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Platform & Workflow by: [Open Journal Systems](#)**Law of Protection of Children under Various Religions****Fraz Ashraf Khan**

Asst. Professor, Department of Law, University of the Punjab, Jhelum Campus

[frazashraf@pujc.edu.pk](mailto:frazashraf@pujc.edu.pk)**Arslan Raza**

Visiting Faculty Department of Law, University of the Punjab, Jhelum Campus

**Abstract**

*The protection of children is a universal concern, deeply embedded in the doctrines and practices of major world religions. This paper explores the safeguarding of children during times of conflict and post-war recovery across Islam, Christianity, Hinduism, Judaism, Sikhism, and Buddhism. By analyzing scriptural mandates, historical precedents, and contemporary organizational efforts, this study highlights the ethical imperatives and practical interventions inspired by religious teachings. Through qualitative content analysis, the research demonstrates that faith-based doctrines not only advocate for the protection and nurturing of children but also guide the humanitarian responses and rehabilitation programs that support child welfare in crisis. Ultimately, the paper shows that religious frameworks provide both immediate relief and long-term strategies for the welfare, healing, and empowerment of children affected by conflict.*

**Keywords:** Protection, Children, War/Armed Conflict, Islam, Islam, Christianity, Hinduism, Judaism, Sikhism, and Buddhism.

**Introduction**

Children represent hope, innocence, and the potential for a better future, making their protection a central tenet in many religious traditions. Across cultures and faiths, religious teachings emphasize compassion, justice, and the sanctity of life, particularly in relation to the most vulnerable members of society children. In the context of warfare and social upheaval, these doctrines take on added significance. Religious texts and historical experiences offer both ethical guidance and practical directives for safeguarding children, advocating for their rights, welfare, and holistic development. This paper investigates how various religions including Islam, Christianity, Hinduism, Judaism, Sikhism, and Buddhism articulate and implement the protection of children during times of conflict and in post-war settings. By examining scriptural sources, theological interpretations, and the humanitarian work of religious organizations, the study seeks to illuminate the enduring role of faith in promoting child welfare and resilience amid adversity.

**Research Methodology**

This study employs a qualitative comparative approach, analyzing primary religious texts including the Quran, Bible, Torah, Bhagavad Gita, Guru Granth Sahib, and Tripitaka alongside secondary academic literature to explore doctrines related to child protection across major world religions. Thematic analysis is used to identify core principles such as compassion, justice, and non-violence, and to examine how these values are operationalized during times of conflict and post-war recovery. Additionally, case studies of faith-based organizations and humanitarian reports provide insight into the practical application of religious teachings in safeguarding children. By synthesizing doctrinal analysis with real-world examples, the research highlights both the shared and unique contributions of each religion to the protection and rehabilitation of children affected by conflict.

**Islam**

Religion frequently underscores the safeguarding and nurturing of children as a sacred obligation, even amidst warfare. In numerous religions, children are seen as innocent and

worthy of exceptional care and attention, symbolizing hope for the future (Chopp, 2019; El-Hage, 2020). Religious doctrines typically promote the protection of children from the devastations of war, highlighting compassion and ethical duty (Gottlieb, 2018; Sacks, 2018). Islamic beliefs underscore mercy and the safeguarding of the defenseless, explicitly forbidding damage to children, women, and the elderly in times of war (Ezzat, 2021; Saeed, 2020). Likewise, Christian doctrines emphasize the sanctity of life and advocate for societies to prioritize the protection and welfare of children as a manifestation of religion (Harris, 2020; Nouwen, 2021). In times of war, religious organizations frequently intervene to deliver essential humanitarian assistance, encompassing shelter, education, and psychological support, rooted in their spiritual objectives (Chesler, 2017; Wallis, 2021). These organizations frequently collaborate with foreign entities to guarantee that children are protected from harm and supplied with an environment that fulfills their mental and physical requirements (Volf, 2020; Taylor, 2019). In the post-war context, religion is instrumental in the healing and rehabilitation of children impacted by conflict. Faith-based tenets of forgiveness, optimism, and resilience frequently direct communities in reconstructing lives and promoting harmony (Hammad, 2021; Miller, 2020). Religious institutions often spearhead initiatives to reintegrate children affected by war into society, addressing trauma via spiritual guidance and communal support (Klein, 2019; Mohamed, 2018). Programs conducted by religious institutions such as churches, mosques, or temples may emphasize education, vocational training, and ethical direction to assist children in recuperating and flourishing in post-conflict settings (Campbell, 2020; Islam, 2018). Moreover, religious doctrines concerning charity and justice motivate efforts to pursue accountability and compensation for transgressions against children in times of conflict (Davis, 2020; Siddiqui, 2021). By promoting ideals of empathy and communal responsibility, religion may unify communities to prioritize the welfare of children, guaranteeing they receive the care, education, and chances essential for rebuilding their lives following conflict (Hassan, 2021; Smith, 2020). These initiatives enable religious frameworks to cultivate a supportive atmosphere that answers urgent needs while establishing a basis for a more peaceful and compassionate future (Pope, 2021; Johnson, 2019).

### **Islam**

Islamic law prioritizes the safeguarding of children, both in peaceful circumstances and during wars. The principal sources of Islamic law, namely the Quran and Hadith, offer extensive guidance for child welfare, emphasizing their physical, emotional, and spiritual health. These principles are additionally reinforced by diverse historical practices and modern interpretations of Islamic jurisprudence (fiqh).

### **The Quran Safeguarding Children**

The Quran contains multiple verses that emphasize the safeguarding of children, especially during periods of turmoil or conflict. A fundamental part of child protection in Islam is the right to life. For example, in Surah Al-Isra (17:31), the Quran instructs, "And do not slay your offspring out of apprehension of destitution." We cater to their needs as well as yours. Undoubtedly, their extermination is a grave transgression. This passage underscores the necessity of protecting children's lives, even under economic adversity or violence. Furthermore, the Quran underscores the importance of caring for orphans, a demographic especially susceptible during wartime. In Surah Al-Baqarah (2:220), Allah states: "They inquire about orphans." State, 'Enhancing their circumstances is optimal.' This directive promotes the safeguarding of orphans during and post-conflict, as well as their dignified and compassionate reintegration into society. Islamic law stipulates the protection of orphans from abuse, exploitation, and neglect.

### **The Hadith and Child Welfare during Armed Conflict**

The Hadith, comprising the sayings and actions of the Prophet Muhammad (PBUH), elucidate Islamic principles on child protection, particularly in the context of warfare. The Prophet's life exemplified compassion for children, and his deeds established a standard for

their care during both peaceful and tumultuous times. The Prophet is believed to have stated, "He who does not show mercy to our children is not one of us" (Sahih Bukhari). This hadith underscores the significance of compassion and benevolence towards children, a mandate that persists even under the dire circumstances of warfare. The Prophet Muhammad (PBUH) unequivocally forbade the killing of non-combatants, including as women, children, and the elderly, during wartime. In Sahih Muslim, the Prophet is recorded as stating, "Do not kill any child, woman, elderly individual, or monk." This instruction underscores the necessity of protecting children during wartime and asserts that intentional damage against them is illegal.

#### Islamic Perspectives on Safeguarding Children in Conflict Zones

Islamic law recognizes that warfare, however lamentable, may occasionally be inevitable. Islam delineates explicit protocols for conducting warfare to mitigate harm to people, especially children. Jihad, an Islamic idea of struggle, is frequently misconstrued as a rationale for indiscriminate violence. The rules of engagement in Islamic warfare, referred to as *ahkam al-harb*, explicitly forbid the harm of non-combatants, including minors. This legal system seeks to safeguard life and mitigate suffering. Islamic scholars have argued that war should be initiated solely for a just reason and must adhere to ethical principles that safeguard civilian rights. Children, because to their inherent vulnerability, get especial consideration in Islamic jurisprudence. Islamic jurisprudence regarding warfare (*fiqh al-harb*) forbids the targeting of civilian zones and requires the minimization of injury to children during conflicts (Ahmed, 2020; Khan, 2019; Rehman, 2021).

#### Child Soldiers and the Employment of Minors in Armed Conflict

Although Islamic law forbids the conscription of children as soldiers, their involvement in armed conflict has regrettably transpired in numerous historical and modern circumstances. Nonetheless, the fundamental tenets of justice and compassion in Islamic law unequivocally oppose child exploitation. The Convention on the Rights of the Child (CRC), supported by numerous Muslim-majority nations, deems the enlistment of those under 18 in armed combat a serious infringement of human rights. Islamic teachings conform to these international standards, denouncing all forms of child exploitation, including the utilization of minors in armed conflict. Islamic scholars and organizations have denounced the utilization of child soldiers, underscoring the ethical and legal need to safeguard children against recruitment or coercion into military service. The Council of Islamic Ideology (CII) in Pakistan has articulated apprehensions regarding the enlistment of children in armed factions and has advocated for enhanced measures to safeguard children from exploitation in conflict areas (Council of Islamic Ideology. (n.d.).

#### Child Protection and Reconstruction Following the War

Following warfare, Islamic law underscores the reinstatement of peace and the safeguarding of at-risk groups, particularly children. A crucial element of post-conflict care is the rehabilitation and reintegration of child victims of war, including orphans, displaced children, and those impacted by trauma. Islamic organizations and NGOs, notably Islamic Relief Worldwide, endeavor to deliver post-conflict aid to children, encompassing education, healthcare, and psychological support. Islamic doctrines emphasize the significance of justice and reconciliation in post-conflict environments. Children impacted by war are entitled to the same care and protection as any other citizen, and Islamic law mandates their dignified reintegration into society. The Quran's directives about the care of orphans and the weak during periods of adversity underpin these initiatives. In Surah Al-Duha (93:9), Allah instructs, "As for the orphan, do not oppress him," emphasizing the necessity of safeguarding and nurturing orphans, particularly those affected by conflict. Moreover, Islamic values emphasize that peacebuilding initiatives must prioritize the rights and welfare of children, safeguarding their entitlements to education, health, and safety. Humanitarian assistance from Muslim organizations frequently emphasizes these critical areas, demonstrating the Islamic community's dedication to safeguarding children post-conflict (Al-Qaradawi, 2013; Esposito, 2015; Hashmi, 2019).

### **Christianity**

Christian doctrine underscores the need of safeguarding and promoting the wellbeing of children, embodying the conviction that children are a sacred blessing deserving of nurturing and affection. In wartime, Christian doctrines emphasize the moral need to protect children from harm and provide their fundamental needs, including sustenance, shelter, and protection. Biblical verses, such as Matthew 19:14, where Jesus states, "Let the little children come to me and do not hinder them, for the kingdom of heaven belongs to such as these," highlight the need of emphasizing children's welfare. Christian humanitarian organizations such as World Vision and Catholic Relief Services often exemplify these beliefs by delivering essential assistance to children in crisis areas. Their initiatives include the creation of secure environments, provision of psychological assistance, and facilitation of educational access, even in tumultuous circumstances, embodying the biblical need to love and safeguard the most vulnerable.

In post-war contexts, Christian doctrine prioritizes healing, restoration, and reconciliation for children impacted by violence. Informed by principles of forgiveness and regeneration, churches and Christian groups often spearhead initiatives to restore communities and reintegrate children into stable environments. Restorative justice, grounded on Christian principles, is crucial in resolving the trauma endured by children. Faith-based therapy and community support groups provide spiritual and emotional restoration, assisting children in processing their experiences and restoring a sense of normality. Moreover, Christian doctrines promote the reformation of familial structures and communal networks to guarantee that children are raised in settings conducive to their physical, emotional, and spiritual growth (Vanier, 2008). Education and ethical instruction are fundamental to the post-war rehabilitation of children according to Christian doctrine. Churches often create schools and vocational training centers in conflict-affected areas, acknowledging the need of imparting information and skills to youngsters. These projects seek to enable youngsters to reconstruct their lives and make constructive contributions to society. Furthermore, Christian doctrines underscore the need of cultivating virtues such as love, compassion, and peace, therefore nurturing a generation that denounces violence and emphasizes harmony. This method corresponds with the scriptural instruction to "train up a child in the way he should go, and when he is old, he will not depart from it" (Proverbs 22:6, New International Version), guaranteeing that children develop into responsible and ethical people.

Ultimately, Christian doctrine mandates responsibility and justice for the transgressions endured by children in wartime. Promoting truth-telling and restitution is consistent with the biblical tenets of justice and compassion for the marginalized (Isaiah 1:17). Christian groups often partner with international entities to combat war crimes against children and to reconstruct legal structures that safeguard their rights. The integration of spiritual care with pragmatic measures in Christian law emphasizes a comprehensive strategy that prioritizes the welfare of children during and after conflict, supporting their dignity and worth in both terrestrial and celestial contexts (Wright, 2010).

### **Hinduism**

In Hinduism, children are regarded as sacred gifts and symbolize the perpetuation of the life cycle. The ideal of Ahimsa (non-violence) is fundamental in directing conduct during warfare, emphasizing the safeguarding of innocents, particularly children (Bhagavad Gita, 4:13; Manusmriti, Chapter 8). Hindu scriptures emphasize the ethical need to safeguard the weak, particularly by guaranteeing the protection, sustenance, and education of children in times of crisis. Historically, Hindu communities have maintained these principles by creating shelters, distributing food, and caring for orphaned and displaced children (Dharma Fellowship Publications, 2022).

In the post-war context, Hinduism prioritizes healing and the reestablishment of equilibrium via communal support and spiritual direction. Rituals and practices, including Shanti Yagna (peace rituals), are conducted to purify the environment and facilitate communal healing

(Shanti Yagna Practices - Indic Studies, 2021). These rituals assist children and their families in navigating loss and trauma, providing them with spiritual comfort. Hindu scriptures such as the Mahabharata emphasize the significance of reconstructing communities and reintegrating youngsters into cohesive social structures. The emphasis on Seva (selfless service) motivates people and organizations to participate in humanitarian initiatives, including the reconstruction of schools and the provision of mental health assistance to impacted children (Vanier, 2008).

Education has a revered position in Hindu doctrine, seen as a vehicle for the elevation of children and the assurance of their enduring welfare. The Upanishads underscore knowledge as a means for self-realization and social peace (Upanishads, 3:2). In post-war rehabilitation, Hindu communities emphasize the establishment of educational opportunities for youngsters, often integrating traditional knowledge with contemporary schooling. Initiatives centered on comprehensive development incorporating physical, emotional, and spiritual growth—are implemented to cultivate resilience and equip children for happy lives. This dedication to prioritizing children's welfare embodies the fundamental Hindu principle of fostering the next generation as guardians of Dharma (Mahabharata, Book 12).

### **Judaism**

Judaism prioritizes the safeguarding and development of children, rooted on the laws of the Torah and the conviction that each child embodies divine creation (Torah, Deuteronomy 6:6-7). In wartime, the Jewish principle of Pikuach Nefesh (saving a life) is paramount, requiring the prioritization of life preservation above other considerations (Wright, 2010). Jewish laws and customs mandate communities to safeguard the safety and welfare of children, offering them refuge, sustenance, and protection from harm. Historical records, particularly those from the Holocaust, demonstrate how Jewish communities have created safe havens and underground networks to save children from danger during wars (Save the Children Reports, 2023). Post-war, Judaism emphasizes restoration and recuperation via familial and communal assistance. The notion of Tikkun Olam (repairing the world) functions as a moral guide for assisting children impacted by conflict. Jewish organizations, like HIAS and the American Jewish Joint Distribution Committee, operate internationally to provide psychological assistance, education, and resettlement services for children in crisis areas (HIAS Refugee assistance Reports, 2023). Rituals like as Havdalah, which signify transitions, assist children in processing trauma and advancing towards healing. Jewish teachings promote the cultivation of resilience via communal connections and the development of identity and hope (Vanier, 2008). Education is fundamental to Jewish post-war rehabilitation initiatives. The Talmud asserts that educating a kid is tantamount to constructing the future of the world (Talmud, Kiddushin 29a), highlighting the significance of education in restoring normality and strengthening youngsters devastated by violence. Jewish communities emphasize the establishment of secure and dignified learning settings for children, often including teachings on resilience, ethical principles, and historical awareness (UNICEF, 2022). Through the integration of these initiatives with spiritual care, Judaism prioritizes the welfare of children in both immediate healing and long-term rehabilitation.

### **Sikhism**

The fundamental tenets of Sikhism Seva (selfless service), Sarbat da Bhala (the welfare of everyone), and Ahimsa (non-violence) underscore the need of safeguarding and nurturing children in times of conflict (Guru Granth Sahib, 136). Sikh history is abundant with instances, such as the martyrdom of the Sahibzade (the sons of Guru Gobind Singh), exemplifying the need of protecting children from harm and fostering their moral and spiritual development, especially amidst suffering. Sikh communities emphasize humanitarian assistance during conflicts by providing Langar (community kitchens) and shelters, delivering food, clothes, and protection to impacted children (Langar Seva Reports, 2023).

In the aftermath of conflict, Sikhism emphasizes healing and resilience via collective

endeavors and spiritual leadership. Sikh teachings emphasize compassion and justice, motivating communities to assist youngsters in overcoming trauma and reconstructing their lives (Guru Granth Sahib, 149). Initiatives like free education programs and vocational training centers are implemented to empower children impacted by conflict (Sikh Coalition Advocacy Reports, 2023). Sikh rituals and prayers, including Ardas, are performed to solicit heavenly blessings for tranquility and healing, promoting emotional and spiritual recuperation among children and families impacted by violence (Save the Children Reports, 2023).

Education is a crucial element of post-war healing in Sikhism, founded on the principle that knowledge fosters empowerment and emancipation (Guru Granth Sahib, 1258). Sikh colleges often emphasize holistic education that amalgamates ethical ideals, spiritual instruction, and practical competencies (Sikh Educational colleges' Annual Reports, 2023). This method guarantees that youngsters develop resilience and the ability to constructively contribute to society. Sikhism promotes the welfare of children by integrating material assistance with spiritual and moral instruction, so assuring their safety, recuperation, and future well-being (UNICEF, 2022).

### **Buddhism**

The fundamental concept of Ahimsa (non-harming) in Buddhism emphasizes the need to protect the most vulnerable, especially children, in times of conflict (Dhammapada, Chapter 10). Buddhist teachings emphasize compassion and non-violence, promoting activities that reduce damage and enhance well-being (Wright, 2010). Buddhist groups and monasteries often function as sanctuaries for children during conflicts, providing sanctuary, sustenance, and emotional assistance. Historical instances, such as Buddhist monks safeguarding children during the Vietnam War, illustrate the religion's dedication to sheltering the youth from the atrocities of warfare (Buddhist Peace Fellowship Reports, 2022).

In the post-war context, Buddhism emphasizes healing and reconciliation as essential avenues for children's rehabilitation. Metta (loving-kindness) meditation is often taught to assist children and communities in overcoming trauma and fostering inner calm (Tripitaka, Volume 3). The Buddhist tenets of interconnectivity motivate collaborative initiatives to reconstruct lives and reestablish peace (Theravada Studies on Child Welfare, 2021). Buddhist monasteries and organizations often spearhead projects like trauma therapy, educational programs, and community-building activities, all designed to meet the psychological and emotional needs of children devastated by conflict (Buddhist Compassion Relief Tzu Chi Foundation Reports, 2023). Education and mindfulness are essential components of Buddhist methodologies for post-war recovery. The Tripitaka emphasizes the significance of knowledge and ethical behavior, which provide the basis of educational initiatives for children in post-conflict environments (Tripitaka, Volume 2). Buddhist institutions and training institutes emphasize the instruction of both academic disciplines and mindfulness, as well as ethical living, so cultivating resilience and empathy (Mahayana Buddhism and Trauma Recovery Studies, 2021). Buddhism integrates spiritual advice with practical assistance to safeguard children's best interests, fostering their comprehensive recovery and development (UNICEF, 2022).

### **Recommendations and conclusion**

The comparative examination of child protection among major world religions demonstrates a deep and lasting dedication to the well-being and comprehensive development of children. In religions like Islam, Christianity, Hinduism, Judaism, Sikhism, and Buddhism, children are always seen as symbols of hope and promise, and it is a moral and spiritual duty to protect them. The Quran, Bible, Torah, Bhagavad Gita, Guru Granth Sahib, and Tripitaka are all religious texts that clearly tell people to be kind, fair, and nonviolent, especially when there is a conflict and children are most at risk. These teachings not only set moral standards for how people and groups should act, but they have also inspired faith-based groups and religious communities to protect children from the dangers of war and help them heal and become part

of society in the long term.

Religious groups have shown great strength and ability to help children affected by conflict throughout history and in times of crisis. They provide important services like shelter, food, mental health care, and education that work with state and international efforts. Their work is often based on spiritual traditions, which add another level of emotional and moral support that is especially important for kids who have been through trauma and are moving around. These groups can meet the complex and varied needs of affected children by combining material help with spiritual care. This helps the children not only survive, but also heal emotionally and mentally, find their identity, and have hope for the future. Faith-based groups working together are important for community resilience and rebuilding after a conflict. They help children get their lives back on track and find stability.

Even with these important contributions, there are still many problems that need to be solved in order to keep children safe in war-torn and post-conflict areas. There are still many risks, such as exploitation, being recruited as a child soldier, losing access to education, and psychological trauma. Also, different interpretations of religious doctrine and different levels of institutional capacity can cause gaps or inconsistencies in the protection of children. To protect children effectively, people from all walks of life, including religious, secular, and government, need to work together and keep doing so. The global community can make children's safety nets stronger by encouraging more collaboration between faiths, making sure that faith-based approaches follow international legal standards, and giving religious leaders special training in child welfare. It is also important to set up ways to keep an eye on and judge how well these interventions are working, making sure that best practices are widely shared and used.

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