

Some Opinions of Ibnu Hajar Al Haytami on the Children's Education through His Books Tahrir Al Maqal

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Abstract

Children's education is an important part of ensuring the continuity of education and the beginning of mankind. This is demonstrated in the past Islamic heritage that had been debating regarding this issue such as Tahrir al Maqal written by IbnuHajar al Haytami. This article reviews the work through his thoughts on the subject of children's education. Documentation methods used in data collection, while the methods of content analysis that includes the historical methods, inductive, deductive and comparative were used in research data, some important views expressed by IbnuHajarnalHaytami in terms of educating children as the historical method, inductive, deductive, and comparative were used in research data. Some important views expressed by Ibn Hajar al-Haytami in terms of educating children as the understanding of the science and methods of education of children, preference for teaching the Koran to children, the need to have a clear intentions in teaching children, the importance of avoiding sexual attraction against children, readiness to implement corporal punishment based on the reasons and the right way towards the child. The needs of children to be trained smarter to help other friends and the importance of mercy, love and care for the affairs of the children. The views expressed are also in line with muslim scholars in their works regarding children education.

Keywords: IbnuHajar al Haytami, Tahrir al Maqal, child's education, Islamic education

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I. INTRODUCTION

Children have been the focus of debate of Islamic scholars in the past and now in both the east and west. This broad debate is not confined to the field of ethics and education only but extends to the fields of Islamic law, literature, medicine and so on. In the field of morality and education for example so many famous Muslim Scholar have talked about the education of children such as Abu Hamid al Ghazaly (D.1111) through his book Ayyuhalwalad and IbnuQayyim al Jawziyyah (D.1350) through his book Tuhat al Maulud bi Ahkammaulud. Imam al Shafi'I (D 820) also touches on a teacher and student in his famous book al umm and IbnuHazm al Andalusi (D.1064) through his book al Muhalla bi al Athar. If we look at the field of Arabic Literature, do not miss the discussion of children such as Abu manshur al Tha'alabi (D.1038) in his book al Tamthilwa al Muhadharah. Similarly in the field of medicine such as Abu al Hasan Ahmad Muhammad al Thabari (D.976) in his book al Tabib al Arabi which is considered to be the oldest such book in the field of child medicine (Tibb al Atfal).

In addition to the Muslim scholars, Western scholars also talking about children's education as such as Augustine of Hippo (D.430) through his book De Magistro (The Teacher), Jhon Locke (D.1704) through his book An easy to Understands Human Understanding and Jean Rousseau (D.1778) through his book Emile :or On Education. Also talks about the same subject matter in their book.

This paper is an introduction to some of the opinions of Ibnuhajar al Haytami on the education of children in his book Tahrir al Maqal fi adabwaahkamwafawaidYahtajilaihaMu'ddib al atfal. This paper provides an overview of manners and law as well as some matters related to knowledge and methods of educating children from the point of view of a Muslim scholar. Ibn Hajar al-Haytami devised a policy of children education based on Islamic thought frameworks. The policy is further able to be studied in more depth towards its implementation in the current education system.

Biography of Ibn Hajar al-Haytamī

His full name was Ahmad bin Muhammad Badr al-Dīn bin Muhammad Shams al-Dīn bin 'Alī Nūr al-Dīn bin Hajar al-Haytamī.⁴ Al-Haytamī is the ratio to his birthplace of Maḥallah Abu al-Haytam, an area in

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⁴Al-Sarjāni, Rāghib. *Qiṣṣah al-'Ulūm al-Ḥadārah al-Islamiyyah*. (al-Qāhirah:

western Egypt.⁵ There are several other ratios attributed to him, al-Salmunti as a ratio to his family origin in eastern Egypt before moving to Ma'allah Abu al-Haytam⁶, western Egypt.

Ibn Hajar al-Haytami was born in 909 H/1503 A.D, and he was scared for by two scholars after the death of his father, Shams al-Din Abu al-Hama'il and Shams al-Din al-Shanawi. He studied in Egypt with several scholars such as al-Qadi Zakariyya al-Ansari, al-Allamah al-Amiin al-Ghumari, Shihab al-Din al-Ramli al-Shafi'i and Shihab al-Din bin al-Najjar al-Hanbali.⁷

Ibn Hajar al-Haytami settled in Egypt and taught there until 940 H/1533 A.D. when we later moved to Mecca and began teaching there. Among the personalities who were his disciples were al-Shaykh Ahmad bin Qasim al-Shaykh 'Abd al-Rahman bin Umar al-Amudi and al-Shaykh Muhammad bin Ahmad al-Faqihi.⁸ The works produced by Ibn Hajar al-Haytami include various fields such as hadith, aqidah, fiqh, morals, Arabic language and literature, falak, nabawiyyah, Islamic history and biography of scientists. His total of 117 works.⁹ Among the famous works are al-Fatawa al-Fiqhiyyah al-Kubrā, al-Fatḥ al-Mubīn bi Sharḥ al-Arba'in, al-Fatāwā al-Ḥadīthiyyah. Ibn Hajar al-Haytami died in 974 H/1566 A.D.¹⁰

Content Tahrīr Al-Maqāl

Ibn Hajar al-Haytamī explains in the introduction

Tahrīr al-Maqāl that he was asked some questions by some child educators in 957 H / 1550 M.¹¹ After looking at the questions and answers he provided, then he thought that the answers should be composed in the form of a book that contains its divisions. So there was a book that was titled Tahrīr al-Maqāl fī Ādābwa-Aḥkāmwa-Fawā'id Yahtāj ilay-hā Mu'addib al-Atfāl.

(destination) and one khātimah (cover) which can be detailed as follows:

1. Muqaddimah (Introduction)
2. Maqsad Awwal (First Purpose) : Concerning the Traditions of the Nobles of the Qur'an
3. Maqsad Thāni (Second Purpose) : Regarding the Hadiths Related to the Advantages of Qur'anic Teachers and Students
4. Maqsad Thālith (Third Purpose) : On the Need for Profit in the Teaching of the Qur'an, Ruqyah and so on
5. Maqsad Rābi '(Fourth Purpose) : Regarding the Proposition That Forbids Taking Wages in Teaching the Qur'an
6. Maqsad Khāmis (Fifth Purpose): Differences Among Scientists About It (Taking Wages In Teaching The Qur'an)
7. Maqsad Sādis (Sixth Purpose): Precautions Concerned al-Marad (Soft-faced Toddlers Who Can Causate Orgasm or Defamation)
8. Maqsad Sābi '(Seventh Purpose): About the Questions and Answers That Are the Author of the Book
9. Khātimah (Closing).

Ibn Hajar al-Haytami and Children's Education

In answering the questions posed to Ibn Hajar al-Haytamī, it can be seen that he has explained some views related to the education of children through the book. As an introduction, it is listed such views that educators, especially educators, need to pay attention to. There are seven views that can be summarized from the entire writings of Ibn Hajar al-Haytamī in *Tahrīr al-Maqāl*. There may be other views that can be understood from the writing of the book, but this paper only lists the introduction of seven views that can be clearly understood in the writings of Ibn Hajar al-Haytamī.

- 1) Understand the knowledge and methods of children's education

Mu'assasah Iqra ', 2009), 64.

⁵ Al-Sayfī. Nafāis al-Durar; Ibn al-'Imād Shihāb al-Dīn 'Abd al-Ḥayy. *Shadharāt al-Dhahab fī 'Akhhār Man Dhahab*. (Bayrūt: Dār Ibn Kathīr,

⁶ Al-Haytamī, Aḥmad bin Muḥammad Ibn Hajar. *al-Fatāwā al-Fiqhiyyah al-Kubrā*, (t.tp: Dār al-Fikr, tt), 1: 1; this passage is taken from the preface of the book *al-Fatāwā al-Fiqhiyyah al-Kubrā*.

⁷ Muhammad bin 'Abd al-'Azīz, *Ārā' Ibn Hajar al-Haytamī al-'Itiqādiyyah*, (Riyāḍ: Maktabah Dār al-Manhaj, 2006) 35. Al-Sayfī, *Nafāis al-Durar*.

⁸ Muhammad bin 'Abd al-'Azīz, *Then 'Ibn Hajar*, 38.

⁹ Lamyā ', *Ibn Hajar al-Makkī wa Juhūdhu*, preface

¹⁰ Al-Sayfī. Nafāis al-Durar, 7; al-'Aydārūsī, *al-Nūr al-Sāfir*, 390; Najm al-Dīn

¹¹ Al-Haytamī, Aḥmad bin Muḥammad Ibn Hajar. *Tahrir al-Maqāl fī Ādābwa*

Although it is not stated directly in the *Tahrīr al-Maqāl*, yet it can be clearly seen in the introduction to the book. Ibn Hajar al-Haytamī said:

“*Faqad warada 'alayya min ba'di ṣulḥāh' mu'addibī al-atfāl thānījūmāda al-ulāsanatasab'awa-khamsīn watis'imi'ahas'ilah mufahimāh* (On 2 Jumada al-Ula in the year 957, some of the mu'addib [educators] of children had some difficult questions to answer, and [it was] a necessity for me to check the answers).¹²

Ibn Hajar al-Haytamī's seriousness in emphasizing the importance of understanding the knowledge and methods of children's education is more clearly seen when he authored another works in the same field *Adāb al-Mu'allim wa'l-Muta'allim* after sixteen years i.e. in the year 973 H / 1565 M as a continuation to *Tahrīr al-Maqāl*. When al-Sayfī 15 attribute the book *Tahrīr al-Maqāl* to Ibn Hajar al-Haytamī, he stated about the existence of “*mu'allafanka'ldhayl 'alay-hi awsa' min-hua*¹³ that is, a reference to a work *Adab al-Mua'allim wa'l-Muta'alim*, Islamic scholars are very much concerned with the knowledge and methods of education of these children. This is evidenced by the existence of many work that discuss this matter and attributed to Islamic scholars. An example is the almighty Abu Hanifah (D. 150 H) with works *al-'Allim wa'l-Muta'allim al-Jahiz* (D. 163 H) with works *al-Muallimin*, Ibn Sahnun (D. 256 H) with works *Courtesy al-Mu'allimin*, Abu Bakar al-Balkhi (D. 280 H) with works *al-'lim wa'l-Muta'alim*, al Qabisi (D. 403 H) with works *al-Risalah al-Mufassalah li Ahwal al-Mu'allimin wa'l-Muta'allimin*, Ibn Miskawayh.

In general, the debate is highlighted in

Tahrīr al-Maqāl more geared towards students who are orphans. This also shows the age category of studying in school (college). At that time the surrounding community tend to be open to the age category of learning for their children.¹⁴ If we trace the background of Ibn Hajar al-Haytamī, it is founded that to some extent it is possible to know why he cares about such things. Ibn Hajar al-Haytamī himself made it clear in the *muqaddimah al-Fatāwā al-Fiqhiyyah al-Kubrā* that he suffered from the interference of some of the students who were present with him while he was studying at al-Azhar.¹⁵ Therefore, it is very important for an educator to understand the knowledge and methods of educating so as to thus avoid the problems of disruptions that occur in the teaching and learning process. It also shows the important role played by an educator by not only focusing on the delivery of knowledge alone, especially for child educators.

2) Start by teaching the Qur'an to children

In the two earliest *maqṣad Tahrīr al-Maqāl*, Ibn Hajar al-Haytamī lists the Traditions related to the Qur'anic members and their advantages, and the advantages of teaching and learning the Qur'an and those involved.¹⁶ This signifies the need to begin teaching and learning the Qur'anic knowledge for Muslim children especially before they explore other branches of knowledge so that they have a solid foundation, even a guide to their way of life. This is actually a tradition of Muslim scholars in the past, especially scientists who¹⁷ talk about education like Ibn Saḥnūn. This can be seen in his work entitled *Adāb al-Mu'allim* who began his work with a chapter entitled *Mā Jā'a fi Ta'līm al-Qur'ān*. (What Is Related To The Teaching Of The Qur'an).

In showing this importance, he has listed the hadiths that mention the position of the people of the Qur'an as human beings who receive special attention from God, in fact is the noblest of the people of the Prophet Muhammad saw. Among them is the hadith narrated by al-Imam Ahmad who means: ((Verily, Allah Almighty has His members) *shrimp*) of mankind, they are people of Allah and His choice).¹⁸ Similarly, the hadiths that

¹² Al-Haytamī, *Tahrir al-Maqāl*, 23.

¹³ Abu Bakr ibn Muhammad ibn 'Abdullah al-Sayfī lived before 973 H and the date of his death is unknown. He was the son of a student of Ibn Hajar al-Haytamī who wrote the book *Nafāis al-Durar Fi Tarjamah Shaikh al-Islām Ibn Hajar*. See Lamyā', *Ibn Hajar al-Makki wa Juhūduhu*, 78

¹⁴ Sulaimān Ḥussain al-Mazīn, “Qirā'ah Tarbiyyah fi Adab al-Atfāl”, *Majallat al-Jāmi'ah al-Islāmiyyah*, 14, 1, (Jan 2006), 243.

¹⁵ Al-Haytamī, *al-Fatāwā al-Fiqhiyyah al-Kubrā*. 1: 4.

¹⁶ Al-Haytamī, *Tahrir al-Maqāl*, 25 - 54

¹⁷ Ḥmad Ubaedi Fathuddin, "Ibn Shahnun's Thoughts About Learning to Teach Al Quran", *The Tarbiyah Forum*, 8, 2, (2010), 193 - 202.

¹⁸ Hadith narrated by Ibn Mājah, *man ta'allam al-Qurān wa 'allamahu*, no. Hadith

mention the position of teachers and students of the Qur'an as the best human beings, and even get a special reward in the hereafter. Among them is the hadith narrated by al-Imam Ahmad also which means: (The best of you are people who study the Qur'an and teach it).¹⁹

3) Have a clear intention in teaching children

This matter was given attention by Ibn Hajar al-Haytami through his debate in the three maqṣad that is, when discussing the law of getting paid while teaching the Qur'an. He tended to the law of obligation to take wages from the teachings of the Qur'an. In contrast to al-Imam Abu Hanifah and Ishaq bin Rahawayh who hold that can not take wages and rewards from the teachings of the Qur'an.²⁰

Ibn Hajar al-Haytamī said:

Faal-ḥaqq al-ladhishahidat bi-hi al-qawā'id al-uṣuliyahwa al-ḥadīthiyahjawāzakhdha al-'ujrah 'alāta'līm al-Qur'ān bi-'aqdṣaḥīh (So the [right] opinion of the method of the proposition and the hadith [is] to enable the taking of wages on the teaching of the Qur'an which is based on a good agreement).²¹

In further demonstrating the importance of this matter, the third, fourth and fifth maqṣad appear to have been deliberately highlighted by him before he continued the discussion of more in-depth matters which are much discussed in the sixth and seventh maqṣads. Ibn Hajar al-Haytamī said:

Lam ie man jama'ahādhihi al-'ahādīth fi ḥādhaynalmaqṣadaynwa-istawfā-humākamāfa'altufa'tani bi-ḥifzihimā (I have never seen anyone collect ḥadis-hadiths in these two maqṣad and collect them perfectly as I have done, so you should pay [serious] attention to memorize [take care of] both [maqṣad]).²²

4) Avoid sexual harassment and slander against children

In the sixth maqṣadTahrīr al-Maqāl, Ibn Hajar al-Haytamī warns educators not to fall into the valley of orgasm or slander against children or known today by the act ' Pedophilia '. According to the World Health Organization (WHO), Pedophilia is a type of psychological disorder in which an individual is sexually attracted to children who have not reached puberty.²³ Thus, according to Ibn Hajar al-Haytamī, there are children who partly have a soft and attractive face more than a woman, and these children are better known by the term al-amrād.²⁴

5) Carry out punitive punches (ḍarb) based on causes and methods that are true and correct for children. In the seventh maqṣad, Ibn Hajar al-Haytamī gave an answer to several issues relating to the implementation of punishing (ḍarb) to children. the physical punishment of beatings (ḍarb) such as caning is a famous discussion among past Muslim scientists. The opinion of the four school priests requires that with various conditions because they declare it as one of the punishments of ta'zīr (fines).²⁵ Ibn alajar al-Haytamī also complained about the same case, even this discussion about the physical punishment of beating (ḍarb) was the longest discussion in Tahrīr al-Maqāl. His perspective may be based on his own life experience as he stated: Qāṣaytuayḍanmin al-īdhā 'min ba'ḍiahl al-durūsallatikunnānahḍuru-hā (I have also suffered from the disruption of some students who

215. See Abu 'Abdullah Mu'ammad bin Yazīd al-Qazwīnī, *Sunan Ibn Mājah*, ed. Mu'ammadFuād 'Abd al-Bāqī (cf. Dār 'Iḥyā 'al-Pole al'Arabiyyah, tt), 1:78.

¹⁹ Hadith history of Aḥmad, Musnad al-'Asharah al-Mubashirīn bi al-Jannah, no.

Hadith 402. Al-Bukhāri, Bab Faḍāil al-Qurān, no. Hadith 5027. Abu Daud, chapter of Prayer, no. Hadith 1452. al-Tirmidhi, the book Faḍāil al-Qurān, no. Hadith

2907. dan Ibn Mājah, bābfaḍl man ta'allam al-Qurānwa 'allamahu, no. Hadith 211. See Abu 'Abdullah Aḥmad bin Ḥanbal, *Musnad al-'ImāmAḥmad*, ed. AḥmadMuḥammadShākir (al-Qāhirah: Dār al-Ḥadīth, 1995), 1: 336; Muḥammad bin Ismā'il, *Ṣaḥīḥ al-Bukhārī*, ed. MuḥammadZuhayr bin Nāṣir al-Nāṣir (t.tp., Dārtauq al-Najāh, 2001), 6: 192; Sulaimān al-'Ash'ashalSijistānī, *SunanAbi David*, (t.tp: Dār al-Risālah al-'Ilmiyyah, 2009), 2: 582; Mu'ammad bin 'īsā al-Tirmidhī, *al-Jāmi'al-Kabir*, ed. Bashār 'IwādMa'rūf (Bayrūt: Dār al-Gharb al-Islāmī, 1998) 5:23; and Abu 'Abdullah Mu'ammad bin Yazīd al-Qazwīnī, *Sunan Ibn Mājah*, ed. MuḥammadFuād 'Abd al-Bāqī (t.tp: Dār 'Iḥyā 'al-Kutub al-'Arabiyyah, tt), 1:76

²⁰ Al-Haytamī, *Tahrīr al-Maqāl*, 79. See Mu'ammad Shams al-ḤaqĀbādī,

²¹ Al-Haytamī, *Tahrīr al-Maqāl*, 83.

²² *Ibid.*, 71.

²³ *Ibid.*, 89.

²⁴ according to Ibn Manzūr in *al-Lisān* " *murd (al-amrād)* :pemuda yang baru tumbuhjanggutdanmisainya. Lihat Ibn ManzūrMuḥammad bin Mukram, *Lisān al-'Arab*, (Bayrūt: Dārṣadir, 1993) 3:401

²⁵ Al-Haytamī, *al-Fatāwā al-Kubrā al-Fiqhiyyah*, 1:4.

are present with us in learning).²⁶He talked specifically about the physical punishment of beating (darb) which may be formulated as follows:

- a. Punishment should have the permission of the father, mother or guardian of the child.²⁷
- b. The purpose of carrying out punishment is to improve their situation such as arouse enthusiasm for learning and so on. This depends on the educator's consideration to see the reasonableness of the sentence. It is strictly forbidden for educators to carry out the sentence with the aim of banishing students from school, hurting them and so on²⁸
- c. Punishment is carried out for mistakes that come from students on condition that there is a validity about the error through witnessing by the teacher or a report from the person that can be trusted.
- d. Punishment may be carried out on students who hurt the teacher himself.
- e. Punishment needs to be carried out in proportion to the mistakes committed and not to whack and injure.
- f. Must not carry out punishment on the face or anywhere that may kill such as genitals, under the ear or neck area.
- g. Penalties made several times need to be made on separate limbs, not in one place.
- h. If the sentence is made more than once, then the second sentence must take approximately the period which may reduce the pain rather than the first sentence.
- i. When carrying out punishments specifically for hitting, only the lower arm (wrist to elbow) should be lifted, while the upper arm (elbow to shoulder) should not be lifted, whether it is possible to reveal the lower skin of the upper arm . If both parts of the forearm and upper arm are lifted up, he may give additional strength to the stroke.
- j. Parts of the forearm (wrists to the elbows) need to be lifted in order to be able to give a blow to those who are punished. If it is not lifted, then the blow will not leave any pain to those who are being punished.
- k. The instrument used to hit must consist of simple sized objects, not too big or too small.
- l. The tools used for hitting must consist of something that is rattan and so on.
- m. The instrument used to hit must be halfway between wet and dry. Also not too hard and not too soft.
- n. Punishment may be carried out more than three times based on the purpose of the punishment and circumstances that do not bring harm to those who are punished.

6) Training smarter children to help his other partners Ibn Ḥajar al-Haytamī discusses in the seventh maqṣad the necessity of asking smarter children to teach his other partners. Ibn Ḥajar al-Haytamī stated that it was necessary because he saw he was not aiming to reduce the burden of the assignment assigned to the teacher, but rather to help the children who helped his other friends to perpetuate the hafazan or add training, instead to facilitate them in recitation onwards. Embrace, love and take the weight of childhood In the closing (khatimah) Tahrīr al-Maqāl, Ibn Ḥajar al-Haytamīmenyenara hadiths that encourage educators to mercy and love their students especially children. , instead they take a heavy toll on themselves. Among these are the traditions narrated by al-Bukhari who intend: (Whoever does not love, then he will not be loved).²⁹In addition, Ibn Ḥajar al-Haytamī also narrated the hadiths which state mercy on people who respect other human beings and the disbelief of the Prophet Muhammad as a people of His Majesty towards humans who do not enjoy small children.³⁰Indeed, an educator especially a child educator must be compassionate and loving to their students as well as taking the weight of their matters so that the children are more willing to accept education, at the same time not ignoring punishment against them if they make a mistake and reasonable mistakes.

²⁶ Al-Haytamī, *Tahrir al-Maqāl*, 99 – 154.

²⁷ Al-Haytamī, *Tahrir al-Maqāl*, 116.

²⁸ Al-Haytamī, *Tahrir al-Maqāl*, 119.

²⁹ Hadith riwayat Bukhari, Kitab al-Adab, Bab rahmah al-Waladwataqbīluhu wamu'anaqatuhu, no. hadith 5997 dan Muslim, Kitab al-Faḍāil, bāb Raḥmatihīṣallallāh 'alayhiwasallam al-ṣibyānwa al-'iyāl watawāḍu'ihīwafaḍl zālik, no. hadith 2318. Lihat Muḥammad bin Ismā'īl, *Ṣaḥīḥ al-Bukhārī*, ed. Muḥammad Zuhayr bin Nāṣir al-Nāṣir (t.tp., Dārtauq al-Najāh, 2001), 8:7 dan Muslim bin al-Ḥajjāj al-Naysabūrī, *Ṣaḥīḥ Muslim*, ed. Muḥammad Fu'ad 'Abd al-Bāqī (Bayrūt: Dār 'Ihyā' al-Turāth al-'Arabī, t.t), 4:1808

³⁰ Hadith riwayat Bukhari, kitab adab al-Mufrad, bab faḍl al-kabīr, no. hadith 353
Lihat Muḥammad bin Ismā'īl al-Bukhari, *al-Adab al-Mufrad*, (al-Riyāḍ: Maktabah al-Ma'ārif, 1998) 184.

II. CONCLUSION

Through conversation in Tahrir al-Maqal, Ibn Hajar al-Haytami in terms of childhood education is seems very concerned with the teacher's personality as a figure who gives a great impression on the lives of the children themselves. Apart from being a messenger of knowledge, Ibn Hajar al-Haytami also showed the teacher as an instructor for each student from all angles to embrace skill, character, wealth and so on.

Childhood education received the attention of Islamic scientists to be discussed in their works based on their needs and interests in the development of childhood personalities. Knowledge and early childhood education skills that have the opportunity to make them lost rather than being a good human being. Ibn Hajar al-Haytami has provided a basic education for children that is fostered based on the Islamic framework of thoughts. This basis further seeks to be investigated more deeply towards its application in the current education system.

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