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Child Rights to Education in Islam: Historical and Contemporary Perspectives

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Abstract

Even though there is an immense focus on acquisition of knowledge (ilm) and moral growth in Islam, and the right to education has become an important part of the rights-based approach in the contemporary international law, which is expressed through the United Nations Convention on the Rights of the Child (UNCRC), there are still serious gaps in the articulation of the right of the child to education in the rights based approach to Islam. The Research Objectives are: To study the conceptualization of the right to education of children in the sources of Islamic and classical scholarship. In order to examine how educational activities in early Islamic cultures developed in relation to children. The aim of the study is to find out how the application of Islamic principles by contemporary Muslim-majority nations focusing on advancing the educational rights of children occurs. To determine the consistency of the Islamic idea of education and international standards like the United Nations Convention on the Rights of the Child. This chapter provides an overview of the methodological processes that were involved in studying the right of children to education in the Islamic context both in the historical and modern context. The research design is qualitative, exploratory where the researcher will utilize the Islamic primary sources, classical scholarship, and modern policy documents to analyze the data. The interpretation of meanings that are contained in religious texts and socio-legal structures is appropriate to qualitative design. The theoretical framework incorporates the human rights theory and Islamic educational philosophy. The conceptual framework determines the Islamic primary sources, modern interpretations of Shari'ah, socioeconomic situation and state policies as independent variables that affect the right to education of children. Operationalization is the conversion of abstract ideas, like Islamic educational principles, and educational rights of children, into measurable variables. The qualitative research methodology is used, which focuses on the analysis of documents and content of Quranic verses, the literature of Hadith, classic texts, and modern policy documents. The methods of qualitative research are effective in the consideration of the socio-religious phenomena and normative structures. The data is gathered in a systematic analysis of the religious texts, academic literature, international conventions and national education policies. There are also secondary data sources of global education reports and academic publications. It has been well known that document analysis is a very useful technique of policy and textual research. Having conducted thematic and content analysis, the study has come up with common themes in terms of education, rights, and Islamic principles. The interpretation of meanings of text in primary and secondary sources is done through textual coding. Thematic analysis enables pattern in qualitative data to be identified systematically.

Keywords: Children Right to Education, Islamic Education Philosophy, Shariah and Human Rights, Child Rights in Islam, Educational Policy in Islam.

Introduction
The right to education of children is globally accepted as one of the primary human rights, and it is best summed up in the United Nations Convention on the Rights of the Child, which stipulates that all children have the right to a free, quality primary school education and equal access to secondary and higher school education without any discrimination (UN General Assembly, 1989). This international system has seen education policies in various cultural and religious settings being informed by this system, which has led scholars to analyze how the traditional worldviews are complemented or challenged by contemporary understanding of educational rights. With Islam, educational entitlement is not only the legal responsibility but in fact arises out of the theology and morale doctrines which trace their way back to the earliest Islamic revelations. The Qur`an and a prophetic tradition emphasizes the seeking of knowledge as a moral obligation that places education as a personal and a social obligation to the whole society even among the children (Algar, 2006; Rahman, 2011). However, even with these guiding principles, there are still on-going controversies on how the classical teachings of Islam on the subject of learning can be converted to the current knowledge regarding child rights in Muslim dominant societies.

The Islamic societies have been historically found to be substantially committed to learning that goes beyond religious teaching. Since the early schools of masjid and informal halaqas of the 7 th century, the learning environment in the Islamic world was the focus of diverse intellectual disciplines such as theology, science, philosophy and arts (Makdisi, 1981). These schools were founded on an educational ethos that promoted the intrinsic dignity of the student, irrespective of age, and saw the decisive role of the childhood education (Leaman, 2015). Classical Islamic thinkers, like Al-Farabi, Al-Ghazali and Ibn Sina, discussed extensively pedagogy and have highlighted ethical development, rational investigation and moral agency as the key elements of educational growth (Hourani, 1991; Nasr, 2002). These historical views show that the Islamic concept of the educational rights of children was not confined to rote memorization of religious texts but to holistic cognitive and moral development which prefigured most of the educational values of today.

The intersection between the Islamic principles of education and the international child rights frameworks remains to influence policy, scholarship and practice in various Muslim settings in the present discourse. Although most Muslim-majority nations informally signed international education rights documents and made universal education a constitutional right in their countries, inequality in access, quality, and gender equity continue to be significant problems (Siddiqui, 2018). Researchers blame the possible solution in the revival of the fundamental Islamic values like inclusivity (shumul), meritocracy (ijtihad), and justice (adl) that may offer culturally sensitive underpinnings to child education rights advancement at local levels without contradicting the global standards (Bano, 2012; El-Hadidy, 2019). Moreover, Islamic educational reform movements of today focus on contextualized understanding of classical texts and advocate education that will enable children to overcome the challenges of the new world without losing their religious or cultural identities (Karim, 2017). Therefore, the combination of historical and current Islamic views on education will contribute to the human rights discourse in general and will provide specific information on the possibility to fulfill the rights of child education in a variety of socio-religious context.

Background of the Study
With the acknowledgment of the right of children to education, there has been a considerable change in the international legal language especially after the adoption of the United Nations convention on the rights of children (UNCRC) which has recognized education to be a universal and inalienable right of any child. In the Convention, article 28 compels states to make primary education free and compulsory and to encourage access to secondary and higher education without favoritism (United Nations General Assembly [UNGA], 1989). Although this framework offers a universal normative

criterion, the actualization of the child education rights largely relies on the interaction of the principles with the religious, cultural and history factors. Islam continues to dominate as a main normative reference in Muslim dominated societies including social values, state law, and school systems. Consequently, to comprehend child rights to education in Islam, one has to look at both the teachings of classical Islam and the modern interpretation of Islam in the modern nation states.

Traditionally, Islam lays deep importance on knowledge (ilm) as one of its values. The initial word of the Quran, iqra (read) is used to symbolically denote the value of learning in Islamic theology. The education institutionalized in the early Islamic civilization, with the aid of mosques, study circles (halaqat), and the subsequent formal structures: the madrasah, led to the establishment of literacy, scholarship, and intellectual inquiry (Makdisi, 1981). Classical Muslim thinkers such as Al-Ghazali and Ibn Khaldun, defined extensive educational philosophies, which insisted on moral, intellectual, and social responsibility (Nasr, 2002). Even though classical jurisprudence never conceptualized education as an activity in the rights terminology of the modern concept of human rights, it still conceptualized learning as an obligation of both religion (fard kifayah) and society (in general) in relation to the provision of instruction to children. This is a historical tradition that offers a theological and ethical basis of understanding education as a right within the Islamic worldview.

International treaties on human rights are broadly ratified by Muslim majority states in modern situations and educational rights are enshrined in the constitutions. Nonetheless, unequal access, gender equality, and quality of instruction, as well as rural-urban differences, remain some of the obstacles to successful implementation (Siddiqui, 2018). Issues about the compatibility of the Islamic law (Shari'ah) with the contemporary human rights models are frequently raised, yet numerous scholars maintain that Islamic concept of justice (adl), communal well-being (maslahah), and human dignity (karamah) can be in accordance with the world child rights (Bano, 2012). The contextual point of the research is thus placed in the cross-sectional point of both Islamic intellectual history and current human rights discourse, aimed at determining how historical Islamic teachings and the present insights can both be used to serve up this more holistic and context-driven interpretation of the right of children to an education.

Statement of the Problem

Despite Islam having an immense focus on the process of acquiring knowledge (ilm) as well as moral growth, and the current international law acknowledging education as a main human right through the United Nations Convention on the Rights of the Child (UNCRC), there are still considerable conceptual gaps in the explanation of the right of the children to education in the explicitly rights-oriented Islamic framework. Article 28 of UNCRC makes education a right that is legally binding on all children (United Nations General Assembly, 1989). But in the course of the historical development, classical Islamic learning conceived education as a religious and community obligation instead of an individual entitlement (Al-Attas, 1991; Halstead, 2004). Al-Ghazali and Ibn Khaldun, although Islamic thinkers had developed more detailed philosophies of education with a focus on moral purification and intellectual development (Boyle, 2004; Gunther, 2006), were not formulated in the language of modern human rights. Therefore, the current researchers are divided over the issue of whether Islamic jurisprudence as such is child-friendly or it has to be reinterpreted (ijtihad) to reconcile Islamic educational philosophy with the discourse of international child rights (An-Na'im, 2008; Sachedina, 2009).

Besides theoretical ambiguities, protracted implementation issues in most societies that are majority Muslims also complicate the actualisation of the educational rights of children. Most of these nations have signed international conventions and constitutions that provide obligatory education; however, despite this, inequality in access, gender equality, education quality, and rural-urban inclusivity are still widespread (UNGA, 1989; UNESCO, 2022). According to scholars, sociocultural standards, economic disparity, political unpredictability, and different versions of religious values affect the educational achievements and efficacy of the policies (Ahmed, 2012; Hefner, 2007). In addition,

there is a lack of interdisciplinary interactions between the study of Islamic law, educational theory and the scholarship on human rights which have limited the evolution of frameworks that can integrate the historical Islamic values with the modern child rights values (Halstead, 2004; An-Na'im, 2008). Thus, the conceptual gaps between past and present understandings of the right of children to education in Islam is in need of a critical re-evaluation of the historical basis, as well as the modern interpretations, to inform culturally based but globally responsive educational reforms.

Research Questions
1. What are the conceptualizations and definitions of the right to education of children according to Islam in its primary sources and classical scholarship?
2. To what extent do the past educational practices of the Islamic world promote the educational rights of children?
3. What are the ways of Islamic principles in the modern world of Muslim-majority representatives to make education accessible to children?
4. What is the problem of the compatibility of Islamic philosophy of education with the new international systems of children rights like the United Nations Convention on the Rights of the Child?

Research Objectives
1. To examine how children's right to education is conceptualized in Islamic primary sources and classical scholarship.
2. To analyze the historical development of educational practices in early Islamic societies concerning children.
3. To explore how contemporary Muslim-majority countries implement Islamic principles in promoting children's educational rights.
4. To assess the compatibility between Islamic educational philosophy and international frameworks such as the United Nations Convention on the Rights of the Child.

Table 1: Conceptual Framework

Conceptualization and Operationalization
Independent Variables
Islamic Primary Sources: The Quran and Hadith are the main sources of Islamic knowledge that underscore the need of children to receive knowledge and learning.
Contemporary Interpretation of Shari'ah: The modern practice of religious and legal interpretations influence the application of Islamic principles into the rights of child education in the present.
Socioeconomic and Cultural Context: There are economic factors, social conventions and cultural values that will affect access to education and participation in education by children.
State Educational Policies: Government legislation and policy undertakings, such as consistency with structures like United Nations Convention on the Rights of the Child, have an impact on execution and custody of educational rights.

Dependent Variable
Children Right to Education in Islamic Contexts: The extent to which children have access, equity, quality and inclusivity of education in Muslim societies depending on the above factors.

Literature Review
The Islamic idea of education is grounded in the Quranic focus on knowledge ('ilm) and the intellectual thought. The initial word that was uncovered is iqra (Read) which is a symbol of centrality of learning in the Islamic theology. According to academics, the Islamic doctrine emphasizes

education as a spiritual and social need (Al-Attas, 1991). According to Halstead (2004), Islamic education does not limit itself to religious teaching and training, but it also involves moral, intellectual and social growth to produce responsible and ethical citizens. Though the early Islamic literature is silent with regard to the contemporary terms of child rights, it firmly supports the ethical obligation of a family and a community to educate children, thus suggesting a rightful entitlement woven into the religion duty.

Classical Muslim thinkers made their contribution to the theory and practice of education. The philosophers like Al-Ghazali, Ibn Sina and Ibn Khaldun expounded elaborate philosophies of child rearing, training on moral and intellectual dimensions (Nasr, 2002). An example of this was Ibn Khaldun, who stressed slow teaching, psychological preparedness and experience, values that are in line with the modern learning theory of child centered education. As Makdisi (1981) points out, the early Islamic institutions like the mosques and the madrasas were learning institutions in which formal education was taught through the institutions. These past experiences show that the Islamic civilization made education a social priority in its institutions and this supported the impression that making children learn was a social obligation to the society.

The topic on the relationship between the Islamic law (Shari'ah) and the current human rights frameworks has been a subject of debate. Other scholars like An-Na'im (2008) suggest that the Islamic concepts of justice (adl) and welfare on a large scale (maslahah) can be reconciled with the modern rights discourse by reinterpreting them on a situational basis (ijtihad). On the same note, Sachedina (2009) argues that the moral principles of Islam are not in conflict with universal standards of human rights, so long as they are construed dynamically. The inherent implication of the incorporation of the United Nations Convention of the Rights of the child by most of the Muslim dominated states has further fuelled debate on the ability of the Islamic doctrines to complement any legal obligations to child education rights. This literature indicates that Islamic theology is able to give moral justification to international human rights norms and not negate them.

Contemporary literature emphasises continuous attempts to remodel Islamic education systems due to globalization, technological change and policy reforms. According to Hefner (2007), the modern Muslim societies are negotiating vigorously on the issue of traditional religious schooling and modern state education systems. As Bano (2012) indicates, secular subjects are usually included in the curriculum of religious institutions, which also entails the inclusion of religious studies in the curriculum, which is a broader understanding of knowledge. These movements of reforms demonstrate the efforts to operationalize Islamic values in a manner that leads to wider access, quality and relevance of education of the children with the modern requirements of education in line with the values of religion.

Although the education is allowed by theology, the socioeconomic and cultural factors play a major role in determining the education of Muslims. The studies reveal that poverty, gender norms, rural-urban differences, and political instability have continued to be significant challenges to universal schooling (UNESCO, 2022). In other environments, gender roles as interpreted by the culture influence the ability of girls to get education despite the Islamic education which promotes learning among both men and women. According to Ahmed, (2012), most of the obstacles have more to do with socioeconomic environments rather than the religious teachings. Thus, in order to comprehend the right of Islamic children to education, structural inequalities and theological provisions should be scrutinized.

The institutional method of effecting the translation of both the Islamic and international commitments into practice is through the state educational policies. In most Muslim-majority nations, the free and mandatory primary school is constitutionally enshrined, which indicates compliance with the international systems of child rights (UNESCO, 2022). Nonetheless, they are usually not properly executed because of unequal funding, quality of teachers, and infrastructure. Halstead (2004) pointed out that the Islamic education values to be relevant in supporting the rights of children need to be incorporated into coherent policy frameworks that are inclusive, equitable and of high quality. The

literature therefore highlights the importance of having interdisciplinary approach, which cuts across the Islamic jurisprudence, educational theory, and public policy in order to see to it that the right to education to children in Islamic societies is realized.

Research Methodology
Introduction
This chapter explains the research methodology used to discuss the right of children to education in Islam in both past and present view. It describes the study design, data collection methods, analysis plans, and ethics that will be used to carry out the study. The research design is based on the qualitative inquiry and document analysis methodology that can be used to study normative texts and policy frameworks (Creswell and Poth, 2018).

Research Design
The research design to be used in the study is the qualitative and exploratory research design, which will allow the analysis of Islamic primary sources, classical scholarship, and modern policy documents. Qualitative design will be appropriate where the meanings of the religious texts and socio-legal structures have to be interpreted (Denzin and Lincoln, 2018). This design will be able to provide profound insights into the ways Islamic teachings and contemporary educational rights interact.

Theoretical Framework
The theory of action combines the Islamic educational philosophy and the theory of human rights. It is based on concepts of justice (adl), what is in the best interests of the people (maslahah) and human dignity (karamah) in the Islamic thought and universal systems of child rights (An-Na'im, 2008). The research also takes into account globalized standards including the United Nations Convention on the Rights of the Child so that the debate can be put into perspective.

Conceptual Framework
The conceptual framework includes the Islamic primary sources, modern interpretations of Shari'ah, socioeconomic context, and state policies as the independent variables that affect the right of children to education. This model offers a systematic method of analyzing the connections between religious dogma and the results of education. The conceptual frameworks are used to explain the relationship between variables and define systematic inquiry (Maxwell, 2013).

Operationalized of Variables
Operationalization consists of the process of transforming the abstract ideas like these: Islamic educational principles and children educational rights into quantifiable indicators. As an instance, the rights of education are measured in terms of education enrollment rates, policy assurance, and gender parity. Defined operationalizations also increase validity and analytical precision (Babbie, 2021).

Research Approach
The qualitative research method is chosen, and the focus is on the document and content analysis of Quran verses, Hadith literature, classical, and modern policy documents. Qualitative methodologies can be applied in the study of the socio-religious phenomena and normative structures (Creswell and Poth, 2018). The method allows interpreting both past and current sources.

Population and Sampling
The analysis is based on the primary texts on Islam, classical literature on Islam, and policy documents of the selected countries with the majority of Muslims. The selection of appropriate documents and authoritative sources that address directly education and child rights is done by purposive sampling (Patton, 2015). This is a guarantee of data collection depth and relevancy.

Data Collection Methods
The information is gathered by the systematic review of religious texts, academic sources, international conventions, and the national education policies. There is also secondary data that includes education reports across the globe and academic literature. The use of document analysis is also well-known as a valid tool of policy and textual research (Bowen, 2009).

Data Analysis Techniques
Thematic and content analysis are used in the study to determine common themes connected with education, rights, and Islamic principles. Interpretations are made of meanings in both primary and secondary sources through textual coding. Thematic analysis can be used to conduct systematic detection of patterns in qualitative data (Braun & Clarke, 2006).

Validity and Reliability / Trustworthiness
Triangulation of the many sources, including religious texts, academic materials and policy documents, is used in order to increase credibility. Reliability is enhanced by the clear description of the analytical procedures (Lincoln and Guba, 1985). They are highly academic because peer-reviewed sources are favored.

Ethical Considerations
The paper complies with the ethical research practices because it is properly referenced with the sources and the religious texts are not violently depicted. No human subjects are engaged in the research since it is mainly based on literature analysis. Transparency, intellectual honesty, and cultural sensitivity are necessary in ethical scholarship (Resnik, 2020).

Limitations of the Study
The research has constraints in the usage of secondary data and text interpretation analysis. The difference in the interpretation of Islamic law used in various regions can influence generalizability. However, the study offers a theoretical and analytical framework upon which another empirical research should be conducted.

Summary of the Chapter
The chapter has presented the methodology that will be applied in conducting the study such as the research design, sources of data and the methodologies that will be used to analyze the data. The document-based and qualitative approach facilitates exploring the concept of children right to education in Islam in a profound way. The information obtained due to thematic analysis will be provided in the next chapter.

Analysis and findings of data
Introduction
This chapter introduces the results of the thematic and content analysis of the Islamic primary sources, classical literature, the contemporary understanding of the Shari'ah, and the current educational policies. The conceptualization and operationalization of the right to children education in the Islamic context are examined in these sources. The results have been summarized into key themes and sub- themes, in order to have a systematic and clear picture of the research goals.

Theme 1: The Islamic right to education of children.
Knowledge as the Focus of Primary Sources (' Ilm).
It is important to note that the study of Quranic verses and the literature of Hadith indicates that knowledge search is defined as a religious duty. Education has been introduced as an ethical responsibility of individuals and groups and has become the normative basis of access of children to learning.

Education as a Religious and Moral Requirement
According to the Islamic teachings, all Muslims are bound to seek knowledge without being discriminated based on gender. Moral framing on this persuades silently that children have the right to education.

Whole Person Growth of the Child
Primary sources and classical texts emphasize the development of intellectual, spiritual, and ethical abilities, which means that in Islam, education is not only about being literate but about entire character creation.

Theme 2: Islamic Educational Philosophy: Classical.
Institutionalization of Learning in the early Islamic societies.
The creation of mosques, madrasas, and study circles as formal educational institutions can be traced back in history. These institutions are demonstrations of the society in terms of systematized learning.

Pedagogical approach based on child
Classical scholars recommended a slow teaching process, psychological preparation and moral cultivation, which are congruent with the contemporary child centered education theories.
Education as Social Responsibility.
Education was considered to be a community responsibility and this promoted the notion of the communities being in charge of providing children with an opportunity to learn.

Theme 3: The Modern Interpretation of Shari'ah and Education Rights.
Ijtihad Reinterpretation.
The reinterpretation of the context, which is highlighted by modern scholars, allows reconciling Islamic teachings with the new human rights standards.

Alignment with International Child Rights Standards
As it can be analyzed, such principles as justice (adl) and human dignity (karamah) may be related to such international systems as the United Nations Convention on the Rights of the Child.

Gender Equity and Education Inclusion.
Modern understanding is shifting towards more equality in the provision of education to girls and the underprivileged, in opposition to the constraining culture.

Theme 4: Socioeconomic and Cultural Influences.

Barriers to Education of the Structural nature.

Enrollment and completion rates are highly influenced by poverty, rural-urban inequality and political unrest.

Gender Roles and Cultural Norms.

The results indicate that the girls are often restricted to educational participation through cultural interpretation and not through the Islamic doctrine itself.

Community Perceptions of Religious vs. Secular Education

There are societies that value religious education more than formal education and this affects the education course of the children.

Theme 5: State Educational Policies Role.

Guarantees of constitutional and legal nature.

Most Muslim majority nations have constitutional provisions ensuring free and compulsory primary education indicating formal protection of the rights of child education.

Policy Implementation Gaps

Educational rights are not well realised because of differences in funding, infrastructural facilities and teacher training, despite the legal undertakings.

The introduction of Islamic Values in National Curriculum.

Some states employ Islamic values in the framework of curriculum development to guarantee the cultural and religious sensitivity without altering the academic standards.

Theme 6: Summation of past and present Worldview.

Islamic Principles and Human Rights Convergence.

The results show that there is a high level of compatibility between the Islamic ethical principles and the contemporary child rights discourse.

Areas of Tension and Reform

The differences occur mainly in interpretation and application and not in shared values.

To a Contextually Based Educational Framework.

The discussion indicates that culturally responsive educational policies can be enhanced by incorporating the Islamic ethical principles and the international rights regulations.

Summary of Findings

The thematic analysis shows that the right of children to education in Islamic settings is underpinned with robust theological principles, which are sustained with the educational traditions of the past, and are more in line with the current human rights concepts. Nonetheless, the socioeconomic issues, cultural perception, and policy implementation loopholes still impact viable implementation. The combination of the religious doctrine, changes to the law, the social circumstances, and the state dedication finally influences whether the right to education of children is well-guaranteed.

Discussion

According to the results of this paper, the normative basis of the right of the children to education within the framework of the Islamic teachings is rather strong, despite the fact that in the classical sources the modern rights-related terms were not used explicitly. A moral system as portrayed in the Qur'an and the Hadith by the focus on ilm (knowledge), justice (adl) and human dignity (karamah) is intrinsically conducive to the access of children to learning. According to classical scholars, education was viewed as a personal and social responsibility (fard kifayah), and so the roles of families and society towards the intellectual and moral growth of children were of significance. These principles when considered in relation to the modern human rights norms like the United Nations Convention on the Rights of the Child show a high degree of conceptual consistency. This discussion hence implies that the Islamic educational philosophy can also be used as a culturally acceptable source of promoting child education rights in Muslim situations.

Meanwhile, the paper has demonstrated that the tensions are not inherently caused by the Islamic doctrine but the manner in which they are applied and interpreted in particular socioeconomic and political contexts. The Shari'ah is construed differently across regions and thus affects the process of setting and enforcing educational rights. In other situations, the educational opportunities of children are curtailed by cultural norms and structural inequalities, especially gender, poverty, rural marginalization, and so on, whereas there is a strong religious support of learning. This implies that the obstacles to education in most cases are grounded on socioeconomic terms instead of theological restrictions. Therefore, to comprehend the right of children to education in Islamic societies, one has to be able to distinguish between religious values and the contextual practice based on historical, political and economic realities.

Moreover, the results indicate the essentiality of the state educational policies in terms of converting Islamic moral principles and the international obligations into the quantifiable results. Although most of the Muslim majority nations ensure free and compulsory education in their constitution, there are still shortcomings in resource allocation, infrastructure, and quality assurance. The discussion highlights the fact that the interplay of the three factors of religious legitimacy, progressive interpretation of the law and institutional commitment is important in the final achievement of educational rights of children. The combination of Islamic moral values and internationally accepted standards of child rights provides a moderate and pragmatic direction of reform. Consequently, there is need to bridge theological background with the policy application so that the right of a child to an education is not merely the theoretical right but a practical right, in the Islamic context.

Conclusion

This paper finds that the right to education of children in Islamic contexts is highly upheld by the basic Islamic concepts which focus on knowledge, justice and human dignity. Even though classical Islamic scholarship conceptualized education as a moral and communal imperative as opposed to the lawful expression of a right, the principles implicit in that concept have much in common with modern human rights norms, such as the United Nations Convention on the Rights of the Child. The historical evidence shows that the Islamic civilization institutionalized the idea of learning and encouraged intellectual growth as one of the social priorities. Thus, the idea of the conceptual principles that should underpin the educational rights of children is highly ingrained in the Islamic tradition.

Nevertheless, these rights apply to the modern Muslim societies, but are highly dependent on the interpretation, socioeconomic status and the execution of the state policies. Poverty, gender inequality, and unequal access to quality education are some of the challenges that can be used to show the disparity between normative ideals and practical results. The paper concludes by showing that by balancing the Islamic ethics standards with the current educational policies and international principles of child rights, it is possible to offer a culturally-specific and globally-homogenous solution to the problem of reform. Enhancing institutional loyalty, propagating participatory Shari'ah interpretations, and structural inequity are key measures in a bid to see that the right of each child to access education is properly safeguarded and achieved.

Recommendations

1. Most importantly Reinterpret Islamic teachings using contemporary ijtihad to clearly position the education of children as a religious obligation as well as a right under the law.
2. Incorporate Islamic ethics of justice (adl) and human dignity (karamah) in policies of national education.
3. Enhance the harmonisation of state legislations with the international agreements like the United Nations Convention on the Rights of the Child to have universal access to education.
4. Encourage gender-balanced education programs to eradicate differences in the enrollment and completion of girls.
5. Expand people investment in education infrastructures particularly in marginalized and rural societies.
6. Integrate religious and modern education into the curriculum to develop an all rounder child.
7. Offer the teacher training programs that integrate the Islamic educational philosophy and child-based pedagogies.
8. Introduce community education to overcome cultural restrictions to schooling of children.
9. Promote the cooperation of religious scholars, policymakers, and experts in the sphere of education to develop comprehensive changes.
10. Institute monitoring and evaluation systems to frequently determine the implementation and quality of the rights of children to education.

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