The Psychological Trauma and Proposed Solutions for the Family from an Islamic Educational Perspective

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Abstract

The research aims to elucidate the concept of psychological trauma, its causes, manifestations, and symptoms, and to examine the scientific perspective offered by Islamic education on psychological trauma. It also aims to derive educational solutions for psychological trauma within Islamic education, using an analytical descriptive method. The study concluded with results, the most notable of which is highlighting the Islamic education excels in treating trauma by providing solutions from the Quran, the Sunnah, and the statements of educators, without neglecting any aspect of personality in treatment delivery, and focusing on spirituality which are embodied in religion and in feeling the closeness of Allah Almighty, and submission to His decree and destiny, and modifying pathological emotional behavior related to psychological trauma through a comprehensive program that outlines prevention and treatment methods derived from the texts and directives of revelation. The study recommended adopting the idea of Islamic treatment and implementing a behavior modification program for psychological trauma in various educational institutions.

Keywords: *Psychological Trauma, Post-Traumatic Stress Disorder, Islamic Educational Rooting*

INTRODUCTION

God Almighty has distinguished humans from other creatures with many characteristics, such as knowledge and understanding, and has created them in the best of stature. Thus, He has equipped humans with the necessary tools to fulfill their duty in bearing the trust and stewardship on Earth, so as to cultivate and preserve it. He has made the universe subservient to their service. However strong and aspiring towards perfection one may become, the human soul is inevitably flawed and suffers from various issues depending on the surrounding circumstances. Nonetheless, the method and path to alleviate this ailment can only be through remedy, and the first step to reaching treatment and cure is understanding the cause; this is achieved by employing a scientific approach in thinking, researching, and reasoning to acquire all knowledge and find solutions to all the problems facing the human soul.

Those who follow modern educational psychology will notice the diversity of educational theories that have addressed psychological problems, which are studied in some colleges of education in Islamic countries in a way that lacks the authentic Islamic perspective. Therefore, it was necessary to have an Islamic rooting of psychology, in terms of highlighting the Islamic vision across the vast fields of psychology which cannot be encapsulated, starts from the utmost importance of outlining the correct path for the soul, away from deviation, dispersion, and loss. The goal and purpose are the refinement and correction of information by adopting everything that aligns with our Islamic vision and rejecting what does not conform to this vision, and correcting erroneous beliefs in light of the Islamic approach. Given the scarcity of psychological studies, there has been a great need for Islamic rooting in psychology. The word "Al-Nafs" (which means "soul") and its derivatives appear 295 times in the Holy Quran (Al-Tal, 2005 AD). As the human soul is the central focus that the Islamic legal texts fully care for, directing speeches, commands, and prohibitions to guide, instruct, and educate it, this study aims to highlight a particular problem in human growth hinders the growth, and affects the child's personality the during childhood, which is psychological trauma, and study it through a comparative way between theories of modern psychology and Islamic education.

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PROBLEM STATEMENT AND RESEARCH QUESTIONS

This study was undertaken in response to the scientific recommendations that called for studying human growth problems from an Islamic educational perspective, as in the studies by Al-Qudah (2018 AD), and Abdul Razzaq (2019 AD). It also responds to the scientific recommendations that urged the rooting of psychology topics, as in the studies by Al-Sharifin (2007 AD), and Al-Rashdan (2009 AD) due to the essential place the human soul holds in the cosmic beings' system . This study also came as an attempt to highlight this soul to manifest its correct and wise image, free from any developmental disturbances, and in response to the need of the psychological disorders of individuals in modern developmental psychology for Islamic educational rooting so as to find an Islamic educational solutions which are appropriate for the Muslim community, and not to rely solely on Western studies concerning Muslims due to differences in environment, ideas, values, beliefs, and behaviors. Since psychological trauma is among the psychological issues studied in modern psychology; there is a need to establish an Islamic educational program to reduce it or minimize its harms prompted.

Based on the above, the problem statement is defined by the main question: What is psychological trauma and the proposed solutions from the Islamic educational perspective? This gives rise to the following sub-questions:

What are the preliminary frameworks for the study?

What scientific perspective does Islamic education provide for psychological trauma?

What are the proposed solutions from the Islamic educational approach to mitigate psychological trauma within the family?

RESEARCH OBJECTIVES

The current study aims to:

Understanding the preliminary frameworks for the study.

Elucidate what is meant by psychological trauma in children, its causes, manifestations, and symptoms.

Examine the scientific perspective provided by Islamic education for psychological trauma.

Derive proposed solutions from the Islamic educational approach to mitigate psychological trauma within the family.

RESEARCH SIGNIFICANCE

The current study is expected to provide the following scientific and practical benefits:

The study enriches the Islamic psychological educational library with foundational (rooting) psychological studies by addressing the psychological trauma faced by the traumatized and treating it in a manner suitable for the Muslim personality.

It contributes to the development of educational suggestions and solutions derived from Islamic education, compatible with the personality in the Islamic society.

The study forms an important reference for teachers, educators, and counselors, through understanding psychological trauma, its characteristics, and applying educational guidelines in the educational process to provide appropriate treatment for each problem.

It benefits psychotherapists by understanding the issue of psychological trauma and applying correct Islamic psychological treatment.

RESEARCH LIMITATIONS

The current study is limited to explaining the problem of psychological trauma as a foundational (rooting) study from the Quran, prophetic tradition (Sunnah), and educational heritage, with reference to some educational theories on psychological trauma, suggesting solutions, and applying them to the family institution by parents without interfering with the work of specialists among psychiatrists.

OPERATIONAL DEFINITIONS

Psychological Trauma: A comprehensive emotional state affecting an individual, resulting from a painful and unpleasant experience, where the individual adopts abnormal behavior in performing duties and various life skills, and the impact of the trauma may extend to cognition and mental processes, necessitating psychotherapy.

Islamic Educational Rooting: Referring to Islamic sources such as the Quran, Sunnah, and statements of educators regarding the problem of psychological trauma and proposed solutions.

PREVIOUS STUDIES

The researchers - to the best of their knowledge - did not find any study that addressed the topic of the current study in its title and content. However, there were a number of studies related to some of its themes, including:

Mansour's study (2021 AD) aimed to clarify the basic concepts related to trauma and the resultant post-traumatic stress disorders, the historical development of the concept, causes, and reactions to it, and the symptoms that distinguish children, especially in elementary school age, from others in this disorder, along with the characteristic symptoms of the disorder that develops post-trauma. The study utilized a descriptive approach and concluded that symptoms post-trauma exposure can last from 72 hours after the incident up to six weeks and these are emotional and physical symptoms.

Shorafi's study (2012 AD) aimed to highlight the most important psychosomatic and anthropological analytical insights by addressing the key premises associated with the concept of trauma, starting from Freud and then discussing attempts by some modern psychoanalysts passing through the analytical psychosomatics school and reaching in the anthropological perspective with anthropological psychoanalysis. The study concluded that the secret behind studies that are concerning with the concept of shock is the circumstances of its occurrence and the ways of dealing with it, which are characterized by complexity, and all of them are concerned with the economic aspect of trauma (binding of excitation or capturing of excitement).

What distinguished this study from the previous two studies:

The study of psychological trauma as a model of growth problems from an Islamic educational perspective, where contemporary psychological studies have neglected to highlight the Islamic vision in the study of the subject and the proposed solutions.

It also distinguished itself by its originality (foundational and rooting aspect) in resorting to the Quran, Sunnah, and the statements of educators on how to treat this psychological problem, which is not found in previous studies.

STUDY METHODOLOGY

The study followed the descriptive analytical approach, which involves the induction of texts and the presentation of the phenomenon under study, its description, and uncovering it by analyzing, interpreting, and deriving ideas and solutions for this psychological problem in the family to serve the purposes of the study.

STUDY PLAN

Introduction: which includes its elements.

Section One: Preliminary Frameworks for the Study

Requirement One: Definition of Psychological Trauma.

Requirement Two: Causes, Manifestations, and Symptoms of Psychological Trauma.

Requirement Three: Explanatory Theories of Trauma.

Section Two: Psychological Trauma from the Islamic Educational Perspective.

Requirement One: Psychological Trauma in the Holy Quran.

Requirement Two: Psychological Trauma in the Prophetic Tradition (Sunnah).

Requirement Three: Psychological Trauma in the Statements of Educators in Islamic Heritage.

Section Three: Proposed Solutions to Mitigate Psychological Trauma from the Islamic Educational Perspective.

Requirement One: The Preventive Approach.

Requirement Two: The Therapeutic Approach.

CONCLUSION: (RESULTS AND RECOMMENDATIONS)

SECTION ONE: PRELIMINARY FRAMEWORKS FOR THE STUDY.

REQUIREMENT ONE: INTRODUCTION TO PSYCHOLOGICAL TRAUMA:

FIRSTLY, TRAUMA LINGUISTICALLY:

(As-sadmah) is translated as (Trauma), and it is the noun form of its linguistic root the verb (Sadama). The noun (As-sadmu) means "to strike a hard object with similar hard object", (sadamahu sadman) means " he struck him with his body", (saddamahhu fataṣādamā wa iṣṭadamā) means " he collided with him, and they collided, and they clashed.", (sadamahhu yasdimuhu sadman) means " he shocks him by shocking him". (sadamahum amrun: aṣābahum) means " an event shocked them: it affected them, and (at-taṣādumu: at-tazahumu) means " scramble" (Ibn Manzur, 1414 AH, ed.3, p.334). (Wa iṣṭadamā) means "to collide" or "to clash.", it is said: (iṣṭadama al-faḥlān idā ṣadama al-wāḥidu al-āḫir) means "the two bulls clashed when one struck the other". (Wa taṣādamū fī al-ʿaduww: ṣadama hādā dāka) means "and they clashed in running: this one struck that one". And also: (taẕāḥamū ka-taṣādume es-safinatayn fī al-baḥr) means " they crowded together like the clash of two ships at sea". (Al-Zubaidi, n.d., vol.32, p.496).

SECONDLY, PSYCHOLOGICAL TRAUMA AS A TECHNICAL TERM:

" The term 'psychological trauma' is derived from the Greek word "τραῦμα (traûma)", meaning 'wound' or 'to wound' and it is a general term that refers to a physical injury caused by a direct external force, or a psychological injury resulting from an extreme emotional attack. It also refers to severe or violent incidents that are considered harmful and life-threatening. It also means any incident that attacks an individual and penetrates their defense system, potentially resulting in changes in the individual's personality or causing an organic disease if it is not controlled, managed, and dealt with quickly and effectively" (Abd al-Khaliq, 1998 AD, p. 29).

The American Psychiatric Association defined psychological trauma in the Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition (DSM-IV) as: "Exposure to a traumatic event that is excessively stressful, involving a direct personal experience of an event that involves actual death or a threat of death, severe injury, or other threats to one's physical integrity, or witnessing an event that involves death, injury, or threats to the physical integrity of another person." (American Psychiatric Association, 1994 AD)

It is "an incident or situation that is distressing, occurring outside the usual range of human experience, involving exceptional stress or a disaster-like degree which may provoke profound disorientation in anyone, and can persist for a short or extended duration, occur once or repeatedly. What distinguishes a traumatic event is the presence of acute danger or threat to the life or health of the individual himself or others." (Mervin Smoker, 2010 AD, p. 76)

"It is an event accompanied by a type of psychological stress, and it occurs outside the ordinary experiences of the person." (Belhassini, 2018 AD, p. 19).

"It is when a person is exposed to a traumatic event that he cannot endure, leading to the emergence of ill effects that vary from one person to another, depending on their experience and the severity of their reaction to the situation, their expectations of responses from those around them, and these symptoms may appear suddenly or after a period of time." (Al-Muhtasib, 2001 AD, p. 16).

FROM THE DEFINITIONS PRESENTED, THE FOLLOWING CONCLUSIONS CAN BE DRAWN:

The definitions are general in terms of not specifying the term psychological trauma, but scholars have defined psychological trauma in its general concept without being limited to a specific stage.

Psychological trauma is an incident or an external, sudden situation that occurs outside the ordinary experience of the individual, that is, it is unexpected according to their age stage, and this event is beyond human tolerance and capacity.

Psychological trauma produces abnormal behavioral responses that may be short-term or long-term.

Psychological trauma in an individual may be caused intentionally by human actions, or by external factors such as wars and disasters.

The impact of the emotional aspect of trauma affects the physical and behavioral side in terms of changing from normal behavior to abnormal and pathological behavior.

Trauma threatens the physical safety of the individual and places them in a difficult position in adapting to themselves and others.

Based on the above, psychological trauma is: a comprehensive emotional state that affects a child's psyche as a result of a painful experience, in which the individual adopts an abnormal behavior in performing his duties and various life skills. The impact of the trauma may extend to cognition and mental processes, which necessitates psychological treatment. The psychological disorders left by the trauma negatively affect the individual's personality, in terms of performance in normal behavior or in his relationship with others, and are associated with suffering, sadness, and instability.

THIRDLY, POST-TRAUMATIC STRESS DISORDER:

"It is a set of negative experiences following trauma, which are characterized by recurring feelings of the event, emotional disturbances, avoidance of thinking about the trauma, and a high susceptibility to arousal." (Allen, 1986 AD)

Therefore, it appears to be a delayed response to the traumatic situation, and the individual suffers from reliving the traumatic experiences, which leads to a constant disturbance in their behavior, and they avoid situations, people, and places that trigger memories of the trauma.

Fourthly, Trauma Neurosis:

Fayed (1998 AD) explains that it is a psychological response to external pressures, consisting of symptoms that occur after the traumatic event; these symptoms manifest in the individual in post-traumatic stress disorder as follows:

The individual experiences, witnesses, or is exposed to an event or events that involve actual death, the threat of death, or serious injury.

2The person's response includes fear, helplessness, or horror in the form of confused behavior and agitation.

The traumatic experience is recurrently relived in the following ways:

Re-experiencing the traumatic event including images, thoughts, or perceptions.

Repetitive disturbing dreams about the traumatic event, noting the possibility of terrifying dreams without awareness of their content.

Intense psychological distress at exposure to internal or external cues that symbolize the traumatic event.

Psychological reactivity to internal or external cues that symbolize the traumatic event.

Persistent avoidance of stimuli associated with the trauma, characterized by numerous behaviors such as efforts to avoid thoughts, feelings, or conversations related to the trauma, and efforts to avoid activities, places, or people that remind the individual of the trauma.

REQUIREMENT TWO: CAUSES OF PSYCHOLOGICAL TRAUMA AND ITS MANIFESTATIONS AND SYMPTOMS

The individual suffering from the effects of psychological trauma exhibits some behavioral signs such as: dysfunction in daily behavior and inability to perform daily activities, negative reactions and complete withdrawal from social activities, unusual excessive movement, fear, anxiety, tension, and anticipation, mental distraction and inability to concentrate and pay attention, sleep disturbances including disturbing dreams and nightmares, physiological symptoms such as loss of appetite and speech disorders, and panic attacks characterized by feelings of threat and moving from one place to another (Osman, 1430 AH).

Among the causes of psychological trauma is exposure to all types of abuse in childhood; "these are numerous and varied, including beating, torture, expulsion, loss of love, murder, medical, material, and psychological neglect, physical and psychological deprivation, deprivation from education, sexual assaults, begging, homelessness, and others." (Maamaria, 2009 AD).

Exposure to abuse in its various forms during childhood leads to psychological disorders in adulthood, and as previously mentioned, the importance of childhood as the foundation upon which human personality is built. Therefore, it is important to focus on the early experiences of a child, including traumatic experiences and negative events such as exposure to physical or emotional abuse, deprivation and neglect, or harsh parental treatment; all these experiences and traumatic situations lead to a disruption in personality and require disciplined treatment.

REQUIREMENT THREE: THEORIES EXPLAINING PSYCHOLOGICAL TRAUMA

Theoretical perspectives vary and differ on how Post-Traumatic Stress Disorder is formed, including:

FIRSTLY: THE PSYCHOANALYTIC THEORY. (AL-MAHDAWI, 2018 AD)

Genetic factors in the theory are considered one of the most crucial factors causing trauma disorders. Most of these are due to the importance of painful experiences and sad memories from an individual's childhood, as these serve as a strong motivator for their suffering when they grow up and encounter similar experiences or memories to what they endured in their past childhood. This makes them susceptible to the symptoms of disorders resulting from post-traumatic stress. Explicitly stated in the writings of Freud, Krystal, Niederland, and Worthington, they noted that there is a significant interaction and strong correlations between negative early childhood experiences and the current events and situations that the individual goes through, which carry similar negative experiences because it recalls the past and links it to the present. Therefore, the psychoanalytic school focuses on the personal traits of humans, especially the personality predisposed to trauma impact, referred to as (pre-personality trauma). This is the personality whose owner suffers from painful childhood experiences that stuck with them and were internalized into their subconscious, making them prone to recalling them to the surface of awareness and consciousness.

Freud views the trauma of birth, accompanied by the newborn's sensation of suffocation, which parallels the distress of dying, as the first anxiety experience in a human's life (Al-Nabulsi, 2018 AD).

SECONDLY: THE BEHAVIORAL THEORY. (AL-MAHDAWI, 2018)

Behavioral scientists see that environmental factors and learning, both classical and operant conditioning, contribute to determining normal and abnormal behavior, which are governed by a single law, learning. Based on this, the traumatic event acts as a conditioned stimulus, causing fear and anxiety associated with the unconditioned or natural response. The abnormal stimulus becomes a conditioned stimulus causing the conditioned emotional response characterized by fear and anxiety, which makes the patient feel discomfort, leading them to adopt negative avoidance behavior. The behavioral model helps in understanding the traumatic experience through the theory of conditioning. Traumas, disasters, wars, and acts of violence are seen as stimuli that lead to a fear response and absolute physiological reactions. Generalization in the fear response to the situation and stimuli that symbolize the trauma means that the fear can be seen as an acquired response; thus,

the behavioral theory is linked to learning theories which emphasize the importance of the learned response in an individual due to a specific stimulus that causes this response.

"And any stimulus, if it is acute and severe, can generalize its response to other stimuli similar in intensity, strength, and characteristics, but different in source. For example, when an individual hears a loud, booming noise, he/she may remember the sound of loud gunfire or the explosion of hand grenades he/she was exposed to previously. Thus, the behavioral school's explanation for the symptoms following traumatic stress is summarized in that these symptoms are a learned response in an individual when exposed to a specific stimulus representing indicators of error or harm that may occur to them, causing them to be in a state of repeated and continuous suffering unless treated. Here, the stimulus represents any psychological trauma the individual is exposed to, where it is considered an original stimulus that generates a secondary stimulus, to which the individual responds with emotional disturbances" (Al-Oweida, 1430 AH, p. 22).

THIRDLY: THE PSYCHOSOCIAL THEORY:

The Social Theory is based on the general idea that social life can be can be explained and attributed to scientific laws, which allow us to predict its outcomes when the professional conditions for realizing its premises and factors are available. This theory was developed by Wilson, an American biologist, known for his work in the fields of evolution and sociology; where "the Social Theory focuses on the interaction between the traumatic stress event and the usual responses to disaster, the characteristics of the individual, and the social environment in which the individual experiences the trauma and regains his balance and effectiveness. According to Wilson and Kraus, the individual experiences excessive psychological burden within his cognitive schemas, and they define excessive psychological burden as a state in which the individual cannot understand the nature, intensity, and meaning of the experience in light of his pictorial cognitive plans for reality. The failure of ego defenses and coping mechanisms in the face of disaster leads to incapacity in facing the experience. A favorable environment may assist in dealing with the trauma and assimilating it. Wilson identified several characteristics of the traumatic experience as they are closely related to the long-term responses to trauma and considered them as key elements of the traumatic experience, stating that the more frequently these characteristics occur, the more the symptoms of post-traumatic stress develop." (www.wikipedia.org)

"The social perspective indicates that a good environment includes high levels of psychological and social support, because if an individual feels a lack of social support, then the impacts of trauma become severe, and he may isolate himself, feeling loneliness and isolation, and symptoms of anxiety and depression may increase. The conflicts that the individual suffers and the difficulty in forming a successful social relationship with others result in feelings of fear, insecurity, and loneliness." (Al-Nimrawi; Al-Falahi, p. 44).

FOURTHLY, BIOLOGICAL THEORY

The biological theory has interpreted trauma in terms of psychological shock, which may lead to changes in neurotransmitter activity. These changes, in turn, may result in a range of outcomes such as symptoms of acute memory loss, intense emotional responses, emotional outbursts and anger, and violence. It is considered that these outbursts are linked to excessive activity in the secretion of the adrenal gland and the stimuli associated with the trauma. Additionally, there has been a focus on studying the changes occurring in the central nervous system. Studies have also explored the impact of trauma on the brain and the resultant changes in serotonin function, which may be linked to a loss of the sense of pleasure, or entrapment in the traumatic experience and painful memories (Ghanem, 2006 AD). Moreover, some have attempted to associate post-traumatic stress disorder with brain function and the chemical, physiological, and functional changes it undergoes. Trauma leads to a disturbance in brain function and parts of the body, manifesting as an increase in the levels of catecholamines in the blood, an increase in acetylcholine levels, a decrease in norepinephrine levels, and a decrease in the levels of serotonin and dopamine in the brain. The fate of post-traumatic stress disorders depends on the activity of the aforementioned secretions (Yaqoub, 1999 AD, p. 20).

Exposure to a traumatic incident can result in damage to an organ or the adrenal gland system, specifically leading to an increase in adrenaline and dopamine levels, and an increase in physiological arousal. These changes produce terrifying responses of fear that appear more broadly in the individual (Omar, 2010 AD); "such as an

increase in heart rate, elevated blood pressure, and heightened activity of the autonomic nervous system in those affected. There is another hypothesis that the immune system in individuals who exhibit psychological disorders after a disaster is weak, and that psychological immunodeficiency renders the individual incapable of confronting the disaster or another incident" (Akasha, 1998 AD, p. 140).

BASED ON THE ABOVE, THE FOLLOWING CAN BE OBSERVED:

Each theory has explained psychological trauma disorder from one aspect but not another:

(Psychoanalytic theory) in its explanation of trauma disorders, attributes it to the unconscious aspect that has been latent in the psyche since childhood focusing on the personality of the individual before the trauma and neglecting the external environment. This theory specifically discussed the childhood phase through the trauma of birth, while other theories that explain trauma did so generally without specifying a particular stage.

(Social theory) sees that the environment in which the individual lives is responsible for the development or treatment of trauma disorder. It indicates that the individual can cope with the trauma in the surrounding society if the environmental conditions are prepared for it.

(Behavioral theory) is linked with learning theories in terms of stimulus and response, action, and reaction in generalization, and that psychological trauma is a learned response by an individual. When exposed to a stimulus or danger, behavioral responses and symptoms appear that indicate their suffering.

As for (biological theory), it attributes disorders to organic factors where the trauma affects the function of the organic systems, leading to behavioral dysfunction.

CHAPTER TWO: PSYCHOLOGICAL TRAUMA FROM AN ISLAMIC EDUCATIONAL PERSPECTIVE

SECTION ONE: PSYCHOLOGICAL TRAUMA IN THE HOLY QURAN

The Quran has paid significant attention to the human psyche, mentioning the term "nafs" (Al-Nafs which means self) and its derivatives a total of 295 times (Al-Tal, 2005 AD). However, the term "psychological trauma" is not explicitly mentioned in the Quran. Instead, there are words that are synonymous with psychological trauma, such as "masaeeb" (misfortunes), "ibtila'at" (trials), "karoub" (distresses), and "humoom" (worries). The concept of psychological trauma was inferred based on the linguistic meaning and terms that refer to it.

In the context of calamity, the Almighty says in His precise verses: "No calamity ˹or blessing˺ occurs on earth or in yourselves without being ˹written˺ in a Record before We bring it into being. This is certainly easy for Allah (Verse 22), We let you know this˺ so that you neither grieve over what you have missed nor boast over what He has granted you. For Allah does not like whoever is arrogant, boastful" (Surah Al-Hadid, Verses 22-23). "No calamity befalls ˹anyone˺ except by Allah's Will. And whoever has faith in Allah, He will ˹rightly˺ guide their hearts ˹through adversity˺. And Allah has ˹perfect˺ knowledge of all things" (Surah Al-Taghabun: Verse 11). The mentioning of this truth here is merely to clarify it in the context of presenting the reality of faith that he called them to in this passage. It is the faith that attributes everything to Allah, believing that everything that happens, whether good or bad, is by Allah's permission. This is a truth without which there is no faith; it forms the foundation of all feelings of faith when facing life's events, both its good and its bad. (Sayyid Qutb, 1412 AH, vol. 6, p. 3588).

Allah almighty said: "We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure who say, when struck by a disaster, "Surely to Allah we belong and to Him we will ˹all˺ return. They are the ones who will receive Allah's blessings and mercy. And it is they who are ˹rightly˺ guided. (Surah Al-Baqarah, Verses 155-157). It is noted that these verses included and warned that there are trials that may occur to a person. The mention of trials serves to lessen their impact on the soul when they occur, and it clarifies what one must do in the event of such trials—namely, to practice patience, to outline what helps one persevere through them, and to elucidate the rewards and peace of mind that follow.

And calamity is a trial from Allah in this world, and whoever remains patient will receive reward in this world and the Hereafter. Allah will surely grant ease after hardship, meaning joy after calamity. Thus, calamities befall the Muslim, who recognizes them as from Allah, thereby accepting them with contentment, patience, and seeking reward from Allah. These psychological processes (contentment, acceptance, seeking reward from God) make the impact of calamity lighter upon them, protect them from post-traumatic disorders, and enable them to face life with constructive approaches. (Morsi, 1999 AD).

In the context of trials, the Exalted and Blessed (Allah) says: "remember˺ when Abraham was tested by his Lord with ˹certain˺ commandments, which he fulfilled." (Surah Al-Baqarah, Verse 124). Moreover, it was the trial of Allah to Abraham with words of commands and duties, which he completed with loyalty and fulfillment." (Sayyid Qutb, 1412 AH, vol. 1, p. 112).

Allah almighty said: "Now, whenever a human being is tested by their Lord through ˹His˺ generosity and blessings, they boast, "My Lord has ˹deservedly˺ honoured me!" (Verse 15) But when He tests them by limiting their provision, they protest, "My Lord has ˹undeservedly˺ humiliated me!" (Surah Al-Fajr, Verses 15-16). Allah almighty said: "And We test you ˹O humanity˺ with good and evil as a trial, then to Us you will ˹all˺ be returned." (Surah Al-Anbya, Verse 35). Ibn Abbas said: "We test you with hardship and ease, health and sickness, wealth and poverty, lawful and unlawful, obedience and sin, guidance and misguidance." (Al-Tabari, vol. 17, p. 25).

And in distress, the Almighty says: "We delivered him and his family1 from the great distress," (Surah As-Saffat, Verse 73). The distress of the flood from which only those whom God willed to be saved and decreed life survived... It includes God's decree to make from Noah's progeny the inhabitants of this earth and successors, and in His exalted statement there is what indicates the shock: "Do you think you will be admitted into Paradise without being tested like those before you? They were afflicted with suffering and adversity and were so ˹violently˺ shaken that ˹even˺ the Messenger and the believers with him cried out, "When will Allah's help come?" Indeed, Allah's help is ˹always˺ near." (Surah Al-Baqarah, Verse 214). He said to them in the manner of turning to address directly, which is more emphatic: "Or do you think" and "Lamma" therein implies expectation, and in negation, it parallels "indeed" in affirmation. The meaning is that the occurrence of such is expected, awaited. The example of those who passed before, their state in hardship, who were afflicted by adversity and were shaken and greatly disturbed, similar to an earthquake by what befell them of horrors and frights, until the messenger and those with him said at the point which the messenger and those with him reached, "When will the help of Allah come?" which indicates their impatience and that they could no longer endure, thus saying that. It means seeking patience and longing for it, and the lengthening of the time of trials. In this extremity, there is evidence of the utmost in hardship and its persistence in magnitude, because the messengers cannot be measured in terms of their steadiness, endurance, and self-control; thus, when they no longer had the patience until they expressed impatience, it is to show them that the servant is distressed by what befalls him from calamities, and is unaware of the benefits in that for Allah which he is oblivious to." (Al-Zamakhshari, 1407 AH, vol.1, p. 1407).

And the saying of the believers who believed in Allah: "When will the help of Allah come?" to depict the extent of the ordeal that shakes such connected hearts. And it can only be an ordeal beyond description, casting its shadows upon such hearts, prompting from them that distressed question: "When will the help of Allah come?" And when the hearts stand firm in the face of such a shaking ordeal, then the word of Allah is fulfilled, and the help from Allah comes: "Indeed, the help of Allah is near" for it is reserved for those who deserve it. And none shall deserve it except those who stand firm until the end. Those who persist through adversity and hardship by striving and testing, by patience and steadfastness, by dedicating themselves to Allah alone, feeling His presence alone, disregarding all else and everyone else. (Sayyid Qutb, 1412 AH).

Indeed, adversity and hardship indicate the psychological shock experienced by the believers, as they faced horrors and fears, their spirits constricted, and they sought refuge in Allah, asking for help and victory. Allah supported them with victory, and this shows that the pain, anguish, and terror that an individual experience are not without recompense or reward. Rather, Allah has promised the patient one's great reward in granting them Paradise and goodness in the hereafter, and tranquility in this world. This highlights the Quran's distinctive description of psychological trauma and its connection with the great reward.

The previous terminology has indicated the meaning synonymous with psychological trauma; calamity, distress, trial, adversity, and hardship all lead an individual to sadness, pain, and the psychological disturbance that occurs after a person is exposed to trauma from a specific situation. However, in the meanings of the Holy Quran, there is what instills in the heart tranquility and reassurance in God's decree, and that the remedy for the soul and the treatment of its disturbance is God's methodology. Accordingly, the approach in treating psychological trauma in children involves connecting the child to God's decree and training them in psychological processes (contentment, acceptance, Reliance on God and submission to his decrees).

SECOND ISSUE: PSYCHOLOGICAL TRAUMA IN THE PROPHETIC TRADITION (SUNNAH)

The term "trauma" is mentioned in the prophetic tradition (Sunnah): when the Prophet, peace be upon him, passed by a woman crying at a grave, he said: "Fear Allah and be patient." She said: "Away from me, for you have not been afflicted by my affliction, and you do not know him." It was said to her: "It is the Prophet; peace be upon him." She came to the door of the Prophet, peace be upon him, and found no gatekeepers there, then she said: "I did not recognize you." He said: "Patience is at the first shock" (Al-Bukhari, 1422 AH, Hadith. 1283, vol. 2, p. 79).

Indeed, the Messenger, peace be upon him, did not forbid the aforementioned woman from visiting her deceased's grave, but he commanded her to be patient. When one is afflicted and grieved, tears may flow. Thus, Ibn Umar, may Allah be pleased with them both, took from the meaning of the hadith narrated by him that follows this section, and its wording is: "Allah does not punish for the tear of the eye nor for the sadness of the heart," because not punishing for the tear of the eye and the sadness of the heart implies that if they exist, He does not punish for them. With the aforementioned wording, Muslim narrated from the hadith of Anas who said: The Messenger of Allah said: "A boy was born to me tonight, and I named him Ibrahim," and in it: (He said, peace be upon him, when his son died - "The eye tears and the heart grieves"), (Ibn Hajar, 1379 AH, vol. 8, p. 101). Thus, the trauma in the Prophetic Sunnah indicates heartache and tearful eyes, and the pain caused by the trauma, and that these emotions are natural to appear and occur, so Allah does not punish for them. However, the recommendation is patience so that the trauma does not become pathological, leading to dissatisfaction and an inability to cope with reality or to be content with the decree of Allah.

SOME INSTANCES FROM THE PROPHETIC TRADITION (SUNNAH) AND THEIR RELATION TO TRAUMA:

One of the most challenging situations faced by the Prophet, peace be upon him, was during the Treaty of Hudaybiyyah, which was akin to a trauma. The opinion of the Companions was that there should be no peace with the polytheists and that they should not yield in matters of their faith! The Muslims had departed from Medina with intense longing for the Sacred House, and they were determined to enter Mecca, whatever the effort and cost might be. Therefore, they grieved when they had to return to Medina without performing 'Umrah and circumambulating the Kaaba. The Prophet, peace be upon him, had informed them that they would come to the House and circumambulate it, so why should they return without doing so? They also grieved because he, peace be upon him, was the Prophet of Allah, on the truth, and Allah had promised him victory and the manifesting of His religion, so why would he accept the terms of Quraish and respond to their pressures? Thus, the feelings of the Muslims became saddened (Al-Miqdadi, 2023). "And the most saddened among the Muslims was Umar ibn Al-Khattab, may Allah be pleased with him, who engaged in dialogue and discussion with the Prophet, peace be upon him; 'Umar ibn Al-Khattab came and said, 'O Messenger of Allah, are we not on the truth and they on falsehood?' He said: 'Yes.' He said: 'Are not our slain in Paradise, and their slain in Hell?' He said: 'Yes.' He said: 'Then why do we give in our honor, and we return without Allah judging between us and them?' He said: 'O Ibn Al-Khattab, I am the Messenger of Allah, and Allah will not forsake me.' Then Ibn Al-Khattab left, unable to be patient and enraged, and went to Abu Bakr, may Allah be pleased with him, and said: 'O Abu Bakr, are we not on the truth and they on falsehood?' He said: 'Yes.' He said: 'Are not our slain in Paradise, and their slain in Hell?' He said: 'Yes.' He said: 'Then why do we give in our religion?' And we return without Allah judging between us and them?' He said: 'O Ibn Al-Khattab, he is the Messenger of Allah, and Allah will never forsake him.' Then the Quran was revealed to Muhammad, the Messenger of

Allah, peace be upon him, who then sent for Umar and recited it to him. He said: 'O Messenger of Allah, is it a victory?' He said: 'Yes.' Then his heart was satisfied, and he returned" (Al-Bukhari, 1422 AH, Hadith. 3182, vol. 4, p. 103).

From the story of the Treaty of Hudaybiyyah, it can be deduced that the position which left the Companions in shock and astonishment was such that they did not respond to the Prophet's, peace be upon him, request regarding their ritual purification because they believed the treaty to be an insult to Islam and the Muslims. Particularly, when Suhail was dictating the terms of the treaty as the Prophet, peace be upon him, was having it written by Ali ibn Abi Talib, he said: "Write: 'In the name of Allah, the Most Gracious, the Most Merciful,'" to which Suhail said, "I do not recognize this, write: 'In Your name, O Allah...'" Then he said: "Write: 'This is what Muhammad, the Messenger of Allah, has agreed upon with Suhail bin Amr,'" to which Suhail said, "If I acknowledged you as the Messenger of Allah, I would not have fought you, but write your name and your father's name," and the Messenger of Allah said: "Write" (Ibn Hisham, 1990 AD). Among them was Umar ibn Al-Khattab, may Allah be pleased with him, where the shock of the situation caused him great sadness and he dialogued with the Messenger of Allah, peace be upon him, and Abu Bakr, may Allah be pleased with him. The effects of sadness and shock appeared in his behavior, which made him question the Prophet and Abu Bakr, until his soul was comforted and satisfied by the revelation of Surah Al-Fath, and he moved beyond his grief.

FROM THE CAUSES LEADING TO PSYCHOLOGICAL TRAUMA, AS DERIVED FROM THE BOOKS OF PROPHETIC TRADITION (SUNNAH):

Family relationships filled with conflicts and disputes: In unstable marital relationships, for example, we see a husband hitting his wife in front of their children, or beating his children and tormenting them, or both spouses using foul language towards each other and towards the children. All these experiences impact the child's psyche and personality.

Concerning this, the Messenger of Allah, peace be upon him, advised good selection of both spouse and wife:

He said: "A woman may be married for four things: her wealth, her lineage, her beauty, and her religion. So succeed by marrying the one of religion, may your hands be rubbed with dust" (Muslim, n.d., Hadith. 1466, vol. 2, p. 1086).

The Prophet, peace be upon him, guided the guardians of the betrothed to look for a suitor with religion and good character, to fulfill the duties of family care and children, and to provide the marital rights and a psychological, physical, and mental environment for the child. The Messenger of Allah, peace be upon him, said: "If there comes to you one whose religion and character you are pleased with, marry him to her; if you do not do so, there will be tribulation on earth and great corruption" (Al-Tirmidhi, 1414 AH, Hadith, vol. 3, p. 387). Therefore, choosing based on religion and morals is crucial for family stability, which in turn secures the psychological stability of children.

Harshness and lack of mercy towards children impact their personalities. "Al-Aqra' bin Habis saw the Prophet, peace be upon him, kissing Hasan—or Ibn Abi Umar said Hasan or Husayn—and said: 'I have ten children and I have never kissed any of them.' The Messenger of Allah, peace be upon him, replied: 'He who does not show mercy, will not be shown mercy'" (Al-Tirmidhi, 1414 AH, Hadith 1911, vol. 4. p. 318). Regarding the loss of one or both parents, the Prophet's recommendation for orphans was: "I and the caretaker of the orphan will be in Paradise like this," and he indicated with his forefinger and middle finger (Al-Bukhari, 1422 AH, Hadith 6005, vol. 8, p. 9); because caring for them, managing their affairs, and showing them compassion protects them from the psychological trauma of losing one or both parents.

Injustice and discrimination among young children, as society's view was negatively biased towards females, favoring males over them as in the times of ignorance, when daughters were buried alive. Almighty said: "Whenever one of them is given the good news of a baby girl, his face grows gloomy, as he suppresses his rage. He hides himself from the people because of the bad news he has received. Should he keep her in disgrace, or bury her ˹alive˺ in the ground? Evil indeed is their judgment!" (Surah Al-Nahl, Verses 58-59).

Thus, they used to bury the daughters alive or keep them in disgrace and humiliation through ill treatment and low regard. This was because they feared dishonor and poverty with the birth of daughters, for daughters do not fight nor earn, and might be captured during raids, bringing dishonor, or live as a heavy burden on their families, bringing poverty. But sustenance is in the hand of God; He provides for all and no one receives except what is decreed for him. Moreover, a human being, by his very nature, is honored by God, and the female, in terms of her humanity, is the counterpart of the man and a part of him, as Islam asserts.

Poor choice in naming a child and assigning hurtful nicknames, the Prophet (peace be upon him) said: "Indeed, you will be called on the Day of Resurrection by your names and the names of your fathers, so beautify your names." (Abu Dawood, no date, H. 4948, V. 4, P. 287). It is narrated by Yahya bin Said that Umar bin al-Khattab, may God be pleased with him, asked a man, "What is your name?" He replied, "Jamrah (ember)." "Son of who?" asked Umar. "Son of Shahab (meteor)," he answered. "From where?" asked Umar. "From Harqah (burning)," the man replied. "Where do you reside?" Umar asked. "In Harat an-Nar (fire quarter)," he answered. "Which part?" Umar inquired. "In Dhat La'za (place of blazing)," he replied. Umar then said, "Go to your family, for they have perished and burned." (Malik, 1412 AH, Hadith 1787, vol. 3, p. 347). Therefore, it is not permissible for a father or anyone else to assign demeaning nicknames to a child such as 'Short', 'One-eyed', 'Fat', and others, as Almighty said: "nor call each other by offensive nicknames" (Surah Al-Hujurat, Verse 11).

Exposure to bullying and physical violence, whether at school, from peers, or in various social environments. The Messenger of God, peace be upon him, forbade his companions from this act due to its negative impact and effect on the soul. There is the story of Ibn Masud: It is narrated that Ibn Masud used to gather tooth-sticks from the arak tree, and he had slender legs. The wind blew, causing him to sway, and the people laughed at him. The Messenger of Allah, peace be upon him, asked, "Why do you laugh?" They said, "O Prophet of God, at the thinness of his legs." He replied, "By He in Whose hand is my soul, they are heavier in the scale than Mount Uhud." (Ibn Hanbal, 2001 AD, vol. 7, p. 98).

Allah almighty says: "Woe to every backbiter, slanderer," (Surah Al-Humazah, Verse 1). Scorning is to find fault with people by words or gestures, whether in their presence or absence. The trait of scorning is greatly detested by Islam as it contradicts manliness, contradicts the etiquette of the self, and contradicts the proper conduct in dealing with people and preserving their dignity, whether they be minor or major" (Sayyid Qutb, 1412 AH, vol. 6, p. 6623).

And likewise, we find that the Prophet, peace be upon him, forbade his companions from using the description 'mad' to demean their Muslim brother. Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, passed by a group and asked, 'What is this gathering?' They replied, 'A madman.' He said, 'He is not mad; rather, he is afflicted.'" (Al-Razi, 1412 AH, vol. 1, p. 278). From his words, 'but rather, he is afflicted,' it is clear to us the upright prophetic approach which respects humanity, values the individual, and honors them.

Feeling inferior due to congenital reasons, illness, or economic circumstances: An individual may feel inferior and psychologically shocked due to a congenital defect, sudden illness, or compelling living conditions. If insulted due to his congenital or medical defect, he feels diminished and psychologically harmed. Here, the divine care of Allah Almighty for the sick and the prohibition against demeaning or insulting them is evident, given the psychological shock it can cause. In the story of Abdullah ibn Umm Maktum, may Allah be pleased with him, we find a clear example demonstrating the importance of this group. Allah almighty says: He frowned and turned1 ˹his attention˺ away 1, ˹simply˺ because the blind man came to him ˹interrupting˺ 2. You never know ˹O Prophet˺, perhaps he may be purified 3, or he may be mindful, benefitting from the reminder 4. As for the one who was indifferent 5 you gave him your ˹undivided˺ attention 6 even though you are not to blame if he would not be purified 7 But as for the one who came to you, eager ˹to learn˺ 8, being in awe ˹of Allah˺ 9, you were inattentive to him 10) (Surah Abasa, Verses 1-10). Ibn Umm Maktum, may Allah be pleased with him, the poor blind man who came to the Messenger of Allah, peace and blessings be upon him, saying: 'O Messenger of Allah, recite to me and teach me of what Allah has taught you.' He repeated this while the Messenger, peace and blessings be upon him, was engaged with Walid ibn al-Mughira, wishing to guide him to Islam along with the nobles of Quraysh. Ibn Umm Maktum was unaware that the Messenger of Allah, peace

and blessings be upon him, was preoccupied with this matter, until the persistence of Ibn Umm Maktum was displeasing to the Messenger, who frowned and turned away. Allah then revealed a Qur'an in which He sternly reproached the Messenger" (Sayyid Qutb, 1412, vol. 4, p. 2434). Prioritizing the needs of the sick over others highlights consideration for their psychological state, and neglecting them or demeaning them has a great negative impact; thus, Allah admonished His Prophet and revealed a chapter to teach us the importance of respecting and accepting the sick.

Belittling and insulting children and not respecting them: A man came to Umar ibn al-Khattab, may Allah be pleased with him, complaining of his son's disobedience. Umar summoned the boy and rebuked him for his lack of filial piety and forgetting his father's rights. The boy said, 'O Commander of the Faithful, does a son not have rights over his father?' Umar replied, 'Yes.' The boy asked, 'What are they, O Commander of the Faithful?' Umar said, 'That he chooses his mother, gives him a good name, and teaches him the Book (the Qur'an).' The boy said, 'O Commander of the Faithful, my father did none of these; my mother was a black slave of a Zoroastrian, he named me Ju'ala (meaning dung beetle), and he did not teach me a single letter of the Book.' Umar then turned to the man and said to him: 'You come to complain about your son's disobedience, yet you were undutiful to him before he was to you, and you wronged him before he wronged you. (Alwan, 1983 AD, p. 317).

SECTION THREE: PSYCHOLOGICAL SHOCK IN THE SAYINGS OF EDUCATORS IN ISLAMIC HERITAGE:

Here are some scholars' views on shock and what it signifies:

Al-Ghazali; (2011 AD, vol. 2, p. 299) states: "Every sudden event has its shock, and with every familiar there is a comfort that contradicts the shock"; meaning that in a sudden shocking situation, if the individual embodies faith in destiny and decree, and knows how to deal with the shock with actions that contradict his psychological feeling of pain, that is, he does not let the shock negatively affect his behavior, he can cope with the situation positively.

And calamities such as the death of loved ones, the loss of wealth, the deterioration of health due to illness, blindness, and the corruption of body parts—in summary, all types of trials—patience in these matters is among the highest stations of patience. Ibn Abbas, may Allah be pleased with them, said: Patience in the Qur'an appears in three forms: patience in performing the duties to Allah, for which there are three hundred degrees; patience in refraining from the prohibitions of Allah, for which there are six hundred degrees; and patience upon a calamity at the first shock, for which there are nine hundred degrees. This rank is favored, although it is among the virtues above the obligatory, because every believer is able to refrain from the prohibitions, but as for patience upon the trials of Allah, only the prophets can truly endure it, for it is the merchandise of the truthful ones and is indeed severe on the soul. Therefore, the Prophet, peace be upon him, said, 'I ask You for certainty which will make the calamities of the world easy for me,' and he said, 'Awaiting relief with patience is worship.' " And Anas ibn Malik reported: I heard the Prophet, peace be upon him, say: "Verily, Allah said: 'If I test My servant with his two beloved things (his eyes) and he remains patient, I will compensate him with Paradise,'" (Al-Bukhari, 1422 AH, Hadith 5653, vol. 7, p. 116). And David, peace be upon him, said: "O Lord, what is the reward for the sorrowful one who endures calamities seeking Your pleasure?" He replied, "His reward is that I shall clothe him in the garment of faith, which I will never remove from him." And Umar ibn Abdul Aziz, may God have mercy on him, said in his sermon, "Never does Allah bestow a blessing upon a servant and then take it away and compensate him with patience, except that what He compensates him with is better than what He took away," and he concluded by reciting: "Only those who endure patiently will be given their reward without limit" (Surah Al-Zumar, Verse 10). Al-Ghazali (2011 AD, vol. 4, p. 73) explains in his book the importance of nurturing and embedding patience in the soul in the face of calamities: "Fudayl was asked about patience and he said: 'It is contentment with the decree of Allah.' It was asked, 'How is that?' He replied, 'The contented one does not wish for more than his station.'" It is also said that Shibli was imprisoned in a madhouse. When a group of people visited him, he asked, "Who are you?" They said, "Your loved ones, come to visit you." He then began throwing stones at them, causing them to flee. He said, "If you were truly my loved ones, you would have endured my trial." And one of the knowers had a scrap of paper in his pocket

that he would take out every hour to read, and it contained: "So be patient with your Lord's decree, for you are truly under Our ˹watchful˺ Eyes. And glorify the praises of your Lord when you rise." (Surah At-Tur, Verse 48).

Ibn al-Qayyim al-Jawziyya (n.d, vol. 2, p. 194) states: "Among the types of calamities are the loss of wealth, honor, and health. For whoever is stingy with his wealth and does not spend it in the way of Allah, the Exalted, and to elevate His word, Allah will take it from him, or decree that he spends it in ways that do not benefit him in this world or the hereafter, rather in ways that will harm him sooner or later. And if he hoards it and saves it, he will be prevented from enjoying it, and it will be transferred to someone else. Likewise, whoever indulges his body and his honor and prefers his comfort over the hardship for Allah and in His cause, Allah, the Exalted, will exhaust him many times over in other ways, and in his seeking of pleasure. And this is a matter known to people through experience."

Ibn al-Qayyim al-Jawziyya discusses the types of calamities that may befall a person, linking them to their causes, with the primary cause being distance from Allah, the Exalted, in spirit and various dealings. He says in tribulation (n.d, vol. 2, p. 188): "The trial of a believer is like medicine for him, extracting the ailments that, if they had remained, would have destroyed him or diminished his reward and lowered his rank. Thus, the trial and test extract these ailments and prepare him for the complete reward and higher status. It is known that the existence of this is better for the believer than its absence, as the Prophet, peace and blessings of Allah be upon him and his family, said: 'By Him in Whose hand is my soul, Allah does not decree anything for the believer except that it is better for him, and this is only for the believer. If prosperity touches him and he is grateful, then it is better for him, and if adversity touches him and he is patient, then it is better for him' (Muslim, n.d, Hadith 2999, vol. 4, p. 2295). Thus, this trial and test are part of his victory, honor, and well-being. Therefore, the people who are most tested are the prophets, then those closest to them, and so on. A person is tested according to his religion; if there is strength in his religion, his trial is intensified, and if there is softness in his religion, it is lightened. And the trial continues for the believer until he walks on the earth without any sin."

And illnesses, concerns, and grief are inevitable aspects of human nature and existence in this world, even for children and animals, as required by the wisdom of the wisest of rulers (God). If goodness were to be stripped of evil in this world, and benefit of harm, and pleasure of pain, it would be a different world and a different existence. The wisdom for which good and evil, pleasure and pain, benefit and harm were intertwined would be lost. This separation and distinction will occur in another realm, not this one, as Allah Almighty said: {so Allah may separate the evil from the good. He will pile up the evil ones all together and then cast them into Hell. They are the ˹true˺ losers.} (Surah Al-Anfal, Verse 37). "(Ibn al-Qayyim, n.d., vol. 2, p. 188)."

In the educational thought of Ibn al-Qayyim, he emphasizes that illnesses, concerns, exposure to various shocks, and trials are natural aspects of the human self. He acknowledges that children, like adults, are subject to worries and various situations that affect their psyche. There is no absolute good nor absolute evil, but rather there is good and evil, pleasure and pain, all of which are tests from Allah Almighty to reward each soul according to what it has earned. This variance between good and evil requires parents and educators to follow a balanced approach in upbringing, a methodology that addresses, rectifies, and resists harm and evil within the self, while instilling and enhancing goodness.

SECTION THREE: PROPOSED SOLUTIONS WITHIN THE FAMILY TO MITIGATE PSYCHOLOGICAL TRAUMA DERIVED FROM THE ISLAMIC EDUCATIONAL METHODOLOGY.

FIRST REQUIREMENT: THE PREVENTIVE APPROACH TO PROTECT AGAINST THE PROBLEM OF PSYCHOLOGICAL TRAUMA

To mitigate the problem of emotional trauma before it occurs, according to the balanced Islamic methodology, through the extraction of legal texts, and to clarify the means of prevention and then the means of treatment as follows:

Attention to Physical Health: Physical health affects an individual's self-confidence. The lack of vitality in an individual makes them unable to perform what is required of them and makes them weak in constitution. Educators must teach and raise their children on the values of strength. As the Messenger of Allah said: "The strong believer is better and more beloved to Allah than the weak believer, while there is good in both. Be eager for what benefits you, seek help from Allah, and do not be incapacitated" (Muslim, n.d., Hadith 2644, vol. 4, p. 2025). It appears that there is a close relationship between the physical life and the psychological life of the child, especially in their early years. The mother's fulfillment of the child's physical needs enhances their psychological strength and emotional security.

The Value of Love, Emotional Security, and Respect for Children: Love, affection, and respect drive parents to stand by their child initially, encouraging and supporting them in identifying their abilities, inclinations, and desires. This instills confidence in the child, regardless of the negative events and situations they may face. The child feels secure with their parents' presence, support, and kindness in all forms of interaction, nurturing a sense of love from a young age, which grows with them and propels them into the future with faith and optimism. The Prophet (peace be upon him) would admonish and guide any of his companions who did not show mercy to their children, ensuring the well-being of the household, family, and children, out of his concern for building the children's personalities and psychological strength, which would affect their future character. As narrated, "Some Bedouins came to the Messenger of Allah (peace be upon him) and said, 'Do you kiss your children?' He said, 'Yes.' They said, 'But we, by Allah, do not kiss them.' The Messenger of Allah (peace be upon him) said, 'I cannot help you if Allah has removed mercy from your hearts.'" (Muslim, n.d., Hadith 2317, vol. 4, p. 1808).

Among the Islamic Guidelines for Compassionate Treatment are the Following:

Allah almighty says: "Indeed, Allah commands justice, grace, as well as generosity to close relatives". (Surah Al-Nahl, Verse 90).

Allah almighty says: Had you been cruel or hard-hearted, they would have certainly abandoned you" (Surah Ali-Imran, Verse 195).

Regarding him (peace be upon him): "The merciful are shown mercy by the Merciful. Be merciful to those on the earth, and the One above the heavens will have mercy upon you" (Abu Dawood, n.d., Hadith 4941, vol. 4, p. 285).

And his saying: "Allah loves gentleness in all matters" (Bukhari, 1422 AH, Hadith 6024, vol. 8, p. 12).

The Value of Selecting a Healthy Social Environment: This is evident through parents monitoring the environments their children are involved in and keeping an eye on bad companions. Among the factors leading to psychological trauma and disturbance are bad companions. Islam guides parents and educators to monitor their children closely, especially during the age of discernment and adolescence. It also directs them to select righteous company to instill good morals. Among these directives are the following:

The saying of the Prophet (peace be upon him): "The example of a good companion and a bad companion is like that of the carrier of musk and the blower of the bellows. The carrier of musk either gives you some perfume, you buy it from him, or you find a good smell from him. But the blower of the bellows either burns your clothes or you find a bad smell from him." (Al-Bukhari, 1422 AH, Hadith 2101, vol. 3, p. 63).

Allah's almighty's saying: "Close friends will be enemies to one another on that Day, except the righteous" (Surah Al-Zukhruf, Verse 67).

And his saying (peace be upon him): "A person will be with those whom he loves." (Al-Bukhari, 1422 AH, Hadith 6168, Vol. 8, P. 39).

Sexual Education, Teaching Children the Etiquettes of Interaction and Safeguarding their Private Parts. It is imperative to protect them from anything that may cause them psychological trauma stemming from incorrect sexual education. Often, parents are unaware of how to properly educate their children on sexual matters. For instance, we should not allow anyone to change the child's clothes, and they should teach them that their private parts are their own concern and that no one should look at them. We should not allow them to become

accustomed to touching their private areas. When discussing private parts, it should be done positively and healthily to prevent the child from developing a dislike for his/her body. We should not leave our children alone with a servant or maid, for example. There is a difference between the private parts of a girl and those of a boy, and the effects of puberty differ between males and females. Hence, proper guidance, sound education, and responding to various inquiries in a scientific and healthy manner are necessary. It is also important to monitor the different media that the child is exposed to so they do not encounter anything inappropriate that could cause them shock.

Among the Islamic Directives in Sexual Education are the Following:

The saying of the Messenger of Allah (peace be upon him): "Command your children to pray when they are seven years old, and beat them for it when they are ten, and separate them in their beds." (Abu Dawood, n.d., Hadith 495, vol. 1, p. 576). The point of reference here is the separation between boys and girls in their beds to achieve benefit and prevent harm. When children reach the age of discernment, they must be separated.

Teaching children the etiquettes of seeking permission, as Allah almighty says: "O believers! Let those ˹bondspeople˺ in your possession and those of you who are still under age ask for your permission ˹to come in˺ at three times: before dawn prayer, when you take off your ˹outer˺ clothes at noon, and after the late evening prayer. ˹These are˺ three times of privacy for you. Other than these times, there is no blame on you or them to move freely, attending to one another. This is how Allah makes the revelations clear to you, for Allah is All-Knowing, All-Wise. And when the children among you reach puberty, let them ask permission [to enter] as those before them have done. Thus does Allah make clear to you His verses. And Allah is Knowing and Wise." (Surah An-Nur, Verses 58-59).

Teaching children the etiquette of looking at their mahrams, as Allah almighty says: "˹Also˺ forbidden to you for marriage are your mothers, your daughters, your sisters, your paternal and maternal aunts, your brother's daughters, your sister's daughters, your foster-mothers, your foster-sisters, your mothers-in-law" (Surah An-Nisa, Verse 128).

Raising children to tell the truth and providing them with psychological security. This leads the child to confide in their parents about negative situations. The child will not fear their parents if something bad happens to them. Instead, the parents build a bond of psychological trust by embodying the truth and raising them according to the methodology of the Messenger of Allah (peace be upon him) in his saying: "Indeed, truthfulness leads to righteousness, and righteousness leads to Paradise. A man continues to tell the truth until he is recorded with Allah as truthful. And indeed, lying leads to wickedness, and wickedness leads to the Fire. A man continues to lie until he is recorded with Allah as a liar." (Al-Bukhari, 1422 AH, Hadith 6094, vol. 8, p. 25). This helps parents address and resolve problems or prevent them.

THE SECOND REQUIREMENT: THE THERAPEUTIC APPROACH TO REDUCE THE PROBLEM OF PSYCHOLOGICAL TRAUMA:

Initially, diagnosis is conducted through following the scientific method: identifying and feeling the problem, hypothesizing about it, then gathering information about the affected case, interpreting and analyzing it, and understanding the causes and the resulting harm. The problem is diagnosed, and solutions are sought for treating post-traumatic and psychological disorders. According to the Islamic educational perspective, the following solutions can be applied:

And teaching them supplication and seeking refuge in Allah, for Allah is close to them, sees them, hears them, and is capable of removing their harm. Allah the Exalted said: "When My servants ask you ˹O Prophet˺ about Me: I am truly near. I respond to one's prayer when they call upon Me. So let them respond ˹with obedience˺ to Me and believe in Me, perhaps they will be guided ˹to the Right Way˺." (Surah Al-Baqarah, Verse 186).

And Ibn Abbas reported that the Messenger of Allah (peace be upon him) used to teach them this supplication as he would teach them a surah from the Quran: "Say: 'O Allah, we seek refuge in You from the punishment of Hell, and we seek refuge in You from the punishment of the grave, and we seek refuge in You from the trial

of the Antichrist, and we seek refuge in You from the trials of life and death."' (Muslim, n.d., Hadith 590, vol. 1, p. 413).

As for fortifying children with Ruqyah (Islamic spiritual healing): Malik ibn Anas reported from Humayd ibn Qays al-Makki that he said: "The Messenger of Allah (peace be upon him) was brought the two sons of Ja'far ibn Abi Talib, and he said to their caretaker: 'Why do I see them so thin?' Their caretaker replied: 'O Messenger of Allah, the evil eye befalls them quickly, and we have not sought Ruqyah for them because we do not know what will please you in this regard.' The Messenger of Allah (peace be upon him) said: 'Seek Ruqyah for them, for if anything were to overtake the divine decree, it would be the evil eye.'" (Malik, 1412 AH, Hadith 1974, vol. 2, p. 117). And the Messenger of Allah (peace be upon him) used to say: "Remove the harm, O Lord of the people. Heal, for You are the Healer. There is no healing except Your healing, a healing that leaves no disease behind." (Al-Bukhari, 1422 AH, Hadith 5744, vol. 7, p. 133).

Changing the Environment and Providing a Righteous Social Setting: This involves parents arranging for their children who are suffering from trauma to have companions with good qualities, so they can spend time together, feel cared for and confident, and adopt good habits. The Companions were keen to take their children to scholarly gatherings and provide them with a safe social environment in terms of people and topics, so they could gain knowledge and social benefits that would help them face their future. For instance, Umar (may Allah be pleased with him) used to take his son to the gatherings of the Messenger of Allah (peace be upon him). Ibn Umar (may Allah be pleased with him) reported: The Messenger of Allah (peace be upon him) said: "Tell me about a tree whose example is that of a believer." The people began mentioning trees from the desert. Ibn Umar said: "It occurred to me that it is the date-palm tree, but I felt too shy to speak because of the elders present. When they remained silent, the Messenger of Allah (peace be upon him) said: 'It is the date-palm tree.'" (Muslim, n.d., Hadith 2811, vol. 4, p. 2165).

The Prophet (peace be upon him) was keen on taking children with him on Muslim conquests and integrating them into beneficial environments. In this hadith, there is educational evidence of alleviating distress and treating the trauma of the situation that Zayd experienced through the Prophet's (peace be upon him) joking with him, comforting him, and turning his distress into happiness and joy. Zayd was integrated into a righteous environment with righteous people.

Taking children to mosques is an excellent example of providing a sound social environment. Anas ibn Malik narrated that the Prophet (peace be upon him) said: "I begin the prayer intending to prolong it, but then I hear the crying of a child, so I shorten my prayer because I know the distress that the child's crying causes his mother." (Al-Bukhari, 1422 AH, Hadith 709, vol. 1, p. 143).

"And the Messenger of Allah (peace be upon him) would hear the crying of a child with his mother while he was in prayer, so he would recite a short or light surah." (Muslim, n.d., Hadith 470, vol. 1, p. 342). This indicates that the female Companions used to bring their children to the mosques, and the Prophet (peace be upon him) did not prevent them from doing so. Rather, he would ease their burden and encourage them.

PSYCHOLOGICAL CONFRONTATION

This involves parents and educators fulfilling their duty of advising and warning anyone who insults, humiliates, or strikes the child. They should caution against the consequences of mockery and ridicule and the psychological impact they have on children's feelings, and keep children away from harmful social environments. An example of this is the incident involving Amr ibn al-As when he was the governor of Egypt. His son raced with a Copt and the Copt won. Angered, the son of Amr struck him with a whip and said, "Take this! I am the son of the noble ones." The Copt, knowing the justice of Umar, went to him to complain, saying, "The governor's son hit me." Umar ibn al-Khattab sent a stern letter to Amr ibn al-As, reprimanding him with strong words, even though the complaint came from a Copt. This demonstrates the magnanimity of Islam. Umar ibn al-Khattab wrote to Amr ibn al-As, saying, "Since when do you enslave people when their mothers gave birth to them free? I insist that you come, you and your son." Amr ibn al-As went, terrified, and brought his son before the Caliph, with the Copt present. When the son of Amr ibn al-As admitted what he had done, Umar ibn al-Khattab said to the Copt, "Stand up." The Copt stood, and Umar handed him a whip, saying, "Say to him, 'Take this! I

am the son of the noble ones,' and strike him." Then Umar said to Amr ibn al-As, "Remove your turban," and said to the Copt, "Strike him on his bald head because he allowed his son to hit you and exceed his rights." This was a reprimand and disciplinary action against Amr ibn al-As because he allowed his son to strike this Copt, even though he was under his governance and a non-Muslim, for injustice is never acceptable. The man said, "I have taken my right, O Commander of the Faithful." (Abd al-Ghaffar, n.d.).

In confronting the news of the death of the Prophet (peace be upon him), there is an excellent example. When the news of his death spread, Abu Bakr approached without speaking to the people until he entered upon Aisha. He uncovered the face of the Prophet, kissed him, and wept, saying, "May my father and mother be sacrificed for you; Allah will not combine two deaths upon you." Then he went out while Umar was addressing the people, claiming that the Messenger of Allah had not died but had gone to his Lord as Isa did and that he would not die until he had exterminated the hypocrites. Abu Bakr approached Umar, telling him, "Calm down, O Umar, and listen." But Umar continued in his agitated state. Seeing that Umar would not listen, Abu Bakr turned to the people, who then left Umar and came towards him. Abu Bakr said, "O people, whoever used to worship Muhammad, Muhammad is dead. But whoever used to worship Allah, Allah is Ever-Living and does not die. As Allah almighty says: "Muhammad is no more than a messenger; other messengers have gone before him. If he were to die or to be killed, would you regress into disbelief? Those who do so will not harm Allah whatsoever. And Allah will reward those who are grateful" (Surah Al 'Imran, Verse 144). (Al-Bouti, n.d.).

Deepening the Belief in Divine Decree and Predestination in the Hearts of Children: This is to ensure that they firmly believe that what has befallen them was never meant to miss them, and what missed them was never meant to befall them. Ibn Abbas reported: "One day, I was behind the Messenger of Allah (peace be upon him), and he said, 'O boy, I will teach you some words. Be mindful of Allah, and He will protect you. Be mindful of Allah, and you will find Him before you. If you ask, ask Allah. If you seek help, seek help from Allah. Know that if the entire nation were to gather to benefit you with something, they would not benefit you except with something that Allah has already decreed for you. And if they were to gather to harm you with something, they would not harm you except with something that Allah has already decreed against you. The pens have been lifted, and the pages have dried.'" (Al-Tirmidhi, 1414 AH, Hadith 2516, vol. 4, p. 667).

And teaching him the value of patience in the face of calamities and all the difficulties and hardships he encounters. This is illustrated in the advice of Luqman to his son, in teaching him patience and instilling the belief in Divine Decree and Predestination. Allah the Exalted said in Luqman's advice to his son: "O my dear son! Establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely this is a resolve to aspire to" (Surah Luqman, Verse 17).

And patience is in what befalls an individual, from the twisting of souls and their stubbornness, the deviation of hearts and their turning away, from the harm inflicted by tongues and hands, from trials in wealth and tribulations. This is the path of creed outlined: monotheism, a sense of Allah's surveillance, aspiration for what is with Him, trust in His justice, and fear of His punishment. (Sayyid Qutb, 1412 AH).

Emulating the Example of Courage and Strength from the Prophet (peace be upon him): This is achieved by teaching children stories full of bravery so that they may draw physical and psychological strength from them in facing any trauma. Among these stories: "The Messenger of Allah (peace be upon him) was the best of people, the most generous of people, and the bravest of people. The people of Medina were frightened one night, so they went towards the sound. The Messenger of Allah (peace be upon him) met them on his way back, as he had gone ahead of them towards the sound. He was on the horse of Abu Talha, bareback, with his sword slung around his neck, and he was saying, 'Do not be afraid, do not be afraid.' He said, 'We found it to be like the sea,' or 'Indeed, it is a sea.' He said that the horse was slow, but it was found to be swift that night." (Muslim, n.d., Hadith 4389, vol. 2, p. 422).

Instilling the Principle of Reward and Punishment in the Child's Heart: This is to ensure that the wrongdoer and sinner will be held accountable by Allah for all their actions and words in this world and the Hereafter. The wronged and oppressed will receive great reward and compensation for their patience, and Allah will vindicate and support them, even if after some time. Allah's just law is established in holding all individuals accountable. Allah the Exalted says: "The reward of an evil deed is its equivalent." (Surah Ash-Shuraa, Verse 40).

Thirdly: Conducting an Evaluation to Ensure the Modification of Behavior Resulting from Psychological Trauma. This is achieved through the method of observation, noting the emotions that manifest in children's behavior after applying the treatment, conducting interviews with the children or their parents, or distributing questionnaires to parents and educators to determine the effectiveness of behavior modification according to a balanced approach.

FOURTHLY: CONSULTING SPECIALISTS IN THE FIELD OF MEDICINE AND PSYCHOLOGICAL TREATMENT

In conclusion, although this treatment has been studied and established for cases that may be subject to guidance, direction, and modification by educators, the issue of psychological trauma and its disorders may require a specialist in psychiatry and medical treatment. Therefore, it is advised to consult them and utilize their methods of treatment.

CONCLUSION: IT INCLUDES:

FIRSTLY, FINDINGS

The impact of the emotional aspect of trauma is linked to the physical behavioral aspect in terms of deviating from normal behavior to abnormal and pathological behavior.

All meanings of terms synonymous with psychological trauma lead the individual to sadness, pain, and the psychological disturbance that occurs after a person experiences trauma from a specific situation, and treating its disorder through connecting the individual with the decree of Allah and training them on psychological processes, (contentment, acceptance, reliance on God and submission to his decrees).

Among the theories explaining psychological trauma are the psychoanalytic theory, behavioral theory, psychosocial theory, and biological theory, each focusing on one aspect over others.

The distinction of the Islamic educational approach in addressing trauma is evident in offering logical solutions, without neglecting any aspect of personality in providing treatment and prevention, derived from the texts and directives of revelation, along with consultation with medical and psychological treatment specialists.

SECONDLY, RECOMMENDATIONS:

 In light of the findings, the researchers recommend:

Conducting research on psychological issues and presenting more of the various problems such as the problem of: (jealousy, identity disorder, shyness) from an Islamic educational perspective to provide an Islamic scientific model for solving different psychological problems, and comparing it with developmental psychology theories.

Organizing awareness seminars for educational and instructional institutions to understand the importance of healthy psychological growth and the treatment of various issues and the development of a healthy personality in light of Islamic education.

Endeavoring to adopt the idea of Islamic treatment, and building a program for modifying pathological behavior resulting from psychological trauma, and applying it in various educational institutions such as families, schools, and universities, and broadcasting media programs that embrace its idea.

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