



ISLAMIC PRINCIPLES AND UK ADOPTION & FOSTERING

Guidance for Muslim
Individuals, Families
and Communities



Faith &
Guidance



Family &
Responsibility



Rights &
Safeguarding



Join the WhatsApp group
for updates

[Click here to join](#)



Published by the 'Muslim Children in Care' Project

SparksFostering.org/Apply





About This Guidance

This guidance has been developed by the **Muslim Children in Care (MCiC) Project** to provide [clearer, accessible, and reliable information for Muslims in the UK about fostering and adoption](#).

It is intended for:

- Muslims considering becoming foster carers or adopters
- Families discussing whether to step forward
- Community members seeking clarity
- Mosque leaders and community organisers
- Muslim carers already supporting children

Many Muslims wish to support vulnerable children but may feel unsure about how fostering or adoption aligns with Islamic teachings. These concerns often arise from misunderstandings around lineage (nasab), modesty, inheritance, or legal parenthood.

This document:

- Explains key Islamic ethical principles relevant to caring for vulnerable children
- Clarifies common misconceptions
- Outlines how UK fostering and adoption frameworks operate
- Addresses concerns about nasab (biological lineage), kafālah (guardianship), riḍā'ah (milk-kinship), and other commonly raised issues
- Encourages informed, confident, and responsible participation

This is not a fatwa (religious ruling). It aims to give balanced, accessible guidance that reflects mainstream Islamic understanding while recognising diversity within Muslim communities. Muslims may hold different views depending on their background, school of thought and level of observance. Where individuals require specific religious advice, they should consult a trusted local scholar alongside understanding the legal framework in the UK.

The Muslim Children in Care Project seeks to increase awareness, improve recruitment of Muslim carers, and ensure that Muslim children in care receive identity-sensitive, stable, and nurturing homes.



Introduction

Across the United Kingdom, thousands of children enter the care system each year because they cannot safely remain with their families. Among them are Muslim children — as well as children from many diverse cultural and religious backgrounds.

At the same time, there continues to be a shortage of Muslim foster carers and adopters across the UK.

While many such placements are safe and compassionate, identity mismatch can affect a child's sense of belonging and continuity.

Within some Muslim communities, fostering and adoption can be misunderstood. People may express concerns such as:

- “Islam forbids adoption.”
- “You cannot change a child's name.”
- “We can care for them, but they cannot become our child.”
- “Inheritance makes it impossible.”
- “Modesty rules prevent fostering.”

Some of these concerns arise from genuine Islamic principles. Others arise from incomplete information or confusion between cultural practice and religious doctrine. This guidance helps distinguish between authentic Islamic teachings and misconceptions that may discourage families unnecessarily.

A central Islamic principle is preservation of nasab (biological lineage). This means a child's biological ancestry should not be falsified or concealed. It does not mean a child cannot be loved, raised, protected, or provided with permanence.



Introduction

Islam also recognises kafālah — the care, protection, and responsibility for a vulnerable child without altering their lineage. Throughout Islamic history, caring for children without safe parental protection has been seen as an act of mercy and responsibility.

There is diversity within Muslim communities and families may follow different jurisprudential schools or cultural traditions. Scholars differ in how they interpret certain aspects of adoption. Families differ in how they practise their faith. It is important not to assume one single position represents all Muslims.

This guidance seeks to:

- Clarify what Islam does and does not prohibit
- Explain how UK systems preserve identity and safeguard children
- Address practical concerns openly
- Encourage thoughtful engagement rather than hesitation based on fear

Caring for vulnerable children is not a marginal issue in Islam. It is deeply connected to justice, mercy, and communal responsibility.



Chapter 1 — Caring for Vulnerable Children in Islam

Caring for vulnerable children is not a new or modern concern. It is deeply rooted in Islamic teaching.

Throughout the Qur'an and the Prophetic tradition, there is repeated emphasis on protecting, honouring, and supporting children who do not have secure parental care.

This chapter outlines the key Islamic principles that form the foundation of this discussion.

1.1 The Islamic Emphasis on Protecting the Vulnerable

The Qur'an repeatedly instructs believers to treat vulnerable children with fairness, compassion, and dignity.

This hadith reflects closeness and honour. It places caring for vulnerable children among the most virtuous acts. It also highlights that providing care and emotional security to a vulnerable child is considered an act of great reward in Islam. "They ask you about orphans. Say, 'Improvement for them is best. And if you mix your affairs with theirs—they are your brothers.'" (Qur'an 2:220)

This verse encourages integration, not isolation. It speaks of inclusion within family life, not separation.

Elsewhere, the Qur'an warns:

"As for the orphan, do not oppress him." (Qur'an 93:9)

Neglecting or mistreating vulnerable children is presented as a serious moral failure.

The Prophet Muhammad ﷺ also said:

"I and the one who cares for an orphan will be in Paradise like this," and he joined his index and middle fingers together. (Bukhari)

This hadith reflects closeness and honour. It places caring for vulnerable children among the most virtuous acts.



Chapter 1 — Caring for Vulnerable Children in Islam

1.2 Who Is Considered Vulnerable Today?

In classical Islamic terminology, a yatīm is a child who has lost their father/However, Islamic scholars have long recognised that vulnerability can arise in many circumstances.

Today in the UK, children enter care due to:

- Abuse
- Neglect
- Domestic violence
- Parental mental health difficulties
- Substance misuse
- Imprisonment
- Abandonment
- Displacement or asylum

These situations mean that a child may have living parents but still be considered vulnerable and in need of protection, care, and stability.

The ethical duty to safeguard them remains.



Chapter 1 — Caring for Vulnerable Children in Islam

1.3 Kafālah — Guardianship Without Erasing Lineage

Islamic tradition recognises kafālah, which means guardianship or sponsorship of a child in need.

Kafālah involves:

- Providing shelter
- Providing financial support
- Integrating the child into family life
- Showing love and care

Importantly, kafālah does not change the child's nasab (biological lineage).

The prohibition in Islam relates to falsifying ancestry — not to providing care.

This distinction is crucial. Some Muslims may believe that adoption is not permissible, but the core prohibition relates specifically to altering or concealing lineage.

Providing protection and permanence while maintaining transparency about ancestry is different from pre-Islamic practices that altered lineage.



Chapter 1 — Caring for Vulnerable Children in Islam

1.4 Preservation of Lineage (Nasab)

Islam places strong emphasis on preserving nasab — a person's biological parentage.

This means:

- A child should not be falsely attributed to someone other than their biological parents.
- A child's known ancestry should not be concealed, denied, or replaced.

It does not mean:

- A child cannot be loved as your own.
- A child cannot be raised permanently.
- A child cannot be given stability and belonging.

In the UK, birth records are retained. Children have access to their biological information. This transparency aligns with Islamic requirements, ensuring that biological identity is preserved even within permanent care arrangements. Life-story work supports honesty about origins.

When lineage is not falsified, the central religious concern is addressed.

1.5 Collective Responsibility (Farḍ Kifāyah)

Islamic ethics describe some responsibilities as farḍ kifāyah — collective obligations. If enough members of the community fulfil them, the obligation is discharged. If no one does, the community bears responsibility.

Caring for vulnerable children has been understood by many scholars as falling within this category.

Understanding vulnerable-childcare as a communal responsibility shifts the question from “Is this allowed?” to “How can we ensure children receive the care they need?”

If Muslim families do not participate in fostering and adoption, Muslim children will still enter care. They will still need homes. The question becomes whether their community will be represented among those providing that care.



Chapter 1 — Caring for Vulnerable Children in Islam

1.6 Diversity of Opinion

It is important to acknowledge that Muslim scholars and communities differ in interpretation on some aspects of adoption.

Some scholars take a more cautious view of modern legal adoption frameworks, while others distinguish clearly between prohibited lineage changes and permissible caregiving arrangements that maintain identity integrity.

There is no single voice that represents all Muslims.

However, there is broad agreement that:

- Protecting vulnerable children is virtuous.
- Preserving lineage is required.
- Justice and dignity must be upheld.

The discussion is therefore not about whether children should be protected — but about how that protection is structured. Despite differences in interpretation, there is shared agreement on the moral urgency of safeguarding children and ensuring their wellbeing.



Chapter 2 — Understanding Fostering and Adoption in the UK

Many Muslim families hesitate because they are unsure how fostering and adoption actually work in the UK.

Some assume that adoption means erasing a child's identity. Others believe fostering creates religious complications they cannot resolve.

This chapter explains how the UK system operates, so that decisions are based on accurate information.

2.1 Why Children Enter Care

Children enter care because they cannot safely remain with their families and require protection and stability.

This may be due to:

- Abuse
- Severe neglect
- Domestic violence
- Parental mental health difficulties
- Substance misuse
- Imprisonment
- Abandonment
- War or displacement (for unaccompanied asylum-seeking children)

These circumstances do not reflect a lack of value or love for the child; they reflect situations where safety and stability must come first.

Many children in care have living parents.

Their entry into care is rarely about being “unwanted” — it is usually about ensuring their safety and wellbeing. These children need safety, stability and belonging.



Chapter 2 — Understanding Fostering and Adoption in the UK

2.2 What Is Fostering?

Fostering is the provision of day-to-day care for a child while parental responsibility remains with the birth parents and/or the local authority.

In fostering:

- The child's surname remains unchanged (except in rare safeguarding cases).
- Their birth identity remains legally intact.
- Records are preserved.
- The arrangement may be short-term or long-term.

Fostering closely resembles kafālah as it provides safety and care without altering a child's biological identity.

For many Muslims, fostering is the most straightforward and comfortable way to provide care.



Chapter 2 — Understanding Fostering and Adoption in the UK

2.3 What Is Adoption?

Adoption provides a child with a permanent legal family when returning to birth parents is not possible or safe.

In adoption:

- Parental responsibility transfers permanently to the adopters.
- The child becomes legally part of the adoptive family.
- The placement is intended to last for life.

This is where some Muslims feel concern.

However, it is important to understand:

- The child's original birth records are retained.
- The child can access their birth information in adulthood.
- Life Story Books and Later Life Letters preserve identity.

UK adoption creates legal stability. It does not erase biological ancestry in reality or in records.

The religious concern is about falsifying lineage — not about providing permanence.

2.4 Surnames and Lineage

In fostering, surnames do not change.

In adoption, surnames may change — but this is not compulsory. Families approach this differently. What matters most Islamically is that a child's biological lineage is not erased or falsely attributed to someone else.

The key Islamic principle is that a child's biological origins should not be falsely denied.

Where ancestry is known and not concealed, the central requirement of preserving nasab is maintained.



Chapter 2 — Understanding Fostering and Adoption in the UK

2.5 Modesty and Household Boundaries

Some families worry about modesty rules, especially with opposite-sex children.

In practice, UK fostering and adoption standards already require:

- Separate bedrooms (subject to age guidelines)
- Clear privacy expectations
- Safer caring plans
- Boundaries around physical contact

Many of these safeguarding expectations already reflect Islamic principles around privacy, dignity, and respectful boundaries.

Modesty considerations should be addressed with sensitivity, ensuring that the child is not made to feel different, excluded, or burdensome.

2.6 Inheritance Concerns

Islamic inheritance law primarily distributes shares based on biological relationships.

This means a fostered or adopted child does not automatically inherit as a biological heir under classical rules.

However:

- You may gift during your lifetime.
- Families may include a child in their will through bequests (within permissible Islamic limits)
- UK civil law allows you to structure your estate.

Inheritance planning is a matter for adulthood and does not prevent providing love, safety, or permanence.



Chapter 2 — Understanding Fostering and Adoption in the UK

2.7 Caring for Children of Other Faiths

Some Muslims feel they should only care for Muslim children.

In reality:

- Children of all backgrounds need homes.
- There is “no compulsion in religion.”
- Caring for a non-Muslim child does not require religious compromise. Families may include a child in their will through bequests (within permissible Islamic limits)

At the same time, Muslim children placed with non-Muslim carers should receive support for their identity.

The focus must remain on safety, fairness, and dignity.

2.8 The Most Important Question

The question is not only:

“Is fostering or adoption allowed?”

It is also:

“How can we ensure children in our communities are protected?”

Children cannot wait for perfect certainty.

They need:

- Stable homes
- Consistent care
- Adults willing to commit

Families may include a child in their will through bequests (within permissible Islamic limits)



Chapter 3 — Addressing Common Religious Concerns

Many Muslims hesitate to foster or adopt because of specific religious questions. These concerns are understandable and deserve clear, respectful answers. This chapter addresses the issues most frequently raised in community discussions.

3.1 “Islam Forbids Adoption”

This statement is commonly heard, but it requires careful clarification.

What Islam prohibits is falsifying lineage — claiming that a child is biologically yours when they are not.

In pre-Islamic Arabia, adopted children were treated as though their biological ancestry had changed. This practice was corrected in Islam.

However, Islam does not prohibit caring for children, providing them permanence, or integrating them fully into family life, so long as their biological identity is preserved. When biological identity is not erased, the core prohibition is not triggered.

Some scholars take a cautious approach to modern legal adoption. Others distinguish clearly between lineage falsification (which is prohibited) and legal permanence for protection and stability (which they consider permissible).

There is diversity of opinion.

What is not disputed is that protecting vulnerable children is virtuous. The central concern is honesty about lineage, not preventing children from receiving stable, loving homes.



Chapter 3 — Addressing Common Religious Concerns

3.2 Preservation of Lineage (Nasab)

Preserving nasab means being truthful about biological parentage.

It does not mean:

- Withholding love
- Refusing permanence
- Limiting a child's sense of belonging.

Children in the UK retain access to their birth records. Life-story work ensures transparency. These practices ensure that children understand their origins without secrecy or confusion, which aligns closely with Islamic principles.

When ancestry is not concealed, the essential religious requirement is respected.

3.3 Modesty and Opposite-Sex Placements

Some families worry about modesty rules, particularly when a fostered or adopted child is of a different sex and reaches puberty.

These practices ensure that children understand their origins without secrecy or confusion, which aligns closely with Islamic principles.

In practice:

- Safeguarding standards also require clear boundaries and privacy for all children, which supports families in practising modesty appropriately.
- Teenagers generally manage their own personal care.
- Separate bedrooms are standard (subject to policy).

Modesty concerns should be addressed practically and proportionately.

It is important that religious boundaries do not result in:

- Emotional distancing
- Differential treatment
- A child feeling different within their own home.

Belonging must not be compromised.



Chapter 3 — Addressing Common Religious Concerns

3.4 Marriage and Guardianship (Walī)

Occasionally, families ask:

- Could a fostered or adopted child marry someone in the household?
- Who would act as a walī (marriage guardian) for a girl raised in care?

These concerns are largely theoretical and relate to future possibilities that are unlikely to arise during childhood.

Islamic schools of thought differ in how they address these matters.

In practice:

- Safeguarding structures prevent inappropriate relational dynamics.
- Such scenarios are rare.
- If a situation ever arose decades later, specific guidance could be sought at that time.

These concerns should not prevent children from receiving care today. If such issues ever arise later in life, families can seek tailored guidance at that time.

3.5 Inheritance

Under classical Islamic inheritance rules, biological relatives receive fixed shares. Fostered or adopted children do not automatically inherit as biological heirs.

However:

- You may give gifts during your lifetime.
- You may include a child in your will within permissible limits.
- UK law allows you to structure your estate accordingly.

Providing love, stability and a permanent home is not dependent on inheritance arrangements, which can be addressed separately through Islamic and UK legal mechanisms.

Inheritance planning is important — but it is not a barrier to care.



Chapter 3 — Addressing Common Religious Concerns

3.5 Inheritance

Under classical Islamic inheritance rules, biological relatives receive fixed shares. Fostered or adopted children do not automatically inherit as biological heirs.

However:

- You may give gifts during your lifetime.
- You may include a child in your will within permissible limits.
- UK law allows you to structure your estate accordingly.

Providing love, stability and a permanent home is not dependent on inheritance arrangements, which can be addressed separately through Islamic and UK legal mechanisms.

Inheritance planning is important — but it is not a barrier to care.

3.6 Breastfeeding (Riḍāʿ ah)

Some families ask about riḍāʿ ah (milk-kinship), which in Islamic law can affect future marriage boundaries.

This applies only to very young children.

In fostering, it is rarely practical because parental responsibility remains with birth parents and/or the local authority, and consent requirements make such arrangements uncommon.

Riḍāʿ ah is not required for a placement to be religiously valid or for meaningful attachment to develop.

Emotional bonds do not depend on biological processes.



Chapter 3 — Addressing Common Religious Concerns

3.7 Caring for Non-Muslim Children

Some Muslims feel they should only foster or adopt Muslim children.

Islam does not prohibit caring for children of other faiths. The Qur'an states that there is "no compulsion in religion."

Caring for a child does not entail influencing their belief or religious identity.

At the same time, Muslim children should have their identity respected wherever they are placed.

The primary responsibility is protection and justice. For Muslim children in non-Muslim homes, identity support is essential but does not require full religious practice — only respect and reasonable accommodation.

3.8 Community Pressure and Misunderstanding

Sometimes hesitation stems less from personal belief and more from

- Fear of community criticism
- Hearing strong statements from others
- Not wanting to make a religious mistake

Seeking knowledge reduces fear.

There is diversity of opinion within the Muslim world. There is no single position held by every scholar or every community.

Decisions should be made based on accurate information, honest consultation.

Families are encouraged to seek clarity rather than rely on community assumptions or conflicting opinions.



Chapter 4 — Building Secure, Loving and Identity-Affirming Homes

Once religious concerns are clarified, the next question becomes:
How can we care for a child in a way that preserves faith, protects identity, and builds strong attachment?

Islam does not ask us to choose between religious integrity and compassion. Both are required.

4.1 Love Without Pretence

Some Muslims worry:

“If we preserve lineage, does that mean we cannot fully treat the child as part of the family?”

Preserving nasab (biological lineage) does not require creating emotional distance or limiting warmth.

A child can:

- Know who their biological parents are
- Understand why they cannot live with them
- And still feel fully loved and secure in your home

Belonging is strengthened through honesty, consistency, and emotional security — not by concealing a child’s past.

Children thrive when:

- They feel chosen and wanted
- Their past is acknowledged without shame
- Their present is stable
- Their future feels secure

Belonging does not require pretending.



Chapter 4 — Building Secure, Loving and Identity-Affirming Homes

4.2 Understanding Trauma and Attachment

Many children entering care have experienced:

- Abuse
- Neglect
- Rejection
- Multiple moves
- Loss of trust

They may:

- Test boundaries repeatedly
- Struggle with honesty
- Appear distant or emotionally guarded
- Show affection inconsistently

These behaviours are often responses to trauma or loss, not signs of rejection or ingratitude.

Islam emphasises rahmah (mercy) and patience. These values can support carers in responding calmly and consistently to trauma-related behaviours. Trauma-informed care requires consistency and calm responses.

Attachment takes time.

Love in fostering and adoption is often demonstrated through:

- Patience
- Fairness
- Predictability
- Stability

Not through instant closeness.



Chapter 4 — Building Secure, Loving and Identity-Affirming Homes

4.3 Modesty With Compassion

As children approach puberty, modesty questions may arise.

Practical arrangements may include:

- Clear privacy expectations
- Separate bedrooms (as required by policy)
- Respectful household routines

However, modesty should not lead to:

- Isolation
- Emotional distancing
- Treating the child as different

Rules should apply fairly within the household.

Religious boundaries must be implemented with warmth, not anxiety.

4.4 Supporting Identity Without Forcing Religion

For Muslim children, identity support may include:

- Access to halal food
- Awareness of Ramadan
- Space to learn about their faith
- Community connection

For non-Muslim children placed with Muslim carers:

- There should be no coercion.
- Religious practice should not be forced.
- Respect for the child's background is essential.

The Qur'an states that there is "no compulsion in religion."

Identity support should be child-centred, not imposed.



Chapter 4 — Building Secure, Loving and Identity-Affirming Homes

4.5 Permanence and Security

Children need clarity.

In fostering, they need to understand:

- Why they are in care
- What the plan is
- Who will remain in their lives

In adoption, they need reassurance that:

- This home is permanent
- They will not be moved again
- They are secure

Fear of rejection damages attachment. Consistent reassurance and predictable routines help children develop trust and a sense of safety.



Chapter 4 — Building Secure, Loving and Identity-Affirming Homes

4.6 When Attachment Feels Uneven

Some carers worry:

“What if the child doesn’t attach to us?”

Attachment is not always immediate or symmetrical.

A child may:

- Appear charming but guarded
- Seek attention but avoid closeness
- Push boundaries while needing security

Consistency, reliability, and steady care matter far more than immediate emotional closeness.

Progress may look like:

- Fewer emotional outbursts
- Greater trust
- Willingness to share worries
- Reduced anxiety

Secure attachment is built over time.



Chapter 4 — Building Secure, Loving and Identity-Affirming Homes

4.7 Faith and Professional Support

Caring for a child in care is not easy.

It requires:

- Training
- Supervision
- Support networks
- Openness to learning

Faith can motivate compassion, but it must be paired with practical preparation, training, and professional support.

Muslims stepping forward should do so with:

- Clear understanding
- Willingness to learn
- Commitment to safeguarding standards

Faith and professionalism are not in competition. Both work together to ensure that children receive safe, nurturing, and informed care.



Chapter 5 — Community Responsibility and Moving Forward

Caring for vulnerable children is not only an individual decision. It is a communal responsibility.

If Muslim families do not step forward, Muslim children will still enter care. They will still need homes. The question is whether their community will be present in that system.

5.1 From Permission to Responsibility

Much discussion focuses on the question:
“Is fostering or adoption religiously allowed?”

Once misunderstandings are clarified, the deeper question becomes:
“Who will step forward?”

Islam teaches that protecting vulnerable children is not optional charity, but a matter connected to justice and accountability.

Some scholars describe such responsibilities as *farḍ kifāyah* — a collective obligation. If no one fulfils it, the wider community bears responsibility.

When Muslim children are consistently placed outside their faith community because there are too few Muslim carers, this raises serious reflection.



Chapter 5 — Community Responsibility and Moving Forward

5.2 Supporting Families Who Step Forward

Families who foster or adopt may face:

- Community misunderstanding
- Questions about religious compliance
- Extended family pressure
- Isolation

Communities can support them by:

- Avoiding judgmental language
- Offering practical help (childcare, meals, mentoring)
- Welcoming children in care into mosque spaces
- Providing reassurance rather than suspicion

Carers should feel confident that providing safety and stability to a vulnerable child is entirely compatible with their faith.

Community encouragement and informed support can make a significant difference to families who choose to care for children.



Chapter 5 — Community Responsibility and Moving Forward

5.3 The Role of Mosques and Community Leaders

Faith leaders and mosque committees have influence.

They can:

- Address fostering and adoption openly in sermons
- Provide structured information sessions
- Invite professionals to explain how identity is preserved
- Correct common misconceptions

Silence allows misinformation to grow. Informed discussion builds confidence.

Regular, informed discussion — not just occasional mention — helps to normalise and encourage community participation.

5.4 Supporting Muslim Children in Care

Not all support requires becoming a foster carer.

Communities can also:

- Mentor young people in care
- Provide tutoring
- Offer youth activities
- Ensure mosque spaces are welcoming, Supporting Muslim children in care also involves ensuring they feel seen, valued and included within community spaces.
- Avoid stigma around care status

Children in care should not feel invisible within their own community.



Chapter 5 — Community Responsibility and Moving Forward

5.5 Avoiding Stigma

Language matters.

Children in care are not:

- Morally flawed
- Spiritually deficient
- Socially inferior

Families who foster or adopt are not:

- Acting against Islam
- Replacing biological families
- Engaged in something suspicious

Stigma harms children and discourages carers.

Compassion, dignity and understanding must shape how communities respond to carers and children in care.

5.6 Making an Informed Decision

Not every family is able to foster or adopt.

However, decisions should be based on:

- Accurate understanding
- Honest consultation
- Realistic assessment of capacity. Seeking knowledge and asking questions helps ensure decisions are grounded in clarity rather than uncertainty.
- Awareness of children's needs

Fear based on misunderstanding should not determine outcomes.

Children cannot wait for perfect consensus.



Conclusion

Caring for vulnerable children is deeply grounded in Islamic teaching and ethical responsibility.

Preserving lineage is required. Justice is required. Mercy is required.

When UK fostering and adoption frameworks are properly understood, they do not require compromising Islamic principles or altering a child's biological identity.

There is diversity of opinion within Muslim communities. But there is no disagreement about the value of protecting vulnerable children.

The question is not only what Islam forbids.

It is also what Islam encourages.

Children in care need:

- Safety
- Stability
- Belonging
- Adults willing to commit

The Muslim Children in Care Project exists to ensure that decisions are made with knowledge rather than fear — and that Muslim children are not left without faith-sensitive homes because of misunderstanding.

If you are considering fostering or adoption, seek information. Ask questions. Consult wisely.

And remember providing safety to a vulnerable child is not a compromise of faith. It is an expression of it.

Taking informed steps toward fostering or adoption can provide vulnerable children with the stability, love and belonging they deserve.



About the Muslim Children in Care (MCiC) Project

The Muslim Children in Care (MCiC) Project works to improve outcomes for Muslim children across the UK care system. The project raises awareness within Muslim communities, supports the recruitment of culturally and faith-sensitive carers, and provides accessible guidance to help families understand how fostering and adoption align with Islamic principles.

MCiC also engages with mosques, community leaders, fostering agencies and local authorities to ensure that Muslim children in care are supported with dignity, identity continuity, and emotional safety. The project is committed to increasing representation, improving understanding, and ensuring every child feels seen, valued, and supported wherever they are placed.



For further information or support:

 Email: info@muslimcic.org

