

**ABOUT SOURCES OF THEOLOGICAL VIEWS OF IBN SINA****Ramziddin Isakjanov**

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The teaching of Sufism, which is an integral part of Islamic philosophy, is an important part of the heritage of Islamic thought. A number of works on the theory of the philosophy of Sufism have been published. In this regard, Ibn Sina's views are unique. The scholar's views on the "perfect person" are a synthesis of his rational philosophy of perepathetism and the laws and principles of classical Sufism. In this regard, the philosopher's work "Risaali tabadi manzil" occupies a special place. In this, Ibn Sina's religious and moral views are combined with his political, legal and aesthetic views. The Doctor of Philosophy, Professor R. Nosirov, who studied the work, makes the following conclusions:

"So, according to Ibn Sina, the need for a law-giver is a natural necessity. When such a person appears, he is expected to introduce laws and regulations that are similar to the commandments of Allah into people's lives. The basis of the established laws is the omnipotent creator, his knowledge of the inner and outer secrets of all events that are happening and may happen in the world, and the unconditional obedience of all people's efforts to him. In order for his words to have an effective effect on people, it is important that they be expressed in specific images, for example, physical suffering or pleasure, because not all people are inherently wise. They contain rituals and ceremonies aimed at forming and strengthening faith and belief. The systematic observance of customs and traditions is envisaged.

The issue of human destiny, free will is one of the important parts of the field of theology. In this regard, there are specific instructions and recommendations in the theory of Sufism of spiritual maturity. In Ibn Sina's writings, he points out that the destiny of man is in his hands.

"In our opinion, Ibn Sina's conclusion that a person's spiritual perfection depends on him or herself seems to have found its echo in the works of the theologian and mystic Azizuddin Nasafi's "Zubdat ul-haqoiq" ("The Cream of Truths") and the great writer and poet of his time, Zayniddin ibn Abdujalil Wasifi's "Bada'i ul-waqo'i" ("Rare Events"). According to Azizuddin Nasafi, a person's spiritual levels remain the same as they were created. Since fate cannot be changed from the beginning, no person can surpass the status determined from



the beginning. Souls, having come to this world, remain unchanged in their words and deeds. Each of them "has a predetermined standard, which cannot be exceeded. This shows that every soul that comes to this world has a certain limit." According to the previously known status, how long it will be inside the body, how much it will breathe, how much it will eat and drink, how much it will talk, what it will learn, think, and so on, are clearly and clearly determined in advance. These ideas are the doctrinal issues in the teachings of Islam, that is, the topics of human action, fate and destiny. According to the Hanafi-Maturidiyya scholars: Man is given free will in his actions. He is free to choose which path to take. Allah Almighty created good and bad things in the world. The realization of the path chosen by man depends on the will of the Creator. If a man wants to do something good or bad, Allah creates the conditions for this to happen. If Allah does not want, He does not create the conditions. It follows that if the person who does the work is a man, then the one who creates the conditions for the work to happen is Allah, that is, the Creator. Man is responsible for the work he does. Allah God knew from the beginning what every person would do before he was created and wrote it in his destiny. From this it follows that the action that a person does does not happen because it was written in advance, but because God knew in advance that he would do it and wrote it. This actually indicates that God knows everything in advance. And man is responsible for every action he does.

Thus, Ibn Sina's views on human action and destiny are consistent with the tenets of Islamic doctrine. His views were reflected in the theory and practice of Sufism. Ibn Sina's ideas about the perfect person influenced the views of Sufism theorists such as Ibn Arabi and Suhrawardi.

Ibn Sina's pantheistic views and the concept of emanation in him later influenced the theoretical foundations of Sufism in the Muslim world. The Sufism of scholars such as Ibn Arabi and Suhrawardi It is undeniable that Ibn Sina served as an important source for the theory of ideas. Although the differences between the idea of pantheism and the foundations of Islamic teachings are emphasized by Muslim religious scholars, such qualities as the status of a perfect human being, self-control, tolerance, and religious wisdom have made a positive contribution to the spiritual heritage of the Muslim world's thought through the works of Ibn Sina as a spiritual wealth.

