

Abu Zayd Al-Balkhi's Perspective on Depression: Countering Sadness with Cognitive Theory in the Book of *Mashalih al Abdan wa al Anfus*

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Abstract

Depression is one of the most common mental illnesses today. Due to the considerable influence of depression in daily activities, sufferers experience deep sadness and grief and even take solutions by suicide. Although some doctors and psychologists have presented many solutions, depression is still a rampant mental illness at any time. In this case, a Muslim psychologist of Afghanistan origin named Abu Zayd Al-Balkhi, explained the various causes of depression followed by its symptoms and factors. Not spared from symptoms and factors, Al Balkhi also explained the steps and solutions for people with depression. The method used by Al-Balkhi that has never been done by Muslim psychologists before is with cognitive theory. Regarding depression, Al Balkhi's discussion was supported by earlier Islamic scholars who also wrote in his work on the prevention of grief (depression). This study used a literature study by collecting data and information on the importance of depression prevention and how to treat people with depression. The results of this study explain how important a person is in enduring feelings of sadness and loss that will result in depression.

Keywords: Abu Zayd Al-Balkhi, cognitive, depression, sadness

Abstrak

Depresi adalah salah satu penyakit mental yang paling umum saat ini. Akibat pengaruh depresi yang cukup besar dalam aktivitas sehari-hari, penderitanya mengalami kesedihan dan kedukaan yang mendalam bahkan mengambil solusi dengan cara bunuh diri. Meski beberapa dokter dan psikolog telah menghadirkan banyak solusi, depresi tetap menjadi penyakit mental yang merajalela setiap saat. Dalam hal ini, seorang psikolog Muslim asal Afganistan bernama Abu Zayd Al-Balkhi menjelaskan berbagai penyebab depresi yang diikuti dengan gejala dan faktor penyebabnya. Tak luput dari gejala dan faktornya, Al Balkhi juga memaparkan langkah dan solusi bagi penderita depresi. Metode yang digunakan oleh Al-Balkhi yang belum pernah dilakukan oleh para psikolog muslim sebelumnya adalah dengan teori kognitif. Mengenai depresi, pembahasan Al Balkhi didukung oleh ulama Islam terdahulu yang juga menulis dalam karyanya tentang pencegahan kesedihan (depresi). Penelitian ini menggunakan studi literatur dengan mengumpulkan data dan informasi tentang pentingnya pencegahan depresi dan cara penanganan penderita depresi. Hasil penelitian ini menjelaskan betapa pentingnya seseorang dalam menahan rasa sedih dan kehilangan yang berujung pada depresi.

Kata kunci: Abu Zayd Al-Balkhi, depresi, kesedihan, kognitif

Introduction

Health is a basic human need. There are different ways to achieve a healthy body. A healthy body is identified with a well-developed physiological and psychological state (Liedya et al., 2020). Unfortunately, many human beings experience health problems that attack psychological conditions. One of those disorders is depression. Depression is a common problem in adults and can also occur in children. Children who are depressed usually do not know how to communicate with others, and they may not feel safe or happy. Depression is one of the mental disorders that are increasingly common in society. Most people consider depression to be an easily curable disease. In fact, a person who is depressed gets a psychic disorder more than ordinary emotional changes. They consider that depression is something trivial and can go away on its own, even though depression is not a condition that can be changed quickly or directly.

In 2015, more than 30 million people worldwide lived with depressive disorders. That is an 18 percent increase since 2015. The lack of support for people with mental problems and high social stigma makes it difficult for them to access primary health services (WHO, 2017). In Indonesia, the prevalence of emotional mental disorders is indicated by depressive symptoms at the age of 15 years and overreaches 6 percent of the total population of Indonesia, or around 14 million people. This number tends to increase from year to year. Individuals with depressive disorders tend to be less than optimal in carrying out their roles in the family, work, and society. Therefore depressive disorder will decrease the quality of life of not only the individuals who experience it but also their families (Ministry of Health, 2016).

Depression can cause a variety of negative emotions, such as sadness, anxiety, stress, confusion, hopelessness, fear, guilt, and physical symptoms, such as dizziness and nausea (Ramadan, 2016). Depression is a normal response to negative life experiences. Some people get depressed because of the problems around them. For example, social factors, biology, personality, environment, family, friends, and needs (Dirgayunita, 2016). Usual depressive symptoms, such as discouragement, sadness, hopelessness, and others, usually do not last long. In these cases, the individual will experience a sense of deep sadness, and a loss of passion for things that are pleasant or that used to be in demand. As depression worsens, individuals will lose interest in eating, drinking, and sex (Carr, 2001). In addition, related to the cognitive aspects of depression, depressive individuals focus selectively on the possibilities and adverse aspects of life and the environment. This encourages depressive individuals to develop depressive ways of thinking, such as looking at themselves inferiorly, being pessimistic about the future, feeling excessive guilt, and having punitive behavior patterns. In major depression, this cognitive distortion leads to imagining (ideation) suicide, even suicide attempts (Bridley & Daffin, 2020). This problem has become a hot topic for psychologists and doctors. Moreover, there are not a few humans who are still experiencing it.

This problem became the subject of writing by one of the figures of Muslim psychologists who applied therapy in dealing with neurosis and psychosis disorders and the importance of maintaining physical and mental health, he was Abu Zayd Al-Balkhi (Sugiarti, 2021). The discussion of depression is described in his work in the seventh chapter, 'Relieving depression and complaining' (الباب السابع: في تدبير دفع الحزن والجزع). Using ingenious observations and rediscovering the clinical sense, Al-Balkhi was able to clarify depression into three categories. The first is the state of huzn or sadness that befalls everyone everywhere. It is this type of depression that is referred to in the most modern classification of psychiatric symptoms. However, what makes Al-Balkhi's discovery remarkable is the differentiation between the second and third categories of depression since his perceptive clinical understanding allows Al-Balkhi to see the difference between endogenous (internally derived) and reactive depression. This paper aims to explore information and how Al-Balkhi explores the problem of depression with his theory, namely cognitive theory. So the author will look at the theory of depression according to Al-Balkhi in the 9th century in terms of factors, symptoms of depression, and healing measures.

Methods

This research method uses a qualitative approach with literature studies which are a series of activities related to the method of collecting library data, reading and recording, and processing research materials. The data source is taken from the work of Abu Zayd Al-Balkhi, namely in the book *Mashalih al Abdan wa al Anfus*, published by Markaz al-Malik Faishol lil Buhuts wa al Dirosat al Islamiyah, Cairo in 2005. This text is relevant to the psychological problems that always occur today. In this study, several Al-Balkhi's theories were collected from the literature of his psychology book and taken from various secondary works that were used as support when related to the completeness of explanations related to mental illness, depression, and mental or mental health.

The limitations of this research are based on the results of research from the book of *Mashalih al Abdan wa al Anfus*, which specifically reveals the subject of depression, namely first explaining at a glance the biography of Abu Zayd Al-Balkhi, secondly reviewing the definition of depression in general and according to the Islamic view, third mentioning the causes and factors of depression, the fourth introduction of depressive characteristics and symptoms, and fifth revealing Al-Balkhi's solution in overcoming depression. The analysis technique used is discourse analysis or interpretative text. Some of the steps taken are, 1) the author performs philosophical interpretations to obtain contextual meaning based on the researcher's frame of mind; 2) dialogue the theory of depression with a cognitive theory based on the perspective of Al-Balkhi; and 3) analyze Al-Balkhi's opinion on depression in the book *Mashalih al Abdan wa al Anfus*.

Results and Discussion

Profile of Abu Zayd Al-Balkhi

Abu Zayd Al-Balkhi (235-322 H/849-934 AD), whose real name is Ahmad ibn Sahl, has developed skills in areas such as geography, medicine, theology, politics, philosophy, poetry, literature, Arabic grammar, astrology, astronomy, mathematics, biography, ethics, and sociology. Islamic scholar with as stated in the Muhammad ibn Ishaq al-Nadim index, Al-Balkhi has 55 works from several disciplines, quoted from Yaqut Al-Hamawi in his book *"Mu'jam al Udaba"* (Al Hamawi, 1993). Meanwhile, in Mahmud Misri's book, Al-Balkhi mentions that Al-Balkhi has approximately 64 books, as quoted by Abu Hayyan and Fakhru al Razi, but from these works only two books have reached us, namely the book of Suwar al-Aqalim in the field of geography and *Masalih al-Abdan wa al-Anfus* in the field of psychology (Al-Balkhi, 2005).

Al-Balkhi was born in Balkh province in the Persian village of Shamistiyan, now part of Afghan territory. His father was a kindergarten teacher. As a young man, Al-Balkhi went to Baghdad for eight years to study Sharia and met Abu Yusuf Ya'qub ibn Ishaq al-Kindi and then took care of him, from here the beginning of Al-Balkhi began the basis for the development of the next scientific study. In this monumental manuscript in the field of psychology, Abu Zayd Al-Balkhi tries to explain physical health, which has a lot to do with mental health. His writings were then in great demand by scientists around the world, especially those related to science in the field of psychology. He mentioned that if the soul falls ill, then the body will also find happiness in life. Even the physical will be fragile for a long time (Al-Balkhi, 2005). Al-Balkhi said that the body and spirit do not just feel healthy or sick, but can also experience a balanced or unbalanced state. He writes that an imbalance in the body can cause fever and headache. And various other physical diseases. In comparison, mental imbalances can cause anger, anxiety, sadness, and various other bad symptoms. In his writings, Abu Zayd Al-Balkhi since the 9th century ago has said unequivocally that psychological illness is something that should not be used as a negative stigma or a shameful thing.

Al-Balkhi was the first Muslim intellectual to introduce psychology in Islam by presenting stone science, namely Neuroscience or neuroscience. He is also famous for being the figure who first discovered cognitive (based on empirical factual knowledge) and medical (related to the field of medicine), also first distinguished neurological diseases (neurotic disorders) and was a pioneer of cognitive therapy and

showed in detail and detail how cognitive and spiritual therapy can rationally be used to treat from each of its groups of disorders.

Al-Balkhi criticized the doctors of his time who focused only on physical illnesses, even though many illnesses were caused psychologically. Al-Balkhi based his theory on the Quran and Hadith which explains a lot about mental health and mental illness. Al-Balkhi asserts that man is composed of soul and body, so the two are interconnected, in which case man will not achieve perfect health if there is no balance between soul and body. When the body is sick, the soul loses a lot of cognitive energy, which then affects the ability to enjoy the happiness expected in life. On the contrary, the body is not capable of causing physical illness (Lathifah et al., 2021).

Depression of Western and Islamic Perspectives

Depression is a mood disorder that comes from a loss of control over his feelings and the existence of a subjective experience of something that he considers severe suffering (Julianto & Subandi, 2015). In the Dictionary of Psychological (Roeckelein, 2013), depression can be interpreted as moody or a state of sadness and low spirits. The term is used for a collection of symptoms, namely a state of moodiness, distress, lack of answers and loss of spirit, and certain bodily disorders. This disease is a mood disorder, an extraordinary and involuntary feeling of sadness (Syafitri & Hadori, 2022). Depression is a normal response to various stresses in life. Depression is considered abnormal when it has been beyond reasonableness and continues continuously where most people have recovered but still remain depressed (Atkinson, 1991).

Depressive disorder is a condition in which moody feelings, anxiety, and other symptoms, including changes in sleep and eating patterns, weight changes, concentration disorders, loss of interest of any kind, tired of despair and helplessness, and suicidal thoughts characterize disruption of daily activities. Suppose this disorder goes on for a long period of time. In that case, the depressed person is described as moody, lazy, distancing himself from associations caused by losing interest in almost all aspects of his life. In this case, depression can result in mental disorders that lead to the brain and nerves and result in depressed patients not having the desire to do activities and even wanting to make their lives known. The statement has something in common with what was written by Beck. He posits that depression is a psychological disorder with a decrease in mood (mood), optimism, concentration, and motivation, as well as a deep sadness with self-blame caused by the development of illogical thinking and dominating cognitive patterns (Beck, 1985; Horowitz & Garber, 2006).

Depression is also one of the diseases of psychoneurosis. Neurotic depression has disorders with symptoms such as sadness, grim, feeling useless, and helpless (Roeckelein, 2013). Usually, neurotic-type depression is a mood disorder that affects part of the human nerve. According to Atkinson (1999), neurosis is a mental disorder in which the individual is unable to face anxiety and conflict and experiences symptoms that are felt to bother him.

Meanwhile, according to Beck et al. (2005), depression is a "primary mood disorder" or an "affective disorder." Depression has several components. The first component is the affective component, where the sufferer feels prolonged sadness and an apathetic mental state. The cognitive component is a wrong way of thinking in looking at reality outside and inside oneself, so a negative self-concept is formed that continues feelings of inferiority. In addition, physiological aspects are also affected, which among others cause insomnia, low appetite, and loss of sexual arousal. Behavioral aspects are also impacted by the loss of the ability to function reasonably as well as the low drive and energy to act.

Furthermore, Beck explained that negative cognition is the primary source of depression. People who are experiencing depression usually have a negative self-view. This negative view can also be about his world and about his future. The depressed person draws the wrong conclusions as a result of negative judgments of himself, his world, and his future. As a result, his mood becomes gloomy, his ability decreases drastically, he rejects expectations and may have thoughts of self-harm.

Abu Zayd Al-Balkhi defines depression elegantly. He revealed that depression is a state of anxiety that can be explained as the most profound sadness. Anxiety is like a burning flame, and sadness is like embers left after this flame is extinguished (Sany, 2022).

The symptoms of sadness and depression are very important compared to other psychological symptoms because they can cause very severe reactions in humans when they take over their hearts. This fact is clearly illustrated by the severe changes afflict on a person suffering from acute sadness and depression. He appears in the most terrible form, with unrestrained deeds showing his impatience and annoyance (Badri, 2013). If left unchecked, it will damage the immune system or immunity (Wardani & Nashori, 2021).

Depression is an extreme form of sadness. Depression in its acute form is like a raging coal fire. These symptoms have a pronounced effect in exhausting the body, draining its activity, and eliminating its pleasant desires. It is as if a healthy human soul can almost be regarded as the sunshine of the body, which can be completely defeated by sadness and depression, loses its luminous rays, and turns into complete darkness. In short, we can say that sadness is the opposite of joy and happiness. The face of a happy person radiates with cheerfulness while the face of a depressed person reveals gloom, pessimism, and despair (Badri, 2013). If taken from this statement, depression is a mental and mental disorder that results in the sufferer feeling sad, anxious, feeling useless, and helpless very deeply.

According to other Muslim figures, depression can be defined as a psychic disorder due to the loss of something it loves or the *luptnya* of something sought (Miskawaih, 2017). In addition to Ibn Miskawaih, the definition according to Al-Kindi and Abu Bakr Ar-Razi also has similarities, namely depression as a psychic disorder (neurosis) that occurs due to the loss of things he loves and wants (Lim & Viegas, 2016), and Ar-Razi defines sadness as a brain turmoil that occurs due to the loss of something loved (Ar-Razi, 1978).

Causes and Factors of Depression

Various factors occur in modern society that causes depression to occur. Sadness and anxiety are very deep making these sufferers want to solve it by suicide. Moreover, that has been happening a lot today. Then what are the things that cause people with depression to want to end their lives? Some of these factors have various forms, seen as physical, psychological, environmental, and genetic.

Physical factors. First, the anxiety associated with health, painful experiences that cause negative thoughts and emotions. Second, certain personality traits, such as being too stressed or stubborn. Environmental factors include the pressures of living at work, financial problems, job loss, unattainable goals, work or school problems, love trauma, marital problems, family conflicts, relationship problems, family members' illnesses, family burdens, children growing up, and leaving home, etc. The latter is a genetic factor, depression can sometimes decrease in the family. If a person has a family medical history associated with a depressive disorder, that person will get this disease.

According to Al-Balkhi, just as fear and anxiety are caused by the expectation of future threats, sadness and depression are caused by losing something he loves or attaches to someone. Thus fear is directed towards the future and sadness at the past. Sadness and depression are the strongest among other psychological symptoms. If this sadness and depression seek to torment people, he will experience the saddest kind of life of the saddest life itself. However, if the sufferer is saved, they will enjoy a happy life (Badri, 2013).

The cause of this depression is the same as what was stated by the previous psychologist, namely Al-Kindi he said that the definition of sadness or depression is a psychic disorder (neurosis) that occurs due to the loss of things he loves and wants this statement was written by Al-Kindi entitled *Fi al-Hilah li Dafi al-Ahzan* and quoted by Uthman Najati (Najati, 2002). The person who makes his love and desires sensory will become a target of feelings for the disorder of sadness. Then because sensory desires and loves are destroyed and destroyed, people will be sad because of their damage and destruction. Meanwhile, rational love and desire are always eternal and constant and do not experience destruction

or loss. That is why the person who wants to be happy and prevent himself from the disorder of sadness must make his love and desire in the rational world, not in the sensory world (Najati, 2002).

Human beings will always experience the loss of something that is loved or sought. If he is sad about the loss of his beloved and sought-after, then he will definitely always experience sadness. "Therefore, we should not be sad about losing what we love. On the contrary, we must accustom ourselves to noble habits and be willing to all circumstances to always be happy" (Lim & Viegas, 2016). Since grief is a mental disorder, we must be as serious about preventing this psychic disorder as we are about preventing physical disorder. According to Al-Kindi, repairing and healing the soul from various diseases is more obligatory than repairing and healing the physical. Because, indeed we exist not because of the physical, but because of the soul. Moreover, the physical is a tool for the soul. Physical actions become sacred because of the sanctity of the soul. Thus, improving our identity is better than improving our tools (Lim & Viegas, 2016).

The causes of sadness or depression, according to Al-Kindi, fit the definition presented by Ar-Razi. Ar-Razi defines grief as a brain turmoil that occurs because of losing something loved. From this definition and Ar-Razi's opinion on how to free oneself from grief, it appears that what he means by grief is grief. Perhaps it is a situation of grief caused by the grief of losing a loved one (Najati, 2002). Therefore, the main cause of grief is regretting the departure of the worldly people or wealth we love. However, if the man knows that everything in the universe and the real world is not eternal and not constant-the eternal and constant is what is in the realm of reason, which is never sought and desired-then he will never experience the sadness of losing what he wants nor because of the escape of what he wished in this world (Miskawaih, 2017). Thus, grief therapy (depression) is not ambitious to seek artificial and mortal worldly wealth. Because people who are willing to do this will never experience anxiety, always be happy or never be sad, and always happy or not have difficulties (Miskawaih, 2017).

Metabolic abnormalities and internal biochemistry cause some forms of depression and do not appear to have a clear environmental cause. Even when triggering life events are discovered, they do not justify the severity of depressive responses that may include psychotic symptoms such as delusions and hallucinations. This is why endogenous depression in the past was also referred to as psychotic depression, which is now known as major depression (Badri, 2013). In contrast, reactive depression is clearly caused by environmental factors involving unnatural thoughts and feelings about real or anticipated loss or stressful and demanding life events. Reactive people, or what used to be known as people who experience neurotic depression (disorders of the nerves), do not suffer from psychotic symptoms such as hallucinations or delusions, nor do they lose contact with reality and generally do not need to be hospitalized. Depressive symptoms are milder and may respond to cognitive therapy treatment. If anti-depressant drugs are prescribed, it is best taken to improve cognitive therapy.

This conception of depression as endogenous and reactive is supported not only by recent clinical observations and biochemical and hereditary (genetically decreased from parents to children) observations but also by experimental studies in which patients of both types are asked to respond to tests and questionnaires. Judging from the excerpt taken from Al-Balkhi's work pages 316 to 319:

"Huzn, sadness or depression are two kinds of (environmental) causes. For any of the clearly known themes, such as the loss of a beloved relative, bankruptcy or the loss of something highly valued by a depressed person. The other type has no known reason, it is a sudden suffering of sad sadness and distress (ghammu), which constantly all the time prevents the person who suffers from physical activity or from showing happiness or enjoying pleasure or shahwah (food and sex). The patient does not know the obvious reasons for his lack of activity and distress. This type of huzn or depression without a known cause is caused by symptoms of the body such as dirty blood and other alterations in it. The treatment is a physical medical treatment aimed at purifying the blood...".

In Al-Balkhi's quote above, it can be concluded that the form of the cause of depression has two factors that, include environmental factors, namely the loss of a beloved relative and the loss of something precious to him. Which causes sufferers to experience deep sadness (depression) continuously. The

factors that make people depressed are usually caused by symptoms in the body such as dirty blood and other changes, where the sufferer is intended to treat himself through a physical medical aspect that aims to purify the dirty blood.

In addition, the source of all stress is the desires and hopes that arise in mind and do not always come true. Healthy people know how to manage desires, desires, and expectations to have a better emotional response mechanism to unwanted bad circumstances (Istikhari, 2021). It is explicitly stated that mental health is a state of psychic energy balance that is maintained stably and free of things that can infect the soul so that it remains calm and stable (Balkhi, 2005).

Characteristics and Symptoms of Depression

Anxiety and depression are two types of psychiatric disorders that are interrelated with each other. A person who is depressed often has a component of his anxiety, and vice versa. The manifestation of depression is not always in the form of psychiatric complaints, but it can also be in the form of physical complaints or often called covert depression, meaning physical complaints whose background is depression (Jamil, 2019). While sadness can occur due to the loss of something, sadness was born because there was something he did not like that was past tense. Human life will not be separated from sadness because living in the world cannot avoid these feelings, and happiness is essentially heaven. Therefore, Al-Balkhi stressed the importance of managing the psychiatric symptoms and turmoil that arise with various efforts. So that humans can live in peace and happiness (Azizah & Fauzan, 2021).

The symptoms of depression are very important compared to other psychological symptoms because they can cause very severe reactions in the human being when they take over his heart. This fact is clearly illustrated by the severe changes that afflict a person suffering from acute sadness and depression. He appears in the most terrible form, with unrestrained deeds showing his impatience and annoyance (Badri, 2013). Most of the symptoms are related to the physical and psychological problems of the patient. If a person experiences some of the following symptoms that interfere with daily life for a long time, then the sufferer may have a depressive illness.

Physical symptoms: headache, insomnia, feeling weak in general, nausea, shortness of breath, digestive problems, fatigue and lack of energy, frequent dreams and feeling like not sleeping all night, inexplicable pain. Emotional symptoms: irritability, feeling nervous, a bad mood and lack of motivation, loss of interest in something, thoughts of repeated unpleasant experiences, feelings of worthlessness, inferiority, feeling guilty, difficulty concentrating, feeling hopeless, wanting to die or commit suicide. However, what concerns here is that patients suffering from this type of severe depression may have symptoms of severe guilt, apparent retardation, loss of pleasure, highly subjective mood, anorexia (a state of loss of eating sleera) and weight loss, and false beliefs and perceptions (Badri, 2013).

Al-Balkhi's Performance in Overcoming Depression

Islam explains that a person who is depressed can be cured with various variations. One of them is to read the surah Al Fatihah three times, and it is accompanied by reflecting on the meaning of the Al Fatihah verse. When you have read Al Fatihah, people with depression can return all things that happen in their lives to the provisions of Allah (Julianto & Subandi, 2015). The Qur'an mentions depression 42 (الْحَزَنُ) times, with lafadz al-ghommu 7 (الْغَمُّ) times which has been combined between al-khuznu and al-khoufu (الْحَزَنُ وَالْخَوْفُ). Because fear is something that is in front of us, while sadness is something we miss, and both lead to anxiety/depression. As mentioned in the letter At-Taubah, the Messenger of Allah SAW called upon his companions in the cave not to feel fear and sadness:

"If you do not help him (Muhammad), then indeed Allah has helped him (i.e.) when the infidels took him out (from Mecca) while he was one of two men when both were in a cave, when he said to his friend: Do not grieve, verily Allah is with us" (At-Taubah: 40).

Another verse that mentions how to overcome depression is:

"... whoever truly does pious charity, then there is no concern for them and neither (nor) they are sad" (al-Maidah: 69)

"Remember, indeed, the guardians of God have no concern for them in the face of the hustle and bustle of the Doomsday, and neither do they grieve for the worldly riches that escape them" (Yunus: 62).

Ma'ruf Zuriq, in his book entitled 'Ilmu-n-Nafsi Al-Islamiy, explains that Allah Almighty has made the Prophets suffer with sorrow and calamity, including: Prophet Adam and Eve fell from heaven to earth full of suffering, Prophet Ibrahim thrown into the flames and with Allah's permission got His mercy, Prophet Yusuf as hurt by his own brothers and sold at low prices and became the target of incitement and suffering, Prophet Job as tormented by various diseases, Prophet Isa as persecuted by the Jews and Prophet Muhammad SAW was greeted with ridicule of the apostates and tried to kill him.

Of all the calamities mentioned in the Prophet's story, all of them will result in deep sorrow and even depression. However, there is wisdom behind the calamity of the Prophets, namely that Allah Almighty wants the human soul to taste the bittersweetness of life, it is good and evil, and from it, there will be purification and sanctification so that a servant will be ready to meet his Lord (Zuriq, 1989).

Mind-Body Connection

Al-Balkhi made the now widespread and accepted connection between mind and body, and each other's health has significant consequences on the other. He mentioned in his book that when the body becomes ill, it will prevent learning and other mental activities or performing tasks in the right way. Furthermore, when the soul suffers, the body will lose its natural ability to enjoy pleasure and find its life depressed and disturbed.

The explanation of polymathic scholars as well as students of Al-Kindi, is very scientific. He tries to treat a person's mentality through a cognitive approach. He wants his clients to recount the events that triggered his mental breakdown and slowly instill a mindset to overcome his disorder.

However, Al-Balkhi did not flatly reject spiritual values. In counseling, he still invites his clients to use reason actively in thinking and reflecting on the decrees of Allah Almighty on everything, including our self-creation. Not only that, but Al-Balkhi also criticized the doctors who treated all his patients with medical procedures. In his opinion, this is tantamount to thinking of humans as robots and only physique need to be treated. At the same time, human beings are made up of mental and physical. Both can get sick and have completely different treatments.

One of the mental disorders unraveled by Al-Balkhi is OCD (*Obsessive Compulsive Disorder*) or worry. The suspected disease can only be cured by spiritual treatment. He suggests always thinking positively because improving the pattern of piker can be the key to being free from these distractions.

Cognitive Solutions and Cognitive Therapy

Individuals experiencing depressive disorders can be restored with anti-depressant drugs and cognitive behavioral therapy. Behavioral cognitive therapy is directed towards modifying the function of piker, feeling, and acting by emphasizing the role of the brain in analyzing, deciding, asking, doing, and deciding things. This is due to the belief that humans have the potential to absorb rational and irrational thinking, where irrational thinking will cause the emergence of emotional and behavioral disorders (Kurniawan & Sulistiyarini, 2017). This cognitive behavioral therapy has undergone a lot of development. One of them is cognitive-behavioral therapy. This therapy combines behavioral therapy and cognitive therapy that accommodates religious values (Hayatussofiyyah et al., 2017).

The most impressive aspect of Al-Balkhi's method was the use of pioneering early forms of cognitive therapy. Throughout the text, he advocated the use of speech therapy, used to modify the thoughts of individuals and consequently lead to desired improvements in their behavior. His prescribed treatment of depression echoed the idea of psychotherapy. He explained using encouraging soft talk that brings back happiness. While he also advocates music therapy and other activities that may warm a person's psychological state.

In his work, the sadness or depression that has a reason is the loss of a loved relative or the inability to get something very desirable are symptoms that can be helped with mental exercise. As stated earlier, concerning other symptoms, its treatment is based on two strategies: an internal and external approach. This strategy was a theory used by Al Balkhi in his day. This cognitive theory seeks to perform the service of restoring the cognition function of the patient or client in order to have the ability to think rationally, restore concentration and memory power to function proximately, and have the ability to return to build a new future and life expectancy (Abidin, 2017).

External, as already mentioned, is carried out by special counselors or wise psychiatrists whose task is to boost morale and heal grief. This approach, as previously stated, goes hand in hand with the external treatment of the body's symptoms with particular medications and drinks. So what is meant by an external approach, according to Balkhi, with various unique treatments from doctors and the like as well as a counselor or psychiatrist that can grow positive aspects for people with depression.

On the contrary, internal strategies concern several mental mechanisms based on the optimistic thinking that a person creates in his psyche to train himself to overcome failures in obtaining what he desires. By training oneself to overcome depression, a person will continue to motivate himself until the depression disappears. However, this step if there is no motivation from the surrounding environment, then people with depression will find it challenging to experience internal healing.

This type of endogenous depression (originating from within or internally) often requires hospitalization and treatment with potent medications, even if the sufferer is experiencing a very severe case, then the solution is electro-seizure therapy. Thus, for this type of endogenous depression, Al-Balkhi clearly points to physical medical management as the primary form of treatment. He does not recommend cognitive psychotherapy because the underlying etiology is organic, and patients may not benefit from it. However, Al-Balkhi did not forget to recommend another form of psychological payment that can bring pleasure and happiness to people who experience endogenous depression (Badri, 2013).

In addition to therapy through physical medical treatment, Al-Balkhi also recommends doing other activities, such as listening to music and songs. This is believed to neutralize people with depression from their sadness and melancholy towards past sufferings, allowing it to bring happiness and pleasure (Badri, 2013). On the other hand, for reactive depression, "external" and "internal" concentrated cognitive therapy programs are clearly recommended. Huzn, or sadness for known reasons is caused by thoughts directed at the loss of a beloved thing or the difficulty of achieving a desirable one. Furthermore, it is this type of grief and its treatment that will be discussed later in this chapter that is that the therapy for huzn is external and internal. External consists of persuasive talks, sermons, and advice. The treatment resembles the treatment given to physically ill people. Internal therapy consists of developing the inner thinking and cognition of a depressed patient to help him eliminate his depressive mindset. Through therapy, the depressed sufferer must be aware of the physical psychosomatic damage caused by depressive mood to his health, and since himself is his most cherished thing, it would be very unreasonable to hurt the most loved ones for the loss of replaceable goods. Al-Balkhi states in his book that this would be similar to a trader "who loses a little profit who foolishly pays his capital to get it back..." (Badri, 2013).

Al-Balkhi further recommends several other cognitive strategies that therapists can use to counter the negative thoughts that cause this type of neurotic depression, that is, internally realize that those who succumb to depression and refuse to fight it are weak people and form of failure in life, while those who patiently reject negative thoughts and face problems with new optimism are strong and successful people. The depressed person should ask himself which of the two groups he wants to identify and enter, "which 'failed' or which 'succeeded?'". According to Al-Balkhi, the loss of perseverance is a greater disaster than the loss of what makes a person depressed.

On the other hand, preventing depression or sadness can be overcome in several ways. This method was explained by some earlier Muslim psychologists who associated depression with mental illness. According to Ar-Razi, because grief soils the mind and reason and torments the soul and the physical, it is natural before experiencing depression to get around preventing and rejecting it or to reduce and

weaken it if possible. It can be done in two ways, first, be careful before sadness occurs so that it does not happen, or if it happens then the weight is as small as possible. Second, expel and eliminate the sadness that has occurred or reduce and weaken it (Ar-Razi, 1978).

Ar-Razi mentions several ways to avoid depression (huzn), namely: first, since the causes of grief are the loss of loved things, then the saddest person is the one who has something most loved. On the contrary, the person who grieves the least is the one who is the opposite (Ar-Razi, 1978). Therefore, a reasonable person should avoid the causes of grief by avoiding something that causes grief. A person should not be beguiled by pleasure and beauty; instead, he should remember and imagine the bitterness and suffering that occurred due to his loss. Secondly, on the contrary, the person who often imagines the loss of something he loves and remembers that something cannot be eternal will become a strict person when the loss occurs. Because it is a process of training, staging, soul processing, and strengthening the soul so as not to be surprised when various calamities occur (Ar-Razi, 1978). Third, one can be cautious of the occurrence of grief due to the loss of something beloved by not making one that he loves to gain a particular position in his heart, but he must include the other in order to be a substitute when a loss occurs. In this way, the sadness and grief (depression) of losing one of his possessions will not become excessive (Ar-Razi, 1978).

Conclusion

Based on the description above, it can be concluded that there are two types of depression, according to Al Balkhi. First is endogenous depression. This type of depression is called major depression because sufferers experience high hallucinations and delusions. Then the second is reactive depression, which is depression caused by environmental factors that involve unnatural thoughts and feelings about real or anticipated loss or stressful and demanding life events.

Al-Balkhi has a solution using two strategies, namely internal and external approaches. External as already mentioned, is carried out by special counselors whose task is to improve morale and heal grief. This approach, as previously stated, goes hand in hand with the external treatment of the body's symptoms with particular medications and drinks. So what is meant by an external approach, according to Balkhi, with various unique treatments from doctors and the like as well as a counselor or psychiatrist that can grow positive aspects for people with depression.

On the contrary, internal strategies concern several mental mechanisms based on the optimistic thinking that a person creates in his psyche to train himself to overcome failures in obtaining what he desires. By training oneself to overcome depression, a person will continue to motivate himself until the depression disappears. However, this step if there is no motivation from the surrounding environment, then people with depression will find it challenging to experience internal healing.

Al-Balkhi said in his book that the proof of a person's mental health is when his mental state is calm, avoids psychological disorders, and is not dominated by one mental state, such as feelings of anger, panic, or fear. Thus Al-Balkhi's work is undoubtedly centuries ahead of his time. From distinguishing between types of depression to acknowledging the tendency to inherit obsessive thinking. Al-Balkhi proved himself to have a very keen view of the psychological.

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