



Ismail Gasprali's Jadidic Ideas And Its Influence On The Lives Of Turkic And Muslim Peoples

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ABSTRACT

This article analyzes the ideas and goals of the Jadid movement, its strategic mission, and its impact on world civilization, particularly the lives of Turkic Muslim peoples, based on sources from that period. It examines the fact that Jadidism was a unique phenomenal phenomenon.

Keywords:

Ismail Gasprali, Jadid, strategy, school, newspaper, Crimea, Turkic peoples, Turkestan, world, civilization.

Introduction. Jadidism is a phenomenal process in history. Ismail Gasprinski's reformist and national awakening ideas, which began in the spheres of the press and school based on the ideas of Jadidism, had a great influence on the fate of the Turkic Muslim peoples. In order to study this process, we tried to highlight this analysis.

Method. In the course of covering this topic, several methods of scientific research are used, including comparative analysis of data, synthesis, as well as chronological analysis and the principle of objectivity. As a result, the sources were compared with each other, and based on them, a truthful conclusion was reached.

Discussion. According to Candidate of Philological Sciences, Associate Professor Boybuta Dustkorayev, "In the 19th century, the feudal backwardness led the East to dependence on Western despots, and the struggle for liberation from national oppression was considered the main social program." Freedom, independence, and liberty could only be achieved when liberated from feudal backwardness and ignorance. For this, it was

necessary to fundamentally reform the existing system in society, and the progressives emerged as "jadids" (new ones) opposing the hardened "traditionalists" (conservative forces). Therefore, the Jadids emerged as a political movement in Egypt, the Ottoman Empire, and Turkestan (as Professor Begali Kasimov rightly pointed out, we also agree that "Jadidism is not a sect, but a movement" - U.B.). True, their level of formation and development was not the same. Even in the territories occupied by Tsarist Russia, by the end of the 19th century, national liberation movements finally brought the Jadids to the stage of history. Peoples and nationalities, trapped in the chains of national tyranny, could escape from the clutches of a powerful empire only by acting together. For this, first of all, it was necessary to awaken national consciousness and achieve an understanding of the identity of the nation. The Crimean Ismail Gasprali was one of the first to come to this idea" (1).

That is, the phenomenon that transformed the National Awakening against colonialism, which covered the Crimea, the Volga region and the Adyge, the Caucasus, Turkestan, Bukhara and Khorezm under the Russian Empire, the wise pride of the Turkic Muslims into an educational,

social and political movement, and the realities into a rapid event and process of history, was Jadidism. The founder of this movement was Ismail Gasprali, and the idea of "Unity in language, thought, and work", the Jadid school he founded, and the newspaper "Tarjimon" had such a great impact on the fate of the Turkic Muslim peoples. This idea was not only at the end of the 19th and beginning of the 20th centuries, but throughout history, there has never been such a wide-ranging movement that affected all spheres of society.

Perhaps this movement took place under colonialism, severe pressure, and oppression, and the pride in the character of the Jadids not only united their followers around a phenomenal event, but also politicized the mainly Turkic Muslim peoples living under various systems such as capitalism, feudalism, and monarchy, and encouraged them to take an equal step with the peoples of the world.

As Professor Begali Kasimov (1942-2004) rightly assessed, "The ideas of Jadidism, like the strong winds of early spring, opened up the snowy medieval life to its lowest layers. It became a thunderbolt, and it announced that the life-and-death issue of the Nation and the Fatherland was on the agenda. Flashing like lightning, it illuminated the wounds in its bosom. Like water, it gave life to the seedlings of education, the press, and the theater in the bosom of Mother Turkestan. On the basis of these ideas, a heated and exciting process was organized, leading to the struggle for national awakening and national independence. At the same time, this movement also educated the nation. It raised it from interpreting every disaster that befell it as fate to the level of analyzing and seeking a solution. In particular, our Jadidism realized that in order for the nation to live and develop, it must first of all be free and independent, and paid special attention to awakening the broad masses They gave.

The people, however, have come a long way from the events of Pulat Khan and Dukchi Ishan to understanding and implementing the essence of the "Turkistan (Kokand) autonomy". Our Jadids are constantly engaged in political affairs - rights, national state, and power issues. At the same time, school and education reforms have

begun. A national press has been established. A theater has appeared. A new literature has been formed. In a word, a new way of thinking has come to the fore. This was the understanding of the identity of the nation and the ideology of independence.

This was undoubtedly an unprecedented event in the nation's historical development over the past 3-4 centuries. It signaled the beginning of a new stage in its life after a long period of stagnation.

The following thoughts of Dr. Baymirza Khayit accurately express the essence of this movement: "The Jadid movement was a new manifestation of long-standing debates and negotiations on cultural issues. The Jadid movement was not a new way of adapting education and upbringing to the surrounding European civilization, but rather an expression of studying European civilization and making it serve the national culture" (3).

Ismail Gasprali was the person who felt that this sacred, responsible, most urgent, and urgent task before the Turkish Muslim nations and before the Nation had fallen on his shoulders, and who developed a sense of responsibility in his life for his time and society.

Hasan Sabriy Aivazov, one of Ismailbek Gasprali's close associates, was a thousand times right when he wrote: "O teacher! You were a sun! You were a sun that rose to illuminate the Turkic-Muslim peoples in the East, who were doomed to crisis due to centuries of darkness of ignorance."

After all, as the Azerbaijani statesman Narimon Narimonov wrote, "If the nation forgets its heroes like Ismailbek, it will ruin its own life."

Considering that not only Turkish Muslims had a great influence on the lives and fates of peoples, but also on world thought and politics, the French magazine "Revue du monde Muslim" recommended Ismail Gasprali's candidacy for the "International Nobel Peace Prize" in 1910, taking into account his great services to the nation. This recommendation and proposal were supported by many magazines abroad.

As Professor Begali Kasimov emphasized, "This is not a lofty statement. The proof is history. He was called the father and leader of the nation while he was still alive. His greatest service was

to introduce the Turkic peoples who lived on the borders of Russia, but who had become distant from each other and had reached the level of alienation due to the influence of time. In Behbudi's words, "he managed to unite all the Turkic-Tatar peoples in Russia into one national family through goodwill in a very short historical period." He initiated the "usuli savtiya," which made a real revolution in the spiritual life of the peoples of the East, in particular in school education, and went down in history as the "usuli jadid." He laid the foundation for the most famous and progressive movement of the 20th century East – jadidism. He considered all the Turkic peoples as a single, unified nation. He dreamed of seeing them equal and prosperous with the developed nations of the world in knowledge, enlightenment, truth and justice. He devoted his entire mind and body to this sacred cause - the prosperity and protection of the nation. This was not just a wishful dream, but a clearly planned action of a man who was aware of the ups and downs of his time, deeply understood its history and destiny, and who knew and saw both the East and the West equally" (4).

If such a phenomenon person, Ismail Gasprali, the founder of the Jadid movement, recognized in his time, and Turkestan were to be compiled, based on the press of that time, with articles, obituaries, and condolences written during his lifetime or in connection with his death, a multi-volume collection of works would be ready.

As Professor Bakhodir Karim wrote, "On the occasion of Gasprinsky's death, sounds of regret and lamentation were heard from different corners of the world, and at the same time fate was accepted. Letters, telegrams, and messages constantly poured into the Bakhchisarai, expressing condolences and wishing him patience with the high etiquette typical of Muslims - all this is, of course, a historical fact.

The number of articles published in many newspapers and magazines of the world at that time, especially in the Tatar press, is incalculable. This is no exaggeration. Because in the Uzbek press alone, dozens of works dedicated to Gasprali were published in just two months, from September to November 1914. These literary, scientific, and social sources can

be conditionally classified as "Elegy poems," "Publicistic articles and news" (5).

There are many works written in the fall of 1914 dedicated to the death of Ismail Gasprali, and Doctor of Philology, Professor Bahadir Karim lists them. "Our condolence letter to our enlightened grandfather Dear Ismail Gasprinsky" by 16-year-old student Hamidi from Andijan, "Farewell letter" by Hamza Hakimzada Niyazi, "Farewell letter" by a man named Husaynkhodja Saodati, "For the memory of Great poet Ismailbek" by Abdulla Avloni, "Great poet Ismailbek rahmatullah" by Samarkand poet Fakhridin Rozhiy, "For the memory of Ismailbek", Siddiqiy Ajziy "Ismailbek khatlari yodiga", Vasliy Samarkandy "Historical rihlat janab mirzo Ismailbek shabibi" published in journal "Tarjuman", "For the memory of Ismailbek Rahmatullah rahmatan wa asatan wa udhula fil jinan", "Ismailbek khatlari yodiga" by Samarkand teacher Khatoi, "Ismailbek khatlari yodiga", Mulla Shamsiddin Qori Khoib "Muhtaram fazili nukladon wa fariduz-zaman, publisher "Tarjuman", the state of the time Ismailbek Gasprinsky's historical year "deaths". So, how was the life and work of such a recognized, noteworthy national hero, phenomenon PERSON?

According to Zera Bekirova, editor-in-chief of the Crimean magazine "Nenkezhik", "Ismail's grandfather Ali, the founder of the Jadid movement and phenomenon that initiated the National Awakening in the life of the Turkic Muslim peoples, was an influential person in the village of Gaspra in Crimea. Therefore, his son Mustafabey worked as a translator for the Governor-General of the Caucasus and Crimea, Prince Vorontsov-Dashkov. In 1853, he was awarded the title of lieutenant and raised to the rank of nobility. Mustafabey married twice. His first wife died in 1849, and in the same year he married Fatima Khanum, a member of the famous Crimean Kaytsov family. Mustafabey had two sons and four daughters from this wife."

Ismail was born on March 21, 1851 as the second son of this family. First, he studied at the old school of Haji Ismail from Bokhchasaray, then at the gymnasium in Simferepol, then at the military school in Voronezh, and from the age of

13 he studied at the Milyutin gymnasium in Moscow. In 1868, Ismail returned to Bakchasarai and began his pedagogic career as a Russian language teacher at the "Zanjirli" madrasa.

He went to France in 1872 to get acquainted with the processes in world countries and the life of other peoples. In addition to Paris, he also traveled to Vienna, Munich, and Stuttgart. At that time, he met the great Russian writer I.S. Turgenev, who was living in France, and worked as his secretary. In addition, he studied at the Sorbonne University in order to get a world-class education. In 1876, he returned to his native Bakchasarai and continued his work at the "Zanjirli" madrasah.

Naturally, Ismail Gasprali, who had a deep insight into world events, had a great influence on his worldview, and realizing that traditional education was lagging behind modern developments, he planned to open a school with a new educational method. However, like any innovation inherent in all times, Ismail Gasprali's endeavor in the field of education encountered obstacles.

When his efforts in the field of education were thwarted, he tried his luck in administrative management. As a result, due to the influence of his ancestors, as well as his own education in Europe, he served as the mayor of Boğazay from 1878 to 1884. A major change occurred in the personal life of Boğazay Mayor Ismail Gasprali in 1882. That year, he married Zuhrakhanim, the daughter of Akchurin, a Kazan Tatar, and from this marriage he raised children named Rifat, Shafiqa, Bahiya, Daniyal, Nigor, Mansur, and Haidar. Leyla died when she was young.

Over time, Jadid publications began to appear not only in Crimea, but also in every region inhabited by Turkic Muslim peoples. That is, Ismail Gasprali had a great influence not only on the educational sphere of the life of the Turkic peoples, but also on the press, and on the life of society in general, so much so that his Jadid movement, with its reformist zeal, which covered all spheres of society, and itself reached the level of a PHENOMENON.

"Taraqqi" (Ismail Abidi), "Khurshid" (Munavvar qari), "Shuhrat" (Abdulla Avlani, Akhmadjan Bektemirov, Munavvar qari), "Asia" (Abdulla

Avlani, Munavvar qari), "Merchand" (Saidkarimbay Saidazimbaev), "Bukharai Sharif" (Mirza Muhiddin, Siraj Hakim, Mirjalal Yusufzada, Levin), "Turan" (Ghiyos Usmanov), "Samarkand" (Behbudi), "Jome al-akhbar" (Abidjon Mahmudov), "Mirror" (Behbudi), "The Voice of Ferghana" (Abidjon Mahmudov), "The Voice of Turkiston" (Ubaydulla Khujaev, Munavvar qari, Ashurali Zahiri) were newspapers and magazines organized by progressives that covered the pain and longings of the peoples of Turkestan and the development strategy. The above publications were the platforms of the Jadids, organized in the spirit of enthusiasm for "Tarjiman" and with a sense of cooperation with it. That is, Ismail Gasprali's "Tarjiman" newspaper, in general, his journalistic activity, and his contribution to journalism had a great influence on the emergence, formation, and development of the press and journalism in Turkestan, and in particular in other Turkic countries. For that time, the press was a social phenomenon, a powerful means of influence, signifying a person's spiritual maturity and awareness of the processes taking place in the world. "Tarjiman", and in general, every Jadid publication, fully fulfilled this task for the politicization and awakening of the nation and took its place on the bright page of history.

In addition, the educational reforms that led to the national awakening, the so-called "new" school, also became a means of accelerating development. Yes, Ismail Gasprali founded the new method school in 1884, and soon schools of this type of education began to be established first in the Crimea, and later in Kazan, Ufa and the Caucasus, the Volga region, Turkestan, the Emirate of Bukhara, and the Khanate of Khiva.

It is noteworthy that in all these regions there were schools operating in the traditional old-fashioned system, as well as Russian-style schools serving the interests of the empire. It was precisely through Ismailbek's efforts and innovations in the educational system that these schools, where secular subjects were taught, soon became educational centers that competed with the so-called old traditional and Russian-style schools.

Gasprali was not only an organizer of schools and a skilled teacher, but also a great scholar who created textbooks in a new style, such as "Khojai Sibyon" (1888) - "Children's Teacher". Questions were given after each lesson of the textbook, which, according to the author, were the most convenient means for students to understand the lesson and pass the exam. Speaking about the new method of teaching and learning, the author draws attention to the harmfulness of dry memorization without explaining the essence to children, and emphasizes the systematic and consistent study of each letter separately "with its sound". Accordingly, this method was also called "usuli savtiya" (sound method). In this way, from the content of the lesson to the teaching method and the assessment process, from the classroom where the student attends the lesson to the class schedule - winter and summer vacations, from the location of the school, to the equipment of the classrooms - and the level of lighting, a new school education program was introduced on a modern basis. Naturally, this process was a real novelty for the Turkic Muslim peoples of that time. This new program of Ismail Gasprali in the field of education became known as the "new method".

In addition to teaching, journalism, and publishing, Ismail Gasprali also created two pamphlets called "Turkish Yearbook", "New Vision", and works such as "Russian Muslimism", "Turkistan Scholar". In this regard, Ismail Gasprali was not only a teacher, but also a publicist who covered the sorrows and longings of the nation, a public figure who served the interests of the people, and a politician. The newspaper "Tarjiman", the articles published in it about the sorrows and longings of the nation, and the prospects of the nation, as well as his works such as the above, played a major role in the rise of this great person to this level.

Due to such a multifaceted activity, Ismail Gasprali became a highly influential figure and a force influencing social processes not only in the Russian Empire, but also in the Ottoman Empire, the Turkic world, and Europe in general.

Naturally, he mobilized his influence and powerful influence to spread the ideas of

Jadidism. Ismailbek, who was respected by the court officials of the Russian Empire and the emirs and khans of Central Asia, paid attention to the organization of schools for this reason. For this purpose and idea, in 1893, he visited Turkestan with his Shirvan student Majid Ganizoda, and traveled to the cities of Samarkand, Bukhara, Shakhrisabz, and Tashkent, continuing his work on the organization of Jadid schools and getting acquainted with his colleagues.

Gasprali's trip to Turkestan was published in the newspaper "Tarzhimon" in 1893, issues 29-38 and another part in 40-43. Candidate of Philological Sciences, Associate Professor Tohir Kahhor expressed this opinion. "Gasprali had two goals in traveling to all countries: the first was to organize the opening of new-style schools, and the second was related to the distribution of the newspaper "Tarjiman". He came to Turkestan to fulfill these same intentions. As is known from his works and memoirs about him, Ismailbek was a person who managed to establish good relations with many statesmen and high circles of the East and West" (6).

Ismail Gasprali, during his visit to Turkestan, had become acquainted with the real situation in the country and was fully aware of the attitude towards the Jadid schools. Therefore, he published an article entitled "Advice to the Khans" in the 89th issue of the "Tarjiman" newspaper in 1906, in which he advised the rulers as follows:

"We would like to say a few words to the state khans, may they forgive us. O state khans, if there is one great service that you can do for the servants of God entrusted to your administration in this day and age, it is to enlighten Muslims with the light of wisdom through the dissemination of knowledge. The citizen of Islam does not ask you for wealth or food. Religion is from the Quran, life is from God. One thing that you, the state khans, can bestow on the population is high-level educational schools that disseminate knowledge and lead to perfection. There are many old madrasas, and some "Islamic schools" should be established in Bukhara and Khiva at this time".

These medical schools should admit students with a degree in science, religion, and military lineage, and should teach history, geography, chemistry, geometry, law, public administration, economics, and other necessary subjects in Persian, Turkish, Russian, and French.

There are people who are qualified to be teachers and lecturers in these sciences.

There are Muslims in Russia who have studied these sciences in Russia or Europe...If they are invited, they will find those who will serve with joy not for wealth or bread, but for the advancement of the nation.

As for the Russian government, publication does not hinder education (the spread of education), but its publication is in the interest and in the interest of education. It itself has seen and suffered the scourge of illiteracy in this era.

"Oh, statesmen! Due to the negligence of the past, the Mavara al-nahr region was defeated in politics and lost its independence. If it is divided in negligence in this era, the region's economy and the nation's livelihood will be defeated, and those who caused this will be held responsible for the rest of the world. May the Almighty God grant us good deeds."

Ismail Gasprali did not use the word "statesmen" in his address to these khans for nothing. After all, Amir Abdulahad in Bukhara and Feruz Khan in Khiva were the rulers of the country with a system based on monarchy, which was preserved as a semi-colony even after the Russian invasion in Central Asia. If these persons, as the state rulers of their territory, were careless, as Gasprali pointed out, the nation would be defeated in terms of economy and life, and those who caused it would be held responsible until the end of the world. Therefore, the first responsibility, concern and responsibility to the nation was on their shoulders.

From the more than 150 articles and reports on Khorezm published in the newspaper "Tarjimon" between 1883 and 1916, it is clear that Feruzkhan and Asfandiyor were very supportive of the new schools and reforms in the country in general. The reforms themselves were processes initiated by these rulers. That is why Dr. Boymirza Hayit said so. "Khans of Khiva,

such as Muhammad Rahim and Asfandiyar, were not against the concept of modernity, and therefore did not hinder Jadidism. After the February Revolution (1917), the "Young Khivas" began to make political demands. They asked the Khan (Asfandiyar) to organize a people's assembly in which Jadids would also participate. With the protocol of April 5, 1917, Asfandiyar Khan allowed a parliament-mezhly with the participation of about 50 representatives. This parliament-mezhly had the right to elect observers. Thus, the Khan was a progressive person with the ability to develop his state system" (7).

Ismail Gasprali's second trip to Turkestan dates back to 1908. The details of the trip were published in the issues of "Tarzhimon" of that year (47,50,57-59,64,78) under the heading "Did I see you in Bukhara?". Gasprali arrived from the Caspian Sea on the ship "General Skobelev" and, while boarding a train from Krasnovodsk, recalled the Battle of Gok-tepe during the Russian invasion. He recalls with pain and anguish that the inhabitants of the fortress "were put to the sword and trampled under the hooves of horses, as a glory and example to all of Asia."

Ismail Gasprali is met at the New Bukhara (Kagan) station by the emir's officials and the Russian political agency's translator Mirhaidarbek. Amir Abdulhamid invites him to Karmana. During the banquet, he meets with the crown prince Sayyid Alimkhan. He knows that the Crown Prince regularly reads the Russian press and is aware of world events. That is why he feels hope for changes.

Then he went to Samarkand and got acquainted with the "new style" schools in the city. He had long conversations with his colleagues, such as Mahmudkhodja Behbudi and Abdulkadir Shakuri, about their goals and objectives, teachings, and the glorious, primary tasks facing the Turkish nation. The main themes of the topic were history and the future, sacred monuments and their fate, Russia's policy of conquest and the preservation of identity in these conditions. On his way back from Samarkand, he returned to Bukhara and negotiated with Qushbegi Astanakulbek about re-establishing the Jadid school, which had ceased to function. Realizing

that the main obstacle was from the kazykalon, he went to him and received his promise to restore the school. During the trip, the Nogais in Bukhara invited Ismailbek to visit them and made him an honorary member of the "Jamiyati Charaya" organization. They said that they wanted to name a newly opened school "Ismailiya" in his honor. However, Ismailbek did not agree to this and suggested another proposal - to name it "Muzaffariyya" in honor of the late father of Amir Abdulahadkhan. That is, the emir thought that in this way, thanks to the school founded in honor of his father, the number of other Jadid schools would not be prevented from increasing.

Ismail Gasprali was not only a teacher, publicist, publisher and public figure, but also a famous writer who created many works of fiction. He has many prose works such as "Letters of France" (1887), "Dar al-rahmat Muslims" (1889), "Letters of Sudan" (1889), "Lands of women" (1890), "Gulbaba's visit" (1908), "The Lion girl", "Sun Rise", "Ivan and Suleiman" (1897), "Mukolamayi Salatin" (1908), which are pillars of the "Anthology of Jadid's Literature". Thankfully, due to independence, some of Ismailbey's works have been translated into Uzbek. It is noteworthy that almost all of the events of the work are narrated in the author's own language.

Naturally, if an "Anthology of Jadid's Literature" is published as a necessity and necessity of the present era, it will begin with the works of Ismail Gasprali.

Results: With such a multifaceted activity, Ismail Gasprali was a recognized leader of the Jadid movement in the world with his practical activities. It is precisely because of this that the renewal movements and processes in society that have been noticeable not only in Crimea, but also in the Caucasus, the Volga and the Adil region, as well as in Turkestan since the end of the 19th century are largely associated with this person and his newspaper "Tarjiman". That is, it is difficult and impossible to imagine world history of the late 19th and early 20th centuries without Gasprali and his reforms.

Conclusion. Ismail Gasprali and his ideas became so influential and practical that from this period until the 1920s, there was no Turkic nationalist who was not influenced by this person. Therefore, getting acquainted with his creative activity and, in particular, his aspirations is of great importance not only in understanding the stages of formation and development of the Turkestan Jadid movement, and of course, Jadid literature, which was an integral part of the movement, but also in determining its content and essence in general, as well as its directions.

Despite the fact that Ismail Gasprali lived a short life of 63 years, he fulfilled his sacred duty to the Turkish nation and history. It was a PHENOMENON that accelerated the processes in the life of the Turks due to the ideas of personality and the reforms put into practice.

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