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THE FEATURES OF MATURIDI DOCTRINE AND ITS IMPACT ON KAZAKH CULTURE

Abstract: The article provides a comprehensive analysis of the features of Maturidi theology and its influence on Kazakh culture. Maturidi's intellectual legacy, particularly his doctrine on the harmony between reason and revelation, offers a novel perspective on understanding Islamic theology. This doctrine reveals the profound connection between philosophy, faith, and practice. The article highlights how Maturidi's thought is rooted in the Quran and skillfully incorporates logical methods and principles from Islamic philosophy. Maturidi's reflections on divine wisdom played a pivotal role in shaping the worldview of Central Asian and Kazakh Muslim thought. His works, especially Kitab al-Tawhid and Tawilat al-Qur'an, remain significant for contemporary research, offering insightful methods for interpreting the Quran. Maturidi's system of thought places a special emphasis on the relationship between God and humanity, as well as on human freedom and responsibility. Furthermore, the article discusses the interrelation and distinct features of the tafsir (exegesis) and ta'wil (interpretation) methods in Islamic scholarship. Maturidi's legacy is recognized as a foundational pillar of Kazakh Muslim identity. The significance of his teachings in addressing modern global religious challenges and their role in shaping national culture and historical consciousness is particularly emphasized.

Keywords: Maturidi, theology, reason and revelation, Kazakh culture, Qur'anic interpretation

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Мақаланың редакцияға түскен күні 11.12.2024 / қабылданған күні 23.12.2024

Матуриди ілімінің ерекшеліктері және оның қазақ мәдениетіне әсері

Андатпа: Мақалада Матуриди теологиясының ерекшеліктері және оның қазақ мәдениетіне ықпалы жан-жақты талданған. Матуридидің интеллектуалдық мұрасы, әсіресе ақыл мен нақылдың үйлесімділігі туралы ілімі, ислам теологиясын түсінуге жаңа көзқарас ұсынады. Бұл ілім философия, сенім және іс-әрекет арасындағы терең байланысты ашып көрсетеді. Матуридидің ойлау жүйесінің Құранға негізделуі және ислам философиясындағы логикалық әдістер мен тұжырымдарды шебер қолдануы туралы баяндалады. Матуридидің құдайлық хикмет туралы тұжырымдары Орталық Азия мен қазақ мұсылмандық дүниетанымының қалыптасуында маңызды рөл атқарған. Оның мұрасы, әсіресе "Таухид кітабы" мен "Тәуилат ал-Құран" еңбектеріндегі Құранды түсіндіру әдістері қазіргі заманғы зерттеулер үшін өзекті болып табылады. Матуридидің ойлау жүйесінде Алла мен адам арасындағы қарым-қатынас, адамның еркіндігі мен жауапкершілігі айрықша орын алады. Сонымен қатар, мақалада тәпсір саласындағы «тәпсір» мен «тәуил» әдістерінің өзара байланысы мен ерекшеліктері талқыланады. Матуридидің мұрасы қазақ мұсылмандығының негіздерінің бірі ретінде қарастырылады. Оның ілімінің бүгінгі жаһандық діни мәселелерді шешудегі өзектілігі мен ұлттық мәдениет пен тарихи сананы қалыптастырудағы маңызы ерекше атап көрсетілген.

Кілт сөздер: Матуриди, теология, ақыл мен нақыл, қазақ мәдениеті, құранды түсіндіру

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Особенности матуридийского учения и его влияние на казахскую культуру

Аннотация: В статье представлен всесторонний анализ особенностей теологии Матуриди и её влияния на казахскую культуру. Интеллектуальное наследие Матуриди, особенно его учение о гармонии разума и откровения, предлагает новый взгляд на понимание исламской теологии. Это учение раскрывает глубокую связь между философией, верой и практикой. В статье подчеркивается, что мышление Матуриди основано на Коране и умело использует логические методы и принципы исламской философии.

Размышления Матуриди о божественной мудрости сыграли ключевую роль в формировании мировоззрения мусульман Центральной Азии и Казахстана. Его труды, особенно «Книга Тавхида» и «Тауилатул Корана» (Tawilat al-Qur'an), остаются актуальными для современных исследований, предлагая ценные методы интерпретации Корана. Система мышления Матуриди уделяет особое внимание отношениям между Аллахом и человеком, а также свободе и ответственности человека. Кроме того, в статье рассматриваются взаимосвязь и особенности методов тафсира (толкования) и та'виля (интерпретации) в исламском учении. Наследие Матуриди признаётся одной из основ казахского мусульманского самосознания. Особо отмечается значимость его учения в решении современных глобальных религиозных проблем и его роль в формировании национальной культуры и исторического сознания.

Ключевые слова: Матуриди, теология, разум и откровение, казахская культура, толкование Корана

D.T.Kenzhetayev¹, Zh.Y.Nurmatov², M.M.Myrzabekov³¹*Hoca Ahmet Yesevi Uluslararası Türk-Kazak Üniversitesi, Prof. Dr. (Kazakistan, Türkistan), e-mail: dosay.kenjetay@ayu.edu.kz*²*Hoca Ahmet Yesevi Uluslararası Türk-Kazak Üniversitesi, Doç. Dr. (Kazakistan, Türkistan), e-mail: zhakhangir.nurmatov@ayu.edu.kz*³*Hoca Ahmet Yesevi Uluslararası Türk-Kazak Üniversitesi, Yrd. Doç. Dr. (Kazakistan, Türkistan), e-mail: muratbek.myrzabekov@ayu.edu.kz***Maturidi Öğretisinin Özellikleri ve Kazak Kültürüne Etkisi**

Özet: Makalede Matüridi teolojisinin özellikleri ve onun Kazak kültürüne etkisi kapsamlı bir şekilde incelenmiştir. Matüridi'nin entelektüel mirası, özellikle akıl ve nakil arasındaki uyum üzerine geliştirdiği öğretiyi, İslam teolojisine yeni bir bakış açısı sunmaktadır. Bu öğretiyi, felsefe, inanç ve eylem arasındaki derin bağlantıyı ortaya koymaktadır. Matüridi'nin düşünce sisteminin Kur'an'a dayalı olması ve İslam felsefesinde mantıksal yöntemler ile çıkarımları ustaca kullanması ele alınmıştır. Matüridi'nin ilahi hikmet konusundaki görüşlerinin, Orta Asya ve Kazak Müslümanlık dünyasının şekillenmesinde önemli bir rol oynadığı vurgulanmıştır. Onun mirası, özellikle Kitâbu't-Tevhîd ve Te'vilâtü'l-Kur'an eserlerindeki Kur'an yorumlama yöntemleri, günümüz araştırmaları için oldukça güncel bir öneme sahiptir. Matüridi'nin düşünce sisteminde Allah ile insan arasındaki ilişki, insanın özgürlüğü ve sorumluluğu özel bir yere sahiptir. Ayrıca makalede tefsir alanındaki "tefsir" ve "te'vil" yöntemlerinin karşılıklı ilişkisi ve farklılıkları tartışılmıştır. Matüridi'nin mirası, Kazak Müslümanlığının temellerinden biri olarak değerlendirilmektedir. Onun öğretilerinin günümüz küresel dini meselelerinin çözümündeki güncelliği ve ulusal kültür ile tarihi bilincin oluşumundaki önemi vurgulanmıştır.

Anahtar Kelimeler: Matüridi, teoloji, akıl ve nakil, Kazak kültürü, Kur'an yorumu

Introduction

Islamic philosophy is close to the concept of wisdom in terms of the concept of religious truth. The reason for this lies not only in the fact that the word wisdom in the concept of philosophy corresponds to the meaning of hikmet in the Arabic language, but also in the fact that this concept means high consciousness, intelligence, value and a great ideal in the texts of the Qur'an and Hadith. That is why the action of wisdom in explaining the science based on revelation (narrative) has a special significance in the history of Islam.

Hikmet is a comprehensive concept, a system of worldview that distinguishes Islamic philosophy from other philosophical schools. Thinkers such as Farabi, Ibn Sina, Maturidi, Balasagun, Kashkari, Yugneki and Yasawi combined the Turkish and Islamic worldviews and created their own doctrine based on the Qur'an, which led to the Turkish-Islamic civilisation. For example, Farabi based the attainment of the meaning of existence on spiritual liberation and intellectual development of mind and spirit. Ibn Sina additionally addressed the topic of spiritual states and love and divine love within the context of the Quran.

Maturidi's tawil, or the inner essence of the Qur'an, is based on the unity of mind and narration, action and thought. Balasagun is contemplating the matter of qut in the Qur'an. Yugneki and Yasawi explained the inner secret of the Qur'an from a moral and ethical point of view. It is evident that Turkish thinkers did not prioritize principles but rather engaged in profound contemplation. In contrast, the Turkish system of thought diverges from the Arab worldview in its pursuit of meaning in the world. The wisdom of Yasawi, which constituted the foundation of Kazakh Islam, is inextricably linked to this meaning. Categories such as wisdom, deep thought and mystery were the main foundations of the Kazakh system of thought.

Turkish-Islamic philosophy is the result of representatives of kalam, Sufism, fiqh and other sciences. In the field of philosophy, Farabi and Ibn Sina, in the discipline of Kalam, Maturidi, in Sufism, Hallaj and Balasaghuni established the foundations for the development of Yasawi

philosophy. In the philosophy of Yasawi, the human heart is illuminated by "Nurī Muhammad" which ensures the functionalisation of the power and abilities of the "inner eye" to know and recognise, and the understanding of "information" from the spiritual world.

Maturidi, the founder of the kalam doctrinal school in Turkish Islamic philosophy, established a distinct methodological belief system from a kalam perspective. His ideas about God, the world, and humanity are intertwined with those of Farabi and Ibn Sina. This was due to the fact that their worldview, space and foundations were common. Maturidi's "Theory of Taweel" played a role in the evolution of Sufi philosophy in Central Asia.

In accordance with the tenets of Maturidi's system of thought and knowledge, every work of God is imbued with wisdom. Wisdom is a gift bestowed upon an individual. Abai's concept of "feeling God's wisdom" is analogous to Maturidi's. The historical figures who laid the foundations for the Turkish-Islamic civilisation, based on this Sufi knowledge, include the sages Farabi, Ibn Sina, Maturidi, Balasagun, Kashkari, Yugneki, and Yasawi. The foundation of this civilisation is the Quran.

Systematic theological debates (VIII-IX centuries) among Islamic thinkers about the most fundamental principles of Islam in history opened the way for philosophical speculation about nature, God's attributes and His relationship with the world and man. Their disagreements threatened the very foundations of the faith. It was at this moment that the Maturidi school of thought in Central Asia and the Ash'ari school of thought in Iraq began a new milestone in the history of Islamic thought. One of them was the Central Asian Abu Mansur bin Mahmut al-Maturidi.

Research materials and methods

The research approach adopted in this article is based on the principles of impartiality, uniformity, and scientific rigour. The methodology employs socio-philosophical analysis methods to examine the characteristics of Maturidi's teachings and their impact on Kazakh culture. The study investigates the interrelation between spirituality and reason by analysing Maturidi's works, "Kitab at Tawhid" and "Tawilat al-Quran". This article examines the impact of Maturidi's teachings on human freedom and responsibility, and its role in addressing contemporary religious issues. The objective of this study is to illustrate the relevance of Maturidi's teachings in the present era and their impact on the formation of cultural and religious unity.

Results and discussion

The Peculiarities of Maturidi Theological Doctrine

The Turkish Islamic thinker Maturidi (853-944) was born in Samarkand during the Samanid period, like Farabi and Ibn Sina. He learned from the students of the famous Imam Agzam, Shaykh Abu Bakr Ahmed bin Ishaq, Abu Nasir Ahmed bin al-Abbas, Muhammad bin Muqatil al-Razi. Thanks to his education, he earned the title of "imamul-mutakallimin", that is, the teacher of kalamists (Ak, 2017: 25). Mahmut al-Kefevi identifies Maturidi as "a pioneering leader, a mirror of the Sunnis and the righteous, the founder of Ahl-Sunnah wa al-Jamaat, a preventer of error and apostasy, a scholar of scholars, an increaser of Muslim faith." (Mahmud el- el-Kufevî, 2018: 129)

Maturidi's name is widely recognised in the history of Islamic philosophy with the works "Book of Tawheed" and "Tawilat al-Qur'an". He was opposed to the Karmati, Shia and Mu'tazila sects and the positions they followed. In Islam, he systematized the fundamentals of fiqh and turned it into a science. Maturidi is a scientist who methodologically based the Kalam philosophical and Sufi ways of attaining knowledge. He glorified the unity of revelation, message (al-ahbar) and mind (al-nazar).

In his works "Tawheed" and "Tawilat", Maturidi thought a lot about the relationship between God and man. It includes topics such as God's will, power, infinite judgement, creation, wisdom, the existence of evil in this world, human desire, will, religious duty and responsibility, and their foundations. Maturidi's school of thought, which is distinguished from schools of thought such as

Jabriyya, Mutazila, Ash'ari by its methodological position, formed a Turkish Muslim and Sunni concept with its own worldview features in explaining the relationship between God and man.

In the Maturidi system of thought, there cannot be determinism in the relationship between God and man, as stated by the thinkers of the Jabariyya school. The relationship between God and man is very different from the nature of the relationship between God and the physical world. God has sent prophets and books to man for reason, the ability to distinguish between right and wrong, to think, feel, desire, to understand deeply, to guide people to the right path. A person also directs his mind to things that are useful for him. He stays away from what he thinks is harmful. He chooses one of two types, i.e. useful and harmful, through his mind. He is responsible for the sin and reward of his actions. Here, a person thinks, wants, chooses before carrying out these actions, feels free in these actions, acts on his own free will without the influence of any external force. According to Maturidi, to deny this freedom in man is to deny human science and knowledge. This is ignorance. In fact, the Qur'an shows that actions that are not restricted and forbidden by God are assigned to people and they are therefore responsible for their own actions. God has given man the freedom of choice and the power and ability to act. Denying this freedom would be absurd to punish people based on their actions in the hereafter, if Allah is responsible for the punishment of the sins they have committed for all human actions. Because God reveals himself in the Qur'an as Alim (all-knowing), Adil (owner of justice), Rahim (merciful).

The works of Abu Mansur al-Maturidi mainly explained the principles of Islam, Sharia laws, and the secrets of spiritual success (Боровков, 1963: 25). Maturidi's "Theory of Taweel" contributed to the development of Sufi philosophy in Central Asia. Thus, he is the first among commentators to use the method of "taweel" instead of "tafsir" in revealing the meanings of the Qur'an. He distinguishes between "tafsir" and "taweel" and says: "Tafsir is to look at the meaning of the Qur'an and clearly say that God intended it. If there is real evidence for that word, it will be a correct interpretation. If there is no concrete evidence, he will interpret it from his own mind."

Maturidi was able to show the common themes and networks between Islamic kalam and philosophy (Қасымжанов, 2001: 98-107). From an epistemological point of view, it shows the three cognitive foundations of man as feeling, revelation and reason. He opposes those who accept only reason as the means of knowledge (Қасымжанов, 2001: 101). A.Kh. Kasymzhanov shows the importance of Maturidi's teaching from today's point of view very clearly and convincingly (Қасымжанов, 2001: 107). According to Maturidi, God can be known. However, human language cannot explain the meaning and attributes of God without similitude or analogy. That is, a person's language ability and scope of use is limited. However, understanding the Great Creator of the world by assigning names and attributes to it is necessary for the development of the human mind and intellect. For Maturidi, the problem of "seeing God" is considered within human possibilities. According to him, the conditions for seeing God change according to the level of a person. However, seeing God is not the same condition as seeing a ray of light, darkness, shadow, solid material things in the physical world. According to Maturidi's system of thought and knowledge, there is wisdom in every work of God. Every intelligent person feels wisdom and thinks deeply about God's wisdom (Erdem, 1984: 283).

The Relationship Between Aql and Naql in Maturidi Philosophy

The relationship between man and God, that is, the relationship between mind and narration, is the core of Islamic creed. In Maturidi, the narration is taken as the main evidence by "kulli aql", that is, prophetic institution. That is, religion is a narration, a way given to man by God. Religion was not invented by anyone, it is accepted as a proof of the existence of God, the beginning of human history. Mind is given to man as a trust. He used it to keep the religion of God, the narration, unchanged from the original state, and to preserve himself and his humanity. A person's life, history, existence, mood, hunger, satiety are changeable. This is the reason for his forgetfulness. He frequently neglects to adhere to his religious beliefs and practices. The equilibrium of the mind provides an answer to the question of where one will go in the past, present, and future. Humans

are naturally predisposed to doubt, to form opinions, to be proud, and to experience lust. It is an inherent aspect of the human condition that cannot be avoided. This is also one of the secrets of the divine test. The mind can be considered a gauge, a measuring instrument that allows us to assess our thoughts, feelings, and actions (Alper, 2021: 39). The mind is the determining factor in a person's status, condition, environment, history, space, duty, goal, ideal, position, and thoughts. The concept of fear and faith, or fear and hope, is born in the heart of a person. It is most beneficial to fear God. Piety is the most virtuous of all moral qualities. However, there are certain aspects of Islamic knowledge that are limited and rational. It is kalam, philosophy, science, art, music, etc. Here is Maturidi, a representative of such knowledge. His difficulty lay in reconciling revelation with mind, that is, God and man. This integration is achieved through the medium of religion, which provides the path. Maturidi believes that it is human nature to always accept a revelation with the mind and the eyes of the soul. With this statement, Maturidi understands the essence of divine wisdom. It can be argued that God created this universe for humanity. The test is also intended for an individual. Religion is a gift from God to humanity. Humans are free, volitional, and active beings.

There are schools of kalam that limit this path to proverbs and seek to maintain the primacy of religion, or alternatively, elevate religion above humanity, viewing man as a performing creature. They were called "Ahl al-Hadith" or "Ahl al-Asar" in the Maturidi period (Marshall, 1993: 359). Indeed, if one considers divine wisdom, it can be argued that religion exists because of the existence of people. The present discussion concerns those who espouse the view that the "Ahl Asar" schools posit the existence of a person as a consequence of the existence of a religion. Those who advocate for the prioritization of narration over wisdom are, within the context of contemporary discourse, classified as literalists.

Salafi narrators say that there is no need to use intelligence in narration. Because there are groups that say we can't know it intelligently. This school was formed in Hijaz during the era of Imam ibn Hanbal. One of the reasons behind this was that they did not need to learn the language of religion. They found that the narration should only be performed as a principle. As a result, they followed taqlid and rejected indifference, the need for reason, reason, and logic. Salafis are those who adhere to the principle of following the example of the earliest practitioners and maintaining a consistent course of action. This is also a methodological template, as they are based on processes and phenomena that have a position and an idea. In the history of Islam, the "Ahl al-Ray" school, i.e., the methodological template that chose the integrity of narration and reason as the main principle, was a feature of the school of Imam Abu Hanifa. It was Abu Mansur Al-Maturidi who followed that path and formed his theory and methodology.

In his work "Tawilat al-Qur'an," Imam Maturidi established a methodology for identifying the verses of the Qur'an through the integration of tafsir and taw'il (Кенжетеев, 2013: 112). According to him, the mind is God's gift to man. The mind is the main tool of a person to distinguish between good and bad, truth and falsehood, useful and harmful. The degree of humanity in an individual is determined by the manner in which they utilise the trust, tool and mind that has been placed in their care. Furthermore, it is essential that they do not allow others to exploit these resources. Therefore, there are many verses in the Qur'an about the use of the human mind. In Maturidi's theology, although prophets are not sent, people can find God through reason. It is not the case that there is no need for narration in order to know God; rather, the emphasis is on the importance of the mind. The function of the mind and the basics of knowledge were explained in the book "Kitab at Tawheed". There is a secret to Maturidi's use of the word "taweel" instead of "tafsir" in understanding the meanings of the Qur'an. Because taweel has integrity of mind and narration. In addition, the relationship between tafsir and taweel is as important as the relationship between text and meaning. The text (word) has the condition of narration, and the meaning has the condition of dirayat. His method of interpreting the Qur'an is based on the dirayat method. Maturidi emphasizes that taweel is to go to the essence, not to the words. The ideal of the mind here is to recognize, understand, and influence the understanding of a person. The ideal of

the mind here is to recognize, understand and contribute to the understanding of a person. Each text has its reasons and normative, that is value meaning. Maturidi does not reject the linguistic analysis of the Qur'anic text, on the contrary, he calls for the recognition of the integrity of words and meaning through reason. Because the basis of religion is narration, the owner of religious knowledge is man, and both must be integrated. Because there is nothing in the narration that is contrary to reason.

In his works "Tawilat-al-Qur'an" and "Kitab-at-Tawheed" Maturidi argues that the act of mind, that is, thinking itself, is obedience to the guidance of the revelation. Indeed, human beings have the faculties of intellectual activity such as knowing, recognizing, believing, obeying and feeling. That is, obeying the revelation is also an act of the mind. Therefore, it is absurd to turn to the narration without using reason and obedience. We accept the existence of God through the mind. Therefore, it is necessary for the mind to formulate a rational argument (Yurdagur, 2019: 69).

The mind contemplates the truth of things, recognises their principles and nature, and thereby finds satisfaction. It is also the main centre for knowing the difference and the secret between the Creator and the created. There were those who said that the mind is limited and its absolutisation is a sin. Maturidi says that the mind is the most important centre. It is not considered superior to narrations and the words of God, but rather as a means of knowing God.

There are subtle layers in a person's self-belief and faith in God. In fact, revelation cannot do anything to a person who does not believe in himself, who is doubtful, who does not seek the truth, and who is not interested in anything. Maturidi formulates the internal reasons that prevent a person from using reason as "temptations and tricks of the devil." Those who posit that the mind is fallible and that, as a consequence, the revelation must be understood in its literal sense are challenged by Maturidi in his book Kitabu-t Tawheed: "...Escape from thinking is the devil's most dangerous trick. This is because those who avoid the use of reason justify and explain their positions using reason (they are explaining their objections about reason through reason). This phenomenon alone is sufficient reason for them to admit the necessity of reason (эл-Матуриди, 2020: 393).

The Relationship Between Faith and Actions in Maturidi Belief System

One of the most significant aspects of Maturidi's creed is the relationship between faith and action. It is known from history that the period after the death of the Prophet Muhammad was the era of many multi-layered knowledge and doctrines in the history of Islam. Issues such as fate, spirit, "big sin", "God's judgment" have already formed views on the relationship between faith and action. Each scholar tried to find answers to these questions in his own way. But that search was realized on the basis of Quran and Sunnah. These questions are still relevant. Imam Maturidi was also seeking to address these questions of kalam. In accordance with the tenets of Imam Maturidi's creed, faith is defined as the conviction of the heart in the oneness and omnipotence of God, as well as in the divinity of Muhammad as his messenger. The foundation of faith is the affirmation of the heart (эл-Матуриди, 2020: 401).

The heart is the cognitive center in Islam. The issues of faith and Islam, that is, the distinction between a Muslim and a mumin, give rise to a number of problems. At that time, the process of political and social clarification of who is a Muslim, that is, "who is from us, who is not from us," was the primary focus. The terms "Iman" and "Islam" are used in a similar manner, despite their distinct meanings in terms of vocabulary. In terms of the phenomenon of entering Islam, the condition for this is realised through faith. Initially, these concepts were examined from a political and social perspective. Subsequently, they were subjected to an existential and psychological analysis. If a person has faith, it means he is in Islam. Iman is "tasdiq bil khalb" which means confirmation with the heart (Окилов, 2020: 125). Then faith will find reality. Iman is the principle and template of the Islamic religion. There lies the idea of tawheed, unity. Therefore, religion is set of norms. Whoever accepts that norm, Islam, accepts the conditions of faith. If he accepts faith,

he is in Islam. That is why there is no diversity in faith. A person who believes and obeys this must express with his tongue that he is a true believer.

A confirmation condition is enough for a person to be a "mumin". No one has the right to say that he is a disbeliever because there is a flaw in his practice or he has abandoned it. According to Maturidi, a person does not leave the faith if he does not perform actions, and no one can leave the ranks of the Mu'min. According to Maturidi, no one has the right to speak about someone's faith. Now some experts are classifying the society as believers, atheists and gnostics according to their faith. This position is against secularism, humanity, and religion. Because it is within the power of God to excommunicate or judge according to one's faith.

In Maturidi creed, religion and sharia are two separate things. Religion is a system of belief that establishes a relationship between God and humanity, as well as between humanity and the world. This relationship is established through revelation, which is transmitted through a chain of prophets, beginning with Adam and concluding with Muhammad. In Imam Maturidi's creed, religion consists of monotheism, morality and worship. In the history of mankind, these "God, honor and worship" are unchanging pillars. As previously stated, an individual may comprehend the nature of their Creator through the faculties of the mind, even in the absence of Sharia. This understanding leads to the realization that the Creator is singular and indivisible. The primary focus of both religion and sharia is the issue of moral conduct. Maturidi compares sharia with religion and asserts that sharia is a changing legal system, whereas religion is a stable set of beliefs. This conclusion is based on an analysis of the Qur'an. "We gave each of you a sharia and a path" (Maida 5/48). The Shariah is a dynamic and evolving concept that is influenced by various factors, including time and geographical location. The conditions of time, geography, climate, economics, culture, and customs of each nation-culture represent the primary factors influencing the evolution of sharia. It is evident that prophets preceding Hazrat Muhammed espoused a similar religion, yet their respective sharia differed. Maturidi's creed posits that religion is a phenomenon oriented towards reason, and that sharia is oriented towards revelation.

The Contemporary Significance of the Maturidi Legacy

The Maturidi creed is also of significance in that it provides a solution to contemporary issues. In terms of Maturidi's heritage and worldview, it can be observed that this basic value has retained its relevance even in the present day. In the theory of Taweel, Maturidi expressed theosophical and theological conclusions that are still valid today, thus providing clear answers to the problem of knowing God. The strength of the foundations of the Turkish-Islamic civilisation in Central Asia at that time can be evidenced by the level of education and science, philosophy and theology (Убайдулла, 2018: 29).

In the Maturidiya school of thought, God is understood to be ahad in substance and wahid in his attributes. This means that God is qadim and unified in His substance and character. His conclusion is supported by a rationale. It can be posited that these views represent his response to the notions of "qadim and hadith" or the "Divine Nature" about the substance and character of God in the Kalam currents of that time.

Maturidi's response, presented in his work "Kitabut Tawheed," continues to be of significance in the present era due to its adherence to a set of principles, ideological stance, and methodological approach. This foundation of principled integrity allows us to determine the universality of the contemporary Kazakh Muslim concept and its role in the formation of the nature of national existence. This evidence refutes the assertion that Kazakhs became Muslims only yesterday or that their religion is not pure Islam.

According to Maturidi, religion is through faith. And faith should be based on knowledge. And knowledge related to intelligence. It is necessary to accept any topic after knowing and making sure. Abai Kunanbayev calls this tahqiqi faith (iman).

In Islam, there are two pillars of understanding the Qur'an. These are the "tafsir and tawil" methodology. However, the two are inextricably linked as a unified interpretive platform; one

cannot exist without the other. In Kazakh, where the "possibility of interpretation" reaches its limit, "tauil" begins. The science of tafsir in Islam is not only concerned with the text of the Quran; it is also closely related to a number of other disciplines, including language, semantics, hermeneutics, history, worldview, value system and philosophical categories.

In the last century, the field of "the study of sacred texts, hermeneutics" began to develop concurrently with the phenomenon of Western positivism. A review of the content of this field reveals the foundations of the science of Islamic tafsir. An examination of the work of M. Kashkari, who established the foundations of the philosophy of language in our land, "Diwani Lugat it Turk", reveals the prominent role of tafsir in his systematic organisation of this dictionary (Kâşgarlı, 1985: 37). The work presents a transformation of fundamental religious terminology. For example: Allah - Tanir; Satan - Yaksurin; Spirit - Tin; paradise - ushpaq; hell - tuzaq etc. In accordance with the requirements of the science of interpretation, let us dwell on the hermeneutics of the terms "paradise" - "ushpaq" and "hell" - "tuzaq" within these words. In Arabic, Jannah denotes a garden or paradise, whereas Jahannam signifies "a pit for burning dead bodies" during the pre-Islamic era. The use of these two words indicates that the worldview platform of the ancient Arabs was immanent, concrete, and horizontal in nature. These terms later became two main eschatological terms in Islam. In Turkish, "ushpaq" and "tuzaq" directly refer to the state of a person after death. It is used to mean that if it is a good spirit, it will fly and go to heaven, but if it is a bad spirit, it will fall into a trap and end up in hell. An examination of this evidence reveals the transcendent, abstract, vertical nature of the ancient Turkic worldview. The presence of terms with a metaphysical and sacral meaning serves to illustrate the distinctive characteristics of the pre-Islamic Arab and Turkic worldview platforms.

Conclusion

In conclusion, at the heart of today's theological debates lies the dilemma of the Muslim character between the concepts and knowledge, worldviews, and axiological characteristics of Arabs and Turks, which are consistent with their natural platforms. Maturidi's theory of ta'wil is a platform that integrates immanence and transcendence, vertical and horizontal, abstract and concrete. The Islamic teaching has brought about an existential transformation in the Turkish people. Those who adhere to a traditional Muslim understanding are oriented towards their own religious experience, historical and religious consciousness, and knowledge. In contrast, the Wahhabis are drawn to the Arab tradition and system of thought, creed, religious consciousness, and knowledge.

The increasing prevalence of self-identification is evident as a significant phenomenon in this context. Islam is one of the world's major religions, and Muslims are a significant demographic group. This is partly due to the aforementioned phenomenon. The Maturidi creed posits the unity of God's attributes and essence, encompassing both His transcendence and immanence. In simple terms, it means that we cannot separate Allah from His external and internal, and the internal from His substance. Integrity is the most important principle of Maturidi's methodology. In this system of thought, the concepts of "aql" and "naql" are considered to be inextricably linked. There is no hierarchical dialectic of "primality, secondaryness" as in Greek philosophy. The Maturidi creed represents a religious doctrine that is based on the true Quranic platform and can be considered to represent a middle path. The first "naql" followed by aql in the Wahhabi tradition or the first "aql" followed by naql in Mu'tazilite philosophy are frameworks derived from Greek philosophical systems. The issue continues to have a detrimental impact on the integrity of Islamic thought and its proper development. The advantage of the Maturidi platform, or rather its difference from other schools, lies in the fact that it approaches all cognitive layers and aspects of Islam with a single approach and a single methodology. It has a systematic thought, a comprehensive worldview, continuity with the Quran, and has brought ta'wil and tafsir not only from a doctrinal perspective, but also to a unified cognitive level. Therefore, Maturidi is not only a school of faith today, but also a value that defines our cultural and worldview civilizational identity today. During the period

of Maturidi, the concept of "not dividing or dividing tawhid," as articulated by Ibn Taymiyyah, was not yet established. This definition has been adopted by contemporary neo-Salafis in our society, who have drawn upon the Christian triad. The concept of 'dividing tawhid into three' in the knowledge of Allah is contrary to the Lutheran position. Maturidi's theory of ta'wil represents a significant contribution to the field of Islamic philosophy, providing a conceptual framework that elucidates the harmonious relationship between God, the world, and humanity. Therefore, today's Islamic thinkers, remembering historical consciousness, can draw conclusions based on classifications that preceded Maturidi.

In essence, Maturidi's legacy serves to guarantee the future of tomorrow, establish the core tenets of Kazakh identity, provide the fundamental basis for religious and spiritual beliefs, facilitate the transmission of national style and patterns, and establish the foundation for our cultural heritage. The Maturidi creed is the essence of our Muslim understanding. The knowledge that facilitated the integration of the teachings, concepts, norms and criteria of Maturidi and Hanafi into this previously uncultivated landscape is presented within the framework of Yasawi's Hal knowledge. It can be argued that the concepts of fiqh and creed were introduced into Islamic thought through the influence of Sufism. In the context of Sufism, these domains are regarded as a unified entity, with a particular focus on the specific circumstances of a nomadic lifestyle.

The heritage of Maturidi and Yasawi is the basis for preserving and strengthening the national and religious identity of modern Kazakh society. These teachings are important not only from a theological point of view, but also for social, cultural and spiritual development. In the future, it is necessary to study their views and increase their practical significance by introducing them into the modern educational system. In addition, these studies may contribute to solving the problems of radicalism and religious extremism in Kazakhstan.

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