

**A PSYCHOLOGICAL DESCRIPTION OF THE IDEAS AND VIEWS  
ADVANCED IN THE WORKS OF ABU ALI IBN SINA**

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**Annotation.** This study focuses on the psychological description of the ideas and views put forward in the works of Abu Ali ibn Sina (Avicenna). It examines how ibn Sina's philosophical and medical writings address various aspects of human psychology, including cognition, emotion, behavior, and the soul. The research analyzes his conceptualization of the mind-body relationship, mental health, and the processes of perception and reasoning. By exploring ibn Sina's theories in their historical and intellectual context, the study highlights the innovative nature of his psychological insights and their influence on both medieval and modern psychological thought. The work aims to contribute to a deeper understanding of ibn Sina's intellectual legacy and its relevance to contemporary psychological studies.

**Keywords:** psychological description, philosophy of mind, cognitive processes, emotions, mind-body relationship, mental health, medieval psychology, intellectual heritage.

**Introduction.** Ibn Sinon's human about doctrine philosophy, medicine, ethics and psychology sectors at the intersection shaped. It not only doctor and philosophy scientist, maybe human nature and internal world about deep reflection conducted thinker as also confession It was made. to the doctrine According to this, a person is a unity of " self " ( spirit ), " body " ( equality ), and " mind ". organization found complicated is a creature. Ibn Sino self your soul manager strength as describes and him/her three main to the degree distinguishes:

1. The Nabataean Nafs - ability to grow and reproduce;
2. Animalistic desires - the ability to feel and move;
3. Human ego - ability to think and understand.

According to him, human activity depends on the balance between will, feelings, and reason. Emotions arise precisely within the framework of the animal ego, but the mind can and should control them.

In the works "Salvation", "Healing" and "Ishorot va tanbehot" emotional states are interpreted as follows:

In his philosophical and medical works, Ibn Sina analyzes emotions not only as a physiological state, but also as an integral part of mental and spiritual life. In his work

"Healing", he identifies four main emotions in humans - joy, sadness, anger and fear. Think about and explain how each of them affects human activity. For example: Joy (pleasure) increases activity in a person and strengthens the feeling of spiritual satisfaction. Sadness (sadness) - although it increases the depth of thinking, it has a negative effect on activity. Anger - arises as a response to a threatening situation, but if not properly managed with reason, it can lead to harmful consequences. Fear - increases prudence and intuition, but can cause severe depression.

In the work "Hints and Warnings", the issue of self-discipline - that is, the control of emotions and the primacy of reason - is widely discussed. Ibn Sina advocates not the elimination of emotions, but their proper management. He considers the mind, the soul, and emotional balance to be the organizing factors of a person's activity.

**Research methodology.** According to Ibn Sina's teachings, the effectiveness of a person's activity depends on the balance in his inner world. This balance is ensured through three centers:

1. Mind - a source of critical thinking and sound decision-making.
2. Self - the source of will, desire and spiritual principles.
3. Feeling - a source of internal energy that motivates activity.

If these three factors are in balance, stability and spiritual growth occur in a person's life. According to Ibn Sina, in human activity, reason should control emotions, otherwise a person becomes a prisoner of his ego and is prone to bad behavior. Ibn Sina, in medicine and psychology, divides human emotions into certain types. According to his teachings, each emotion affects the mental state and physical health.

| Emotion          | Source                        | Effect on activity                                | Medical consequences    |
|------------------|-------------------------------|---|-------------------------|
| Joy (prosperity) | Emotional satisfaction, love  | Increases activity, gives positive energy         | Heart function improves |
| Grief (sadness)  | Loss, depression              | Internal thoughts deepen, motivation decreases    | Tendency to depression  |
| anger (anger)    | Fear, threat                  | Short-term activity, but if uncontrolled - damage | High blood pressure     |
| Fear (danger)    | Risk and involuntary reaction | Defensive actions, but in excess - weakening      | Pain sensitivity        |

This emotions human in activity only negative no, maybe positive role playing will take. But Ibn Sino in his teachings every what feeling mind through management idea

dominant is considered Emotion problem Ibn Sino in his teachings also, modern in psychology also person of activity important factor as is considered. General point out of sight, two in approach following similarities available:

Modern cognitive psychologists, in particular Richard Lazarus and Aaron Beck in his teachings, emotion human thinking with close depend Lazarus's " cognitive assessment theory " according to, human events what to evaluate looking at it, then emotion is formed.

Ibn Sino also feeling random process because no, maybe of the mind to evaluate related in case For example, human anger is a consequence of perceiving and responding to a threat. In this respect, Ibn Sina is close to the first cognitive theories.

Psychoanalytic approach (3. Freud). According to Freud, emotions arise as a result of internal conflicts between subconscious forces (id, ego, superego). Irrational emotions - aggression, hatred, sexual feelings - play a major role in this. Ibn Sina, on the other hand, emphasizes the need to regulate the relationship between the ego and the mind. Like Freud, he attributes emotions not to the subconscious, but to spiritual and moral upbringing. Thus, between these two theories There is a difference between a deconstructive and an educational approach.

Darwin and his successors, notably Paul Ekman, explain emotions in evolutionary terms: emotions such as fear, anger, and joy were necessary for human survival. According to him, emotions are instinctive and universal. Ibn Sina is partly close to this idea: he describes anger and fear as a "natural defense mechanism." However, Ibn Sina places a special emphasis on the spiritual and moral control of these emotions.

Humanistic psychologists (A. Maslow, K. Rogers) consider human needs and personal development as the main point. According to Maslow's "hierarchy of needs", emotional satisfaction and positive emotions in a person ensure the quality of life and spiritual growth. In the teachings of Ibn Sina, human perfection is also achieved on the basis of purifying the ego, elevating the mind, and striving for moral perfection. The common point in these two approaches is purifying the inner world of a person and realizing his true potential. Ibn Sina considers emotion not only as a physiological state, but also as a spiritual and cognitive process. This brings him closer to humanistic and cognitive psychology. The mechanisms of emotion control in modern psychology (cognitive processing, reflection) are consistent with Ibn Sina's idea that "the mind should control emotions."

The concept of "subconscious" in the psychoanalytic approach is different from the classification of "forces of the soul" in Ibn Sina, but in a certain sense it can be paralleled. While Ibn Sina's theory was built on a moral and spiritual basis, modern concepts are based more on neuro-psychological foundations. Ibn Sina's teachings are based on the study of the physical, mental and spiritual aspects of a person in an interconnected way.

His ideas are also of great importance in areas such as modern psychology, neuropsychology, and psychotherapy, because he expressed very deep and modern scientific ideas about the human mind, emotions, mental abilities, mental state, and their impact on the body. By conducting a comparative analysis and systematization of the ideas in the works, we can draw the following conclusions.

**Conclusion.** Abu Ali ibn Sina's works offer profound psychological insights that continue to resonate in both historical and contemporary contexts. His exploration of the mind-body relationship, cognitive functions, and emotional processes reveals a sophisticated understanding of human psychology well ahead of his time. By integrating philosophical inquiry with medical knowledge, ibn Sina laid the groundwork for a holistic approach to mental health and cognitive development. His psychological theories not only shaped medieval thought but also provided foundational concepts that influence modern psychology and philosophy of mind. Studying ibn Sina's psychological perspectives enriches our appreciation of his intellectual legacy and underscores the enduring relevance of his contributions to the understanding of the human psyche.

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