,112/18

⁵ Ibne Maja,Bab Raham, Hadith no:3679

⁶ Tirmazi, Abu Mousa Tirmazi,Darul Ahya Turas ul Arabi,Beruit,39/4; Muslim, kitab Zuhod, 1142/18

“ I and the guardian of the orphan will be in the Garden like that, indicating his two fingers.”

Prophet SAW said:

“امسح راس اليتيم”¹

“ان هذا المال خفرة حلوۃ فنعم صاحب المسلمه ما اعطى منه المسكين واليتيم”²

As for that woman whose husband died while she is pretty and of a lofty position, and he left orphans whom she took care for and refused to marry for their sake, her reward will be with Allah and she will gain a high position in Paradise. The Prophet (peace be upon him) said:

“I am and the woman who lost her beauty [for the sake of her orphan children] are like this in Paradise [and pointed with his middle and forefinger]”³

Zakah represent a full mechanism of social integration among the various individuals of the Islamic society. This is based on the Hadith of Prophet in an advice to his Companion Muaaz bin Jabal while sending him in a Dawah, call to Islam mission, to Yemen saying:

“Tell the people of Yemen that Allah has prescribed a certain percentage of their wealth as Zakah. Such Zakah will be taken from the rich members of the Islamic society and given to the poor and needy ones”⁴

Mutbanna متبني

Making orphans as their own son or daughter, Islam does not allow people to call the orphans with others father name except his real father. There are many issues in this act :This child meets his wife in loneliness which is illegal in Islamic Shariah. Holy prophet SAW said:

“لا يخلوا رجل بامراءة”⁵

Same like if a girl is adapted then she will have to be with that person who is actually not her father.

Secondly the adopted person will considered the deserver of the inheritance and same like the adopter will deserve the adopted son or daughter’s inheritance. These all acts are against the Islamic teachings. In

¹ Musnad e Ahmad, Ahmad Bin Hambal, Hadith No :22207

² Bukhari, Al Jame ul Sahih, Kitab Zakat, Bab Sadqa al Yateem, H:1465

³ Majma Ul Zawaid, Hasmi, 162/8

⁴ Bukhari, Kitab zkat, Hadith No:1496

⁵ Bukhari, Kitab Jihad, 143/2

Islam to make someone his real son or daughter is false claim. Allah says in Surah Al- Ahzab:

1 "ادعوهم لآباءهم" -

"Call them with their real fathers"

Holy Prophet SAW said that: "The person who will call any other person by the name of un real father other than real, the paradise will be Haram on him".²

Islam forbids any person to talk about the pride of his family in front of an Orphan, so that orphans could not feel about the family loss. In Islam every Muslim belongs to Islamic family. In Islam there is no space to take pride on family or cast, Allah Says:

3 "ان اكرمكم عند الله اتقكم" -

11. Findings:

Muslim jurists have based their discussion about rights of children on the general understanding and commandments of the Quran and Sunnah (traditions of the Prophet Muhammad). In the Islamic faith, all children have various rights. The rights of the children are well protected in Sharia (Islamic law). Islam not only designates rights of children after they are born, but also they have rights before their birth. So far as the rights of orphan children are concerned, Holy Quran makes special reference for protecting their rights. Allah says:

“Give orphans their property, do not replace their good things with the bad and do not consume their property with your own, that is a serious crime”

Children are the backbone of the society. Orphans are emotionally, insecure and are neglected in the Pakistani society. Orphans are facing many problems. People of Pakistani Society are not treating orphans according to the Islamic Teaching. They are eating up the money of orphans. Child labor is common.

Our today's children are the basis upon their shoulders the building of society is based in the future. They are the men of the future and as much effort you exert in rearing and behaving them as the status and power of the nation will be. However, if they are neglected, deviation styles shall

¹ Surat Al Ahzab 33:5

² Bukhari Kitab Al Mugazi,45/8

³ Surat Al Hujrat :13

seize their hearts and the nation shall become unbalanced and weak in the face of confronting powers.

An orphan is one of the children who lost his father and one who supports him. He lost the heart which used to be kind to him, and the soul which encompasses and cares for him to empower his nerves, increase his organs, expand his chest, and make life smile to him. He had lost all those by the death of his father and fate left him for distress, distraction, and deprivation. So, he is in dire need to special care from the Most Gracious and the Most Compassionate Himself to rescue him from this loneliness and make him happy. He needs a wise legislation and a generous will from a Merciful Lord to protect him and money and consider him a working man in life and not an idle who beg of his living and become a burden on his nation or a bad person who spreads his poisons over other children.

12. Suggestions

1. People should care and look after the orphans present in their families according to the Quranic directives, Hadith and Seerah of the Prophet SAW.
2. Ulemas and teachers should deliver the lectures about well treatment and kindness to orphans among the people and children.
3. Govt Should make legislations for the protection of wealth, money and land of the orphans.
4. Govt should increase fund for the welfare and protection of orphans.
5. Govt and private organizations should try to improve the condition of the orphan's home and Yateem Khanas in Pakistan.