

## PREREQUISITES FOR THE FORMATION OF ABU MANSUR AL-MATURIDI'S TEACHING AND ITS INFLUENCE ON THE SPIRITUAL KNOWLEDGE OF KAZAKHS

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The article outlines the prerequisites for the formation of religious views of the great scientist Abu Mansur al-Maturidi and the role of the environment, the time and space where he lived, and where various religions and cultures coexisted. Special attention is paid to the comparative analysis of the text of Abu Mansur al-Maturidi's book "Kitab al-Tawhid" and the dogmas of such religions as Zoroastrianism, Manichaeism, Christianity, Judaism, Buddhism, Tengrianism. The characteristics of various debates and ideological discussions aimed at forming the principles of the teachings of Abu Mansur al-Maturidi are given. It is claimed that the source of the worldview of Kazakh thinkers is the teaching of Abu Mansur al-Maturidi, who was able to synthesize issues of religion and morality.

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**Keywords:** ideological environment, murgia, scholars of Hanafi, Abu Mansur al-Maturidi, morality, spiritual knowledge, madrasah, Kazakh thinkers

Abu Mansur al-Maturidi, popularly known as "Imam-l-Mutakallimin Alamu-l-Huda", "Raisu-s-Sunnah", "Musakhihu Ahadi-l-Muslimin", "Imamu Zahid", "Raisu Ahli-s-Sunna", "Mahdiu-l-Umma" [1, s. 94] is a great theologian, born in the city of Maturid, near Samarkand. In the formation of the great scientist, a great role was played by time and space, where he lived and an important role played by a philosophical environment with a high culture. The city where the scientist was born was at the crossroads of the roads that connected the whole world. The caravan route, heading west, passed through this city and breathed life into such cities as Taraz, Yasy, Otyrar, Shash, Bukhara, Samarkand, etc., which were along the lines of the Silk Road. For this reason, at first these cities emerged as a haven along the caravan routes, but over time they turned into the largest shopping centers. Initially caravan routes emerged as shopping centers, the cities of Maverannahr retained their significance for thousands of years as centers of trade and crafts. This is why this territory always attracted the eyes of the great empire and the states that aspired to conquer it. As a trading center, this area was created by an environment in which different religions and cultures coexisted side by side, representatives of the doctrine and ideas, and, in addition to trade, debates and ideological debates took place here. As historical and archaeological evidence prove, representatives of such religions as Zoroastrianism, Manichaeism, Christianity, Judaism, Buddhism, Tengrianism were also living here in the pre-Islamic period and during the period of wide spread of Islam on this territory. Even the renowned scholar Abu Mansur al-Maturidi, in his valuable book, "Kitab at-Tawhid", attached

great importance to these religions by devoting a separate chapter to them, analyzing their creeds and dogmas.

By the way, even supporters of the dualism of Zoroastrianism and Manichaeism left a deep impression on the territory Maverannahr. There is evidence that the founder of Zoroastrianism, Zoroaster lived in Iran and Central Asia, and the sacred book of the religion of the Avesta was written on the lands of Turan [21, p. 267]. So, in Maurya, Persians and Sogdiana lived in the neighborhood with the Muslims practicing dualist belief. For this very reason, during the time of Abu Mansur al-Maturidi agenda were topical issues of faith in the dualist belief and among the Muslims were the questions of the existence of God, his unity, divine attributes, etc. .. Dualism was what Abu Mansur al-Maturidi deeply discussed in "Kitab al-Tawhid" where he devoted a chapter and seeks to prove the invalidity of their arguments, also separately studying the dualism and idealistic refutes of their position. Abu Mansur al-Maturidi separately examined the doctrine of "Munnania", "Daysanya", "Markawini", "Majusia" [17, pp. 196-217]. Relating to Zoroastrianism and Manichaeism, gave an analysis of their creeds in order to determine the invalidity of their doctrine.

One of the world's religions as Christianity expanded its territories in the middle Ages. Especially, it is known from the sources that these tribes of Christianity, as the Nestorian and Jacobite, since V century spread in Maverannahr and in Samarkand begin the work of Christian churches and monasteries [20, 2003, p. 18]. And that through Maverannahr, this religion penetrates the territory of Kazakhstan [12, p. 73]. Despite the fact that Islam in

the XIII century is widely penetrated in the territory of the Turks by Naiman, Kerey and long timed Christians [12, p. 82]. Al-Maksidi indicates that along with the Christians also resided here the Jews [10, p. 92]. Apparently, in a society where the Abu Mansur al-Maturidi lived, Christians were around him and he arranged with them debates on religious subjects. Besides Abu Mansur al-Maturidi studied Christianity and Christian denominations, especially he analyzed the Christian concept of Jesus and draw conclusions about the invalidity of their beliefs [7, pp. 266-272]. Thus, the views of Abu Mansur al-Maturidi about Christianity and about the prophet Jesus were approved.

The infiltration of Islam in the territory of Maverannahr begins with the Arab conquests in the Umayyad era. More specifically, during the time of the conquest of the Caliph Walid bin Abdul Malik carried out under the supervision of Kutaiba bin Muslim spread Islam in the Maverannahr and the security of the eastern lands, as well as to control of the Silk Road [4, pp. 214-216]. From this period, the territories of Maverannahr Sogdiana (Bukhara and Samarkand), Khorezm, Sogdiana, Fergana and Shash were incorporated into the Caliphate [7, p. 90]. In general, despite the fact that the Umayyad unfairly treated non-Arabs, the religion and culture of Islam begins to spread to the territory of Maverannahr. Due to asylums in the Maverannahr and Khorasan, opposition to religious movements was far from the Islamic centers of Islam discussed problems [22, pp. 16-17]. And yet close communication with the people of Islam and the mass conversion to Islam is associated mainly with the battle of the Talas [4, pp. 232-233]. Since shortly before the Abbasids took over power, the people who accepted Islam were treated warmly, even were taken to the public service and on furrows of Board. So, long before the time of Maturidi in Maverannahr, cities such as Bukhara and Samarkand, as a result, religious scholars debates with representatives of other religions, for in and of Islam, were laid out the rich depths of religious and philosophical Sciences. Opposition to religious movements had a huge impact, and in particular, within the Shiite during kay-saniya mubaydiya [23, pp. 122], Due to them Islamic issues, as the essence of faith, purity of soul, califato-Imamate, etc. were discussed. At the time of arrival of Maturidi in IX-X centuries, Islam world received further development and perfection of ideological trends and thinking. As centralized power that has survived since the rise of Islam, when the Abbasid caliph collapsed, the appearing of independent

or semi-independent emirates and sultanates began. In addition, the pride of Islamic culture has given an opportunity to get acquainted with the ancient, namely the Greek heritage, thanks to which the Muslim community became available to new and alien thoughts, especially the notion of belonging to the Greek philosophical trends and schools. For example, representatives of the naturalistic, dahriysk, Sofia, Peripatetic philosophy offered philosophical solutions to the problems, questions on creation of the world, the primacy of its God, the essence of God, prophecy, peace which was listed for discussion in Islamic theology. Therefore, Abu Mansur al-Maturidi in his book "Kitab al-Tawhid" alone refers to naturalists [17, pp. 147-150], Dariya [17, pp. 178-191], Representatives of Sumanni [17, pp. 191-192], The Sophists [17, pp. 192-196] and criticizes their views and beliefs.

At this time, the Samanids, seeking sovereignty from the Abbasids, were in the vicinity of the Buyahids, promote ideas of the Shia Imams, Zaydi and the state, to adhere to Shi'ism, and the Ghaznavids, supporters of Sunni and Turkic tribes, stick to Tengriism. Samanids, from 875 up to 999 years with its neighbors were in a state of war and armistice. At the beginning of the Samanid period, peace and tranquility reigned in Maverannahr in heart of developing science and culture. Of course, peace and stability are the main guarantee for the development of science and culture, ideas and thoughts. Samanid rulers show respect and honor to people of science and art, religious scholars. Historical sources report that especially in the month of Ramadan, they collected all the scientists and discussed the problems, even established a tolerant attitude to the non-Muslims [19, p. 15]. Samanid period gave the world such famous men of science, such as Abu Nasr al-Farabi, Abu Ali Ibn Sina, Abu Mansur al-Maturidi.

#### **Purpose of the study**

The article is aimed at revealing the justified conclusions that the Abu Mansur al-Maturidi doctrine is at the center of the theological, spiritual and even philosophical views of the Turkic peoples to this day. As is known, now our society is subject to attacks of the newly emerged direction, which harm the national system of thinking of the Kazakh people, the unity and tranquility of society. Therefore, it is necessary today to identify the maturidic teaching as the fundamental force of the Kazakh clergy and its propaganda, thereby demonstrating the teachings of Maturidi as the only force that can resist these areas.

Of course, the support of men of science and religious scholars on the one hand provide stability within society, and on the other hand, made it possible to resist penetrated religious trends from outside. Since the tenth century, Sunni Islamic world was a threat in the face of Shi'ism. Supporters of the government of Ali – the Shiites, in the caliphate has always been on the side of religion and held the opposition direction, but with time under the influence of another's cultures and religions, absorbed elements of ancient, Hellenistic philosophy, Shi'ism appears in several directions and they violently attacked traditional Sunni theology. One of the Shiite Imam was chosen by Buwayhids, which is almost completely controlled by the Abbasid Caliphate, and in North Africa, they built their own state. It is known that they are competed with the Abbasid caliphs for religious leadership, and that the Ismaili Fatimids, through their missionaries (Da'i) tried to organize the religious riots in Transoxiana [15, p. 502]. Besides, in the neighboring Transoxiana territories in Sistan Kharijites, Shi'ites in Kashan and Isfahan, Qom and Reye, Zaidi in Tabaristan, Mu'tazilites in Istakhri, Armenia and Azerbaijan propagated their ideas [19, p. 18]. In neighboring Maverannahr, Khorasan Mu'tazilites was their propaganda. For this reason, the power to ensure stability in the society relied on the teachings of murjites-Hanafi and Sunni schools, since the majority of people in society were on their side.

According to the teachings of Hanafi, Sunni came here at a later time. In the IX century in the cities of Khorasan and Maverannahr such as Bukhara, Nasaf extend to hashaiya (supporters of Hadith). And in the tenth century, they became the largest trend. Based on the evidence presented in the book Maqdisi, published in the year 990, in the IX-X centuries in such cities as Nishapur, Shash, Tus, Nasa, Bukhara and Isfarain number of Shafi'i equalized with Hanafi [6, p. 116]. If we keep in mind the fact that such well-known scholars of Hadith like Bukhari, Abu Daut, Tirmidhi, Ibn Kutayba originate from Maverannahr, we can assume a growing majority of the supporters of the hadith [6, p. 117]. Although today it is known that the Shafi'i and Hanafi are part of Sunnism, in the middle ages in Maverannahr and Khorasan between them was a terrible competition. Even in mosques, there were clashes, most of which ended in bloodshed [7, p. 92]. Such disputes and debates took place during the time of Abu Mansur al-Maturidi. For example, in his book "Kitab al-Tawhid" Abu Mansur al-Maturidi analyzes problems of predestination [17, p. 406],

great sin [17, p. 428], Faith [17, p. 497], thus, he pointed to the teachings hashuitov (supporters of Hadith Shafi'ites) and he explained his thoughts, which he accepted, and where he does not agree with them.

It is known that the Samanid rulers were mostly supporters of the Hanafi doctrine, and supported Hanafi scholars. For example, the Samanid ruler Ismail ibn Ahmad (892-907 years) gathered all the Hanafi scholars of Samarkand, Bukhara and other settlements of Maverannahr, in order to shut out the pathways of foreign religious movements, asking them to promote Sunni. Scientists in order to strengthen the principles of Sunni beliefs, assign the job to Hanafi scholar Iskhak bin Muhammad al-Hakim al-Samarkand. After the end of a given work, this work was approved by the ruler and the religious scholars. Known under the name "Al-Sauadu al-Azam", this work is becoming popular in the period of Samanids [10, p. 87]. Based on this, one must assume that Hanafism, compared to other Islamic movements, was much deeper, wider and has a lot of supporters.

Hanafi doctrine was built on the beliefs and methods of Kufan scholar Imam Azam Abu Hanifa. The peculiarity of his views and methodology was that in solutions to problems in addition to the Koran, he emphasizes the role of reason. Therefore, Abu Hanifa is the true originator of the school of Ahl Paradise. This, on one hand, expanded the horizons of human thought, and on the other side, Islam began to take non-Arabs. School of Ahl al-Rai took into account the non-Arabs needs, and even in VII century, the school of Dahl al-Rai was widely distributed in the territory of the Eastern Caliphate, Khorasan and Transoxiana. With the support of the people of Transoxiana and Khorasan, the Abbasids came to power, and the disciple of Imam Azam Abu Yusuf appointed Chief Justice [18, p. 498]. A friend and disciple of Abu Hanifa, Omar bin Maimun a-Ramm (787-88 y.) Is appointed a judge of Balkh, and later Hanafi scholar, Abu Muti al-Balkhi for many years in this city became judge. Another scholar of Abu Hanifa, Abu Ismail Nuh ibn Abi Maryam is appointed a judge of Merv, the student Abdul-Aziz bin Khalid al-Tirmidhi, judge of Tirmidhi. Famous student of Shaibani, a scholar of the Hanafi fiqh, Suleiman Abu Musa bin al-Suleiman al-Juzjani, was a native of the city of Juzjan. Regional Hanafi school was built by the student of the Hanafi school, Abu Hafs al-Kabir (Ahmad bin Hafs) (d. 832 f.) [10, p. 84-87]. In Balkh and Ray there is concentrated majority of Hanafi students.

In one of the scientific and cultural centers – Samarkand, home of Abu Mansur al-Maturidi, as widely promoted Hanafi doctrine, during the life of Abu Hanifa, all held the doctrines of Hanafi. Writing the biography of Abu Hanifa, Kardari gave lists of students of Abu Hanifa, who spread the Hanafi doctrine in Samarkand – Abu Mukata Hafs bin Salm (Suhail) al-Farrazi, Nasr bin Abi Abdilmalik al-Attacks, Ball bin Abi Mukata, Muhammed bin Hassan, Yunus bin Is'haaq and perform in this city the work of judge Ishaq bin Ibrahim al-Hanzalah [9, p. 123]. This is also evidenced by one of the famous scientist of the school of maturity – Abu Muin al-Nasafi. According Nasafi, Merv, Balkh and other cities of Khorasan, Maverannah fully, the TURKSOY and even the people living along the border, from the outset adhered to the methods of the school of Abu Hanifa [9, p. 124]. Thus, to get an education and upbringing in this environment, Abu Mansur al-Maturidi further develops the Hanafi doctrine, equating reason and religious revelation.

#### Materials and methods of research

The methodological basis of the article is a hermeneutic and existential analysis of the work of Abu Mansur al-Maturidi entitled “Kitabi at-Tawhid”. The reason is that with the help of these methods, the interpretation of the text makes it possible to understand the prerequisites for the formation of Abu Mansur al-Maturidi’s teaching. At the same time, from the point of view of religious knowledge, it is possible to determine the continuity of opinions of great thinkers and Kazakh thinkers. The second method, comparative analysis, compares God’s evidence with the principles of Abu Mansur al-Maturidi and other religions.

The sources particularly listed the names of the teachers of Abu Mansur al-Maturidi – Hanafi scholars, Abu Bakir Ahmad bin Is'haaq bin Salih Al-Zhuzzhani, Abu Nasr Ahmad ibn al-Abbas al-Iasi, Muhammad bin Mukatilar-Razi, Nusair bin Yahiya al-Balkhi, Abu Bakir Raja Muhammad bin Ahmad al-Zhuzzhani [1, pp. 41-43]. There are versions with different chains of teachers of Abu Mansur al-Maturidi that include Muhammad Shaibani, Abu Yusuf, Abu Muti al-Balkhi, Abu al-Mukata Samarkandi. Ibn Yahiya, Bayezid, Zabid, U. Rudolf [1, pp. 37-40]. Number of the names of the teachers listed does not match, but all of them are Hanafi scholars. All medieval and modern scholars recognize that the source is maturity teachings of Hanafi School. This means that Abu Mansur al-Maturidi imbued

with the birth of the teachings of Abu Hanifa, and at the level of their understanding commented on this teaching. In addition, it is necessary to recognize the special role of some of the works that have contributed to the development of maturity doctrine, a complete collection of theological and religious-legal views of Imam Azam “Fiqh al-Akbar”, a collection of thoughts Abu Hanifa “al-Fikhul-Asbat”, which was compiled by a disciple of Abu Hanifa, Abu Muti Hakam bin Abdillah al-Balkhi (814 died.), “Kitab al-Alim wa-l-Mutaalim” [1, pp. 75-76], collected yet by another disciple of Abu Hanifa, Abu Muqatil as-Samarkandi.

#### Results of research and their discussion

In our opinion, the positions that refer to the origins of the Maturidi teachings to the views of the Murjia stem from the assumption that Abu Mansur al-Maturidi and Abu Hanifa were Murjites and the identity of their views with the views of the Murjites, and that their opponents called them Murjites. There are also opinions that go beyond the Sunni, connects the doctrine of Abu Hanifa with directions of murdzhit. For example, considering Ash'ari Abu Hanifa and his followers as the ninth direction of murdzhit, thus defines it as a period that goes beyond the Sunni [9, p. 122].

It is known that Murgia takes its name since the Battle at Syffine where he faced Ali and Mariyah. At this time, on the agenda considering issues such as the value of faith, a great sin and the human condition in the afterlife who has committed a great sin. First thoughts around these problems have been proposed by murdzhits. Kharijites both for members accused of unbelief at Syffine battle and who oppose the commandments of Allah, commits a great sin, repents, and criticized them, history will remember them as ignorant. Although the Kharijites were reputed to be ignorant, and for fans, thanks to them, the problem of great sin, the state of man in this life who have committed a great sin, the value of faith, etc. were discussed. Current murdzhit contradicted Kharijites in matters of great sin, the earthly condition of the person who has committed a great sin; murdzhity called a sinner, the believer who has committed a great sin, but this man is considered to be the faithful sinner, and in the hereafter everything except Allah bring companion, all the great sins are forgiven, or will be punished. After he had washed away his sin, he goes to heaven. Therefore, they were called murdzhits, which meant “leaving for later, postponing”, “and giving hope”.

We believe that, Murgia appears as the opposite during the Kharijites, who kept the people in fear, fiction and who agree with their opinion were accused of unbelief; as a protest against the struggle between the Umayyad and the Hashemite; Umayyad against unfair treatment to the people, the humiliation of non-Arabs and extremely unreasonable taxes [8, p. 172]. Founded in about the first century after Hijra, Murgia is widely distributed in Iraq – the centerpiece of most non-Arabs. And at the end of the first century of Hijra, the center of the Murgia became Kufa. Religious and legal issues of Murgia were prepared by Hammed, and then Abu Hanafi. The main reason for the wide spread of Murgia becomes doctrine, which gave equal rights of Arabs and non-Arabs [20, p. 51-52].

However, Murgia in religious and theological matters did not stick to one idea and conditions. The dichotomy of faith and action, a person has committed a great sin remains a believer, a person's position in other worldly world, if in these issues murdzhity share the same opinion, the decision of a number of theological issues, they offered different views and concepts, however, decided differences among murdzhit on various issues of doctrines, the largest differences existed among them in the definition of faith (Iman). For example, one of the branches of Murgia – Yunus believed that a person has committed a great sin to avoid hell, because sin cannot be called perfect work, sin is when a person has the intention and desire to make a sin, it is the state of man in the afterlife when he has committed a great sin and is solved differently; Salih bin Omar believed that prayer is not a mandatory action, binding effect – is the belief [18, pp. 248-249]. This gave rise to a protest of the traditional Sunni scholars, which supported by most people, murdzhit were accused of excesses. Judging by the position, murdzhity divided into two major areas: the extreme and moderate. The second direction may be called Hanafi or Hanafi murdzhit, it retained equality between reason and doctrine, and even combine them. Based on the classification, Abu Mansur al-Maturidi divides murdzhit into two groups: worthy of "praise" and "charge", thereby supporting praiseworthy Hanafi of murdzhit. In his view, worthy of praise are those who trust in God in human state, has committed a great sin. Since Allah forgives all except the worship of something else, if you wish [2, p. 194]. We note that the Murjits in the creation of deeds, the responsibility was laid not on man, but on Allah [2 p. 195]. Thus, it supports a moderate murdzhism, matching actions with the Sunni.

The path laid by Abu Mansur al-Maturidi subsequently became an occasion for laying Maturidi School. This doctrine, which is at the origin of Hanafi doctrine, can be considered in several subsections. The emergence of the Hanafi School and its development was one of the prerequisites for the spread of the religion of Islam in Central Asia. The questions of further development of the Hanafi doctrine were solved by Abu Mansur Maturidi and established the Maturidi School. This was the second of the preconditions for the adoption of the Turkic peoples of the religion of Islam. In these times, Maverannahr became the center of the Hanafi School of Maturidi. Put differently, the works of Abu Mansur Maturidi such as "Kitab al-Tawhid" and "Tavilat al-Qur'an" provided further development of Maturidi School. Starting with Maturidi teachings, this trend is reinforced by the teachings of Abu Moein al-Nasafi, al-Hakim al-Samarkand, Abu Mohammed Abdulkarim bin Musa Pazdaui, Omar Nasafi, Fergana scientist Sirajuddin Ali bin Osman al-Ears, Bukhara scientist Nuraddin al-Sabuni, and etc. ... Thus, Maturidi School blocked the penetration of Central Asia to other Islamic schools.

In our opinion, the Maturidi teaching is at the center of the theological, spiritual and even philosophical views of the Turkic peoples to this day. The reason for this is the penetration of the minds of Turkic religious thinkers with the teachings of the Hanafi-maturidite trend. By the way, in the pre-Soviet period the school-madrassas of Bukhara and Samarkand, saturated with the Maturidi teaching, were very authoritative. In addition, the majority of Kazakh thinkers of the XIX and early XX centuries were pupils of the religious madrassas of Maverannahr, or madrassas opened in Kazakh, Tatar, Bashkir lands on the example of Samarkand and Bukhara madrassah. For example, a well-known adviser, Abylaikhan Buhar zhyrau [16, 2014], known theologians of the nineteenth century N. Talasov, Sh. Kosshygu-lov [24, p. 13] were educated in the madrassas of Buhabay.

This means that there is sufficient evidence of the mosques and madrassas operating in the pre-Soviet period, where education is given in the Hanafi-Maturidi direction. For example, usually along with the Hanafi jurisprudence (fiqh) taught by Aqedah Maturidi madhhab. In particular, the main textbook in madrassas served the essay "Akaidi Nasafi" [5, p. 5] Omar Nasafi, representing a summary of Maturidi Aqedah. The well-known scientific centers of Central Asia – hundreds of Bukhara

madrassah, such as the Arab world, Kokiltash, madrassah in Samarkand, Shir-Dar, Tilla-Kari madrassah in Tashkent, Barak Khan, etc. studied students not only from Maverannahr, but also from other regions of the Islamic world, or deepen their knowledge. For example, some teachers, who took the formation of the Tatars of the Volga and the Urals, were brought up in educational centers of Transoxiana. By the way, in the Orenburg madrassah "Husain", in the Ufinsk madrassah "Galia", in the Trinity madrassah "Rasul" and "Muhammad", besides in many madrassahs in Taraz, Shymkent, Turkistan, Karnak, Samira, Akmeshita, Shame, Akmola, Karkaraly, Urals, Aktobe, Kostanay, Atafu, etc. were built samples of madrassahs of Transoxiana, and the main textbook in these madrassahs were major compositions of representative of Maturidi school – Omar Nasafi "Akkad" and its commentary "Sharh acid en Nasafi" Sagduddin Taftazani [11, p. 186].

Kazakh religious thinkers, educated in these madrassahs, built their world under the influence of the Hanafi school-Maturidi, wrote his works. In particular, in the works of prominent statesman Aktamberdy, Bukhar Zhyrau, in the works of Kazakh thinkers and educators of the nineteenth century as Abay Kunanbayuly ("Words of edification"), Ibrai Altynsarin (Introduction to Islam) and Shakarim Kudaiberdieva ("the adoption of Islam Terms") are religious and educational edification of faith and requirements of Islam for the younger children in line with Hanafi-Maturidi school.

The XIX century was dominated by Sufi motives in the works of Kazakh religious educators. Since the doctrine and culture of Kazakhstan retained its importance in the Kazakh traditions and views in religious philosophy. However, Kazakh scientists can skillfully combine Sufi motifs with Hanafi-Maturidi teaching. For example, in poems and words of edification Abaya Sufi themes intertwined with an explanation of the problems of Kalam, such as the nature of God and His attributes, predestination of human action, human choice in line with the teachings of Maturidi. In addition, in the works of Kazakh religious educators of the nineteenth century, such as Akmola, Ibrahim Abu Bakir Kerderi, Nursha Naushabayuly, Mashhur Zhusip Kopeyuly, Shadi Zhangiruly, Shakarim Kudayberdiuly, Makysh Kaltayuly, Shortanbay Kanayuly, Balmagambet Balkybayuly, very common Allah greatness questions and His attributes, the freedom of man's will, the essence of life and its meaning, the frailty of worldly life, etc.

Similarities of Maturidi teachings containing composition of Kazakh thinkers were limited to issues such as the confession of faith, the unity of God and His attributes, prophecy, freedom of choice and the will of man. In general, the basis of religious beliefs of Kazakh religious educators is the question of the confession of faith. The main reason for that, most likely, is – a confession of faith, which is the foundation and beginning of all religion and religious knowledge. All of the traditional works of kalam, including Maturidi doctrine recognize the confession of faith, committed with the participation of the heart (tasdik). So the believer will have to strengthen their faith by knowledge of sustainable evidence. Abu Mansur al-Maturidi faith of the believer blindly (taqlid) devoid of evidence for their faith did not accept. However Maturidi imams in later time acknowledged the confession of faith through taqlid, but because of not strengthening their faith, they were perceived as people who have committed a great sin. These views are found in the works of Kazakh religious thinkers. For example, Ibrahim Altynsarin in his book, "Introduction to Islam", written for the purpose of religious instruction of children, considering the faith in three sections, it is – faith Tahqeeq, istidlali and taqlid, and provides an analysis of each section [3, pp. 190-191] Shakarim Kudayberdiuly emphasizes that faith must maintained by the heart, if the heart of man has no faith in the Creator, then that person has no true faith [13, pp. 7-8], he believes that the person is not strengthening our faith by the mind and not brought her to the true faith is a sinner [13, pp. 7-8]. In their view, based on the fact that man's heart accepts the unity of Allah and the Prophet Muhammad His Messenger, he is considered to have reached the stage of Mu'min, Muslim. Muslim, because of committing great sin does not become disbelievers in this life, he is perceived as a true Mu'min. Because of sin he will be perceived as fasiq, immoral Mu'min. In accordance with the sin committed, he may be punished by Allah. In the Day of Judgment, the condition of that person is decided by Allah, the Creator to either forgive sins or punish. Man, because of their sins should live a life without hope of forgiveness, but to live in fear or to hope for forgiveness of sin [13, p. 8]. Hence, human life must be located between hope and fear. Acts cannot be a part of faith. They are required, but differ from the faith. A believer must speak the words of confession of faith without any doubt that he is a believer [3, pp. 189-190]. That is, he should say "I am a true believer. Due to the

separate consideration and acts of faith, people who perform acts of faith is not required to increase and does not decrease because of not performing. It is only considered a sinner and will be punished. A person who commits a crime, opposed by religious laws, is considered lost faith. This determination takes place in the works of Shakarim and Abay. All Muslims and the believers in faith are the same question. Faith of someone cannot be high or low. The differences are only the acts.

Differences of actions and beliefs are the foundation of Maturidi philosophy of faith. In accordance with the teachings of Abu Mansur al-Maturidi, Kazakh religious thinkers distinguish between faith in compulsory execution of acts and not performing them, knowing their commitment. A man who does not believe in mandatory religious Canon, becomes an unbeliever who believes in commitment, but not fulfilling them, he is considered to be a believer [13, pp. 35-36]. In their view, prayer, fasting, tax, pilgrimage – is not faith, rites only is faith, or principles of faith and Islam.

The views of Kazakh religious thinkers around the position of faith are completely similar to the teachings of Abu Mansur al-Maturidi. That is, in the words of Shakarim, symbols of faith, is “believe in the existence of Allah, in His unity, believe in the existence of angels, believe in all the books sent to the prophets, believe in the prophets, believe in the Day of Judgment, believe that what is good and evil does not come without preselected by Allah, believe in life after death” [1, p. 8].

Belief in the Great Allah, as the main symbol of faith and as the main theme of the teachings of theology, Kalam, which took place in the works of Kazakh thinkers, in parallel with the evolving doctrine of Abu Mansur al-Maturidi. That is, in all doctrinal matters are descriptions that Allah exists, is one and has no equal. Methods of proving the existence of Allah, taking place in the theological works, artfully used in the works of Abai:

Bas zhogary zharalghan, Myin tomen,  
Qarashy, Dene bitken retimenen,  
Istin bas – retin tanymaqtyq,  
Iman bilmes tagatty qabyl Demen [14, pp. 268].

In addition, proof of causality are listed in the “Three true” Shakarim.

The question of the divine attributes is one of the classic polemical theologies. Therefore, in the teachings of Kalam, questions of the divine attributes considered. In general, in the teachings of Abu Mansur al-Maturidi, the Creator is unmatched. In the words of Abai, in accordance with the teachings of the Ma-

turidi, Great Allah has the following attributes Hayat, Ilm, Kudrat, Basir, Sami’e, Irada, Kalam, Takvim [14, p. 352]. The attributes of Allah cannot be unified or separate from the objects [14, p. 355]. The attributes of the absolute Creator, the created mind cannot explain them [14, p. 353]. Abay believes that in them, Azali and Abadi [14, p. 354].

Divine attribute was considered by Maturidites and distinguished it from other schools, it’s – takvim. According to them, takvim attribute – one of the eternal attributes such as “ilm”, “Kudrat”, “Irada”, “Sami’e” and “Basir”. The inherent attribute of creation of Allah is eternal. However, the created world cannot be eternal. After all, the creator and the created world are two different things. The created world was created by God, having a divine quality of creation. According to Maturidi, human mind is incapable of understanding the essence of takvim. In this situation, the only proof offered is that the whole of the created world was created by the divine mandate “be (kuna)”. The Attribute of divine creation (takvim) is described in the works of Kazakh educators. For example, if the work of Shakarim “the creator, works or not [13, p. 11], Then the following combination of Ibrai is creator creates out of nothing [3, p. 197]”.

According to Maturidi, nothing is created without a purpose in the world. On the contrary, there is a reason, the purpose and plan of creation. In this regard, all what Allah does is part of his characteristic of inherence and reasonable principles and not contradict. Everything in the world is excellent and accurate. Apparently, the idea has two kinds: the first – justice, the second – mercy. Justice – puts everything in its place. If we talk about the mercy of God, he has no limits. So divine acts cannot contradict the idea. Otherwise, it is – madness, it does not correspond to the status and honor of Allah. For this reason, Abai words of edification intends to say the following “The Great Creator did not create anything without a plan” [14, p. 368]. Knowledge of God – was unanimously recognized as rationally possible by Maturidi scientists. If Allah had not sent a prophet, the people through their minds must know that Allah is there, and is one, worthy to give an explanation of the divine attributes. Since the mind is able to make such a conclusion. Therefore Shakarim work states that a person who is not aware of the divine revelation is obliged to believe in the Halach [13, p. 8].

The issue of prophecy as well as in the works of Maturidi Imams was considered in the works of Kazakh thinkers. The essence of

prophecy, the prophecy of Muhammad, and his exemplary life is the subject of stories and legends. For example, Jusipbek Shaikhislamov in the poems "Poem about how al-Hazrat Rasul was a guest in a mirage", "Poem of departure of Muhammad, the Messenger of Allah with the world mortal to the world of the eternal"; Shadi Zhangiruly in his poems "The history of the Prophet Ibrahim", "Nezam Siyar Sharif" describe the qualities of the Prophet Muhammad.

According to Maturidi teaching, issues such as this, as the last prophet – the prophet Muhammad, the proof of his prophecy is the Qur'an, there is no equal to the Qur'an, the meaning and said it, he says that it was not anyone we know, and what is relevant to the future, reports of past prophets, the Qur'an is a miracle as was described by illiterate man, these and other issues were discussed in the works of Kazakh thinkers. For example, in the work of Shakarim, conditions for the adoption of Islam were as follows: "Is it not a great proof that our prophet, being illiterate, knew of the previous prophets, knew the fate of nations? While readers of the Torah, asked various questions during the Bible testing, he answered everyone, is proof that in a short time Islam had spread in many lands, not by animals, the troops, and the true religion of Islam and prophecy?" [13, p. 13].

However, the charity of the Prophet Muhammad, addressed to the weak, the hungry and the homeless, the constant propaganda of the right, the true path, warning people away from bad deeds, prayers, training, cleaning of material and spiritual filth, the promotion of social justice, the spread of religion, useful to society and to individual who served as proof of His prophecy [3, pp. 198-199], all fully documented in the poems of religious enlighteners and poets.

Human action and its role in the action is one of the factors determining the life. Therefore, from the very beginning of Islam, the freedom of human choice, the predetermination of human activity can become a cause of controversy between the schools given a few views. One of them was Garrity (gills), who denied the freedom to choose the person they support and strengthen the belief that everything is in God's hands; second were qadariyah and Mu'tazilites, denied the divine choice and power, supported by the opinion of Otomi, that everything is in the hands of man; and a theological opinion, claiming that the person gets (kasb) created by God. However, issues related to the choice and will of man are actively dis-

cussed by Kazakh thinkers. Twenty-seventh edification of Abai and Shakarim conditions for the adoption of Islam claimed inconsistency of the positions of zhabritov, qadariyah even Asharites about human action, and that they do not correspond to the spirit of Islam, a charity that looks contradictory to each other and are not viable. They adhered to opinions that are not worthy of forgiveness and God's justice [14, p. 338] restrict human actions.

According to Maturidi, man is a true master of his actions, it is possible to strengthen the mind, feelings and Quranic verses. The Creator warns that together with the freedom of man there is an imposed number of responsibilities and tasks, the fulfillment of which will determine if a person will be punished or thanked. Man has been given strength and power to work and perform actions. So human action is power, and the result has not yet created the desire (Irada juz'i). It is a guarantee of responsibility to human actions. A person with such abilities of action, choose it as desired and performs. The origin of good and bad human act depends on the power of Allah. This means that in the implementation of the action, there is involvement of the role of man and the power of Allah. Here, the human role is an intention to perform an action, choice of action and its implementation. Allah Almighty – creates it. The birth, an influential power to act, that is, the creation of action belongs to Allah. In other words, in the implementation of specific actions of choice is inherent to man, and the exercise of choice, is inherent in the creation of Allah. This moment in the words of Abai's edification is explained as follows: "you – there is a God, the Creator of good and bad, but the implementer is not a god, God creates the disease, but you do not have a cause of the disease, God creates wealth and poverty, but you are not the cause to grow rich and impoverishment, I could understand [15, p. 339]". Thoughts of Abai commented by Shakarim through the prism of Maturidi doctrine: "You have to understand yourself. Allah Almighty will never incite his slave to bad actions. Bad acts a person commits yielding bodily pleasures, deception of Satan, Allah Almighty and the words by Sharia religious ministers suppresses his actions ... always punishes only to do good, and encourages the soul to make good [13, p. 17-18].

### Conclusions

Concluding, Maturidi doctrine is the spiritual pillar of the Turkic peoples, including the Kazakh people. The article is aimed at identifying valid conclusions that Maturidi doctrine is



at the center of theological, spiritual and even philosophical views of the Turkic peoples today. As you know, today our society is exposed to attacks of latter-day direction, damaging the national system of the Kazakh thinking, unity and peace of society. Therefore, necessary today are revealing Maturidi doctrine as a fundamental force of the Kazakh clergy and its promotion, thereby to show the doctrine of Abu Mansur al-Maturidi as the only force which is able to withstand these areas.

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