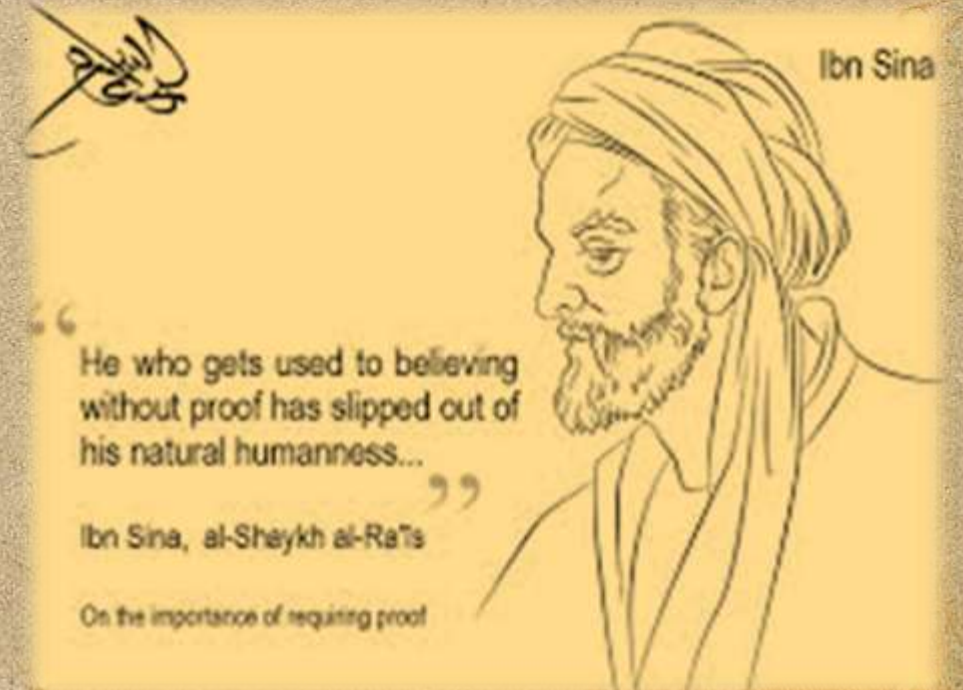


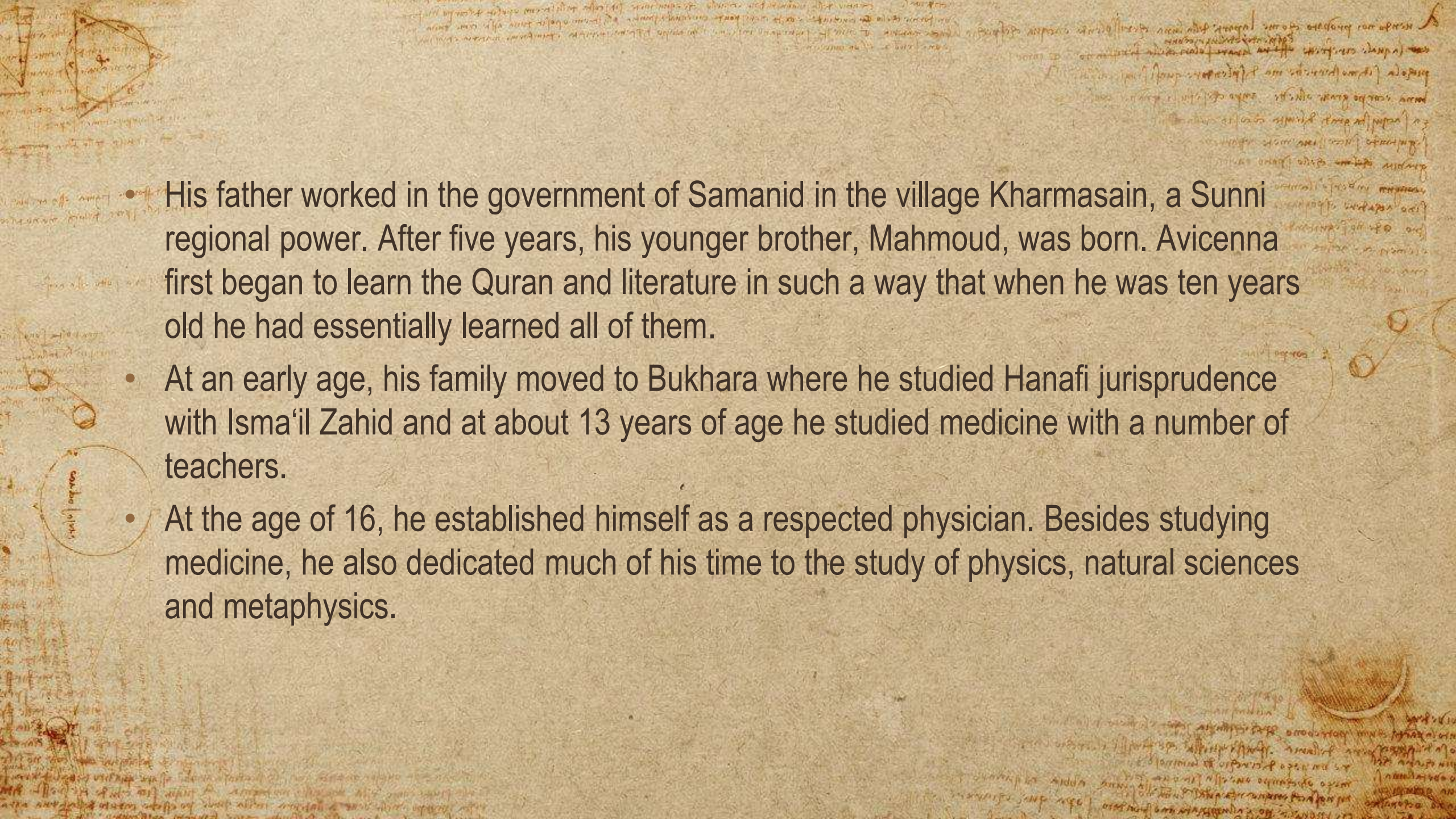
# Ibn Sīnā



# Biography

- Avicenna was a Persian polymath who is regarded as one of the most significant physicians, astronomers, thinkers and writers of the Islamic golden age.
- Father of early modern medicine.
- FULL NAME : Abū ‘Alī Al-Husayn Ibn ‘Abd Allāh Ibn Al-Hasan Ibn ‘Alī Ibn Sīnā
- BORN IN Afshana, a village near Bukhara (in present-day Uzbekistan), the capital of the Samanids, a Persian dynasty in central Asia and greater Khorasan.



- 
- His father worked in the government of Samanid in the village Kharmasain, a Sunni regional power. After five years, his younger brother, Mahmoud, was born. Avicenna first began to learn the Quran and literature in such a way that when he was ten years old he had essentially learned all of them.
  - At an early age, his family moved to Bukhara where he studied Hanafi jurisprudence with Isma'il Zahid and at about 13 years of age he studied medicine with a number of teachers.
  - At the age of 16, he established himself as a respected physician. Besides studying medicine, he also dedicated much of his time to the study of physics, natural sciences and metaphysics.

- His knowledge of medicine brought to the attention of Nuh Ibn Mansur, the sultan of Bukhara of the Samanid court, whom he treated successfully.
- In 997, Avicenna was hired as a physician by nun Ibn Mansur, and he was permitted to use the sultan's library and its rare manuscripts allowing him to continue his research.
- This training and the library of the physicians at the Samanid court assisted him in his philosophical self-education.
- The sultan's royal library was considered one of the best kinds in the medieval world at the time.

## Abu Ali ibn Sina



- Avicenna (980-1037), Iranian Islamic philosopher and physician.
- Avicenna's best-known philosophical work is *Kitab ash-Shifa* (Book of Healing), a collection of treatises on Aristotelian logic, metaphysics, psychology, the natural sciences, and other subjects.

# Ibn Sīnā And Psychology

- In his Psychology, Ibn Sīnā (Avicenna) analyses the essence of human soul, mind, psychical streams, intellect, dreams and prophecy, man's desires etc. in details.
- Ibn al-Nefis has described systematically the symptoms and recovery of "head sick" (including headaches, cerebral sick like cranitis, letargy, coma, demency, melancholy, insomnia, nightmares, epilepsy, appoplexy, paralysis, spasm and many others) in his Mujez al-Kanun, that is synopsis of Ibn Sīnā Kanun.



# Islamic psychology

- Ibn Sīnā (981 – 1037 CE) was the major influence upon the history of Islamic psychology, taking the ideas of the Greek philosophers and adapting them to fit Islamic doctrine.
- He began with Aristotle's idea that humans possessed three types of soul, the vegetative, animal and rational psyches.
- The first two bind humans to the earth, and the rational psyche connects them to God.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وبعد حمد الله والثناء عليه والصلوة على رسوله محمد وآله فان  
هذه الكتب التي معناها في الطب التي الآتية معنا هو في الاعمال  
الطبية من الطب والشرح معنا هو هذا الكتاب الجليل على كونه  
اللزوم وفيما هذا الكتاب مقالين الآتية منها في  
الغرائب الطبيعية التي يجب ان يعرف من امر الطب في قوله كونه  
الجزئية أما الآتية فتسناها الى سنة فصول آتية تعرفنا امرجة  
الادوية للزوم في تعريف امرجة الادوية المردود بالجزئية  
في تعريف امرجة الادوية للزوم بالقباس في تعريف  
انواع في الادوية للزوم في تعريف الامراض بعرض الادوية  
في علاج في التقاطع الادوية وادعائها واما الثانية  
فان جعلت الادوية للزوم فيها الواجبات الاسماء الادوية  
اللزوم ويعرف ما معناها للاحتياط في تعريفها لكن  
في بيانها وطلبها في كل امر منها وادعائها الطبية  
مثل التحليل ومثل الانتاج والتعريف والتقدير والشبه ذلك  
من الافعال التي ذكرناها في المقالة الاولى وعلمنا ان كانت  
لها وجعلت لاسمها واحد منها كتابه تصيغ  
حقير من التقاطع في تعريفها  
التي يتعلق بالزوم وعلمت على كل شيء

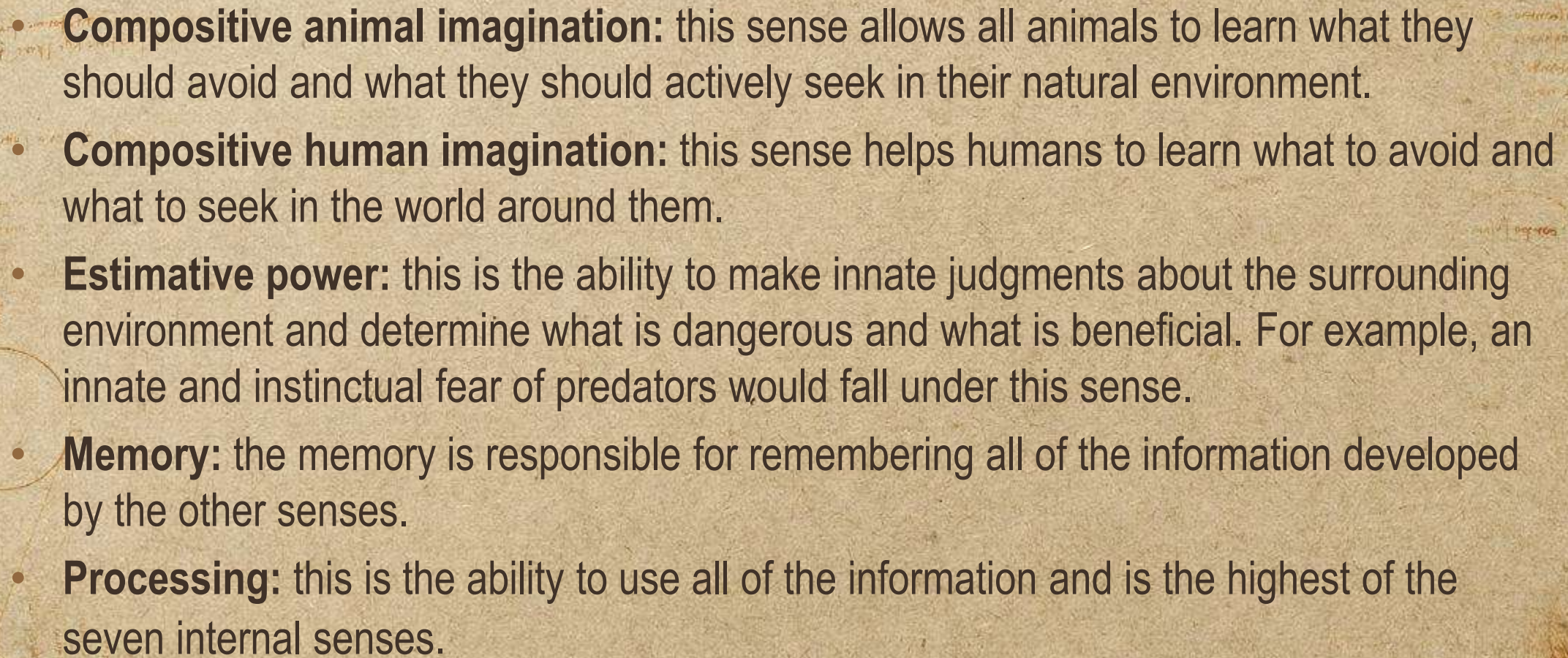
- In the same way, Ibn Sīnā's Islamic psychology proposed that the five senses, shared with animals, were bound to earth. He believed that the ability to reason gave humanity a unique connection to the divine.
- Ibn Sina attempted to ascribe certain mental abilities to specific parts of the brain, but the Islamic prohibition of dissection prevented him from gathering observational evidence to support his theories.



# Seven senses

- Avicenna also proposed that humans have seven inner senses to complement the outer senses. In the long history of psychology, this was one of the first attempts to try to understand the way that the mind and reasoning operate.
- **Common sense:** this sense collates the information gathered by the external senses.
- **Retentive imagination:** this sense remembers the information gathered by the common sense.



- 
- **Compositive animal imagination:** this sense allows all animals to learn what they should avoid and what they should actively seek in their natural environment.
  - **Compositive human imagination:** this sense helps humans to learn what to avoid and what to seek in the world around them.
  - **Estimative power:** this is the ability to make innate judgments about the surrounding environment and determine what is dangerous and what is beneficial. For example, an innate and instinctual fear of predators would fall under this sense.
  - **Memory:** the memory is responsible for remembering all of the information developed by the other senses.
  - **Processing:** this is the ability to use all of the information and is the highest of the seven internal senses.

# Cures For Mental Ailments

- Ibn Sīnā's theories incorporated more internal senses than Aristotle's idea of three souls, but he remained true to the Greek's ideas of internal balance.
- In practical terms, Ibn Sīnā's psychology led him to develop a variety of cures for mental ailments, and he developed rudimentary fear, shock and musical therapies to cure illnesses.
- This contribution to the history of psychology finally put to rest the belief that mental ailments were supernatural, or caused by demons and evil spirits.

# Mind And Body

- The Islamic scholar also understood the importance of the link between mind and body, proposing that a person could overcome physical ailments through believing that they could become well. Conversely, Ibn Sīnā believed that a healthy person could become physically sick if they believed that they were ill, adding psychosomatic illness to the vocabulary of the history of psychology.
- This mental and physical linkage formed the basis of his approach to mental disorders and he meticulously documented many conditions, including delirium, memory disorders, hallucinations, fear paralysis and a host of other conditions.

# Scientific Approach To Psychology

- Avicenna stands in the history of psychology as the scholar who first used an approach recognizable to modern clinical psychologists. However, the methodology was still shackled to the idea of a soul and higher human consciousness.
- Ibn e Sīnā was a pioneer of neuro-psychiatry. He first described numerous neuro-psychiatric conditions, including hallucination, insomnia, mania, nightmare, melancholia, dementia, epilepsy, paralysis, stroke, vertigo and tremor.

# Pulse Rate And Inner Feelings

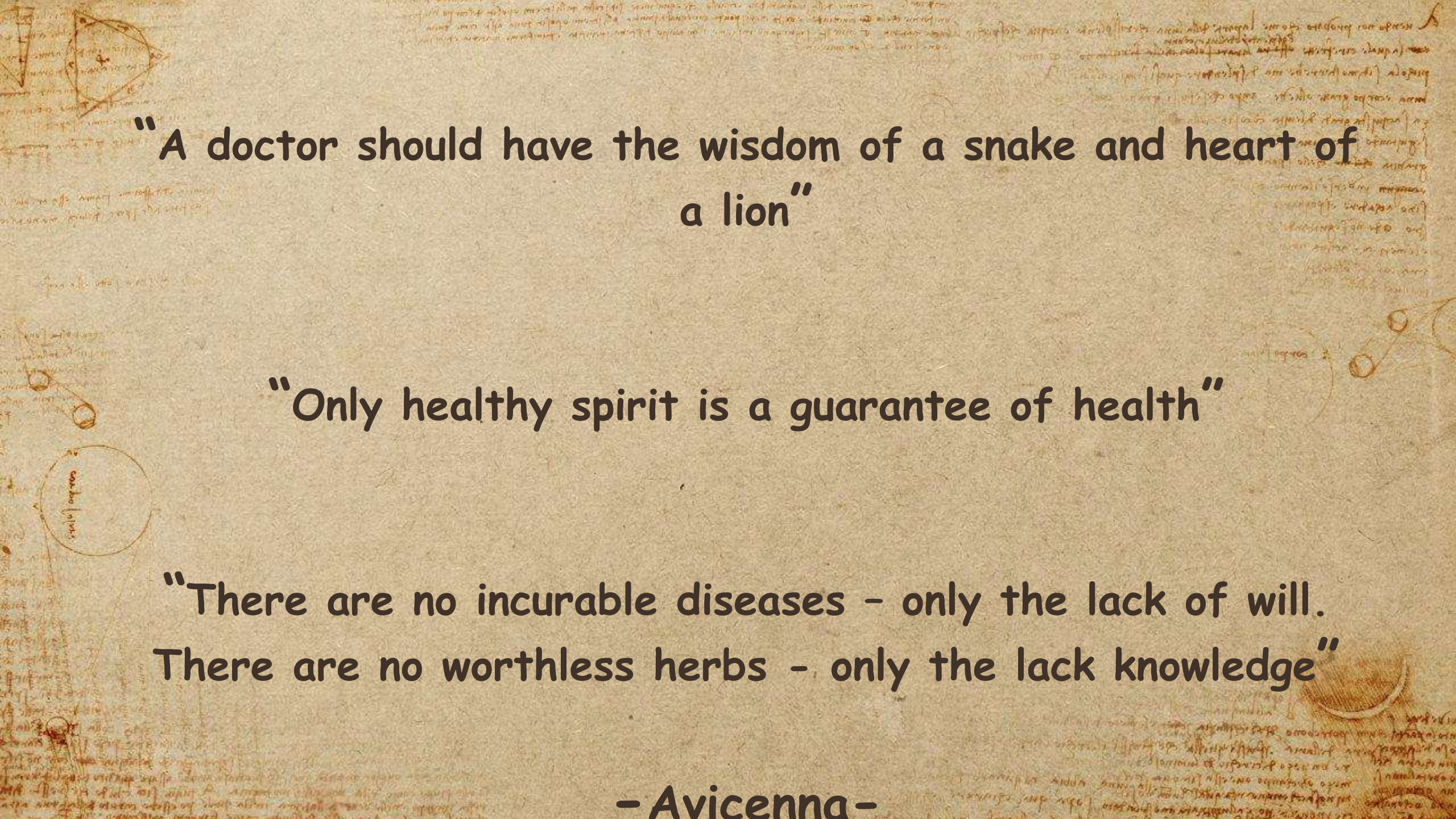
- Ibn e Sina was also a pioneer in psycho-physiology and psychosomatic medicine. He recognized 'physiological psychology' in the treatment of illnesses involving emotions, and developed a system for associating changes in the pulse rate with inner feelings, which is seen as an anticipation of the word association test attributed to Carl Jung.



- Ibn e Sīnā is reported to have treated a very ill patient by "feeling the patient's pulse and reciting aloud to him the names of provinces, districts, towns, streets, and people."
- He noticed how the patient's pulse increased when certain names were mentioned, from which Avicenna deduced that the patient was in love with a girl whose home Ibn e Sīnā was "able to locate by the digital examination." Ibn e Sīnā advised the patient to marry the girl he is in love with, and the patient soon recovered from his illness after his marriage.

# Ibn Sina As A Psychiatrist

- Avicenna often used psychological methods to treat his patients. One anecdote was when a malnourished prince of Persia had melancholia, refused to eat and suffered from the delusion that he was a cow. The prince would moo like a cow crying, “kill me so that a good stew may be made of my flesh” and would not eat anything. Ibn Sīnā was persuaded to the case and sent a message to the patient, asking him to be happy as the butcher was coming to slaughter him, and the sick man rejoiced. When Ibn Sīnā approached the prince with a knife in his hand, he asked “where is the cow so I may kill it.” The patient then mooed like a cow to indicate where he was. By order of the butcher, the patient was also laid on the ground for slaughter. When Ibn Sīnā approached the patient pretending to slaughter him, he said, “the cow is too lean and not ready to be killed. It must be fed properly and I will kill it when it becomes healthy and fat.” The patient was then offered food which he ate eagerly and gradually “gained strength, got rid of his delusion, and was completely cured.”



"A doctor should have the wisdom of a snake and heart of a lion"

"Only healthy spirit is a guarantee of health"

"There are no incurable diseases - only the lack of will.  
There are no worthless herbs - only the lack knowledge"

- Avicenna -



# Indigestion leads to depression

*Avicenna, a scholar in traditional medicine, believed that indigestion can lead to depression.*

*Indigestion is a common gastrointestinal problem that consists of nausea, vomiting, heartburn, and dyspepsia.*

*In the current study we have demonstrated evidences of the effects of indigestion on depression. A recent prospective study in 2012 has stated that people with Functional gastrointestinal disorders (FGIDs) such as functional dyspepsia who had not suffered from anxiety and depression at baseline significantly developed signs and symptoms of anxiety and depression over 12-year follow-up.*

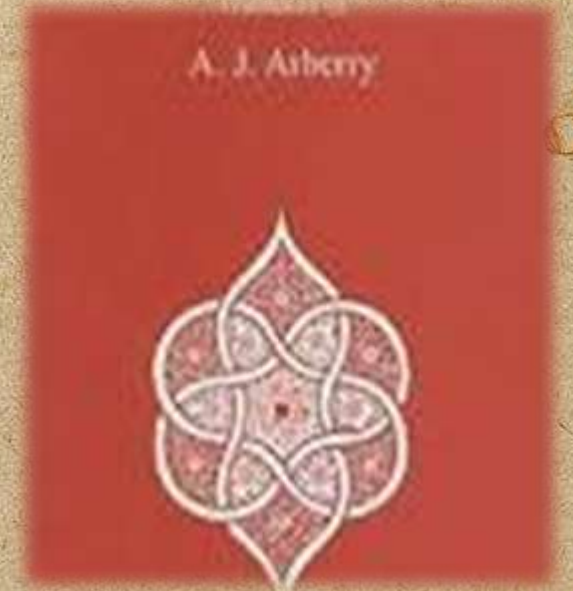
# Famous Books



The Book of Healing



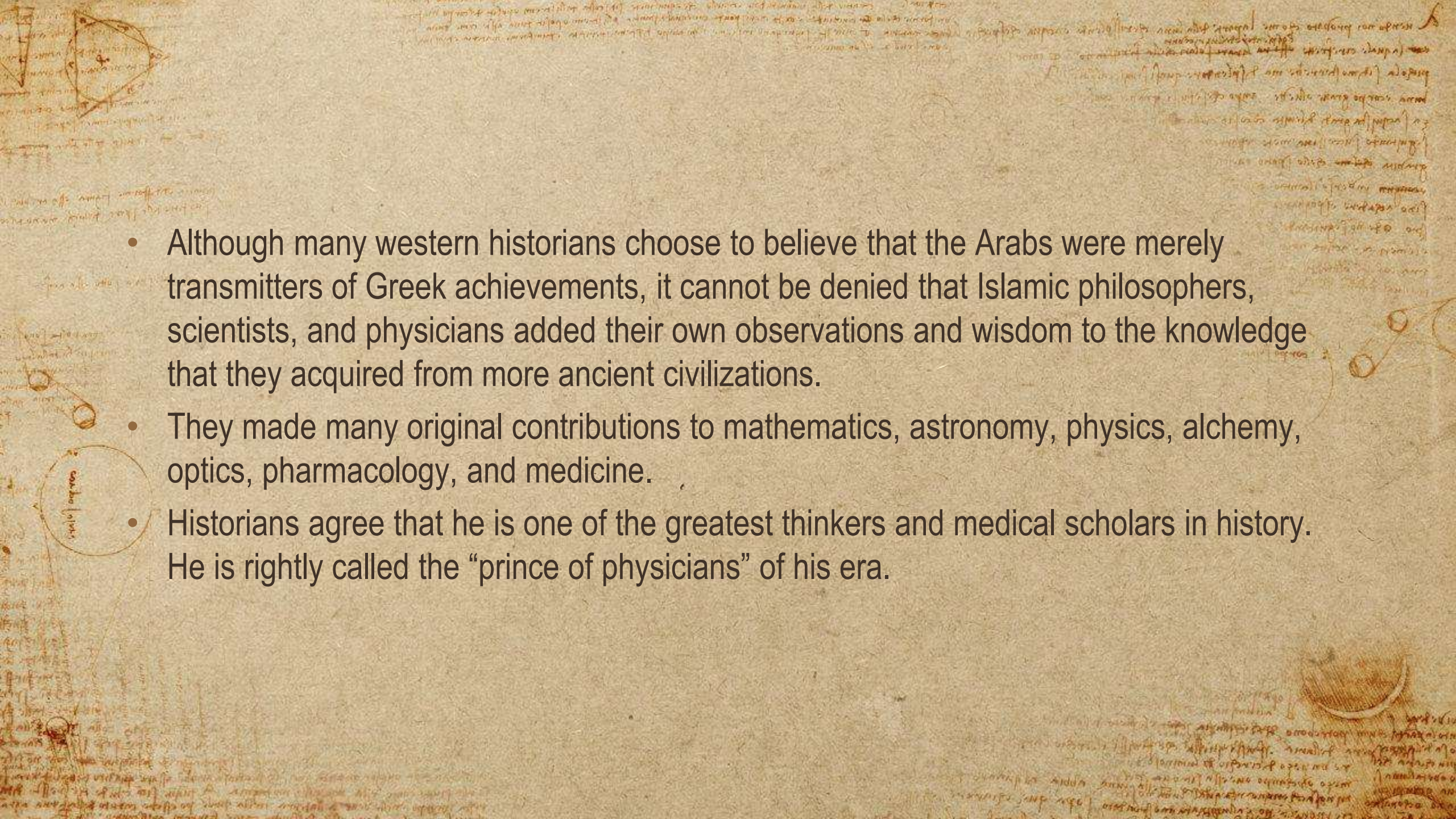
The Cannon of Medicine



Avicenna on Theology

# Conclusion

- Avicenna created a complete philosophical system in the Arabic language. Among the great sages of Islamic medicine, Ibn Sīnā is the best known in the west.
- Avicenna comprehensively covers the subject of the pulse, describes the technique of pulse-taking and records the effects of a variety of conditions on the pulse such as environment, physical condition of patient and emotional states such as anger, pleasure, joy, grief and fear.
- According to Avicenna, vital power, resistance, and elasticity, were important in the quality, size, and volume of the pulse. He defined concepts such as resistance and elasticity in a physiological manner.

- 
- Although many western historians choose to believe that the Arabs were merely transmitters of Greek achievements, it cannot be denied that Islamic philosophers, scientists, and physicians added their own observations and wisdom to the knowledge that they acquired from more ancient civilizations.
  - They made many original contributions to mathematics, astronomy, physics, alchemy, optics, pharmacology, and medicine.
  - Historians agree that he is one of the greatest thinkers and medical scholars in history. He is rightly called the “prince of physicians” of his era.

THANK YOU

