

# Maturidism

## (An Interpretation from Turkish Point of View)

### Mâtürîdîlik

#### (Türk Bakış Açısıyla Bir Yorum)

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Received: 05.10.2018

Received in revised form: 06.11.2018

Accepted: 06.11.2018

Available online: 18.03.2019

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**ABSTRACT** Turkish religious scholar Matürîdi who aimed at solving the problem of God - human relationship without removing individual freedom by acknowledging the individual centered point of view in religion, tries to bring man to the mystical understanding and comprehending level based on heart and feeling, which is the available and highest level of free thought. When a person turns his reason into heart (kalb) by freeing it from being a simple grasping ability, he obtains many knowledge that he wouldn't be able to get and he reaches many mysteries that he wouldn't be able grasp by his reason. The knowledge of this person, who reaches this understanding level, is no more a conceptional, it is now a kind of testimonial knowledge ('İlm-ash-Shahadah'). At that point, this person knows God not by thinking and using the concepts but he knows Him, in a sense, as an observer and a witness; he is annihilated in God and he lives Him in his soul. In fact, this is the ultimate human level that the religion, as a whole, aims at in this world.

**Keywords:** Maturidi; heart; shahadah; mystisizm

**ÖZ** Dinde 'fert merkezli' bakış açısını benimseyerek Tanrı-İnsan ilişkisi problemini, ferdin hürriyetini yok etmeden çözmeye çalışan Türk din bilgini Matürîdi, insanı, kalbiyle başbaşa bırakarak ulaşılabilecek en üst düzeydeki hür aşama olan kalbe ve duyguya dayalı mistik anlayış ve kavrayış düzeyine ulaştırmaya çalışmaktadır. Kişi, aklını basit bir kavrama melekesi olmaktan kurtarır bir "kalp" haline getirince, akıl ile ulaşamadığı birçok bilgiye ulaşır ve akıl ile kavrayamadığı birçok hikmete nüfuz eder. Bu kavrayış düzeyine yükselen kişinin bilgisi artık kavramsal bilgi olmayıp bir tür "şahadet-bilgisi" yani adeta bir "tanıklık-bilgisi" haline gelir. Artık bu kişi, düşünerek ve kavramları kullanarak değil, Tanrı'yı, adeta şahit ve tanık olarak bilir ve fiilen O'na katılır ve ruhunda O'nu yaşar. Aslında topyekün dinin ulaştırmak istediği son nokta da budur.

**Anahtar Kelimeler:** Matürîdi; kalb; şahadet; mistisizm

"Maturidism" is a name for a system of belief developed and brought into Turkish culture by Ebu Mansur Maturidi. Alternately, "Maturidiyye" is sometimes used to denote that this religious perception became an institution or a movement. In particular, el-Hakim es-Samarkandi (d. 951) and Ebu Muhammad Abdulkarim b. Musa Pazdavi (d. 999) as well as other scholars such as Ebu Muin Nasafi (d. 1114), Omer Nasafi (d. 1142), Ferganah Siracuddin Ali b. Osman el-Uşi (d. 1179) and (from Buhara) Nuraddin es-Sabuni (d. 1184), who subscribed to the movement of Maturidiyye, followed the views of Maturidi and strove to increasingly spread and establish his views in the society, and thus they played, as a movement, a great role in shaping Turk-Islamic thought.

Maturidi, who gave his name to this movement, died in 944 in Maturit, a district in the north-west of the city of Samarkand, which used to be one of the most important centres of Uzbekistan. He was a great Turkish religious scholar, later buried in the graveyard of Cakerdize district, a special place where nobility and scholars are interred.<sup>1</sup> In his period, the Samani Dynasty (874-999), which was established in Transoxiana after the decline of Abbasid Empire and known for protecting scholars and supporting scientific activities, was at its most successful period. In this time, both Bukhara, the capital of Samani state, and Samarkand, one of important cities where Maturidi was born and grew up, became important centres of science and art and reached a level of civilization which was higher than Baghdad.<sup>2</sup> As it is seen, by staying away from all the political intrigues of the time and devoting himself to the establishment of such a centre of science in a time in which the effect of free thinking and imperial ideology had not been lost yet, Maturidi as a great Turkish religious scholar himself became not only able to notice the difficulties which would occur from the use of reason merely, but was also successful in showing the most suitable way of employing reason in religion; he has many works, yet one of his two works, which has survived to the present, is "Kitabu't-Tavhid" which has the quality of a classic of theological philosophy; and the other, "Ta'vilatu'l-Kur'an", is a theological explanation (Te'vil) of the Qur'an.

These two works are two important cultural treasures, reflecting the characteristics of Turk-Islamic thought: that is, they are two Turkish religious classics that illustrate the religious perception of the Turkish people converted to Islam as well as how Islam became a worldwide religion. In other words, these two works have the quality of reference books in providing some explanations developed in this period, and they also became a source of motivation for those scholars, particularly for Ebu Bakr Muhammad b. Ahmad es-Samarkandi (d.1158), who not only developed Maturidilship as a movement, but also made it known in a wide geographic area ranging from the Turkish world to Egypt and India. This quality had been gained by virtue of the scientific and intellectual way that these works pursue their subject. This development could be explained by the methodology of "Ebu Hanifa", which came into being through both theoretical and practical understanding and explanation of religion.

Thus, Maturidi closely followed Ebu Hanifa (d.767) while he was constructing Turkish religious understanding; Maturidi tried to rationalize his views at every point of the system by relying upon Hanifa and putting his views into a philosophical basis.<sup>3</sup> As a result, the method of Ebu Hanifa has become the most suitable one for later Muslims for understanding and explaining religion. So, Ebu Hanifa, who himself did not come from an Arab family but accepted Islam later, knew the difficulties faced by new Muslims very well. He overcame these difficulties by applying comparison (qiyas) and interpretation (ictihad), since the necessities of new Muslim nations were different due to their varying cultures; thus the difficulties of these different societies couldn't always be solved through narration. Moreover, the cultural environment of Ebu Hanifa was Iraq, which was a cultural centre in which science and philosophy developed; members of different religions had come together in this significant location since ancient times. With the emergence of a new religion, the ultimate way to reconcile ancient cultures was to apply both comparison (qiyas) and interpretation (ictihad).<sup>4</sup>

<sup>1</sup> V.V. Barthold, *Moğol İstilasına Kadar Türkistan*, Ed. H. D. Yıldız, İstanbul, 1981, p.217; K. Işık, *Maturidi'nin Kelam Sisteminde İman Allah ve Peygamberlik Anlayışı*, Ankara, 1980, p. 7; H. Özcan, "Matüridi'ye Göre 'İman-İslam-İhsan' ve 'Küfür' İlişkisi", *D.E.Ü. İlahiyat Fakültesi Dergisi*, Vol.VIII, İzmir, 1994, pp.179-205.

<sup>2</sup> P. K. Hitti, *Siyasi ve Kültürel İslam Tarihi*, Trans. S. Tuğ, İstanbul, 1980, Vol.III, p.727.

<sup>3</sup> Işık, *ibid.*, p.15; W. Madelung, "The Spread of Maturidism and the Turks", *Actas IV Congresso de Estudos Arabes e Islamicos*, 1968 (1971), p.123; A. K. M. Eyyub Ali, "Tahaviyye", translated by A. Demirhan, *İslam Düşüncesi Tarihi*, (Ed. M. M. Şerif), İstanbul, 1990, vol.I, p. 281; A. K. M. Eyyub Ali, "Matüridilik", translated by A. Ünal, *İslam Düşüncesi Tarihi*, (Ed. M. M. Şerif), İstanbul, 1990, vol.I, p.296.

<sup>4</sup> M. E. Zehra, *Ebu Hanife*, translated by O. Keskiöglü, İstanbul, p.166-172; Hitti, *ibid.*, II/382.

Maturidi was also known for making comparison (qiyas) and interpretation (ictihad) through Iraq movement based on the views of Ebu Hanifa. The Hejaz, particularly Madina movement, regarded narration (nakl) as their basis as they had nothing to lose; the religion of Islam came to the scene within their own culture. Therefore, Madina movement preferred narrating the Arab culture by combining it with the Sunnah of the Prophet Muhammad as the best method to explain religion, which eventually gave rise to the emergence of a strong Arab nationalism. It meant that those nations that were converted to Islam would accept Arab culture by abandoning their own cultures which means that they would be Arab in terms of culture. The only thing for those who accepted Islam and wanted to live according to it without leaving their own culture to do was to assimilate this new religion within the culture that they had for ages.

Otherwise, in order to be a good Muslim, it was necessary to be Arab with in terms of culture; thus, Egypt chose this way.

Throughout history, Turkish people, who had a longstanding culture and profound cultural heritage, were not expected to leave their own culture and accept Arab culture, so the only thing that could be done was to absorb Islam into Turkish culture and form a new Turk-Islamic thought. Therefore, Maturidi desired to accomplish this aim by relying on the method of Ebu Hanifa, and he wrote the above -mentioned two books, "Tavhid" and "Ta'vilat", in which he shows the way of how the reason could be used properly, in balance. Particularly "Ta'vilat", as an explanation of the Qur'an, is a cultural artefact which represents through reason the belief system, prayer and moral perception as both theoretical and practical religious views of Maturidiyye movement.

In this work, Maturidi develops Ebu Hanifa's methods and views more systematically and establishes some rules, which make the interpretation of the Qur'an easy, while showing a method in which reason could be employed in a balance. This approach of Maturidi can be shown as a striking example: In prayer, reading the verses of the Qur'an in Arabic became a problem for those who accepted Islam, and thus Ebu Hanifa explained that prayer could be performed by reciting the Persian translation of the verses of the Qur'an, which was the language of the society at that time. In this work, Maturidi suggests that the important thing is to understand the meaning correctly, and the speaking of native language and verse does not change the meaning or decree; according to him, the fact that the divine revelation descended in different languages is proof of this<sup>5</sup>; thus he provided new Muslims with the opportunity to protect their own identity without losing their native language and culture. This perception systemized by Maturidi was used as a rule in his own period as well as in the period after him, and thus the principle, in which "everyone can pray in their own language", was accepted as a rule to understand and interpret religion, the use of Arabic language in prayer was no longer a 'must' according to Maturidi. This was a result achieved through the use of reason and the ta'vil method in religion, and finally ta'vil became a significant method for new Muslims, particularly for the Turks.

If it is necessary to expand and establish the religious views of the Turkish scholar Maturidi, as well as his method of understanding and interpretation of religion on a philosophical basis, it can be said that religion is a matter of reason and the mind according to him: That is, the human intellect and mind can comprehend religion by using the limits of potential. It means that the religious relationship of people exists at different levels as the level of human intellect is different. For instance:

a) Some people may understand religion by thinking and applying proof without narration, that is, through intellectual struggle. These are very few philosophers and scholars.

<sup>5</sup> H. Özcan, *Maturidi'de Dini Çoğulculuk*, İstanbul, 1995, pp.63,125; Maturidi, *Ta'vilât*, fol:108a, 59a, 12b.

b) Some other people can comprehend only through narration. They are like children; they may understand through education, direction and stimulation.

c) The ones that are not in these groups can understand neither through wisdom nor through narration; they are animal-natured, as if they are deprived of intellect like animals.<sup>6</sup> [The resemblance brought about by Maturidi to determine the human potential of understanding religion can be also seen in Farabi, who uses it in his political explanations to control people. This intellectual parallelism between Maturidi and Farabi draws a great deal of attention.]

According to Maturidi, difference in the levels of human understanding makes it necessary to educate those who are able to make reasoning, and then they will be held responsible in society; it can be said that this a kind of social duty to do this. But it is not the sole responsibility of society to establish the first relationship between the individual and God and enable individual perceive the existence of God as well as His unity; individuals shall do this with a clear mind to discover the "unity of God" (the principle of "tawhid"). However, one should keep in mind that, although wisdom has a profound basis and is a source of information to understand in relation to a firm belief in God, it is not the source of intellect in the affairs related to deeds or prayer, and thus wisdom needs the help of narration. This means that philosophers and scholars also need narrations to some extent; that is, the Qur'an and the Sunnah of the Prophet Muhammad. In this way, wisdom is a means, not a source, in religion.<sup>7</sup>

Matürid's views on method are based upon a perception related to the construction of ideas and concepts in the human mind. In his views, any idea or concept found in our mind is our own product; we produce them by processing the information taken through senses or other input. This means that the senses as well as the input idea and concepts relying upon the senses only provide materials. It is the responsibility of reason (the mind) to control the senses and inputs, to process them and then lead to a kind of judgment, whether it is a belief or simply information. The ultimate authority belongs to the mind in terms of intellectual activities and affairs. Religion is a matter of reason, so - it may be concluded that *"those who do not have intellect or reason do not have religion"*, or *"the address in religion is directed towards reason"*. It is seen that Maturidi prefers a moderate realism, rather than a rigid idealism or realism in the construction of ideas and concepts. Moreover, he chooses reconciliation and synthetic empiricism and rationalism instead of a fixed and rigid empiricism or rationalism.<sup>8</sup>

The reason why Maturidi does not behave like an ideologist who is linked to an unreal and imaginary ideal isn't that. According to him, the role and importance of evidence in religion cannot be avoided as the superiority and rightness of religion can be comprehended not by "imagination" but by "evidence". Nevertheless, evidences must conform to the general source of information as well as to the rules of daily life. Otherwise, everything which is put forward cannot be admitted as evidence. According to him, for example, nothing can be said about the parts of Mi'rac (the Prophet Mohammad's ascend to heaven) that do not take place in the verses of the Quran as the details are based upon the "news" narrated by a single person (ahad).<sup>9</sup> Shortly, as long as they conform with the rules, evidences must be related to reason, they must be narrated or be sensual. It is necessary to decide which evidence will be preferred by considering the cultural level of the society.<sup>10</sup>

<sup>6</sup> See: H. Özcan, *Matüridi'de Dini Çoğulculuk*, pp. 84-85; Maturidi, *Ta'vilât*, fol:205b, 768b; *Tavhid*, p.100; Farabi, *Al-Tanbih..*, (1987), pp.216-217; Farabi, *Füsûl al-Madani*, (1961), pp.33,81,111.

<sup>7</sup> See for detailed information: H. Özcan, *Matüridi'de Dini Çoğulculuk*, p.86. Maturidi, *Ta'vilât*, fol:16a,68a,138a. *Tavhid*, p.9,194.

<sup>8</sup> H. Özcan, *Maturidi'de Bilgi Problemi*, İstanbul, 1998, pp.66-71,129-139.

<sup>9</sup> H. Özcan, *Maturidi'de Bilgi Problemi*, p.87.

<sup>10</sup> H. Özcan, *Matüridi'de Dini Çoğulculuk*, pp.86-88.

Maturidi, as a Turkish religious scholar, developed a method in which he preferred a realist approach based upon a balanced relationship of Turk-Islamic thought between theory and practice with this view; thus he desired not only to present a perception of religion deprived of superstition, but also to establish “*a relationship between God and human*” which would not contradict reality. Eventually, his approach, which made method more effective in terms of evidence, was applied to law, and particularly to religion in every aspect. According to him, not only can the stories and examples in the Qur’an be used in the field of education, but they may also be used as clues to the subjects of deeds and jurisdictions when it becomes necessary to apply “comparison” (qiyas) in certain cases.<sup>11</sup> All these are the expressions of how Maturidi gave importance to wisdom or reason in theoretical and practical subjects. In other words, wisdom or reasons (akl) play a vital role in comprising a consistent belief system. Besides, it also has a great responsibility for constructing a balanced religious life in relation to both deeds and morality.

In Maturidi's view, therefore, a belief system which cannot be decided upon and formed according to the principles of wisdom causes problems for the living of a balanced, attractive, moral and practical religious life. In this respect, by thinking profoundly about the ultimate purpose of the creation of the world, in which we exist as a part, it is compulsory to form a strong belief system for moral life in terms of both “divine action” and “morality”, which would lead us to comprehend the metaphysical meaning of life.<sup>12</sup> There is a very close relation between theory and practice, between belief, moral action and prayer; no action can be imagined without as basis and a mental dimension. This is to say that before a thought is transformed into an action, it is firstly a mental judgment and belief. Shortly, an action which we witness has two dimensions as the “*mental-inside*” and the “*mental-outside*” besides two stages. As a demand for the construction of ideas and concepts in relation to the epistemological rule, the action cannot go out of the “*mental-outside*” process without completing the “*mental-inside*” dimension: that is, it cannot be visible without being transformed into action. Hence one of two stages of the action, the “*mental-inside*”, is a pre-condition for the existence of the other, the “*mental-outside*” process, yet the opposite of this process is not possible. In other words, human beings first think and then decide to put thought into action, or not. According to Maturidi in order to have strong faith, prayer is not an absolute condition, and thinking and action are different from each other. He expresses this in his famous classical formula, “*deeds are not included in faith*”.

According to Maturidi, significant point in religion is to live the principle of “unity” (tawhid) spiritually. This may be comprehended consciously with a religious viewpoint whose roots are based on evidence; through this view of religion life is not unbearable, rather pleasant. This religious viewpoint can be realized only when the perception of morality and the practice of deeds are carefully constructed, or when the daily life of individuals are assessed according to them. Maturidi means that deeds do not put one out of faith due to their nature; external appearance is not important for the subjects of belief in God; thus, it is not correct to claim that the sins of a believer person will not damage both his/her faith and religion.<sup>13</sup> Because thinking (tafakkur) and careful consideration (taammul), which are in the control of an individual, cannot be comprehended by actions, they are rather religious experiences as well as having a spiritual dimension. At this point, it is necessary to give importance to the personality of an individual, and when religion is a consideration, it requires an “*individual-centered*” evaluation.<sup>14</sup>

<sup>11</sup> H. Özcan, “Matürîdî'ye Göre Kur'an'daki Kıssa ve Mesellerin Epistemolojik Amaç ve Önemi”, *D.E.Ü. İlahiyat Fakültesi*, Vol.IX, İzmir, 1995, pp.103-117.

<sup>12</sup> H. Özcan, “Matürîdî'ye Göre Dünyanın Yaratılış Amacı”, *Diyanet İlmî Dergi*, vol.29, no.1, Ankara, 1993, pp.17-21; H. Özcan, “Maturidi'nin Bilgi Teorisinde Fıkh' Terimi”, *D.E.Ü. İlahiyat Fakültesi Dergisi*, vol.IV, İzmir, 1987, pp.143-150.

<sup>13</sup> See for detailed information: H. Özcan, “Matürîdî'ye Göre İman-İslam-İhsan”, *D.E.Ü.İlahiyat Fakültesi Dergisi*, Vol.VIII, İzmir, 1994, pp.179-203.

<sup>14</sup> H. Özcan, *Matürîdî'de Dini Çoğulculuk*, pp. 82-84. Maturidi, *Ta'vîlât*, fol:178a,179a, *Tavhid*, pp.4-6.

Maturidi, who brought up this "*individual-centered*" perception into the field of morality, emphasizes emphatically that personality of an individual cannot be ignored in terms of the responsibilities of religion and morality. According to him, it is necessary to give individuals freedom in terms of belief or blasphemy besides in terms of good and bad deeds. Particularly, in the affairs that doesn't concern others, the will of God does not contradict with the individual as long as it agrees with the view of Sunnah, or with the functional rules of the universe. God has endowed human beings with the power of wisdom; so that it is the individual himself/herself who must decide what kind of relation and at what level she/he will establish between himself/herself and God. All the perceptions that do not regard this as a basis put human being into such a position of personage, "whatever she/he did was what she/he had to do" that she/he will not be held responsible in this condition.<sup>15</sup> However, according to Maturidi, God has given individuals wisdom in birth and thus held them responsible in advance. A person who has clear wisdom to distinguish between right and wrong, between good and evil/bad, will conform to the principles and preferences suitable to the divine purpose, which were decided by God as the functional rules of the universe while He was creating the world. It means that there is no conflict between the determination and preferences of wisdom/reason and divine revelation as the sense of goodness and wickedness is given to human beings at birth. Therefore, human beings' knowledge about what is good or bad precedes the divine revelation; the revelation only strengthens this existing sense in human beings. It can be expressed in the classical language as: "A thing which is good is ordered, a thing which is bad is banned". There shouldn't be any confusion with the idea that: A thing is "good" because it is ordered or it is "evil/bad" because it is banned. What is meant in here is that, due to its nature, it is the mind itself which will discover what is good and what is bad in accordance with the ultimate purpose of narration; thus what is important is that the mind should be endowed with the opportunity to act freely.<sup>16</sup>

Due to this and other moral and social reasons, Maturidi believes that the obstacles which prevent the responsible person should be removed in order to understand and evaluate religion according to their needs in every period of time. This can be possible only when the basic approaches to deeds are formulated in a way that will not limit freedom. According to him, one of the stages which prevent human beings from interpreting religion according to the needs, perhaps the most important one, is the belief that the Qur'an is not 'created'. Because of this belief, human beings see the Qur'an as a book whose covers cannot be touched or interpreted, thus they are intellectually limited and unable to produce something new. It is believed that the letters, sounds etc. that form Qur'an have been created. Like human beings, God cannot be an entity that needs letters and sounds. What is important is "meaning", not the way in which meaning is expressed and addressed. For this reason, Maturidi, as explained above, emphasized the view that prayer can be carried out by the translation of the verses of the Qur'an into different languages.

Moreover, in order to remove the obstacles that prevent a person ask questions, Maturidi suggests that the Qur'an does not have a fixed and standard understanding and interpretation but can be interpreted by considering the needs of every period of time. He explains that although the principle of "unity" (tawhid) remained unchanged during the period of each Prophet, the applications of the Prophets (sharia) changed in line with the needs and characteristics of their society. That is, as long as the percep-

<sup>15</sup> H. Özcan, "Matürîdî'ye Göre İman-İslam-İhsan.", pp.179-203.

<sup>16</sup> H. Özcan, *Maturidi'de Bilgi Problemi*, pp.208-211; H. Özcan, *Matürîdî'de Dini Çoğulculuk*, pp.88-90; H. Özcan, "Dünyanın Yaratılış Amacı", pp. 17-21. Maturidi, *Ta'vîlât*, fol:73b, 213b, *Tavhid*, pp.80,100.

tion of "*the unity and oneness of God*" is protected as a "*principle*", human beings can interpret the verses of the Qur'an in their own period in the way they desire by conforming to the rules, while arranging and applying them to the perception of their lives. According to Maturidi's view, the concepts of the nature of "*religion*" and "*sharia*" are in accordance with this viewpoint.

Moreover, according to Maturidi, the principle of "unity" (tawhid) based upon the evidence in religion remains unchanged indicates that religions are basically unified. Here, it is suggested that every new religion continues within history without changing its essence, so, these religions which do not completely eliminate each other protect their validity in time. Thus, the members of these revealed religions are unified in their essences, so they are tolerant towards each other and agree with the perception of the religious diversity today.<sup>17</sup>

Shortly, the perception of multiplicity put forward by Maturidi is the product of the view which is shaped according to his experiences; he came across and meet the members of other religions in his own home town and cultural environment, which had significant influence in his ideas. In addition, it is quite possible to perceive the richness of the longstanding Turkish culture, as well as the signs of a spacious view of life, in his attitudes. In the same way, as it is explained above, Shamanism, the religion of Turks before Islam introduced a mystical view of life. Mystic approaches in a religion are the meeting points of the members of different religions who rescued themselves from the chain of religious applications.

All of explanations presented so far show that Maturidi, who admitted the "*individual-centered*" perspective in religion and thus solved the problem of "*the relation between God and human*" without annihilating individual freedom, show that human beings are responsible for what is in their heart; only through this, individuals are able to psychologically go beyond the daily perceptions of religion and reach the highest point of mystic vision. Maturidi suggests that the individual will be able to capture a real and permanent freedom only after reaching that point. According to him, the place and importance of "heart"(kalb) in religion has a significant duty, which "heart" undertakes by relying upon the cumulative religious experiences and knowledge, which are suitable for reaching this real perception and understanding. When an individual rids his/her "heart" of the position of faculties of comprehension and perceives it as "heart", she/he can receive much information and understand the meaning of many things that she/he cannot obtain through wisdom/reason (akl). According to Maturidi, the knowledge of a person, with respect to "*the relation between God and human*", who reaches the level of comprehension, is no longer conceptual, he reaches the level of "*witnessing-knowledge*", namely "*testimony-knowledge*" (ilm aş-shahade); thus she/he realizes not by thinking or comprehending, but knows as a witness. And then she/he joins actively and lives it in his/her soul. According to Maturidi, in fact, it is the final point which religion wants individuals to reach. Not everyone can reach this point, only a person who refines and changes his/her wisdom into "heart"(kalb) can reach that point<sup>18</sup>. It is the highest stage in which wisdom can rise; not everyone has the potential to achieve this stage.

As can be seen from these explanations, Maturidi reaches the highest level of "*religious rationalism*" and "*rational mysticism*" by using religion; thus he strengthens the dispositions of mysticism and Sufism which are inseparable parts of the "Turkish Thought System", particularly of "Turk-Islamic Thought".

<sup>17</sup> H. Özcan, "Abu Mansur al-Maturidi's Religious Pluralism", *Islamochristiana*, Vol. 23, Roma 1997, pp.65-80; H. Özcan, *Matürîdî'de Dini Çoğulculuk*, pp.99-etc. Maturidi, *Ta'vîlât*, fol:309a, 309b.

<sup>18</sup> H. Özcan, *Matürîdî'de Dini Çoğulculuk*, pp.82-84; H. Özcan, "Matürîdî'ye Göre İman-İslam-İhsan", p.200 etc. Maturidi, *Ta'vîlât*, fol:768b, Tawhîd, pp.81,104.

## CONCLUSION

In fact, "Turkish thought of religion" or in other words, "Turkish Islamic thought" presents a simple and pure mystical outlook in coherent with the previous historical period before accepting of Islam. Even, the general features of religious thought implied in Ta'vilat and the ultimate goal wanted to be reached, and especially, the stronger emphasis of kalb (heart) in religious life than "inspiration" and "intuition", and to approach generally to religion as "a hearty point of view", here presents us that the "mysticism based on kalb" not on intuition or on inspiration, has become a special feature of Turkish Islamic thought by gaining the shape of public devotes that weights on the emotional sides. Because of this feature of it become a religious ideal, Turkish Islamic thought has become a "thought life" that is fed by a scientific system or by mass of sciences based on "the book" and "the traditions" in essence.

As a matter of fact, the "Maturidism", which constitutes the theological and religious aspects of Turkish thought system, provides the Turkish thought life to be shaped in Islamic civilization, and to gain its own special character, therefore, by internalizing Islam in its specific way, to gain a new meaning and form of it in accordance with the social conditions of Turks in which it occurs. In other words, it seems that Turkish thought, with this religious approach manifested as Maturidism, not only prevents the assimilation and disappearance of Turkishness and Turkish culture in Islam and Islamic civilization, but also, at the same time, by shaping Islam in accordance with the features of Turkish culture, provides Maturidism in Turkish thought life, to become an expression of "Turkish Islam" and "Turkish understanding of religions."

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