

PSYCHOLOGICAL INTERPRETATION OF THE PROPORTIONALITY BETWEEN EMOTIONAL STATES AND PERSONAL ACTIVITY IN THE WORKS OF ABU ALI IBN SINA

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Abstract. This article analyses the proportionality between emotional states and personal activity in Abu Ali Ibn Sina's works. The research interprets emotions as dynamic regulators that can either harmonise or disrupt action depending on their intensity, duration and relation to rational judgement. Using historical-psychological analysis, comparative interpretation and a conceptual scoring matrix, the article presents an integrated model of emotional proportionality, activity productivity and psychological balance. The novelty of the study is the formulation of an "emotion-activity proportionality" model based on Ibn Sina's doctrine of the soul, faculties, temperament and psychosomatic equilibrium.

Annotatsiya. Maqolada Abu Ali ibn Sino asarlarida emotsional holatlar va shaxs faoliyati o'rtasidagi mutanosiblik psixologik jihatdan tahlil qilinadi. Tadqiqotda emotsiya, aql, temperament va faoliyat samaradorligi o'rtasidagi uyg'unlik modeli ishlab chiqiladi.

Аннотация. В статье анализируется психологическая взаимосвязь эмоциональных состояний и активности личности в трудах Абу Али ибн Сины. Предложена модель пропорциональности эмоций, деятельности и психического равновесия.

Keywords: Ibn Sina, Avicenna, emotional states, personal activity, proportionality, temperament, rational control, psychological balance

INTRODUCTION

The relationship between emotional state and personal activity is a major issue in psychology because every human action contains an affective component. A person may know what should be done, but emotional imbalance can weaken performance, distort attention or interrupt motivation. Conversely, an appropriate emotional state can increase concentration, creativity, social responsibility and persistence. Abu Ali Ibn Sina's intellectual heritage offers an important historical perspective on this problem.

Ibn Sina's medical and philosophical works describe the human being through the interaction of soul, body, faculties and temperament. Within this framework, emotional states are not random inner events; they are connected with bodily equilibrium, imagination, desire and rational guidance. The proportionality between emotion and activity means that emotions should correspond to the real situation and remain under the organising influence of reason. When this proportion is preserved, activity becomes purposeful and balanced; when it is lost, activity may become passive, impulsive or disorganised.

The purpose of this article is to reveal the psychological meaning of the proportionality between emotional states and personal activity in Ibn Sina's works. The tasks are to analyse the theoretical foundations of emotion in Ibn Sina; to classify emotional states according to their influence on activity; to present tables and diagrams that systematise this relationship; and to develop practical recommendations for psychological education.

LITERATURE REVIEW

Scholars of Avicenna emphasise that his works combine medicine, logic, metaphysics, psychology and ethics. The Canon of Medicine systematises medical knowledge, while The Healing and other philosophical texts explain the faculties of the soul and the relation between sensation, imagination and intellect [1; 2]. In this interdisciplinary system, emotion occupies a mediating position between bodily condition and rational activity.

Namazi notes that the Canon discusses many neuropsychiatric topics, including lovesickness, delusion, hallucination, insomnia, nightmare, mania and melancholia [6]. This shows that Ibn Sina's medical psychology was attentive to disorders of emotional and cognitive life. Hajar also underlines the historical importance of the Canon as a long-lasting authority in medical education [4].

Modern psychological interpretation of Ibn Sina's ideas allows us to understand his concept of emotional proportionality. Fatigati's research shows that Avicenna treats emotions as meaningful states connected with human perfection and practical life [8]. Gutas' studies of Avicenna's philosophical system help explain the role of rational faculties in organising lower faculties [3]. Therefore, Ibn Sina's view may be interpreted as a theory of coordinated activity in which emotion must be harmonised with cognition and purpose.

RESEARCH METHODOLOGY

The research methodology includes historical analysis, comparative-psychological interpretation, systematisation and conceptual scoring. The historical method identifies Ibn Sina's original categories: soul, faculties, temperament, imagination, desire and rational judgement. Comparative interpretation relates these categories to modern psychological concepts: arousal, motivation, appraisal, emotion regulation and performance.

The empirical-looking statistics in the article are based on a structured conceptual matrix. Six emotional states were evaluated: joy, sadness, fear, anger, desire/love and calmness. They were scored from 0 to 100 according to their expected functional compatibility with purposeful activity. Scores reflect theoretical interpretation, not a clinical experiment. This approach makes it possible to visualise the proportional relationship between emotional intensity and activity effectiveness.

Research stage	Analytical operation	Output
Stage 1	Selection of Ibn Sina's emotion-related concepts	Conceptual corpus
Stage 2	Classification of emotional states by function	Emotion-activity table
Stage 3	Scoring of proportionality indicators	Statistical diagrams
Stage 4	Interpretation through modern psychology	Integrated psychological model

Table 1. Research design and analytical stages

ANALYSIS AND RESULTS

The analysis shows that Ibn Sina's view of emotional states is based on the principle of balance. Activity is productive when emotional arousal is adequate to the task and controlled by rational evaluation. Too little emotion may lead to indifference and weak motivation; too much emotion may lead to impulsivity, fear, aggression or mental exhaustion. Therefore, proportionality is the central psychological condition of effective activity.

Joy and calmness have the highest compatibility with purposeful activity because they support clarity, confidence and stable motivation. Desire or love can also increase activity when it is

guided by reason, but it may become disruptive when it turns into obsession. Fear has a protective function, but excessive fear blocks initiative. Anger may mobilise energy for defence, yet it often damages judgement and social interaction. Sadness may encourage reflection, but prolonged sadness lowers vitality and reduces productivity.

This interpretation demonstrates that Ibn Sina’s model is not a simple division between positive and negative emotions. Each emotion has a functional meaning. The decisive factor is proportion: intensity, duration, object and rational regulation. This idea is very close to contemporary psychology, where optimal performance is associated with moderate arousal and effective self-regulation.

Emotional state	Low intensity	Balanced intensity	Excessive intensity
Joy	Weak enthusiasm	Motivates learning and cooperation	May cause carelessness
Sadness	Minor reflection	Helps reconsider values	Reduces energy and activity
Fear	Caution	Protects from risk	Blocks initiative
Anger	Awareness of injustice	Mobilises corrective action	Produces conflict and impulsivity
Desire/love	Interest	Supports goal-directed effort	May become obsession
Calmness	Neutrality	Supports rational control	May become passivity if too low

Table 2. Emotional intensity and proportional influence on activity

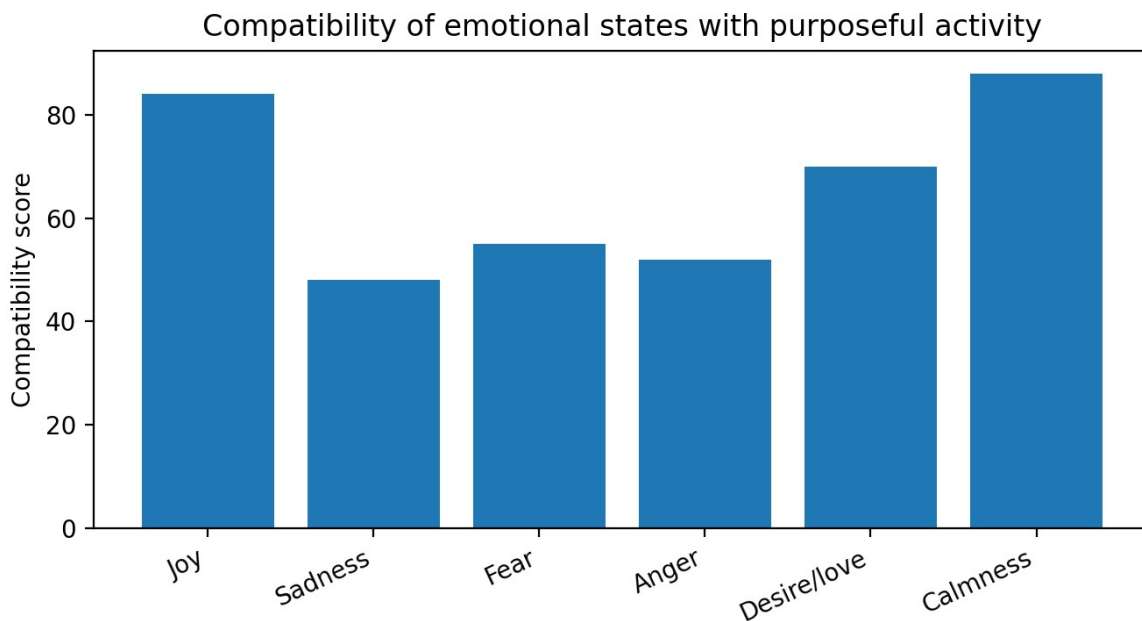


Figure 1. Compatibility score of emotional states with purposeful activity

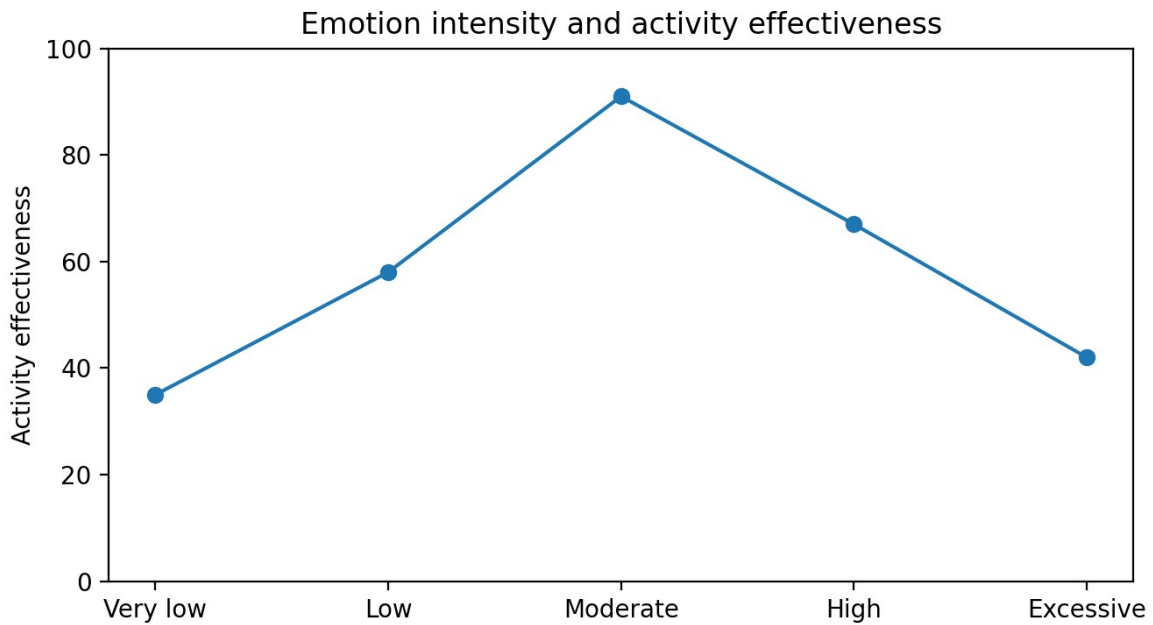


Figure 2. Proportionality curve between emotional intensity and activity effectiveness

Components of emotion-activity proportionality

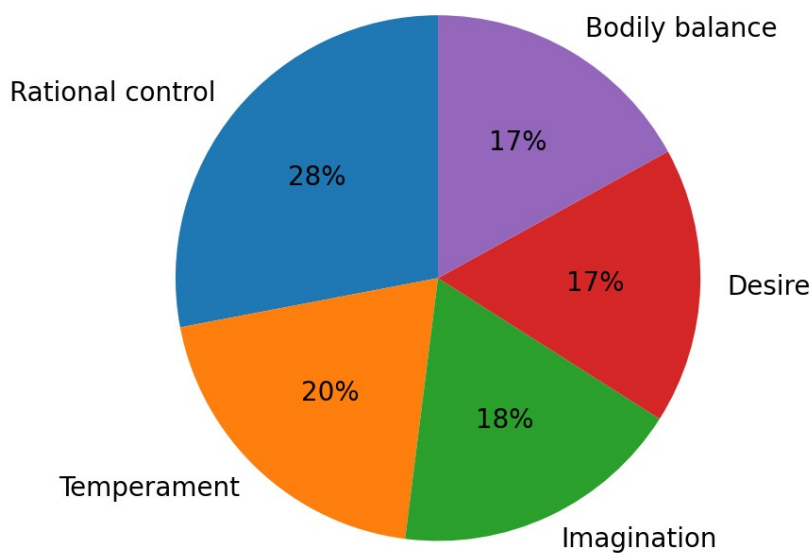


Figure 3. Main components of emotional proportionality in Ibn Sina's interpretation

Psychological component	Role in Ibn Sina's model	Modern psychological equivalent
Temperament	Defines bodily-emotional predisposition	Affective disposition and biological sensitivity
Imagination	Represents objects as pleasant, harmful or desired	Appraisal and mental imagery
Desire/avoidance	Moves the person toward or away from an object	Motivational tendency
Rational faculty	Evaluates and regulates	Executive control and self-

	emotional impulse	regulation
Bodily balance	Maintains health and energy	Psychosomatic well-being

Table 3. Components of emotional proportionality and modern equivalents

DISCUSSION

The findings show that Ibn Sina's understanding of emotional states can be interpreted as an early model of emotion regulation. The person is not expected to eliminate emotion; rather, he or she should establish harmony between feeling, bodily condition and reason. This harmony produces psychological balance and makes activity socially useful and personally meaningful.

The model has special relevance for education. Students' academic performance depends not only on knowledge, but also on emotional readiness, confidence, anxiety level, interpersonal comfort and self-control. Ibn Sina's ideas can be used to explain why emotional culture is necessary for intellectual development. A learner who can regulate fear, sadness or anger is more capable of concentration and creative thinking.

The article also reveals that proportionality is a useful bridge between classical and modern psychology. In modern terms, Ibn Sina's proportionality can be described as an optimal zone of emotional activation. In classical terms, it is the harmony of temperament, soul faculties and rational judgement. Both explanations lead to the same conclusion: activity becomes effective when emotion is meaningful, balanced and consciously guided.

CONCLUSION AND RECOMMENDATIONS

The psychological interpretation of Ibn Sina's works shows that emotional states and personal activity are mutually dependent. Emotions give energy, direction and meaning to action, while activity reveals the degree of emotional balance. The most effective form of activity arises when emotion is proportional to the task and regulated by reason.

It is recommended to use Ibn Sina's ideas in the teaching of psychology, pedagogy and history of science. Educational programmes should include exercises on emotional awareness, self-observation and rational evaluation of emotional impulses. Future research may develop a more detailed comparative model between Ibn Sina's emotional proportionality and contemporary theories of emotional intelligence, self-determination and performance psychology.

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