



# The Role And Significance Of The Ascetic Period In The History Of Uzbek Literature

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**Abstract:** This article provides a detailed analysis of the history and developmental factors of Sufi literature, an integral part of classical Uzbek literature. It also examines the role of the ascetic (zuhd) period in Sufi literature, as well as how ascetic thought and spiritual-aesthetic values are reflected in mystical and artistic works.

**Keywords:** The asceticism age, ascetics, ubbads, self-reflection, asceticism in prophetic life.

**Introduction:** In world literary studies, the educational and moral significance of literature has always been considered important, and the illumination of the topic of the path to perfection has been one of the main issues. Images in mystical literature play a special role in illuminating this problem. Sufi literature has not only certain ideas and expressions, but also images, symbols, and emblems. One of the mature images created in conjunction with such historical truths and historical figures is the ascetic, which plays an important role in defining the essence of Eastern classical literature.

In world literary studies, the interpretation and analysis of Sufi literature have always been controversial. In particular, the correct and objective assessment of the essence of the image, its spiritual status, and its aesthetic function in the work required religious, Sufi, and historical knowledge. Linguistic possibilities and poetic variations have always been taken into account. The spiritual image of the ascetic, which has been improved over time, as well as the ideological and artistic basis of the image of the ascetic in Uzbek classical literature.

The monographic study of a number of Sufi images in Uzbek literary studies of the independence period

contributed to a deeper understanding of the mystical layers of classical literature. Deep ideas emerged about the spiritual stations that must be traversed in bringing a perfect person into the world. Studying the interpretations of the status of asceticism and the essence of the image of Zohid is, in a certain sense, an understanding of the exemplary history of our ancestors. Indeed, as our President emphasized: "We have a great history worthy of admiration, we have great ancestors worthy of admiration. We have incomparable riches worth envying. And I believe that, God willing, we will certainly have a great future, a great literature and art worthy of envy." In this sense, the special monographic study of Zuhd, one of the basic statuses in the education of the soul, and Zohid, one of the main characters in the image of a perfect person, is relevant not only for our literary studies, but also for the education of youth.

Analysis of the literature on the topic. The period of asceticism, the issue of ascetic views in fiction begins with the study of the essence of Sufi teachings. In Turkish scholar Usman Turar's work "History of Sufism," we encounter the following description:..."in the 2nd century of Hijra, the increase in love and greed for worldly possessions among Muslims completely cut off the category of those devoted to worship. These emeralds became known as Sufis and mystics. This name is derived from "suf" in terms of passion. Because they abandoned beautiful clothes, wore clothes made of suf - "wool," and acted against worldly people. When they became deeply devoted to asceticism, seclusion, prayer, and obedience, they acquired their own unique state of vajd (excitement) and others. This definition essentially encompasses various descriptions and truths about Sufism. Sufism, as a teaching, has its own history. Looking at its history, we see that it has gone through two major stages in its evolution. According to Abdulkarim Kushayri, Sufis are the groups that emerged after Zuhhad and Ubbad (ascetics and worshippers). From this, it can be rightly concluded that the period of asceticism plays an important role in the formation of Sufi orders. After all, the basis of every status in Sufism is considered asceticism. Without this foundation, it is difficult to rise to other statuses. Based on the information in scientific sources, we can divide the early period of Sufism into two periods: 1. The period of asceticism; 2. The Age of Enlightenment.

It should be noted that views on the state of asceticism and the character of ascetics are primarily presented in Sufi works. In world literary studies, the works of Turkish scholars such as S. Uludag, S. Kokbulut, E. Jebecioglu, A. Juzjani, M. Joshon, H. Altintash and E. Korkmas, as well as Persian-speaking scholars like

Abdul Husayn Zarrin Kub, Abbosali Vafai, Sayid Nasafi, Orifi Sayyor, Ziyouddin Sajjodi and Ahmad Tabibi on the interpretation of asceticism and analysis of ascetic ideas deserve special recognition. The studies of Russian literary scholars Y.E. Bertels, I.S. Braginsky, J.S. Trimmingham, M.T. Stepanyants, and A.N. Malekhova also contain well-founded conclusions on this topic.

Studying the state of asceticism and the image of ascetics requires understanding the realities of religious and Sufi life. It is also important to know the lives of the people of the tariqa - the saints. Therefore, research on this topic was conducted after independence. The studies of scholars such as A. Hayitmetov, N. Komilov, I. Haqqul, R. Vohidov, Sh. Sharipov, A. Abduqodirov, and D. Salohiy examined the history of Sufism, the theoretical aspects of this doctrine, and its influence on literature, while also touching upon the image of the ascetic. The image of the ascetic in literary studies was discussed in articles and monographs by literary scholars such as B. To'xliyev, U. Qobilov, N. Jabborov, H. Boltaboyev, H. Eshonqulov, A. Razzoqov, and Z. Rahmonova. While studies in pedagogy, philosophy, and psychology have also expressed opinions on this topic, it has not been studied as a separate subject to this day.

## METHODOLOGY

In the early days of Islam, the terms Zuhd and Riyadh were used instead of the word Tasawwuf. The states in the nafs are born from deeds. Asceticism is action. There can be no empty claims or lies in it. Hasan Basri says: "Zuhd is relying on this world, being sad about those who attach their hearts to it, hating worldly things, and being eager for the hereafter," while Abu Sulayman Darani emphasizes that "When the world comes and settles in one heart, the hereafter migrates from there." A person can immerse themselves in all worldly pleasures provided they are ready for the punishment of the forbidden and at the expense of the permissible. Those who preferred an ascetic life were wary of the world that made them forget the Truth, because it awakened greed and passion, caused arrogance and pride, and turned it into a race for many. Indeed, an inclination towards worldly life leads to forgetting the hereafter and enslaving the servant to their desires. The interpretations of asceticism in fiction are, of course, revealed in relation to the world. The love of His servants for the One who created eighteen thousand worlds is described in many divine books and is determined by their opposing attitudes towards this mortal and eternal world or this world and the hereafter. Therefore, it is difficult to be equal to the people of asceticism in distinguishing between the concepts of fana and baqa, and in expressing the pleasure of worldly and spiritual life. Because all

prophets stand at the head of those who are people of asceticism, who are far from worldliness in deed and word, who have taught preparation for judgment day, love for eternal life, and informed about the existence of eternal life. The Prophet's (peace be upon him) friends, who were innocent of mistakes, also burned with the desire to keep worldly love away from their hearts. As a result of the highest desire,..."Allah was pleased with them, and they were pleased with Him. And He has prepared for them Gardens beneath which rivers flow, wherein they will abide forever. They were blessed with this great happiness (Repentance: 9/100)." Such verses had a great influence on the choice of living an ascetic life. Therefore, it can be said that the highest example of ascetic life took place among the companions and followers. In every action they take for the prosperity of Islam, in every act of charity, and most importantly, in their hearts, which swept away everything except the love of Muhammad Mustafa and Allah the Mighty and Majestic, lives an ascetic. The basis for the emergence of ascetic views was, of course, the Holy Quran and hadiths. In accordance with these definitions and descriptions, the thoughts of famous Sufi Sufis throughout the Islamic world and the path of the tariqa, in particular, Hasan Basri, Abu Sulayman Darani, Ahmad ibn Havori, Abu Zarr, Abu Hafs, Zunnun Misri, Rabia al-Adaviya, on asceticism and tark, are also noteworthy. It is narrated from Sahl ibn Sa'd, may Allah be pleased with him:... "The Messenger of Allah, peace and blessings be upon him, said: 'Abstain from this world, and Allah will love you. Abstain from what people have, and they will love you.'" Ibn Majah and others have narrated,..." indeed, the hope for the blessings of Paradise and the fear of the torment of Hell have placed more responsibility and demands on a person. When we talk about the ascetic period of Sufism and the personality of the ascetic, we must remember these verses and hadiths."

From the development of Sufism, it is known that there are many tariqats, methods are different, maqams are different, but the essence of all of them is one - to achieve the beauty of Allah, to subdue the dog of the soul, to descend to the deceased soul. The purpose of all of them is to hope for Allah's enlightenment. Najmiddin Kubro compiled the fundamental principles of the Shuttari order into ten pillars: repentance, asceticism, reliance on God, contentment, seclusion, remembrance, reverence, patience, contemplation, and acceptance. This classification comes only with some differences in other orders. However, all of them have the status of asceticism. It has been proven that all maqams are closely related to the maqam of asceticism. Since asceticism is abandoned, each station

has its own unique abandonment. In the masterpieces of Uzbek literature, common asceticism, xavvos asceticism, and a'xos asceticism are distinguished, and theoretical conclusions are presented in literary texts. According to Sufi scholar Ibrahim Haqqul: "The ascetic emerged not as a worldly person, but as one who abandons the forbidden. According to Imam Ghazali, the status of asceticism comes from knowledge, state, and action." . Asceticism and asceticism became intertwined with hypocrisy and falsehood over the years. However, when speaking about true asceticism, it is necessary to distinguish between them. Therefore, when using modern sources on asceticism, it is necessary to filter them through the sieve of enlightenment. For example,..."Asceticism, as the first form of Sufism, had a relatively simpler form, consisting mainly of strict worship, piety, and abstinence, and was also distinguished from the later stages of Sufism by the absence of the concepts of knowing God and achieving his vision. The Sufi scholar N. Komilov writes about this:... "the ascetics, despite their devotion to seclusion and piety, were people unaware of love and mysticism (divine enlightenment)..." . The very fact that we say ascetics are seekers of paradise determines their incomparable love for Allah. Because Allah's vision is for the people of Paradise. The dream of paradise was actually a dream of meeting. In these sources, after such descriptions, the list of ascetics is given, who are the best of the ummah, the true heirs of the Messenger of Allah. The enlightenment they acquired is also a great secret for humanity. Turkish scholar Hasan Kamil Yilmaz, who created a manual on the emergence of Sufism and Sufi orders, writes about the period of asceticism and divides it into 5 parts: the first - asceticism in the life of the Prophet, the second - the ascetic life of the noble Companions, the third - the ascetic life of the Companions of Suffa, the fourth - the ascetic life of the Tabin period, the fifth - the ascetic life until the end of the second century of the Hijra" . Asceticism should not be viewed solely as a Sufi concept; asceticism is an important factor in the upbringing of humankind. Asceticism and asceticism were practiced in the 2nd-3rd centuries AH (AD). VIII-IX centuries), but the fact that asceticism became the idea of fiction and the image of the ascetic and has survived in certain forms to this day is a separate phenomenon. The evolution of views on the period of asceticism and asceticism in the history of Uzbek literature can be scientifically explained in the following order:

- studying the specifics of asceticism among the status and states of the seeker in the upbringing of the soul, as well as the process of the emergence of ascetic ideas in fiction, in conjunction with the genesis, Sufi foundations, and principles of development of the

image of the ascetic;

- illumination of the period of asceticism and the personality of the ascetic in the history of Sufism, as well as the interpretation of ascetic ideas in mystical literature and the definition of the scale of the image of the ascetic;

- scientific substantiation of the issue of tradition and influence in Eastern literature, the essence of asceticism in the path of truth, and the improvement of the image of the ascetic in Turkic literature;

- Theoretical proof through artistic text that Ozgurmish is a perfect ascetic in the epic "Kutadgu Bilik," as well as his relationship with other characters in the work;

- Revealing the expression of the image of the ascetic in Alisher Navoi and earlier Turkic literature and artistic interpretations of the rank of asceticism;

- clarification of the distinctive and common aspects of the ascetic in the world of mystical images, in particular, the style of interpretation in the works of Sufi poets;

- Interpretation of the possibilities of depicting the image of the ascetic and the ascetic in the work of Alisher Navoi based on the theory of Sufism.

## RESULTS

Analysis of the interpretations of the image of the ascetic and the status of asceticism in the promotion of morality in literature enriches knowledge in such areas as literary studies and sectarian studies. On the path to self-awareness, we can learn that Zohid is one of the spiritual sultans, his virtues are an example in the path of Truth, and the concept of tark, which is important in the nature of the soul, is scientifically proven by the status of asceticism.

Such concepts as asceticism and asceticism are explained by the lives of the prophets and companions, asceticism is the first period of Sufism, and ascetics are among the people of the first tariqat, the role of these statuses and images in the ideology and expression of fiction, the historical development, the essence of the conclusions drawn through the research can provide new scientific and theoretical information for world literature, in particular, in the improvement of textbooks and manuals created in such disciplines as "History of Sufism," "Sufism Literature of the Peoples of the East," "History of Uzbek Literature" can serve the improvement of textbooks and manuals created in such disciplines as the history of Uzbek literature and the history of Sufism.

## CONCLUSIONS

It is convincing that the theoretical conclusions based on the scientific significance of the results of this

article, together with Uzbek literature, will enrich knowledge about Sufi-artistic works, the system of images and symbols in them, symbols and the richness of metaphors among the pearls of world literature, and will stimulate the expansion of the scope of meaning. Conclusions about the genesis and historical development of the image of the ascetic, the difficulties of achieving the status of asceticism, awareness of the specific requirements of asceticism, changes in the state and concepts of the ascetic psyche are determined by the fact that they can serve the development of such sciences as "Sufism Literature of the Peoples of the East," "History of Uzbek Classical Literature," "Theory of Literature," "Navoi Studies."

The practical significance of the research results lies in the fact that the material and generalized conclusions of the work serve as an important source in the study of the stages of development and the creation of the history of Uzbek classical literature, in supplementing textbooks and manuals on this subject for universities, academic lyceums and general education schools, in organizing special courses, seminars, and lectures at the philology and philosophy faculties of higher educational institutions.

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