



SHARQSHUNOSIK  
ВОСТОКОВЕДЕНИЕ  
ORIENTAL STUDIES



1

2026

ILMIY JURNAL  
ISSN 2181-8096



**SHARQSHUNOSLIK**  
**ВОСТОКОВЕДЕНИЕ**  
**ORIENTAL STUDIES**

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TOSHKENT DAVLAT SHARQSHUNOSLIK UNIVERSITETI ILMIY JURNALI

НАУЧНЫЙ ЖУРНАЛ ТАШКЕНТСКОГО ГОСУДАРСТВЕННОГО  
УНИВЕРСИТЕТА ВОСТОКОВЕДЕНИЯ

SCIENTIFIC JOURNAL OF THE TASHKENT STATE UNIVERSITY  
OF ORIENTAL STUDIES

**№ 1, 2026**

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## Ideas for Modernizing Social Reality in Ismail Gasprinsky's Thought and the Formation of Jadidism in Central Asia in the Context of Philosophical Discourse

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**Abstract:** *The article analyzes Ismail Gasprinsky's modernizing concept and its role in the formation of Jadidism in Central Asia. Gasprinsky's ideas on education, language, culture, and social reform are examined as the intellectual basis of the Jadid movement. The study shows that usul-i jadid functioned not only as a pedagogical reform but also as a mechanism of social transformation. The adaptation of Gasprinsky's views in Turkestan led to the emergence of Jadidism as an independent socio-cultural phenomenon. The article confirms that Gasprinsky's legacy significantly influenced educational reforms, national identity formation, and modernization processes in Muslim societies of Central Asia.*

**Key words and expressions:** *Ismail Gasprinsky; Jadidism; modernization; social reality; Central Asia; usul-i jadid; educational reform; national identity; turkic culture; Muslim societies.*

**Annotatsiya:** *Mazkur maqolada Ismoil G'aspirinskiyning modernizatsion konsepsiyasi va uning Markaziy Osiyoda jadidchilik harakatining shakllanishidagi o'рни tahlil qilinadi. G'aspirinskiyning ta'lim, til, madaniyat va ijtimoiy islohotlarga oid g'oyalari jadidchilik harakatining intellektual asosi sifatida ko'rib chiqiladi. Tadqiqot natijalari usul-i jadid nafaqat pedagogik islohot shakli, balki jamiyatni ijtimoiy jihatdan yangilash mexanizmi sifatida ham faoliyat yuritganini ko'rsatadi. G'aspirinskiy qarashlarining Turkiston sharoitiga moslashtirilishi natijasida jadidchilik mustaqil ijtimoiy-madaniy hodisa sifatida shakllandi. Maqolada G'aspirinskiy merosining Markaziy Osiyo musulmon jamiyatlarida ta'lim islohotlari, milliy o'zlikni anglash va modernizatsiya jarayonlariga sezilarli ta'sir ko'rsatgani ilmiy asosda tasdiqlanadi.*

**Tayanch so'z va iboralar:** *Ismoil G'aspirinskiy; jadidchilik; modernizatsiya; ijtimoiy voqelik; Markaziy Osiyo; usul-i jadid; ta'lim islohoti; milliy o'zlik; turkiy madaniyat; musulmon jamiyatlari.*

**Аннотация:** *В статье анализируется модернизационная концепция Исмаила Гаспринского и её роль в формировании джадидизма в Центральной Азии. Идеи Гаспринского в области образования, языка, культуры и социальных реформ рассматриваются как интеллектуальная основа джадидского движения. Исследование показывает, что усул-и*



*джадид функционировал не только как педагогическая реформа, но и как механизм социальной трансформации. Адаптация взглядов Гаспринского в Туркестане привела к формированию джадидизма как самостоятельного социокультурного феномена. В статье подтверждается, что наследие Гаспринского оказало значительное влияние на образовательные реформы, формирование национальной идентичности и процессы модернизации в мусульманских обществах Центральной Азии.*

**Опорные слова и выражения:** *Исмаил Гаспринский, джадидизм; модернизация; социальная реальность; Центральная Азия; усул-и джадид; образовательная реформа; национальная идентичность; тюркская культура; мусульманские общества.*

**Introduction.** The study of modernizing ideas in the historical and philosophical heritage of Muslim societies in Central Asia is of particular importance for understanding the processes of national and cultural revival at the end of the nineteenth and the beginning of the twentieth centuries. During this period, the need to renew the educational system, revise traditional forms of social organization, and adapt cultural heritage to the challenges of a globalizing world became increasingly evident. One of the key thinkers and public figures who influenced these processes was Ismail Gasprinsky, whose intellectual and journalistic activity laid the foundations for the subsequent development of Jadidism.

The relevance of the research is determined by the fact that Gasprinsky's ideological heritage is considered not only as a reflection of modernization tendencies, but also as a theoretical and methodological foundation for the formation of the Jadid movement in Turkestan. His concept of the "new method" (usul-i jadid) functioned not merely as a pedagogical innovation, but as an instrument for transforming public consciousness, aimed at integrating Muslim peoples into the modern educational and cultural space.

Scientific Novelty

**Scientific novelty of the research.** The scientific novelty of the study lies in an attempt to provide a comprehensive analysis of Ismail Gasprinsky's modernizing paradigm within the context of the formation of Jadidism as an independent socio-cultural phenomenon. This approach makes it possible to reconsider the relationship between the intellectual activity of the Crimean Tatar thinker and the processes of national awakening in Central Asia from a philosophical perspective.

**Purpose of the Study.** The purpose of the study is to identify the role and significance of Ismail Gasprinsky's modernizing concept in the emergence and development of Jadidism, as well as to determine its contribution to the



transformation of the educational and cultural environment of Muslim societies in the region.

**The degree of knowledge of the problem.** The study of Ismail Gasprinsky's intellectual heritage occupies an important place in contemporary philosophical and historical scholarship. Existing research reveals several major approaches to the analysis of his ideas and activities. One line of research interprets Gasprinsky as a modernizing thinker of the Muslim East, emphasizing the close connection between his ideas of cultural and educational renewal, the concept of Turkic unity, and the recognition of print culture as a key instrument of social transformation.

#### Objectives of the Study

The scientific novelty of the study lies in the fact that the article attempts a comprehensive analysis of Gasprinsky's paradigm in the context of the formation of Jadidism as an independent socio-cultural phenomenon. This makes it possible to reconsider the relationship between the intellectual activity of the Crimean Tatar thinker and the processes of national awakening in Central Asia. The purpose of the article is to identify the role and significance of I. Gasprinsky's modernizing concept in the emergence and development of Jadidism, as well as to determine its contribution to the transformation of the educational and cultural environment of Muslim societies in the region.

**Main Directions in the Study of Ismail Gasprinsky's Legacy.** The study of Ismail Gasprinsky's legacy occupies a special place in modern philosophy, historiography, and scholarly research, within which several directions of analysis of his ideas and activities have been formed.

The first direction is associated with the characterization of Gasprinsky as a modernizing thinker of the Muslim East. Researchers note that his ideas of cultural and educational renewal were closely combined with the concept of the unity of the Turkic peoples and the awareness of the necessity of using the printed word as an instrument of social transformation. Thus, E. Allworth notes that Ismail Gasprinsky's ideas played an important role in the intellectual modernization of Muslim societies<sup>1</sup>. Similar conclusions are drawn by A. Bennigsen, who associates Gasprinsky's journalistic activity with the transformation of public consciousness under imperial rule<sup>2</sup>.

The second direction of research concerns pedagogical innovations. The "usul-i jadid" (new method) developed by Gasprinsky is regarded as a fundamentally new model of education, within which traditional religious disciplines were combined with elements of secular science. A. Khalid notes that it was precisely

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<sup>1</sup> Allworth E. *Central Asia: A Century of Russian Rule*. New York: Columbia University Press, 1967. — P.111.

<sup>2</sup> Bennigsen, A. *Muslim National Communism in the Soviet Union: A Revolutionary Strategy for the Colonial World*. Chicago: University of Chicago Press, 1979. – P.55.



through these schools that a new type of Muslim intelligentsia was formed, possessing modern knowledge and a sense of national responsibility<sup>1</sup>. A similar assessment is shared by S. Dudoignon, who associates Gasprinsky's reforms with the emergence of a network of new educational institutions in Crimea, the Volga region, and the Caucasus, which were subsequently adopted in Turkestan<sup>2</sup>.

The third direction is related to the study of the origins of Jadidism in Central Asia. Scholars note that although the Jadid movement relied on Gasprinsky's ideological legacy, it developed its own forms of adaptation to local conditions. H. Carrère d'Encausse emphasized that in Turkestan the modernization program acquired a different development than in Crimea, which is explained by differences in the socio-political environment<sup>3</sup>. Similar conclusions are drawn by M. Kamp, who notes that the Jadids managed to organically combine Gasprinsky's ideas with the tasks of national awakening and social modernization of the region<sup>4</sup>.

Modern researchers emphasize the interdisciplinary nature of Gasprinsky's intellectual legacy. His activity is analyzed not only in historical, but also in philosophical, sociological, and cultural dimensions. In his later works, A. Khalid notes that the innovative project of I. Gasprinsky created ideological and theoretical prerequisites for constructing a new type of Muslim identity based on the synthesis of traditional and modernist elements<sup>5</sup>. The issue of identity occupies an important place in studies of modernization processes in Muslim society. In scholarly literature, identity is understood as a set of stable characteristics that determine the self-awareness of an individual or a group in cultural, religious, and social dimensions<sup>6</sup>. In the Muslim world of the late 19th

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<sup>1</sup> Khalid A. *Making Uzbekistan: Nation, Empire, and Revolution in the Early USSR*. - Ithaca: Cornell University Press, 2015. – P.45.

<sup>2</sup> Khalid A. *The Politics of Muslim Cultural Reform: Jadidism in Central Asia*. - Berkeley: University of California Press, 1999. — P.90.

<sup>3</sup> Carrère d'Encausse H. *Réforme et révolution chez les musulmans de l'Empire russe (Bukhara, 1867–1924)*. — Paris: Presses de la Fondation nationale des sciences politiques, 1966. — P. 74.

<sup>4</sup> Gasprinskii I. *Russian Islam: Thoughts, Notes and Observations of a Muslim*. — Translated excerpts in: Khalid A. *The Politics of Muslim Cultural Reform*. — Berkeley: University of California Press, 1998. — P. 99.

<sup>5</sup> Khalid A. *Making Uzbekistan: Nation, Empire, and Revolution in the Early USSR*. - Ithaca: Cornell University Press, 2015. — 215 p.

<sup>6</sup> Carrère d'Encausse, H. *Réforme et révolution chez les musulmans de l'Empire russe / Bukhara 1867–1924*. - Paris: Presses de la Fondation nationale des sciences politiques / Armand Colin, 1966. — 214 p.



and early 20th centuries, this category was closely associated with issues of faith, tradition, language, and national self-consciousness.

Ismail Gasprinsky regarded national identity as a synthesis of religious and cultural values ensuring the unity of Muslim peoples. His slogan “Unity in language, thought, and action” reflected the aspiration to form a common foundation for spiritual and cultural revival. In his understanding, national identity included not only ethnic or territorial factors, but above all cultural-linguistic and educational commonality<sup>1</sup>. Gasprinsky paid special attention to the status of Muslim women. He believed that renewing the status of women and expanding their participation in the sphere of education were necessary conditions for shaping a new identity of society as a whole. His journalistic writings emphasized that it is precisely women who transmit cultural and moral values to future generations, and therefore their identity is closely linked to national revival<sup>2</sup>.

The analysis shows that under the conditions of Central Asia, Gasprinsky’s ideas of national identity were transformed into a broader project of social renewal. The Jadids adopted his concept not only as a pedagogical reform, but also as an instrument for rethinking the role of language and culture in the formation of a new society. Consequently, national identity in the Turkestan context came to be considered not only through the prism of pan-Turkic unity, but also as a means of consolidating local communities, which gave the Jadid movement its specific character. Thus, in Gasprinsky’s concept, identity was understood as a multidimensional phenomenon including religious, linguistic, educational, and gender aspects. It served as a key element of the modernization program capable of uniting Muslim peoples and preparing them for new socio-cultural challenges.

A. Frank, in studying the transformations of Bukhara, associates them with the broader context of interaction between the Muslims of Russia and Central Asia, where Gasprinsky’s ideas served as a kind of “catalyst” for cultural changes<sup>3</sup>. Thus, a philosophical and retrospective analysis shows that Gasprinsky’s legacy is considered in a comprehensive manner as a source of modernization ideas, methodological innovations in education, and a theoretical foundation for the Jadid movement.

**To achieve the stated purpose, the following objectives were set:** to analyze the ideological, theoretical, philosophical, and worldview foundations of the

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<sup>1</sup> Allworth E. *Central Asia: A Century of Russian Rule*. New York: Columbia University Press, 1967. — P.111.

<sup>2</sup> Bennigsen, A. *Muslim National Communism in the Soviet Union: A Revolutionary Strategy for the Colonial World*. Chicago: University of Chicago Press, 1979. — P.56.

<sup>3</sup> Frank A. *Bukhara and the Muslims of Russia: Central Asia in the Global Age*. - Cambridge, MA: Harvard University Press, 2020. — P.58.



concept of social modernization in the works and journalism of Ismail Gasprinsky; to identify the key components of social renewal (education, rationalism, progress, the relationship between tradition and modernity) in Gasprinsky's intellectual heritage and to reveal their philosophical content; to examine Jadidism as a socio-philosophical phenomenon and as an intellectual response of Muslim societies in Central Asia to the challenges of modernization at the turn of the nineteenth and twentieth centuries; to characterize the mechanisms of philosophical reception and adaptation of Gasprinsky's modernizing ideas in the socio-cultural environment of Central Asia.

**Research Methods.** The methodological basis of the research is built upon the use of historical-comparative and discursive approaches, as well as methods of analysis and synthesis. The retrospective-philosophical toolkit makes it possible to trace the genesis and evolution of I. Gasprinsky's ideas, as well as to reveal their transformation under the conditions of Central Asia in the late 19th and early 20th centuries. The comparative method made it possible to identify similarities and differences between the "usul-i jadid" in Crimea and in Turkestan<sup>1</sup>. Discourse analysis was used to study terminology and concepts in Gasprinsky's journalistic writings and the Jadid press ("ma'rifat", "ilm", "millat", etc.) [6, p. 45]. Thus, the proposed methodology allows for the reconstruction of the ways in which Gasprinsky's concept penetrated Central Asia, the forms of its adaptation by local enlighteners, and the influence of these ideas on the formation of Jadidism as an independent socio-cultural movement.

**The Ideological-Theoretical, Philosophical, and Worldview Foundations of the Concept of Modernizing Social Reality in the Works and Journalism of Ismail Gasprinsky.** Scientific and informational materials indicate that the ideas of I. Gasprinsky had a fundamental influence on the processes of modernization in Central Asia and became the intellectual basis for the formation of the Jadid movement. In modern philosophy and methodology, modernization is understood as a complex and multidimensional process of a society's transition from traditional forms of existence to new ones based on rationalization, scientific knowledge, and institutional transformations<sup>2</sup>. It is not only technological renewal, but also a transformation of patterns of thinking, social practices, and cultural norms. Within the social and humanitarian sciences, modernization is viewed as a universal mechanism ensuring a society's integration into global processes of development.

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<sup>1</sup> Khalid A. *The Politics of Muslim Cultural Reform: Jadidism in Central Asia*. - Berkeley: University of California Press, 1999. — 90-91 p.

<sup>2</sup> Khalid A. *The Politics of Muslim Cultural Reform: Jadidism in Central Asia*. - Berkeley: University of California Press, 1999. — 215 p.



For Muslim societies, modernization at the end of the 19th and the beginning of the 20th centuries had particular significance. It meant the necessity of revising traditional forms of education, religious consciousness, and cultural heritage. It was precisely in this context that Ismail Gasprinsky developed his reformist paradigm.

Gasprinsky invested in the concept of modernization primarily the idea of cultural and educational renewal. His program of *usul-i jadid* was aimed not only at reforming the school, but also at shaping a new type of thinking oriented toward science, national self-awareness, and active participation in public life<sup>1</sup>. He regarded the use of the printed word (*Terciman*) as an instrument of enlightenment and transformation of consciousness, which also constituted part of the modernization project.

Thus, modernization in Gasprinsky's understanding combined several levels:

- educational – the creation of new-method schools and the introduction of secular knowledge;
- cultural-linguistic – the formation of a pan-Turkic space based on the unity of language;
- social – a rethinking of the role of the individual, and especially of women, in the development of society;
- intellectual – the affirmation of rationalism, critical thinking, and openness to the achievements of world civilization.

Consequently, modernization constituted the key concept of his program, setting methodological guidelines for the *Jadid* movement in Central Asia and ensuring its universal character. Above all, his newspaper *Terciman* (Crimea, 1883–1914) functioned not only as a printed organ, but also as the most important mechanism for the transfer of ideas. Through it, information about modern pedagogical methods, the situation of Muslims in other regions of the Russian Empire, and the necessity of cultural renewal regularly reached Turkestan. Reading the newspaper shaped among the local intelligentsia an understanding of the possibility of integration into the global educational and political space<sup>2</sup>.

No less significant was the pedagogical concept of *usul-i jadid*. If initially it was regarded merely as a new system of teaching literacy and secular sciences, under the conditions of Turkestan its implementation meant the creation of a fundamentally new social institution. These schools not only provided knowledge, but also formed a nationally oriented generation capable of critical thinking and perceiving the values of modernization. That is why *Jadid* leaders such as

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<sup>1</sup> Allworth E. *Central Asia: A Century of Russian Rule*. New York: Columbia University Press, 1967. — P.111.

<sup>2</sup> Allworth E. *Central Asia: A Century of Russian Rule*. New York: Columbia University Press, 1967. — P.111.



Mahmudkhoja Behbudi and Abdurauf Fitrat viewed the “new method” as an instrument not only of educational but also of social transformation<sup>1</sup>.

**The basic components of social renewal (education, rationalism, progress, scientific and technical progress, the relationship between tradition and modernity) in the ideological heritage of I. Gasprinsky and their philosophical content.** Gasprinsky paid special attention to the problem of progress and its role in the development of Muslim society. In his programmatic article “Russian Muslimism” (1881), he asserted that scientific and technological progress is “an indispensable condition for the survival of nations” and that without its assimilation Muslim communities would “remain on the margins of world civilization”<sup>2</sup>. Thus, he understood scientific and technological progress not only as technological renewal, but also as a foundation for cultural and social revival. In *Terciman*, Gasprinsky systematically emphasized that education should be aimed at preparing the younger generation to perceive the achievements of science and technology. In one of his articles of the 1890s, he wrote that “new knowledge, the telegraph, the steamship, and the newspaper are changing the face of the world, and if we do not teach children to understand this language of progress, we will lose our future”<sup>3</sup>.

Social progress, in his understanding, included the expansion of individual rights and the active participation of Muslim women in public life. In the article “The World of Women” (1901), he noted that “woman is the first educator of the nation, and if she is educated, the nation will rise; if she remains in ignorance, the nation will remain in bondage”<sup>4</sup>.

A special place in his concept was occupied by the problem of language. The slogan “Unity in language, thought, and action,” published in every issue of *Terciman*, expressed the conviction that language is precisely what can unite the Turkic peoples, ensure cultural consolidation, and serve as the basis for

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<sup>1</sup> Khalid A. *Making Uzbekistan: Nation, Empire, and Revolution in the Early USSR*. - Ithaca: Cornell University Press, 2015. — P. 44.

<sup>2</sup> Гаспринский И. Предисловие // Терджиман : газета. [Predisloviye // Terdzhiman: Gazeta]. – Бахчисарай, 1883. – № 1.

<sup>3</sup> Carrère d'Encausse, H. *Réforme et révolution chez les musulmans de l'Empire russe / Bukhara 1867–1924*. - Paris: Presses de la Fondation nationale des sciences politiques / Armand Colin, 1966. — P. 3.

<sup>4</sup> Амуртаева К. (2024). The impulses of modern Jadidism and the role of printing. *Bulletin of Ablai Khan KazUIRandWL Series "International Relations and Regional Studies"*, 57(3). DOI: 22 p.



modernization<sup>1</sup>. For him, language was not only a means of communication, but also the main bearer of identity and a factor of integration into the changing world.

A noticeable influence of Gasprinsky's concept was also manifested in the press of Central Asia. Periodicals such as *Taraqqiy* (1906), *Shuro* (1908–1910), and *Sadoyi Turkiston* (1914–1915) reproduced not so much formal slogans as the conceptual vocabulary of *Terciman* — *ma'rifat, ilm, millat*. Thus, the press became an arena where new ideas about the role of science, the place of women in society, and the necessity of cultural consolidation were formed<sup>2</sup>.

Memoirs of contemporaries confirm that Gasprinsky was regarded not merely as a reformer, but as the spiritual inspirer of the movement. Abdullah Avloni noted that acquaintance with his works prompted Tashkent enlighteners to open new-method schools, while Fayzulla Khodjaev directly wrote that without Gasprinsky's ideas the movement would not have had such a broad platform for development<sup>3</sup>.

Finally, empirical data make it possible to see the real scale of the transformation. Whereas in the early 1900s only a few new-method schools functioned in Turkestan, by 1914 their number had exceeded one hundred, and the number of students was counted in the thousands. It is important to emphasize that these educational institutions became centers for the formation of the national intelligentsia, and not merely schools in the narrow pedagogical sense<sup>4</sup>.

Thus, the results of the study allow several key conclusions to be drawn. First, the ideas of I. Gasprinsky penetrated the region through the printed word and became part of the intellectual discourse. Second, his *usul-i jadid* was transformed into a social institution that shaped a new generation of Muslim intelligentsia. Third, the Central Asian press actively reproduced the concepts and issues embedded in *Terciman*. Fourth, the leaders of the Jadid movement directly associated their own activities with Gasprinsky's influence. Fifth, by the beginning of the First World War, the movement had acquired a stable institutional base, which confirms the universality and adaptability of his ideas.

**The influence of I. Gasprinsky's ideas on the formation and evolution of the Jadid movement in Central Asia in the context of the transformation of**

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<sup>1</sup> Гаспринский И. Предисловие // Терджиман : газета. [Predisloviye // Terdzhiman: Gazeta]. – Бахчисарай, 1883. – № 1. – С. 1.

<sup>2</sup> Carrère d'Encausse, H. Réforme et révolution chez les musulmans de l'Empire russe / Bukhara 1867–1924. - Paris: Presses de la Fondation nationale des sciences politiques / Armand Colin, 1966. — P.72.

<sup>3</sup> Khalid A. The Politics of Muslim Cultural Reform: Jadidism in Central Asia. - Berkeley: University of California Press, 1999. — P.90.

<sup>4</sup> Frank A. Bukhara and the Muslims of Russia: Central Asia in the Global Age. - Cambridge, MA: Harvard University Press, 2020. — P.58.



**the social reality of the region.** I. Gasprinsky had a strong influence on the philosophical views, intellectual heritage and practical activities of the Central Asian Jadids - reformers of Muslim society of the late 19th - early 20th centuries. In particular, his ideas had a beneficial influence on M. Behbudi, who connected Islam with science and rational thinking. M.K. Abdurashidkhanov energetically introduced Gasprinsky's educational principles (secular disciplines, the formation of national identity). A consistent supporter of I. Gasprinsky's concept was A. Fitrat, who promoted ideas about the need to synthesize the cultural achievements of the East and West. The results obtained make it possible to more fully assess the nature and scale of I. Gasprinsky's influence on the formation of Jadidism in Central Asia. First of all, it should be emphasized that Gasprinsky's role went beyond pedagogical innovations. His activity reflected a holistic modernization model that included the renewal of education, the formation of a pan-Turkic cultural space, and the use of the printed word as an instrument for consolidating Muslim societies<sup>1</sup>.

The facts indicate that the Jadids perceived Gasprinsky's ideas not mechanically, but creatively, adapting them to local conditions. Unlike the Crimean context, where *usul-i jadid* was primarily an educational project, in Turkestan it acquired a distinctly socio-political character. Newspapers such as *Taraqqiy* and *Sadoyi Turkiston* used the language of modernization not only to discuss pedagogy, but also to criticize the colonial administration and the traditional conservative environment<sup>2</sup>.

A comparative analysis shows that Gasprinsky's main influence manifested itself in three spheres: a) educational, where new schools contributed to the training of a generation of intelligentsia oriented toward science and national revival; b) cultural, since his idea of a "unified language" stimulated discussions about the role of Chagatai, Uzbek, and other Turkic languages as the basis of national identity<sup>3</sup>; c) social, where Gasprinsky's journalism enhanced the prestige of the press and formed a new type of socio-cultural dialogue.

However, Gasprinsky's influence was not unambiguous. Some scholars rightly note that the ideas of modernization encountered resistance from conservative

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<sup>1</sup> Allworth E. *Central Asia: A Century of Russian Rule*. New York: Columbia University Press, 1967. — P.111.

<sup>2</sup> Kamp M. *The New Woman in Uzbekistan: Islam, Modernity, and Unveiling under Communism*. - Seattle: University of Washington Press, 2006. — 44 p.

<sup>3</sup> Carrère d'Encausse, H. *Réforme et révolution chez les musulmans de l'Empire russe / Bukhara 1867–1924*. - Paris: Presses de la Fondation nationale des sciences politiques / Armand Colin, 1966. — P.73.



clergy and the colonial administration<sup>1</sup>. Therefore, Jadidism in Central Asia took the form of a compromise between societal demands and the possibilities provided by the political situation. In this sense, Gasprinsky's concept became not only a source of inspiration, but also a guideline that allowed the Jadids to build their own strategy under conditions of pressure and constraints.

On the basis of the above, it can be concluded that Gasprinsky's concept acquired a universal character by being integrated into local cultural and social processes. It became the methodological foundation of Jadidism, but at the same time was transformed in accordance with regional specificity. It was precisely this capacity for adaptation that ensured the vitality and effectiveness of Gasprinsky's ideas in Turkestan and made Jadidism the most important component of modernization processes in Muslim societies of Central Asia<sup>2</sup>.

**Conclusions.** The conducted study has shown that I. Gasprinsky's modernizing paradigm played a key role in the emergence and development of Jadidism in Central Asia. His ideas of education, cultural renewal, and social transformation became the foundation for the formation of a new type of intellectual and spiritual intelligentsia and for the creation of a network of usul-i jadid schools that spread throughout the region. An analysis of sources confirmed that the newspaper *Terciman* and Gasprinsky's journalistic activity had a direct influence on the Central Asian press and stimulated discussions on women's education, national identity, and the modernization of society. The Jadids, having adopted his ideas, managed to adapt them to local socio-political conditions, which made the movement more viable and mass-oriented.

The scientific significance of the research lies in identifying the mechanisms of the transfer of ideas between Crimea and Turkestan, as well as in demonstrating that Jadidism was not an exclusively local phenomenon, but represented part of an empire-wide and even global process of modernization of Muslim societies. Thus, it can be concluded that I. Gasprinsky's modernizing project not only determined the ideological and methodological content of Jadidism, but also endowed it with a universal character. Owing to this, the Jadid movement became the most important factor of national revival and cultural transformations in Central Asia in the late 19th and early 20th centuries.

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<sup>1</sup> Khalid A. *The Politics of Muslim Cultural Reform: Jadidism in Central Asia*. - Berkeley: University of California Press, 1999. — P.91.

<sup>2</sup> Frank A. *Bukhara and the Muslims of Russia: Central Asia in the Global Age*. - Cambridge, Harvard University Press, 2020. — P.57.