Human, Nation And Spirituality In A Precarious World

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Annotation: The authors critically analyze the properties of modern civilization, its achievements and certain problems of nation as a whole. The decisive criterion of development is considered high spirituality. According to the authors' thesis, the development of science leads humankind into the abyss. It is philosophically proved that if the progress of science and technology does not harmonize with high spirituality, then such development leads humanity to disaster.

Keywords: Human civilization, scientific development, alienation, high spirituality, self-restraint, the collapse of civilization.

1. INTRODUCTION

Today the world is rapidly changing as never before, and the prospect of events taking place in the life of a person, nation, people, country and world, is becoming more and more spiritual and educational. The human factor has never been as much of a leader as it is at today's high level, that all the terrible tragedies that occur have not been a decisive force in preventing or preventing them. The risk is that people's consciousness, outlook, and intellectual potential develop, and instead of their desire to prevent the occurrence of tragedies, on the contrary, they go out from under their rabbit and amplify, creating various tragedies. As a result, the world becomes a victim, a place of instability. These same negative processes are increasingly relevant to the study of man, his spiritual world [Atamuratov & Sultonov, 2020]. Because the spiritual poverty of a person becomes a leading factor in the emergence of these processes.

2. METHOD

The article uses chronological and systematic periodic data, comparative and quantitative methods. More than twelve scientific papers on the topic are used to explain "Human, nation

and spirituality in the stabilization world". In addition, the researchers used different materials to collect data related to the study.

3. DISCUSSION

The problem of man, spirituality, and national identity is closely related to the concept of "nation". A nation is a complex ethnic unit. Therefore, there is still no single definition in the existing literature. However, there are aspects that unite them. For example, in the late 80's of the XX century, the works of individual scientists show the priority of the factor of national identity in determining national identity. The process of feeling that a representative of a certain nation belongs to a certain ethnic unity or collective becomes important in national consciousness. This problem cannot be analyzed separately from the concept of nation, because the nation is an object of national consciousness, i.e. it is considered a sphere of knowledge. Let's try to give the content of this concept, reflected in some literature. The concept of "Millat" (nationality), Milliy (national), milliylik (national identity) appeared in our language in the VIII century and was borrowed from the Arabic language. The root of these concepts is the Arabic word "mil", which means "basis", "root meaning", "foundation". And the very concept of "Millat" (nationality) is used in a broad sense and has several meanings: 1) religion, religious community; 2) people, people of the same religion; 3) people, nationality [Milliy istiqlol, 2000. 39].

As you know, when defining the concept of "nation" in the literature of the former colonial period, its meaning according to the policy goals of that era reflected "the eventual disappearance of the nation". In other words, as a result of the national policy carried out by the state and the authorities, a single economy, language, and culture were to be formed on the basis of mutual "internationalization", and the nations were to "unite".

In 1861, one of the Western scientists, J. St. Mill noted that the borders of the state should correspond to the nationality. For this reason, he outlined the modern definition of a nation as a co-citizen (citizen of the nation). In fact, in practice, we are in most cases faced with the definition of a nation through an ethnic group. At the beginning of the twentieth century, the Austrian social democrat O. Bauer, focusing on another author, writes the following: "As Bejgot emphasizes, this is a phenomenon that is so often used, but if we are not asked about it, we will not even pay attention to it. We are not able to answer the question accurately and clearly" [Islom entsiklopediyasi, 2004. 160].

If you understand this phenomenon, you can draw a conclusion by giving as an example the study of the British scientist historian B. Anderson: "I believe from an anthropological point of view, the concept of "nation" is a representation of a political community" [Anderson, 1999. 92]. E. Gellner, in the views of the English researcher K.Verderi, sees the nation as political, symbolic, spiritual, educational, and ideological. Also, attention is drawn to social movements and feelings in society. H. Watson puts forward the conclusion that it is not possible to define a nation by different definitions [Verderi, 2002. 6]. In other words, it must have a single and precise definition. Also, from Russian researchers S. E. Rybakov, S. V. Sokolovsky, V. A. Tishkov put forward their definition of "nation" [Rybakov, 1999. 10]. V. A. Tishkov claims that the nation is a political slogan and a means of mobilization. It is not a scientific concept. It has no right to survive and must be displaced from the scientific language [Tishkov, 1997. 52].

If some researchers write that "In the West and in other countries, the national problem is gradually disappearing" [Ijtimoiy tadqiqotlar, 1992. 123], the Russian scientist P. A. Sorokin proves that the nation does not exist as a social reality [Sorokin, 1992. 248]. Until now, there are such interpreters of the emergence of the nation from the position of that Marxist doctrine. In particular, I. G. Yakovenko writes: "The nation arose during the crisis of the integrity of the middle ages" [Yakovenko, 1996. 118].

Among the Uzbek scientists who have dedicated their lives to the problems of the nation, the philosopher K. Khonazarov associates the unification of the nation as a unit with certain historical periods. He's writing: "each of us is proud of the fact that in the period of the X-XX centuries our people United three times as a nation, and since the last decade of the XX century, this has again manifested itself, for the fourth time, in the form of a modern nation of the highest degree" [Khonazarov, 1998. 118].

The definition of "nation" includes in addition to its generally accepted characteristics (territory, language, economic life, culture, traditions and community lifestyle), the comprehension of ethnic psychology, and its features as well as advanced traditions". M. S. Junusov understands national consciousness as a national characteristic [Junusov, 1998. 21]. S. T. Kaltakhchyan, although does not recognize consciousness as a sign of the nation, but considers it one of the important conditions for the existence and development of the nation [Kaltakhchyan, 1983. 189]. Also, M. M. Kulichenko writes that the proposal to consider national identity as one of the signs of the nation deserves attention [Kulichenko, 1981. 74].

In particular, in the opinions of Ex-Soviet scientists E. A. Bagramov and I. P. Tsameryan, there is no question that national consciousness is not a sign of the nation [Otamuratov, 2013; 2015]. G. E. Glezerman, although he emphasizes the role of the nation in the formation and awakening of national consciousness, believes that "national consciousness is not one of the primary factors determining the formation of the nation" [Argumenty i fakty, 2017]. Most importantly, such ideas did not become the basis for scientific conclusions, but in the former Soviet Union served "the development of socialism and the formation of a unified Soviet people."

4. RESULTS

In particular, the experience of countries that have achieved high progress shows that the security of material well-being cannot guarantee that people still perceive themselves as an ideal person. Since material well-being does not develop in harmony with spiritual values, it becomes obvious that it will inevitably lead to a material crisis. This process, which is taking place today, has given rise to spirituality, the study of man as an independent scientific direction. Spirituality has always been filled and developed by culture. When culture turned spirituality into a material being, spirituality itself expressed its appearance. Over the centuries, they created historical and material values created by our ancestors, the product of their intellectual and spiritual world. One of the main aspects that attracts people to the historical and material monuments of cities such as Samarkand, Bukhara and Khiva, which have left the world community indifferent today, is that they are not just building mosques, madrassas or towers, but each of them is dominated by unique spiritual and philosophical expressions. Only people with high spiritual potential can see them. After all, every person who watches them gets spiritual food for them, and is convinced that their ancestors had high

intelligence and spirituality. They represented the love, spirituality, sincerity, faith, breath, and intellectual potential of the ancestors who lived at that time. In this sense, they reflect the harmony of culture and spirituality [Sultonov, 2019]. Surprisingly, they have evolved in balance together. If we consider this issue from the point of view of time in depth, the material values created during the first Renaissance (IX-XII centuries), the medieval Renaissance (XIV-XVI centuries), where our ancestors lived, with their spiritual potential rose to the level of values of all mankind.

Meanwhile, this spiritual potential in them was reflected in the relationships and daily life of people living in those times. *On the one hand*, such qualities as sincerity in people, mutual help, compassion, greed not to succumb to the air, modesty, refusal, honesty, not to betray someone's truth, to refrain from dirty deeds, to do good, loyalty to parents, relatives, honesty, Faith, surpassing any wealth, developed as a product of the progress of social consciousness. *On the other hand*, these qualities reflected the spiritual state of the people of that time in the material wealth created, in particular, in the construction of cultural monuments, mosques, madrassas, castles, their decorations, colors and appearance. Charm in colors, carelessness, simplicity, sincerity, receptivity to spiritual glory, and similar manifestations have had a strong influence on the inner world of people. This harmony affects today's generation. With the passage of ages and times, they become more and more popular in the service of spiritual enrichment of people. And today, the construction of such buildings and the creation of attractive beauties for people, and even the creation of charming beauties in them, have risen to such a level that the intellectual and intellectual potential of people. But they, of course, cannot reflect the breath and smell of the period in which these ancestors lived. Even when expressed, the priority will remain art and purity, not nature. Because as each period shapes and educates its people, its people also reflect the characteristics of the era in their culture. However, it is clear from the current state of the human development process that they do not always develop harmoniously.

As time passes, it becomes obvious that the high development of thinking, progress in science, technics and technology are always reflected in the spiritual world of man. All the successes achieved, instead of affecting the enrichment and beauty of the spiritual world of people, on the contrary, becomes a factor in the emergence of negative situations that worsen the moral appearance. This is manifested in the destruction of all the above-described positive moral qualities that our ancestors carefully formed and bequeathed to us.

The risky aspect of this process for humanity is that their culmination is first of all spiritual, and then physical death. Because, people who are spiritually and morally poor become slaves to their achievements in science, technics and technology. Instead of feeling responsible for managing and controlling them, they are aware of their selflessness on the path to priority creation of a greater good. Thus, the continuity between culture and spirituality is eliminated.

Below we will try to give an idea of his views in our real life today. As you know, today, thanks to its intellectual intelligence and intellectual potential, humanity has achieved unprecedented development of science, technics and technology. They serve for the delivery of small events in the world; news in all fields within a few minutes the whole curry floor. In particular, as a result of the development of intellectual potential, great advances have been made in the field of medicine. Today, all complex operations, except for the resurrection of the dead, have become a normal event. Bringing artificial people into the world was a

revolutionary achievement in this field. They say that their number today is 5.5-6 million people. Although he does not need it, the development of science shows that man is capable of doing great things.

Meanwhile, man has achieved great success in the production of the most terrible weapons. Today, experts say that explosive weapons collected on earth have a ton of power for each of the more than seven billion people living on earth. If they are started, it turns out that world can be clear the floor several times. However, terrible missiles have been developed that can reach an area marked by intensity, speed, and accuracy within minutes, making it obvious that they cannot survive if they are launched. It is also recognized that there are no winners if there are wars. Naturally to experts` conclusion that in addition to weapons, the presence of atomic weapons in seven states on four continents today also calls into question how long humanity lives. Given that a number of states also operate on addition concerning in relation to its ownership, it becomes obvious that the commandment about how long the life of mankind will last remains unfulfilled. Those who produce these weapons allegedly make it their goal to protect themselves from external forces. However, in practice, they are aimed at getting more benefits from the acquisition of these weapons to other countries, deploying them in different regions and establishing control over them, and in the future-to acquire all the resources available to them. The saddest thing is that, although they understand that weapons pose a danger not only to the residents of the countries in which they are located or buy them, but also to the regions in which they produce them and to the countries in which they sell them, it is that they do not avoid it. It follows that with the increase of the intellectual potential of mankind to a high level, the created material values: achievements in the field of technics, technology and science become a factor of its destruction. It is natural that the more they progress, the higher the risk of destruction.

It is not surprising that, knowing that all these imported weapons will completely destroy all mankind from earth, the desire for their possession becomes more and more strong. To help people who live in the world today are poorer than to produce or own them, do not have the opportunity to learn, to be treated, although this is a human value, but it "does not work". "In the world of armament in 1960, 200 MLD., in 1970, $ 400 billion, by 1990 1 trillion. USA. This figure is 4 trillion in 2000, in 2010, 16 trillion was spent. In addition, the funds spent only on the incoming furnace can be used to build a city consisting of 20 million people, 37 schools for the expenses of one bomber, 60-70 multi-stored buildings for the capacity of an Intercontinental missile, and 16 thousand cottages instead of one cruiser" [Tafakkur, 2015. 28].

The growing number of such weapons is an increasingly caring human being and his contribution to the salvation of this bright world. A stabilizing world is understood as a situation and conditions in which global threats to the well-being and sustainable existence of humanity are increasing, and its prospects are turning into a dangerous reality. The main factor in this case is that humanity becomes morally poor and cannot restrain itself in the desire to follow its desires.

So, why, despite the fact that the intellectual potential of mankind is developing at a high level and its ability to meet its material needs at the level of periodic progress, its spirituality becomes more and more bitter in relation to the level of material life? After all, the material values and achievements created by him turned spirituality into a material being? To clarify

the question, you can give the following example. In particular, the Internet has developed at the same level as in our republic. If the number of users exceeded 2.3 billion in the world, today the number of users has exceeded 13 million. Those who use it are mostly young people between the ages of 21 and 30. Of course, the Internet is a huge achievement of mankind in the field of science, technology and technology. It is also fair to note that it serves the material and spiritual perfection of mankind. However, its impact on the moral poverty of people, especially young people, cannot be denied. Only "in the United States a year 700.000 songs, 6000 music videos, filmed and distributed. The songs and videos that are being photographed mostly promote popular culture and illusions that look fantastic. This state has also created Internet sites with more than 15,000 faxes. Another piece of information aimed at promoting spiritual poverty: one of the developed countries in the world-in London, the capital of Great Britain - recently launched a restaurant focused on the nude [Argumenty i fakty, 2016. 11].

Really, there is no denying the amount of interest in visiting such a restaurant. They have a great interest in listening to such songs, watching videos, and getting "spiritual" food from restaurants. Naturally, they serve not only to educate young people, but also to spiritual distress, alienation from themselves, and maneuvering the camp. In a word, we are witnessing that matter, which should serve the progress and harmony of mankind, seriously affects spiritual poverty.

In addition, the development of technics and technologies is a serious problem for the financial sector of countries. In particular, Sberbank of Russia claims that it is causing significant damage to the cyber-attack. Over the past two years, 109 attacks have been made on Russia's financial sector. The damage from it amounted to 600 billion sums." [Argumenty i fakty, 2016. 5]. This causes concern among representatives of the sphere that countries are actively entering the economic and financial spheres.

From the above data, it is clear that, as always, there are two sides of the coin, there are two sides of the development of science, technology and technology. On the one hand, they serve the development of humanity and countries. In addition, the rapid development of the intellectual potential of mankind, the increase in material needs, as well as its appetite for eating and carrying quality products in excess reveal the norm. The spirit of transmission from Mucks to home, car, etc. is getting stronger. Meeting these growing needs is based on advances in science, technology and technology. In this sense, their development is a vital necessity for humanity. On the other hand, we are also witnessing that the development of science, technology and technology creates great problems for humanity. They emphasize the fact that the increased spirit of consumer credit becomes the life principle: "even if a goat gives milk", whatever I earn, it shows that they become morally poor. At the planetary level, unpredictable negative changes are formed in the consciousness and psyche of mankind. Surprisingly, residents of those countries that actively develop and effectively use science, technology, and technology in this process live well. It should be noted with regret that every day the number of people who do not return to the rejection of such Holy feelings as selfishness, selflessness, formed in them and become a principle of survival, even on the way to their personal interests, as parents, brothers, relatives and homeland, grows.

So why, despite the fact that countries that have achieved high progress live prosperous lives do they again suffer from malaise and revive in the promotion of this process at the world level? In our opinion, they are related to the fact that:

first, the infinity of people's needs during their life is a natural state. It is an indicator of the survival of the human race; it lives tonight, and tomorrow-from today, trying to live safely, finding material benefits. Without them, not only people thrive, but also countries. So, what's the problem? In our opinion, the space that has been formed in countries that have gone into development, and the people living in them, is associated with the spirit of owning all the wealth on earth, the desire to become a criterion for their development to rule over others.

Secondly, well, these negative situations are formed by themselves? No, of course not. This, on the one hand, is due to the fact that the imbalance worsens in consumer opportunities in the natural state of the struggle for survival; on the other hand, developing countries are associated with ideological and ideological education in the minds of the population, aimed at forming a spirit of domination over the world. The spiritual and moral "values" that have been formed in these countries today, under the banner of human rights and freedoms, have become the principle of people's survival. In fact, this "right" and "freedom" are filled with ideologies and ideologies that lead to spiritual destabilization and moral impoverishment of people.

The worst thing is that in the minds and souls of people who enjoy them, they find education that they are becoming more and more ideal. In turn, these "ideals" do not refuse to actively participate in this process, although people living in these countries know that the prospect can lead to tragedies not only for others, but also for its creators. They must also be related to human nature, its essence as a being?! What if this God went into the world, which has brought the human species in the spirit of good and evil, why then?! Respect for the human race in the spirit of kindness, sympathy for others, their nationality, race, origin, gender, place of residence, religious beliefs, mutual respect regardless of how they live, support if necessary, and attention to national and religious traditions, traditions and values. Such feelings only confirm the existence of life itself in the servants of Allah, which can glorify the human race, glorify peace, stability, cooperation, and become the principle of one's own life. Such people tend to solve them with qualities such as pressure, weight, patience, endurance, even when there are any negative situations in life.

And people in the spirit of cruelty, evil, on the contrary, are prone to robbery, aggression. They prefer to create various conflicts rather than peaceful life, making people, nations, religions, countries opposite each other in the world, in regions, to create various conflicts that make them a viable principle. It is these two opposing forces in the spirit of men that continue and will continue as soon as the conscious life of mankind begins. But the most dangerous thing is that enlightened, progressive-minded people can't get out of their success unless they try to lead them into a peaceful policy of moderation. On the contrary, the faster kindness and tolerance become popular, the eviler and cruelty develop. The culmination of evil and cruelty in this process is that today we are witnessing that human life is a danger to the end.

The fact that the sphere of influence of tolerance is becoming more and narrower also speaks today. If it continues in this direction, the material wealth created by humanity with its intellectual potential will inevitably lead not to prolongation of life, but first of all to spiritual

poverty and physical destruction on its land. This process has a strong place in the system of global problems that exist today at the world level. No matter how difficult it is to prevent them, today curry is the task of all mankind living on earth. Those who do not understand that the task is their human duty may be late tomorrow. Because evil, greed, cruelty, cruelty on the way to material wealth, rapidly developing in the psyche of people, no one can guarantee that tomorrow the world will become even more intense and popular in future generations. In the end, this means that a person comes to the light world and lives in the world, and also questions it.

Therefore, the question of where and what is the solution to this problem remains in question today. Should we restrict the development and promotion of any activities, including those developed using science, technology, military weapons, and the media? Is it not a progress or a crisis? In the market, is it possible to limit them in general today? After all, those who develop them, buy them in the countries of the world, enrich them, and benefit mummies, it is also clear that those who suffer from malnutrition do not allow themselves to be limited! It is known that even international organizations that act today to restrict them do not have sufficient force.

However, all politicians, statesmen, and theologians are theoretically aware that this process, which threatens the life of mankind, cannot sit down by the hand, and they practically lack the strong will, courage, and sense of high moral and moral obligations necessary to prevent it. Let them not try to prevent them, they are activated day by day in favor of violent forces in the ratio of forces. They also have enough opportunities and intellectual potential for the development of science, technology and technology. Thanks to their effective use, they also fail. They also do not need to develop science, technology and technology in countries that are developing or lagging behind. Meanwhile, at the level of these countries that have achieved high progress today, even the intellectual potential and material capabilities necessary for the development of science, technology and media are not enough. Therefore, they also know that they prefer to buy ready-made rather than spend large amounts of money in this area. This, in turn, is related to the countries in which they have voluntarily or forcibly advanced.

If we look at this process more deeply, then, first, in the history of human development, empires were formed as a result of large destructive wars. There were a lot of people in it, in the world; the hand of material values was blue. And by the twenty-first century, there was no need to wage fierce wars for the emergence of violent empires. Because countries that are entering or lagging behind progress connect with highly developed countries by acquiring science, technology, technology, and information tools and create conditions for the peaceful formation of violent empires. That is, the dominant position of one side over humanity and part of the countries remains problematic in that their fate is over. More specifically, the emergence of empires remains common, only with the change of the period changes the form of their occurrence, in the case of.

In fact, the leadership of any countries and peoples in the development of mankind and countries is a natural phenomenon. But domination is injustice, the reality of inequality. As soon as this process will follow the conflict and the conflict will intensify. The world and people are forced to live in a state of instability. But from the changes that are taking place today on a global scale, it becomes clear that countries that have achieved high progress are

"going under water". There are a number of factors in which their reputation is becoming slower and may even be absorbed in the future.

Some of these problems are related to the processes that take place in their internal life, in particular, the fact that titled nations are sharply reduced, and their place is occupied by migrants, the second part is related to the fact that the policy of violence that they carry out is being destroyed. All the more so because the situation they are trying to physically destroy the heads of state and serve them, under the pretext that they will bring democracy to the Arab countries within the next 20 years, has intensified the policy of violence aimed at creating conditions and thus the possession of natural resources, creates great problems. This, in turn, increases the discontent of the inhabitants of these countries.

At the same time, the increased efforts of European countries that are members of the European Union to pursue independent economic policies that provide services to economic development, especially when it is announced that the UK will secede from the state, leads to the fact that the prospects of this Union are also in question. This also indicates that conflicts may arise between them, which may become the basis for instability in this area. This, of course, leads to the aggravation of global conflicts on a global scale. More precisely, we can say that the head of humanity has reached a situation where conflicts, contradictions, various wars could not leave the larynx. In these circumstances, this society, put forward over the centuries by great thinkers, which has become the ideal of humanity as the idea of a prosperous, carefree and fully secured civil society and their practical implementation, also indicates that it can become a homosexual.

5. CONCLUSION

The above-mentioned theoretical thoughts and analyses show that:

(a) the people of the twenty-first century must look back more deeply and draw appropriate conclusions from the current situation so that they can see peace, prosperity and stability, especially the need to contain the increasingly intense passions of the day;

(b) if countries that have achieved high progress are promoted again, if poor countries become even poorer, it is obvious that this in itself will cause global political and economic conflicts [Otamuratov & Sultonov, 2020]. In this case, the question of whose hand will be high; you can answer "no". Because it is known from history that the destruction of empires that united many countries, no progress based on violence, could ever live and live forever. In history, evidence has been found that violence caused violence. And today it is proved by practical life itself that the policy of violence in those countries that, implementing the "Arab spring", are trying to forcibly bring "democracy" to these countries today, even if in their future there is a great danger to state sovereignty, is short-lived. So, is it possible that today humanity and society come out with fewer losses from situations that occur in progress and may become even more complex in the future? - the question arises: this can be answered "Yes, there is now". The possibility of this is again in humanity itself. No matter how a person creates such a situation, it is necessary to find and implement such mechanisms to overcome it.

In our view, they may have the following mechanisms:

a) that the country's leading these processes should be aware that science, technology, and technology that they are developing are slightly refrained from being used as a factor in the possession of material wealth and its moral uplift;

b) in this concept, international organizations should lead the development and implementation of the concept of global education related to preventing an increase in consumer propensity to consume in the spirit of;

c) promotion of the spirit of the glorification of the values of the people, the nation, the transition from a political tone to the upper face of spirituality, that is, the integrity of the world, his sharpness in the mind, thought and soul of humans raising morality to the level of viability within a short time; in the concept of global education against the ensure that people were not without a human nation, person without nationality, person without nationality, but did not become a tool of struggle for its interests, it should be considered as one of the indicators of his spirituality.

Another serious problem in spirituality and human relations is the attitude of developing countries to the concept of global education. Certainly, they have a view that they do not notice the "wind" of planetary crises that occur today in the euphoria of the huge opportunities that they have, or, if they perceive it, they are convinced that they are eternal as their values. In such a situation, using the achievements of science, technology, and technology for malicious purposes can lead to a certain extent to the fact that the current crises can go along the way of popularizing the ideas and ideologies of processes that equally destroy the king, the poor, and those who live a prosperous life, and those who live in poverty. At the same time, the leadership of scientists, specialists, statesmen, and experts in developed developing countries presupposes their work. In their work, they should pay attention to the popularization of the idea that if today the world continues to deepen the ongoing global spiritual crises, the successes achieved today in the field of science, technology, technology, information communications and other areas, as well as in the future can lead to an acceleration of the well-being of mankind, accelerating its death.

After all, we are witnessing the extent to which humanity serves its achievements in the twenty-first century and threatens its life to the same extent. If this process does not create a culture of using these achievements among people, there is a risk that their achievement in the twenty-first century will also be called into question. This means that the culture itself not only owns science, technology, technologies and information technologies, but also material values, thereby serving the self-consciousness of a person, his high standard of living. But achieving this is not a job where wool is made. Because when a person who is prone to evil ideas upsets his nobility as a conscious being, instead of living as a genuine person, absorbs into the consciousness of young people who are prone to its destruction, develops terrible weapons, creates new ones and spreads space to the floor, forms a "mass spirituality" that leads to the logic of his activities, and makes everything necessary for the nutrition of youth from it.

The survival of the whole world remains linked to its conscious activity, alienation from itself, moral poverty, weak will, weak courage and courage. If today their need is not be understood, then tomorrow the risk of being late increases. This negative situation has become one of the global problems that people face when it comes to self-preservation. And

their solution begins with the fact that a person is aware of himself spiritually. In this sense, the achievement of it in practice again depends on its noble activity of the person himself.

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