

PECULIARITIES OF THE STUDY OF THE CHRISTIAN CHURCH'S HISTORY

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Annotation: *Strengthening tolerance between faiths and ensuring religious tolerance in society is a priority in our country. In this regard, we can say that the study of the history of christianity is a pressing problem within a number of disciplines, including religious studies and historiography.*

The practical significance of studying the history of christian communities is manifested in the fact that information about the activities of non-islamic religious movements among the population is limited, and their structure, scale of activity and customs are not the same.

Periodization of history is one of the most difficult tasks, since it is very difficult to find starting points for calculating periods. Historians have studied the beginning of the history of the christian church from different approaches.

In the history of christianity, it is natural to distinguish three major periods: the early christian period, the middle ages and the new christian period.

The history of christianity includes not only political events, i.e., changes in power in a certain group of christians: the history of popes or ecumenical patriarchs, conflicts with secular authorities, but also the history and development of theological views and teachings.

In addition to religious teachings, liturgy, the history of rituals, morality and behavior of christian believers are also of great importance for christianity. It is also seen as an integral part of the general historical process of each era.

When we talk about morals and behavior, we must remember the history of christian culture, its specific aspects: music, visual arts, literature and architecture. All this cannot be separated from the life of a christian.

Historians of different branches of christianity who studied the history of the church, with their unique approaches, revealed new aspects of periodization. Among them, a comparative analysis of the approaches of Nestor, Eusebius of Caesarea, Bartholomew of Luca, Rufim of Aquileia, Gregory of Tours, Bede the Venerable, Flacius Illyricus, Baronius, Lebedev, Philaret of Chernigorsk, V. V. Bolotov, R. Rothe, G. Gasse, Moler, Zoclair, Kurtz, Metropolitan Philaret, S. V. Sannikov.

Key words: *church history, periodization, ecclesia, Eusebius of Caesarea, early christianity, Bibliographic reference.*

Christianity is the most widespread monotheistic religion, with more than two billion followers worldwide. Early Christianity, which is its first period, has a unique

place in ancient history. Despite the large number of written works on early Christianity, it remains the least studied period of Christian history.

Eusebius of Caesarea introduced the history of Christianity as a separate branch of science, he wrote “Church History” and “Chronicles of Emperor Constantine” in 10 books. In them, not only the recording of events, but also the analysis of their causes took the main place.

The books of Eusebius, which described the history of Christianity until 378, caused many imitations, including the famous works of Hieronymus, Rufinus of Aquileia, and other chroniclers. In the following centuries, historians limited themselves mainly to adding descriptions of the events of later periods to the books of Eusebius. Thus, in the 5th century, the history of Eusebius was completed by Socrates (until 439), then Evagrius (until the end of the 6th century) and others.

Almost no works on Christian history were written in the Middle Ages. Basically, the history of Christianity is presented in connection with political history or it is added to the description of the history of individual countries and peoples. For example, the famous “History of the Franks” by Grigory Tursky or “Church history of the Ang tribes” by Beda Dostopochtmy are examples of this.

From the 15th century, a revival began in the study of the history of Christianity. The first work of the new era was called “Magdeburg centuries” – “history divided into centuries”, compiled in Protestant Magdeburg. This is a work written by a group of authors headed by Flattius Illyricus and covering eighteen centuries of Christianity. This work was a large-scale collection of material on church history collected from many European libraries. Soon, the work of Cardinal Baroni “Analysis of the life of the Church” will be published by the Catholic Church. In his work, he sought to prove the purity of the Catholic Church and considered Constantine to be an example of a Christian ruler.

In the 17th century, large-scale works on the history of Christianity began to appear in the Lutheran and Catholic churches in Germany, and later in France and other countries.

In the East, there were almost no works of church history until the 19th century. But as an exception, one can cite chroniclers who wrote about all state and church events. The most famous chronicler in Kievan Rus was the monk Nestor. However, there was no interest in the history of Christianity until the end of the 18th century. Church history is not taught not only in secular, but also in religious educational institutions.

The very rapid development of the history of the Soviet era from the second half of the 19th century was a significant change. As an example, the historical school formed at the Moscow Theological Academy stood out. It is enough to name Professor Gorky, Filaret Chernigorsky, and later Professor Lebedev and his students there. Professors

Bolotov and Brilliantovs at the St. Petersburg Theological Academy, and the Ternovsky brothers at the Kyiv Theological Academy were distinguished by their activities.

However, most of the works of Russian authors of this period were not impartial, but monographic in nature and related to the history of Orthodoxy or early Christianity. The history of Western Christianity is not widely described in these works, although translations of Western European books on the history of Christianity began to appear in Russia at the end of the 19th century.

By the end of the 20th century, the history of Christianity as a discipline has many works. Some of them, as well as approaches to working with modern sources on the history of Christianity, are defined in the “Bibliographic Guide”.

Periodization of history is one of the most difficult tasks, because it is very difficult to find their starting points to calculate periods. Historians have studied the beginning of the history of the Christian Church with different approaches.

It is natural to distinguish three major periods in the history of Christianity: the early Christian era, the Middle Ages, and the new Christian era.

The early Christian period is the period in which the Greeks and Romans played the main role. During this period, the structure and teaching of the church underwent great changes and development. Most historians say that the end of this period was the VI-VII centuries.

The second - medieval period is the rapid development of church and state activities. In the West, the Church tried to dominate the government, and in the East, Christianity was suppressed by the government. At this time, heated religious debates subsided. Although historians have extended the period of the Middle Ages much longer, it is accepted that this period ended with the general reformation.

The third period is a new period. This period caused dramatic changes in Christianity that lasted until the third millennium. Its main feature is the separation of the state from the church. During this period, this religion quickly spread and multiplied, and also took on various forms.

In short, different periods of history can be the basis for a deeper understanding of the events of that time.

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