

## Review the Legal Perspective of The Child's Education Rights Based on the International Law

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### Abstract

*Legal challenges to child education create barriers to assisting abused children and their families. The purpose of this study was to describe legal challenges to child education. A qualitative study was conducted to explore the legal challenges. Individual interviews with about 20 people. Grounded theory methodology was used to develop categorical themes that reflected experiences and challenges. Three themes emerged from the data: legal challenges create complex dilemmas for education rights. Also, it has a common denominator with the legislative decree. The Islamic Shariah has taken great care of human life, particularly children. The Shariah system has introduced many legislations that preserve children's rights, including their right to education, reform and education. Thus, this study is faced with a considerable amount of primary legislation in the child's life to preserve it and its development, and from this I chose to address it (the rights of the child in education and education in the legal and legal perspective. It focused on the essential legislative dimensions that preserve children's rights to education and read the following international law.*

**Keywords:** Child Rights, Law, Sharia, Education, International Law

## **Introduction**

The United Nations Convention on the Rights of the Child ('the UNCRC' or 'the Convention') provides the most comprehensive statement of children's rights to education (Verhellen, 1993). Even though scholarship about the human rights of children is scattered in a variety of paradigms, research tracks, disciplines and schools of thought (Hanson, 2012); (Wynen et al., 2013). Islamic law (Shariah) has paid great attention to children because they are the next generation who will lead the nation and know the extent of the progress of nations and peoples by taking care of this promising segment. This segment of society needs more care and attention than other segments of society. Ignorance and homelessness. So this research came under the title (Children's rights in education from the legal perspective and international law (Duquette, 1997). To show that Islamic Sharia paid great attention to this segment, as caring for and caring for the child is a preventive, precautionary and educational method to prevent the formation of crime in society so that this child does not fall prey to crime and criminals. This research consisted of an introduction, a preface, two chapters, and a conclusion. The first topic dealt with the right of the orphan child to education from the legal perspective and international law. In the second topic, she dealt with the child's rights in education from a legal standpoint and international law.

## **Literature Review**

The origin of the term "right" is conformity and approval, as is the agreement of the door in its right to its rotation on integrity (van Bueren, 2021). As for the terminologically, the jurists of Sharia defined it as: ((what a man deserves)) and he criticized this definition, as it is ambiguous due to the generality of a word, and that the entitlement contained in the description depends on the purpose of the right, and this depends on the knowledge of the entitlement, so the role is required. And it came in Sharh Al-Manar: "The truth is an expression of what exists from every aspect, an existence that there is no doubt about, and from it this religion is true, i.e., existing in itself is a form and meaning. Fixed interest for the individual or for the community, or for both, as determined by the wise legislator." As for the definition of the right according to the jurists of positive law, it was defined by Dr. Abdul Razzaq Al-Sanhouri and Dahmed Heshmat Abu Steit as: ((a material or moral interest that is protected by the law. The right does not arise if the law does not approve it)). Second: Defining the child in Islamic Sharia and international treaties.

child language:

The child, with the breaking of the tibia and its tightening, is the smallest of everything, for the smallest of people is a child, and the smallest of the beasts is a child, and the youngest of the clouds is a child. The night when the first darkness falls to him is a child, and the child is the darkness itself. The word "baby" is derived from infantile, meaning softness, for the newborn, has infantilism and softness until it was said that the child is the newborn as long as it is soft or smooth. In the language, the word "child" refers to the individual, the group, the male and the female, and the source is childhood.

The jurisprudence books have indicated that the infancy stage is that stage that begins with the formation of the fetus in the mother's womb and ends with puberty.

Puberty may be by sign, or by age, and signs of puberty in the female are menstruation, wet dreams and the pregnancy, and in the male—definition of the child in the United Nations Convention on

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the Rights of the Child of 1989. The United Nations Convention on the Rights of the Child of 1989 is the first international document that defines the child clearly and explicitly, as this convention applies only to those certified to describe the child.

According to the text of (Article 1) of the Convention, a child means (that is, every human being under the age of eighteen unless he reaches the age of majority before that following the law applicable to him). The first topic: the right of the child to education in the legal perspective and international law the first requirement: the upbringing and discipline of the child Islamic education means the maintenance and righteousness of man and his correction from its inception to its end, under the teachings and directives of Islamic Sharia. Since the child is a creature unable to know what benefits or harms him and does not distinguish between good things from others, Islam has made the right of the child to his parents and those in charge of his upbringing per the principles of Islamic Sharia in beliefs, worship, behavior and morals.

### **Research Methodology**

The current study uses a deductive approach to review previous educational literature. The present study is based on several authors' narrative approaches to the literature review. A narrative review of the previous literature has been used to analyze the current knowledge comprehensively and critically and come up with an objective analysis of the current command (Ramdani et al., 2021). A narrative review of literature provides critical evaluation for developing a theoretical model by gathering, critiquing and summarizing existing literature published in journals.

A qualitative study was conducted to explore the legal challenges—individual interviews about 20 people. Grounded theory methodology was used to develop categorical themes that reflected experiences and challenges.

### **Findings**

Parents and educators must teach children from a young age to pronounce the word monotheism ((there is no god but God and Muhammad is the Messenger of God)) and make them understand its meaning when they grow up: There is no god but God. Ibn al-Qayyim, may Allah have mercy on him, said: ((If it is time for them to speak, i.e. children, let them teach there is no god but God and Muhammad is the Messenger of God, and let the first thing that reaches their ears be the knowledge of God Almighty above (Abdeldayem et al., 2021).

That is because the belief in God Almighty and his knowledge of the primary principles of religion is the basis for reforming the child, and the angel of his moral upbringing and correcting his crookedness, so every action that comes from him is weighed according to the scale of Islam.

If the child reaches the age of seven, the educator must teach him to pray, and if he reaches ten, he must beat him for it in case he refuses to perform it.

2- Umar bin Abi Salama said: (I was a boy in the lap of the Messenger of God, may God bless him and grant him peace, and my hand was rambling on the plate, so the Messenger of God, may God's prayers and peace be upon him, said to me: "Boy, name God, and eat with your right hand, and all that is next to you." This is still my taste afterwards. Imam al-Nawawi, may God have mercy on him, said: ((In this hadith there is an explanation of three Sunnahs of eating, namely: naming, eating with the right hand, and the third eating from what follows it, because eating it from the place of its owner's hand is bad ten and leaving chivalry.

3- On the authority of Rafi' bin Amr al-Ghafari, who said: I was a boy throwing our palm trees, or he said: The palm trees of the Ansar, so the Prophet, may God bless him and grant him peace, brought it and said: "Oh boy." I eat, he said: ((Do not throw the palm trees, and everything that falls on their bottoms)). Then he wiped my head and said: ((O Allah, fill his stomach)).

This hadith indicates what the Messenger, may God's prayers and peace be upon him, was keen on teaching this boy great etiquette, which is not trespassing and corrupting people's money. That is, I am not tampering. Rather, what prompted me to this action was hunger, so the Prophet, peace and blessings be upon him, and other members of his ummah explained the ruling on this jurisprudential issue, as he said to him: ((Do not throw palms, and everything that falls on their bottoms)) because throwing palms and trees may spoil the rest of the fruits, and for this he was forbidden. about throwing.

4- On the authority of Sahl bin Saad, may God be pleased with him, he said: ((The Prophet, peace and blessings be upon him, was brought a cup and drank from it, and on his right a boy, the youngest of the people, and the old men on his left, and he said: "Boy, do you permit me to give him the old men.") He said: What By my grace, I would have preferred someone to you, O Messenger of God, so I gave it to him." This hadith contains a set of moral etiquette that the Prophet, may God bless him and grant him peace, brought up his companions, may God be pleased with them, including: that he enacts the right to be safe in the dispensing of drink and food, and what happened in their course. Aisha, may God be pleased with her, narrated: ((The Prophet, may God bless him and grant him peace, liked the time in his shoes, his feet, his purification, and in all his affairs)).

Including that the youngster's permission must be sought in matters in which he has a right, such as if he is the one on the right and on the left who are better or older than him. Al-Ruhaibani said: If he drinks milk or something else, it is prescribed for him to hand the right hand, even if it is small or cuddly, and he seeks his permission to give him the larger one.

Taking care of the child, raising him in a good manner, and disciplining him with Islamic etiquette is one of the greatest duties of parents that the true religion imposes on them. Parents neglecting their children and neglecting their upbringing is a sin that deserves punishment.

Imam Al-Ghazali, may God have mercy on him, says: ((Know that the path in the sport of boys is one of the most important and confirmed matters. The good and his knowledge was brought up on him and he was happy in this world and the hereafter. His parents shared in his reward and every teacher and polite to him, and if evil returns and neglects the neglect of beasts is wretched and perished. The burden is on the neck of the guardian over him and the guardian of him)) And thus Islam guaranteed the right of the child to discipline and education in faith until he grows up The child is righteous as God Almighty wants, so he fulfills the rights of God, people, and himself. Thus, people live in a virtuous and conservative society in which they are secure in their lives, blood, money, and honor because his upbringing on obedience to God Almighty and carrying out his commands gives him piety, and piety is the way to security and prosperity in this world and the hereafter.

The second requirement: Show love and tenderness to the child

Islam is concerned with the child's health and physical and mental formation, as well as the child's feelings and emotional and psychological structure.

Experiences and observations have confirmed that the only hope for the child and the source of his joy and activity is the kindness and tenderness of the parents. .

Kindness, tenderness and the need for love are among the basic needs of the child. Love serves as emotional nourishment for the child. He who received little love in his early years will continue to

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thirst for more of this nourishment. Because, as many psychologists and educators say, an adult man is the first five years old, the child does not change much after the sixth year of life (), which shows us the importance of this right in a sound, correct, balanced and tolerant upbringing.

Islamic law preceded psychology and sociology in defining this right for children. The Messenger, may God bless him and grant him peace, used to treat children with all kindness, compassion, tenderness and kindness. He kissed them, wiped their heads, played with them, carried them on his honorable back. On the authority of Asma bint Umays, she said: When Jaafar and his companions were injured, I went to the Messenger of God, may God bless him and grant him peace, and she had tanned forty manna, and she kneaded my dough and It must be taken into account not to exaggerate the love and tenderness with children, since true Islam observes balance and moderation in all its legislations and directives (Zukan & Aldulaimi, 2020).

Excessive love leads to the child growing up spoiled, weak and unable to take responsibility in the future (), love is not by giving the child all the money and necessities he wants, but love is a feeling that the child feels from the tone of voice, the paper of dealing and good style as we learned from our Messenger prophet Muhammad peace be upon him.

And since everything has a middle limit, if it increases it turns into its opposite, so love also has a limit that it must not exceed or decrease. That is, we must love and sympathize with our children without exaggeration or negligence. Excessive love generates a spoiled child unable to assume responsibility, disrupts the development of a normal personality, and paves the way for bad manners and immorality. As for negligence, it is the key to delinquency, crime, and delinquency. The child is deprived of love and tenderness, looting nervous anxiety that destroys the feeling of safety and stability within his family first and then his community (Aldulaimi, 2019).

The Messenger, may God's prayers and peace be upon him, refers to the father beating his son if he reaches the age of ten, and he does not perform the prayer, and that is in his saying, peace and blessings be upon him: ((Instruct your children to pray for seven, and beat them for it for ten)).

And the peace and blessings of God be upon him. His kindness and love for his two grandsons, Al-Hasan and Al-Hussein - may God be pleased with them both - does not prevent him from raising them with a degree of necessary severity when they take two dates from the charity dates. Each of them raises his dates to his mouth, and the Prophet, may God bless him and grant him peace, denies that to them in relentless denial. And he extends his honorable hand to both of them and takes out these two dates before the saliva dissolves them while saying: Kikh Kkh: They are from the dates of charity that are not permissible for Muhammad or the family of Muhammad

The third requirement: is child support.

The scholars unanimously agreed that the child's maintenance is on his father, so if his father is insolvent or dead, it is obligatory on his money if he has money.

The care and guarantee of the child is originally obligatory on the relatives and relatives, so he is in the custody of his mother if his father is incapacitated or deceased, and his expenditure is on the relatives and rich relatives if he does not have money according to the order of inheritance, but if he loses both parents, their relatives replace the parents and this guarantee It is established for them by the rule of Sharia. If he does not have relatives or if he has, but they are poor and powerless like him, then his expense is from the Muslims' treasury because the fine is sheep, and if the child dies and he has money and he has no one of the heirs, then his money is for the Muslims' treasury.

Evidence for this is the saying of the Prophet, peace and blessings be upon him: ((Whoever left money, it will be for his heirs, and whoever left both, it will be with us)). But if the child does not have money or rich relatives, and the bayt al-mal does not spend on it for any reason, then in that case his spending will be on the rich Muslims who know his condition, because leaving spending on him is his destruction, so spending on him becomes an obligation of sufficiency, if he does it. Some fell sin on others. As for the social solidarity of the child at the state level, it is in the case of the family's inability with its members, as Omar, Othman and Ali, may God be pleased with them, did in allocating a gift for each newborn, which is one hundred dirhams. He helps him make his breastfeeding and spending from the treasury. Then, when he grows up, he will lead him with other children (Abdeldayem et al., 2021)

And the child should not be burdened with money that he can afford, and Islam has warned against that, so Othman bin Affan, may God be pleased with him, warned of that when he assumed the caliphate, he said: "Do not burden boys with earning, for when you cost them to earn, they will steal, and do not burden a nation without a profession of earning, for when you You cost her that, she earned her relief, and pardon, when God pardoned you (Jameel et al., 2022).

The fourth requirement: the causes and treatment of child delinquency

The factors and reasons that lead to the delinquency of the child, his deviation, the corruption of his morals and his poor upbringing in this sinful society, the bitter reality, and the perverted life are many, including:

Section one: the economic factor:

The calamity of poverty that befalls the young while they are in the prime of life and the beginning of life if they do not find complete care that raises their level, and complete aid that covers their need. Undoubtedly, this will lead them to deviation, and gradually lead them towards criminality, rather they will become a tool of demolition and sabotage of the nation's entity and tearing apart. To her unit, and to create chaos among her children in the future (Abdeldayem & al Dulaimi, 2020).

Rather, it may reach to change their religion under the guise of extending economic aid from the missionary movements, if they lose the care of the family and the Muslim state that sponsors them and is responsible for ensuring them, so that they deviate from the path and follow the path of delinquency and criminality, for the child who does not find enough food at home. He does not see anyone who gives him what he uses in the language of living and the reasons for life. He looks at what is around him and finds poverty, effort and deprivation, so he will resort to leaving the house in search of reasons and in pursuit of sustenance. The hands of evil and crime will seize him, and the aura of evil and deviation surrounds him, and he will grow up in society as a criminal. And be a danger to the soul, money and honor (Aldulaimi, 2016).

Research and statistics have proven the relationship between poverty and crime and that poverty is the incubator environment for corruption, due to the human's love for money.

The Almighty said ((and you love money very much)) and one of the researchers in Egypt studied the impact of the economic aspect on crime, and he found that 35% of delinquent juveniles are poor and 18% of them are well-off.

And he, may God's prayers and peace be upon him, used to seek refuge in God from poverty, rather he combined it with poverty, so he, may God's blessings and peace be upon him, said: "Oh God, I seek refuge in you from unbelief and poverty."

. Islam, with its just legislation, laid foundations and ways to combat poverty, established the right to a decent life for every human being, and put in place legislation that would make every individual the minimum amount of housing, a restaurant and clothing, and a practical approach to

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eradicating poverty once and for all, such as securing ways of working for every citizen. If we apply these provisions, we will eliminate the most important causes of crime, homelessness and loss, and we will finally eliminate all manifestations of poverty, misery and deprivation (Abdeldayem & Aldulaimi, 2020)

#### Section Two: Conflict and Family Discord:

One of the main factors in the delinquency of the child is the intensification of the conflict between the mother and the father, and this discord between the woman and her husband may lead to the children leaving the infested house, to search for companions and places in which to spend their time. Deviation will bring them down to the worst morals and the ugliest of customs. Indeed, their deviation will be confirmed, their criminality will be realized and they will become a tool of danger and calamity for the country and the people. Statistics in all countries indicate that a percentage ranging between 60% and 80% of juvenile criminals who do not have a cohesive family, including the loss of both parents or one of them, separation and deprivation of kindness, the absence of the father or the mother and his lack of care and care, the misbehavior of the parents, or the encouragement of the child by his parents or one of them on the path of corruption and Islam was able to find a solution to this problem by choosing the right family And that is nothing but a realization of affection, love and understanding, and the use of methods of reform between spouses to solve these problems (Abdeldayem et al., 2021)

The fifth requirement: the right of the child to mercy, tenderness and good treatment in international conventions and agreements.

International conventions and conventions on human rights in general, and the child in particular, refer to the child's need for good treatment, love and understanding, especially in his early years, as well as the prohibition of abuse, neglect and violence against him, especially the female child. The child needs love, tenderness, joy and kindness, and the Declaration of the Rights of the Child stipulates in the sixth principle, saying: "The child needs to enjoy a harmonious personality that is fully open to love and understanding. Tenderness, moral and material security, and it is not permissible, except in exceptional circumstances, to separate a young child from his mother.

The family is the natural environment for the care of the child, and no other party or institution can compensate for it, and a balanced and healthy personality stems from an atmosphere dominated and governed by love, understanding and affection ().

As for the 1989 Convention on the Rights of the Child, it stipulates the right of the child to care and care for the child from the parents or guardians. Article 19 defines the following: "States Parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of violence or abuse. Physical or mental harm or abuse, neglect, negligent treatment, maltreatment and exploitation, including sexual abuse, while in the care of the parent(s), legal guardian, or other person who cares for the child.

To this end, such preventive measures should include, as appropriate, effective procedures for establishing social programs for the provision of necessary support to the child and for those who have the care of the child, as well as for other forms of prevention, and for the identification, reporting, referral, investigation, treatment and follow-up of such child abuse And also to intervene in the judiciary as necessary).

Article 19 of the Convention seeks to give the child the broadest possible range of protection



against any kind of domestic violence or other forms of violence. It specifically addresses the duty of Governments to protect children against neglect and abuse by parents or other persons in their care.

The World Health Organization has reported that approximately 40 million children under the age of fourteen worldwide suffer from abuse and neglect and need health and social care.

Statistics in Russia indicated that about 2 million children under the age of 14 are subjected to physical abuse by their parents annually, and that the equivalent of 15% of them die as a result of assault, in addition to the suicide of (2000) children annually.

Article (16) of the 1989 Convention on the Rights of the Child states: "No arbitrary or unlawful interference with a child may take place in his private life, family, home or correspondence, nor any unlawful attack on his honor or reputation, and the child has the right to be protected by law from such This exposure or prejudice)).

Article 37/A of the Convention states, "No child shall be subjected to torture or other cruel, inhuman or degrading treatment or punishment."

Article 39 of the Convention stipulates that "a child who is exposed to one or more of these cases has the right to physical and psychological rehabilitation and social reintegration."

### **The Right of the Child to Education in International Conventions and Treaties.**

Education is of great importance in protecting man from several dangers, such as deviation from sound behaviors that develop his physical, mental and spiritual capabilities that make civilization and civilization, and that bring him prosperity, happiness, progress and prosperity for humanity in general. Science is a light that dispels the darkness of ignorance and illiteracy and protects societies from the danger of wars and epidemics And disasters in all their forms, and education with these great benefits that accompany it must be available to man as a basic right for him since childhood, so the international community, states and international and specialized international organizations have made good efforts in order to make education available in all its forms to children (Verhellen, 2000). .

The Universal Declaration of Human Rights emphasized the necessity of educating children and ensuring this right for them. Article (26), paragraph (1) of it states: "Everyone has the right to education, and education in its early and basic stages, at least, must be free. Education is for all on the basis of competence. Education must be directed towards the full development of the human personality and greater respect for human rights and fundamental freedoms. Education must promote understanding, tolerance and friendship among all peoples, races and religions, and support the efforts of the United Nations for peacekeeping (Feng et al., 2012).

The seventh principle of the Declaration of the Rights of the Child of 1959 states: "The child has the right to education, provided that education is free and compulsory, at least in its early stages, in a manner that raises his culture, develops his abilities, his appreciation of matters and his sense of moral and social responsibility, so that He becomes a useful member of society, and the supreme interest of the child is the guiding principle for those responsible for his education and guidance, especially his parents (Nwazuoke & Igwe, 2016).

It is noted on the first paragraph of the principle that it made education a right for the child and a duty of society, and in order for it to be like that, it must be free and compulsory, and the connection of these two conditions is clear because the second cannot be achieved without the availability of the first. As for the second paragraph of the same principle brings back to the subjective minds that the child's personality should enjoy, which makes his supreme interest the reference he is comfortable with in all educational and guidance processes. Given that the family has been



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recognized as a primary source of care, education must also be a basis under Parental responsibility.

The right of the child to education was established and confirmed by Articles 13 and 14 of the International Convention on Economic, Social and Cultural Rights, but with more detail. Article (13) of the Convention is not only respecting the desire of parents and guardians to choose the type of education, but also choosing schools for their children other than public schools, but the state will not leave that to the parents' desire in an absolute manner, but rather restricts this to the minimum educational standards that may be imposed or approved by the state. This agreement does not leave the parents absolutely free to choose the type of education and schools, but rather guarantees the child's right to the education available in the country where he lives. Article (14) of the Convention affirmed the obligations of the states parties that have not yet reached the realization of making primary education compulsory and free by approving the plan to ensure that this is achieved within a reasonable time. Within a reasonable number of years to be determined in the said plan.

However, what is stipulated in Article (15) is important, especially in the information age and technology revolution. The States Parties have recognized the right of every individual to participate in cultural life and to enjoy the benefits of scientific progress and its applications. Since the capabilities of the various states fall short of realizing this right alone(), the second paragraph of the same article contains a text that includes "the commitment of the states parties to the current agreement to respect the indispensable freedom for scientific research and creative activity, and the parties to the agreement acknowledged the benefits that It is achieved by encouraging and developing international contacts and cooperation in the scientific and cultural fields.

If we turn to the Convention on the Rights of the Child of 1989, we find that it specified the foundations for regulating the exercise of the right to education. Article (28) stipulates the following:

(1) States Parties shall recognize the right of the child to education, and to achieve this right progressively and on the basis of equal opportunities, they shall, in particular:

(a) Making primary education compulsory and available to all.

b- It encourages the development of various forms of secondary education, whether general or vocational, and makes it available and available to all children, and takes appropriate measures such as introducing free education and providing financial assistance when needed.

c- Making higher education, by various appropriate means, available to all on the basis of abilities.

D- Making educational and professional information and guidelines available and accessible to all children.

c- Take measures to encourage regular attendance at schools and reduce study rates.

2 - States Parties shall take all appropriate measures to ensure that school discipline is administered in a manner consistent with the human dignity of the child and in conformity with this Convention.

2. The States Parties to this Agreement shall promote and encourage international cooperation in matters related to education, in particular with the aim of contributing to the eradication of ignorance and illiteracy throughout the world and facilitating access to scientific and technical knowledge and modern educational means. In particular, the needs of developing countries shall be taken into account in this regard." This article establishes the right of all children to education without any discrimination.

This agreement not only establishes the right of the child, but rather sets out a set of goals for the

education of the child stipulated in Article 29 of the Convention, which are as follows:

(1) To develop the child's personality, talents, and mental and physical abilities to their fullest potential.

2- Develop respect for human rights, fundamental freedoms and reprehensible principles

## **Discussion and Conclusion**

The conclusion came with the most prominent results of the research and recommendations, asking God Almighty to grant success and payment and to make this work purely for his honorable face and to place it in the balance of my good deeds, my parents and all Muslims that He is All-Hearing and Responsible. The reasons that certain children do not or cannot attend, or do not stay in school, are varied. However, they are often connected to poverty and broader forms of social exclusion. The educational experiences of Roma children in Europe serve as a key example of this and the Committee frequently identifies them as a group that is unjustly excluded (Lundy & McEvoy, 2011). Exclusion and the breach of the right to access to education come in a number of guises, one of which is the hidden or additional costs of supposedly 'free' education. After the end of this research, I would like to summarize some of the results that I reached, which are as follows:

1- Islam was concerned with providing care for all individuals, especially the children segment, and it played a prominent role in deepening the concept of care at all levels, psychological, educational, financial and other, as it nurtured it with kindness, charity, doing good, helping him, making him happy and preserving his dignity.

2- Sharia preserves the right of the child to be preserved, maintained and brought up.

4- Today's orphan is a man tomorrow, and when he sees good care and perfect care from us, he will improve the protection and care of other orphans in the future.

5- The Messenger of God, peace and blessings be upon him, comforted the children and wiped their heads.

6- The one who raises the child must be merciful and kind

7- Child neglect is a serious factor in the child's psychological deviation, especially if he is found in a corrupt environment, and do not look at him with kindness, mercy and love.

8- One of the reasons for a child's deviation is the need for money. Economic conditions play an important role in the formation of the causes of crime, due to the absence of necessities that satisfy his needs such as food, clothing and housing, all of which is a key factor in the formation of criminal behavior.

9- If the child does not find care and supervision, he may fall prey to the hands of bad companions who adorn him the path of badness, deviation and criminality, because the youngster is a social being who lives in society and mixes with children in school, the street, or work.

10- Research and statistics have proven the relationship between poverty and crime, and that poverty is the incubator environment for crime.

11- International conventions dealt with the rights of the child in education, but they did not give him the right as granted by Islam.

### **Recommendations**

1- Taking care of the children's side is real care,

2- Developing and raising the spiritual aspect in the hearts of these children and raising them in faith since childhood, and establishing mosques near their place of residence and residence.

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