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"THE ABU MUIN AN-NASAFI SANCTUARY: ITS HISTORICAL SIGNIFICANCE AND SCIENTIFIC-SPIRITUAL HERITAGE"

Baratova Gulzoda
Karshi State University
2nd Year Student, Faculty of History

Abstract

This article analyzes the historical formation of the shrine, its memorial features, and its scientific and spiritual significance, associated with the life and scientific activities of Abu Mu'in al-Nasafi, a great scholar and a prominent figure in the history of Islamic sciences.

Keywords: al-Makhuli, Husayn Atay, Tabsiratul Adilla, al-Ibsani, Sayful Haq, Nasaf, Qovchin, Tashquduk, Lawh, Quran manuscripts, library, 2700-year history.

Annotatsiya

Ushbu maqolada islom ilmlari tarixida muhim o'rin tutgan buyuk mutakallim va hanafiy-moturidiylik maktabining yirik namoyondasi Abu Muin an-Nasafiyning hayoti va ilmiy faoliyati bilan bog'liq bo'lgan ziyoratgohning tarixiy shakllanishi, me'moriy xususiyatlari hamda uning ilmiy-ma'naviy ahamiyati tahlil qilinadi.

Kalit so'zlar: al-Makxuliy, Xusayn O'tay, Tabsiratul adilla, al-Ibsaniy, Sayful xaq, Nasaf, Qovchin, Toshquduq, Lavh, Qur'on qolyozmalari, kutubxona, 2700-yillik tarix.

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Аннотация

В данной статье анализируется историческое формирование святилища, его мемориальные особенности, а также его научное и духовное значение, связанное с жизнью и научной деятельностью Абу Муина ан-Насафи, великого ученого и видной фигуры в истории исламских наук.

Ключевые слова: аль-Махули, Хусейн Атай, Табсират аль-Адилла, аль-Ибсани, Сайфул Хак, Насаф, Ковчин, Ташкудук, Лаух, рукописи Корана, библиотека, 2700-летняя история.

Introduction

The shrine of Abu Muin an-Nasafi is located in the village of Qovchin, Karshi district, not far from the city of Karshi. First, let's talk about the life and scientific and spiritual legacy of Abu Muin an-Nasafi, a scholar who contributed to the development of the science of hadith, jurisprudence, and theology.

Abu Mu'in al-Nasafi grew up in a family well-versed in the sciences, and many of his ancestors were renowned for their great abilities in the field of jurisprudence. The first representative of the Nasafi dynasty, Abu al-Mu'in's great-grandfather, Abu Muti' Makhul ibn Fazl al-Nasafi (318/930), was considered one of the most prominent scholars of his time and the founder of this dynasty. His son Muhammad ibn Makhul was also a well-known scholar and had a great reputation among the Hanafis. However, he did not achieve the fame of his father. His grandson Ahmad al-Makhuli (died 379/989 in Bukhara) and his nephew Abu al-Ma'ali Mu'tabid an-Nasafi al-Makhuli (2nd half of the 10th century) also enjoyed a certain reputation among Hanafi scholars. Unfortunately, there is no information about the writing of any works by the descendants of Abu al-Mu'in after his great-grandfather. However, Nasafi's grandfather Abu Muti' Makhul an-Nasafi was a famous mutakallim, jurist, hadith scholar and Sufi in his time. He was a student of Yahya ibn Mu'adh and lived at the same time as

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Abu Ali Muhammad ibn Karram, the founder of the Karromiya school. Makhul an-Nasafi was Abu al-Mu'in's fourth grandfather. The scholar's third grandfather, Muhammad ibn Makhul, narrated hadith from his father Makhul. Unfortunately, complete information about him has not reached us. The scholar's second grandfather, Mu'tamid ibn Muhammad ibn Makhul Abu-l-Ma'ali, was born in 334/936. He narrated hadith from his father Muhammad ibn Makhul. He was a student of Abu Sahl al-Isfaraini and learned the work "Kitabu Akhbari-l-Makkah" from him. Mu'tamid ibn Muhammad died around 430/1039 at the age of about 100. Mu'tamid's brother, Ahmad ibn Muhammad ibn Makhul Abu-l-Badi, had great knowledge in jurisprudence. He learned jurisprudence from his father Muhammad ibn Makhul. However, the dates of his birth and death are not indicated in the tabaqat-like works [1].

All historians unanimously cite the kunya "Abu-l-Mu'in" for Nasafi. At the same time, Qurayshi, in addition to citing this kunya, in many places in his work, indicates that Maymun's third grandfather was Muhammad ibn Makhul, and emphasizes that Makhul Abu Mu'in's father was Muhammad. When it comes to Ahmad ibn Abu-l-Badi, it is said that he heard it from his father Abu-l-Mu'in. Ahmad Abu-l-Badi is the brother of Maymun's father Mu'tamid.

In any case, the above information does not affect the fact that the scholar's kunya is "Abu-l-Mu'in"[2].

The scholar's year of birth and death is stated in several sources. Zirikli gives his birth year as 1027 AD (418 AH). The Turkish scholar Husayn Atay, who prepared the publication of the scholar's work "Tabsiratul Adilla", gives the date of birth of Abu Mu'in al-Nasafi as 1046 AD (438 AH). According to Ibn Qutlubug'an, the manuscript of "Tabsiratul Adilla" kept in the Alexandria Library of Egypt states that Nasafi died in 1114 AD at the age of 70, and it is concluded that the scholar was born in 1046 AD (436 AH) and died on May 21, 1114 (25th day of the month of Dhul-Hijjah, 508 AH) [3]. The scholar was not interested in worldly wealth, was a pious person, a jurist, He was a hadith scholar and a

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commentator, and he strengthened the views of the Salaf with solid evidence. He opposed the opposing sects such as the Mu'tazilah, Jahmiyyah, Rafidiyah, and the Ar-Razi'ah, and proved the falsehood of their beliefs with clear and reliable documents, and spread the light of knowledge and enlightenment among the people [4]. Several scholars cite Abu Mu'in an-Nasafi's full name in their works as Abu Mu'in Maymun ibn Muhammad ibn Mu'tamid ibn Muhammad ibn Makhul ibn Fazl Nasafi Makhuli. Abu Mu'in an-Nasafi was called by the nickname "al-Makhuli." This was taken from the name of his grandfather. He was also called by several nicknames. For example, the scholar was called "al-Faqih al-Zahid" (The Ascetic and Great Imam), "Jami'ul Usul" (The Compiler of Usul) and "Rais ahl as-sunna wal-Khamma" (The Chairman of the Ahlus-Sunnah and the Community).

However, Samani adds the name "al-Ibsani" to Abu Mu'in. Samani states that the village of Ibsan (Qovchin) is located one farsakh (approximately 5-6 km) from the city of Qarshi. From this, it is clear that Abu Mu'in an-Nasafi was born in this village [3].

We have not found any specific information about Abu Mu'in Nasafi's teachers in the sources. Only in the work of Abu Muqatil Samarkandi (d. 208/823) entitled "Kitab al-'alim wal mutallim" ("The Book of the Teacher and the Disciple"), it is noted that Nasafi narrated the hadiths included in his works from his father Muhammad. The significance of this information is that Abu Mu'in's father, Muhammad ibn Mu'tamid, was a man of scholarly authority who reached the level of mentoring his son. However, written sources do not provide any other information about his scholarly abilities, such as the example of other jurists of the Hanafi school. It is worth noting that the scientific influence of the Nasafi family, especially in the field of Hanafi jurisprudence, was well-known among the people and the country. The fourth grandfather of the scholar, Abu Mu'in Makhul ibn Fazl Nasafi, was a scholar known as the author of a number of works. In his time, he studied hadith from the great hadith scholar Abu Isa al-Tirmidhi,

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as well as from famous scholars of that time, such as Muhammad ibn Ayub al-Razi and Abdullah ibn Ahmad ibn Hanbal [6].

Abu Mu'in an-Nasafi is said to have lived and worked productively in Bukhara and Samarkand. Among his students were scholars such as Alauddin Samarkandi and Ibrahim Saffar Bukhari. Most of the scholar's works are devoted to various issues of theology. These include works such as "Al-umda fi usulil fiqh", "Bahrul kalam fi ilmil kalam", "Al-'alim wal muta'llim", "Sharhul jam'ul kabir lish-Shaybani fi furu" and "Mu'taqidot". The scholar's work "Bahrul kalam fi ilmil kalam" is one of the main sources on theology of the Maturidi school [4].

Since we also have the edition of Abu-l-Mu'in Nasafi's Bahrul-l-kalam, we have the opportunity to provide more detailed information about it. "Bahrul-l-kalam" is the first published work among the scholar's three major works ("Tabsira", "Tamkhid", "Bahru-l-kalam"). This work was first published in 1886 in Baghdad in lithography. Then the work was reprinted in Egypt in 1911. Later, this work was translated into Turkish twice and published. However, the latest edition of "Bahru-l-kalom" was published in Damascus in 1997 by the Arab researcher Waliyuddin Muhammad Salih al-Farfur. In the introduction to this edition, the researcher provided brief information about Nasafi's life and scientific heritage, as well as the work "Bahru-l-kalom", as well as the history of theology. In our country, three rare manuscripts directly related to this work are kept in the manuscript fund of the Abu Rayhan Beruni Institute of Oriental Studies of the Academy of Sciences of Uzbekistan [1]. Scholars who have written about his scientific and spiritual heritage have cited sources that al-Nasafi wrote about 10 works. His most famous work is "Tabsirat al-adillah", and the Arab researcher Muhammad al-Anwar, who studied this work on a scientific basis, defended his dissertation on this work for a doctoral degree in the Faculty of Usul al-Din at al-Azhar University in Cairo. The fact that "Tabsirat al-adillah" is a very important work is expressed by the fact that Haji Khalifa, in his famous work

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“Kashf az-zunun”, highly praised the work, saying: “The text of Abul Mu’in al-Nasafi’s “Al-Aqeed” is a complete example of a fixist in relation to it” [5].

The scholar's work "Tabsiratul al-adilla" is the second main source created on the doctrine of Maturudiyya after Imam al-Maturudi's work "At-Tawheed". Due to the detailed coverage of some issues of theology and the simplicity of its style, "Tabsiratul al-adilla" has been highly regarded by some scholars, even more so than "Kitab at-Tawheed". Perhaps this is why Abul Mu’in al-Nasafi was also known among scholars simply by the nickname "Sahib at-Tabsira" ("Author of At-Tabsira") [6].

An-Nasafi gained great fame in the Middle Ages, and manuscript copies copied during that period are now kept in the libraries of Dubai, Damascus, Baghdad, Cairo, and Alexandria. Another famous work of Abu Mu'in an-Nasafi is "Tabsiratul adilla fi usulid din ala tariqil imam Abu Mansur Maturidi" ("Explanation of the Fundamentals of Religion with Arguments according to the Path of Imam Abu Mansur Maturidi") As the name suggests, the work interprets the teachings of Maturidi with arguments. Another remarkable book of the scholar on the science of theology is "Kitabut tamhid li qava'idit tawhid". Many copies of the book are kept in libraries around the world. In Turkey, this work was reprinted based on the manuscript kept in the libraries of Istanbul [4].

In his works, Abul Mu’in al-Nasafi sharply and firmly refuted various destructive and misguided currents, striking at their roots in the land of Transoxiana. There is a famous saying among the Arabs: "al-Haqqu saifun qatiun" (The Truth is sharp as a sword). For this reason, the scholars of that period gave Abu Mu’in al-Nasafi the honorable title of "Sayful al-Haqq" (The Sword of Truth) because he exposed false ideas and explained the truth in his works. According to sources, no scholar in history has been given such a commendable title [7].

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Research Methodology

The development of today is connected with the greatness of yesterday. The Kashkadarya oasis also has a significant role in the history of our country. Among the few cities in the world with a history of 2700 years, we can see two cities of the oasis - Karshi (Nasaf) and Shahrisabz (Kesh). "Nasaf is one of the cities of Movarunnahr, its former name is Naxhab. I stayed in this city for about 2 months and received education from many scholars there. Many specialists in their field have grown up in this city. It is difficult to count them," Abdulkarim Samaniy said in his works. One of the greatest scholars in the history of the oasis is Abu Muin al-Nasafi.

In his time, Abu-l-Mu'in Nasafi was described as "the defender of the Maturudi school of theology." Another Nasaf scholar, Najmiddin Umar ibn Muhammad Nasafi (1058-1142), highly praised his abilities in his work "Al-Qand fi zikri ulama'i Samarkand" ("A book like candy in the remembrance of the scholars of Samarkand"): "Scholars and scholars of the East and the West have enjoyed the sea of "Abu-l-Mu'in Nasafi's knowledge and have applied its radiant light to their eyes." Abu-l-Mu'in Nasafi was seriously engaged in the science of theology throughout his life and productive career, creating significant works and making a significant contribution to this field of knowledge, gaining a name for himself in the world. Classical Islamic theology and science were based on the most advanced principles of their time and provided the spiritual and intellectual basis for the creation of a great civilization. Abu-l-Mu'in Nasafi is a great scholar who made a worthy contribution to the formation of the principles of Islamic theology and science. The scholar's works are still widely studied today. After all, these works serve as one of the most important sources in defending the Islamic religion.

During his visit to Kashkadarya on February 24-25, 2017, our President Shavkat Mirziyoyev made recommendations to transform the Abul Muin an-Nasafi mausoleum into a prosperous place of pilgrimage, create necessary conditions

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for pilgrims, establish a library in this place, and bring the works of the great scientist to our people.

Large-scale construction work has been carried out at the shrine, located in the village of Qovchin in the Karshi district, where the scholar found his eternal home. In order to create all the amenities for pilgrims, a parking lot, a teahouse, a bakery, a butcher shop, and shops are being built. An ablution facility, a four-supra aivan, two aivans, and many auxiliary buildings are being built in the complex. A new mosque has been built next to the old mosque, and an 8x8-meter library has been built. At one time, a women's madrasah, or madrasah, operated here [7].

The shrine of Abu Muin al-Nasafi is located in the village of Qovchin, 17 km southwest of the city of Qarshi. The shrine covers an area of 4 hectares, and the adjacent cemetery covers an area of 28 hectares [9]. Another significant aspect of the shrine is that a 12th-century copy of the Holy Quran written on Chinese silk paper was found within the walls of the shrine. The book is 60 cm long and 41 cm wide, dating back to the 11th-17th centuries. The site consists of a walled outer courtyard, several adjoining rooms, a busy gate, and a rectangular inner courtyard. There is a square pool in the middle of the courtyard, and the mosque with a wooden porch is one of the oldest buildings. The mosque has a small chillahona (retreat room) connected to the complex building of the Imam Muin tomb. The complex currently includes an entrance gate (3.5x3.5 m, 14th century), a mosque, a pond, a "Tashquduk" (14th century, depth 18 m, width 0.80 m) and a cemetery. A caravanserai was also built on the territory. In 1968, part of the wall of the complex collapsed and a 12th century Quran manuscript was found between the walls. A tablet (60x110 cm) made of Balkh mulberry wood by master Zarif, dating back to the time of Imam Muin, and a lampstand were also found [8]. The date 1851 is inscribed on the tablet [9]. It is considered to be the date 1266 in the Hijri calendar. A 12-line Persian poem is engraved on the tablet [10]

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The President of the Republic of Uzbekistan Shavkat Mirziyoyev, during his visit to the Kashkadarya region on October 11, 2021, proposed the establishment of the Abu Muin al-Nasafi Scientific Research Center. By order No. 243 X of the Rector of Karshi State University D. Nabiyeu dated May 17, 2022, the “Abul Muin al-Nasafi” Scientific Research Center was established within the structure of Karshi State University.

On December 17, 2022, a scientific and practical conference was organized on the topic “The significance of the heritage of Abul Muin an-Nasafiy today” in cooperation with the Kashkadarya Regional Department of Tourism and Cultural Heritage and the “Abul Muin an-Nasafiy” Scientific Research Center at Karshi State University. The conference was opened by the Head of the Kashkadarya Regional Department of Tourism and Cultural Heritage, Deputy Governor of the region, A. Zakirov. The Head of the “Abul Muin an-Nasafiy” Scientific Research Center, A. Khasanov, familiarized the participants with the program and objectives of the conference, as well as the tasks set by the scientific research center and the work to be carried out.

Conclusion

The shrine of Abu Muin an-Nasafi is not only a historical and architectural monument, but also one of the important centers of Islamic science and spiritual heritage. The life and scientific work of the great orator and scholar Abu Muin an-Nasafi reaches the present generation through this place. For centuries, the shrine has served as a source of enlightenment, faith and spiritual purification for scholars, students and pilgrims. Today, one of the important tasks is to preserve the shrine, study its historical significance in depth and inform the general public. By studying the legacy of Abu Muin an-Nasafi, feelings of love for science, patriotism and respect for national values are formed in the younger generation. Therefore, this shrine deserves special attention as a priceless monument of not only religious, but also spiritual and educational significance.

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