



Tajikistan's Orphans: Loss, Unemployment and Desperation!

(Translated)

Orphanhood has become one of the most important rampant problems in the Tajik society because of the economic crisis in the country.

“Graduates” of orphanages, after living in shelters, find themselves out in the streets - despite strong statements from Tajik officials who promised to find solutions.

Many children who find themselves on the streets turn to crime or find themselves victims of organ trafficking mafias or gangsters that exploit young people for begging, robbery and prostitution networks. Only a few can defeat the harsh conditions in which they find themselves.

Many tales from orphans who left orphanages talk about how they were driven to the path of crime and how their lives are after they finished their education in the orphan shelters.

Mohammed Hafez, 27 years old, says: I really want to find myself, but I haven't been able to do it yet. I'm sure my life would have changed drastically if I had a little help. I don't remember my parents at all, I was one and a half years old when they killed them. All I know about them are memories that I have through my relatives. After my father's death, my brother and sister stayed with our relatives, and my younger brother and I were sent to an orphanage where we grew up.

After grade nine, I decided to catch up with high school. In the orphanage, we only learn until grade nine, and then they give us certificates and take us out to the street!!

I learned little in the high school, I was missing a lot to make money; I washed cars and served people for a little money to buy ourselves food and clothing. But in the end, I had to leave school as I could not balance work and school.

I worked in the daytime and slept in the street at night. I did not have any shelter or money to rent an apartment I slept anywhere: in the garden, at bus stops and elsewhere.

Then, I got caught up in crime and broke the law and was imprisoned for several years. I was forced to do that. During my stay in the shelter, I was brutally beaten and punished many times. My life was and still is bitter, so I tried to commit suicide repeatedly..."

Like Muhammad, many children found themselves homeless, no breadwinner, no mentor, no shepherd; their lives are tragedies of every color, leading them to loss. Though what they go through never justifies their march in error, the state bears a great deal of what they are committing, and if their affairs were taken care of, they would not end up as criminals!!!

This is evidenced by the fact that when Islam as a complete ideology was applied in various aspects of life, people did not suffer from the problem of orphanhood, or the phenomenon of street children, homelessness and unemployment; there were no orphanages.

This is because on one hand, people were competing for their sponsorship as an obligation of sufficiency (Fardh Kifayah). Allah Almighty has warned against neglecting the rights of orphans. He (swt) said in His Holy Book: ﴿وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْطَّبِيبِ﴾ **“And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin.”** [An-Nisa: 2]. ﴿وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا﴾ **“And they give food in spite of love for it to the needy, the orphan, and the captive.”** [Al-Insan: 8]

Many other verses and hadeeths also included provisions concerning orphans, such as the Hadeeth of the Prophet (saw): «مَنْ ضَمَّ يَتِيمًا بَيْنَ مُسْلِمِينَ فِي طَعَامِهِ وَشَرَابِهِ حَتَّىٰ يَسْتَعْنِيَ عَنْهُ، وَجَبَتْ لَهُ الْجَنَّةُ» **“He who joins an orphan among Muslims in his food and drink until that he can provide for himself; verily he is assured to enter Paradise”**. (Narrated by Abu Yaali, Tabarani and Ahmed). Abu Ad-Darda’, may Allah be pleased with him, said: “a man who was complaining from hardness of the heart came to the Prophet (saw). The Prophet (saw) said to him: «أَتَحِبُّ أَنْ يَلِينَنَّ قَلْبُكَ وَتُذْرِكَ حَاجَتَكَ؟ ارْحَمِ الْيَتِيمَ وَأَمْسَحْ بِرَأْسِهِ وَأَطْعِمْهُ مِنْ طَعَامِكَ يَلِينَنَّ قَلْبُكَ وَتُذْرِكَ حَاجَتَكَ» **“Do you like your heart to be soft and you meet your needs? Be merciful to an orphan. Rub his head and feed him from your food, your heart will be soft and you will meet your needs.”**

As well as the Prophet (saw) made the best houses is the house in which an orphan is honored, and the worst is the house in which an orphan is disgraced, according to Abu Hurayra who reported that the Messenger of Allah (saw) said: «خَيْرُ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُحْسَنُ إِلَيْهِ، وَشَرُّ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُسَاءُ إِلَيْهِ، ثُمَّ قَالَ بِإِصْبَعَيْهِ: أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا، وَهُوَ يُشِيرُ بِإِصْبَعَيْهِ» **“The best house among the Muslims is the house in which orphans are well treated. The worst house among the Muslims is the house in which orphans are ill-treated. I and the guardian of the orphan will be like this in Paradise,” showing his middle and index fingers and separating them a little**”. (Narrated by Bukhari)

On the other hand, the Islamic State sponsored the affairs of those who did not have a sponsor and it provided them with the basic necessities of food, clothing, housing, education and health.

The corrupt regime in Tajikistan, which fights Islam, prevents the Shari’ Jilbab, forbids Islamic names and imprisons preachers and scholars; how could that criminal regime have mercy on orphans and care for their rights? Yes, the just Omar has died, who struggled himself and said to his rumbled stomach because of hunger, “Rumble or do not rumble, you will not eat until the stomachs of the children are full..”. Only the likes of Omar bin Al-Khattab can save Tajikistan’s orphans from their black future under capitalism.

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