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## GUMAR KARASH'S EDUCATIONAL CONTRIBUTIONS AND THEIR ROLE IN REFORMING THE TEACHING PROCESS DURING THE JADIDISM ERA

**Abstract.** This article provides an overview of educational and religious education issues in Kazakhstan during the 19th and early 20th centuries. It critically examines historical processes, aiming for a multifaceted approach that avoids unilateral evaluations. The article highlights the diverse and parallel development of literacy during this period. Special attention is given to the emergence of the Jadidist educational process, analyzed through the lens of Gumar Karash's activities. The evolution of his religious views is divided into five conditional stages. Additionally, various interpretations of the concept of “Jadidism” are analyzed, with the author's own explanation provided.

As a result of the research, the study identifies the key distinctions and main features of Jadidism in Kazakhstan compared to traditional Islam (Qadimism): its foundation on integrating Islam with the national idea; its aim to promote the pan-Turkic idea in some aspects; its goal of synthesizing Islam with global civilization; its departure from religious scholasticism; its focus on softening strict religious practices, principles, and traditions; and its attention to condemning hypocrisy (Munafik).

**Keywords:** jadidism, Gumar Karash, religion, madrasa, enlightenment, education, turkic identity.

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### Ғұмар Қараштың ағартушылық қызметі және оның жәдидшілдік дәуіріндегі білім беру үдерісін реформалаудағы маңызы

**Аңдатпа.** Бұл мақалада Қазақ жеріндегі XIX ғасыр мен XX ғасыр басындағы ағартушылық, діни білім беру мәселесіне шолу жасалды, тарихи үдерістерді сыни тұрғыдан қарастыра отырып, біржақты бағалауларға жан-жақты тұрғыдан келу жолға қойылды. Осы кезеңдегі сауаттылықтың бір-біріне баламалық түрде әрқилы бағыттарда дамығандығы көрсетілді. Соның ішінде, жәдидшілдік білім беру үрдісінің пайда болуының бағдарларын негізге ала отырып, ол Ғұмар Қараштың қызметіне байланысты тұрғыдан қарастырылды. Ол үшін Ғұмар Қараштың дінге қатысты көзқарстарын кезеңдерге бөліп көрсете келе, жеке дүниетанымының эволюциясын шартты түрде бес саты ретінде ұсындық. Одан соң жалпы жәдидшілдік ұғымына тоқтала отырып, әрқилы түсіндірмелерге талдау жасалды да, оған өз түсініктемемізді ұсындық. Зерттеулеріміздің нәтижесінде, Қазақ жеріндегі жәдидшілдіктің дәстүрлі исламнан немесе қадимшылдықтан басты айырмашылығы мен негізгі ерекшеліктерін ажыраттық: ислам діні мен ұлттық идеяны кіріктіруді негізге алатындығы; кейбір қырларында жалпытүркілік идеяны да ту етіп көтеруді мақсат ететіндігі; ислам діні мен әлемдік өркениетті тұтастандыруды мақсат ететіндігі, діни схоластикасынан ғана аулақтай түсуді көздейтіндігі; Мұсылман дінінің қатаң құлшылық дәстүрлерін, шарттары мен қағидаттарын барынша жұмсартуды негізге алу және мұнафықтықты айыптауды да назардан тыс қалдырмайтындығы, т.б.

**Кілт сөздер:** жәдидшілдік, Ғұмар Қараш, дін, медресе, ағартушылық, білім беру, түркілік.

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### Просветительская деятельность Гумара Караша и её значение для реформирования образовательного процесса в эпоху джадидизма

**Аннотация.** В данной статье рассматриваются вопросы просвещения и религиозного образования в Казахстане в XIX и начале XX века. Проводится обзор исторических процессов с критической точки зрения, с попыткой избежать односторонних оценок и подойти к теме всесторонне. Показано, что грамотность в этот период развивалась в различных направлениях, выступая в качестве альтернатив друг другу. Особое внимание уделяется появлению джадидистского образовательного процесса, который рассматривается через призму деятельности Гумара Караша. В работе выделены этапы эволюции его религиозных взглядов, условно разделенные на пять стадий. Кроме того, проанализированы различные интерпретации понятия «джадидизм», а также предложено собственное объяснение.

В результате исследования определены ключевые отличия и основные особенности джадидизма в Казахстане от традиционного ислама (кадимизма): интеграция ислама с национальной идеей, стремление поднять общетюркскую идею, объединение ислама с

мировой цивилизацией, отход от религиозной схоластики, смягчение строгих культовых традиций и принципов мусульманской религии, а также осуждение лицемерия (мунафык).

**Ключевые слова:** джадидизм, Гумар Караш, религия, медресе, просвещение, образование, тюркский мир.

### Introduction

The pursuit of knowledge among the Kazakhs historically branched into various streams: a drive for European education, acquisition of Russian knowledge, adherence to the Muslim path, and engagement with Oriental studies. Enlightened figures often aligned themselves with the customs of these regions or emulated their practices. However, a counterbalancing force was the traditional Kazakh way of life. For instance, while Shokan Valikhanov was devoted to European-Russian knowledge, Abai sought a synthesis of Orientalism and Russian intellectual currents, and Ibrai advocated for the concurrent mastery of Islam and Kazakh traditions. Religious enlightenment, particularly Islamism, evolved through movements such as Jadidism, Sufism, and Sunnism. This was partly due to the increased Islamization of the Kazakh steppe facilitated by interactions with Tatar, Bashkir, and Nogai communities. Notably, the high religious literacy of Tatar mullahs and their dedication to educating children significantly influenced this process. For example, in 1902, Talovka's population included 683 Russians, 612 Kazakhs, and 361 Tatars, with the number of Tatars and Russians increasing annually. Despite the challenges posed by migration, there were also positive contributions to the region's development.

During this period, proponents of traditionalism, often labeled “old-fashioned” by innovators, maintained a strong presence. These individuals, including imams, mullahs, and ishans, were integral to the broader population and adhered to customs deeply rooted in Kazakh traditions. Practices such as early marriage for girls, discouragement of female education, and the continuation of amengeri and aitrui customs reflected their worldview. It is important, however, not to pass judgment. Innovators may have been influenced by Eurocentric ideals or a reaction to Russian colonial pressures, whereas conservatives adhered to practices informed by lived experience and cultural continuity.

Discrimination against women, while present, was not uniformly accepted during this era. Factors such as the promotion of gender equality by progressive voices and the inherent freedoms afforded to Kazakh women contributed to educational opportunities. For instance, in 1865, of the 3,142 students in 93 Kazakh schools in the Bokey steppe, 1,200 were Kazakh girls.

The religious landscape of the period was complex and multifaceted, shaped by diverse worldviews and objectives. Some emphasized pre-Islamic Turkic-Kazakh beliefs, integrating Islamic practices superficially into their lives. Others sought to revive Islam, recognizing its centrality to cultural and moral resilience. Within the Islamic framework, various approaches emerged. Followers of the Sufi tradition, inspired by A. Yassawi, integrated Sufi principles into daily life. Others pursued education within the Central Asian tradition, particularly in the Bukhara schools aligned with Sunnism and the Hanafi madhhab. A third group embraced Jadidism, viewing it as a progressive doctrine and promoting it among the populace.

Jadidism, distinct from Sufism and Sunnism, prioritized enlightenment, advocating a blend of European-Russian and Arab-Muslim educational principles. This dual approach raised questions about the foundation of literacy and education. Figures such as Sh. Valikhanov promoted literacy devoid of religious elements, while others like Abai, Ibrai, and Zhangir Khan integrated varying degrees of spiritual and secular knowledge. Literacy practices also differed across regions, such as the madrasahs of the Bukhara Khanate and institutions in Arab-Muslim states like Egypt, reflecting the diverse interpretations and goals of education.

This dynamic intellectual and religious environment highlights the plurality of paths toward knowledge and the cultural dialogues that shaped the Kazakh intellectual tradition.

### **Research methods and materials**

The study utilized materials focusing on Jadidism, religious enlightenment, the life and works of Gumar Karash, as well as the socio-political conditions and the cultural-political landscape of Kazakhstan in the 19th and early 20th centuries. The research drew on scientific ethnographic, historical, and cultural studies, along with dissertations by scholars such as Kh. Azhikeyev, Maksat Taj-Murat, M. Ismagulov, B.S. Boranbayeva, B. Tairova, and K. Abduraqap, in addition to historical archival documents.

The methodology incorporated historical-comparative, phenomenological, and hermeneutic analyses, complemented by systematization and structuring techniques. Furthermore, statistical data were analyzed and sorted to provide a comprehensive examination of the research topics.

### **Results**

Gumar Karash's childhood and youth were challenging. Having lost his father at a young age, he faced significant hardships and was subsequently adopted by relatives. Despite these difficulties, he demonstrated a strong aptitude for learning. According to Mustafa Ismagulov, his affluent relatives arranged for him to study under a mullah named Zhansha. Later, he became a pupil of Mullah Gumar Zhazykuli, who administered a mosque. Following this, young Gumar Ismagul completed his education at the school of Mullah Kashgari. Subsequently, after receiving guidance from Gubaidolla Galikeev to become a mullah, he returned to his native village of Kurkudik to fulfill this role. By the 1900s, he relocated to a mosque with a madrasah among the Nogai Kazakhs in Tlenshisai, situated in the Karaoba area of what is now the Kaztalov district. There, he organized children's education using innovative methods [4].

Given the complexity of the author's relatively short creative journey, his life can be tentatively divided into the following periods:

#### **1. The Period of Sufism (1882–1907)**

As described earlier, this phase encompasses his early education under village mullahs, the completion of his religious studies, and his subsequent return to his homeland to establish a madrasah-style educational institution for children. During this time, he also underwent a significant shift in his worldview, becoming involved with the “Kazakhstan” newspaper. From a modern perspective, such achievements might seem implausible for an enlightened, European-educated, multilingual individual. However, archival data reveals that he established a clandestine religious school in his village and adhered to a strictly Sufi approach. Researcher Maksat Taj-Murat, who analyzed his work “Ornek”, recounts the author's personal reflections:

“In my youth, I was merely a Sufi disciple, like most ordinary Sufis. I have good knowledge of the science of Sharia. Had I committed fully to it, I might have become a perfect synthesis of science and Sufism. I would refrain from eating or drinking excessively, focus inwardly, and meditate deeply, uttering 'Allah, Allah' silently in my heart. My gaze would fix upon my toes while walking, and I would detach entirely from worldly pleasures, forgoing food, water, sleep, or laughter. Eventually, I awakened from this trance and sought my teacher's permission to return to a normal religious path, pleading, 'I have fulfilled my tasks; now grant me permission and your blessings.’”

Taj-Murat notes that in 1902, the community accepted him as an “ukazny mullah,” while as early as 1898, there were complaints from villagers that Umar Karash had established a secret madrasah, taught children, and conducted prayers [3, pp. 11–12].

If we consider his birth year of 1875 and the loss of his father at the age of seven, his studies under the village mullah would have commenced around 1882. By his account, this education aligned with the Sufi interpretation of Islam, deeply inspired by the teachings of A. Yassawi,

emphasizing asceticism and detachment from worldly pleasures. The phrase "I woke up from my sleep" symbolizes his transition from a mystical state to a conventional religious path. While Sufi practice typically demands lifelong commitment, Umar Karash diverged from this trajectory, choosing instead to pursue a balanced approach to religion. Even during his tenure as an official mullah, he retained influences from Sufi teachings, blending theoretical knowledge with practical devotion. By the end of this period, however, his perspective on Sufism and Islam underwent a transformation, hinting at the emergence of new reformist ideas.

## 2. The Transition from Sufism to Jadidism (1907–1910)

Inspired by his mentors, Umar Karash gradually distanced himself from strict ascetic Sufism and began engaging with other religious scholars, eventually adopting the principles of Jadidism. This shift also marked a change in his educational philosophy, as he supported and implemented Jadidist methodologies. Kh. Azhikeyev recounts:

"I have known him since my youth, around 1907, when he started teaching. During lessons, he emphasized natural sciences and geography, explaining and encouraging students to explore these subjects. Mullahs would object, claiming, 'These disciplines are not part of religion; they undermine it.' Yet he would counter, citing the Quran: 'Travel the earth and observe the wonders of every creation.' He argued that studying geography was akin to traveling the world, while knowledge of natural science enabled understanding of diverse climatic phenomena from home." [4, pp. 2–4].

Similarly, Mustafa Ismagulov notes that between 1907 and 1910, Umar Karash prioritized teaching Russian to children in Tlenshisai over traditional religious education [5, p. 5].

## 3. The Poet's Creative and Cognitive Period (1911–1914)

Having delved deeply into Sufi teachings and subsequently revised his understanding of them, Umar Karash exemplified the saying, "A disciple surpasses the teacher." Noticing the religious fanaticism of his early mentors, he charted a new course in his interpretation of Islam. During this period, Karash actively engaged in public life, participating in the work of the newspaper Kazakhstan and entering the poetic and prose phase of his career. His meeting with Shangerey Bukeev also significantly influenced his worldview and personal development. Between 1911 and 1914, Karash published four poetic collections and three research works. These writings reveal a shift away from religious fanaticism, reflecting instead a growing embrace of reformist ideas.

Karash's works from this period highlight his nuanced understanding of religious teachings, not just in their scholastic form but also in their practical implications, which he dedicated to serving his people. As his perspective evolved, Karash began addressing fundamental political and social issues, offering a critical analysis of Kazakh society and engaging with themes such as life philosophy and gender issues. For instance, in his poetry collection *Aga Tulpar*, he critiques the societal practice of forced marriages:

On the path of Bolshoy,  
Hundreds and thousands scattered,  
May the cattle that have cried perish.  
Then the sixty-year-old  
Takes a fifteen-year-old girl,  
May the old man perish [6, p. 45].

During this time, Karash began publishing articles in prominent newspapers and magazines such as *Kazakh Saratyky*, *Kazakhstan*, *Aykap*, *Durystyk Zholy*, *Shora*, and *Abai*, often under pseudonyms, including Gumar Karash Bala, Gumar Karashuly, Akhund Gumar Karashuly, Gumar al-Karashi, Bokei Elin Bir Bala, and Gumar Karash. His works from this period, including the poetry collection *Aga Tulpar* (1914), mark a decisive turn towards Jadidism, reflecting his growing interest in creativity and active political engagement.

## 4. The Alash-Orda and Nationalism Period (1914–1918)

During this period, Karash expanded his creative work while actively participating in public and political life. By then, he had gained recognition not only among the Kazakhs but also among the Tatar-Bashkir, Turkic, and Russian intellectual communities. He advocated for secular religious reform, opposing fanaticism and radicalism, and particularly condemned hypocrisy in Islam.

Karash's philosophical stance often aligned with the Hanafi school of thought. Instead of focusing solely on religious matters, he turned his attention to national and socio-political concerns, championing the ideals of the Alash movement and expressing the needs and aspirations of the people in his writings. He rejected revolutionary ideologies and was critical of the February and October Revolutions of 1917. In his 1918 poetry collection *Turymtai*, he explored themes such as skepticism about the Kazakh revolution:

I am afraid of the dawn born prematurely,  
I am afraid of the dust that blows dry without rain.  
I am afraid of the dawn thinking the time has come,  
I am afraid of the law in the darkness that has set.  
I am afraid of the poor and the rich, and the paradise that has set,  
I am afraid of the feast that has reached the people equally.

This passage captures Karash's skepticism and dissatisfaction with the revolutionary movements of the time. His understanding of nationalism, deeply rooted in Jadidist principles, extended beyond the Kazakh nation to encompass a broader community united by Islam.

#### 5. The Communist-Experimental Period (1919–1921)

The final period of Karash's life was marked by significant ideological shifts, reflecting the turbulence of the era. Actively involved in socio-political matters, he became a member of the Communist Party in 1919 and served on the executive committee of Bokey Province. While his communist affiliation necessitated a degree of outward atheism, Karash continued to contribute to intellectual life.

During this time, he directed the magazine *Teacher* and published his seminal work *Pedagogy*, signaling a transition to scientific research. This phase demonstrates Karash's commitment to integrating his intellectual pursuits with practical contributions to education and society.

### Discussion

The beginning of Gumar Karash's cultural and educational work can be traced back to his return to his village, where he taught in a madrasah before completely abandoning Sufism. As mentioned earlier, rumors suggest that Karash secretly opened a madrasah and taught children during this time. This aligns with his education in the period between 1897 and 1902, which was steeped in traditional religious beliefs and, initially, fanaticism [3, p. 12]. Consequently, the early phase of his educational endeavors focused purely on religious instruction.

However, this direction was short-lived. Influenced by other Kazakh intellectuals, particularly Shangerey Bukeev, Karash began to reevaluate his religious worldview and shifted towards Jadidism. Some researchers posit that he studied at the "Marzhani" madrasah in Kazan between 1902 and 1908, while others suggest he studied in Istanbul. Nevertheless, conflicting accounts also indicate that he may have been teaching children in his hometown during this time. Despite these ambiguities, it is evident that his interactions with these madrasahs and intellectuals played a pivotal role in steering him towards Jadidism.

According to Hakim Azhikev, Karash emphasized integrating natural sciences with religious teachings in education. Researcher M. Ismagulov observed that, between 1907 and 1910, while serving as a mullah in Tlenshisay near Karaoba, Karash introduced Russian education to local children instead of solely focusing on religious studies. Recognizing the challenges for Kazakh

children unfamiliar with Russian, he invited Pangerey Akyrtov, a graduate of the Kazan Teachers' Seminary, to teach and facilitate this transition [5, p. 4].

Additional historical data supports Karash's education at the "Marzhani" madrasah, suggesting he studied there between 1895 and 1905. Researchers note that Shigabuddin Marzhani's innovative Jadidist curriculum had a profound influence on Karash's educational philosophy. After returning to his village, Karash applied these reformist principles, opening a school and adopting the Jadid style of teaching [7, p. 74].

Shigabuddin Marzhani, a notable religious reformer, was instrumental in shaping Karash's religious and educational perspectives. Marzhani's dissatisfaction with traditional education and his efforts to modernize Islamic teaching significantly influenced Karash. Marzhani's work, including «I-lam Abna ad-Dahr bi-Akhwal Ahl Mawarannahr» (Informing Contemporaries About the Situation of the Inhabitants of Mawarannahr), and his reforms in Tatar schools laid the groundwork for Jadidism. Together with his student Khusayn Faizkhanov, Marzhani implemented educational reforms later documented in Faizkhanov's *Islam Mederis* (Renewal of the Madrasah) [8, p. 232].

Karash's interactions with prominent Kazakh intellectuals further shaped his sociopolitical and creative outlook. For example, his acquaintance with Mirzhakyp Dulatov and connections with other intellectuals in the Shangerey settlement during Mirzhakyp's return from St. Petersburg were pivotal [9, p. 44].

Additionally, Karash's exposure to the works of Muhammad Abduh between 1906 and 1908 brought profound changes to his worldview. Reformist thinkers like Jamal al-Din al-Afghani, Muhammad Abduh, Rizaiddin Fakhretdin, and Shangerey Bokeiyuly significantly influenced Karash's departure from religious fanaticism. These thinkers' perspectives emphasized a modernized Islamic faith grounded in Jadidism, which incorporated elements of Westernization.

Jadidism is often described as a reformist religious trend within Islam that emerged in response to modern challenges. Rooted in the late 19th and early 20th centuries, it sought to reform traditional madrasah education by integrating secular subjects and adopting innovative teaching methods. In the Tatar-Bashkir and Kazakh regions, this approach introduced new subjects and tools such as telephones in education [10, p. 334].

Thus, Karash's turn to Jadidism marked a significant shift in his life, blending religious reform with broader educational and sociopolitical objectives.

The Kazakh Soviet Encyclopedia offers a narrow and one-sided portrayal of Jadid schools, stating:

"Jadid schools were established in the Volga region of Tsarist Russia, the Caucasus, Turkestan, and Kazakhstan during the 19th and 20th centuries. These schools introduced certain changes to traditional (religious) education, such as teaching reading, writing, and elementary subjects in the native language, and encouraging Kazakh children to study. However, progressive educational models in school life were rarely used in these schools, and the influence of nationalism and Turkism limited the schools' development" [11, p. 347].

Similarly, Jadidism itself is described as:

"Jadidism (Arabic for 'new method') is a mental illness or a passion that affects only individuals. The preachers of Islam supposedly invented prayers and magical practices to glorify verses, prayers, and spells, attempting to convince people that through these rituals, one could cause a person to fall in love with another, or even 'immortalize' them. They practiced actions such as 'reading prayers for food and salt,' 'tying the hair of men and women,' and 'writing amulets'" [11, p. 347].

In the previous atheist dictionary, Jadidism is defined as:

"Jadidism (from Arabic 'usul-i-jadid' – a new method) is a bourgeois national movement that emerged in the Tatar bourgeoisie during the 19th century and spread to Central Asia in the 1890s. It

implemented reforms aimed at Europeanizing education in a Muslim context and sought to eliminate feudal remnants that hindered the growth of capitalism” [12, p. 126].

These definitions from the Soviet-era encyclopedia and the atheist dictionary are clearly outdated and one-dimensional by modern standards. Nevertheless, by citing these contradictory and negative viewpoints, we aim to provoke a deeper understanding and discussion of the Jadid movement. As evident from these accounts, some magical practices associated with Jadidism may have had a real, albeit positive, influence on people’s lives during that era.

B.S. Boranbayeva, in her study of Gumar Karash’s worldview, analyzes the religious knowledge of that period and characterizes the Jadid movement as a renewal movement. She describes the term “innovation” in Jadidism as follows:

“Jadidism is a renewal movement that emerged among the Turkic peoples of the Russian Empire in the late 19th and early 20th centuries. Its main ideology focused on adapting society to the demands of the bourgeois era and modernizing social life through the introduction of contemporary trends... At the end of the 19th century, Jadidism took the shape of an ideological and political movement, and its followers were referred to as 'Jadids' ('innovators'). The term 'Jadid' itself, meaning 'new' in Arabic, gained widespread use in the second half of the 19th century. Jadidists opposed those who sought to promote ignorance in the Muslim community and advocated for the inclusion of European culture, particularly the European educational system, in the madrasahs and schools of the Muslim world” [7, pp. 70–71].

Boranbayeva further connects this new form of religious education with the European educational system, emphasizing the role of I. Gasprinsky, a leading figure in the Jadid movement, in promoting European knowledge and advanced ideas. Gasprinsky’s vision was to awaken the political consciousness of Turkic-speaking Muslim peoples who lived in regions where the educational system was stagnant and civil progress was slow. Gasprinsky was instrumental in the development of the Jadid movement, which sought to bring Muslims into the fold of modern civilization by spreading European knowledge and ideas [7, p. 44].

In contrast to the negative religious trends that the Jadidists opposed, the new teaching method proposed by Gasprinsky, known as “usul jadid,” did not immediately gain widespread support but eventually laid the foundation for significant reforms in Muslim education. These reforms were crucial in the fight against ignorance and stagnation in Muslim communities, marking the beginning of an educational transformation that would affect both the religious and secular spheres of life [7, pp. 78–79].

Ultimately, the conclusion is summarized as follows: “The Jadidists, first and foremost, aimed to master secular disciplines such as mathematics, chemistry, natural sciences, and geography, while elevating religion to the level of science.

Secondly, they sought to create a writing system for each nation based on its linguistic characteristics, designing it with letters corresponding to its pronunciation. In this way, they also translated the Quran into the language of each nation, conveying its meaning, explaining and analyzing it, and emphasizing that religion should be absorbed through understanding, not mere memorization.

Thirdly, they aspired to elevate the great spiritual religion of Islam and the Turkic people to the level of ideology – the central focus. They intended to address this challenge consciously, without resorting to violence, by uniting knowledge and history, relying on science and rationality” [9, p. 83].

D. Kamzabekuly evaluated this direction as a distinct concept: “Jadidism is not a single political movement; rather, it is a concept and movement with an ideological foundation that encompasses enlightenment and spirituality as a whole. It is considered a concept because it incorporates a system of views based on the ideas of individual enlighteners, merging theory and



practice. The essence of being a movement is that it presented the Muslims of Russia with an effective path of enlightenment at a specific stage” [13, p. 33].

Maksat Taj-Murat examines it in terms of its enlightening nature and its role in Kazakh society, viewing it as a form of immunity that protects the people during periods of social upheaval [14, p. 41].

B. Tairova, in her study of Gumar Karash's worldview, concludes: “Jadidism is a set of actions by social subjects that emerged within the Turkic socio-ethical context and along the path of spiritual revival within the framework of Islam. Its ultimate goal is to improve society and individuals through the principles of enlightenment” [15, p. 35].

### **Conclusion**

Based on the diverse interpretations and perspectives analyzed, we propose that the distinguishing features of Jadidism in the Kazakh context, when compared to traditional Islam or antiquarianism, can be summarized as follows:

#### *Integration of Islam and the National Idea*

Jadidism uniquely combines the ideological and regulatory functions of Islam with the cultivation of national identity. This integration manifests in three key ways:

First, it establishes a framework where the unity and normative influence of Islam serve to foster and elevate the national spirit.

Second, it maintains an equilibrium between the concepts of "Muslim" and "nation," advocating for their coexistence and mutual reinforcement in social practices.

Third, it utilizes Islamic values to strengthen national unity and identity, extending its influence to political and security matters. Maksat Taj-Murat supports this interpretation, noting: “In 1910–1911, the ‘Shayyr’ and ‘Koksildar’ were aligned with the national trend. However, the distinction between the Jadids, representing the Umarist perspective, and Western-oriented nationalists such as A. Baitursynov and A. Bokeikhan, lies in the Jadids’ enduring conflation of the ethnic-religious notion of ‘millet’ (a unified Muslim nation) with the concept of ‘nation.’ This group also emphasized the cultural development of the Turkic peoples” [3, p. 56].

#### *Pan-Turkic Unity and Resistance to Oppression*

Recognizing that Islam was practiced by a significant portion of Turkic peoples, who shared experiences of oppression under Tsarist Russia and later the Soviet Union, Jadidism sought to promote the pan-Turkic idea. This movement sometimes assumed a political character, advocating for the integration of Islam with Turkic unity. It framed Islam as one of the ideological foundations supporting Turkic cultural and historical cohesion.

#### *Synthesis of Islam and Global Civilization*

Jadidism pursued the integration of Islamic principles with elements of global civilization, which can be analyzed in three dimensions:

a) Selecting and adapting the positive, influential, and beneficial aspects of global civilization to align with Islamic values, creating a distinctive cultural model.

b) Supporting Islam while prioritizing European intellectual advancements, even adopting them uncritically in some cases.

c) Opposing European-Russian cultural dominance from an Islamic perspective but addressing these influences gradually through the process of *ijtihad*.

#### *Revitalization of the Islamic Renaissance*

Jadidism aimed to revive the intellectual and scientific achievements of the Islamic Golden Age, distancing itself from its scholastic tendencies. Drawing inspiration from thinkers such as Al-Ghazali, Al-Farabi, and Ibn Sina, the movement emphasized knowledge and science over ritualistic worship. This approach sought to integrate the intellectual legacy of the Islamic Renaissance with

European educational systems, producing a generation capable of mastering modern science and preserving Islamic spirituality, especially its moral and ethical foundations.

*Adaptation of Religious Traditions and Advocacy for Reform*

Jadidism called for a relaxation of rigid religious traditions and principles, condemning hypocrisy and prioritizing sincerity over outward forms of faith. This approach encouraged the adaptation of Islamic practices to contemporary contexts, promoting the religion's principles of peace, knowledge, humanity, and tolerance. It also supported resolving contentious issues through *ijtihad*, emphasizing flexibility and innovation in interpreting Islamic teachings.

Jadidism aligns with the broader reformist movement aimed at establishing a model of religious secularism, which continues to evolve in contemporary discourse. However, to the scholastics of its time, Jadidism appeared heretical and excessively liberal. In modern times, the Baha'i faith, which has gained global prominence, has seemingly adopted certain elements of Jadidism. Nevertheless, it cannot be categorized as pure freethinking since it refrains from altering the foundational principles of Islam, unlike pantheistic, theistic, or panentheistic schools of thought. Instead, its emphasis lies in the autonomous interpretation and application of Sharia.

The methodological approach within Jadidism employs a post-positivist hermeneutic framework, allowing for a high degree of interpretative freedom. This approach often produces multifaceted principles and reflects the absence of rigid or uniform doctrinal consistency among its adherents [16, pp. 57–62].

Jadidism can therefore be conceptualized as a dualistic and highly adaptable ideological framework deeply rooted in Islamic tradition. It supports a balance between flexibility and stability within Islamic norms, striving to preserve the modern and positive values of each era while rejecting Islamic scholasticism and radical, regressive tendencies.

Despite its reformist potential, Jadidism initially encountered resistance, particularly from *Ishan-mullahs* and traditionalist factions. Movements within Shiite Islam, along with non-traditionalists and ancientists, also opposed Jadidism, favoring established customs and traditions. This resistance was particularly evident in South Kazakhstan, where conservatism prevailed.

Researcher K. Abduaqaб highlighted the dynamics of this conflict between orthodoxy and modernity, stating:

“Bokeikhanov expressed concern regarding the prevalence of orthodoxy and religious fanaticism in the Turkestan region, where the populace was heavily influenced by deferential mullahs. He feared that a unification of the Turkestan and Alashorda governments might bolster orthodox forces. As a member of the Turkestan Committee, although unable to directly participate in its Tashkent operations, he was acutely aware of orthodox factions in Tashkent that hindered the National Center's political activities due to their religious fanaticism. In a speech delivered in Semey in October, Bokeikhanov criticized orthodox groups for opposing public health measures against the plague, which they deemed divine retribution, arguing that intervention was sinful” [17, p. 232].

This analysis reflects Bokeikhanov's apprehension regarding the integration of Turkestan and Alashorda autonomies. It also underscores the diverse perspectives and internal debates within the Alashorda government, as well as the rise of religious fanaticism in South Kazakhstan during this period. The limited reach of Jadidist principles in the region further explains this resistance.

In parallel, Gumar Karash significantly contributed to the dissemination and establishment of Jadidist ideals through his work with the Kazakh newspaper. Under his influence, the newspaper became an authoritative and credible source of information for the populace. Karash's articles predominantly addressed political and social issues, analyzing the socio-economic conditions in Kazakh territories and offering progressive solutions.

For instance, his notable contributions include:

“Open Letter to Yusip Suban's Son” on customs and religion (Issue 75, August 24, 1914);

“Eastern Issue” (Issue 50, February 14, 1914);

“Honorable Qazaq Management! (Disaster)” (Issue 90, 1915);

Collaborative articles such as “Astrakhan Land” and “The Need of Bokeylik” with N. Ibragimov, A. Gabidolla, and S. Mendeshuglu (Issues 189 and 190, 1916);

“On the Accession of the Kazakhs to the Muftiship” (Issue 245, October 19, 1917);

“To the Imams of the Inner Horde” on religious administration (Issue 19, 1917); and

“Kazakh Division in the East” (Issue 260, January 17, 1918).

Through these articles, Karash boldly articulated his position as a Jadidist. His writings reflected a nuanced understanding of the political, social, and legal dimensions of the religious climate, advocating for reforms aligned with the nation’s progress and well-being.

In conclusion, Jadidism represents a transformative reformist movement that sought to harmonize Islamic principles with the demands of modernity. While its adoption was met with resistance from traditionalist and orthodox factions, its intellectual legacy, as exemplified by figures like Gumar Karash, continues to influence contemporary religious and socio-political discourse.

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