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Foundations of Muslim Child Psychopedagogy: Guided by Islamic Law Objectives and 21st-Century Challenges

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Abstract:

This study examines the foundational dimensions of psychopedagogy for Muslim children within the framework of *maqāṣid al-sharīʿa* and the variables of the 21st century.

Childhood is considered the core stage for shaping personality and building intellectual, psychological, and social identity. Islamic texts (Qurʿan and Sunnah) emphasized this stage, establishing sound, innate-based educational principles. However, modern transformations in technology, media, and globalization have introduced emergent challenges such as social isolation, digital anxiety, attention deficits, and moral decline. The research adopts an inductive–deductive approach to derive principles from primary Islamic sources, supported by analytical and applied methods for examining psychosocial phenomena and proposing practical solutions. Findings indicate that five dimensions of upbringing (faith-based, familial, educational, emotional–psychological, and social) integrate with the six higher objectives of Sharia (preservation of religion, life, lineage, wealth, intellect, and homeland). Together, they form a comprehensive framework that fosters psychological and social balance, aligning the roles of the individual, family, and society. The study stresses developing contemporary educational strategies that safeguard religious constants while adapting to socioeconomic and technological changes. This effort protects Muslim children from deviations, strengthens their religious and moral identity, and opens avenues for future applied research in family, school, and community contexts.

Keywords

Psychopedagogy, Muslim Child, *Maqāṣid al-Sharīʿa* (Objectives of Islamic Law), Foundation of Upbringing, Contemporary Challenges.

Introduction

Praise be to God, Lord of the Worlds, and peace and blessings upon the Prophet Muhammad, his family, and companions.

Childhood is the foundational period in shaping personality and intellectual, psychological, and social identity. Islam has given this stage special attention through Qur'anic verses and Prophetic teachings that establish sound principles of psychological education aligned with human nature.

However, the 21st century brings unprecedented transformations in technology, media, communication, and globalization, directly impacting Muslim children's psychology, behavior, and values, manifesting challenges like social isolation, digital anxiety, attention deficits, moral decline, and weakened self-discipline.

Therefore, it is essential to develop educational and psychological frameworks that align with current realities to nurture balanced and successful personalities.

This study examines the foundations of psychological education from the perspective of *maqāṣid al-sharī'a*, while integrating contemporary changes affecting children.

The importance of the research

1. The study highlights the foundational elements of psychological education for Muslim children and demonstrates their integration with the objectives of Islamic law, providing a deeply religious and purpose-driven educational approach.
2. It addresses the challenges and changes of the twenty-first century by examining how to respond to them from an Islamic educational perspective.
3. It contributes to enriching Islamic educational studies with a topic that combines authenticity and modernity.

Reasons for choosing the topic

1. The need to bridge the knowledge gap between modern psychological education and the objectives of Islamic law considering contemporary developments.
2. To confront psychological and social deviations that may affect children due to the misalignment of education with current challenges.
3. To equip families and educators with integrated educational tools and principles that preserve the mental health of Muslim children and strengthen their character according to Islamic perspectives.
4. To contribute to developing educational strategies aligned with the objectives of Islamic law and responsive to twenty-first-century changes, thereby helping to build a balanced generation that maintains its Islamic identity.

Research objectives

1. To identify the core components of psychological education for Muslim children and connect them with the objectives of Islamic law.
2. To analyze the main contemporary challenges and changes that Muslim children face in the twenty-first century.
3. To propose practical methods to address these challenges in a way that achieves psychological, religious, and social balance for Muslim children.
4. To establish a comprehensive educational framework that supports children's mental health and enhances the roles of families, educational institutions, and communities.

The research gap

Although a number of studies have examined the psychological upbringing of children on one side and the objectives of Islamic Sharia (Maqasid al-Sharia) on the other, most of this research has addressed each field independently, without developing an integrated conceptual model or methodological framework that connects the components of psychological education for the Muslim child with the objectives of Sharia in a holistic manner. Additionally, the existing literature is predominantly theoretical in nature and lacks practical, applicable approaches that could provide effective solutions for families and educational institutions considering the rapidly evolving psychological and social challenges imposed by contemporary realities. Therefore, there is a pressing need for a rigorous scholarly investigation that bridges this gap by proposing a Sharia-based psycho-educational framework and examining its potential effectiveness in promoting the healthy development of the Muslim child in the 21st century.

The research problem

The main research question is:

How can the components of psychological education for Muslim children be developed according to the objectives of Islamic law in a manner compatible with 21st-century transformations?

Several sub-questions arise from this:

What are the key foundational components of psychological education for children in Islam?

How do the objectives of Islamic law guide the psychological education of the child?

What contemporary challenges affect psychological education for children, and how can they be addressed?

Previous Studies

Although numerous studies have addressed the psychological education of children—either in general or through an Islamic framework—there remains a scarcity of comprehensive research that integrates the components of Muslim child upbringing, the objectives of Islamic law (maqāṣid al-sharī‘a), and the challenges of the 21st century.

In the field of psychological upbringing, several works have examined the psychological and social foundations of education. For example:

Al-Buqami, F. M. Requirements for Achieving Child Psychological Well-being and Mechanisms for Activation within the Family, and Its Obstacles from the Perspective of Faculty Members in Colleges of Education in Saudi Universities. *Islamic University Journal for Educational and Social Sciences*. DOI: 10.36046/2162-000-014-016

Studies focusing on the maqāṣid al-sharī‘a in education underscored the pivotal role of Islamic principles in shaping psychological development through faith-based, behavioral, and social foundations. For instance:

Al-Khalifa, A. R. I. Contemporary Educational Applications of the Essential Objectives of Islamic Law. *Educational Journal of the Faculty of Education, Sohag University*. DOI: 10.21608/edusohag.2019.53119

This underscores the need for integrated research that not only connects these dimensions but also considers the impact of contemporary factors such as technology, socio-economic change, and modern life pressures, to construct a holistic framework for the psychological education of Muslim children aligned with the objectives of Islamic law.

Research Methodology

This study adopts an inductive–deductive approach to examine Islamic texts concerning child upbringing within the framework of maqasid al-sharia, deriving key psychological principles from them. It further employs an analytical method to explore contemporary challenges and their impact on psychological upbringing, while the applied approach proposes feasible and practical solutions.

Theoretical Framework

Preliminary Section: The Concept of Psychological Upbringing

Chapter 1: Foundations of Psychological Upbringing for the Muslim Child

Chapter 2: The Objectives of Islamic Law (Maqasid al-Sharia)

Chapter 3: Psychological Upbringing Guided by Maqasid al-Sharia

Chapter 4: Contemporary Challenges and Transformations in the 21st Century

Chapter 5: Approaches to Addressing 21st-Century Challenges

Introduction to the Concept of Psychological Education:

Linguistically, *tarbiyah* (education) derives from the verb (*raba*), meaning “to increase and grow.” According to *Lisan al-‘Arab*, it denotes growth and development (Ibn Manzur, 1994, Vol. 14, p. 304), as illustrated in the Quran: “And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind” (Quran 22:5).

Terminologically, Ibn Khaldun views education as a social process that instills prevailing norms and knowledge (al-Maqhawī, 2020). Rifa‘a al-Tahtawi frames it as cultivating virtues that align with a virtuous society and encourage cooperation in doing good. Modern perspectives define it broadly as the individual’s adaptation and interaction with the surrounding environment (Hamouda, 2008).

Linguistically, the term *nafsiyyah* (psychological) relates to the self (*nafs*) and refers to feelings, behaviors, emotions, and modes of conduct, reflecting the overall mental state shaped by inclinations, impressions, and experiences (Omar, 2008).

Terminologically, it denotes the mental and emotional dimensions of the human being, encompassing consciousness, awareness, emotions, and behaviors. Hence, psychological education for children constitutes an essential part of general upbringing, focusing on nurturing mental health through appropriate emotional care from birth. Its aim is to cultivate a balanced personality by shielding children from trauma and stress, fostering self-control, regulating emotions, strengthening self-confidence, fulfilling emotional needs, and teaching effective emotional management (al-Aboud, 2023).

In sum, psychological education refers to raising a mentally and emotionally sound child who is capable of withstanding psychological and social pressures, demonstrates independence, develops talents and skills, and responds constructively to life’s challenges.

Chapter One – Components of the Psychological Education of the Muslim Child.

To clarify the components of psychological education for the Muslim child, it is necessary first to define the term “components.”

The word components (Arabic: *مكونات*) is the plural of component (*مُكوِّم*), derived from the verb *قَوِّم*, meaning the essential elements or foundations that constitute the body, project, or system, enabling

its establishment, existence, and effectiveness (Omar, 2008, vol. 3, p. 1879). Simply put, a component is what sustains or supports something.

Hence, in this study, the components refer to the fundamental elements on which the psychological education of the Muslim child is based. While many components exist, this research will focus on some key ones relevant to its scope.

1. Faith-Based Component:

Faith in God constitutes a cornerstone of the Muslim child's psychological upbringing, fostering a profound sense of spiritual connection and inner tranquility while protecting against anxiety and distress. Islam emphasizes nurturing this bond from birth, as illustrated by the prophetic practice of reciting the call to prayer (adhan) in the newborn's ear. Abu Rafi' reported: "I saw the Messenger of Allah (ﷺ) say the Adhan in the ear of Al-Hasan bin 'Ali - when he was born to Fatimah - the Adhan of Salat" (Tirmidhi, Hadith 1514).

Parents play a crucial role by modeling acts of worship—such as ablution, prayer, and supplication—in the presence of their children. These practices imprint enduring positive associations in the child's consciousness, cultivating an awareness of a loving Creator who is worshipped and approached with devotion. Research indicates that children possess an innate disposition toward faith and religious practice (Abdel- Razzaq, 2007). Repeated exposure to such practices facilitates the development of religious concepts and prepares the child to observe obligations, such as prayer, from the age of seven, in accordance with the Prophet's guidance: "Command your children to pray when they become seven years old..." (Abu Dawud, Book 2, Hadith 495).

Practical applications of this component include:

- Reciting simple daily supplications, such as prayers of gratitude or upon waking.
- Practicing social etiquette, like greeting others with peace when entering homes or meeting people.
- Saying the basmala before eating or undertaking any action and sending blessings upon the Prophet (ﷺ).

This approach is reinforced by the Qur'anic affirmation: "Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured" (Quran, 13:28). Similarly, the Prophet instructed Umar ibn Abi Salama, a young boy at the time: "O boy! Mention the Name of Allah and eat with your right hand and eat of the dish what is nearer to you" (al- Bukhari, Hadith 5367). These examples highlight the importance of instilling remembrance of God in everyday practices, laying the foundation for psychological stability and spiritual well-being.

2. The Family-Based Component.

Human beings are products of their environments, and the family constitutes the primary and most influential context for a child's development. It shapes personality and provides the foundational basis for psychological and social growth. A stable and healthy family environment is thus essential for fostering balanced and secure character formation.

The Prophet (ﷺ) stated: "No child is born except on Al-Fitra (Islam) and then his parents make him Jewish, Christian or Magian..." (al-Bukhari, Hadith 1366).

Al-Qurtubi (1996, vol. 6, p. 676) explained that human hearts are created receptive to truth, just as the eyes and ears are created receptive to sights and sounds. This suggests that children are born devoid of acquired traits, their values and behaviors being shaped by their environment.

This notion closely parallels John Locke's theory of the *tabula rasa*, which holds that children are born without innate knowledge, their minds and characters formed through experience (Shalash, 2021). Although critiqued, this perspective underscores the decisive influence of family values and practices.

For Muslim families, ensuring sound reasoning and psychological stability in their children requires:

1. Providing psychological and intellectual security by transmitting culture with interpretation, refinement, and selectivity.
2. Ensuring emotional engagement and the fulfillment of basic needs.
3. Offering moral, social, and psychological support.
4. Instructing children in religious rituals, modes of thought, and social interaction.
5. Facilitating proper social upbringing (Ahmed, 2018, pp. 50–51).

3. The Educational Component

Education constitutes a pivotal element in the psychological upbringing of the Muslim child. It develops cognitive and intellectual abilities within a framework of faith, linking knowledge to belief and action.

The importance of knowledge and scholars in Islam is highlighted in Allah's words: "Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise" (Quran, 3:18), and even commands the Prophet to pray for increased knowledge, in his saying: "and say, My Lord, increase me in knowledge" (Quran, 20:114). As Al-Qurtubi (1964, vol. 4, p. 41) observed, nothing was deemed more honorable than knowledge, for it alone was the object of this

divine injunction. The Prophet also affirmed this role, saying: “God did not send me to be harsh, or cause harm, but He has sent me to teach and make things easy” (Muslim, Hadith 1104).

Beyond its religious significance, education cultivates critical thinking and analytical skills, strengthens psychological well-being, fosters self-confidence, and prepares children to meet life’s challenges while engaging constructively with society. UNICEF (2024) further emphasizes that early education promotes creativity, social cohesion, and equity, mitigates developmental risks associated with poverty, and leaves enduring effects on cognitive, emotional, and health outcomes throughout life.

4. The Emotional-Psychological Component

The Emotional-Affective Dimension is a fundamental pillar in shaping the balanced personality of a Muslim child. Research highlights that Emotional Intelligence (EI) in early childhood plays a vital role in academic achievement, social skills, stress management, and psychological well-being. Children with higher EI perform better academically, form healthier peer and teacher relationships, display less aggression, and recover more quickly from setbacks (Lumanlan, 2025).

Developing EI fosters self-control and balance between heart and mind. Islamic values—such as patience, mercy, humility, and truthfulness—strengthen emotional intelligence by guiding children to regulate emotions and behaviors in line with faith and social norms. Islam emphasizes managing, not suppressing, negative emotions, as the Qur’an teaches: “who restrain anger and who pardon the people - and Allah loves the doers of good” (Quran 3:134), Al-Qurtubi (1964, vol. 4, p. 206) explained that restraining anger means controlling it despite the ability to act on it. This principle is reinforced by the Prophet ﷺ: “The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger” (al-Bukhari, Hadith 6118).

Thus, emotional intelligence in Muslim children integrates psychological stability with Islamic spiritual and ethical values.

5. Social Component:

The social dimension is no less important than the previously mentioned factors; it constitutes a fundamental pillar of the child’s psychological nurturing and serves as the backbone of their emotional and affective development. Social interaction is a key element in shaping the child’s personality and fostering engagement with the surrounding environment.

Socialization equips the child with emotional intelligence and coping skills by enabling them to recognize their own and others’ emotions, regulate impulses, apply problem-solving strategies, and build relationships—capabilities that enhance their adaptability to life’s challenges (Cherry, 2024). When a child is raised in an environment characterized by love, care, and security, and is allowed the

freedom to express themselves, they experience acceptance, which nurtures a strong sense of self-worth. This, in turn, strengthens their confidence in dealing with the outside world. Encouraging participation in social games and group activities further enhances cooperation, communication, and problem-solving skills, cultivating an inner conviction of competence and influence—qualities that lie at the core of self-confidence (How To Encourage Social Development, 2023).

Islamic teachings also highlight the importance of the social dimension. In the Qur'an, Allah commands: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression" (Quran, 5:2). This injunction emphasizes collective cooperation in doing good. A similar perspective is reflected in the words of Ibn Khuwiz Menda, as cited by Al-Qurtubi (1964), who explained that cooperation in righteousness and piety takes different forms: the scholar assists with his knowledge, the wealthy with his wealth, and the courageous with his courage in the path of Allah, so that Muslims remain united like a single hand (vol. 6, p. 47).

The sayings of Prophet Muhammad (ﷺ) further underscore the depth of social responsibility. He stated: "A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While (saying that) the Prophet (ﷺ) clasped his hands, by interlacing his fingers" (al-Bukhari, ḥadīth 481). In another narration: A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection" (al-Bukhari, ḥadīth 2442).

These narrations emphasize profound social responsibilities and reciprocal rights among Muslims, which Islam strongly encourages for the sake of reinforcing values of cooperation and social solidarity (Ibn Battal, 2003, vol. 5, p. 85).

Chapter Two – The Objectives of Islamic Law (Maqasid al-Sharia):

Linguistically, maqasid (objectives) means "aim" or "goal" (Omar, 2008, vol. 3, p. 1820). In Islamic legal terminology, maqasid al-sharia refers to the intended purposes and divine wisdom behind each ruling (Al-Fasi, 1993, p. 7).

These objectives are traditionally divided into three categories: necessities (daruriyyat), needs (hajiyyat), and refinements (tahsiniyyat).

Necessities are essential for human life, societal order, and stability; their absence leads to chaos and disorder. They encompass five essentials: preservation of religion, life, intellect, lineage, and wealth.

Imam Al-Ghazali (1993, p. 174) stated: “The Sharia’s purpose regarding creation is five: to preserve their religion, life, intellect, lineage, and wealth. Whatever secures these is a benefit, and whatever undermines them is harm, whose prevention is also a benefit”.

Needs are provisions that remove hardship without undermining life’s order, such as concessions in worship—for example, allowing the sick or traveler to break the fast during Ramadan.

Refinements elevate conduct in line with noble manners and virtues. Their absence does not disrupt life or cause hardship, but they enhance social and ethical standards—for instance, etiquettes of eating and drinking, cleanliness, and the recommended use of fragrance (Al-Shatibi, 1997, vol. 2, p. 25).

From this framework, necessities are considered the foundation of all benefits (Al-Shatibi, 1997, vol. 2, pp. 21–23; Zidan, 2009, pp. 299–300). Accordingly, this study will focus on the five essentials, along with a proposed sixth objective: the preservation of the homeland.

1. Preservation of Faith (Din):

This is the foremost and most significant objective of Islamic law, representing its ultimate purpose. To safeguard faith, Allah commands belief in Him, His Messenger, and the Last Day: “O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray” (Qur’an 4:136).

Allah also prescribes core acts of worship—prayer, fasting, almsgiving, and pilgrimage—and sanctions jihad to defend and protect the faith from aggression:

“Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors” (Qur’an 2:193).

Moreover, Allah has enjoined the pursuit of knowledge to ensure an accurate understanding of the faith and its transmission to future generations. (Zaidan, 2009, p. 300).

2. Preservation of Life (Nafs):

The second major objective after preserving faith, it aims to protect human life and ensure both physical and mental well-being, Allah forbids taking life unjustly: “And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason” (Qur’an 6:151).

He also prohibits self-destruction: “And do not throw [yourselves] with your [own] hands into destruction [by refraining]” (Qur’an 2:195).

Moreover, Allah has commanded the consumption of what sustains life through food and drink, and, in circumstances of necessity, has permitted recourse to otherwise prohibited items—such as carrion or pork—when no lawful alternative exists to safeguard human life: “Then eat of what Allah has provided for you [which is] lawful and good. And be grateful for the favor of Allah, if it is [indeed] Him that you worship. (114) He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] - then indeed, Allah is Forgiving and Merciful. (115)” (Qur’an 16:114–115).

3. Preservation of Lineage:

Ranked third among the higher objectives of Sharia, this principle aims to safeguard human lineage from extinction and protect it from unlawful mixing. Islam accords this objective paramount importance, instituting marriage as its foundation: “And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought” (Quran 30:21).

Islamic law prohibits abortion and restricts contraception except in cases of necessity. The Quran condemns killing children out of fear of poverty: “And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin” (Quran 17:31), forbids adultery to maintain the integrity of lineage “And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way” (Quran 17:32) and prescribes strict punishment for false accusations against chaste women “And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient” (Quran 24:4). Collectively, these rulings reflect Islam’s concern for the continuity of humankind, the preservation of family ties, and the building of a cohesive society (Zaidan, 2009, p. 300).

4. Preservation of Wealth:

Following the preservation of lineage, the fourth objective of Sharia concerns wealth, which is regarded as essential for human stability. Islamic law establishes comprehensive rules to ensure its lawful acquisition, protection, growth, and appropriate use.

Preserving wealth entails safeguarding individual and collective property from loss, damage, or unjust diminution. Thus, theft is prohibited and punished with a deterrent penalty “[As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise” (Quran 5:38), Usury (riba) is

strictly forbidden: “O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers” (Quran 2:278), Extravagance in spending is condemned: And eat and drink but be not excessive. Indeed, He likes not those who commit excess” (Quran 7:31), and fraud in trade is prohibited: “Woe to those who give less [than due], Who, when they take a measure from people, take in full. (2) But if they give by measure or by weight to them, they cause loss” (Quran 83:1–3) (Quran 83:1–3). Together, these rulings establish a coherent framework that protects wealth, upholds economic justice, and sustains social balance (Zaidan, 2009, p. 300).

5. Preservation of the Intellect:

This is the fifth maqasid (objective) after the preservation of wealth. It aims to safeguard the human intellect from anything that might impair or destroy its soundness. God has honored humanity with reason, making it the foundation of accountability and responsibility. Hence, protecting it ensures its essential functions of comprehension, perception, and discernment. To this end, intoxicants such as alcohol and drugs are prohibited because they cloud the mind and corrupt cognitive faculties (Zidan, 2009, p. 300).

The Qur'an states: “O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful” (Qur'an, 5:90), Likewise, following whims is forbidden: “And do not follow [your own] desire, lest it lead you astray from the way of Allah” (Qur'an, 38:26).

Moreover, Islam enjoins seeking knowledge as the principal means of cultivating the intellect: “Say, “Are those who know equal to those who do not know?” Only they will remember [who are] people of understanding” (Qur'an, 39:9).

6. Preservation of the Nation:

This sixth and final maqasid, though not explicitly mentioned in classical sources, has been recognized by contemporary scholars as a fundamental objective, since safeguarding the homeland ensures the protection of all other essentials (Abu Shama, 2018). Indeed, it may be considered the most critical, for the nation is the vessel that secures religion, life, lineage, wealth, and intellect; without a safe homeland, all these are endangered (Abu Asi, 2020).

Allah says: “[They are] those who have been evicted from their homes without right - only because they say, “Our Lord is Allah.” And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might” (Qur'an, 22:40).

This verse underscores the necessity of legitimate jihad and defense to protect both places of worship and the integrity of the nation (Al-Qurtubi, 1964, vol. 12, p. 70). Accordingly, the maqasid of preserving the nation entails safeguarding the political, geographical, and social existence of the Ummah against external aggression and internal disintegration.

Islam therefore commands preparedness: “And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged” (Qur’an, 8:60).

The Prophet (ﷺ) valued readiness for defense, encouraging skills such as swimming and archery (Al-Qurab, 1989, p. 56). Likewise, Umar ibn al-Khattab instructed the people of Syria: “Teach your children swimming, archery, and horsemanship” (Al-Qurab, 1989, p. 55). This preparedness also extends to fostering public awareness of national security and the responsibility of every citizen in safeguarding it.

Chapter Three – Components of Psychological Education considering the Objectives of Islamic Law

1. The Faith Component in Relation to the Preservation of Religion and Life:

The faith component is intrinsically linked to the preservation of religion and creed in a proportional relationship: the stronger a child’s faith, the firmer their adherence to religious values at different developmental stages, thereby increasing their determination to preserve and defend religion.

Historical figures illustrate this connection, such as Mu‘ādh ibn ‘Amr ibn al-Jamūḥ and Mu‘ādh ibn ‘Afrā’, who both participated in the Battle of Badr while still young boys (Al-Dhahabi, 1985, vol. 1, p. 250).

Faith is also directly related to the preservation of life. Instilling faith in a child nurtures inner peace and psychological stability, shielding them from anxiety and granting tranquility, as the Qur’an affirms: “Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured” (Qur’an, 13:28)

Such psychological stability fosters contentment, deters greed, curbs hatred, and inspires goodwill, motivating children to do good and support their peers.

Within the framework of the objectives of Islamic law, the faith component transcends mere ritual observance to encompass the holistic formation of a balanced personality. It cultivates awareness that faith safeguards both spiritual and intellectual integrity. Thus, the dual objectives of preserving religion and preserving life converge in the upbringing of Muslim children, making faith the cornerstone for nurturing individuals who are psychologically and spiritually balanced.

2. The Familial Component considering the Preservation of Religion, Life, and Lineage

The family is the primary environment in which a child's personality, values, and behavioral norms are shaped. It is inherently connected to the *maqasid* (objectives) of preserving religion, life, and lineage.

The family plays a pivotal role in nurturing religious faith, as exemplified by the Prophet Muhammad's ﷺ close relationship with his cousin, 'Abdullah ibn 'Abbas. The Prophet taught him essential principles of reliance on God: "O lad, be mindful of Allah and He will protect you. Be mindful of Allah and you shall find Him with you. When you ask (for anything), ask it from Allah, and if you seek help, seek help from Allah" (Al-Tirmidhi, Hadith 2516), He also relates another incident: "One night I slept at the house of (my aunt) Maimuna and the Prophet (ﷺ) was there on that night. He performed ablution and stood up for the prayer. I joined him and stood on his left side but he drew me to his right and prayed thirteen rak'at ..." (al-Bukhari, Hadith 706), Such examples highlight how family interactions instill faith and practice in children, thereby fulfilling the objective of preserving religion through conscious upbringing.

The family also fulfills the child's fundamental needs for love, safety, and care, which are essential for holistic growth, psychological stability, and emotional balance—key aspects of preserving life (*nafs*).

The Prophet ﷺ expressed affection toward his grandchildren, allowing al-Hasan and al-Husain to climb on his back during prayer without disturbance, saying: "But my son was riding on my back, and I did not like to disturb him until he had enough" (al-Nasa'i, Hadith 731), He also carried his granddaughter Umamah during prayer (al-Bukhari, Hadith 6000).

These prophetic examples demonstrate that emotional care is integral to the preservation of life, which extends beyond physical protection to include psychological and spiritual well-being.

Furthermore, the family ensures the preservation of lineage by emphasizing that procreation is sanctioned only within lawful marriage between a man and a woman. The Prophet ﷺ said: "O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power" (al-Bukhari, Hadith 5056). Islam strictly prohibits fornication: "And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way" (Qur'an 17:32).

Through proper upbringing, children are taught that permissible relationships are limited to lawful categories (e.g., mother, wife, sister, daughter, aunt), while interactions beyond these must adhere to Islamic etiquette (Al-Islam Archive, 2006). This guidance fosters early awareness of the sanctity of marriage, ensuring lineage preservation and social stability.

Thus, the family contributes comprehensively to the preservation of religion, life, and lineage, making it a cornerstone of the psychological and moral education of the Muslim child.

3. The Educational Component considering the Preservation of Religion and the Intellect.

The educational component primarily serves the objective of preserving religion by instilling Islamic creed, worship, and morals, thereby nurturing religious values. Divine commands mandate teaching these fundamentals, as seen in the Qur'an:

“And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness” (Qur'an 20:132), and in Luqman's counsel to his son: “And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice” (Qur'an 31:13).

The Sunnah of the Prophet (ﷺ) reinforces this, such as his directive to parents to teach their children prayer, and his guidance to Abdullah ibn Abbas. These texts affirm that religious education is the practical means of safeguarding faith in a child's life from the earliest stages.

In addition to faith, the educational component directly contributes to preserving the intellect by developing the mind and shielding its cognitive and perceptual abilities from harm. Education continually trains the mind in analysis, critical thinking, and distinguishing between right and wrong. This is achieved through several key mechanisms (Al- Dosari, 2021; Asaf & Al- Taybi, 2022).

- Achieved through the systematic study of both Islamic and contemporary sciences, which nourish the intellect and encourage diligence and deep contemplation.
- Presenting curricula according to the learner's level to facilitate comprehension and application.

Preventive Education against Misguidance and Intellectual Deviation:

- Teaching children to discern truth from falsehood and to apply critical analysis to texts and ideas.
- Warning against destructive ideologies that corrupt the mind and undermine faith, leading to intellectual chaos.

Providing a Balanced Curriculum and Educational Environment:

- Ensuring teaching methods that match cognitive development and foster creativity and innovation.
- Integrating religious sciences with modern worldly knowledge to develop a well-rounded intellect capable of engaging with contemporary realities without contradicting creed.

Ultimately, the educational component unifies the preservation of religion and the intellect, raising a Muslim child with sound creed, strong reasoning, and an enlightened mind capable of navigating life with a firm identity.

4. The Psycho-Emotional Component considering the Preservation of Life and Intellect

The psycho-emotional component is a fundamental pillar in the upbringing of a Muslim child. It emphasizes caring for the child's feelings, regulating emotions, and guiding them toward psychological balance and adaptability, which represents one of the primary objectives of Islamic law.

The conduct of the Prophet Muhammad ﷺ provides clear illustrations of this principle. His compassion was not limited to his own children or family but extended to all children around him, Anas ibn Malik (may Allah be pleased with him), who served the Prophet from the age of nine or ten, narrated: "I served the Prophet (ﷺ) for ten years, and he never said to me, "Uf" (a minor harsh word denoting impatience) and never blamed me by saying, "Why did you do so or why didn't you do so?" (al-Bukhari, Hadith 6043).

Anas also reported that the Prophet ﷺ used to address him kindly, sometimes calling him in a playful and affectionate manner (al-Qari, 2002, vol. 7, p. 3063): "O possessor of two ears" (Al-Tirmidhi, Hadith 1992), Likewise, when the Prophet sent him on an errand and found him playing with other children, he did not scold him but instead gently held him by the back of his neck and said with a smile: "Unais, did you go where I commanded you to go? I said: Allah's Messenger, yes, I am going" (Muslim, Hadith 2310), The word 'Unais' is a diminutive form of his name 'Anas,' used to convey affection and compassion. (Al-Qari, 2002, vol. 9, p. 3710).

Another incident narrated by Anas highlights the Prophet's tenderness toward his younger brother, He said: "Allah's Messenger (ﷺ) had the sublimest character among mankind. I had a brother who was called Abu 'Umair. I think he was weaned. When Allah's Messenger (may peace be upon him) came to our house he saw him, and said: Abu 'Umair, what has the sparrow done?" (Muslim, Hadith 2150).

Modern psychology echoes these teachings. Mental health specialist Ammar al-Tamimi observes: "A kind word is charity, and positive speech acts as a balm for the soul, healing hearts; conversely, negative speech harms the psyche, weakens character, and shakes inner balance" (Salem, 2020). Thus, a child who enjoys emotional stability grows to be calm, less prone to anger or anxiety, and more resilient against psychological distress such as depression.

Moreover, the intellect cannot operate efficiently in an atmosphere of emotional instability. Unregulated emotions disrupt logical thinking, impair decision-making, and weaken concentration. Research indicates that children raised in negative emotional environments may suffer impaired brain

development, which increases the likelihood of memory deficits, learning difficulties, and behavioral problems (Lindberg, 2025).

Therefore, the psycho-emotional component significantly contributes to achieving the objectives of preserving both life and intellect. When an individual learns to manage emotions effectively, they safeguard their well-being, ensure the soundness of their intellect, and grow into a balanced, productive member of society, fully capable of fulfilling their purpose in life.

5. The Social Component considering the Preservation of Life and Wealth

Humans are inherently social beings who are shaped by their environments. Raising a child in a healthy social setting strengthens their sense of belonging, instills values of cooperation and solidarity, and protects them from isolation and marginalization that may lead to psychological disorders. Within such an environment, the child learns tolerance and empathy, ultimately becoming a responsible individual who harms neither self nor others (Chaudhary, 2015).

Islam emphasizes unity, cooperation, and serving others, as social cohesion protects both the individual and society from harm. The Qur'an commands: "And hold firmly to the rope of Allah all together and do not become divided" (Qur'an 3:103). Similarly, the Prophet Muhammad (ﷺ) said: "The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever" (Muslim, Hadith 2586). He also stated: "Indeed, Allah, the Almighty, has created certain people for the service of others' needs. People turn to them in times of necessity, and such individuals will be secure from the punishment of Allah" (Al-Tabarani, Hadith 13334).

These texts highlight the social dimension of preserving life by strengthening human relationships and fortifying the social fabric.

The social component also plays a vital role in preserving wealth, both individually and collectively. It promotes values such as honesty and trustworthiness in financial dealings while prohibiting fraud and exploitation. The Qur'an instructs: "O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent" (Qur'an 4:29). Likewise, the Prophet (ﷺ) declared: "And he who acted dishonestly towards us is not of us" (Muslim, Hadith 101).

Furthermore, social solidarity contributes to redistributing wealth and preventing its monopolization, most clearly exemplified through obligatory almsgiving (zakat) and voluntary charity (sadaqah), which reduce poverty and promote social justice (Qanita, 2024).

Therefore, the social component safeguards life by protecting individuals from psychological and social harm, while also preserving wealth by ensuring financial rights and equitable distribution—ultimately fostering a cohesive and secure society.

6. The Five Components considering Preserving the Homeland

The five previously mentioned components integrate with the objective of preserving the homeland, underscoring its centrality within the higher objectives of Islamic law. Religion, life, lineage, wealth, and intellect can only be safeguarded within a secure and stable homeland.

The faith component constitutes the foundation of national loyalty. Loving the Prophet (ﷺ) as part of faith necessitates emulating his attachment to his homeland. The Prophet said: “Whoever possesses the following three qualities will have the sweetness (delight) of faith: The one to whom Allah and His Apostle becomes dearer than anything else ...” (al-Bukhari, Hadith 21). He also expressed his deep love for Mecca at the time of migration: “How sweet of a land you are and how dear you are to me, and if it were not that my people expelled me from you, I would not have lived in other than you” (Al-Tirmidhi, Hadith 3926). These examples demonstrate that love for one’s homeland is an extension of faith, and thus children must be nurtured with values of loyalty and belonging, realizing that defending the homeland is both a religious and national obligation.

The family component emphasizes the role of the family as the first school of nurturing love and belonging to the homeland. A child raised in a family that cultivates national loyalty will understand that protecting the homeland is a collective, indispensable duty that begins at home.

The educational component is one of the most effective means of building and protecting the homeland. Education teaches children that the homeland is not merely a land upon which one resides, but rather a source of identity, dignity, and belonging. Through curricula and educational activities, children learn about their country’s history, achievements, and challenges. This awareness protects them against destructive ideologies and malicious propaganda, fulfilling the objective of preserving the homeland.

The psychological and emotional component is also essential for homeland preservation, as it strengthens the psychological well-being of individuals—the foundation of a healthy society. When a child feels secure and loved, they develop a sense of belonging that extends to their homeland. Proper psychological education shields children from harmful ideologies, while emotional intelligence equips them to resist hatred or violence that threaten national security.

Finally, the social component instills values of unity, cooperation, and solidarity, which are indispensable for national protection. Preserving the homeland requires the collective unity of its citizens against aggression. Social education teaches children that protecting the homeland is a shared responsibility and that the nation’s strength lies in its internal cohesion.

In sum, the five components of education (faith, family, education, psychological-emotional, and social) work together to instill values of loyalty and homeland preservation in the child. This nurtures a generation that perceives the homeland as a shield safeguarding all other higher objectives of Islamic law, and that defending it is both an act of worship and a civilizational responsibility.

Chapter Four – Challenges and Transformations in the 21st Century

Psychological education for children in the 21st century faces unprecedented challenges due to rapid technological, social, cultural, and economic transformations. The most significant of these include:

1. Technological and Digital Transformations

- Reliance on smart devices: Excessive screen use has resulted in issues such as social isolation, attention deficits, sleep disturbances, and musculoskeletal problems among children (Nazir, 2024).
- Cyberbullying and inappropriate content: Many children are increasingly vulnerable to cyberbullying due to early exposure to the internet. This often takes the form of teasing, exclusion, or defamation, leading to distress, embarrassment, headaches, and stomachaches (Al-Jizawi, 2021).
- Decline in face-to-face communication skills: Children's real-world social and communication abilities have significantly deteriorated as virtual engagement replaces direct human interaction (Nazir, 2024).

2. Social and Economic Transformations

- Family fragmentation and weakened parental roles: These often result from the pressures of modern life, including long working hours or parental preoccupation with social activities (Mohamed, 2019).
- Migration and conflicts: Children in conflict zones or within migrant families frequently suffer from violence, poverty, anxiety, and loss of safety and psychological stability (Nasr, 2024).
- Exposure to diverse cultural values: Constant exposure to multicultural media content can create value conflicts between external influences and those instilled by family and community (Rajput, 2014).
- Poverty and economic deprivation: Economic hardship negatively impacts children's health, psychological well-being, and behavior, often resulting in long-term developmental challenges (Hebert, 2018).

3. Environmental and Cultural Changes

- Natural Disasters and Climate Change: Children living in areas vulnerable to hurricanes, floods, or heatwaves often suffer from anxiety disorders, trauma, malnutrition, and exposure to infectious diseases (Sheffield & Landrigan, 2011).
- Decline of Traditional Values: Excessive use of social media in modern times has contributed to the erosion of traditional morals among children, replacing them with distorted values that diverge from Arab and Islamic principles (Al-Salihibi & Al-Luhayani, 2024).

- Academic and Educational Pressures: Heightened academic competition fosters learning anxiety among children, resulting in stress, diminished self-confidence, impaired concentration, reduced cognitive resources, and ultimately poorer academic performance (Li, Li, Wu, & Zhen, 2022).

The challenges of the twenty-first century—including technological shifts, social and economic disruptions, and environmental changes—place mounting pressures on children’s psychological development and emotional stability. Within the framework of *maqāṣid al-sharī‘a*, addressing these challenges is central to preserving life (*ḥifz al-nafs*), safeguarding the mind (*ḥifz al-‘aql*), and protecting lineage (*ḥifz al-nasl*) by reinforcing family cohesion and its educational role. This will be further elaborated in the following chapter.

Chapter Five – Strategies for Addressing Contemporary Challenges

Addressing modern educational challenges requires integrating the five components of psychological education with the six objectives of Islamic law (*maqāṣid al-sharī‘a*), thereby creating a practical framework for effective response.

1. Enhancing Religious and Moral Awareness

- Instilling Islamic values early and connecting children to the Qur’an and Sunnah.
- Shielding them from distorted values propagated by media by emphasizing loyalty to religion and homeland (Zulkifli et al., 2022).

This approach aligns with the faith component and the objective of preserving religion (*ḥifz al-dīn*).

2. Conscious Regulation of Technology Use

- Managing smart device usage to prevent addiction that harms mental and physical health.
- Training children to benefit positively from digital spaces for learning while minimizing exposure to harmful content (Theopilus et al., 2024).

This supports the educational component and the objective of preserving intellect (*ḥifz al-‘aql*).

3. Empowering Families and Supporting Their Role

- Creating stable, loving, and secure family environments.
- Raising parental awareness of their role in educational engagement to prevent digital isolation and family breakdown (Makanaa Blog, 2025).

This correlates with the familial component and the objective of preserving progeny (*ḥifz al-nasl*).

4. Promoting Children’s Mental Health

- Providing school-based guidance to tackle academic anxiety and cyberbullying (Al-Jizawi, 2021).
- Incorporating activities that promote emotional balance, such as arts, sports, and open dialogue with educators (van Loon et al., 2023).

This method connects with the emotional–psychological component and the objective of preserving the self (*ḥifẓ al-naḥs*).

5. Activating Social and Economic Justice

- Reducing class disparities that generate feelings of inferiority or discrimination through zakat and charitable endowments (*waqf*).
- Promoting social solidarity to protect children from the effects of poverty and deprivation (Qanita, 2024).

This aligns with the social component and the objective of preserving wealth (*ḥifẓ al-māl*).

6. Supporting Environmental Education

- Teaching children the importance of conserving the environment and natural resources to confront climate risks and natural disasters (Trott & Weinberg, 2020).
- Fostering a sense of belonging and responsibility toward the homeland by linking environmental stewardship to love of country and the collective duty to safeguard its land, resources, and communities for future generations (Al-Irshad al-Tarbawi, 2025).

This also links to the social component and the objective of preserving the homeland (*ḥifẓ al-waṭan*).

These strategies demonstrate that addressing contemporary challenges is inseparable from the objectives of Islamic law (*maqāṣid al-sharīʿa*) and the components of psychological education. Together, they form the foundation of psychological and social balance. This framework integrates prevention and intervention at the levels of the individual, the family, and society, thereby preparing a Muslim generation capable of adapting to rapid changes without losing its religious identity and Islamic ethics.

Conclusion

The components of psychological education for the Muslim child, when framed within the objectives of Islamic law (*maqasid al-shariah*), provide a comprehensive and practical framework for cultivating a generation that is spiritually grounded, psychologically stable, and socially balanced. This study has shown that the five interrelated components—faith, family, education, psychological-emotional, and social—align harmoniously with the six *maqasid al-shariah* (preservation of religion, life, progeny, wealth, intellect, and homeland), forming an integrated system capable of addressing the multifaceted challenges of the twenty-first century.

Given the intensifying technological, social, economic, environmental, and educational challenges, it has become imperative to integrate both preventive and remedial approaches involving the individual, family, and society within an Islamic framework rooted in the *maqasid*. In this context, the study underscores the necessity of developing contemporary educational strategies that safeguard

religious constants while adapting to modern transformations. Such strategies are essential for reinforcing Islamic identity and protecting the Muslim child from psychological and social deviations.

This research contributes to bridging the knowledge gap between modern psychological education and the Islamic pedagogical perspective, while opening new horizons for applied research aimed at operationalizing these components within the family, school, and wider community.

Key Findings

1. Psychological education for children rests on five interconnected components: faith-based, familial, educational, psychological-emotional, and social.
2. These components integrate with the six maqasid al-shariah: preservation of religion, life, progeny, wealth, intellect, and homeland—thereby establishing a holistic framework for child protection and development.
3. The principal challenges of the twenty-first century include technological and digital transformations, social and economic disruptions, and environmental and cultural shifts, all of which directly impact children's mental health.
4. Addressing these challenges requires a holistic preventive and therapeutic vision grounded in both the components of psychological education and the maqasid al-shariah.
5. The research fills a critical knowledge gap between modern psychological education and the Islamic perspective, highlighting the urgent need for further applied studies in this field.

Recommendations

1. Develop curricula that integrate Islamic principles with contemporary psychological needs of the child, while accounting for modern variables and challenges.
2. Conduct training programs and workshops to raise awareness among families and educators about the importance of Islamic psychological education and their central role in child development.
3. Guide the use of technology and social media by providing Islamic educational content that respects the child's values, identity, and privacy.
4. Support empirical field studies aimed at evaluating and enhancing the effectiveness of Islamic psychological education strategies, with the goal of producing practical and applicable models.
5. Establish and strengthen psychological and educational support centers to deliver structured services for Muslim children, thereby addressing the psychological and spiritual challenges they face.

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مقومات التربية النفسية للطفل المسلم في ضوء مقاصد الشريعة الإسلامية ومتغيرات القرن الحادي والعشرين

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الملخص:

يستعرض هذا البحث مقومات التربية النفسية للطفل المسلم في ضوء مقاصد الشريعة الإسلامية، ومتغيرات القرن الحادي والعشرين، باعتبار مرحلة الطفولة هي اللبنة الأساسية في تشكيل الشخصية الإنسانية وصياغة الهوية الفكرية والنفسية والاجتماعية. وقد أولى الإسلام هذه المرحلة اهتماماً خاصاً من خلال النصوص القرآنية والأحاديث النبوية التي أرست قواعد التربية السليمة القائمة على الفطرة، وفي المقابل أدت التحولات الحديثة في مجالات التقنية والإعلام والعولمة إلى ظهور تحديات جديدة مثل الانعزال الاجتماعي، والقلق الرقمي، وضعف الانتباه، وتراجع القيم الأخلاقية. يعتمد البحث على المنهج الاستقرائي الاستنباطي في استقراء النصوص الشرعية ومقاصد الشريعة، واستنباط المبادئ منها، والمنهج التحليلي لدراسة الظواهر النفسية الاجتماعية، إضافة إلى المنهج التطبيقي لاقتراح حلول عملية. وقد توصل البحث إلى أن المقومات الخمسة للتربية النفسية (الإيماني، الأسري، التعليمي، النفسي - الانفعالي، الاجتماعي) تتكامل مع مقاصد الشريعة الستة (حفظ الدين، النفس، النسل، المال، العقل، الوطن) لتشكل إطاراً تربوياً متكاملًا يعزز التوازن النفسي والاجتماعي، ويوازن بين دور الفرد، والأسرة، والمجتمع. كما يشدد البحث على تطوير استراتيجيات تربوية معاصرة تحافظ على الثوابت الدينية وتتكيف مع التغيرات التكنولوجية، والاجتماعية، والاقتصادية بما يساهم في حماية الطفل المسلم من الانحرافات، وتعزيز هويته الدينية والأخلاقية، ويفتح آفاقاً لدراسات تطبيقية مستقبلية في الأسرة، والمدرسة، والمجتمع.

الكلمات المفتاحية: التربية النفسية، الطفل المسلم، مقومات التربية، مقاصد الشريعة، التحديات المعاصرة.