
TASHKENT REGION LOCATED CHURCHES ABOUT

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Abstract: This in the article Tashkent in the province located chererkov and their history when who by build that was done about information reflection reached.

Keywords: Tashkent, churches.

INTRODUCTION: The process of the spread of Christianity in Uzbekistan has been the subject of research by many specialists. One of them is the prominent Russian orientalist V.V. Bartold, one of whose studies was devoted to the Syriac epitaphs found in Yettisoy. V.V. Bartold returned to this topic several times in his studies on the history of Transoxiana in the pre-Mongol period. This topic has also been studied by such researchers as G.I. Bogomolov, Yu.F. Buryakov, L.I. Zhukova, A.A. Musakaeva, G.V. Shishkina, 3.I. Usmonova, L.I. Albaum, I.D. Ivanitsky, T.V. Belyaeva, B.A. Abdulgozieva, V.D. Goryacheva, S.Ya. Peregudova, K.M. Baipakov, L.V. Underova.

A number of information is also provided in the reports of the adviser F. Girs, who worked in the Turkestan region . Girs, who was the senator-auditor of the Turkestan region, in 1880, included information that the local population observed with interest the Orthodox worship services held in churches. As is known, Orthodoxy entered Central Asia in the middle of the 19th century after the conquest by Tsarist Russia. The first Orthodox were soldiers, civil servants, and later resettled peasants. The first Orthodox church of the Russian military was built in 1847 in the Raim fortress of the Syrdarya region.

The documents of the Central State Archive and the publications of the newspaper "Turkestanskije Vedomosti" also play an important role in the information about the Orthodox people living in Turkestan and the churches built. In particular, it is possible to find information that in 1868 the Orthodox population in Turkestan was more than 20 thousand, the main part of which (i.e. $\frac{3}{4}$) lived in the Ettisuv region, that in the late 19th and early 20th centuries, Muslims built Orthodox churches in the village of Bogoroditskaya in Tashkent district and in the village of Kornilovskaya in Shymkent district, and that in 1868 there were 30 Orthodox parishes in Turkestan, which were divided into three administrative-territorially: Zailiysk, Lepsinsk and Tashkent .

In 1871, by order of the Russian emperor, the Tashkent and Turkestan diocese was established, with its center in the city of Verniy (now Almaty). In 1916, the center of the diocese was moved to Tashkent. In 1936, the diocese was divided into two: the Tashkent and Central Asian diocese and the Almaty and Kazakhstan diocese. The Tashkent and Uzbekistan diocese of the Russian Orthodox Church in Tashkent is the Metropolitan District of Central Asia.

General Golenberg V.A. in his book on the history of ancient churches in Turkestan gives information about the Spaso-Preobrazhensky Cathedral (Tashkent) - a demolished Orthodox cathedral of the Tashkent and Uzbekistan diocese of the Central Asian Metropolitan District of the Russian Orthodox Church . The book also contains information about the opening of the Turkestan Teachers' Seminary in Tashkent in 1879, which was intended to train Orthodox teachers-mentors, including teachers for schools of the Russian nationality. "Turkestanskije Vedomosti" reports that in 1887 a church-primary school was opened under the Tashkent Joseph-Georgian Church, named after Saints Cyril and Methodius , with 24 students, and that this two-year school was described as "exemplary", and that later a second primary school was opened in Tashkent - under the Spaso-Priobrozheny Cathedral . No other such schools were opened in the regional center. In 1912, 141 students studied in these two schools in Tashkent.

Evangelical Lutherans arrived in Uzbekistan in the second half of the 19th century as part of the military and administrative staff of Tsarist Russia. According to reports, in 1886, 285 Lutherans lived in Turkestan. In 1896, the first church, a "kirkha," began operating in Tashkent.

The formation of the Evangelical Lutheran Church in Central Asia is associated with the conquest of these lands by the Russian Empire in the second half of the 19th century. Among the Russian military and civil servants were citizens of German, Baltic, and Swedish origin. They organized the first Lutheran community, which began its official activity in Tashkent in 1885. In 1896-99, a Lutheran church (kirkha) was built.

The first independent Catholic diocese in Uzbekistan was established in the city of Urgench in 1340. The number of Catholics expanded as a result of the migration of Poles, Czechs, and Lithuanians to Turkestan in the late 19th century and the deportation of Germans, Poles, and Austrians captured during World War I to this region.

the Neo-Gothic Cathedral of the Sacred Heart of Jesus (Святейшего Сердца Иисуса) began in 1912 at the initiative of the priest Iustin (Justin) Bonaventura Pranaitis (1861-1917) according to the design of the Polish architect Ludwik Panczkiewicz (1893-1935). The construction was carried out by Catholic soldiers serving in Tashkent, and later by high-class engineers, sculptors, and stonemasons brought from outside the city.

Catholic priest of Lithuanian origin, author of anti-Semitism studies. Pranaitis

A treatise published in 1913 on the topic "The Secret of Blood in the Jews" is cited in the research. After the death of Pranaitis in 1917, priest Boleslav Rutenis continued the construction of the cathedral. After the revolution, the construction of the temple was stopped due to lack of building materials.

The church currently belongs to the Catholic Franciscan Order. The Crypt-Chapel, located on the first floor of the cathedral and historically the earliest part, was built before 1916. Mass is held there on weekdays. On the wall of the Hall of Saint Anthony of Padua, located on the first floor of

the church, there is a mosaic panel symbolizing the mystery of the Sacred Heart of Jesus and a statue of Saint Anthony of Padua.

The German Evangelical Lutheran church building, closed by the Soviets in 1937, was restored by the Ministry of Culture as a historical monument in 1977. In 1990, the Ministry of Culture gave permission for worship in the church. On September 8, 1992, the church was officially registered. By a decision of the Cabinet of Ministers of May 3, 1993, the Church (Kirkha) was returned to the Lutherans.

In 1992, the German Evangelical Lutheran Church was officially registered and the “kirkha” building was returned to the Lutherans. Currently, there are 2 registered Evangelical Lutheran churches in the republic (one each in Tashkent and Fergana region). These churches are mainly attended by citizens of German nationality. Services are conducted in German. The main religious sources are the Bible, the magazines “Blagaya Vest” and “Der Bote – Vestnik”, as well as the books of Martin Luther.

The head of the Central Asian Metropolitan District is also the Metropolitan of Tashkent and Uzbekistan. The book "In the Footsteps of the Apostle Thomas" was published in Moscow in 2011 by the head of the Metropolitanate, Vladimir (II), in which Metropolitan Vladimir describes the stages of the history of Christianity in Central Asia from the 4th century BC to the second half of the 20th century, and this monograph is a serious historical and theological study written in this area.

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