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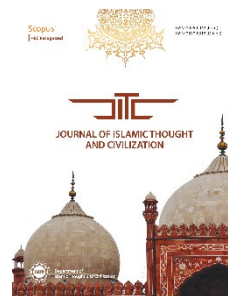
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# Ibn Sina's Biopsychosocial Balance: Insights for Mental Health Preservation and Islamic Psychology

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## Abstract

Historically, the discourse surrounding mental health within the framework of intellectual traditions has held profound significance, reflecting this issue's enduring relevance and complexity. The contribution of the leading scholar in Islamic Psychology, Ali Bin Abdullah Ibnu Sina, deserves high recognition for his conceptual significance and practical impact concerning mental health and the Islamic perspective. Therefore, this research aims to reveal Ibn Sina's thoughts and ideas regarding the theory of balance between mental health and its impact on overall physical, cognitive, social, and emotional well-being. For this purpose, the qualitative research methodology was deployed using descriptive analysis methods. The study found several pivotal results; firstly, in his corpus, Avicenna's theory has had a long-term impact on theoretical contributions to biopsychosocial health and well-being. Secondly, his ideas prioritize balance or *I'tidāl*, which includes life balance, dietary recommendations, lifestyle adjustments, the balance of body humour, and psychological well-being, and elements that are significant for preserving mental stability. Lastly, his theory of *I'tidāl* aims to serve as a foundational paradigm for the integrated analysis of psychological and biological medicine, focusing significantly on the psychological state continuance of the individual.

**Keywords:** balance, biopsychosocial, equilibrium, mental health, Islamic psychology

## Introduction

This era is widely considered the era of the growing need for mental health support. Persaud, in his study of societal factors has noted several prevailing social factors, including the process of urbanization and a decline in social cohesion, which has significantly affected the prevalence of mental health conditions. These elements collectively contribute to the increasing number of cases concerning mental disorders.<sup>1</sup> Access to green spaces is crucial for mental well-being as it significantly influences our mental readiness. The human mind is greatly influenced by environmental factors, which is why one cannot overlook these extrinsic factors that impact our emotional and psychological well-being. The excitement about the positive effects that green spaces have on mental health is also being discussed in prior research. Research has investigated the profound impact of green spaces on our mental preparedness, highlighting the critical importance of ensuring accessible green spaces for everyone.<sup>2</sup> Not to mention the suicide rate, which, according to the CDC, increased by 2.6% from 2021 to 2022, and the highest accumulation in the US fell among

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<sup>1</sup>Albert Persaud, Koravangattu Valsraj, Sam Gnanapragasam, Rachel Tribe, "Time for Hard Choices: A new Global Order for Mental Health," *International Journal of Social Psychiatry* 69 (1) (2023): 227-228, doi: 10.1177/00207640221112538. Epub 2022 Aug 17. PMID: 35979543.

<sup>2</sup>H. Lyshol, R. Johansen, "The Association of Access to Green Space with Low Mental Distress and General Health in Older Adults: A Cross-Sectional Study," *BMC Geriatr* 24, 329 (2024), <https://doi.org/10.1186/s12877-024-04738-3>

Asians by 5.7% as compared to the previous year.<sup>3</sup> Data from WHO also shows that more than 700,000 people die because of suicide every year, and it has become the fourth leading cause of death among 15-29-year-olds.<sup>4</sup>

Studying the research of Muslim psychologists offers an interesting perspective on addressing mental disorders in modern society. In the research led by Rania Awaad, she discovered that adopting various coping mechanisms in treating mental disorders could play a significant role in a patient's biopsychosocial condition. These mechanisms, including regular exercise, meditation, and religious coping, have been shown to effectively reduce depressive symptoms and anxiety disorders. They also promote the ability to connect spiritually with others despite ongoing biological and medical malfunctions. In his latest research, Hamad explores the bio-psycho-spiritual model, emphasizing the interplay of physical, psychological, social, and spiritual factors in shaping the experiences of patients dealing with mental illness. He particularly underlines the significant role of Islamic rituals and suggests that incorporating spiritual themes alongside religious practices is paramount in addressing the holistic needs of patients for effective healing. While health experts in public health have long embraced and applied the biopsychosocial model, recent challenges have sparked renewed interest in insights from Muslim scholars. These scholars have historically played a significant role in societal medicine and its impact on individual and communal health. Today, modern psychologists and health practitioners are wholeheartedly integrating these perspectives into community or public health education, recognizing their value. Particularly, the profound insights of Ibn Sina's inspire a lot in mental health discourse. Revered as a pioneer in modern medical sciences, his theories, psychological understanding, and empirical insights into mental health are truly inspiring.

Hence, this study is built on this foundational discussion that seeks the theoretical contributions of Ibn Sina to shaping a comprehensive Islamic biopsychosocial health framework. His groundbreaking work, *Qanūn Fi At-Thib*<sup>5</sup> and *Daf'ul Madhar Al-Kulliyah 'Anil Abdan al-Insaniyah*,<sup>6</sup> not only introduced crucial concepts for preserving mental health but also emphasized the significance of maintaining social and biological well-being to prevent disruptions and natural imbalances.

## 2. Ibn Sina's Intellectual Journey

His original name was Abū al-Ḥusain Ibn 'Abdullāh bin Al-Ḥusayn Bin 'Ali Ibn Sīnā.<sup>7</sup> He was born in Kharmaitan, an enormous village in Bukhārā in 370H/980 AD, and died in 428 AH/1037 CE. He memorized the Qur'ān at 10, and because of his brightness in academic achievement, people were so fascinated by him. Ibn Sīnā's father was a Balkh, a city nicknamed '*the glittering city*' – Afghanistan today – also called *The Barctra* in Greek.<sup>8</sup> His learning activities began with studying

<sup>3</sup>Deborah M. Stone, Karin A. Mack, Judith Qualters, "Notes from the Field: Recent Changes in Suicide Rates, by Race and Ethnicity and Age Group — United States, 2021," *MMWR Morb Mortal Wkly Rep* 72 (6) (2023):160–162. <http://dx.doi.org/10.15585/mmwr.mm7206a4>.

<sup>4</sup>Saloni Dattani, Lucas Rodés-Guirao, Hannah Ritchie, Max Roser and Esteban Ortiz-Ospina, "Suicides" Published online at OurWorld," In *Data.org*, (2023), Retrieved from: <https://ourworldindata.org/suicide> [Online Resource]

<sup>5</sup>Ali Bin Abdullah Ibn Sina, *Canon of Medicine* (Beirut: Dar Al-Kutub Al-Ilmiyyah, 1999), 27.

<sup>6</sup>Muhammad Zuhair Al-Baba, *From the Writings of Ibn Sina: Treatise on the Obviation of the Errors Occuring in Medical Treatment - The Poems on Medicine - Treatise on the Cure of the Heart* (Damaskus: al-Munadzhomah al-'Arabiyah li at-Tarbiyah wa at-Tsaqāfah wa al-'Ulum, 1984),13.

<sup>7</sup>Soheil M. Afnan, *Avicenna, His Life and Works* (London: George Allen and Unwin Ltd, 1958), 57.

<sup>8</sup>William Gohlman, *The Life of Ibnu Sina, A Critical Edition and Annotated Translation* (New York: State University of New York Press, 1974), 17.

with a greengrocer, who taught him arithmetic and simple calculations. Ibn Sīnā studied law from a Hanafiyah faqīh named Ismā'īl az-Zāhid (d. 402/1012).<sup>9</sup> In the following process, Ibn Sīnā's father then invited an acquaintance called Abū 'Ābdullāh al-Natīlī (990-991 AD), a renowned philosopher, to tutor him, starting with logic lessons.<sup>10</sup> Ibn Sīnā also mentions that he was the only one who studied Porphyry's (234-305 AD) Eiasagoge and Aristotle's (384-322 BC) categories.

After completing Ptolemy's *Almagest* (100-170 AD) and Euclid's *Elements* (300 AD) - one of the basic corpus of modern physiology – al-Natili asked Ibn Sina to continue on his own. Ibn Sina correspondingly resumed reading Aristotle's work entitled *Physics* and *Metaphysics* while finishing reading the works of Themistius (317-387 AD), Alexander of Aphrodisias (200 AD), and Philoponus (490-570 AD), as well as the works of his predecessors, such as al-Rāzī (865-925), al-Farābī (872-951), and Yahya Bin 'Adi (893-974 AD). Shortly after, he studied medicine for such a short time that he even said that medicine is 'not one of the hard sciences.'<sup>11</sup> During Ibn Sina's life, he opened a medical practice for free without asking for compensation or property from patients who came to him. He loved goodness and made good use of his knowledge.

When he was 18 years old, he got his first doctor in Bukhārā, in the Palace of the Caliph Nūh Bin Mansūr (976/997 AD). His shrewdness in providing utmost care to the King made him famous, and the king appointed him as his royal doctor. In this position, he spent his time reading valuable literature in the palace library while writing anecdotes and introductory notes on philosophy, fiqh, psychology, history, and other Islamic sciences.<sup>12</sup> When he was the royal physician, he gave different patients three compositions, which were done because they had supported Ibn Sīnā during his work. There is also a work entitled *Compendium of The Soul*, Ibn Sīnā dedicates this work to an employee for having accepted Ibn Sīnā as a learner and finally being able to maximize his time to reach the grains of wisdom in The Palace.<sup>13</sup>

<sup>9</sup>Dimitri Gutas, "Avicenna's Madhab with an Appendix on the Question of his Date of Birth," in *Quaderni Studi Arabi* 5/6, (1987): 323–36.

<sup>10</sup>Abu Abdallah al-Husayn Bin Ibrahim Bin al-Husayn Bin Khursid al-Tabari al-Natili is a scholar with expertise in Pharmacology. He wrote a corrected or al-Islāh, an Arabic edition of his commentary on Dioscurides 'Materia Medica.' This work later influenced Ibn Sīnā in composing his phenomenal medical work in the history of medicine, *al-Qānūn fī at-Ṭib*; David C. Reisman, "The Life and Times of Avicenna Patronage and Learning in Medical Islam," in *Interpreting Avicenna, Critical Essays*, Ed. Peter Adamson (New York: Cambridge University Press, 2013), 8. <sup>11</sup>David D. Reisman, *The Life and Times of Avicenna, Patronage in Medieval Islam*, dalam *Interpreting Avicenna, A Critical Essays*, Ed. Peter Adamson (New York: Cambridge University Press, 2013), 8.

<sup>11</sup>David D. Reisman, *The Life and Times of Avicenna, Patronage in Medieval Islam*, dalam *Interpreting Avicenna, A Critical Essays*, Ed. Peter Adamson (New York: Cambridge University Press, 2013), 8.

<sup>12</sup>Lenn E. Goodman, *Avicenna* (London and New York: Routledge, 1992), 16.

<sup>13</sup>David D. Reisman, *The Life and Times of Avicenna, Patronage in Medieval Islam*, in *Interpreting Avicenna, A Critical Essays*, Ed. Peter Adamson (New York: Cambridge University Press, 2013), 10.

Because of his brilliance in his work, people nicknamed Ibn Sīnā as 'al-Shakh ar-Raīs.'<sup>14</sup> He authored several books, about 276, with some reliable articles.<sup>15</sup> Some books have moved from one country to another. One of his books, *al-Shifā*, consists of *Mantiq*, *Thabi'iyāt*, *Riyadiyyāt*, and *Divineyyāt*. In addition, there is also the *Kitāb al-Najāt*, a brief synopsis of *al-Shifā*.<sup>16</sup> His last major book is *al-Ishārat wa al-tanbihāt*. Other philosophical books are 'Uyūnu al-hikmah, *Kitāb al-hidāyah*, *al-mabda' wa al-Ma'ād*, *Risālah al-Thayr*, and *Hayyan Ibn al-Yaqzan*.

### 3. Ibn Sina's Concern for Health

In addressing various health topics, Ibn Sina employed a poetic style to aid his students' memorization efforts. This approach not only made the information more engaging but also easier to recall, demonstrating his innovative methods in discussing Islamic Psychology and Moslem Mental Health.<sup>17</sup> In his work, Ibn Sina made significant contributions, including: (i) translating and adapting the principles of Greek medicine to align with Islamic perspectives, (ii) integrating the theoretical and practical aspects of medicine into a unified approach, (iii) meticulously documenting the effects of medicinal treatments and providing methodological insights for studying narrative issues, and (iv) identifying previously unrecognized medical figures and practices within the Greek tradition. According to Ibn Sina, the field of medicine can be categorized into two main divisions: theoretical and practical.

Concerning human psychology and medical science, he wrote the *Qanūn Fi At-Thib*, which became the standard medical textbook in Europe until the 17th century.<sup>18</sup> This book is still the authoritative source of several groups of traditional healers in the Middle East. In his work, five categories of sections are pretty special; such as (i) a general discussion of the scientific background of medicine and human anatomy, (ii) notes on the completeness of therapeutic tools in using substances in medicine, (iii) chapter on the treatment of minor and specific diseases, and (iv) chapter on diseases general conditions, such as fever affecting the body, as well as (v) several treatises on pharmacological ideas.<sup>19</sup> From the structure of medical thought that Ibn Sina did, Ibn Sīnā was inspired derivatively from the amalgamation of Aristotle, Galen and the ancient Greek philosophers beforehand.<sup>20</sup>

Ibn Sina's contributions to the field of medicine and health philosophy are undeniably monumental. Initially, Galen's (129-216 AD) comprehensive medical texts spanned 20 volumes in their modern editions, excluding additional treatises that were expanded upon in Arabic translations. In the process of translating these works, Ibn Sina made numerous additions to Galen's occasionally

<sup>14</sup>Syaikh al-Ardl, *al-Madkhal ilā Falsafah Ibn Sīnā* (Beirut: Dar al-Anwar, 1967) Cet.1, 32; Muhammad Athiyah al-Abrasyi, *Al-Tarbiyah al-Islamiyah wa Falāsifah* (Cairo: Isa al-Baby al-Halaby, n. d.), 41; Muhammad Abduh, *Kitāb al-Hidāyah li Ibn Sīnā* (Kairo: Maktabah al-Qāhirah al-Hadītsah, 1974), 12.

<sup>15</sup>Mehdi Aminrazavi, "Avicenna," in *Encyclopaedia of the History of Science, Technology, and Medicine in Non-Western Countries*, ed. Helaine Selin, Vol.1 (New York: Springer Business Media, 2008), 1119.

<sup>16</sup>Lenn E. Goodman, *Avicenna* (London and New York: Routledge, 1992), 11.

<sup>17</sup>Mehdi Aminrazavi, "Avicenna," in *Encyclopaedia of the History of Science*, 1120; See more, Muhammad Zuhair Al-Baba, *From The Writings of Ibn Sina: Treatise on the Obviation of the Errors Occuring in Medical Treatment - The Poems on Medicine, Treatise on The Cure of The Heart*, 77.

<sup>18</sup>Michael W. Dols, "Historical Perspective, Medical Madness," *Journal of Muslim Mental Health* 1, (1) (2006): 77-95, DOI: 10.1080/15564900600654302

<sup>19</sup>Mehdi Aminrazavi, "Avicenna," in *Encyclopaedia of the History of Science*, 1119.

<sup>20</sup>John McGinnis, *Avicenna, Great Medieval Thinker* (New York: Oxford University Press, 2010), 228.

incomplete texts. Furthermore, during that era, healers often supplemented and delved deeper into Galen's writings, sometimes practicing medicine without direct reference to primary sources. Therefore, Ibn Sina's five-volume magnum opus *The Canon of Medicine*, stands as a seminal work, offering a comparative analysis that serves both as an essential textbook for those aspiring to learn the art of medicine and as a comprehensive summary for individuals keen to explore the pinnacle achievements of medical science in history.<sup>21</sup>

The importance of Ibn Sīnā's work is that when Galen had composed his book, the Aristotelian-Neoplatonic philosophical system should have emerged in Alexandria as the dominant philosophical system in the Middle Ages in the Islamic world that was not very developed. Indeed, Aristotelianism in Galen's time had a genuine competition with other schools of Greek philosophy, such as skepticism, Stoicism, and Medieval Platonism.<sup>22</sup> Galen himself also made Stoic Materialism the fundamental physics of his medical theory, which noticed the human soul as a material substance and opposed Ibn Sīnā's psychological view of the soul's immateriality. There was a scientific concern against philosophers in the days of Ibn Sīnā's study because the philosophy of materialism in medicine conflicted with Ibn Sīnā's immaterialism in the construction of human concepts. Not surprisingly, then, continuing the themes of Ibn Sīnā's writings on medicine starting with a mastery of Galen's medical theory of humor is acceptable, protecting his belief in the doctrine of the immaterial human intellect for the sake of protection from Galen's incendiary understanding. He has expertise with techniques integration that he accomplishes. Again, Ibn Sīnā has quickly resolved the thorny technical issues in the world of medicine by simply providing the reader with his philosophy formed through medieval worldviews in comprehensively explaining every human psychology.<sup>23</sup>

Historically speaking, Ibn Sīnā studied medicine from Galen<sup>24</sup> (129-216 AD) and started with Hippocratic medicine as the starting point for his medical technique.<sup>25</sup> Ibn Sīnā added his anatomical and Greek medical sources to the developments made by Muslim healers, such as Abu Bakr Ar-Rāzī (865-925 AD) and 'Alī Ibn 'Alī Abbas al-Mājūsi (930-994 AD) Subsequently, when he studied the philosophical reinforcements of medical science, Ibn Sīnā appreciated Aristotle's opinion more than the doctors of the time when he found some constraints of agreement in his scientific base. In explaining the equitable remedy and its drugs, psychotherapy patterns, dietary activities, and light exercises needed, Ibn Sina discusses quite a lot in the 5 Canon chapters he wrote.

In chapter I of the Canon, he expresses that medicine is the science of knowing the structure of the human body, and he correspondingly proceeds with the elemental principles critical to maintaining human health. Then he affiliated surgery as an autonomous branch of medicine and elaborated on the science of human anatomy. In the second chapter, Ibn Sina describes several healing properties, which are diverse and simple, containing several remedies and applications. In the third and fourth volumes, he presented diagnoses of the diseases that he already knew, starting with meningitis, cancer, tuberculosis, and gastrointestinal disease. The fifth chapter discusses pharmacology and describes the labels that have positive implications for the body. Some of his

<sup>21</sup>Ibid., 229.

<sup>22</sup>Ibid.

<sup>23</sup>Hossein Hatami, Ebrahim Afjei, Maryam Hatami, Neda Hatami, "Monotheistic and Spiritual Style Literature in Traditional Medicine's Resources," *Journal Religion and Health* 53 (2), (2014): 438-48, DOI: 10.10007/s10943-012-9647-0

<sup>24</sup>John D. Greenwood, *A Conceptual History of Psychology* (New York: McGraw-Hill, 2009), 69.

<sup>25</sup>Reuben Levy, "Avicenna, His Life and Times," *Paper: Read in Cambridge University History of Medicine Society*, (27 November 1956), 256, <https://obgynhistory.net/articles/1957-LEVY-Avicenna-Rev-Feb2015.pdf>, Baca Juga, Wasim Ahmad, et.al, "Ibn Sīnā, The Prince of Psychians," *Hamdard Medicus* 54, No.4 (2011): 46-53.

observations were extraordinarily advanced; for example, he attributed the causes of the plague that hit rats while writing about the causes of infectious diseases; he used hair from a horse for sewing after surgery, experimented with various anaesthetic drugs when operating on a patient, explained surgical procedures such as gallbladder use, using spices to stop bleeding and understanding the relationship between temperature and disease spread. He even experimented on animals using different drugs.<sup>26</sup>

With the exposition of the data overhead, Ibn Sīnā became a doctor who had offered medical assignments that were arguably the most advanced and most comprehensive of his time, not precise a few of the succeeding scientists admitted the greatness and ability of Ibn Sīnā in carrying out the medical practices that he did. Ibn Sīnā's employment became one school of perspective in the Middle Ages, which evolved very influential in his time. The translation of his vocation became an excellent inspiration for Avendeouth, a Jewish translator, and Gerard of Cremona, the leading translator of the time.<sup>27</sup> Ibn Sīnā's work subsequently became a work of continuous translation in the 16th century and influenced several Western philosophers such as Augustinian Gundisalvo (1115-1190 AD), William of Auvergne (1190-1249 AD), Alexander of Hales (1185-1245 AD), Roger Bacon (1220-1292 AD) and Duns Scotus (1265-1308). Ibn Sīnā left irreplaceable work in the fields of the history of science, philosophy, and medicine for centuries. According to Peter E. Porman, Ibn Sīnā has made unlimited contributions in providing valuable information in the philosophy of medicine that he formed.<sup>28</sup> Ibn Sīnā provides three fundamental ways that are so innovative and experienced, namely by presenting a constructive elaboration of Galen's ideas about researching the condition of patients in medicine; forming the authority of his medical practice with such detailed experience as a doctor and incorporating the ideas of the philosophy of the soul and its internal aspects innovatively into medical discourse in his book *al-Qōnun fī al-Ṭibb*.<sup>29</sup>

#### 4. Ibn Sina's Concept of Equilibrium (*Halat Al-I'tidal*)

Maintaining human health lies in achieving an optimal and harmonious balance. Ibn Sīnā's approach to treatment revolves around the restoration of unstable bodily states to a "state of equilibrium", emphasizing the importance of addressing imbalances to restore overall well-being. The balance referred to by Ibn Sīnā is balance in several cases (*ta'dīl al-umūr*) and avoidance of matters (*ijtināb al-umūr*). The balance is air balance (*ta'dīl al-hawā*), nutritional balance (*ta'dīl al-ṭho'ām*), drink balance (*ta'dīl al-syurb*), the balance of awakening and sleeping time (*ta'dīl yaqdzoh wa al-naum*), the balance of body movements (*ta'dīl al-harokah al-badaniyah*), the balance of movement of the soul (*ta'dīl al-harokah al-nafsāniyah*).<sup>30</sup> Meanwhile, the things that need to be avoided are avoiding things that crush (*mā yurdhō*), break (*yuqto'u*), burn (*yusywā*), and cut (*yuqto'u*) the composition of the air, nervous system, temperament structure that puts the human position into a prolonged illness. As explained earlier, treatment or treatment is the negation of a disease that leads to a state of balance (*al-tawāzun bi al-sawīyah*).<sup>31</sup> Ibnu Sīnā believes that good health is more than the absence of signs and symptoms. Even without troublesome symptoms, a person's ability to resist illness may be low, and his or her essential vitality may be seriously depressed.

<sup>26</sup>Mehdi Aminrazavi, "Avicenna," in *Encyclopaedia of the History of Science*, 1120.

<sup>27</sup>Salvador Gomez Negales, "How Ibn Sīnā became Avicenna, Transmitted to Europe, His Writings Sparked off an Intellectual Revival," in *The Unesco Courier*, (October 1980).

<sup>28</sup>Peter E. Porman, "Avicenna on Medical Practice, Epistemology, and The Physiology of the Inner Senses," in *Interpreting Avicenna, Critical Essays*, Ed. Peter Adamson (New York: Cambridge University Press, 2013), 108.

<sup>29</sup>Peter E. Porman, "Avicenna on Medical Practice," 108.

<sup>30</sup>Muhammad Zuhair Al-Baba, *From the Writings of Ibn Sina*, 12.

<sup>31</sup>Alī Bin 'Abdullāh Ibn Sīnā, *al-Qōnūn fī at-Ṭibb*, 19.



Ibn Sīnā posited that true health is achieved when there is a harmonious balance across the body, emotions, mind, and spirit, encompassing qualities, temperament, structure, and functions. Conversely, disease represents a deviation from this balance, manifesting as functional disorders primarily. Such disorders may arise from issues such as temperamental imbalances, discrepancies in bodily senses of humour, or structural tissue anomalies. He emphasized the critical role of human temperament, which he described as the outcome of interactions and equilibrium among the four opposing elemental qualities, leading to the formation of the four humors. In this context, health equates to a balanced temperament, while illness is synonymous with imbalance. Ibn Sīnā highlighted that a perfect state of health maintains a midpoint between two extremes of temperament, with any deviation towards the extremes indicative of disease. Temperament, in Ibn Sīnā's theory, emerges from the interplay of the four fundamental physical states: warmth, coldness, wetness (or dampness), and dryness. Therefore, a shift in any of these elements invariably affects the others, potentially leading to dystemperament—a prolonged imbalance that affects the bodily fluids or humors, both in their quantity and quality. He aligned this concept of disease with the traditional Greek medical theories, where dystemperament and humoral imbalances are central to understanding pathological conditions.<sup>32</sup>

Ibn Sīnā delineated disease origins as both internal and external. Internally, diseases arise from the body's temperamental instability and psychological factors. Externally, the concept of health, according to Ibn Sīnā, is subject to change based on regional contexts and prevailing conditions, suggesting that, while health is a universal condition, diseases are varied and complex. This differentiation highlights that health is a singular, unambiguous state, whereas diseases manifest in diverse forms, influenced by a myriad of factors. In the realm of medical discourse, Iranian Muslim healers extensively explored various health conditions, documenting their characteristics, signs of decline, and therapeutic approaches. These discussions underlined the belief in the existence of approximately 35,000 diseases, all of which stem from deviations from the body's temperamental balance. This extensive catalogue of ailments underscores the complexity of disease as a concept, reflecting its multifaceted nature and the importance of a comprehensive approach to diagnosis and treatment.<sup>33</sup>

## 5. Theory Relevance to Biopsychosocial Aspect

### 5.1 The Aspect of Biology

It is crucial to recognize the interconnection between human biology and well-being, as our physical health is closely tied to the biological experiences we encounter. Ibn Sina made significant contributions to this field. Ibn Sina made significant contributions to the comprehension of human biology and health, as evidenced in his *Daf'ul Madhar Al-Kulliyah 'Anil Abdan al-Insaniyyah*. The symbiotic relationship between mental and physical well-being underscores the significance of a sound mind for maintaining a healthy body. The captivating domain of human biology encompasses the examination of cell formation, bodily systems, and human anatomy through rigorous scientific inquiry. Biologists underscore the critical influence of environmental factors, living conditions, nutrition, and hygiene in shaping overall health and well-being. Ibn Sina delves deeply into the biological facets that influence mental health, showcasing how Islamic teachings and the principles of well-being are profoundly interconnected. He argues that elements such as engaging in regular physical exercise, ensuring access to clean air, and consuming nutritious food are not mere lifestyle choices; they are vital components that significantly affect our mental and emotional stability. By

<sup>32</sup>Mones Abu Asab, *Avicenna's Medicine, A New Translation of the 11th Century Canon with the Practical Applications for Integrative Health Care* (Toronto: Healing Arts Press), 30.

<sup>33</sup>Seyyed Abbas Zahabi, "Avicenna's Approach to Health: A Reciprocal Interaction between Medicine and Islamic Philosophy," *Journal of Religion and Health* 58 (2019): 1698-1712.



emphasizing the importance of these biological factors, Ibn Sina illuminates its role in creating an environment that nurtures human well-being. This comprehensive perspective recognizes that the interplay between physical health and mental clarity is essential for achieving a harmonious and fulfilling life, ultimately guiding individuals toward a greater sense of peace and resilience.<sup>34</sup> This comprehensive approach underscores the necessity of a well-rounded lifestyle in preserving optimal health.

## 5.2 The Aspect of Psychology

Ibn Sina's conceptualization of the soul, which he correlates with the spirit, suggests a significant connection to the flow of blood. His insights resonate with contemporary research, indicating that psychological changes are indeed linked to alterations in blood circulation. Notably, these changes can result in an increase in the heart rate and intensity of the heartbeat, highlighting the intricate relationship between physiological processes and psychological states.<sup>35</sup> When someone gets angry, their heart pumps more blood to different parts of the body. This causes blood cells in the membranes to shrink, while blood cells in the skin, especially in curved areas, become larger. As a result, a person feels their body temperature rising, which can make their face and body red. On the other hand, when a person faces a situation of extreme shock, their face may turn pale because blood is moving away from the surface and going inside the body. Ibn Sīnā noted that this quick movement of blood inward can feel similar to being shocked.

In the classification of the division of the type of soul in his *Kitab Al-Shifa*, Ibn Sina divides it into three, namely the plant soul (*an-Nafs al-Nabāṭiyah*), the animal soul (*an-Nafs al-Hayāwaniyah*), and the human soul (*an-Nafs al-Nāṭiqoh*).<sup>36</sup> The vegetative soul is the aspect of the human soul that relates to growth and nourishment, mirroring the characteristics of a plant. Just as plants inhold the ability to grow and reproduce, this dimension of the human soul reflects a similar capacity for development and self-renewal. The soul of this plant has three branches, namely the nutritive branch (*al-quwwah al-ghādiyyah*), the growth branch (*al-quwwah al-munammīyah*) and the reproductive branch (*al-quwwah al-muwallidah*).<sup>37</sup> The nutritive faculty is the branch of the vegetative soul that transfers and replaces the body form or elements in it to a new, digested form (*quwwatun tuhīlu jisman ākhar ilā masyākilah al-jismi alladzī hiya fīhi*).<sup>38</sup> This growth branch is a branch that increases and develops every aspect of the body according to the quantity possible to achieve perfection in its growth. This nutritive faculty moves food and replaces food that has been dissolved and increases the critical substances of the body organs, such as length, width, the depth that can provide perfection in human growth (*quwwatun tazīdu fi al-jismi alladzī hiya fi al-jism almutasyabbaha bihī ziyādatan munāsibatān fi aqtārihi tūlan wa ardhan wa 'amqan*).<sup>39</sup> Meanwhile, this reproductive faculty shapes an object, separating the main body from within and where the other bodies receive the body's activities and typically function (*al-quwwatu allātī ta'khudzu min al-jismi alladzī hiya fīhi juz'an*

<sup>34</sup>Tojiboeva Sevarakhon Xayrullaevna, "The Importance of Using The Scientific Heritage of Ibn Sina in the Teaching of Biology in General Secondary Education," *European Journal of Research and Reflection in Educational Science*, 8 No. 12, (2020):151.

<sup>35</sup>Muhammad Ustman Najati, *al-Dirasat al-Nafsaniyyah inda al-Ulama al-Muslimin [The Soul in the Views of Muslim Philosophers]* (Cairo: Dar al-Syuruq, 1993), 114.

<sup>36</sup>Fazlurrahman, *Avicenna's Psychology, an English Translation of Kitab Najat, Book II Chapter VI*, with Historico-Philosophical Notes and Textual Improvements on The Cairo Edition (London: Oxford University Press, 1952), 25.

<sup>37</sup>Fazlurrahman, *Avicenna's Psychology*, 25.

<sup>38</sup>As-Syaikh Ar-Rois Ibn Sīnā, *On the Soul: A Letter on the Soul, Its Immortality and Its Afterlife* (Beirut: Dar Ihya Al-Kutub Al-Arabiyyah, 1952), 58.

<sup>39</sup>Ibid.

*huwa fihi syubhatan bi al-quwwah*).<sup>40</sup> This is proof that the vegetative power contained in plants, animals, and humans are physical functions and is a mixture of these two elements so that the reproductive faculty can work perfectly.<sup>41</sup>

The next soul is the animal soul (*an-nafs al-hayawaniyyah*), a compound of organic elements closer to the reproductive soul, and this soul has passed the stage of the previous plant soul. If this soul resides within a human being, then this animal soul is closer to the definition of a physical framework and more tangible than the previous plant soul. If the plant soul is a soul that can reproduce, grow, and sow nutritious food, then this animal soul can provide willpower for humans from physical organs which are possessed as initial perfection in the human soul. This driving force is in the veins and becomes the origin of the desired movement to achieve a happy and fulfilling state. The psychological condition of humans, which allows for natural reproduction, growth, and multiplication, is an experienced individual mechanism. In terms of human psychological desires, the ability to grow and develop provides the energy necessary for individuals to reach their fullest potential, facilitating a positive growth process. Abraham Maslow emphasized that the energy for growth is crucial for achieving self-actualization and optimal mental health development. This, in his theory of the hierarchy of needs, is true, which in its early stages where physiological needs, feelings of security, and self-completion serve as foundational requirements for the flourishing of human well-being.<sup>42</sup>

Furthermore, the power of perception (*al-quwwa al-mudrikah*) is divided into two parts, namely the external senses (*al-quwwa al-mudrikah min khārij*) and the internal senses (*al-quwwa al-mudrikah min dākhil*). These external senses are called the five senses; Ibn Sīnā divides them into five pieces (*Al-khawās Al-Khamsah*). The first sense is the sense of sight that perceives visual images seen by the eye (*quwwah martabah al-'usbah al-mujawwafah tudriku sūrotan mā yanṭabi'u al-jalidiyah min ashbāhi al-ajsāmi*). The soul contains this sense in the concave nerve, transparent and transmitted directly. The two senses of hearing, which are located on the surface of the ear canal, receive the form of movement that has moved between two existing objects, one receiving and the other giving the effect of the vibration into the ear (*quwwah martabah fi al-ushbi al-mufarriqu fi sathi al-simakhi, tudriku sūrotan ma yata'adda ilaihi bitamawwuji al-hawā'i al-mundhogitu bayna qāri'in wa maqrū'in*).<sup>43</sup> Then the internal senses are divided into 5, namely common sense (*al-hiss al-musyarak*), representation (*al-quwwa al-mushawwira*), estimation (*al-quwwa al-mutakhāyilah*), retention (*al-quwwa al-wahmiyah*) and imagination (*al-quwwah al-dzākirah*). The first power is the collective sense power, where all the senses caught by the sense organs come together. This power is collective. All the senses that come from the external sense organs are gathered together, and the collective senses make comparisons and distinctions between them. This sense is located in the first inner part of the front side of the brain (*al-quwwa martabah fi al-tajwif al-awwal min al-dimāg, tuqbalu bidzātiha jami' al-suwar al-munṭabi'ah fi al-khawāsi al-khamsah muta'addiyah ilaiha*).<sup>44</sup> The sensory power of representation or conception (*al-quwwa al-mushawwirah*) is the sensory power that stores images of the sensory stimuli perceived by the collective senses and retains them in after the loss of the sensory stimulus (*quwwa martabah aydon fi ākhiri al-tajwif al-muqoddam min al-*

<sup>40</sup>Ibid., 59.

<sup>41</sup>Fazlurrahman, *Avicenna's Psychology*, 25.

<sup>42</sup>Nurhadi Ihsan, Muhammad Alif Rahmadi, Jamal, "Spirituality as the Foundation of The Hierarchy of Needs in The Humanistic Psychology of Abraham Maslow and Sufi Psychology of Said Nursi," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 18.1 (2022): 1-28.

<sup>43</sup>Ibn Sīnā, *Ahwal an-Nafs, Risalah Fi al-Nafs Wa Baqoiha Wa Ma'adiha*, 59.

<sup>44</sup>Ibid., 61.

*dimāgh, tahfadzu ma qoblahu al-hiss al-musyarak min al-hawāsi al-juz'iyati al-khamsah, wa tabqō fīha ba'da ghaybati al-mahsusāt).*<sup>45</sup>

The third soul is the rational soul (*an-nafs al-nāṭiqah*). The rational soul embodies the aspect of reasoning, distinguishing humans from plants and animals. According to Ibn Sīnā, the rational soul represents the standard of a mechanical natural body, executing actions grounded in thought and awareness. It not only navigates personal experiences, but it also engages with broader universal matters, reflecting a higher level of consciousness and understanding. This capacity for reasoning is fundamental to personal development and the pursuit of knowledge, enabling individuals to engage a meaningful occurrence in the world around them. Embracing rational thinking and cultivating firm beliefs make the pursuit of well-being not just possible, but attainable. Research unequivocally demonstrated that enhancing rational thinking frameworks, such as Rational Emotive Behavior Therapy (REBT), significantly deepens our understanding of how positive emotional responses arise from rational thought patterns. This focused approach not only strengthens mental health but also promotes a robust sense of well-being, underscoring the essential role that rational thinking plays in personal development and emotional resilience.<sup>46</sup>

Furthermore, Ibn Sīnā distinguishes two powers in the rational soul as al-Farābī did before, namely theoretical reason (*'āqal al-ālimah/ āqal nazhariyyah*) and practical reason (*'āqal al-āmilah*).<sup>47</sup> Practical reason tends to encourage humans to fulfil actions that are appropriate or abandoned, or it can also be called moral behaviour (*Mabda' harokatun libadani al-Insān ila al-afā'il al-juz'iyah al-khāshah bi ar-rawiyyah*).<sup>48</sup> Ibn Sīnā exemplifies this practical sense, such as emotions, laughing, embarrassment, crying, and other emotions. Practical reason uses the powers of fantasy and delusion in inferring arrangements about existing and disintegrating things and conclusions about human craftsmanship (*qiyāsuha ilā quwwah al-hayāwanīyyah al-mutakhoyīlah wa al-mutawahhimah huwa an tasta'miluhā fī istinbāṭi al-tadabūr fī al-umūr al-kā'inah wa al-fāsīdah, wa istinbāṭu al-šinā'ah al-Insāniyyah*).<sup>49</sup> The ability to think rationally, the ability to make a well-considered decision, and exercise self-control play a crucial role in determining a person's overall well-being. This cognitive and emotional skill set enables individuals to approach real life's complexities with clarity and composure. When individuals engage in a logical analysis of situations and evaluate the potential outcomes of their choices, they significantly improve their prospects of achieving a state of existential peace, characterized by deep contentment and comprehension in their lives. This deliberate and reflective approach promotes personal growth and resilience, ultimately leading to more effective and fulfilling decision-making. Moreover, this ability aids individuals in navigating the inevitable challenges and obstacles that life presents, fostering resilience and a proactive mindset. As a result, those who cultivate rational thinking and mature decision-making are likely to experience a higher quality of life and greater satisfaction.<sup>50</sup>

<sup>45</sup>Ibid., 62.

<sup>46</sup>M Balkis, "The Role of Rational Beliefs in Promoting Mental Well-Being: A Validation of the REBT's Psychological Health Model," *Journal of Rat-Emo Cognitive-Behavior Therapy* 42, (2024): 669–679, <https://doi.org/10.1007/s10942-024-00543-4>

<sup>47</sup>Muhammad Ustman Najati, *Jiwa dalam Pandangan Para Filosof Muslim* [The Soul in the Views of Muslim Philosophers], Cet.1 (Bandung:Pustaka Hidayah, 2002), 142-143.

<sup>48</sup>Ibn Sīnā, *Ahwal al-Nafs, Risalah Fi al-Nafs Wa Baqoīha Wa Ma'adiha*, 63.

<sup>49</sup>Ibid., 63.

<sup>50</sup>Mohammad Khodayarifard, Bagher Ghobari-Bonab, Saeed Akbari-Zardkhaneh, Saeid Zandi, "Positive Psychology from Islamic Perspective," *International Journal of Behavioral Sciences*, 10, 1 (2016): 29-34.

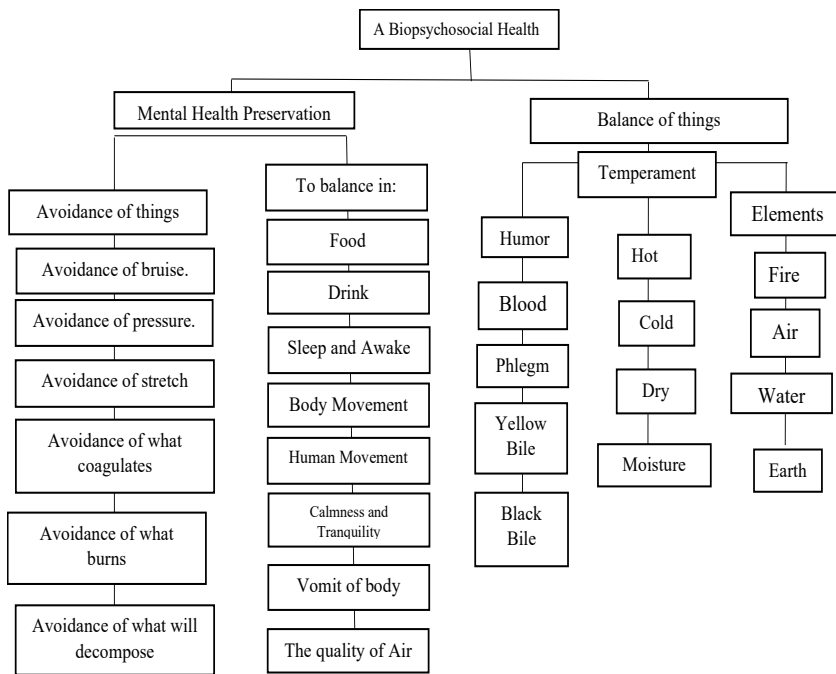
### 5.3 The Aspect of Sociology

Humans, by nature, are not just solitary beings; they require the presence and interaction with others to fulfill their basic life needs. Ibn Khaldun posited that social organization (*Al-ijtima' Al-Insani*) is not just a part of life, but a necessity for human existence, emphasizing that humans are social beings (*Al-Insanu madaniyyun Bi Al-Tab'i*). Thus, the foundation of human life is built upon social structures which are typically found in civilized settings, such as cities (*Madinah wal hadhoroh*). Furthermore, there's a divine aspect to this social fiber, as many faiths consider humans, particularly in Islam, to be the khalifah of the Earth, tasked with its care, guardianship, and prosperity. Through social organization (*Al-Ijtima Al-Basyari*), humans actualize their role as caretakers of the planet, fostering an environment where life, in its myriad forms, can thrive. Humans have strong connections to themselves and their relationships with others. As a result, individuals need to uphold moral and ethical principles within the social fabric, beginning with their attitudes and behavior.<sup>51</sup> In short, Ibn Sina understood in time the dialectical connection between human health and nature and its environmental factors. When human impact on nature exceeds the limit of adaptation and environmental errors occur, crises begin to occur.<sup>52</sup> By recognizing social indicators, such as environmental conditions and a person's collective movement from their place in society, Ibn Sina has tried to ensure that social relations and human mental well-being are interconnected and have a significant impact on overall well-being.

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<sup>51</sup> Jarman Arroisi, Hamid Fahmy Zarkasyi, Mohammad Syam'un Salim, Muhammad Taqiyuddin, "Understanding 'God as Reality': An Approach Using Islamic Philosophy and Sufism," *Journal of Islamic Thought and Civilization* 12, Issue 1 (Spring 2022): 98-115, <https://doi.org/10.32350/jitc.121.07>

<sup>52</sup> Babadjanova Zamira Hikmatovna, and Khafiza Khikmatovna Tukhtaeva, "Abu Ali Ibn Sina About A Healthy Lifestyle," *Academia Globe: Inderscience Research* 2 (06), (2021): 380-83, <https://doi.org/10.17605/OSF.IO/KH7TQ>.



**Figure 1.** Concept of Biopsychosocial Balance on Health of Ibn Sina

**6. Conclusion**

In the history of the Islamic intellectual tradition, Ibn Sina's theory of life balance has an important position and profound impact. This theory not only contributes to the Islamic perspective and thought, but it also has a positive impact on medical diagnosis and treatment in the world of health. Therefore, doctors and physicians are advised to monitor signs of fluid imbalance to restore balance within human life. For this ideal purpose, Ibn Sina provided recommendations for adapted diets, herbal treatments, and lifestyle adjustments through his research on medical science. Furthermore, Avicenna's theory extends into the philosophical and ethical realm, emphasizing the importance of ethical behavior and virtuous living in achieving inner harmony and spiritual well-being.

Ibn Sina's theories regarding biopsychosocial balance have made substantial contributions to the development of mental health systems from both a theoretical and practical standpoint. His comprehensive framework advocated for a holistic approach to health and well-being, effectively integrating physical, psychological, and spiritual dimensions to foster balance and harmony. This model not only highlighted the interdependence of mind, body, and spirit, but it also emphasized their collective interconnectedness in achieving overall well-being and contentment. Ibn Sina’s enduring contributions continue to influence contemporary medical and philosophical discourse, reinforcing the imperative of understanding health in a multifaceted context.

**Conflict of Interest**

The manuscript authors have absolutely no financial or non-financial conflict of interest regarding the subject matter or material discussed in this manuscript.

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The data associated with this study will be provided by the corresponding author upon request.

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