



HISTORY AND ACTIVITY OF ORTHODOX CHURCHES IN KOKAND

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ABSTRACT

This article covers the process of the arrival of representatives of the Orthodox Church in Uzbekistan, their geographical location, as well as representatives of the Orthodox community of the city of Kokand in the Fergana region. In the context of this study, the main focus is on analyzing the dynamics and peculiarities of the development of the Orthodox community in the mentioned region. The work considers issues related to the historical, cultural, and social aspects of the presence of the Orthodox Church in Uzbekistan. Kalit so'zlar Bag'rikenglik, konfessiya, pravoslav, katolik, protestan, injil, bibliya, baptistlar, yevangel, adventist, missionerlik.

KEY WORDS. *Tolerance, confession, orthodox, catholic, protestant, bible, baptist, evngelical, adventist, missionary.*

INTRODUCTION

Uzbekistan is a multi-ethnic, multi-confessional country. To ensure peace and stability in a country with different religions, to establish the principles of mutual respect, patience, and tolerance in the activities of different denominations operating in the country, the history, teachings, places of worship and the role of religion in the development of society learning has theoretical and practical significance.

LITERATURE REVIEW

The main literature related to the researched topic can be divided into two periods. The first period, the colonial period of the Russian Empire. The literature created during this period mainly included statistical information, newspapers and magazines kept in the regions of the Russian Empire. The second period is archival documents stored in the National Archives of the Republic of Uzbekistan.

RESEARCH METHODOLOGY

In the process of writing the article, national methods were used, in particular, systematic, content, functional, comparative analysis, logical and historical approaches of prediction were widely used.

ANALYSIS AND RESULTS

After the Russian Empire conquered the territories of the region, the present Fergana region and its neighboring regions were ruled from Kogan in the early days. For this reason, representatives of the Orthodox Church of Christianity and the first churches appeared in the Kokan region. In the report of the governor general of Fergana region No. 3658 of October 14, 1876 to the governor general of Turkestan, it was suggested that in order to turn the khan's palace in Kok into a church, the hall of the khan should be adapted to resemble a church. In the estimate prepared for this work, a small amount of money was calculated, according to which Lieutenant Sinclair, assistant to the head of engineering works of the Fergana region, reviewed it, showed the graph, and with the given amount of money found it impossible to do the work. On October 14, 1876, the

governor-general of Fergana province requested funds in the amount of one thousand six hundred and sixty-four rubles and sixty tinyas in his report No. 3658 dated October 14, 1876 [1]. From the report of the Governor General of Ferghana region to the Governor General of Turkestan, it appears that the funds for turning the khan's palace into a church were not enough and additional funds were requested. On October 18, 1876 No. 795 of the Governor General of Turkestan, in the reply letter sent to the Governor General of Fergana Region, he allowed to allocate the necessary funds[2]. The church building in the Khan's palace is designed for 100 people and is decorated with various church equipment. In 1922, the church was named Holy Apostles Constantine and Helena[3]. We can see from the details that the first Orthodox church in the Fergana region was "organized" in the palace of Kokhan Khan. The room of Kokan Khan Khudoyor Khan, intended for holding various state ambassadors and ceremonies, was turned into a church. Construction of the second church in the city of Kokan began after learning that it would cause a great protest by the local people. This church was built in 1905 under the name of Nikolay Chudotvoro on K.Libknecht (now Khojand) street in the city. The church building was built of baked bricks and had a unique appearance. For many years, requests and a large number of applications were sent to the government for the construction of the church, in 1905, based on the project of O. Vasilev, construction work began in Kokand with the help of private funds and an estimate of 75,000 rubles. This church is designed for 400 people. According to the report of Turkestan Diocese on September 17, 1908, the size of the church's architecture differed from the Orthodox churches built in Andijan and Namangan by its size, attractiveness and originality. In the central part of the Kokan church, there are 5 arched domes, one big in the middle and four small domes around it. Above the main entrance rises a bell dome, which is perfect for the structure. During the construction process, a domed sail was installed over the lower and upper arches, and the church was built with bricks. Red brick imported from Russia was used for exterior decoration, and local bricks were used for the rest of the building[4]. The building of the Kokan church was completed in 1908. However, since the church did



not have bells according to Orthodox traditions, since 1906 the priest of the church in Kokon, Venedikt Bagryansky, appealed to the palace of Khudoyorkhan for the allocation of brass rifles to cast the bells. By 1910, the military governor with his help, he obtained a permit to receive brass rifles, which are being sent to the Turkestan Public Museum. A large bell was installed in the church, which was used for various purposes, in 1930. Later, there was a fire inside the building, and only the walls of the church remained. A 300-pound "Mikhail Skobelev" bell (to glorify the hero's name with each bell) and matching small bells were cast from Khan's rifles. The church was demolished in 1934.

This church, the third church in the city of Kokan, named "Kazanskoy ikoyan bojej materi", was built from 1905 to 1908. This is stated in the letter of gratitude written by I. Paradizov, the head of the church in Kokan, to Pavel Petrovich Khabarin, in the November 1, 21, 1910, issue of the journal of the Turkestan Diocese on the construction of this church. As a person who has been living in the city of Kokan since 1895, I can say that the construction of the church initiated by you and Abraham Nikolayevich Polushin made us happy. Until the church was built, we were limited to the military church, and its size did not meet the full needs of our battalion. Your arrival in Kokan made us very happy. When there was a military church in Kokan, many people avoided coming to worship because of the smallness, inconvenience and crowding of the place. The construction of the new church removed such excuses, and eventually people who had never been to a church began to come to worship here. This builds confidence in a person. It saves many people from neglecting prayer, disbelief, and a bad mental state. The place where the church is to be built in Kok was said to be unsuitable by the local engineers and government officials. But later, on the initiative of Pavel Petrovich Khabarin, the construction of the church began. Soon the construction of the church was completed[5]. The church building was blown up in 1937. Today, none of the Orthodox churches in Kokan have been preserved, and later, in the place of the church of Svyatoga Nikolay Chudotvortsya, it was built in 1945 under the name "Kazanskoy ikoyan bojej materi". This temple is visited by 40-50 believers on normal days and up to 100 on holidays.

CONCLUSION

In conclusion, we can say that representatives of this confession, who are foreign to the region, did not encounter any resistance or obstacles when they settled in the territory of our country and carried out activities in this place. This attitude can be expressed by the fact that the nationalities and peoples living in the territory of our country are tolerant and tolerant towards representatives of other religions. In this day, representatives of the Orthodox Church, along with representatives of other religious confessions, freely practice their beliefs and prayers. They like representatives of other confessions have been given legal status.

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