

## **Child Labour in the Light of Qur'an and Sunnah**

Author:

**Dr. Sayyed Farooq Shah**

Institute of Education & Research,  
University of Science & Technology, Bannu  
Email: [farooqshah582@gmail.com](mailto:farooqshah582@gmail.com)

Co-Author:

**Dr. Gulap Shahzada**

Assistant Professor  
Institute of Education & Research,  
University of Science & Technology, Bannu

### **ABSTRACT**

*Child labor has been considered the most troubling & one of the greatest problems of great concern in the modern world, since it has not only negative effects on the child himself, but also on his family & society in general. However, it is a reality that can commonly & frequently be observed in the emerging & backward nations now a day where expropriated & evicted people take their young ones to workplaces to compete with their livelihoods. This article seeks to highlight the status of child labor & its solution in the light of Qur'an & Sunnah as many experts and platforms have offered their own solution. The study population consisted of scholars & the teachers/A'ema Kerām of religious institutions (Madrasah) of the Khyber Pakhtunkhwa Bannu, while its sample included 30 scholars & teachers/A'ema of different Madrasah in the Bannu District. The researcher has adopted content & methodologies of the interview from the respondents to explore this issue in detail. This study has the sole objective of: to find out solution of the Child Labour in the light of Holy Qur'an & Sunnah. This article summarizes the conclusion that holy religion of Muslims (Islam) strictly prohibit child labour, although allows child labour in some special cases, such as light work & character building activities which is*

*not too much dangerous, harmful & unethical for the child's social, moral, physical & emotional development. In the end, this article recommends the adoption of urgent practical measures at the individual, family & state levels to eliminate the abuse of child labour completely from the surface of earth permanently owing the great teachings of Islam.*

**Keywords:** Child Labour, Islam, Qu'ran, Sunnah.

## **INTRODUCTION**

Much has been said about child labour in writing & human rights arrangements. As of late, this issue has turned into an overall fear, since this issue had gotten a decent arrangement fixation from scholastics, occasion makers & intercontinental improvement affiliations. They tinted the upsides & downsides of utilizing kid work. Youngster work enormously affects mental & physical development of the kid. Mechanical occupations may prove to be more demonstrative and more risky for the overall development of the young kid. Moreover, it can negatively affect kid's training. By & by, this should be noticed so as to kids work guarantee the endurance of broke kids & their people, especially in under developed & immature nations. In this way, the inquiry of a layman emerges whether child labour ought to be disallowed or not, though in some countries this practice can be commonly observed and seen in the supervision of authorities 'though some relevant documents are also available on this very dilemma on united nation charter. In spite of the fact that in advanced countries there are various laws & guidelines identified with the misuse of youngsters in the mechanical part, in most nations, the act of child labour isn't much managed & the circumstance is common to be seen there. First let see who is actually known as child say example according to<sup>1</sup> "a human is said to be a child from birth to adolescence" this mean that child or boyhood age is continued up to adolescent age whether it starts at the 14, 16 years of age or any period of boy/child life cycle. It totally depends on the child growth, fertility, environment, heredity, gender and development. It differs from individual to another individual. There is no fixed age limit for adolescence in Qur'an and Sunnah though childhood stops at the arrival of the period of adolescence. Because according to Holy Qur'an verse "when any boy grown up to his adolescent age he should be treated as a mature person and should be veiled by the Muslims ladies" Similarly the holy religion permits children to do light or relaxed work from any age, but this work must not hurt/harm the child any kind of physical, psychological or moral and do not become an obstacle in the way of the child growth, development or getting their basic skills and learning.

Furthermore light work is not only essential for their physical well-being but for their overall character building for the fourth coming personal life of the child but for the community as a whole. So Islam does not stop any child from doing any sort of light work, but it also stresses the elders that these activities must be according their physique, potentials, energies and aimed for the sound formation of their character building and not for money or earning purposes.

Though Pakistan is an Islamic republic state all its laws and rules are in accordance to Islamic teachings for instance according to<sup>2</sup> “The constitution of Pakistan has stressed and formulated their rules and articles for the protection of child labour and stresses the government and society to provide the youngster their birth right in the shape of compulsory education and physical health i.e. article 3, 11, 25 and 37 is mainly focused on the child labour their basic rights but these laws are not totally in practice since the 1973.” There are number of acts and legislations in constitution on the very issue but, so for the results are not too much satisfactory. Islamic teaching and Pakistan’s constitution has the same stance on the provision of basic facilities and protection rights of children, there is no two opinions regarding this issue of these holy documentations, legislations or laws. Regardless of whether laws & guidelines exist, their application isn’t so exacting. As a rule, the workplace for youngsters is unreliable & heartless. Human watch unions in assorted corners of the globe have worried about the matter & frequently raised voices to attract open thoughtfulness regarding this issue but still, after all that, due to monetary needs, kid work is polished and accepted. The social & monetary results of child labour examined by numerous specialists around the globe nearly in universal structures as well, but they were unable to take practical steps to avoid this practice. This study is going to be a good & legitimate perspective in detail owing the seriousness of the matter. This archive likewise features the legitimate & good parts of kid work. Be that as it may, the fundamental worry here is the religious instructing, the maxims of the Prophet (ﷺ) the verses of the Qur’an, morals & Islam laws. Most nations with Muslim or Muslim dominant part on the planet are centered on their monetary conditions of their child labour especially.

Huge numbers of these nations experience the ill effects of monstrous destitution beneath the lines of neediness. Accordingly, child labour is a typical wonder there. These is probably and generally of the poor economies conditions the ill effects of the situation on the off chance that they are to support the youngster work for financial sustenance and not oppose kid work at all, since by & large this conflicts with kids’ rights slowly raised in the advanced and backward societies to some extent. Children have the birth right to be fed, clothed & guarded until they age to adulthood. It is primarily, the duty of father to try to handle them. Mother can provide help if necessary. Protection means that to shield them from physical, ethical & intellectual damage. Child

encompasses a right to urge education, & this right has given to them by Islam. It means Islam gives this responsibility to parents to educate them & fulfill their necessities of their life. So, youngsters shouldn't be compelled to figure in risky sectors. Before, Islam, we have a tendency to see that youngsters got no respect; particularly the feminine youngsters & those they were buried alive. But Islam eradicated this inhuman custom. The Prophet (ﷺ) had developed the right to work in the religion of the people with neglected facilities, food, clothing, education, housing, medical & entertainment for the neglected children. He loved the lives of children. Children have softened their own use & instructed others to do so. The Prophet (ﷺ), said, "The person who does not love children does not belong to us<sup>3</sup>." Children, who today, are kids, will become young and energetic people in the future. They are to be guide to be well-groomed for their glorious future. The beautiful world of the future lies in the heart of today's baby. Allah says in Qur'an, "wealth & children are the splendor of the life of this world" (Surah Al-Kahf). The last Prophet (ﷺ) also said, "Love your youngsters & help & teach them" (Tirmizi Sharif). Islam has prohibited from imposing more work on children which do not have the power to do. In the holy Qur'an, the saying is, "Allah does not delegate any hurtful responsibility to anyone, which is beyond his ability" (Surah al-Baqarah).

The Prophet (ﷺ) also said on another occasion "Extend them your support if they want to work more but more work on them does not be imposed" (Bukhari). Qur'an says in Surah Takwīr that:

إِذَا الشَّمْسُ كُوِّرَتْ ( ) وَإِذَا النُّجُومُ انْكَدَرَتْ ( ) وَإِذَا الْجِبَالُ سُيِّرَتْ ( ) وَإِذَا الْعِشَارُ عُطِّلَتْ ( ) وَإِذَا الْوُحُوشُ حُشِرَتْ ( ) وَإِذَا الْبِحَارُ سُجِّرَتْ ( ) وَإِذَا النُّفُوسُ رُوِّجَتْ ( ) وَإِذَا الْمَوْؤُودَةُ سُئِلَتْ ( ) بِأَيِّ ذَنْبٍ قُتِلَتْ ( ) وَإِذَا الصُّحُفُ نُشِرَتْ

*"When the sun is over-thrown, and when the stars fall, and when the hill are moved, and when the camels big with young are abandoned, and when the wild beasts are herded together, and when the seas rise, and when souls are reunited, and when the girl-child that was buried alive is asked for what sin she was slain and when the pages are laid open".*

Similarly another Qur'anic verse pointing towards the rights of parents & highlight the fact how they did their best for you when they were at their best. As for example:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِنَّمَا يُبَلِّغُكَ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا.

*"Thy Lord hath decreed, that ye worship none save Him and (that ye show) kindness to parents. If one of them or both of them attain to old age with thee,*

*say not "Fie" unto them nor repulse them, but speak unto them a gracious word".*

Once in the early days of Islam a friend of our Prophet (Saḥābi) came from far-flung villages & saw Prophet (ﷺ), that He loved Hazrat Hassan, seeing Him the Saḥābi said "I have many children" but do not love anyone of them the Prophet looked towards him & said; "he who do not take pity on others is not treated with pity by Allah". The prophet further said that "good behave with your children is not less than a worship of Allah, he who put a piece of cloth on a child at night will be counted as good deed on behalf of that man will be rewarded Jannat (paradise) on the day of judgment"

The Prophet (ﷺ), was always pleased to see parents loving & caressing their children. He once said, "When Allah blesses people with children, & they give their children love & meet their parental obligation, Allah keeps them safe from the fires of Hell". According Molāna Charāghud Din "whenever the Prophet (ﷺ), passed by children, he tried to be the first to greet them & say 'Assalām-u-'Alaikum" also to him "when riding 'He' would let children sit on his camel or donkey". As per Molāna Hafiz-ur-Reḥman, as a rule, Muslims are additionally rehearsing their religious educating. Essentially as indicated that the follower of the holy religion in addition rehearsing devotees of holy religion & trust more than every other individual who pursue different religions. The Muslims believe think about "Islam a perfect model and a complete code of life for them. They accept and believe so as to their religion that provides solution to all problems they face in their lives and attempt to tackle their issues in the light of Qur'an-e-Pak & Sunnah<sup>4</sup>.

Molāna Zahir-ud-Din contended that "due to the poor financial states of numerous nations in the 'Muslim World' the dilemma of child's work have become a permanent moral issue for the mankind it is smarter and intensively needed to look for its solution & search alternate arrangements through their religious initiative". In some authentic articles it has been seen and observed that "residential neediness prompts child labour."

Since as it be seen that numerous Muslim nations are poor, to adapt to destitution, so to meet households needs poor families seldom send their kids to work places to deal with their costs to a limited degree". The moral predicament emerges when choosing whether financial help could really compare to kids' rights. It ought to be referenced here, in Islam how it deals with sort of worse economic conditions<sup>5</sup>.

Molāna Shakir Ullah clarified that “Islam ascribes comparable significance to both material & otherworldly advancement”. Subsequently, we can say that the lessons of the holy religion underline that material improvement of every individual and is in accordance with their religious lessons and do not tussle. Additionally, the holy religions believe gentleman as “indistinguishable parts of humanity”. Hassan, states that “Islam thinks about human life as a trust & to be cared”. It further considers that “the life of a person as an indistinguishable piece of the life and a society whose people is required to co-operate the needy and helpless to their extent”. Man though seems to be alone but as whole it is a part of aggregate (the society) simultaneously<sup>6</sup>.

However this article is an attempt by looking at the Qur'an & the Hadith & the compositions of some Muslim researchers/ A'aima Kerām, endeavors to feature Islam point of view as far as youngster work. This article likewise attempts to give an adequate arrangement that is all encompassing; it covers the individual & aggregate advancement of a youngster. For a long time, individuals looked for help from the moral problem by dissecting religious sacred texts (for instance, the Holy Qur'an & the Hadith stay two of the most significant wellsprings of choice for Muslims). This article adds to the writing on individual civil rights concern by altogether dissecting the dilemma of kid work from a religious perspective in very detail.

Molāna Hafiz Sa'eed Aḥmad Saḥebzada said: “Islam is one of the main religions and supporter on the planet that gives us brilliant guidelines to carry on with a healthy lifestyle. The holy religion further has given central rights to everybody, whether be it a youngster, a kid, a grown-up, a lady, a man or an older”. In this manner, “the holy religion is a religion that is in congruity with human instinct”. As indicated by Molāna Inam, Ullah Shah Allah “the Holy Qur'an& the Sunnah are the two essential hotspots for the detailing & check the laws and rights of every member of the society especially the children”. In any case, it is the Holy Qur'an which is the primary reference & on which the Sunnah is based. One of the most valuable objectives of the Holy Qur'an is that “it sets up clear guidelines to support the occupants, the rights of each individual & appropriately manage their lives, in this manner altering numerous signals that have been rehearsed before the ascent of Islam”. In this sense, the holy religion had ensured the privileges everything being equal & the gathering, permitted the predominance of equity, urged individuals to live respectively in collaboration & altruism, & separated individuals just with the proportion of how devout & righteous they are.

Molāna Hafiz Abd-ul- Sattar Shah Bukharī in his meeting expressed that “In this world, there are two essential human needs, one, which requires material & material assets to set up the connection among body & soul, & another for the

his own life, an individual & public activity with a strong establishment, requires a moral guide for man, to fulfill this requirement for man". Allah has sent prophets to humankind, as is commonly said in the Qur'an. The prophets showed men good & moral qualities & transmitted to them the message of Allah, who was separated from everyone else & that everybody should adore him. What's more, to fulfill his physical needs, Allah has given incalculable endowments to mankind (Qur'an).

According to Molāna "Presently, it's about man, about how he utilizes these gifts". The essential lessons of the holy religion are to acquire cash through the wellsprings of authenticity. In Islam, it has been portrayed, that triumphant is one thing of which 'Man' is capable. Actually, it is the man's obligation to win cash to address his family's issues. Subsequently, it isn't the obligation of youngsters up to a specific age gathering to win cash, reserve the option to make the most of their youth & get enough education. Islam has given unwinding to kids in supplications & in different subjects up to a specific point of confinement, & have likewise they gotten the freedom of the first & head obligation of "Petitions" & "Ramadan" additionally as a result of their young age.

Molāna Wali Ullah Khan said that "Islam places extraordinary accentuation on the most proficient method to treat kids suitably, as indicated by United Nation etc child ought to be compelled to do any sort of work before adulthood". Molāna Luṭfullah expressed that "The holy religion ensures the privileges of youngsters identified with wellbeing & life, to relatives, to great name, to property & legacy, to medicinal consideration & sustenance, to training & securing of gifts & dwelling together with quiet & harmony, & possesses a noble position & administration towards insurance under the obligation of guardians." Molāna Ashraf Ullah said that "Guardians & individuals in the public eye have an adequate obligation regarding kids: they ought to get the correct consideration from the snapshot of birth to adulthood, for instance, there is the holy religion customs that, following conceiving an offspring, somebody ought to articulate Azan (the call to supplication) in the youngster's ears". To him "this is thought to set up an association between the child & his maker (Allah). After this, the child must get an important Muslims name will that will have a decent impact & effect on the brains of youngsters". According to him "this is proposed to the implications of good names which must restrain adore, excellence, human respect or prosperity, kids will feel much improved & attempt to incorporate these characteristics in them<sup>7</sup>."

As indicated by Molāna Dar ulYatām "In the Hadith, the words & conduct of Prophet Muhammad (ﷺ), it is said that a significant name is the fundamental

inheritance of a child<sup>8</sup>.” For Molāna Dar ulYataam, “youngsters’ wellbeing ought to be considered on the grounds that Islam stresses breastfeeding up to two years compulsory by a mother<sup>9</sup>”. Indeed, even in the pre-birth stage, the child’s wellbeing must be relieved. A bona fide Hadith (detailed by Muslim Sharif) states prominent sayings known as the narrative of Ghamidiyyah. According to Molāna “She was a lady who submitted infidelity & wound up pregnant. She came to Prophet Muhammad (ﷺ), & conceded sin, however the prophet denied rebuffing her around then since she was conveying an infant in her belly so any discipline could hurt the child. At that point, after the birth, the lady came back to the prophet (ﷺ) & requested the discipline. The Prophet (ﷺ) again postponed his discipline & gave him an opportunity to breastfeed”. In this manner, in Islam a kid has rights even before being conceived. To Molāna “Premature birth is additionally much illegal in Islam since it is a sort of arranged homicide of a spirit. Indeed, even a youngster who is a result of infidelity has the privilege to be conceived & to deal with<sup>10</sup>”. Besides, for Molāna Hamid Qureshi, “in Islam, any birth, whatever the sex, must be praised. In the wake of breastfeeding, it is the guardians’ obligation to deal with their kids & furthermore guarantee all the fundamental arrangements<sup>11</sup>.”<sup>12</sup> In the holy religion a youngster is brought into the world with the legacy. In an announcement, Molāna Abdur-Rehman Shah Farūqi, “on the off chance that a child sadly loses his folks following birth, at that point he will likewise reserve the options to the guardians’ property”. Molāna Hazrat Ali ‘Usmani said that “The holy religion stresses the monetary privileges of kids. The individual who will deal with the vagrant can utilize this property to deal with the kid”. For instance, according to him “multiple times petition is obligatory for all Muslims yet in the event that at the season of supplication the mother or father feels that the kid is crying it is prescribed to abbreviate the sentence, demonstrating that even the least difficult needs of kids ought to be taken in all respects cautiously<sup>13</sup>.” As per Molāna Muhammad Ḥalīm, “there is much proof that Prophet Muhammad (ﷺ) cherished youngsters a ton, the Prophet (ﷺ) used to purchase presents for the kids”. Likewise “Prophet Muhammad (ﷺ) would bring the primary products of a tree (fruits) in a season to kids”. A legitimate Hadith (described by Bukharī Sharif) specifies a truism of the Prophet (ﷺ) “the individual who isn’t tender with kids & who does not regard the older does not have a place with the Prophet”. Prophet Muhammad (ﷺ) prescribed & focused on the kids not to be beaten cruelly in any circumstances. The topic of educating Akhlaq (the advancement of the inward condition of individuals) to kids is significant in Islam. According to Molāna “Kids ought to be directed in the



direction of reality & disheartened to talk recline, their guardians should likewise rehearse this sort of thing. In Islam it is illegal to lie even to youngsters". To him "youngsters ought not be urged or compelled to do all that is taboo in the holy religion". Urging youngsters to do any dispersed work is precluded as well. For instance, as indicated by a Hadith narrated by Molāna "it is said that the individual who urges kids to drink wine will be rebuffed later on (eternal life)". In spite of the fact that the topic of wine is worried in this Hadith, it tends to be connected to a wide range of prohibited works (i.e., the works considered Haram). Accordingly, tranquilize misuse, & some new sort of illegal work may be clarified from side to side through this Hadith Sharif. Giving significant guidelines to youngsters is likewise significant in Islam. More seasoned individuals should give this model to kids. According to him "Prophet Muhammad (ﷺ) used to offer guidelines to youngsters dependent on their age. The organization of genuine old is significant for kids for their coming life<sup>14</sup>."

### **CHILD LABOU IN THE LIGHT OF QUR'AN& SUNNAH**

As indicated by Molāna Hafiz-ur-Rehman: The Prophet (ﷺ) said "Allah stated in Qur'an: I will contradict three sorts of individuals upon the arrival of the (Qiyāmat): 1. the individuals who make a contract in my name, however exhibit to be backstabbers 2. Who sells a free individual & eats his cost, & 3. Utilizes a laborer & takes all the work, yet does not make him pay for his work" (Sahih Bukhari, Hadith)". Correspondingly the Prophet (ﷺ) "work & platitudes set up many core values in connection to hard working attitudes." insisted that "problems identified with work & laborers' rights are critical for Islam". As indicated by the holy religion lessons, "individuals should buckle down enough to gain a living by working". From the holy religion viewpoint, "all scholarly & bodily work is significant & must be regarded"<sup>15</sup> Likewise according to them "as per the holy religion; occupation is measured as love ('ibadah), duty (Amanah), individual participation (ta'awun) & (commitment shari'ah)". Furthermore to them "Islam believes vocation to be one's very own issue nobility, however the holy religion additionally suggests a few confinements on the work. No sort of work is permitted in the holy religion that is against the brilliant". There are confinements on the two businesses & workers. For instance, according to Molāna "the compensation of the works must be lawful; hence the work that an individual is doing ought not to be unlawful as indicated by religious lessons." To<sup>16</sup> "The holy religion puts much accentuation on the installment of wages<sup>17</sup>."

According to<sup>18</sup> "The last Prophet Muhammad (ﷺ) has said that "installment must be made at the earliest opportunity, in light of the fact that the work attracts to a nearby & not deferred immediately, correspondingly the

lowest pay permitted by law to carry on with an average life must be guaranteed". To Molāna Jamil "There ought to be a worm between the business & the laborer, & the business must not over-burden the representative with a vocation that is past the limit of laborers in the event of setting working hours, which is said of managers not to compel representatives to work behind their capacities". Muslim researcher, to Molāna Munāẓir Aḥsan Gilāni, has ventured to such an extreme as to propose that "the fundamental needs of a business & laborer ought to or be the equivalent & that the quantity of work hours must be set by the limit of the laborers<sup>19</sup>".

As per Molāna Qāri Ḥaḍrat Gul, "when kids are utilized at work by the owner before the legal age it is considered as child labour". To him "organizations must be guided by four significant standards: Iḥsan (graciousness & liberality), association with others, value & obligation, organizations must be ethically guided". Therefore, according to them "on account of managing kids, businesses should rehearse thoughtfulness, liberality, decency, duty & profound quality". As it was referenced above, in the writing on youngster work, a wide range of work are not viewed as perilous. For the most part, employments that are physically hazardous and dangerous & it impacts mentally the youngsters & that can be considered as impediments in their advancement are treated as perilous kid work that ought to be maintained a strategic distance from & disallowed using any & all means<sup>20</sup>. From the past dialog, it tends to be induced that "in Islam, kids have their own dignity and status & have their birth rights, with the goal that destructive & ill-conceived activities should be viewed as awful & barred in Islam". noticed that "the popular instructor, Sulymān Mareqah, & the humanist, Susan Khalid, alluded to two terminologies in connection to kid work, that is Umālah & the other is Tashghil". According to them in their books (the five pillars of Islam) "the first one intends to utilize the youngster as a specialist, which implies so as to the child is dealt with like some other activity. It speaks to occupations that can hurt a youngster bodily, mentally & publicly. It speaks to the idea of abuse of work (for instance, the utilization of kids in businesses where serious physical work is required)". Using kids as development laborers & utilizing them in any workshop where they are presented to wellbeing dangers are instances of Umālah. Taking into account that, according to them "Tashghil is the sort of employment that builds up the abilities for a youngster's life or carry some advantage to him/her. These advantages can be as cash or some other advantage. For model, a vagrant child can find a new line of work & get cash He/she can likewise get safe house & care." <sup>21</sup>Noticed so as to "child labour ought to not halt in the event that it is substandard compared to the age & the wellbeing furthest reaches of training & the advancement of kids". Thusly, it tends to be said that "among these two classifications (Umāla & Tashghil), the Umanāla is illegal in Islam<sup>22</sup>." As

indicated by Molāna Muhammad Halīm, another term that requirements explanation in such manner is 'khidmah'. "The exacting significance of this word is administration, however here the administration makes not speak to a showing with regards to or an occupation; it is a sort of support". According to them "the term Khidmah is permitted in Islam, the individual who carried out khidmah is said to be Khadim, for instance, inviting visitors, sending kids to purchase little sustenance in stores, or helping guardians with family unit is Khidmah, which isn't totally taboo, be that as it may, in numerous nations of the southern half of the globe."

According to<sup>23</sup> "In Asia, there is a typical propensity to utilize youngsters for family unit in any case". So are the views of Molāna Muhammad Halīm, "in these cases, if managers abuse kids & dole out them undertakings that produce undue weight, they can wind up unsafe to the child's body & brain. This sort of work can't be treated as Khidmah". Islam instructs us that "youngsters are the center of a solid society &, all things considered, their rights & privileges of each individual from the family should be ensured". The Holy Qur'an explains the fact that "Gracious, the individuals who accept spare themselves & their families by a flame whose fuel is men & stones<sup>24</sup>".

To Muhammad Akbar, the educating of the Holy Qur'an shows that "Islam recommends two years of breastfeeding & requests that the youngsters be breast fed until they arrive at their full power & quality, since breastfeeding majorly affects the development & advancement of the kid" (Qur'an). The strength of youngsters is considered vital in Islam, in this way, any movement destructive to kids' wellbeing is prohibited in the holy religion; businesses ought not be damp with laborers & practice liberality (Iḥsan) in managing laborers. According to sociologists "the work of youngsters in perilous occupations is considered as child labour witch should be completely banned". On the off chance that we know, as Shari'ah clarifies too, that "it isn't permitted to deliver harm to humanity particularly kids physically & ethically, it pursues that, nobody is permitted to endow constrained work to kids<sup>25</sup>".

## **THE HOLY RELIGION OF MUSLIMAIC VIEW ON CHILD LABOUR**

For Molāna Qāri Ḥazrat Gul, "Islam permits a particular work (kid work) called 'Tashghil' if it is in accordance with the lessons & standards of the holy religion of Muslim". Diverse prophetic customs bolster this choice. A Hadith accounted by the Muslims & described by Anas receptacle Malik (may Allah be satisfied with him) stated that: "When the Messenger of Allah (the Prophet) seeing me whilst I was playing among the kids in the avenues, he welcomed us & sent me to an undertaking" (Sahih Muslim). Molāna Wali Dad, another

credible Hadith is accounted for by Bukhari & described by Hazrat Anas, He stated: “Until the Prophet (ﷺ), he went to the trooper; a worker & I took a compartment of water from the skin & a lance & cleaned with water<sup>26</sup>”. As per Molāna Inam Ullah Shah, “youngsters might be permitted to do some work since youth can be viewed as the time of training & good improvement. These exercises should be possible more for the improvement of your aptitudes, not as an occupation. There are a few kids who can play out certain kinds of undertakings superior to the older, particularly those that are basic & rehashed”. As per<sup>27</sup>, “in many research studies it has been seen that there are some positive parts of youngsters doled out to a specific occupation as it infuses an awareness of other’s expectations in kids”. Similarly to him on “the off chance that the kids are paid for with work, you can include more pay for their families”. Furthermore, to them “kids are additionally prepared in helpful exercises. This preparation can enable them to accomplish great outcomes in their future occupations”. In a workplace, kids can figure out how to regard others & get love & benevolence from others. It likewise encourages them to have the option to adapt to the challenges in their future life. As indicated by famous Muslim researchers, for example, Ibn-e-Humam al-‘Ayni, al-Kurashi & al-Sharbinī, “an individual is viewed as a child until he arrives at pubescence, adolescence is an indication of adulthood, yet additionally before pubescence, & a child may have a psychological development”. To them “these youngsters can be utilized in allowed employments in Islam”. Other Muslim researchers, for example, Badruddin et, al additionally bolstered that this “child labour is allowed in Islam at some specific age limit”. Clarified that “in any case, all work must be completed while keeping up Islam qualities & morals, which is the reason it isn’t allowed to do hazardous child labour in any circumstance in Islam. The child ought not to be utilized in any shameless action”. For instance, “the acceptance of kids in exercises, for example, prostitution & medication dealing can’t go on without serious consequences by and Islam point of view & in Islam any sort of infidelity is strongly prohibited”. In light of an inquiry as per Molāna Inam, Ullah Shah has expressed that “in the Qur’an this issue has been featured a few times: Islam restricts physical relations outside of wedding subsection the Qur’an additionally focuses on the dilemma of sexual relation & precludes it the holy religion proposes with the intention of mauve & some new type of inebriation are unsafe to wellbeing & are subsequently disallowed to the children”.<sup>28</sup>

The holy religions of Muslims laws are especially relevant to all parts of Muslims & their lives. He have featured that “nine significant issues must be considered in tending to youngster work: for instance, the kid ought not to be allocated any unlawful assignment, just kids who are rationally full grown &

proficient. It is critical to recall that juvenile youngsters can't be considered responsible for any sort of obligation, so that, before taking any kid, consent must be taken from their folks, for the consideration of good advancement & training of kids". Essentially, it is significant that "the allocated lighter activity to the kids develop them as far as information & abilities. You should guarantee your prosperity. It is additionally essential to determine the kind of work, the span of work & the installment that must be paid to kids, by & large, because of the nonattendance of laws & guidelines adequate, kids are submitted unfairly, thusly, before carrying youngsters to any activity, these issues must be unmistakably settled". Moreover, "the work they ought not to hurt physically, rationally & socially, yet to their childhood it positive exercises ought to be performed by them, similarly as it ought not to hurt youngsters' great habits". Individual & society should guard Islam traditions & morals. Lastly, "youngsters ought to have adequate chances to partake in recreational & valuable exercises to guarantee physical development & ought to be treated with kindness & care<sup>29</sup>."

### **CONDUCTIBLE ATMOSPHERE FOR CHILD LABORERS**

For Molāna Nasīm Ali Shah "among Muslims, Islam is viewed as a total & complete code of life & the answer for every philanthropic issue. The holy religion additionally stresses the material & otherworldly parts of life, rather than mainstream contemplations, since Islam likewise underpins community". Along these lines, social clashes can be understood through aggregate endeavors. Islam underlines that "all the basic mainstays of a general public to guarantee that this social issue is similarly dynamic". Accordingly, the dilemma of hazardous youngster work is featured by four corners or various degrees of society."

#### **Individual Level**

According to Molāna Hafiz Abdu Sattār Afghani, "at the individual level a child can get ready for what is & is impossible in life using Akhlaq's learning". Islam accentuates that "youngsters ought to get adequate instruction & moral rules from their childhood & figure out how to lead an actual existence following Islam rules. 1-If a youngster knows about Akhlaq, he/she could take pick or decline an occupation/work that is advertised". 2-The idea of fitrah "Islamidea of human instinct is significant here. In Islam, it is accepted that each man has an inborn nature of picking what is great". 3-Islam is viewed as a religion of fitrah. The states that "Fitrah can be portrayed as an intrinsic state given by God or tendency to put stock in God & love him. It can likewise be deciphered as unique need or primeval confidence, a unique express that furnishes the person with the great & the authentic<sup>30</sup>". In any case, as per Molāna Hafiz Abdu Sattār Afghani, it is additionally obvious that "Allah has

given man through & through freedom in view of this unrestrained choice, the human personality can wind up degenerate & subsequently, fiṭrah can be harmed". In the Qur'an-e Pak, Allah makes reference to: "We demonstrate to him the way on the off chance that he/she is thankful or dissatisfied rests in his will."

Molāna Jazeb, said that "the Qur'an likewise says on another event the fact of the matter is from your Lord: whoever accepts & denies Al-Qur'an". Human Fiṭrah (characteristic tendency Goodness) can be controlled & kept up by Adab & Akhlaq. Molāna Jazeb said that <sup>31</sup>Characterizes Adab as: "the control of the body, brain & essences as to guarantees acknowledgment & acknowledgment of the fitting spot in connection to the physical, scholarly & other worldly limits & possibilities of an individual; acknowledgment & acknowledgment of the truth that information & being are progressively requested by their various levels<sup>32</sup>." Thus, <sup>33</sup>has referenced that the term Akhlaq that has two implications. Above all else, "it alludes to the learning of the measures of good & bad human conduct". <sup>34</sup>Said & besides, Akhlaq likewise alludes to "great characters & great human conduct. It tends to be done both at the family level & at the degree of instructive/instructive establishment<sup>35</sup>."

### **Family level**

For an inquiry concerning family obligation Molāna Zahor Ullah Khan clarified that "from a folks order (cadaver, brain & essence), moral & great characters can be infused into a youngster". This should likewise be possible by schools & other instructive organizations. Be that as it may, in contrast to instructive establishments, families for the most part have greater expert to choose which work kids can pick. The old individuals from the family know about giving good training to their youngsters. They should likewise assume liability for their youngsters. The family is viewed as a significant social establishment in Islam. The Qur'an, through numerous stanzas, underscores the significance of marriage & gives adequate rules on the best way to appropriately deal with a family. The family should enable the kids to pick the fitting occupations. The family should likewise choose whether the kid actually needs to carry out the responsibility or not. In the event that the family can bolster youngsters, it may not be important to send kids to work<sup>36</sup>.

### **Employ Level**

Gotten some information about the degree of bosses, obligation, Molāna Jazeb said "they ought to likewise focus & alert in utilizing youngsters. They ought not to present corrupt & illicit occupations to youngsters". According to him Likewise, "they ought not to offer any work that is physically or rationally destructive to kids; they ought to apply the idea of raḥmah (benevolence, empathy, generosity & compassion) & Iḥsan (great & liberal) with regards to

youngsters at work”. Managers should put more accentuation on kids’ prosperity than abusing these blossoms<sup>37</sup>.”As per Molāna Abdur Rehman, “the idea of Ihsan must be clarified here”.<sup>38</sup>Have called Ihsan “the vital who outlines & fortifies his character to include him in what is great & helpful for society”. “Ihsan induces individuals to go past what is lawful & what is just an obligation<sup>39</sup>”.<sup>40</sup>Have referenced that “Ihsan is the good number elevated purpose of Islam the portrayal of affection for God (Allah)”. Additionally make reference to that: “A demonstration performed with a feeling of obligation is a certain something & a similar demonstration performed with one feeling of affection is another. Besides “Ihsan underscores that it isn’t sufficient to satisfy the obligations. It is essential to go over your schoolwork or accomplish a bonus for the love of Allah”. As indicated by Islam, “this type of added activity make sure an a lot more noteworthy recompense from Allah<sup>41</sup>.”

Molāna Hafiz Yousaf Khan said that “Allah refers to in the Qur’an that: truth be told, to our lord (Allah) has a place every one that is in the sky & on soil: that he may remunerate the individuals who do shrewdness as indicated by their deeds, & let them compensate the individuals who do the great with the finest”. This segment necessitates subsequent nearly all perfect practice in all ingredients of human being life. Besides, it shows that “any dishonest acts will bring about discipline, so a business should take care not to misuse a child for any corrupt, unseemly, unpardonable & profane work. Then again, doing the best will bring about great prizes”. A Muslim should ceaselessly endeavor to get the reward & gift of Allah. When playing out an Ihsan, the endowments & rewards duplicate<sup>42</sup>. There is no uncertainty that a business will provide full support to his/her family and will bring benefit thought process. According to him “Islam as an outright religion centers on both the material & other worldly parts of human life. The addition speaks to the material increase & increases through the use of Ihsan which will ensure the profound addition for the business. For this in work the child must be treated with benevolence & graciousness.”

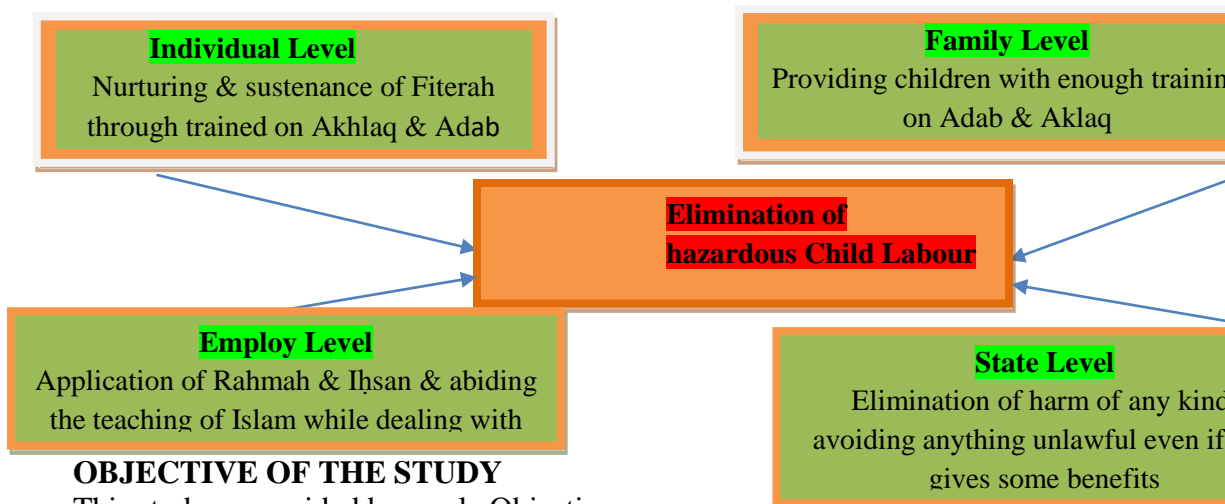
### **State Level**

According to Molāna Abdur Rehman “the state can assume a central job in diminishing the dilemma of perilous youngster work. The state should work to discover a medication for this”. Furthermore “the state ought to examine the purposes for the hazardously undermining youngsters. Those reasons must be expelled from society”. With regards to any sort of social issue, “the Shari’ah (the crucial of qualities got from the Qur’an & the words & works of the Prophet (ﷺ), must have adequate weight”. As per<sup>43</sup>, “the purpose of Shari’ah is identified with ideas, for example, prosperity, equity, kindness & astuteness. He additionally makes reference to that the utilization of Shari’ah ought to be

directed by the idea of Ma'ruf & the evasion of Munkar.”

Thus for Molāna Hafiz Nazir Ahmad, “it is to be looked in each utilization of Shari’ah is the idea of Ma’ruf which means what is referred to about human relations as great & which human instinct acknowledges as great. Something contrary to Ma’ruf is munkar, which human instinct disdains & intuitively rejects. Sharia covers just the fundamental standards. Since human life is mind boggling much of the time, so as to have unique complexities, one must go to a more extensive understanding of the essential standards. For Molāna Hafiz, Nazir Ahmad “Fiqh is that component that has advanced into Islam religious philosophy & statute to realize what is great & what is terrible. Reasoning & targets stay static, paying little heed to how subtleties change to address existing issues. The observation & comprehension of the current circumstance & how this ought to be translated is the thing that is known as Fiqh”. One of the adages of Islam law (Qawa'id Fiqhiyyah) is Al-DararYuzal, which means “the damage must be wiped out, this adage creates from a Hadith of the Prophet (ﷺ) when he says: There is no mischief or damage to any individual in the holy religion of Muslim.” Accordingly, Molāna Hafiz Sa'eed Amad Sahebzada said that “another holy religion of Muslims lawful saying requires the anticipation of any sort of illicit issue, regardless of whether this has a few points of interest. Islam states must create laws so that they can evade harm from their inception. Legitimate issues identified with kid work ought to be guided by these standards. Child labour must be dealt with considering these adages. The state must deal with these issues so as to keep up the privileges of kids & any deviation from them is converted into legitimate activity.”

**Figure: Elimination of Hazardous Child Labour using all society levels**



**OBJECTIVE OF THE STUDY**

This study was guided by a sole Objective:



- 1- To find out a sustainable solution of Child Labour in the light of Qur'an & Sunnah

## **RESEARCH QUESTION OF THE STUDY**

This study has the following sole & central research question

- 1- Is Holy Qur'an & Sunnah allows/permits children to do Child Labour?

## **MATERIALS & METHODS OF THE STUDY**

The researcher used both content & the procedure of interview to look into this issue in very detail in the light of Qur'an-e-Pak and Sunnah-e-Rasool(ﷺ).

## **POPULATION OF THE STUDY**

Population of this in hand study were all the Muslims Scholars/A'aema Kerām & Religious Teachers/instructors of the different the Madrasah/ Institutions of Bannu Khyber Pakhtunkhwa

## **SAMPLE OF THE STUDY**

The study sample included 30 Muslims Scholars/A'aema Kerām & Religious Teachers/instructors of the diverse holy Madrasah of the Bannu area utilizing a convenient random sampling technique for data collection.

**Note: List of participants is given as Annex-A**

## **DATA COLLECTION PROCEDURE**

Content & interview procedure were adopted by the researcher to probe into this issue of Child Labour in detail

## **SUMMARY & DISCUSSION**

Islam is a perfect & an absolute code of life & gives a total answer for all issues & issues identified with human lives. Islam underlines the material & profound parts of life & gives adequate significance to both. In contrast to the common musings of different religions, Islam requires the physical & other worldly improvement of every person. Besides, the holy religion underpins community which gives answers for every single social issue through aggregate endeavors. It denies the risky youngster work for each child that can be treated by four distinct degrees of a general public that is singular, family, work & status. In this way, we have to give close consideration to kid work, considering these proverbs. The state must address these issues with the goal that youngsters' rights are upheld & any clearing those outcomes in lawful activity. Youngsters might be permitted to do some valuable moral work in light of the fact that early adolescence can be viewed as the period of training. These

undertakings might be for the advancement of their capacities, not exclusively should they not be incorporated into any work before their lawful age limit with the goal that they can't endure physical, social, good & mental damage, yet ought to be sent to instructive foundations that it is his claim, among different rights, to turn into a decent & useful native of the nation & of the country when all is said in done.

### **CONCLUSION OF THE STUDY**

This article tries to make clearer Islam perspectives on youngster work. For this references can be found as Hadith & Quaranic contrasted with those given by the prominent religious instructors/ teachers & A'aema Kerāms that Islam position on kid work isn't altogether different from the present perspectives on Child Labour of <sup>44</sup>UNESCO, IUPEC Conventions, SPARC & UN or worldwide announcements. In all cases, risky kid work is dealt with & thought about unsafe, hurtful, destructive & totally disallowed. In any case, as a religion, Islam accentuates the infusion & support of virtues in youngsters so that from youth they can recognize great & awful, good & bad. The family should assume a significant job in clarifying these issues. Besides, families should enable them to choose their work & after that set them up to have a valuable existence. Islam centers on lawful & moral issues, yet in addition centers on profound issues & their physical prosperity. Consequently, the subjects of leniency, thoughtfulness, graciousness & liberality have increased incredible significance in Islam. From Islam perspective, it tends to be proposed that the business' requirement for benefit should likewise be joined by the requirement for profound prizes. This incredible reason can't be accomplished alone by a family or an individual, yet this can be overseen by the joint endeavors of society & levels of government. At long last, a state must assume liability for killing all sources & types of social discomfort, whatever & all over, in a total way. A joint exertion by people, families, bosses & the state can help wipe out the perilous sort of youngster work in the public arena. Numerous Muslim nations everywhere throughout the world are enduring & battling outrageous neediness. From these exchanges it developed that kid work is basic in numerous Muslim nations. In this circumstance, it is hard to stop or totally dispense with child labour in this sort of poor monetary conditions. While Islam proposes that, in all cases, the best consideration for youngsters is showed to them, by & large, neediness powers individuals to send their kids to work. In this manner, rather than attempting to stop youngster work, insightful & significant choices must be made with the goal that kids don't endure physical or mental maltreatment & are pulled in to the learning condition. As referenced over, the total end of child labour appears to be troublesome; however the end of dangerous youngster work must be the fundamental worry of society. All in all, when we consider taking care of issues, for example, perilous youngster work,

we attempt to investigate issues in connection to accessible commandments & attempt to feature the obligations of the state in this sense. Be that as it may, as referenced toward the start of this archive, in Islam, both other worldly & material advancements secure a similar significance. The individual must set himself up to face society as indicated by Islam lessons. Hence, it isn't only the express & statements that should assume liability for this social issue. In any case, people, families & businesses must satisfy their obligations as indicated by Islam instructing to beat this developing issue & ideally & it is normal that these joint endeavors can realize noticeable change in the method for erasing kid work to Inshallah. Our dearest the Prophet (ﷺ) has accommodated us clear rules through his own youth & through his treatment with youngsters that the idea of benevolence is never finished without demonstrating warmth towards kids. The way that notwithstanding during wars he gave exacting requests not to hurt any tyke demonstrates the degree of empathy he had. His Sirah is loaded with exercises for every one of us to gain from & practice in our day by day life. The consequence of which would be an extraordinary country rose in the best of ways. Our dearest the Prophet (ﷺ) has obliged us clear principles through his very own childhood & through his treatment with adolescents that the possibility of kindness is never completed without showing warmth towards children. The manner in which that despite during wars he gave demanding solicitations not to hurt any child shows the level of sympathy he had. His (ﷺ) Sirah is stacked with activities for all of us to pick up from & practice in our step by step life. The result of which would be an unprecedented nation brought up in the best of ways. Islam has not given just the exercises but instead it sets up a system, where everyone can capitalize on his rights. It given the useful plan of Zakat, & powers this obligation upon the organization to assemble Zakat from rich ones & pass on it among penniless people. Being and Islam state, it is the commitment of our organization to give all workplaces of life to its masses & should figure out how to discard the social malignance of child work. Poor youths are obliged to function because of desperation, so government should execute this destitution, so children may take advantage of their puberty & get guidance. The council just as the open part should make some veritable steps for the departure of youth work by helping the down & out people.

## **RECOMMENDATIONS OF THE STUDY**

1. Islam equally stresses all members of the society to move forward & play a dynamic part to tackle this burning issue strategically & tactically, so for this purpose it is recommended that joint affective & decisive

measures should be taken at individual, family, employ & state level to eliminate Child Labour & get rid of this ever raising issue.

2. State is the main responsible & forcing agency of rule & law, so it is recommended that they should make sure that Child Labour laws & rules must be obeyed by each & every member of the society equally without any power discrimination & the accuser should be treated with iron hands, hence the dilemma can be controlled to some extent.
3. Poverty is one of the major pushing forces of Child Labour, so Govt should mainly focus on those families who do not afford or support their children by providing financial aid in the form of cash payment of monthly stipends to make them able not only to live normal life, but also could send their children to schools rather than to labour markets without any fear of hunger & thirst.
4. Govt should concentrate on the main pulling & pushing forces of Child Labour i.e. unavailability of basic facilities in the shape of abundance of separate schools for boys & girls, books, water & electricity also lack of teaching staff, teacher's behavior, family background, importance of education, gender & area discrimination, keep check on stopping visible and hidden forces etc. If these mentioned pulling/pushing forces are addressed and focused carefully, devotedly & sincerely by the individual, society or Govt level then the curse of Child Labour from the society is hoped to be eliminated from this heaven like planet.
5. Islamic teachings especially Qur'an and Sunnah should be more focused while tackling this sort of issues of child labour and permanent solutions should be sorted out.
6. Special child care and children friendly educational and character building institutions should be established and run by Govt for orphans, physically handicapped, socially and economically poor, ignored family's children that not only protect these children from such kind of harsh societal activities but also provide them good educational and skill development platform to make their future bright and useful.

## References

- <sup>1</sup>: Siddiqui, A. (2006). Ethics in The holy religion of Muslim: Key concepts & contemporary challenges. *Journal of Moral Education*, 26(4), 423-43.
- <sup>2</sup>: Amuda, YusuffJelili, and NorAzizanCheEmbi. "Alleviation of poverty among OIC countries through sadaqat, cash waqf and public funding." *International Journal of Trade, Economics and Finance* 4, no. 6 (2013): 403.
- <sup>3</sup>: Monawer, Mohammad, Abu Talib, and DewanMahboob Husain. "Child labour: Islamic perspective/Abu Talib Mohammad Monawer and Dewan Mahboob Husain". *Esteem Academic Journal: Social Sciences & Technology* 12, no. 2 (2016): 15-30.
- <sup>4</sup>: Alserhan, Baker Ahmad. *The principles of Islamic marketing*. Routledge, 2017.
- <sup>5</sup>: Basu, Kaushik. "Child labor: cause, consequence, and cure, with remarks on international labor standards." *Journal of Economic literature* 37, no. 3 (1999): 1083-1119.
- <sup>6</sup>: Hassan, Mustapha bin HjNik. *An Islamic Paradigm in Economics: Vision and Mision*. Penerbit IKIM, 2012.
- <sup>7</sup>: Monawer, Mohammad, Abu Talib, and Dewan Mahboob Hossain. "Child labour: Islamic perspective/Abu Talib Mohammad Monawer and Dewan Mahboob Hossain." *Esteem Academic Journal: Social Sciences & Technology* 12, no. 2 (2016): 15-30.
- <sup>11</sup>: Ali, A. (2011).The holy religion of Muslim ethics in marketing. In Sandikci, O. & Rice, G. (Eds.).*H & book of holy religion of Muslims marketing* (pp. 17-34). Cheltenham: Edward Elgar
- <sup>14</sup>: Possumah, Bayu Taufiq, Abdul Ghafār Ism'ail, and Shāhida Shahimi. "Bringing Work back in Islamic ethics." *Journal of business ethics* 112, no. 2 (2013):
- <sup>16</sup>: Al-Owaihān, (2013). Working kids need attention from the society and parents *International Journal of, Economics & Finance*, 7(6), 112-120.
- <sup>17</sup>: A'zām, H. F. H., & al-Muwaajidah, M. I. (2008). Ruling on child labour in the holy religion of Muslim law
- <sup>20</sup>: Edmonds, (2003). Child labour and its economic alternatives *Journal of Business Ethics*, 207-215
- <sup>21</sup>: SaḥīḥBukhari and Muslim sharif -Book 36, Hadith 470.
- <sup>28</sup>: Mohamed, Y. (1995). Fiṭrah & its bearing on the principles of psychology *the American Journal of Islam Social Sciences*, 12
- <sup>30</sup>: Al-Attas, S. M. N. (1980).*The concept of education in Islam* Malaysia: Kuala Lumpur Muslim Youth Movement of Malaysia
- <sup>32</sup>: Hashi, A. A. (2011). (Ḥukm Umālāt Aṭfāl fil Fiqh Islami), *al-Mujallah al-Urduniyyah fil- Dirāsāt al-Islāmiyyah*, 3, 203-221. Islam ethics: An outline of its principles & scope. *Revelation & Science*, 1(3), 122-130
- <sup>38</sup>: Ali, A., Al-Aali, A., & Al-Owaihān, A. (2013).Islam perspectives on profit maximization. *Journal of Business Ethics*, 117, 467-475

<sup>40</sup>: Ali, A Y. (2001) the Meaning of the Holy Qur'an, Amana Publications Beltsville, Maryl.

<sup>43</sup>: Zakariyah, (2009). Child the key unit of Islamic society "Their care, development & protection the responsibility of everyone" *The holy religion of Muslim Social Sciences*, 25 (1) 30–38

<sup>44</sup>: UNICEF, (2005) International Islam Center for Population Studies & Research (2005) *Children in The holy religion of Muslim: Their care, development & protection*. Egypt: International Islam Center for Population Studies & Research, Al-Azhar University, 2005.

### Annex-A

#### List of Participants/Interviewees/Religious teachers/A'aima Kerām

SN	Name of Scholar/Teacher	Name of the Madrasah/Institution currently serving	Venue of interview conducted
1	Molāna Hafiz-ur-Rehman	Muhtamem Miarāj-ul-'Ulūm Bannu	Miarāj-ul-'Ulūm Bannu
2	Molāna Muhammad Haleem	Miarāj-ul-'Ulūm Bannu	Miarāj-ul-'Ulūm Bannu
3	Molāna 'Usman Shah	Muhtamem Madrasah Rabi'- ul- Islam Kakki	Rabi'- ul- Islam Kakki
4	Molāna Muhammad 'Azim	Muhtamem Madrasah Nizām-ul-'Ulūm Bannu	Nizām-ul-'Ulūm Bannu
5	Molāna Zahir-ud -Din	Madrasah Nizām-ul-'Ulūm Ghoriwāla Bannu	Nizām-ul-'Ulūm Ghoriwala Bannu
6	Molāna Shākir Ullah	Muhtamem Madrasah Arabia Misbah-ul-'Ulūm Bannu	Madrasah Arabia Misbah-o-'Ulūm Bannu
7	Molāna Muhammad Akbar	Jameya Anwar-ul-'Ulūm Bannu	Jameya Anwār-ul-'Ulūm Bannu
8	Molāna Qāri Hazrat Gul	Muhtamem Jāmiā Tajvid-ul-Qur'an Bannu	Jāmiā Tajvid-ul-Qur'an Bannu
9	Molāna Hafiz Sa'eed Ahmad Sahebzāda	Jāmiā Tajvid-ul-Qur'an Bannu	Jāmiā Tajvid ul-Qur'an Bannu
10	Molāna Anwar Sahebzāda	Muhtamem Madrasah 'Ulūm-ul Shari'yah Banuu	Madrasah 'Ulūm-ul Shari'yah Banuu
11	Molāna Haḍrat 'Ali 'Usmani	Madrasah 'Ulūm-ul Shareya Banuu	Madrasah 'Ulūm-ul Shareya Banuu
12	Molāna Wali Dad	Madrasah 'Arbia Bannu	Madrasah 'Arbia Bannu
13	Molāna Hafiz Abd-u Sattār Shah Bukhāri	Madrasah Dar-ul-Hufāz Bannu	Madrasah Dar-ul-Hufāz Bannu
14	Molāna Hafiz Nazir	Muhtamem Jaeza Madrasah 'Arbia	Jaeza Madrasah

	Ahmad	Bannu	'Arbia Bannu
15	Molāna I'nam Ullah Shah	Dār-ul-'Ulūm Rehmāniya Bannu	Dār-ul-'Ulūm Rehmāniya Bannu
16	Molāna Abdur-Rehman shah Farūqī	Dar-ul- Farūqiyah Bannu	Dar-ul- Farūqiyah Bannu
17	Molāna Nasīm Ali Shah	Muhtamem Al-Markaz-ul- Islami, Bannu	Al-Markaz-ul- Islami, Bannu
18	Molāna Hafiz Yousaf Khan	Na'ib Naẓim Madrasah Riāḍ-ul-'Ulūm Bannu	Madrasah Riāḍ-ul-'Ulūm Bannu
19	Molāna Abdullah	Muhtamem Dar-ul- 'Ulūm Jāmiya Haqāneya Bannu	Dar-ul- 'Ulūm Jāmiya Haqāneya Bannu
20	Molāna Wali Ullah khan	Madrasah Arbia Dars-ul-'Ulūm Bannu	Madrasah Arbia Dars-ul-'Ulūm Bannu
21	Molāna Hafiz Abdu Sattār Afghani	Jāmiya Maqsood-ul- Rashidīn Bannu	Jāmiya Maqsood-ul- Rashidīn Bannu
22	Molāna Lutfullah	Almarkaz-ul-Islami Mujadediya Bannu	Almarkaz-ul-Islami Mujadediya Bannu
23	Molāna Zahoor Ullah khan	Roosatul 'Ulūm Nurar Bannu	Roosatul 'Ulūm Nurar Bannu
24	Molāna Ahmad Charagh-u-Din	Muhtamem Jāmiya Mehmūdiya Bharat Bannu	Jāmiya Mehmūdiya Bharat Bannu
25	Molāna Abdur Rehman	Madrasah Khuddam-ul- Qur'an Surāni Bannu	Madrasah Khuddam-ul- Qur'an Surāni Bannu
26	Molāna Ashraf Ullah	Jāmiya Ashrafia Bannu	Jāmiya Ashrafia Bannu
27	Molāna Shoib Ahmad	Rahmaniya Waligai Bannu	Rahmaniya Waligai Bannu
28	Molāna Shazad Naqvi	Dar ul Yataam Bannu	Dar ul Yataam Bannu
29	Molāna Jazeb	Madrasah Jazebiya Bannu city	Madrasah Jazebiya Bannu city
30	Molāna Hamid Qureshi	Madrasah Tafheemul Qur'an Bannu	Madrasah Tafheemul Qur'an Bannu

**Annex-B**

<b>CENTRAL QUESTION OF THE INTERVIEWER FROM THE INTERVIEWEES/ PARTICIPANTS</b>		
<b>S N</b>	<b>STATEMENT</b>	<b>Remarks/ Reply</b>
<b>Q</b>	What is the meaning of Child Labour in the light of Qur'an & Sunnah & what does Islamic teaching say about Child Labour? Explain in detail?	
<b>SUB-STATEMENTS</b>		
Q-1	Who is called a child in the light of Qur'an & Sunnah?	
Q-2	Is there any legal age limit for a child to whom he is considered a child owing Islamic teachings?	
Q-3	What kind of labour Islam permits to be done by the children owing his/her age?	
Q-4	At which period of age Islam allows a child to do some sort of light work?	
Q-5	What types of hazardous works are prohibited by Islam for the children?	
Q-6	Would you like to provide me some examples from the life of Holy Prophet (SAW) Who highlights the types of works/labour that are harmful to the children & prohibit their fellows (Ashab-e-Kerām) not to perform such types of work by any child?	
Q-7	What is your personal opinion about Child Labour having so in-depth Islamic knowledge, understanding & information of Qur'an & Sunnah?	