

M. Tolegenov<sup>1</sup> , Zh. Nurmatov<sup>1\*</sup> , T. Abdrasilov<sup>2</sup> 

<sup>1</sup>Khoja Ahmet Yasawi International Kazakh-Turkish University, Turkistan, Kazakhstan

<sup>2</sup>International University of Tourism and Hospitality, Turkistan, Kazakhstan

\*e-mail: zhakhangir.nurmatov@ayu.edu.kz

## THE SIGNIFICANCE OF KNOWLEDGE AND WISDOM IN IMAM MATURIDI'S WORK "KITABUT TAWHEED"

In the worldview of Imam Maturidi, one of the most widely and thoroughly discussed issues is the essence and significance of the knowledge and wisdom. These concepts, which are widely discussed in the Qur'an and Sunnah, served as a guide for Muslim scientists in their quest to systematize the metaphysical connections between God, man, and the world on a scientific basis. Learning knowledge, clarifying the secrets of creation, finding the meaning and purpose of life and ontological, existential problems are the themes underlying the works of Imam Maturidi. The main purpose of the article is to study the reasons for the rise of these topics, their role in Islam, their classification into various categories, their place in Turkic-Kazakh religious knowledge and their potential in resolving modern theological disputes. The article uses methods such as analysis and synthesis, hermeneutic analysis, and phenomenological analysis. As a result of the analysis, it is clear that in the Turkic peoples, including in the thinking of the Kazakh people, great importance was attached to the knowledge and wisdom. The works of Abu Mansur al-Maturidi have been widely studied in Kazakhstan recently. The conclusions, especially those concerning religious doctrine in his works, are very important for finding solutions to existing religious problems in society. Maturidi's book "Kitabut Tawhid" very rationally studied the delicate issues of Islam and identified its need in human life. The article reflects the sources of this understanding, its reflection in the work of Imam Maturidi, continuity with the principles of subsequent scientists and its influence on the belief system of Muslims. It is also concluded that this topic has not lost its relevance from the point of view of today.

**Key words:** Maturidi, Knowledge, Wisdom, Justice, Creation, Attributes of God.

М. Төлегенов<sup>1</sup>, Ж. Нұрматов<sup>1\*</sup>, Т. Әбдірасылов<sup>2</sup>

<sup>1</sup>Қожа Ахмет Ясауи атындағы Халықаралық қазақ-түрік университеті, Түркістан қ., Қазақстан

<sup>2</sup>Халықаралық туризм және меймандостық университеті, Түркістан қ., Қазақстан

\*e-mail: zhakhangir.nurmatov@ayu.edu.kz

### Имам Матуридидің «Китабут таухид» еңбегіндегі ілім және хикметтің маңызы

Имам Матуриди дүниетанымында ауқымды түрде әрі егжей-тегжейлі қарастырылған мәселенің бірі – ілім мен хикметтің мәні және маңызы. Құран мен сүннетте кеңінен қарастырылған аталмыш ұғымдар мұсылман ғұламаларының ізденістеріне бағыт-бағдар беріп, олардың Алла, адам және әлем арасындағы метафизикалық байланысты ғылыми негізде жүйелеуіне жол ашты. Ілім үйрену, жаратылыс сырларын айқындау, өмірдің мәні мен мақсатын табу және онтологиялық, экзистенциялық проблемалар – имам Матуридидің еңбектеріне арқау болған тақырыптар. Осы тақырыптардың көтерілу себептерін, Ислам дініндегі ролін, әртүрлі категорияларға жіктелуін, түркі-қазақ діни танымындағы орнын және қазіргі кездегі теологиялық тартыстарды шешудегі әлеуетін зерделеу мақаланың негізгі мақсатын құрайды. Мақалада анализ және синтез, герменевтикалық талдау, феноменологиялық талдау сияқты әдіс-тәсілдер қолданылды. Талдау нәтижесінде түркі халықтарында, оның ішінде қазақ халқының ойлау жүйесінде ілім мен хикметке жоғары дәрежеде мән берілгені көрінеді. Әбу Мансұр әл-Матуриди еңбектері Қазақстанда соңғы кезде кеңінен зерттеліп отыр. Әсіресе оның еңбектеріндегі ақидаға қатысты тұжырымдар қоғамдағы қалыптасқан діни проблемалардың шешімін табу үшін өте маңызды сипатқа ие. Матуридидің «Китабут Таухид» кітабында ислам дінінің нәзік мәселелері өте ұтымды түрде зерделеніп, оның адам өміріндегі қажеттілігі айқындалған. Мақалада осы түсініктің қайнаркөздері, оның Имам Матуриди шығармашылығындағы көрінісі, одан кейінгі ғұламалардың қағидаларымен сабақтастығы және мұсылмандардың сенім жүйесіне әсері көрсетіледі. Сондай-ақ бұл тақырып бүгінгі күн тұрғысынан да өзектілігін жоймағандығы жайлы түйін жасалады.

**Түйін сөздер:** Матуриди, ілім, хикмет, әділет, жаратылыс, Алланың сипаттары.

М. Төлегенов<sup>1</sup>, Ж. Нурматов<sup>1\*</sup>, Т. Абдрасилов<sup>2</sup>

<sup>1</sup>Международный казахско-турецкий университет имени Ходжи Ахмета Ясави, г. Туркестан, Казахстан

<sup>2</sup>Международный университет туризма и гостеприимства, г. Туркестан, Казахстан

\*e-mail: zhakhangir.nurmatov@ayu.edu.kz

### Значение знания и мудрости в труде имама Матуриди "Китабут таухид"

В мировоззрении имама Матуриди одним из наиболее широко и подробно рассмотренных вопросов является сущность и значение знания и мудрости. Эти концепции, широко рассматриваемые в коране и сунне, послужили ориентиром для исканий мусульманских ученых и позволили им систематизировать метафизические связи между Аллахом, человеком и миром на научной основе. Изучение знаний, раскрытие секретов творения, поиск смысла и цели жизни, а также онтологические, экзистенциальные проблемы – темы, лежащие в основе работ имама Матуриди. Основной целью статьи является изучение причин обсуждения этих тем, их роли в Исламе, их классификации на различные категории, места в тюркско-казахском религиозном познании и потенциала в решении современных теологических споров. В статье использованы такие методы, как анализ и синтез, герменевтический анализ, феноменологический анализ. В результате анализа становится ясно, что у тюркских народов, в том числе и в мышлении казахского народа, большое значение придавалось знаниям и мудрости. Труды Абу Мансура аль-Матуриди широко изучаются в Казахстане в последнее время. Выводы, особенно касающиеся вероучения в его работах, имеют очень важный характер для поиска решения сложившихся религиозных проблем в обществе. В книге Матуриди «Китабут Таухид» очень рационально изучены деликатные вопросы ислама, определена его потребность в жизни человека. В статье отражаются источники этого понимания, его отражение в творчестве имама Матуриди, преемственность с принципами последующих ученых и влияние на систему верований мусульман. Также делается вывод, что данная тема не утратила своей актуальности и с точки зрения сегодняшнего дня.

**Ключевые слова:** Матуриди, учение, мудрость, справедливость, созидание, атрибуты Бога.

### Introduction

Abu Mansur al-Maturidi, a great scholar and one of the prominent representatives of the teachings of kalam. He is a person known to the Islamic world for his deep views on faith. According to the consensus of scholars, he was born in the village of "Maturid" near the city of Samarkand in the modern Republic of Uzbekistan in approximately 238 (852) AH, and died in Samarkand in 333 (944) AH.

At that time, many of the important works that reveal the knowledge of Islam were written in Mauerennahr, including Samarkand. The region of Samarkand, which was far from the capital of the Islamic state at that time, was a place where the interpretation of religion reached a new level in its maturity and development.

This region gave birth to the greatest methodologists, scholars, jurists, muhaddis, mufassirs and philosophers of Islamic knowledge. The presence of hundreds of madrasahs in one city shows that this place played an important role in understanding the Qur'an.

Information about Maturidi from two scholars who introduced him as an expert on kalam in the 11th century is one of the most important sources. One is the book "Tabsiratu-l Adilla" by Abu'l Mu'in al-Nasafi, and the other is the work "Usul ud-Din" by Abu Yusur al-Pazdawi. Maturidi received lec-

tures from scholars such as Abu Nasr Ahmad al-Iazi and Abu Bakr Ahmad b Ishaq al-Juzjani.

Although it is mentioned in the data that Maturidi had a lot of works and some works were also devoted to fiqh methods and tafseer field, only two works that have come down to us and are very widespread. The first is "Tawilatu-l Qur'an", the second is "Kitabut-Tawheed". "Tawilatu-l Qur'an" is a work written in the field of tafseer, and it is also a work that covers a wide range of kalam issues (Akimkhanov et al., 2016: 167).

The important work of Imam Maturidi, which studied the main problems of the doctrine of kalam, is called "Kitabut-Tawheed". There is no doubt among scholars that this work belongs to him. Katip Çelebi, one of the Turkish scholars, also named this book "Isbati's Syfat". The "Kitabut Tawheed" was first published by Fethullah Khuleif and published by the Beirut Institute of Oriental Literature. This publication was reproduced by offset in Istanbul, Beirut and Alexandria. It was first translated into Turkish by Bekir Topaloğlu. Because Bekir Topaloğlu devoted a large part of his life to the recognition, understanding and interpretation of Maturidi's works and had a wealth of information about him, he was given the title of "Maturidi scholar". This book was first translated into Kazakh in 2020 at the initiative of Chief Mufti Nauryzbai Haji Taganuly and published by "Muftiyat" publishing house. In

the preface of the book, it is shown that the content of religious knowledge for Kazakh Muslims is formed through Maturidi faith.

The main importance of the "Kitabut Tawheed" is that it places the human problem in the main place and analyzes the religious aspects of its relationship with God and the world. Because in the content of the concept of religious knowledge lies Maturidi faith. Religious knowledge is the epistemological foundation of religious consciousness. Religious consciousness is the content and core of Kazakh culture. Maturidi's worldview and religious views, reflected in the book, are a response to the intellectual platforms of the Karamiyas, Shias and Mu'tazilites of the period in which he lived.

Since the main issues related to the Islamic faith are explained in detail in the "Kitabut Tawheed", it is clear that the concepts that are the basis for it do not lose their importance even today. Especially the problem of knowledge and wisdom is very relevant in terms of clarifying the secret of the creation of the universe, determining the main tasks and functions of a person. Since man is the center of Maturidi's worldview, his actions, freedom, responsibility, intelligence and thought, knowledge, etc. aspects are deeply considered in the book, and the Creator's wisdom in creating the world and man is extensively discussed. By determining the importance of divine wisdom and knowledge in Maturidi's work, it is possible to find a solution to many difficult problems related to faith in the society of Kazakhstan.

### **Justification of the choice of articles and goals and objectives**

Imam Maturidi's world view and position and principles related to the teachings of kalam are sufficiently reflected in the "Kitabut Tawheed". In this work, knowledge and wisdom will be dominant as the main issue. The Kazakh people, like other Turkic Muslim peoples, adhere to the Maturidi faith, so they were quite familiar with the concept of wisdom. It can be seen in the works of al-Farabi, Khoja Ahmet Yasawi, Yusip Balasagun, and other medieval Turkish scholars and thinkers. The influence of the idea of wisdom can be clearly seen in the works of critical poets such as Abay Kunanbaev, Shakarim Kudaiberdiuly, Mashhur Zhusip Kopeev, who lived at the end of the 19th – beginning of the 20th century. Therefore, Maturidi's faith and worldview spread widely among the Kazakh people and influenced their way of life. Maturidi's thoughts and principles lie in the views of Kazakh poets and reli-

gious scholars. From this point of view, it is possible to fully consider the continuity of traditional religious knowledge and use the achieved results to find a solution to the problems arising from theological point of view.

The purpose of this article is to study Maturidi's conclusions about wisdom, which formed the Kazakh religious worldview and identify the subtle aspects of the connection between God, man and the world. Analyzing the essence of the concept of wisdom, it is possible to increase the potential of ideas and concepts that are relevant to Kazakh Islam in establishing correct religious knowledge.

### **Scientific research methodology**

The article examines the concepts and principles of wisdom, knowledge and principles in the "Kitabut Tawheed" by Abu Mansur al-Maturidi, their place and importance in the Islamic faith, as well as their function in achieving correct and true knowledge, that is epistemological function. The worldview aspect of the Maturidi school is analyzed within the philosophical and theological methodological complex. The article mainly uses comparison, analysis, synthesis, phenomenological and hermeneutic approaches. In addition, the authors also use textual method to analyze the Qur'anic verses as a source of Islamic knowledge.

#### ***1. Definition and meaning of the concept of wisdom***

The word "hikmet" comes from the Arabic root "kh-k-m" and means "judgment and judgments, deep and valid knowledge, wisdom, hidden reason." (İbn Manzur, 1994: 141). It is also defined as "The quality that saves a person from evil and ignorance, that prevents the path of evil", "Finding the truth through knowledge and reason". There is a tradition of saying wisdom to words that are the essence of experience (Goldziher, 1993: 16).

The name "hikmet", which comes from the same root as the word "Hakim", is used to denote belonging to God, it means that he knows and creates all of existence in detail. When the word wisdom is used in connection with the concepts of "fair and equal treatment", "rajulun hakim" means "owner of wisdom and justice". The fact that Allah is the "Hakim" also shows that judgment belongs to Him, and every decree describes that He is always the owner of wisdom and justice.

One of the early Islamic scholars, Maverdi (d. 450/1058), developed 8 different meanings from

the concept of wisdom. These are: 1. Understanding the Qur'an; 2. Knowledge of religion; 3. Prophecy; 4. Fear of God; 5. Accurately stating the decision of a case; 6. Writing; 7. Mind; 8. Conduct religion and worldly affairs correctly. The kalam scholar Razi (d. 606/1209), while analyzing the meaning of wisdom, emphasizes the correspondence between knowledge and practice at every moment, and openly expresses that knowledge and practice are also related to this. He insists that it is not correct to call any educated person the owner of wisdom: "A person can not be called hakim if he learns something, but does not know its beneficial or harmful aspects. Also, if a person accidentally falls into a pit and a treasure is discovered at the site of the fall, it would be absurd to call him a hakim simply because he was unaware of the treasure's existence. According to Rashid Riza (d. 1353/1935), wisdom involves distinguishing between divine inspiration (ilham) and satanic temptations in the human soul (Oral, 2014: 30). Imam Maturidi describes wisdom as "putting everything in its rightful place and giving each justice-seeker his right and not taking away anyone's right", in another place it is said to mean the Qur'an, Sunnah, guidance, light, spirit and healing (Abu Mansur al-Maturidi, 2020: 79). Imam Maturidi classified wisdom into different types, including "the light that reveals the truth of things", "the spirit that gives life to living creatures", "the right path that distinguishes between good and bad", and "the cure for various diseases".

Nasafi briefly gives the following information about the meaning of wisdom and the views of scholars of kalam on wisdom: "There is disagreement among linguists on this issue. Some are known as "judge", some as "the one who judges about something, that is muhkam". And others say that "Hakim" means a person who refrains from lust and bad deeds. According to some scientists, "wisdom is knowing the truth of things, putting them in their place. If someone gives the meaning of knowledge to hikmet, then its antonym is ignorance (jahl). If wisdom is considered as a verb, then the opposite concept is "foolishness" (safah). According to the scholars of kalam, Allah is far away from any aimless and superfluous action. If one thinks like this, it contradicts God's attributes of omniscience and also contradicts his divine nature. On the contrary, Allah has absolute knowledge in His actions, so it is impossible to check and test what He does" (Nesefi, 2004: 505-6). Maturidi and his followers argued that ignorance is contrary to God's justice and sovereignty, and therefore, it is incorrect to consider it from this perspective.

Zhurjani (d. 816/1413) classifies wisdom as "science that studies the nature of matter isolated from matter", "knowledge of the truth of things" (al-hikmetul-ilahiya), "teachings of Sharia and Tariqat", "secrets of truth". According to some scholars, nazari (theoretical) wisdom is related to things we should know, that is, we do not act on our knowledge. Amali (practical) wisdom is knowing something and acting on it. This is also divided into three categories: "cultural wisdom", "manzili wisdom" and "huluqi wisdom". The benefit of "cultural wisdom" is to know how to conduct relations between people, the order, the system. It is necessary for one person and different people to stay connected and help each other. The benefit of "manzili hikmat" is that the owner of the house knows the order of communication in that house. In this way, things inside the house and common things in the house are systematized. The benefit of "huluqi" (moral) wisdom is to know the advantages and the ability to convince. Through this, a person's ego is cleansed of passion, ill-will and greed, immorality and ways to avoid it are determined. In this way, the nafs gets rid of bad qualities (Oral, 2014: 33).

The concept of "hikmet" appears in 210 verses of the Qur'an in the form of a verb, phrase, or noun (Abdulbaki, 1982: 213). Because the Qur'an is a model of perfect rhetoric and a symbol of wisdom. The word "Hakim" as a characteristic of God is Aziz, which means "the only winner" in several verses; It is used with the nouns Alim, meaning "all-knowing". The word "Hakim" is found in 97 verses of the Qur'an. In five of these verses, the Qur'an is described as "Hakim'i Ummul'l Kitab" and in one as "God's Command". And in the remaining 91 verses, the name "Hakim" refers to God and changes depending on the content. For example, the name Aziz often comes together with the name Hakim (in 47 verses), Rahim (in 11 verses), Qawi (in 7 verses), Zuntikam (in 4 verses), Hamid (in 3 verses), Alim (in 6 verses), Ghafur (in 2 verses) and It also comes together with the name Wahhab (in one verse).

In the work "al-wujuh wa'n-nazair" by the commentator Muqatil b. Suleiman (d. 150/767), which is one of the oldest works written on the terminology of the Qur'an, it is said that the word "hikmet" in the Qur'an has five different meanings. The first is the propaganda mentioned in the Qur'an for the purpose of "enjoining good and forbidding evil". The second comes from the meaning of "judgment" which means "understanding" and "teaching". The third is used in the concept of prophecy. The purpose of the book and wisdom given to the family of

Hazrat Ibrahim is prophecy. The wisdom given to Prophet David also describes prophecy. The fourth is the interpretation of the Qur'an. The fifth refers to the concept of "the meaning of the Qur'an" (Mukatil, 1993: 28).

In the Qur'an, the word "hikmet" appears in the concept of "book" in some verses. For example, in verse 5 of Surah "Qamar": "These are enough wisdom! Even then, the warnings will not help" means that messages that protect people from evil, very valuable wisdom, that is, a book, have come, but the warnings did not help. In the verses "These are the verses of the Book of wisdom for you," the books sent by God are wisdom. According to Maturidi, "wisdom" here is used in the sense of book and jurisprudence. Holy books were revealed to be understood by people. According to Maturidi, wisdom is interpreted as "healing", "light", and "spirit", based on the Qur'an.

According to Maturidi, wisdom is the right path that leads to taqwa, guides towards Allah, revitalises souls, and gives life to all creatures. Therefore, wisdom is a material and spiritual healing that eliminates diseases and saves from disasters. In this sense, wisdom teaches us to live in health and peace in this world and the hereafter. Elsewhere, Maturidi stated that wisdom refers to the comprehension of the subjects and interpretation of the Qur'an, as well as understanding its subtle secrets (Mâtürîdî, 2005: 647). In the Qur'an, "wisdom" is sometimes interpreted as "teaching". For example, in the verse "We gave wisdom to Lokman, that he may give thanks to Allah", the meaning of wisdom is first "knowledge" and then "the ability to think religiously and correctly". Maturidi says that the purpose of the judgement given here is "prophecy", "knowledge" and "teaching". The wisdom given to Lokman is "the teaching of understanding and realisation" (Kuzu, 1994: 230). In hadiths, wisdom is also referred to as "useful knowledge". Accordingly, Maturidi emphasized the importance of intelligence and knowledge in knowing God (Myrzabekov, 2018: 18)

"According to the Sufi worldview, "wisdom" means knowledge of divine secrets and truth, revealing the meaning of the purpose of creation of beings, understanding the secret of "divine will" in recognizing the connections between them. (Kenjetai, 2008: 161). In Islamic theology, which is the fundamental doctrine of Islam, numerous analyses have been carried out on the concept of "wisdom". The Mu'tazilis believe that all of God's actions are wise, and therefore, God always does what is best for His servants. Asharis define wisdom as "teaching" and

believe that it is present in God's actions and desires. Ghazali (d. 505/1111) often uses the terms "contemplation" and "wisdom" in relation to the question of God's eternity and omnipotence. The creation, image, shape, and placement of each star reflect one of the many aspects of God's wisdom. Similarly, it is undeniable that there are numerous wisdoms involved in the formation and development of organisms within each living body. The correlation between God's actions and wisdom is not a flaw, but rather a demonstration of perfection. Because Allah's actions are systematic and orderly. Ghazali provided a more comprehensive explanation of the Ash'ari followers' statement "There is wisdom in God's actions" (Gazali, 2016: 796). Abu'l-Barakat an-Nasafi (d. 710/1310) argued that the creator of the world is Hakim. This is because wisdom entails knowing all general and specific things from the beginning to the end and doing things correctly. Because if wisdom consists of knowing all general and specific things from the beginning to the end and doing things correctly, Almighty God has been characterized by this characteristic since the beginning of time, proving the names and characteristics. In Maturidi's creed, the connection between "wisdom and reason" is defined. When the Ash'aris claim that God's actions are not realized by wisdom, they try to explain that God's actions are not tied to a cause. God does not act for any reason. Thus, they understand the concept of wisdom mentioned in the verses to be related to the knowledge and power of God. These Ashari concepts should not be understood as a lack of wisdom in the affairs of God. Because, in their opinion, wisdom is in the works of God. However, the presence of wisdom in His actions should not be understood in terms of obligation, but only as permissible. In other words, even if God had not created creatures, He would not have been wise. His being the Lord of wisdom is not measured by the creation of creatures. Basically, these concepts of the Asharis based on their position on the issue of character. Although they accept God's essential attributes as eternal, they understand *subuti* attributes as relative and conditional. According to this, wisdom is not considered as a true attribute, but as a result of God's knowledge and power causing creation, and for this reason, it is not accepted as a true attribute.

According to Imam Maturidi, "wisdom" is "justice; compliance with Sunnah" (Abu Mansur al-Maturidi, 2020: 107). His actions are also not possible without wisdom and justice. In short, according to Maturidi, "wisdom" is an action that has a good and

artistic result, whether it is useful or not. He accepts the existence of wisdom in divine action as a gift, *ihsan* (kindness), and grace. Wisdom in God's actions is not forced. The truth of his wisdom is manifested as *ihsan*. From this point of view, the Maturidis maintain that God's actions are carried out with wisdom and are based on reason. Irrationality and lack of wisdom is a senseless act, and God never does anything inappropriate. Because of this, there will be wisdom in his actions. It should be understood that the actions are based on wisdom, not that actions are carried out under compulsion, but the need for wisdom takes place. There is wisdom in all God's actions, but we cannot understand any part of this wisdom. According to the Maturidis, wisdom is the perfection and flawlessness of action, the eternal character of God (Aslan, 2020: 102).

## ***II. The Significance of Maturidi's Approach to Knowledge and Wisdom***

Imam Maturidi always considers the world and its creation, the Creator's teachings, justice, power and purpose of creation, benefits and reasons with wisdom. Emphasizes knowledge and wisdom from the perspective of the Creator's name and attributes, and bases the theme of *Uluhiyat*. Maturidi's problem based on the explanation of *Kauni* verses is that everything is created according to a certain wisdom. In order for a person to recognize the meaning of the things he sees and hears around him, what they indicate, that is, what is their wisdom, it is necessary to make judgments. The view that "there is wisdom in everything created by the Creator" is the foundation of his educational system. The creation of the world, the hereafter, prophecy, revelation of the Qur'an, etc., were realized through wisdom. God does not act without wisdom and purpose. According to Maturidi, "just as we cannot hear and understand the *dhikr* and prayers of animate and inanimate beings, we cannot understand the meaning and background of events. Often our mind is not strong enough to understand the subtle wisdom of events such as illness, adversity and defeat. What we understand is that God created the earth and the sky not for nothing, but to make living creatures live, to become an examination ground, to protect various animals and people from heat, cold, and hunger, and for them to be grateful (Ulrich, 2009: 45).

According to Maturidi, in order to understand the wisdom of every created being, it is necessary to contemplate the world. In order for a person to think about the world, he needs to use his mind, in order to learn the hidden aspects of their beginnings and ends. In other words, it is said that the desire

for wisdom leads one away from the passions of the soul. Therefore, Maturidi places a lot of importance on the mind and the argument made through the mind in order to understand wisdom. There are thousand different wisdoms about the creation of heaven and earth, the alternation of day and night, the change of seasons, and the growth of crops every year (Mâtürîdî, 2005: 93).

Maturidi criticises the Mu'tazila's "*salah-aslah*" approach to God's actions in relation to divine knowledge and wisdom. "*Salah*" means "to be good and useful", which is the antonym of "*fasad*". "*Aslah*" means "the best". Does God do what is most convenient for people or not? If he says "he will do it", then it seems that God has been assigned a duty, if he says "no, he won't do it", then is God greedy or cruel? The question appeared as a problem. The principle of "*Aslah*" was founded by Abu'l-Khuzayl (d. 235/849) and Nazzam (d. 231/845). According to the Mu'tazili, God is generous and His generosity knows no bounds. They believe that if God does not give His servants the best and most useful things, He will deprive them of it. The Mu'tazili consider the best gift of God for His servants to be His creation. They also believe that the most beneficial thing for a slave is "*ahkam*", which refers to that which is in accordance with wisdom and rules. It is believed that a *hakim* acts only with wisdom.

According to Mu'tazili belief, God does not create actions that are inconsistent with His wisdom and that harm others. Qadi Abduljabbar (d. 415/1025) asserts that all of God's actions are based on one wisdom and are therefore good. However, it is important to note that the actions of slaves are not universally good or bad. Maturidi offers criticism of the "*aslah*" view, which suggests that God does what is best for His servants in religion, using both intellectual and narrative evidence. Divine wisdom and justice do not imply the performance of good deeds, but rather the placement of each thing in its appropriate position based on its value (Abu Mansur al-Maturidi, 2020: 153).

Maturidi's understanding of wisdom is based on the themes of *husun* (artistic) and *kubuh* (ugliness). He believes that the essence of a thing determines whether it is beautiful or ugly. Therefore, things can be classified as good/beautiful or bad/ugly based on the mind's perception. Reason recognizes goodness, which is commanded by Allah. Knowledge of bad things can also be acquired, but commanding bad things is not in accordance with God's wisdom. In the Mu'tazili *kalam* system, the concepts of housing and *kubuh* are directly related to the concepts of jus-

tice and evil. One of the themes that form the basis of Maturidi's concept of wisdom is *husun* (artistic) and *kubuh* (ugliness). According to him, whether things are beautiful or ugly depends on the essence of the thing.

According to the Asharis, *husun* and *kubuh* are known only through religious judgment. It is impossible to know it with the mind (Raizaeva, Nurmatov, 2022: 79). According to them, it is possible to know whether something is good or bad only through God's commands and prohibitions. That is, if something is commanded, it is good, and if it is forbidden, it is bad. Without command and prohibition, it is impossible to differentiate between good and bad. Because beauty and ugliness are not phenomena that can be recognized depending on the essence of things. This means that it has a good character because of God's command, and it is not good because of the good character that existed before it. Things forbidden by God are bad, not because they are inherently bad, but only because God has forbidden them. We cannot distinguish whether a thing is good or bad. The mind is only a tool for knowing the religious rulings (Mâtürîdî, 2005: 540).

Maturidi, when talking about the wisdom of human creation, also mentions the hadith, "He who knows himself knows his Lord." If a person studies and thinks about himself well, he will know the wisdom of the Creator. In this context, the function of the mind is very large. God has granted humans intelligence, the power to distinguish right from wrong, the ability to think, feel, desire and analyze. Mind is the power given to a person who is created with wisdom to know the material and spiritual worlds. The mind is a master who knows the basic wisdom of creation and created things, why they exist, what purpose they serve and their ultimate destination, the wisdom map of their present benefits and actions. According to Maturidi, reason should follow the revelation, it should play the role of researcher. Because the mind also ensures the reliability of other sources of knowledge. The wisdom of giving the mind to a person is to believe in the Creator and help to worship. But it cannot provide all the true knowledge about what we want to know. Like feelings, it has a limit. Sometimes a person is influenced by factors such as desire, skill, environment and society (Arslan, 2009: 79). After God created man, he endowed him with the qualities of learning, speaking, understanding and distinguishing right from wrong, good from bad, and gave him freedom of choice to do what he wants. But it was not created in vain, but in order to worship itself (Biçer, Sezgin 2017: 247).

In "Kitabut Tawheed" Maturidi analyzes the wisdom and divine knowledge of the creation of many other entities and concepts related to the world and man. It is clear that the main purpose of his writing this book was to show God's wisdom. He made a comprehensive analysis of the issues related to the creation of the whole world, the unity of God, all and his attributes, and revealed and proved the nature of His wisdom (Karatyshkanova, Zhandarbekov, 2018: 17). Among them, the wisdom of good and evil, the wisdom of the prophet's intercession, the wisdom of the hereafter, and the wisdom of human worship. Even the commandments and prohibitions given by God in the "Quran" have their own wisdom. It is clear that all these are important for the development of the creation created by God in a stable, creative state. Knowledge and wisdom are the subtle secrets of God's creation, which are reflected in the nature of treasures that can be found through deep thought and research.

## Results and Discussion

Imam Maturidi extensively discussed the issue of knowledge and wisdom in the book "Kitabut Tawheed" and focused on its function and importance in knowing God's creation. In this context, it shows that human mind has a great duty and responsibility as the main key to recognizing divine wisdom. What makes a person different from other creatures is the presence of intelligence. Therefore, mind is a special gift, a blessing given only to humans. But his function is to know God, to feel his wisdom. Abay, who is considered a representative of the Maturidi school, says, "Love man, feel the wisdom of God" is the meaning of this principle. Shakarim also explained God's wisdom in creating the world, "There is not a single pollen that was created unnecessarily. It's a big car with surprising behavior," he describes. By studying the continuity of the Kazakh worldview with the Maturidi creed, it is possible to establish the foundations of traditional religion and use it as a shield against radical ideology. This is because religious devotion cannot be performed by force or coercion. On the contrary, it is realized by knowing God and loving Him. It is known that the basis of this love is understanding the wisdom of God. This opens the way for a person to know himself, and thus to engage in education and science. According to Maturidi, it is clear that this idea is behind the hadith of the Prophet Muhammad, "He who knows himself knows his Lord."

"Reason is the contemplation of the truth of matter, the recognition of its principles and nature; it

is the main center in the search for satisfaction, in the awareness of the differences and secrets of the created and the wounded. This gives importance to the status of the world and man, man and the Creator. There are also those who said that reason is limited, that it is a sin to absolutize it. Maturidi considers the mind to be the main focus. It is valued not as dominance over a proverb, the word of Allah, but as a means of knowing Allah" (Kenjetai, 2017: 312). Consequently, only by applying mind (aql) and proverbs (naql) to the feeling of divine Hikmet, knowledge, it becomes possible to be convinced of the mystery of the Universe, to strengthen true faith.

### Conclusion

Imam Maturidi is one of the founders of Turkic-Islamic civilization, a famous scholar in the Islamic world. His significant contribution to the science of Kalam is summed up by clarifying the important concepts related to the belief system. Among such concepts are knowledge and wisdom. Maturidi in the book "Kitabut Tawheed" shows that wisdom is a special concept characteristic of God's skill and purpose in creation. According to him, God did not create this world in vain. A person must use his mind to realize that behind everything visible and invisible in the world lies the power, wisdom and knowledge of God. Imam Maturidi explains the wisdom in the creation of man, the creation of the universe, the wisdom of animals, the wisdom of worship, as well as the wisdom of the hereafter, which is the belief system of Islam. According to his view, God created all creation in its perfect form. The role of the mind is special in order to know these secrets, that is, the wisdom of God. Mind is one of the sources of knowledge. By the wisdom of God, mind is gifted to man. With the power of his mind, man exercises

power over other living creatures, uses them in his work. At the same time, he recognizes God with the light of his mind, worships him and believes. In this way, he achieves the happiness of this world and the hereafter. According to Maturidi, even experiences that may be harmful to an individual are necessary for personal growth and to acknowledge one's own imperfections in comparison to the perfection of the Creator. Maturidi believes that God is the creator of both good and evil, as well as sickness. However, it is not in His nature to intentionally harm or hold animosity towards His people.

It is evident from the aforementioned ideas that Maturidi's concept had a profound influence on the Kazakh worldview. The renowned thinker Abay, in his work Black Words, states that "God created the disease, not God who caused it". The concept of knowledge and wisdom is widely recognised among all Turkic peoples. The Sufism of Khoja Ahmet Yasawi is focused on the pursuit of wisdom and its accessibility to the heart. Kazakh scholar poets Abay and Shakarim emphasise the importance of comprehending the secrets of creation and seeking the wisdom of God. The principles of Maturidi have significantly contributed to the development of this perspective. Studying this worldview in depth is an urgent task that can help solve the problems in the field of faith, and religiosity that arise today.

### Acknowledgment

The article was prepared within the framework of the implementation of the grant funding scientific project AP19680418 «The place of Maturidi belief system in Kazakh religious knowledge» of the Committee of Science of the Ministry of Science and Higher Education of the Republic of Kazakhstan.

### References

- Abdulkaki M. Fuad (1982) Mu'cem-ul Müfehres. – İstanbul: el-Mektebetu'l-İslâmiyye. – 900.
- Arslan H. (2009) Mâtürîdî'ye Göre Evren Ve İnsanın Yaratılış Hikmeti, Hikmet Yurdu, cilt: II, sayı: 4. İmam Mâtürîdî ve Mâtürîdîlik Özel Sayısı. – 71-90.
- Biçer, Ramazan., Sezgin, Osman (2017) Teo-Psikolojik Açıdan Mâtürîdî'de İrade Özgürlüğü // Bilig Sayı 80. – 239-263.
- Gazali (2016) İhya'u Ulumid-din. – Ankara: Huzur Yayınevi. – 3761.
- Goldziher I. (1993) Klasik Arap literâtürü, (trc: Rahmi Er, Azmi Yüksel). – Ankara: İmaj Yayınları. – 235.
- İbn Manzûr Cemaluddin Muhammed (1994) Lisânü'l-Arab. – Beyrut trs.. – 980
- Kuzu Selman (1994) Kur'an'a Göre Hikmet Kavramı. Basılmamış Doktora Tezi. – Sakarya: Sakarya Üniversitesi SBE. – 300.
- Mâtürîdî, Ebû Mansur Muhammed b. Mahmud (2005) Kitâbu't-Tevhid, (Haz. Bekir Topaloğlu, Muhammed Aruçi). – Ankara: İSAM. – 900.
- Mukatıl b. Süleyman (1993) El-Vucuh ve'n-Nezair. – İstanbul: İlmi Araştırmalar Vakfı. – 540.
- Nesefî Ebû'l-Muîn Meymun b. Muhammed (2004) Tabsiratü'l-Edille Fi Usulî'd-Din, (Hazırlayan: Hüseyin Atay). – Ankara: Diyanet İşleri Başkanlığı Yayınları. – 703.



- Oral O. (2014) *Matürîdî'nin Hikmet Anlayışı*. Basılmamış Doktora Tezi. – Kayseri: Erciyes Üniversitesi SBE. – 212.
- Ulrich Rudolph (2009) “*Mâtürîdî'nin İlâhî Hikmet Anlayışı*”, *Büyük Türk Bilgini İmâm Mâtürîdî ve Mâtürîdîlik*, Milletlerarası Tartışmalı İlmî Toplantı. – İstanbul, MÜİFY. – 483.
- Әбу Мансұр әл-Матуриди (2020) *Таухид кітабы*. – Нұр-Сұлтан: Муфтият баспасы. – 572.
- Кенжетай Д. (2008) *Қожа Ахмет Ясауи дүниетанымы*. – Алматы: Арыс баспасы. – 360.
- Кенжетай Д. (2017) *Зайырлы ел – қайырлы ел*. – Алматы: Көкжиек. – 392.
- Қаратышқанова Қ.Р., Жандарбеков З.З. (2018) *Имам Матуриди және қазақ діни ойшылдарының көзқарастарындағы құдайға сенім және оның сезімдік танылуының дәлелдері*. Хабаршы. Философия, мәдениеттану, саясаттану сериясы. №3 (65). – 15-24.
- Мырзабеков М.М. (2018) *Әл-Матуриди ілімінде иман* // ҚазҰУ Хабаршысы Философия сериясы. Мәдениеттану сериясы. Саясаттану сериясы. №2 (64). – 15-23.
- Райзаева Г., Нурматов Ж. (2022) *Имам Матуридидің теологиялық көзқарастары* // ҚазҰУ Хабаршысы. Дінтану сериясы. №1 (29) 2022. – 72-81.

## References

- Abdulkaki M. Fuad (1982) *Mu'cem-ul Müfehres*. – İstanbul: el-Mektebetu'l-İslâmiyye. – 900. (In Turkish)
- Abu Mansur al-Maturidi (2020) *Tauhid kitabı [The Book of Tawhid]*. – Nur-Sultan: Muftiyat baspasy. – 572. (In Kazakh)
- Arslan H. (2009) *Mâtürîdî'ye Göre Evren Ve İnsanın Yaratılış Hikmeti*, *Hikmet Yurdu*, cilt: II, sayı: 4. *İmâm Mâtürîdî ve Mâtürîdîlik Özel Sayısı*. – 71-90. (In Turkish)
- Akimkhanov, A. et al. (2016) *Principles of Abu Mansur al-Maturidi, Central Asian Islamic Theologian Preoccupied with the Question of the Relation Between the Iman/Credo and the Action in Islam* // *European Journal of Science and Theology*, December, Vol.12, No.6. – 165-176.
- Aslan, I. (2022) *Meta-Entity (Al-Ghayr) and its Value Metaphysics in Al-Mâtürîdî* // *İlahiyat Studies* 11, No. 1. – 79-110.
- Bıçer, R., Sezgin, O. (2017) *Teo-Psikolojik Açısından Matürîdî'de İrade Özgürlüğü [Freedom of Will in Maturidi from Theo-Psychological Perspective]* // *Bilig Sayı* 80. – 239-263. (In Turkish)
- Gazali (2016) *İhya'u Ulumid-din*. – Ankara: Huzur Yayınevi. – 3761. (In Turkish)
- Goldzihir, I. (1993) *Klasik Arap literâtürü*, (trc: Rahmi Er, Azmi Yüksel). – Ankara: İmaj Yayınları. – 235. (In Turkish)
- İbn Manzûr, Cemaluddin Muhammed (1994) *Lisânü'l-Arab [Encyclopedic dictionary]*. – Beirut trs.. – 980. (In Arabic)
- Karatyshkanova K.R., Zhandarbekov Z.Z. (2018) *Imam Maturidi zhane kazak dini oishyldarynyñ kozkarastaryndagy kudajga senim zhane onyn sezimdik tanyluynyn daleleri [Belief in God and proofs of his emotional recognition in the views of Imam Maturidi and Kazakh religious thinkers]*. *Khabarshy. Filosoifiya, madeniettanu, sayasattanu seriyasy*. №3 (65). – 15-24. (In Kazakh)
- Kenjetai D. (2008). *Kozha Akhmet Yasawi dunietyanymy [Worldview of Khoja Ahmet Yasawi]*. – Almaty: Arys baspasy. – 360. (In Kazakh)
- Kenjetai D. (2017) *Zaiyrly el – qaiyrly el [Independent Country – Benevolent Country]*. – Astana. – 392. (In Kazakh)
- Kuzu, S. (1994) *Kur'an'a Göre Hikmet Kavramı [The Concept of Wisdom According to the Quran]*. Basılmamış Doktora Tezi. – Sakarya: Sakarya Üniversitesi SBE. – 300. (In Turkish)
- Mâtürîdî, Ebû Mansur Muhammed b. Mahmud (2005) *Kitâbu't-Tevhid [The Book of Tawhid]* (Haz. Bekir Topaloğlu, Muhammed Aruçi). – Ankara: İSAM. – 900. (In Turkish)
- Mukatil b. Süleyman (1993) *El-Vucuh ve'n-Nezair [Faces and counterparts]*. – İstanbul: İlmî Araştırmalar Vakfı. – 540. (In Turkish)
- Myrزابekov M.M. (2018) *Al-Maturidi iliminde iman [Faith in Al-Maturidi's teachings]* // *ҚазУУ Хабаршысы Философия сериясы. Madeniettanu seriyasy. Sayasattanu seriyasy*. №2 (64). – 15-23. (In Kazakh)
- Nesefi, Ebû'l-Muîn Meymun b. Muhammed (2004) *Tabsiratü'l-Edille Fi Usulî'd-Din [Insight into the evidence in the fundamentals of religion]* (Hazırlayan: Hüseyin Atay). – Ankara: Diyânet İşleri Başkanlığı Yayınları. – 703. (In Turkish)
- Oral O. (2014) *Matürîdî'nin Hikmet Anlayışı [Maturidi's Understanding of Wisdom]*. Basılmamış Doktora Tezi. – Kayseri: Erciyes Üniversitesi SBE. – 212. (In Turkish)
- Raizaeva G., Nurmatov Zh. (2022) *Imam Maturididin teologiyalyk kozkarastary [Theological view of Imam Maturidi]* // *EJRS* №1 (29) 2022. – 72-81. (In Kazakh)
- Ulrich, Rudolph (2009) “*Mâtürîdî'nin İlâhî Hikmet Anlayışı*” [“*Maturidi's Understanding of Divine Wisdom*”], *Büyük Türk Bilgini İmâm Mâtürîdî ve Mâtürîdîlik*, Milletlerarası Tartışmalı İlmî Toplantı. – İstanbul, MÜİFY. – 483. (In Turkish)

### **Information about authors:**

1. Tolegenov Mukhit Zhilkaidaruly – PhD, Khoja Ahmet Yasawi International Kazakh-Turkish University (Turkistan, Kazakhstan, e-mail: mukhit.tolegenov@ayu.edu.kz);
2. Nurmatov Zhakhangir Yeshbaiuly (corresponding author) – PhD, Asst. Associate Professor, Khoja Ahmet Yassawi International Kazakh-Turkish University (Turkistan, Kazakhstan, e-mail: zhakhangir.nurmatov@ayu.edu.kz);
3. Abdrassilov Turganbay Kurmanbaiuly – PhD, Associate Professor, International University of Tourism and Hospitality (Turkistan, Kazakhstan, e-mail: turganbay33@mail.ru).

**Авторлар туралы мәлімет:**

1. Төлегенов Мұхит Жылқайдарұлы – PhD, Қожас Ахмет Ясауи атындағы Халықаралық қазақ-түрік университеті (Түркістан қ., Қазақстан, e-mail: mukhit.tolegenov@ayu.edu.kz);

2. Нұрматов Жахангир Ешибайұлы (корреспондент автор) – PhD, ассист. қауымдастырылған профессор, Қожас Ахмет Ясауи атындағы Халықаралық қазақ-түрік университеті (Түркістан, Қазақстан, e-mail: zhakhangir.nurmatov@ayu.edu.kz);

3. Әбдірасылов Тұрғанбай Құрманбайұлы – PhD, Халықаралық туризм және қонақжайлылық университетінің қауымдастырылған профессоры (Түркістан, Қазақстан, e-mail: turganbay33@mail.ru).

*Previously sent (in Kazakh): June 28, 2023.*

*Re-registered (in English): January 27, 2024.*

*Accepted: March 14, 2024.*