SJIF Impact Factor (2024): 8.675| ISI I.F. Value: 1.241| Journal DOI: 10.36713/epra2016 ISSN: 2455-7838(Online)
EPRA International Journal of Research and Development (IJRD)
Volume: 9 | Issue: 7 | July 2024 - Peer Reviewed Journal

ASCETICISM IN THE EARLY ISLAMIC PERIOD CONCEPT FORMATION PROCESSES

Gulnora Khudayberganova,
Teacher,
Department UNESCO Chair in the Comparative Study of World Religions.
International Islamic Academy of Uzbekistan 11, A.Kadiri, Tashkent, 100011,
Uzbekistan

ABSTRACT
This article analyzes the evolution of the phenomenon of asceticism (zuhd) in the early periods of Islam, as well as the ascetic movements observed in the 1st-2nd centuries of the Hijri, regional and common characteristics of the first schools of asceticism, related to the phenomenology of religion, which is one of the fields of religious studies.
KEY WORDS: *Islam, asceticism, asceticism, authority, Hanif, schools of asceticism, Sufism.*

INTRODUCTION
The religion of Islam, which arose in the Arabian Peninsula in the 7th century and soon spread to many countries of Asia, Africa and Europe, introduced not only a new form of faith, but also a new way of life and social relations to the peoples of these regions.

Asceticism, formed within the framework of Islamic teachings, is a practical and intellectual process manifested as a renunciation of material wealth and desires on the one hand, and as an attempt to keep oneself low on the other.

MATERIAL AND METHODS
The dictionary meaning of the word "Zuhd" is interpreted differently in different encyclopedias. For example, it is said that "Zuhd is only in worldly affairs, and it is the opposite of desire and lust for the world"[1].

In the literal sense, "Zuhd is to make a soul out of what you can get your hands on"[2].
If we analyze the processes related to asceticism, it can be observed that it existed in different forms in different nations even before Islam. Consequently, al-Wasaniyya (polytheism) and resistance to idolatry were observed in pre-Islamic ascetics. At this point, it is necessary to emphasize that in pre-Islamic Arabia, ascetic movements were observed in the activities of the Hanifs. The Hanifs did not worship pagan gods, followed a strict ascetic practice (strict adherence to purity, living in honor, etc.) and lived without joining Jews or Christians. Waraqa ibn Nawfal, Abu Qays Sarma ibn Anas can be mentioned as bright representatives of this trend[3]. According to the dictionary "Mu'jamu-l-wasit" the word "Hanif" is interpreted as "turning from evil to good"[4].

Although the researchers often gave abstract, contradictory opinions about the Hanifs, they unanimously emphasized that they were an anti-polytheistic group. The Hanifs openly rejected the idolaters and called to resist the widespread alcoholism, gambling and other harmful vices among the Arabs of that time. Of course, their call was opposed by the nobles, officials and those who served the dates. Many hanifs were forced to live like dervish-kalandars and wander around the country without settling in one place. The Hanifs cannot be imagined as representatives of an independent religion like the Jews or Christians. They can be given the quality of people who belong to different tribes, who are not connected to each other by great ties, and who are mainly anti-dates and busy with the idea of calling for reform. In his "Sira", Ibn Hisham gives short biographies of Zayd ibn Amr, Waraqa ibn Nawfal, Ubaydullah ibn Jahsh, Usman ibn Huwayris from the Hanifs, and notes that they formed a small group (usba) and denied the obedience prayers and rituals of the Quraysh.

RESULT AND ANALYSIS
The researchers emphasize that the spirit of asceticism began in Islam from the time of the Prophet (peace be upon him), and they point to the companions and subjects as the first ascetics in Islam. Even during the time of the Prophet (pbuh), some Companions such as Abu Zar Ghafiri, Huzaifa ibn Yamani, and Salman Farsi showed an ascetic attitude and lifestyle.

In particular, the Arab researcher Abdul Qadir Isa emphasizes that the first centuries of Islam were the time of pious and pious people, people who devoted themselves completely to God[5].

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The mystic scholar A.D. Knish also notes that the ascetic sentiments that are the basis of Sufism appeared at the same time as Islam, while pointing out that the ascetic-Sufi movement in the literal sense appeared later.[6] There are also opinions about the social origin of the first ascetics based on specific approaches. While some researchers point out that they originated from Muhaddis in most cases, according to A. Knish, in the social structure of the first form of Sufism, asceticism, in addition to Muhadis, there were also Qissaguys, Qaris, participants in border battles with Byzantium, pious merchants and craftsmen[7].

The movement of ascetics who lived in the early days of Islam was based on certain hadiths, which stated that the world is transitory, deceitful, and worthless compared to the life of the hereafter, and recommended a life of asceticism. According to researchers, the following verses of the Holy Qur'an arouse ascetic moods in ascetics: "So, do not let the life of the world (with its transitory blessings) deceive you" (Lukman-31:33), "This life of the world is only (one-breath) entertainment. If only they knew, the land of the Hereafter (mangu) is life (land)" (Ankabut-29:64). "Property, children, this life is the adornment of the world" (Kahf -18:46), "Always remember the name of your Lord and free your heart from everything and turn to Him with true sincerity!" (Muzammil-73:8) and other verses point to not giving too much to the world, the real idea is to gain the life of the hereafter[8].

At the beginning of the 1st and 2nd centuries of Hijri, the attitude of asceticism affected almost all areas of Islam. It is often possible to witness the use of the terms "nisk", "qanoat" and "vara"' in this period. But in the second century of the Hijri, these words were replaced by the term "zuhd". It can also be seen that it was customary to add the name "zahid" to the names of most of the medieval Muslim scholars.

The idea of gaining God's approval and entering heaven and escaping the torment of hell was observed in the ascetics in the early Hijri centuries. While the concept of asceticism based on "fear" prevailed among the ascetics of this period, the concept of "divine love" introduced by one of the famous Sufis of this period, Rabiyatul Adaviya (d. 130/752), discovered a new form in the worldview of the ascetics[9]. “Бинобарин зоҳидлик йўналишида янги босқич – илоҳий муҳаббатга йўғрилган зуҳд босқич пайдо бўлди.

Ҳижрий II аср охиригача зуҳд шахсий масала бўлиб қолса ҳам, баъзи минтақаларда машҳур зоҳидларнинг қарашлари ва амалиётларига эргашган йўналишлар, мактаблар шаклланганини кўриш мумкин. Дастлабки зуҳд мактаблари сифатида Мадина, Куфа, Басра, Хуросон ва Мовароуннаҳр зоҳидлик мактабларини келтириш мумкин”.
Consequently, a new stage appeared in the direction of asceticism - the stage of asceticism devoted to divine love.

DISCUSSION

Although asceticism remained a private matter until the end of the 2nd century A.H., it is possible to see the formation of sects and schools following the views and practices of famous ascetics in some regions. As the first ascetic schools, we can cite Madinah, Kufa, Basra, Khurasan and Mowarounnahr schools of asceticism.

At this point, among some western researchers, there is a widespread opinion that a special way of reaching spiritual perfection has been developed in Islam under the influence of Christian asceticism[10]. According to some Western Islamic scholars, the concept of asceticism was shaped by the influence of Christian monasticism, Monism, and the Indian tradition and developed in accordance with the tradition of Sufism. For example, the Swedish orientalist and researcher T. Andre concludes that there is a similarity between asceticism in Islam and Christian asceticism. A number of reasons are given as the basis for this opinion: among them, the close communication of Muslims with the Christian population in Syria and other new regions of the caliphate; that in the history of Islam there were many Christians who converted and others[11]. The elements of Christian asceticism in the early ascetics: renunciation of worldly goods, self-abnegation, voluntary poverty, voluntary hunger, etc., probably had similarities with the monastic tradition in Christianity[12]. But this is only an external similarity in shape. For example, Ka'b ibn Ahmar and Malik ibn Dinar from the subjects said about Amir ibn Abdullah, who was one of the first ascetics, "he is the monk of this community (Muslim community)"[13]. According to their testimony, Amir bin Abdullah slept in a standing position, constantly fasted, and prayed about a thousand rakats every night[14].

Researchers have expressed different opinions about the formation process of asceticism, and it is emphasized that these processes were motivated by a number of factors, including religious, social, economic, political and ideological reasons[15].

In addition to those who interpret asceticism as the first stage of Sufism, there are also views among some scholars that asceticism developed separately from Sufism. As a proof of this, they explain that asceticism continued separately from Sufism: "If Sufism was the next stage of asceticism, asceticism would have disappeared during the period when Sufism developed. But the sources mention that during the Mamluk period, most of the Egyptian jurists and scholars were not Sufis, but ascetics.

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CONCLUSION

In conclusion, it should be noted that in the early days of Islam, asceticism was formed based on verses and hadiths, while in later periods, the views of certain personalities served as the basis of asceticism. Also, the views of the representatives of the ascetic schools listed above had their influence on the ascetic views of the later period. At the same time, two different approaches were distinguished regarding the formation of asceticism, that is, asceticism itself was manifested as a separate practice and as the initial stage of Sufism. Along with the formation of systematic views on zuhd, special literature was created on this topic. In almost all the literatures of the classical period, there is a section (chapters) related to asceticism, in particular, in the classical works of Sufism by scholars such as Kalabadi, Qushayri, Abu Talib Makki, and Imam Ghazali, separate chapters are devoted to this topic. Also, in the early days of Islam, it was customary to collect hadiths on the topic of asceticism separately, and independent instructions on the practice of asceticism, as well as books on the description of asceticism, were published.

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