

Principles of Emotional Stability among Muslim Youth and its Educational Applications in the Personality of Prophet Joseph (Yusuf), Peace be Upon Him

Hanan Ali Hussein Bdoor¹ and Raedah Khaled Hamad Nuseirat²

Abstract

Objectives: The aim of this study is to formulate the Islamic principles of emotional stability among Muslim youth, considering them the most important groups in society. This is particularly important due to the contemporary challenges faced by youth today, which intensify their tension and emotions. It was necessary to infer the Islamic principles of emotional stability that teach youth to control their emotions and confront their problems in a balanced manner. Additionally, the aim is to acknowledge the indicators of emotional stability in the Holy Quran and the Sunnah of the Prophet, peace be upon him. Methodology: The study employs a descriptive-analytical approach, involving the examination of Quranic verses and Prophetic sayings containing specific emotions. Subsequently, Islamic principles of emotional stability are formulated, followed by their pedagogical application to the character of Yusuf, peace be upon him. Results: The study concluded that emotional stability is a contemporary necessity for Muslim youth. It demonstrates that emotions have both positive and negative effects on human behavior. Additionally, there are Islamic principles for emotional stability, and it is considered that the prophets are perfect role models in this regard. This helps youth achieve numerous benefits in their daily lives. Summary: There are various types of emotions, and clear indications of emotional stability are mentioned in the Holy Quran and the Sunnah, from which Islamic principles of emotional stability can be inferred. The character of Yusuf, peace be upon him, serves as a pedagogical application for emotional stability in some aspects. Most likely, the results have a positive reflection of emotional stability in the lives of the youth. Recommendations: This study recommends training youth in emotional stability strategies through training courses, workshops, and inclusion of educational curricula addressing content of emotional stability. Furthermore, it suggests guiding graduate students to conduct research on youth emotions and treatment methods.

Keywords: Emotional Stability, Pedagogical Applications, Yusuf's Character

INTRODUCTION

Praise be to Allah, Lord of the worlds, and prayers and peace be upon our master Muhammad, the leader of the early and the late.

Islamic societies are undergoing radical changes, rapid events, and challenges in all areas of life, making people, especially the youth, in a state of anxiety, anticipation of events, and fear of the future. These turbulent emotions are reflected in the behavior of Muslim youth, leading to various emotional reactions according to their nature and personality types: some face situations with negative emotion, while others approach them positively. Youth are among the most enthusiastic, emotional, and impulsive segments of society in their behaviors and reactions; therefore, contemporary Muslim youth are the group most in need of emotional stability; for emotional stability plays a central role in psychological stability, tranquility, and balance which helps the youth make correct decisions and protects them from contemporary psychological diseases, especially depression. Thus, one of the objectives of this study was to establish Islamic principles for emotional stability among Muslim youth that enable them to control facing their problems with rationality and calm; as well as applying the principles of emotional stability to the personality of Prophet Joseph (Yusuf) through his relationship with his father and his brothers, then his relationship with others, and to demonstrate the results of emotional stability in the life of Muslim youth. The study followed a descriptive analytical approach in deducing some Quranic verses and prophetic sayings related to this matter, and in reviewing the situations that affected the personality of prophet Joseph (Yusuf), peace be upon him, in Surah Yusuf (Joseph), where his emotional stability was evident. The importance of the study emerges through helping the youth so that emotional stability becomes a prominent

¹ Associate Professor in Islamic Education, Faculty of Sharia and Islamic Studies, Yarmouk University. E-mail: Hanan.b@yu.edu.jo

² Associate Professor in Islamic Education, Faculty of Sharia and Islamic Studies, Yarmouk University. E-mail: raedh.nuseirat@yu.edu.jo

feature in their personalities, as well as enabling Muslim families, educators, and counselors in educational institutions to benefit from this study in their good dealings with the youth.

Chapter One:

Section One: The Concept of Emotional Stability

Stability Linguistically: Originates from the root word "ثَبَّتَ thabat" which signifies the continuity of something (Ibn Fares, 2007) and in it is the meaning of steadiness (Al-Isfahani, 1412 AH).

Emotion Technically: A state of psychological change overwhelms the individual affected by a stronger influence than individual's own will (Mustafa, 2009), as well as being intense emotional states, and is considered a turbulent psychophysical state, revealing itself in the individual's feelings and behavior (Rajeh, 1982).

Emotional stability is a state of calmness and emotional flexibility towards different emotional situations that make individuals happier and more peaceful (Al-Isfahani, 1412 AH). In another definition, emotional stability is the individual's ability to control their emotions and express them in a mature manner... (Brown, 2015). The term "emotional stability" is a compound term composed of two concepts from psychology: "stability" and "emotion". Stability means "an individual has a level of steady energy that tends to be distributed evenly within the individual, representing the median state of tension, and this is the process of stability (Suleiman, 2006). Emotional stability is used to describe the state of an individual who is emotionally mature and has the flexibility not only to face ordinary situations and new situations but also to innovate and be creative in solving (Hijazi, 2019).

Section Two: Related Terms

Emotional Balance: "The individual's ability to understand and regulate their feelings so that they are appropriate for the situations and stimuli that evoke them, with consistent emotional responses in similar situations" (Al-Omari, 2019).

Emotional Intelligence: "The individual's knowledge of their emotions and their use in making life decisions and dealing well with states of anxiety and discomfort, the ability to understand people's feelings, and the ability to convince and lead others" (Al-Khafafi, 2013).

Emotional Creativity: "The individual's ability to express original emotions that drive them to positively direct their thinking in dealing with different situations or push them to produce a certain work, depending on the individual's possession of creative predispositions characterized by novelty and uniqueness" (Awaatif, 2012).

Affective Intelligence: "The ability to know one's feelings, regulate them, understand the feelings of others, empathize with them, and motivate oneself to make smart decisions" (Al-Samnudi, 2007).

The researchers believe that these terms do not deviate from the concept of emotional stability in its general sense, as the common denominator among them is the human's ability to control what emanates from them in terms of actions and understand the reactions of others to achieve the best outcome in their relationships and mental health.

Section Three: Causes of Emotions

The reasons leading to emotions vary and differ depending on the situation in which the emotion occurs, whether it is positive or negative, as follows:

The nature of the individual's upbringing, culture, and family socialization.

The nature of a person's self-perception.

The inability to balance between the demands of emotion and the demands of reason, and this balance is the real battle that a Muslim must fight between reason, emotion, and negative emotions such as malice, envy, anger, etc., which disrupts the balance of personality and contradicts the judgments of reason. The struggle

against these negative emotions can only be through the attachment of the heart to Allah, and by adopting the opposites of these emotions, for example, anger is countered by restraining anger, and so on (Bakar, 2011).

The circumstances surrounding the individual and the social environment in which they live.

The sudden satisfaction of some underlying human motives, like a patient who had no hope for recovery and then suddenly recovers from their illness. (Al-Hashimi, 1407 AH).

The presence of various stimuli that require a response to the different conditions and requirements of life.

Undoubtedly, the main cause of negative emotions such as anger and all forms of violence is Satan, for he is the root of all evils.

Section Four: Types of Emotions (Bani Younes, 2007)

It is essential to understand the types of emotions in order to comprehend their necessity in the lives of youth, as follows:

Positive Emotions, which are emotions that cause happiness such as joy and are stimulating for the individual.

Negative Emotions, leading to unhappiness and suffering, and have undesirable outcomes on mental and physical health, such as anger and fear.

Strong Emotions, which increase activity, energy, and enthusiasm, leading to an increase in heart rate and blood pressure, like anger, envy, and joy.

Weak Emotions, that reduce activity and vitality, such as sadness and nostalgia.

Section Five: The Importance of Emotional Stability for Contemporary Muslim Youth

The youth phase is generally characterized by enthusiasm, boldness, emotionality, risk-taking, and extreme reactions to different situations. Therefore, it was necessary to teach youth emotional stability due to its significant role in regulating their emotions and stabilizing their lives. Emotional stability is an aspect of mental health among youth and reflects social adjustment and realistic and clear interaction with their community (Abu Zaid, 1987). The need for emotional stability among youth today is greater than ever, especially in light of rapid changes in various aspects of life, which is a hallmark of this era characterized by swiftly unfolding daily events. As change and rapidity have become inevitable in the lives of youth, it is essential to align with the religious, cultural, economic, social, and political conditions of the age. It is necessary to develop educated Muslim youth who are abreast with this vast amount of knowledge, considering that youth are the pillars of the Islamic nation and the energy and strength through which change towards civilizational development and progress among nations will be achieved. The youth stage is a crucial period in a person's life, where they need to feel belonging and security and have someone to stand by them in the challenges they face, and to act calmly and with emotional balance to achieve and develop their goals in life (Al-Eisawi, 2014).

Since information and knowledge alone are not enough for youth, they need important aspects to refine their personalities, such as the psychological aspect, which makes youth balanced and confident in their abilities and potential. This extends to establishing relationships with others based on conscious interaction that allows Muslim youth to highlight their personal uniqueness and distinction from others (Al-Kubaisi, 1999).

Many studies have demonstrated the importance of emotional stability and a positive relationship between emotional stability and social competence, between emotional stability and emotional intelligence, and also its relation to self-concept (Dorman, 2015). These positive relationships result in high self-esteem among Muslim youth and an ability to deal with the surrounding social and material environment. Conversely, other studies have shown an inverse relationship between emotional stability and depression (Di Fabio A, 2014), where increased emotional stability leads to decreased depression.

Among the affirmations of the significance of emotional stability in youth is that most theories in psychology have regarded it as one of the most crucial aspects of an individual's personality for enabling confronting life's challenges. Especially since the current era presents more challenging circumstances than the past, even

instability has become a characteristic by which this era is known (Al-Sharbini, 2004). Muslim youth today suffer from fear, anxiety, and a loss of faith in their uncertain future, particularly amidst the economic, political, and social hardships. This situation poses a threat to their thoughts and overall life, leading them to feel insecure and unsettled, which in turn causes a state of pessimism, despair, and disturbance. This disturbance can lead to depression (Shaqeer, 2005), which has emerged as the prominent trait of the current era.

Excessive and unbalanced emotions among Muslim youth lead to negative outcomes, especially when characterized by severity and expressed in socially unacceptable ways. Such conditions adversely affect the health of the youth, resulting in both physical and psychological ailments. It becomes a barrier in their behavior and thought processes, negatively impacting the quality of life, relationships with others, and also affecting their job performance, hindering workflow, and lowering self-esteem (Faied, 2008). Furthermore, the youth's loss of control over their daily emotions inevitably leads to violence against others and the loss of many relationships. Therefore, emotional stability is an essential necessity that contemporary Muslim youth must embody to enable them to harness their energies, confront their failures, improve their relationships with their surroundings, and establish a network of good relations through understanding the emotions and feelings of others without rushing to judge them.

Chapter Three: Emotional Stability in the Holy Quran and the Sunnah

Islam, at its core, calls for tranquility and balance in all aspects of life so that a Muslim may achieve the highest levels of emotional stability in the face of all challenges. This is evident through the following sections:

Section One: Indications of Emotional Stability in the Holy Quran

Numerous verses in the Quran direct Muslim youth towards emotional stability and guide them on how to achieve this stability through various means, including, but not limited to, the following: -

Continuous remembrance of Allah, the Almighty, Allah Almighty said: “Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.” (Surah Al-Raed, Verse 28). Al-Sa'di, in his interpretation of the verse, said, "It means her anxiety and disturbance fade away, and her joys and pleasures attend her" (Al-Sa'di, 2002). This is a sign of the believers, so their hearts should find peace in nothing but His remembrance, Glorified be He. And nothing is more delightful to the hearts or sweeter than the love of their Creator, finding solace in Him and knowing Him" (Al-Sa'di, 2002). Also, among the meanings of the verse is that understanding the meanings of the Quran and its rulings brings tranquility to the souls (Al-Sa'di 2002). Al-Qurtubi said the reassured soul is the one that is calm and certain, having full certainty that Allah is its Lord. Ibn Abbas said it means reassured by Allah's reward, and likewise, it is "satisfied with Allah's decree, and it is said the reassured: means sincere" (Al-Qurtubi, 2006).

Complete humility before Allah, the Almighty, and turning away from the ignorant, Allah Almighty said: “And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness” (Surah Al-Furqan, Verse 63) So, the most complete attributes of the servants of the Most Merciful, who are distinguished by this description, are that they walk with serenity, dignity, and humility towards Allah and creation. And when the ignorant address them with ignorance, they respond in a manner that preserves them from sin and shields them from reciprocating the ignorant with their ignorance. This praises them for their abundant forbearance, responding to the wrongdoer with goodness, and the soundness of mind that has led them to this stature (Al-Sa'di, 2002).

Forgiving people and enjoining what is right and what is good, Allah Almighty said: “Take what is given freely, enjoin what is good, and turn away from the ignorant” (Surah Al-Araf, Verse 199). And this verse encompasses good manners with people and how to treat them, such that they are not asked for what they cannot do, overlooking their shortcomings and ignoring their flaws, and engaging with them with every kind word and beautiful deed (Al-Sa'di, 2002).

Suppressing anger and forgiving when capable those who have wronged, Allah Almighty said: Those who spend (in Allah's cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves the Muhsinin (the good-doers) (Surah Al-Imran, Verse 134) Ibn Kathir said, "When anger arises within them, they suppress it, meaning they conceal it and do not act upon it, and furthermore, they forgive those who have wronged them" (Ibn Kathir, 1999).

Patience in the face of harm without weakness and avoiding the harm-doer, Allah Almighty said: "And be patient over what they say and avoid them with gracious avoidance" (Surah Al-Mouzzmal, Verse 10). And the meaning is: patience upon harm, insult, and mockery, and despite all this, one does not cease their invitation and benefiting them (Al-Qurtubi, 2006). Thus, however great the harm from people may be, one must not refrain from offering goodness to them and benefiting them; because the motive for dealing with people is obedience to Allah and desire for His paradise.

There are many noble verses - too numerous to mention all here - that indicate how emotional stability is achieved by a Muslim and assist him in it. Likewise, most verses that encourage noble morals such as truthfulness, trustworthiness, patience, wisdom, and others, are indeed tools for emotional stability and means to achieve it.

Section Two: Indications of Emotional Stability in the Prophetic Hadiths

The Prophet Muhammad, peace and blessings be upon him, is a model of emotional stability throughout his noble life, in all its phases. There are many prophetic hadiths that indicate emotional stability and clearly encourage it, including, for example:

Warning against anger: On the authority of Abu Huraira, a man said to the Prophet, peace and blessings be upon him, "Advise me," he said: "Do not become angry." The man repeated his request several times, and he said: "Do not become angry" (Al-Bukhari 1997), and his saying, peace and blessings be upon him, "If one of you becomes angry, let him be silent" (Al-Bukhari, 1997).

Encouragement to adhere to deliberation and forbearance, the Prophet said to Ashaj, "You have two qualities that Allah loves: forbearance and patience" (Muslim 1433 AH).

Considering courage and strength in controlling oneself at the moment of emotion and anger, he, peace and blessings be upon him, said: "The strong man is not the one who wins the wrestling match; the truly strong man is he who controls himself in a fit of rage" (Al-Bukhari, 1997). Thus, the Prophet, peace and blessings be upon him, regarded stability and self-control at the moment of emotion as the true measure of strength, not the power to enforce anger and violence.

The call to gentleness in all matters, he, peace and blessings be upon him, said, "Allah loves gentleness in all things" (Muslim 1433 AH). This hadith is the best evidence that the basis of human interaction is the gentleness that leads to emotional stability.

The measure of distinction with Allah is the purity of heart and tongue, "It was said to the Messenger of Allah, 'Who are the best people?' He replied: 'Everyone with a mended heart and truthful tongue.' They said, 'Truthful tongue we understand, but what is a mended heart?' He said: 'It is the pious, the pure, with no sin, nor injustice, nor resentment, nor envy in it'" (Ibn Majah 4216). Therefore, one characterized by such mental integrity, embodying these qualities, can only enjoy high emotional stability.

The prohibition of moral harm and heart diseases: The Prophet, peace be upon him, said, "Do not envy each other, do not inflate prices by overbidding, do not hate each other, do not turn away from each other... and be, O servants of Allah, brothers. A Muslim is the brother of a Muslim: he neither oppresses him nor does he fail him, nor does he belittle him..." (Muslim, 1433 AH). The explicit prophetic prohibition against these moral diseases indeed came because such diseases, when they afflict a Muslim, cause him anxiety, tension, problems, and constant emotional disturbance; which spoils his happiness, tranquility, and enjoyment in this life.

The proximity and intercession of the Prophet, peace be upon him, on the Day of Judgment for those with the best manners, he said: "The worst of my community are those who talk too much, those who put on airs, and

those who show off; and the best of my community are those with the best manners" (Ahmad, 2001), and he also said: "Indeed, the most beloved of you to me and the closest to me in sitting on the Day of Judgment are those of you who are best in manners; and the most detestable of you to me and the farthest from me on the Day of Judgment are the talkative, the pretentious, and the pompous..." (At-Tirmidhi, 2018). The talkative are those who speak excessively, and chatter is the sound of speaking and repeating it affectation and deviation from the truth, while the pretentious are those who speak in an affected manner, twisting their cheeks, or those who mock people by twisting their cheek at them (Al-Manawi, 1356 AH).

Section Three: Characteristics of the Emotionally Stable Muslim Youth

Based on the previous Quranic verses and prophetic traditions, some ethical traits indicative of emotional stability in youth can be derived, including:

Stemming from a deep-seated belief in faith in all their negative and positive emotions.

Enjoying a comprehensive system of Islamic ethical values, and avoiding moral vices such as lying, hypocrisy, injustice, folly, and others.

The ability to establish good and strong social relationships (Abdul-Khaliq, 1996).

Flexibility and adaptation to the appropriate environment without clashing with his religious beliefs or contradicting his ideas.

Fulfilling trusts and responsibilities and facing various challenges with confidence; making him trusted by people.

Controlling emotions, self-regulation in response to actions, and thinking correctly during different crises (Abu Zaid, 1987).

Focusing on noble matters and grand goals that encompass the goodness of this world and the hereafter, without paying attention to trivialities.

Managing problems intelligently and wisely, exiting them with minimal losses, and quickly overcoming feelings of frustration and despair.

Dealing with events and solving problems rationally, patiently, and calmly without provocation (Abdul-Sattar, 2016).

Chapter Four: Islamic Principles Required for Building Emotional Stability in Muslim Youth

There are fundamental principles upon which the construction of emotional stability in the personality of Muslim youth is based. These can be derived through relevant Quranic verses and Prophetic traditions, as follows:

Section One: The Religious Creed Principle

It is embodied in monotheism and absolute faith in Allah, the Almighty, and devotion to Him, Glorified be He, and what ensues from that complete submission and humility before Allah when facing challenges. Allah, the Exalted, said: Say, "My prayer and my worship, and my life and my death, are devoted to Allah, the Lord of the Universes. There is no partner for Him. Thus, I am commanded, and I am the first of the Submitters. (Surah Al-Anam, Verses 162-163). "The soundness of faith 'necessitates strength of heart and trust in Allah, and little concern for His enemies'" (Al-Sharbini, 1285 AH). Without the religious principle, emotional stability cannot be achieved, even if all material means are available. All the following principles fundamentally rely on this principle.

Section Two: The Moral Principle

This principle is embodied in all the commendable morals that Islam calls for adherence to and embodiment of, which lead to good dealings with people. Allah, the Exalted, said: "And do good; indeed, Allah loves the

doers of good” (Surah Al-Baqara, Verse 195). “And be charitable, as Allah is charitable to you. And do not work corruption on earth—Allah does not like the corruptors” (Surah Al-Qassass, Verse 77). And it was from success that a Muslim adheres to noble ethics. Allah Almighty said, "Indeed, successful is the one who purifies it (the soul), and indeed, failure is the one who corrupts it." Surah Ash-Shams, Verses 9-10) The meaning is: successful is the one who purifies his soul by obeying Allah, and cleanses it from lowly morals and vices (Ibn Kathir, 1999). And from failure is to display bad morals, and to hide the noble self, which is not the truth by suppressing and concealing it, by being tainted with vices, approaching flaws, committing sins, abandoning what completes and enhances it, and using what disfigures it. (Al-Sa'di, 2002). And the one who won the love of the Prophet, peace and blessings be upon him, is the best in character, "Indeed, the most beloved among you to me and the closest to me in position on the Day of Resurrection are the best of you in morals." (At-Tirmidhi, 2018).

Section Three: The Principle of Self-Awareness, Self-Esteem, and Self-Confidence

Nothing grants the youth strength in their awareness, confidence, and self-esteem except their belonging to the Creator, whose attributes include strength and dignity, and who has promised those who follow Him dominance and victory for the believers. The noble verses that contain the meanings of high self-confidence, derived from faith in Allah, the Almighty, and trust in Him, the Exalted, are numerous. Among these, for example, is the saying of Allah Almighty: “Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand” (Surah Ghafer, Verse 51) and: “Allah has written, "I will surely overcome, I and My messengers." Indeed, Allah is Powerful and Exalted in Might” (Surah Al-Mujadila, Verse 21) And this is a universal law and "a promise that is neither broken nor changed, for He is the Truthful, the Strong, the Mighty, who is not incapable of anything He wills" (Al-Sa'di, 2002). A person's inability to understand their feelings and emotions makes them fall under their mercy, whereas one who understands their emotions makes correct decisions and has high self-confidence (Goleman, 2000). The esteem of young Muslims for themselves is the extent of their confidence and faith in themselves and their ability to achieve their goals with the help of Allah. The more a Muslim is confident in themselves, the more confidence they gain from those around them, and self-awareness includes proper guidance of emotions at every moment, recognizing feelings and inclinations in pivotal life issues such as work and marriage, for example (Saeed, 2015). And the young Muslim who enjoys self-awareness is characterized by possessing wisdom and positivity in their emotional life, distinguished by independence and self-confidence, enjoys good mental health, and the skill of coming out of a bad mood (Saeed, 2015).

Section Four: The principle of Consciousness of Skills in communion with Others and Comprehending their Passions and Sentiments.

It is known as empathy with others, feeling for them, and aiding them, hence the Quranic principle came commanding kindness to people in His exalted saying: “And speak nicely to people” (Surah Al-Baqara, Verse 83). And this principle encompasses kind speech, gentleness, forbearance, pardon, and overlooking, which are all good manners pleasing to Allah (Ibn Kathir 1999). And likewise, His exalted saying: “it is by mercy from Allah that you were gentle with them. Had you been rude, hard-hearted, they would have dispersed from around you. So, pardon them, and ask forgiveness for them, and consult them in the conduct of affairs. And when you make a decision, put your trust in Allah; Allah loves the trusting.” (Surah Al-Imran, Verse 159). Indeed, if you, O Muhammad, had been harsh in your words and deeds, hard-hearted, not moved by what befell your companions, they would have dispersed from around you. But, due to a mercy from Allah to the Prophet, he was gentle with his companions, without excess or negligence, compassionate towards them. Thus, a wise leader does not overly blame his soldiers for their mistakes but instills in their souls what motivates their zeal and sharpens their resolve, making them look at their present and future with confidence and peace (Al-Sa'di, 2002). And these skills in communication are based on feeling for others, listening well to them, and empathizing with their various needs.

Section Five: The principle of Precept of Optimism and the Positive Outlook on Matters and Sensing the Constant Companionship of God.

Optimism shields the youth from depression when facing the harsh challenges of life, increases their gains, and should be of a reasonable degree. Excessive optimism, however, leads to an increase in problems, hence optimism has become the foundation of positive engagement with oneself and others (Goleman, 130). Therefore, the Quranic prohibition against sadness, especially when a Muslim knows he is with Allah, one must view all proceedings with optimism and goodness. Allah the Exalted said through His Prophet, peace be upon him, when he spoke to his companion Abu Bakr. "Do not grieve; indeed, Allah is with us." (Surah Al-Tawbah, Verse 40). So, the result of this divine guidance was: "Allah sent down his tranquility upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest" (Surah Al-Tawbah, Verse 40). And tranquility, divine support, and victory are all that Muslim youth need today. Therefore, it is essential for the youth to feel this divine companionship accompanying them, which has a positive impact on their lives, Allah the Exalted said: "He is with you wherever you are. Allah sees the things you do." (Surah Al-Hadeed, Verse 4). And this affirms the saying of the Prophet, peace and blessings be upon him, that the affair of the believer is all good no matter the challenge he faces, "I am amazed at the affair of the believer; indeed, his entire matter is good. If good befalls him, he praises Allah and it is good for him, and if hardship befalls him, he is patient and it is good for him" (Muslim, 1433 AH); therefore, the Prophet, peace and blessings be upon him, loved optimism and disliked pessimism. Abu Huraira, may Allah be pleased with him, said in a sound hadith: "The Prophet ﷺ liked good omens and disliked superstition" (Ibn Majah).

Section Six: The Principle of Overlooking and Ignoring Faults.

Overlooking is "rising above trivial matters, not focusing on negatives and turning a blind eye to mistakes that do not affect our religion, nor bring about harm, but are merely personal rights" (Al-Bahlal, 1426 AH), and "Manliness is overlooking the faults of brothers" (Al-Bayhaqi, 1410 AH). And indeed, the Holy Quran encourages this type of overlooking, said the Most High: "And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend." (Surah Fusselat, Verse 34). So, if someone wrongs you, especially one who has a great right upon you, like relatives and friends, through words or deeds, then respond to him with kindness. If he oppresses you, then pardon him; and if he speaks ill of you, in your absence or presence, treat him with gentle words (Al-Sa'di, 2002). The result of this overlooking is that an enemy turns into a close friend. Overlooking others' faults was among the Prophet's, peace and blessings be upon him, morals, including his overlooking the severe harm from Quraysh, "Do you not marvel at how Allah diverts from me the abuse and curses of Quraysh? They abuse Mudhammad and curse Mudhammad, while I am Muhammad" (Al-Bukhari, 1997), even though he knew, peace and blessings be upon him, that he was the one meant by the abuse, and the abuse was real, yet he overlooked and did not react for his personal right, which is one of the conditions for overlooking, that it does not involve the rights of others because overlooking here would then become oppression of the other. And also, the hadith of Aisha, "A group of Jews entered upon the Messenger of Allah, peace and blessings be upon him, and said, 'Death be upon you.' I understood it and said, 'And upon you be death and curses.' He said, 'Take it easy, O Aisha. Allah loves gentleness in all matters.' I said, 'O Messenger of Allah, did you not hear what they said?' The Messenger of Allah, peace and blessings be upon him, said, 'I said, 'And upon you'''" (Al-Bukhari, 1997). And in the hadith is the necessity of overlooking with full understanding of the wrongdoer's intention, which shows emotional stability and great self-control.

Section Seven: The Principle of Utilizing Personal skills and Seizing Available Opportunities.

Personal skills are: a set of personal and social behaviors, which qualify individuals to confidently deal with themselves and others through making appropriate and correct decisions, bearing personal and social responsibility, forming good relationships, innovative thinking, and understanding others (Maqdadi, 2013). And the Holy Quran has guided us to the necessity of employing personal skills and investing them in the appropriate circumstances, and from this His exalted saying: "And my brother Aaron is more fluent than me in tongue, so send him with me as support, verifying me. Indeed, I fear that they will deny me" (Surah Al-Qassass, Verse 34), meaning that Prophet Aaron would elucidate and clarify the speech of his brother Prophet Moses, peace be

upon them, because he possessed the ability and eloquence more than Prophet Moses" (Al-Tabari, 2001). And the ability to invest personal skills is a form of intelligence that not all people possess, requiring continuous work and effort, and the presence of valuable goals that motivate a person to achieve them. And the Prophetic approach was based on seizing opportunities until the last moment in life, he said, peace and blessings be upon him, "If the Hour is about to be established and one of you has a palm shoot in his hand, if he is able to plant it before the Hour comes, then let him plant it" (Ahmad, 2001).

Section Eight: The Principle of Employing Various Thinking Approaches in Crisis Management and Problem Solving

Thinking is a form of worship that distinguishes humans from other creatures, and the Almighty has described the people of understanding as 'those who possess intelligent minds that perceive things in their true essence'" (Ibn Kathir, 1999), and they are, as Allah the Almighty said: "Those who remember Allah while standing, sitting, and on their sides; and they reflect upon the creation of the heavens and the earth: "Our Lord, You did not create this in vain. Glory be to You! So protect us from the suffering of the Fire" (Surah Al-Imran, Verse 191). Thus, among their characteristics is that they utilize their thinking to reach the grand truths of the universe. And the Almighty has forbidden following conjecture in arriving at truths and solving problems, for conjecture holds no value in the face of clear evidence and proofs, as Allah the Almighty said: " And most of them follow not except assumption. Indeed, assumption avails not against the truth at all. Indeed, Allah is Knowing of what they do" (Surah Yunis, Verse 36). And verily, Allah, the Most High, has likened those who do not utilize their reasoning and senses to cattle, nay, they are worse. For the cattle are used for what they were created for, and they have minds, with which they discern their harm from their benefit, thus they are in a better state than them, as Allah the Almighty said: "They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless." (Surah Al-Araf, Verse 179). The Noble Quran contains many verses that encourage thinking, contemplation, and reflection, and the use of reason to reach truth and correctness.

The use of scientific and positive thinking methods reflects benefit on the individual and the society in development and sophistication, and the ability to think is the basis of the ability to solve problems, acquire experiences, and make correct decisions to achieve psychological and social harmony. Sound thinking is the foundation of religious, social, economic, political, and other responsibilities (Al-Sayed, 2005).

Chapter Five: Educational Applications of the Principles of Emotional Stability in the Personality of Prophet Yusuf (Joseph), peace be upon him.

Surah Yusuf is filled with various emotions, through which Yusuf, peace be upon him, was able to demonstrate the skills of emotional stability at its highest levels. Despite the intensity and strangeness of the events in the harsh life of Joseph, peace be upon him, he managed to overcome them with steadiness and competence. In this, there is training for the Muslim youth to follow this great personality in terms of emotional stability. The focus will be limited to (some) events related to family relationships in Prophet Joseph's character, and others related to relationships outside the family framework, because these relationships are the places that cause different emotions, as follows:

The First Section: Emotional Stability in the Character of Prophet Joseph (Peace Be Upon Him) with his Family (His Relationship with his Father and his Brothers)

It starts with his relationship with his father Jacob and his pure love for his son Joseph, which provoked the jealousy and hatred of his brothers, leading them to plot against him and plan to kill him, as stated in the Quran "When they said, "Joseph and his brother are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error. Kill Joseph or cast him out to [another] land; the countenance of your father will [then] be only for you, and you will be after that a righteous people. Said a speaker among them, "Do not kill Joseph but throw him into the bottom of the well; some travelers will pick him up - if you would do [something]." (Surah Yusuf, Verses 9-10). The final decision of Joseph's brothers was to throw Joseph into a well so that travelers might find him and take him far away from them. "They united upon a great matter,

involving severing ties of kinship, disrespecting the parent, and lacking compassion for the innocent young one who had done no wrong..." (Ibn Kathir, 1999). They severely harmed Joseph, peace be upon him, with insults, beatings, and the like. Then, they agreed to throw him into the well, tying him with a rope and lowering him down. Whenever he turned to one of them for rescue, he was slapped and cursed. Then, they cut off the rope (Ibn Kathir, 1999). Allah, the Almighty, then reassured Joseph that he would survive, and that Allah will blame them for their deed, and will reunite him with his family and brothers in a position of honor and empowerment on Earth (Al-Sa'di, 2002). Allah the Almighty said: "But We inspired to him, "You will surely inform them [someday] about this affair of theirs while they do not perceive [your identity]." (Surah Yusuf, Verses 15). Despite all the harm, both physical and psychological, Joseph, peace be upon him, managed to maintain emotional stability when he was reunited with his brothers after many years. At a time when he could have imposed the severest punishment on them, especially since he was in a position of power and leadership in Egypt, his emotional stability towards his brothers was manifested in the most magnificent form, such as:

• **Adherence To the Ethical Principle And The High Moral Values It Encompasses, Through**

1. Forgiveness when in a position of power, exemplified in Joseph's dialogue with his brothers "He said, "No blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful." (Surah Yusuf, Verse 92). This is Joseph's reaction: "To pardon and forgive and to put an end to the shameful situation, is the attribute of a noble man. Joseph succeeded in the trial of blessings as he had succeeded before in the trial of hardship. Indeed, he was among the doers of good" (Qutub, 2003). Joseph's emotional stability reached its pinnacle not only by not blaming his brothers for their wrongdoing but also by praying for Allah to forgive them.

2. Righteousness to parents "And when they entered upon Joseph, he took his parents to himself and said, "Enter Egypt, Allah willing, safe [and secure]. And he raised his parents upon the throne, and they bowed to him in prostration." (Surah Yusuf, Verses 99-100). He honored his parents, went out to welcome them, settled them in Egypt, and raised them upon the throne (Ibn Kathir, 1999).

3. Generosity and magnanimity, as Joseph, peace be upon him, honored his brothers "Do not you see that I give full measure and that I am the best of accommodators?" (Surah Yusuf, Verses 59), which means honoring them, accommodating them, fulfilling their measures, and carrying their loads for them (Ibn Kathir, 2002).

4. Gratitude for blessings and acknowledging the favor to the one who bestows the favor as Allah almighty said: "And he said, "O my father, this is the explanation of my vision of before. My Lord has made it reality. And He was certainly good to me when He took me out of prison and brought you [here] from Bedouin life after Satan had induced [estrangement] between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise" (Surah Yusuf, Verses 100). So, Joseph, peace be upon him, mentioned the blessings that God had honored him with in fulfilling his vision, "I saw eleven planets, and the sun and the moon; I saw them prostrating themselves before me". Then his release from prison to assume one of the most significant positions, followed by the arrival of his family from the desert. All these blessings occurred through the kindness of Allah, and it is said that the meaning of "The Subtle One' refers to "He who delivers His kindness to His servant in ways he does not perceive, and elevates him to high ranks through matters he dislikes" (Al-Sa'di, 2002). Likewise, Allah favored him by teaching him the interpretation of dreams and governance "My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams." (Surah Yusuf, Verses 101).

The Principle of Overlooking and Disregarding Faults: Prophet Joseph, peace be upon him, applied the principle of overlooking and excusing faults with his brothers, as mentioned in His Almighty saying "They said, "If he steals - a brother of his has stolen before." But Joseph kept it within himself and did not reveal it to them. He said, "You are worse in position, and Allah is most knowing of what you describe. " (Surah Yusuf, Verse 77). After Joseph, peace be upon him, had placed the cup, which he used to measure grain for the people, in his brother's baggage so he could keep his brother with him, the penalty for theft in Egypt was that whoever was found with the stolen goods in his caravan would be enslaved to the owner of the stolen goods (Al-Tabari,

2001). When his brothers realized that the king's cup was stolen and that they were accused of its theft; and after Joseph, peace be upon him, found the cup in his brother's baggage, his brothers responded: If Joseph's brother has stolen, then Joseph had also stolen before, thus they are alike in theft. This was a severe verbal and psychological harm to Joseph, peace be upon him, but he overlooked this harsh accusation from his brothers, despite his ability to respond. However, he preferred silence and kept his reply to himself so as not to harm his brothers, and he said in his heart, as mentioned in His Almighty saying "You are worse in position, and Allah is most knowing of what you describe", meaning that his brothers who spoke this lie are more evil in the sight of Allah than the one they described, and more wicked for what they had previously done to him, and Allah is aware of their lie (Al-Tabari, 2001).

The Second Section: Emotional Stability in the Character of Joseph, peace be upon him, in his Interactions with Others.

If the youth can achieve emotional stability within their family environment and are raised on it, it will be easy to achieve this stability outside the family sphere, such as in relationships with others. This emotional stability in the character of Joseph, peace be upon him, was embodied in his relationships with others, through:

Joseph's, Peace Be Upon Him, Compliance with The Doctrinal Principle of Faith That Protected Him from Committing Sin with The Wife of Al-Aziz.

As Allah almighty says: "And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refuge of Allah. Indeed, he is my master, who has made good my residence. Indeed, wrongdoers will not succeed." (Surah Yusuf, Verses 23-24). This great trial, which is the attempt of the Aziz's wife to seduce Joseph into committing adultery, "was greater for Joseph than the trial of his brothers, and his patience with it was of greater reward, for it was a patience by choice amidst the presence of many temptations to commit the act. He prioritized the love of God over it, whereas his trial with his brothers was a patience of necessity, having no refuge but to endure it" (Al-Sa'di 2002). Indeed, for any young man exposed to the circumstances that Joseph, peace be upon him, faced, it would be obligatory for him to respond to these temptations presented by the Aziz's wife (who closed the doors) in a way that he would respond to her seduction and be comfortable with her, but Joseph's emotional steadfastness prevented him from responding. He prioritized his fear of God and his faith in Him above his own desires, so his response, peace be upon him, to this temptation was, as mentioned in His Almighty saying "Indeed, he is my master, who has made good my residence. Indeed, wrongdoers will not succeed", which means "I seek refuge in Allah from committing this ugly act, for it is a betrayal to my master who has honored my stay, so it does not befit me to repay him in his family with the ugliest of repayments, for it is injustice, and the wrongdoer never prospers" (Al-Sa'di 2002). After the events unfolded and the news of Joseph's story with the Aziz's wife spread among the people, and to justify her position in front of the women who blamed her for what she did; she invited them to her house and ordered Joseph to come out to them, so they cut their hands when they saw him because of his extreme beauty, and here the Aziz's wife confessed her seduction of Joseph in front of the women, and in a provocative manner that provoked Joseph's feelings, peace be upon him, as she threatened him with imprisonment and humiliation if he did not respond to her request. Here comes Joseph's response, peace be upon him, showing his emotional steadfastness in the saying of the Almighty "She said, "That is the one about whom you blamed me. And I certainly sought to seduce him, but he firmly refused; and if he will not do what I order him, he will surely be imprisoned and will be of those debased" (Surah Yusuf, Verse 32). "So, Joseph preferred prison over responding to the Aziz's wife, and he prayed to his Lord to avert the women's scheming from him, fearing that he might incline towards them and become one of the ignorant who prefer a fleeting pleasure over an eternal one in the hereafter (Al-Sa'di, 2002)". Joseph said, as mentioned in His Almighty saying "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant" (Surah Yusuf, Verse 33).

Joseph's faith and the strength of his belief, which helped him maintain his emotional stability despite all the challenges he faced, achieved the following for him:

His peace be upon him, salvation from the seduction of the wife of Al-Aziz.

Maintaining his honorable image before his master, thus he did not betray him.

His salvation from the plotting and scheming of women.

Preserving himself from adultery, hence he was not among the ignorant who lose the hereafter for a fleeting pleasure.

The Principle of Awareness of Communication Skills with Others and Understanding Their Emotions and Feelings.

This principle is evident in the character of Joseph, peace be upon him, in prison: said the Almighty “And there entered the prison with him two young men. One of them said, "Indeed, I have seen myself [in a dream] pressing wine." The other said, "Indeed, I have seen myself carrying upon my head [some] bread, from which the birds were eating. Inform us of its interpretation; indeed, we see you to be of those who do good He said, "You will not receive food that is provided to you except that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I have left the religion of a people who do not believe in Allah, and they, in the Hereafter, are disbelievers. O [my] two companions of prison, are separate lords better or Allah, the One, the Prevailing?” (Surah Yusuf, Verses 36-37). Joseph, peace be upon him, knew how to communicate with the two prisoners and recognized their need to communicate with him, and he understood the reality of their feelings. So, he responded to their request by interpreting their dreams immediately and before their meal came to them. Joseph utilized his communication skills and understanding of the other's needs to invite the prisoners to believe in Allah alone in a manner that suited their condition (O [my] two companions of prison, are separate lords better or Allah, the One, the Prevailing?).

The Principle of Awareness of Self-Esteem and High Self-Confidence

This principle was made clear by Joseph in his statement, said the Almighty “[Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian.” (Surah Yusuf, Verse 55). Ibn Kathir said, "He praised himself, and it is permissible for a man to do so if his condition is unknown, out of necessity" (Ibn Kathir 2002). And Joseph, peace be upon him, asked the Aziz to appoint him over the treasuries of money and food, and Joseph described himself as trustworthy, and knowledgeable and insightful in what he takes charge of (Ibn Kathir, 1999). This indicates his self-awareness and confidence in his abilities, and it was not Joseph's eagerness for authority, but rather his desire for public benefit. He knew of his competence, trustworthiness, and preservation what they did not know about him (Al-Sa'di 2002).

The Principle of Optimism and A Positive Outlook on Matters

This principle is evident in the character of Joseph by his statement, said the Almighty “And He was certainly good to me when He took me out of prison and brought you [here] from Bedouin life after Satan had induced [estrangement] between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise.” (Surah Yusuf, Verse 100). Where Joseph, peace be upon him, mentioned his release from prison and did not mention what his brothers did to him, and this is from his good outlook on matters, and he considered that everything he went through was for the best. And peace be upon him, he mentioned the arrival of his family from the desert and did not mention that they came from famine and poverty, and he attributed his brothers' actions against him to Satan and did not blame them or reprimand them. This confirms the optimistic outlook of Joseph, peace be upon him, despite the negative situations he went through, which he never mentioned, but rather emphasized the kindness of Allah to him and His delivering him from his ordeal.

The Principle of Utilizing Personal Skills and Capitalizing on Available Opportunities.

This principle is embodied in Joseph, peace be upon him, demonstrating his skill in interpreting the king's dream, and creating his own opportunity to get out of prison, when he said “And he said to the one whom he knew would go free, "Mention me before your master." But Satan made him forget the mention [to] his master”,

which means Joseph asked his companion in prison to mention him to the king and inform him of Joseph's injustice to get him out of prison, but his companion forgot to tell the king. Then the opportunity comes years later to be the reason for his release from prison, said the Almighty “[He said], "Joseph, O man of truth, explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry - that I may return to the people; perhaps they will know [about you]. [Joseph] said, "You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat. Then will come after that seven difficult [years] which will consume what you saved for them, except a little from which you will store. Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes].” (Surah Yusuf, Verses 46-49).

Here, Joseph, peace be upon him, utilized his skill in interpreting the dream related to the king, which prompted the king to request him “And the king said, "Bring him to me." But when the messenger came to him, [Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands. Indeed, my Lord is Knowing of their plan” However, Joseph seized this great opportunity to prove his innocence from what the Aziz's wife accused him of, refusing to leave the prison until the king verified his innocence. Despite Joseph being declared innocent by the Aziz's wife in front of the women, he wanted to affirm his loyalty and innocence to the king, and indeed, the king became fully convinced of Joseph's complete innocence, and the result was “And the king said, "Bring him to me; I will appoint him exclusively for myself." And when he spoke to him, he said, "Indeed, you are today established [in position] and trusted.” (Surah Yusuf, Verse 54). The king took Joseph, peace be upon him, as a trustworthy advisor with a high position in his palace.

Using Diverse Thinking Methods in Crisis Management and Problem Solving

Joseph, peace be upon him, followed several thinking methods, including inductive thinking. He capitalized on the skills God bestowed upon him in interpreting dreams, and used his mental and intellectual abilities in understanding the current situation in Egypt and accordingly interpreted the king's dream. Then, he adopted creative thinking to solve the famine problem, put forward the available alternatives for the famine issue, and proposed unconventional solutions, through which he managed the economic crisis in Egypt with professionalism and intelligence “[Joseph] said, "You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat”. (Surah Yusuf, Verse 47). Joseph also used practical thinking where he was adaptable to circumstances, and ready to find new innovative solutions to solve the problem gradually (Fawaris, 2020). He also used many other methods of thinking: such as organizational, social, deductive thinking, and others, which space does not permit to mention.

The Third Section: The Positive Outcomes Resulting from Emotional Steadfastness in Young Muslims

Emotional steadfastness has great effects on the behaviors and reactions of youth, which can be deduced from the character of Joseph, peace be upon him, who precisely embodied emotional steadfastness, as follows:

1. The achievement of knowledge and wisdom “And when Joseph reached maturity, We gave him judgment and knowledge. And thus, We reward the doers of good.” (Surah Yusuf, Verse 22).
2. Avoiding evil and indecency in all matters “And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants.” (Surah Yusuf, Verse 24).
3. Attaining a high position, prestige, and earning people's trust “And the king said, "Bring him to me; I will appoint him exclusively for myself." And when he spoke to him, he said, "Indeed, you are today established [in position] and trusted” (Surah Yusuf, Verse 54) Allah almighty further says: “And thus We established Joseph in the land to settle therein wherever he willed. We touch with Our mercy whom We will, and We do not allow to be lost the reward of those who do good.” (Surah Yusuf, Verse 56).
4. Managing affairs and the constant companionship of Allah “Thus did We plan for Joseph. He could not have taken his brother within the religion of the king except that Allah willed. We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing.” (Surah Yusuf, Verse 76).

RESULTS

The study arrived at the following key results:

Emotions are a human nature inherent in people in all their conditions.

Emotional stability is a contemporary necessity for Muslim youth.

Emotions affect human actions negatively or positively; which underscores the need for emotional stability.

The character of Joseph, peace be upon him, serves as a unique model in emotional stability through the challenges he faced.

Emotional stability achieves many benefits for Muslim youth in their life.

Recommendations

Paying attention to the youth and focusing on their psychological stability and avoiding emotions.

Training the youth on emotional stability strategies through training courses and specialized workshops.

Including in curriculum a content that encompasses emotional stability and directing postgraduate students to write about the emotions of the youth and their remedies.

REFERENCES

- Abdul-Khaliq, Ahmad Muhammad, *The Basic Dimensions of Personality*, Dar Al-Maarifa Aljamieia, Alexandria, p 199, 203.
- Abdul-Sattar, Wafaa, et al., *Psychological Stress, the Contemporary Environment, and Their Reflections on Stability and Emotional Balance*, *Environmental Sciences Journal*, Volume 47, Issue 3, 2019, p 264.
- Abu Salamah, Majed, *The Effectiveness of a Training Program in Reducing Psychological Alienation and Social Anxiety and its Impact on Self-Efficacy, Social Competence, and Emotional Stability among High Schools*, Unpublished Doctoral Dissertation, Cairo University, 2014 AD.
- Abu Zaid, Ibrahim, *Psychology of the Self and Adaptation*, Dar Al-Maarifa ljamieia, Alexandria, Egypt, 1987, p 198.
- Al-Bahlal, S. (1426 AH). *The Jurisprudence of Dealing with People*, *Al-Bayan Magazine*, (216) p7.
- Al-Bayhaqi, Abu Bakr Ahmad bin Hussein, *Shu'ab Al-Iman*, Dar Al-Kutub Al-Ilmiyah, Beirut, 1st ed., 1410 AH, 6/330.
- Al-Bukhari, Sahih Al-Bukhari, *Good Manners and Form (Al-Adab)*, Chapter on Being Cautious of Anger, (n.d. ed.), Lebanon, 5/2267, No. 5763.
- Al-Eisawi, Abdel Rahman, *Educational Psychology*, 1st ed., Amman, Dar Al-Maseera, 2014, p 240.
- Al-Hashimi, Abdul Hameed Muhammad, *Fundamentals of General Psychology*, Dar Al-Shorouq, Jordan, pp 165-166.
- Al-Isfahani, Al-Raghib, (1412 AH). *Al-Mufradat fi Gharib al-Quran*. (1st ed.). Damascus: Dar Al-Qalam.
- Al-Khafafi, Iman Abbas, *Emotional Intelligence*, 1st ed., Dar Al-Manahij, Amman, 2013, p 35.
- Al-Kubaisi, Majeed, and Ghaidan, Kazem, *Youth and the Challenges of the Future*, Special Intellectual Symposium for the Office of Culture and Information, 1st Edition, University of Baghdad, 1999, p 11.
- Al-Manawi, Muhammad Abdul Raouf Al-Manawi, *Fayd al-Qadir*, Dar Al-Maarifah, 155/ Vol. 4.
- Al-Omari, Wafaa, *Work Stress and its Relation to Emotional Balance among a Sample of High School Female Teachers in Al-Makhwah Governorate*, *The Educational and Psychological Journal*, 2019, p 155.
- Al-Qurtubi, Shams ad-Din Muhammad ibn Muhammad al-Ansari Al-Qurtubi, *Al-Jami' li-Ahkam al-Qur'an*, Al-Resalah Foundation, 1st ed., 2006, p 20/51.
- Al-Qusi, Abdel Aziz, *Psychology: Its Foundations and Educational Applications*, 3rd Edition, Cairo, Al Nahda Modern Library, p 166.
- Al-Sa'di, Abdul Rahman bin Nasir, *Taysir al-Rahman fi Tafsir Kalam al-Manan*, edited by Abdul Rahman bin Mualla, Al-Resalah Establishment, 1st ed., 2002, 4/832.
- Al-Sab'awi, Fadhil, *Measuring Emotional Balance among Students of Teacher Training Institutes* Unpublished Master's Thesis, Al-Noor Center for Studies, University of Baghdad 2010, p272.
- Al-Sayed, Abdelhalim Mahmoud, *Creative Thinking*, *Journal of Contemporary Islamic Thought*, Volume 11, Issue 41, 2005.
- Al-Sharbini, Muhammad, *Al-Siraj Al-Munir in Assisting in Understanding Some Meanings of the Speech of Allah, the Wise, the Well-Acquainted*, 1285 AH, Bulaq Press, Cairo, 1/249.
- Al-Sharbini, Lotfi, *Confronting Psychological Warfare and Overcoming Management*, Alexandria, Al-Ghareeb Library, 2004, p 311.
- Al-Tabari, Abu Ja'far ibn Jarir, *Jami' al-Bayan*, Dar al-Tarbiyah wa al-Turath, 3/145.
- At-Tirmidhi, A. (1996). *Sunan At-Tirmidhi* (1st ed.). Beirut: Dar Al-Gharb Al-Islami.

- Awaatif, Hussein Saleh, Emotional Creativity and its Relationship to Cognitive Skills and the Need for Evaluation among University Youth, Zagazig University, 2021, p 149.
- Bakar, Abdul Karim, Shaping a Contemporary Islamic Mentality, p24, Dar Al-Alam, 2011.
- Bani Younes, Muhammad Mahmoud, Psychology of Motivation and Emotions, 1st Edition, Amman, Dar Al-Masirah, 2007, p 239.
- Faied, Hussein Ali, Clinical Psychology, Alexandria, Horus International Foundation, 2008, p 79.
- Fares, A. (2007). Language Measures. (n.d. ed.), Dar Al-Fikr.
- Goleman, Daniel, Emotional Intelligence, translated by Layla Al-Jabali, 2000, pp 57, 58.
- Hijazi, Hala Yahya, et al., The Role of Small Games in Developing Emotional Stability in the Kuwaiti Kindergarten Child, Journal of the Faculty of Specific Education for Educational and Qualitative Studies, Issue 7, 2019, p 33.
- Ibn Hanbal, Ahmad, (2001). Musnad Ahmad, (1st ed.). Al-Resalah Establishment.
- Ibn Kathir, I. (1999). Tafsir Al-Quran Al-Azim. (2nd Edition). Dar Taybah.
- Maqdadi, Y. (2013). The Effectiveness of a Group Guidance Program in Developing Life Skills. Journal of the Association of Arab Universities for Education and Psychology, 11(3), p 79.
- Qutb, Sayyid Ibrahim, In the Shade of the Qur'an, Dar Al-Shorouk, 2003, 32nd Edition, 4/2026.
- Rajeh, Ahmad Ezzat, Fundamentals of Psychology, 10th ed., Alexandria, The Modern Egyptian Office, 1982, p 122.
- Shaqeer, Zeinab, Future Anxiety Scale, Al-Nahda Library, 2005, p 5.
- Suad, Jaber Saeed, Emotional Intelligence and Psychology, Alam al-Kutub al-Hadith, Amman 2015, p 51.
- Suleiman, Sanaa Mohamed, Psychology of Individual Differences and Their Measurement, 1st ed., Alam al-Kutub, Cairo, p 57.
- English Reference**
- Brown, J. (2015) Emotional needs of Aboriginal foster parents. International journal of social welfare, Vol.24, Issue 1, pp3-13.
- Di Fabio, A. (2014). Emotional Intelligence or Personality in Resistance to Change? Empirical Results in an Italian Health Care Context Journal of Employment Counseling, Vo 51, Issue 4, pp. 146-247
- Naz, F. (2015). Parental Neglect, Negative Self-Esteem, Emotional Instability and Depressive Symptoms in Adolescents with Somatic Symptoms. Pakistan Journal of Social Sciences (PJSS), Vol. 35, Issue 1, pp. 25-36.