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THE IDEA OF MODERATION IN ISLAM

Abstract: *The article examines the idea of moderation in Islamic philosophy, the formation of a moderate lifestyle, the possibility of cooperation and existence between religion and secular science and its compatibility with the philosophy of moderation.*

Key words: *Islam, philosophy, religion, secular science, moderation, cooperation, peace, human idea.*

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Introduction

One of the greatest events of the 21st century is the rise of scientific and philosophical research to a new level, the recognition of bold ideas, liberation from political and religious captivity, and qualitative changes in the faith of society. Among such studies, it should be noted that scholars study topics such as the person in Islamic philosophy, the idea of moderation, national interest in Islam, and the philosophy of national unity.

We can say without hesitation that the nations that have established themselves on Earth are waging a serious struggle for their spiritual space. They work hard to define their national identity (understanding, comparison) using all the opportunities in this area.

As a result of the significant impact of the transition period on the lifestyle of a significant part of the population of Uzbekistan, the issue of national identity has become no less important than the air. It is important that the path we have chosen in this area, our goal and goal is to preserve peace in our homeland and form a moderate lifestyle.

The idea of moderation is essential for strengthening independence. In this area, we return to the foundations of Islamic philosophy that defined the beliefs of our ancestors. As the first President of Uzbekistan Islam Karimov said, "... we can never imagine our country without this sacred religion. Religious values, Islamic concepts are so ingrained in our lives that without them we lose our identity".

The philosophy of the materialists called on its adherents to daily battles, radical turns and radical changes, thoughts and actions, the search for an ideological enemy. We get rid of this biased movement. A middle class is also being formed, which stands for a moderate lifestyle. It is in the national interests of all, especially the intelligentsia, to strive for a moderate lifestyle, to call for calm in other social groups, to maintain it in accordance with the law.

Belief in Islamic philosophy, that is, moderation, was interpreted in Soviet times as a sign of social blindness, inaction and weakness. We are rediscovering that faith is a wonderful potential and quality for every person.

Islamic sources emphasize the need for moderation in all areas. In particular, in the Qur'an and hadiths, we find incomparably many ideas on this matter. Forgiving the sinner leads to moderation. In Surah al-Maida, Allah says: "... if you forgive them, you will surely gain strength and wisdom." It is here that the Prophet Muhammad emphasizes that every Muslim must, of course, lead a moderate life in order to achieve happiness in the two worlds.

Moderation is also a requirement for all people to be calm, considerate, and tolerant. The great philosopher Jalal ad-Din Rumi said in his wisdom: "It is difficult to live in this world and take a breath, whether you are doing good or evil." This idea is also a path that leads to moderation. Since a person lives in

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these two contradictions, a good done to someone out of ignorance is bad for another.

The hadith tells about the situation between scholars and emirs, that the worst of the scholars visited the emirs, and the best of the emirs visited the scholars. It is obvious that people of knowledge respect not only themselves, but everyone, including the commandments, and are far from the intention to receive gifts and interest.

The philosophy of moderation teaches that in the process of developing the ideology of independence, we must develop on the basis of pluralism, democratic ideas. Otherwise, the search for an enemy, an unstable ideologist in this sacred matter will not always give good results. Finding the right "sincere" enemy is easy. But making small mistakes on the way to a big goal is like wasting precious time.

The diversity of ideas and their natural existence also fit into the philosophy of moderation. If this social condition is not met, unexpected unpleasant contradictions in theoretical thought, reason and practice may arise in the future.

The possibility of cooperation and existence between religion and secular science is also consistent with the philosophy of moderation. It is known that in such conditions the interpretation of being, the method of cognition do not coincide. Islamic philosophy further generalizes, in some cases reflecting the basis of existence not in terms of actual evidence, but in terms of faith, religious assumptions and imagination.

The ideas of the existence of two worlds, its eternity, infinity, constant development, change are based on religion and secular sciences. These two directions develop in cooperation with each other. It should be noted that as the universe is infinite, so is the knowledge of the great and eternal God. The above philosophical thought is also a product of the philosophy of moderation. Believers receive from Allah knowledge of patience, meekness and kindness, which they did not receive from their loved ones.

The great Islamic philosopher Imam al-Ghazali, author of the book "Kimiyya-yi Saadat", says: "Knowing Allah begins with knowing oneself." This process is not a simple task, like moving an object from one place to another, but a reality that requires long and intense reflection. In such a situation, a person reveals many shortcomings, qualities that are not suitable for someone, but new for him. Or finds the necessary comfort. The end result is the moderate lifestyle that he needs.

The idea of moderation in Islamic philosophy also draws the attention of individuals and society to the problems of today. As Professor Gaybulla al-Salam said - "... it is necessary to take all possible measures to improve the financial situation, prestige and status of morality, speech and morality in society. We need public and state protection. Otherwise, there is a danger of falling into "independent" spiritual stagnation without getting rid of the tyrannical spiritual stagnation. " It also warns about the peculiarities of moderation: if society does not pay enough attention, the opposite quality will manifest itself.

Islamic philosophy is a doctrine that defines the norms of human needs and has a great influence that encourages them to constant moderation. Of course, the fate of society and people is determined by Allah, but this requires the social activity of society. The Qur'an says: "Allah will not change the position of people until they change what is in themselves." From this it is clear that there is a moderate and constant bond between God and man.

Another conclusion from the above is that thought, action, practice, uniqueness in various social actions, modesty that does not harm the dignity, pride and dignity of others, should become not only a temporary, but also a permanent way of life for the citizens of our country.

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