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THE SECOND HALF OF THE XIX CENTURY THE HISTORY OF RELIGIOUS CEREMONIES AND TRADITIONS OF INDIAN CITIZENS IN TURKESTAN IN THE EARLY XX CENTURY

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ABSTRACT

This article tries to focus on the cultural life of Indian citizens living in Turkestan in the late 19th and early 20th centuries. In covering the case, an attempt was made to use the documents of the court of the Governor-General of Turkestan and the relevant information of historians. The periodic boundaries of the case can be traced back to the end of the 19th and the beginning of the 20th centuries. Most of this information is now stored in the funds of the Central State Archive of the Republic of Uzbekistan. An attempt was also made in the coverage of the case to briefly dwell on the arrival of Indian citizens and the appearance of their first settlements. The main part of the work pays special attention to the cultural activities and religious ceremonies of Indian citizens living in Turkestan during this period.

KEYWORDS

Indian Elder, Governor-General of Turkestan, Archive Funds, History of Muqimkhani, Indian Quarters, Indian Caravanserais

INTRODUCTION

Turkestan is an ancient cultural center and a region where many peoples work. The social composition of

the Indian citizens living in the region consisted of representatives of various elements. Among them

were Indians, Muslims, Sikhs, Gibras and other social strata. Although there is no exact data on the amount of social strata of Indians in Turkestan, we can know that in Bukhara, mainly Indian Muslims, there were more representatives of other social strata in the rest of the region.(12) Tourists and researchers have distinguished the diversity of the caste composition of Indian citizens in Turkestan by the pictograms on their foreheads and ears.(4) The Indians of the other stratum differed from the natives of Turkestan in their appearance, while the European tourists distinguished themselves by the clothes the Indians wore. The Indians shaved their hair, but grew their hair on the back of their heads, always drawing a red line between their eyes. They wore a shirt and skinny pants, a hat on their head, and a hat that always covered the back of their head. The costume worn by the Indians in Turkestan and the red stripe on their foreheads set them apart from the locals. (7)Hindus differed from the indigenous people not only nationally and religiously but also classically, i.e., they were richer than the majority of the indigenous people. Realizing this, the Indians elected military men called elders to their communities for the purpose of class protection. Indian communities led by such elders existed in all areas inhabited by Indians in Turkestan. These communities were led by elected elders. The duties of the elders were mainly to maintain official relations with the ruling circles of the Emirate of Bukhara and the Russian Empire. The elders used the experience of the Bukhara emirate's administration's relations with Indian citizens to resolve property inheritance issues with the consent of all members of the Indian community living in the area. (17)

MAIN PART

Most of the Indian citizens in Turkestan lived in special caravanserais, which were usually considered

economic trade centers. Because most of the Indians returned to their homeland after some time. Caravanserais were considered to be the residences of Indian citizens, cultural centers, temples. Since Muslim Indians in Central Asia were forbidden to build temples, they tried to hold religious ceremonies in caravanserais. According to surviving data, Indians living in Tashkent, Bukhara and Kokand used caravanserais for worship. According to this information, there was a small altar in the caravanserais used by the Indians for worship, in which many stone statues were kept. In addition to idols, special lockers were kept in the temples of the caravanserais in Kokand. Skyler, who visited Tashkent in 1875, gave such information. "A small room in the corner of the caravanserai has been turned into a temple, where small stone statues and many small objects are placed.(1)There were pictures of Vishnu. Muslim Indians had church and religious libraries in Central Asia. This information is also confirmed by the information in the report on the collection of Juzya in Bukhara in 1307 AH, in 1889 AD, that there were 3 priests in charge of the caravanserai library in Karshi. (15)

In the 80s of the XIX century, there were many books in the Indian temples (caravanserais) in the cities of Kokand, and in the caravanserais in Kokand there was a separate room for books. In the temple in the caravanserai, books decorated with necklaces were kept near the altar. Perhaps these books were a collection of religious hymns. (6)

The temples are referred to in court documents as "Молёбныя дома Молени".(Дмитриев Г.Д. Из истории индийских колоний в Средней Азии (вторая половина XIX- начало XX в.). Страны и народы Востока. Вып. XII. Москва 1972.с.234.)

The temples in the caravanserais have special representatives of Indian immigrants, who are named Pirzoda in Russian and Bukhara documents. They came to Turkestan to serve as priests. In 1907, Tulsamal Sabraj, an Indian, came to Namangan and told the Russians that he had come to serve as a Sufi in Indian temples. There was also a muezzin servant in charge of the cleanliness of the temple in Indian temples.

In the 80s of the XIX century in the old Margilan the scaffolding position also appeared in Indian communities. The scaffolding was chosen from the poor Indians and made a living from the charity given by other Indians.(16) In Fergana, Baba Nachaldasov was appointed priest of the Indian community instead of Ibkmalya Hirrarama. (14) There is also a temple in one of the caravanserais in Tashkent, the interior of which is decorated with colorful paintings and an idol of the goddess Kali. All the "molennyas" in the temples had their priests as "princes" and they, like their compatriots, exchanged. (13) All this leads to the conclusion that there were professional Indian priests among the Indians in Central Asia. Hindus worshiped fire while living in caravanserais. That is why he kept idols and idols in caravanserais. The Indians also considered the Ganges River sacred and worshiped it. Even when they came to Turkestan, they tried to believe in the Ganges, that is, they built a bridge over the canal and lit a lantern over it, which was compared to the Ganges.(11)

A German traveler Albiriht, who visited Indian caravanserais in Bukhara in the 1990s, said that the walls of Indian caravanserais were whitewashed and various paintings were painted on the walls. In addition, the walls of the living quarters of the caravanserais are also decorated with colorful patterns. From these facts we can learn that the Indians tried to preserve nationalism in the interiors of

their homes. The caravanserais consisted of small rooms that could accommodate 2-3 people. (8) In addition to distinguishing the Indians from the locals by their appearance, they also differ in their anthropological appearance and dress. A rectangular black hat and low-heeled leather shoes set them apart from the locals. According to the written information, no large buildings were built by Indian citizens, and Indian households were no different from the houses of the locals at that time.

The following information on the ethnography of the Indians in Turkestan is also of interest. Written sources report on the relations of Indian citizens with the local population, which can be divided into two parts; the first: the Indians had very good, trusting relations with the inhabitants of the region in which they lived, and took part in the festivities. They performed their rituals - for example, washing every morning by pouring water on them ("omoveniya" in Russian sources), regardless of the weather. In the 80s of the XIX century in the caravanserai of Sufi-Ralesu from Andijan there was such a purification room, which in Russian sources is called "kupalnya". (10)

The second, a peculiar mystical aspect of the ethnography of the Indians in Turkestan, was that, according to their tradition, the cremation of a dead man. Due to the different assessments by the locals, the governor-general's official held the ceremony at night under special police surveillance, which was considered a mystery by the locals.

Some of the information about the festivities held by those who tracked the Indians in the country can be pointed out. The judge of the district court of Kokand informed about the holiday in honor of the goddess Krishnu on February 25 (March 9) 1879, as well as the holiday held in Karshi by the Bukhara mirshabi and, according to experts, in honor of "Lakshmi".

(16) According to a person who attended the Devali festival in honor of Lakshmi of the Indians, which was held in the caravanserai in Karshi, the interior of the caravanserai was filled with many lamps. A similar celebration was held among Indian immigrants in October. Hundreds of paraffin lamps were lit in the caravanserais during the ceremony. Religious-themed songs were performed by the singers. No alcohol was consumed on this holiday. (15) They ate meat and vegetable dishes. Russian researcher N.M. Lykoshin wrote about the celebration of the "devali" holiday in Tashkent. The rituals and ceremonies of Indian immigrants were known to a wide range of Central Asian peoples.

E. Eversman reports that in the 1980s, sacred cows were kept in Bukhara, just like in India. The Indians in Turkestan considered beef sacred, so they did not eat beef. He even mixed cow's urine with red paint and rubbed it on his forehead. (11) On the eve of the holiday, Indians from Bukhara brought cigars to Indian caravanserais. The Hindus prayed by sprinkling dry red paint. Likoshin noted that during one of the Indian festivals, local people also came to the Indian caravanserais to watch the festival and reported that they mingled with the Indians. (5)

There were also pictograms in Indian temples. According to a correspondent for the Tashkent-based Ma'rifat newspaper, the icon of the goddess Kalli was kept in Tashkent, and it is unknown how it was brought to Turkestan from Banaras. It is mounted on a thick tin on a painted board with an arshin height keng arshin height and nailed to a sturdy wooden frame. The front is protected by thick glass for safety. (9) The burial of the Indians was also of interest to the European part of Turkestan. There was no complete information about their burials among the Central Asian population. From the 90s of the XIX century, the local people began to

participate in the ceremonies. According to Likoshin, representatives of the European part and the local population also attended the funeral of the Indians in Tashkent in 1894 under the supervision of Russian officials. (5) From the above it can be said that the Indians in Turkestan tried to preserve their nationality. Therefore, different segments of the Central Asian population had the opportunity to get acquainted with them. But the natives could not have a complete knowledge of Indian culture and their way of life, as direct contact with low-literate Indians was the only source of information about India. The Indians were mainly engaged in trade, selling scarves, muslin, and cloth. There were also a small number of Indian gypsies living in Tashkent, who spoke Persian, and whose wives were engaged in net-making and witchcraft. (11)

Vambre, who came to Turkestan in the 1860s, also noted that Indians lived here. Vambre noted that Jews, Afghans, and Indians lived in Central Asia along with other nations. (3) Vambre called the Indians moltoni and said that they were distinguished from other peoples by the line on their foreheads. In addition, Indian gypsies living in Turkestan also called themselves Indians. They were mainly engaged in pet training and small trade, their women selling local cosmetics, soaps, rides, and medicine, they walked with an open face. (3) The Indians in Turkestan were very afraid of imprisonment. The reason is that according to the religious laws of the Hindus, he did not eat food prepared by someone's hand. He did not drink tea or water from anyone's cup. In prison, however, the Hindus, who were not given such an opportunity, were harsh on their religious views. (2) Moreover, imprisoned Indian citizens were not allowed to be released on bail.

CONCLUSION



To date, research has not sufficiently studied the religious rites and customs of Indian citizens in Turkestan. An analysis of the literature and sources concluded that the Hindus living in Central Asia tried to preserve their traditions and nationality, even though they were far from their homeland. The lack of study of the customs and culture of the Indians in the country, i.e. their inner life, was due to the absence of strangers in the Indian caravanserais, and the closedness of their inner life. There were also cases when some of the Indians living in Turkestan clashed with the local people in the process of performing their rituals. For example, at the funeral of the Hindus, they burned the body, which caused the displeasure of the local people. For this reason, their funerals were held under police surveillance at night.

Although there is no exact information on the amount of social strata of Indian citizens in Turkestan, sources confirm that there are several social strata of Indians in the region. The fact that Indian citizens returned to their homeland after a period of activity in Central Asia, or the barriers imposed on them by the colonial administration to buy private property in the country, also encouraged Indians to live in caravanserais.

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