

## **The Educational and Recreational Aspect of Sponsoring an Orphan in Islamic Law**

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### **Abstract**

The educational and entertainment aspect of sponsoring an orphan in Islamic law. The research problem is to address the educational and recreational aspect related to orphan sponsorship, and how the orphanage deals with this educational and recreational aspect for orphans, so that the desired goal of establishing the orphanage is achieved. This is given that the field of orphan's care is one of the areas that constitute an element of the strength of society and the cohesion of its members and the realization of the principle of social solidarity among all individuals, which achieves balance in the humanitarian community through caring for orphans and providing a helping hand to them by helping to prepare them scientifically to achieve sustainable development for society. The study included two sections and a conclusion. The first topic: the right to education for the orphan; Educating an orphan in Islam is of special importance because he has lost one of his parents. The orphanage acts as parents in educating the orphan and raising him morally, religiously and morally so that he is a good individual in society who knows his rights and duties. For this reason, the Prophet, peace be upon him, recommended that he be guaranteed. The second topic: the right to recreation (physical sports) for the orphan Islam takes great care of physical health. It is obligatory for a Muslim to spend the blessings that God Almighty has given from physical health in obedience and worship to God Almighty, just as Islam encourages health and physical strength.

**Keywords:** Education, Entertainment, Orphans, Nursing Home

## Introduction

Praise be to God, Lord of the Worlds, and prayers and peace be upon the most honourable of the messengers, our Prophet Muhammad SAW, his family and all of his companions. The true Islam came to preserve the human being with a decent life and made the orphan who lost his parents special care to compensate him for what he lost of paternity care, so came the Quranic verses, and the prophetic hadiths urging the sponsorship of orphans and their care, taking into account the educational and recreational aspect of the orphan. The Islamic law has organized the provisions regulating this aspect of education and recreation in sponsoring orphans and this is what we are trying to discuss and indicate its importance in this research paper.

**Research Problem:** The research problem is to address the educational and recreational aspect related to orphan sponsorship, and how the orphanage deals with this educational and recreational aspect for orphans, so that the desired goal of establishing the orphanage is achieved.

**The Importance of Research:** Orphans care is one of the areas that constitute an element of the strength of society and the cohesion of its members and the realization of the principle of social solidarity among all individuals, which achieves balance in the humanitarian community through caring for orphans and providing a helping hand to them by helping to prepare them scientifically to achieve sustainable development for society.

**Research Questions:** The study aims to answer the following questions:

- What is meant by orphan care?
- What is meant by the educational and recreational aspect of orphans?
- How do we achieve the educational and recreational aspect in the Orphan Care Institution?

**Research Objectives:** The study aims to achieve a set of goals, including:

- Examining the mechanism of work in the orphanage in the state of Kedah.
- Raising the efficiency of orphans and qualifying them in life.
- Urging the community to take care of orphans, care for them, and provide them with aid.
- Statement of the Islamic jurisprudence care for orphans' health, scientific, psychological and cultural.

**Study Method:** The study relies on the inductive and analytical approach, by collecting information and analysing data that serve the subject.

**Research Plan:** The research consists of an introduction, two chapters and a conclusion:

## The First Topic: The Right of the Orphan to Education

Islam was interested in science when it made science a duty upon every Muslim, and this was referred to in many verses of the Noble Quran, including the Almighty's verse:

" اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ "

(ALElaq ,1)

" وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا "

(Alnisa ,113)

" يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ "

(Almujadala ,11)

The honourable prophetic hadiths urge the pursuit of knowledge and impose it on every Muslim by saying, peace be upon him: "Seeking knowledge is obligatory for every Muslim" (Ibn Majah , 224)

The honourable Sunnah also clarified that the path of knowledge is the path of Paradise, and that all creatures seek forgiveness for the seeker of knowledge and seek mercy from God Almighty by His saying, peace be upon him.

"Whoever travels a path seeking knowledge, God Almighty will take him on a path from the paths of Paradise, and that the angels lower their wings in approval of the seeker of knowledge, and that the scholar seeks forgiveness for him from whoever is in the heavens and whoever is on the earth and the whales in the depths of the water, and that the scholar's preference over the worshiper is like the moon's preference over the rest of the night when it is full The planets, and that the scholars are the heirs of the prophets, and that the prophets did not bequeath a dinar or a dirham, they inherited knowledge, so whoever takes it takes an abundant share " (Abi Dawood, 3641)

Knowledge is the origin of everything because it frees minds from illusions and superstitions, and eliminates the movement of corruption, depression, and the desires of Satan. It is the basis for acceptance of all legitimate actions with God Almighty. Prayers, zakat, Hajj or fasting are not accepted without knowledge of its provisions and conditions, and it is the basis of revival and progress in worldly life in all forms.

Knowledge builds human skills and encourages its owner to discover the new and works on building an integrated personality capable of understanding the mysteries of life, responding to them and benefiting from them.

Knowledge refines souls, elevates them and makes them more patient, refined, polite, and moral.

Thanks to knowledge, man has also been able to live in luxurious homes, in which the splendour of design and perfection is evident. He has also been able to cool the homes in the summer and heat them in the winter. Knowledge is the best way to achieve human well-being. Knowledge is of great importance in everything, even animals and plants, which have become of higher quality thanks to science (Al-Borini: Science and Its Importance).

Because of the importance of knowledge in building the human being, international organizations have paid attention to the need for education for every human being, and their charters urge countries to educate their children as follows:

1- Article (26) of the Universal Declaration of Human Rights adopted by United Nations General Assembly Resolution No. 217/A (D-3) on 12/15/1948, which reads as follows: ((Everyone has the right to education, and education shall be provided free of charge, at least in its primary and basic stages.....)).

2- Articles 18 and 19 of the International Covenant on Civil and Political Rights, which was adopted by the United Nations General Assembly by its resolution No. 2200 / A in December 1966 AD and which entered into force on 23/3/1976.

3- Articles (28,17,4,3) of the Convention on the Rights of the Child ratified by United Nations General Assembly Resolution No. 24/25 of November 20 1989 and in force as of 9/2/1990.

4- Articles (13) and (15) of the International Covenant on Economic, Social and Cultural Rights ratified by United Nations General Assembly Resolution No. 2200/A (D-21) on 16/2/1966 and which entered into force on 3/1/1976), ( Al-Moussawi :2114)

Educating an orphan in Islam is of special importance because he has lost one of his parents. The orphanage plays the role of parents in educating and raising an orphan morally, religiously and morally so that he is a righteous individual in society who knows his rights and duties. That is why the Prophet, peace be upon him, recommended his sponsorship by saying: "I and the one who sponsors an orphan will be in Heaven like this. He pointed with his forefinger and middle finger and mixed something between them..." (Bukhari:1247).

For this reason, the Companions were concerned with the care and sponsorship of orphans. It was "proven in the books of hadiths and biographies that there were many companions and female companions who sponsored orphans and brought them to their homes, among them, for example, but not limited to: Abu Bakr Al-Siddiq, Rafi' bin Khadeej, Na'im bin Hazal, and Qudamah bin Mazoon, for example, but not limited to: And Abu Saeed Al-Khudri, Abu Mahdhurah, Abu Talha, Urwa bin Al-Zubayr, Saad bin Malik Al-Ansari, Asaad bin Zarara, Aisha bint Al-Siddiq, Umm Salim, Zainab bint Muawiyah - may God be pleased with them - and many other companions and followers, may God be pleased with them." (Al-Arifi: 13).

One of the means of his education is enrolling him in government schools, providing his own teaching tools, and providing a teacher and educator who takes care of him and fixes his affairs so that he is a good individual in society away from the means of displacement, deviation and committing evil. For this reason, the rulers in the Islamic state were concerned with caring for the orphan in education. "One of the exploits of Salah al-Din al-Ayyubi - may God have mercy on him - is that he ordered the building of Katateeb and placed teachers of the Book of God Almighty in it who teach orphans, and give them sufficient allowances for them." As the traveller Ibn Jubayr mentioned on his trip to Damascus, he witnessed a large preparation for orphans with a large endowment from which the teacher takes for them what he does, and spends from it on orphans to clothe them and what they need. Al-Zahir Baybars also established a *sabil* office next to his school, and decided for the orphans in it, especially bread every day, and clothing in the winter and summer seasons, in addition to providing them with educational tools such as pens, ink and boards." (Previous source)

### **The Second Topic: The Right of Recreation (Physical Sports) for the Orphan**

Islam takes great care of physical health, and it is incumbent upon the Muslim to spend the blessings that God Almighty has given from physical health in obedience and worship to God Almighty. Islam also urged health and physical strength, as the Prophet may God bless him and grant him peace - was the strongest of people in body, and evidence for that is; He lifted a rock that only ten men could lift, and once he wrestled with *Rukanah*, who was considered one of the strongest and staunch men of the infidels, but the Prophet, may God's prayers and peace be upon him killed him three times, and since the Prophet, may God's prayers and peace be upon him, drew his physical strength from his strength of faith And Islam encourages physical exercise. The evidence for that is the saying of the Messenger of God, may God's prayers and peace be upon him: (A strong believer is better and more beloved to God than a weak believer, and in all things is good) (Muslim: 4816), as in physical exercise an aid to the servant in obedience to God Almighty, and in jihad and fighting the infidels; For the emergence of truth, and the destruction of falsehood. Islam also urged learning about archery, horse riding, and competition in them, as well as foot racing and wrestling, as the Prophet- may God bless him and grant him peace - raced with the mother of the Believers Aisha - may God be pleased with her - once, and she beat him in it. And they raced again, and the Prophet, may God's prayers and peace be upon him, preceded her. It is worth noting that

sports were legal in previous laws, and the evidence for this is the saying of God - the Most High - about the brothers of Joseph, peace be upon him:

" يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا "

(Yusif,17)

Among the types of sports encouraged by Islam is swimming; In it, the taming of the body and the exercise of the body's organs are achieved. Imam Al-Suyuti narrated in the Great Mosque of the Messenger of God, may God's prayers and peace be upon him: "Teach your children swimming and archery, and yes, the believer in her house is spinning.

Some scholars have also made it clear that lifting weights and jumping are from legitimate sports, so long as the Muslim does not lead himself with these sports to destruction, facing the infidels requires the Muslim to be strong in his body, and honest in his religion, and in the belief that he follows, as these are the characteristics of the prophets. and their followers, and the evidence for that is the saying of God Almighty:

" إِنَّ خَيْرَ مَنِ اسْتَأْجَزْتَ الْقَوِيُّ الْأَمِينُ "

(Alqisas,26)

Also, God Almighty commanded the Muslims to prepare the force; To fight the infidels and confront them, and this is evidenced by the words of God Almighty in His Noble Book:

" وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ وَعَدُّوا لِلَّهِ وَعَدُّوْكُمْ "

(Alainfal ,60)

Some of the commentators of the Holy Quran made it clear that the verse was revealed intent on Muslims on the day of the Battle of Badr, when they intended to fight the infidels without any equipment, and without any preparation for fighting or confrontation.

{ وَأَعِدُّوا لَهُمْ }

God Almighty commanded the believers to prepare strength for the enemies after confirming the offering of piety, for if God had willed, He would have defeated them with words and spit in their faces and a handful of dust as the Messenger of God, may God's prayers and peace be upon him, did. Or to your enemy from evil, then it is included in your kit. Ibn Abbas said: The strength here is the weapon and the bow. In Sahih Muslim, on the authority of Uqbah bin Aamir, he said: I heard the Messenger of God, may God's prayers and peace be upon him, while he was on the pulpit saying: [And prepare for them whatever strength you can, except that strength is nothing but the shooting. The strength is shooting, but the strength is shooting." (Muslim: 3541). This is a text narrated by Uqbah Abu Ali Thamama bin Shafi al-Hamdani, and he has no other than him in the Sahih, and another hadith on throwing on the authority of Uqbah as well, he said: I heard the Messenger of God, peace and blessings of God be upon him, said: 3542). And he, may God's prayers and peace be upon him, said: "Everything a man plays with is false, except for throwing his bow, chasing his horse, and playing with his family, for it is from the truth." (Al-Tirmidhi: 1637).

The meaning of this, and God knows best, is that everything that a man is distracted by that does not benefit him in the immediate or in the future is invalid, and turning away from him

is the priority. Fighting and playing with the family may lead to a child who unites God and worships Him, so these three were from the truth and in the Sunan of Abi Dawood, al-Tirmidhi and al-Nasa'i on the authority of Uqbah ibn Aamir on the authority of the Prophet, may God's prayers and peace be upon him: "God will enter three people into Paradise with one arrow, the one who makes it, and the good, the archer, and the forbearer are counted in his work." And the merit of stoning is great, and its benefit is great for the Muslims, and it is severe against the unbelievers. It came in the Musnad of Ahmad on the authority of Salamah bin Al-Akwa', who said that the Messenger of God, may God's prayers and peace be upon him, went out to a people who embraced Islam while they were fighting in the market. "Shoot, O Banu Ismail, for your father was an archer. Shoot, and I am with Banu So-and-so." One of the two groups grabbed their hands, and he said, "Shoot." They said: Oh, Messenger of God, how can we shoot while you are with the people of So-and-so? He said: "Shoot while I am with you all" (Ahmed: 15931). Learning horsemanship and using weapons is an obligation of sufficiency and may be required (Al-Qurtubi: 8/26).

Since the orphan is a child, he needs to play like all other children, and may even be more in need of him, because playing may help him forget the misfortune of the orphan that has befallen him. We find the Messenger, may God's prayers and peace be upon him, the best example in this regard. He used to play with children and share their joy. On the authority of Saad bin Abi Waqqas, may God be pleased with him, he said: "I entered upon the Messenger, may God's prayers and peace be upon him, and al-Hasan and al-Husayn, may God be pleased with them both playing on his stomach, and I said: O Messenger of God, do you love them? He said: Why do I not like them! And they are my two rays." (Al-Haytami: 9/181).

Thus, it becomes clear to us that Islamic law is concerned with the scientific construction of orphans, as well as the physical aspect, which achieves the physical health of orphans so that they become a force that serves the entire human community.

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