

ACTIVITY OF CHURCHES AND EDUCATIONAL INSTITUTIONS AT RUSSIAN RESIDENCES OF EMERGENCY BUKHARA (LATE 19th - EARLY 20th CENTURY)

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ABSTRACT

This article provides an overview of the history of churches and schools in the Russian settlements of the Bukhara Emirate in the late XIX and early XX centuries through the analysis of archival documents and historical literature. Based on the analysis of archival documents and historical literature, this article gives an overview of the history of churches and schools in the Russian settlements of the Emirate of Bukhara in the late 19th and early 20th centuries.

KEYWORDS: Priest, Deacon, Prayer, Religious Ceremony, Salary, Church Bell, Building, Fundraising, Religious Need, Literacy Curriculum, Textbook, The Military.

INTRODUCTION

Since the late 1880s, Russian subjects began to settle throughout the Emirate of Bukhara and create special settlements. The social composition of Russian citizens was diverse, including the military, officials, merchants and businessmen, industrialists, intellectuals, workers and employees, peasants and artisans. Many Russian families (in fact more than 20 nationalities and nationalities of the Russian Empire) moved entirely to the cities and villages of the emirate. In order to meet the spiritual and religious needs of Russian citizens, dozens of churches and houses of worship have been built in the Emirate's settlements, and educational institutions have been established at these religious institutions. This article deals with their activities in as much detail as possible.

The construction of churches and prayer houses (houses of prayer) to meet the spiritual, psychological and religious needs of the population began in the 1880s in the cities of the Emirate of Bukhara, near towns, railway stations, steamboats, military border posts. The archives have information about plans and projects for the construction of church buildings in the cities of New Bukhara (Kogan), Karki and Chardzhou, schematics and drawings, cost estimates, and numerous documents on the provision of temples by priests, deacons.

There was even talk of Saint Petersburg, the central city of Russia, sending priests and clergy from Moscow to Bukhara. According to the newspaper «Russian disabled», in 1888-1891 the

construction of a Russian church in the new city of Bukhara was one of the first. Soon, on the site of houses of worship in Chardzhou, Saray-Kamara (East Bukhara) were built temples, Sunday schools for children of

Russian origins were opened. In the churches, the populace and the military believed together.

National Archive of Uzbekistan, (IKA) Foundation I-961, list 1, volume 1378, sheets 1,2,3, collection of volume 1034, sheets 445,446.

OMA I-961 Foundation, List 1, Volume 1034, Pages 762-763, Collection 669, Rev. 45, Foundation OMA I-3, List 1, Collection 184, Volume 59-page, Newspaper “Русский инвалид”, Выпуск №257, 26 ноября. OMA I-961-Fund, 1st sheet, 1081-fold volume, Vol. 578, 579, 578-l. I-461-Fund, 1st sheet, 1818-fold volume, 146 147-l.

Some military garrisons also organized the construction of churches in which officers and soldiers, their wives and children performed religious rites. In 1897, there were only 683 soldiers living in Patta Gissar, including family members, and the church was served by the Venerable Alexey Markovsky. In the church in the border settlement of Dvortsovo (East Bukhara), the military prayed together with the peaceful population.

Vitaly Starkov was a priest in this village with a population of 3,000. In the city of Termez there was a prayer house for believers of religious denominations such as the Baptist, Staráver Christian faith. It is known from the archives that churches in the settlements were built in three different ways. They were built at the expense of public funds, at the expense of the people and person assisting freely to someone, and, thirdly, at the expense of private persons. In particular, the church belonging to the Amu Darya military brigade was built by retired colonel D.N. Russian Empire. As for the configuration of the churches, they are mostly made of burnt bricks, the roof is covered with an iron chiton, the church is surrounded by an iron fence, and near the churches there is a cemetery, which is surrounded by a clay wall. The churches are magnificent, up to 8 arches (1 archin - 72 cm). The church, built in 1888 in the city of Chardzhou in 1913 looked like this. The church is made of pine, the floor is low, the ceiling is whitewashed, the roof is covered with a chiton, the inside is painted white with several bells. In the church there was one priest and his assistant, and the priest was paid 600 roubles a year, and his assistant 240 roubles. In addition, the priest was given 240 roubles a year, and his assistant 100 roubles. The entrance and inner doors of the church are richly decorated and attractive, and the large glass windows are slashed with iron grilles.

OMA I-961 Fund, Schedule 1, Volume 1081, L. 581, O. L. 581, L. 582, O. L. 582.

OMA I-961 Foundation, Schedule 1, Volume 1081, Sheets 564, 565, Sheets 580, 581, Back of Sheet 564.

OMA I-961 Foundation, Schedule 1, Volume 1081, Sheet 365.

The study found that the church bells were mostly of five different weights. 1) 10 pounds 35 pounds (1 pound - about 450 grams), 2) 5 pounds 22 pounds, 3) 2 pounds 27 pounds, 4) 1 pound 11.5 pounds, 5) 20 pounds (small bell). There was also one large heavy bell tower of the church from 25 pounds to 50 pounds. In the presence of the temples were numbered notebooks, which were filled with gifts, bills (parishes and expenses) were brought to the temple. The mayor periodically inspected the churches through a commission of 13-15 people. A survey of the

church in the centre of Chardzhou in 1913 showed that 269 pages of the notebook in his presence were filled in on time, and 259 pages were not written in full or left untouched.

Because the temples did not fully meet the needs of the population, the population and the military may be informed of political espionage by the Governor-General of Turkestan and the Emirate of Bukhara through complaints and petitions. In some remote areas 50-100, and in some cases temples were up to 200 versts from settlements and border posts. This limited the ability of the inhabitants of the Russian settlements to hold religious ceremonies in the church (Easter, Christmas, Christmas, Children, Baptism, Marriage, Prayer, etc.).

It should be noted that the church, built in 1901 and belonging to the 6th Artillery Regiment of Turkestan named after Nicholas the Wonderworking, still operates in Chardzhou. However, the church seems to have witnessed many events throughout its history. This church was designed and built by the architect F.M.Verzhbitsky. By 1917, more than 60 churches had been built in Russia to house this acoustically decorated church. The military minister of the Russian Empire spent 37,000 roubles on the construction of the temple. In 1911-1913, N.G. Vysotsky was the priest of the temple. The church operated until 1932 when its bell was confiscated in 1930.

OMA I-961 Foundation, Schedule 1, Volume 1081, Sheet 569, Reverse of Sheet 569, Sheet 665, Reverse of Sheet 665.

RGIA, Fund 806, op 1. Case 368.LL.1-19.Turkestan Diocesan Lists // 1912. - 9, 1912. - 11, 1913. - 12

OM I-961-fund, 1st sheet, 1378-fold volume, 576-page, reverse side 576-page, 621, 622-page, I-3-fund, 1st sheet, 205-fold volume, 109, 110, 111 pages. 31 lists, 59 collections, 45 p. 614.

Also in 1960 small bells were confiscated in the church. For a while it served as a club of the military unit 03345A.

In 2001 it was rebuilt into the Russian Orthodox Church and again handed over to believers. The Church of Nicholas the Wonderworker operates in Chardzhou (Turkmenabad since 1999), the current priest is Andrei Kiryakov.

The churches not only did not perform religious rites, but also had hospitals and educational institutions. However, not all churches had a hospital, a health centre or various categories of schools. However, archival documents confirm that the temples had a parish, gymnasium, progymnasia, school, men's and women's school, commercial school, theological seminaries, Sunday schools. There is much information in the archives about the allocation of land for schools, the provision of curricula, manuals and textbooks, the construction of separate classes, furniture, and the satisfaction of teachers' needs. Correspondence, petitions, petitions and special letters on this subject have met many times in the course of the study.

It should be noted that no more than 200 pupils attended the church-parish and progymnazic schools attached to the temple. However, there were many schools with low enrolment. 103 boys and 93 girls between the ages of 9 and 11, a total of 196 pupils, were educated at the Church School for Men and Women in Chardzhou. In 1913, the parish school of the 31st Amu Darya Brigade was attended by 15 boys and 11 girls, a total of 26 people. The number of progymnasium students in Karka in 1910 did not exceed 40-50. The number of progymnasium students did not exceed 40-50. In addition to religious knowledge, such schools also offered

secular subjects such as Russian grammar, history, arithmetic, geography. It was very difficult to provide them with pupils, and teachers were paid 1200-1300 roubles a year. Or the church priests also acted as schoolteachers, receiving an annual additional salary of 600-650 roubles.

In addition to church schools, there were short-term «3-month» and «6-month» commercial schools in Novaya Bukhara, Chardzhou and Karka, financed by private entrepreneurs and large investors. Students in these schools had basic knowledge and understanding of trade and entrepreneurship.

CONCLUSION

In short, in the late 19th and early 20th centuries more than 50 churches and houses of worship were opened in Russian settlements of the Emirate of Bukhara, which played an important role not only in meeting the religious needs of Russian citizens, but also in the social and spiritual spheres. While their hospitals provided health care to the local population, the parish, gymnasium, progymnasia and educational institutions had a major impact on the literacy of students.

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