

**ISMAIL GASPRINSKY: LIFE, IDEAS, AND JADID LEGACY****Makhmudov Dilshod Kilichboyevich**

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**Abstract:** this article thoroughly analyzes the life, creative activity, and rich heritage of Ismail Gasprinsky (1851–1914), the great enlightener of the Turkic peoples and the founder of the Jadidism movement. It highlights Gasprinsky's pivotal role in awakening national consciousness among the Muslims of the Russian Empire, radically reforming the education system, and promoting the ideas of Pan-Turkic unity. The article substantiates the historical and cultural significance of his "usuli jadid" schools, the "Tarjimon" newspaper, and the slogan "**Unity in Language, Thought, and Work,**" based on scholarly sources. The paper discusses Gasprinsky's enlightening, pedagogical, and journalistic activities, as well as his reformist ideas that remain relevant for modern Uzbekistan and the entire Turkic world.

**Keywords:** Ismail Gasprinsky, Jadidism, enlightenment, "Tarjimon" newspaper, "usul-i jadid" (new method), Turkic peoples, national identity, educational reform, pan-Turkism.

**Input**

The late 19th and early 20th centuries were a period of socio-cultural awakening for the Turkic-Muslim peoples under the Russian Empire. This period encompassed a complex historical process where the need to bring society out of stagnation, modernize the outdated education system, and adequately respond to Western civilization through the mastery of science and technology was felt. At such an important moment, the great son of the Crimean Tatars, educator, writer, publisher, and public figure Ismail Gasprinsky (1851-1914) emerged.

His name was not limited to Crimea, but had an indelible influence on the enlightenment and national movement of the entire Turkic world from the Caucasus to Central Asia. Gasprinski's main idea was to achieve progress by freeing Muslim society from superstition and ignorance, harmonizing the enlightened spirit of Islam with modern knowledge. Gasprinski's main idea was to achieve progress by freeing Muslim society from superstition and ignorance, harmonizing the enlightened spirit of Islam with modern knowledge. The Jadid movement (meaning "new method" in Arabic), which he founded, became a practical expression of these great goals.

The main purpose of this article is to study the fruitful life path of Ismail Gasprinsky, the environment that shaped the ideas of Jadidism, his main heritage, such as the "usuli jadid" schools and the "Tarjimon" newspaper, as well as to determine the spiritual and scientific value he left for today's Uzbekistan and the Turkic peoples.

**Main part**

Ismail Gasprinsky was born on March 21, 1851, in the village of Avciköy (Ajiköy) near Baghchisaray in the Crimean peninsula. His father was a Tatar nobleman who served in the Russian army. Young Ismail first studied at a Muslim elementary school, then at the Simferopol and Moscow Cadet Corps.

**The formation of Gasprinsky's worldview**

Gasprinski's worldview was formed directly as a result of his international education and travels. After returning to Crimea in 1867-1870, he worked as a Russian language teacher. However, a turning point in his life occurred between 1871 and 1875, in Istanbul and Paris. In Paris, he studied at the Sorbonne University, perfectly mastered the French language, and became closely acquainted with European culture and modern ideas such as socialism and liberalism. He also visited Tunisia, Algeria, Egypt, and Greece, where he had the opportunity to directly compare the civilizations of the Muslim East and West. This experience solidified his views on the need to critically accept the advanced achievements of the West and harmonize them with the values of the East (E. Lazzarini, [3, 153]). In 1875-1877, he visited Turkey, where he met the leaders of the Young Turks movement and was inspired by their reformist ideas. Upon returning to Crimea in 1877, he was elected mayor of the city of Baghchisaray, but he devoted his main activity to enlightenment and journalism.

### **Theoretical foundations of Jadidism**

Gasprinsky's Jadid ideas were reflected in his early treatises. In his work "Russian Islam" (Simferopol, 1881), he drew attention to the difficult situation of Muslims in the Russian Empire and emphasized that the only way out of this situation was through reforming science, education, and mastering modern technology. He opposed the blind acceptance of European civilization and called for its critical analysis. In his work "A Balance of Views on European Culture" (Istanbul, 1885), he engaged in a debate with the new ideas of socialism for his time, expressed doubts about some of its principles, and emphasized the development of society through non-violent, gradual reforms.

### **1. "Usuli Jadid" schools and the practice of pedagogical reform**

Gasprinski's greatest practical contribution was the "usuli jadid" (new method) schools, aimed at radically changing the education system.

The result of the phonetic method: the first Jadid school opened in Baghchisaray in 1884 became an example. Thanks to new textbooks and pedagogical approaches, students were able to become literate within 2-3 months, which was ten times more effective than the traditional method (V. Gankevich, [6, 75]). Gasprinskiy created the manual "Rahbari muallimin, or Companion to Teachers" (1898), which provides a detailed explanation of this system.

The introduction of secular sciences: It introduced the teaching of not only religious sciences, but also modern secular sciences, such as mathematics, history, geography, and natural science. Through this, he succeeded in transforming the school from a religious institution into a modern educational center.

The issue of women's education: Gasprinskiy paid great attention not only to men's education but also to women's education. In 1906, she published the magazine "Olami Nisvon" ("The World of Muslim Women"). This movement became one of the first publications openly discussing the issues of Muslim women's education and raising their status in society (E. Lazzarini, [7, 89]).

### **2. Expansion of the newspaper "Tarjimon" and journalistic activity**

The first issue of the newspaper "Tarjimon" ("Translator"), published on April 10, 1883, became a turning point in Ismail Gasprinsky's educational activities.

- Common Turkic language standard: The most important feature of the newspaper was its language. Gasprinsky tried to create a common Turkic language, simplified so that it would be understandable to all Turkic peoples, bringing together dictionaries of Uzbek, Tatar, Azerbaijani, and Turkish languages. This language became the practical and linguistic basis of the slogan "Unity in language, thought, deed."

Expansion of the sphere of influence: "Tarjimon" soon became the only source of communication and information for the Muslim intelligentsia of the Russian Empire in the Caucasus, the Volga region, and Central Asia (Turkestan). Its circulation in some years reached 5000 copies (Z. Abdirashidov, [8, 29]).

- Other publications: Gasprinskiy did not limit himself to "The Translator." He published the children's newspaper "Children's World" (1908-1915), the political newspaper "Millat" (1908), and even the Arabic newspaper "Uyg'onish" (Cairo, 1908). These actions testify to his desire to influence educational processes not only in Russia, but throughout the Muslim East.

### 3. Literary and political heritage

Gasprinski's literary and political works played an important role in conveying his reformist ideas to the masses.

- Literary works: His science fiction work "Muslims of Darur-Rohat" depicted a developed ideal society of Muslims, while "A Hundred Years Later. The novel "The Year 2000" outlines scenarios for the future positive development of society. These works served to artistically instill the ideas of the Enlightenment.

In 1893, Gasprinskiy traveled to Turkestan, visiting Bukhara, Samarkand, and Tashkent. There he met with local intellectuals, including Mahmudkhoja Behbudi, Munavvarqori Abdurashidkhanov, who later became the main representatives of the Jadid movement, and gave them a strong spirit. These meetings served as a direct impetus for the formation of the Jadid movement in Central Asia (B. Ergashev, [4, 46]).

- The Movement of Political Unity: After the 1905 revolution, it actively participated in organizing the All-Russian Muslim Congress to demand political rights for Russian Muslims. These congresses were the first step in uniting the intellectuals of the Turkic peoples on a political platform. At his initiative, the political party "Ittifoq ul-muslimin" was formed, which was the first national political unification of the Turkic peoples.

Gasprinsky's entire activity in the context of the Russian Empire was aimed at modernizing Muslim society, preserving national identity, and strengthening the educational and cultural unity of the Turkic peoples. He advocated for achieving progress not through revolutionary, but through gradual, peaceful reforms, strategically elevating the role of education and the press in this path.

### Conclusion

Ismail Gasprinsky is a great thinker and reformer, a guiding star of his time not only for Crimea, but also for the entire Turkic world. Although his death in 1914 was a great loss for the enlightenment movement of the Turkic peoples, the idea of Jadidism, which he founded, rapidly developed in Central Asia and other regions, accelerating the process of national self-awareness.



The relevance of Gasprinsky's legacy has been preserved even today. His ideas, such as the modernization of education, the preservation of national language and culture, the upbringing of the younger generation as educated and moral people, and the strengthening of ties between the Turkic peoples, serve as an important spiritual foundation for Uzbekistan's reforms in building the foundation of the Third Renaissance.

The activity of Ismail Gasprinsky is a vivid proof: the only way to achieve progress is to master modern science and technology while preserving our national values, that is, to develop in the spirit of the "Jadid method".

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