



Journal of Educational Sciences

Journal homepage: <https://jes.ejournal.unri.ac.id/index.php/JES>



P-ISSN
2581-1657

E-ISSN
2581-2203

Children's Rights In The Book Of Tarbiyah Al-Aulad Fi Al-Islam By Sheikh Muhammad Mutawalli Al-Sya'Rawi

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ARTICLE INFO

Article history:

Received: 22 Aug 2025

Revised: 31 Aug 2025

Accepted: 10 Sept 2025

Published online: 30 Sept 2025

Keywords:

Children's Rights,
Book Tarbiyah al-Aulād Fī al-Islām,
Muhammad Mutawallī Asy-Sy'Arāwī

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Article Doi:

<https://doi.org/10.31258/jes.9.5.p.4735-4747>

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ABSTRACT

This study aims to analyze the Rights of Children in the Book of Tarbiyah al-Aulād Fī al-Islām by Sheikh Muḥammad Mutawallī al-Sya'rāwī. This research method uses qualitative research with the type of manuscript study research. Technical data analysis using content analysis. The overall results of the study there are 22 points of children's rights in the family then classified/grouped into two (2) points. The points of children's rights before birth are four, the piety of parents, the physical health of both parents from disease, asking for protection from Allah from Satan before having sex with his wife, not attacking her (aborting) while she is still in her mother's womb. The points of children's rights after birth are eighteen, the Adhan in his right ear, shaving the hair of a newborn baby and giving charity with the weight of his hair, Sacrifice (aqiqah) for them on the seventh day after birth, raising faith before the Koran, teaching the Koran, Commandment for prayer, Encouraging them to seek knowledge, Providing for them, Separating children in bed, Education of children, Honoring children and doing good to them, leaving prayers for them, Prohibition of bad associations, and justice between them.

1. Introduction

In the modern era, children's rights to receive education based on Islamic values are often neglected. Many parents prioritize academic education compared to moral and religious education (Al-Qaradawi, 2000). In fact, in Islam, education must be holistic, covering physical, spiritual, and intellectual aspects (An-Nahlawi, 2003). Education is the most important thing for life. In fact, Allah SWT has bestowed many blessings on humans, namely in the form of the Qur'an. As a holy book, the Qur'an contains educational values for human life. The woe of our lives is when we neglect the education of a child while they are still small (Al-Sha'rawi, n.d.).

In family life, children are something that those who are married really look forward to. Those who have become parents have many duties and obligations that must be fulfilled. One of the responsibilities of parents towards their children is to provide

them with the appropriate rights, as exemplified by the Prophets and previous scholars. Children tend to imitate their parents' behavior. If a child receives a good education, role models, routines, and a good life, and their rights are fulfilled within the family, they are likely to grow and develop into individuals with good character and noble morals. Conversely, if children are not properly educated and provided with their rights within the family, it can be difficult to achieve the parents' dream of raising pious and righteous children.

Islam, as a religion, offers various solutions to this problem, contained in the Qur'an and Hadith. The Qur'an and Hadith provide enlightenment and greater attention to children's education. In Islamic law, parents are required to pay attention to every phase of their child's education, from pregnancy, birth, raḍā'ah (breastfeeding), childhood, adolescence, to adulthood (Al-Jawziyyah, 2010). After the child has gone through the breastfeeding period, parents must provide optimal and perfect direction, education, and guidance to their child. This can take the form of orders or prohibitions, motivation or punishment, invitations to goodness, and warnings not to do bad things.

Children's most important rights are to receive love and education. Meanwhile, childhood is a human phase where sensory function is good, the brain is still clean and can work well, so it is quick to perceive stimuli and influences given from outside. Therefore, education and a conducive environment are two things that are closely related to children's growth and development (Prinst, 2003). From the previous explanation, it can be seen that children's rights given by their parents are very important for the life and development of a child. Therefore, this study focuses on children's rights as discussed in *Tarbiyah al-Aulād fī al-Islām* by Sheikh Muhammad Mutawalli al-Sha'rawi (n.d.), as a manuscript study. The book discusses children's education in general, and this research specifically examines the second chapter that discusses children's rights in the family.

2. Methodology

The type of research used in this scientific study is library research. Library research is a research method conducted through the collection of material or bibliographic data (Prinst, 2003; Zed, 2008; Muhadjir, 2002). This type of research is highly recommended for those seeking a deeper examination of a topic related to specific literature or as expressed by scholars. Therefore, this type of research was used by researchers to examine the book *Tarbiyah al-Aulād fī al-Islām*. Furthermore, in their analysis, researchers will also utilize other literature sources, such as journals, books, and other written materials.

This research falls within a qualitative approach, specifically a library study. Burke Johnson and Larry Christensen state that qualitative research is based on qualitative principles and strives to follow the research approach of a scientific method (Bowlby, 2020; Arikunto, 1993). In this case, information will be collected using various materials related to children's rights, such as journals, books, documents, and other relevant sources.

3. Results and Discussion

A. Biography of Muhammad Mutawalli al-Sya'rāwī

Muhammad Mutawalli al-Sya'rāwī is the full name of al-Sya'rāwī. He was born in Egypt (Hasyim, 1998). Al-Sya'rāwī was born on Sunday, 17 Rabi'ul Akhir 1329 H or April 16, 1911 AD, in Daqadus, al-Daqhaliyyat Province, Egypt (Jauhar, 1990; Jauhar, t.t.). His birthplace is located in the middle of the Nile Delta (Fawzi, 1992). On 22 Safar 1419 H or June 17, 1998 AD, al-Sya'rāwī died and was buried in Daqadus. Al-Sya'rāwī was the father of five children: Sami, 'Abd al-Rahim, Ahmad, Fatimah, and Shalihah (Jauhar, 1990). He was also given the title Amin by his father, who was widely known among the people of his region. Therefore, the author assumes that the title Amin given to al-Sya'rāwī is related to his trustworthiness and honesty, much like the title al-Amīn given to the Prophet Muhammad (peace be upon him).

Al-Sya'rāwī was a genius, having memorized the Qur'an by the age of 11. He was also enrolled as a student at the Madrasah Ibtida'iyyah al-Azhar in Zaqaziq in 1926 AD. Since childhood, al-Sya'rāwī's talent and interest in memorizing sya'ir or poetry, as well as Arabic proverbs and wisdom, had already emerged, and he obtained a diploma from the Madrasah Ibtida'iyyah al-Azhar in 1923 AD (Hasyim, 1998). When he entered the Madrasah Tsanawiyah, al-Sya'rāwī's interest in literature and poetry increased; he even held a special position among his peers, serving as chairman of the student union and literary association at Zaqaziq (Hasyim, 1998). Thus, al-Sya'rāwī was officially enrolled in the Faculty of Arabic in 1937 and became active in the national and Al-Azhar movements. When the revolution broke out at Al-Azhar in 1939, Al-Azhar issued a declaration reflecting Egyptians' anger toward British colonialism. From the Zaqaziq Institute, al-Sya'rāwī and his colleagues walked to the courtyard of Al-Azhar to deliver speeches and demonstrate against repeated detentions, during which time al-Sya'rāwī served as chairman of the Student Union (Siddīq Al-Minsyâwī, t.t.).

Al-Sya'rāwī graduated in 1940 with a bachelor's degree and was allowed to teach in 1943. Afterward, he was assigned to teach at a religious boarding school in Tanta, then transferred to other schools in Zaqaziq and Alexandria (Jauhar, 1990). From these experiences, al-Sya'rāwī eventually moved to Saudi Arabia in 1950, teaching Islamic studies at Umm al-Qura University. Although his specialization was in Arabic language, he was tasked with teaching Islamic creed 'aqīdah, which presented challenges that he managed to overcome successfully. Consequently, President Jamal 'Abd al-Nasser forbade al-Sya'rāwī from returning to Saudi Arabia (Jazar, 1409).

In 1963, a dispute arose between Jamal 'Abd al-Nasser and the Saudi king, resulting in al-Sya'rāwī being honored and reassigned to Cairo as director of the office of Sheikh Husayn Ma'mun of Al-Azhar. Later, al-Sya'rāwī was sent to Algeria as the head of Al-Azhar's ambassadors and lived there for seven years before returning to Cairo to serve as head of the Department of Religious Affairs of Gharbiyah Province. With his various travels and experiences, al-Sya'rāwī was eventually

appointed deputy for Da'wah and Thought, and later as Al-Azhar's envoy for the second time to Saudi Arabia, where he taught at King Abdul Aziz University (Hasyim, 1998). In November 1976, al-Sya'rāwī was appointed as a member of the Department of Waqf and Affairs of Al-Azhar (equivalent to the Minister of Religious Affairs in Indonesia) until October 1978 by Prime Minister Sayyid Mamduh Salim (Hasyim, 1998).

B. Children's Rights Over Parents In The Book Of Tarbiyah Al-Aulād Fī Al-Islām According To Syekh Muḥammad Mutawallī Al-Sya'Rāwī

a) Rights of Children Before Birth

The rights of children to their parents in this research manuscript include twenty-two (22) rights categorized from the discussion in the book *Tarbiyah al-Aulād fī al-Islām*. Some people mistakenly assume that children's rights to their parents only begin after marriage and the relationship between husband and wife. This is a grave error. In fact, children's rights begin from the moment they choose their parents. It has been said: "Indeed, a child's education can begin fifty years before his birth!" Based on this, children's rights to their parents are numerous. Among these rights are (Al-Sya'rāwī, n.d.):

1. Parental Piety

The recommendation to choose good parents has been mentioned in the verses of the Koran and hadiths. Among these verses are:

{وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ ۖ وَإِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ}

"And marry those who are still single among you, as well as those who are worthy (to marry) of your servants, both male and female. If they are poor, Allah will provide for them with His grace. And Allah is All-Encompassing (His mercy) and All-Knowing" (Qur'an, 24:32).

Regarding the meaning of this noble verse, Shaykh al-Sya'rāwī- Rahimahullah-said: After Allah Ta'ala discussed maintaining honor and calling for maintaining the purity of offspring, He wanted to talk about men and women who have not made things easy in matters of marriage. This aims to deal with this problem from various aspects, because a law maker must cover all gaps in life through his Shari'a, so as not to only deal with one side while leaving out the other (Al-Sya'rāwī, n.d.). Sheikh al-Sya'rāwī gave several hadiths related to this matter:

إذا جاءكم من ترضون دينه وخلقه فزوجو، إلا تفعلوا تكن فتنه في الأرض وفساد كبير
حديث حسن: رواه الترمذي

If someone comes to you whose religion and morals you approve of, then marry him. If you don't do it, there will be slander on earth and great damage (HR. Tirmidhi).

The Qur'an has provided an example for mankind regarding the attitude of a guardian in marriage. Where Allah said regarding the Prophet Shu'aib (peace be upon him): "Indeed, I want to marry you to one of these two daughters of mine" (QS. Al-Qasas [28]: 27). This happened because the Prophet Musa (peace be upon him) worked as a laborer in his place, and perhaps felt reluctant to propose to his daughter. Therefore, the Prophet Shu'aib himself made the offer, proposed to his daughter, and encouraged her to accept the marriage. In this way, he removed the shame and doubt that the Prophet Musa had. This is how a father should behave. If he finds someone who is *sekufu* (equal) for his daughter, then he should not hesitate to marry her off to protect her chastity and honor (Al-Sya'rāwī, n.d.).

2. Physical health of both parents from disease

And this right (is important) because there are several diseases that are passed down to offspring genetically, which can harm the offspring, bring hardship to them, and cause problems that disrupt the harmony of the household and disturb the comfort of its inhabitants. That is why Sufyan bin 'Uyainah (may Allah have mercy on him) made it mandatory to choose (women who are physically healthy), to avoid the dangers of genetically inherited diseases (Al-Sya'rāwī, n.d.).

3. Seek protection from Allah from Satan before having intercourse with your wife.

This is their right because it protects their offspring from Satan's temptations and protects them from a bad outcome (Al-Sya'rāwī, n.d.). Seeking protection from Allah from Satan before having intercourse with your wife is not only sunnah but also reflects spiritual awareness in all aspects of life. It is a form of seriousness in maintaining the sanctity of the marital relationship. It demonstrates that Islam highly values moral values, even in private matters. Sheikh al-Sya'rāwī provides evidence for seeking protection from Allah from Satan before having intercourse with one's wife in a hadith of the Prophet (peace be upon him).

عن ابن عباس منه ، قال : قال رسول الله ﷺ : «لو أن أحدكم إذا أتى أهله قال : باسم الله ، اللهم جنبنا الشيطان وجنب الشيطان ما رزقتنا ، فقضي بينهما ولد لم يضره

If one of you comes to have sexual intercourse with his wife, say: "Bismillah, O Allah, keep us away from the devil and the devil (from the child You have given us)." So if it is decided that both of them will have children, Satan will not be able to give harm (harm) to them (H.R. al-Bukhari, No. 141).

And when a Muslim comes to his wife (has intercourse) and a child is born to her, Satan will have no way of controlling it. Some scholars state that: The child will not be affected by magic. Why does all this happen? Because when you plant the seed, during intercourse (intimacy), you remember the Planter, Allah Almighty. As long as you remember the Creator at that moment, you have provided eternal protection for your child. Likewise, if a child is born to parents who forget Allah

during intercourse with their wives, then that child will be Satan's first prey (Al-Sya'rāwī, n.d.).

4. Do not attack it (abort it) while it is still in its mother's womb.

Abortion due to shame, fear, or avoiding responsibility is indeed considered a form of bad influence from a religious and moral perspective, because it violates the principle of protecting life. It is driven by worldly interests, not humanitarian or medical reasons. However, in reality, many women face social pressure, fear, and limited information, which leads them to make tragic decisions. Therefore, what is needed is not only condemnation, but also education, psychological support, and a social system that protects women and children. Sheikh al-Sya'rāwī said that some women (who are pregnant) seek various ways to terminate their pregnancies, for reasons that are mostly whispers of the devil (Al-Sya'rāwī, n.d.).

b) Children's Rights After Birth

1. Adhan in his right ear

Reciting the Adhan (call to prayer) in the ear of a newborn baby or infant is a sunnah in Islam. Sheikh al-Sya'rāwī states in his book that the practice of calling the Adhan (call to prayer) upon a baby's birth is an obligation that must be carried out by Muslim families. This is based on the following hadith from the Prophet Muhammad (peace be upon him).

عن أبي رافع، عن أبيه منها ، قال : «رأيت رسول الله ﷺ أَدْنُ في أُذُن الحسن بن علي حين ولدته فاطمة بالصلاة». أبو داود.

From Abu Rafi', from his father who said, "I saw: Rasulullah SAW calling out the call to prayer like the call to prayer in the ear of Hasan bin Ali when he was born by his mother, Fatimah" (H.R.. Abu Dawud).

Then Sheikh al-Sya'rāwī explained the secret of the adhan, God knows best, perhaps because the first thing a human hears are sentences containing the majesty and greatness of God and the shahada that was first received when he entered Islam, as taught by the sentence of tawhid when leaving it (the world) (Harahap, 2022b; Harahap, 2023a). There is another benefit, namely that the devil runs away from the sentence of the adhan, because the devil has been stalking him since before he was born, then he faces trials that have been determined and willed by Allah. Thus, the devil hears sentences that weaken and disturb him at the beginning of his bond with humans (Al-Sya'rāwī, n.d.).

2. Shaving the Newborn Baby's Hair and Giving Alms to His Hair Scales

Sheikh al-Sya'rāwī quoted the words of Imam Ibn Abdil Barr ra. he said: As for shaving a baby's head during aqiqah, the ulama previously recommended that (Al-Sya'rāwī, n.d.).

3. Give them a good name

Giving a newborn a good name is a very important Islamic tradition. A name not only identifies a child but also carries prayers and hopes for the child. In this regard, parents have full discretion in giving a good name as part of fulfilling a child's rights. Sheikh al-Sya'rāwī cited a hadith from the Prophet Muhammad (peace be upon him). Imam Abu Dawud narrated it with a good chain of transmission from the Prophet (peace be upon him). He said:

عن أبي الدرداء رضي الله عنه قال : قال رسول الله (صلى الله عليه وسلم) : " إنكم تدعون يوم القيامة بأسمائكم وأسماء آبائكم فأحسنوا أسماءكم

Meaning, "From Abu Darda Ra said, the Messenger of Allah said, 'Indeed, all of you will be called on the Day of Judgment by your names and the names of your fathers. Therefore, make your names good" (H.R. Abu Daud).

From the above hadith, it is clear that a father should give his child a good name, not to consider the name merely a worldly nickname, and not to adopt the names of infidels with bad meanings, as Sheikh al-Sya'rāwī stated (Harahap, 2023b; Harahap, 2023c). This is one of the results of the wave of thought that leads some fathers to various schools of thought, in accordance with the cultural influences and understandings they receive. Among the worst is what is spread by some people influenced by foreign cultures, namely a deep love and great thirst for the names of infidels, and the adoption of every weak and powerless name, far from (the adornment of birth), namely names that are shar'i (Islamic law) (Al-Sya'rāwī, n.d.).

4. Breastfeeding from mother's milk.

Sheikh al-Sya'rāwī opened the discussion on the eighth right by describing the situation in Europe and America. Numerous campaigns have been launched against natural breastfeeding, urging people to use powdered and chemically produced milk as a substitute for breast milk, which they consider a better system for child nutrition. However, the significant health and psychological harm caused by not being breastfed by their mothers has emerged. The entire world has been compelled to return to natural breastfeeding with great enthusiasm. Is this in recognition of the Qur'an? (Al-Sya'rāwī, n.d.).

Sheikh al-Sya'rāwī's opinion aligns with Al-Maghrib's statement that there has never been a practice of replacing infants with artificial milks except in modern times, when the negative impacts have become known, prompting calls for a return to breast milk. Al-Maghribi further stated that Allah strongly recommends that mothers breastfeed their children and not give them other types of food, as breast milk cannot be replaced by any other milk. Some nutritionists even advise against giving other milk. Meanwhile, experts and doctors officially declare that breast milk is the healthiest food that protects against various diseases and promotes balanced and normal body growth (Al-Maghribi, 2020). The statement above demonstrates that humans are inseparable from their innate nature, which is to develop naturally. Breast milk is the best milk for children. Mothers are the natural caregivers for

children, as intended by Allah. Therefore, Allah wants to protect the first foundation of society, the family, from the influence of polytheism and ensures a healthy family existence.

5. A sacrifice (aqiqah) for the child on the seventh day after birth.

The word "Aqiqah" comes from Arabic. Etymologically, it means to break, "Aqqa walidayhi" which means breaking (the bond of friendship) between the two. Aqiqah according to the term is "slaughtering a goat on the seventh day after the birth of a child as a form of expression of gratitude for the grace of Allah SWT in the form of that birth. As stated by Sheikh al-Sya'rāwī, the definition of Aqiqah is the slaughter of a sheep for a baby on the seventh day after its birth. Most scholars agree that this is a recommended sunnah (Al-Sya'rāwī, n.d.; Harahap, 2020, 2023, 2023a; Sadat, 2024). Among the evidence underlying this presented by Sheikh al-Sya'rāwī is the hadith of the Prophet Muhammad (peace be upon him), who recommended the implementation of Aqiqah as a sign of gratitude and a form of worship to Allah. The evidence that states this, among others, is the Hadith of the Prophet Muhammad (peace be upon him):

كل غلام مرتهن بعقيقته

Every child is mortgaged with his aqiqah (every child is mortgaged with his 'Aqiqah) (H.R. Abu Dâwud).

6. Khitan

Etymologically, the term "khitan" means "to cut." Various classical Islamic jurisprudence texts explain that "khitan" refers to the removal of the foreskin (kuluf) covering the kasyafah, or tip of the penis. The concept of female circumcision is inextricably linked to the concept of male circumcision. Circumcision is commonly known as "khitan." Etymologically (in Arabic), it is the verbal noun form of the verb "khatana," meaning to cut (Munawwir, 1984; Ok, 2024; Harahap, 2022a; An-Nawawi, 2013). According to Islamic law, "khitan" refers to the skin surrounding the tip of the male genitals or the upper part of the vagina in women. This is what is relevant to Islamic law. Sheikh al-Sya'rāwī defined "khitan" as the removal of the foreskin covering the glans penis in men and a specific part in women. The term "khitan" is also used to refer to the location of the circumcision, and it is a sunnah (natural law) (Al-Sya'rāwī, n.d.; Harahap, 2019, 2022). Circumcision is a natural law, as narrated by the hadith of the Prophet Muhammad (peace be upon him).

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: (الفطرة خمس: - أو: خمس من الفطرة: الختان والاستحداد ونتف الإبط وقص الشارب وتقليم الأظفار)

From Abu Hurairah ra, he said: Rasulullah saw. said: 'There are five fitrah: or five parts of fitrah: circumcision, shaving pubic hair, plucking armpit hair, cutting mustaches, and cutting nails (H.R. Bukhari).

7. Starting children's education with the sentence of monotheism

The phrase "Tawhid" (Islamic monotheism) is a statement that affirms the Oneness of Allah SWT as the Lord of all the worlds. When a child is born, it is the parents' obligation to introduce them to Allah SWT by reciting the call to prayer (adhan). The adhan is the phrase "Tawhid" that marks the beginning of life and the first words parents should impart to their children. A Prophetic hadith explains how to begin teaching children the phrase "Tawhid."

عن ابن عباس رضي الله عنهما ، عن النبي صلى الله عليه وسلم ، قال: «افتحوا على صبيانكم أول لمة، لا إله إلا الله، ولقنوههم عند الموت لا إله إلا الله

From Ibn Abbas, may Allah be pleased with both of them, the Prophet (peace be upon him) said: "Begin teaching your children to say the first word with La ilaha illallah and dictate to them when they are about to die with La ilaha illallah" (H.R. al-Bayhaqi). From this hadith, it is known that the sentence of monotheism is the beginning of life for a child. Even Sheikh al-Sya'rāwī explained that when a person also practices the sentence of monotheism at the end of his life, he has thus begun and ended his life with great victory (Al-Sya'rawi, n.d., p. 179; Junaidi; 2017, 2018, 2019, 2025).

8. Teaching Faith before the Qur'an

Education regarding correct beliefs is an effort by parents to maintain their child's nature from the moment he is born. This is the basis of true education and the beginning of eternal happiness (Ok, 2020, 2022). Syekh al-Sya'rāwī quoted a sentence from Samurah that children who are taught faith before the Qur'an, and then learn the Qur'an, will increase a person's faith because of it (Al-Sya'rawi, n.d., p. 180; Fauzi, 2023).

9. Teaching the Qur'an

Teaching children the Quran is a valuable long-term investment. It not only helps them achieve academic and career success, but also shapes them into individuals with noble character and positive contributions to society. Therefore, it is important for every parent to pay special attention to Quranic education for their children, as an effort to equip them with knowledge and values that will be a lifelong provision, and teaching the Quran to increase faith. Sheikh al-Sya'rāwī said that the purpose of memorizing and studying the Quran is to apply its boundaries and letters (Al-Sya'rawi, n.d., p. 192; Daulay, 2022).

10. The command to pray

Prayer is an obligation that must be carried out by Muslims, which is contained in the pillars of Islam. The command to pray comes directly from Allah SWT to the prophets and believers. As He says in Surah Thaha verse 132, as follows.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَى

Meaning: And order your family to pray and be patient in doing it. We do not ask you for sustenance, We are the ones who give you sustenance. And the (good) consequences are for those who are pious. (Q.S.Thaha/ [20]: 132)

From the above verse, Sheikh Sya'rawi demonstrates that there is a method or methodology for improving society and ensuring its harmony. This methodology begins with the first unit, the head of the family. He must improve himself first, then pay attention to the second unit, those closest to him, namely his family. He is the center of the circle; if he improves himself, then he must improve the other circles directly connected to him (Al-Sya'rawi, n.d., p. 195). To ensure that this first unit in the development of the universe is straight, if this first unit is good, then each person commands his family to pray, then the entire universe will be good and the condition of everyone will be improved. And the issue here is not limited to mere commands and ending with responsibility at this point, but rather requires patience in carrying them out (Harahap, 2023d, 2023e).

11. Encourage them to seek knowledge

Knowledge is something that is very important for human life. Even Sheikh al-Sya'rāwī in his book states that Allah SWT enlivens the heart with the Light of knowledge as He enlivens the earth with the fall of rain (Al-Sya'rawi, n.d., p. 207).

12. Provide them with a living

Providing a living for family and children as a form of worship is very important and brings great rewards. This is an obligation, and parents will be sinning if they leave it (Al-Sya'rawi, n.d., p. 208). In this case, living can be said to not only be in the form of external income in the form of food and drink and property, but also protection, security, love and livelihood in general in the form of education and teaching.

13. Separate children in bed

Separating children's beds from their parents and siblings is an important etiquette and noble character. By separating children's beds, it is the same as maintaining honor, protecting dignity, and helping to maintain the purity of children. However, what needs to be noted is that Sheikh al-Sya'rāwī stated that Islam pays great attention to this rule, especially before children reach adulthood (Al-Sya'rawi, n.d., p. 208).

14. Children's education

Education is a basic human need, alongside food and drink. According to Sheikh al-Sya'rāwī in his book, education is an effort to instill true faith and creed in children, as well as to instill noble values and good morals in their hearts. Providing education to children will distance them from bad morals and make these bad things repulsive to their souls (Al-Sya'rawi, p. 223).

15. Honor children and be kind to them

Parental affection is a child's primary need. Affection is also an act of honoring and doing good to children. Sheikh al-Sya'rāwī argued that such noble morals foster compassion in children and water their hearts with a tree of love. Violent behavior is a form of heart disease that causes a rigid perspective and a hard heart (Al-Sya'rawi, p. 226).

16. Leave bad prayers for them

Prayer is a person's request and hope to Allah SWT. In Islam, prayers directed at children can help them avoid Satan or even encourage their deviation. Therefore, Sheikh al-Sya'rāwī pointed out that Islam forbids parents from praying for their children's evil (Al-Sya'rawi, p. 229).

17. Prohibition against bad company

Social circles are an environment that can have a significant influence on a child's morals. Sheikh al-Sya'rāwī stated in his book that bad company is a disgrace in this world and a fire in the hereafter (Al-Sya'rawi, p. 231). Conversely, good company is a blessing that will guide one in faith and piety. Therefore, it is necessary to choose a good social environment in accordance with Islamic teachings.

18. Be fair between them

According to Sheikh al-Sya'rawi, justice between children is a divine commandment that no one should violate. This will certainly contribute greatly to the stability of children's souls, resolve conflicts between them, and eradicate the seeds of hatred in their hearts. Because instability between children is the fault of parents who inherit enmity and hatred, fuel the fires of slander and division, and sever family ties (Al-Sya'rawi, p. 235).

4. Conclusion

Muhammad Mutawallī al-Sya'rāwī was a prominent figure born in Meir, a region home to Islamic reformist scholars. Al-Sya'rāwī claimed to be a descendant of Hasan and Husayn, the grandsons of the Prophet Muhammad. Therefore, al-Sya'rāwī was raised in a distinguished family with close ties to the saints and scholars. Based on the research results, it is known that there are 22 rights of children in the family expressed by Shaykh Asy-Sya'rawi in the book *Tarbiyah Al-Aulād Fi al-Islam*. These rights include 4 internal and 18 external.

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How to cite this article:

Aldiansyah., OK, A. H., & Arsyad, J. (2025). Children's Rights In The Book Of Tarbiyah Al-Aulad Fi Al-Islam By Sheikh Muhammad Mutawalli Al-Sya'Rawi. *Journal of Educational Sciences*, 9(5), 4735-4747.