



## Children's Rights and Parental Obligations in Islamic Thought: An Analysis of Sheikh Ahmad Husain Ali Salam's *Huqūq al-Walidayn*

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### Abstract

This study aims to describe the rights of children toward their parents based on the thoughts of Syekh Ahmad Husein Ali Salam in *Huqūq al-Walidayn*. The research focuses on identifying what rights must be fulfilled by parents from the moment a child is born, and how these responsibilities shape the child's physical, emotional, and spiritual development.

**Methodology** – This research uses a library research approach by examining the primary text *Huqūq al-Walidayn* and supporting studies related to child rights in Islamic education. Data were analyzed using content analysis to understand the concepts presented in classical texts and compare them with findings from contemporary scholarly works.

**Findings** – The study reveals that every child has essential rights such as receiving a good name, breastfeeding and basic care, affection, fairness, protection from harmful environments, and early religious education. These rights are not only related to physical needs but also emotional and spiritual aspects important for developing good character. The findings also show that parents' obligations in raising their children are lifelong, involving continuous guidance, role-modelling, and prayer.

**Research Implications/Limitations** – This study highlights the relevance of classical Islamic teachings in today's context and shows that fulfilling children's rights remains a challenge, especially with modern issues such as digital exposure. The research is limited to textual analysis and does not include field data.

**Originality/Value** – This study contributes by connecting the classical understanding of child rights from *Huqūq al-Walidayn* with current social and technological conditions. It offers a comprehensive view of children's rights in Islam and emphasizes the long-term responsibilities of parents in shaping a child's character.

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## INTRODUCTION/PENDAHULUAN

The concept of children's rights towards their parents has long been discussed in classical and contemporary Islamic literature. The book "*Huqūq al-Walidayn*" (The Righteousness of the Prophet) outlines a number of rights that parents must fulfill for their children, such as giving them a good name, education, and protection (these basic rights).<sup>1</sup> The book "*Tafsir Tarbawi*" also emphasizes that fulfilling children's rights is part of the responsibility to educate them to become moral individuals.<sup>2</sup> Meanwhile, the book "*Al-Haqq al-Māliyyā bayn al-Aulād wa al-Abyā'*" (The Righteousness of the Prophet) outlines children's economic rights (sustenance and maintenance) that must be guaranteed by parents as part of the Islamic mandate.<sup>3</sup> These three books present a classical normative framework that serves as an important foundation for research on children's rights towards their parents, while also demonstrating that despite a strong normative foundation, implementation in the field requires contemporary study.

However, in contemporary reality, many cases demonstrate that children's rights towards their parents are still frequently violated or unfulfilled. For example, in cases of divorce, children retain the right to education and maintenance, and the law stipulates that parents are obligated to fulfill these rights even after separation.<sup>4</sup> On the other hand, the Indonesian Child Protection Commission (KPAI) emphasized that children have the right to be protected from involvement in public unrest, as this can be psychologically and socially detrimental.<sup>5</sup> There have also been reports of cases of child trafficking by parents for gambling capital, a clear violation of children's basic rights to protection and safety.<sup>6</sup> These three incidents emphasize that despite existing norms and regulations, the actual fulfillment of children's rights to their parents remains far from ideal and presents a challenge in today's society.

Several academic studies have also examined aspects of children's rights and parental obligations. The study "An Islamic Legal Review of Parents' Obligations in Child Care" highlights that parents' obligations to care for and educate children have not been effectively implemented due to problems (obstacles) in the field, both technical and social.<sup>7</sup> The study "Parents' Obligations in Guaranteeing the Fulfillment of Children's Rights After the Dissolution of Marriage" highlights that children's support, education, and social rights are often neglected

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<sup>1</sup> Syekh Ahmad Husain Ali Salam, *Huququ Al-Walidaini 'ala Auladibim Wa Al-Auladu 'Ala Walidibim*, 2000. hlm. 45.

<sup>2</sup> Muhammad Arwani Rofi'i and Dkk, *Tafsir Tarbawi*, ed. Aprianto, 1st ed. (Padang: CV. Afasa Pustaka, 2024).

<sup>3</sup> Khalid bin Ali Al-Mushaiqih, *Al-Haqq Al-Māliyyā Bayn Al-Aulād Wa Al-Abyā'* (Beirut: DKI, 2018).

<sup>4</sup> "Hak Anak Yang Wajib Dipenuhi Orang Tua Setelah Perceraian," Antara News, 2025, <https://www.antaranews.com/berita/4678265/hak-anak-yang-wajib-dipenuhi-orang-tua-setelah-perceraian>.

<sup>5</sup> "Ketua KPAI: Pelibatan Anak Dalam Aksi Demo Rusuh Sangat Membahayakan," detik news, 2025, <https://news.detik.com/berita/d-8095133/ketua-kpai-pelibatan-anak-dalam-aksi-demo-rusuh-sangat-membahayakan>.

<sup>6</sup> Dedi Hidayat, "Pelanggaran Hak Anak, Kasus Orang Tua Jual Anak," rri.co.id, 2025, <https://rri.co.id/nasional/1029728/pelanggaran-hak-anak-kasus-orang-tua-jual-anak>.

<sup>7</sup> Nyimas Lidya Pertiwi and Cici Nur Sa'adah, "Hadhanah Dan Kewajiban Orang Tua Dalam Perspektif Hukum Islam," *Syakhshiyah Jurnal Hukum Keluarga Islam* 2, no. 1 (2022): 49–60, <https://doi.org/10.32332/syakhshiyah.v2i1.4997>.

after divorce.<sup>8</sup> The study "The Priority of Mothers in Child Custody: An Educational Perspective" emphasizes the importance of understanding the psychological and moral dimensions of child custody. However, this study focuses more on the role of mothers in child custody after domestic conflict.<sup>9</sup> Although numerous studies have been conducted, few have specifically mapped children's rights to their parents across all aspects (physical, emotional, educational, and protective) while also linking them to the context of technology/digitalization within the family. This is the research gap this study aims to fill.

The book that serves as the primary source for this study states that "children's rights are something that parents should fulfill from birth, namely giving them a good name, education, and providing for their livelihood".<sup>10</sup> Contemporary studies support the importance of this aspect: for example, the articles "Parental Involvement in Supervising Children's Use of Digital Technology" (2024)<sup>11</sup>, "Ideal Parenting Patterns According to Islam," and "The Relationship Between Parenting Style and Child Personality".<sup>12</sup> Child Custody and Support After Divorce,<sup>13</sup> A Critical Examination of the Use of Technology in Education<sup>14</sup> and Parental Obligations to Children in the Digital Age Based on Indonesian Islamic Family Law<sup>15</sup> also underscores modern pressures on the fulfillment of children's rights in the context of social and technological change. Therefore, this study aims to examine the concept of children's rights to parents within the framework of Islamic education and examine how these rights are fulfilled in a modern context (including technology), as well as the inhibiting factors.

Considering that many children's rights remain unfulfilled, the author promises to further examine how Sheikh Ahmad Hussein Ali Salam explains parents' obligations to children in his book, *Huqūq al-Walidayn*. In this book, particularly Chapter II, it is explained that children have the right to a good name, education, support, and protection from birth. This study will not only explain the teachings contained in this classic book but also compare them with current conditions, including new challenges emerging in the digital era. In this way, the author hopes

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<sup>8</sup> Gushairi Gushairi, "Pelaksanaan Pemenuhan Nafkah Anak Pasca Perceraian Di Provinsi Riau," *Hukum Islam* 22, no. 1 (2022): 23, <https://doi.org/10.24014/jhi.v22i1.17198>.

<sup>9</sup> Faisal Fauzan Ilyasa et al., "Keutamaan Ibu Dalam Hak Asuh Anak Perspektif Pendidikan: Analisis Hadits Tarbawi," *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 22, no. 1 (2025): 90–104, [https://doi.org/10.25299/ajaip.2025.vol22\(1\).15850](https://doi.org/10.25299/ajaip.2025.vol22(1).15850).

<sup>10</sup> Ahmad Husain 'Ali Salim, *Huququ Al-Walidaini 'ala Auladibim Wa Al-Auladu 'Ala Walidibim* (Riyadh: Dar Al-Qabas lil-Nasyr wa Al-Tawzi', 2000).

<sup>11</sup> Ervina Anatasya, Linda Rahmawati, and Yusuf Herlambang, "Peran Orang Tua Dalam Pengawasan Penggunaan Teknologi Digital Pada Anak," *Jurnal Sadewa : Publikasi Ilmu Pendidikan, Pembelajaran Dan Ilmu Sosial* 2 (January 1, 2024): 301–14, <https://doi.org/10.61132/sadewa.v2i1.531>.

<sup>12</sup> Lidarnita Lidarnita, "Pengaruh Pola Asuh Orang Tua Terhadap Pembentukan Kepribadian Anak-Anak Di Taman Kanak-Kanak As-Salam Kecamatan. Alam Barajo Kota Jambi," *Jurnal Literasiologi* 2, no. 2 (2019): 15, <https://doi.org/10.47783/literasiologi.v2i2.47>.

<sup>13</sup> Rahimah Syamsi and Yeni Salma Barlinti, "HAK ASUH DAN NAFKAH ANAK PASCA PERCERAIAN," *Syntax Literate: Jurnal Ilmiah Indonesia* 7, no. 10 (2022): 17078–89.

<sup>14</sup> Sabila Tria Umaroh et al., "Penguatan Peran Orang Tua Dalam Pengawasan Penggunaan Gadget Di TK Dharmawanita 03 Pomahan," *Catimore: Jurnal Pengabdian Kepada Masyarakat* 3, no. 2 (2024): 20–30, <https://doi.org/10.56921/cpkm.v3i2.230>.

<sup>15</sup> Fifi Sonya, "Tanggung Jawab Orang Tua Kepada Anak Di Era Digital Perspektif Hukum Keluarga Islam Di Indonesia," *At-Tawasuth* 4, no. 2 (2024): 54–63, <https://doi.org/10.62490/tawasuth.v4i2.790>.

that this study can provide a clear picture that children's rights in Islam are very important, and also how they can be applied in today's society.

## METHOD

This study employs a qualitative library research approach with a normative-analytical orientation. Library research is appropriate because this study focuses on examining classical Islamic texts to understand normative concepts related to children's rights and parental obligations, rather than collecting empirical field data. This approach allows researchers to explore meanings, values, and ethical principles embedded in authoritative texts and to contextualize them within contemporary academic discourse.<sup>16</sup>

The primary data source of this research is the classical book *Huquq al-Walidayn* by Sheikh Ahmad Husain Ali Salam, which elaborates parental responsibilities toward children from birth until adulthood, including physical care, emotional support, moral guidance, and religious education. This text is selected because it represents a classical Islamic perspective that remains influential in discussions of family ethics and Islamic education. Secondary data sources consist of scholarly journal articles, academic books, and research reports related to children's rights, Islamic education, parenting, and Islamic family law, particularly publications from the last decade to ensure contextual relevance.<sup>17</sup>

Data collection was conducted through documentation techniques, involving intensive reading, identification, and classification of relevant textual units from both primary and secondary sources. This process includes extracting conceptual explanations, normative statements, and ethical arguments related to children's rights and parental obligations. Documentation is a common technique in library research because it enables systematic organization of textual data and ensures that interpretations are grounded in authoritative sources.<sup>18</sup>

The data were analyzed using qualitative content analysis, a method that enables systematic interpretation of textual materials by identifying patterns, themes, and meanings within texts. The analysis followed several stages: first, identifying relevant passages in *Haqqu al-Walidayn*; second, categorizing the data into thematic dimensions such as physical rights, emotional rights, educational responsibilities, moral guidance, and protection; and third, interpreting these themes by comparing classical Islamic perspectives with findings from

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<sup>16</sup> John W Creswell and C.N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (California: Sage Publications, Inc, 2018).

<sup>17</sup> Eko Haryono, "Metodologi Penelitian Kualitatif Di Perguruan Tinggi Keagamaan Islam," *An-Nuur* 13, no. 2 SE-Articles (October 31, 2023), <https://doi.org/10.58403/annuur.v13i2.301>; Syekh Ahmad Husain Ali Salam, *Huquq Al-Walidaini 'ala Auladhim Wa Al-Auladu 'Ala Walidihim*, 2000.

<sup>18</sup> Nursapia Harahap, "PENELITIAN KEPUSTAKAAN," *Iqra* 8, no. 1 (2014): 68–73; Abdurrahman, "Metode Penelitian Kepustakaan Dalam Pendidikan Islam," *Adabuna : Jurnal Pendidikan Dan Pemikiran* 3, no. 2 (2024): 102–13.

contemporary scholarly studies. This method allows classical texts to be read critically while maintaining their normative integrity.<sup>19</sup>

To strengthen the analytical framework, this study draws upon theoretical perspectives from Islamic education and family ethics, which emphasize holistic child development integrating physical, emotional, spiritual, and moral dimensions. The validity of the analysis was ensured through source triangulation, by comparing classical Islamic texts with contemporary academic literature from peer-reviewed journals. Through this methodological framework, the study aims to produce a comprehensive and contextualized understanding of children's rights toward parents in Islamic thought and their relevance to modern family life, including challenges arising in the digital era.<sup>20</sup>

## RESULTS

This section presents the main findings derived from the textual analysis of Sheikh Ahmad Husain Ali Salam's *Huqūq al-Walidayn*. The findings are organized thematically to reflect the systematic mapping of children's rights and parental obligations as articulated in the classical Islamic text.

### 1. Physical Rights and Material Care

Sheikh Ahmad Husain Ali Salam emphasizes that parents bear primary responsibility for fulfilling children's physical needs, including nutrition, health care, and physical protection. In *Huqūq al-Walidayn*, material provision is framed as a religious obligation (*taklif shar'i*), not merely a social responsibility. Failure to meet children's basic physical needs is portrayed as moral negligence that has spiritual consequences for parents.

In addition, the text highlights that fulfilling physical needs must be conducted in a manner that upholds dignity and moderation. Parents are reminded to avoid both negligence and excess, as imbalance may negatively affect children's physical and moral development. Thus, physical care in Islamic thought is not value-neutral, but is embedded within ethical and spiritual accountability.

### 2. Emotional and Psychological Rights

The text explicitly recognizes children's emotional well-being as a fundamental right. Parents are instructed to demonstrate affection, patience, and fairness, as emotional neglect is believed to damage children's psychological stability and moral disposition. Compassion (*rahmah*) is repeatedly highlighted as a core principle of Islamic parenting and as the emotional foundation for ethical character formation.

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<sup>19</sup> Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (London: SAGE Publications, 2019).

<sup>20</sup> Suud Sarim Karimullah, "HOLISTIC EXPLORATION OF ISLAMIC EDUCATION IN THE FORMATION OF CHILDREN'S CHARACTER IN THE FAMILY," *Tafaqqub: Jurnal Penelitian Dan Kajian Keislaman* 11, no. 2 (2023): 219–238.

Furthermore, Sheikh Ahmad Husain Ali Salam underlines that emotional education is inseparable from moral upbringing. Consistent emotional support enables children to internalize values such as trust, empathy, and self-control. The absence of emotional security, by contrast, is viewed as a factor that may contribute to deviant behavior and weakened moral responsibility in later life.

### 3. Educational and Moral Rights

Educational responsibility occupies a central position in *Huqūq al-Walidayn*. Parents are obliged to provide religious instruction, moral discipline, and intellectual guidance appropriate to the child's developmental stage. The text stresses that education is not limited to formal learning but includes habitual moral training and the cultivation of virtuous behavior, preparing children for both worldly life and the hereafter.

The text further emphasizes that parental educational responsibility is continuous and adaptive. Parents are expected to adjust their methods according to children's age, capacity, and social context. Education is therefore understood as a long-term ethical investment, aimed at forming morally responsible individuals who are capable of navigating social challenges while remaining grounded in Islamic values.

### 4. Protection and Moral Supervision

Sheikh Ahmad Husain Ali Salam also emphasizes parental responsibility in protecting children from moral and social harm. Parents are expected to supervise children's associations, habits, and daily environments in order to prevent exposure to destructive influences. This protective role reflects a preventive ethical approach, aiming to safeguard children's moral integrity before deviant behavior emerges.

Moreover, the text frames protection not as authoritarian control but as ethical guidance rooted in wisdom and responsibility. Parents are encouraged to balance supervision with moral instruction, ensuring that children develop internal self-regulation rather than mere external compliance. This approach reflects Islamic ethics' emphasis on nurturing moral consciousness alongside social discipline.

## DISCUSSION

### 1. Normative Foundations of Children's Rights in Early Life

The emphasis placed by Sheikh Ahmad Husain Ali Salam on children's rights immediately after birth reflects a normative Islamic framework that positions parenting as a moral and spiritual responsibility rather than a merely biological function rather than a merely biological function.<sup>21</sup> Rights such as receiving a good name, proper care, and breastfeeding are not treated as optional parental virtues, but as trusts (*amānah*) bestowed by Allah upon parents.

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<sup>21</sup> Ahmad Atabik and Ahmad Burhanuddin, "Konsep Nasih Ulwan Tentang Pendidikan Anak," *Elementary: Islamic Teacher Journal* vol 3, no. 2 (2015): hlm 275-276.

Within this framework, a child's name is understood not only as an identity marker but also as a moral prayer that carries symbolic expectations regarding character formation and social dignity. This perspective highlights how early parental decisions are believed to have long-term ethical and psychological implications for children.<sup>22</sup>

Furthermore, the recognition of breastfeeding and early care as children's rights underscores the integration of physical and emotional dimensions in Islamic parenting ethics.<sup>23</sup> Breastfeeding is portrayed as both a biological necessity and a medium for nurturing emotional attachment and compassion between mother and child. This normative view resonates with contemporary studies on child development that emphasize the importance of fulfilling children's physical and emotional needs from an early age to prevent neglect and promote psychological well-being. In this sense, classical Islamic thought anticipates modern concerns regarding child protection and emotional security within the family.<sup>24</sup>

## 2. Early Religious Education and Holistic Child Development

Sheikh Ahmad Husain Ali Salam's insistence on early religious education further reinforces the holistic nature of children's rights in Islamic thought.<sup>25</sup> Introducing children to monotheism, prayer, moral conduct, and love for the Qur'an is presented as a foundational responsibility that shapes personality, moral awareness, and spiritual identity. Parental negligence in this domain is framed not only as a social failure but also as a spiritual accountability before God. This perspective situates religious education as an integral component of children's rights, rather than an optional or secondary aspect of upbringing.

Contemporary studies on Islamic education emphasize that it must integrate moral and spiritual values in order to ensure balanced and comprehensive character development among children. Research conducted by Mitra Sasmita, Agus Fudholi, and Rahma Dilla Zainuri (2024) demonstrates that the integration of moral and spiritual dimensions constitutes the core of Islamic education and enables it to remain relevant in responding to modern challenges faced by younger generations. In a similar vein, Haris (2023) argues that the cultivation of spiritual and moral intelligence from an early age serves as a foundational element in shaping Islamic character, highlighting the crucial role of early religious education in nurturing ethically and spiritually grounded individuals.<sup>26</sup>

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<sup>22</sup> Fazlur Rahman, *Islam & Modernity: Transformation of an Intellectual Tradition* (Chicago: The University of Chicago Press, 2017).

<sup>23</sup> Vargas-Pérez Susana et al., "Early Breastfeeding as Protective Factor for Preschool Emotional and Behavioral Health," *European Journal of Pediatrics* 185, no. 1 (2025): 38, <https://doi.org/10.1007/s00431-025-06666-9>.

<sup>24</sup> Sonia Livingstone and Ellen J Helsper, "Parental Mediation of Children's Internet Use," *Journal of Broadcasting & Electronic Livingstone, Sonia, and Ellen J Helsper. "Parental Mediation of Children's Internet Use." Journal of Broadcasting & Electronic Media* 52, No. 4 (2010): 1–21. <https://doi.org/10.1080/08838150802437396>. *Media* 52, no. 4 (2010): 1–21, <https://doi.org/10.1080/08838150802437396>.

<sup>25</sup> Karimullah, "HOLISTIC EXPLORATION OF ISLAMIC EDUCATION IN THE FORMATION OF CHILDREN'S CHARACTER IN THE FAMILY."

<sup>26</sup> Eva Sumasniar, Alfi Julizun Azwar, and Yen Fikri Rani, "Tauhid Dalam Pemikiran Ismail Raji Al-Faruqi Dan Implementasinya Dalam Humanisme Islam," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* 21, no. 2 (2020): 166–78; Mitra Sasmita et al., "Islamic Education As the Spiritual and Moral Foundation of the Young Generation," *Indonesian Journal of Education (INJOE)* 4, no. 3 (2024): 857–71.

### 3. Parental Responsibility as a Lifelong Religious Obligation

Beyond early childhood, Sheikh Ahmad Husain Ali Salam conceptualizes parental responsibility as a lifelong obligation that extends until death.<sup>27</sup> Parenting is framed as a continuous act of worship that requires sustained guidance, moral supervision, and religious education throughout a child's developmental stages. This view challenges reductionist understandings of parenting that limit responsibility to material provision, instead emphasizing moral mentorship and spiritual leadership as enduring parental duties.

Contemporary discussions on Islamic education highlight the crucial role of parental involvement in children's moral and spiritual development from an early age. In Qur'anic education, parents function as primary agents in transmitting religious values and ethical orientations within the family. Ambarwati, Wulan, and Yetti (2025) show that active parental engagement significantly supports the internalization of religious values and balanced character formation in early childhood, reinforcing the relevance of Islamic education in contemporary social contexts. Findings by Khoiriyah, Mizani, and Daryono (2024), as well as Mufidah et al. (2024), further illustrate that parents function simultaneously as educators, role models, and supervisors. Taken together, these studies reinforce the classical Islamic assertion that parenting is a comprehensive, lifelong responsibility with lasting moral consequences.<sup>28</sup>

Overall, the dialogue between Sheikh Ahmad Husain Ali Salam's classical work and contemporary academic research demonstrates that *Huqūq al-Walidayn* offers enduring ethical guidance for Muslim families. Its holistic understanding of children's rights and parental obligations provides a valuable normative framework for addressing modern challenges in Islamic education and family life, while reaffirming parental accountability as both a moral and spiritual commitment.

## CONCLUSION

Based on the findings and discussion above, Sheikh Ahmad Husein Ali Salam's thoughts on the importance of fulfilling children's rights from birth to death as a trust from God are revealed. Fulfillment of these rights extends beyond physical needs to emotional, moral, and spiritual needs, all of which are fundamental to the development of a child's Islamic personality. The role of prayer extends beyond nurturing and care, including education, role modeling, and lifelong prayer. Numerous studies have shown that active parental involvement in religious education significantly impacts the development of children's religiosity and morals. Therefore, the responsibility of parents to nurture and guide their children cannot be ignored and must be

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<sup>27</sup> Marc H. Bornstein, *Handbook of Parenting, International Encyclopedia of Housing and Home*, vol. 1 (New Jersey: Lawrence Erlbaum Associates, Inc., Publishers, 2002).

<sup>28</sup> Ni'amatul Khoiriyah, Zeni Murtafiati Mizani, and Rihab Wit Daryono, "The Influence of Islamic Learning and Parental Support on Students' Religious Moral through Emotional Intelligence?," *Southeast Asian Journal of Islamic Education* 6, no. 1 (2023): 75–93; Rania Ambarwati, Sri Wulan, and Elindra Yetti, "Parental Involvement in Qur'anic Education for Early Childhood," *PAUDIA: Jurnal Penelitian Dalam Bidang Pendidikan Anak Usia Dini* 14, no. 1 (2025): 116–28, <https://doi.org/10.26877/paudia.v14i1.1203>.



fully implemented so that children can develop into a generation of faithful, well-mannered Muslims who are responsible before God.

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