

**SOCIO-ECONOMIC AND CULTURAL
INTERACTIONS BETWEEN INDIA AND CENTRAL
ASIA IN THE 19th CENTURY**

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MASTER OF PHILOSOPHY

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DECLARATION

I declare that the dissertation entitled “**Socio-Economic and Cultural Interactions Between India and Central Asia in the 19th Century**” submitted by me for the award of the degree of **MASTER OF PHILOSOPHY** of Jawaharlal Nehru University is my own work. The dissertation has not been submitted for any other degree of this or any other University.

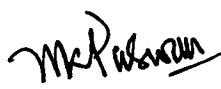

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CERTIFICATE

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To

*My Revered Mummy and Papa
Who has made me what I am*

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ABBREVIATIONS

AD – Anno Domini

BC – Before Christ

IHC – Indian History Congress

J&K – Jammu and Kashmir

M.P – Madhya Pradesh

N.W.F. P – North West Frontier Province

NAI – National Archives of India

POK – Pak Occupied Kashmir

U. P – Uttar Pradesh

W. B. – West Bengal

GLOSSARY

Aksakal – headmen.

Allies – chiefs

Banyas – Indian merchants or moneylenders

Caravan – a group of people and animals that travel together across the sea.

Hindoo – Hindu (religion)

Hundis – draft.

Jat – a high rank noble.

Jehad – holy war

Jizyu or *Jiziya* – pol-tax.

Khorezm – Khiva.

Kopek – copper coins.

Madrasas – a muslim school

Mansabdar – a high ranking Mughal nobles.

Murid – followers.

Nilkantha – Blue Necked

Pirs – Muslim priests.

Poods or *Pud* – It is a measure of weight equivalent to 16 kgs.

Roubles- Russian currency

Rumals – handkerchiefs.

Sawar - a high rank noble.

Serai – an inn.

Serf – the local people.

Tanga-i- Shahrukhi – Silver currency

Tankas – Silver currency.

Tilla – Gold coins.

PREFACE

Central Asia is one of the important neighboring regions with India and it had socio- economic interactions and strong cultural links since antiquity. Being neighbours, there has been a regular flow of men, merchandise, art and culture, philosophy, religion, language, literature, etc, between the two regions since antiquity. From ancient times and up to present days, these interactions are more important to each other. In fact, cultural and economic ties between India and Central Asia can be traced as far back the end of the third and the beginning of the second millennium B.C. The similar type of sites excavated in Central Asia and India which testified to the existence of close ties between the two regions. Thus, the Indo- Central Asian ties are much older than the first migration of the Turkic tribes to central Asia and the advent of Islam in that region.

The contacts become closer during Achaemenid Empire and Alexander the Great when the region of Central Asia and India became a common state. Moreover, these contacts became closer during the Kushan period. The Kushan epoch was a time of great enrichment of cultures of India and central Asia through their synthesis. During this period the regions flourished materially due to the operation of the Great Silk Route connecting China and the Far East with the Europe and India through Central Asia. Even in the post Kushan period, the socio-economic and cultural relations were continued.

The socio-economic and cultural ties came into exist in ancient times and it further developed during the medieval and modern times. However, many scholars like- Al-Beruni and Abdurazzak Samarkandi visited India from Central Asia during the medieval period. Central Asian scholar forms a glorious chapter in the history of contacts between India and Central Asia. Many muslim saints also came to India from Central Asian cities. Works of Indian scholars like- Aryabhata, Charak and Ibn-e-Sina known through their Arabic translations.

The socio-economic and cultural interactions further developed in the nineteenth century. The number of Indian settlers in Central Asia constituted a large community. In terms of their populace, the settlers occupied a place far more important than any other groups. British agent Alexander Burnes who visited Bukhara in 1830, noted that, “for whole of the native of Bukhara and Turkistan wearing turbans of white cloths which are imported from Punjab”. A Hungarian traveler Vambery who visited Turkistan in 1860s points out that “there was no market, no village without a Hindu moneylenders. These aspects shows that the commercial relation between India and Central Asia existed in the 19th century.

In cultural sphere, India and Central Asian cultural ties existed since the past and it has great influence to each other. The Indians in central Asia also came in touch with various aspects of the Russian culture. Moreover, the Sufi Silsila came to India from Central Asia in medieval period. These Sufi Silsila of Central Asia has great impacts on Indian culture. During the 19th century, Sufi Silsila like-Nakshbandi constituted a close cultural and emotional link between India Central Asia. They not only maintained close contacts with their *murids* (followers) in Central Asia but also remained quite active in the socio-cultural life in India. Apart from Sufi Silsila, Jaddid movement started the cultural reform in Central Asia during 19th century. Although the Jadids saw themselves as reformers of their society, their enthusiastic embrace of modernity led them to radically new conceptions of society. “Jaddism”, as this movement for cultural reform is usually called, ‘modernist movements popular among intellectuals throughout the Muslim world.

Today, we have the opportunity to revive the cultural heritage of the past with the five republics of Central Asia to resume the cultural interaction between the two regions. This can be done in such a way that it benefits the economic prosperity and cultural resurgence of people on both sides-Central Asia and India. There is also need to consider

and adopt appropriate policies towards the late twentieth century forces of globalization, and the extent to which they would take this process forward or retard it.

The present dissertation entitled “Socio-economic and cultural interactions between India and Central Asia in the 19th century”, consists of six chapters including conclusion. All the chapters focus on India’s close interactions with Central Asia in the 19th century. While discussing introductory chapter, it briefly examines the socio-economic interactions between India and Central Asia during 19th century. It also examines the movement of population between two regions at different levels, in spite of changes in political boundaries and political boundaries. In chapter- II, it deals with the India and Central Asia has cultural and economic interaction and strong political links since antiquity. It relates these links from ancient to modern exclusively during 19th century. In Chapter- III, it deals with social contacts between the two regions, where Indian community settled in Central Asia in a large numbers during the 19th century. In Chapter -IV, it deals with the commercial activities like, role of Indian merchants, trading routes and pattern, trading commodities, development of trade, export and import between the two regions. In chapter- V, it deals with the several cultural aspects, e.g. Kushan art and architecture, spread of Buddhism, Sufi’s cultural reform and Jaddid cultural reform movement, movement of ideas to each other, settling of Indian committees between the two regions and its impacts on each other. Finally in conclusion, it is based on the finding of the previous chapters, besides this, it brings out the impact of social, cultural and economic and interaction between the two regions.

This study is an analytical and empirical in nature, primarily based on both primary as well the secondary sources to find out the impact of this interactions. The primary sources included archeological remains excavated in Central Asia and the traveling accounts of British agents. The secondary sources comprised the ideas from books and articles on social, economic and cultural interactions between India and Central Asia.

Chapter: I

INTRODUCTION

This present work deals with the socio-economic and cultural interactions between India and Central Asia in the 19th century. For this study, we will consider the socio-economic and cultural interactions between India and Central Asia, especially period from 1800 to 1899 and its impacts on each other. Central Asia is one of the important neighboring region with India and it had socio-economic interaction and strong cultural links since antiquity. It is strange that more is known about their interaction in the remote past than in recent times. The role of Central Asia in Eurasia has been very important in the history as well in politics in the ancient period. The noted Scottish geographer **Halford Mackinder**, (1869-1947) in his paper on "*The Geographical Pivot of History*" propound his famous heartland theory establishing the importance of Eurasia in world politics. Mackinder dictum runs this way: "*he who rules the heart land, rules Asia. He who rules Asia rules the world*". So there has been a continuous struggle between the major powers. 'During certain phases of their history, Central Asia and India became part of the same state formation, cultural and economic ties between them were particularly strong. It underlines the importance of the history of India and Central Asia in Asia and in the world' (Bongard-Levin 1970: 97).

The numerous studies devoted to examine this interactions which have largely been confined to migration of Aryans and various other tribes the spread of Buddhism and development of Kushan art, the impact of Central Asia on the art and architecture of India in the medieval period and the origins of various mystic sects. The relics of the Altepety culture dating from the end of the third and beginning of the second millennium B.C. indicate existence of close ties between towns of Indus valley and settlements of south Turkmenistan (Gopal 2001: i). Over the centuries these contacts further grew during the period of Achaemenid empire and Alexander the great when

Central Asian territories like Bactria, Sogd, Parthia and Khwarezm formed parts of the common state which included territories of North-West India such as the Gandhara region and Indus valley (Kaushik 1985: 12). The Kushan period witnessed a great synthesis of cultures as can be seen from the Kushan coins, which testify to the coexistence of Zoroastrianism with Indian religions of Buddhism and Saivism.

During the Kushan period, the **Great Silk Route** stretching from the Caspian Sea in the west to western frontiers of China in the east, Central Asia has been of fundamental importance in the history and politics of Eurasia. Silk Route system provided a stable trans-continental bridge facilitating multilateral exchanges between India, Central Asia, China, Middle East and Eurasia. India and Central Asia have shared a geo-cultural affinity and a long tradition of historical contacts that dates back to antiquity. Notwithstanding the physical barriers of high Himalayan and Hindu Kush mountain ranges, there existed close socio-economic and cultural ties between the people of India and Central Asia (Warikoo 2007: 29). These linkages were cemented by the ideological force of Zoroastrianism, Buddhism, Islam and Sufism; by the influx of Aryans, Sakas, Kushans, Turks, Mughals etc.; by high mobility of statesmen, scholars, spiritualists, artist, craftsman and traders. The movement of people, trade and ideas and the reciprocal cultural influences enriched the horizons of human development and left a deep imprint on the economic and social life in the entire region.

India's contacts with Central Asia dates back to remote past and covers many aspects of human relationship caravans of men and streams of thought constantly moved between two regions and despite limited means of communication intimate cultural contacts developed between two regions (Nizami 1970: 157). The cultural interaction between India and Central Asia continued in the post- Kushan period. The excavation at Penjikent (Tajikistan), Varaksha (Uzbekistan) and Adzhiha-Tepe (Tajikistan) brought to light fresco reminiscent of Bharhut and Ajanta caves in India. At Penjikent a fresco carries the painting of a blue-necked dancer wearing tiger skin with a trident behind him. This has been identified by scholars with the legend of India god Siva becoming *Nilkantha* (blue necked). A Varaksha (Uzbekistan) painting on the place wall shows the king

hunting a tiger on elephant back along with his retinue, obviously influenced by Indian tradition. The most striking find from Adzhiha-Tepe is the figure of a sleeping Buddha in the nirvana posture (about 12 meters in size). A number of Buddhist Sanskrit manuscripts were discovered in excavations at Zang-Tepe near Termez in Uzbekistan. A Buddhist Sanskrit manuscript of more than 300 sheets of palm leaves dating from seventh century A.D. was discovered near Merv in Turkmenistan (Gopal 2001: vi).

Although Buddhism was never the dominant religion in Central Asia, the region acted as transmission belt for Buddhist religion and culture further to the east to China, Japan and Korea. The relics discovered in archaeological excavation at Khalchayan in southern Uzbekistan display strong local Bactrian traits with marked secular strand, which deeply influenced the Gandhara school and the Kushan art. The remains of a Buddhist monastery from a later period found at Dalverzin-Tepe represent a transition towards greater Indian influence which reached its culmination in the excavations at Kara-Tepe near Termez in south Uzbekistan. The lotus motif in the architecture of Buddhist monastery at Kara-Tepe and the inscriptions in Brahmi and Kharoshthi clearly show a strong India influence. The Sanskrit inscriptions in Brahmi and Kharoshthi at Kara-Tepe are indicative of free movement of men from the Ganges to the Oxus in the ancient times.

A Central Asian (Tukhar) is mentioned in Kalhan's *Rajatarangini* (a work of 12th century A.D.) as holding the post of chief minister in the court of king Lalitaditya of Kashmir ruler sultan Sikander sent his son Shahikhan to Timur's court at Samarkand where he stayed for seven years. Shahi Khan who became the sultan in A.D. 1420 ruled over Kashmir under the title of Zain-ul Abidin for a half century. However, the horizon of socio-economic and cultural ties with Central Asia expanded particularly during the benevolent rule of Sultan Zain-ul- Abidin. He not only maintained friendly relations with Shah Rukh, (son of Timur), and Mirza Abu Said- (the Timurid ruler of Trans-Oxiana) but also used the same for the material benefit of the Kashmiris. By providing all sorts of facilities to the master craftsmen of Samarkand and Bukhara, who came to Kashmir during his reign. He made a great contribution to the further growth of contacts between

Central Asia and India in such fields as music, gardening, carpet making and silk manufacturing. The Central Asian musical instrument rubab was introduced into Kashmir's folk music during this period. Such cultural interactions received fresh impetus under Mirza Hyder Dughlat and he introduced the Central Asian, style of dress and diet in Kashmir. Mirza Dughlat encouraged the development of music and fine arts and popularised the use of latticed window work and various musical instruments like lutes, dulcimers, harps and flutes in Kashmir. During his stay in Kashmir Mirza Hyder Dughlat- composed his "*Tarikh-i-Rashidi*"() the contemporaneous history of Mughal Khans of Central Asia (Warikoo 1989: 91). The Mughal rulers contributed much to the enrichment of its natural beauty by laying out numerous gardens in India. Combining the indigenous features of beautiful landscape and the Central Asian garden traditions of flowing cascades, fountains and terraces, the Mughal gardens of Kashmir have remained a powerful attraction for both the local people and the visiting tourists.

Many great literary works of the Indian people such as Panchatantra and Hitopadesh in some way or other reached Central Asia and left a deep imprint on the creative work of several Tadjik writers and poets. Works of the great Central Asian scientist Ibne-Sina and poets like Rudaki, Novai and Jami were well known to the Indian people, Bedil, one of the greatest Persian poets, was born in India and died there. Both Tadjik and Indians equally consider him to be their own poet. Sanskrit works of Indian scholars like Aryabhata on astrology and mathematics and Charaka and Susruta on medicine were known to Central Asian scholars Al-khwarizmi and Ibne-Sina through their Arabic translations. Indian and Buddhist concepts influenced the minds of the people of Central Asia. The Karrami kuh to which the founder of the Delhi Sultanate Muhammad Ghori belonged in his early years was greatly influenced by Mahayana Buddhism/. Some early central Asian mystic groups were influenced by the Indian concept of Nirvana and even believed in transmigration of soul.

Highlighting the historical aspect of Indo-Central Asian interactions, particularly during the Mughal era, S.K. Singh a former Indian Foreign Secretary Stated:

“For us, this region is full of historical memories. Places with evocative namesake intimately tied up with India's political, architectural, artistic, intellectual and dynastic history. Samarkand, Tashkent, Bukhara, Khiva, Khawarizm. Alma Ata, Ashkabad, Khokhand are all parts of our medieval lore., all of us as young students heard of Babur's beloved Ferghana Valley and Andijan city and his uncle Ulugh Beg's observatory in Samarkand. This relationship with these people results today in children strongly attempting to speak Urdu, or people in their houses singing snatches from our film songs (Ahmar 1993: 139-140).”

India's contacts with Central Asia or Transoxiana go back to antiquity and there has been exchange of population at different levels; traders, scholars, religious preachers, job-seekers, etc., have been crossing the boundaries of the two areas in spite of changes in the political boundaries and political climate. The travel was certainly facilitated by large number of available entry points from Kashmir in the north to Sindh in the south on our north-western boundary. Abul Fazl speaks of seven routes frequented between Afghanistan and Transoxiana. Akbar had made the journey to Kabul, an important departure point for Indians intending to go to Central Asia, easier by making the road across the Khyber Pass fit for vehicular traffic (Gopal 2001: 2-3).

While discussing the brisk exchange of ideas, men and commodities, one wonders as to why the Indians and Central Asians were so compatible with each other for maintaining such close relationship. The similarities of geographical features, climatic continuity, common and contiguous borders had given to the region an uninterrupted cultural affinity and visible homogeneity in its population and social arena. The consanguinity and kindred relationship between the two regions had been emphasized in almost all -'tie historical, legendary and literary sources. The Zenda Vasta amply testified to the fact that Thratoria's three sons namely Arya, Sairimia and Tura were the ancestors of Iranian, Indian and Turanian people respectively. The population of entire region (of India, Iran, Central Asia and even of Mongolia) is said to belong to "one stock" (min jinse wahid) (Haider 2003: 257).

There were indeed several other reasons for this brisk exchange of ideas, men and commodities. From time immemorial, the traders came to India with Central Asian goods

and carried with them not only the commodities but ideas also as imported rarities. The men of letters, poets, philosophers, learned men, calligraphers also received patronage. There were ahli darbar (the courtiers) and the body guards who were mostly the inhabitants of Transoxiana. Several hundred people came with Babur after his conquest of India. Others decided to go to India in response to Babur's invitation. Many decided to live in India and remained with Babur. Others left the place due to homesickness. One of Babur's loyalists namely Khan Yusuf Agha of Hissar Shadman continued to live in India and many like him enjoyed being in India while some others like Hindu Beg got tired of India's climate and Ibrahim Andijani who failed to receive honour at the Mughal court left the place for Herat in utter disgust.

The Medieval rulers were lovers and patrons of fine arts both in India and Central Asia. The men of pen, scholars, painters and the artisans and men of handicrafts particularly the builders (memaran) also were always received with great zeal. Babur had criticized India for lack of good artisans and nice handicrafts as he yearned for Central Asian surroundings. It was no wonder that the void had to be filled in by external talents the description of which is found scattered not only in sources but also in "Sada-i-Sharq" where Asimi had presented a detailed picture of these men of arts and architecture. Central Asian talents were consistently in demand even till the reign of Akbar who utilized their services extensively. A detailed account of these experts and their works has been given elsewhere (Haider 1999: 80)

The cultural achievements, which took place under Mughal rule in the sixteenth and seventeenth centuries, were not an exclusively 'Indian' phenomenon (Foltz 1998: 88), but they were the result, of a happy synthesis of elements from throughout the Asian lands where Persian-Islamic culture was dominant. The careers of emigrant poets, artists and musicians, the correspondence between literary men, the spread and influence of Naqshbandism, and physical evidence such as the development of Mughal architecture, all illustrate a remarkable mobility of individuals, styles, and ideas within a very widely-flung geographical sphere. The boundaries of this world were defined not politically but socially, and thus covered a much larger terrain than any one empire

could lay claim to.

Indian culture constitutes one of the greatest achievements of mankind. From time immemorial it has exerted a powerful impact on the life of humanity on man's spiritual world (Gaufarov 1970: 151). Many of the Muslim Sufi saints came from the Central Asian towns of Bukhara, Samarkand, etc. the teaching of the naqshbandi order bore an imprint of the Buddhist thought. Its founder Baqi Billah lived in Samarkand for many years and came to Delhi from there via Kashmir. Sufism was a synthesis of two principles- Indian pantheism and Muslim mysticism. For many centuries it played an important part in the development of poetry in Central Asia, Iran and India. Sufism affected Indian poetry (Gaufarov 1970: 154). Samarkand schools of paintings and calligraphy grew popular in India and made quite an impact on the art traditions there. Stone-cutters brought by Timur from India made their contribution to the construction of several magnificent buildings in Samarkand. A family of architects from Khojend (Tajikistan) was associated with a number of Mughal buildings. The art of laying out gardens improved since the time of Babar. During the medieval times the movement of men and commodities between Central Asia and India also attained a fairly high level.

In the 19th century, the most ardent movement for this was Jadidism. The Jadidists in Central Asia worked for the syncretisation of the new and old values. They respected and glorified the religion of Islam but simultaneously sought to absorb certain traits of modernity. The reformers represented a new understanding of community, which was not incompatible with the kind of political organization that the delimitation implied. Even though Jadid vision of national communities did not necessarily corresponded conceptually to those favoured by the Soviet government, Jadid thinking nevertheless- came to represent a position closely related to the idea of nationality divided Central Asia

Sufism represents the inward or esoteric side of Islam. The most important sufi order was the Naqshbandia in Central Asia and India during the 19th century. The Naqshbandiyya are well known from its very orthodox interpretation of the Sufi Path.

Its members come from all classes the society, lower and upper. It is noticeable that the Naqushbandi teaching laid on the obligations of the Sufi not to be distant from the social and political life.

Central Asia in the 19th century, economic prosperity led to a growing class of merchants and the middle class, the spread of secular education and a class of intellectuals which sought to modernise socio-cultural institutions for education. This stressed the importance of technology, borrowing from other cultures and non-Islamic civilizations, promoting closer relations among different communities, and the autonomy of philosophy and science from the Sharia.

Given the broad geo-cultural unity between India and Central Asia and a long tradition of historical contacts between the two regions, there were thousands of Indian settled in Central Asia during the 19th century. India residents stayed in Central Asian Khanate such as Bukhara, Samarkand, Khokand, etc, in a large numbers. Indians in the Central Asian towns generally lived in caravanserias. Concern for safety of life and property forced the Hindu immigrants to live in caravaserais (Kaushik 1985: 36-37).

Indians were living in the caravanserais in many other Central Asian towns. However, in the eater period of nineteenth century, the Russian administration created some difficulties for Indian resident and business classes. The Russian administration took steps to prevent Indian money lenders from charging exorbitant interest. Moreover, the Anglo-Russian rivalry over Central Asia lent new dimension to such social intercourse though the restrictive policies of the Russian and the British governments inhabited the traditional movement of people between the two regions.

In economic sphere, Indian merchants class played an important role in Central Asian Khanets. As moneylenders, non-Muslim Indians, especially those hailing from Shikarpur in upper Sindh became a well-identified group. However, it may be noted that Shikarpuri was a common connotation for all the non-Muslim Indians especially the Hindus, who hailed from different parts of the Indian subcontinent. Bukhara, the greatest

distributing centre of goods in the Mawra - un - Nahar had been since the past several centuries, a major concentration point for Indian immigrants. Growing Russian influence over the Khanate especially after the Tsar had annexed the contiguous territories covered by Samarkand, Tashkent, Ferghana valley, etc., in 1860s, added to the problems of Indian merchants. In order to promote the interest of her mercantile community, Russia had begun dictating Bukharan Customs policies. At one point of time, Russia laid down that the duties on imported goods would be as prescribed by all- Russian Customs Union. This hurt Indian merchants who were basically importing fine Indian cotton textiles, indigo, tea, spices, etc., and paying taxes at rates less than the West Europeans. They were reduced to the position of small-time retailers (Gopal 2005: 2) Earlier with their base in Bukhara, Indian merchants could freely travel all over the region with their goods, but now Russia started imposing restrictions. Indians were not allowed to enter the Russian-held territory without prior permission. They had to spell out the routes they expected to take while applying for permission and were not permitted to deviate from the itinerary they had outlined. Furthermore, by the end of the nineteenth century new powerful technological forces shaping the course of trade had emerged.

With the construction of Transcaucasian and Transcaspian railways, the region had become easily accessible to industrialised nations of Europe whose steam ships carried goods to the shores of the Black Sea which were then transported all over Central Asia by the rail network. The emerging Russian bourgeoisie was keen to use the new transportation system for furthering their business; the Indians tried to counter them by boosting their exports; they began sending goods from the port of Bombay to Batumi (Poti) on the Black Sea. The reduced transportation cost helped Indian merchants to bring down the prices of their goods and survive. They could not offset the advantages enjoyed by the merchants of industrialised nations. The inclusion of Bukhara in 1895 in the All Russian Customs Union meant a hike in the taxes paid by Indians who were put to a disadvantage in comparison to their Russian colleagues. Hence in Bukhara, Indians became small traders and moneylenders. This ensured the continuity of the flow of Indian immigrants. In Bukhara only non-Muslims were permitted to adopt usury as their profession as Islamic laws banned money lending as a profession by the Muslims (Gopal

2005: 2-3).

Even the difficulties (rested by colonial rivalry between the Tsarist Russia and British Empire could not sever the Central Asian trade and cultural links with India. About eight thousand Indian settlers lived in Central Asia in the 19th and early 20th centuries. The Indian community occupied a place for more important than any other group of foreign settlers with the exception of the Russians. Thus the British agent Alexander Burns, who visited Bukhara in the Thirties of last century. He found "The whole of the natives of Bukhara and Turkistan wearing turbans of white cloth which are imported from the Punjab". Vambery, a Hungarian traveler who stayed in Turkistan in the 1860s affirmed that "there was no market, no village without a Hindu Money lender". Indian merchants monopolized the book trade in Central Asia over which several representatives of the Russian intelligentsia close to the colonial circles expressed their deep concern.

The second half of the nineteenth century saw a qualitative change in the nature of Indo-Central Asian contacts. European colonial powers became entrenched in both the areas: Great Britain in India and Tsarist Russia in Central Asia. A stable monarchy in Afghanistan and fluctuating political situation in Eastern Turkistan shaped this relationship. Russia and Great Britain began to view each other's moves with suspicion; mutual fear and rivalry shaped their policies. Eventually it affected the nature of contacts between Central Asians and Indians. Throughout the nineteenth century, British and Tsarist agents, travellers, intelligence gatherers, political analysts, in different disguises, entered each other's territories and the arena was transformed into a hotbed of intrigues. The two European powers had started the 'Great Game' (Gopal 2005: 1).

The Great Game lasted for about hundred years. While the British were very concern with sea routes around the world to sustain their commerce, the Russian who diverted by geography to seek wider extension of their central position in the Asian continent underpinning this was a need for port facilities in the warmer waters in the south, which the British were determined to prevent. The rise of Germany and Japan

from 1895 onwards, specially the defeat of Russia by Japan in 1904 led the British and Russian government agree to settle their sphere of influence principally in Persia and signed a consortium in St. Petersburg in August.

Review of Literature

Historical and cultural contacts:

G.M. Bongard-Lenin's (1970) discussed that during certain phases of their history, Central Asia and India became part of the same state formation, cultural and economic ties between them, were particularly strong. It underlines the importance of the history of India and Central Asia in Asia and in the world.

K.A. Nizami (1970) India's contacts with Central Asia dates back to remote past and covers many aspects of human relationship caravans of men and streams of thought constantly moved between two regions and despite limited means of communication intimate cultural contacts developed between two regions.

Devendra Kaushik, (1985), point out that the process of unending cultural interaction between India and Central Asia has remained mainly preoccupied with the migration of the Aryans and the various other tribes, the spread of Buddhism and of Kushana art, or the impacts of Central Asia other art and architecture of India in the medieval period and the origin of various mystic sects etc. it led to greater concentration on the study of cultural exchange between India and central Asia during 19th century. It also deals with the settlement of Indians in central Asia during the same period.

Mansura Haider (2004) discussed the idea of active relations and the continuous exchange of ideas between the two regions and it led to the opening of many new avenues of cultural creativity in literature, art, architecture, language and socio-religious movements. The multidimensional contacts existed in the literary sphere, artistic modes of expression, religious ideas and thoughts.

K. Warikoo (1989), also discussed geographical contiguity and cultural affinity of Central Asia with Kashmir were important factors which influenced the formulation of

British policy towards Kashmir and its frontier dependencies. He also discusses the Sufi Silsila like Nakshbandis constituted a close cultural and emotional link between Kashmir and Central Asia during the same period.

The history of interactions and cultural exchange between Central Asia and India shows the considerable reciprocal enrichment and cultural impact in different through out the period. The cultures of the peoples of the two countries remained distinctive and original and preserve specific futures and traits. The close historical-cultural contacts, which existed between Central Asia and India in ancient times persisted and further, developed in the modern period.

Social Contacts:

Between India and Central Asia close social ties have existed all through the ages. India is a vast country and among its people, there are an large number of castes, tribes, communities of different origin, racial and linguistic stocks. “ with an area as large as Europe without Russia and a population resenting from the commingling of various people and forming one-fifth of human race and India is naturally a land of many languages”. **Alexander Burns** (1973) visited Central Asia and gives the details of Indians living in Central Asia. He says that the Indians in the Central Asian towns generally lived in caravanserias. Concern for safety of life and property forced the Hindu immigrants to live in caravaserais. Indians were living in the caravanserais in other Central Asian towns in the 19th century. Russian scholar **G.L. Dmitriyev** (2001) gives the social composition of Indians living in Central Asia. He says that the Indian were not homogeneous. Among them in top position was occupied by trade and money tenders. Along with them the in the Indian settlement there were servants and number of low castes. Similar picture can be seen in respect of Indian colonies in other places.

Surendra Gopal (2001) gives the details of Indian slaves living in the Central Asia. He says that, among Indians in Central Asia, another group which was numerous consisted of slaves. They reached there in a number of ways. Some of them had been secured on the banks of Indus, in exchange of horses. Some of them had been taken as

prisoners during the wars, while others had been captured during raids on trading caravans in the 16th century. These slaves were both Hindus and Muslims. Some of them were skilled craftsmen. Indian slaves with specialized skills were much sought after. The incidence of slave trade between Chitral and Central Asia, during the nineteenth century lent yet another dimension to the social intercourse between the two regions.

Economic Linkages:

Close economic ties between India and Central Asia have existed all through the ages. Recent excavations by Soviet archaeologists have highlighted the contacts between the two regions. **G.L. Dmitriyev** (2001) points out that the control of commanding position India's sea routes by the Europeans by helped the rise of caravan trades of Indians. He also discussed that the existence of the India colony was a significant stage in the history of economy and cultural relation between economic and cultural relations between the peoples of India, Central Asia and Russia. **Amlendu Guha** (1970) deals with the several economic aspects between the two regions. The Central Asian region, because of its special geographical position, had been particularly exposed to such movements along the age-old caravan trade routes, right upto the 19th century. Indian, Afghan, Iranian and other central Asian traders mingled with each other in the great bazaar and they paved the way to the acculturation. **Devendra Kaushik** (1985) point out during the 19th century, a flourishing trade has been developed, but this development continued to exist the numerous obstacles created by two colonial powers Britain and Tsarist Russia. British policy was always a blend of commercial means and political ends. Trade was only weapons although trade between India and Central Asia suffered some setbacks as a result of Anglo-Russian colonial rivalry. He also point out that a flourishing trade existed between India and Central Asia in the early 19th century. British agents **Alexander Burns** who gave more detailed account of Indian trade with Central Asia. According to him the demand for the Indian goods in Bukhara was 'steady'. Hungarian traveler, **Vambery** (1996) who visited Central Asia in the late 19th century affirmed that there was no market, no village without Hindu moneylenders. The Indian merchants also did money-lending business in the absence of credit institutions in Central Asia.

In short the economic relation between Indian and Central Asia continued to exist despite the various hardships created in their way by the two colonial powers, Britain and Tsarist Russia, which tried to cordon off their colonial possession in order to have their monopoly over their markets.

Cultural Exchange:

Cultural contacts between India and Central Asia can be traced to the ancient past, when these two major regions of the East were sets of original cultures and the centers of two of the world's earliest civilizations. **Devendra Kaushik** (1985) points out that the Indian influence over the cultural life of the Central Asian people was not only confined extended to the other field of medicines, fold-theatre and religion. India impact on the cultural life Central Asia has indeed been grate and needs an in depth independence study in which scholars form disciplines other than history have also an important role to play. Even today the influence of the medieval institutions, ethos and cultural trends is visible. **Adeeb Khalid** (1998), in *"The Politics of Muslim Cultural Reform: Jaddism in Central Asia"*, discusses that the Jaddid cultural reform represented a new understanding of community, their enthusiastic embrace of modernity led them to radically new conception of society. Jadid movement in Central Asian society was as much a result of profound transformation of Central Asia in the fifty years of imperial Russian rule. **S.A.A Rizvi** (1978) also points out that Sufism represents the inward or esoteric side of Islam. Mysticism is not to be understood in the sense of occult or telepathy and he excludes even visions and voices from the list of mystical phenomena. A fully developed mystical experience involves the apprehension of an ultimate non-sensuous unity in all things, a oneness or a one to which either the sense nor can be reason penetrate. This process of cultural relations between India and Central Asia were continued not only in the 19th century but also in the 20th century too.

Aims and Objectives

1. To explore the cultural, political and economic relations between India and Central Asia during 19th century.
2. To analyze the British policy towards Central Asia and its impact on India.
3. To examine the rivalry between British and soviet Tsarist Russia and its impact on India.

Hypotheses

1. Close historical and cultural ties have had great influence on India-Central Asia relations during 19th century.
2. Geopolitical conditions of 19th century Central Asia constricted the historic opportunity for the revival of the Silk Route Trade links.

Chapterisation:

The proposed research can be studied under the following chapters:

Chapter I: Introduction

The introduction of this dissertation will include the cultural, economic and political relation between the India and Central Asia during 19th century.

Chapter II: A Historical Perspective:

This chapter will deal with the India and Central Asia has cultural and economic interaction and strong political links since antiquity. It will relate these links from ancient to modern exclusively during 19th century.

Chapter III: Social Contacts: It will deal with social contacts between the two region, where Indian community settled in Central Asia in a large numbers during the 19th century.

Chapter IV: Economic Linkages:

This chapter will deal with the commercial activities like, role of Indian merchants, trading routes and pattern, trading commodities, development of trade, export and import between the two regions.

Chapter V: Cultural Exchange:

This chapter will deal with the several cultural aspects, e.g. Kushan art and architecture, spread of Buddhism, Sufi's cultural reform and Jaddid cultural reform movement, movement of ideas to each other, settling of Indian committees between the two regions.

Chapter VI: Conclusion:

The conclusion will be based on the finding of the previous chapters, besides this, it will try to bring out the impact of cultural, economic and political interaction between the two regions.

Methodology

The study would be an empirical and analytical one. It would include both primary as well as the secondary sources to test the hypotheses. The primary sources would include archeological remains excavated in Central Asia and the traveling accounts of British agents. The secondary sources would comprise the ideas from books and articles on political, economic and cultural relations between India and Central Asia.

Chapter: 2

A HISTORICAL PERSPECTIVE

India has had long-standing historical ties with region that encompasses the political, cultural, economic and religious dimensions. If we look at the map (see, map no. 1), it shows that Geographical proximity and mountain barriers are the two highlights of the location of the Indian subcontinent and Central Asia, in relation to each other. The two regions are separated by formidable mountain ranges meeting at the Pamir knot or the roof of the world. However, the mountain barriers did not prevent incessant flow of peoples, ideas and goods between the two regions since the times immemorial. What is important, there never was a man-made barrier. In fact, the developments in Central Asia have always impacted on India and vice-versa. Therefore, India has a deep and abiding interest in having a friendly disposition in Central Asia. The powerful spiritual-cultural upsurge and intellectual ferment in one region have tended to spread over to the other side of the mountainous divide.

India and Central Asia, with common and contiguous borders, climatic continuity, similar geographical features and geo-cultural affinity, have long traditions of socio-economic and cultural contacts since remote past. Their relations have been multi-dimensional, deep, old and continuous. There has been uninterrupted flow of men, material and the ideas between the two regions. The Indian and foreign literary sources attest to this fact. According to *Zend Avesta*, the ancestors of Iranian, Indian and Turanian people were the three sons of Tratoria, namely, Arya, Sairimia and Tura respectively (Haider 2003: 257) Abu Qasim Farishta gives a very interesting account of the geneology of the Indians and the Central Asians (Haider 2003: 257)

The excavations in Southern Uzbekistan, Turkmenistan, Kazakhstan and in the Kyrghyzstan provide ample proof of Indo-Central Asian in ancient day's. Extensive

excavation gives remarkable findings at Kara Tepa, Fayaz Tepa, Dalverzin Tepa, Yer Kurgan, Ak Beshin, Kranayerezka and Isyk-Ata. Sakas, Kushanas, Hunas, Turks and Mughals came from Central Asia to India. India had very intimate historic, cultural links with Central Asian regions. Findings of the excavations and the discovery of manuscripts in Xinjiang and Tibetan literary documents provide enough material to establish our links (Kumar 2007:1). India had rulers of Central Asian origin. Dynasties of Indian origin ruled Khotan and elsewhere in Central Asia.

The impact of regional developments in Central Asia on India's history has been long-standing and substantial. Significant landmarks can be traced to a time-frame of 1st and 2nd century when Kanishka who was of Central Asian origin founded the Kushana Dynasty, and progress through relations between British India, Czarist Russia, China and the USSR. In the post-independence era, the links continue through Indo-USSR relations. The latest development encompass post-USSR geo-political changes, developments in Afghanistan after the September 11, 2001 attacks on the World Trade Centre, to the present where India is forging relations afresh with the five independent republics of Central Asia on the basis of realpolitik.

The Ancient Past

Ancient Indo-Central-Asia links were well established. The leading pre-historians of Russia have discovered large remains of Sohan Culture across the difficult mountainous terrain of the Hindukush and the Pamirs and in Tajikistan, Kazakhstan and other places of Central Asia. The discoveries by V. Ranov, Kh. A. Alphasbayev and others in Soviet journals provide enough light on this subject (Kumar 2007: 4). Historical contacts between India and Central Asia came into exist during the Old Stone Age. In the Indian context the earliest stag of the Old Stone Age culture in the Himalaya is known as the Soan. However, in Central Asia the earliest stage of the old stone age culture is known as borygakzghan (Gupta 1970: 16). The tools repertoire of both the cultures are astonishingly similar. Moreover, the second development of the soan culture that the directional changes in tool-typology in both regions is the same. In the third stage of

development of this culture is seen in the tool-typology of the two regions. But we can't categorically indicate the mechanization of the process which resulted in such a marked similarity in the tool-typology of the two regions. The final stage of development of the Soan culture is seen in the late upper palaeolithic of De Terra and Paterson of the final Soan of Paterson and Drummond. In central Asia the final stage of the Old Stone Age is represented at Karasu in Kazakhstan. Here typical choppers were excavated together with implements of the final stage of the Mousterian period. In short, the old stone cultures in India and Central Asia presented certain pertinent examples, which show significant similarities, which indicate parallel directional changes in the culture, complex of the two regions.

The middle Paleolithic cultures have a very wide extent, covering the whole of Maharashtra, Mysore, Andhra, Orissa, West Bengal (W.B), Bihar and Uttar Pradesh (U.P), the whole of Madhya Pradesh (M.P), Rajasthan, Sindh and Punjab. The occurrence of this culture in the Sanghai cave near Peshawar not only extends its limits, but brings it to the very fringe of the Levallois-Mousterian cultures recently discovered in Afghanistan Central Asia and Iran (Sankaliya 1970: 25). However, it shows that in the Indian sub-continent we have a stone age culture which has many typological parallels with cultures called Levallois-Mousterian and treated under the heading 'middle Paleolithic' in Central Asia broadly these cultures flourished between 45,000 BC and 20,000 B.C. In the Mesolithic period the ancient route called the 'Silk route' led to the mingling of ideas and cultures, not between only India and Central Asia but also East (China) and the West (Europe). In the ancient times, a large number of people mingled, the intermixing of ideas and cultures through the Himalayan passes have also been arteries of trade between India and Central Asia.

A momentous social change was brought about in the village farming commodities particularly in food production, stock raising and husbandry, grinding of tools and manufacturing of pottery. The knowledge of metallurgy created new opportunities for trade in respect of raw material and finished products and led to the

development of specialized craft skill between India and Central Asia (Shafi 2007: 196). G.M. Bongard-Levin (1970) points out that during the certain phases of their history. Central Asia and India became part of the same state formations, cultural and economic ties between them were particularly strong. In the Neolithic period, many territories of Central Asia and North India were included in the vast area where similar agricultural cultures prevailed that gave rising to urban civilizations and states (Bongard- Levin 1970: 97). New researches by Soviet archaeologists brought to light the existence of ties between the towns of the Indus valley and the settlement of South Turkmenia in the period of the mature Harappa. We do not know yet how these contacts materialized and whether they were direct or indirect, but the existence of links between Central Asia and India at the end of the 3rd and the beginning of the 2nd millennium B.C.

Central Asia was well known during the epic age. Indian epics (Ramayana and Mahabharata) and the Puranas have numerous references of the region, its topography, mountains, rivers and the people. Many communities of Central Asia participated in Mahabharata War. Shakas and Yavanas (Greeks) have been described as (Traded Kshatriyas by the Mahabharata and Manu Smriti (Hindu). There are mentions of Shakas, Pahlavas (Persians), Kambojas (Galcha speaking people of Tazikistan) and Rishik (Yueh-chi or Kushanas) at one place in the Mahabharata. At another place, China, Huna and Shaka is mentioned (*Mahabharat*). Kanka (Kangyu of Sogd) are mentioned with Shaka and Tushara (Tokharian). Enough material on Central Asia is available in Medieval Sanskrit literature, and in Buddhist and Jain literatures (Kumar 2007: 4).

In the post-Harappan epoch to, strong cultural and historical ties existed between the two peoples. Some scholars believed that Central Asia as the starting point of the Indo-Aryans migration while others think that Indo-Aryans reached India from the west through the Caucasus. It is possible to speak of the existence of certain ties between Central Asia and North India in the post-Harappa epoch. However, the era of the Achaemenian state and of Alexander the great should be regarded as a special phase in the

history of relations between Central Asia and India. Some regions of central Asia and territories of Northwest India became parts of the same empire.

Ties between India and Central Asia can be traced at least as far back when the Indo-Aryans migrated from Bactria into northern India through the passes in the Hindu Kush Mountains (Thaper 1960: 29). The region of Bactria lay between the Hindu Kush Mountains and the Oxus River (Amu Darya) that today includes modern Uzbekistan and Afghanistan. Cultural and trade relations flourished with the peoples of India and contemporary Turkmenistan and Uzbekistan since ancient times, mainly along the Old Silk Route. Indian traders established colonies in Kashgar, Yarkand, Khotan, Miran, Kuchi, Qara-Shahr and Tufan. Buddhist stupas and monasteries have been found in Merv, Termez, Khalachyana, Dalvarzintepe near Bukhara (modern Uzbekistan), as also paintings at Afrasiab (Samarkand). Monasteries have also been excavated in modern Tajikistan and Kyrgyzstan. A temple dedicated to Shiva and Uma has been excavated at Tajikistan (Vohra 1999: 17). The city Bukhara, was originally named Vihara (monastery in Sanskrit). Thousands of rock inscriptions in Sanskrit and Prakrit can be seen along the Karakoram Highway from Swat through Gilgit, Hunza and on to Tashkurgan, Kashgar and Yarkand (Vohra 1999: 17).

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In the 2nd century B.C when the Saka tribes migrated to north India via the Pamirs, they carried with them elements and tradition of Central Asian culture. For example, the distinctive iron swords were discovered at Taxila, which apparently can be traced back to Central Asian tribes (Shafi 2007: 197). The ancient relations between Central Asia and India reached their zenith in the Kushan period with the rise of the Kushan Empire, which incorporated Central Asia and a considerable part of north India.

The Kushana Dynasty is of significance in the cultural development of northern India since the beginning of first century. The Shaka Era based on AD 78 is used by the Government of India in official documents in addition to the Gregorian Calendar (Thaper

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1960: 9). This clearly demonstrates the significance accorded in India to this event. The Gupta king Kumaragupta successfully kept the new Hun threat from Central Asia at bay and for the next hundred years and the Guptas weakened the Huns. But relation did not ended with them.

Parts of India and Central Asia were ruled together during Achacmenian, Seleucid and Kushana periods. Buddhism, Hinduism and Islam, rule of dynasties of Indian origin in many kingdoms of Central Asia and that of the dynasties of Central Asian origin further deepened their links. In Transoxiana, the ruins of the Buddhist monasteries have been found in Transoxiana (Haider 2003: 264). Two names figure prominently in the spread of Buddhism in Central Asia, They are of Ashoka and Kanishka. Pentfi Aalto has mentioned" about an inscription on the wall of the gate of Chu-yung- kuan, a town on the road from Peking to Kalgan in Sanskrit, Tibetan, Hsi-hsia, Uigur, Mongol and Chinese languages, which reads: "The great and illustrious Cakravarti King Ashoka, having assembled the relics of Lord Buddha of great virtue, adorned beautifully the vast world with stupas, and made the great *Dharma* shine greatly throughout the world".

Indo-Central-Asian interaction was most intimate during the Kushana period. However, the same continued even after this period. Fa-Hien and Fa-Hien visited Central Asia and gives the detailed account of spreading Buddhism in Central Asia. The king Vijayasambhava under the spiritual guidance of Arya Vairochana introduced Buddhism in Khotan. The religion spread to other southern states from there. Fa-Hien found that all the inhabitants of the Khotan region "professed Buddhist law, and joined together in its religious musk for their enjoyment." Hiuen Chwang also confirmed the fact. Fa-Hien was lodged in a monastery in Khotan where three thousand monks stayed. It was known as Gomati monastery. There were four great monasteries and many smaller ones there according to Fa-Hien (Kumar 2007: 6).

Buddhism had deep roots in northern Xinjiang (Chinese Turkistan), Kucha, Turfan (Kaochang) and Bharuka (Aksu). Kucha was an important Buddhist centre since

first century AD. It played important role in the propagation of Buddhism. Balkh was an important centre of Buddhist sites and was known as 'Little Rajagriha'. The places around it had numerous *sangharams*, and statues of Buddha. It had a hundred convents and five hundred monks. There was a convent called *Navasangharama* outside the city. A former ruler built it. There was figure of Buddha studded with gems. The hall was also well decorated with the same. It had also a statue of Pishamen (Vaisravana) and it was believed that he protects the precincts of the convent. Tirmiz and Aksu each had ten *sangharamas* and a thousand monks. Chaghaniyan, Kubadian, Sumana and Kulab had few *sangharamas* and monk each. Northern Xinjiang had the followers of Hinayana sect (Haider 2003: 257). Buddhist link with Xinjiang are well known. Buddhist and Hindu Buddhist icons have been found in Buddhist temples of Khotan, Kucha, Dandan Uiliq and other places. Buddhist and Hindu links in western Central Asia (Haider 2003: 273)

The worship of Hindu gods in Sogdiana, namely, Brahma, Indra, Mahadeva (Shiva), Narayana and Vaishravana needs special mention. Brahma, Indra and Shiva had the Sogdian names of Zravan, Adbad and Veshparkar respectively. The four-armed goddess riding the lion may be Durga. Portable fire altars associated with Mahadeva-Veshparkar, Brahma-Zravan and Indra-Abdab found in a mural of 8th century at Penjikent (Gupta 2002: 142-143) and that of Iranian river goddess Anahita Harahwati Ardavisura in the case mentioned above is not used in Central Asia. Russian scholars have related three or four armed deities in west Central Asian murals, Hindu and Buddhist God Vishwakarma (creator of everything; Sanskrit) and a case of an obvious transformation of Indian cults (Gupta 2002: 143). God Shiva appears on certain coins of Gondophares, Maues and several other kings who ruled Central Asia and India. The coins of Kushana rulers also have Shiva with his consort Uma and the son Kartikeya-Kumara. Vima owed personal allegiance to Shiva.

Ancient Land Routes

India and Central Asia were linked through many land routes. The Indian traders started bringing goods to Central Asia through Persia in the late of 19th century. This new

trade route was less dangerous and cheaper. They asked for and received permission from the Russian authorities use more advantageous route to Central Asia after the construction of trans-Caspian railway. The route was from Bombay port to Black Sea port of Batumi and then across Caucasus to Central Asia. Takshashila and Purushpura on either side of the Sindhu River were connected with Indian trade routes on Indian side and Central Asian trade routes on the other. Strategically located, Takshashila, the capital city of Gandhar, was the terminus of several major inland routes and the starting point of the great trade routes connecting India and Central Asia. A route towards the north passing through Kashmir valley to Gilgit, Yarkand and Kashgarh connected it do eastern and western Turkistan. The western route passed through Pushkalavati, Purushapura (Peshawar) and Kapisha (modern Begram) to Bactria. The route from Kapisha to Bactria ran through Bamiyan and number of passes—Robat, Dandan, Shikan and Karakotal; followed Dana Yousouf river route to reach Mazar-i-Sarif and then Bactria. It was the oldest and most frequented route. Hiuen Tsang reached Bactria from Samarkand and then followed this route to reach Bamiyan, Kapisha and Purushpur through Khaibar pass. Bactria became very important as natural converging point of several routes. Babylon, Susa-Herat, Samarkand-Tashkent in the Oxus valley in the north, and a number of routes from Kashgarh in the west. The importance of Takshashila-Kapisha-Bactria route increased during Achaemenian period. Two routes connected Bactria to the Oxus valley. Indians favoured this route for trade to the Black Sea ports taking advantage of the navigability of Oxus riven. The route to Tashkent via Samarkand went further to the north-east to Turfan. Tashkent-Turfan route passed through the northern parts of Tien Shan range and through Kulja and Uranchi cities (Kumar 2007: 9).

Kashgarh, between the Tien Shan range on the north and Kun-lun range in the south which came into existence due to the development of the silk route and silk trade. Two routes emerging from Kashgarh passed though the important centres located in the series of oases on the outer periphery of the oval shaped trough-like Tarim basin desert. Important places, like Yarkand, Karghalik, Keriya, Niya, Endere, Charchan, Charkhlik and Miran, and after skirting the salty Lop-nor marsh, Tun-huang and An-hsi were located on the southern route. It passed through the southern periphery of the desert on

the northern foothills of Kun-lun. The northern route, on the northern periphery south of Tien Shan, passed through Uch-Turfan, Aksu, Kucha and Korla. There was bifurcation of the route at Korla towards southeast and northeast. The southeastern route passed through Kuruk Darya, Lou-Ian, etc. and terminated at Tung-huang. The route made a great arch through Hami, and then ended at An-hsi. Tashkent-Kulja-Urunchi route met AkshuKucha-Karashahr route at Turfan. An alternative route links India to Kashgarh via Bactria through a route passing south of Pamir. Passing from Bactria to Badakhshan up the open valley of Wakhan, it goes to Sariqol south of the peak Muz Tagh Ata, and then to Tashkurghan and descending the hills to the Kashgarh and Yarkand. A route from Kashmir valley through Gilgit, Darkot and Baroghil passes meets Badakhshan-Wakhan-Sariqol route at Sarhad (Kumar 2007: 9-10).

Post - Christ Era and Early Medieval Period

However, Islam was introduced to Central Asia during 7th century. It initially appeared in Merv and Bukhara in late 19th century (Rahul 1995: 35). Old Buddhist monasteries were revived as Khanqahas and dargahs with some becoming madrassas under Sheikhs and Sufis (Vohra 1999: 9). Exchanges between India and Central Asia went much beyond trade and religion to encompass technology, medicine, astronomy, and mathematics as well. Muzaffar M Khariullayev of Uzbekistan throws light on the close association Abu Rayhan Beruni of Khorazm had with Indian culture. He studied Sanskrit and translated treatises by Sankhya and Patanjali into Arabic. Alberuni evinced keen interest in Indian mathematics, geography and astronomy. Some scholars has described India as “a valuable literary text for studying the development of cultural inter-relations among the peoples of Central Asia and India during the medieval period” and also “there is no other such work dedicated to any other country, people, religion either within the realm of Islam or elsewhere that can be compared with Beruni’s India.” (Vohra 1999: 25-28). Moreover, the world-famous Central Asian Scholar of medicine Ibn-I-Sina having keen interest a admiration of Indian medical practitioners and system of medicine. Abu Mashar Balkhi was greatly influenced by the Indian works such as

Charak Samhita and Bhe Samhita were popular and translated into Central Asian languages. Indian swords, (teghagahai Hindi) were praised by Forkhri Mudabbir as esteemed in Central Asia for their high quality as they were "best and most lustrous" (Vohra 1999: 85-96).

Medieval Period:

It was the medieval period that the social, cultural, intellectual and economic relationship between Central Asian region and India were well established. The relationship can be considered in such parts: (a) from Arab conquests of Central Asia to the overthrow of Central Asian states particularly Bukhara by Gengis Khan's conquest to the rise of Taimur, (b) from 1370 to 1526, i. e, from Taimur to Baber, Mongol King of India and (c) from 1526 to the Middle of the 17th century- the era of Uzbeks in Central Asia and the Mughals in India. India was connected with Central Asia by two routes: (1) the Gomal Pass which led to dera Ismail Khan, (2) the Kashmir routes- after crossing the Karakoram the route reached Yaqand, where the routes from joined by those leading to Kashghar and from Kashghar the merchants could proceed to Samarkand and Bukhara.

Exchange of information and influences between Central Asia and India during the Mughal period was brought about mainly through individual contacts .The physical carriers were for the most part merchants, fortune hunters , religious figures and simple wanderers, although the distinction between them was often clouded . Central Asians in India furthermore tended to remain in regular correspondence with family, friends, and religious advisers "back home" (Foltz 1998: 68).

It is important to note that Indian culture influenced the culture of Central Asian lands. India's culture, ideas and thoughts produced a powerful influence over Central Asia. In the early centuries of Christian era, great centres of Buddhism appeared at Khotan, Kashghar, Tashkent and Bukhara. Later on the Caliphate at Baghdad, which

included Central Asia, got interested in the Indian science and invited Indian scholar to work in the bureau of translation in Central Asia (Shafi 2007: 197). India's mathematical and astronomical ideas also found their way into Central Asia. Aryabhata's theory that the earth rotates on its axis and Indian methods of calculation also found entry in Central Asia. Similarly, Indian medical ideas, herbs and methods of treatment were transmitted from Baghdad to various parts of Caliphate including Central Asian states.

Muslim Sufi saints and 'Dervishes', who came from Central Asia, found a fertile soil in India for disseminating their message of love, equality and compassion. The concepts of Sufism were exchanged between India and Central Asia. Although Sufism originated in Central Asia, later on, India became a much stronger centre of Sufism and Central Asia looked towards India for the Sufi cult (Shafi 2007: 198). There was much in common between Sufism and devotional or 'Bhakti' movement in India. As a result of Indo-Central Asian interaction the composite Indo-Islamic culture flowered in multiple fields. Amir Khusrau – a famous poet and musician in Persian and Hindi languages in 14th century India – also known as Khusrau Dehlavi, was the finest representative of this composite culture (Jyotsna 2007: 198). There was free movement of people and ideas between India and Central Asia. It was in the 11th-13th centuries that owing to the invasion of Mongols, there was an influx of people from Central Asia into India. Genghis Khan's invasion of Central Asia was devastating, as it rose to ground stately buildings and mosques and people sought refuge in India.

Trade also flourished between India and Central Asia during the medieval period. India produced cotton, sugar, utensils and colouring materials, while it needed from Central Asia dried fruits, pearls, precious stones and horses were particularly needed for the Indian army. The Mughal rulers maintained personal contacts with many individuals in Central Asia, especially Sufi leaders of the Naqshbandi order. They also had a particular predisposition for lavishing gifts on Central Asians who honoured the court with a visit, and extended patronage to those who stayed on. In the case of the Mughals, as Jahangir's conversations with a visitor from Samarkand suggest their efforts to

impress Central Asian visitors might to some degree have stemmed from insecurity about losing their original homeland to the Uzbeks and the desire to convey to Central Asians the fact of their having “made good” in exile.

Language and Literature:

The Urdu language owes its origin to the Indo-Central Asian contact during the medieval period. 'Urdu' itself is a Persianized Turkish word, which originally meant 'the camp of a Turkish army'. In India, it means 'court' or 'camp'. The language, in its initial stages, was known as 'Hindi' or 'language of Hind or India'. It was also known as 'Hindwi' or 'Hindostani'. This language travelled to different places of India with Sufis or Muslim mystics (Kumar 2007: 24).

Urdu language owes its origin to the Indo-Central Asian contact Hindi has large number of Turkic, Persian and Arabic words. Other Indian languages also have the words from these languages. Persian was the official language during the Mughal rule in India. Russian scholars have discovered some Indian languages in Central Asia. Pariahs of Hissar Valley speak an Indian language of the same name in their home. They communicate in Uzbek and Tajik languages with their neighbours.

Central Asia is a polyglots society. Different languages were spoken in Tarim and Oxus valleys. Linguistic scene did not remain the same at all the time. The language scenario changes with the change in the ethnic composition with passage of time. Two languages were spoken in the Carly centuries of the Christian era, in Xinjiang. The northern language was named Kuchean. It was also called Tokharian or the language of the Tokharas or Indo-Scythians. The language was supposed to be an Indo-European language. The language spoken in southern Tarim basin was called 'Saka' and 'Khotanese' (Kumar 2007: 24-25). The three other languages, written in the script of Aramaic origin, were Iranian languages. Two of them have preserved Manichean texts. Sogdian language of Samarkand contained Buddhism, Manichaeism and Christian texts.

The discoveries of an inscription of the first century B.C. in Tuzikistan and in Uzbekistan and some other inscriptions in Afghanistan and it take us back before the Christian era so far the use of Prakrit is concerned. Kharoshthi documents were discovered from various archaeological sites in the Tarim basin, in Khotan, Niya, Endere, Miran, Lou-Ian and Kurak Darya. Over two hundred documents Kharosthi script on different materials was discovered. Sanskrit language and the Kharoshthi script which during the first centuries before and after Christ were used on the Indian northwest frontier and and the adjacent portions of Afghanistan. A large number of coins struck in Khotan or nearby places were also in the same script. The coins dated first century B C to 1st century A.D.

The languages of India and Central Asia had profound impact on each other. Genesis and development of Urdu and Turkic lexemes in Hindi, are the results of Indian and Central Asian contact. Sanskrit has also the profound impact on the languages of Central Asia. The language of the region also had impact on Sanskrit. The Shaka and Slav languages were spoken in Central Asia, were intimately linked with Sanskrit. The relation of Turkic languages with the Aryan languages is very ancient (Stein 1955: 28).

The most common motivation for Central Asians to relocate to India was the age-old prospects of improving their opportunities. The more individuals went and succeeded in attaining fame and fortune. Other factors included disgrace or lack of recognition at home or simple curiosity, although frequently a combination of these was present. The result was a nearly two hundred yearlong brain-drain, from which Iran also suffered with equal or greater severity.

Discovery of the sea route to India and China in 1498 deprived Central Asia of its historic monopoly over transit trade. The Old Silk Route, at one time the principal commercial artery between Europe and East Asia, declined and with it Central Asia as well, during the early 19th century. Centers of art, science, medicine, religious learning and literature became poorer and the Khans more rapacious and cruel. Corruption in the

bureaucracies increased as also fanaticism among the *ulama*. Society became increasingly isolationist. By early 19th century, the three independent Khanates of Khiva, Kokand and the Emirate of Bukhara emerged. Khiva was rule by the Uzbek Qonghirat Dynasty and had a population that comprised Uzbeks, Turkmens, Kazakhs and Kara-Kaplaks. It was also the poorest, weakest and least civilized. Kokand was also rule by an Uzbek dynasty and the population largely Uzbek. Constantly in conflict with Bukhara and Russia, it became more powerful than Khiva after annexing Tashkent, an important manufacturing and commercial centre.

The strongest, the Emirate of Bukhara, was rule by the Uzbek Manghist Dynasty. The population comprised Tajiks, Kyrgyzs, Turkemens, Kazakhs, Jews and Iranian slaves. Its Emirs were known for their despotism, greed, cruelty, and debauchery. At the same time, the Chinese were consolidating their power in Xinjiang (Chinese Turkestan), while the Mughal Empire in India was decline. It never recovered from Nadir Shah's sack of Delhi in 1739. The nominal Mughal Emperors became first clients of the Marathas and, finally, of the British, who formally abolished the Mughal Empire after the Indian Mutiny of 1857. The 19th century also witnessed the beginnings of a new confrontation in the region between two imperial powers, Britain through its colony India, and Czarist Russia through the gradual colonization of Central Asia. This animosity eventually manifested in the "Great game" or, as the Russians called it, the "Tournament of Shadows". The Chinese, who were consolidating in Eastern Turkestan were also players in the Game, the ramifications of which continue to affect India to this day.

Imperial British and Tsarist Russia: The Great Game

The growing cultural and commercial interactions between India and Central Asia started getting disrupted with the decline of Mughal Empire and the rise of British in the region. Gradually British took control of the Indian subcontinent and Tsarist Russia's control on

Central Asia. Dominant physical influence of these two imperial powers resulted into a long period of cultural discontinuity between the two regions. But the trade and cultural exchanges did not completely stop them.

However, India with her vast area, enormous material resources and population became the base of the British power in the whole Asia and east Africa. The British imperialist used India as a springboard for further colonial conquests. British imperialist activities extended to the countries adjoining India: Sinkiang, Afghanistan, Upper Burma and Tibet. These territories played an insignificant role as markets for Britain's industrial products and sources of raw materials. The British colonial policy in India was always aggressive. In the later half of the 19th century, focal point of British colonial policy was concentrated on the 'Eastern Question' - the struggle of inheriting the decaying of Turkish Empire.

Tsarist Russia was the principal enemy in the Middle East. This fact determined the development of British expansion on the India frontiers direction against Kashgar, Afghanistan and Southern region of Turkmenia. The British colonialist regarded territories as a springboard for struggle against Russia in Central Asia.

The Great Game formally reached a stalemate situation in 1895 between Britain and Russia in London, thereby demarcating the Afghan-British Indian boundary from Lake Sarikol to the Taghdumbash Pamir, ceding a portion of Darvaz of Afghanistan, and Ishakashim, Shugnan and Roahsn to Russia (Rahul 1995: 12). The British stipulated that the spheres of British and Russian influence east of Lake Victoria were to be divided by a line from the lake's eastern extremity following a mountainous course to the Chinese frontier (Kaushik 1970: 60). However, the British were worried about a Russian wedge of land between Afghanistan and China touching the Bargohil, Darkot and Ishkoman Passes, which separate Chitral and Yasin from Vakhan. This area today encompasses the Northern Areas of Pakistan Occupied Kashmir. The fear was of a Russian Army marching through the Ishkoman Pass through Yasin and reaching Gilgit, J&K and

Punjab. To separate British Indian and Russian territories the "Vakhan Corridor" was created and assigned to Emir Abdurrahan of Afghanistan. However, Vakhan had been a small, independent state till 1877 when it passed to the rule of the Emir of Bukhara (Rahul 1995: 12-13). Vakahn Corridor has been described as an eight-mile "long attenuated arm of Afghanistan reaching out to China with the tips of its fingers" (Kaushik 1970: 60). Though the Chinese would not a party to the Pamirs agreement at the time of signing the Peoples Republic of China signed a treaty with Afghanistan in 1963 to delimit their 20-mile border as also renounce claims on Vakhan. Implications of the Vakhan Corridor and Pakistan occupied Kashmir (POK), are that India's historic overland access to Central Asia through the Gorno-Badakshan region of Tajikistan is blocked by artificial boundaries that are a legacy of the Great Game and Pakistan's occupation of territory that legally acceded to India in 1947.

Finally, the Great Game lasted for about hundred years. The Great Game was not limited even to these political, diplomatic and economic moves. While the British were very concern with sea routes around the world to sustain their commerce, the Russian who diverted by geography to seek wider extension of their central position in the Asian continent underpinning this was a need for port facilities in the warmer waters in the south, which the British were determined to prevent. If we see the map of Asia and Europe, Central Asia's geo-strategic position as a bridge between Europe and Asia as well as the cross junction of West Asia, South Asia, Russia and China should allow the Central Asian states to play a pivotal role in the world politics in the coming years.

Chapter – III

SOCIAL CONTACTS

India is a vast country and among its people there are large number of castes, tribes, communities of different origin, racial and linguistic stocks. With an area as large as Europe without Russia and a population resenting from the commingling of various people and forming one-fifth of human race and India is naturally a land of many languages (Patnaik 1999: 17). It implies that an analysis of the language which are linked with the society and culture found in India should throw light on the issue of interaction between Central Asia and India.

The process of such integration and assimilation of foreign peoples and their ways of life seems to have been facilitated by Hinduism building up within itself rough experience of centuries of foreign contacts, a subtle and silent mechanism that enabled it to absorb shocks and to incorporate, slowly and steadily, as many myths and legends, words, images and symbols, gods and goddesses, items of food, dress and drink, etc. as it could without antagonizing the priestly and scholastic elements of society (Patnaik 1999: 20). Knowledgeable people know how much foreign material has gone into our lives, even into our myths and legends, our religious ideas and rituals, as also into the iconography of our gods and goddesses. The Hindu society influenced the successive waves of outsiders who entered India, of which the largest number was from Central Asia. In turn the Hindus acquired, over time, some of the myths and legends, the words, images and symbols of the new comers. The link between Jagannath, the deity of the sun temple in Orissa, and the sun God, introduced from Persia, being one example (Patnaik 1999: xv).

The social contacts between India and Central Asia became more important during the ancient times, especially in the Kushan period. The Buddhist monastery discovered at Kara-Tepe is a convincing proof of the spread of Buddhism in Central Asia,

which it reached from India. The architecture of this monastery, the finds of a number of objects (lids ornamented with lotus flowers, chatras, etc.) as well as inscriptions in Brahmi and Kharosti indicate clearly the influence of Indian traditions and Indian cultural (Bongard-Levin 1970:153). At the same time, one should bear in the mind that the local population creatively assimilated outside traditions, including the Indian. This social and cultural exchange between India and Central Asia continued to develop in the post Kushan period too.

However, from time to time-foreign invaders, settlers and traders became the carriers of the ideas and institutions between India and Central Asia and other regions too. Moreover, some external influences of course disappeared with the passage of time, but there were many others which were assimilated and given the stamp of the characteristic native genius. At the same time India also played its role as source of the dispersal of ideas and people, as a centre radiating cultural influences to the regions and countries beyond its frontiers.

The impacts of the Achaemenian civilization, the mixed culture of the Saka – Parthians, Kushanas and the Hunas, reflected mainly in some aspects of society and economy. There is literary and archaeological evidence of this change, in the socio-economic set-up in Northern India during the Saka- Kushana age, amidst the influx of the foreign invaders who were assimilated in Indian society (Sharma 1970: 110-117). Thus this influx of foreign invaders played a significant role in the creation of the conditions responsible for the growth of the Samanta system during the Saka – Kushana age.

Social and cultural contacts between India and Central Asia put an imprint on the works of Firdousi and Beruni. As regards Firdousi, this is clearly seen in the episode in 'Shah Namah' dealing with the meeting of Alexander the Great and the Indian Brahmins. Here Firdousi depicted a social utopia – the people's dream of the kingdom of equality and justice. As for Biruni there is his famous work on India.

Al - Beruni's India:

However, Beruni was from Khorezm being one of the most outstanding among them due to his scientific education and encyclopedic knowledge. Beruni had closer ties with India's culture. He asserts that there were many captive in Gazni, who represented different sections of Indian people and different Indian regions (Khairullayev 1999: 24-25). During the 9th and 12th centuries a series of state local dynasties emerged in the territory of Central Asia and replaced each other. They were the Samanids, Karahandis, Mamunids, Gazonavids, etc. The state of the Gaznavids borders directly link with India. Finally, Beruni has given the contribution to the exploration of development of Indo-Central Asian cultural and social ties, between the two regions.

With the establishment of sultanate in India, Islam began to spread rapidly and also transform the life of its people. As a result of their contact with the foreign Muslims, the local converts came to adopt many of their manners, customs, dress, diet, etc. but at the same time, they did not give up all of their old beliefs, practices and traditions. The result was the development of a unique social order in which the old ideas and institutions mingled with new ones.

The history of the spread of Islam in India (Kashmir) is of a different nature. Islam made its way into Kashmir not by forcible conquest but by gradual conversion, both from the south and from central Asia. The Arabs and Mahumud of Ghazni did try to conquer Kashmir also by force (Kapur 1976: 66).

With the spread of Islam and establishment of sultanate, the privileged position of the Hindus came to be occupied by the Muslim divines, e. g. Sayyids, Ulama, Pirs. The Brahmans were not only relegated to the background, but also had to pass through a long period of toils, troubles and tribulations. Yet it was only they among the Hindus who did not give up their caste while the rest slowly and gradually embraced Islam (Kapur 1976: 188-189).

Islam permits no caste system. But many Hindus did not give up their surnames. The Kauls, Batts, Mantus, Ganais, Rainas and pandits were among them. The Brahman, Dars, Magres, Rathors, Thakors, Naylons, and Choks among the Kshatriya caste retained their surnames even after they embraced Islam. Those after their conversion began to be called after the profession they adopted.

Thus, we see that with the spread of Islam the caste oriented society in Kashmir disappeared. But in due course of time, a new society based on class distinctions came into existence. This change was brought about by the economic disparities and functional differences which even the unifying and leveling force of Islam as well the efforts of the Muslim Sufis could not overcome. However, there is literary as well as archaeological evidence of change in social structure in Northern India amidst social disturbance created by the influx of the foreign invaders who were assimilated in Indian society.

Sufism was a synthesis of two principles – Indian pantheism and Muslim mysticism (Gafurov 1970: 154). For many centuries it played an important part in the development of poetry in central Asia, Iran and India Sufism affected the Indian Bhakti poetry.

During this period, there was frequent movement of men between India and Central Asia. Tribal pressure, love of learning, mystic wanders, commercial considerations, prospects of employment, and unsettled conditions were some of the determining factors. During the centuries from 1115-1315, the Ghuz and the Mongol invasions threw large numbers of people into this country when Chingiz Khan tore to pieces the social and political fabric of Central Asia and razed to the ground all its stately buildings, mosques, madrasas khangals etc. Large number of them belonging to different walks of life came to India to hide their head under safer climes. They not only supplied the personnel to the Delhi sultanate, but planted also the tradition of Muslim scholar ship in India. Many distinguished families played a pivotal role in the social history of India. During the medieval period, Balban who was anxious to use the presence of these Central Asian scholars and princes to augment his prestige in contemporary Asia, settled them in

different localities and named these muhallas their homes as Muhalla-i-Khwaruzm Shahi, Muhalla-i-Igutau (Nizami 1970: 162-163). More than a century later when Timur prepared a plan to make the first city in the world, he followed a similar practice and built around Samarqand a series of villages bearing the names of the chief towns of Islam – Baghdad, Damascus, Misr, Shivaz and sultaniya (Nizami 1970: 163).

From Kashmir down to Vijaya Nagar, we find visitors from Central Asian lands during the reign of sultan, Sikandar of Kashmir (1389-1413). Many Central Asian scholars like Syed Muhammad, Syed Jalalyddin, Baba Haji Adham etc. come and settled there (Minhaj Siraj, *Tabagat-i-Nasiri*, tr. Raverty: 176-77). In the distant state of Vijaya Nagar, there was equal eagerness to know about the affairs of Central Asia when Abdur Razzak, the famous author of *Matla-us-Sadain*, came to the court of Vijay Nagar (1441 A.D.) as an envoy of Mirza Shah Rukh besides other things, about the peculiarities of the city of Samarqand. A few decades later when an Indian scholar, Jamali visited the literary and religious centres of Central Asian people like Jami, fondly asked him about Indian literary traditions.

Beginning with the 13th century, after the Mongol invasion many Central Asian thinkers found refuge in India. The contribution made by the Central Asian peoples in the course of social – cultural interaction with India was steadily increasing. This is born out by the work of Amir Khusran Dehlevi. The Central Asian contribution became still greater in India during sultanate period.

Social intercourse between Hindus and Muslims:- Medieval Period

Long before the establishment of the Muslim rule in India, Muslim adventurers were employed by a number of Hindu rulers in their armies. Subsequently, a stream of Muslim saint poured into Kashmir and they were allowed fully freedom to preach their revision. These and some other factors led to the foundation of sultanate in the first quarter of the fourteenth century till the end of the third quarter of this century. The spread of Islam in India was very slow. But there at the pace of its expansion aroused the

hostility of the Barhamans who found their traditional values being upset, and some of the basic assumptions on which Hindu Society was based being challenged” (Kapur 1976: 199-200). By the passage of time, the Hindus came to realize that their Muslim brethren had also to stay in Kashmir and the Members of the two communities learnt to live side by side. Except for a communal clash that took place in the time of Sultan Hasan shah, the Hindu and Muslim masses showed amity, goodwill and toleration towards festivals of each other and respected others saints of respective communities.

In the seventeenth century, it appears that the number of Indians arriving in Central Asia increased further. One reason was Mughal control over Kabul and their ability to hold on to Kandahar for a long period and their cordial relations with the Iranian and Central Asian rulers.

In the court of Akbar, we find people belonging to Central Asia working in different capacities. Amongst the nobles of Akbar, Qulij Khan, a mansabdar of six thousand *Zat* and thousand *Sawar* was from Andijan and there were many others in different categories who originally belonged to Central Asia. Amongst his distinguished poets, Abul Fazl mentions the names of Mushfiqi of Bukhara, who had once been the Malik Ush Shuara of Abdullah Khan and Khwaja Hasan of Meru, who received a reward of two lac *tankas* for his excellent poems on the birth of Salim and Murad. Qaz-Abul Maali, a distinguished jurist from Bukhara and men like Naqib Khan lied at his feet. Akbar who was very fond of pigeons, as Central Asian men, like Quli Ali and Abdul latif of Bukhara appointed Maqsud and Masti of Samarkand, to look after his pigeons, as central Asia had a reputation for the finest breed of pigeons. But Akbar’s interest, in the words of Abul Fazl, “brought the trashed pigeons of Umar Shaikh Mirza and Sultan Hasain Mirza into oblivion”. Of the twenty select athletes at the court of Akbar one *sadiq* by name was from Bukhara”.

Meanwhile the Mughal Empire of India, whose frontiers rested upon the Hindu Kush, was being consolidated. The sociological importance of this period was regarded by historians and pointed that Central Asia merely shows how they continue to be more

interested in the diffusion of ideas than in their creation and institutionalization. The reciprocity both introduced a new concept or which is equally important, gave formal systematic expression to or concept that was until then only implicit and customary (Uberoi 1970: 191-92). The creation of a new political idea and form was something besides which the sincerity of Haji Muhammad Khan, whose personal motives did Abul Fazi perhaps rightly suspect and who defected in any case is of no account.

The Indians engaged in this trade generally came from Sindh, Rajasthan and the Punjab regions of our country as I have earlier stated, and they professed faith such as Hinduism, Sikhism and Islam, etc. However, some evidence of nineteenth century suggests that Indians from Mirzapur in Uttar Pradesh also traveled to Central Asia (Gopal 2001: 14). During the Mughal period, Indians made significant contribution to Persian language and literature and were respected for their learning in Central Asia.

In the 18th century, new forces destined to greatly influence relations between India and Central Asia appeared. The Indians going to Uzbekistan and Central Asia not only came from different parts of India but they also professed a variety of faiths. Moreover, it can be seen in the 18th century the Indians flocked to Uzbekistan and Central Asia from India, Afghanistan, Iran and Russia with the names of their social practices and features of their traditional life styles. They smeared their foreheads with sandal paste, brought priest from their homeland to assist them in following their religion and they continued to cremate the bodies of their deceased co-religionist (Gopal 1992: 219-31). In the meanwhile, the British in Central Asia as they felt that the Russians would eventually threaten their position and firm entrenched in India, were worrying about the Russian advance possessions in India. This colonial rivalry started what came to be known as 'The Great Game'.

The two powers viewed with great suspicion each other's efforts to secure influence and dominance in Central Asia by all available means. 'The Great Game' continued throughout the nineteenth century in which the Indians and Central Asians

were used as pawns. It affected the pattern of Indian trade and exodus of Indian merchants to Central Asia in the nineteenth century.

However, Indian trade links with Central Asia goes back to antiquity. We know that the trade links between the two regions gave cultural and social exchange since antiquity. Indian merchants must have been going there all through the ancient and medieval period of history. From the sixteenth or seventeenth century Indian merchants started visiting central Asia almost regularly. Moreover, there were large settlements of Hindu immigrants in Bukhara during seventeenth century. These colonies of Indian merchants in Bukhara emerged with the rise of strong trading classes in Sindh and Punjab during the seventeenth century. Economic relations with Central Asia continued to grow during the seventeenth and eighteenth century. The domination of sea routes by the European powers also gave encouragement to the development of India's overland trade towards the north. In the first half of the nineteenth century Indian goods flowed into Central Asia also for transit to Russia, the Central Asia people being solid users of Indian goods, exchanges in Indo-Russian trade. The intensification of colonial exploitation in India deprived the Indian merchant classes of possibilities for investment in industries. They were forced to divert their capital to trade and money lending which also flowed to the adjacent countries through the traditional channels.

The Silk Road, the first transcontinental highway in the history of mankind acted not only as a conduct for the trade in manufactured goods, but also brought culture together with both society and politics. It was link along which moved Indian ivory, Syrian glass, Roman metal ware, Chinese texts, and the influences of religion and literature of art and philosophy, of knowledge and culture, touching India and China, Central Asia, Egypt and the Roman Empire and Europe. In Central Asia, Buddhist and Islamic ideas together produced new schools of thought which percolated back to India. The mystics, particularly the Sufis, represent the syncretic thought and ideas of a single Cultural space (Haider 1999: xvii).

Given the broad geo-cultural unity between India and Central Asia and a long tradition of historical contacts between the two regions, there were thousand of Indian who settled in central Asia during the 19th century. The most of the work's has been done by the Soviet Scholors, like I. Zograt, N. A. Kaflin, P.N. Rasul' Zade and G. L. Dwitriev, which throw a valuable light on the various aspects of life and activities of the Indian settlers in Central Asia.

India residents stayed in Central Asia only for a certain period, which ranged between ten to fifteen years on an average for Khanate of Bukharas. A few stayed on up to thirty, and even fifty years. In some stray cases a few Hindu Indians changed their religion to Islam. In the Khanate of Bukhara Indians lived in all its vilayats and tumans. The central state archives of Uzbek SSR gives information about the non-Muslim Indians living there. G.L. Dmitriev has collected the figures for Indian residents in Tushkent city, (on the basis of Archival records and statistical handbooks and the census report of 1897), which are given below from the period 1868 to 1887 (Dmitriev 1965: 63).

However, Indians also lived in the Khodhhent district of the present-day Central Asian of Tadjikistan, which formed part of the Syr-Daria district of Turkestan up to 1886 when it was transferred to the Samarkand district. Their number was nineteen in 1872 and rose to fifty-nine in 1875. In the Semirechensky district (now a part of central Asian republic of Kazakhstan) handful of Indians were living in Verny, Tokmak and even Kopal bordering on the Chinese Turkestan, where the 1897 census recorded one Indian among the town's population (Dmitriev 1965: 63)

Year	Number
1868	93
1872	120
1873	108
1875	136
1876	170
1877	130
1880	63
1881	70
1882	44
1883	50
1884	46
1887	46
1888	39
1889	38
1891	18
1892	35
1893	48
1896	50
1897	49

Source : This figure has been taken by Soviet Scholar G.L. Dmitriev from the Archival Records. Statistical Handbooks and the Census Report of 1897.

1973: 387).

It could also be noticed that there were Indian residents in the Samarkand district before 1886. Here Indians were living besides such towns as Samarkand, Katta Kurgan, Dzhizak and Khodzent and Uzensakon of the Katta-Kurgan sub-district. The following are the figures for the Indians residing in the Samarkand district:-

Place	Year-No.	Year-No.	Year-No.	Year-No.
Samarkand	1872-128	1877-266	1882-19	1887-18
Kotaurgan	1872-63	1877-68	1882-70	1887-56
Nagorine Tiumeni	1872-20	1877-41	1882-5	N.A
Samarkand	1888-16	1891-29	1902-5	1904-7
Kattkurgan	1888-24	1891-26	1902-7	1904-3

This figure has been taken by G. L. Dmitriev from the archival records, stastical handbooks and the census report of 1887.

Thus over a period of more than a quarter century the number of Indian resident in Samarkand city was reduced from 266 in 1877 to 7 in 1904. Corresponding figure for

Kattakurgan, the second largest town of the Samarkand district, was 68 in 1877 and only 3 in 1904.

There were different communities such as Non-Muslims, Muslims, Sikhs, Jain, Khattris and Muslim traders like Narwoni of West India – the Khojas and the Dohras. The Bohras represented a mixed Hindu-Muslim trading caste. An agriculturist caste of Kolis from the State of Uttar Pradesh (U.P) was also represented among the Indian residents of Central Asia.

The Indian immigrants in central Asia generally stayed without their Women family members*. The reasons for their doing so were in security of road travel from India and their legal disabilities in Central Asian Khanates. But the conditions slightly changed for the better under the direct Russian administration and we find an Indian named Bai Jassu living in Kokand with his wife in 1882. Another Indian resident of Samarkand, named Ramdas, lived with his wife and his wife's mother. In all there were four to six Indian women in the Samarkand district between A.D. 1881 to 1894. In 1875 eight Indian boys were staying with their father in Tashkent. These boys became successors to their father's property when they left for home.

All Indian residents of central Asia were not in rich condition. Here Soviet archival records show that there were many indigent persons among the Indian immigrants. For example- In Tashkent the domestic servants formed a sizeable portion of the numerical strength of the local Indian community – 36 out of a total 136 in 1875. Even in 1892 there were eight servants among 35 Indian residents of Tashkent. Indian Servants stayed in Central Asia for a longer period even up to thirty and fifty years. Some of them improved lot by entering business. But such case were rare and a majority of their died in penury as lifelong servants. Thus the Indian community in Central Asia was marked by great economic disparity and unlike the other foreign groups – the Afghans, Persians and Chinese.

*(This is confirmed by Alexander Burns who wrote that "they never bring their family from their country, Burns 1973: 168-69).

Trade relations which were the main force sustaining the Indian community in Central Asia became inhibited and began to decline over the years. For a time their number again went up after the October Revolution on account of the arrival of a strong contingent of Indian freedom fighters in Tashkent and Bukhara. Many of them went to seek soviet support for their cause and settled down in Central Asia for good. But most of these Indians and their children had lost all connection with their homeland and got assimilated with the Soviet people.

Community life of the Indian Immigrants

Indians in the Central Asian towns generally lived in caravanserias. Concern for safety of life and property forced the Hindu immigrants to live in caravaserais. Indians were living in the caravanserais in other Central Asian towns like Andijan, Kokand, Khojent, Kitab, Kuliab, Khatirchi, Chimkent Uratibe, Samarkand and Tashkent. Alexander Burns who also visited Bukhara in the thirties of the 19th century, mentioned that "Hindus living in a caravansareai" (Burns 1973: 285). The number went up to three by 1874. By the 1890s the number of Indian serais in Tashkent rose to six. The archival records mention only three Indian serais in Samarkand. In the early twentieth century only one Indian serai 'Hindu' was left in Samarkand.

Travelers – Indian, British, Russian, German, American and Hungarian gives the interesting accounts of the professional activities, cultural moves, dress and food habits, etc. regarding Indian immigrants in Central Asia. In Bukhara in the thirties of the nineteenth century the Hindu merchants were made to wear a peculiar dress to distinguish themselves from the Mohammedans. Alexander Burns who visited Bukhara, and says, they follows a Hindu, in a garb foreign to himself and his country. A small square cap and a string, instead of a girdle, distinguish him from the Mohammedans and prevent their profaning the prescribed salutations of their language by using them to an idolater. Without this distinction the native of India is to be recognized by his demure-look and the studious manner in which he avoids all communication with the crowd. He herds himself only with a few individuals circumstanced with him (Burns 1973: 274). The American

traveler visited a little room at the corner in one of three serais in Tashkent where the Hindu merchants resided.

Russian authors give party biased account of Hindu merchants, because these authors were close with Russian Colonial administration. According to Russian authors, Indian merchants were formidable challenge to its plays for economic exploitation of this region. A Russian author P. Maev wrote –re-seeds in a tight, Knee long coat and cotton trousers and wearing a small cap dropping backward the Indian moneylenders hardly noticed the commotion of the market place. Maev warned against any attempt to peep into the home life of the Indian. He writes disparagingly about the religious intolerance of the Hindus who took a regular bath in the stream outside every morning and considered everything touched by foreigners as impure. According to him, the *sarfs* (the local people) had no respect for Indian moneylenders whom they approached only in case of dire need.

A Russian paper *Turkestanskije Vedomosti* (Turkestan New), gives untaining interesting information about the socio-cultural life of the Indian immigrants. According to this paper, Indian lived in Tashkent for four to five years with out bringing their families. All of them professed to be merchants trading in years and silk while actually a majority of them carried money-lending business. Their client consisted of extremely improvised people who lived on their daily wages and had no other source. Of credit or of people who lost every thing in gambling, they advanced small credit and charged quite a high percentage of interest.

A Russian author, N. Lykoshin writes in the same paper and focused on the great length the lifestyle of the Shikarpur Indians. He described that the Indians lived in small cells of the serais. Their utensils were mostly made of copper and they had this specially designed hukka or pipe for smoking. In their living room they had in one corner place for health and in the other corner place for their daily bath prescribed by their religion. In one of this room they had the walls and doors painted in red with Sanskrit letters and in

an almirah they kept the three idols of Brahma, Vishnu and Shiva. No one entered this room without taking off his shoes (Kaushik 1985: 39-41).

Lykoshin also described how “the two festivals of Diwali and Holi were celebrated by the Hindu residents of Tashkent. He refers to these festivals, without and with drinks.” The serai was lighted with hundreds of lamps. The cheerful Hindus were exchanging greeting as the singers rendered devotional songs. The Russian guests were offered tea with kinds of biscuits and sweets. The Russian guests were enjoyed the festivities. He also gives a description of the celebration of the other festival of Holi by the Indian community in Tashkent. In the festival of Diwali some Russian women of Tashkent shared the joy of the festival with the Hindu while the Uzbeks watched the Indians celebrating the colour festival of Holi.

The official records preserved in the central state Archives of the Uzbek SSR often use the terms *Indiiskoe obshchestvo* (Indian society), *Obshchina Zemliakov* (community of Fellow country men) and *Koloniye* (colony), etc. for the Indian immigrants. So far as the Hindu Indian immigrants were concerned, the authority recognized the authority of the *Aksakal* (headman) in various legal matters pertaining to their community. Bukharan documents refer to some influential persons among the Muslim Indians as group leader but such persons were appointed and not elected like the *Aksakal* among the Hindus. The personal and the West Chinese immigrants also had their *Aksakals*.

Rights and Status of Indians in Central Asia

Two sets of conditions prevailed in Central Asia so far as the legal status and rights enjoyed by the Indian immigrants were concerned. Firstly Tashkent was the Central Asia administration centre and was incorporated into the Tsarist Russia during sixties of the 19th century. Tsarist Russia had feudal character in the governing laws regarding the status of foreign residents. This situation had changed when Central Asian territory designate as the Turkestan government general where the bourgeois concept of

law determined the status of foreign residents. During the first half of the nineteenth century their feudal laws governed the legal status of Indians in the three Khanates of Central Asia. This continued in the case of Indians living in Bukhara and Khiva right up to the popular democratic revolutions towards the close of the second decade of twentieth century.

The Orenburg state archive, and the accounts of Burnes, Olafsen, Kuzhotsov and Aih, has given the special references regarding the right and status of Indian immigrants during 19th century. As confirmed by accounts of Burns Olafsen, Kuznetsov and Aini, Indian immigrants were required to wear a special dress and were of a traditional character, not so much discriminatory. Those applied to the Russian as well, but who were excluded from the preview of these through a customary law only by the treaties of 1868 and 1873. Burns wrote – The Hindu and Bukhara live unmolested. And in all trials and Suits have equal justice with Mohammedans (Burns 1973: 284-86). He did not hear of instance of their forcible conversion to Islam in Bukhara. The Orenburg state Archives also give the same version like Burns. According to this archival records, the testimony of one Murtaza Faizullin, a Bukharan merchant who affirmed that “ the Khan of Bukhara in case of investigation of complaints always believes them (the Indians) without, asking for any proof or evidence. Moreover, the concept of equal before law was applied to all foreigners living there and no discrimination was practiced on the basis of religion or race during the Russian empire. It was the time, when Turkestan got incorporated into Russian empire. The Character of the Russian state itself had changed from a feudal to bourgeois monarchy. It must be said to the credit of the Tsarist state that it practiced no racialism as British colonialism did in South Africa and to some extent in India. For example, in 1868, the Governor-General of Turkestan, General Kauf-man, received Jhisamal Chaudhary (Indian merchant), in Tashkent and told him that this compo riots should not annoy others and others will not annoy you (Foreign department, Sec. no. 91, 1870, National Archives of India (NAI).

The India immigrants to Central Asia were for constructing temples and other religious buildings by the orders of the local Muslim rulers. Hence they were forced to

use the inner houses in the caravan-sarai for religious purposes. In literature, descriptions of their religious rituals, performed inside the caravan sarais of Tashkent, Kokand had survived. According to these writings every worship house had an altar on which were placed a number of stone idols. In Kokand in the house of worship, besides idols there was a picture of Vishnu, kept in a special cupboard" (Dmitriyev 2001: 85)

Social composition

In social composition, the Indian were not homogeneous. Among them in top position was occupied by trade and money tenders. Along with them in the Indian settlement there were servants and number of low castes, (Dmitriyev 2001: 81) of 136 Indians registered in Tashkent in 1875, 36 were servants of their countrymen and besides them some were low caste persons. Similar picture can be seen in respect of Indian colonies in other places.

Social differences can be seen among the non-Muslim section of the Indian community. Along with the members of cumusurions castes, there also lived members belonging to the caste of the Kuli (Dmitriyev 2001: 81). The fact that individual Indians in Central Asia were engaged in agricultural works and archival evidence tell us of the presence of the members of Indian Jewellers, book-binders, weavers, bakers and Indian artisans in Central Asia. Finally special attention should be paid to the date, concerning the coming of Indian laborer's in Turkestan at the beginning of the 20th century.

Most prominent British traveler Sir Alexander Burns has given the detailed account about the social conditions of Bokhara in 19th century. He took an early opportunity of seeing the slave-bazars of Bokhara, which is held every morning. The Uzbaks manage all their affairs by means of slaves, who are chiefly brought from Persia by the Toorkmans. Here these poor wretches are exposed for sale, and occupy thirty or forty stalls, where they are examined like that. They are able to give an account of themselves viva voce (Burns 1973: 284).

The conditions of, according to him, the Hindoos of Bokhara courted our society, for the people seem to look upon the English as their natural superiors. They visited us in every country we passed, and would never speak anyother language than Hindoostanee, which was a bond of union between them and us. In this country they appeared to enjoy a sufficient degree of toleration to enable them to live happily. They are not permitted to build temples, nor set up idols, nor walk in procession: they do not ride within the walls of the city, and must wear a peculiar dress. They pay the "Jizyu" or poll-tax, which varies from four to eight rupees a year. They must never abuse or ill-use a Mohammedan. When the king passes their quarter of the city, they must draw up and wish him health and prosperity. They are not permitted to purchase female slaves nor do any of them bring their families beyond the Oxus. For these sacrifices the Hidoos in Bukhara live unmolested and have equal justice with the Mohommedans. He finds no forcible instance of conversion to Islam (Burns 1973: 215). The deportment of these people is most sober and orderly. However, they themselves speak highly of their privileges and are satisfied at the celerity with which they can realize money, though it is at the sacrifice of their prejudices. There are about 300 Hindoos in Bokhara, living in a caravansaria of their own. They are chiefly natives of Shikarpoor in Sinde, and their number has, of late years, increased. The Uzbeks and all the Mahommedans find themselves vanquished by the industry of these people, who will stake the largest sums of money for the smallest gain.

Among the Hindoos, we had a singular visitor in a deserter from the India army at Bombay. He had set out on a pilgrimage to all the shrines of the Hindoo world, and was then proceeding to the fire temples on the shores of the Caspian! Burns says that the officers of the regiment (the 2415 N.I) to which he had belonged, felt pleased at hearing names which were familiar to me in this remote city. He listened with interest to the man's detail of his adventure and would lodge information against him, and secure his apprehension. He looked upon him as a brother in arms, and he has amused me with many a tale of my friend Moorad Beg of Koondooz, whom he had followed in his campaigns, and served as a bombardier. This man was disguised in the dress of a pilgrim, but the carriage of a soldier is not to be mistaken even if met at Bokhara.

Burns says that in my travels through Cabool, I had often enjoyed the luxuries of the bath. I now had the same pleasure in Bokhara, but I was only admissible in certain buildings that the water of certain baths would change into blood if polluted by a woman or an infidel. Both are too well known to require description, but the operation is most singular. You are laid out at full length, rubbed with a hairbrush, scrubbed, buffeted, and kicked, but it is all very refreshing. The baths of Bukhara are most spacious (Burns 1973: 289).

According to Burns, the ladies of Bukhara strain their teeth quite. Black they braid their hair, and allow it to hang in tresses down their shoulders. Their dress differs from the men: they wear the same pelisses, only that the two sleeves, instead of being wed as such are tucked together and tied behind. In the house even they dress huge hessian boots made of velvet and highly ornamented. What a strange taste for those who are forever connected, to choose to be thus booted as if prepared for a journey. On the head they wear large white turbans, but a veil covers the face, and many a lovely countenance is born to blush unseen. The exhibition of beauty, in which so much of a woman's time is spent in more favored countries, is here unknown. A man may shoot his neighbors if he sees him in a balcony, at any but a stated hour. Assassination follows suspicion, for the laws of Koran, are most strictly enforced. If jealousy is a passion, which is rarely, know among them, it is replaced a more debasing vice (Burns 1973: 287-88).

Slavery system:

Among Indians in Central Asia, another group, which was numerous, consisted of slaves. They reached there in a number of ways. Some of them had been secured on the banks of Indus, in exchange of horses. Some of them had been taken as prisoners during the wars, while others had been captured during raids on trading caravans in the 16th century. These slaves were both Hindus and Muslims. Some of them were skilled craftsmen. Indian slaves with specialized skills were much sought after (Gopal 2001: 9). The incidence of slave trade between Chitral and Central Asia, during the nineteenth

century lent yet another dimension to the social intercourse between the two regions.

“ The existence of a custom with the chief of Chitral to present slaves belonging to his territory and the adjoining principalities of Gilgit, Yasin and Hunza to the Mir of Badakhshan.” The Badakshi ruler in turn sold these slaves in the markets of Balkh, Kabul and Bukhara and made large profits from this transition. Being hardy and industrious such slaves were usually employed by their lazy Uzbek and Turki masters for cultivating lands, herding of cattle and livestock and in other day-to-day manual work. This feudal practice of slavery vanished in the Central Asian Khanates after the establishment of Tsarist administration in Russian Turkestan. A contemporary Indian traveler visited Kokand in 1879, saw many former slaves of Chitral, Yasin and Gilgit living a free life there. They were found to be cultivating lands and owning shops. However, it is not clear as to whether Chitral female slaves who were employed in the harems of the Central Asian feudal lords, were also freed from bondage or not” (Warikoo 1989: 104). Moreover, a traveler like Arminius Vambery states "Human being sold in Bokhara and Khiva from the age of three to that of sixty, unless they possess such defects as cause them to be regarded as cripples. The slave, when a male made the subjects of public examination: the seller is obliged to guarantee that he has none of those moral or bodily defects. To the slave himself, the happiest hour is when he passes out of the hand of the slave dealers. The price varies with the political circumstances of the Torkmans, accordingly as they find greater facility for their Alaman in the adjoining districts. For instances, the highest price of a man in the maturity of his strength is from 40 to 50 *Tilla* (Vambery 1996: 173-93).

In the later period of 19th century, there were mandatory the possession of passport for all foreigners in December 1877. The Governor of the Zeravshan district wrote to Governor-General recommending action against Indian nationals living in Central Asia without passport. But in 1888, Central Government did not insist on possession of passport by Asian resident, but it gave the Governor-General right to expel any undesirable foreigner. During 1891-92 a clash took place between Governor and Governor-General over expulsion of nine Indians from Samarkand to Bukhara for not

being in possession of passports. But in 1894 the Governor-General issued a circular for providing Russian, residential permits to all Asia nationals living in Central Asia without passports, and it was liberally granted (Kaushik 1985: 46). It can be said that, on the whole the Tsarist Russian administration in Turkestan was liberal in its attitude towards the Indian immigrants. The military Governor expressed the opinion that Indians were a dependable lot in political matters.

However, in the later period of nineteenth century, the Russian administration created some difficulties for Indian resident and business classes. The Russian administration took steps to prevent Indian moneylenders from charging exorbitant interest. In 1871, the Zeravshan district administrator instructed officials to prosecute Indian moneylenders under article 1707 of the 1866 act. This article declared it an offence to charge more than the rate of interest fixed under law. In 1875, Governor General Kaufman appealed than to take all steps permissible under the law to curb Indian moneylenders yearning for an excessively high interest. Indian moneylenders were property of their debtors. Finally in 1893, a new law was promulgated, which curbed the activities of all moneylenders-Russian, Indian or native Central Asian. The money lending activities were hindering the capitalist development and also reducing the prospects of raising sizeable land revenue from peasants whose growing indebtedness left them with little taxable surplus for the bourgeois state that Tsarist Russia was.

During the 19th century, the Anglo-Russian rivalry over Central Asia lent new dimension to such social intercourse though the restrictive policies of the Russian and the British governments inhabited the traditional movement of people between the two regions. Moreover the imperialist expansion in this area also provided an impetus to the local chiefs and princes to forge new friendships. Fearful of Russian invasion the central Asian rulers sent their emissaries to India with the object of securing side Maharaja Ranbir Singh of Kashmir dispatched several envoys to meet the Russians in Turkestan and to develop friendship with them On their part both Tsarist and British government employed native traders and adventures for communication with their prospective allies (chiefs) in India and Central Asia (Warikoo 1989: 108-09). In such a power game the

common Indians, Kashmiris and Central Asians were engaged in secret missions. The key to their success in collecting authentic and up-to-date information relevant to the strategic interests of their antagonistic employers lay only in the traditional mutual and harmonious relations that already existed between the peoples of India and Central Asia. Towards the end of nineteenth century one Kabir Shah a Kashmiri residing at Tashkent accompanied a Russian mission under Colonel Polotsov on their overland journey to India via Gilgit-Srinagar route. Being conversant with the local language and people, Kabir Shah came in handy to the Russians in their probing adventures in Kashmir and in its frontiers. “ Many Indians mastered the local languages of stay there. A few of them even learnt Russian. The study of Indian languages in Russia was facilitated by the presence of Indian emigrants in Central Asia at the end of 19th century. Indian traders brought with them to Central Asia a large number of lithograph books published in Delhi, Bombay, Lucknow, Lahore, Kanpur and other towns of India, and were received in 1913 (Kaushik 1970: 103).

In 1887 Maharaja Duleep Singh, the grandson of Maharaja Ranjit Singh also sent a mission despite to central Asia and had close social and political contacts between India and central Asia. However the central Asia mission and the Indian missions, though there were certain similarities in their objectives and nature, cannot be given equal importance. Where as the Indian mission were backed by a popular upsurge against the British the same was not true as regards the Central Asian mission. The mission from Central Asia were exclusively and singularly of feudal origin, while even the Indian missions dispatched by feudal princes were more broad-based in character and enjoyed a wider measure of popular support as have their Central Asia counterparts (Kaushik 1970: 107-08).

Concludingly, it can be said that the Indian immigrants to Central Asia formed part of the migration of Indians heading for the neighbouring countries during the period of review. Indian immigrants can be seen comparatively with small part of immigrant especially in Turkistan and Bukhara. But they were unique. The Indian immigrants in Central Asia were a significant stage in the history of economic and cultural interactions

between India and Central Asia. The intercourse of Indians with the Central Asian population had its positive results.

India and Central Asia had a long history of contact but once they became subject to colonial domination their relations no longer developed as freely. Except for some trade in the early later half of the 19th century the political mission enumerated above as well as some revived interest in the study of language and literature of the two regions. However, the intercourse between the two people remained largely inhibited. It was only after the liberation of Central Asia by the great October Revolution in 1917 that this region became centre of attraction for many and freedom fighters that made Tashkent a nucleus of their revolutionary activities. After 1947, when India attained freedom a new glorious chapter in mutual intercourse between the two peoples was opened.

In short, the movement of men and materials like pilgrims, slaves, books, shawls, gold tillas, Russian textiles, Kokandi silk, Bukharan rumals (silk handkerchiefs) and coral formed an essential ingredient of the socio-economic intercourse between Central Asia and India.

Chapter-IV

ECONOMIC CONTACTS

Close economic ties between India and Central Asia has been existing all through the ages. As evident from recent excavations by the Indian and Soviet archeologists, excavations have highlighted the economic contacts between the two regions. Apart from archeological sources, many scholars have also explored the close economic ties between the two region. Indian scholar Amlendu Guha (1970: 259) deals with the several economic aspects between the two regions. According to him, the Central Asian region, because of its special geographical position (see map no. 1), had been particularly exposed to such movements along the age-old caravan trade routes, right upto the 19th century. Indian, Afghan, Iranian and other Central Asian traders mingled with each other in the great bazaar and they paved the way to the acculturation. Russian scholar Dmitriyev (2001: 76-77) points out that the control of commanding position India's sea routes by the Europeans helped the rise of caravan trades of Indians. This was seemingly the basic cause for the emergence of the large colony of Indian traders and moneylenders in the countries of Middle East in general and Central Asia in particular. The peculiarities of capitalism developing in India under the domination of British colonialism constricted the entrepreneurship of the emerging national bourgeoisie and it promoted the emigration of the members of Indian business to the adjoining countries in the 19th and early 20th century. He also discussed that the existence of the India colony was a significant stage in the history of economy and cultural relation between the peoples of India, Central Asia and Russia. In this region, the intercourse of Indians with the natives as well as Europeans population had its positive results.

British traveler and agents Alexander Burns (Kaushik 1985: 439) who gave more detailed account of Indian trade with Central Asia. According to him the demand for the Indian goods in Bukhara was 'steady'. Hungarian traveler, Vambery (1996: 171) who visited Central Asia and provided the importance of Central Asia, he says Bukhara,

Khivites, Khkandi, Turkmans Afghans and Indians represented in all the principal bazars in Central Asian Khanetss. The Indian merchants also did money-lending business in the absence of credit institution in Central Asia. Devendra Kaushik (1985: 100-103) points out that during the 19th century, a flourishing trade has been developed, but this development continued to exist the numerous obstacles created by two colonial powers Britain and Tsarist Russia. British policy was always a blend of commercial means and political ends. Trade was only weapons although trade between India and Central Asia suffered some setbacks as a result of Anglo-Russian colonial rivalry. These scholarly and archival sources give us a detailed account of economic relations between the two regions.

The Silk Road:

The economic relation existed through the several trade routes between India and Central Asia. These several linked trade routes that crossed Central Asia, along with related across southern Russia and branching lines, can be called the *Silk Roads* predated historical records and probably from as early as 2000 B.C.E. had begun to link the Afro-Eurasian region into one 'world system' in part based on the movements and trade needs of pastoral peoples in the heart of Eurasia (Christian 2000: 4).. A side from silk and other precious trade goods, livestock, human populations, 'disease vectors, languages, technologies, styles, religions and genes' followed this route from pre-historic times (Christian 2000: 1). Technologies that passed along these routes included the compound bow, crossbows, the stirrup, gunpowder, printing and papermaking (Christian 2000: 10).

Moreover, the silk road was the great Trans-Asian highway which connected imperial Rome with distant China (see map no. 2). Along it traveled, not only precious metal, silk, gold, ivory, jade and rubies but also art, culture and religion as well. The oases towns that sprang up beside it blossomed not only as commercial centres but also as centres of missionary activities.

Cutting across mountains and deserts, people from the Mediterranean countries came in contact with the people living besides the yellow river for away. The Silk Road and its connecting branch roads not only connected Asia with Europe and Africa but also carried much silk, gold, ivory and jade. Along it traveled new ideas about religions, art, philosophy, knowledge and culture.

The commercial and trading activities of Silk Road were not stopped in the coming period. A major role in the development of international trade during the Kushan period was played by the Silk Road only. This was the main trans-Caravan route which linked China, India and Central Asia with the country of Mediterranean. It owed its name to the fact that the principal commodity carried was Chinese Silk. Caravans made their way unimpeded to Bacteria, India and Sogdiana, reached Parthia and penetrated even further west. The seizure of the silk Route which made it possible to main regular and direct contacts between Han China and the States of Central Asia and the West. It laid the foundations for the cultural and trade exchange between the two regions.

Divers goods, ideas and religions flowed down this road in both directions. Artistic and musical influence were also diffused, with Indian, Persian, Chinese, Tibetan and Uighur influences which is detectable in Central Asian paintings (Puri 1987: 258). However, only high prestige goods were traded at great distances between east and west, for example-

The most important product was silk from China which was exported through two routes in Central Asia-the northern one passing through Turfan, Karashahr (old Agnidesa) and Kucha, and the southern one through Miran, Niya, Khotan and Yarkand. The terminal points of the two routes at the eastern were Tunhuang and at the western one Kashgar. Trade provided stimulus and incentive to the merchants of different personalities for participation in it and settling down at various points on the trade routes (Puri 1987: 226).

Ancient Silk Route (see map no. 3):

Silk:

Silk, though the most valuable items, especially when it reached the West (Rome and Constantinople), was in fact one among many items: 'Silk actually composed a relatively small portion of the trade along the Silk Road: eastbound caravans brought gold, precious metals and stones, textiles, ivory and coral, while westbound caravans transported furs, ceramics, cinnamon bark and rhubarb as well as bronze weapons (The Silk Road: Caravanas and Trade Routes', Chinapages.Internetresourceathttp://www.pages.com.cn/chinese_culture/silk/caravan.htm)

In the long run, the secret of silk production from silk worms could not be kept within China, in spite of severe decrees against the export of worms or cocoons. *Sericulture event ally spread* at first in Khotan, (Puri 1987: 246), and then further east into Byzantium at a later date. However, for many centuries, and even today, Chinese remained among the main suppliers of high quality silk.

The *oasis cities of Central Asia flourished* when engaged heavily in this local and international trade. One of the centres that flourished from the 16th century onwards was *Bukhara* :-

"From as early as the sixteenth century, Bukharan merchants, who had a long experience of trading with inner Eurasia, played a critical role in the trade routes linking Muscovy, Siberia, and China. Silk roads were linked through the different period of time and it laid the foundation of trade route not only between India and Central Asia but also for other countries".

During Timur's time, the two important and profitable points of the trade routes were said to be the two iron gates. Babur says that there were seven roads in the Hindukush Mountains. Moreover, he says that these seven roads separate Kabul from Balkh, Kunduz and Badakhshan (namely, three leading to Pajshir, Khwak, Tul and

Bazarak) and four other roads leading Kabur from India. 'Abul Fazl also mentions seven routes used by the people of Turan to travel from Balkh and Badakhshan to reach Kabul and five practicable roads to Turan from India, namely, Karapati, Khyber, Bangas, Naghar, and Farmul (Haider 2004: 259)

Nagharand Farmul and Hafiz Tanish refers to the caravans of Indian traders from the Deccan, Gujarat, Multan, and other regions of India who carried goods in 16th century through Peshwar for Khhurasan, Transoxiana and Turkestan (Haider 2004: 257-258). The same routes were used at least until the eighteenth century.

As Stephen Dale (1994: 41) has noted, 'The simultaneous pacification of trade routes and construction of roads and caravan series throughout North India, Iran and Turan in the late sixteenth and 17th centuries established exceptionally favourable conditions for trade throughout the entire region. Moving goods became faster, less dangerous, and therefore cheaper'.

In the 18th century, the new forces destined to greatly influence relations between India and Central Asia appeared. By the beginning of the 18th century, the four main exit points for Indians going to Central Asia (Uzbekistan) extended from Kashmir in the north and in the south. The launching point for a journey to Uzbekistan was from the valley of Kashmir to Leh to Yarkand and then to the Farghana valley. The Kashmiris mostly utilized this route. The second exit point was Kabul, where traders, principally from the Punjab, generally known as Lahoris, assembled before going on to Bulkh, Khulm or Tash Kargan, Kunduz, and other cities on the banks of the Oxus river. Thereafter, they crossed over to the Uzbek territory. The third exit point of Indians trades was Multan. From Multan, the merchants would generally march to Kandhar in Afghanistan. Here they would have the option either to go to the Persian territory directly or if they were interested in going to Central Asia. These merchants could use several other routes to reach their destination in Central Asia.

They could take the Kandhar- Ghazani- Heart route and from the last city they could go straight to Bukhara. They might also proceed from Heart to Mashad and then journey to Bukhara. All these routes were frequently used. Unsettled political conditions and temporary breakdown in the law and order only adversely affected the intensity of trade in that area but did not disrupt it altogether.

The Mughal in India might not have succeeded in incorporating Central Asia into their empire, but this did not prevent the regular flow of commerce and trade through the overland caravan routes. During Akbar's reign, two caravan routes to Central Asia were in regular use- one from Lahore to Kabul and the other from Multan to Kandhar. Bukhara, Samarkand, Khiva and Merv in Central Asia remained in regular contact with such important Indian trade centers as Peshawar, Shikarpur, Multan and Lahore all through the medieval period of history.

During the nineteenth century, Central Asia was linked with India through four overland caravan routes. Three of these routes passed through Afghanistan and one led to Central Asia through Kashmir, Ladakh and the Sinkiang province of China also known as eastern or Chinese Turkistan. The most common route was from Lahore, Peshawar through the Khyber Pass to Kabul (to Kabul came another branch-route from the town of Dera Ismail Khan in the upper Indus valley through the Gomal pass and Ghazni Plateau). From Kabul this route led to Central Asia via Bamian, Tashkurgan, Mazar-i-sharif and then across the Amu River at Kelif into the territory of the Bukharan Khanate terminating in Bukhara through Karshi. The second route started from Karachi in the south and proceeded along the Indus to the town of Shikarpur and further through the Bonal passes to Kandhar and Heart. From Heart this route reached Central Asia through Mashad in Persia joining Ashkabad. The third route to Central Asia also passed through Heart joining it with Merv.

Merchant groups and their role:

There were different groups of merchant, such as, Hindu, Muslims, Jains, Multani, Shikarpuri, etc, who played significant role in their commercial activities. These different groups of merchant from both regions participated in trading activities with each other. Traders from other parts of India mingled with those from Kashmir, Lahore, Multan and Shikarpur and visited Central Asia.

A strong Soghdian merchant class emerged in Central Asia from the 6th century until the Muslim conquest in the 8th century. The Soghdians had an inscriptional alphabet and later cursive script derived from Aramic. Many rock inscriptions exist in Soghdian in the upper Indus valley and in Ladakh confirming this movement. The Soghdians were the international merchants of the Kushana Empire and the leaders of the Caravans along the Silk Road. Christopher Beck mentions that they also traded as far South as Kashmir and Ladakh.

During the medieval period, there were many Indian merchants and moneylenders (one profession facilitated the other) in Central Asia. Many were Hindus, particularly Multani, although there were Muslims as well and converted Hindu (Foltz 1998: 62). For at least several centuries, numerous South Asian had also existed in Central Asia as slaves, and some of these slaves had apparently started out as merchants.

These slaves were numerous in Central Asia and they reached there in a number of ways. Some of them had been secured on the banks of Indus, in exchange for horses. Some of them had been taken as prisoners during the wars while others had been captured during raids on trading caravans. Some of them were skilled craftsmen and these slaves were both Hindus and Muslims.

Towards the end of the sixteenth century. Indian traders and craftsmen were settled in Samarkand. The Indian traders from their bases in Central Asian cities had

extended their activities to the cities of Iran, Syr-Darya region in the north, and even with Siberia. They also had trade relations with China. For the convenience of foreign traders, caravan serais existed in several places in Central Asia. There were special caravan serais for Hindu traders from India in Tashkent and Bukhara.

Records definitely show that some Muslim Multanis were active in the textile trade in Samarkand and Bukhara in the 17th century (Dale 1994: 57). Hindus were also likely to live among them at this time. However, there were a small number of Hindu and Jain merchants who were not Multanis, but were in fact genuine banais in the Indian sense of term. Besides trade, the Hindu merchants in Bukhara and other places had also emerged as moneylender in Astrakhan. They supplied small as well as big credit. In fact, they were identified more as 'moneylenders' than as traders (Vigne 1986: 165). These were Marwaris, who were always clearly identified in Russian records by this particular *nisba* as residents of the Marwar areas of Rajasthan.

In the seventeenth century, it appears that the number of Indians arriving in Central Asia increased further. Indian traders from Iran moved to Astrakhan and made it base for their activities in Russia. Indian traders, especially from Bukhara now decided to participate in it. They were in good company since the Bukharan traders had a history of visiting Astrakhan. From Astrakhan the Indian traders moved into the heartland of Russia.

The Indian traders in Bukhara found the trade with Astrakhan more attractive as the Russian Tsars tried to establish Russo-Indian trade links from Astrakhan via Bukhara. The strong presence of Indian traders in Bukhara was occupied by Indian (Hindu) traders, who had their own chief. They were also engaged in money lending.

The decline of the Mughal empire after the death of Aurangzeb in 1707 did not put an end to trading activities of Indian merchants and traders to Central Asia. In the eighteenth century, many Central Asian merchants were active in commercial activities with Indian merchant groups. The merchants of Tashkent visited Kashgar and

commercial centres in India and Afghanistan. These merchants also visited Russian cities in Siberia such as Petropavlovsk, Semiplantinsk, Troitsk, Orks, Orenburg, etc.

However, merchants from Uzbekistan were also in the habit of frequenting India with their goods. However it is difficult to state with precision the number of Central Asian merchants coming to India. During this period, the Indian traders flocked to Central Asia from a larger number of places in India, Afghanistan, Iran and Russia. Indian traders residing in different parts of Iran and Astrakhan also took advantage of the business opportunities available in Central Asia. The names of these merchants show that they were Hindus, Jains, Sikhs and Muslims.

Another group of Indian merchants known as 'Shikarpuris' were also to be found on the Uzbek territory. They derived their name from Shikarpur, a small town in Sukkur district in upper Sindh. The term Shikarpuris virtually covered merchants belonging to the whole of Sindh. They either went to Multan and used any of the options available to the Multanis, they went straight to Kandahar from where they took the road either to Persia or to the Uzbek country using either Kabul or heart of Mashad as their final launching point (Siddiqui 1982:35). In Central Asia, their major concentration was in Bukhara though many were also found in places such as Tashkent, Kokand, etc. They derived throughout the nineteenth century and were known more for their moneylending and banking operation than trade. On the other hand, Kashmiri merchants had established their houses in Bukhara, Samarkand, Kashgar, Yarkand, Khotan, Kathmandu, Bhutan, etc.

Indian merchants were well- established in several cities of Central Asia. The Indians who had lived in the Russian port- town of Astrakhan since the seventeenth century, also carried on trade with Central Asia. This was the instance that relationship development had on commercial relation between the Indian and Bukharan traders in Astrakhan. It can be said that, the Indians represented trading in Central Asia and a large number of places from India, Iran, Afghanistan and Russia in the eighteenth century.

A substantial part of the population of approximately 300 Indian merchants lived in Bukhara in the early 18th century. This is believed that the quasi-city of Khiva, Bukhara and Bulkh would naturally have been solicitous of merchants since they probably generated such a large percentage of their income. This is born out to some degree for later period by Burnes, who described conditions in Bukhara in 1832 and reported that “No people could be more liberal encouragers of trade than the rulers of Bukhara”. He cited as evidence the report that ‘during the reign of last monarch, the duties on goods were never paid until they were sold, as in the bonding system of a British Customhouse (Burnes 1835: 248-49).

The Indians engaged in Indian and Central Asian trade generally came from different parts of India and they professed faith such as Jainism, Hinduism, Sikhism and Islam, etc. Even in the nineteenth century, Indians from North India (U.P) also traveled to Central Asia.

As a result of such favourable circumstances the Indian merchants were found in Bukhara in fair numbers. In 19th century, Vigne reported that there were about two hundred houses of Hindus at Bukhara (Vigne 1986: 165). In Bukhara, the Hindu merchants lived in the Serai Tahakue. They paid one *Tila* (a gold coin) per month for one room. They paid poll tax (*Jiziya*) to the king. They mostly traded in Indigo (Siddiqui 1982: 250). The Bokhariots, Khivites, Khokandi, Kirghis, Kiptchak, Turkmans, Indians, Jews, and Afghans is represented in all the principal bazaars and altogether everything is in increasing movement up and down.

Indian merchants not only acted as middlemen for the Russian industrialists, they also took part in setting up industrial units with Russian businessmen in Central Asia. Several Indians like Fazle Ahmadov, Shamsuddin and Ilahi Baksh had their own factories in Samarkand for packing tea with hired workers (Kaushik 1985: 77-78) Many Indians were employed in these factories. Some Indians were cultivating land in Zaravshan

district. G.L. Dmitriev (1965: 53-54) mentioned that Indians were among the national minorities eligible for receiving land through redistribution. Archival records also indicate the presence of Indian craftsmen in Central Asia.

Moreover, Indian traders also took an active part in the export trade of Turkistan and the Central Asian Khanates with Afghanistan and Kashgar. Indian traders played an important role in the trade transactions between the Turkistan region and the Central Asian Khanates. From Kokand Indian traders brought to Tashkent, cotton and handmade cloth, Kashgar silk, wool and textile goods, carpets, dressing gowns and dyes, etc and carried back to Kokand, Russian iron and textile goods, copper, steel, sugar, etc. They also traded in agricultural products. Some Indians were also engaged in peddling from village to village. Several of them had regular business links with firms in Central Russia and participated in trade fairs in the Southern Russian cities (Dmitiriyeu 1972: 238).

The Indians, who spread to all cities of Central Asia and other parts of India, were a great help in the transmission of money through letters of credit. This was a very useful economic function, especially in a situation where as Fraser noted "Bills of exchange are neither common, nor much understood. Of course, the Indian earned great profit out of it, Fraser found. But when many merchants gives an order upon his at distant places on Shikarpur or take a Bill to accommodate another, he exacts a very high rate of exchange, often 25 percent. Merchants carried a Bill for two hundred rupees which was discounted by a Hindu trader, who also accompanied him to local places and gave him necessary guidance (Fraser, 1984: 95).

The vestigial credit network of Indian mercantile was operating effectively in the early 19th century in Bukhara. Alexander Burnes, one of the best informed and British observers who visited Kabul in 1832 observed that much of the trade of Central Asia was in the hands of Hindu merchants, who had "houses of agency from Astracan and Meshid to Calcutta." These merchants offered to give him bills of exchange on Nizhnii Novgorod, on the upper Volga, Astracan or Bukhara (Burnes 1835: 144 -45).

In the 19th century, the absence of any special credit institutions in Central Asia and the continually growing need of the poor peasants for credit pushed them further into the clutches of Indian moneylender. The money lending business got a big boost during the times of acute economic hardship caused by crop failure. Indian money-lenders took advantage of the bad crop years 1870-71 and the peasants of Samarkand remained indebted to the Indian moneylenders for the debt, when they suffered from crop failure. The Indian moneylenders advanced eight puds of grain at sowing time and realized sixteen puds at harvest time after four months. Thus the loan advanced multiplied five times in just ten months.

The role of Indian moneylenders in Samarkand, an Indian moneylenders derived a net profit of 1,700 roubles per year and in this manner all the 375 Indians living in Samarkand earned 637.500 roubles per annum. The Indian moneylenders normally returned to India staying in Central Asia for a period of six years. The entire sum carried home by them in gold in six years was calculated by him at 3,225,000 roubles. The share pocketed by Indian moneylenders from the income of the entire population in Samarkand amounted to 15.5 per cent (Kaushik 1985: 75).

However, Indian moneylenders played an important role till the end of 19th century. In the late 19th century, Indian moneylenders number have been declined due to strong measures taken by Turkestan administration. Thus, in Tashkent, there were 153 Indians carrying on money lending activities in 1887, their numbers declined to merely 53 in 1892. Even these remaining moneylenders were supervising the liquidation of credit transaction of either their masters or relations. By 1890, no Indian moneylenders were left in Tashkent, which had highly 83 in 1875. Indian had completely left money lending to trade, which was rather quite slow, and many Hindu moneylenders continued in their profession until the popular October revolution took place in Russia.

Monetization:

The silver currency used in Asian empires was originally based on the *tanga-i-Shahrukhi*, established by the Timurid Shah Rukh in the fifteenth century (Dale 1994: 29). This was replaced in Central Asia by Khanis, in India by rupees, and in Iran by tumans, but the Mughal chronicles very often quote costs in all three currencies. In the *Tabaqat-in-Akbari*, the sums remitted to Akbar in taxes are said to represent amounts equal to the entire annual revenues of Iran and Turan (Foltz 1998: 7).

In the 15th and 16th centuries, monetization developed to some extent in the countryside. During the first three quarters of the sixteenth century, small-scale trade was carried on in copper coins. The opening of temporary mints in big and small towns, suburbs and even villages for the exchange of coins shows the expansion of money use.

During 17th and 18th centuries, most of the Mughal silver coinage was generated by direct European imports through Surat or to her major ports. During these period mints from the northwest areas of the empire – Kashmir, Kabul, Lahore, Multan and Thatta – together issued the largest number of coins of all Mughal mints taken together 6.7 per cent (Chaudhary 1978: 227). However, few coins from Khiva, Bukhara or Bulkh are likely to have been recoined as rupees in these northwestern mints.

In the nineteenth century, gold and silver were mostly use in exchange of commodities between the two regions At least silver was among the commodities that Bukhara wanted to obtain from Mughal India in the seventeenth century. The Khanate may have procured items of significant are manufactured in one hundred and fifty workshops.” Both Russian specie and Dutch coins were imported into Bukhara in the early 19th Century, when some of this money was also being re-exported to India (Dale 1994: 28). In the late 19th century “heard” that as much as £ 30,000 a year of gold ore could be sifted from the rivers in the mountainous eastern areas of the Bukharan Khanete.

Trade and Commerce:

Trade involves transfer of goods from one part of the world to another and ensures interaction between two peoples. In the post independence period, both Indian and non-Indian have given a comprehensive idea of the flow of goods, indigenous and foreign and the various regions of our country as well as abroad, which participated in this exchange.

Brisk movement of commodities and articles continued between India and Central Asia not only in ancient past but in medieval period too. It is interesting to note that the Mongols themselves were keen to ensure smooth flow of commodities and kept the roads safe for traders and caravans. In the early decades of the 13th century we find traders from those lands were well established in Lahore. "During this period so many merchants from foreign lands came to trade in India that Khurasani became a word for foreign merchants, as Multani was a word for foreign merchants, as Multani and bankers, irrespective of their connection with Multan" (Nizami 1970: 164)

India produced certain commodities-like sugar, cotton, colouring material, in particular indigo-which the colder climes desperately needed, and foreign merchants were in position to pay a higher price than the Indian consumer. India produced indigo in a large quantity and it was exported to Central Asia. Among the imports by Indians in Bukhara, indigo constituted the major commodity in the 18th century. Both Multan and Kabul were principal points for the export of these dyes. An early 19th century estimate puts the value of annual export of indigo from Multan at 40 to 50 thousands poods* (Gopal 2001: 31). White muslins from India was always in great demand especially for use as head-gear and turban. The Multani cotton textiles were also favoured by local consumers, especially the chintz. Vigne in 1830 noted that 'a special Cafila of camels' burdened with indigo purchased at Multan and Bahabalpur and chintz of Hindustan. Some part of this investments finds its way to Bukhara....(Vigne 1986: 67) Among miscellaneous items exported to Bukhara were shoes with upper of cloth, embroidered with gold.

* pood or pud is a Russia measure of weight equivalent to 16kgs.

The importance of Multan was known as a weaving centre of silken textiles in the mid- eighteenth century. Multan imported silk from Bengal, Kashmir, China, Bukhara and Turkistan (Dastti1990:251). According to a Dutch account of mid 1770s states that 1649 maunds of silk were exported to Multan from Bengal. Lahore imported 3,851 mauds of silk. The Lohamni merchants brought 700 hundred maunds of raw silk to Multan every year from Bukhara and Turkistan. The imported raw silk was woven into textiles in one hundred and fifty workshops (Dasti 1990: 251).

A very popular item in demand in Central Asia was Kashmiri shawls. The Kashmiri shawls and other woolen garments were prized possessions in Central Asia. The popularity of Kashmiri shawls had increased even during the first half of the eighteenth century, new techniques were developed and embroidery improved (Mattoo 1975: 270). Several other items produced in India were exported to Bukhara and other Central Asian region. Ornamented shoes from India were also exported to Central Asia. Another Kashmiri item highly prized in Central Asian markets was jade utensils.

Vigne provided estimate the total vilume of export to Bukhara and points out that 'Besides the Lohanis there are five or six *kafilas* which annually pass the Hindu Koosh for Bukhara, laden with various wares' (Vigne 1986: 70). Indian also carried pearls, diamonds and gems to Bukhara. Bukharan merchants carried Indian goods, especially diamonds and gems for selling them there.

Central Asian region was also important trading centre which was connected with the Indian trading centre. The internal trade of Central Asia was also developing during the medieval period. In the presence of great variety of handicrafts, internal trade flourished. Several trade routes were established connecting Samarqand and other places. Caravan Sarais were built on these routes. In certain areas, bridges were built over rivers, and reservoirs and wells were also provided on the routes. Internal trade was carried on between distant towns and villages.

The market relationship between the city and the village had always existed. Fruits, corn, and other rural-based products were brought to the city for sale, while certain manufactures were taken from town to the villages. The cloth imported from one town to another carried the name of its place of manufacture. The Caravans transported goods from one city to another.

Apart from generating commercial trade for its own products, the role of Central Asia in international commerce as an intermediary region was also important. India's commercial relations with Central Asia was evident in Babur's time when there were two trade marts on the land routes between India and Khurasan, namely Kabul and Kandhar. The caravans to Kabul came from Kashgar, Farghana, Turkistan, Bukhara, Samarqand, Balkh, Heart and Badakshan and merchants made higher profits in Kabul as it was an excellent trading centre (Haider 2004: 257). Rare spices were brought from India to Samarkand, which were not costly such as nutmeg, cloves, mace and cinnamon. Every year caravans of ten, fifteen or twenty thousand heads of horses carrying slaves, while cloth, sugar candy, refined and common sugar and aromatic roots came to Kabul from Hindustan.

The role of Central Asia in international commerce as an intermediary region was also important for India. The Central Asian exports to India were silk and half-silk textiles, crimson velvet, carpets, bronze and copper utensils, arms such as sabers, knives, shields, armours, Bukhara bows, etc; and a variety of fresh fruits such as apples, melons, quinces, grapes, etc., and dried fruits such as almonds pistachios, raisins, etc The Samarkand paper (both Sultani and Miribrahimi) enjoyed great demand in India. Samarkand also sent horses and camels besides Russian goods to India. Babur had also spoken of the export of dry fruits from Central Asia to India in the 16th and 17th century.

Other goods brought from Bukhara included copper, Ilanche, cloth, saddle of horses, turquoise, raw silk and embroidered cloth. Other imports from Bukhara into India consisted of pomegranates, almonds, ruwash from Kabul and from Bukhara horse,

cochineal, nankin, gold thread, raw silk and other goods. Rugs and carpets from Turkistan were brought to Multan. Their designs were later on copied by the local workers and exported to other parts of India where they were prized for their durability and fineness.

India produced many important commodities-like sugar, cotton and indigo etc, and also needed foreign commodities – horses of good, breed, dried fruits, pearls, and precious stones of various types. These were brought from Central Asian lands. One of the most important and profitable trades of Central Asia to India was the export of horses. Among the good exported from Central Asia, horse occupied the most important place. Horses from Baluchistan and Khorasan were also regularly brought to India. But Uzbek horses commanded the best prices in the 18th century. Horses bred around Balkh were sent to Kabul and then to India. Kashmir also regularly imported warhorses from Central Asia.

Over three hundred years later Burnes (1837) tells us of Luhani merchants carrying precisely the same articles of trade*. Hafiz Tanish refers to a Sarai situated on a transit route (Peshwar) where a large crowd of people was always engaged in commerce. Hafiz Tanis also refers to a multitude of traders from Khurasan, Turkestan and Transoxiana who had spent quite a long time in the countries of India- the Deccan and Gujarat (Gopal 1970: 200-14). While returning to their country, they brought with them the rarities of various places in India.

According to Babar, Abul Fazl, Hafiz Tanish, and Jenkinson, the chief commodities of export from Central Asia to India in the sixteenth century were almonds, apples, pears, raisins Khwarazm melons, Russian furs, hunting birds, red hides, raw silk, slaves and horses. Abul Fazl gives a long list of Central Asian fruits along with their growing season and prevalent rates (Haider 2004: 258). Bernier found Central Asian fruits in Indian markets and observed that Indians consumed an immense quantity of fresh fruits from Samarqand and Bukhara, Balkh, and Persia, including melons, grapes

* It is for Indian merchants in Medieval Azerbaijan and Shirwan

and pears which were eaten in Delhi and purchased at very high prices throughout the winter (Bernier 1968: 118-19, 203-4). Likewise dried fruits, such as Bukhara prunes, almonds, pistachio, plums, apricots, various small nuts, and white and black raisins were also available the whole year round (Bernier 1968: 118-19, 203-4). Marco polo witnessed the export of white salt and fruits from Central Asia to foreign lands. The almonds and pistachio nuts from the southern hills of Taliqan were carried to distant lands (Haider 2004: 258). Indian merchants brought fewer goods to Central Asia, exporting fine whites for turbans and other whites made of cotton and crasca for apparel, tea, spices, pearls and dye colours.

Trade between India and Central Asia flourished in the early nineteenth century. The importance of Central Asia increased throughout the same period. One of the most important traveler, Vambery who has given the detailed account of importance of Central Asian cities. According to him, "I passed glances at the Booths, which contain fancy goods and merchandise, more especially of Russian manufacture. There are very few warehouses or wholesale dealers, and in spite of Cotton, Calico, and fine Muslin being sold in whole City of Bukhara, being dominated as the capital of Central Asia (Vambery 1996: 171). That department in its bazaar has more interest for the stranger because they play a pre-eminent part in Kis department. Both male and female wear boots which are tolerably well made. I had almost forgotten the bazaar and booths where clothes are exposed to tempt the eyes of purchasers. They consist of article of attire of brilliant bright colours".

Vambery has also given the historical importance of Samarkand. He says that "Samarkand is the focus of the whole globe" So much of the ancient and historical city of Samarkand. The new city has six gates and a few bazaars that have still survived from the ancient times (Vambery 1996: 203). This importance of Samarkand increased even in throughout eighteenth century and nineteenth century. This was the main trading centre of Central Asia from where commodities were imported to Central Asia and vice-versa.

British traveler Alexander Burnes estimated the population of Samarkand of 19th century. He visited Samarkand in 1831, noted that its population had dropped below 10,000 (Burnes 1837: 317). Meanwhile, the mid 19th century population of Heart was estimated to be only 9,000. Balkh, the Bukharan khanet's 'second capital' also underwent severe de-urbanisation, having dropped from 200,000 an estimated population in six-century to an early 19th century population of some 2,000 (Burnes 1834: 238)

Khoqand was important Khanate of Central Asia in the 18th century. The city of Khoqand newly founded around circa 1740 and by 1867 had also grown to an urban centre of 80,000. Economic growth in this region is further illustrated by the 18th and 19th centuries migration of a number of Indian merchant diaspora communities to urban centres through the Farghana Valley (Levi 2007: 113). The evidence appear to suggest that the primary factor in the Khoqand's growing political independence from Bukhara's in this period was not Bukhara's decline, but increased economic activity and agrarian investment in the Farghana Valley. Economic growth in the territory of the Khoqand Khanete dates from the early- 19th century and can be attributed to its strategic location on increasingly important trade routes connecting the commercial markets of Central Asia, India, Russia and China (Levi 2007: 112). Throughout the eighteenth and nineteenth centuries increasingly large quantity of commodities were taken from Orrenburg to the Khoqand Khanate and further transported by thousands of Khoqandi merchants to Sinjiang cities. At this time, Khoqandi merchants transported a significant percentage of these goods and to more distant markets in China and India. It is interesting to note that, by chi'ng (1644-1912) efforts to attract Indian merchants to Kashghar and Yarqand by offering especially agreeable taxation rates, they were forbidden to have direct commercial relations with Khoqandi merchants. These Indian merchants were coming from Kashmir and Baltir (Baltistan).

Indian Exports to Central Asia

Trade between India and Central Asia came into existence in the early nineteenth century. Meer Izzut-oolah who traveled to Bukhara in 1820 wrote: "Into Bukhara is imported from Peshawar, Kabul and Shikarpur, woolen cloth, turbans, white cotton cloth, chintz, molasses, sugar, turmeric, pepper and books of Mahomedan theology and law"(Travels in Central Asia by Meer Izzut-oolah in the years (1812-13), 1872: 69). Alexander Burnes who followed Izzut-oolah to Bukhara in the 1830s gave more detailed account of Indian trade with Bukhara estimated at 1,000 camel load which was the same as with Kabul (Burns 1835: 429). Burnes mentions that among the other articles, Decca muslin and Banaras brocade (1500 pieces annually) were exported to Bukhara from India.

Kashmiri Shawls:

Kashmiri shawls, a very popular Indian item was in great demand in Central Asia. The Kashmiri shawls and other woolen garments were prized possessions in Central Asia. Of the thousands of expensive Kashmiri shawls and the total amount of cotton, indigo, and other Indian commodities that were dispersed to markets throughout Russia large numbers of Kashmiri shawls were further transported to Europe, where they were in considerable demand at the time (Levi 2007: 112-113). The popularity of Kashmiri shawls had increased during the first half of the eighteenth century with new techniques being developed and embroidery improved (Mattoo 1975:270).

Burnes also mentions: "The whole of the natives of Bukhara and Turkistan wear turbans of white cloth which are imported from the Punjab" (Burnes 1835: 434-35). Another major item of Indian trade was the Kashmiri shawls of which 120 to 300 pieces worth two lakhs of rupees passed to Russia in 1832. Burnes also wrote about the "great

passion for shawls among the Russian nobles", which accounted for their exorbitant prices.

Kashmiri shawls were popular among the sections of society in Central Asia. However, Central Asia which maintained close commercial ties with Russia acted as a transit station in the forward transmission of Kashmir shawls to market in Russia. Central Asians used to come personally to Kashmir for making on the spot purchase of the shawl goods. When Moorcroft (Warikoo 1989: 62-63) visited Kashmir in 1820, he said that the demand for Shawls in Russia was great in that time. Moorcroft arrived at Bukhara in 1825, he brought along with him a considerable quantity of Kashmir shawls for sale there. This points to the great demand for shawl goods in Central Asia. Bukhara had developed into main transit centre receiving shawl from the direction of Kabul and forwarding them for consumption in Russia. An European traveler mentioned Kashmir shawls as one of the mercantile commodities of Bukhara (Honigberger 1852: 74)

Kashmir shawls reached the Central Asian markets through the Leh-Yarkand-Kashgar-Kokand and Srinagar –Amritsar-Kabul routes as well. From there the goods were mainly exported to Europe and Kabul. Kashmir shawls were imported into Kokand. The Bukhara used Kashmir Shawls in Khilats and presents to the Russian authorities in Central Asia. This created a reasonable demand for such goods in Central Asia.

Indigo:

Indigo constituted the chief commodity in Bukhara during 18th century. Both Multan and Kabul were principal points for the export of this dye. According to an early 19th century estimate it puts the value of annual export of indigo from Multan at 40 to 50 thousands poods (Pood or pud is a Russian measure of weight equivalent to 16kgs) (Gopal 2001: 31). The most important Bukharan imports from India was indigo (500 camel-loads a year according to Burnes' accounts). According to Russian traveler N. Khanykov's estimate Indian exports to Central Asia in the 1840 was 3,000 to 3,500 camel-loads (Khanykov 1843: 175). The Russian merchants are reported to have

purchased large quantity of indigo at Yarkand during 1874. British Consul at Kashgar (Macartney reported in early 1895) informed that a large quantity of indigo was imported into Chinese Turkistan. But when indigo began to reach Russian Turkistan from India in large quantities, the re-export of this indigo from Kashgar to that side ceased in the closing years of the nineteenth century (Warikoo 1989: 60). India's trade which remained brisk even after the merger of a part of Central Asia in the Tsarist Russia in mid 1860s. 6500 camel loads of indigo including tea and manufactured goods were sent to Bukhara in 1868.

Indian Textile:

Indian textile was also the main commodity for the development of Indo-Central Asian trade in the 18th century. Indian's pre-modern cotton production was extensive and naturally predisposed by climate and an abundance of river networks. This fostered the growth and development of a sizeable pre-modern Indian textile industry for both domestic and international markets. The relevancy of the Indo-Central Asian textile trade in this period is supported by the specialization in textile production of many northwestern Indian towns; including Lahore, Bajwara, Muchhiwara, and Sialkot. Although at this time Iranians produced some cloth but they had no motivation to expand their textile industry as they would be unable to produce quantities equivalent to those of the Indians for a comparable price (Levi 2007: 104). Central Asia's dependency upon India for cotton textile for cotton textiles can be supported in several ways. Although cotton has been grown in Central Asia since antiquity, it does not appear to have been grown for export until the late nineteenth century.

Tea :

Tea was also one of the main commodities, which was imported by Central Asia. However, India and Russia was the main exporter of tea to the Central Asia. The main trading centre of tea was Bukhara in Central Asia. It was manufactured in Russia expressly for Bukhara and invited every one to a cup of green tea. On the other hands,

sides, bread, fruit, confectionery, and meats warm and cold, are exposed for sale on stands shaded by cane mats. The hundred of shops improvised for the occasion, around which crowds of longing mouths or hungry customers hum like bees, present us with a very characteristic spectacle (Vambery 1996: 173). Moreover, that to the west, which is the form of a terrace, we find the mosques Mesdjidi Divanbenghi.

Indian tea was popular amongst not only in the Central Asia, but also in the western countries. India produced good variety of tea, which was in great demand in Central Asia. It was also the main source of income for the Indian traders. During the year 1889-90, Indian tea worth 37,500 rupees was imported into Chinese Turkistan which was exclusively meant for Russian Central Asia. In 1890 the Russian Central authorities at Osh collected revenue of 30,000 rubles on account of the duty levied on Indian tea imported from India.

Coral:

India produced coral in a high quantity, which were exported to the Central Asia. The demand for coral ornaments among the Central Asian regions was responsible for increased export of the coral beads to Russian Turkistan from India. Though Coral was equally popular amongst the people in Ladakh, Tibet, and Chinese Turkistan. As a result of the signing of St. Petersburg treaty in 1881, its export to Sinkiang registered a sharp increase. This facilitated the export of Coral to Chinese Turkistan from India for consumption in Russian Central Asia. Since the Russian authorities had imposed duties of 4 to 5 rubles per lb on coral imported into Russian Turkistan, about half of the total quantity of coral imported into Russian Turkistan was estimated to have been smuggled. As per the available records with the Russian consulate in Kashgar about 40,000 rupees were collected by the Russian customs House as duty on coral worth 4 lakh rupees exported to Russian Turkistan from Kashgar in the year 1901-02 (Macartney to Resident in Kashmir, 1 March, 1902). In view of the high duties realized by the Russian customs authorities and the consequent smuggling of coral into Russian Turkistan coral export to

Russian Central Asia from India was more than what was recorded at the Russian consulate in Kashgar.

Slaves:

Indian slaves were numerous in Central Asia and they reached there in a number of ways. Some of them were skilled craftsmen and these slaves were both Hindus and Muslims. The Indian slaves were exported to Central Asian Khanets in large numbers. Alexander Burns who traveled through Bukhara in 1830, has mentioned about the sale of such slaves in Bukhara (Burns 1835: 209). The Mehtar of Chitral, a Sunni Muslim himself used to send such Slave who was Shia Muslims in incharge with horses and guns (Buksh 1871: 27). These slaves were later sold by the Badakhshi ruler in the market of Balkh, Bukhara and Kabul against payment in cash or kind. It was a usual practice with the chief of Chitral to capture his subjects or kidnap others from adjoining territories for sale as slaves in the market of Central Asia. The slave trade forms one of the principal items of revenue of the Chitral rulers. But soon after the establishment of Russian administration in Central Asia, such a feudal practice of slave trading was abolished.

Thus, in a period of more than three decades after Burnes visit to Bukhara the volume of trade with India expanded more than six times from one thousand to six thousand five hundred camel loads. Bukhara exported silk, horses, hashish and goat hair to India, through Afghanistan. The silk exported to India was mostly brought to Bukhara from the neighbouring areas. In all 800 hundred bundles of silk and several articles such as table clothes and scarfs were exported to India (Klemm 1868: 51). Even by the end of 1880s the relative share of total Bukharan exports to India was very low. In a total of 15 million roubles worth of export trade of which India's share was less than 0.5 million ((Russia 12.5 millions and Persian 2.12million roubles).

Indian Imports from Central Asia

We know that the Indian traders, who conducted their business with Central

Asia, found it lucrative to send their sale proceeds back to India in the form of gold coins and rubles. There was no other alternative product. In Russian Central Asia that could have been imported by these traders for resale in India. However, Russian-made cotton goods, maintained a small but steady demand in the frontier territories of Kashmir. Apart from Russian cotton cloth, India imported silk cloth, Russian leather, silkworm eggs, Bukharan and Kokandi gold *Tillas*, Russian gold and paper rubles etc. from Russian Central Asia, during the 19th century.

Silk Clothes:

India did import some silk from both Iran and Turan throughout the Mughal period. India also produced a large quantity of raw silk in Bengal during the 18th century. Multan was the main trading centre during this period. According to a Dutch account of the mid 1770s state that 1649 maunds of silk were exported to Multan from Bengal. The Lohani merchants brought 700 hundred maunds of raw silk to Multan every year from Bukhara and Turkistan as well (Gopal 2001: 31). Silk was a premier export to Europe as well as Asia and sales of the cloth generated most of Safavid Iran's foreign exchange. In 1618 English East India Company factors learned that "bannias" a term that Europeans used to refer either to Indian merchants or moneylenders, carried Khurasan silk to India via Lahore or more rarely via Hormuz (Dale 1994: 24). According to these Englishmen, while Indians had formerly imported mainly raw silk or silk thread they were then purchasing cloth. It is likely that Indian merchants imported thread as well as cloth into India throughout the Mughal period and the early 19th century. Bukhara was also a source of both raw silk and silk cloth for India. Jenkinson said that Indian merchants bought 'wrought silk' in that city" (Jenkinson 1886: 87) although early 19th century European observers primarily refer to the importation of silk thread which was woven into cloth at Sikharpur or Multan (Vigne 1982: 21-22).

According to an official estimate Bukhara and China silk five hundred rupees a year used to be imported into British India during and before the year 1850. Aitchison (Warikoo 1989: 74) has recorded that Darua worth about rupees three hundred and rumals valuing rupees 7,607 were imported into Leh from Yarkand during the period

1867 to 1872. In 1875, 200 pieces of Kokandi silk valuing 1,125 rupees were imported into Ladakh from Chinese Turkistan. However, Uch small imports of Central Asian Silk cloth into India stood nowhere as against the large export of Indian silk goods like brocades, velvet, Satan etc, to Chinese Turkistan. The import of Bukharan and Kokandi silks into India was not only insignificant in value but also irregular and fluctuating.

As far as Indian exports from Russia are concerned, Indian merchants usually purchased combination of Western European and Russian goods in Astrakhan, Moscow, Kazan and other cities. For example, in seventeenth century, eleven different Indian merchants sent goods from Astrakhan to Derbent, the Caspian port located northwest of Baku. Included in these shipments were western cloth, Russian leather, or and sable pelts, iron and needles. Most notable in later lists of goods that Indian exports from Russia is increasing prevalence of Russian or Western European manufactures, especially varieties of cloth and metal products such as locks and scissors. However, silver currency is concerned, Indian merchants in Russia also contributed to the silver stream entering the Mughal Empire. As was the case of Indians in Russia obtained this currency both from trade and their financial operations (Dale 1994: 111).

Russian supported Muscovite expansion in Central Asia for their commercial interest. In the 17th century Russian enquiries about trades with India through Central Asia were also combined with requests for information on the military and political situation in the Central Asian Khanates. By the Middle of the 18th century the Russians were established at Orenburg and expressed interest in the Khanates as intermediary points between Orenburg and India (Dale 1994: 94).

Russian Cotton Cloth

It was the Russian made cotton goods like drill-cloth, broadcloth and Chintzes used to be imported into India during 19th century. These goods were imported to India and it was even exported to Tibet from India. Moorcroft mentioned in 1820 that Russian broadcloth as one of the commodities imported by the trading caravan into India

(Moorcroft 1886: 89 -94). Aitchison (British Joint Commissioner) had recorded in 1872 that Russian broad cloth, lines and long cloth were also exported to India. In the year 1868 Russian broadcloth valued at rupees seven hundred from Yarkand. From late 1890 onwards-Russian drill cloth found a small but steady demand in India. A few pieces of Russian drill cloth were imported during the 1897-98. The value of its export to India in the year 1901-02 stood at fifteen hundred rupees. All available evidence indicates that Russian made Chintez and cloaks were sold readily in India. Finally, the pattern of the import of Russian manufactured cotton goods in India shows that these textile goods being coarse, cheap and durable maintained almost steady demand in Indian territories.

Russian Leather:

Russian leather goods like shoes, belts, furcoats and skins were imported into India in very small quantities. The Russian leather goods were used as gift articles on special occasions and these were imported into British India. These commodities were filtered into India during the first half of the 19th century. The traders derived a handsome profit by selling the Russian leather in British India. During the year 1870 only two Russian leather were imported into India against 323 Russian posterns (Skin Wats) valued at a total rupees 812 during 1869. These manufactured goods of trade between 1871 to 1899s, were silent about these items of import trade between the two countries.

Silk-Worm eggs:

Central Asia had attained a high degree in Silk production. The silk industries were fed on the silkworm eggs imported from Gilgit and Balti Stan during medieval period. From Kashmir large quantities of silkworm eggs were supplied to Kashgaria in a bid to encourage sericulture in that country. It was in the year 1881 that a small quantity of ten seers of silkworm eggs valuing 1600 rupees reached India. In 1890, five seers of Bukharan silkworm's eggs of high quality were imported into India. Though such import was too small in quantitative terms but it was sufficient for introducing high grade Bukharan silk in the Indian territories.

Precious Metals:

Precious metals like silver and gold reached India from Roman empire going back to ancient period. It was the 19th century when precious metals reached India in a large quantity from Central Asia. Precious metals like silver ingots and coins, gold in dust and coins were traditional item of import into India from Chinese Turkistan. During the first half of the 19th century, flowed into India regularly. However, the quantum of gold imports into India varied in accordance with the nature of political and economic conditions prevailing in Central Asia from time to time.

During 1849-59, Kokandi gold coins were more numerous in India and Bukharan coins contained best gold (Strachey 1857: 378). Even from 1875 onward Kashgarian gold coins were imported into India. From 1883 onwards the import of gold coins registered a sharp increase, which was due to the arrival of Shikarpuri merchants from Bukhara and other towns in Russian Central Asia. These traders, whose money-lending activities had been strictly restricted by the Russian authorities in Central Asia, were forced by the changed conditions there to return India. So they brought their accumulated capital and profits earned during their long stay in Central Asia in the form of gold coins and dust.

Russian Gold and paper Rubles:

The import of Russian Gold and rubles into India was insignificant during the 19th century. A traveler in late 1830 records that Russian gold rubles were brought into India and it was as a part of merchandise activities. Strachey (Warikoo 1989: 81) in 1850 found such gold being sold as merchandise. But at the end of 19 century Russian currency began to occupy an important place in the India imports from Chinese Turkistan.

The raw materials exported from Chinese Turkistan to Russia via Farghana were paid back in Russian manufactured goods and rubles. Since Sinkiang's exports to Russia far exceeded the imports from that end, the balance was met by rouble payments. As a

result of the conclusion of the St. Petersburg treaty in 1881, (this treaty allowed Russian to trade free of duty in the towns and other places of Central Asia), the Russo-Sinkiang trade scaled new heights.

The Russian institutions operating in Central Asia were actively encouraging the brisk trading in the Russian currency. The Indian traders would deposit rubles with the bank in Kashgar and receive their payments in rupees in Bombay at approved exchange rates. Moreover, the banks provided facilities to the Indian traders in Kashgaria for transmitting their money to India at fixed exchange rate. Similarly, the Russian post office in Kashgar offered the telegraphic money order service to traders where the money could be sent to India. At the end of 19th century, the Russian counsel in Kashgar recorded that the price of gold rubles used to rise as much as by three to five kopeks at the time of their purchase by the Indian merchants for transmission to India.

Russian Gold Thread:

The Russian gold and silver thread was imported to India, which used in the embroidering Kashmir shawls. Both the pure and imitation types of Russian gold thread were imported. The Russian made gold and silver thread reached India in small quantities. According to an authoritative estimate Russian gold, silver and imitation wire valuing about 7850 pounds sterling was annually imported into India in 1850 (Davish 1862: 45). During the year 1869, seven bundles of gold thread valuing 05 rupees. It was during the 1880s, when Shikarpuri merchants and moneylenders returned to India, that they imported a large quantity of Russian gold thread into India. The Annual trade registered in 1884 showed an import of 240 *tolas* of gold thread valuing 480 rupees, and the year 1885-86 showed the imports of this commodity as one thousand *tolas* valued at 2,000 rupees. By and large the import of Russian gold thread into India was only occasional and not a regular feature of the Indo-Central Asian trade

Geopolitics of Old silk trade route

The real causes of rivalry between the two powers lay in strategical consideration and trade interest as well as in their desire to strengthen their control over the countries. The British colonialist feared that the approach of any foreign power to India's borders would inevitably lead to an outburst of popular reactions against their rule. They were eager to spread their influence over the adjacent countries. Annexations on the part of both these powers were usually motivated by the old Silk Trade route to obtain sources of raw materials and markets. The 19th century witnessed an acute rivalry between Tsarists, Russia and The British power in India over Central Asia. The British had set their covetous eyes on the Khanates of Central Asia and started collecting information about them. They had extended the frontiers of their empire to the Indus and much earlier than the Russians had advanced towards them

Renewed interest in the Silk Road began at the end of the 19th century. Imperial Great Britain and Russia competed for trade opportunities in Kashgar and other surviving cities. However, interests soon turned toward archeological findings in the Taklimakan by both British and Russian surveyors. The discovery of ruins, ancient artifacts, buried cities, and manuscripts captured worldwide attention. The treasures of the ancient Silk Road today is a series of paved roads and dose not include silk as a major trade item; consumer trade and heavy industry dominate the market. And in the desert, progress has been made in controlling the shifting sands, and recently discovered oil reserves have once again encouraged development in the Taklimakan region.

The historical Silk Road represents a time in history where people were forced to deal with cultural, regional, and racial differences. Historical Silk Road is meant for guidance as we try to face problems like discrimination and religious rights. Silk Road should not only be taken as a trade route, but as a metaphor for the age of information in which we live. The World Wide Web provides a vast sea of information in the form of ideas, points of view, pictures, stories, and reports of occurrences around the globe. In an instant, we can talk with someone in Saudi Arabia or China (so long as they have a

computer) and encounter a foreign culture and way of life, just like people did on the Silk Road a thousand years ago, somewhere between China and Europe.

India

During the later half of the 19th century the importance of India increased in the British Colonial system. India became at once 'the base and bastion' of the British power in whole Asia. The British imperialists used India as a spring board for further colonial conquests (Kaushik 1970: 96). Britain's imperialist activities extended to the countries such as India, Sinkinag, Afghanistan, etc. These territories played an insignificant role as markets for Britain's industrial products and sources of raw materials. In the 2nd half of the 19th century the British colonial policy was concentrated on the struggle for inheriting the decaying Turkish Empire. Russia was the principal enemy in these territories. However, the conquest of Central Asia by Russia was a great threat to British India.

Russia:

Russian control of Central Asia has been established by right of conquest and recognized by Great Britain. Russian principal interest was to maintain that control at the least possible cost. This meant preserving the native Khanates that had survived the period of conquest as Russian vassals and keeping to a minimum the burdens of government in the territories that had been annexed. The Khanates of Khiva and Bukhara long remained ideal instruments of Russian control. The traditional authorities retained full responsibility for internal affairs while relinquishing contact with any foreign state but Russia (Becker 1987: 237).

However, the setting up of a government for the newly conquered territories of Central Asia posed no easy task for the Russian military administrations. Intruders in a strange land, they had to gain the obedience and co-operation of the alien people, hostile or at best indifferent to their efforts. To this task, they could only apply what they had at hand.

Undoubtedly, it was the India-based strength of Britain as a great Asiatic power that enabled it to force open the doors of China and other Asian Countries. British expansion in Asia followed directly from the logic of British imperialism and not from a professed concern for India's security. British always desired a maximum colonial expansion from pre-monopoly capitalism to imperialism. The Russian menace to the security of India as already stated was invented by them to justify their own aggression in Central Asia. The Russian menace was real from viewpoint of the military and political position of Russia as well as her economic and transport possibilities.

On the eve of the Russian conquest of Central Asia, a flourishing trade existed between India and Central Asia. After the Russian conquest of Central Asia, Bukhara was not completely annexed but continued to serve as a link of commerce and trade with India. In the late sixties of the 19th century, Indian merchants played an important role in supplying the local population with Indian goods. The Tsarist Russian government took a number of measures to restrict the import of goods of Anglo-Indian origin into Russian Turkistan. In 1885 a Russian political agency, levied a tariff of 50 per cent on the import of Indian tea. The opening of Trans-Caspian railway trade route was most profitable. The opening of this trade route to Central Asia had a favourable effect on Indian trade with this region in spite of high protective tariffs. Even the extension of Russian tariff regulations to Bukhara in 1894 did not restrict the volume of Indian trade (Dmitriyev 1965: 9)

In the later half of the 19th century many Indians lived in Central Asia. A great majority of them came from western and north-western regions of India. Major sections of Indian were concentrated in the Emirates of Bukhara, Samarkand, the Farghana valley and the Syr-Darya region of Turkistan. They were followers of Hinduism, Sikhism and Islam. The Muslim constituted a majority of the Indian community in Central Asia. Most of Indians living in Central Asia were money-lenders and traders, peasants, craftsmen and other representatives of working people were also to be found.

From the beginning of the nineteenth century, Russian military expeditions to annex Central Asia territory began to figure in their calculations. In the meanwhile, the British firm entrenched in India, were worrying about the Russian advance in Central Asia as they felt that the Russians would eventually threaten their possessions in India. This colonial rivalry started what came to be known as 'The Great Game'. The Great Game' continued throughout the nineteenth century in which the Indians and Central Asians were used as pawns. It affected the pattern of Indian trade and exodus of Indian merchants to Central Asia in the nineteenth century. The two powers viewed with great suspicion each other's efforts to secure influence and dominance in the Central Asia by all available means. In the wake of the Anglo-Russian Convention of 1907 many questions were resolved aggravating rivalry between the two colonial power over Central Asia in the past.

Concludingly, it can be said that, due to its geographical situation, direct trade between India and Central Asia were not was possible. Due to such geographical factors trade was subjected to numerous inhibiting influences like the State of unstable political conditions in the Central Asian Khanets, and the hazardous nature of the mountainous trade routes. In eighteenth century in Central Asia it was period of marketed transition and historical process and events wrought socio-economic trauma to segments of the population. There were concomitant historical processes which encouraged growth in different areas and in new directions. The Indo-Central Asian trade became the casualty of the Anglo-Russian rivalry over Central Asia. The British success in adopting various measures in India helped for promoting Indian trade with Chinese Central Asia. The small indigenous products of India like spices, indigo, book, tea, shawls and brocades maintained steady demand among the Central Asians and the occasional import of Russian gold and paper currency in India. Due to this small trade link numerous Indian visiting Central Asian trading marts and Central Asian also attracted to the Indian markets. These mutual intercourse played a key role in the strengthening of social ties between the peoples of the two regions. However, due to Anglo-Russian rivalry, the flow of goods between the two region was adversely affected.

Chapter: V

CULTURAL EXCHANGE

Cultural contacts between India and Central Asia can be traced to the ancient past, when these two major regions of the East were sets of original cultures and the centers of two of the world's earliest civilizations. During the certain phases of their history, some areas of Central Asia and India became part of the same state formations, cultural and economic ties between them were particularly stronger. Many aspects of these ties have come into prominence in recent years following archeological excavations in Central Asia and India. However, the idea of active relations and the continuous exchange of idea between the two regions and it led to the opening of many new avenues of cultural creativity in literature, art, architecture, language and socio-religious movements. The multi-dimensional contacts existed in the literary sphere, artistic modes of expression religious idea and thoughts (Haider 2004: 214-215).

It was in the Kushan period that the relations between Central Asia and India reached their highest level. In the early period of Kushan rule the main direction of cultural interactions was from Central Asia to India. But in the later period, Indian influence began to be felt increasing with the spread of Buddhism, which left a considerable influence on art and cultural traditions of Central Asia. The Kushan period witnessed a great synthesis of cultures, as can be seen from the Kushan coins. During this period, the Great silk route connected China and the Far East with Europe and India after traversing through Central Asia. It was the first trans-continental commercial and diplomatic route in the history of mankind (Haider 2004: 38-39).

However, Buddhism played a very important role in spreading Indian languages, scripts, philosophy, religious and ideas in Central Asia. Still it has lacunae pertaining to its sociological aspects and its impact on the local society. Central Asian culture has its own historical continuities from medieval period to the present days and has to be studied

against these backgrounds.

In the sphere of religion, the impact of Indian thought was more significant. A number of Indian and Buddhist concepts influenced the mind of the peoples of Central Asia. The Karrami cult was a half-way house between Mahayana Buddhism and Islam (Nizami 1970: 160-161). The four great books such as Sahih, Kashshaf, Usul and Hidayas, which the structure of Muslim religious sciences was built in India during the medieval period, came from Central Asia. Throughout the medieval period these books were prescribed in the syllabus of the Indian *madrasas*.

During the medieval period, the continuous exchange of ideas, technical and artistic skills between India and Central Asia is nowhere more clearly seen than in the sphere of the fine arts. Medieval Indian architecture is an amalgam of several traditions from different cultures. While Central Asian invaders (such as the method of Ghazna and Timur) had earned away as capital all the skilled men, voluntary fortune-seekers and invitees emigrated from Iran and Central Asia to implant Central Asian styles and enrich Indian architecture. Indian architecture exhibits the fusion and harmonious synthesis of concepts, techniques, style of ornamentation and decoration, all of which seem to bear the imprint of Iranian, Central Asian and Turkish architectural features. However, Central Asian architectural features were extensively adopted in India throughout the medieval period and it has impact on modern architecture. It can be seen in almost every part of India.

Evidence of a brisk and continuous exchange of ideas, knowledge, and expertise is also seen in the field of vocal and instrumental music and dance. Several treatises and works written both in India and Central Asia confirmed the long-standing contacts between the two regions in the field of music and dance.

Central Asian industries exercised as great an influence on Indian handicrafts as Indian industries had influenced Central Asian fine arts. The origin and growth of the carpet, shawl, and paper industries is attributed to Central Asian lands. There is a striking

resemblance in the production, techniques of chintz printing, jewellery, ceramic, metalware, and inlay work of the two lands. Firms, the preparation of ink, and other forms of technological expertise were borrowed by the Indians from Central Asia.

Indian medical sciences and products were highly valued and widely appreciated in Central Asia. Avicenna greatly admired the excellence of Indian medical practitioners and medicines. Astrology, mathematics, and philosophy were other fields in which Indo-Central Asian cultural and ideological exchange is clearly seen.

Concerning the ideological and confessional synthesis of two different cultures, it was assisted by the propagation of non-orthodoxal stream of Islam like sufism and Ismailism in particular forms as well as the creation of mixed cults, bearing both dogmas of Islam and Hinduism as well (Shamatov 2007: 111). One of these endeavours to create an appropriate new religion had been connected with the Bhakti movement that sprang up in the 6th-7th centuries. Its fundamental principles as follows : all men are equal before God and the merits of each man's religious devotion are measured by the degree of Bhakti had absorbed some ideas of Islam and its sects and voiced the peoples longing for unification of all social forces. It is important that the Bhakti movement in its substantial features came very close to Sufism brought over to India by the descendants of Central Asia and the Middle and Near East as well. Perhaps both of these being very similar in ideology had also impact on the religious thoughts of the Sikh faith.

It was the period considered which became the turning point for the formation of New Indian Vernaculars and first of the all Hindi and Urdu. We can refer to particular North India, there were striking common peculiarities of cultural and historical convergence evolved under its direct influence which in particular we clearly distinguishable in such important fields of civilized existence as language and literature. The Muslim invaders brought a new culture to India- that of the Arabs, Persians, Tajiks and Turks, the culture of Radaki, Al-Beruni, Firdausi, Men of noble minds, poets of genius. The influence of this culture upon India engendered what was subsequently called Hindu-Muslim synthesis (Shamatov, 2007: 111).

In the sphere of religion, devotion to the Sufi and his mystic cult formed an important feature of life during the medieval period. Sufi order and its many important saints who planted these Silsilahs in India came from Afghanistan, Central Asia or Persia (Nizami 1970: 161). It is however a significant fact that the development of these mystic order was greater in India than in the lands of their birth. Sufi's order like-Chisti, Shatari and Naqshbandi, reached India in the medieval period.

By the beginning of 18th century, the four main points for Indians going to Uzbekistan extended from Kashmir in the north and Sindh in the south. The Indians going to Central Asia and Uzbekistan not only came from different parts of India but also they professed variety of faiths. The numbers of Indian Muslim immigrants cannot ascertain, as they became a part of Iranians or Afghan mercantile groups because of similarity of religious beliefs and largely identical life-styles. The non-Muslim Indians practiced their own religions and retained many of their social practices and features of their traditional lifestyles. They smeared their foreheads with sandal paste, brought priests from their homeland, to assist them in following their religion and they continued to cremate the bodies of their deceased co-religionist (Gopal 2001: 22-23). The incorporation of Kashmir resulted in a more frequent intercourse with Central Asia. Heavy demand of Kashmiri shawls among Central Asian nobility and Russian society encouraged the Indians to settle in Punjab and Afghanistan, wherefrom Central Asia was easily accessible. These contacts not only gave an idea of the people of India to the Russian peoples but also paved the way for further bilateral intercourse by identifying the routes of communication between India and Central Asia. All these aspect shows that the active relations and continuous exchange of ideas between the two regions led to the opening of many new avenues of cultural creativity in literature and art, often producing a blend of two or more styles or even leading to the emergence of a unique pattern.

This process of cultural relations between India and Central Asia that continued to unfold itself in the modern period is no less striking and important than older periods. The presence of thousands of India's belonging to different social strata and the books

and private papers of Indian merchants such as Kripal Das and Vukra Badzha and several other preserved in the Leningard Branch of the Institute of Oriented and the central state archives of Uzbekistan, throw valuable light on the cultural relations between the two regions (Kaushik 1985: 50). Indian from Shikarpur giving the Tashkent sub-districts like Kirpamal, Sukumal, Sadhumal Himacha. Has Haudave Cruylamal, Himanmalev and Mushiamal Human Malev knew Uzbek language so well that they gave their evidence in it in the court at Skobelev. Undoubtedly, Indians in Central Asia must be having a sonattering of Uzbek and Tadjik languages without which it would have been difficult for them to carry on their trade and financial transactions.

After the incorporation of Central Asia into the Russian empire Indians came in contact with the Russian merchants and administration and many of them learnt Russian language also. Thus some documents in the State Archives of Uzbekistan refer to Indian Nukra. Buta as "one who has mastered the Russian language. Another Indian Paridas Shabidasov is reported to have acted as a Russian interpreter for his compatriots. There is several other cases like that.

The Russian cultural Influence on the Indians living in Central Asia

The Indians in Central Asia also came in touch with various aspects of the Russian theatre in Tashkent. Thirty seven Indians in Samarkand district were treated by Russian doctors in 1887. The Has Jas' collection Leningrad contains a prescription written by a Russian doctor in Samarkand for an Indian Merchant Kripal Das. As there were no medical facilities in Bukhara the Indian merchants there came to Tashkent to consult Russian doctors. One Shikarpuri Hindu resident of Uazar in the Khanate of Bukhara come to Tashkent for treatment by a Russian doctor. Similarly Fazte - i- Ilahi Nur Muhammadov, a Peshawari tea magnate in Bukhara came all the way to Moscow and St. Petersburg for treatment.

The presence of many Indians in Central Asia at the time of Russia conquest of Central Asia kindled the interest of several Russian oreintalists for the study of history, economy and culture of India and other neighbouring countries. As early as, Kashmiris

interviewed while living or visiting Taskhkent. Ram Chandra Balaji who was the nephew of Naha Sahab (the great leader of the 1857 uprising against British) participated in the Samarkand Russian scientific expedition for the study of Central Asia in 1887. Ram Chandra made a significant contribution to the study of the course of a branch of the course of a branch of the Amu River and published a number of scientific and journalistic articles in the Russian press (Kaushik 1985: 52).

Indian immigrants in Central Asia also helped in organizing the Ashkabad and Tashkent in courses of Hindustan for Russian military officers in 1897. The text books written by Narain Das in English were procured from India in 1898. Russian officers Vygrohistky and Gilferding prepared the text books of Urdu and help-book for learning practical Hindustani respectively. Both these officers stayed at Bakhara for practical training and translation of books in Hindustan with the help of Indian settlers. Vygrnisky also stayed in India for a period of ten months to improve his knowledge of Hindustani. During his stay for few months in Bukhara, Vijgornitsky was able to translate a book of 260 pages in Urdu and read a number of papers published from India with the help of a Hindu teacher. The other Russian officer, Gilferding lived in the old Bukhara among the Indian immigrants and received practical training in spoken Hindustani under the guidance of an Indian from Peshawar. Like Vygronistksy Gilferding too was sent to India for farther training for a period of ten months after finishing with his training in Bukhara. In 1903, an Indian teacher Khalikeddin was sent by the Russian consul in Bombay to work as instructor at the Tashkent Hindustani course.

The Hindustani course at Ashkabad and the Tashkent course were merged together in 1990 and renamed the Tashkent school for oriented languages. Although this institution was established to serve the Tsarist colonial interest, it made an important contribution to the development of oriental and Indian studies in Central-Asia and through Central Asia in whole of Russia. Many of the famous Russian ideologists such as A.G. Serebennikov, M.V. Grulev and others were associated with the Tashkent officers school for oriental languages (Kaushik 1985: 53).

Two Central Asian papers *Turkestanskije Vedomosti* in Russian and *Turkistan Vilogatining Gazeti* in Uzbek made an important contribution towards development of the cultural contacts of Central Asia with India despite their closeness to the Russian colonial administration in Turkestan. From these papers the Central Asia people learnt about the conditions of the toiling masses of India and the developments of the anti-colonial movement. These papers also wrote about the customs and habits of Indian's living in Central Asia as also on Central Asia's contacts with India. The British Indian press spread rumors about the Russian invasion of India. As counter-propaganda the Russian press brought out write-ups on the hunger poverty and disease from which the Indian people suffered as a result of the British rule. In its issue of 8 March 1897 the paper highlighted the service rendered by Russian doctor Hawking in saving the Indian people dying of plague in an epidemic form.

The famous Uzbek traveler and poet Farqat described the heroic struggle launched by the Afghan frontier people in North-West India in the Kohistan region and in Swat and Peshwar against the British rule. A deep love for Indian people, their age-old culture and a moving sympathy for their sufferings under the colonial yoke permeate the writings and poems of this Uzbek, poet of the late 19th century. Similarly, another Uzbek traveler S'aid All Khoja wrote from 1887-1885 about the hard condition of life for their common Indian people and commented upon the policy of divide and rule colonial Rulers. He informed his central compatriots that nineteen million people died of hunger.

Another aspect of cultural relations in which the Indians living in Central Asia played an important role is the flourishing book trades with India. There was hardly any printed literature in the local Central Asian languages before the October Revolution. There was no printing press in Bukhara until early twentieth century. Burnes has mentioned about various bookstalls of Bukhara where the learned or would be turn over the tattered pages (Burnes 1976:27). Lykoshin wrote about thirty retail book sellers and eight wholesale book sellers carrying on book trade in Tashkent along in 1916 (Lykoshin 1916:241-45). According to G.L. Dimitryiev who consulted the numerous customs

papers contained in the central state Archives of Uzbek SSR, 2000 titles of books in Persian and Arabic were imported in one year (Dimitriyev 1965 :197-202).

Most of these books were printed by with in Indian cities such as Bombay, Kanpur, Lucknow, Lahore and Delhi. Some of these books published in Kashmir, were also brought to Central Asia (Ibid). The Indian books exported to Central Asia were mostly religious books, but some book on philosophy, history and culture. Jurisprudence were also brought there and these can still be found in the libraries of the Tashkent state university and academy of sciences of Uzbekistan. Dimitriyev has found the Bombay editions of Koran form 1854-1907. The Hadis commentaries published in Bombay between 1884-1908s. The Hadis commentaries published in Bombay between 1884-1908 and in Lucknow in 1902 and 1906.

The popularity of the Indian books over books from Persia, Egypt and even Kazan which competed with them in the Central Asian markets was, apart from their cheap cost, also due to their superior productions, get up and printing, etc. Central Asian traders were also engaged in selling Indian books. One of them, a Tadjik Siddiq Khoja rose to become a big wholesale book trader enjoying a monopoly of book trade from Indian in Fergana, Samarkand and Syr-Daria districts of the Turkestan province. Siddig Khoja Kohjendi visited India several times and established his own press in Bombay (Meer Izzut-oolah 1872: 22). Some books on Urdu and Punjabi also found circulation in Central Asia through Indian merchants. Twenty Punjabi books are preserved in Hasjas collection of Leningrad.

Indian influence over the cultural life of the Central Asian people was not only confined extended to the other field of medicines, fold-theatre and religion (Kaushik 1985: 64). India impact on the cultural life Central Asia has indeed been grate and needs an in depth independence study in which scholars form disciplines other than history have also an important role to play. Even today the influence of the medieval institutions, ethos and cultural trends is visible. Although, Central Asia has had remained under the foreign domination (Tsarist Russia and British) for over two centuries. But Indian has

preserved our own heritage and culture despite the British and other foreign domination for many centuries. A proper understanding of the history of Central Asia is necessary to determine present day policy and to plan for the future.

Muslim Reforms: Jadidism in Central Asia and Sufism in India

During the 19th century, Central Asia witnessed changes in every sphere including religion. Islam entered Central Asia during the 7th and 8th century, but the reforms that appeared in 19th century had its own impact to the modern Central Asia. A group of reformers appeared in Central Asia, to bring reform in Islam. It was the Jadid movement in Central Asia and Naqshbandiyya (Sufi) order in India. Firstly, we shall deal the Jadid movement. However, Jadidism was based on the following broad principles:

1. Redefining the lessons from history and adopting analytical methodology so as dispel the notions that the Golden age lay in the past and to justify the need to borrow from other cultures and non-Muslim civilizations.
2. Redefining the role of Islam.
3. Reform in education system involving restructuring its curricula and methods of teaching.
4. Educating women and redefining their role in society.
5. Acquiring technical knowledge with the intention of strengthening and developing material productivity (Sams-ud-Din 1999: 104-105).

The Jadidists in Central Asia worked for the syncretisation of the new and old values. They respected and glorified the religion of Islam but simultaneously sought to absorb certain traits of modernity. For instance, Munnewar Qary who was one of the prominent Jadidist reformers of Central Asia and wrote:

“ ... our ideas of reform do not restrict themselves to a revival of our spiritual life in the present day, but they endeavour to achieve national freedom. Yes, they go still further and seek for its resurgence of the nation in which the

new way of thinking and the old spiritual life should regain their former position and the absolute national consciousness should come to prevail ” (Sams-ud-Din 1999: 105).

The reformers represented a new understanding of community, which was not incompatible with the kind of political organization that the delimitation implied. Even though Jadid vision of national communities did not necessarily corresponded conceptually to those favoured by the Soviet government, Jadid thinking nevertheless came to represent a position closely related to the idea of nationality divided Central Asia.

In the eyes of contemporary external observers, reform was desperately needed in late 19th and early 20th century Central Asia. With European expansion in the 19th century, a number of western travelers visited Central Asia and their accounts concurred in that their visit to Central Asia was an encounter with "backwardness".

Although the Jadids saw themselves as reformers of their society, their enthusiastic embrace of modernity led them to radically new conceptions of society. Their attempts at reusing tradition redefined it and their attempt to return to a "pure" Islam brought new understandings of Islam. Jadids were successful in garnering considerable support for their project, but their call reforms also evoked vigorous opposition from established elites (the qadimihi) in their society.

However, the Jadids of Central Asia were far from alone in the Muslim world in this period in re-evaluating their cultural heritage under the exigencies of modernity. "Jadidism", as the movement for cultural reform is usually called, 'modernist movements popular among intellectuals throughout the Muslim world (Khalid 1998: 03). The aim of such movement was nothing less than to reconcile Islam with modernity they very much admired.

The Jadids of Central Asia represented a break with tradition in several aspects. It could be said that Jadid throughout introduced the idea of the national community to Central Asia. In relations to the Jadids, the term 'Nationalism' has also often been understood as an expression of anti-Russian attitude and as a relation and opposition to foreign rule. In that sense, the Jadids were hardly nationalists. Nevertheless, the Jadid did represent a way of thinking which shared much with the culture of nationality.

Sufi Silsila both in Central Asia and India:

Sufism represents the inward or esoteric side of Islam. It may be described as the mystical dimension of Islam. As depicted by Walter T. Stace, mysticism is not to be understood in the sense of occult or telepathy and he excludes even visions and voices from the list of mystical phenomena (Rizvi 1978: 18). A fully developed mystical experience involves the apprehension of an ultimate non-sensuous unity in all things, a oneness or a one to which neither the sense nor reason can penetrate.

Mystical experience is not necessarily a religious phenomenon. Although it may give mystic feelings of peace, joy and ecstasy independent of a religious framework, followers of different religion can operate mystically within the laws of their own creed. Thus, we have Hindu mysticism, Jewish mysticism, Christian mysticism, Islamic mysticism and Buddhist mysticism.

Naqshbandiyya Order: The Naqshbandi order of Sufi's, is essentially a Central Asian one. It was recognized by Khwaja Bahu'ud din Naqshbandi after whom the Silsila came to be called the Naqshbandiyya. His tomb, know as Qasri-i-Arifan, near Bukhara, grew into a thriving rendezvous for Sufis and other Muslims. The rulers of Central Asia with great devotion invoked the blessings of his spirit. Later Khawaja Bahu'ud din Naqshbandi disciples established a network of Naqshbandiyya centers throughout Central Asia and in Herat Balkh and Badakshan (Rizvi 1978: 174). However, the Nasqshbandiyya are well known from its very orthodox interpretation of the Sufi Path. Its members come from all classes of the society, lower and upper. It is noticeable that

the Naqshbandi teaching laid on the obligations of the Sufi not to be distant from the social and political life. In Central Asia, one can see that the Naqshbandiyya became radical after the Russian occupation of Turkistan, devoting itself, with more pugnacity, than any time before, to holy war (jihad) against the infidels, i.e., the Russians and later the Soviets.

However, the Ottoman Empire and India were strongly influenced by the Sufism of Central Asia, and up to the emergence of Soviet Union. The Sufis mostly the Naqshbandis, were instrumental as counselors and unofficial ambassadors in the foreign policy of both the Trans-oxiana Emirates (Bukhara, Kokand, and Kashghar) and the Ottoman Empire. The more radicals among the Turkish Sufis, i.e., Naqshbandis, opposed the reform, as soon as the transformation became a threat for the preservation of the Muslim society, whereas a great number of the Tatar Naqshbandis were zealous followers of thesis of modernism. It emerges from the evidence that Turkish Naqshbandis had opposed modernity rather than modernisation. In addition, we cannot ignore the fact that the Ottoman intelligentsia influenced several Tatar Naqshbandis when they visited Istanbul. There were some influential Sufis, who contributed to the awakening of the Tatar consciousness. For example, the famous Naqshbandi Zaynullah Rasulev, the disciple of one of the major Naqshbandi Shaykhs of Istanbul towards the end of the 19th century. Moreover, some of the leading figures of the Tatar Reformist Movements of Russia, known under the name of Jadidism (renewal), belonged to the Naqshbandiyya. Abunnasir Kursavi (1776-1812). for example, a forerunner of the Jaddism, was the first who criticized the Islamic theology from the point of view of nationalism.

The Naqshbandiyya in the Emirates of Bukhara was not similar to that in Tataristan. In the 19th and 20th c. Bukhara, Naqshbandi Shaykhs were mostly conservative and supported the autocratic reformers. Some Naqshbandi Shaykhs, who held official positions in the Emirates, were in good terms with the members of the same order in Istanbul. In the Emirate of Bukhara, the first reformists and the Jadids were not affiliated to the Naqshbandiyya or any sufi order. Nevertheless, some of them like

Ahmad Danish 1827- 97) or Abudrrauf Firtrat (1886) welcomed the philosophical aspects of Sufism through the poetry of Ahmed Yasavi and the writings of Ali Shir Navayi and Ahmad Sirhindi.

Naqshbandis in India: Devotion to the Sufi and its mystic cult formed an important feature of life during the medieval period. Many of mystic orders and many important saints who planted these Silsilahs in India came from Afghanistan, Central Asia or Persia. (Nizami 1970: 161). It is however a significant fact that the development of these mystic orders was greater in India than in the lands of their birth. Within a short span of time Central Asian order began to look to Indian mystic order for guidance and inspiration. The teachings of the Naqshbandi order, originally the Silsilah, - Khwajgen, bores deep impact of Buddihist ideas. It reached India during the 15th century through Baqi Billah who belonged to Kabul but had lived in Samarqand for many years. From Samarqand he came to Kashmir and from there he reached Delhi. Within a few decades the leadership of Naqashbandi had been transformed from Samarqand to India and its most fundamental manuals had been prepared in India.

During nineteenth century, the Naqashbandis constituted a close cultural and emotional link between India (especially in Kashmir) and Central Asia. Central Asian pilgrims during their transit journey to Srinagar enroute to Mecca or back home would not miss their appointment with their Naqashbandi pirs in Kashmir and would often stay with them (Warikoo 1989: 102-03). One of the sons of Muhemmad Shah Naqashbandi was married to a Turkestani bride while others had taken Kashmiri wives. Syed Yakub Khan Tora, the official envoy to the ruler of Kashgaria, during his visits to Kashmir in 1872 and 1875 stayed at Gaful Shah Naqshbandi's house. While in Kashmir the Naqshbandi's closely kept themselves abreast of the political developments in Central Asia. They used their position to their full advantage by acting as the confidants of the British Indian authorities and the agents of the Dogra rulers of Kashmir at the same time. By playing such a dual role, the Naqshbandi exhibited their political acumen and the art of conducting diplomatic assignment.

From the above discussion it can be concluded that the Central Asia and India's cultural relations came into existence throughout the century past and it has laid impact on both countries. Many Indians and Central Asian people came closer, with different cultures in different time, to each other. Jadid movement in Central Asian Society was as much a result of profound transformation of Central Asia in the fifty years of imperial Russian rule. Naqshbandiys order came India from Central Asia and it was greater in the lands of their birth and it had continued during the 19th century. Moreover, the Jadid version of group or territorial identity offers a model crucially significant in the current Central Asian searches for self-awareness. When Russian forces conquered the Khantes of Central Asia (between 1860-1880), there existed no theater, no printing press and benevolent society. All of these means of cultural production arose in the half-century of Russian rule. When Russian revolution came about in 1897, Central Asia became increasingly intertwined with imperial economic networks and its social order was drastically reshaped. Its political order was, of course, reconstituted and Jadid adopted and appropriated new forms of communication and sociability in their attempts to reform, creating in the process, radically new understanding of tradition, religion and the world. Through these reform movements started to change the existing society having their own version of thoughts and ideology which ultimately altered the whole religious situation of Central Asian region.

Chapter: VI

Conclusion

It can be said that the geographical proximity and mountain barriers are the two highlights of the location of the Indian subcontinent and Central Asia in interaction to each other. The two regions are separated by mountain barriers but it did not prevent incessant flow of peoples, ideas and goods between the two regions since the times immemorial. The developments of social, economic and cultural aspects in Central Asia have always impacted on India and vice-versa

The process of unending cultural interaction between India and Central Asia has remained mainly preoccupied with the migration of the Aryans and the various other tribes, the spread of Buddhism and of Kushana art, or the impacts of Central Asia other art and architecture of India in the medieval period and the origin of various mystic sets etc. it lead to the cultural exchange between India and Central Asia during 19th century.

Indian art, culture and philosophy made a profound impact in the pre-Islamic Central Asia. The archeological finds in northern India and Central Asia reveal remarkable parallels in stone and bone tools and etc, which suggest a rare intensity of communication across the Himalayas since pre-historic times. The exchange of literary and other religious books continued even as late as the nineteenth century becomes clear.

However, Buddhism played a very important role in spreading Indian language scripts, philosophy, religious and ideas in Central Asia. With regard to the spread of Buddhism in these regions still has lacunae pertaining to its sociological aspects and its impact on the local society. Moreover, Central Asian culture has its own historical continuities from medieval period to the present days and has to be studied against these backgrounds. Even today the influence of the medieval institutions, ethos, and cultural

trends is visible. Although, Central Asia has had remained under foreign domination (Tsarist Russia and British) for over two centuries. Indian has preserved our own heritage and culture despite the British domination for two centuries. A proper understanding of the history of Central Asia is necessary to determine present day policy and to plan for the future

India's links with Central Asia were disrupted by the colonial rivalry between Tsarist Russia and the British Empire. But the Indian immigrants number were not less. Thousand Indian settlers lived in Central Asia in the nineteenth and early twentieth centuries. In terms of their influence the Indian community occupied a place far more important than any other group of foreign settlers with the exception of the Russians. Indian merchants monopolized the book trade in Central Asia much to the dislike of Tsarist colonial administrators. Nearly all the important cities of Central Asia had *caravan serais* particularly inhabited by Indian merchants mostly from the northwest India who brought tea, indigo, spices and textile goods. Indian merchants ran a sort of primitive banking system in Central Asia making cash payment for *hundis* (drafts) drawn by their firms in India.

The incorporation of Central Asia and India in the Russian and British empires respectively and the subsequent Anglo-Russian rivalry in the region restricted the contacts between India and Central Asia. It was only after India gained independence in 1947 that her relations with Central Asia were renewed in the overall spirit of Indo-Soviet relations. When Central Asia had ceased to be an area of interest for the world, India was in constant touch with the people and developments there. India had an upper edge over its near and distant neighbours in reaching out to Central Asia. Indo-Central Asian contacts developed in diverse fields of trade, culture, science, technology and media, thereby creating a greater mutual understanding among the two sides.

At the turn of the twentieth century there is a likelihood that the number of Indian money-lenders increased because while the Tsarist authorities had actively adopted the policy of suppressing and driving out Indian money-lenders from territories

ruled by them accusing them of exploiting the common peasant and artisan in Turkistan, the Emir in Bukhara did not discriminate against Indian money-lenders who survived there till its incorporation into Russian Turkistan in 1920.

However, events in the recent past in Central Asia have brought in their wake in their instability and uncertainty almost every nation in this region. As it was at the turn of 19th century, Central Asia is once again at the threshold of a new phase in its history, which includes an earnest search for its identity. There are many possibilities and enormous potential for establishing and pursuing wide-ranging cooperation in various spheres between India and Central Asia. Today India is in the foremost position to benefit from the present day policy of globalization and can play a leading role not only in the matters of socio-economic development but it can also influence the Central Asian republics to ensure a lasting peace in the region.

The Silk Road, the first transcontinental highway in the history mankind, acted not only as a conduit for the trade in manufactured goods, also brought culture together with both society and politics. It was along which moved Indian ivory, Syrian glass, Roman metalware and, the influences of religion and literature, philosophy, knowledge and culture, touching not only India and Central Asia but China, Egypt and the Roman Empire and Europe too. However, renewed interest in the Silk Road began at the end of the 19th century. Imperial Great Britain and Tsarist Russia competed for trade opportunities in Central Asia. The discovery of ruins, ancient artifacts, buried cities, and manuscripts captured world wide attention. The treasured of the ancient Silk Road today is a series of paved roads and does not include silk as a major trade item; consumer trade and heavy industry dominate the market. And in the desert, progress has been made in controlling the shifting sands, and recently discovered oil reserves have once again encourages development in this region.

The movement of trade, ideas and reciprocal cultural influences have left deep imprint on the social life and cultural traditions of this region. Popular usage of Indian

spices, tea, medicinal herbs etc. and quest for Indian films and songs in Central Asia even today reflects the age-old Indian connection. A common cultural pattern embracing various forms of expression like astronomy, philosophy, language, literature, folklore, architecture, arts and crafts, calligraphy, textiles, food and dress habits developed in the process of socio-economic interaction between India and Central Asia. It is this consciousness of historical and cultural association dating back to antiquity and permeating the psyche of the people of the two regions, which provides a firm basis for constructive Indo- Central Asian cooperation in diverse sectors of socio-economic development.

The active relations and the continuous exchange of idea between the two regions, led to the opening of many new avenues of cultural creativity in literature, art, architecture, language and socio-religious movements. The multidimensional contacts existed in the literary sphere, artistic modes of expression, religious idea and thoughts. The Jaddid cultural reform in Central Asia represented a new understanding of community, their enthusiastic embrace of modernity led them to radically new conception of society. The Sufi Silsila like Nakshbandis constituted a close cultural and emotional link between India and Central Asia during the 19th century. Nakshbandia order was greeter in India than in the lands of their birth in Central Asia. Through these reforms started to change the existing society having their own version of thoughts and ideology, which ultimately altered the whole religious situation of Central Asian region.

The century old history of relations and cultural exchange between Central Asia and India shows that notwithstanding the considerable reciprocal enrichment and cultural impact in different through out the period. The cultures of the peoples of the two countries remained distinctive and original and preserve specific futures and traits. The close historical-cultural contacts which existed between Central Asia and India in ancient times persisted and further developed in the modern period and they contributed to exert a strong influence on the development of two countries.

Today, with the recent independence of the Central Asian nations, we have the opportunity to revive the cultural heritage of the past, to integrate it with the advances made during the last two centuries in technology and civilization, and to resume the cultural interaction between the two regions of Asia. This can be done in such a way that it benefits the economic prosperity and cultural resurgence of people on both sides—Central Asia and South Asia. There is a need to consider and adopt appropriate policies towards the beginning of 21st century forces in the era of globalization, and the extent to which they would take this process forward in coming future at sustainable level.

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ANNEXTURE

MAP: 1 Geographical location of Central Asia and India



Source: <http://upload.wikimedia.org/wikipedia/commons/a/a8/Asia-map.png>

Map: 3 Ancient Silk Route

