

## The Rise of National Independence in the Philosophy of Jadidism

Akhmedova Zarnigor

Assistant of Samarkand state university

### ABSTRACT

This article examines at the Jadids' vision of national independence and how members of the movement reacted to it.

**Keywords:** *Jadids, spirituality, the idea of national independence, nationalism.*

The national notion, or national ideology, that we are confronted with now was on our Jadids' agenda a century ago, and it was vigorously disputed.

First, there's an article about the "nation" and "nationalism" by Jalim Mamatqulizoda, the editor of Mulla Nasriddin magazine, which stunned locals in Tashkent's "Koliday" with the drama "The Dead". The ancient Greek philosopher Democritus, who lived a little more than two and a half thousand years ago, is credited with coining the term "nation." He explains this idea as "every nation's solitary owner." The issue resurfaced again during the French Revolution in the XVIII century, although the concept is still being established in some countries. [2]

We all know that using the most up-to-date scientific news and universal ideas is essential for every nation's progress. However, there is one stipulation. These concepts must "nationalize" their way through the nation's hearts and minds. Only then will he be able to serve his country.

In 1884, the journal "Tarjimon" published an article. "It is school education that produces decent people among us." That's who we have if we have any useful people. Teachers are persons who give all of their efforts to the work of teaching, to the path of truth, without expecting any honor, praise, or celebrity in return...

All honor and glory to you, dear professors!

Forgive us, your students' habits, for not recognizing your sacrificial labor and abandoning you in poverty and need.

Our Jadids have been trying to instill a sense of history in our nation, which has fallen into disrepair and forgotten its history, for the last three or four centuries.

The similarities between Tarjimon's Muolomayi Salotin, published in December 1906 and January 1907, and Fitrat's 1918 masterpiece, Sagan of Timur, are easy to spot.

Alibek Husseinzadeh proposes an essential idea based on language material in his essay "Turklik-askarlik" published in "Tarakkiy" newspaper in 1909. Some of our imperative verbs (such as ur, urdir, and urdirt) have 4-5 layers of command meanings in other languages. This is a monument to Turkish judgment and power's long history, as well as the multi-level order that has been in the da'wah administration system from the dawn of time, under the tight

supervision of a series of posts.

The Jadids considered the nation as a guarantee of survival and even preservation, as well as a source of development. "No power has been able to withstand this step, according to the nation," Yusuf Akchura wrote. "In the face of this ideology, hundreds of thousands of tremendous armies have been defeated." "Every cannon and rifle in the world can't stand this immense strength known as the nation." The idea of a nation necessitates togetherness. The term "unity" is used to describe human, racial, and religious similarities.[2] Pan-Islamism, pan-Turkism, pan-Turanism, and local nationalism evolved as a result of this, and played a vital role in the nation's awakening and self-awareness, but eventually became a baseless allegation.

The Jadid movement was founded in Turkestan, and its intellectual inheritance of independence, national patriotism, and national patriotism were all entwined with universal democratic ideas.

The Jadids' political programs were geared toward fighting for Turkestan's independence. They believe that establishing a constitutional monarchy will satisfy their political demands. As a result, they debated the programs of the political parties engaged and approved the cadet party's program. [3]

Makhmudkhoja Bekhbudi voiced his views on national independence to various parties and sought for support for the cadets as he presented his ideas.

Judge Bekhbudi gave special attention to the Sharia-based courts that dealt with minor criminal and civil cases. Bekhbudi was concerned that the tsarist regime meant to abolish the courts. Judge Bekhbudi, concerned, emphasized the importance of preserving the judiciary at all costs. For the country, the question of Muslim judges and religious administration is a matter of life and death. The courts, according to Judge Behbudi, should only function in conformity with Sharia law. This board, in his opinion, should be a constitutional body with the authority to review judicial decisions while also preparing reform programs in keeping with current needs. in their opinions on their powers.

The concepts represented in Bekhbudi's publications and reform programs served as the Jadid movement's principal program materials and guide. "The demand for Turkestan's autonomy has been put up," says a political phrase or proposal. The following are some possibilities for achieving autonomy:

- A) complete secession from Russia;
- B) Restriction of national spiritual and religious autonomy within the constitutional federation of the Russian state.

In addition to the "Shurai Islamiya" and the "Shurai Ulamo" political parties, this period includes the years 1914-1918, sects, societies and associations such as "Mirwaj ul-Islam", "Mufaql ul-Islam", "Miftokh ul-maorif", "Ravnaq ul-Islam", "Ittifaq ul-Muslimin", "Turon", "Izchillar todasi", "Temur todasi", "Erk socialist party", "Jadid Progressive Party", "Birlik Association" and "Chigatay Gurungi" were formed, and their action plans, as confirmed above, put forward several forms of the idea of national independence. There were more than 200 such organizations in Tashkent alone. In this sense, this period can be said to be the highest stage of development of the Jadid movement and ideology.

"Those who did not know the name of their tribe and the names of their seven fathers were termed slaves," Makhmudhoja Bekhbudi says in an article disputing the Russian name "sart." Bemak was well-versed in the country's history and possessed a strong sense of patriotism.

This, of course, evokes a sense of pride in the heart of every Uzbek. But for that you need to know the history. That is why our Jadids paid special attention to the history and the nation.

History is not just a matter of being informed. It was to be a mirror, an example, a means of education. It is said that a flowing stream flows. It is easy to restore what is in the blood. But you need to know them first, and then think about how to recover.

### **References**

1. Kosimov B. "National Awakening." T., "Spirituality", 2002.
2. "Philosophy". Encyclopedic Dictionary. Publishing House of the National Society of Philosophers of Uzbekistan. T, 2004.