

THE ISSUE OF HINDUISM CONFESSION AND INDIAN DIASPORA IN BUKHARA EMIRATE

Rajabova Dilnoza Yarashovna

*PhD Student of Faculty of History and Cultural Inheritance of Bukhara State University.
dilnozarajabova85@gmail.com*

ABSTRACT	KEY WORDS
An insight provided at the article reviews of the history of the Hindu denomination in Central Asia in the late 19th and early 20th centuries, especially in the Bukhara Emirate. The relations of the Indian diaspora and confession with other religions during the tsarist period of Bukhara and their activities here are also studied on the basis of historical sources and the archival documents.	Buddhism, denomination, Vishnu, Hinduism, usury, indigo, Caravan-serais, Indian neighborhood.

The history of the Indian denomination in the Bukhara Emirate goes back a long way. The location, lifestyle, occupations, traditions and religious ceremonies of Indians in Turkestan Governorate, Bukhara Emirate and Khiva Khanate are mentioned in the works of many Orientalists and Indologists. These include foreign and Russian researchers Nebolsin P.I., Logofet D.I., Nikolsky M.N., Ole Olufsen, Eugene Skyler, Sukhareva O.A., Dmitriev G.D. such as can be cited.¹ Among the Uzbek scientists, Qalandarova M.S., Ergashev B., Akhmedov T. who deeply analyzed the activities of Indian immigrants of this period and provide information in their scientific works.²

Buddhism as a religion appeared in Northern India in the 1st millennium (in some sources, in the 6th-5th centuries BC), and later this religion spread to the regions of South, Southeast and East Asia. By the 1st century AD, its various branches expressing social interests began to emerge. The largest of these is "hinoyana", which means "small cart" in Sanskrit and "narrow road". Widespread in countries like Sri Lanka, Burma. "Mahoyana" means "big cart" in Sanskrit - "wide road" and is common among some peoples living in Tibet, China, Japan, Mongolia and Altai and the Far East. By this time, Buddhism had turned from a monotheistic religion into a polytheistic religion, and the scope of its worshipers had also expanded. In the 7th century India, a complex system called Brahmanism, which

¹ Небольсин П.И. «Очерки торговли России со Средней Азией». –СПб.1856.; Логофет Д.И. Страна-безправия. Бухарское ханство и его современное состояние. –СПб.1909.; Никольский М.Н. Благородная Бухара. –СПб.1903.; O.Olufsen. The Emir of Bokhara and his country. –Copenhagen.1911.; E.Schuyler. Turkistan, Notes of a Journey in Russian Turkistan, Khokand, Bukhara and Kuldja. I –London.1876. ; Сухарева О.А. Бухара XIX - начала XX в.- Москва.1966.; Дмитриев Г.Д. Индийские выходы в Средней Азии в конце XIX – начале XX вв. –Ташкент.1965.

² Kalandarova M.S. Indian diaspora in Central Asia (second half of the 19th - late 20th centuries)//Vostok. Afro-Asian society: history and modernity, No. 4, 2009.; Ergashev B., Akhmedov T. Life and lifestyle of Indian citizens in Turkestan// Archeology of Uzbekistan., No. 2, 2017.

was very different from primitive Buddhism, developed and was based on slavery. By the 11th and 12th centuries, Brahmanism becomes Hinduism, which promotes social equality. Thus, the distinctive form of Buddhism in India is known as "Hinduism".

"Hinduism" was understood by the Muslim nations as the faith of the non-believers who lived along the banks of the Indus River. At the beginning of the 18th century, British officers called the Indus River "India", the people living there "Hindus", and "Hinduism" because their faith was not Christian or Muslim.³

The spread of Buddhism throughout Central Asia since the 2nd century BC the trade routes of the Great Silk Road have passed through here. BC to the middle of the III-II century the occupation of a part of Central Asia, Afghanistan, Pakistan, and North India by the Kushan Empire (I-IV centuries BC), which replaced the Greco-Bactrian state, led to the historical formation of religion and civilizational change. Buddhist temples, statues, examples of fine art and their remains in Surkhandarya and Fergana regions confirm that the Buddhist confession existed in Central Asia in the 1st century AD. By the early Middle Ages, the Great Silk Road passed through northern Kyrgyzstan, southern regions of Uzbekistan and Turkmenistan, Tajikistan and southern Kazakhstan, especially in city-states such as Bactria and Tokharistan which ensured the spread of Hinduism. In the VII-VIII centuries, the penetration of Arabs and Islam into the territories of Central Asia leads to the suppression of Buddhism.⁴

Despite the spread of Islam in the regions of North India in the 10th-12th centuries, faith in Hinduism continued to be practiced. Trade and cultural relations with the Indians continued during the 14th century Amir Temur's conquest of the land (1397-1399). Later, during the reign of Bukharan Khan from the Shaybanids Abdulla Khan II (1534-1598), diplomatic and trade relations with the Indians flourished, and they were given great privileges. As a result, the first Indian communities began to appear, engaged in permanent trade and crafts. It can be seen that the Bukhara Emirate of India, which was stable during the rule of the Ashtarkhanids, became active in foreign and domestic trade relations at the beginning of the 18th century. For example, in 1812-1813, the Indian tourist Mir Izzatilloh, who came to the emirate to select the best horses for his British master, positively described the management policy in Bukhara, and said that the ruler's justice and the conditions that ensured the safety of merchants were remarkable.⁵

By the second half of the 19th century, trade in Bukhara will rise again, as it did in the 15th-16th centuries. During the reign of Amir Seid Abdul Ahad Khan and Amir Olimkhan, trade and diplomatic relations were revived in some branches of the Great Silk Road. By this time, India, which was a colony of Great Britain, was an important point in trade with the East, so it imported British goods as well as its own products into international trade. Indian merchants were active in the markets of Central Asia through Afghanistan and Bukhara, the capital of the emirate.

Historical sources indicate that the Indians entered into contact with the local population of Bukhara due to trade relations with the central markets of the Bukhara Emirate. Indians practiced usury here, as in many other places in Central Asia. Herman Vambery, who visited Bukhara and Khiva in the guise of an Armenian merchant in 1863-1864, said, "A very small number of about 500 Indians who worship

³Flood, Gavin (Ed) (2003), Blackwell companion to Hinduism, Blackwell Publishing, [ISBN 0-631-21535-2](#)

⁴B.J. Eshov. History of Uzbek statehood and administration. -Tashkent. 2012. Page 101.

⁵Anke Fon Kyugelgen. Legitimation of the Central Asian dynasty of the Manghits in the works of their stories (XVIII-XIX centuries) -Almaty, 2004. Page 32.

Vishnu and engage in trade like the Armenians in Turkey live in Bukhara caravansaries. "It is surprising that in the market exchange, the entire money circulation passes through their hands, that is, they engage in moneylending and usury."⁶

The number of Indian citizens who came to Bukhara mainly came from Peshawar, Shikarpura, Punjab, Lahore, Multan, Haripur, Ludhiana, as well as Kashmir, Delhi, Allahabad and other regions of India is given in different sources. For example, the British political agent Alexandr Burns, who visited in the 1930s, said that "about 300 Shikarpur Indians lived in Bukhara in the 19th century"⁷, while the Danish geographer Ole Olufsen said that there were more than a few hundred⁸. Olga Sukhareva, one of the Russian orientalist in the 60s and 80s of the 20th century, says that "There are more than two thousand Indians who came to Bukhara from Shakarpurra, Sind and Punjab."⁹ In our opinion, this information is more accurate, because the number of Indian men engaged in trade, including family members, is more than two thousand.

Indians were located in caravansary in the cities of Tashkent, Samarkand, Bukhara and Karshi in Central Asia. In the Emirate of Bukhara, Indians settled in the districts of Old Bukhara, Karshi and Ziyavuddin. There are three Indian caravan-serais (also its written like as "caravan-saray") in Old Bukhara. They are Saroy Karshi, Saroy Hindi and Saroy Sultani. It is called "Indian quarter" along with the covered bazaars with Indian caravan-serais and stalls. These caravanserais were at the expense of the government, and the mutavalli came every month and collected a tax of 5-10 coins depending on the number of rooms.¹⁰ From local enlightenment historian Abdurauf Fitrat mentioned in his work that the Indians lived in the courtyards near the Divanbegi (also "Devon-begi") caravanserai around Labi-Hovuz. He describes their houses as low and not much different from those of ordinary local people.¹¹

In the city of Bukhara, more than one hundred and fifty usurer Indians lived in each of the three Indian caravansaries. The emir of Bukhara appointed a representative from the government as their administrator, who is called "the yasovul of the Indians" (it means inspector). In addition to controlling the Hindu Yasavuli Indians, he also led the emirate's spies among other denominations. Yasovul primarily acted as the chief inspector of the Indians, knowing how much money the Indians earned and to whom they lent money.¹²

The performance of ritual religious actions of the Hindus, that is, the process of worship, was carried out in the caravansary where they lived. They turned one room of the caravanserai into a temple and gathered there to pray. Because in the emirate they are not allocated a special place to build a temple. American diplomat Eugene Skyler revealed it as follows: "It was very easy to distinguish the Indian traders in the Bukhara state by their appearance... I used to go to the caravanserai where they were staying to speak English because they were hospitable, and they had turned one of the small rooms in the corner into a temple. There were countless statues and strangely colored stones. When I entered there with curiosity, the priest in baggy pants asked me to enter without shoes and explained his rules

⁶ H.Vamberi. Journey through Central Asia- Moscow. 2003. Page 267

⁷ A.Burns. Journey to Bukhara- Moscow. 1848. Page 391.

⁸ O.Olufsen. The Emir of Bokhara and his country. -Gyldendal, Nordisk forlag.Copenhagen.1911.p.296.

⁹ O.A.Sukhareva. Bukhara XIX-beginning of XX century - Moscow. Nauka, 1966. Page 181.

¹⁰ Ibid, pp.59-61.

¹¹ A.Fitrat. An interview with an Indian tourist. - Samarkand, 1913. Page 10.

¹² S.Ayni. Reminiscences. Part 3. Volume 6. - T. 1965. Page 53.

with difficulty in English. I left my shoes at the front door and returned the tasks that he had told me. We were pleased with that..." he wrote.¹³

Indeed, the interiors of the caravanserai's chambers are decorated with colorful paintings and a statue (icon) of Kali is kept there. All the synagogues had their own clergymen, who rotated like their compatriots.¹⁴

In Bukhara, which is the "Qubbat-ul-Islam" (dome of Islam), those of the Hindu faith were considered "infidels" ("ghayridin") and were subject to strict restrictions, including paying *juzya* tax for being non-Muslims. Like the Jews, they dress in a way that distinguishes them from the Muslim population. About this, Ole Olufsen, a member of the Danish Geographical Society, who visited Bukhara in 1896-1899, said, "Indians are distinguished not only by their anthropological appearance, but also by their clothes. He was quickly recognized by his colorful cloak, "zunnor"- cloth belt around his waist, square black headdress and white or red *manki* on his forehead, indicating his caste. Muslims were forbidden to take servants or marry, make idols or build temples. Here they are also called "Moltoni"..." Sometimes they were spotted in a black coat with flowers and low-heeled leather shoes.¹⁵

Russian historian A.Khoroshkhin, in 1872, studied the local lifestyle of the Indians and wrote: "... each of them used their own bowls and spoons, which they did not even give to their relatives. If representatives of other religions touch their dishes, they are considered unclean, even if a piece of coal is taken from their ovens, it is considered unclean."¹⁶ The famous Russian scientist E.Eversman reports that in the 80s of the XIX century, sacred cows were kept in Bukhara, just like in India. In his works, the indologist G.D.Dmitriev mentioned the holy gods of Hinduism, such as Krishna, Vishnu, Kali.¹⁷

According to Hindu beliefs, they used to wash their bodies every morning and rub holy oil on their skin. About this, it is stated in the archive documents: "every morning, regardless of the weather, they poured water over them and washed, that is, they made regularly "omoveniya" and "kupalnya" rituals."¹⁸

It represents that Indian people have always performed their religious practices.

It can be seen that the information given by the written sources regarding the relations of the Indian citizens with the local population is different. For example, Bakhodir Ergashev, who studied the Indians with the help of archival documents and some historical sources, and Olga Sukhareva, who deeply studied the history and ethnography of the peoples of the city of Bukhara, substantiate that the Indians have established very good, reliable relations with the inhabitants of the area where they live, and participate in festive events.¹⁹

Sadriddin Ayni, one of the representatives of the enlightened Jadids, describes the Indians in his "Reminiscences" as follows: "Usurious Indians were very dirty and smelly people. Even if they bathed every morning, the ugliness of their bodies was unbearable. They used to say that after bathing every

¹³ E.Schyler. *Turkistan: Notes of a journey in Russian Turkistan, Khokand, Bukhara, and Kuldja*. –Vol.1, NY, 1876. Page 186.

¹⁴ Ergashev B., Akhmedov T. Life and lifestyle of Indian citizens in Turkestan. // *Archeology of Uzbekistan*, No. 2, 2017. Page 59.

¹⁵ O.Olufsen. *The Emir of Bokhara and his country*. Gyldendal, Nordisk forlag.Copenhagen,1911,p.296.

¹⁶ A.Horoshhin. *Samarkand // Turkestanskiye Vedomosti*. 1872. № 44.

¹⁷ Ergashev B., Akhmedov T. Life and lifestyle of Indian citizens in Turkestan. // *Archeology of Uzbekistan*, No. 2, 2017. Page 60.

¹⁸ NAUZ I-1, list 1, case 10, sheet 49.

¹⁹ Ergashev B., Akhmedov T. Life and lifestyle of Indian citizens in Turkestan... Page 59; Sukhareva O.A. *Bukhara 19th-20th centuries*, Moscow: Nauka, 1966. Page 255.

day, they put special oil on their flesh. The stinking smell of the houses where he lived would take a person's breath away as soon as he stepped through their doors. Such information indicates that the representatives of the Hindu denomination are carrying out their own traditions in Bukhara.²⁰

Also, in the archival documents of the Turkestan General-Governorship, there is information about the permission requested by the Indians for the cremation ceremony of the deceased Indian and its implementation. The custom of cremation is one of the mysterious and unique traditions of the Indian religion, in which the body of a dead person is burned after reciting special prayers. In the Emirate of Bukhara, as in the Governorate of Turkestan, due to different evaluations by the local population, a responsible supervisor was appointed and this ceremony was held in the evening, at night, under the supervision of a special police representative. This is considered a mysterious phenomenon by local residents.

"Mank" on the forehead of the Indians - a circle shape or a special mark represented their caste. Hinduism has a tradition of casteism, where people wear white, red, yellow, purple, and green manks depending on which caste they belong to. In Bukhara, the majority of Hindus belong to the "Bhatiya" - trading class of Indians. Along with them lived representatives of trading class such as "Bania" of Marwadis, "Lokhana" of Indians, "Khatri" of Punjabis.

In Bukhara, although there were few middle-class representatives of other castes, there were mostly people from the rich merchant class. Among the goods brought from India, those in the caravan also delivered books according to the orders of representatives of Indian merchants and nobles in Turkestan, Bukhara and Khiva. The intellectuals and nobles were served by servants, that is, from the lower castes (coolies), who stayed here until they became completely impoverished.²¹

Also, S. Ayni wrote: "In this palace, there was an Indian named Boyarji, who was a little neater and neater than the others, and his room was not unpleasantly dirty. He wrote beautiful Tajik letters in the Arabic alphabet and read Tajik books fluently. He had all kinds of books. Tajik literary works "Gulistoni Masarrat", "Devoni Mirza Mazharjoni Jonon", "Khizonai Omira" were published in India, and I saw them for the first time in this room. But there were many Hindi books. He always read either Tajik or Hindi books, and he gave me permission to read Tajik books."²²

Those of the Hindu denomination, while actively trading in Bukhara, also observed some restrictions of the government. In particular, due to their belief in another religion, their neighborhoods were different from those of Muslims. According to Eugene Schyler, their roads were different and they did not have horses like the Muslims. Like the Jews, the Indians also rode mules (female donkey), because they were forbidden to ride a higher horse than the Muslims. Indians paid a higher price for the rooms of the caravanserai they lived in than Muslim immigrants.²³ Sometimes, when such situations put some of them in a difficult economic situation, they are left with the option of converting to Islam or going back to their country.

Due to the development of international trade in Bukhara in the second half of the 19th century and the beginning of the 20th century, they were mainly engaged in trade and usury. Many Indian products such as tea, indian fabrics, indigo dye, medicinal herbs, medicines, and sugar were popular in Bukhara markets.

²⁰ S.Ayni. Reminiscences. Part 3. Volume 6. - T. 1965. Page 50.

²¹ <https://shosh.uz/narodiyi-uzbekistana-indiytsyi>

²² S.Ayni. Reminiscences. Part 3. Volume 6. - T. 1965. Page 51.

²³ E.Schyler. Turkistan... p. 185.

Indian tea was also introduced to Central Asia, particularly Bukhara, by Afghan merchants through Peshawar.²⁴

The administrative documents of the Turkestan General-Governor's Court provide information that the Indian citizens who lived and worked in the country were mainly engaged in trade, handicrafts, and small production. According to various written records of the colonial offices of Turkestan, Indian traders mainly brought tea, indigo, porcelain, copper, cashmere cloth, leather shoes, rice, pepper and other products. Russian financier N.F.Perovsky mentions about 120 different products imported from India in the markets of Bukhara. According to his information, "blue" and "black" tea varieties imported from India competed with Chinese tea varieties in Turkestan. Therefore, in 1870, 2,800 poods of Indian tea were brought to Samarkand. According to the Tashkent Fair Committee, in 1874, 37,000 pounds of tea were brought to Turkestan.²⁵ Later, representatives of Indian trade established strong, reliable relations with large firms in the central regions of the Russian Empire and even participated in the famous trade fairs of Nizhe-Novgorod.²⁶

Indologist G.D.Dmitriev, studying archival materials, concludes that Indian citizens were engaged in early capitalist production in Turkestan. For example: in 1887, the Indian Balaguev (in the court documents, the surnames of all the Indians are given in the Russian pronunciation) received a permit for mining and gold mining. In the 1970s, Paraman Lagurinov supplied raisins to Russian industrial enterprises. The Samarkand tea packing enterprise was also owned by Indians.²⁷

In addition to trade and brokering, Indians in Bukhara were also involved in usury and currency exchange²⁸. Bukhara enlightener Sadriddin Ayni writes in his "Reminiscences" that the main debtors of Indian usurers were soldiers of the emir as follows: "Indians did not write down their transactions in notebooks. The debtors were completely illiterate people. They did their calculations by "bookmark". "Khatchop" was a half-burnt, four-sided piece of wood, each edge was two centimeters wide. There was a special "bookmark" for each debtor, and the names of the debtors and the amount of the debt were written in Hindi on this stick. Because he collected his money from the debtor in certain periods, every time the debtor brought money, he put a "bookmark" line... The Indians sat in their cells until 12 o'clock every day, while the needy people came to borrow money. On the days when the soldiers received their monthly salary, in the morning they came to Registon, Amir's Ark, to collect their debts... Starting from Tokhi Sarrafon, about forty moneylenders lined up to Tokhi Telpakfuroshon.²⁹ In many historical sources, since usury is forbidden in Bukhara according to Sharia, it is mentioned that this work was mainly done by Indians and later by Jews.

Since Indians make up a significant part of the population of Bukhara, an official appointed by the government of the emirate in the position of "Indian Envoy" from among the local population was monitoring all their activities.³⁰ When a Hindu died, his property could not be passed on to the heirs, but went to the emir's treasury. Even sick Indians, perhaps on the verge of death, were watched so that they did not secretly transfer money to their heirs. This can also be seen in one of the archive

²⁴O.A.Sukhareva. Bukhara XIX-beginning of XX century - Moscow. Nauka, 1966. Page 181.

²⁵ NAUz I-1, list 1, case 12, sheets 2-3.

²⁶ NAUz I-1, list 32, case 247, sheet 14.

²⁷ Ergashev B., Akhmedov T. Life and lifestyle of Indian citizens in Turkestan // Archeology of Uzbekistan, No. 2, 2017, page 58.

²⁸ Money exchangers were called "Sarrof" in local language.

²⁹ S.Ayni. Reminiscences. Part 3. Volume 6. - T. 1965. Page 53.

³⁰ <https://shosh.uz/narodyi-uzbekistana-indiytsyi>

documents. In it, Jonmirza devonbegi reported to Ostanakhul Khushbegi that according to the calculations in the debt book of the deceased Hindu, he had 4,500 gold left, and the Khushbegi, after reviewing his letter, was ordered to hand over this amount to the Emirate account, not to the British ambassador who requested it, by the end of the week.³¹ Therefore, the funds earned by Indian merchants in the territory of the emirate were transferred to the treasury of the emirate if they died here and had no heirs. About this in "Reminiscences" of Sadriddin Ayni: "Hind Yasavuli and Bukhara government officials in general helped the Indians not to burn their money and to collect it on time. Because the government of Bukhara considered only Indians as its own. In fact, if an Indian died without a designated heir, the government would take over his possessions, cash and money. Because Yasovul was always checking what he had and what he didn't have, he could not transfer his money to a fellow countryman before his death."³²

In 1894, the Russian government, taking into account the demands of the political agency in Bukhara and officials and the bourgeoisie in Turkestan, began to form a unified customs system. In the same year, the Russian-Bukhara customs line was abolished.³³ As a result, the entire customs system of the emirate was transferred to the Russian customs system. The internal markets of Bukhara have been included in the internal markets of Russia since that day. By the beginning of 1895, the Emirate of Bukhara lost its customs system. This seriously undermined the position of Indian merchants in Bukhara by the second half of the 19th century. The reason is that Russian goods began to crowd out the goods of all other countries that were here.

Another such reform, by the 70s of the 19th century, the Governor General of Turkestan approved a number of special legal norms aimed only at Indians, who played an important role in the economy of the Central Asian khanates. On October 27, 1877, the Governor General of Turkestan K.P.von Kaufman's decision "On the abolition of the exploitation of the local population by Indian immigrants"³⁴ was announced. This was an effort to combat their usurious operations. The provisions of this ordinance prohibited Indians from buying land on credit from natives; in debt recovery, only the debtor's movable property can be sold, but not everyday items; insolvent debtors were not subject to arrest and were instead required to pay no more than one-third of their income annually toward the debt. The main purpose of this law was to legalize the forced sale of land previously acquired by Indian moneylenders in order to effectively eliminate their position.

Expropriation of Indian land in rural areas was carried out along with compensation of land value. Special resolutions of the regional councils fixed the period within which the Hindu owner had to sell the land. If he did not comply with this decision, the plot of land had to be sold under the administrative procedure with the return of the income, minus the expenses related to the sale.

Initially, administrative restrictions on Hindu moneylenders were adopted temporarily. But in 1886, their basic rules were approved by the Russian State Council and became a legal statute.

In the 80s of the 19th century, the tremendous bulk trade of Indian merchants' transactions related to the exchange of goods in the domestic market were carried out mainly in Bukhara. In 1887, there were 10 large wholesalers, whose main type of commercial activity was grain trade. In addition, they were

³¹ NAUz I-126 List-1 case-1438, sheet 1-2 pages with back.

³² S.Ayni. Reminiscences. Part 3. Volume 6. - T. 1965. Page 53.

³³R.E. Kholikova. From the history of the political agency of the Russian Empire in the Emirate of Bukhara // A look at the past. - T., 2021. Page 28.

³⁴ <https://shosh.uz/narodiyi-uzbekistana-indiytsyi/Jukolova> L.I.

engaged in providing loans to farmers for cotton and grain crops. Cotton was bought by Indians to deliver to cotton mills. The purchase of wool, ravel, fabric, yarn also attracted their attention.

In general, among the representatives of the Hindu denomination who were engaged in agriculture and gardening, there were also handicrafts. Indian goldsmiths settled here long ago and opened small workshops. Especially popular were the seals made of sycamore wood with verses from the Qur'an and various images. Among the Indians there were cooks, bakers, confectioners, hairdressers and even teachers. Also, from historical sources, in the works of S.Ayni and M.N.Nikolsky, information is given that Indians also prepared intoxicating drinks, but it (preparation or sale of intoxicating drinks) was prohibited in the emirate.³⁵ Their clandestine production and sale of intoxicating drinks continued until the Russian government officially introduced wine and spirits to the emirate (until 1889).³⁶

By the end of the 19th century and the beginning of the 20th century, the Indians brought and sold English goods several times cheaper, and as a result, they achieved an increase in the demand for them here. The reason for this was the political goal of breaking Russia's hegemony in the markets of Central Asia, reducing its superiority and expanding the influence of Great Britain. This did not please the representatives of the Russian government, and as a result, Indian merchants and British goods were subjected to severe persecution. As a result, Indians were forced to move from Bukhara to other lands, first to Turkestan Governorate, and then to their own country.

After the events of 1917, a small number of family Indians, who almost forgot their mother tongue, chose Turkestan as their permanent residence. In the Emirate of Bukhara, immigrants from India could be found even in the 1920s. Surviving Indians According to the 1926 census, there were 37 Indian citizens who had accepted Soviet citizenship.³⁷

The Danish officer and geographer Ole Olufsen, who was twice in the Bukhara Emirate at the end of the 19th century, says in his book "The Emir of Bokhara and his country" that "the Bukharan Indians, also called Moltoni, did great services to the Emirate, although they were severely persecuted and expelled by the Russians."³⁸

In 1910, several banks began to be built in Old Bukhara, and a branch of the Don-Azov Bank was built on the site of the Indian quarter. Capitalist relations were dealt with by bank branches and stock exchange department here.³⁹

In conclusion, Hinduism in Bukhara was one of the major denominations in the Bukhara Emirate in the second half of the 19th century and the beginning of the 20th century. Caravanserais were considered not only residences of Indian citizens, but also cultural centers and temples. Indians engaged in trade, usury and various branches of handicrafts in Bukhara were also large real estate owners. The transformation of the Bukhara Emirate into a protectorate of the Russian Empire in the second half of the 19th century had a serious impact on India-Bukhara relations. Although Indians in the emirate were allowed to live by converting to Islam or paying the "juzya" tax, many reasons led to their decline, such as persecution or suppression by the Russian colonizers as "spies of the British government".

³⁵ S.Ayni. Reminiscences. Part 3. Volume 6.-T. 1965. Page 51-53.; Nikolsky M.N. Blessed Bukhara. SPb.1903.p.17.

³⁶ D.N.Logofet. A country of lawlessness. -SPb., 1909.p.239.

³⁷ Ergashev B., Akhmedov T. Life and lifestyle of Indian citizens in Turkestan// Archeology of Uzbekistan., No. 2, 2017, Page 60.

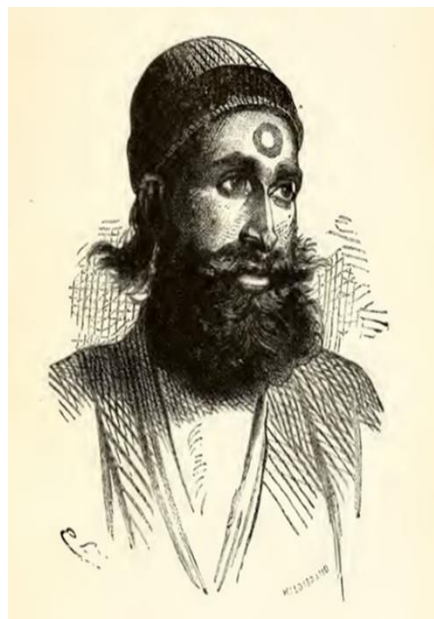
³⁸ O.Olufsen. The Emir of Bokhara and his country. Gyldendal, Nordisk forlag.Copenhagen,1911,p.296.

³⁹ B.A.Alimdzhonov. History of the Bukhara branch of the Azov-Don Commercial Bank // Bulletin of the Russian Economic University. G. V. Plekhanov. 2018. No. 5 (101).

Nevertheless, the Hindu denomination had strong diplomatic, trade-economic, social and cultural relations with the government of the Emirate of Bukhara and its people in the second half of the 19th century and the beginning of the 20th century.



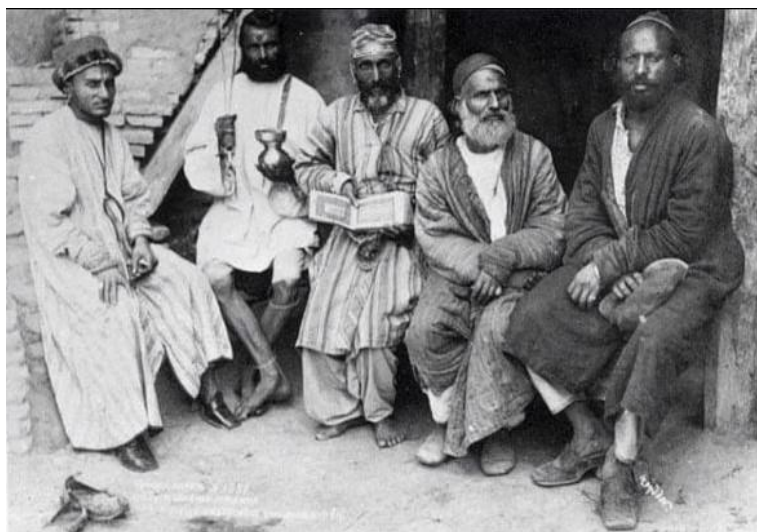
Indian Caravanserai in Bukhara, 1890 French Paul Nadar.



Eugene Skyles. Indian priest. ("Turkistan") Page 185.



Indians in the Emirates



Indians in Bukhara Emirate. Picture taken by Paul Nadar in 1890.

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