

History of Hakim Mullo Mir Mosque

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ABSTRACT: This article provides information about the Hakim Mullo Mir mosque, a bright example of the architecture of the Shaibani period, and the person who built it. The past of the mosque during five centuries and the period of memory of the Shabanites have been discussed.

KEYWORD: mosque, madrasah, master, fatwa, Sufism, sheikhs, khanakah, mausoleum, documents.

INTRODUCTION

The mosque of Hakim Mullo Mir is located in the village of Hakim Mullomir, Urganjiyan Mahalla, Romitan District of Bukhara Region. In its time, Khanaqah reflected the potential of the area, it was a place where mystics gathered and held religious ceremonies, a place where dervishes lived, a mosque where people gathered to pray, and a place where religious and worldly knowledge was taught, such as a madrasah. In addition, the mosque was a library, a medical facility, a hotel, a caravanserai, a place where sacrifices were made and donations were distributed. Also, the person who built this mosque or a great saint was buried and served as a mausoleum. So, the house reflected the potential of the region and performed the function of a complex religious and social infrastructure.

DISCUSSION

Before talking about the history of the mosque, it is appropriate to dwell on the question of who Hakim Mulla Mir was. He was born in the village of Dekhainav near Dushanbe. He also came to Bukhara to study during the reign of Abdullah Khan II (1556-1598).

He lived in the city of Bukhara in the village of Kosagaron, that's why the surname Kosagaroni was given. Hakim Mullo Mir's master was Maulana Asamuddin, and he thoroughly studied the Quran and Sharia science from his master. According to some narrations, when Abdullah Khan II fell ill, no doctor in the country could cure him. Abdullah Khan II gave the nickname "Hakim" to Hakim Mullo Mir, who treated him [1].



During the reign of Abdulla Khan II, Hakim Mulla Mir was promoted to the highest religious position, Sheikhul-Islam, which was called “Shaykhul-rais” or “Shaykhul-islam”. Hakim Mullo Mir also gave a religious advice (fatwa) and showed the right way to the work being done in the country. According to the book “Tuhfat az-zoirin”, it is mentioned that Hakim Mullo Mir was famous as a scientist. Hakim Mullo Mir has several works on religious Sufism and commentaries on works [1].



A side view of Hakim Mullo Mir Khanaqah

According to the sources, Fakhriddin Ali as-Safi, the son of Husayn Vaiz Koshifi, was a poet, writer and historian, and his book “Rashahoti ain al-hayat” was written on the basis of Hakim Mullo Mir’s recommendations and specific directions. Hakim Mulla Mir was awarded the titles of “Hakim” and “Qutub ul-Aqtab”, that is, the pole of poles. “Qutb ul-Aqtab” means the title given to the most high-ranking sheikhs. According to historical sources, the title “Qutb ul-Aqtab” was given to only two people in the Muslim world [4].

According to the National Encyclopedia of Uzbekistan, “Hakim Mullo Mir’s Khanaqah” was built in 1571-1572 by Hakim Mullo Mir, a great representative of Sufism, popularly known as “Hazrati Eshon”.

The reason why Khanaqah is called Hakim Mulla Mir is that Hakim Mulla Mir’s grave was here, besides, Abdullah Khan II allocates a large waqf land, a khanaqah was built on the land of the foundation itself, and a mosque was built from that khumdan by Mir Dostimbiy Arg’un, one of Abdullah Khan II’s special servants, in honor of Hakim Mulla Mir, and the khanaqah was built in 1570-1571 [2].

Hakim Mullo Mir was buried in a different room in front of the house, where it is written that he died in 1587 on a marble tombstone with a restored book. Khanaqahs as special buildings were known in Turkestan even before the time of Amir Temur, especially since the 16th century, they were built on a large scale. Over time, the function of the khanaqah changed, and by the end of the Middle Ages, the khanaqah became a place where dervishes performed zikr - samo. In general, a large room in religious architectural structures (mosque, madrasa, etc.), public buildings built for pilgrims, hujras, a large room intended for conducting Sufi exercises and hujras built around it, and the dome-shaped outer part of neighborhood mosques is also called khanaqah [3].

Large khanaqahs are attractively decorated with samples of applied art (hand painting, painting, wood carving, etc.), Khoja Zainiddin, Nadir Devonbegi, Faizabad, Chor Bakr, Qasim Sheikh khanaqahs in Bukhara were all built in this period. Except for the Nadir Devonbegi khanaqah in Lyabi Hauz.

Hakim Mullo Mir’s house is rectangular, double-sided, 21 meters and 17.5 meters in length. The width of the main gable is 20 meters including the corner towers, the total height of the building is 17 meters. In the center of the building is a square-shaped hall (8.5x8.5 meters) which is covered with a large octagonal dome. The dome is placed on an 8-sided plinth, and there are arched windows in the plinth. The bowls of the Iraqi muqarnas in the arched arches under the dome are decorated with blue and red colors. Inside the bouquets, a spiral staircase leads to an arched cage, in which there is a passageway to the roof of the khanaqah through an open arch.

The public house is entered from the main porch and smaller porches on both sides. The main entrance door is traditionally built with a high gable, the door jambs are made of baked bricks, the interior is simple, arched, ledges, and the altar is decorated with luxury. There are also many entrance doors on the sides of the khanaqah. On both sides of the Khanaqah, minarets with a height of 20 meters were built on the base of an octagonal pyramid, and these minarets were covered with a dome.

On the 1st and 2nd floors in the corners of the building, there are rooms for residents and visitors and 16 auxiliary rooms. The building is made of square bricks (25x27x6cm). The difference between khanaqahs and other buildings is that in them the public house was usually built in a square shape and they mostly consisted of one dome. Khanaqahs were usually rectangular and had several entrances, unlike mosques. The building is considered a unique architectural monument, and all three sides of the building are built with gables in the form of a beautiful and cozy ensemble.

The Khanaqah was built in accordance with the architectural traditions of the period before the Mongol invasion in Central Asia, i.e., without decorating the building with mysterious ceramic patterns and colors, like the Somonites’ mausoleum, the facade walls were built using the natural color of smooth baked brick. In this case, the building looks much simpler, but in this way, an effort was made to ensure the longevity of the structure. Because as many mysterious ceramic patterns were added to the building, the passage of time and the partial change of the construction technology caused various problems in the repair [4].

RESULTS

Hakim Mullo Mir's khanaqah has been less affected by the times compared to other khanaqahs. In the historical sources, we did not find any information about its renovation during the past period.

The proof of the similarity of the sizes of the buildings of those times is that during the renovation of Hakim Mullo Mir's house, the imam-khatib of the Khoja Bahovuddin mosque donated the entrance door, which was previously used in the house of Abdulaziz Khan, and was later replaced due to the installation of a new door. This door was installed instead of the entrance door of Hakim Mullo Mir's house.

During the period of the Bukhara Emirate, a lot of land was dedicated to this mosque, which we can see in about ten documents in fund 323 of the National Archives of Uzbekistan.

After the independence of Uzbekistan, the khanaqah was renovated and registered as a mosque on September 23, 1998, and was given to worshippers. Today, the mosque is in need of repair. Since 2009, Murotov Ghalib Toshevych has been the imam of the mosque.

CONCLUSION

To sum up, it is known from history that the role of mosques, madrasas, and khanaqahs in raising the spirituality of the Uzbek people was incomparable. Among them, Hakim Mullo Mir mosque has been serving for raising the spirituality of our people for several centuries. It is our duty to preserve Hakim Mullo Mir Mosque and pass it on to future generations.

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