

## **The Protection of Child Domestic Workers: An Islamic Perspective**

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### **Abstract**

There are numerous international instruments, which protect the rights of child labourers but still there is an irrefutable increase in the violation of their rights. The issue is more complicated in informal sector more specifically vulnerability of domestic workers gets more worsen due to diversity and undefined nature of tasks of the domestic workers, it is quite easy to conceal the violations and they are easily targeted. The regulation of domestic workers is a challenge in a developing country like Pakistan. This article examines the issue of child domestic workers. It further explores the international framework for the protection of child domestic workers taking into account the International Instruments most specifically International Labour Organization's (ILO) Standards and Pakistan's legislations combating child domestic workers. It also examines the Islamic perspective of the issue so that the legal and social issues arising out of such grave violations can be addressed comprehensively. These standards will help in strengthening the protection of child domestic workers in Pakistan.

### **Objectives of the Research**

Due to multiplicity of tasks of domestic work, it remains unrecognized, undervalued, undetermined and invisible. Most of the domestic work is done by women and children, who are vulnerable to abuse, discrimination, and exploitation, especially child domestic workers. Since Pakistan is an Islamic State, this research is designed in a way to highlight the level of exploitation, the nature of work and protection of domestic workers guaranteed in Islamic Law.

**Introduction**

Domestic Work or household chores are generally not considered as an activity or task, which someone exerts or uses physical or mental strength to do some function, due to which the nature or intensity or the number of tasks to be done remain unrecognized. The multitasking nature of domestic work includes a lot of household works, which can neither be counted nor be determined by virtue of time and intensity. From washing and cleaning to chopping and cooking, from wiping and arranging the house to folding and ironing clothes, from gardening to baby-sitting, from guarding the house, to washing cars and driving and the list goes on. There are so many tiny tasks, which are unnoticed. It is generally presumed that the domestic work is the easiest and is a protected work to be performed under the shelter and without going through difficult working conditions. Unfortunately, the reality is much bitter and an eye-opener. Most of the work is hidden, undervalued, unpaid, unregulated and remains unaccountable.

As the domestic work cannot be specifically defined and acknowledged, therefore it falls under the ambit of informal work. It is conducted in atomized private workplaces also includes forced labour particularly forced child labour, human trafficking and even slavery. Domestic workers either stay at the premises of their workplace, called live-in workers, or visits the workplace daily, called live-out workers. Similarly, they may be hired for full-time basis or part-time basis. They may be hired by a single employer or multiple employers. They may be assigned different tasks by every employer. Domestic workers usually work as maids, housekeepers, gardeners, guards, cleaners, sweepers, cooks, baby-sitters etc.<sup>1</sup>

**The Concept of Domestic Work and Domestic Workers**

Domestic work, according to Article 1 of the ILO Convention Concerning Decent Work for Domestic Workers (No. 189), 2011, refers to works performed within the premises of the workplace or works performed for the employer, while the person who is occupied or employed to do such domestic work refers to a domestic worker.<sup>2</sup> This definition does not define the tasks undertaken as domestic work. It generally categorize the nature of work as a domestic work, if it relates to household. It refers to the situation whereby the children are engaged for extensive working hours to do domestic

work.<sup>3</sup> The tasks assigned are hidden and nature of tasks to be undertaken is undefined, leaving behind the *lacunae* in the legislation and ultimately leaving the domestic workers in the vicious circle of vulnerability. There is a huge list of tasks which are done in house and thus, remain hidden, unnoticed and unrecognized for which they are not even paid equitably.<sup>4</sup>

There are two dimensions whereby the researchers have categorized the domestic work. The first view is that among other forms of child labour, child domestic labour is the safest mode of child employment as children are not exposed to open market challenges, children are supposed to work under protected environment, and they live under home environment with limited exposure to number of people and limited tasks assigned at the home of the employer.<sup>5</sup>

The other view holds that the domestic work is the most exploitative form of child labour. The positive points held by the proponents of the domestic work are taken as negative points by the opponents. They argue that domestic work is the undefined in nature and holds many hidden tasks, which remains unrecognized and unnoticed. When children are supposed to stay in home environment, it is a private premises, with no public scrutiny. Even the neighbor at times could not perceive the environment of the house. The religious, privacy, cultural and social norms are also a hurdle to detect the condition of domestic workers.<sup>6</sup> In such a situation, the situation of domestic workers becomes more exposed to exploitation. No one can adjudge the violation of rights of domestic workers in that case. The qualitative analysis of different organizations also reveal that domestic workers face comparatively more exploitative environment and physical, mental, moral, sexual and psychological abuses, thereby affecting the overall well being and development of children.<sup>7</sup> In a state like Pakistan, there is no proper legal protection and enforcement for regulating the working hours, working conditions and minimum wages.<sup>8</sup>

In 2005, The Committee on the Rights of the Child also allowed as an exception, certain developing countries to engage child domestic workers in the safest mode of domestic work and in no way in hazardous activities, so as to combat with the poverty and economic deprivation of those states.<sup>9</sup> Most of child domestic

workers belong to the poor and deprived background, are orphans or belong to single-parent families.<sup>10</sup> The class difference in certain jurisdictions also contributes to this trend. The inequities in the societies due to unfair distribution of assets cause huge class differences, forces the families to involve their children in child labour.<sup>11</sup> Another problem is that in certain jurisdictions like Togo, Brazil, Ecuador, Colombia, Thailand, South Africa, India and Pakistan, it is a cultural practice to involve child domestic workers.<sup>12</sup> Otherwise, the States are bound under ILO Convention 182 and Convention on the Rights of Child in this regard to identify and eradicate the worst forms of child labour.<sup>13</sup>

It is pertinent to note that there is a distinction between domestic work and homework. Domestic work is regulated under ILO Concerning Decent Work for Domestic Workers (No. 189), 2011 while homework is regulated under ILO Homework Convention (No. 177), 1996. Homework is a work carried on by the person at his own home while domestic work, as is discussed above, is conducted at workplace.<sup>14</sup>

ILO Concerning Decent Work for Domestic Workers (No. 189), 2011 is in continuation to the UN Convention on the Rights of Child, 1956 Supplementary Convention on the Abolition of Slavery, the Slave Trade and Institutions and Practices Similar to Slavery, and ILO Worst forms of Child Labour Convention (No. 182), 1999. Though already recognized international standards impliedly include domestic workers as well, yet in order to specify decent living and working conditions so as to bring domestic workers into the legal protection, it was important to bring about the new and specific standards for the legal protection of domestic workers.<sup>15</sup> ILO Convention 189 is a binding agreement on the States ratifying it. ILO Recommendation provides the guidance for the Member States ratifying ILO Convention 189 to implement Decent Work policy in their state and strengthen their legal regime.<sup>16</sup>

Yet ILO Convention 189 specifically mentions that any other protection, which is mentioned in any international instrument also protects the rights of the domestic workers, which is not mentioned in ILO Convention 189 or the protection provided there is higher protection than that which is provided under ILO Convention 189, the higher protection will be available to the domestic workers and

enforceability of ILO Convention 189 will not bar that higher protection.<sup>17</sup>

While in Pakistan, the Punjab Domestic Workers Act 2019<sup>18</sup> and Islamabad Capital Territory Domestic Workers Act 2019<sup>19</sup> enshrines a bit elaborative definition of a domestic work, yet not defined the tasks undertaken by the domestic worker during the job yet it is appreciable that they have tried to give some details enshrining the nature of work. It provides that any work which is undertaken by the domestic worker in a place within the premises of the employer or for the employer is a domestic work and also includes babysitting, nursing old and sick people or taking care of pregnant women or *post-partem* care and the similar domestic tasks.

If the workload and types of work conducted by the domestic workers are observed then it can be said that there are two types of domestic workers; personal attendants and non-personal attendants. The personal attendants directly supervise children or old or sick persons while the non-personal attendants look after the household chores. It is generally observed that the non-personal attendants unconsciously perform the duties of personal attendants as well.<sup>20</sup>

There is another aspect of domestic workers as well, that is, the issue of non-resident child domestic workers. These are those unprivileged children who accompany their parents when they go out for work. The problem gets worse in case of those areas where there are no proper day care centers for the children. Obviously in case of domestic workers, there are no day care center facilities available at the household of the employer. Since majority among domestic workers are among women and children, when such women go for their work, they take their children with them these children, thus become an indirect labour force. These children are engaged in some tasks without any remuneration at the employer's home so as to give assistance to the mother. At times, these children are given a small amount of left-over food item or a very small amount of money for the work done by them. These children stay at the premises of the employer with their parent for long working hours and without assistance and even without food and water. They are more exposed to humiliation, as the social trend does not allow such children to come with their parents as it is considered as a hurdle or disturbance in the tasks performed by the parent. At times these children are not

allowed to come inside the premises of employer and are required to stay outside till the time their parent works inside the premises. Most of the live-out domestic workers work in multiple places and such children have to face such attitudes by various people. These practices by the workers parents deprive their own children from schooling and expect that their children will get some left-over food from their employer so as to reduce their expenses for food supplies to the child, which causes adversely affects on the health of the children. These children feel socially discriminated, economically exploited and exposed to physical, psychological and even sexual abuse. Later on, these children start to indulge themselves in some kind of crime but picking pockets or things from the employer's home to get away with their frustration.<sup>21</sup>

ILO Domestic Workers Convention 189 also postulates the procedure to recognize a worker as a domestic worker. There should be an employment contract between the employer directly or the member of the house as employer's representative and the engaged worker. The engaged worker by profession is called a domestic worker. It is an extensive definition as it includes live-in and live-out workers, migrant workers, and part-time workers as well.<sup>22</sup> Therefore, there is a limitation of this definition of domestic worker as well, the person who irregularly or periodically performs domestic work and has not adopted domestic work as an occupation does not fall under the ambit of a domestic worker.<sup>23</sup> The word occasionally has been added deliberately in the definition of domestic worker so as to include even those workers who work on daily basis or having temporary job under the domain of domestic workers.<sup>24</sup>

While Islamabad Capital Territory Domestic Workers Act 2019<sup>25</sup> and Punjab Domestic Workers Act 2019<sup>26</sup> prescribes a comparatively elaborative definition of a domestic worker. These legislations enshrines that domestic workers is one who renders the services in the household of the employer. Unlike ILO Convention 189, it does not cover the provision of employment relationship or not. It mentions the delivery of services. It is much wider in a way that the exclusion under Article 1(c) of ILO Convention is inclusion in Section 2(h) of both the Punjab Domestic Workers Act 2019 and Islamabad Capital Territory Domestic Workers Act 2019.

Among other issues of recognition and contractual and legal protection, domestic workers are no or low-paid employees, stressful working day with no intervals or rest days during long working hours, or even no rest day in case of illness, no proper food or clothes specially in case of live-in workers, at times they don't even get time to eat food due to heavy workload, restrictions on family meet-ups and at times are exposed to physical, mental, psychological and even sexual abuse. The nature of cases of exploitation of domestic workers even differs with change of sex, race and caste.<sup>27</sup>

Private homes are not secured place to work specially for children, who are more prone to physical, mental and sexual exploitation and even killing.<sup>28</sup> Their health and safety remains at stake all the time. Once the child domestic workers enter the premises of workplace, they are out of sight and no one can perceive their condition as their lives are in total control on their employers. These children work in exploitative circumstances and are at high risk of vulnerability. Exploitation takes place behind the walls of the workplace premises, at times even unnoticeable by the nearby community. Even if the exploitation is not of grave nature, and as the exploitation remains undisclosed due to lack of public scrutiny and social pressures, it leads to grave consequences.<sup>29</sup>

Now a days, it has become a traditional trend of urban societies of both developed and developing countries to hire a domestic worker for house chores. It is considered as a high status symbol throughout the world to have domestic workers working at home. It is an easy way to get the house chores done without putting in employer's own efforts. At times, the domestic workers, particularly women and children are being transported to far away areas to work there as domestic workers, called migrant domestic workers. Most of the time, such transportation is illegal in nature, e.g., involves human trafficking of women and children particularly young girls, who are mostly subjected to sexual violence.<sup>30</sup>

It is a trend in rural, least developed and backwards areas of Pakistan to send their young children to far away urban areas to serve as domestic servants. The parents of those children take such steps due to economic deprivation, poverty and lack of basic necessities. It is easy for them to send their young ones to high class society of urban areas, where they get handsome remuneration, which may

seems attractive to them, but the remuneration is quite less as compared to urban nomenclature. Most of the times, the deprived parents leave their adolescents for domestic work. Unfortunately, there is more demand of adolescent domestic workers in urban areas of Pakistan. The trend is that the parents leave the child at the workplace for food and shelter, take the advance salary of half year or one year, then neither contact the child nor visit the child during that time period.<sup>31</sup>

Such children are usually not allowed to go back to their home for vacations. After the lapse of the time, the parents visit the employer's house, take money and that vicious circle continues. In some cases, good employers allow the child domestic workers to go back to their homes for vacations or to keep contact with their parents, but this is very rare. They are subjected to every kind of abuse and exploitation, being deprived of even basic necessities. As a result of this exploitation, such children are either killed by their employers, or the children commit some kind of crime in the house of employer and run away. This is a very horrific situation but unfortunately it is prevailing in Pakistan, where there is no legal protection available to the domestic workers except in Punjab, but the law is still not effectively enforced so far. But there are some organizations, like UNICEF, which has started the project to improve the conditions of multi-sectoral community of cotton generating areas of Pakistan, which is a deprived rural area, to provide schooling to children and vocational training to men, women and children so as to learn the means of decent earning.<sup>32</sup>

These practices are not only exploitation of violation of fundamental rights of domestic workers but also are against the Islamic Injunctions. Islamic Law and Islamic customs and norms have always negated the class difference and have focused on the protection and equality of all classes of person in the society.<sup>33</sup> These class differences and attitudes towards domestic labourers as a whole and child domestic labourers specifically are also against the principle of Islamic theory of Universal Justice.

#### **Islamic Theory of Universal Justice**

Rights and justice are most important principles for the foundation of any society. Allah Almighty has focused on justice in all the matters of human life and conduct. Islamic principles provide strong



integrating force between the man and the society. Islam focuses on dignity, freedom and equality of men before Allah thereby protecting men from injustices caused by oppression of any class of society. Social justice in any society is the condition in which masses are allowed to live their lives freely and nothing is endangered to human life.

The concept of Welfare State in Islam provides principles so that the mankind can fashion their lives according to the principles of social behaviour revealed by Allah Almighty (12:40)<sup>34</sup> while the Western concept of State is the relationship between the man and the State and man with man. In an Islamic State, the whole power rests with Allah Almighty while the people are His representatives (7:54)<sup>35</sup> and seek guidance from Allah's Commandments (17:80)<sup>36</sup>.

In an Islamic Welfare State there is a balance of power in all the sects of society. Holy Quran provides that the integration and balance of society through duties and responsibilities of kings (rulers), warriors and labourers, as per their respective qualities<sup>37</sup> is only possible if every person realizes his rights and duties in the society (4:36)<sup>38</sup>. Islam is the greatest proponent of the principle of equality before law. As is enshrined in the Holy Quran in Surah Hujurat, whereby Allah Almighty encourages piety and righteousness among the Believers (49:13).<sup>39</sup>

Islam acknowledges absolute equality, justice and partiality among all men without discrimination yet the fruits of the labour may vary. Equality does not postulates equality in wealth, because it is divinely ordained.<sup>40</sup> Yet there is no discrimination with respect to dignity of labour or the rights, duties, responsibilities and obligations among the employers and the employees. They do not vary with the class or any other factors.<sup>41</sup>

Allah Almighty has ordained the principle of non-discrimination in Surah An Nisa in the Holy Quran (4:1).<sup>42</sup> Allah has emphasized on respect of mutual rights among the humans, and this is the basis for social life.

The principle of non-discrimination is also enshrined in Surah Al Ahzab (33:35)<sup>43</sup> whereby Allah Almighty has said that the reward for the Believers is same regardless of the sexes and status. The reward of forgiveness is for the righteous people who fear Allah and

lead their lives according to the teachings ordained by Allah Almighty.

The human rights in Islam are ordained by Allah Almighty and the subjects have to accept, recognize and enforced the rights guaranteed by Allah Almighty without any amendments. The roles of the two sexes are different but unique. Their skills and functions are different but their rights, as human beings, are equal, as is mentioned in the Holy Quran in Surah Al An'am (6:151).<sup>44</sup> In the same Surah, Allah Almighty has symbolized stars as the sign of His blessings and mercy for those who are at righteous path and whom Allah Almighty has given knowledge to identify those signs (6:97).<sup>45</sup>

The Holy Quran has also laid down the concept of dignity of man as "Indeed, We honoured the progeny of Adam, and bore them across land and sea and provided them with good things for their sustenance, and exalted them above many of Our creatures" (17:70)<sup>46</sup>.

Allah Almighty has always focused on the equality and justice. The basis of justice mentioned in Surah Al Maidah (5:8)<sup>47</sup> whereby Allah Almighty has provided the bottom line that hatred of people among themselves should never deviate them from justice. It means that those people who fear Allah would never act unjustly with anybody, as this is the virtue of righteous and blessed people. Holy Quran also protects the human beings from the acts of sexual exploitation (24:30-31)<sup>48</sup>. Allah Almighty has promised to pay reward to such righteous people who follow Allah's Commandments without any reservation (4:13)<sup>49</sup>.

The preferential discrimination violates the principles of equality, non-discrimination, the theory of social justice and distributive justice. The idea of justice is closely connected with the problem of equality in human social life. Justice requires the equal treatment of equal person in equal or essentially similar circumstances<sup>50</sup> but children need special care and special human rights being the special subjects of the society.<sup>51</sup> As Allah Almighty in Holy Quran in Surah *Bani Isra'II* (17:23-24)<sup>52</sup> has stressed the people to be good and wise to their parents and those who are old and feeble, and similarly to those who are young, needy or destitute (17:29-30)<sup>53</sup>.

The other most important legal documents on human rights are the *Sulh Hadaibiah* and *Khutba Hajja tul wida*. These documents have laid down the foundation of respect and dignity of human life, equality, social justice, distributive justice, non-discrimination, have valued natural legal rights of a person in the society and strongly struggled for human welfare.

### **Conclusion**

Domestic workers are a separate and specialized branch of workers, who need special working conditions due to special nature of work. The international community realized the importance of their contributions and worth of their work, thereby gathered together to conclude ILO Domestic Workers Convention, which is a beneficial addition to the ILO fundamental rights of workers. Islamic Law holds the human dignity at priority and the *haqooq ul ibaad* are respected and protected in the most dignified manner, therefore, the domestic workers have same rights under Islamic Law. Pakistan has enacted two legislations, one applicable in Islamabad Capital Territory while the other in the province of Punjab. The issue of domestic workers is the socio-legal problem. The existing legislations might become effective and according to the changing needs and environment by virtue of amendments. The problem can never be controlled unless a specialized comprehensive legislation is passed to safeguard the informal sector workers and to ensure their protection in all the fields with proper legal setup for the regulation of affairs of the workers and the adequate redressal system and heavy penalties and punishments for the culprits, both from the employer and the employee's perspective, keeping in view the principles enshrined in Islamic Law. Though, without a considerable change in the economic environment, social change is also not possible. Without the change in the social mindset and sensitization of the issue of child labour, nothing can be done, as they are not aware that they are the victims of violation and there exists a mechanism for the redressal of their grievances.

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[file:///C:/Users/user/Downloads/2002\\_asi\\_cdl\\_ReportRegionalAsia\\_en.pdf](file:///C:/Users/user/Downloads/2002_asi_cdl_ReportRegionalAsia_en.pdf) last visited August 29, 2019; See also M. Black, child domestic workers A handbook for Research and Action (September 1997), iii ; The Islamic Republic of Pakistan Decent Work Country Programme (2016-2020)  
[https://www.ilo.org/wcmsp5/groups/public/---ed\\_mas/---program/documents/genericdocument/wcms\\_562091.pdf](https://www.ilo.org/wcmsp5/groups/public/---ed_mas/---program/documents/genericdocument/wcms_562091.pdf) last visited October 27, 2020; and  
 Who are Domestic Workers?  
[http://www.ilo.org/global/docs/WCMS\\_209773/lang--en/index.htm](http://www.ilo.org/global/docs/WCMS_209773/lang--en/index.htm) last visited February 7, 2017
- <sup>29</sup> Communication strategy for child domestic labour  
[https://www.itacec.org/ita\\_old/Communication%20Strategy/home.htm](https://www.itacec.org/ita_old/Communication%20Strategy/home.htm) last visited June 1, 2018
- <sup>30</sup> Bharati Pflug, An overview of child domestic workers in Asia  
[file:///C:/Users/user/Downloads/2002\\_asi\\_cdl\\_ReportRegionalAsia\\_en.pdf](file:///C:/Users/user/Downloads/2002_asi_cdl_ReportRegionalAsia_en.pdf) last visited August 29, 2019; See also M. Black, child domestic workers

A handbook for Research and Action (September 1997), iii ; and Ayesha Shahid, *Silent Voices, Untold Stories Women Domestic Workers in Pakistan and their Struggle for Empowerment*, Oxford University Press (2010)

<sup>31</sup> Outrage in Pakistan over abuse of child domestic workers

<https://www.theguardian.com/global-development/2019/aug/13/trauma-child-domestic-workers-pakistan> last visited February 7, 2020; See also

In Pakistan, addressing the root causes of child labour

[https://www.unicef.org/policyanalysis/pakistan\\_68289.html](https://www.unicef.org/policyanalysis/pakistan_68289.html) last visited May 25, 2018;

The reality of young domestic workers

<https://www.thelancet.com/action/showPdf?pii=S2352-4642%2819%2930393-1> last visited May 25, 2018

<sup>32</sup> In Pakistan, addressing the root causes of child labour

[https://www.unicef.org/policyanalysis/pakistan\\_68289.html](https://www.unicef.org/policyanalysis/pakistan_68289.html) last visited May 25, 2018; See also The reality of young domestic workers

<https://www.thelancet.com/action/showPdf?pii=S2352-4642%2819%2930393-1> last visited May 25, 2018

<sup>33</sup> Ayesha Shahid, *Silent Voices, Untold Stories Women Domestic Workers in Pakistan and their Struggle for Empowerment*, Oxford University Press (2010)

<sup>34</sup> Al Quran (12:40)

“Those whom you serve beside Him are merely idle names that you and your fathers have fabricated, without Allah sending down any sanction for them. All authority to govern rests only with Allah. Allah has commanded that you serve none but Him. This is the Right Way of life, though most people are altogether unaware”.

Translation by Zafar Ishaq Ansari, *Towards Understanding the Quran, Abridged Version of Tafheem al-Quran*, (United Kingdom: The Islamic Foundation, 2011), 347

<sup>35</sup> Al Quran (7:54)

“Surely your Lord is none other than Allah, Who created the heavens and the earth in six days, and then ascended His throne, Who causes the night to cover the day and then the day swiftly pursues the night, Who created the sun and the moon and the stars making them all subservient to His command. Bless is Allah, the Lord of the whole Universe”.

Translation by Zafar Ishaq Ansari, *Towards Understanding the Quran, Abridged Version of Tafheem al-Quran*, (United Kingdom: The Islamic Foundation, 2011), 227



<sup>36</sup> Al Quran (17:80)

“And pray: “My Lord! Cause me to enter wherever it be, with Truth, and cause me to exit, wherever it be, with Truth, and support me with authority from Yourself””.

Translation by Zafar Ishaq Ansari, *Towards Understanding the Quran, Abridged Version of Tafheem al-Quran*, (United Kingdom: The Islamic Foundation, 2011), 429

<sup>37</sup> Social Justice: 7 theories of social justice explained

<http://www.yourarticlelibrary.com/economics/social-justice-7-theories-of-social-justice-explained/39830/> last visited December 7, 2018

<sup>38</sup> Al Quran (4:36)

“Serve Allah and ascribe no partner to Him. Do good to your parents, to near of kin, to orphans, and to the needy, and to the neighbor who is of kin and to the neighbor who is a stranger, and to the companion by your side, and to the wayfarer, and to those whom your right hands possess. Allah does not love the arrogant and the boastful”.

Translation by Zafar Ishaq Ansari, *Towards Understanding the Quran, Abridged Version of Tafheem al-Quran*, (United Kingdom: The Islamic Foundation, 2011), 114-115

<sup>39</sup> Al-Quran 49:13

“Human beings, We created you all from a male and a female, and made you into nations and tribes so that you may know one another. Verily the noblest of you in the sight of Allah is the most God-fearing of you. Surely Allah is All-Knowing, All-Aware”.

Translation by Zafar Ishaq Ansari, *Towards Understanding the Quran, Abridged Version of Tafheem al-Quran*, (United Kingdom: The Islamic Foundation, 2011), 768

<sup>40</sup> N.K. Singh, *Social Justice and Human Rights in Islam*, (Gyan Publishing House, New Delhi), ISBN: 81-212-0592-1, 90

<sup>41</sup> Ayesha Shahid, *Silent Voices, Untold Stories Women Domestic Workers in Pakistan and their Struggle for Empowerment*, Oxford University Press (2010)

<sup>42</sup> Al-Quran 4:1

“O people! Fear your Lord Who created you from a single being and out of it created its mate; and out of the two spread many men and women. Fear Allah in Whose name you plead for rights, and heed the ties of kinship. Surely, Allah is ever watchful over you”.

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Translation by Zafar Ishaq Ansari, *Towards Understanding the Quran, Abridged Version of Tafheem al-Quran*, (United Kingdom: The Islamic Foundation, 2011), 101

<sup>43</sup> Al Quran (33:35)

“Surely men who submit (to Allah) and women who submit (to Allah), the men who have faith and the women who have faith, the men who are obedient and the women who are obedient, the men who are truthful and the women who are truthful; the men who are steadfast, and the women who are steadfast, the men who humble themselves (to Allah) and the women who humble themselves (to Allah), the men who give alms and the women who give alms, the men who fast and the women who fast, the men who guard their chastity and the women who guard their chastity, the men who remember Allah much and the women who remember Allah much; for them has Allah prepared forgiveness and a mighty reward”.

Translation by Zafar Ishaq Ansari, *Towards Understanding the Quran, Abridged Version of Tafheem al-Quran*, (United Kingdom: The Islamic Foundation, 2011), 624-625

<sup>44</sup> Al Quran (6:151)

“Say to them, (O Muhammad): “Come, let me recite what your Lord has forbidden:

- i. That you associate nothing with Him;
- ii. And do good to your parents;
- iii. And do not slay your children out of fear of poverty. We provide you and will likewise provide them with sustenance;
- iv. And do not even draw near to things shameful – be they open or secret;
- v. And do not slay the soul sanctioned by Allah except in just cause; this He has enjoined upon you so that you may understand;
- vi. And do not even draw near to the property of the orphan in his minority except in the best manner;
- vii. And give full measures and weight with justice, We do not burden anyone beyond his capacity;
- viii. When you speak, be just, even though it concerns a near of kin

- ix. And fulfill the covenant of Allah. That is what He has enjoined upon you so that you may take heed;
- x. This is My Way – that which is Straight; follow it, the, and do not follow other paths lest they scatter you from His Path. This is what He has enjoined upon you, so that you may beware”.

Translation by Zafar Ishaq Ansari, *Towards Understanding the Quran, Abridged Version of Tafheem al-Quran*, (United Kingdom: The Islamic Foundation, 2011), 214-215

<sup>45</sup> Al Quran 6:97

“It is He Who has made for you the stars that you may follow the right direction in the darkness of the land and the sea. We have indeed spelled out Signs for the people who have knowledge”.

Translation by Zafar Ishaq Ansari, *Towards Understanding the Quran, Abridged Version of Tafheem al-Quran*, (United Kingdom: The Islamic Foundation, 2011), 202

<sup>46</sup> Translation by Zafar Ishaq Ansari, *Towards Understanding the Quran, Abridged Version of Tafheem al-Quran*, (United Kingdom: The Islamic Foundation, 2011), 428

<sup>47</sup> Al Quran (5:8)

“Believers! Be upright bearers of witness for Allah, and do not let the enmity of any people move you to deviate from justice. Act justly, that is nearer to God-fearing. And fear Allah. Surely Allah is well aware of what you do”

Translation by Zafar Ishaq Ansari, *Towards Understanding the Quran, Abridged Version of Tafheem al-Quran*, (United Kingdom: The Islamic Foundation, 2011), 156

<sup>48</sup> Al Quran (24:30-31)

“(O Prophet), enjoin believing men to cast down their looks and guard their private parts. This is purer for them. Surely Allah is well aware of all what they do. And enjoin believing men to cast down their looks and guard their private parts and not reveal their adornment except that which is revealed of itself, and to draw their veils over their bosoms, and not to reveal their adornment save to their husbands, or of their own sons, or the sons of their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or women with whom they associate, or those that they are in their bondage, or the male attendants in their service free of sexual interest, or boys that are yet unaware of the illicit matters pertaining to women. Nor they should stamp their feet on the ground in

such manner that their hidden ornament becomes revealed. Believers, turn together, all of you, to Allah in repentance that you may attain true success”.

Translation by Zafar Ishaq Ansari, *Towards Understanding the Quran, Abridged Version of Tafheem al-Quran*, (United Kingdom: The Islamic Foundation, 2011), 529-530

<sup>49</sup> Al Quran (4:13)

“These are the bounds set by Allah. Allah will make him who obeys Allah and His Messenger enter the Gardens beneath which river flow. He will abide there forever. That is the mighty triumph”

Translation by Zafar Ishaq Ansari, *Towards Understanding the Quran, Abridged Version of Tafheem al-Quran*, (United Kingdom: The Islamic Foundation, 2011), 106-107

<sup>50</sup> Edgar Bodenheimer, *Jurisprudence – The Philosophy and Method of the Law*, (Harvard University Press, Cambridge: 1962), p. 193

<sup>51</sup> Masumeh Saeidi, Maryam Ajilian, Hamid Farhangi, Ghulam Hasan Khodaei, “Rights of Children and Parents in Holy Quran”, *International Journal of Pediatrics (Supplement 4)*, Vol.2, N.3-2, Serial No.8, August 2014; Also available at

[https://www.researchgate.net/publication/267392183\\_Rights\\_of\\_Children\\_and\\_Parents\\_in\\_Holy\\_Quran](https://www.researchgate.net/publication/267392183_Rights_of_Children_and_Parents_in_Holy_Quran) last visited July 18, 2018

<sup>52</sup> Al Quran (17:23-24)

“Be good to your parents; and should both or any one of them attain old age with you, do not say to them even “fie” neither chide them, but speak to them with respect”.

Translation by Zafar Ishaq Ansari, *Towards Understanding the Quran, Abridged Version of Tafheem al-Quran*, (United Kingdom: The Islamic Foundation, 2011), 419

<sup>53</sup> Al Quran (17:29-30)

“And when you must turn away from them – (that is, from the destitute, the near of kin, the needy, and the wayfarer) in pursuit of God’s Mercy which you expect to receive, then speak to them kindly. Do not keep your hand fastened to your neck nor outspread it, altogether outspread, for you will be left sitting rebuked, destitute”.

Translation by Zafar Ishaq Ansari, *Towards Understanding the Quran, Abridged Version of Tafheem al-Quran*, (United Kingdom: The Islamic Foundation, 2011), 419-420