



PSYCHOLOGICAL ASPECTS OF THE INFLUENCE OF EMOTIONS ON PERSONAL ACTIVITY EFFICIENCY IN THE TEACHINGS OF ALI IBN SINA

Dostanova Kamola Alisher qizi

Doctoral Student, Gulistan State University

E-mail: kamola.dostanova@mail.ru

ORCID: <https://orcid.org/0009-0009-3679-0669>

<https://doi.org/10.5281/zenodo.20813630>

Abstract.

This article examines the psychological significance of emotions in Ali Ibn Sina's teaching and interprets his ideas through the problem of personal activity efficiency. The study argues that Ibn Sina did not treat emotions as accidental disturbances, but as psychophysiological states that connect perception, imagination, bodily reactions, rational judgment and moral self-regulation. On this basis, the article identifies the conditions under which emotions may either increase or reduce the effectiveness of learning, professional action and social behavior. The research uses historical-philosophical analysis, comparative interpretation and conceptual modeling. The results show that Ibn Sina's doctrine of the soul provides an early integrative framework for understanding the unity of cognition, affect, motivation and bodily functioning. A conceptual model is proposed to explain how moderate, meaningful and rationally regulated emotional states support attention, will, endurance and decision-making. The article also outlines practical implications for education and psychological counselling.

Keywords: Ibn Sina, Avicenna, emotion, soul, activity efficiency, personality, rational regulation, psychological performance, self-control, cognition.

Introduction

The problem of emotions and their influence on the efficiency of human activity remains one of the central questions of psychology. In modern psychological literature, emotions are usually interpreted not only as subjective feelings, but also as complex processes that influence attention, memory, motivation, decision-making, interpersonal behavior and bodily readiness for action. A learner's anxiety can weaken speech performance, while interest may strengthen concentration. A professional's anger can distort judgment, while hope and moral responsibility may increase persistence. These observations show that emotions are deeply connected with the quality and productivity of personal activity.

The relevance of this problem becomes even more significant when it is considered in the context of classical Eastern thought. Ali Ibn Sina, known in the West as Avicenna, was not only a physician and philosopher, but also a thinker who developed a subtle doctrine of the soul, perception, imagination, will, temperament and psychosomatic balance. His works demonstrate that the human being should be studied as an integrated unity of body and soul. For this reason, Ibn Sina's heritage can be read as an early psychological theory in which emotions are related to the organization of activity and the formation of personality.

The object of the present research is the psychological content of Ibn Sina's teaching on the soul and emotions. The subject of the research is the influence of emotional states on the efficiency of personal activity as interpreted through Ibn Sina's ideas. The purpose of the article is to reveal the psychological mechanisms by which emotions affect the effectiveness of activity in Ibn Sina's doctrine and to relate these mechanisms to contemporary psychological concepts.

The main tasks are: to analyze Ibn Sina's view of the soul and its faculties; to identify the place of emotions in the relation between body and mind; to explain how emotional balance influences attention, will and moral action; and to develop a conceptual model that shows the connection between emotion regulation and activity efficiency.

The scientific novelty of the article lies in the interpretation of Ibn Sina's teaching as an affective-cognitive model of human efficiency. While many studies emphasize Ibn Sina's medical, philosophical or metaphysical significance, this article places special attention on the practical psychological role of emotions in activity. It argues that Ibn Sina's concept of moderation, rational control and moral cultivation can be used as a theoretical basis for understanding productive and unproductive emotional states in education, labour and personal development.

Literature Review

The literature on Ibn Sina is broad and interdisciplinary. Philosophical studies usually focus on his metaphysics, logic and doctrine of the rational soul. Gutas describes Ibn Sina as one of the most influential philosopher-scientists of the medieval Islamic world and emphasizes the systematic character of his philosophical project [1]. The Stanford Encyclopedia of Philosophy also notes that Ibn Sina's works include extensive discussions of the rational soul and its relation to knowledge [1]. From the psychological point of view, this is important because the rational soul is not an abstract metaphysical term only; it is also the principle through which human beings understand, judge, choose and regulate themselves.

Studies on Arabic and Islamic psychology underline that Ibn Sina's concept of the soul includes self-awareness and an inner principle that cannot be reduced to bodily processes alone [2]. This position is highly relevant to emotion theory, because emotions are not presented merely as movements of the body. They involve perception, imagination, memory, desire and rational evaluation. Thus, the soul-body relation in Ibn Sina creates a basis for interpreting emotions as psychophysiological phenomena.

Medical and psychiatric studies of Ibn Sina's legacy show that he considered psychological states important for medicine. Pajević and colleagues note that Ibn Sina discussed the essence of the human soul, consciousness, intellect and psychological functions in detail, while also connecting mental states with physical health [4]. Research on lovesickness in Avicenna's writings also demonstrates that strong emotional attachment can disturb mental balance and bodily well-being [5]. These findings support the idea that emotions in Ibn Sina's thought have real consequences for behaviour and performance.

Modern psychology offers concepts that help to clarify the contemporary value of Ibn Sina's approach. Lazarus's cognitive appraisal theory explains emotions as responses shaped by the meaning a person attributes to an event [8]. Gross's model of emotion regulation shows that people may influence their emotions by changing attention, interpretation or response [9]. Fredrickson's broaden-and-build theory suggests that positive emotions can expand thought-action repertoires and build personal resources [10]. Pekrun's control-value theory of achievement emotions demonstrates that emotional experiences in learning depend on perceived control and value and influence achievement outcomes [11]. These ideas do not repeat Ibn Sina directly, but they make it possible to interpret his classical doctrine in a language understandable to contemporary psychology.

Uzbek and Central Asian scholarship also treats Ibn Sina as an essential figure in the history of science, ethics and education. In this context, the psychological study of emotions in his teaching is not only a historical issue but also a methodological resource for modern pedagogy. Ibn Sina's view of balanced upbringing, rational discipline, bodily care and moral formation can contribute to current discussions about emotional competence, self-regulation and efficient activity.

Research Methodology

The article uses a qualitative research design based on historical-philosophical analysis, comparative interpretation and conceptual modeling. Historical-philosophical analysis is applied to identify the psychological elements of Ibn Sina's doctrine of the soul, especially the relation between perception, imagination, emotion, reason and action. Comparative interpretation is used to compare Ibn Sina's ideas with selected concepts of modern psychology, including appraisal theory, emotion regulation, achievement emotions and psychosomatic interaction. Conceptual modeling is used to present the influence of emotions on personal activity efficiency in a structured form.

The study does not claim to conduct an experimental measurement of Ibn Sina's ideas. Instead, it reconstructs a theoretical model from classical sources and modern scholarly interpretations. The validity of the analysis is strengthened by triangulating philosophical, medical and psychological literature. The central analytical question is: in what way can emotional states, according to Ibn Sina's doctrine, support or reduce the efficiency of personal activity?

For the purposes of this article, personal activity efficiency is understood as the degree to which a person can perform meaningful actions with attention, stability, appropriate motivation, rational decision-making, moral responsibility and bodily readiness. Emotion is understood as a psychophysiological state that includes subjective feeling, bodily change, imaginative representation, motivational tendency and rational evaluation. This definition allows the research to connect Ibn Sina's terminology with contemporary psychological language without simplifying his thought.

Analysis and Results

1. Ibn Sina's doctrine of the soul as a basis for emotion theory

In Ibn Sina's teaching, the human soul is the organizing principle of life and activity. It is connected with the body, but it also possesses capacities that exceed purely physical processes. The soul includes vegetative, animal and rational faculties. The vegetative level is related to nutrition, growth and reproduction; the animal level includes sensation, movement, desire and imagination; the rational level allows understanding, judgment, reflection and moral choice. This structure is important for the psychology of emotions because emotions arise mostly at the intersection of sensation, imagination, desire and rational evaluation.

For example, fear begins with the perception or imagination of a threatening object. Anger appears when the person interprets a situation as harmful or unjust. Hope grows when a desired goal is represented as possible. Joy appears when the soul experiences harmony between desire and fulfillment. These states are not isolated feelings; they guide the person toward or away from action. Therefore, emotion is a mediator between the world and personal activity.

Ibn Sina's psychology is especially valuable because it avoids two one-sided views. On the one hand, it does not reduce emotion to bodily agitation only. On the other hand, it does not treat emotion as a purely spiritual or moral phenomenon without bodily consequences. In his medical and philosophical writings, emotional disturbances can affect pulse, sleep, appetite, concentration and general health. Conversely, bodily imbalance can influence mood and mental clarity. This mutual influence is close to what modern psychology calls psychosomatic interaction.

Table 1

Psychological interpretation of selected emotions in relation to personal activity

Emotion	Ibn Sina-oriented interpretation	Possible positive role	Risk for efficiency
Fear	Reaction to imagined or perceived danger	Carefulness, risk awareness	Avoidance, speech block, weak initiative
Anger	Response to harm or injustice through desire and bodily arousal	Protection of dignity, moral energy	Impulsive decision, conflict, loss of judgment
Hope	Representation of a desired future as possible	Persistence, goal orientation	Unrealistic expectation if not guided by reason
Joy	Harmony between desire, meaning and fulfillment	Motivation, openness, social cooperation	Distraction if pleasure becomes excessive
Melancholy/sadness	Disturbance of inner balance and imagination	Reflection, moral seriousness	Reduced vitality, attention and productivity

Table 1 shows that emotions have a double function. They may strengthen activity when they are moderate, meaningful and guided by reason; they may weaken activity when they become excessive, confused or separated from rational judgment. This conclusion corresponds to Ibn Sina's general ethical and medical principle of balance. A person is efficient not because he or she has no emotions, but because emotional energy is organized by intellect and habit.

2. Emotion, imagination and attention

A central feature of Ibn Sina's psychology is the role of imagination. Imagination preserves and combines sensory images. It can help the person anticipate outcomes, prepare for future action and understand situations that are not physically present. However, imagination may also exaggerate danger, create obsessive images or attach the soul to irrational desires. For activity efficiency, this means that imagination can either support planning or produce emotional disturbance.

In educational activity, for instance, a student who imagines failure before an examination may experience anxiety that narrows attention and weakens memory retrieval. At the same

time, a student who imagines success as a meaningful and achievable goal may increase concentration and persistence. In professional activity, an employee who constantly imagines criticism may lose initiative; another employee who imagines the social value of work may act with responsibility. Thus, the quality of imagination determines whether emotion becomes a resource or an obstacle.

This interpretation is consistent with modern appraisal theory. Emotional states depend not only on external events but also on the meaning attributed to them. Ibn Sina's emphasis on internal faculties provides a classical explanation of the same mechanism: the soul does not simply react to the world; it interprets and organizes experience. Efficiency grows when interpretation is realistic, morally directed and rationally moderated.

3. Rational regulation and moral habit

In Ibn Sina's view, the rational soul is responsible for judgment, choice and the search for truth. This does not mean that reason should destroy emotions. Rather, reason gives emotions their proper measure and direction. Fear becomes prudence when reason distinguishes real danger from imagined danger. Anger becomes moral courage when it is connected with justice and self-control. Love becomes a constructive force when it is purified from obsession and directed toward goodness. Joy becomes a source of vitality when it does not turn into excess.

The psychological mechanism can be described as regulation through meaning. A person evaluates an emotional impulse, compares it with a goal, and chooses a suitable action. This process is close to contemporary ideas of cognitive reappraisal, but in Ibn Sina's teaching it is also moral. The purpose of regulation is not simply comfort or productivity; it is the formation of a balanced and virtuous personality. Therefore, activity efficiency includes both external performance and inner discipline.

Moral habit is also significant. Stable activity cannot depend only on temporary emotional enthusiasm. A person needs cultivated habits that make appropriate reactions easier. When self-control becomes habitual, emotional states no longer destroy attention and will. In pedagogical terms, this suggests that emotional education should not be limited to advice. It should include repeated exercises of reflection, moderate behaviour, bodily discipline, meaningful learning and respectful communication.

Table 2

Factors that mediate the influence of emotions on activity efficiency

Mediator	Classical meaning	Modern psychological parallel	Influence on activity	Practical implication
Perception	Receiving impressions from the world	Sensory processing	Accuracy of initial information	Reduce uncertainty in tasks
Imagination	Preserving and combining images	Mental imagery and anticipation	Can support planning or anxiety	Teach realistic visualization
Desire	Movement toward pleasure or	Motivation and drive	Creates action tendency	Link goals with value



	avoidance of harm			
Reason	Judgment and measure	Cognitive control/reappraisal	Regulates impulse	Develop reflection skills
Habit	Stable moral disposition	Self-regulation routine	Maintains consistency	Build constructive routines

Table 2 demonstrates that activity efficiency is not determined by emotion alone. It depends on a chain of mediating processes. Emotion becomes useful when perception is accurate, imagination is realistic, desire is connected with a worthy goal, reason gives measure, and habit stabilizes behaviour. If one of these mediators becomes weak, emotional experience may reduce efficiency even when the original emotion is natural.

Figure 1. Conceptual model of emotion and activity efficiency in Ibn Sina-oriented psychological interpretation

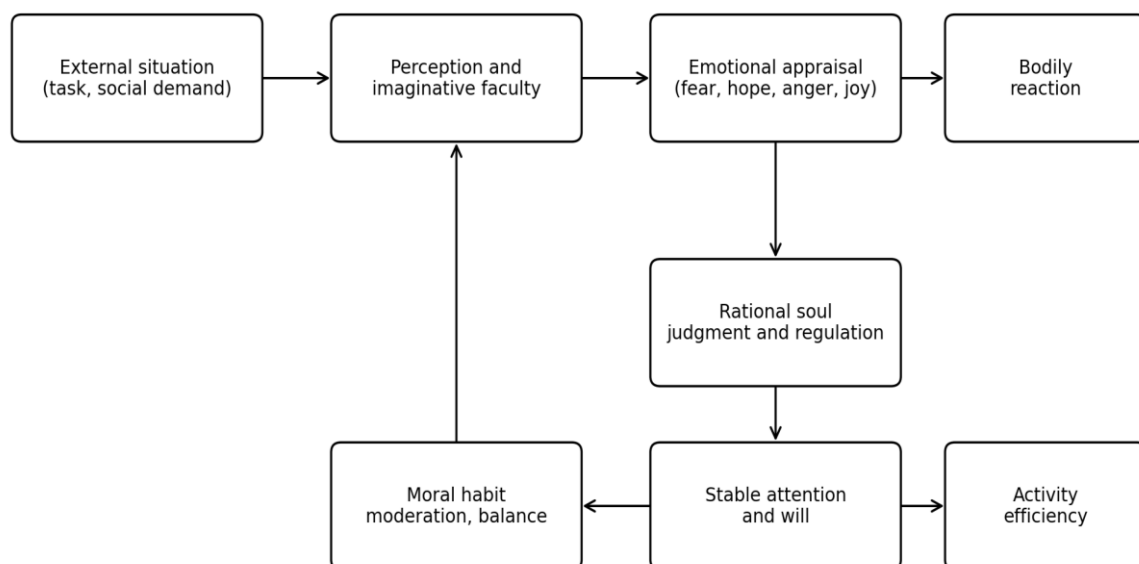


Figure 1 presents the conceptual result of the research. External situations are first perceived and represented by imagination. These representations produce emotional appraisal and bodily reactions. However, the rational soul can reinterpret and regulate emotional impulses. Through moral habit and stable attention, regulated emotion contributes to activity efficiency. The model also shows feedback: previous habits influence future perception and emotional interpretation.

4. Emotional balance as a condition of efficient activity

The main psychological result of the study is that Ibn Sina's teaching supports a balanced model of activity. Human efficiency is not achieved by emotional suppression. Suppression may hide emotional tension but does not necessarily improve performance. Ibn Sina's approach suggests another path: emotions should be understood, moderated and directed toward meaningful action. The person must not become a prisoner of affect, but should also not become emotionally empty.



In learning activity, moderate interest and hope strengthen attention and memory. Excessive anxiety, however, narrows thinking and reduces speech fluency. In professional activity, a sense of responsibility increases carefulness, while uncontrolled anger damages cooperation. In social activity, empathy and respect create trust, while envy and resentment destroy communication. These examples show that emotional quality directly influences performance indicators such as speed, accuracy, endurance, creativity, cooperation and decision-making.

To express this relation conceptually, activity efficiency may be represented as follows: $AE = f(A, M, R, H, B)$, where AE is activity efficiency, A is attentional stability, M is meaningful motivation, R is rational regulation, H is constructive habit, and B is bodily-psychological balance. In this formula, emotions influence all five components. Positive and moderate emotions strengthen them; excessive, confused or morally disordered emotions weaken them. The formula is not a statistical equation, but a conceptual framework for educational and psychological analysis.

Table 3

Conceptual indicators of emotionally supported activity efficiency

Component	Indicator	Emotionally supportive condition	Emotionally harmful condition
Attention	Stability and focus	Interest, calm confidence	Fear, agitation, boredom
Motivation	Goal-directed effort	Hope, responsibility, meaning	Hopelessness, uncontrolled desire
Decision-making	Appropriate judgment	Balanced concern, prudence	Anger, panic, impulsivity
Communication	Cooperation and trust	Respect, empathy, joy	Resentment, envy, humiliation
Endurance	Continuation of effort	Moral commitment, patience	Melancholy, emotional exhaustion

The table makes it possible to apply Ibn Sina's ideas in a modern educational or organizational context. A teacher, psychologist or manager can observe not only the final result of activity, but also the emotional conditions that support or hinder it. This is especially important because low efficiency is often interpreted as laziness or lack of ability, while in reality it may be connected with fear, confused imagination, weak self-regulation or lack of meaningful motivation.

5. Discussion

The discussion of Ibn Sina's teaching shows that his psychology has an integrative character. He does not separate cognition from affect, or body from soul, in a mechanical way. Instead, he explains human activity through a hierarchy of faculties that cooperate with one another. This approach is useful for modern psychology because many contemporary

problems, such as anxiety in learning, emotional burnout, low motivation and impulsive behaviour, cannot be explained by cognition alone.

At the same time, Ibn Sina's teaching should not be modernized artificially. His terminology belongs to a different intellectual tradition, and his concept of the soul has metaphysical and theological dimensions. Therefore, the task is not to turn Ibn Sina into a modern experimental psychologist. The task is to reveal the psychological meaning of his ideas and to show how they can enrich contemporary theory and practice. The present article follows this interpretive path.

The practical value of the study is especially visible in education. Students' activity efficiency depends on their emotional state. Ibn Sina's approach suggests that teachers should pay attention to the emotional climate of learning, the balance between demand and support, the development of self-control, and the moral meaning of knowledge. In psychological counselling, the same approach can be used to help individuals understand the connection between imagination, emotion, bodily reactions and action.

Conclusion and Recommendations

The analysis leads to several conclusions. First, in Ibn Sina's teaching emotions are not secondary or accidental states. They are important psychophysiological processes that connect perception, imagination, bodily change, desire, reason and action. Second, emotions influence personal activity efficiency in a dual manner: they may strengthen attention, motivation and endurance when they are moderate and meaningful, or they may weaken judgment, communication and productivity when they become excessive or irrational. Third, the rational soul plays a regulatory role by giving emotional impulses measure, direction and moral meaning. Fourth, stable moral habit is necessary for transforming temporary emotional control into consistent personal efficiency.

The study also shows that Ibn Sina's doctrine can be productively compared with modern theories of cognitive appraisal, emotion regulation and achievement emotions. Such comparison reveals that classical Eastern thought contains valuable psychological insights for contemporary education, counselling and personality development. Ibn Sina's heritage encourages an integrated view of the person as a unity of body, emotion, intellect and moral purpose.

On the basis of the analysis, the following recommendations may be proposed. Educational institutions should develop students' emotional literacy together with intellectual skills. Teachers should reduce destructive fear and increase meaningful interest, hope and responsibility. Psychological counselling should include work with imagination, bodily awareness and rational reinterpretation of emotional experiences. Researchers should continue studying Ibn Sina's works not only as philosophical texts, but also as sources of psychological theory. Finally, the idea of balance should be used as a methodological principle in understanding efficient human activity: the most productive person is not the one without emotion, but the one whose emotions are guided by reason, value and self-discipline.

References:

1. Gutas, D. (2016). Ibn Sina [Avicenna]. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy*. Stanford University.

2. Ivry, A. (2008). Arabic and Islamic Psychology and Philosophy of Mind. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy*. Stanford University.
3. Encyclopaedia Britannica. (2026). Avicenna: Biography, Books, and Facts.
4. Pajević, A., Sinanović, O., & Hasanović, M. (2021). Medicine and psychology of Ibn Sina (Avicenna): A unique scientific and religious approach. *Psychiatria Danubina*, 33(Suppl. 4), 1218-1222.
5. Ramin, F., et al. (2024). Human love: Physical and mental health from Avicenna's perspective. *Journal of Religion and Health*.
6. Fatigati, M. (2021). Avicenna on Emotions: Their Nature and Significance for Human Perfection. Doctoral dissertation, University of Toronto.
7. Prasetia, S. A. (2022). Ibn Sina's psychology: The substantiation of soul values in Islamic education. *At-Tarbiyah: Journal of Islamic Culture and Education*.
8. Lazarus, R. S. (1991). *Emotion and Adaptation*. Oxford University Press.
9. Gross, J. J. (1998). The emerging field of emotion regulation: An integrative review. *Review of General Psychology*, 2(3), 271-299.
10. Fredrickson, B. L. (2001). The role of positive emotions in positive psychology: The broaden-and-build theory of positive emotions. *American Psychologist*, 56(3), 218-226.
11. Pekrun, R. (2006). The control-value theory of achievement emotions: Assumptions, corollaries, and implications. *Educational Psychology Review*, 18, 315-341.
12. Damasio, A. R. (1994). *Descartes' Error: Emotion, Reason, and the Human Brain*. G. P. Putnam's Sons.

