CENTRAL ASIAN AND INDIAN RELATIONS AND THE HISTORY OF INDIAN CITIZENS IN TURKESTAN

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Annotation

The trade-economic and cultural relations between Central Asia and India had been established from ancient times. In the I-III centuries AD, the southern regions of Central Asia became in Kushan Empire and Great Silk Road developed. As a result of these, the approach process of Central Asian people with Indian citizens happened. The development of these relations began XV-XVI centuries. For example, Shakhruh from Temurids had the great interests relatively to India. For this reason, he tried to carry out good neighborhood with India. As a result of these relations, the process of the moving of some Indian citizens for permanent residence in Turkestan took place. The baseline data about the initial Indian community in Central Asia corresponded to XV-XVI centuries. The first Indian settlements were built in Bukhara in XVI century. The first information about the large settlements in Central Asia is belonging to XVII century and this information was given in the work which named “Tarikhi Mukimkhoni” of Mukhammad Yusuf Munshi. At first, Indians entered to Central Asia through Afghanistan, later, they began to search the ways of the entering to Turkestan which was quality for them. After the opening Transcaspian railway, they stopped the entering through Afghanistan and began to come through the Bombay-Batumi-Caucasus-Krasnovodsk sea-way which was the cheapest. This process impacted positively not only to the development of economical relations, but to the development of cultural relations. This article is devoted to the Central Asian and Indian relations and the history of Indian citizens in Turkestan. It was used from the relevant sources and the materials of the Central State Archive of the Republic of Uzbekistan to cover the theme.

Keywords: Great Silk Road, finds belonging to Indians in Central Asia, Baburi Dynasty, Akbarshah, Abdullakhan, a trade class engaged in wholesale trade, Russian military administrators.
Introduction

Central Asian region is one of the regions which have ancient cultures of the world. Ancient Turkestan was the region where collided the fate of many nations in the effect of economical-social events. To study the Indian citizens in Turkestan is one of the interesting research spheres in the area of the historiography-source studies. Nowadays, the history of the economical, political and cultural relations between India and Central Asian peoples are awaking interests among the wider community. That is why, to study the history of Indian citizens where lived in Turkestan and Central Asian region is one of the important problems. Famous historic scientist G.D.Dmitriev who is from Uzbekistan carried out the researches on the topic. [3]. Scientist used from the funds of the Central State Archive of the Republic of Uzbekistan in the giving the activities of indians in Turkestan during his research process [31]. There are sources about the history of Indian citizens in the second half XIX and the beginning XX century in the “I-1” fund of Turkestan general – governor cabinet, in the fund “I-2” of general – governor diplomatic works, as well as, in the “I-3” fund of political agentives in Bukhara. [11] At the same time, U.A.Rustamov, N.A.Khalfin, M.M,Ermatov and again many scientists carried out the researches on this topic. Though the main activities of indians of Turkestan were studied larger in XIX-XX centuries, but the entering processes of indians to Central Asia happened a little earlier. In the I-III centuries AD, the southern regions of Central Asia became in Kushan Empire and Great Silk Road developed. As a result, the approach process of Central Asian people with Indian citizens happened. The summarizing of the findings related to Indians in Central Asia, their activities, later, native and Russian population in the region, as well as, archival documents related to the colonial administration and information from published sources are the purpose of this article.

Main part

Scientists are studying the initial period of the entering of Indian citizens to Central Asia connecting with Kushan empire. Developing of Great Silk Road and trying distribution the Buddhism religious throughout Central Asia helped much in the developing process. There were many Buddhist religious Associations in Bactria (Southern part of Uzbekistan) region in the initial period AD (Fayoztepa, Karatepa monastery, Zurmala column). This, in turn, gives a conclusion about which come of the Indians for the purpose distribution Buddhism to the Central
Asia. In the XIV century, Amir Temur conducted a military march to India and bringing many master craftsmen to Samarkand and used in construction [14]. Though the relations between Central Asia and India began from ancient times, in fact, the development of relations began XV-XVI centuries. For example, Shakhruh from Temurids had the great interests relatively to India. For this reason, he tried to carry out good neighborhood with Indians. He sent his ambassador led by Abdulkarim to Bengali in 1433. In response to his ambassadors, in 1437, governor of Bengali sent a letter to Shokhruh through the ambassador. In the letter the governor of Bengali complained from the attacks of governor of Jounpur and asked to take action to his enemy. Once again Shokhruh sent his ambassador and called two sides to an agreement, otherwise he says that the Timurids will be forced to the sending the army. [9] We know that from above information the existence of certain links between India and the Timurids and the Indian rulers knew well the Timurids’ power. Shakhruh tried to connect the political and diplomatic relations with Deli, Kolikut, Vijianagor and Jaunpur. The deeper development of relations between India and Central Asia in the sixteenth century may also be attributed to the Baburid dynasty’s view of Central Asia as their ancestral land. But, Boburids’ dynasty was interpreted wrong by the European historians as “Mongols empire” (It believed that their origin was from the Mongols). First to the wrong interpretation of European historians, academic B.B.Bartold objected and commented the wrong term which was given to dynasty as follows.

“They considered that Timur and his sons and grandchildren were descended from the Mongols, that is why, Europeans invent the false term which was “Great Mongols” in relation to the Boburids empire”. In 1969, Kh. Sulaymanov, one of the uzbek scientists, raised the problem of the using wrong interpretation the history of Boburids. He said that, “On their ethno genes, Temurids were from Uzbeks, including, Z.M.Bobur too”. Political relations between Central Asia and India began further developing in XVI-XVII centuries. Ramish Chandra who is Indian historian explains the history of political relations of Central Asia and India in the second half of the 16th century, dividing the two periods.

1) The cold period of diplomatic relations of Bukhara emirates and India in 1555-1589.
2) 1588-1605 years are described as the politics of violence in relation to Central Asia of Akbarshah. Khan of Bukhara Abdullakhan send his ambassador named after Oltamish to India
in 1572. Oltamish handed over the letter of Abdullakhan to Akbarshah about becoming stronger the diplomatic and trade relations between two countries. According to the opinion of Varmani, ambassador invited to Akbarshah conquering the lands of Safavids, but Akbarshah kept a secret this.

These opinions are a bit far from the truth. Abdullakhan didn’t conquer the Movarounnahr and Balkh yet, it was possible to invade Iran after subjugating these lands. Besides, Shah Takhmasp was ruling the Iran in 1524-1576. The political situation between Bukhara and Iran during the Takhmasp period was not so bad. Besides, in the letter which handed over by Oltamish, it was said that, Abdullakhan may win in Turan over his enemies with the help of Indians.[7] Later, Akbarshah sent his ambassador to Abdullakhan and said that, he was a true Muslim, didn’t try to destroy the rules of Muslim religious, only tried to eliminate the problems which couldn’t eliminate by the learned men of Islam. Akbarshah said that on Iran problems, the helping to the king of Iran was his duty because of at that times Turks were invading the territory of Iran. In this letter, it wasn’t expressed attitude to the invasion of Badakhshan by Abdullakhan. We may see that from this, Akbarshah didn’t want to destroy the relations with Bukhara. Although Akbarshah didn’t say a clear opinion about the occupation of Iran, he had intention of occupation the part of Iran. That is why, Akbarshah tried to keep well the relations with Abdullakhan. [8] Relations between two countries continued during the next period with the short breaks. We pay attention to the entering for the purpose of the dealing with a particular profession to Turkestan of Indian citizens which is the main part of the work. The baseline data about the initial Indian community in Central Asia corresponded to XV-XVI centuries. The first Indian settlements were built in Bukhara in XVI century. [14] The first information about the large settlements in Central Asia is belong to XVII century and these informations were given in the work which named “Tarikhi Mukimkhoni” of Mukhammad Yusuf Munshi. [5] At first, Indians entered to Central Asia through Afghanistan, later, they began to search the ways of the entering to Turkestan which was quality for them and stopped the entering through Afghanistan (after the opening Transcaspian railway) they began to come through the Bombay-Batumi-Caucasus-Krasnovodsk sea-way which was the cheapest. (In 1895 it was permitted to freight through this way)[28]. There were indian settlements in Samarkand, Tashkent, Kokand, Bukhara,
Namangan, Karshi, Andijan and other cities too. There is little information about the presence of Indian settlements in the Khiva khanate. It seems that Indian traders came to Khiva for the trading to a short period of 2-3 months. Many Indians didn’t live in Central Asia for the lifelong. They always lived in Turkestan for about 10-15 years, and many went to their country. Some of them lived in Turkestan for about 10-15 years, even 40-50 years and stayed the lifelong [26]. According to historians, in the second part of XIX century and the beginning of XX century, Indians mainly lived in the capital Bukhara and its provinces (Bukhara, Gujduvan, Varganza, Vobkent, Karshi, Guzor, Yakkabag, Chirakchi, Kerki, Boysun, Kitab, Bagauddin, Ziyouddin, Shakhrisabz, Kerman, Toshkupir) [2]. The most of Indians who came to Central Asia were from mountainous areas of Sind province, Shakarpur and its environs [6]. Besides, many people from Peshavar, Ludkhiana, Lagora, Amritsar, Multan, Bombay, Banoras and other regions came to Central Asia [27]. The social component of Indians who lived in Indian settlements in Turkestan in the second part of XIX century and the beginning of XX century consisted of several strata. Among them there were trade classes who engaged with wholesale, gombeen-men, servants and powwows. Although the immigrants who developed on economy much organized the main part of Indians who were living in Turkestan, there were poor Indian servants among them. If 36 Muslim Indians which lived in Tashkent in 1875 were servants of their tribesmen, again 5 Indians lived blankly[15]. The main profession of Ramdas Kishnu which lived in Samarkand in the 70’s of XIX century was farming [22]. According to archival documents Gupalsinkh who was from India concerned with fruit growing in Samarkand province. Gupalsinx was also a master carpenter and seamstress in addition to gardening [17]. Craftsmanship was also common among the Indians in Central Asia, and among the artisans there were also Indians engaged in jewelry. Indian jewelers who named Dilbar Marvari and Kabli Shahvakh lived in Tashkent [18]. Samanmal Chutmaliev, a jeweler who engaged in silver in Tashkent in the 1990s, was also involved in trade [19]. Along with jewelry, Indians were also involved in the sale and purchase of gemstones, some of whom were major experts in jewelry. Bayarji, who lived in Bukhara in the 1990s, controlled the sale of all gemstones sold or purchased in Bukhara [1]. Among the Indians who came to Turkestan there were book editors, school teachers, and even doctors. In the 80s of the XIX century, Indian who named Balm Makhal engaged in medical activity. At first he was
forbidden from practicing medical activity. But, it wasn’t baffled to his activity after his treatment of the high-ranking Russian official. When an Indian named Harir opened a shop in Chorjuy market and declared himself as a doctor, he began to engage with the trading of the various medicines [23]. Most of Indians who were living in Turkestan knew Russian language. Nukra Buta Sinkh who worked in the 70s of XIX century in Tashkent knew Russian language very good [16]. Nekiy Puran Sinkh who lived in Samarkand knew not only Russian language but also he read Russian books and attended to school. In 1878, in 32 years old Neki Puran Sinkh attended to Russian schools and read many Russian books [24]. In 1877-78 Mansak from India who was in 16 years old studied in primary school in Kattkurgan with the children of Russian officials [29]. Knowing Russian language helped to Indians to acquaintance with Russian culture, going to theatres, helping from Russian doctors and using from other services [10]. The staying of Indian migrants in Turkestan acted positively to the development of Russian language subject. In 90s of the XIX century, Russian military officials took initiative to study Urdu language [25]. In this connection, in 1895, Lieutenant Vegornitsky was sent to Bukhara, a city inhabited by Indians who knew more Urdu. In 1896, Vegornitski was sent to India for 10 months for to perfect study Urdu language [20]. At that year the captain of headquarters Gilfarding came to Bukhara for study Urdu language. Gilfarding learned the grammar of Urdu language in one of English textbooks, as well as he hired to himself the teacher from Peshavor who was teacher of verbal and pronunciation features. Besides, the often visiting to Indian caravanserais and speaking with native Indians helped to Gilfarding to study Urdu language faster. Later in 1897-1900 after the opening officers courses on the oriental studies, some Indians worked here as representatives of the practical course. In 1903 Khodji Riyaziddin from India was invited as a teacher with the recommendation of the Russian consul in Bombay [21]. The main part of Indians where were living in Central Asia consisted of the population engaged in trade and usury. Although there isn’t much information about the history on the trade-economical relations between two countries, most information was saved in the Central State Archive of the Republic of Uzbekistan. The documents of the “I-471” fund which belonged to caravanserai, market and economic offices are valuable resources about the trade-economical relations between Central Asia and India in XIX-XX centuries. Besides, the information about the trade relations is saved
in the documents of the Tashkent department of Central Asian State Economy Administration [32]. Later, even after the conquest of Central Asia by Russia the arrival of large amount of goods continued to Central Asia from India. Some information was given about the trade of India and Central Asia in the archive documents about the trade of the city in 1865 and in the information about the trade of the city in 1867. According to the documents of customs and trade, in this period tea, indigo, porcelain, copper utensils, Kashmir scarves, leather shoes, rice, coral, pepper, ginger, nails and many other products were imported and sold from India to Central Asia. This information was also noted by the Russian specialist of finance N.F Petrovsky. Petrovski noted that, 120 different products were brought from India in this period. Tea was the product which had the most buyer among the products which brought from India. The quality of blue and black tea varieties which brought from India was very high, that’s why, and they were able to rival with Chinese teas. Therefore, in 1870, 2800 pud of blue and black tea varieties was brought from India to Samarkand. According to the information of the Tashkent fair committee, in 1874, 37000 pud tea was brought from India to Turkestan. In this period there were 10 tea manufactures in Samarkand and 3 of them belonged to the Indians [33]. In 1877, there were 10 Indian’s shopping malls in Turkestan, they mainly engaged in the trade of grain. Indians engaged in trade in Turkestan cities used mainly from caravanserais. They traded in 2 caravanserais in Bukhara. They were named “Sarai Karshi” and “Sarai Khind”. Besides, Indians also lived in caravanserai where located in the central market in the old part of Tashkent. Where there was no caravanserai, the Indians lived together as a community and formed Indian communities [14]. The Indians where were lived in Turkestan weren’t separated from each other, on the contrary, at that times life has encouraged them to be in near contact with each other. In the Muslim cities in the East the stabled union of Indians which engaged in the trade or other activities and originated from a single city, region, or country was formed. These unions were formed before the colonization of Central Asia by Russia and they were organized for the purpose of the protecting of their collective interests under severe and changing conditions of Central Asian khanates. Although there is no full information on Muslim Indians joined or not to these associations, it may guess that, the religious conflicts among the Indian immigrants in Turkestan were not deep than the conflicts in their own homeland. According to P.I.Poshino,
Muslim members of Kashmir embassy which came to Tashkent in 1865-1866 lived in Indian Caravanserais [12]. The information about the ethnography of Indian citizens is also very interesting. In 1972, G.D.Dmitriev gave the below information about the social life in the second half of the XIX century and the beginning of the XX century of Indian citizens in the journal named “Strani narodi Vastoka” (Страны народы Востока): Indians are differed from local people with their outside appearance. Along with their anthropological appearance, their dresses are differs. Quadrangle black head-dress, low heel - piece leather shoes detached them from local people. In the written information, it was written that the Indian citizens didn’t build the large constructions and the houses of Indian family didn’t differ from the local people's houses of that period [4]. There are many written sources about the religious ceremonies which were holded by Indian citizens in Turkestan. By observing them, it can be shown the some information about holidays which hold at that time. For example: There was house of prayer in one of the caravanserai in Tashkent city. This cathedral’s inside part was adorned with colored pictures and the picture of idol of Kali goddess (ikona) was saved in it. There were their own priests who named “pirzada” in all the houses of prayers (molelnia) and they also were always alternated such as their countrymen. For example: Baba Nachaldasov was appointed to the place of pirzada Ibyaumal Khirirama who was coming back to his homeland [34]. Russian historian A.Khoroshkhin wrote the opinions of the men who evidenced to the Indians’ life in 1872. According to him, “every of them always used their own dishes and spoons, they didn’t give its even to their nearest too. If the representatives of other religious touched to their dishes, it had been considered unclean, even, if, a piece of coal is taken from their oven, it had been considered unclean” [13]. This situation may have been shaped by the existence of an existing caste system in India. The following information about the ethnography of Indians is also considered interesting. The written sources inform about the attitudes with local people of Indian citizens and it may divide to two parts it. The first: Indians very good, reliable attitudes had been established with the inhabitants of the area which they live in, as well as, they had been took part in festive events. They had been done their traditions strictly, for example they performed the tradition such as the washing by pouring water over themselves every morning (this tradition named “omovenia” in Russian sources) regardless of weather conditions. In the 80s of XIX
In the archive documents, Kokand city uezd judge informed about the holiday which was celebrated in honor of goddess Krishna in 1879 February 25 (March 9). As well as, policeman of Bukhara reported about the holiday which was celebrated in honor of “Lakshmi”. Russian researcher N.M.Likoshin wrote about the celebration of “devali” holiday in Tashkent [30].

Conclusion

In conclusion we say that, our great statehood established friendly and diplomatic relations with many countries during its history. Today’s warm relationships between Uzbekistan and India have ancient history. As a result of studying the activities of Indian citizens in Turkestan in the early 19th and 20th centuries, we can see that during this period, economic relations were dominated in the relations between the two countries. The reason for this was that, the most of the Indian citizens who came to Turkestan during this period came for the purpose of trade. The activities of Indian citizens in Turkestan played important role not only to the relations between two countries but in the development of cultural relations too. The activities of Indians in Turkestan impacted positively not only the culture of Indian and nations of Turkestan but to the cultural relations between the representatives of the Russian colonial administration in Turkestan. It was used from the relevant sources and the materials of the Central State Archive of the Republic of Uzbekistan to cover the case.
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