

Conceptualizing the development of personality in children: An analysis of Islamic philosophy and contemporary Western psychology

Muhammad Tahir and Stephan Larmar*

Abstract: The paper aims to examine the concept of child personality development from the perspectives of Islamic philosophy and contemporary Western psychology. In recent decades, the parental journey associated with the healthy development of children has become increasingly complex and sometimes stressful across all societies and communities of the world. Major world religions and social sciences delineated various aspects and perspectives relating to sound personality development in children. The present article seeks to present the findings of a study that found to give an overview of fundamental principles related to child personality development drawn from Islamic philosophy and contemporary Western psychology. Drawing on these two perspectives, the paper seeks to explain personality development, highlighting both similarities and differences associated with these perspectives. The study employed qualitative content analysis to explore relevant data from the Qur'anic verses and Prophetic traditions, as well as theoretical studies and empirical research of psychology. The research findings predominantly highlight an integrated approach towards child personality development as framed within the perspective of Islamic philosophy and contemporary Western psychological understandings. The paper serves to link Islamic thought to contemporary Western psychological aspects as a means of highlighting the utility of religious wisdom to predominant Western constructs of child development.

Keywords: conceptualization, development, personality, children, Islamic philosophy, contemporary Western psychology

* Muhammad Tahir (✉)

Department of Islamic Studies, Faculty of Social Sciences & Humanities (FSS&H),
Riphah International University, Islamabad, Pakistan
e-mail: drtahir79@gmail.com (corresponding author)

Stephan Larmar (✉)

School of Human Services and Social Work, Griffith University, Queensland,
Australia
e-mail: s.larmar@griffith.edu.au

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INTRODUCTION

In today's world, a child's sound development and healthy growth have become a challenging task to achieve for parents and guardians. Indeed, children are important figures of society and childhood is an ideal period for shaping and developing the personality. In recent decades, considerable attention is given to child development practices by religious scholars, educationists, psychologists, and sociologists. Islam considers children the adornment of worldly life (Qur'an, 18: 46). Islam describes the rights and needs of children (Mehmood-ur Rahman 2000, 70). Necessarily, children are basic units of the human race, future parents, and vital elements in society (Ghani 2008, 5 & Alvi 2007, 33). Islamic upbringing approach provides specific methods that encourage the practical application of Islam (Al-Hazimī 2000, 5). Conversely, contemporary Western psychologists offer specific means and precise methods for the healthy development and growth of children. Ultimately, the two approaches emphasize children's development for personal identity, human integrity, and social cohesion. The central theme of the present research is to present an integrated conceptual framework towards child personality development as underlined in Islamic philosophy and contemporary Western psychology. Therefore, the study examines the concept, nature, significance, scope, goals and objectives of child personality development from the two perspectives.

Before discussing concerns of child personality development, it is pertinent to define terminologies used in the study. Islamic philosophy emerges from the two primary divine sources: the Qur'an and the Sunnah of the Prophet Muhammad (PBUH). The Qur'an may be defined as, "the speech of Allah [Almighty], sent down upon the last Prophet Muhammad [PBUH], through the Angel Gabriel, in its precise meaning and precise wording, transmitted to us by numerous persons, both verbally and in writing" (Denffer 1981, 7). However, the term "Sunnah" refers to "all that related about the Prophet [Muhammad] (PBUH) from his speech, actions, approvals, physical or moral attributes, or biography" (As-Siba'ee 2008, 73). The canonical Hadith books are significant sources of the Prophetic Sunnah. According to Islamic tradition, the Qur'an is a primary source of guidance for humankind (Qur'an, 2: 185), and the personality of the Prophet Muhammad (PBUH) is the best example to follow for believers (Qur'an, 33: 21). The word "psychology" is rooted to 'psyche' means 'mind,' and 'logos' means 'knowledge or study'; whereas the term

psychology can be defined as, “the scientific study of behaviour and mental processes” (Coon 2004, 14). Moreover, Islamic philosophy directs towards human welfare stressing personal success in this world and the Hereafter through divinely inspired sources; however, contemporary Western psychology deals with human mental processes and behaviour in a general context.

RESEARCH METHODOLOGY

The current study uses a qualitative research methodology that refers to phenomenological meanings, concepts, definitions, characteristics, metaphors, symbols, and descriptions (Berg 2003, 3). The researchers employed Krippendorff’s (2003) content analysis model, which states that identified texts can be compared to infer similar phenomena (94). Moreover, the researchers used Creswell’s (2014) plan of analysis, which includes collection, analysis and interpretation of data (173). The research underpins Islamic philosophy from the Qur’anic verses and Prophetic traditions [Hadiths] and contemporary Western psychology from the theoretical and empirical findings of the psychologists to reflect upon the development of personality in children analytically and comparatively.

DEFINITIONS AND CONCEPTUAL CLARIFICATION

The subsequent discussion elaborates on the meaning and concept of child personality development from Islamic philosophy and contemporary Western psychology. According to Islamic philosophy, the childhood period begins at birth and ends at puberty (Qur’an, 22: 5; 24: 59; Abu Dawud 2008, 5/42; Al-Tirmidhī 2007, 3/207). Conversely, psychologists consider the childhood period between birth, sometimes infancy, and puberty (VandenBos 2007, 167; Kumar 2014, 57). In Islamic tradition, the Arabic word “shakhsiya” is used to denote “personality and distinctive character” (Cowan 1976, 458) and the term “al-shakhsiya” (personality) is defined as, “the qualities that distinguish one person from others” (Anīs et al. 2004, 475). In a psychological context, personality refers to “the total quality of an individual’s behaviour” (Woodworth 2001, 1/134); while Kosslyn and Rosenberg (2006), clinical psychologists, defined personality as, “a set of behavioural, emotional, and cognitive tendencies that people display over time and across situations and that distinguish individuals from each other” (482). To conclude, we may define human personality as “the total qualities and characteristics of an individual, which make

him/ her distinctive and unique from others”. Furthermore, the Arabic word “Bina” (development) used to denote building, raising, rearing, and forming (Baalbaki 1995, 248). Al-Razi (1979), a Muslim scholar, defined “development” (Bina) as “building the thing by combining its various parts” (1/302). VandenBos (2007), a clinical psychologist, stated: “development” as, “the progressive series of changes in the structure, functions, and behaviour patterns that occur over the lifespan of a human being or other organism” (274). To sum up, we may define the term development as ‘a series of progressive changes in the structure, function, and behaviour of humankind throughout lifespan.’

In Islamic philosophy, personality development is understood more broadly underlining a holistic human development for the sake of Allah (God) and the welfare of humanity, adhering to the teachings of the Qur’an and Sunnah. In Arabic, the term ‘binā al-shakhsiyyah’ denotes structure, composition, physique, formation, and morphology [of the personality] (Baalbaki 1995, 250, 664). Moreover, Muslim scholars provide a conceptual clarification of child personality development. For instance, Hat-Hat (2009) states that personality development is meant adopting all possible sources of upbringing and rearing for an individual and society, which helps the individual becoming obedient and virtuous to Allah Almighty and corrector for others (19). Al-Aed (2019) views personality development as, “human upbringing by performing the deeds that help in attaining Allah’s closeness, as well as leaving the deeds with His fear that impact negatively on human being and religion.” In the words of Swayed (2004), “a child upbringing is a gradual process of development in the direction of rightness and wisdom, which enables the child devoted towards the code of Allah, caring and controlling personality, reciting the Qur’an, and practising Islamic Shariah” (27-28). Rasheed (1983) argues, “Islamic upbringing stands for the development of all traits of Islamic personality; including, ideological, psychological, physical, social, and behaviour modification grounded in the principles and teachings of Islam” (9). Conclusively, child personality development reflects upon providing true Islamic believers, obeying and fearing Allah Almighty, offering religious obligations, reciting the Qur’an, performing virtuous deeds, avoiding evil deeds, and serving humanity devotedly. To achieve these objectives, all domains of religious, physical, educational, emotional, moral/ ethical, social, and sexual development need to accomplish necessarily.

In contrast, contemporary psychologists understood personality development using the humanitarian paradigm. For example, Strickland (2001) and Aurther (2006) state personality development as, “the development of behaviours and attitudes in an organized pattern to make a person distinctive” (492-493; 2). Hurrelmann (2009) views personality development as “the sequential long-term changes in the essential elements of this structure over time and during life” (2). Strickland (2001) argues that personality development is understood partially due to its heavy reliance on the questionnaires filled out by parents or older children and less use of behavioural observations of children makes theories of personality development weak (492-493). To conclude, contemporary Western psychologists determine the development of beliefs, moods, physical, and psychological attributes as a part of personality development aiming at producing good human beings for the welfare of humanity.

NATURE AND SIGNIFICANCE

At the beginning of the nineteenth century, special attention had been given to children's motivations and emotions by studying their psychology as a discipline (Nadvi 2011, 8-9). Childhood is a crucial stage in human life and serves as a base for later stages of life (Al-Sharīf 2006, 29). Undoubtedly, childhood is a fertile period for human development and growth, which plays a pivotal role in the upbringing of children (Al-Bakrī 1999, 33; Alvi 2007, 33). It is the foundation stage for the formation of human traits and socialization of human inheritance and environment (Buradā and Sadiq 1986, 10). Therefore, an educator can infuse the right principles and sound directions in the personality and behaviour of children during this enriching period of life (Abdul Rahman 2004, 7). During childhood, the human body develops in shape, physique, and soundness (Morsi 2011, 13). In Islamic tradition, the Qur'an and Sunnah are primary sources for human's upbringing and development (Al-Hazimī 2000, 6). For Muslims, the Prophetic Sunnah is an eternal and absolute source of guidance and instruction for human lifespan development (Ashqar 1997, 278). Islamic upbringing promotes obeying the firm personality and constant model of the Prophet (PBUH) for children rearing (Swayed 2004, 218). Typically, the Muslim personality, which approves the Prophet (PBUH) best model in all aspects and seeks to be as Allah chosen, is marked as moderate in its qualities, characteristics,

nature, choice, and stability that did not distort its nature and disposition (Ashqar 1997, 278).

Child development has a long and rich global history in every society. Childhood is a critical and unique period of life that lays an essential basis for the adult years (Pittman, Diversi, & Ferber 2003, 149). A child is considered a valuable player within the family system (Berger 2014, 9). The philosophers of history had made speculations and assumptions about the nature and development of children. For instance, in the West, three conflicting views, such as original sin, tabula rasa, and innate goodness, were presented to constitute the historical background for the study of child-rearing practices. Original sin, a Christian doctrine, states that children born into the world corrupted; Tabula Rasa, a philosopher viewpoint, stands for the blank tablet in the views of John Locke; and innate goodness, a philosopher viewpoint, argues that children are inherently good, according to Jean-Jacques Rousseau (Sanrock 2014, 6). Berger (2014) explains the infant's development involves the study of health (biosocial), curiosity (cognitive), temperament (psychological), and other aspects of these three domains (9). Kostelnik et al. (2011) point out that children would not be socially adept as adolescent and adult, when the developmental tasks of social competence are being neglected, which include self-awareness, self-esteem, self-discipline, self-regulation, trust, pro-social behaviours, interpersonal and communication skills, friendship characteristics and skills (8). According to Ambron (1987), developmental scientists believe that children should be given freedom in their growth and development without any scientific or government interference by applying the psychological principles for children secure, care, and positive development (4). Shaffer and Kipp (2010) promoted infants-parents bonds to deal with children learning difficulties in schools and emotional problems (3-4).

Keeping in view the above demonstration and literature review, Muslim scholars contributed extensively to the child's personality development through textual and oral transmission. Mostly, they support child development practices from a theoretical religious framework for practical application in the family life and social environment stressing child religious, physical, psychological, educational, social, moral/ ethical, and sexual development. In contrast, contemporary psychologists examined the development and growth of children from the lens of psychology. Mostly, they focus on theoretical and empirical research while discussing childhood periods

to provide practical models for healthy personality development in children. However, contemporary child and developmental psychologists are still exploring more reliable methods and appropriate techniques for children's growth and development in Western communities.

NEED AND SCOPE

In recent times, parenting has become a stressful task to accomplish. Nowadays, unethical family values, communication media, civilization and culture, and abolishing environment in schools and colleges have demolished children's morals, habits, ethics, and upbringing (Abdul Ma'būd 2006, 12). Likewise, inappropriate development during childhood is associated with psychological disorders that sometimes become persistent throughout life (Zaigham 2006, 50). The child develops ill-natured, bad-tempered, sharp-tongued, and deviate-mannered due to lack of devoted family and pious teacher (Al-Bayaanūni 1988, 9). It is necessary to understand historical events, wealth, poverty, and family heritage for shaping, guiding, and assuring a child's development to avoid developmental mistakes (Hetherington and Parke 2006, 1). It is the severe mistake of some parents that the age of upbringing begins at maturity (puberty), and usually, they ignore the infancy period that results in an abnormal child personality, which is difficult to change/ modify later. Hence, offspring develops with weak faith and dares to commit sins (Al-Bayaanūni 1988, 75). However, healthy child development encourages early recognition of problems by preventing developmental abnormality (Berger 2014, 9). Much early research work has focused on the issues of children and recommended modifications for growth and education as well as treatments for mentally disabled and delinquent children (Ambron 1987, 3). The scientific findings highlight the role of the parent-child relationship, home environment, peer relations, and culture on child development. Cultural poverty may cause mental retardation in children (Mahmud 2004, 13-14). The above discussion manifests that social and cultural factors may lead the child to suffer from psychological, moral, ethical, and social problems. The main factors that contribute to child development include parents' inappropriate guidance and awareness, disorganized family system, bad social environment, and negative contemporary media. The parents, teachers, educators, psychologists, religious scholars are still attempting to explore practical techniques and innovative methodologies for

appropriate personality development during childhood. The present-day social environment and cultural conditions necessitate integration between religious practices and contemporary psychological methods regarding child upbringing and development for the welfare of society.

LITERATURE ON CHILD DEVELOPMENT

This section discusses the contributions of Muslim scholars and contemporary psychologists in child development and upbringing, including personality development. Islamic philosophy is grounded to the teachings of the Holy Quran and the Sunnah; while psychological literature is underpinned from the theoretical studies and empirical research on childhood development and growth.

1) Contributions of Muslim Scholars towards Child Development

Muslim scholars provided extensive Islamic literature for the development of various aspects of child personality. For instance, Ibn Qayyam (1971) discusses the religious, emotional, physical, educational, moral development during infancy and childhood and mentions the methods of socializing the Muslim child from a religious perspective. Swayed (2004) explains the significance of child-rearing, guidance for parents and instructors, Prophetic strategies for children's upbringing, basic principles for healthy child psyche, motivational techniques for child obedience, and the methodologies for moral education of a child. He broadly highlights the techniques and methodologies for faith, social, ethical, emotional, psychological, physical, educational, and sexual development and mentions the Prophetic sermons and forty traditions focusing on the development of children. Al-Shahūd (2009) discusses foundational and fundamental principles and strategies for the development of various aspects, including faith, social, ethical, emotional, psychological, physical, educational, intellectual, and sexual. He provides an extensive analysis of the Quran, Hadith, and Islamic jurisprudence on the developmental issues of children. Al-Qahtānī (1431H) discusses the significance of upbringing, children's rights, parents' responsibilities, upbringing sources, and rearing principles. He underlines Prophetic guidance for faith education, ethical consideration, physical growth, academic progress, psychological well-being, social development, and sexual violence.

Al-Hāzmī (2000) outlines the importance of principles, objectives, and characteristics of Islamic upbringing practices. He focuses on children Islamic knowledge, faith and worship, ethics and values, and

physical and vocational development. He divided Islamic principle upbringing into foundational principles, methodological, and field. He concludes with the importance of role models, storytelling, invitation sources, instruction, and punitive measures for child upbringing and development. Morsi (2011) describes methodologies for children rearing, physical and psychological problems and their treatment. He argues that Muslim children's development emerges from reward and punishment, models and narrations, instruction and habituation, and indoor and outdoor activities. He mentions the qualities of Muslim children, including, strong faith, devoted worship, good morals, sound education, cooperative personality, time consciousness, and self-accountability and punctuality. He provides a behaviour modification questionnaire for children and mentions the Prophetic recommendations and Imam Ghazali instructions for Muslim parents and children.

Al-Sharīf (2006) discusses the nature and critical principles of Islamic upbringing practices. He mentions the key features and characteristics of infancy and childhood development, difficulties and problems, rewards and punishments, and instructions and advice for parents. He examines developmental aspects of infancy and childhood, focusing on parental guidance, environmental factors, behavioural problems, reward techniques, punishment rules, parents' recommendations, and solutions. Mahmoud (1998) highlights the role of dialogue, educators, parents, and families in children's personality development. He discusses the significance of dialogue and conversation, the role of dialogue in the acquisition of self-concept and self-confidence, and freedom from repression and introversion. He also highlights the influences of the media, communication sources, and religious guidance for protecting child personality from psychological problems and disorders. Al-Najjār (1995) examines the terminologies used for personality and personality development in Islam and psychology. He describes Islamic concepts on personality and its components, causes of deviant personality and its preventative measures, Islamic treatments for personality disorders. He mentions the Islamic theory of human personality and factors affecting it. Al-Ṣalih (1982) examines issues of upbringing children from the Islamic Jurisprudence. He discusses the fundamentals of family, the purposes of marriage, and the spouse selection process. He examines the significance of the infancy period, characteristics and outcomes of child growth, and environmental role in growth and development. He

highlights child rights from prenatal to later stages, rights for expenditure, rights of orphan and abandoned children (foundling). Usman (1982) underlines the Qur'anic verses and Prophetic traditions to elaborate on children's rights and responsibilities. He discusses upbringing before birth, principles of upbringing, social development, knowledge development, and physical health. He mentions children's role in the family and social life. He also examines student-teacher ethics and qualities, teaching techniques, and therapies for students' problems.

Abdul Rahman (2004) discusses the Prophetic methods and instructions for prenatal, infancy, and childhood development. He focuses on Prophetic practical examples of children's development. He mentions the Prophetic model of love, care, devotion, enthusiasm, kindness, affection, and humour for healthy development and growth of children. He examines the concept of punishment from Sunnah, its principles, and disadvantages for children. Al-Zabādī and Al-Khaṭīb (2000) discuss the principles and characteristics of Islamic upbringing, the significance of upbringing and the fundamentals of family life. They describe the father-mother roles, children's rights (life, freedom, naming, expenditure, justice, equity, ethics, and education), environmental factors (homes, mosques, books, and schools). Nadvi (2011) discusses various aspects of child upbringing and health care principles of development. He emphasizes children's ethical, social, psychological, emotional, and sexual development. He also examines factors affecting children's growth and development, problems experienced by Muslim children, and Islamic strategies to address these problems. Abdul Ma'būd (2006) examines the Muslim Jurists' viewpoint for childhood development. He discusses the concept of marriage and the concept of pre- and post-birth development. He highlights childhood juristic problems and their solution from Jurists' standpoint. He examines children breastfeeding issues, character development, rights, social ethics, and sexual matters. Ulwān (1996) discusses the idea of an ideal marriage concerning a child upbringing. He examines the causes and various interventions to address child disobedience and misconduct. He highlights the responsibilities of parents and instructors in moral development, physical and psychological training, religious education, intellectual promotion, community understanding, and sexual education. He describes the principles, techniques, and practices for children upbringing and suitable mode of living.

2) Contributions of Contemporary Psychologists towards Child Development

Contemporary psychologists examined various aspects of child personality development from theoretical and empirical domains. For instance, Rathus (2011) links developmental theories and research with everyday life. He examines the influences of heredity and environmental factors on prenatal development, including nutrition, health problems, drugs, hazards, and maternal stress. He discusses the physical, cognitive, social, emotional dimensions of development during infancy, early, and middle childhood. He examines self-concept and temperament during infancy, the experience of fear during early childhood, and socio-emotional problems during middle childhood. Bukatko and Daehler (2004) discuss historical approaches and prominent research methods associated with developmental psychology. They examine children's physical, linguistic, cognitive, emotional, and moral development. They highlight the influences of heredity and environment, father and mother, family and peers on children behaviour and socialization. Besides, they discuss the impacts of television and computers on children's cognitive, language, and social development as well as teachers and community on children's social development. Schaffer (2004) discusses two questions: i) what is child psychology? ii) why do we need child psychology?. He examines the influences of genes and the environment during the prenatal period. He examines childhood relationship formation, emotional development, developmental theories, information processing, and language development. He discusses child development in family diversity, divorce and its consequences, the nature of attachment, and the contributions of peer relationships.

Parke and Gauvain (2008) examine the heredity-environment interactions and risks during prenatal development. They describe children's physical health, emotional development, language acquisition, communication skills, and cognitive development. They discuss the roles of family, peers, and friends in children's development. They describe the role of sex-roles, sex differences, morality, altruism, and aggression in child development and developmental psychopathology. Hughes, Noppe, and Noppe (1996) discuss theories of child development, and factors influence development, including malnutrition, socio-cultural, and environmental. They examine the psychoanalytical revolution, psychological modifications, and central issues in personality

development. They underline parent-child attachment, parenting styles, sibling relationships, grandparents' roles, and gender roles. They discuss hormonal influences on infants' behaviour, sources of stereotyping and aggression, and issues of disruption and variance in families. Vasta, Miller, and Ellis (2004) examine genetic influences on behaviour, influences of nutrition, and maternal experience and stress during the prenatal period. They discuss children's development from Piagetian cognitive development, socio-cultural approaches, early socio-emotional development, theories of moral development, pro-social behaviour and aggression, and development of sexual relationships. They highlight the roles of parenting style, fathers, siblings, grandparents, family members, and peers in children's socialization and behaviour.

Boyd and Bee (2012) discuss dimensions of physical, cognition, and social development. They highlight factors affecting prenatal development, early infancy behaviour, and infants' health care strategies. They examine physical-perceptual, cognitive-language, and personality development. They discuss children's self-concept, gender and sex roles, and social relationships formation, developmental ecology, cultural impacts, and atypical development in children. Smith, Cowie and Blades (2003) outline theories of development, the significance of parents, the importance of the family-peer group, and roles of play in childhood development. They examine childhood moral, perceptual, language, cognitive, and social development. They describe the role of intelligence, attainment, deprivation, and enrichment in development, and critical social issues and their influence on child development. Nixon and Gould (1999) examine the characteristics of three years of development from the theoretical and research perspective. They describe the first year cognitive, emotional, social, and language development; the second year physical, cognitive, social, and emotional development, attachment behaviours, and the role of play in the development; and the third year physical, cognitive, social, and emotional development, and characteristics of development. They discuss special needs children, guidelines for their care, and ethical considerations for them.

Hurlock (2007) provides an overview of growth and development through the lifespan. She discusses prenatal, infancy, early childhood, and late childhood development. She examines the impacts of environmental factors on childhood development. White, Hayes, and Livesey (2013) discuss developmental aspects of human maturation,

including physical, cognitive, language, personality, social, emotional, and moral. They examine factors influencing the prenatal period and controversies identified in personality development across the lifespan. They highlight social relationships, antisocial development, emotional problems, moral development, and psychological problems associated with childhood as well as developmental psychopathology. Hoffnung et al. (2013) discuss the physical, cognitive, and psychosocial dimensions of human development in an Australian and New Zealand context. They highlight the influences of heredity and environment on children. They examine nutritional needs, health and illness, language acquisition theories, parents, siblings and peers relationships, and role of play during early childhood development. They highlight healthcare strategies, language acquisition, cognitive development, psychosocial challenges, and family-peer relationships during middle childhood.

Peterson (2010) discusses psychological developments across the lifespan. He examines the influence of heredity and environment over the lifespan, the emergence of specific behaviours during developmental stages, and the influences of teratogen on fetal development, the cultural influences on physical growth, and the foundations of personality development. He examines toddler personality development focusing on self-awareness and Erikson's theory and influences of parents and peers on social and personality development during middle childhood. He discusses issues of moral, cognitive, and emotional development within the schooling context. Berger (2014) discusses the theories and concepts of children's development and impacts of heredity and environment on children. She examines biosocial, cognitive and psychosocial aspects of development across the lifespan. She also highlights the impacts of religious teachings and moral education on emerging adult cognitive development. Papalia and Martorell (2015) examine physical, cognitive, and psychosocial development across the lifespan. They discuss physical development emphasizing growth, nutrition, sleep, health, safety, and motor skills; language development focusing on the work of Piaget and Vygotsky; cognitive development stressing educational issues; psychosocial development underlining essential variables, including maltreatment, gender differences, parenting, peer groups, play, and mental health. Shaffer (2009) discusses classical theories and contemporary perspectives on social and personality development. He examines the influences of heredity and environment on personality development and temperament, the parental roles in

early emotional understanding, and the cultural factors on emotions. He highlights children sex differences, sexual behaviour, and cultural influences on sexuality, biological, family, cultural and sub-cultural influences on antisocial conduct and aggression, social and cultural influences on altruism and moral development, impacts of television, computers, schools, and peers on social and personality development. He describes patterns of parenting, psychological and behavioural control, sibling relationships, and family diversity. Simanowitz and Pearce (2003) discuss theories of personality development, applying a Freudian psychoanalytical/ psychodynamic theory. He examines Freud's five stages of development, Erikson's eight-stage life cycle, Levison's seasons of life theory, Kohlberg's six stages of moral development, and Roger's person-centred theory and existential approach. They highlight the impacts of cultural factors on personality development reviewing through transpersonal and psycho-spiritual psychology.

To conclude the above discussion, Islamic philosophy deals with aspects of children's upbringing and dimensions of personality development from a religious and humanistic perspective. Muslim scholars shed detailed light on prenatal, infancy, and childhood stages emphasizing the religious, physical, cognitive, psychological, educational, linguistic, moral, social, and sexual development. They highlight children's rights, family factors, environmental factors, and childhood problems, and their treatments from the Islamic thought. They have not referenced contemporary theoretical and empirical works of psychologists. Conversely, contemporary psychologists review children's personality development within the Western domain. They delineate child personality development from the prenatal period to late childhood underpinning physical, cognitive, linguistic, emotional, educational, moral, social and sexual development. They extensively examine genetic, social, environmental factors associated with human development, childhood problems and disorders and their subsequent therapies. However, psychologists give less emphasis to the perspectives drawn from religion.

GOALS AND OBJECTIVES BEHIND CHILD PERSONALITY DEVELOPMENT

Childhood is an ideal period to lay down strong developmental foundations for later stages of life. Islamic philosophy introduces specific goals and objectives for developmental aspects of child

personality within a religious domain. For instance, a Muslim child’s personality development is regarded as a fundamental objective in Islam because the child is the desired future generation and the real capital of nations (Al-Shahūd 2009, 1). In contrast, contemporary Western psychology delineates the goals and objectives of child personality development from a theoretical and empirical perspective. More broadly, modern psychologists deal with human development to promote positive health and well-being. The following table mentions the main goals and objectives of child personality developmental as underpinned in the Islamic philosophy and contemporary Western psychology:

Table 1: Goals and Objectives of Child Personality Development

Domains	Islamic Philosophy	Contemporary Western Psychology
Religious	Selection of religious spouses for children	Contemporary Western psychologists do not mention specific religious objectives while discussing child personality development. However, parents in Western culture follow Christian or Judaism theology, and other religions too while developing their children.
	Recognition of purpose of life	
	Guidance for offering religious obligations	
	Preparation for performing good deeds	
	Producing true believers of Islam	
	Protection from the Hell-Fire	
	Benefits in this World and Hereafter	
Education of daily life supplications		
Physical	Provision of quality caregiving	Provision of quality caregiving
	Care of the pregnant mother and fetus through sustenance and supplications	Care of the pregnant mother and fetus
	Nourishment of children with Lawful (Halal) food	Protection of children rights of food and nutrition
	Development of healthy and firm believers	Development, maintenance and regulation of human development
	Care of health and protection from diseases	Provision of nurturing material and physical environment

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	Protection of healthy children for a sound society	Protection of children in reaching full potential as human beings
	Preservation of human life and lineage	Protection of human life and lineage
	Protection from intoxicants and drugs	Protection from drugs and intoxicants
	Encouragement for healthy sleep patterns and socialization of toilet training	Provision of an appropriate sleep environment and toilet practice
	Promotion of sports and physical activities	Promotion of play and physical activities
Psychological	Protection of attitudes, emotions, and feelings	Promotion of emotional care and behavioural safety
	Socialization of love, affection, kindness, mercy, and compassion through active and sincere parenting	Socialization of children through loving and warm parenting
	Provision of sound personality for family and society	Provision of healthy personality through cognitive activities and social environment
	Facilitation of overt and covert behaviour	Facilitation of overt and covert behaviour
	Regulation of emotional behaviour and social understanding	Regulation of socio-emotional behaviour
	Facilitation strategies for temperamental problems	Therapies for the treatment of temperamental problems
	Care and protection of emotional states of girls	Focusing on cognitive activities and social environment
	Care and solution of emotional and behavioural problems and disorders	Provision of psychological therapies for emotional and behavioural problems and disorders
	Protection of mother-child mental health and other sicknesses	Protection of mother-child mental health and other illnesses
	Protection from the effects of the evil eye and its treatment through supplication	Psychologists do not discuss evil eye
Linguistic	Development of language learning and skills by decent environment	Acquisition of language learning and skills during childhood stages

	Prevention of abusive and evil language	Socialization of language focusing on biological and environmental factors
	Promotion of good, friendly, and pleasant conversation	Promotion rules like politeness, turn to talk, and positive body language
	Prohibition of malicious talks and tales	Promotion of fairy tales and talks for language acquisition
	Promotion of the soft, polite, and appealing words and prohibition of the harsh, abusive, rude, insulting, and hurting words	Promotion of optimistic language and prohibition of harsh language
Educational	Education of the pillars of Islam and tenets of faith	Education of general subjects for cognitive development
	Promotion of memorization of the Qur'an and learning the Sunnah of the Prophet (PBUH)	Psychologists do not emphasize this objective
	Provision of good friends and peers	Provision of good friends and peers
	Teaching Islamic greetings, etiquettes and manners and making supplication for beneficial knowledge	Promotion of secular greetings and manners for social cohesion
	Protection of children from the evil hearing, sight, tongue, and heart	Protection of children environment
	Promotion of parents involvement for academic achievement	Promotion of parents involvement for academic achievement
	Provision of socioeconomic factors for children religious and academic education	Improvement of socioeconomic factors for children education
Moral	Selection of pious and religious spouses for children morality	Selection of good spouses or life partners for children morality
	Socialization of positive ethics and values	Socialization of positive moral values
	Promotion of good ethical rules and parents involvement in the religious context	Provision of moral rules and parents involvement in a secular context
	Facilitation children morality through justice, care, and responsibility	Promotion of the morality of justice and morality of care and

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		responsibility
	Promotion of the etiquettes/morals of Islamic greeting and Islamic codes	Promotion of morals of greeting and conduct
	Socialization of children morals through parents, teachers, and peers	Socialization of children morals through parents, teachers, and peers
	Facilitation of children in solving moral problems and behavioural issues	Provision of psychological therapies for moral problems and behavioural issues
Social	Provision of trust and responsibility for the best family and social environment	Development of trust and attachment to social interaction
	Facilitation of caring and compassionate parenting style	Development through authoritative or authoritarian or permissive or uninvolved parenting styles
	Provision of good company, friendly and loving environment	Provision of a goodness-of-fit environment
	Promotion of rules of etiquettes and ethics	Promotion of morality and socialization
	Socialization of children through parents' modelling behaviour and exemplary personality	Socialization of children through parents' modelling techniques
	Promotion of equality and equity among boys and girls	Promotion freedom and equality among both boys and girls
	Promotion of personal and social identity by modelling techniques	Development of self-concept and self-esteem through parents, friends, and peers
	Development of social skills for social interactions and relationships	Development of social skills for social interactions
	Provision of Islamic solutions to children problems and familial issues	Provision of psychological therapies for problems and issues of children and families
	Promotion of social development in children by various roles and interaction patterns	Promotion of social development in children by various roles and interaction patterns
	Guidance for anger and	Provision of therapies

	aggression management skills	for anger and aggression management
	Promotion of real-life through pleasure, jokes, and humour	Promotion of pleasure and fun
	Protection of children rights from an Islamic Perspective	Protection of children rights from a secular viewpoint
	Development of children for the future generation of society	Development of children for the future generation of society
Sexual	Guidance for sexual education	Awareness about gender roles
	Socialization of sexual motives and desires	Education about sexual drives
	Promotion of modesty and piety	Provision of gender equality
	Protection of sexual desires by supplications	No supplication used to sexual control
	Protection of sexual rights in children	Protection of sexual rights in children
	Care and Protection of children from sexual abuse	Care and Protection of children from sexual abuse

The above table is drawn from various Islamic and psychological sources (Morsi 2011; Nadvi 2011; Al-Shahūd 2009; Al-Sharīf 2006; Abdul Ma‘būd 2006; Swayed 2004; Abdul Rahman 2004; Al-Zabādī and Al-Khaṭīb 2000; Al-Hāzmī 2000; Al-Qahtānī 1431H; Mahmoud 1998; Ulwān 1996; Al-Najjār 1995; Al-Ṣalīh 1982; Usman 1982; Ibn Qayyam 1971; Tahir 2015; Hat-hat 2009; Papalia and Martorell 2015; Berger 2014; White, Hayes, and Livesey 2013; Boyd and Bee 2012; Rathus 2011; Schaffer 2004; Peterson 2010; Shaffer 2009; Parke and Gauvain 2008; Hurlock 2007; Bukatko and Daehler 2004; Vasta, Miller, and Ellis 2004; Smith, Cowie and Blades 2003; Simanowitz and Pearce 2003; Nixon and Gould 1999; Hughes, Noppe and Noppe 1996).

CONCLUSION

The study aims to conceptualize child personality development within the framework of Islamic philosophy and contemporary Western psychology. The research findings indicate that the two disciplines highly stress upon the concept and nature of personality development in children and there is a correlation between the Islamic and psychological approach towards child personality development and its

associated concepts. Moreover, the findings suggest a convergence of the two perspectives on child personality development concerning definitions and meanings, nature and significance, need and scope, literature and contributions, and goals and objectives. However, Islamic philosophy regards children's development as an obligatory responsibility of parents and guardians for which they would be held accountable and obtain reward on the Day of Judgment.

A comparative analysis highlights that Islamic philosophy aims to produce devoted Muslim children by accomplishing the purpose of life (Allah's worship), adhering Islamic teachings, practicing good deeds, promoting positive ethical values, protecting human life and lineage, caring children rights, obtaining benefits in this world and the Hereafter, and getting welfare of children and society. Conversely, contemporary Western psychology tends to produce healthy children by introducing strategies for the social benefits of the community and the overall welfare of society. Therefore, the two perspectives extensively discuss aspects of child development, including physical, psychological, linguistic, educational, moral, social and sexual. Moreover, the research findings reveal that Islamic philosophy is unique in discussing child religious development and its primary objective of producing true believers of Islam. In contrast, contemporary Western psychologists tend to investigate and explore suitable methodologies for healthy personality development in children with no emphasis on the religious domain. To conclude, the two disciplines incorporate child personality development for the welfare of children.

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