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# The Emergence Of Asceticism Literature. In Hadith, Wisdom Sayings, Proverbs, And Popular Expressions

**Abderrahmane Belhenniche** University Center of Tipaza (Algeria).

[belhenniche.abderrahmane@cu-tipaza.dz](mailto:belhenniche.abderrahmane@cu-tipaza.dz)

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## Abstract:

Asceticism is a key aspect of Sufism and one of its most significant fields. Muslims experienced asceticism during a critical period of their lives, when turmoil and conflict prevailed after a time of peace and security during the era of the Prophet Muhammad and the caliphates of Abu Bakr, Umar, and part of Uthman's reign. People turned to asceticism as a refuge from worldly distractions, wars, and strife, seeking to focus on what pleases God. Prominent scholars, worshippers, poets, and Sufis like Sa'id ibn al-Musayyib, Al-Hasan al-Basri, Al-Junayd, Rabi'a al-Adawiyya, and Abu al-Atahiyya called for this path. The asceticism is embodied in the sayings of the Prophet Muhammad, his companions, and their successors. It is also found in the proverbs, wisdom widely spread among the common people, who internalized these teachings and lived by them. These sayings often express a detachment from worldly concerns, contentment with what God has provided, and a spirit of generosity towards others with a sense of peace, contentment and shared it with the others.

**Keywords:** Sufism, Asceticism, Contentment, Poverty, Maxims, Proverbs.

## Introduction:

Asceticism is a social phenomenon produced by political and economic events and reality; Muslims knew it after the middle of the second hijri century; after it was combined with Sufism, which is due to the guesses of many researchers, some of them Associated it with wearing wool, and another attached it to a group of poor companions called people who took a corner for them in the Prophet's mosque some of them linked her to a man named Abdullah ibn sufah, and some of them refer her to the Greek word Sophia, and those who link her The most likely of these designations is wearing wool as a manifestation of asceticism and austerity, wearing coarse clothing, and eating simple and thick food, with constant preoccupation with dhikr, worship and prayers, stopping the tongue from gossip and interfering in what does not mean, but working on self-defects and working to fix them, distancing from the world and its decorations, frequent meditation, crying, begging and anticipation of meeting with Allah.

Islamic history has known brilliant names in Sufism from scholars, poets, leaders and leaders who left their mark in the Islamic Arena from sayings, poems and judgment, ranging from the founder Hassan Basri to Malik ibn dinar to Rabaa al-Adawiya to Junaid, Ibn al-fared, Ibn Arabi, Hallaj, Abdul Qadir al-Jilani, Ibn Ata Allah al-alexandri, Muhammad Iqbal and many others until the people reminded them of various doctrines and ways.

In this article, our conversation will focus on the most important manifestation of Sufism, which is asceticism, highlighting its concept and types and the most important people who wrote in it, and then studying the sayings in which asceticism manifests itself, so we titled it as : manifestations of asceticism in hadiths, judgment, proverbs and public sayings; that is, we

present and study some of the sayings of the Holy Prophet and some judgment, proverbs and public sayings, which the world And what is the concept of asceticism And what manifestations does it manifest With a descriptive analytical approach, we will study various sayings in which we show that Islam has desired to live rough and ascetic in a positive way, not by quitting work and relying on people for a pension; rather, it has made the heart more related to Allah and his messenger, and away from what is preoccupied with mentioning Allah, and being convinced of what has fallen into the hands without looking forward to what is in the hands of people.

### **1-Introduction to mysticism and literature:**

Sufism, the companion of asceticism, which is a manifestation of Islamic life, began to appear gradually since the middle of the first hijri century, due to excessive wealth (Khafaji, 1983) and successive events described as painful, as a result of conflict and conflict, its beginning was to flee from the worldly life and its noise and decorations, as an expression of the emergency transformation of Islamic life composed by Muslims with the Holy Prophet (peace and blessings of Allaah be upon him), with his companions Abu Bakr and Umar, may Allaah be pleased with them, and part of the rule of Caliph Uthman, may Allaah be pleased with them – During his reign, a kind of socio-economic transformation appeared from what they had written earlier, as "the first Muslims were dominated by the character of asceticism, a character that spread in many nations and ancient generations, a movement of austerity and separation from the world and sufficiency with the necessities of life and means of subsistence, and that a man should free his heart from what his hands were missing..."(Khafaji, 1983), from which some voices expressing this transformation rose in rejection, and from which what Abu Dharr Al-Ghaffari uttered was that the Prophet told him in the conquest of Tabuk when he arrived late from the knees: You will live alone, die alone and resurrect alone, and this prophecy has come true, as Uthman sent him to the Lord to stay there after MU'awiya (may Allaah be pleased with him) complained about him for his repeated objections and scathing criticism of the new lifestyle, so that was when it happened; but the beginning of the fitnah was represented by the actions of the Jew Ibn Saba of inciting and blowing the fire of objection, the result of which was a great fitnah Abu Talib and the class of MU'awiya ibn Abu Sufyan, may Allah be pleased with them, in which the companions were divided into two killing teams, in addition to Aisha's squad and the army that she led to Iraq to fight Ali; these successive events produced a new behavior Some of the companions and righteous people, when they came out of life and fled from it, and they preferred to withdraw and retreat instead of delving into the problems of conflict, until one of them said: You brought me a sword that distinguishes between right and wrong to fight the aggressor, so this was a manifestation of asceticism, asceticism is a manifestation of mysticism, until they said: Sufism is among the episodes of asceticism in Islam, Sufis and Sufis arose, Sufism is among the number of asceticism (Al-Jawzi, 1986), but what must be emphasized is that the real emergence of Sufism was at the beginning of the second century AH at the hands of the school of mysticism and its Sheikh Abu Said al-Hassan al-Basri; the best representative of asceticism in this century are the Senior Companions and followers such as Abu Dharr, Abdullah Bin Omar, Abdullah bin Abbas and Omar Bin Aziz, in which Malik bin Dinar said: people say Malik bin Dinar Zahid, but the ascetic Omar bin Abdul Aziz came to the world and left it (Al-asbahani, 1974) But what should be noted is that asceticism has a presence in the first message of Islam with the prophet and his companions, such as austerity and enduring the hardship of living, hunger and staying away from luxury by feeling others and sharing their worries and suffering and sharing food; before detailing, it is okay to be exposed to some concepts of asceticism, its types and its relationship with Sufism, or with the literature of Sufism, as Sufism strips the world of its a hand with thanks to the benefactor, conviction and satisfaction of what he swore, a death in the love of Allah, jihad

and martyrdom, patience, dream and endurance, and in these meanings Hallaj says: (Iskandar, 2009)

If you are struck by the horses of the distance...

and the menopause calls to cut please A thigh in the north of your bow...

and pull the right with a crying sword And yourself, Be Afraid, Be careful of the amount of dryness

If desertion comes to you in darkness, explain in the torches of the light of serenity

And tell the lover you see that he found me with your forgiveness before the meeting..

These verses of Al-Hallaj presented the summary of the lover who is coming to God, the path he should follow and the steps he is taking, from complete submission to God with tears and fear in retreats, to caution against being aloof with his Lord, and to stay awake in contemplation of his light, with hope and death in his love before death and in preparation for the moment of meeting with a good thought. With this approach, the method of asceticism and austerity emerged on the scene of preachers, preachers, poets and writers who used their art in inking the word to call for it and to desire it, so it was that the Islamic nation over the centuries and Times knew poets and writers known as poets of asceticism and mysticism, and even famous leaders, including Abdulkader Al-Jazairi and Ibn al-fared..

## **2-the concept of asceticism:**

**2-1 language:** asceticism and asceticism in the thing and about it: he desired it and left it, and from him (asceticism in this world), i.e. renouncing it for worship, he is an ascetic and the thing is cherished in him and about him."(Dar Al-Mashreq, 1986)

**2-2 a term:** as for a term, it is a movement of austerity and separation from the world and sufficiency with the necessities of means of living and life, and that a man should free his heart from what his hands are missing (Khafaji, 1983). the summary of the definitions of linguistic and idiomatic asceticism is the ascetic's departure from the work of the world and the interest in the things of the hereafter; one's heart is not filled with love of the world, asceticism with this expression is a call to the attachment of the heart to Allah and what he has. Many people have dealt with asceticism from Sufis or read about it and specialized in it, and each of these has worked hard to provide a definition of it from a point of view that he pleases, from the point of view of love, fear, hope or certainty; this researcher, Atif Gouda Nasr, conveys to us a number of concepts and definitions that we mention in appeal and clarification: He quotes one of the researchers:"...What is asceticism is only the coldness of the impact of things on the heart, not attachment to them and altruism to the soul, even if it has a peculiarity."(Atta, DT), that is, it does not appeal to him and does not fall into the position of those who accept it or desire it and rejoice in it, he receives it coldly so that he does not feel the heat of its impact, but rather he lived in it and wallowed in it and left it to escape from it, as did Umar ibn Abdul Aziz when the world came to him and he asceticized in it, and before him Umar ibn al-Khattab when he wore a patch of clothes and ate barley bread dipped in oil in the year of ashes, and Ali ibn Abi Talib, who: O my other world, I have divorced you three times; and Ibrahim ibn Adham, who was a prince and fled wandering on his face, does not want the king nor to live in luxury, preferring to worship and live poorly . In practice, the ascetic offers what he has to others, even if he needs it, out of love, desire and satisfaction, out of greed for Allah's satisfaction, love and forgiveness, in pursuit of the great meeting between the beloved and his beloved after a brutal and long absence, and this is the place without him all the places, which was done by the Fourth of Adawiya: (Rabaa Adawiya, 1999)

I have known the fancy since I knew your hobby and closed my heart from other people..

and I was telling you, who sees the secrets of hearts and we are not seeing each other..

I love you twice, love the fancy and love because you are so worthy ..

As for the one who is the love of Fancy, be busy mentioning you about others..

There is no praise in this or that for me, but praise for you in this and that

Rabaa al-Adawiya imagines her passion and love for her Lord and her longing to see him, and depicts her preoccupation with obeying him and remembering him, and her oblivion about anything but Allah, and this is a high degree of love for Allah and mortality in him; and this cannot be surprising because it happened, this companion Arwa Ibn Zubayr, one of the children of Abdullah ibn Zubayr, ordered the doctor to cut off his leg because of gangrene and to prevent the spread of the disease, and the pain of cutting can only be tolerated by anesthesia, but he refused to be preoccupied with mentioning Allah, so he entered into prayer and while prostrating stretched his leg and it was cut, and what he felt; if it had not been for the fact that it was signed and transmitted by Reliable Sources, I would not have believed it, and his father Abdullah ibn Zubayr was praying in the Makkah Haram, and because of his humility, the pigeon was landing on him like a stake, this is a cub of That lion, and our Lord, May he be exalted, depicts this kind of people who accept upon Allah a desire and awe to give, give and perish, for love and effort, not greed for the reward of the world, but greed for the love of Allah and his satisfaction and reward, the Almighty said: ﴿and they feed food on his love poor, orphaned and captive\*we only feed you for the face of Allah we do not want reward from you and no thanks\*we are afraid of our Lord and the penalty, he said: ﴿may Allah bless them with the evil of that day and meet them with freshness and joy\* and reward them with what they have endured Paradise and freedom ﴿[Man 11, 12.]a lover covets the blessings of his beloved; and here believers are rewarded with Paradise and pleasure and are blessed with freshness and beautiful beauty, and greater than this is the sight of Allah with eyes. Abu Sulayman al-Darani defines asceticism as the abandonment of those who work for Allah, may he be exalted, but the secret of the fallen knows him that Allah took away the world from his guardians and protected it from his pure ones and took it out of the hearts of his parents because he did not satisfy them; in the eyes of Yahya Ibn MU'adh Al-Razi: no one reports the truth of asceticism until he has three qualities: work without relationship, saying without greed, and according to Abu Bakr Al-Shalabi, asceticism in the world is the generosity of the soul and advice to creation, and according to Abu Bakr Al-Shalabi: to asceticize in relation to none other than Allah (Gouda Nasr, 1982). The reluctance of the companions from the world, Dr. Atef sees from the hadiths what is narrated about the Prophet (peace and blessings of Allaah be upon him ), that he asked Haritha about the truth of his faith by saying: "For Every truth is a truth, so what is the truth of your faith?" Harithah replied by saying: I kept myself away from the world, so I stayed up at night and lit up my day as if I was looking at the throne of my Lord prominently, as if I was looking at the people of paradise how to cooperate and the people of Hell How to cooperate. It was narrated by Al-Bazzar and Al-Tabari with a weak bond about Anas ibn Malik."(Gouda Nasr, 1982); the Hadeeth, although weak, but some of what is stated in it is true, it is the companion who has been doing the long night, and who perpetuates fasting like David and was done by Abdullah bin Amr bin Al-Aas; many knowledgeable people have committed to reducing excess and fear of clothes and reluctance to socialize people, it is with retreats for meditation and considering a desire for Allah and the hereafter, not a tradition or a claim; Sufyan the revolutionary – he was called The Prince of believers in the Hadeeth – He says: "asceticism in the world and sleep, neither for you nor for you, and he says: asceticism in the world is the palace of hope, not by eating fat or wearing a cloak . "(Al-Ghazali, 2005), and Al-Junaid used to say: "what took us Sufism was about gossip but about hunger, leaving the world and cutting off the familiar and favors."(Al-qushairi, 1940), and Sufism here is asceticism, and preoccupation with oneself about people and leaving curiosity is

one of the defects that visit a person and drop him from his heights; by familiar, he meant what he used to eat, drink, and dress, and favors are what we call luxuries today.

### **3-In the difference between the mystic and the ascetic:**

There is no doubt that asceticism is part of Sufism, asceticism is special and Sufism is general, in terms of origin, asceticism was the first of the Sufi movements in Islam, and the movement of asceticism spread in the era of the Prophet (PBUH) and after, especially after the wealth of Muslims and their rule of the ancient world known at that time; and there is a difference between Sufism and asceticism, " Sufism is asceticism in the world to gain the satisfaction of Allah, and asceticism Sufism is a spiritual philosophy in Islam, and asceticism is a practical approach of some Muslims, and it has analogues in ancient religions..." (Khafaji , 1983), Sufism is a meditation and a view of life in a different way, based on Love and mortality, "one of its rules: purity of soul and its accountability for the purpose of the face of Allah Almighty, adherence to poverty and lack, settling the heart on mercy and love, and beautification with the virtues of morality that Allah sent the prophet to complete.."(Khafaji, 1983), and it is narrated that Sufyan the Revolutionary said to Rabaa, " what is the truth of your faith?" She said: I did not worship him out of fear of his fire, nor out of love for his paradise, so I became like a bad wage-earner, I worshiped him longing for him, and all mysticism in this is fourth..."(Khafaji, 1983), this is one of the lofty meanings of Sufism; below we list its types:

### **4- types of asceticism:**

**4.1-** what the great companions like Abu Bakr and Omar were ascetic, and he was characterized by a moral character such as simplicity in living from food and drink with humility, commitment to the revelations, fear of the world and its decoration, influenced by the Holy Prophet (peace and blessings of Allaah be upon him), and he used to put a stone and two stones on his stomach out of hunger, so Al-Junaid says: "our knowledge of this is limited by the book and the Sunnah."(Al-multawi, 1982). Ibn Taymiyyah says in his letter about Sufism: the origin of Sufism was from Basra in order that Hassan Basri-a disciple of Aisha, may Allah be pleased with her - was one of the first Sufis in Islam, because he was the founder of a Basri School of Sufism, and thanks to Hassan Basri the leadership of Sufism settled in Basra and " a Sufi school was established in Baghdad by its His disciple is Abu Hamza al-Sufi.."(Al-multawi, 1982), these sayings show the antiquity of Sufism and its extension.

**4.2-** another form of asceticism appeared after the bloody events experienced by Muslims and led to the murder of Uthman and Ali-may Allah be pleased with them - a group of companions were reluctant to the world and to join any of the conflicting teams of companions, and they opposed what happened of the fitnah-signed Safin and signed camel - They distanced themselves from indulging in strife and fighting, and"but their reluctance was negative, as they did not take a position that shows that the truth is with someone, so they withdrew without reverting from their interpretation."(Hassan-Marwa, 1980), and we should not forget the socio-economic transformations that occurred after the money overflowed in the second half of the caliphate of our Lord Uthman, may Allah be pleased with him, so people got rid of this new life, so reluctance was a reaction from some companions, and those who were inspired by the wise, especially during the reign of the Abbasids, in whose reign urbanization and fun spread, and the poets Abu Nawas and Abu atahiya praised this transformation.

### **5- models of poetry of ascetic poets:**

**5.1- Abu Nawas:** Abu - Nawas, the poet of the Khmer and the Mardan youth, says in regret about the life of playfulness, infidelity and debauchery, which he lived, and prolonged it, declaring his remorse, repentance and repentance, preferring supplication and asceticism: (Abu - Nawas, 2009)

O Allah, if my sins are many, I have learned that your forgiveness is greater  
If he only begs you for a benefactor, then who will take refuge and hire the criminal..  
I call you, Allah, as I have commanded, supplicatingly,  
if you return my hand, who will have mercy I have no way  
but to ask for your forgiveness, and then I am a Muslim

In a piece he warns against delving into the symptoms – and this is one of the commandments of the Sufi sheikhs – and even wishes to remain silent, and it has been said: silence is wisdom and few do it; it warns of speech sickness, and of slips and lesions of the tongue and the most dangerous of slips ! He warns him of the effectiveness of the two children, so he should not open the door of blame, and advises him to intentionally do everything in talking about food; he says in a poem: (Abu-Nawas, 2009)

Leave your side to the one who throws a flashing about him in peace..

Dying of silence is better for you than the disease of speech..

But the peace of the bridle is his mouth with a bridle

**5-2- Abu al-atahiya:** And whoever walked the path of repentance and asceticism after a life full of fun and inattention, the poet Abu al-atahiya, who calls for reflection and reflection on the state of the mortal world, and that it will come to man what he cuts off his desires and for himself, says: (Abu al-atahiya, 1986) What a wonder for people if they think and calculate themselves, see And they have crossed the world to others, and the world has a crossing for them There is no pride except the pride of the people who will meet tomorrow if they are included in the cramming place

Then here he depicts the method that a person must follow in order to be delivered from the miseries of the world, and live a contented contented prepared for this journey – to the hereafter – with bread, water, a room or solitude in a mosque with a book or a notebook, reflecting considering who people have been in the past centuries, and nothing deserves sadness or sorrow and regret, this simple contented atahiya is a will, in which he says: (Abu atahiya, 1986)

A loaf of crusty bread you eat in a corner

And a glass of cold water to drink from a barmaid..

And a narrow room in which you yourself are free ..

Or a mosque isolated from people in one area..

Studying a notebook with a mast document

Considering the past of the empty centuries..

Better than watches in high palaces ..

Followed by a penalty that prays with a fierce fire..

This is a testament to my current experience

Blessed is the one who hears it,

that's old enough Listen to a compassionate

advice called Abba Al-Atahiya

## **6-What is mentioned of asceticism in sayings and texts:**

### **6-1-what is stated in the Holy Quran:**

We begin this beginning with the saying of Allah, the all-knowing, the expert, who calls for saving in alimony and leaving extravagance, and before him the warning against stinginess and

frugality. a Muslim is between two fears, both of which are against him, extravagance and frugality, in: \* The Almighty says : and do not make your hand tied to your neck, and do not spread it all over the rugs, and you will sit down to blame, feeling sad . Isra 29. Allah has called our Mawlana to mediocrity, the best of things is in the middle, so we do not hold our hands off doing favors, and we do not make them spend uncontrollably or recklessly, i.e. spend extravagantly, The Believer is not with the miser or the wasteful, but with the frugal; it has been said that the economy is half of the living, and how many people are lost in his living, he was the reason for this, any he asks for his need from them, he copes with them and how much humiliation, oppression and head-banging there is in it, so that they do not patronize . \* And say : ﴿and eat, and drink, and do not go astray﴾ Surah Al-Araf: 31 .In the verse, there is a call to eat and enjoy, but on condition of mediation and appreciating grace and staying away from extravagance, so that curses do not follow you, because in society there are poor and needy people and those who do not find what they waste; in this sense, I chant Orwa Ibn udhaynah: (Isfahani, 1927)

I have learned and what extravagance of my creation..  
that which is my livelihood will come to me.

The poet urged the Sufi to two thoughts: the first is his certainty that what Allah has ordained for him from his livelihood and his books reach him, and the second is that extravagance contradicts common sense and Islamic creation, and the companions and the righteous have been raised on it. The belly of anyone who has abdominal disease has not swelled, except by the hunger of a poor person or a poor person, and Al - manfaluti - The Voice of the people-said one day: "if that rich person had given that poor person what he needed of food, not one of them would have complained of sickness and no pain" (Al-manfaluti, 2005); that is, what the poor moaning hungry man complained of the pain of hunger and emptiness, and what the rich man complained of his swollen belly pain.

﴿Or feed on a destitute day / an orphan with a close relative/ or a poor person with Dusty﴾ the country verses.16.15.14 .In the verses, you wish to do good deeds that raise the owner to the highest degrees, freeing the neck by giving it its freedom, and this is one of the greatest offerings, and secondly, feeding people in time of need in wars and famines, especially if this alimony is allocated to needy owners of destitute orphans, or poor dusty people who have nothing from the debris of the world.

## **6-2-what is mentioned in the prophetic hadiths:**

There are many texts of the prophetic hadiths, verbal, actual and declarative, which include asceticism, austerity and desire for the world in the life of the Holy Prophet, here are some of them:

\* Hadith of the Holy Prophet: "if the son of Adam filled an evil vessel from his belly, if he had to, then one third for food, one third for drink and one third for breath" (Al-Hanafi, 2012) The Hadeeth supports what was mentioned in the previous verses, because filling the belly is one of the evils; the belly is the House of sickness, and this division of healthy balance and moderation in strength is the goal, and it is the moderation desired by our religion, it is asceticism to reduce food because it helps to get up in prayer and dhikr, and its owner feels the suffering of others poor and destitute, and the best evidence of this is the obligatory fasting of the month of Ramadan and the nawafil during the whole year.

\* Hadith of the messenger of Allah (peace and blessings of Allah be upon him): "what was described to me by my godparents, I liked to see it only through stubbornness. "(Al-Shaybani, 2001). Because the Holy Prophet (peace and blessings of Allaah be upon him) admired the humility and nose of this paternal poet, I love him for his generosity, manliness and magnanimity, and his reluctance to waste his dignity, he prefers desire and the pain of hunger,

so that he can gain his honor, dignity and courage. And because he said: (Ibn-Anbari, 1971) And I've been starving and I'm still hungry until I get the cream of the food That is, I spend the whole night hungry and twisted, and this lasts until the end of the day, that is, until he has sustenance and food is brought to him without blame, and without reproach. although he lived for a lifetime as a slave because of his black color, but there was a master and a lion of Hazur between his sides, he is the son of a master who frowned from one of the most famous Arab tribes.

\* Hadith of the Holy Prophet: "We are a people who do not eat until we are hungry and if we eat we are not satisfied" (Omar-Mukhtar, 2008) This Hadeeth followed the previous one, because it has a healthy eating System, Research has proven its usefulness, that is, when food is eaten, and when it is left, and food is only a means, and when we eat it, we do not eat more of it to preserve the soul and body from pests, diseases and ailments, because too much food inherits morbidity, so they said: the stomach is the House of disease, and this can only happen by exaggeration, overeating and gluttony in eating, and our religion is amid neither overeating nor overeating.

\* Hadith of the Holy Prophet: "the medicine that is not sick is to stop eating when you crave it and get up from it when you crave it" (al-Baghdadi a., 1421 Ah): It has been said in the proverb: the stomach is the home of illness and dieting is the head of Medicine, and it is dieting to reduce food as much as possible, and this is the method of Sufi asceticism.

\* Hadith of the beloved: "one food is enough for both." (Al-zarqani, 2003). In it, there is a call to leave the glut and to unite, cooperate, solidarity, sharing food and sharing it, feeling what others feel from hunger, lack of excess, and leaving selfishness; these are usually people called *ashaaris* – people from Yemen - Those whom the Prophet (peace and blessings of Allaah be upon him) praised and praised, "if the *ASHA'aris* were widowed in the invasion, or their dependents were less Fed in the city, they collected what they had in one garment, and then divided it among them in one vessel together, they are from me and from them" (Sahih-al-Bukhari, 1422 Ah), praised because they felt their pain and the need of some, they did not leave their fate of pain and suffering, but with this creation they lifted the embarrassment from some, and and self-love and preference.

\* Hadith of the Holy Prophet: "strive for what is in the hands of people, people love you." (Al-Suyuti, 2005) There is guidance in it to leave greed and look forward to what is in the hands of people, so they think about it, and satisfaction and contentment with what we have provided and given, in order to preserve dignity and honor, so this is a reason to accept the situation without making; as a rule, people hate the greedy person in their hands who is envious of them, the observer of what they are doing.

### **6-3: asceticism in judgment and proverbs:**

There are many judgments and proverbs that deal with the life of asceticism, austerity, giving up its pleasures, and asking for it without its laudable face; they call in their content for self-compassion and preserving dignity; including:

\* Conviction is an inexhaustible treasure: This meaning was mentioned by Ali ibn Abi Talib, when he defined piety by saying: "piety is the fear of Galilee, working by Download, being content with a little, and preparing for the day of departure." (BA Musa, 2011), and what we need to say about Ali, may Allah be pleased with him, is the issue of conviction, and it was arranged after the fear of Galilee and the work of downloading the Holy Quran, and before preparing for the day of departure, conviction is a great requirement, which only those with high determination and strong wills, the strength of endurance with patience..

\* The greatest generosity has never been from a few: His point is that a person fights against his stinginess and constipation, and exists even with a little that he has, and "two dirhams have prevailed" as stated in the Hadith of the prophet, because the owner of one dirham has no other, so you believe in it all, but the owner of two dirhams believes in half of it, that is, one dirhams



and kept two dirhams, and Allah has praised those who spend from few and not<sup>ث</sup> and affect themselves, even if they have a specialty and those who stop himself, those are the successful ones ﴿Surah al-Hashr 09. In the verse of the Ansar, Allah praised the people of Medina who received the migrants and sheltered them after they lost their money and their homes, and shared their role and everything they owned, so they deserved praise, thanks and immortality by mentioning their deed in the Qur'an.

The majority of the historically mystical blossoms had trades and jobs that they lived from, that they shrank, that satisfied only with living from the work of their hands.

And about dreaming, which is the highest degree of patience, is the decoration of prophets and missionaries, and it has been described by some good and vigilante,

**6-4-asceticism in the public utterances of people.** The general public of the people is the general of the different classes of people, you hear what is going on from the Hadiths and verses in mosques and councils, sermon seminars and clubs, so they receive meanings, even if they are simple illiterates, so they make sayings on their tongues more like Proverbs and judgment, including guidance and advice on asceticism, satisfaction, conviction and other virtues of morality; including:

\* One bread eaten by two: This phrase corresponds to the Hadith of the Prophet that says: one food is enough for two, and two food is enough for four; in the two sayings there is a call for social solidarity and the fight against stinginess, and no one is forbidden from food, but sharing what we have with others is satisfaction with what we offer and generosity, and it has the quality of generosity ..

\* Generosity of what exists: There is a call for generosity, but without cost, so that the friendliness between people will not be interrupted; and this statement was agreed with the saying of the Arabs(the presence of a few) and what is mentioned in the verse of Hashr that was revealed in the Ansar, ﴿and they affect themselves, even if they have a special one and those who stop themselves, those are the successful ones ﴿Surah Hashr 09.

\* Greed spoils character: In the saying, fighting the creation of despicable greed, and looking forward to the needs of others and what is in their hands, which is a call for asceticism in the hands of people and satisfaction with what Allah has divided and predestined, and this saying is consistent with the previous Arabic saying (asceticism in the hands of people, people love you; or asceticism in the hands of people, the world will oblige you).

\* Insightful eye and short hand: In saying that he acknowledges the lack of the same hand and the poverty of its owner, and that he would like to help the needy student, and he has little to do with it and prefers it to himself, and if he has a lot of what he has squandered, then he says heartbreak and regret of the one who said it, as he is poor and destitute.

### **Conclusion:**

At the end of this research paper, we respond with a set of results:

\* Sufism is an emergency phenomenon in the Islamic world, even if it was known by previous Nations, it appeared as a result of force majeure circumstances, such as conflict and fighting between Muslims and loved ones, and preoccupation with the world and its decorations after they composed a life of hardship, austerity and asceticism during the reign of the Holy Prophet, the califs and the noble companions, if it is a way to escape confrontation and commit sins .

\* Asceticism is the path of Sufism and its path, which is distance from the world and its charms, contentment with what is less than food, drink and clothing, fighting the manifestations of obscene wealth and imagination and living in simplicity and meekness, to work with what

pleases Allah and monitor him in greed for his forgiveness, satisfaction and Paradise and fear of his torment and fire.

\* The Muslims defined positive asceticism by leaving the world and its concerns and paying attention to the things of the hereafter and repairing the defects of Souls, such as absence, Gossip, pride, hypocrisy and pride, restraining them and forcing them to obey and cry in retreats, reducing food and drink, and wearing coarse clothes.

\* Asceticism and Sufism were adopted by the leading scholars of the followers, who were taught by the companions and the mothers of the believers, such as SA'id Ibn al-musayyib and Al-Hasan al-Basri, until schools were attributed to them in Baghdad, Kufa and Medina.

\* Asceticism and Sufism identified Islamic figures who had a great impact, from the words and deeds; including Ibrahim ibn Adham, Al-sukkati, Al-Hallaj, Ibn Arabi, Rabia al-Adawiya and Ibn Ata Allah al-alexandri.

\* He wrote in asceticism figures belonging to the world of poetry and prose, who were known for their playfulness and Majnun in their previous lives, and then they took off repenting, including: Abu al-atahiya, Abu Nawas and others...

\* Positive asceticism can be discerned from the verses of the wise dhikr, by balancing the expenditure of food, drink and clothing, which is a middle ground between frugality (scarcity/stinginess) and extravagance(wastefulness), and thanking the grace whatever its amount.

\* Many of the hadiths call for contentment and satisfaction with a little and this is asceticism, and even the participation of people with what we have, and a sense of what they feel of poverty, need and suffering, and distance from selfishness and self-love and this from cooperation, synergy, harmony, and self-denial.

\* People represent asceticism, satisfaction and conviction of what Allah has divided for them, in sayings, proverbs and phrases in prose or system, passed down through generations from distant times, which left positive effects on their listeners or adherents, or adherents of the doctrine of asceticism and mysticism.

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