



TO THE QUESTION OF PROPHETOLOGY

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ABSTRACT

The article explores the problems of prophecy, filled media pages with newly appeared prophets, which is an element of spiritual bankruptcy of public life. The subject of the research is a theoretical analysis of the phenomenon of prophets of world religions, in particular, the role of prophets in the formation of religious ideology, worldview of the individual, idealization for the morality of believers. The authors consider prophecy in world religions as one of the most important foundations of the ideology of world religions, transforming the values of culture intended by the enlighteners of a righteous way of life. The prophets are the Central ideological attributes of a high spiritual culture of the individual, since the prophets in religious dogma are accepted as conditions for communication of the faith. In this regard, the authors emphasize that learning the ideas of the prophets will play the role of preventing religious extremism and terrorism, exposing the "false prophets" of our time. Muhammad's way of life is a unique example for believers, a norm of spiritual and culture. The teachings of the Koran and the life of Muhammad were deeply rooted in the minds of Muslims, obliges Muslims to live with a sense of tolerance and benevolence. The authors are inclined to believe that Muhammad is the last great prophet - the teacher of life.

The newly minted prophets cannot surpass him with all his prophecies, which offends the feelings of Muslims. In the mouths of Muslims, there will be words with deep feelings of excitement: "Allah is one and Muhammad is his messenger".



Introduction

Problem statement. In today's acute conditions of socio-cultural development problems, non-standard models of globalism, uncertainty and spiritual vacuum of public life, false prophets and prophecy are a serious challenge. Thus, understanding the causes of the manifestation of the prophecy and the newly appeared prophets is not only a theoretical, but also a practical problem of society. Its comprehension is hindered on the one hand by the widespread idea of "Puritanism" in Islam with the refusal to worship Holy places and prophets, and on the other by social reflection under the influence of secularization of social life. The urgency of the problem lies in the lively interest in the search for ethno-confessional identity among young people, the anxiety to resist the Western "mass culture", the sense of spiritual self-preservation of the people. Faith in the prophets is a spiritual component attribute of world religions, so a clear idea of the prophet is perceived as one of the requirements of the faith of believers. A Muslim, according to the principle of Islam, is a faithful follower of the great prophet Muhammad alayhi vassals, which is established in the rank of the status of a Muslim. In this respect a great sin and Vice of man is considered a violation of the pillars of faith of Islam, it is the actualization of the problem of prophetology for Muslims due to the recognition of the prophets not only Islam but also other religions of the world. Thus, false prophets and prophecies create threats to the foundations of world religions, such as an elderly man who was "sent by higher powers" to save humanity from the coronavirus, not counting dozens of people who declared themselves the last messengers from God [4].

The dictation of the chosen topic of the article is due to the escalation of tension between peoples on the basis of ethno-confessionalism, i.e., the Western media is under pressure on the topic of Islam. We are talking about the poems of S. Rushdie, cartoons of the prophet of a Scandinavian media, the public burning of the Koran in the United States and the new film "Innocence of Muslims". World secularization once again proves the need to study the phenomenon of Muhammad, the image and life world of the great and last prophet of Allah for the religious education of young people.

The practical significance of prophetology, as it seems to us, arose to fill the vacuum from Communist ideology, since human nature has the needs of a biological and social ideal for everyday life and the future. Thus, people really needed a sociable life and actions, the mission of which was carried out by the prophets of world religions, who have special qualities from God, designed to promote the right way of life. In their dissertation research, the authors draw attention to the prophets as " ... as intermediaries between God and people, transmitting His will and revelation, and guiding them on the right path. They are the living embodiment of the highest human virtues, people, their behavior, piety, morality, and are a role model" [6, p.33].

In the constructions of world religions as a social ideology, the principle of faith in the prophets is fixed, as a forming element of the individual's religion, as an everyday example of the life cycle, a follower of his ideology to achieve a harmonious person. To do this, believers must be convinced that Allah has chosen from among the believers his intermediary, i.e., a messenger to contact the believers through angels. The prophets had the ability to transmit all the commands and instructions of the norms of morality, for the fulfillment of which they



deserve prosperity, and not the fulfillment of the prophecies predicted many disasters and severe infernal punishments after death. According to the Russian orientalist Orishev A. B., the prophet in Islam can be called Nabi, "to whom Allah speaks, the one who receives revelation from God" [15, p.284]. In the Qur'an-one of the designations of Muhammad-Rasul ("messenger") " Muhammad was not the father of any of your men, but only-the messenger of Allah by the seal of the prophets. Allah knows all things " [9, p, 138].

The religious and social status of the prophets was determined mainly by foresight, forecasting, and events that intuitively convinced people of their God-chosen "Nabi". In ancient societies, in everyday life, the organization of collective life of people was accompanied by problems of solving the presence of a leader of a regular and promising nature, which was the determinant of the selection of a special caste of people engaged in prophecy, predictors of the future. In this regard, we completely agree with L. M. Dmitrieva, V. Ya. Lalueva that "in contrast to "predict", the verb "prophecy" implies mystical, supernatural receiving knowledge. They prophesy while in a special mystical state" [7, p.234] In this regard, the Holy book of the Qur'an reports that "And we made them leaders-they are guided to the right path by Our command. And We sent down to them wahiyah to perform good deeds, to perform prayer flawlessly, and to give zakat. So, they were worshippers of Us" [al-Anbiya, ayaht 73].

The practical importance of this problem in deepening democratization is in finding ways to prevent religious extremism and terrorism, since the ideology of extremists ignores the cult of saints and prophets. For example, the Wahhabists sought to lower the rating of the great prophet Muhammad, as the knowledge of the prophet's life played a role in the militants ' departure from fundamentalism and extremism. Thus, the rejection of the faith of Muhammad as a messenger by extremists provided a sense of doubt about the sanctity of the Koran, which has a detrimental effect on the General spiritual culture of believers in society. In Islam, the faith of the prophets presupposes the faith of all the prophets of the world's religions, which serves the tolerance and tolerance of believers in other religions, since it is recognized as a messenger from God, which prevents conflicts.

Another factor in choosing this topic is due to the fact that the religious status of a Muslim is determined by the recognition of the only God of Allah and Muhammad as his messenger. The significance of the phenomenon of Muhammad is so great that Muslims, without fulfilling other prescriptions, can remain Muslims only by recognizing the above saying. Thus, its phenomenality serves for the organization of social life and life of believers, a condition of righteousness, a guarantee of harmony and ideality of a person. The great prophets came in their time to serve and help people solve the problems of social progress of life.

Finally, the religion of Islam has become the subject of sharp political discussions in the world press, which requires rehabilitation before the youth of the world as one of the ideologies of humanism. Based on this, we see the objectives of this article in the scientific and philosophical analysis of the great prophet Muhammad, recognized by the world community, and among Muslims as the social ideal of personal perfection. Thus, the study of the life world of Muhammad in the context of phenomenology is an urgent problem of education for the correct understanding of the politicization of Islam and the essentialization of Islam.



Moreover, true believers recognize the prophets of all religions as messengers of God, since more than 18 thousand prophets form the core of the concept of the sacred history of world civilization, and by virtue of which they receive special attention in all historical works of world classics.

Method of research

The purpose of this article is to determine the role of prophets in the formation and development of the culture of Islam as mediators between God and believers, unique examples of the highest human spiritual and moral dignity for all Muslims in the world.

The task of the study was to analyze the general and special prophecy in the history of world religion, in particular Islam, to characterize their religious status and mission in the formation of Islamic civilization, which makes it possible to know the false prophets.

The methodological principles of the research are system analysis, historical-evolutionary and phenomenological approach to describe the most complete portrait of the great prophet Muhammad. As a scientific and methodological basis for the study of the problem of prophetology, we have chosen a historical approach, according to which the authors reveal the role of Muhammad in the formation of a new form of the confessional community of Muslims. [6; 15]. The historical conditions of the new social relations served as a favorable basis for replacing the old with a new style and way of thinking, renewing the worldview by the great Messenger of Allah, Muhammad.

Another methodological component of the study was the phenomenological approach to Islam and the great prophet Muhammad, [14; 17;], The leadership of the prophet is provided by the ability and program of organizing the public and private life of people, entering the political proscenium in a peaceful way. The prophets, possessing supernatural abilities and actions, will convince a thousand disagreeing and disunited people who communicate with each other. The validity of this approach can be argued with similar opinions of foreign authors. Thus, the method of phenomenology is central to identifying the essence and content of the problem, since there are reliable facts and information about the Prophet Muhammad as a historical person [1; 10].

Thus, another basic method of our research is the culturological approach. This principle serves as the basis for the analysis of the development of a new type of culture, which makes it possible to reveal the role of enlightenment of the prophets pursuing the goal of integrating scattered people into a single ideal of spiritual culture, transforming the collective living space with new values and traditions, where Islam becomes the most important condition for social progress [7; 12; 13].

The results of the study and their discussion

World history knows many political leaders and individuals: leaders, heroes, enthusiasts who determined historical upheavals and social changes in public life, expressing the interests of certain classes and strata. Unlike them, the prophets are characterized by the fact that the interests of all, regardless of socio-demographic differences, served to consolidate social forces, fulfilling the mission of reforming the spiritual and moral principles of socialization of the individual. They were God-chosen people, at the same time great scientific theorists and practitioners of building new civil relations, philosophers and sociologists of their time. Moreover, they came to the forefront at a time when society needed them to find ways of



creative solutions to being. They, as preachers, urged people to move from polytheism to monotheism, from a mythological to a religious worldview. Thus, they met the emerging needs and demands of the meaning-forming economic foundations of society and the individual.

As a rule, the prophets, unlike others, had special abilities to perform miracles: the prophet Jesus restored sight to the blind, revived the dead. The large number of prophets is caused by problems of strengthening the foundations of faith, and the phenomenon of the great Muhammad was sanctified by The Koran prophet for Muslims. In the study of the phenomenon of the prophet Muhammad, it should be emphasized that, unlike others, he is a historical figure mentioned in many written Arabic sources and monuments of Muslim culture. Thus, the Sunnah as a way of life is generally accepted as a moral ideal for Muslims. In the U-U1 centuries. The Arabian society has matured socio-cultural ground for the formation and development of a new religion–Islam. In this regard, the appearance of Muhammad in the theater of world history was not accidental, i.e., a natural event in the life of Arab society. The prophetological sources give detailed biographical characteristics of the divinity and Holiness of Muhammad, endowed with special qualities and abilities inherent in the prophets. [10].

We agree with A. Soguniy that the prophets have the ability to perform a miracle, which was proved during the implementation of the idea of Islam among the Arab pagan tribes. Muhammad is the most recent prophet, but recognizing the prophets of other religions, the true tolerance of believers of all faiths. In addition, Islam, unlike Christianity, makes it a prerequisite for faith not only to recognize him as a prophet, but also to know his life as his own father. Apparently, one of the fundamental foundations of strengthening Islam is due to the requirement to know the life of Muhammad, which is the standard for Muslims.

Muhammad the son of Abdullah and Omine was born in Mecca to a Hashimid family of the Quraysh tribe in the "year of the Elephant" (April 17, 571), when Abdullah's father was a merchant caravan and died in Medina. According to the custom of the Arabs, newborns were given to steppe women for feeding, that the nursing mother up to 4 years was Halima of the daughter of Abu Zuayb. The extraordinary nature of the child was reflected in the socio-economic rise of the poor family of Halima and the improvement of the material condition with the reception for breast-feeding of Muhammad. There is information that when Muhammad was playing in the steppe with the son of Halima, two men descended from the sky and opened the pile of Muhammad. After cleansing his body of human shortcomings, they sewed it up again, the evidence of which was only traces of a kind of "operation". This was the beginning of the path of the prophet four-year-old boy Muhammad. We believe that this case is important in the formation and development of the individual as a prophet, since the most beautiful human qualities and exceptional accuracy, and high spiritual culture are inherent only to the prophets.

You should also remember the impact of the external factor of opening diplomatic doors, commercial ties and flights with Asian countries, as well as the lively interest of Muslim countries. Naturally, Islam plays a creative role in the spiritual purification of the people, and contributes to the unification of all creative forces in the formation of the foundations of civil society. Islam in modern Uzbek society retains its authority as a spiritual phenomenon, the basis of national morality, as well as religious tolerance. Thus, the purpose of the prophet, as it



seems to us, is to bring to everyone without distortion the true word of Allah, to make the peoples followers of him and become Muslims. Based on this, Muhammad's mission was to deeply convince people of the falsity of all religions and the truth of Islam, " ... so that you do not worship anyone but Allah-indeed, I am a Warner and messenger for you from him."(11: 2.) the Qur'an also warns everyone that Allah punished those generations " ... who were before you, when they became unjust and Our messengers came to them with clear signs, and they disbelieved. This is how we reward sinful people. " (10: 14) The social status of the prophets allowed them to make certain adjustments to what was happening, or changes in natural phenomena, an example of this is the history of the true prophets [9].

In becoming the prophet Muhammad, taking a leading position in social and political life required time to prepare as a guardian of the instruction of Allah. The point is that the idea of prophecy precludes doubt that absolute faith ensures the reliability of the foundations of Islam, any doubt can discredit its authority. However, Muhammad in his propaganda did not assign any divinity that he, too, is a human being. Our teacher, the Islamic scholar Saidbaev T. S., writes about the prophet's modesty that " it was at This moment that Muhammad most often emphasized that he was the same person as everyone else. He did not ascribe to himself any special supernatural abilities, claiming that he only acts as an intermediary between Allah and people. In the opinion of others, he did not exercise his power, but the power of Allah, which was only communicated to people through his mouth. Even at that time, his words and actions were repeated by others, served as a standard, a role model" [16, p. 64]. It should be noted that among the many prophets, each had its own peculiar differences, that the prophet Yunus had a beautiful male beauty, that the walls of Mecca reflected his light face. And Muhammad had all the physical and spiritual positive qualities of a person.

Muhammad was a man of average height, good looks, gentle nature, and patient with others. In conversations, he was tactful and polite, happy with good deeds and initiatives, proud of the success of others, did not criticize others, gave good advice to others in getting rid of ailments. He often smiled, but did not laugh out loud, was always inclined to compromise with people, liked to do good things for everyone, especially those in need. He respected honest and decent people and set an example to others, avoided non-labor income, showed high tact and respect for trade. In society, he behaved modestly, followed the rules of behavior at a party, the norms accepted by the Arabs. The prophet's diet was also modest, often limited to milk and persimmons, and he did not like to eat tightly. The house did not seek luxury and other expensive values.

Despite concessions and persecution, Muhammad achieved major victories in the promotion of Islam in the Arabian society, adopted the rite of monotheism and approved the precepts of Islam. The victory of Islam over others ensured tolerance, that the policy of Islam perceived the main positive rites and prescriptions of previous religions, recognition of their prophets. Thus, declaring Muhammad the last prophet gradually modernized the spiritual life of society under the principles of Islam.

The phenomenon of Muhammad is most pronounced with the Qur'an, since Muslims must believe the Qur'an as the word of Allah transmitted through it. The absolute belief of the idea of transmitting the Qur'an through Muhammad cemented the status of the prophet that all the words of Allah were received in the Meccan and medinah periods of his life through the



angel Jebra'il. Islam also mentions other types of transmission of the word of Allah. The Koran is primarily a Holy book of Muslims, reflecting the socio-cultural life of the Arabs of the U-U1 centuries ad at the highest prosopoetic level, a work of this kind has not been possible for anyone until now. That is why it struck the imagination of Pushkin, who, after meeting it in Russian translation, wrote his famous "Imitation of the Koran. And Leo Tolstoy rated Islam higher with its high values of modern times than Christianity." Moreover, some later scientific discoveries were also in the Quranic verses, for which there is no scientific explanation. This approach requires clarification of a number of issues.

First question. We deliberately restrict ourselves from further exposition of the biography of Muhammad, since his history is the history of Islam. In this regard, we aim to give the most accurate and fair assessment of the mission of the prophet Muhammad. It should be noted that in the study of prophetology, it is rare to identify the characteristics inherent in the prophets. It seems to us that it is not sufficient to foresee and predict events that occur in the near future, since many people were engaged in forecasts and hypnosis of people. In relation to the great Muhammad, a number of miracles can be attributed to the meditation of Allah, that if Jesus cured the blind, the blind, then Muhammad raised the dead. The people of the Arabian Peninsula were skilled speakers, but none of them could read the Quranic verses transmitted by the angel Gibreel. Many scholars agree that the great prophet was not a literate person, that he did not have the ability to compose verses such as Quranic Suras with deep mysteries.

In the recognition of Muhammad as the last prophet, miracles, of which there are more than 200 cases, had a special significance. In Islam, there is a widespread legend that one of the Arab tribes set conditions before accepting Islam, as proof to work miracles: he divided the moon into two parts like an Apple, blinded the enemies surrounding his house with a word, prevented the pursuit of enemies, that the horses' legs were sunk to the belly in the sand. Apparently, the creation of miracles by Muhammad also served to convert many to the monotheism of Islam and accept him as the Supreme judge over Muslims, believing him to have supernatural qualities and traits, a predictor of the future of people. However, Muhammad himself did not attach much importance to this, leaving the main thing to Allah.

The main factor in the personality of the prophets is the problem of truth, since in many cases predictions and prophecies were identified, which the prophets passed continuous tests to prove in practice. In this regard, we do not agree with the opinion of some scientists who claim that "...the prophets are charlatans, and therefore the very phenomenon of prophecy is unworthy of scientific and philosophical attention.... By prophecy is meant the foresight of the future and the distant future, which at the same time is not always based on sound knowledge.... In a narrow sense, prophecy is usually associated with religious culture, where it has a mystical connotation, appears as an insight of the prophet. In this sense, the prophecy is most clearly represented in the Bible" (Dmitrieva L.M., 2006). It is natural to contradict and persecute the Gentiles in Mecca, that the spread and establishment of Islam took place under the condition of persecution by paganism. In order not to be unfounded, we will give an example from the Qur'an: "We sent messengers to every nation: "Worship Allah and avoid paganism" (16:38. Koran).



We stand in solidarity with the protest of the Chinese Ambassador to Uzbekistan to the "prophet from Samarkand", who claimed that he was a "messenger of the Almighty" and was sent to earth to save humanity from the coronavirus, and other "prophets" who have connections with space forces. In reality, they are patients of mental health doctors.

Second question. In the world press, the "Islamic clash" has become the most relevant ideological trend, artificially fueling the "Islamic threat to Europe", describing it as a source of extremism and terrorism. In order not to be unfounded, we argue with a short film called "Fitna" by the leader of the Freedom party Geert Wilders, which means "Harsh struggle" in Arabic, which said that Islam is equivalent to violence, and the Koran was compared to Hitler's book "My struggle" (Mein Kampf) (Delfi). According to Russian politicians, in Europe, "...attitudes towards religious symbols of Muslims are becoming tougher. In France, public school students were banned from wearing the hijab in 2004. Her example was followed by some German lands...Opponents of minarets see them as a political symbol rather than a religious one and call for preventing the Islamization of the country" [19, p.237] a Similar opinion is found in studies of CIS scientists (8, p. 33; 12, p. 248).

The problem of prophecy has deep political roots in the Renaissance of Islam, increased political tensions between the countries of the United States and Russia, Iran and Israel, and the anthropological crisis. We are talking about the politicization of Islam and the Islamization of politics. in the light of innovative technologies, ideological polygons have become more dangerous than military polygons. The main determinant of the Islamic Renaissance is globalization and the aggravation of social problems, which is reflected under the name "phenomenon of Islam", "Renaissance of Islam" and other manifestations of extremism (azon.uz). Practice has shown that the Renaissance of Islam is artificial, since the world's financial circles use religion as an ideological tool to achieve their political goals [3, p.257].

The factor of Islam in world politics is caused by the transition of Muslim society from traditional to modern, i.e. there is a dilemma of tradition and innovation. Against the background of the modernization of the Eastern social system, there is a revival of national and religious self-consciousness of peoples with the formation of ethno-confessional movements, among which extremism is found. Another reason is the collapse of the Soviet Union and the rise of the authority of the Islamic clergy. We also assume that in the conditions of the Central Asian countries, the Renaissance of Islam was a kind of revenge of the former atheism of the Soviet period and the ideological vacuum during the years of Uzbekistan's sovereignty, as well as the abuse of freedom of conscience and other civil rights in the spirit of Eastern Protestantism.

We believe that in the first years of the newly independent countries, local authorities could not manage the people, and that they lost political initiative in public life. New political leaders, using all possible methods and means, convinced the masses of the exclusivity of Islam, in solving all problems of social development. In our opinion, in modern conditions in these countries, Islam is being modernized by the policy of Puritanism, moving the phenomenon of the prophets to the background. In this case, the clergy resort to even the most extreme measures, such as measures of Jihad [2, p. 257].

In practice, Uzbekistan observed the unity of the political forces of the Islamic factor, reflecting the movement of Wahhabis in Namangan, Akramites in Andijan, Nursia in Bukhara.



They were supported by foreign centers, as they financed anti-social religious acts and civil clashes. Religious figures have gained historical authority and influence in society, and an all-out war against atheism has been launched. Islam has become a universal fashion, regardless of gender, age, or political beliefs. However, this resulted in a general mobilization for the creation of religious organizations and houses of prayer, informal groups and communities, missionaries and the threat of dissolution of Muslim mosques, the emergence of new unconventional movements and sects. The rating of religious leaders under the patronage of both local authorities and foreign Islamic centers was raised so high that they actually took the initiative to manage society from the constitutional authorities in the Republic's regions. Practice has shown that in the first years of independence, local authorities failed to adequately understand the essence and role of Islam in public life and make legitimate decisions to manage society in non-standard political situations. The first President of Uzbekistan, I. A. Karimov, with obvious danger to his life, entered into negotiations with extremists, as chronicled in O. Yakubov's book about the dramatic events of 1991 in Namangan [20, p.53].

The Islamic Renaissance in Uzbekistan, as in other countries, is the result of the rejection of the past ideology and the search for new foundations of spiritual life, the renewal of relations between freedom and democracy. In short, Islam under the influence of the processes of transformation of spiritual life has been reformed, i.e. it has experienced adaptation to new conditions, in which the Islamic clergy could not control the religious life of believers, and the newly appeared leaders skillfully took advantage of taking the initiative in the struggle for power. We completely agree with Zdravomyslov N. G. that "... it is important not only the moment of newfound faith, but also the demonstrative motivation of protest against the past, on the basis of which there is a kind of fashion for religion and participation in Church rites, spreading among young people and intellectuals" [3, p. 157].

The third question. Islam, unlike other religions, is the youngest, social and everyday religion that covers the total life of Muslims from birth to death, full day and night a day. In the ideas of Muhammad, Nations and nationalities are lower than the faiths of Muslims, mundane and convenient teachings for establishing the life of a simple believer, which was one of the reasons for the increase in the number of Muslims in the world, the activation of Islamization of the socio-political life of the peoples of the world. Apparently, the increase in the share of Muslim believers in the world worries politicians in Europe and North America. In this regard, we do not agree with those authors who claim that Islam poses a threat to Europe, "...Islam itself is not dangerous, the danger arises only when it ceases to be a religion and begins to be used as a radical ideology" [15, p. 284].

Prophetology in Islam is extremely important because the problems of the prophets is the ideological core in the Qur'an, and the Sunnah as a commentary of the first, is based on the life of the prophet Muhammad and his companions, which makes it a responsibility for Muslims to follow the image and norms of behavior of the prophets. Thus, it should be noted that Islam as a world religion gives priority to the prophets of socialization of the individual. A Muslim remembers the prophet five times a day in prayer, pronouncing the name of the great Muhammad, which is fixed in the religious consciousness and behavior of people. So, in the five-fold prayer, the image of Muhammad, along with God, accompanies the believers, from



beginning to end, as the rules of recognition of Allah and the messenger of Muhammad. Not unimportant factor is the common idea and principles of prophecy in world religions, that all the prophets, unlike Jesus, Muhammad and Gautama, are equally recognized as Holy people, which inspires the supremacy of religiosity from the secular. This allows us to say that the prophets in religion are necessary conditions for the religiosity of social life, are immune to the preservation of tradition, the purity of faith and truth, and a code of decency for people's lives. All this creates a special background for the phenomenon of Islam in the social life of believers as a spiritual and moral life [14, p. 26].

Fourth question. In the context of globalization and information technology, the issue of educating people, both internationally and regionally, to prevent negative phenomena in public life is not lost. According to Leo Taxil, "the teacher of righteousness, apparently the head of the community, is described as God's messenger who learned the truth "from the mouth of God" and brought it to his followers...The opponent of this positive character -the Impious priest-is quite unanimously identified by researchers with a certain high priest of the Jerusalem temple. He plots against the teacher of righteousness in order to destroy him, and in the end achieves this" (18, p.442). Apparently, there is an urgent need for the education system to promote the life of the great prophets of world religions, the true values of spiritual and moral education of young people, competitions and other events dedicated to introducing the youth to the centuries-old historical traditions of universal and national culture. This would be a good rebuff to the extremist attacks of various missionaries who recruit young people for the hotbeds of military conflicts in the world.

Discussion: Prophecy and medicine

Prophecy, the need to know what is happening in public and private life occurs during periods of historical upheavals and complicated social reforms in the country. It was in the context of the transformation of social relations that an ideological vacuum was formed and favorable conditions were created for the appearance of various kinds of healers, psychics and newly appeared prophets. It should also be noted that the activities of sorcerers and clairvoyants, as well as those engaged in magic, are flourishing. In the scientific community, experts referred to them as representatives of the national alternative medicine. The well-known religious authority Sheikh Muhammad Sadiq Muhammad Yusuf draws attention to the spread of talk that "...some lady from Ferghana even saves people from illness with the help of angels, someone else, being a healer-ilgir, cures any illness, and another heals people by beating with a whip, etc." [20, p.54].

The problems of the prophecy are not only spiritual, but also cause serious economic damage to the country's national budget, according to Interfax Russia, every year residents of Russia spend up to 30 billion dollars for the services of psychics, fortune-tellers and magicians. Thus, the chief cardiologist of Moscow, Yu. Buziashvili, admitted that "about 17 billion dollars are taken abroad by Russians for treatment, while they spend almost twice as much on psychics, sorcerers and fortune-tellers" [20]. Sociological research shows an increase in the percentage of regularity of using the services of occult rites, the method of solving the problem of health by magic. Here it is necessary to specify the facts that the special service detained psychics on suspicion of murder and fraud on a large scale on the subject of healing from all diseases and correcting the fate of women.



It seems to us that there is an urgent need for religious education among the population, that a strong and deep faith and belief is a condition for getting rid of superstition, idle talk of magicians. Thus, the culture of health takes priority of the entire ideology of Islam, as evidenced by the Holy Koran and Sunnah as the book of health and physical well-being of a Muslim from Allah. This made it possible to raise health issues at the classical level of the health system, training of specialists, and organization of prevention from various infectious diseases. We can assume that the Islamic civilization created the theory and practice of true medicine. Islam has opened new milestones in medical education, which is a God-pleasing thing to train highly qualified doctors. In some periods of history, the practice of medical prevention has been promoted to the level of a Muslim's duty. Spiritual encouragement to practice medicine, as we think, has become the source of the appearance of celebrities and great doctors of the world scale. Islam required doctors to treat a patient with loyalty to the oath to Allah (here we are not talking about Hippocrates-author) in the required level, quality and timing as fard, i.e., a religious duty of a Muslim.

The development of Eastern medicine is also associated with the name of the great prophet Muhammad alayhi vassals, the healing of all diseases he passed on to Muslims directly from Allah. In order not to be unfounded, here is a common example from the prophet Muhammad, which has become a belief for people: "every disease has a cure. When the healing finds the disease, it is healed with the permission of Allah Azza WA Jalla." Moreover, the healing of the patient is taken into account psychological: spiritual treatment as a factor of physical recovery of a person. Thus, Islamic medicine in the treatment of patients is oriented in diagnostics as "the Best medicine-Kuran". Thus, Islam considers the phenomenon of the prophet as one of the most important truths, the realization of which is necessary for Muslims. The great prophet Muhammad alayhi vassalam is the founder of the Muslim social culture, the Code of honor and conscience, the ideal of upbringing and education of the young Muslim's personality.

Conclusion

To sum up, we can say that Muhammad was the last prophet, that the new prophets cannot surpass him with all his prophecies. His life path can become an example of good and justice, beautiful and sublime, a code of decency. The words "Allah is one and Muhammad is his messenger "will be heard in the mouths of Muslims with deep feelings of emotion. It should be noted that the Holy book States that "... Indeed, I am the messenger of Allah to all of you, the One to whom belongs the dominion of the heavens and the earth " [Ayrof, oyat 158]

The phenomenon of Muhammad is a great authority of the Muslim civilization, who taught half of the world to live just like a human being, to live in friendship and harmony, passed on everything divine from Allah and became a teacher of education of the ideal person-a Muslim. In this regard, Muhammad is not only a great historical figure of the Muslim world, but also of all mankind, who showed the way to build an ideal civil society.

The life world of Muhammad is a kind of unique example of a citizen with a high spiritual potential, from which we draw information not only about the spiritual and cultural life of Arab society in the middle ages, but also about what he considered good and evil, what ethical values he was guided by in life, a model of relationships between people. The teachings of the Qur'an and the life of Muhammad are deeply intertwined in the minds of believers, as



Muslims are charged with fulfilling the precepts of the Qur'an and the way of life of the prophet as the Islamic ideal of decency and loftiness of the individual.

Given all this, we can say that Islam has created a new type of culture than Christianity and Buddhism, which meets the new material and spiritual needs of a modernized society. Unlike other world religions, Islam covers the entire spectrum of socio-cultural life and human activities from birth to death, guaranteeing even the afterlife according to everyone's merits. Apparently, this was the reason for the adoption of Islam among many famous scientists, athletes, state and political figures of our time.

We are proud to say that the birthplace of Islam is the Arabian Republic, but in the theological and philosophical study of Islam, the phenomenon of Muhammad, medieval thinkers have achieved such gigantic achievements, which is gratefully recognized by the entire Islamic civilization. In this regard, we would like to note the fact that the events and processes that have become the determinants of the Islamic Renaissance have deep roots of a socio-political nature, which can be prevented by tolerance and religious education of young people. In Muslim countries, there is a growing sense of identification with Islam, a sense of the ideological threat of the West, and the need for Islamic immunity from "mass culture". Analyses have shown that Islam has become a tool of ideological influence of young people in the countries of Central Asia and the Caucasus.

We are sure that much of what is happening in the negative attitude towards Islam and the personality of Muhammad is the lack of broad Islamic enlightenment among Christian believers. The reason for this, as we think, is the long-term ban by the Soviet regime and the world domination of the ideology of materialism, which reflected the psychology of people. Moreover, the modern world of globalization and the spontaneous scientific and technological era in the life of the common man makes it difficult to adapt to the changes taking place, taking into account the decline of spirituality and the devaluation of universal norms and rules of life. That is why the formation of a religious consciousness of an individual can be the basis of a worldview, a style of thinking that determines the high spiritual and moral values, social guidelines that are aware of their ideal in the life prospects of young people.

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