



**SIGNIFICANCE OF SULTAN MIR HAYDAR MAUSOLEUM IN  
UZBEKISTAN**

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| <b>ABSTRACT</b>  | <b>KEYWORDS</b>  |
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| <p>This article clarifies the structure and history of the architectural monument of Sultan Mir Haydar which was located in the Kasbi district of the Kashkadarya region, including the life path and names of His Highness Sultan Mir Haydar.</p> | <p>Sultan Mir Haydar, mausoleum, mosque, Great Silk Road, Amir Temur, courtyard, hadith, descendant.</p> |

**Introduction**

As of January 1, 2022, the total number of tangible cultural heritage objects in the Republic of Uzbekistan was 8,210.

From this:

Archaeological monuments – 4797

Architectural monuments – 2266

Monumental art monuments – 617

Attractions – 530 [1].

More than 4,000 of these cultural heritage objects are included in the UNESCO World Heritage List. Currently, special emphasis is being placed on the restoration of all cultural heritage objects, historical monuments, and ancient objects in need of repair. Preservation of this type of cultural heritage is one of the main factors in preserving the nation's history and nationality. It is known that today there are 1468 objects of cultural heritage in Kashkadarya region. Sultan Mir Haydar memorial complex in Kasbi village of Kasbi district is one of such ancient places.

Sultan Mir Haydar was born in 1275 in the city of Qayim, Khorasan. His real name was Khaja Shamsiddin ibn Sheikh Jamaluddin. Also, Sultan Mir Haydar is a descendant of Hussein, the grandson of the Prophet Muhammad. This person is an expert in hadith, jurisprudence and Sufism [2]. This man is the grandfather of the elder Amir Temur Mir Said Barak. In the 14th century, he traveled from Mecca to the Nahab province to spread Islam and died there around 1365–1366 (766 AH).

The architectural monument of Sultan Mir Haydar (15-16 centuries) is located in Kasbi district of Kashkadarya region. The memorial complex consists of the mausoleum of Sultan Mir Haydar, a three-domed mausoleum, a shrine, the mausoleum of Said Mir Momin Samarkandi, a porch, a minaret, winter and summer mosques. The complex of Sultan Mir Haydar is located in the western part of the ruins of Kasbi city. It occupied an area 100-120 meters long from south to north. The complex is surrounded by cemeteries on both sides. That is why it is surrounded by a wall. The complex consists of two parts [3]. Mausoleum of Sultan Mir Haydar was built by Amir Temur.

The complex (area 90 x 40 meters) consists of closed and semi-open buildings and 3 courtyards. From the southern courtyard with a wide stage, you enter the mosque with a row of columns (built in the 16th century), and from there you go to the central courtyard. There are ancient mausoleums on the north and east sides of the courtyard, and a porch on the south and west sides. A path along the western wall of the porch (area 11.6 x 6.6 meters) leads to the northern courtyard. In the yard there are marble mausoleum from the 14th-16th centuries. The mausoleum consists of 3 rooms. The rooms are divided into four-sided walls and arches. Between the 3 shelves of the small mihrab on the walls, there is a smoke path for the lights. The corners of the eaves are decorated with small muqarnas. In the first mausoleum (area 3.3 x 3.3 meters) the monument of Said Amir Shamsiddinbek alhoji Haydar is preserved. Sagana is made of dark gray marble. It is dated 897 AH (1491 AD). In the second mausoleum (area 5 x 5 meters) there are 3 saganas belonging to unknown people [4].



**1-figure. Sultan Mir Haydar mausoleum**

The first of these mausoleums was built during the reign of Amir Temur, and the second during the reign of Abdullah Khan II, a descendant of Shaibani Khan [4]. The mausoleum has a dome, 5-sided brick muqarnas are built in the corners. Akhliboy mausoleum (area 4.4 x 4.4 meters) built separately on the eastern side of the middle courtyard is estimated to be from the 14th century. In the mosque, the prayer hall (area 20 x 9.6 meters) is adjacent to the mausoleum from the south. Its decorations belong to the 13th-19th centuries. The central part of the mosque rests on shield-shaped arches with a wide row of columns, a flat gable, and a low dome. The corners of the shelf on the wall are decorated with curved edges. The minaret in front of the mosque (height 8.5 meters) was built from bricks of old buildings

(late 19th - early 20th centuries). [5] But the bricks used for it belong to the 13th century and were taken from another structure in the city of Kasbi. The lower part has been repaired several times. The Sultan Mir Haydar complex was taken over by the cultural heritage department of Kashkadarya region. The Great Silk Road passed through the city. Therefore, according to the testimony of history, the city of Kasbi was the most prosperous and rich city and was called “City of Egypt”. In the city, together with science, national handicrafts of the people have been developed and this tradition has been preserved to this day. Even now, potters, confectioners, bakers, blacksmiths, embroiderers and goldsmiths live and work in Kasbi village. [4]

Since it was a city located on the Great Silk Road, there were dozens of caravanserais and cisterns here. The complex includes the mausoleum of Sultan Mir Haydar and Said Mir Momin of Samarkandi, chillakhana, porch, minaret, winter and summer mosques and 2 cisterns. The 1-meter-long, 89-centimeter-wide gray marble tombstone, typical of the Timurid era, carved by skilled masons and engraved with silent inscriptions by famous calligraphers, has attracted the attention of experts. Since the tombstone is valuable, it is not difficult to know that this tomb belongs to an influential person. The saint who has been visited for centuries is the great saint Sultan Mir Haydar, whose real name is Khoja Shamsiddin ibn Sheikh Jamaliddin.

According to Akmal Saidov’s pamphlet “Amir Temur and Sultan Mir Haydar Father”, three tombstones were placed in the name of Sultan Mir Haydar. The first tombstone was placed by Amir Temur. On the tombstone on the north side of the architectural complex, verse 18 of Surah “Ali Imran” from the Holy Qur’an and the following definitions and genealogy are described in Arabic. Its translation is as follows: “This is the grave of a great, proud imam, sheikh, worshiper of God, sultan of preaching, solver of subtle knowledge, teller of the knowledge of truth, orator, noble, scholar of jurisprudence, guide of people, extremely pious, one of the imams of Ahl as-Sunnah wal-Jamaa, to the world. a famous scientist, the pole of sheikhs, the pride of saints, a great pilgrim, one of the happiest people on earth. The genealogy of Sultan Mir Haydar, who is a descendant of the Prophet’s (pbuh) daughter Bibi Fatima and his son-in-law Hazrat Ali (r.a.), is as follows: Amir Shamsiddin Haidar amirul kabirul karim ibn Jamaluddin ibn Shamsiddin amirul-kabir Haydar al-Husayn Nasafi ibn amir Ahmed ibn Said amir Husain ibn amir Abdullah bin Amir Ja’far bin Ibrahim Murtaza bin Amir Musa al-Qazim bin Amir Imam Ja’far Sadiq bin Imam Baqir Imam Zainul Abid Imam Husain Hazrat Ali Murtaza raziyallahu ta’ala (month of Ramadan, date 766 Hijri)”. [6]

The inscriptions on the tombstone itself show how Amir Temur treated Sultan Mir Haydar and how much he praised him. According to the book “Manoqibi al Khosa al Khoja Mir Haydar Sultan”, the birth of Khoja Shamsiddin was predicted by Father Hakim. That is, Sulayman Bakirghani told his uncle Hazrat Sayyid Muhammad Abdullah that the saint would be born in the house of Sheikh Jamaluddin. Sultan Mir Haydar was born in 1275 in the city of Qayim, Khorasan. There was a fourth child in the family. His father, Sheikh Jamaluddin, taught students at the madrasa. Therefore, Mir Haydar was mainly raised by his uncle Sayyid Muhammad Abdullah. At the age of 4, he went to a madrasa, at the age of five he learned the alphabet and writing, at the age of 6-7 he memorized the hadith and became a disciple of the reciters.



**2-figure. The courtyard of Sultan Mir Haydar shrine**

He learned the Qur'an, hadith, fiqh, ijma, the science of recitation and tawjid from Sheikh Jalaluddin Kohaki, Abdullah Zamakhshari, teacher Olavuddovla and Sheikh Khurasani. At the age of nine, he reached the level of reciting the Qur'an in seven different ways. At the age of ten, he went on Hajj with his uncle. In the madrasa there, he befriends Ramziddin, the son of the Makkah Mukarrama Emir. It is said that Khwaja Shamsiddin was the cause of healing of Ramziddin's illness with a prayer, and he caught the attention of the emir. The emir of Makkah, who was happy about this, sent his son and Sultan Mir Haydar to Egypt to study. After returning to Makkah, he is examined by experienced sheikhs in the emir's palace. At the age of 14, Khoja Shamsiddin, who successfully passed the test, was announced as the imam of Mecca and Medina and the teacher of the two Harams. When he reached adulthood, he was known as a mature scholar with his knowledge, following shariat, tariqat, enlightenment, and truth. It is even written that the people of the Egyptian madrasas, the students of Baghdad and Istanbul found answers to the questions that could not be solved by the people of the Sunnah wal-Jamaa and the hadiths

of Imam Bukhari. This is the reason why he is glorified as “Waliullah Mir Haydar”. As noted in the authorities, “The goal of that person was to convey the Sunnah and ways of the Prophet of the End Times (pbuh) and the religion of Islam, mentor his students, teach even a drop of the river of knowledge, and leave an exemplary mark”. Of course, Sultan Mir Haydar was determined to achieve his goal.[7] According to the Maqamat, Khoja Shamsiddin had a dream at the age of twenty-nine. In a dream, Hazrat Ali (r.a.), Ahmed Yassavi, Hakim Ata and Aikhoja Vali ordered him to go to Khorezm and become a scholar and defender of Islam. That is, with this, it becomes known that the saints informed from the unseen that Khwaja Shamsiddin had reached the level of piracy in the tariqat and the status of sultan. Accordingly, at the age of thirty, he came from Balkh to Kunduz and then to Chorjoi. Hubbi Khoja, Hasan Khoja and Polwani Ahmed met him and took him to Urganch to the Hakim father's house. Khoja Shamsiddin spent forty days studying the Qur'an. At the age of thirty-two, he came to Kasbi fortress in the Karshi desert. Sultan Mir Haydar died in 1366 at the age of 92. Before the execution, he handed over the Sufi hoop and staff to Abu Turab Nakhabi and said: “This path went from Ahmad Yassawi to Hakim father, then to Zangiota, and then to me. I also followed their teachings and wisdom and reached the end of the path, I taught without any changes, I did not eat someone else's bread, I earned my own bread after my work. I was nourished by God's water and sustenance. I didn't receive any favors or gifts from anyone. What I earned, I gave to orphans, I spent it on the path of knowledge. I did not worship other than Allah, I did not bow down, I perfected the knowledge of the scholars of Sharia. I did not deviate from the path of Muhammad. I have become an example for you in the way of manners” With this will, father Mir Haydar encouraged his students to follow his path.

## Conclusion

Today, as a result of the attention paid to our cultural heritage, the interest of the beaches in the history, values and monuments of our country is increasing. In particular, the improvement of the infrastructure of the Sultan Mir Haydar pilgrimage site and additional archaeological research have made the flow of tourists there popular. As a result of archeological research, new findings were discovered in the shrine's territory, and the person of Sultan Mir Haydar was clarified more and the people's respect for him increased.

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