



**HISTORY AND REPAIR PROCESSES OF THE MOGAKI ATTORI
MOSQUE, OR ATTORI MOSQUE HISTORY AND REPAIR
PROCESSES**

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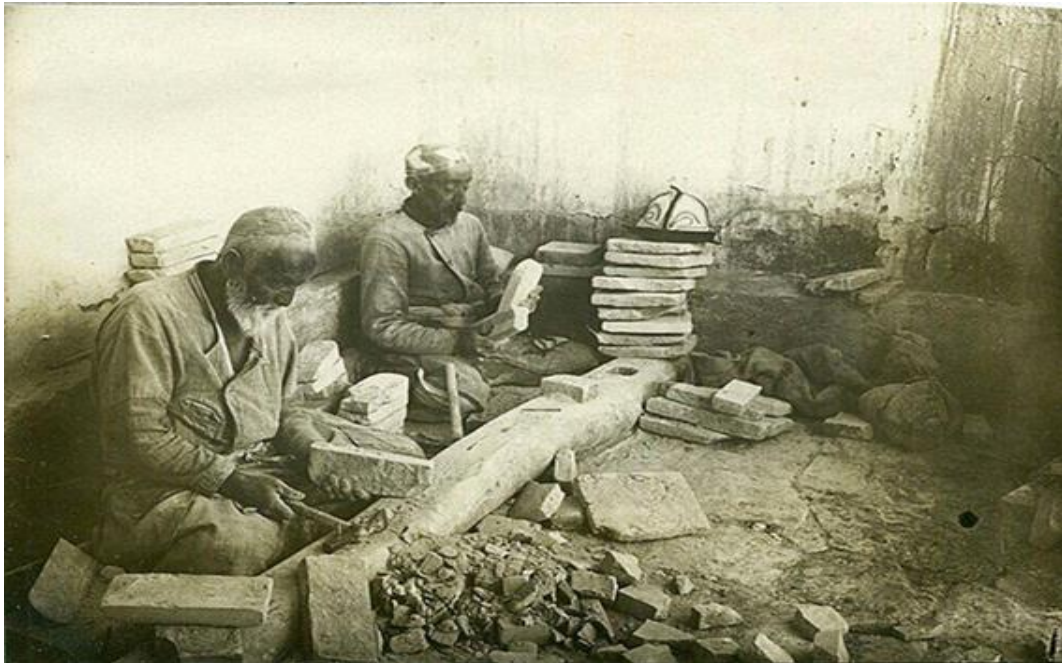
ABSTRACT	KEY WORDS
In this article, ulmiy research on the study and research of more than 140 architectural monuments, historical architectural monuments erected in Bukhara in the last centuries, the establishment of Khwarezm Samarkand and Bukhara restoration school when the Mughaki attori mosque was restored , as well as the history and repair processes of the Mogagoki Attori mosque, which has kept Bukhara to this day in recognition as a "museum city“, its role in the development of the culture of ours.	"Museum city“, Bukhara“, Buddhist shrine", Mokh temple, Magoki-Attori mosque, somonian mausoleum, archduchy, archaeological layers, V.A.Shishkin, restoration, repair, arch, column, Dome, geometric decoration, reconstruction.

Introduction

Religious buildings in pre-Islamic Bukhara are closely linked to the avesta religion, a local manifestation of Zoroastrianism. Along with the Zoroastrians, Christians and Buddhists also lived in Bukhara (one of the assumptions is that the name of the city itself is associated with the word vikara, which means “Buddhist shrine”). However, the most common was the maji (Zoroastrianism) religion. Historians note that there were many atoshdans (fire-worshipping shrines) throughout the Bukhara oasis, in particular in Bukhara and Paykend. One such shrine was located in the city of Bukhara, in the market of Moss, named after the God of the moon. On national holidays, clay and wooden idols were sold here. The importance of this ceremony is evidenced by the fact that the Ruler of Bukhara himself sat on his throne near the synagogue. The Magoki-Attori mosque was later built on the site of the Mokh temple.

Early mosques were established in Moverannahr (as the Arabs called Central Asian Mesopotamia) by the Arabs even in the process of conquering some of its territories and only in the main cities with the aim of converting the population to a new faith; they were often erected on the site of pre-Islamic religious buildings. Thus, in Bukhara, the Magoki-Attari mosque appeared on the site of the former fire temple. Its history goes back to the distant Sogdian country, where the Max (Moon) market is

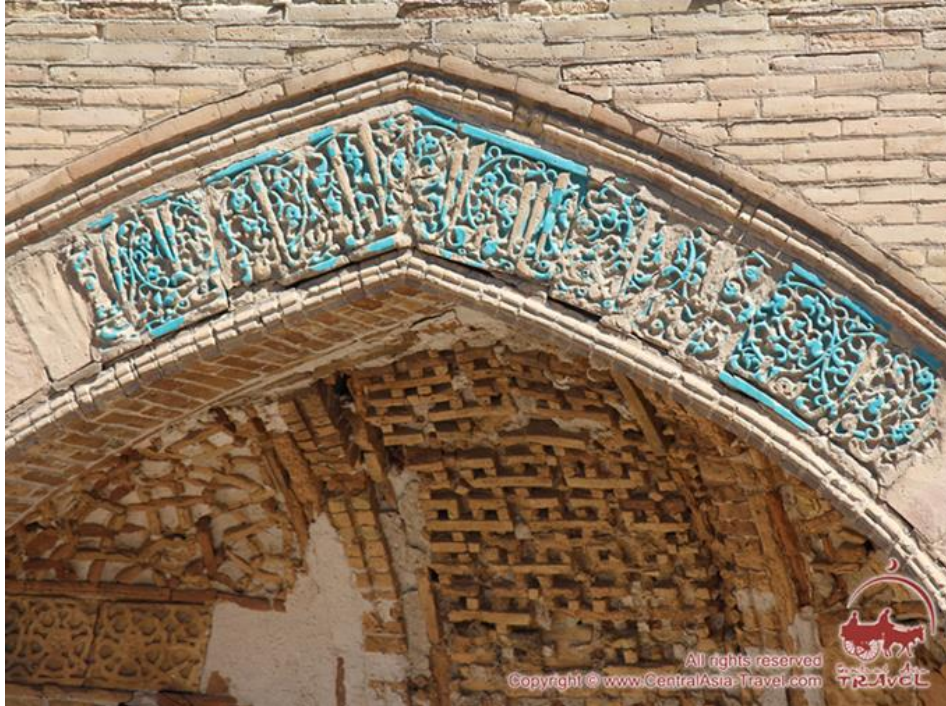
located, where the synagogue and the Navruz were New Year's Eve parties, where the images of the gods of the people were sold. With the decision of Islam, the first mosque in the area of bazaars, between Shahrستان and the Shohrud canal, which operated here from pre-Islamic times to the 1930s, was erected on the site of a pagan temple and was called "Mah". In another version, a firecracker who embraced Islam converted the Mah house into a mosque.



1930 < BR >

The Magoki-Attori mosque is located in the heart of the historic part of Bukhara. Since the 16th century, this building with a high pedestal portal of the eastern facade and a two-domed dome is known as a neighborhood mosque. Archaeological excavations in the 1930s proved that the structure dates back to pre-Islamic times.

In early ad, there was a flaming Chapel on the site where the current mosque stands. Around the temple there was a busy market called Max ("Moon"), where merchants on the traditional ancient Persian New Year's festival - Navruz-sold samples of the fertility gods of the Zoroastrians. When Islam became the dominant religion in the area, the old pagan shrine was demolished and replaced with a mosque. During the excavations, archaeologists uncovered its floor on the basis of four foundations, finding the lower parts of its old walls and the remains of a 10th-century gunch plaster decoration. In the 12th century, the building was completely rebuilt. At that time, the charming southern facade of the mosque was preserved. To open the facade, archaeologists had to remove 5 meters of archaeological layers. An entrance door was made from the top of the east wall, and a small vestibule was added to the mosque hall, adjacent to it by a staircase and a low portal. In the niche above the entrance to the mosque is a mosaic building inscription indicating the date of reconstruction – 1548-1541-1942 or 1954-1547-48 (a fragment of the inscription survives).



Current appearance

The mosque originally had 6 pillars and 12 domes. Its main entrance the door lay outside the central line, on the long side of the building due to the lack of space here: the mosque was built between many shops inside the market, the design of the mosque, built in the 12th century, was almost identical to the principles of traditional architecture established only two centuries later. The main decoration of the mosque is located close to the decoration of the somonian mausoleum, and decorative brickwork here polished figure bricks are artistically assembled into patterns of scrolls, spirals and meanders. The main entrance has a slightly protruding portal, highlighted by a belt with a hood and carved pattern on stone columns. The patterned brick surface of the recessed archway slot has a small door. The arch ceiling is decorated with brick terracotta stalactites. The symmetrical half-columns attached to the pedestal portal are indicative of pre-Islamic architectural traditions.



Restoration works at Magoki-Attari mosque. Dismantling repair plaster the beginning of work on. 1930s. 1934-1935

By the beginning of the 20th century, the mosque was covered with Earth almost to the roof, with only domes turned into ruins and part of a 16th-century portal standing. In the 1930s, important archaeological research and restoration work was carried out here, which continued in the 1970s and 1980s[4]. However, V, who began excavations at the Magoki-Attari mosque. A. Shishkin was unable to reach the mainland by going deeper than 12 meters from the Earth's surface due to the strong flow of groundwater.

The interior of the mosque is made in the form of a net measuring 3x4, with a dome above each section. The two central domes were raised in high drums to allow light to penetrate.



Restoration works at Magoki-Attari mosque. Dismantling repair plaster the beginning of work on making. 1930s. 1934-1935

The mosque plan is rectangular, the building material is burnt brick. Extending along the east-west axis (19.4x15.5 m), the main facade faces South. The entrance door, decorated with a Monumental portal, turned east, along its axis there was a secondary entrance on the north wall. Inside, the ceiling of the Hall (17, 4x14 M) had six round columns, while the west wall had a vaulted mehrob nest (85x55 CM). The decoration is preserved only in the portal of the main facade of the mosque. The main element of his composition is a large house covered with a Half-Dome, which emphasizes the entrance to the mosque. It is decorated with a pointed arch reinforced by carved stone columns. Along its archivolt is a terracotta inscription ribbon, covered with turquoise glaze, carved in the "blooming" kufi inscription. Fragments of Epigraphy have been preserved using an unimproved terracotta technique carved on the cheek walls of the place. The front of the Portal columns are designed in the form of rectangular frames, into which closed quarter columns are installed. The decoration of the portal used smooth and carved bricks with various figure stones, relief girices filled with carved hook and terracotta, and borders with carved terracotta inscriptions. Archaeological studies have found that

the mosque was renovated in the 2nd half of the 14th century. its interior is decorated with painted maiolica and glitter, but at the beginning of the 15th century. the top of the portal collapsed.

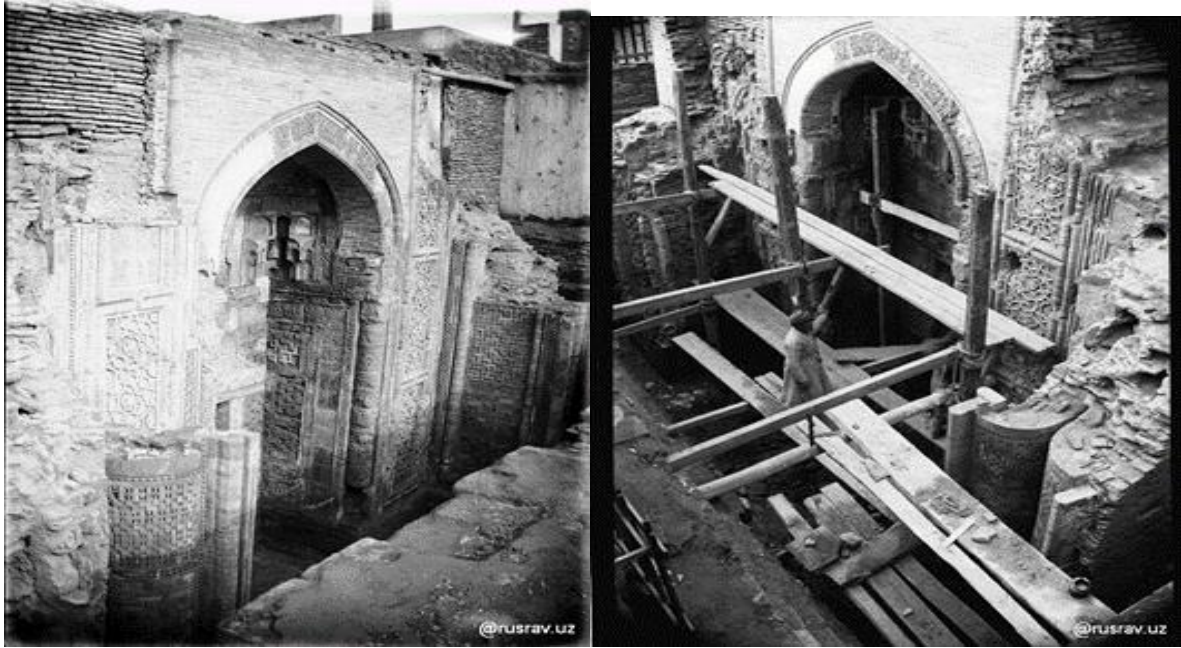


Current status

In the decoration of the mosque, craftsmen used a combination of bow-shaped bricks, added bricks, terracotta grilles and glazed tiles as inlays. Vertical pannels on the portal have Arabic diagonal inscriptions and embossed girix geometric ornament patterns. The variety of decorative forms of brickwork on the southern facade of the mosque and the amazing chiaroscuro testify to the high artistic skills of Bukharian architects and craftsmen of the XII century.

The Magok-I-Attari mosque is located immediately west of the pond and Lyabi-Khauz architectural ensemble. It is one of the few buildings in Bukhara that were partially (or completely) built before the Mongol invasion of 1219-1221. According to Edgar Knoblauch, it is the oldest surviving mosque in Central Asia, built on the foundations of a synagogue already in existence during the Sogdian era, a plaster mix of the monument for 1,000 years

due to the deterioration of the appearance and aesthetics of the building due to darkening, the need for fragments of the old mixture and preliminary processing (heating and grinding) during the repair period, the use of parts not only extended the life of the monument, but also became a way to create a quality and durable repair method. A worthy example of the study of repair and careful treatment of architectural objects, the time and monuments still recognized in those years developed a method of grinding and processing old bricks in the initial cleaning and repair of this cultural layer and repair plaster layer. Zasytkin and master Shirin Murodov were used in the reconstruction of Magokini.



1930 < BR >

By the beginning of the twentieth century. The mosque is almost to the roof covered with Earth, with only domes turned into rubble and part of a 16th-century portal rising; stairs descended from the street to the mosque. In the 30s, the 20th century mosque underwent significant archaeological research and restoration, during which the area in front of the ancient southern facade was cleared, and the unique decoration of the portal was restored. In the 70s, archaeological research was continued, the mosque was cleaned of cultural monuments (from three sides to the level of the 12th century, from the east to the level of the 16th century) and restored.

The moghoki Attori mosque, in particular its southern roof, dates from the 12th century, but this method was typical of the beginning of renovation work and architectural masterpieces with small dimensions and carved terracotta without tiles.

Archaeological research has shown that there were two monumental buildings on the site in the late 9th—11th centuries. The lower mosque had a flat ceiling on strong wooden beams reinforced by external brick walls, brick floors, carved wooden columns. According to archaeological data, it was on this site that there was a synagogue of fire worshipers, which was later adapted to the mosque; the exterior of the mosque was decorated with figural Stone made of sawn burnt brick. It burned down during the Great Fire of 1937 and became a ruin for a long time.



1937 < BR >

The ceiling of the mosque Hall, radically rebuilt from baked brick, is set on round columns, smaller in size[7]. The interior is decorated with paintings, clay carvings and a carved painted hook. Over time, the mosque fell into disrepair and was replaced by a new building in the second half of the 12th century, which has survived to the present day.

Since 1991, there has been an exhibition of Carpet Museum in Magoki-Attari mosque. Here are beautiful examples of Uzbek, Turkmen, Persian, Kazakh, Armenian carpets and rugs from the XVIII-XX centuries, ornaments of khurzhins, oatovs. Wool and silk items are decorated with geometric, floral, cosmogonic and zoomorphic patterns. The mosque is now converted into a carpet Museum.





Conclusion

As in a number of historical cities of Uzbekistan, dozens of large structures in Bukhara were on the verge of collapse, especially glazed and ornate buildings of the XV-XVII centuries. In 1925-1935, when the Mogaki attori mosque was restored, the Khorezm Samarkand and Bukhara Restoration School was established, and the pottery workshop also began to produce technologies for making glazed tiles using ancient methods and samples that did not differ from the old ones. Thus, until the end of the 1930s to fill in the missing parts of the agar buildings in 1940 (K. According to Kryukov, as early as 1937) Ozkomstaris opened courses for the training of Masters in Samarkand, leaving mature specialists from ancient cities. This school carried out extensive work on the renovation of the Mogokki Attori mosque, where master Shirin Murodov and other masters laid their foundations. The main focus is on strengthening the structures, the main part of the repair work. Unfortunately, there were many shortcomings in the repair work. Because we are witnessing the result of haste, blind approach to repair work. At the same time, since the repair work is carried out in the short term, it is worth noting that the resulting poor - quality repair is the neglect of the raw materials used in the repair. In other words, it is necessary to strengthen quality repair measures by eliminating the problems that restoration is not only the architectural monuments of Bukhara, but also most of the architectural monuments of our country, which are not solved today

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