



THE FORMATION OF THE ASCETIC MOVEMENT IN MOVAROUNNAHR AND ITS SOCIO-PHILOSOPHICAL INFLUENCE

Gulnora Khudoyberganova,
Docent of the Department for Religious Studies and
Comparative Study of World Religions (UNESCO), PhD
International Islamic Academy of Uzbekistan

Abstract

This article analyzes the formation, characteristics, and impact on religious and social life of the ascetic movement in the Movarounnahr region during the 8th-9th centuries using the IMRAD system. The dominance of the Hanafi school of thought and religious tolerance during the Samanid era created a basis for the development of ascetic views. The ascetic movement became widespread among socially active strata, especially among scholars, and formed as an independent school with an internal ascetic and scholarly-theoretical nature. The activities of figures such as Abu Hafs Kabir, Abulqosim Hakim Samarkandi, and Abdullah ibn Mubarak, as well as the influence of Buddhism, Christianity, and other religious movements, were manifested in the diverse forms of asceticism. Ascetic schools emerged in centers such as Marv, Bukhara, Samarkand, and Kashkadarya, which formed the basis for later Sufi movements. The article is based on a historical-analytical method, analyzing primary sources such as Narshakhi, Maqdisi, Sam'ani, and modern research by A. Knish, A. Schimmel, K. Rakhimov, and others. The study discusses the limited information about the external manifestations and special places of worship of asceticism, emphasizing the need for further research in this area in the future.

Keywords: Asceticism, Movarounnahr, Samanids, Hanafi, Sufism, Social Movement, Religious Tolerance.



Introduction:

From the 8th century onwards, the Islamic religion and sciences began to spread widely in the region of Movarounnahr, a process that manifested itself in the 9th-11th centuries as the golden age of Islamic culture. During the Samanid dynasty (875-999), the dominant position of the Hanafi school of thought and the activities of madrasahs and libraries created a basis for the development of Islamic sciences and the ascetic movement. During this period, along with the Sunni-Hanafi school of thought, Sufi views and ascetic practices took shape, which had a profound impact on the religious and social life of the region. The purpose of this article is to analyze the formation, characteristics, and impact of the ascetic movement in Movarounnahr based on the IMRAD system.

Methodology:

This article is based on a historical-analytical method, and primary and secondary sources were used to study the formation of the ascetic movement in Movarounnahr. The works of authors such as Narshakhi, Maqdisi, and Sam'ani, as well as modern research (A. Knish, A. Schimmel, K. Rakhimov, and others) were analyzed as historical sources. The data were generalized through a qualitative analysis method, and the religious, social, and philosophical aspects of the ascetic movement were identified.

Results:

Formation of the Ascetic Movement:

In Movarounnahr, the ascetic movement took shape as a socio-ideological movement during the Samanid era (9th-10th centuries). The dominance of the Hanafi school of thought and religious tolerance helped the development of ascetic views. Figures such as Abu Hafs Kabir, Abulqosim Hakim Samarkandi (d. 953), and Abu Mansur Moturidi (d. 944) combined Hanafi jurisprudence with Sufi asceticism.

Influence of Various Religious Movements:

Various religions (Judaism, Christianity, Zoroastrianism, Buddhism) and other schools of Islam (Shafi'i, Mu'tazili, Shi'a, Karramiyya) existed in the territory of the Samanid Empire. This diversity also influenced the formation of the ascetic



movement. For example, Shaiq Balkhi (d. 810) chose the path of asceticism after meeting a Buddhist monk. In addition, the monasteries of the Karramiyya and other movements served to expand ascetic practices.

Social Foundations of Asceticism:

The ascetic movement spread widely in Movarounnahr among socially active strata, especially among scholars. Ascetics such as Abdullah ibn Mubarak (736-797) promoted socially active asceticism rather than renunciation of the world. His book "Kitab al-Zuhd" shaped the scientific-theoretical foundations of asceticism. Ascetic schools emerged in centers such as Marv, Bukhara, Samarkand, and Kashkadarya.

Characteristics of Transoxianian Asceticism:

Transoxianian asceticism differs from ascetic schools in other regions (Khorasan, Basra) by its focus on internal asceticism (asceticism of the heart) and its scholarly-theoretical nature. Ascetics did not isolate themselves from society but strived to live socially active lives, while maintaining asceticism in their hearts. This characteristic ensured the formation of an independent school of asceticism in the region.

Discussion:

The formation of the ascetic movement in Movarounnahr was due to religious, social, political, and geographical factors. The dominance of the Hanafi school of law and the religious tolerance policy of the Samanid state allowed for the widespread dissemination of asceticism. At the same time, elements of other religions such as Buddhism and Manichaeism influenced ascetic views to some extent. For example, A. Schimmel emphasizes the similarities in Buddhist and Islamic stories. The ascetic movement developed not only as a personal practice but also as a social movement, laying the foundation for the Sufi schools of the later 10th century.

The socially active nature of asceticism is an important feature that distinguishes Transoxianian asceticism from other regions. This characteristic is associated with the involvement of social strata such as scholars, judges, and ghazis in asceticism. However, the limited information in some sources about the external



(physical) manifestations of asceticism, such as monasteries and special places of worship, creates certain limitations in the research.

Conclusion:

The ascetic movement that emerged in Movarounnahr in the 8th-9th centuries developed under the influence of the dominance of the Hanafi school of law, the religious tolerance of the Samanid state, and various religious movements. Asceticism became widespread among socially active strata, forming an independent school with internal asceticism and a scholarly-theoretical nature. Ascetic schools emerged in centers such as Marv, Bukhara, Samarkand, and Kashkadarya, which had a significant impact on subsequent Sufi movements. In the future, additional research is needed on the external manifestations of asceticism and special places of worship.

References:

1. Ёилмаз К. Тасаввуф и тарикаты. – М.: САД, 2007.
2. Прозоров С.М. Ислам как идеологическая система. Т. II. – М.: Наука, Вост. лит., 2016.
3. Турар У. Тасаввуф тарихи. – Т.: Истиклол, 1999.
4. Абу Бакр Калабозий. “Китаб ат-таъарруф ли мазхаби аҳл ат-тасаввуф”. – Қоҳира, 1994.
5. Шиммель А. Мир исламского мистицизма. – М., 1999.
6. Usmonov, Ibrohim (2018) "Muslim altruism ideas in the scientists' writings of Maverannahr," The Light of Islam: Vol. 2018: Iss. 1, Article 4.
7. Насыров И.Р. Основания исламского мистицизма. Генезис и эволюция. Том 1. – М.: 2009.
8. Кныш А.Д. Ат-Тасаввуф. // Ислам. Энциклопедический словарь. – М.: Наука, 1991.
9. Тримингэм Дж.С. Суфийские ордены в исламе. – М.: Наука, 1989.
10. Рахимов К. Мовароуннахр тасаввуфи тарихи: таълимотнинг шаклланиши ва тизимлаштирилиши (VIII-XI асрлар). – Т.: Академнашр, 2020.
11. Петросян А.Р. Ислам. Энциклопедический словарь. – М.: Наука, 1991.



***Modern American Journal of Social Sciences
and Humanities***

ISSN (E): 3067-8153

Volume 01, **Issue** 01, April, 2025

Website: usajournals.org

***This work is Licensed under CC BY 4.0 a Creative Commons Attribution
4.0 International License.***

-
12. Степанянц М.Т. Философские аспекты суфизма. – М.: Наука, 1987.
 13. G.Khudayberganova. Анализ феномена аскетизма в учениях мировых религий. Theoretical & Applied Science, 579-58.
 14. G.Khudayberganova. Asceticism in world religious traditions. The Light of Islam 2018 (4), 23-28.