

# Wisdom and The Wisdom of Worships in Mâturîdî Thought

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## ABSTRACT

Wisdom, which is one of the basic concepts in the field of thought and science in the Islamic tradition, has the meaning of the purpose of creation and the truth of everything and it is considered as the duty of every rational person to understand the wisdom of the creatures and to know the Creator and to believe in Him. The wisdom, which is the subject of knowing the truth of things and putting it in its proper place in accordance with its own value, is present in all divine deeds and it is unthinkable that God's deeds are far from wisdom. Everything that is created in the world is for wisdom and nothing has been created in vain. In the context of God's being wise in all his divine acts in accordance with the attribute of "the Judge", all the prayers He ordered are surrounded by various wisdoms. Mind, on the other hand, has an important place in grasping the wisdom of everything that has been created, but can sometimes be incapacitated. This issue also constitutes the basis of the wisdom issue dealt with in the Mâturîdî thought system. The issue of wisdom is also critical for understanding Mâturîdî's views on God's actions and human moral responsibility. In this study, first of all, the meaning and analysis of the concept of wisdom is emphasized, then the basic principles of Mâturîdî's understanding of wisdom and the effects of this understanding on human moral and religious life are revealed, and the issues related to the wisdom of worship in general in terms of the necessity of gratitude to Allah are discussed and analyzed within the framework of Mâturîdî's views.

**Keywords:** Wisdom, Intelligence, Worship, Blessing, Mâturîdî

## INTRODUCTION:

Wisdom is a noun derived from the Arabic root "h-k-m", from the masdar "judgment", which means to judge, to make a judgment, and is associated with the masdar "ihkâm", which means to prevent, restrain, withhold, avoid, to know, to understand, to comprehend, to grasp, to control, to be firm [15]. In fact, the word "wisdom" is taken from the word "arbitrator" which means preventing mischief and preventing something with the intention of improving it [29]. Wisdom also refers to the moral maxim that is in accordance with the words and reason obtained through experience.

Thinking in order to accept what is beneficial and avoid what is harmful and making efforts to understand the cause-and-effect relationship between events are also expressed by the concept of

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wisdom [23]. In this respect, since one of the basic principles of wisdom is action, wisdom is called knowledge based on its essence and action based on its result. However, it is never possible to call knowledge without deeds, deeds and words without knowledge as wisdom [12]. Wisdom is mentioned in twenty places in the Holy Qur'an together with the word "book". It is also used three times with the word "property" and once each with the words "maw'iza", "âyat" and "good" [15].

While Allah's wisdom is defined as creating things in their most beautiful form, human wisdom is defined as knowing things, doing good deeds and following the middle path [19]. When the word wisdom is attributed to Allah in the sense of knowing the most valuable beings with the most superior knowledge, being a judge is defined as "knowing the subtleties of the arts and fulfilling their requirements in the most beautiful and perfect way". People who know the subtleties of the arts and perform them skillfully can also be called masters, but perfection in humans is also attributed to Allah. No being other than Allah, as the most virtuous and the most exalted being, can be a judge in the true sense, since he cannot know the essence and all aspects of things [25]. Calling Allah the owner of wisdom, on the other hand, is considered to indicate His unique competence [12]. In order for any action to be labeled as wisdom, it must be based on scientific grounds and in accordance with the requirements of knowledge, and this action must not aim at any harm or evil [28].

From another point of view, the concept of wisdom is also considered as reaching the knowledge of the existence of the Creator, knowing the virtuous actions and behaviors, and perfecting the human soul by learning the subtleties of the arts. At the same time, wisdom means knowing the truth of things as they are and acting accordingly [7]. When wisdom is defined as putting things in their proper places and giving every rightful person his due, it also corresponds to the word justice [21]. This is because the essence of justice is to put something in its proper place, neither adding to it nor diminishing it. From this perspective, the opposite of justice and wisdom is "oppression" [24]. For this reason, unwise behavior is unthinkable about God, since it would be contrary to His justice and His Lordship [20]. According to Mâturîdî, the concept of "*sefah*" (*in vain*), which is defined as "putting everything in a place other than its proper place" and which means an erroneous idea and ignorance, is also accepted as the opposite of wisdom [22].

Wisdom means knowledge, wisdom, compassion and prophethood, as well as the Qur'an and the Bible. It is also used in the meanings of obedience to Allah, piety, jurisprudence, religion, fahm, vera', awe, practicing religion, contemplating Allah's command and obeying the command [6]. Wisdom has also been defined as the ability to understand the revelation and to live it [14].

From the point of view of the science of kalâm, wisdom is discussed in terms of whether there is a purpose and intention in the creation of things. In this context, while the Mâturîdîs characterized wisdom as good and beautiful deeds and acts that have praiseworthy results, the Ash'arîs, based on the will of God, stated that wisdom is what is done thoughtfully and willingly, that is, what is in accordance with the intention of the agent. The Mu'tazilites, on the other hand, summarized wisdom in the sense of a deed that is beneficial to the doer and others, based on the fact that useless deeds are useless [1]. Mâturîdî states that one of the reasons for an action to be far from wisdom is ignorance of its wisdom, and the other is the fear of missing another benefit in case of acting in accordance

with wisdom. Since the first case is ignorance and the second case is exposure to needs, both situations are unthinkable for God, and hence God's actions cannot be far from wisdom [16] ; [22].

Based on the statements of al-Mâturîdî, who points to concepts such as accuracy, knowledge, and intellect while explaining the meaning of wisdom, it is possible to say that wisdom is to be accurate, and that al-ḥaqīm is the one who is accurate. The essence of wisdom in the sense of hitting the truth of everything and putting it in its proper place is accuracy in words and deeds [19].

According to Mâturîdî, wisdom is that which gathers the good of this world and the hereafter in itself. He clarifies the concept by saying that if it is something whose quality consists of this, “it will undoubtedly contain much good in its content” [18].

In the Mâturîdî system of thought, the result is important in the understanding of wisdom, which is understood as putting everything in its place, justice, and behavior that is good and beautiful as a result. The concept of wisdom is related to both the causes and purposes related to the creation of beings and the results that will occur at the end of these causes and purposes. In fact, Mâturîdî evaluated the creation of human beings as wisdom by taking into account the outcome of the life intended for him [5].

According to al-Mâturîdî, it is not considered possible for something to become unavailing while it was previously wisdom, but it is stated that it can be wisdom in one position and unavailing in another position. In this case, while wisdom or unavailing does not change with the differentiation of time, it may differ depending on the change of position. Perhaps it is more accurate to talk about a change in perception here. For, from God's point of view, both wisdom and “*sefah*” (*in vain*) continue as they have always been in every condition and situation. In this respect, there is no change or transformation in the concept of “*sefah*” (*in vain*) in principle [22].

Mâturîdî explained “*sefah*” (*in vain*) as the opposite of wisdom and as doing something rashly, knowing that it is wrong [18]. Again, according to him, wisdom is the opposite of “*sefah*” (*in vain*). “*Sefah*” consists of inconsistency in actions and exhibiting different reactions to various events [18]. Although all theologians agree that Allah is a judge and that His actions are based on wisdom, that there is a meaning and purpose in every action of His, and that He is free from any wrongdoing and unavailing, they have differed on whether attributing His actions to a cause, wisdom, or purpose would limit His divinity and whether it imposes an obligation on Him [25].

According to Mu'tazilite scholars, there must be a wisdom and purpose in God's actions [5]. They also accepted that the content of divine acts does not include evil and ugliness and that it is not permissible for God to will an ugly act [25]. One of the justifications put forward by the Mu'tazilites in connection with the principle of justice is the idea that God does not act without a purpose. When God characterizes an act as good or bad, He must be doing it because of a feature present in the act. This is because wisdom requires it. Otherwise, it would be unwise to make judgments about the goodness or badness of an act without any reason, and to use arbitrary discretion in a completely arbitrary manner. Allah declares in the Qur'an that He has absolute wisdom. Since Allah is free from any unwise action, it is understood that when He determines the goodness and evil in actions, He calls them good or evil because of the properties present in the actions [8].

In Mu'tazilite thought, man can distinguish between good and evil by using his intellect, and from the moment he is able to use his intellect, he is morally responsible for it [26]. Since good and evil are inherent in actions, doing what is good is also obligatory for God. For example, the act of keeping one's word is an inherently good act. Therefore, while it is possible to expect it from a human being, it is obligatory to expect it from Allah. This is because Allah is the absolute good [8].

Against the Mu'tazilite theologians, who accepted the existence of a cause in God's creation but differed on what this cause was, the scholars of the Ahl al-Sunnah rejected the idea of attributing divine actions to a necessary cause [16]; [17] even though they accepted that God is just and His actions are wise. This is because Allah is self-existent and it is inconceivable for Him to be in need of anything or to be incapable of doing something in any other way. Therefore, there is no cause binding Him in His actions. Allah does what He wills and there is nothing to prevent Him. Allah, who has absolute control over His property, cannot be questioned for His actions [25].

In his understanding of wisdom, which he developed against the theories of "*aslah*" and "*tekliḥ-i mā lā yutāq*", al-Mâtûrîdî stated that one should make an effort to understand wisdom and what prevents this is ignorance, and he argued that understanding wisdom would be possible through the method of deduction. Although the intellect may sometimes be incapable of grasping wisdom, in fact, everything created points to the wisdom of the Creator, and in this sense, the effort to understand wisdom is in a sense an effort to know the Creator. The view that the Creator has a wisdom in everything He has created is the cornerstone of the Mâtûrîdî system. Divine actions are always based on wisdom in accordance with Allah's attribute of "Hakīm" and the opposite is not possible. There is a wisdom in the creation of both good and evil. For Allah is the creator of both good and evil. There is no evil or "*sefah*" (*in vain*) in the creation of Allah, who is universally in wisdom and justice. Mâtûrîdî stated that asking man to do something beyond his power would contradict divine wisdom based on mercy and justice, and that the theory of "*aslah*" would be inconsistent with God's power, and that divine wisdom and justice is not to do what is best but to put everything in its place within the framework of its own values [22]. In this regard, approaches that imply that what is valid for human beings is also valid for God are inaccurate.

There are many wisdoms, known or unknown to man, in acts of worship [27], which are defined as all of the actions and behaviors that a person performs with the intention of showing his love, respect and obedience to Allah and to get closer to Him and gain His pleasure. Worship, which is an expression of one's respect, devotion and gratitude to God, is a matter that reason considers necessary even in the absence of revelation. Through acts of worship, a person establishes a very high bond with Allah. For example, the main wisdom of prayer, which is a bridge between the humble being and the infinitely powerful and which constitutes the essence of worship, is to present one's situation to the Creator and to make supplication to Him. Worship, which has many individual and social wisdoms in this world, also has countless benefits and wisdoms in the hereafter [21].

Mâtûrîdî states that praise and gratitude are the key to servitude and that worship is performed for this purpose [18]. In order to speak about worship in Mâtûrîdî's system of thought, which evaluates worship in relation to gratitude, the concept of gratitude must first be emphasized. Gratitude, which is explained as repaying and rewarding the blessings given, is the main purpose of all worship, which is defined as the dedication of the whole being to Allah in word, deed and belief. In this context, all acts of worship performed by turning towards Allah are expressing one's gratitude for His blessings by believing in Him. Using the countless blessings that Allah has given in accordance with His will is also an expression of praise and gratitude to Allah. Worship, which is the fundamental purpose of human creation, is a form of obedience and the duty of the servant is servitude and obedience. As with all of Allah's commands and prohibitions, all of the acts of worship that He requires people to perform have great wisdom and benefits in terms of moral behavior and good habits [21].

Gratitude means expressing one's gratitude for the blessings one has been given, obeying Allah in word and deed, and refraining from sinning, and it also means using the countless blessings one has

been given only to serve Allah. From this point of view, every act of worship for which man is held responsible actually corresponds to his gratitude to Allah.

Mâturîdî stated that in order to fulfill one's duty of gratitude, one must first believe in the existence and unity of God, do good deeds and avoid evil deeds, and as long as he does these things, he will fulfill his gratitude to God. He also pointed out that being grateful to Allah would not only help one to attain His help, forgiveness, grace and mercy, but also to maintain the blessings that have been given and to obtain the blessings that have not yet been attained, and pointed out that individuals and communities who attach importance to this issue have attained many beauties [2].

According to Mâturîdî, one must make an effort to understand wisdom. For what prevents one from understanding wisdom is ignorance. He argued that understanding wisdom is possible through the method of reasoning. Although the intellect may sometimes be incapable of grasping wisdom, in fact, everything created points to the wisdom of the Creator, and in this sense, the effort to understand wisdom is in a sense an effort to know the Creator. In the Mâturîdî understanding, the view that the Creator has a wisdom in everything He has created is dominant. Divine actions are always based on wisdom in accordance with Allah's attribute of "Hakîm". Since Allah is the creator of both good and evil, there is a wisdom in the creation of both [16]. However, people's comprehension of this wisdom may not be at the same level for everyone. This is where reason comes into play [9].

It is inevitable that the intellect, which can distinguish between good and evil and reaches the reality of a creator who has given it existence and countless blessings, reaches the conclusion of the necessity of worshipping God. For according to Mâturîdî, the intellect inclines towards justice and goodness and avoids injustice and evil. Therefore, the intellect can reach the conclusion that giving thanks to the giver of blessings is also a good and beautiful behavior and its necessity. The goodness and beauty of thanking one's benefactor is one of those things that do not change according to circumstances and conditions and are good in themselves. The human intellect also considers it necessary to thank the giver as well as to avoid ingratitude, which is the opposite of this situation. In this case, the necessity of thanking Allah, who created man in the most beautiful way and gave him countless blessings, is obvious [4].

In all the acts of worship that Allah requires to be performed, there are certainly many wisdoms and benefits, even if the intellect is not always capable of knowing what that wisdom is. Although the intellect reaches some conclusions about the wisdom of each worship, none of these should be considered as ultimate knowledge. Mâturîdî's use of the expression "God is the one who knows the ultimate truth" after giving explanations on these and similar issues is related to this point [3]. A person who performs all acts of worship, such as praying five times a day as commanded by Allah, fasting in accordance with its nature, giving zakat from his property without expecting any reward, and going on pilgrimage, only because Allah wills it, and who is patient, will undoubtedly attain the consciousness of being a servant of Allah and move away from his egoistic desires. Through his acts of worship, he turns his mind to God and endeavors to understand wisdom. Mâturîdî states that one who understands the secret of wisdom will be successful in his work and endeavors. A person who is successful in this respect will also feel happy and peaceful [21].

If the servant performs each of the acts of worship commanded by God in accordance with the requirements, he fulfills his responsibility for worship and expresses his gratitude to God. In fact, Mâturîdî stated that all of the Prophet's acts of worship are within the scope of gratitude. Indeed, when the Prophet, who was forgiven of all his past and future sins, was asked why he prayed until his

feet swelled, he replied, “Shall I not be a grateful servant?”, which is a clear proof that the worship of God is also thanksgiving to Him [4].

Mâturîdî states that praise and gratitude are the key to servitude and that worship is performed for this purpose. In Mâturîdî's system of thought, which evaluates worship in relation to gratitude, gratitude must first be understood in order to speak about worship. According to al-Mâturîdî, the command to be grateful for a blessing does not aim to express it with the tongue, but to recognize that it comes from

God. For it is not possible for man to be grateful for all the blessings that God bestows; what he can do is to confess throughout his life that he is incapable of responding to one of them with gratitude [18]. Gratitude, which is explained as repaying and rewarding the blessings given, is the main purpose of all acts of worship, which is defined as making the whole being exclusive to Allah in word, deed and belief. In this context, all acts of worship performed by turning towards Allah are expressing one's gratitude for His blessings by believing in Him. Using the countless blessings that Allah has given in accordance with His will is also an expression of one's praise and gratitude to Allah [18]. Worship, which is the fundamental purpose of human creation, is a form of obedience and the duty of the servant is servitude and obedience. As with all of Allah's commands and prohibitions, there are great wisdom and benefits in all of the acts of worship that He asks people to perform, in terms of the moral behaviors and good habits they bring to the person [21]. According to Mâturîdî, the concept of worship means preferring the oneness of God and the concept of gratitude means being aware that the blessings and opportunities that people enjoy come from God. These feelings and understandings characterize the type of human being who serves God and recognizes Him as one [18]. Accordingly, the servant fulfills the obligation of gratitude through worship.

Allah is wise in all of His divine actions as He is “*Hakîm*”, and in this respect, all the acts of worship that He commands are surrounded by various wisdoms. The intellect, which Allah has given to human beings, functions not only in judging the necessity of worship and gratitude to Allah, but also in understanding and interpreting why each worship is commanded [20]. The person who fulfills his duty of servitude and gratitude by performing the acts of worship as commanded will benefit both in this world and in the hereafter in return for this behavior, while the person who fails to fulfill the acts of worship will suffer harm in return. The feeling of need for worship is just like a sick person's need for medicine, due to the effect of the person's striving to reach the wisdom of worships and feeling happy and peaceful in their performance. For it is certain that the human being, whose creation is based on worship, praise and gratitude, will be held accountable for the gratitude of the blessings given to him. Kufr is to act contrary to gratitude, and the Qur'an says, “Be grateful to Me, and do not be ungrateful” (Bakara 2/152), indicating that the person who abandons gratitude will also move away from the consciousness of servitude to Allah [21].

Mâturîdî states that, in principle, each act of worship corresponds to a type of blessing given to the servant. For every opportunity and blessing that a person enjoys, God has obligated him to perform an act of worship, and by performing this act of worship, the person fulfills his gratitude for these opportunities and blessings allocated to him. For example, Mâturîdî states that prayer is an act of worship that is performed by exercising all the organs of the body, which owes a debt of gratitude to God. Through prayer, all the abilities of the human body are used voluntarily to the fullest extent. In prayer, the praying person shows behaviors such as devoting the heart to Allah through intention, hoping for His mercy as well as worrying about His punishment, and keeping both the mind and intellect alive with reverence and respect. Therefore, every behavior of the one who prays is an act of gratitude for Allah's infinite blessings at that point [4]. In addition, the person who prays five times a day will awaken a sense of worship and an awareness of the value of time. Since there is a certain

element of time not only in prayer but also in other obligatory acts of worship, it is possible to say that these acts of worship aim to establish a time consciousness in human beings.

Worship is obligatory in order to fulfill the duty of servitude and to be grateful for blessings, as well as having various wisdoms. Reason also points to this point [13]. For example, prayer and zakat are deemed necessary by reason. Indeed, prayer constitutes the highest level of submission and servitude to Allah by gathering all good behaviors in itself. Even without revelation, this is something that reason deems necessary. This is also the case with zakat, where human emotions and desires are subjected to purification [4]. As an expression of gratitude, prayer symbolizes the gratitude of the body, while zakat is important as it expresses the gratitude of wealth.

The obligatory five daily prayers do not distract people from their daily activities. However, if it were a continuous act of worship, then the pleasure would have turned into pain and human desire would have turned into pain, so Allah has not made prayer obligatory at all times, but at certain intervals of time. Fasting is similar, but it is not obligatory every day like prayer. Because fasting every day would cause harm to the body, it has been commanded to be performed at long intervals. It is also possible to say the same about Hajj [3]. Hajj, which has both physical and financial aspects, is an expression of gratitude for one's physical health and financial wealth. As with all other acts of worship, there is no doubt that there are many individual and social wisdoms in the proper performance of Hajj [10]. Hajj, which allows people of all statuses and societies to come together and establish contact and relationships with each other, also helps the social development and social cohesion of the individual. Such gathering and cohesion for the purpose of worship manifests itself in human relations in various aspects of social life [11]. Hajj, which is obligatory once in a lifetime, has a special status due to the fact that it requires long journeys and some hardships that would not be preferred in normal times, and continuity in its performance was not required [3]; [27].

In the Mâturîdî system of thought, the wisdom of worships, in addition to their ethical aspects, also includes important duties that strengthen the bonds between people and ensure social harmony and integration through commandments and prohibitions. After creating man, to whom Allah allocated countless blessings, He did not leave him unattended and sent prophets to teach him about worship based on wisdom. Through the prophets, people learned the ways of worship in detail and passed them down from generation to generation in this way. Mâturîdî states that the life of this world was created for praise and thanksgiving for the Hereafter. From this point of view, worships that remind people of death and the hereafter enable people to do more good deeds and improve their morals in this world by thinking about the hereafter [21]. This is especially prominent in prayers performed five times a day and fasting for a month in a state of complete vigilance. Allah says, "Read what has been revealed to you from the Book, and perform the prayer diligently. Surely prayer forbids immorality and evil deeds" (Ankebût 29/45), and the Prophet said, 'Fasting is a shield,' pointing to the duty of fasting to keep one away from negative feelings, thoughts and actions, both religiously and morally, through the sense of vigilance it creates in one's conscience [11].

One of the wisdoms of worship is to keep the human being healthy both spiritually and physically and to protect him against material and spiritual diseases. Each worship, which can be perceived as a therapy, contains many wisdoms and is not only a set of physical movements and forms, but is also accepted as an expression of sincerity coming from the depths of the soul. The human being's sense of obedience and closeness to Allah, who has given him infinite blessings and to whom he owes everything, gains meaning through the acts of worship he performs and makes an effort to fulfill his gratitude.

According to Mâturîdî, there are countless wisdoms in the acts of worship performed by God's command, which people may or may not be conscious of [18]. Mâturîdî understood the wisdom of

worship in psychological and physical terms. For instance, according to him, prayer is both a duty of servitude, the wisdom of creation, and a clear sign of gratitude, respect, and devotion to God. Through worship, a person establishes a very high bond, a very honorable relation and a very sublime connection with Allah. For example, the main wisdom of prayer is to present one's situation to Allah and make supplication to Him. Because prayer is the essence of worship.

## **The Wisdom of Worship According to Maturîdî**

According to Mâturîdî, the divine declaration in surah al-Fatiha, "We worship You alone," can be taken in two senses. The first is tawhid. Ibn Abbas (r.a.) is reported to have said, "All the concepts of worship in the Qur'an mean tawhid". The other meaning is that worship here consists of all acts of worship that lead to the worship of Allah. These two meanings ultimately converge on the same point. This is because the servant must recognize Allah as the sole Lord in all his acts of worship, and must not associate anyone with Him, and must make the duty of servitude exclusive to Allah. Thus, the servant applies the principle of tawhid both in worship and in all other religious behaviors [18]. The inclusion of the principle of tawhid in worship means that the worshipper turns towards the one and only God, who is unique and unparalleled.

According to Mâturîdî, the principle of tawhid includes what is necessary for the servants, such as making worship exclusive to Him and being sincere in it. Accordingly, there are principles such as the fact that all sublimity and honor can only be attained through the existence of Allah, the Exalted and Glorious, and that all needs should be presented to Him, fulfilled, and help should be sought from Him in order to achieve them. All requests in worship should be made with peace of heart and contentment. This is because there is no question of failure in the case of divine help. There is no possibility of deviation from the truth in case of His protection. There is the request for the path that will lead to the pleasure of Allah and the repeated request for His protection from that which will lead to transgression and deviation in every period of time. In making this demand and request, it is necessary to carry the awareness that if Allah guides, no one will deviate from the path, and that the hope and fear will be from Him alone and not from anyone else. In fact, all the works and endeavors of the servants follow this line. In other words, it means hoping and expecting Allah to make the path one takes a means to achieve one's goal and fulfill one's desire [18].

The author defines worship as the servant's dedication of his entire being to Allah in word, deed and belief, and defines it as all kinds of acts of worship that lead to the worship of Allah, and the servant must recognize Allah as the only Lord in all his acts of worship, and must not associate anyone with Him, and must make the duty of servitude exclusive and special to Allah. Thus, the servant applies the principle of tawhid both in worship and in all other religious behavior. Stating that Allah does not need worship, the author says, "O people! It is you who are in need of Allah. Allah is not in need of anyone, and He is the only being worthy of praise." He states that worship is the need of the servant himself [18].

Mâturîdî, who states that worship should be done only to God in accordance with the principle of tawhid, explains this relationship as follows: "Since they do not know Allah fully, they do not worship Him in accordance with His being their Lord, and since they do not believe in the Hereafter, their good deeds do not occur for a certain result (the Hereafter), and since they do not attach importance to anything other than the world and its benefits, they perform their piety and worship in exchange for the world. When these people saw the spoils of Islam, the peace of mind and the profits of the Muslims' trade, they were attracted to them and made efforts to acquire them. However, when they realized that difficulties and troubles came to them in the course of life, and that their trade was not profitable, they turned to a religion other than Islam" [18]. According to the author, worship for



Allah does not exist without tawheed and does not acquire the characteristic of being directed only to Him.

According to Mâturîdî, all the blessings that Allah has bestowed are in return for the worship of His servants. According to him, "direct your worship to the One who sent down water from the sky for you to satisfy your needs; do not worship idols that you know did not create you, did not send down water from the sky, and did not produce fruits from that water for your sustenance. You should know that Allah is One, He has no partner; He is the One who created you, provides for you and gives you food to eat and fresh water to drink from the water sent down for you from the sky". All these blessings call for gratitude. Worship is the greatest gratitude.

Noting that the word Allah is the name of the being (mabud) that is worshipped, the author says that Allah is the only mabud and the one who is recognized as superior. Such a feeling settles in the hearts of worshippers. This is a behavior that cannot be exhibited to anyone other than Allah. Accordingly, Allah is the supreme being, the mabut, who is worshipped. In this case, there is a direct relationship between worship and Allah. In such a situation, a person is obliged to perform certain acts that do not, in fact, have the characteristics of closeness to Allah, so that he can reach the ones that do have the characteristics of closeness, such as going on pilgrimage, Friday prayers, and so on [18].

Stating that worship is a heart's inclination towards the Almighty Creator, the author comments on the verse that reads, "If they [the polytheists] convert to Islam and offer prayer and pay zakat, let them go" (at-Tawbah 9/5), noting that it does not mean the immediate fulfillment of prayer and zakat, but the adoption and heartfelt commitment to them [18].

In his interpretation of the verse "I created the jinn and mankind that they may worship me" (az-Zariyat 51/56), Mâturîdî emphasizes that the phrase "li-ya'būdün/that they may worship me" has more than one meaning. According to him, the primary meaning is "that they may know me". According to the author, everyone's nature bears witness to the oneness of Allah, and everyone's creation thanks Him in the language of their state. Furthermore, the concept of worship in the verse means the preference for the oneness of Allah and the concept of gratitude means the awareness that the blessings and opportunities that people enjoy come from Allah. This feeling and understanding characterizes the type of person who serves Allah and recognizes Him as One. Allah created the jinn and mankind to command them to worship and give thanks to Him for those who will accept [18].

Imam Mâturîdî, referring to the wisdom of the obligatory nature of worship, argues that God, who is worthy of all praise, has made worship obligatory on His servants for every state and attitude that human beings experience, and for every pleasure that is peculiar to them, so that any worship that they perform will be a thanksgiving for the opportunities and blessings that the performer has been granted and enjoys. This is because every taste and every opportunity enjoyed in life is a blessing that Allah has allocated to the owner of that taste and opportunity, and he has no pre-existing right to it. Therefore, it has become necessary from the point of view of wisdom for the servant who has been granted such blessings to be grateful to Allah for bestowing them. Now, we see that at different stages of man's life of pleasure and prosperity, there are common forms of standing, sitting or reclining. It is only natural that the acts of worship to be performed in gratitude for these divine blessings should include the same stages as the prayers. Similarly, the subordinate-superior, superior-subordinate system is a constant practice in social life. In the same vein, it has always been religiously necessary to embrace the glory of Allah and to be devoted to Him.

According to the author, the fulfillment of human desires and needs such as food, drink, and the like is not uniform in all periods of time due to the change of life from state to state, because man cannot be separated from the various manifestations of life, such as standing, sitting, reclining, and being on a journey. In line with this reality, the worship of fasting has been allocated to specific times. Since the material pleasures of life do not continue uninterruptedly, it was not deemed appropriate for the worship of fasting to be uninterrupted by divine grace, and fasting was limited to one month a year, not year-round. For this reason, according to the author, the fasting state does not last for two months [16]. On the other hand, according to Mâturîdî, who says that “atonements, vows, and fasting other than obligatory fasting take their place in various stages of life for other reasons,” people have the right to both sustain their lives and satisfy their pleasures with the financial means they have. Some of the wealth is a basic need of the body and utilizing it is an inevitable consequence. Spending this part of wealth on the body is itself a degree of attainment, and it is obligatory on the person to preserve his life and health by utilizing it. There is a part of the financial means that is more than the essential

needs, and spending it on others is a means to the pleasure of Allah, because this part is not essential for the body, but for pleasure [18].

According to the author, the various activities of the human body present an inevitable situation in terms of sustaining life. The body has no other duty to fulfill to earn Allah's pleasure other than preserving life in these opportunities. At this level, protecting health and life has been determined as an obligation that cannot be neglected. This is also the case with fasting. Fasting is practiced not from the body's original strength, but from the excess strength it can overcome.

Similarly, according to the author, who evaluates zakat in this context, this financial worship is one of the rights that is realized through someone other than the one to whom it is obligatory, and the person is required to give it to someone else. On the other hand, divine rights and worships that are realized as acts of the body are not obligatory on others, but on the taxpayer himself, and their fulfillment is possible through his act. Such an act is realized in the taxpayer himself. The author states that zakat is obligatory once a year for two reasons. First, there are successive obligations on the property of the rich due to various expenditures. For convenience, the payment of zakat is postponed until the end of the year. Secondly, zakat is obligatory on wealth in excess of need. Surplus is what remains after needs. Needs, on the other hand, may not continue at the same level and may give rise to new areas of expenditure over time. In this case, it may become apparent within a certain period of time, the maximum of which is one year [18] ; [16].

Mâtûrîdî also mentioned the wisdom of making the pilgrimage obligatory once in a lifetime because, aside from rare exceptions, it requires long journeys that would not normally be preferable. For this reason, it has been given a special status and its fulfillment has been limited to once in a lifetime. On the other hand, zakat, which is a financial obligation, is prescribed to be paid every year, because wealthy people may very well travel to distant countries in view of the extra prosperity that wealth will provide, and a similar religious obligation has been realized in parallel.

According to Mâtûrîdî, jihad, which is an act of worship, is as important for society as the food that sustains the body. Abandoning jihad creates the danger of enemy domination and leads to the destruction of bodies, religions and wealth. Therefore, jihad is obligatory to the extent of providing food for the body due to the dangers I have mentioned.

According to the author, the pilgrimage is another worship, and those who are on a journey are in unfavorable conditions compared to those who are resident in terms of dignity and security, comfort and joy. Accordingly, the obligatory prayers of prayer and fasting are given a different status while on a journey. In a way, jihad, which includes various phases of occupation in other activities, is similar to this, and even the pilgrimage duties of the Hajj, such as stoning the Devil, "*hervele*", and "*sa'y*" between Safa and Marwa, follow along these lines. These types of actions, although in different categories, are considered necessary for journeys and unnecessary for other stages of life outside of these journeys. Let us remind again that the acts of worship in the true religion have been shaped in parallel with the behavior and attitudes of the servants in their lives outside of worship. Allah is the one who knows the ultimate truth. The journey (*sefer*; *esfar*) mentioned here refers to distant places, and this meaning and quality is a position that should be considered for the journey as well. The same position is assumed to be present in the pilgrimage to Mecca, which can be reached by traveling many distances.

According to Mâturîdî, the acts of worship are of various kinds. Some of them are such that their fulfillment may take a year or more, and it is not right to reduce the time for their performance to less than what is feasible. There is no time period other than a 'year' to encompass the various human stages collectively, let alone the human lifespan. As for the pilgrimage, since it sometimes exceeds a year, the time for its fulfillment has been set as a lifetime, not a year. This is because the units of time that can be determined to be less than a lifetime - the year, for example, does not have any characteristics, and the qualities that are present in it may very well be present in the preceding or following years. There are also situations in human life that cannot be attributed to certain years. What is attributed to a particular year can be attributed to each of the other years. In addition, something that is attributed to the entire human lifespan is not present in each of its constituent years. For this reason, the time of Hajj was determined as the human lifespan [18].

Regarding the wisdom of zakat as a form of worship, Mâturîdî states that zakat is obligatory for wealth in excess of need and is a spiritual guardian to increase the number of possessions and increase wealth. However, wealth is something that is accumulated for various stages of life, and it is not taken into account to take into account all the prolonged years. For this reason, the period for paying zakat is not set as a lifetime. Zakat is also obligatory as a right of the poor. If the period of payment is set as a lifetime, the wealth may be transferred to someone else, in which case the necessity will arise as in the previous case, and as a result, zakat will cease to exist and the poor will be unable to earn a living. Allah has created food for the creatures out of His grace and bounty, and has also made people superior to each other in terms of wealth. In fact, some people have nothing at all, while others have enough wealth to last them several times their lifetime. It is clear from this planning that some of the surplus wealth belongs to Allah and will be spent to fulfill the needs of the poor. There is no doubt that in order to carry out this activity, it is necessary to determine a period of time that will be favorable for both the rich and the poor [18].

According to Abu Mansur Mâturîdî, the means of eating, drinking, and so on, created by Allah for all creatures are renewed every year in the same plan. Since the wealth of the rich contains the means that the poor among the creatures need, zakat has been made necessary every year. However, since the means of subsistence of the creatures are entrusted to the blessings of heaven and earth, Allah has created the status of renewal of the means of subsistence with the renewal of the years. Prayer and fasting are two acts of worship that depend on the powers of the body. To the extent that the strength required for their performance varies, so does their performance, abandonment, or subjection to certain permissions and conveniences. However, in the case of prayer, there is no such thing as struggling against the desires of the ego and banishing human pleasures. This is because such an activity is not possible if it continues one after the other, as the flavor would turn into an elimination and human desire would turn into pain.

According to the author, there is no such thing as praying and fasting all the time. The obligatory prayers do not distract a person from his normal work. Continuous fasting, on the other hand, is the opposite and causes harm to the body. For this reason, prayer is obligatory every day and fasting is obligatory at long intervals. This is because fasting is contrary to the food system that is intended to sustain the body, so there is a danger of the body being destroyed by continuous fasting. This is the reason why long periods of feeding have been used in the months other than Ramadan to prepare for fasting. You could also say. Allah has blessed the human species with food that sustains the body and sustains the body, and also with pleasure that satisfies the desires. He has also given them wealth,

which is a means of superiority and prestige in the eyes of the people, and He has imposed on them the duty of worship for each of these blessings [18].

Mâturîdî states that Allah has prescribed acts of worship that would result in the loss of a portion of each of the blessings that human nature loves and prefers, and that after the performance of these acts of worship, the mind of the taxpayer invites him to make up for what has been lost while the blessings continue. Moreover, the powers of the body are made dependent on strong desires, and the increase in the blessings of wealth is made dependent on many efforts and hardships. Along these lines, the obligations of wealth have been made light and a simple amount has been set, which is almost impossible to obtain with little effort. Only this much is imposed upon them, which they can easily afford. Moreover, this situation was manifested by the presence of an advantage such as Allah's declaration that He wishes ease for them, not hardship [18].

In both “*Tevîlâtü'l-Kur'ân*” and “*Kitâbu't-Tevhîd*”, Mâturîdî, besides focusing mainly on the principles of belief, also made evaluations about the principles of worship. He evaluated these principles of worship in the context of the conditions of Islam and listed them as praying, giving zakat, going on pilgrimage and fasting.

## CONCLUSION

Wisdom, which means knowing the reality of all things and putting them in their proper place within the framework of their value, is present in all divine actions. In accordance with Allah's attribute “Hakîm”, all divine actions are based on wisdom and there is wisdom in everything created. However, the intellect is sometimes incapable of grasping this wisdom. This idea also forms the basis of the understanding of wisdom in the Mâturîdî system of thought.

In Mâturîdî's system, the idea of divine wisdom, which is based on the principles of justice and mercy, has an important place. In order to express an opinion on the wisdom of worship, it is necessary to consider the issue in relation to gratitude. Since the Creator has bestowed countless blessings on all human beings and created them in the highest position as a species, it is necessary for human beings to be grateful to God for all the blessings allocated to them. The intellect can comprehend this even without revelation. The main purpose of all the acts of worship commanded by Allah is essentially to express gratitude to Allah. The wisdom of all creation on earth is worship, praise and thanksgiving. Every blessing has its gratitude. By doing what is good and avoiding what is bad, the servant fulfills his gratitude to Allah. All acts of worship are an indication of faith in and knowledge of Allah, and their fulfillment is also an act of gratitude to Allah. This is because each act of worship is also an act of gratitude to Allah. The fulfillment of worships, which have the purpose of both fulfilling the duty of servitude and being grateful for blessings, brings great personal and social benefits. The benefits of worship are valid for the life of this world as well as the hereafter. Worships gain value and meaning to the extent that they fulfill certain individual and social functions and achieve their goals.

Mâturîdî approaches worship with the dimension of wisdom and emphasizes that all acts of worship in the form of prohibitions and commands have absolute wisdom provided that they are used for their intended purpose. According to him, it is to elevate the one who obeys God by believing and doing other good deeds above Him, because God has also created unclean, foul-smelling, filthy, and ugly objects, and although there are some beautiful things He has created, they cannot equal the faith and

worship of the obedient servant in terms of beauty and goodness. As such, the status described requires the servant to be superior to Allah in terms of action and creation, since it is common knowledge that the superiority of virtuous beings over one another depends on the superiority of their actions. According to Mâtûrîdî, who states that the greatest act of worship is faith, the act of faith is better than all good objects.

According to Mâtûrîdî, the beauty of the rewards of worship and good deeds is emotional, whereas the beauty of faith is intellectual, and what is emotionally beautiful is inferior to what is intellectually beautiful. As such, the reward for sentimental beauty will be as much as the deed performed, whereas Allah has promised tenfold reward for one good deed. Therefore, it is established that the act of creating the phenomenon of faith with its beautiful quality belongs to Allah.

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