



INDIA INTERNATIONAL CENTRE



INSTITUTE OF INDO PERSIAN STUDIES



International Conference on
India and Central Asia

3-4 December 2018

India International Centre
40, Max Mueller Marg
New Delhi - 110003

Organisers: IIC - International Research Division & Institute of Indo-Persian Studies

INTERNATINAL CONFERENCE

on

India and Central Asia

3-4 December 2018

Seminar Room II & III, Kamladevi Complex

India International Centre

40, Max Mueller Marg

New Delhi 110003

Organised by

IIC-International Research Division and Institute of Indo Persian Studies

International Research Division, India International Centre

Founded in 1958, the main objective of the India International Centre is ‘to promote understanding and amity between the different communities of the world by undertaking or promoting the study of their past and present cultures, by disseminating or exchanging knowledge thereof’. In the words of its founder-president, Dr. C.D. Deshmukh, the Centre would be a place for meeting of minds, where ‘various currents of intellectual, political and economic thought could meet freely’.

In accordance with its aims and objects, IIC launches special long-term projects. One among these is the IIC-International Research Division (formerly IIC-Asia Project) initiated in 1997. The core of IIC-International Research Division’s endeavour in fulfilling this mandate is the bringing together of scholars from Asia and elsewhere in a sustained, long-term programmes of seminars, conferences and publications. These programmes had, in the first phase under the chairmanship of Dr. Karan Singh, centered on the cultures of specific regions, individual nation-states, societies and political formations in Asia. Six publications were brought out, edited by Shri N. N. Vohra, then Director and now President, IIC.

Over the years, under the chairmanship of Dr. Kapila Vatsyayan, a thematic approach was adopted, so as to do justice to the rich variety of themes and issues relating to the cultures of Asia and their interactions. Some of the projects taken up are listed below:

Sacred Landscapes in India – Shared Traditions, Multiple Histories; Asian Encounters: Exploring Networks of Cultural Interactions; Transmissions and Transformations: Learning through the Arts in Asia; Speaking for Myself – Anthology of Asian Women’s Writing; Embroidery in Asia – Sui-Dhaga – Crossing Boundaries through Needle and Thread; Mind and Body in Health and Harmony in the Asian Systems of Medicine; Culture of Indigo: Exploring the Asian Panorama; Relevance of Traditional Cultures in the Present and in the Future; Remembering Raimundo Panikkar: A Pilgrim across Worlds; Linguistic Diversity in South and South-East Asia; and India and Indonesia: Exploring Cultural, Religious and Linguistic Pluralities and Inclusive Identities. (A list of publications arising out of these programmes is given at the end of this brochure).

In keeping with this approach, IIC-International Research Division is now organizing a two-day seminar on India and Central Asia, in collaboration with Institute of Indo-Persian Studies, New Delhi.

Institute of Indo Persian Studies:

IIPS is a Kolkata based academic institute formed by scholars of Persian Studies engaged in teaching and research positions in various Indian Universities in 2013. It has hosted several international

conferences and calligraphy workshops for the promotion of Persian Studies in India. It has organized three Summer Schools at New Delhi, Kolkata and Hyderabad for the students of colleges and universities to develop their proficiency in Persian language and literature. It has collaborated with IIC and the Asiatic Society to host international conferences on *The Blind Owl and Mirza Ghalib* in 2016 and 2017.



Concept Note of the Conference

The geographical region known as Central Asia comprises Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan. Over the ages this area was commonly known as Gandhara and Uttarapatha to the Indians; Transoxiana to the Greeks; Mavaraunnahr to the Arabs; Khurasan and Turan to the Iranians; and Turkestan to the Russians and Chinese. The idea of Central Asia as a distinct region of the world was introduced in 1843 by the geographer Alexander von Humboldt. Central Asia is a nineteenth century constructs which is now used to mention the five countries of Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan. However, this land mass was known by different appellations in different times indicates its significance in the consciousness of India and the world. The presence of ancient fire temples, massive sculptures of Buddha and mosques and Sufi shrines at different historical moments indicates that Zoroastrianism, Mahayana Buddhism and Islam had flourished in this part of Asia and left a deep impact on the life and society of the people. In the past this region constituted the eastern part of the Achaemenid Empire (550-330 BC) where Zoroastrianism was practised with less preponderance of the *mobids* or Iranian clergy than in Persepolis and Ray. The advent of Greeks here in 326 BC and their contact with the people contributed to the development of Gandhara art in the region. The 40-foot sleeping Buddha in Dushanbe Museum at Tajikistan and the 150-foot statue of Buddha at Bamiyan are outstanding examples of the reception of Buddhism in this region. Many masterpieces of Gandhara art are now in the collections of the museums of Berlin, Britain, Italy and others.

Soghdiana, Bactria, Parthia and Kharazmia became the haven of Buddhism distinct from that of India, Sri Lanka and South East Asia. Islam appeared on its western horizon after a century of its birth in Arabia in 610 AD. The Islamicate societies of Merv, Bokhara and Kharazmia infused Islam with local ethos of Zoroastrian and Buddhist philosophy and teachings. From eighth century onwards dynasties and empires rose and fell in the region. Central Asian rulers, statesmen, scientists, philosophers, writers and poets became instruments of the exchange of cultures between the innermost Asia and the outer Asia. They connected Central Asia with the Indian subcontinent. The Quran was translated for the first time in Persian by a host of scholars in Mawaraunnehr in the 7th century. Imam Bukhari collected the authentic traditions of the Prophet in the 9th century and thus Bukhara became a centre of Islamic learning. Rudaki (d. 941 AD) versified the *Panchatantra* in Persian in Bokhara and Omar Khayyam lived in Merv in 1073 AD to conduct his astronomical studies. The Mongols and Timurids destroyed and later reconstructed the Islamicate world. Sufism as a spiritual path in Islam emerged in the wake of Mongol invasions. In the thirteenth Century Sufism became a popular Islamic movement and Chishti and Naqshbandi Sufis preached Islamic philosophy whose followers brought it as far as India. After the Mongol invasion, a new quest for learning began to dawn in the fifteenth century Timurid capital, Herat. Migration of rulers and men of letters from Central Asia to the Indian subcontinent was a regular phenomenon.

The Temuria dynasty patronized art and literature, music and dance and the cultural refinements of Isfahan, Samarqand, Bokhara and Herat percolated in Lahore, Agra and Delhi. The three great poets of India, namely, Amir Khosrow, Bedil and Ghalib, were of Central Asian descent. Musical instruments of West Asia such as *Ney* became *Sarnai* in Central Asia, and it became *Shehnai* in India. Similarly *Dohal* in Persian, *Dool* in Uzbek evolved as *Dhol* in Hindustani and Tar, *Dutar* of Persia and Central Asia became *Setar* in India. Some musical instruments of West Asia travelled through Central Asia and India as far as Japan in the Far East. *Pepa* of Japan is an example of it.

The early seventeenth century brought two Imperialist powers, the Russians and the British, on the northern and southern frontiers of the region, which were engaged in the Great Game in Central Asia. A German scholar Von Richtofen coined the name Silk Road in 1877 for the east-west corridor to show the nature and volume of trade between Europe and China via Central Asian countries in the past. But from the sixteenth century it was eclipsed by the European sea voyages to the East. Accounts of travellers and scholars in the eighteenth century revealed that saffron of Central Asia, silk of China and spices of India were traded along the east-west corridor. European scholars gave the appellation of Silk Road to explain the exchange of goods and services taking place in this corridor that passed from Central Asia. The beginning of the eighteenth century saw the rise of the Russian paramouncy over Central Asia and the British over India. During the colonial period, the relationship got disrupted at the political level but continued at the intellectual and cultural levels. Many Indian revolutionaries found shelter in the region in their struggle against the colonial rule in India. The Bolshevik Russia transformed this landmass into Soviet Republics. During the Nehruvian era the Indo-Soviet relations were founded on friendship and cooperation and the Republics recovered their age old civilizational ties with India.

Academician Babajan Ghafurov contributed significantly to the contemporary studies on the region and its historical and cultural bonds with India. Poets and writers of Central Asia such as Tursun Zadah and Abdur Rauf Fitrat and others wrote contemporary accounts of their Republics and their neighbours. The independence of Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan from the Soviet Union at the end of the previous century and 25 years of stability and economic growth has provided these countries an opportunity to revive their culture, art and literature. A strong sense of political, economic and cultural rejuvenation is palpable across the region. The countries are reaching out to their neighbourhood and beyond.

India's engagement with Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan enjoys historical and cultural significance. It is in this perspective that the conference, jointly organized by the International Research Division of the India International Centre and the Institute of Indo-Persian Studies, New Delhi will provide a platform to dwell on the following themes, to deepen our understanding of the friendly neighbours of the past in the present context and suggest means and ways to further improve our ties with them at all levels.



DAY ONE

Monday, 3rd December, 2018

Venue: Seminar Rooms II and III, Kamaladevi Complex, IIC

INAUGURAL SESSION

Time- 10:30-11:30

- Chair: **Shri N. N. Vohra**
President, India International Centre
- Welcome Remarks: **Ambassador Ashok Sajjanhar**
President, Institute of Global Studies & Former Ambassador
of India to Kazakhstan, Sweden and Latvia
- Introduction to the Conference: **Professor Syed Akhtar Husain**
President, Institute of Indo-Persian Studies & Professor,
Centre for Persian and Central Asian Studies, Jawaharlal
Nehru University, New Delhi
- Chairman's Remarks: **Shri N. N. Vohra**
President, India International Centre
- Vote of Thanks: **Air Marshal Naresh Verma (Retd.)**
Director, India International Centre
- Tea**
Time- 11:30-12:00

SESSION I

Historical Perspectives on India-Central Asia Relations

Time- 12:00-13:15

Chair: Ambassador K. Raghunath, Former Ambassador to USSR & Foreign Secretary, Government of India

B.R. Mani, Director-General, National Museum and Vice-Chancellor, National Museum Institute
Indo-Uzbek Cultural Ties

Laura Yerekesheva, Deputy Director, Institute of Oriental Studies;
Discovering “the Other” in Serindia: The Narrative of Central and South Asian Culture in the Works of A. Stein

Phunchok Stobdan, Former Indian Ambassador to Kyrgyzstan
Rebooting Civilizational Connect The Rise and Fall of Buddhism in Central Asia

Shernaz Cama, Director, UNESCO Parzor Project, New Delhi
The Dawn of History: Zoroastrianism - Ideas and Impact

Sunita Dwivedi, Independent Scholar, New Delhi
Tracing the ‘Buddha Colossi’ Along Silk Road

Discussion

Lunch

Time- 13:15-14:00

SESSION II (A)

Language and Literature of Central Asia and India: A Linguistic and Literary Dialogue

Time- 14:00 - 15:00

Chair: Ambassador Kanwal Sibal, Former Foreign Secretary. Govt. of India (Tentative)

Mansura Haidar, Professor and Former Dean, Aligarh Muslim University, Aligarh

Travelogues: A Rear Window to Indo-Central Asian Common Man's Milieu

Nahid Morshedlou, Faculty Member, Ministry of Education, Varamin, Iran

Journey of Persian Poetry through Central Asia to India

Md. Arshadul Quadri, Assistant Professor of Persian, University of Lucknow, Lucknow

Reception of Central Asia in Contemporary Urdu Literature

Suchandana Chatterjee, Senior Academic Fellow, ICHR, New Delhi

Central Asian Studies in India

Discussion

SESSION II (B)

Language and Literature of Central Asia and India: A Linguistic and Literary Dialogue

Time- 15:00-16:00

Chair: Ambassador Nalin Surie, Former Director-General, Indian Council of World Affairs, New Delhi

Shodimahmad Z. SUFIEV, Academy of Sciences, Dushanbe, Tajikistan

Features Of the Genre: Saqi-Nameh

Aleem Ashraf Khan, Professor and Head, Department of Persian, Delhi University, Delhi

Accounts of Sufis of Central Asian Origin in the Treatise of Shaikh Abdul Haq Dehlavi

Mahmood Alam, Assistant Professor of Persian, EFLU, Hyderabad

Codicological Approach to Written Heritage of India and Central Asia

Syed Akhtar Husain, Professor, Centre for Persian and Central Asian Studies, Jawaharlal Nehru University, New Delhi

Bukhara in the Persian Literary Discourse

Discussion

Tea

16:15-16:30

SESSION III

Art and Architecture of Central Asia and their influence on Indian Subcontinent

Time- 16:30-17:30

Chair: Dr. Vikram Lall, Architect, Historian and Scholar

Kavita Singh, Professor of Art History, School of Arts and Aesthetics, Jawaharlal Nehru University, New Delhi

Bihzad to Basawan: Sultan Husayn Mirza's Zafarnama and the illustrations of Akbar's Life

Sirojiddin S. Nurmatov, Associate Professor, Department of South Asian Languages, Tashkent State Institute of Oriental Studies, Uzbekistan

The Linguistic and Cultural Relations of Central and South Asian's Countries

Dipanwita Donde, Manager, Department of Collection, Management and Research of Indian Modern Art, Delhi Art Gallery

Humanism and Portraiture : The notion of Humanism in the works of medieval Persian poets in Central Asia and how these ideas travelled and impacted portrait-making of Mughal emperors in the 16th – 17th century in the Indian subcontinent

Nasir Raza Khan, Director, India-Arab Cultural Centre, JMI, New Delhi

Legacy and contribution of Sher Shah Sur to Indian Architecture

Discussion

Reception by President, IIC at 19:00 in Multipurpose Hall, Kamladevi Complex

DAY TWO

Tuesday, 4rd December, 2018

Venue: Seminar Rooms II and III, Kamaladevi Complex

Time- 10:00-11:15

SESSION IV

Central Asia: A Union of Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan

Chair: Ambassador Ashok Sajjanhar, President, Institute of Global Studies & Former Ambassador of India to Kazakhstan, Sweden and Latvia

Sheker Saparova, Research Scholar from Turkmenistan at School of International Studies, Jawaharlal Nehru University, New Delhi

Central Asia is heart of 'New Great Silk Road'

Kuldip Singh, Professor, Department of Political Science, Guru Nanak Dev University, Amritsar
Stable Despotism in the Veil of Democracy in Kazakhstan: Globalizing Polity Defies Standard Norms

Muzaffar Olimov, Professor, Tajik National University, Dushanbe
How to counteract religious extremism? (Tajikistan: A Case Study)

Nazar Mammedov, Lecturer, Department of International Relations, International University, Turkmenistan

The Great Silk Road and Turkmenistan's Contribution to Global Sustainable Transport Agenda

Discussion

Tea

Time: 11:15-11:30

SESSION V

Central Asia in Modern Times

Time- 11:30-12:30

Chair: Ambassador Yogendra Kumar (tentative)/ Ambassador Salman Haider

Mara Gubaidullina, Professor, Al-Farabi Kazakh National University, Kazakhstan

The Triangle Of Connections: Kazakhstan Between India And China In New Silk Road Projects

Abuzar Khairi, Associate Professor, Academy of International Studies, Jamia Millia Islamia, New Delhi

Impact of Jadidism on the Development of Central Asian Society

Preeti D. Das, Assistant Professor, Centre for Russian and Central Asian Studies, Jawaharlal Nehru University, New Delhi

Contribution of India in Society and Culture of Central Asian Countries

Abdelmejit Azymov, Research Scholar, Academy of Sciences, Turkmenistan

India and Turkmenistan: Key Contributors of Security through TAPI

Discussion

Lunch

Time- 12:30-13:30

SESSION VI

Geo-politics and Geo-economics in Post-Soviet Central Asia

Time- 13:30-14:30

Chair: Ambassador Skand Tayal (Tentative)

Mirzokhid Rakhimov Professor and Head of Social-humanities Branch of Academy of Sciences;
Director of Uzbekistan Contemporary History Center, Uzbekistan

Multilateralism and Central Asian Initiatives

Nirmala Joshi, Professor, School of International Studies, Jawaharlal Nehru University, New Delhi

Role of Multilateral Groupings in Central Asia : Prospects for Regional Cooperation

Sanjay Kumar Pandey, Professor, School of International Studies, Jawaharlal Nehru University,
New Delhi

New Great Game in Central Asia and Implications for India

SESSION VII

India and Central Asia: Issues and Challenges

Time-14:30-15:30

Chair: Ambassador I. P. Khosla, former Ambassador of India to Afghanistan

Sanjay Deshpande, Director, Centre for Central Eurasian Studies, University of Mumbai, Mumbai
India's Connectivity with Central Asia: Trade Relations and Energy Security

Berdinyazov Merdan, Lecturer, Institute of International Relations, Ministry of Foreign Affairs, Turkmenistan, Ashgabat

Turkmen-Indian bilateral relations, their development in political, economic, trade, historical and cultural spheres

Kulbhushan Warikoo, Professor, Central Asian Studies Programme, School of International Studies, Jawaharlal Nehru University, New Delhi

India and Central Asia: Opportunities and Challenges

Athar Zafar, Research Fellow, Indian Council of World Affairs, New Delhi

India and Central Asia: Issues and Challenges

Shivaji Bhaskar, Assistant Professor, Indira Gandhi National Open University, New Delhi

India-Central Asia Relations: Issues, Challenges and Opportunities in India's Extended Neighborhood Policy

Tea

Time- 15:30-16:30

VALEDICTORY:

Time- 16:30 - 17:30

- Chair: **Dr. Kapila Vatsyayan**
Chairperson, IIC-International Research Division
- Report on the Conference: **Professor Syed Akhtar Husain**
President, IIPS & Professor, Jawaharlal Nehru University,
New Delhi
- Comments by participants: **Dr.Laura Yerekesheva**
UNESCO Chair Coordinator, Kazakhstan
- Professor Sanjay Kumar Pandey**
School of International Studies, Jawaharlal Nehru
University
- Valedictory Address: **Hon'ble M. Hamid Ansari**
Former Vice President of India
- Vote of Thanks: **Md. Arshadul Quadri**
Assistant Professor, University of Lucknow, Lucknow
- Tea**
Time-17:30

Resume and Abstract of Paper Presenters

Abuzar Khairi is Associate Professor in the Academy of International Studies, Jamia Millia Islamia, New Delhi. Since 1997 he is serving at Jamia Millia Islamia. He has M.Phil and Ph.D degrees from Russian Central Asian Division of School of International Studies, Jawaharlal Nehru University, New Delhi.

He is a polyglot and knows several languages of Central and West Asia. He has researched and published extensively on the resurgence of local and regional cultures, languages and religions in Central Asia. One of his published articles has been translated and reproduced in Persian in Tehran, and referred to several times by French author Antoine Buisson. He has participated in a number of national and international seminars in Delhi, Astana, Istanbul, Konya, Antalya, Baku, Dushanbe, Tehran, Ufa, Kazan, Saint Petersburg, Dhaka, Bishkek, Mumbai, Kashmir and Aligarh.

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Impact Jadidism on the development of Central Asian Society

Intellectual movement emerged in Volga-Ural region in the late 19th and early 20th centuries which led to the enlightenment of Muslims of Russia and Central Asia. This movement was known as *Jadid* and its ideology *Jadidism*. In the beginning it was started by Kazan Tatars namely Shihabuddin al- Marjani, Abdul Nasir al-Kursavi and Husain Faizkhanov. Later Ismail Bey Gaspiali has a special place in the national revival and *Jadidism* became popular among the Muslims of Russia. Within the framework of reformation he had become an ideologue and introduced his educational reform programme. He published the *Terjuman* newspaper in Turkish and Russian. Within the two decades, *Jadidism* became a comprehensive movement for modernization of the Muslim society in Kazan and Bukhara.

They introduced *Usul-e-Jadid* movement along with print media and literary productions including theatre, fictions such as drama and stories in their vernacular languages. They devoted their energies to the enlightenment and education of local people through the innovation of educational methods, so that their society could identify with European imperial powers and meet the challenges of the modern age. With these efforts, the objective of the *Jadidist* was to gain power so that the Muslims achieve their political, cultural and spiritual regeneration. This regeneration could be achieved by spreading modern scientific education.

Sir Syed Ahmed Khan from India started Aligarh movement with the same notion. The Indian Muslims came to believe in the necessity of acquiring modern education and knowledge of science for the enlightenment of the community. He established the *Anglo-Mohammedan Oriental College* now known as *Aligarh Muslim University* at Aligarh, India.

The *Jadidist* had no formal, written programme at the beginning but their actions made clear their determination to overcome ignorance and backwardness. They established new schools and created new literature. Mahmud Khwaja Behbudi, Abd-al-Rauf Fitrat, Monawwar Qori, Sadr-al-Din Ayni, Abdulla Avloni, Haji Moin Shukrulla and others were advocates of Muslim cultural renewal and the modernization of education. They urged their readers to strive for a cultural and economic renaissance in Central Asia.

Aleem Ashraf Khan was born in 1963 in Delhi. He obtained M.Phil. and Ph. D degrees in Persian literature from University of Delhi. Presently he is Professor and Head of the Persian Department in University of Delhi. He is a scholar who is devoted to Persian Sufi researches in India. His work *Hayat wa Ilmi Khidmat-e Muhaddis Dehlavi* is a rich tribute to the famous Islamist for which the researcher has been honoured with award by Delhi Urdu Academy In 2001. His Ph.D. Thesis *Akhbar-Al Akhyar Fi Asrar Al- Abrar* Has Been Published By The Iranian Society For The Appreciation Of Cultural Works And Dignitaries, Tehran In 2005. Dr. Khan has translated the *Muntakhab-Al Tawareekh* of Mulla Abdul Qadir Badayuni into Urdu language, which has been published by the National Council For Promotion Of Urdu Language, Ministry of HRD, Government of India in 2008. He has several publications to his credit and more than 50 research papers that have been published in the national and international journals of India and abroad. He has presented papers at the international conferences in Iran, Pakistan, Bangladesh, Afghanistan, Germany, Tajikistan, Turkey, Sweden and U.S.A. He is also associated with several academic bodies and societies in India.

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Accounts of Sufis of Central Asian Origin in the treatise of Shaikh Abdul Haq Dehlavi.

Bokhara and Delhi enjoy age old relationship. A large number of migrations of poets, writers, historians, calligraphers, masons, scholars, statesmen from Bokhara to India had taken place during medieval period. Most of these migrants came to India in search livelihood and brought art and culture, knowledge and learning with them to India.

Shaikh Abdul Haq's family had migrated from Bokhara to India during the reign of Alauddin Khilji. Shaikh Abdul Haq was a traditionalist (*mohaddis*), poet, historian, Sufi and a prolific writer. He was a Turk and had shown extra ordinary chivalry, courage and bravery in the wars fought in India.

Shaikh Abdul Haq was a renowned scholar of traditional Islamic sciences. He chose to study the traditions of Prophet of Islam (PBUH) and thus became a renowned traditionalist in India. He was born 1551 A.D. in Delhi. He composed Persian poetry under the pen name *Haqqa* and *Haqqi*. His main contribution may be enumerated as a traditionalist who played an important role in propagating and popularizing the Traditions among the Muslims of India. He had an extra ordinary command over translation of Arabic Hadis text into Persian language. His translations are regarded as the best

translations of Arabic Hadis into Persian. He passed away on 30th June 1641 A.D and was buried near the famous Hauz-e- Shamsi in Mehrauli in Delhi.

In the present paper an effort has been made to evaluate the lives, works and contributions of the Sufis of Central Asian origin in the celebrated work: *Akhbar -Al- Akhyar-Fi-Asrar -Al- Abrar* of Shaikh Abdul Haq Dehlavi.

Athar Zafar is a Research Fellow at Indian Council of World Affairs, New Delhi. Before joining ICWA, he was associated with British Broadcasting Corporation, New Delhi. He has been awarded Ph. D. by Jawaharlal Nehru University for his research on Language, Culture and Identity in Tajikistan.

At the Council, Dr. Athar Zafar is engaged in studies on India-Central Asia relations. His other interest areas include Caucasus, Iran and Afghanistan, as well as the regional multilateral organizations, including the Shanghai Cooperation Organization (SCO).

He has written two Sapru House papers. He has participated and presented several papers at national and international seminars. He also knows Tajik - Persian.

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India and Central Asia: Issues and Challenges

India and the five republics of Central Asia – Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan – share close political and economic relations. There has been increasing political, economic and people to people connectivity between the two sides. Following Prime Minister Narendra Modi’s visit to the region in July 2015 and his meetings with Central Asian leaders during the SCO summits, interaction at the highest political levels has intensified. However, the cordial relationship has so far not resulted in deeper trade and economic exchanges, which would commensurate their potential. Lack of direct land and sea connectivity between India and the landlocked Central Asia has been considered a major hindrance in increasing the volume of trade and transit.

India’s ‘Connect Central Asia’ policy launched in 2012 from the platform of India-Central Asia Dialogue held in Bishkek, Kyrgyz Republic, envisages connectivity with the region in all spheres, including energy and tele-connectivity. In spite of geographical challenges, India and Central Asian republics are trying to connect with each other through various multilateral initiatives. International North-South Transport Corridor (INSTC) is a multilateral initiative launched to ease South Asia’s connectivity with Afghanistan, Central Asia and Eurasian regions. Some Central Asian countries are member of the Corridor. India has become a party to the Ashgabat transit corridor, which has been established with an agreement between Uzbekistan and Turkmenistan from Central Asia and Oman and Iran from West Asia. India’s inclusion into the agreement has given the transport and transit agreement a South Asian dimension. Tele-connectivity with the region has been established between medical facilities in Kyrgyzstan and India, which provides medical services to the Kyrgyz people.

India's association with the regional multilateral organizations is further likely to give new momentum to its ties with Central Asia. New Delhi has become a full member of the Shanghai Cooperation Organization (SCO) in 2017. Recently, the Organization has been emerging as an effective platform for regional cooperation. India is also negotiating trade agreement with Eurasian Economic Union (EEU). In 2017, New Delhi has also ratified the Customs Convention on International Transport of Goods under cover of TIR Carnets (TIR Convention), which eases transit of goods across member countries.

Trade routes between Indian subcontinent and the Central Asian region pass through Afghanistan, which has been unstable for many years. This has also affected regional economic integration. Central Asian countries, three of whom share boundaries with Afghanistan and India want to bring peace and stability in that country. They have launched various initiatives, including political and economic, to stabilize Afghanistan. India has been the largest regional investor in that country. Greater policy synergy between India and Central Asian republics with regard to Afghanistan may help speed up construction and development activities.

Trade and economic engagement are likely to get a boost between South Asia and Central Asia with the full operationalization of Chabahar port in Iran and implementation of the INSTC. India is making investments in multiple connectivity projects, including Iranian port of Chabahar. These initiatives are expected to boost trade ties not only with Afghanistan but with Central Asia and Eastern Europe as well.

Abdelmejit Azymov is presently a Lecturer in the Department of Languages, International Oil and Gas University, Ashgabat, Turkmenistan. He is also pursuing Ph.D on International Security and Multinational Diplomacy from Academy of Sciences of Turkmenistan, Ashgabat. He has completed B.A. in International Relations from International Turkmen-Turkish University, Ashgabat, Turkmenistan in the year 2000 and wrote a thesis on "Regulations of Democratic Parties of Turkmenistan" for the above degree. His research areas include International Security, Policy of Turkmenistan with neighboring countries and his area of interest is Politics, International Relations, Education, Language learning, History, Culture, Innovations and latest electronic gadgets, etc. Abdelmejit Azymov is also the recipient of Indian Technical and Economic Cooperation Grant (ITEC) and Short Term Proficiency Course Grant, (APTECH) 2014. He is fluent in English, Turkish and Russian with Turkmen being his mother tongue. He has presented several scholarly papers and has many published articles to his credit, the most significant of them being 'Perspectives of Turkmenistan in Ensuring Regional Security', 'Diversification in International Cooperation' and Foreign Policy of Turkmenistan: Diversification Trends in International Cooperation.'

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India and Turkmenistan: Key Contributors of Security through TAPI

India's recent efforts to enhance its engagement in Central Asia have been pivotal in implementing TAPI pipeline project which involves Turkmenistan as energy supplier. Given the analogous historical

backgrounds reflected in India's non-alignment and Turkmenistan's permanent neutrality policy, both countries devoted maximum diplomatic efforts to resolve security issues through humanitarian aids, economic and technological assistance with less military engagement in the conflict-ridden transit routes, particularly Afghanistan in order to ensure security, peace and sustainable growth. The article, analyzing historical and socio-cultural links between India and Turkmenistan as well as the former's potential to emerge as superpower, explores present and potential roles in and contributions of India and Turkmenistan to peacemaking process.

Berdinyazov Merdan is a lecturer at the Institute of International Relations of Ministry of Foreign Affairs of Turkmenistan and also in the Department of International Relations and Diplomacy. He is from Ashgabat, Turkmenistan. He graduated from International Turkmen-Turkish University in Ashgabat and his specialization is international relations. He is working in Ministry of Foreign Affairs since 2014. His presentation will be about Turkmen-Indian bilateral relations, their development in political, economic, trade, historical and cultural spheres.

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Development of bilateral Turkmen-Indian relations in political, economic, trade, cultural and humanitarian spheres.

Diplomatic relations between Turkmenistan and India were established on April 20, 1992. In 2018, countries celebrate the 26th anniversary of the establishment of diplomatic relations between the two countries. The Embassy of India was opened in Turkmenistan on January 30, 1994 and the Embassy of Turkmenistan was opened in India in January 1995.

Political cooperation: Currently, a number of basic intergovernmental agreements are in force between the two countries, including on trade and economic cooperation, on cooperation in science and technology; cooperation in the field of sports, defense, as well as to avoid double taxation and prevent tax evasion with respect to taxes on income and on capital and a number of others. There are 59 signed international documents between Turkmenistan and India, 37 of them are intergovernmental and interdepartmental are 22. Positive dynamics of bilateral relations are supported by positive dialogue through regular intergovernmental relations, meetings and negotiations through foreign affairs agencies.

Trade and economic cooperation: A joint intergovernmental Turkmen-Indian commission for trade, economic, scientific and technological cooperation was established on September 20 in 1995. There are 15 enterprises with Indian capital and 14 investment projects and contracts with Indian companies registered in Turkmenistan. The main types of export products of Turkmenistan are: iodine, petroleum products, products of inorganic chemistry polypropylene, yarn and textile products, fertilizers, chemical products. The main types of imported products of Turkmenistan are: medicines, refrigerators, TVs, meat products, marble granite, tires, coffee, metal products, plastic products, caoutchouc and rubber electrical goods, electrical equipment and machinery, food and

household goods. The Turkmen-Indian enterprise «Turkmenderman Ajanta Pharma Limited» operates in Turkmenistan.

Gas industry: The Turkmenistan-Afghanistan-Pakistan-India gas pipeline project (TAPI).

Cultural - Humanitarian cooperation: Active cooperation in the cultural and humanitarian sphere between Turkmenistan and India is noted in the field of education. Within the framework of the Indian Technical and Economic Cooperation (ITEC) Program, specialists from Turkmenistan regularly undergo short-term training in India.

B.R. Mani, (b.1955), the Director General, National Museum and Vice Chancellor, NMI, has been a renowned field archaeologist, numismatist and art critic, who has earlier served as Additional Director General in the Archaeological Survey of India till April, 2015. He has a throughout first class first career up to his Master degree which he did from Banaras Hindu University in 1976 receiving Altekar gold medal and BHU gold medal and completed his Ph.D. on 'Life in the Kushan Age' in 1980 from B.H.U. He has been teaching in B.H.U. and Central Institute of Higher Tibetan Studies from 1978 till 1984 when he joined the A.S.I. as Deputy Superintending Archaeologist. Since then he has been involved in conservation of monuments in Maharashtra, Goa, Delhi and Jammu and Kashmir. He has discovered a large number of archaeological sites in these places besides also in Uttar Pradesh and Haryana during his explorations. He has directed more than 19 excavation projects in the country, some of which are Lal Kot (Delhi), Salimgarh (Delhi), Muhammad Nagar and Harnol (Haryana), Siswania, Sankisa, Ayodhya, Lathiya (UP) and Kanispur and Ambaran (J&K). Recently he re-excavated the sites of Kapilavastu, Rajghat and Sarnath (UP) during 2013-15. Currently he is also excavating an early Harappan site Kunal in Haryana. He is member of various national and international organizations in the field and has widely traveled to European, American and Asian countries in international seminars and conferences. He has four books and about 190 research papers to his credit. Presently he is the Vice-Chairman of the Indian Archaeological Society, New Delhi.

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Indo-Uzbek Cultural Ties

Antiquity of the Indo-Uzbek relationship can very well be understood with the growth of 16 great states of northern South Asia or in other words the ancient India. Traditionally Madra, Gandhara and Kamboja were considered parts of the Jambudvipa or ancient Indian region but towards north of it, was Bahlika which is none other than Balkh or Bactria, but not confined to northern Afghanistan and extended in the region of the Oxus-Jaxartese divide and traditionally called in India in the medieval times as 'Balkh-Bukhara'.

Indian scripts Brahmi and Kharoshthi became popular in this extended region of Bahlika and when the Kushan empire was founded all of these areas were politically and culturally united. This was

the time when Indian monks and traders settled in the region between Oxus and Jaxartese and the evidences from Termez, Karatepe, Dalvargin tepe and many more archaeological sites in Uzbekistan attest to this. A place in Uzbekistan called Kankini can be identified with Kanka mentioned in the *Charakasamhita* as the place from where came the Bahlika physician (*bhishaj*) Kankayana.

The language used by the Kushans was Bactriano-Pali or corrupt Sanskrit which was derived from Tokharian and Sanskrit and had become lingua-franca of the entire Kushan empire from Oxus to Ganga and the Rabatak inscription also mentions that in the first year itself of his reign, Kanishka had discontinued the use of Greek language and adopted 'Aryo-bhaso' (or the Tokharian mixed Bactriano-Pali) as the state language which had brought the people of Uzbekistan and India nearer to each other about two thousand years ago.

Sanskrit literature, particularly the *Puranas* and *Mahabharata* mention the yüeh-chis as Rishika and the joint words 'Rishika-Tushara' repeatedly mentioned suggests Yüeh-chi-Kushans or the Turks who belonged to Rishika. Even in the 12th century CE the Sanskrit poet Kalhana in his '*Rajatarangini*' calls three Kushan rulers Hushka, Jushka and Kanishka as 'Turushka' which was the general name given to the Turks. The term 'Turushka' in Sanskrit is nearer to Tokhar by which name the Kushans were known and the area of their original settlement was called Tokharistan and the language they used was called Tokharian. These people from Uzbekistan had their sway in Gandhara and in northern India somewhere in the first century BCE when Kuzula who had relationships with Parthian Gondopheres of Taxila and Indo-Greek ruler Hameus of Bactria and who is referred to as 'Prince' in his early life became sovereign ruler by ending the rules of Parthians and Indo-Greeks and established his rule over Gandhara and also probably north India where his successors including Vima, Kanishka, Hurishka and Vasudeva ruled till the third century CE.

Chronologically there are three phases of Kushan settlements – first in the region of Tokharistan (north of Bactria and Uzbekistan), second in Gandhara (south of Bactria and from Kabul to Taxila) and the third in north India. They had their three capitals in these three spheres or regions – first in the Surkhan-Darya Region near Termez, second at Purushapura (Peshawar) and third at Mathura.

Later history of the politico-cultural ties between the two countries is reflected in the attack on Delhi by Timur and also in Babar's love and association with Samarkand, the kingdom of his father Umar Sheikh Mirza and in the Central Asian policy of Shah Jahan. The Timurid or Baburid, better known as Mughal empire in India had witnessed great pomp and show, political power and exuberance of artistic works and architecture.

Dipanwita Donde completed her PhD in Visual Studies, specializing in Mughal Art, in School of Arts and Aesthetics, Jawaharlal Nehru University, New Delhi. She was a recipient of the SYLFF fellowship awarded by the Nippon Foundation in 2014 and the SRA fellowship for research abroad and the Nehru Memorial Trust fellowship during the period of her PhD research. She spent one year as a subject expert, art historical researcher and co-curator of an exhibition of Indian miniature paintings at Staatliche Kunstmuseen Dresden, Germany. She has delivered several lectures and

participated in seminars and conferences, including Kupferstich-Kabinett, Dresden; York University, Toronto; Institute of Indo Persian Studies, Mumbai and Kolkata; and International Conference on Greek Studies, JNU. She has contributed her writings as special writer and subject expert to “The Body Ideal: Heroic” in *The Body in Indian Art and Thought*, Ministry of Culture-ICCR, Europalia 2013. Her essay was published in the exhibition catalogue, *Miniature Geschichten Die Malerei Im Dresden Kupferstich-Kabinett, Staatliche Kunstsammlungen Dresden* and was reprinted in Art History Projects, in www.criticalcollective.in Currently, Dipa is the manager in the Department of Collection, Management and Research of Indian Modern Art at the Delhi Art Gallery.

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Humanism and Portraiture: The notion of Humanism in the works of medieval Persian poets in Central Asia and how these ideas travelled and impacted portrait-making of Mughal emperors in the 16th – 17th century in the Indian subcontinent

My talk revolves around the genesis of portraiture, drawn from life of emperors and their subjects in Mughal India in the 16th century. It looks at the subject of verisimilitude that Mughal artists applied to distinguish Emperor Akbar from his ancestors, learnt from their encounter with European Renaissance painting that arrived in the Mughal court during the reign of Emperor Akbar (r.1556-1605).

Although Mughal artists made exquisite portraits of their emperors, it did not answer the question as to why there was a need to paint portraits of Mughal emperors displaying particularity and distinctness. My talk will outline the cultural efflorescence that flowered in the court of Sultan Husain Bayqara (r.1469-1506) at Herat in the 16th century, initiated by poets Nur ad-Din Abd ar-Rahman Jami (1414-1492), Mir Ali Sher Nava’i (1441 – 1501) and by master artist Kamal-ud Din Bihzad (1450 – 1535), which led to a significant artistic and literary shift impacting cultural production in Mughal India.

The cultural and aesthetic shift observed in the poetry and painting at the court of Sultan Husain Bayqara saw new ways of imagining the individual, advancing the trope of humanism – a system of thought which attached prime importance to the autonomy of the human/individual rather than divine or supernatural. The centrality of the individual then privileged thought or action in which human values and dignity predominated.

Thus, portraiture displaying individuality and particularity became a necessary mode for distinguishing Sultan Husain Bayqara from his ancestor, Timur (r.1370 – 1405) in illustrated manuscript art. In addition, artists led by Bihzad drew portraits of revered Persian poets from the past, like Nizami, Firdausi and Amir Khurau placing them alongside portraits drawn from life of Jami, Ali Sher Nava’i and Hatifi.

With the arrival of Babur in Hindustan in the 16th century who brought with him the dazzling cultural aesthetics observed in Sultan Husain Bayqara's court, the artistic efflorescence initiated at Herat found its ultimate flowering in the court of Emperor Akbar in the latter part of the 16th century. Thus, in continuation of the Timurid tradition of valuing the individual, Mughal artists continued the genre of portraiture, distinguishing Emperor Akbar from his ancestors as well as documenting the particularities of different people who inhabited Akbar's court and empire.

Thus, my paper will argue that even before the encounter of European Renaissance art in Mughal India, there already was a cultural and intellectual need for portraits of distinguished individuals, including the emperor. The subject of verisimilitude learnt from European art aided the Mughal artist to achieve what Bihzad had set out to do, during the reign of Sultan Husain Bayqara in Herat.

Kavita Singh is professor of art history at the School of Arts and Aesthetics of Jawaharlal Nehru University. She received her MFA in 1987 from M.S. University, Baroda and her PhD in 1997 from Punjab University. She was appointed to JNU in 2002. Her research interests cover the history of Indian painting, particularly the Mughal and Rajput Schools, and the history and politics of museums, with special reference to India.

Before joining JNU, Singh served as a research editor for Marg Publications, during which time she co-curated the exhibition *Power and Desire: South Asian Paintings from the San Diego Museum of Art, Edwin Binney 3rd Collection*. The exhibition ran in New York from 10 October 2000 to 7 January 2001. A catalogue by Omina Okada appeared subsequently. In 2007, Kavita Singh led a curatorial team for the second exhibition of the newly opened Devi Art Foundation. The exhibition had the title *Where in the World*. An abridged version of Kavita Singh's introduction to the catalogue appeared online. As of 31 December 2009 she was a partner with the Kunsthistorisches Institut in Florenz of the Max Planck Society with Professor Dr. Gerhard Wolf.

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Bihzad to Basawan: Sultan Husayn Mirza's Zafarnama and the illustrations of Akbar's Life

Illustrations depicting the lives of Mughal emperors are an important part of the canon of Mughal painting. The ubiquity of these paintings obscures the fact that the depiction of the life of a living king was highly unusual before Mughal times. Seldom did the artists of the Safavid and Timurid Schools that are considered precursors of Mughal art -- depict the lives and deeds of their own patron. Instead, if manuscripts produced at these schools depicted rulers they did so mostly for historic and mythic kings as, for instance, in the many illustrated *Shahnama* manuscripts.

When Mughal court artists in the service of the young and dynamic Emperor Akbar began to celebrate their patron's life, how did they devise a visual vocabulary for these unprecedented illustrations?

A precious manuscript with paintings attributed to the legendary artist Bihzad may have provided important inspiration. The *Zafarnama* is an account of the life and the victories of Timur. A splendid version that was made in the 15th century for Sultan Husayn, the great-great-grandson of Timur and with illustrations attributed to Bihzad, was present in the Mughal library from fairly early in Akbar's reign. Although it has only six illustrations – as opposed to the literally hundreds in the Akbarnama – their compositions seem to have served as models for the depiction of Akbar in the later Mughal projects of manuscript illustration.

By juxtaposing the paintings from the Zafarnama with early depictions of Akbar's life, this paper will suggest the ways in which Bihzad was an inspiration to Mughal artists not just in a generic sense but in a very specific manner.

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Stable Despotism' in the Veil of Democracy in Kazakhstan: Globalizing Polity Defies Standard Norms

The emergence of post Soviet Central Asia happened on a note of pessimism about socialism and some kind of optimism for Western type market economy and liberal structures. It was widely believed that these countries while embarking upon the process of globalization would recast their polities on democratic lines, in tune with global standards set by the Western liberal democracies. Defying such expectations the leading country Kazakhstan has evolved its democracy in sharp contrast to the democracy as it is understood in the Western world and even in many non-Western countries. In the tenure of two and half decades the key channels which are inseparable part of

liberal democracy elsewhere are virtually missing. Political parties are totally marginalized. Even Nur Otan, the ruling political party since inception is no exception. Its working is totally centralized in the hands of President Nursultan and his family. The constitutional provisions have been so designed not to permit others to fulfill the required conditions to be politically operative. The executive powers are vested in the hands of President and even legislative and financial initiatives revolve around him. The office of the Vice President has been abolished; the President has been given power to dissolve Parliament and over ride the Constitutional Council meant for the protection of the Constitution. The way President has frequently amended Constitution ensuring life term for himself speaks volumes of his authoritarian and totalitarian mode of working. Such things have gone unchallenged as civil society is virtually nonexistent and the freedom of speech and press has been totally denied. Soviet type reverence for supreme authority, totalitarian mentality, tribalism and clan system are still the hall marks of the system. The politically passive population has ensured the prevalence of such tendencies. The ruling elite being in the forefront of all political activities citizens initiatives are nowhere. Politics does not move beyond the boundaries set by the State.

It has been argued in the study that globalization drive of Kazakhstan, notwithstanding, its democratic structures are in total defiance of the Western standards. The evolution of the polity is country specific and in substance resembles with Soviet era despotic structures. Acceptance of Soviet type polity in post-Soviet times is unique and novel and cannot be seen through the prism of Western world.

Kulbhushan Warikoo was born in Srinagar, Kashmir in 1951 and educated at S.P.College and Kashmir University. He did his Ph. D at Centre for Russian and Central Asian Studies, School of International Studies, Jawaharlal Nehru University, New Delhi. He is an eminent educationist, author and scholar, who has been teaching for about 30 years at the Central Asian Studies Programme, School of International Studies, Jawaharlal Nehru University, New Delhi. Internationally known for his distinguished service to Himalayan, Central Asian, Xinjinag, Eurasian and Silk Route Studies, Prof. Warikoo is the author/ editor of 22 books. These include *Xinjiang: China's Northwestern Frontier*; *Eurasia and India: Regional Perspectives*; *Himalayan Frontiers of India*; *Religion and Security in South and Central Asia*; (all published by Routledge Taylor & Francis,UK,USA), *Central Asia and Kashmir : A Study in the Context of Anglo-Russian Rivalry*; *Cultural Heritage of Jammu and Kashmir*; *Afghanistan: Challenges and Opportunities*; *Bamiyan: Challenge to World Heritage and Central Asia: Emerging New Order*. He has travelled extensively in the Central Asian Republics of Uzbekistan, Tajikistan, Kyrgyzstan, Kazakhstan; Xinjiang; Khakassia, Altai, Buryatia and Tuva Republics of Russian Federation; Afghanistan and Mongolia. He is the Founder Editor of *Himalayan and Central Asian Studies*, a quarterly journal being published regularly since 1997, devoted to the study of various issues pertaining to the Himalayan and Trans-Himalayan region in South and Central Asia. He has supervised 35 Ph.D and 53 M.Phil research scholars, thus inspiring, guiding and training the young generation in the field of Himalayan and Central Asian studies.

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India and Central Asia: Opportunities and Challenges

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. These linkages were cemented by the ideological forces of Zoroastrianism, Buddhism, Islam and Sufism; by the influx of Aryans, Sakas, Kushans, Turks, Mughals, etc.; by high mobility of statesmen, scholars, spiritualists, artists, craftsman, literati and traders.

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, pot forms and other artifacts, which suggest a rare intensity of communication across the Himalayas since pre-historic times. Several important places on the Silk Route system such as Khotan, Kashgar, Balkh, Bamiyan, etc. developed into important centers of Buddhism, when parts of Central Asia and north-western India were integrated into a single kingdom under the Kushans.

After India gained independence in 1947, 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. During the Soviet period, India enjoyed an edge over its near and distant neighbours, in reaching out to Central Asia, due to friendly Indo-Soviet relations. Central Asia was accessible to Indian leaders/visitors, which was not the case with others. So much so, direct Indo-Central Asian contacts developed in diverse fields-trade, education and culture, science & technology, films, etc. in the heyday of friendly Indo-Soviet ties, thereby creating a greater mutual understanding among the two sides. Indian Airlines used to operate bi-weekly flights to Tashkent.

The movement of trade, ideas and reciprocal cultural influences enriched the horizons of human development and 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.

On the diplomatic plane, India established state relations with all the Central Asian Republics, soon after their independence, and opened diplomatic missions. Exchange of high level political, diplomatic, business and cultural delegations has been taking place between India and Central Asian Republics regularly. India views Central Asia as its extended neighbourhood and an area of vital strategic importance. There is convergence of views and interests between the Central Asian Republics and India, on fundamental issues such as; (a) need to maintain social harmony

and equilibrium by promoting inter-ethnic harmony and peaceful co-existence; (b) commitment to secularism and democracy and opposition to religious fundamentalism; (c) recognition of threat to regional security and stability from trans-border terrorism, arms and drug trafficking, religious extremism and ethnic-religious secessionism; (d) commitment to the principles of territorial integrity of nation states and inviolability of state borders and (e) promoting economic, scientific and cultural cooperation. This mutual political understanding can and needs to be reinforced through synergy of thought and action between various Indian government agencies, universities and institutions so that the historical and cultural linkages between India and Central Asia are strengthened and developed into a fund of goodwill, love and harmony at the grassroots level.

Though trade between India and Central Asian Republics started picking up from the year 2004-05 onwards, it is far behind the actual potential. India's potential in the traditional sector is yet to be realized, due to several obstacles such as: (a) lack of direct overland access, (b) strict Visa Regimes and Language barriers, (c) lack of trade dynamism and entrepreneurship among Indian businessmen and (d) failure of India to secure air connections, remove customs/tariffs bottlenecks to motivate Indian enterprises for joint ventures in Central Asian Republics.

India can substantially raise its level of exports of tea, pharmaceuticals and consumer goods to Central Asian Republics. India also needs to focus on trade and investment opportunities in the service sector including banking, insurance, health care, IT software, tourism, education (in English medium). Indian concept of alternative medicine has become popular in Central Asian Republics.

India needs to become a construction sector player in the exploitation and distribution of the Central Asian energy resources. Indian firms need to join international consortia for oil and gas exploration in Central Asia and the Caspian, thus securing energy security for India. India has sound technology of refineries at par with established international standards. So India can help in modernizing refineries in Central Asian Republics. There is scope for India's involvement in modernizing refineries, laying pipelines, investment in retail outlets/infrastructure and marketing of petroleum products.

There is enough scope for cooperation with Kazakhstan for uranium processing, nuclear reactors, space stations, refining and processing of oil, laying of pipelines; with Tajikistan on setting up of joint ventures for exploration and processing of silver, aluminum and uranium; with Kyrgyzstan on joint ventures in various sectors like IT, pharmaceuticals; with Uzbekistan joint ventures on textiles, food/fruit processing, oil and gas processing/refining, pharmaceuticals, production of transport planes etc. India would do well in foraying into management and marketing of petroleum products rather than exploitation.

India needs to secure its interests in Central Asia by securing direct overland access to Afghanistan, Tajikistan and other Central Asian countries, and also to ensure that it has peaceful, tranquil and benign neighborhood. Taking into account the concept of strategic frontiers, India needs to determine the area within which no hostile or potentially hostile focus is to be allowed to exist or develop, so that national security is not threatened. India needs to explore viable and alternative oil/gas transit routes to Central Asia. Similarly, India can secure direct land access to Central Asian Republics, via

Ladakh-Xinjiang-Kyrgyzstan-Kazakhstan. Thus India will be physically there in Central Asia. Only one country-China is involved as transit point between India and Central Asian Republics.

Whereas India has done well, fostering bilateral relations with individual Central Asian Republics, it has not been part of any regional security, political or economic arrangement. India needs to have a comprehensive pro-active policy and not a reactive one. For this, India needs to have access, besides being part of regional institutional mechanisms. It is only in 2017 that India could join as full member of the SCO, which has evolved as an effective regional institutional mechanism of multilateral cooperation between Central Asian Republics, Russia and China.

The Central Asian Republics, being cautious and wary of dominating influence of the powerful neighbours like Russia and China, and the current regimes in Central Asia getting irritated at times by the US manoeuvres and initiatives in the name of promoting democracy and human rights, look towards India as a friend and partner, which does not have any political or territorial ambitions in the region. India is also expected to play a balancing role in the big power games in Central Asia.

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In March 2017 (New Delhi) she was awarded the “Distinguished Alumni Award-2016” by Indian Council for Cultural Relations, Ministry of External Affairs of India. In December 2017 she got a medal for the achievement in science by Ministry of Education and Sciences of the Republic of Kazakhstan.

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Discovering “the Other” in Serindia: The Narrative of Central and South Asian Culture in the Works of A. Stein

The paper highlights the issue of the “other” in a cross-cultural environment. On the one hand, there is narrative of the “other” as developed by A. Stein during his major expeditions into the region in the first decade of 20 century. On the other hand, the “other” itself is represented as a multicultural space - Serindia as a meeting point of Indian and Chinese civilizations in Central Asia. The paper argues that the juxtaposition of many “others” in the narrative of A. Stein and his own personality, lead towards discovering cross-cultural milieu of Serindia from a dialogue/dialogism and phenomenological rather than conflict perspectives.

Mahmood Alam, recipient of UK-Visiting- Nehru Trust and Charles Wallace India Trust fellowships 2015-16 is presently working as Assistant Professor of Persian in the Dept. of Asian Languages, School of Arab and Asian Studies, English and Foreign Languages University, Hyderabad. He has previously served as Documentation and Research Officer (Technical Assistant) in Victoria Memorial Hall (Museum) Kolkata. Dr. Alam has obtained his M.A. and M.Phil in Persian from Jawaharlal Nehru University and Ph.D. from University of Calcutta, Kolkata. He has also reviewed the Persian Manuscripts in the Collection of Victoria Memorial and prepared the Catalogue of Professor Nurul Hasan’s (Former Governor of West Bengal) Arabic, Persian and Urdu books in the collection of Raj Bhavan, Kolkata. He has several research articles in Persian, English, and Urdu to his credit and participated in several national and international conferences in India and abroad. His area of specialization includes Indo-Persian Literature and Manuscriptology/ Codicology. He is presently working on Indo-Persian Written Heritage: Documenting Dispersed Collection: A Codicological Approach.

Dr. Alam is also associated with Persian Manuscript Initiative (PMI) www.persianmanuscript.org, a collaborative venture of the Roshan Institute for Persian Studies at the University of Maryland, USA, dedicated to the preservation and digital promotion of Persian manuscripts in world.

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Codicological Approach to Written Heritage of India and Central Asia

During the medieval period, centers of learning began to develop in Samarqand, Bukhara, and Herat in Central Asia and Lahore, Delhi, Kashmir, Awadh, Bengal and the Deccan in India. Rise and fall of different dynasties proportionately contributed to the literary output in both the regions. Before the advent of printing press, innumerable manuscripts were produced in various fields which speak volumes about the culture of the peoples of Central Asia and the Indian sub-continent.

Persian was a major vehicle of expressions in Central Asia and India in medieval times. Hence, Persian manuscripts inscribed in the time and place now lie in obscurity in various libraries and museums in our country and abroad. The texts in these manuscripts have always been considered as

an authentic source of information. They are equally fruitful in studying socio-cultural interactions of the society in the past with its people. India's contact with Central Asia dates back to remote past and covers many aspects of human relationships: social, political, intellectual and economic. The migrations of writers, poets, Sufis and artisans were a usual historical phenomenon. Their works attracted the attention of people in India and they were profusely transcribed in manuscript forms. A large number of Persian manuscripts inscribed within and without India were either looted or taken away to England, etc. The major parts of Tipu Sultan's Library, Fort William College Library, Kolkata, Royal Collection of Delhi are still in the British Library, London which bear testimony to this fact. The published catalogues are essentially manuscript checklists that fail to record significant *codicological* features such as calligraphy, bindings, ownership seals, notes on the flyleaves, etc. and thereby omit many facets and features that reveal more complex relationships between these objects with their places and people. This area of study of manuscripts also enhances our understanding of the history of manuscript production and the library collections in the pre-colonial and colonial periods. Furthermore, the collections under survey help us to understand the history and socio-cultural milieu in which a manuscript was produced or commissioned.

Mansura Haidar:

Prof Mansura Haidar has dedicated her entire life to the teaching and research study of Indo-West and Central Asian History, Medieval Islamic History, Ottoman History, Safavids, Mamluks and such other subjects. Prof Haidar served at Aligarh Muslim University as Coordinator of Centre of Advanced Study, Chairperson, Department of History, Dean, Faculty of Social Sciences. She worked as Academic Adviser at the Indira Gandhi National Centre for the Arts at New Delhi. With the knowledge of Russian, Persian, French, Uzbek and having a chance to work in the libraries of USA, UK, France, Italy, Mexico, Hong Kong, China, Mongolia, Turkey, Iran, Iraq, Uzbekistan, Tajikistan, Kazakhstan, Turkmenistan, Kirghizia, Bangladesh and other places Prof Haidar has by now contributed two hundred and fifty articles and fourteen books. She received the "North Star Award" from Mongolia and "Magdymguly Award" from Turkmenistan.

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Travelogues: A Rear Window To Indo-Central Asian Common Man's Milieu

The rich legacy of travelogues is a prized possession of historical archives - a rear window to peep through the recesses of the past and the best mirror to view the common man's milieu. The information about commoners is seldom gleaned from the Court chronicles, epistolary records and such other forms of historical literature which revolves round the 'Haves'. The Travelogues, remain to be an eye-witness description of contemporary events, howsoever 'subjective', 'tainted and 'tailored by hearsay'. The common man's milieu can be best understood through travelogues though after some sensible and necessary pruning.

The main actors in the socio-cultural and religio-political hustle and bustle of human life were the commoners, and the 'people to people diplomacy' played its role since times immemorial more through *safarnamas* (travelogues) than *sifarat namas* (diplomatic reports). Nevertheless, the Indo-Central Asian vista shows multidimensional bonds (including spiritual, religious, ideological, cultural, commercial, intellectual and so on) which are much more enduring and endearing for ordinary folks than the practical and political ties governed by pragmatic interest. Apart from the treasure trove of literary and historical works of men of letters who sojourned in India, the Indo-Central Asian exchanges through translation bureau amply bear witness to the mutual appreciation of each other's culture. One of the rare translations of the Bhagwat Geeta compiled in 1702 and 1709, the opening words express the deep love of Central Asians for Indians:

Ai dil ba bui ghunchai az bustani Hind,

Jan ra nisar kun ba rahi Dustani Hind

“O’ my heart--- with the scent of one of the buds of the garden of Hindustan, sacrifice your life on the path of friends arriving from India.”

The deep yearning of Alberuni, Mutribi Bukhari, Mahmud bin Wali, Sirajuddin, and numerous others to visit India is described at length in their accounts. The description of procession of images in the Dassahra, the Kumbh, ardh Kumb, the nahan and festival of lamps and colors have been described in a candid manner not only by Manucci, Bernier, Tavernier and others but by numerous Central Asian travelers like Mahmud bin Wali, Abdur Razzaq Samarqandi, in an extremely picturesque account comparing it with similar event in China. The Indian fairs and festivals had an added attraction of ‘astrologers (including a half-born Portuguese) squatting and telling future and fortune just for a paisa. While these “sat with a book of zodiac spread before them, silly women flocked and disclosed before them every secret – whispering all transactions of their lives”.

During the eclipse when the Indians both men and women stood in the water of Jumna up to waist, their eyes fixed on the skies waiting for the commencement of eclipse to take the plunge. The varied tricks of the yogis were another charm though sometimes it had a petrifying and unnerving experience. Ibni Battuta’s ordeal of seeing the yogi fly high in the sky in a show arranged for him by Muhammad bin Tughlaq subsequently led to his confinement to bed for a fortnight due to fright.

The Indo- Central Asian socio-cultural milieu with all its similarities and distinctions presents a fascinating study. In this paper, an attempt is being made to introduce certain lesser known / new travelers and their accounts which are full of interesting information about Central Asia.

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The Triangle of Connections: Kazakhstan Between India And China In New Silk Road Projects

The interest of China and India in closer relations with Kazakhstan, which is rich in reserves of resources, is evident in Chinese and Indian energy activity in the CA region, is explained by the growing demand for oil from rapidly growing economies. The energy dimension of Kazakhstan's foreign policy changes the geopolitics of not only Central Asia, but also affects the geopolitics of Asia with the participation of China and India.

The study of different points of view on the geopolitical processes in Central Asia with the participation of China and India made it possible to systematize a large amount of research on the country (national) principle and identify problematic issues that have not yet been studied. They analyze regional processes in which energy has become part of geopolitics, affecting the international configuration of Eurasia.

The author raises the issue of the possibility of cooperation between the two powers in the economy, trade, and energy sectors of Kazakhstan in the context of their participation in regional organizations. For example the energy prospects of China and India in Kazakhstan/CA are associated with a sustained interest in maintaining regional stability and security.

Experts have long suggested the creation of an SCO energy club or a Eurasian energy club. I think with the participation of Kazakhstan and Russia, China and India. China stands strongly against unilateralism in international affairs. China prefers to rely on the multilateral Shanghai Cooperation Organization (SCO) mechanism to maintain regional stability, and it has done so since the SCO's establishment. Attention is drawn to the strategic intersection of the interests of China and India in Central Asia, examines how India and China compete for energy in Kazakhstan.

The Silk Road Economic Belt is envisioned as three routes connecting China to Europe (via Central Asia), the Persian Gulf, the Mediterranean (through West Asia), and the Indian Ocean (via South Asia). The 21st Century Maritime Silk Road is planned to create connections among regional waterways. More than 60 countries, with a combined GDP of \$21 trillion, have expressed interest in participating in the OBOR action plan

OBOR are connecting more than 60 countries all over the world. In that case, it is obvious that all actor of this project will be interdependent with each other.

«Nurly zhol" and "One Belt, One Road» - these two projects have a unique opportunity.

The rapid revival of the Silk Road, and massive infrastructure spending over the next decade, however, forebode there-emergence of Kazakhstan as a trading hub in Central Asia.

The implementation of the project «One Belt, One Road» is gradually moving to real actions. Xi Jinping presented the main results of the work done in four years in five main areas of cooperation, the so-called «five connecting elements»: political coordination, interconnection of infrastructures, unimpeded trade, and free trade. The Silk Road is characterized by active dynamics of many economic processes, in which trade, transport, and logistics are combined, obviously has a high economic potential. Benefits or losses in this energy game in the region.

China has specific strategies for its energy security in the region the mega-project "One belt, one way", involving all the states of Eurasia, including Kazakhstan and India. The Chinese strategy of the Silk Road Economic Belt is an attractive project in a profitable energy and economic network, due the Chinese huge investments aimed to boost infrastructures and to develop national economies.

It is also a vital point that Kazakhstan initiated some practical steps to improve a continental energy rapport with all the major powers including proposal of Asian Energy Strategy and Asian Energy Dialogue, under the SCO structure. The last is, obviously, one of the reasons for the country's active rapprochement with the Central Asian states in the bilateral format and in the SCO.

Attention is drawn to the strategic intersection of the interests of China and India in Central Asia, examines how India and China compete for energy in Kazakhstan and how far China or India benefits or loses in this energy game in the region.

Kazakhstan maintains multilateral format of its cooperation with India making it more representative, more reliable and effective while taking into account global power division.

Kazakhstan agrees upon India's position on the global scale and will pursue the common ideas at the UN platform in its 2017-2018 terms at the Security Council as non-permanent member.

Kazakhstan supports inter-regional policy of India in the Shanghai Cooperation Organisation at the multilateral basis.

Taking into account the tendency for prevailing importance of the non-military factors of power – those are economic, technological, communicational, informational, international and other - India and China adopts its policy to the regional situation of its every neighbor.

India again started to reconsider its neighborhood with the those states, that shared with it a long-standing history of the Silk Road. India appeals for cultural heritage, that has been deeply rooted in the stable contact system formed within the long-during history. First of all, they indicate a factor of civilizational ties between India and Central and West Asian countries. Along the Silk Road, the Indian merchants and travelers operated an active trade with Central Asia, constantly facilitating an active flow of nations, goods and ideas. The modern concept of «Connect Central Asia» (CCA) is an appeal for historical roots that interlink India and Central Asia in the endless communication process, mutual perception, influence and enrichment of cultures.

Energy security is a key component of Kazakhstan foreign policy which brings international stability and peace in the region. The country always focuses on the political and economic priorities by getting the assistance and wide support from the major powers.

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Reception of Central Asia in Contemporary Urdu Literature

Central Asia holds an important place for India both culturally and strategically. The language, history, culture and custom of Central Asia have attracted Indians to develop a deeper understanding of its people which is amply reflected in various Indian literatures. In Urdu literature, there is a frequent representation of Central Asia. Samarqand and Bokhara have attained ample space in Urdu and Persian literatures. The Caucasus Valley mentioned as *Koh- e Qaf* in Urdu literature has become a part of folklore in Urdu fictions. Central Asia has been amply discussed in the memoirs, travelogues and autobiographies in contemporary Urdu literature. Qurratul ‘Ain Haider, one of the most celebrated Urdu writers, has given a valuable account of the history and culture of Central Asia in her works: *Koh –i Damavand*(*Mount Damavand*) , *Kaar-i Jahan Daraaz Hai* (*Affairs of the World Are Lengthy*) and *Aag ka Darya* (*River of Fire*) ,etc.

Moreover, Central Asia also finds mention in the works of Ishrat Ali Siddiqui, Qamar Raees and Waris Kirmani among others. Professor Qamar Raees was a visiting Professor in Uzbekistan. He has minutely observed the rich history and culture of the country. His books titled *Uzbekistan Aur*

Ali Sher Nawai and *Biswin Sadi Ki Uzbek Shairi* are the outcome of his visit to that country. Prof. Waris Kirmani's autobiography *Ghoomti Nadi* has also a chapter on Central Asia. During his visit to Central Asia Professor Kirmani came across various academicians, poets and writers, etc. The descriptions given by him of the visit in his inimitable style make for an interesting reading. Through the proposed paper, I would try to knit together the various aspects of Central Asia's past and present from the contemporary Urdu sources.

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Multilateralism and Central Asian Initiatives

Regional cooperation and integration are among the most important trends in contemporary international relations. Central Asian republics - Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan have joined the pre-eminent international organizations and institutions. Since the early 1990s, republics try to form a new model of inter-states cooperation. Central Asian's have a common historical development and cultural diversity, language and religion, a secular form of government. In 1992 it was created Central Asia Regional Cooperation Organization. In January 1994 at a meeting in Nukus, Uzbekistan and Kazakhstan signed a treaty on common economic space. Kyrgyzstan later joined it. The agreement outlined the goals of allowing the free movement of goods, services and capital between the republics, involves coordination of fiscal, credit, tax, price, customs policy. In 1998 regional partnership platform was renamed into Central Asian Economic Community (CAEC). Due several terrorist attacks on Tajikistan, Kyrgyzstan, and Uzbekistan, the republics plus Kazakhstan in 2000 signed the Treaty "On Joint Actions in Fighting Terrorism, Political and Religious Extremism, and Transnational Organized Crime".

In 2002 Central Asian Cooperation Organization (CACO) was created and includes Kazakhstan, Kyrgyzstan, Tajikistan, Uzbekistan, but exclude Turkmenistan. Within of the CACO framework there were several problems in implementing policies. In between 1994 and 2006, there were more than 200 documents signed, many of which were never realized. CACO failed to provide the structure where states would find joint solutions to regional security problems and water sharing issues. According some view integration among developing countries is in most cases a response to international and domestic challenges. But in Central Asia it was not so effective.

In October 2004 Russia got membership in the CACO, in November 2005 Summit in St. Petersburg; it was decided to incorporate CACO into EEC. In January 2006, Uzbekistan became a new member of the EEC. Uzbekistan declared its acceptance of the EEC's 65 treaties, while Moscow has not committed itself to sign main documents of CACO, and there are at least hundreds. If there was one-way connection; the concept, structure and interests of the CACO (including its executive bodies) should have automatically been incorporated into the EEC, but this did not happen. Furthermore, the EEC and CACO documents were not synchronized. Because of this, in October 2008, Uzbekistan withdrew its membership from the EEC.

In December 2016, as a newly elected President, Mirziyoyev mentioned Central Asia as the priority of his foreign policy. His first two international visits were in March 2017 to Turkmenistan and Kazakhstan. In 2016-2018 Uzbek President had more than 20 official and working meetings with Central Asian counterparts and it was signed number documents on economic, trade, transport communication and cultural cooperation.

There are challenges, similarities and contradiction of multilateral relations in Central Asia. There are linkages between local-regional-global processes in Central Asia. Descriptions and explanations must take into account particular local and regional situations, the internal and regional economies, cultures, and politics. Transformations affected by the competitive international environment. Current and future Central Asian transformation will be effected by interlink local, regional, trans-regional and global issues and challenges.

Muzaffar Olimov was born in 1954 at the town of Isfara in the Sughd region, Tajikistan. He has studied in the Tajik State (now National) University at the Faculty of History; Defended his Ph.D.(1982) and wrote Post-doctoral (1994) dissertation on medieval India in the Institute of Oriental Studies of the Academy of Sciences of the former USSR (now RAS) in Moscow; 1982-1998 Research Fellow, Tajik Institute of Oriental Studies, Head of the South Asia Department, Deputy Director, Chief scientific associate of the Institute of World Economy and International Relations of the Tajik Academy of Sciences, 1984-1986 interpreter in the group of party advisers of the Central Committee of the CPSU under the Central Committee of the PDPA in Afghanistan, since 1996 till date director and scientific director of the Research Center SHARQ(ORIENS), 2011-2017 Senior Researcher of the Institute of Language, Literature, Oriental Studies and the Written Heritage of the Academy of Sciences of the Republic of Tajikistan, since 2011 to the present time Professor of the Department of Foreign Region Studies, Faculty of International Relations, National University of the Republic of Tajikistan. Author of more than 200 works on the history of Muslim medieval India, modern political processes in post-Soviet Tajikistan and Central Asia, including (2017): "Youth of Central Asia. Tajikistan. Based on a sociological survey"; - *Violent Extremism and Migration: Susceptibilities to Radicalization of Tajik Migrants in Russia*, - // in Proceedings of International Conference on Migration and Displacement (ICMD 17) November 14-16, 2017, Editors Prof. Dr. Khalid Manzoor Butt, Dr. Ahmad Raza Khan, Published by Department of Political Science Centre of Excellence China Studies GC University, Lahore, 2018, pp.221-231, 334 pp.

ISBN: 978-969-9071-08-9; - *Geopolitical Orientation of the Tajik Youth: Isolation vs Integration*, -// in Journal Russia and New EuroAsian States, II(XXXIX), 2018, National Research Institute World Economy and International Relations by E.M.Primakov Russian Academy of Sciences, Moscow 2018, pp.64-79, 216 pp. ISSN 2073-4786. DOI:10.20542/2073-4786-2018-2-64-79

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How to counteract religious extremism? (Tajikistan: A Case Study)

This paper examines the problem of violent extremism in a country that has survived a conflict between a secular government and armed Islamic opposition. In addition to analysis of causes of religious extremism and description of the reaction of society and authorities, the paper offers recommendations on countering violent extremism. This paper aims to answer the following questions: What counteracts religious violent extremism and what supports its growth? We study the social context and causes of violent extremism, the attitude of society, religious policy of the state and countermeasures based on materials from a survey of 2014 (2000 respondents), as well as a survey on religious issues of 2010 (1200 respondents), interviews with religious activists, Muslim leaders and experts held in 2013-2017, press and media materials.

Methodologically, the approach used to study radicalization was proposed by Mitchell D Silber, Arvin Bhatt. These researchers argue that radicalization is a step-by-step process that begins with a preliminary radicalization and moves through stages of self-identification, ideological processing, and finally, *Jihadization*. Analysis of factors of the spread of violent extremism shows that the most important factors are: a youth protest against social injustice and dysfunctional social lives, pressure from authorities, a high level of state interference in religious life, neighborhood / contacts with armed conflicts in Afghanistan and Syria. The geopolitical struggle has a direct impact on the transition from religious radicals to violence. The protracted conflict in the Middle East, a perception of the West's policy toward Islam, serves as a fertile ground for extremism. Migrants are a vulnerable group for radicalization. The analysis of the respondents' answers made it possible to assess markers of the risk of *Jihadization* of migrants. This is marginalization, values conflict, fears, rejection of local forms of Islam and the transition to global Islam, contacts with extremist networks.

Nahid Morshedlou completed her Masters in literature from Allama Tabatabai University, Tehran, Iran. Her dissertation in M.A was on *Symbolism in Modern Persian Poems*. She wrote her dissertation on *Mehr-o- Mah* of Jamali Dehlavi, and she worked in her Ph.D. thesis on *Amir Khusrau, the Father of Indo-Persian Poetry in the Indian subcontinent* in Jawaharlal Nehru University. She has written many research articles like: *Morality of Kings in Taarikh-e- Beihaghi*; *Seven Labours of Rostam*; *A Comparative Study between Hamlet and Sohrab*; *Persian Literary Trends in World Literature* and *A Comparative Study of Haft Wadi (Seven Stages of Sufi) and Seven Stages of Mitra* which was published in Rahavard Literary Journal of USA. She has presented papers at seminars on *Mehr-o- Mah wa Salaman-o-Absal*; *A Comparative Study*; *The Zafarnama of Guru Gobind Singh*:

A Message of a Sufi; Amir Khosrau and Rudaki; Urfi Shirazi : The First Follower of Vahshi Bafghi's Farhad wa Shirin; Three Drops of Blood: A Narration of a Trajectory; To Be or Not To Be? A Comparative Study on Intellectual Dialogue in Afsaneh of Nima and Buf-e Kur of Hedayat; Letters from a Father to His Daughter: It's Reception in Persian Literature. These presentations were made in International conferences in Iran, India and Vienna. Presently she is a faculty at Higher Education Institution, Govt. of Iran at Varamin , Iran.

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Journey of Persian Poetry through Central Asia to India

Seven hundred years ago, Persian language and literature entered from Iran into Indian subcontinent through the lands of Central Asia. According to historical evidence, the development of Persian poetry beyond Iran started in the early eleventh century, when Mahmud of Ghazni led his expeditions to India. The Ghaznavids and the Ghorids held sway over Central Asia and established their Sultanate in Lahore and Delhi in India. This conquest became a conduit to introduce Central Asian culture to the Indian subcontinent. They were Turks, their mother tongue was Turkish but Persian was a vehicle of culture and literature. As they gained significant hold over North India, Persian language and literature inevitably found a place of pride in India. Majority of scholars, writers and poets began their literary pursuit beyond the frontiers of Iran and Central Asia in the incredible India of the *Panchatantra*. The poets and writers of Iran had read the tales and fables of India in the famous *Kalille wa Dimne*. The Mongol hordes had cast a gloom over the bright Khorasan. The men of letters from Khorasan found a safe haven in India. They encouraged people of the subcontinent to learn Persian and explore the wonders of Persian poetry. Indians discovered the pleasure of learning foreign literature and began to compose poems in Persian and finally Persian language and literature percolated into the remote areas of the Indian subcontinent.

In this paper I shall review the back drop of emergence of Persian literature in Iran and India and their similar developments with reference to Rudaki and Amir Khosrow. Persians and the Persian speaking Turks, Afghans and Indians Persianised the literary scenario in Central Asia and India respectively. Literary similarities between new Persian Poetry in Iran and its transition from Central Asia to India shall be discussed in the paper.

Rudaki and Amir Khosrow were the prominent channels who decided the course of the development of Persian poetry in Central Asia and India. Indeed they are the literary icons in the cultural tapestry of Central Asia and India. The journey of Persian poetry from Central Asia to India were charted and conducted by them.

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Legacy and contribution Sher Shah Sur to Indian Architecture

My presentation, *Legacy and contribution Sher Shah Sur to Indian Architecture*, deals mainly with the architectural developments of the Sur dynasty in India. It makes a brief survey of a period, which has remained a neglected one. Sher Shah Sur (1540 - 1545), an emperor in his own right was a contemporary of the early Mughals and ruled an empire larger than that of Babar and Humayun. He built many administrative, domestic, and religious buildings in different parts of north India. His contribution in the field of architecture has been largely neglected because his architectural legacy is classified as 'Provincial' instead of 'Metropolitan' architecture. The aim of this paper is to analyze the contribution of the Sur rulers to the field of Indian architecture and its impact on Mughal architecture. The monuments of Sher Shah Sur helped shape the architectural style followed during the Mughal Empire. *Surs were a prestigious tribe from Roh region of Afghanistan, whose scions migrated to India in Bahlul Lodi's period (15th century) and settled in Narnaul (in present day Partapgarh of the state of Haryana).*

Nazar Mammedov is a lecturer at International Relations Department of International University for the Humanities and Development in Turkmenistan. As a scientist his main research interests are development of international relations of Turkmenistan, foreign policy of Turkmenistan, quantitative analysis, cultural diversity and e-government. He has published in national scientific journals and has appeared on Turkmenistan national channels to speak on the foreign Policy of Turkmenistan. Dr. Mammedov has participated in a number of academic-expert visits to China, Germany, Russia, and Lithuania. He speaks Russian, English, and Turkish fluently.

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The Great Silk Road and Turkmenistan's Contribution to Global Sustainable Transport Agenda

The year 2018 was dedicated to the motto "Turkmenistan - Heart of the Great Silk Road". It symbolizes Turkmenistan's priorities in the development of cultural, economic, transportation-

logistics ties between countries of the region. Development of transit routes has been a consistent direction in the foreign policy of Turkmenistan. It includes transportation of goods, energy resources, and people. Turkmenistan has actively promoted the role of sustainable transport in international development agenda, which is exemplified by the United Nations General Assembly resolutions on sustainable transport adopted upon the initiative of Turkmenistan. In support of that, the United Nations convened the first Global Conference on Sustainable Transport in 2016. The Great Silk Road was a multifaceted historical phenomenon and Turkmenistan's initiatives in this field have great potential for the strengthening of political, economic, and cultural relations in the greater Central Asian region.

Nirmala Joshi is a former Professor at the Centre for Russian and Central Asian Studies at the School of International Studies Jawaharlal Nehru University Presently she is the Director of the India Central Asia Foundation. She was also associated with the United Service Institution of India (USI) from August 2012 to October 2014 as Research Advisor.

Prof Joshi has participated in several international and national conferences, contributed articles to scholarly journals and books, and travelled extensively to Russia and Central Asia. In December 2014 she awarded the **Magtymguly Pyragy** Medal by the Government of Turkmenistan. Among her publication is a monograph on “ Shanghai Cooperation Organisation : An Assessment (published by the Vivekananda International Foundation , 2015). In 2017 she published her second monograph for the VIF “ *Russian, Chinese and American Interplay in Central Asia and Afghanistan : Implication for India*”. Presently Professor Nirmala Joshi is a Guest editor for India Quarterly a journal pf the Indian Council of World Affairs’s special issue on “*Eurasia; The Heartland*”.

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Role of Multilateral Groupings in Central Asia: Prospects for Regional Cooperation

In the era of globalisation when nations are drawing closer to each other a paradoxical trend has also emerged; a trend towards regional cooperation. Central Asia is one of the least integrated regions in the world so far historical differences and animosities have kept the five Central Asian Republics (CARs) away from cooperating with each other. Today security challenges are primarily transnational in character and issues of economic development have acquired urgency for all the CARs especially as they are landlocked. This development has necessitated the urgent need for a better understanding and for regional cooperation.

The Shanghai Cooperation Organization (SCO) and the Eurasian Economic Union (EEU) are two regional groupings that are functioning in Central Asia. Four CARs are members of SCO, except Turkmenistan which has opted for a neutrality status, while Kazakhstan and Kyrgyzstan are two members of the EEU. Since inception (2001) the SCO has focused on common security

challenges such as religious extremism, terrorism, drug trafficking, smuggling of weapons among other issues. The SCO's economic agenda focuses largely on energy and connectivity. The EEU is an economic integrationist project initiated by the Russian Federation. On the other hand the CARs are focusing on promoting better understanding among them so as to give their multi vector foreign policy greater substance and content and have initiated important steps towards the goal.

The article is an attempt to examine and assess the effectiveness of the SCO and EEU in addressing common challenges faced by its members. Importantly how do the CARs evaluate these groupings in promoting their foreign policy goals?

Phunchok Stobdan is among the top strategic thinkers in India and has contributed immensely to the defense, security and foreign policy of India. He has a distinguished career as a professor, diplomat, author and national security expert. He has served as India's Ambassador Extraordinary and Plenipotentiary to the Republic of Kyrgyzstan. He began his career in 1989 at India's premier think-tank Institute for Defense Studies & Analyses (IDSA) under the Ministry of Defense, where he reached to the topmost position of Senior Fellow in 2005. He has completed, in all, 30 years in service in IDSA, MEA, NSCS and other bodies. He has been groomed internally at IDSA with wide exposure to policy making in the Government.

He has served at the Indian Mission in Central Asia in various capacities where he had succeeded in raising the diplomatic profile of India. He had built a body of network with the most influential political, military, cultural and intellectual circles in Eurasia that gradually paid dividend for furthering India's ties with the region.

In 2005, he served as Joint Director in National Security Council Secretariat (NSCS), Government of India, and played a critical role in expanding the scope of intelligence analysis on China and India-China border areas. Later, he also served as the Director of the Centre for Strategic and Regional Studies (CSRS) in Jammu (2006-2008) where he undertook security related projects that enormously helped the State Government and the Northern Command of the Indian Army.

In 2010, in recognition of his long achievements, dedicated and outstanding services in the field of national security, the Ministry of External Affairs picked him to be posted as India's Ambassador to the Kyrgyz Republic.

During his tenure, Ambassador Stobdan played a vital role in enhancing India's strategic presence in Central Asia. He has singlehandedly accomplished several defence related projects in Central Asia pursued under the Indo-Kyrgyz Military-Technical Cooperation that included.

Ambassador Stobdan had instituted the *First India-Central Asia Dialogue* and also authored **India's "Connect Central Asia" policy** in June 2012. He had organized the visit by President Roza Otunbayeva to address a special session of the Asian Security Conference at the Institute for Defense Studies and Analysis (IDSA), New Delhi in 2012.

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Rebooting Civilizational Connect *The Rise and fall of Buddhism in Central Asia*

Central Asia had been one of the pivot points for Indic-civilization to grow. The region finds description in the Indian ancient history as *Uttara-Kuru*. The spread of Buddhism, as an organized form of knowledge, in Asia is known to have been the result of two-way recurring historical interface between the Southward moves of nomadic tribes from steppes of Central Asia and the Northward moves of traders and merchants from India. This interplay between the two continued until the Arabs arrived in Central Asia in the mid-seventh century. Initially, Buddhism traveled along the ancient *Uttara-Paath* and alter it picked up a momentum on the Silk Route. At one point of time, the spread and diffusion of Indic culture stretched across the Eurasian world. The paper deals the process of Buddhist globalization starting from northern India to Gandhara, Central Asia and East Asia. The Sakas, who had conquered West India in the 1st century, promoted Buddhism to the areas of the Hindu Kush and Tarim Basin. In the same period, Buddhism travelled from Kashmir to Khotan-Cherchen and Kashgar via Gilgit. The Yuezhi-Kushan and later the Sogdians (Uzbek) merchants zealously promoted Indic philosophy all along trade route up to Amu-Darya, south Tarim Basin, Kucha and Turfan. By 3–4th centuries, the Tokharian people of Kucha further spread Buddhism to China proper through the Gansu corridor (Dunhuang). It was the Sogdians who first introduced Buddhism to the nomadic Mongols. From India's perspective, Buddhism making a retreat from the vast Central Asian region proved fatal for its links with the region.

Preeti D. Das: is Assistant Professor in the Centre for Russian and Central Asian Studies at Jawaharlal Nehru University, New Delhi. She is an accomplished and internationally acclaimed academician. Her expertise lies in the cultural, linguistics and literature from Russia, Central Asia and India with nearly two decades of work experience. Her current research interests include social change, culture, education, religious and cultural identity and its impact on multicultural Russian and Indian societies. She has published her work extensively in both research journals and text book(s) chapter(s). In addition, she has designed post-graduate courses in the area and has been an invited speaker from various institutions. Her current academic standing among peers is recognized as a member of editorial board(s) and reviewer in both international and national scientific journals. Her own research is also supported through supervision of M.Phil and PhD students.

Dr Das obtained has her tertiary education leading to a Masters degree in Philology and a Diploma in International Relations and External Policies of former USSR (1985 – 1991 – five year integrated course) from Simferopol State University, Simferopol, Crimea, Ukraine, a state of former USSR. And,

then later an M. Phil. /and PhD (2000) (Topic – “Motif and Structure of Russian and Asian Fairy Tales –A comparative study of Russian and Asian Tales”) from School of Languages, Literature and Cultural Studies, from Jawaharlal Nehru University, New Delhi. She also has a Diploma in International Relations and External Policies of former USSR (1990) from Simferopol, Crimea, Ukraine.

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Contribution of India to Society and Culture of Central Asian Countries

A large territory of Central Asia has been part of world routes from Western Europe to China, from India to Northern countries, from Mesopotamia to Iran and North-West, from Moscow, Russia through Khiva and Bukhara to India. Therefore, it is obvious that Central Asia has always been at a crucial juncture where the actual reflections of exchange - be it material or cultural values between West and the East took place. Hence, this was the region where ideas and civilizations grew not diminishing original culture but acquiring an altogether new light and color. To reiterate the Buddhism is believed to have reached Central Asia quite early and became powerful enough to influence the bordering countries each of them having their own unique identity. Spread of Buddhism in Central Asia significantly contributed in the overall development of it's own religious doctrine and influenced regional culture. The archeological data highlights the influence on Sogdiana of Kusana time written in local Prakrits originated from Sanskrit. Thus the Central Asia's role is unique as it played a role of mediator in connecting great civilizations.

Also the natives of Central Asia have left significant remarks on the world culture in the field of literature, culture, astronomy and science, etc. Numerous representatives, who have left Central Asia, found India as their second native land. Proximity of socio-economic conditions, political and cultural lifestyle provided a wide stimulus for close cooperation of these people. Now the focus is how much of cultural similarities have retained their significance till today. The proposed paper is an attempt to look at the influence of Indian culture on modern post-Soviet Central Asian society.

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India's Connectivity with Central Asia: Trade Relations and Energy Security

India has an ancient and historical linkage with Central Asia right back from more than 2500 years. There has been constant and regular flow of trade in goods along with exchange of ideas and cultural influences via an ancient silk route. However, as the time changed, it weakened this traditional linkage. This linkage further weakened after the birth of Pakistan, making India away from Central Asian Region.

Today, the most significant factor that obstructs new development between India and Central Asia is lack of physical connectivity. In addition, geopolitical situation in and around Afghanistan and Pakistan creates hurdles to India for smooth trading with Central Asia. However, with the help of recent developments of Chabahar and Bandar Abbas Ports in Iran, India can bypass this region to enter into Central Asian, Russian and Eastern European markets. Chabahar port may bring around 60% reduction in shipment costs and can prove 50%-time saver for Indian goods to reach Central Asia, as compared to old traditional sea rout from Suez Canal-Mediterranean Sea-Black Sea-Russia-Central Asia. This trade route has brought India little closer to Central Asia for trading goods and services. However, economic sanctions imposed by USA on Iran and Russia somehow have created hurdle for India to trade via such an extra-ordinary North-South Transport Corridor.

On the other hand, India is 3rd largest energy consumer in the world, but does not have any international oil or natural gas pipeline infrastructure. India is eager to build its infrastructure so that oil and gas can be imported in good pace with a constant and safer supply. This dream seems to come true, an old and one of the most controversial Turkmenistan-Afghanistan-Pakistan-India (TAPI) gas pipeline construction is expected to finish soon. This pipeline will supply 38 million cubic meters natural gas a day to India.

These projects will boost infrastructural development in both India as well as Central Asia. Further, both INSTC and TAPI gives a ray of hopes to enhance India's trade in Central Asian region. This paper tries to discuss India's options for energy security and trade with Central Asia.

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New Great Game in Central Asia and Implications for India

Central Asia has been cradle of civilization and the focal point of some of the mightiest empires (e.g. Mongol and Timurid) in the world. But in the nineteenth century it became the center of Great Game between the Tsarist Russian and the British Indian Empires. Coined by Captain Arthur Conolly, the British intelligence officer, to describe the struggle between the Russian and British for domination over Central Asia and Afghanistan, it was popularized by Rudyard Kipling in his novel *Kim* in 1901. With the final annexation of Central Asia to the Russian Empire in the second half of the nineteenth century the Russia threat to the British India seemed imminent, but they could not move beyond that with Afghanistan becoming a buffer. The Great Game came to formal end with the signing of the 1907 Anglo Russian Entente.

The Soviet disintegration in 1991 led to the emergence of not just five independent republics in Central Asia but a new phase of geopolitical contestation, often described as a New Cold War. The region's location bordering great powers - Russia and China – and the Af-Pak region, which became increasingly destabilized with the emergence of Taliban in 1996, the 9/11 Attacks and US War on Terror in Afghanistan, together with significant mineral resources, led to the a new competition among US, Russia and China. The emergence of China as an economic powerhouse and its desire for raw materials, markets and influence and to prevent it from coming under the influence of adversarial powers (e.g. US) or ideologies/movements (e.g. religious extremists) which may threaten its restive Uighur Xinjiang region, has been the most potent element in this contestation. Russia's ambition is to maintain its influence in what it sees as it's near abroad and area of special interest, and generally to stabilize the region to ensure peace on its southern borders. Regional powers such as India, Pakistan, Turkey and Iran have their own objectives and strategies. What adds an entirely new dimension is the fact that the five Central Asian States are not passive spectators at the mercy of these powers but active participants, arguably the biggest beneficiaries, playing their balancing acts and deft manoeuvrings to maximize their interest. Thus it is a complex interplay of different players with (sometimes) conflicting interests, nuanced strategies and an uncertain outcome. This paper seeks to analyze and understand these issues and specially asses their implications for India.

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Central Asia is heart of ‘New Great Silk Road’

Many centuries back world witnessed first major transport corridor which used to connect east and west, where Central Asia was a middle point of this important trade route with the name of Great Silk Road. Over period of time Great Silk Road has lost its significance with the emergence of sea routes where sea carriage started prevailing due to its lesser cost and many other factors, so importance of Central Asia faded from being connecting point of this trade route.

A lot happened since then, in spite of this Central Asia has not lost its important geographic location which is center of Eurasia. This fact made experts to look and consider this region again as a convenient linking point of north and south. This makes to regain its unavoidable historic significance as a transit point be it air transportation or multimodal transportation routes.

This paper will look at various transport corridors, especially at *International North South Transport Corridor (INSTC)*. After India formally joined Ashgabat agreement earlier this year, it became relevant to talk about Indian goods travelling to Central Asian markets. With initiative of ‘Make in India’ of Mr. Narendra Modi, India is becoming second ‘Workshop of the world’ after China, and by same route bringing back from Central Asia high-value and strategic minerals like uranium, titanium, copper, ferroalloys and etc. to India.

India’s current trade with Central Asia is slightly over \$1 billion. India’s share in Central Asia’s total trade is only about one percent. Only the way to improve the trade between India and Central Asia and beyond is improvement of transport connectivity.

And if consider Central Asia as middle point in connecting north and south Indian goods may travel further to Russia through Turkmenistan and Kazakhstan as alternative route of INSTC where it crosses through Azerbaijan to Russian. These and other possible hypothetical routes will be part of this paper.

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Zoroastrianism she worked at the British Museum and the School of Oriental and African Studies in London. Dr. Cama has been teaching at Lady Shri Ram College, University of Delhi, since 1983. In addition to undergraduate and postgraduate teaching, she has been a Resource Person for the Centre for Professional Development in Higher Education which organizes continuing education programmes for universities across India. A regular contributor to academic journals, she has several publications to her credit including *Threads of Continuity: Zoroastrian Life and Culture*, *Threads of Continuity: The Zoroastrian Craft of Kusti Weaving*, *Zoroastrianism and the Five Basic Human Values: Religion of the World Series*. Since 2008, she has been associated as an academic advisor for the USIEF, Fulbright Hays and the Fulbright Nehru Programmes.

Deeply interested in promoting interfaith harmony, Dr. Cama is the Zoroastrian member of the International Temple of Understanding, India Chapter. She has been involved with Zoroastrian community affairs for several decades. She has been awarded the Mancherji Edalji Joshi Memorial Trust “**Outstanding Contribution Award**” and The Federation of Zoroastrian Anjuman’s of India “**Mazda Education Foundation Award**” for services to the Zoroastrian community.

In 1999, UNESCO invited Dr. Cama to initiate a **Project on the Preservation and Promotion of Parsi Zoroastrian Culture and Heritage (Parzor)**. As Honorary Director of this Project she has been working in India and abroad to create awareness of the rich culture and heritage of this community. She has initiated the Meherjirana Library Programme at Navsari, protecting an invaluable collection of Avesta, Pahlavi, Old Persian and Old Gujarati manuscripts. The Director General of UNESCO Mr. Koichiro Matsuura inaugurated the Parzor Exhibition when UNESCO declared the 3000th Anniversary of Zoroastrian Culture, 2003-2004. This Exhibition has been displayed at UNESCO Headquarters, Paris and locations across India.

Dr. Cama has coordinated two Multinational Candidatures for the UNESCO award "Masterpieces of the Oral and Intangible Heritage of Humanity". The UNESCO award, “The Seal of Excellence”, was awarded in 2008 and 2012, to her for research and revival of authentic Parsi embroidery.

In 2016, Dr. Cama was the International Coordinator for the **Everlasting Flame International Programme** of the Ministry of Minority Affairs and the Ministry of Culture, Government of India, which brought together India, Iran, the UK, Russia, several Central Asian countries and institutions of excellence from across the world. This programme, became at New Delhi, the largest ever showcasing of Zoroastrian history and culture.

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The Dawn of History: Zoroastrianism - Ideas and Impact

The Indo-Iranian identity is a part of the human family linked by linguistic roots, history, myths and beliefs. It’s shared world view would develop later into trade and cultural links, along the Silk

Route and through maritime exploration. Geographically, the center of the then known world, socio-cultural interchanges moved across Central Asia, both Eastwards as well as West. Perhaps, however it was the joint belief in the truth of the *Eternal Essence of Nature* that is the Indo - Iranians greatest contribution to world thought. To live in harmony with the cosmos, recognizing that human kind is a fraction of a much larger existence is inherent in the philosophy of Zoroastrianism. Geography often shapes human thought and the cold Iranian plateau gave rise to the symbolism of light and fire which forms a core element in Zoroastrian philosophy. At a time of tribal violence and pastoral wanderings, the young Prophet Zarathustra created his Songs of Wisdom or *Gathas*, exploring not just the Creation but simultaneously displaying a yearning to understand the meaning of life. Joy in the wonders of creation is accompanied by a realization of the need to preserve cosmic order. Good and Evil are active forces, reflected in the metaphor of darkness and light, the clean and the polluted. This paper explores a major cultural confluence of ideas seen in the tradition of the Zoroastrian Yasna ceremony, the Vedic Yagna and their web of influence across millennia. Both ceremonies, part of the intangible heritage of humanity, go back to the foundations of human civilizations. Both are of particular relevance to our contemporary world. Man, in his short span on Earth, has, with total irresponsibility, devastated much of our Blue Planet and those beings who share it with us. Today, we need to recall the philosophic blueprint of the Zoroastrian world of *Asha*, Vedic *Rta* if we are to end the exploitation of nature and once again bring back harmony to Creation.

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India-Central Asia Relations: Issues, Challenges and Opportunities in India's Extended Neighborhood Policy

In recent years, Indian authorities have re-invented its neighborhood policy. This new idea of reaching to its extended neighbours is not only crucial to India's economic prosperity but of utmost importance to its security. As both India and Central Asia is facing a serious issues related to sustainable economic development, regional security, regional political stability, terrorism, rising extremism and expansionism by a neighbouring state. These challenges which are an imminent

threat to their socio-political and economic development can be dealt with a common roadmap if both Indian & Central Asian establishments have a complementary foreign policy with a viable economic agenda. This will enhance their say in the region since both enjoy historic relationship, people to people contact, sustainable economic infrastructure, good will among their governments and political stability.

As both India and Central Asian States are developing with a rapid pace, socio-economic and political stability is the essential ingredient to achieve the desired goals set by the governments in both India and Central Asian states. As energy and natural resource rich Central Asia can offer energy security to India, on the other hand India, being the fastest growing economy of the world can ensure sustainable growth for Central Asia with its huge market and large number of consumers. Relations between India and Central Asia are millennia old. India-Central Asia is connected through Knowledge, Religions and common ancient links which date back to thousands of years. The then Silk Route which was a vital route for inter-linking of the entire Central Asian Region with India needs a new push from the government in order to reclaim its space in the highly important region with crucial strategic importance since with advent of OBOR policy of China, which poses a real challenge to India vis a vis with Central Asian Region, India needs to revive its policy of extended neighbourhood urgently which has been idle since many decades.

Though both India and Central Asian countries face serious issues and challenges but despite of these they have huge potential & immense opportunities to grow together. If the above mentioned issues and challenges are timely addressed by the governments & policy makers of both India and Central Asia, then I am sure, that in days ahead both India & Central Asia will prosper together and emerge as superpowers not only in the region but in the entire Asia & the world.

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The Linguistic and Cultural Relations of Central and South Asian's Countries

A Linguistic Area is a well known term, representing specific type of Areal and Historical development of Languages in a definite time and space. From 11th to the 19th centuries within Transoxiana and Khurasan as well as South Asia, a Medieval Linguistic Area as a whole had developed. Socio-Cultural and Historical factors played a role in evolving language or languages within a certain space and time. During Islamic rule in these regions, Arabic and Persian (Tajik/Dari) served as vehicle of expression while Turki and Hindustani functioned as regional vernaculars of Central and South Asia. Ibn Battutah gave graphic account of life and society of Delhi Sultanate in which the intermixture of Hindu and Muslim culture is discernible. Islamic culture and literature through Arabic and Persian percolated in Central Asia and South Asia. Arabic served as religious purposes of society while Persian was used for poetic or literary activities. Local languages began to borrow from Perso-Arabic Arabo-words and Phrases along with syntax, etymology etc and this played a sufficient role in the formation of literary forms and speeches in South Asia. The impact of Bhakti and Sufi movements on the linguistic and cultural developments in Central and South Asia cannot be over sighted.

Origin and development of local Persian Literature in South Asia contributed to Persian-Indian Bilingualism as well as Multilingualism. Perso-Arabic script was adopted to write Indian languages like Kashmiri, Panjabi, Dakkhini, Balochi, Brahui, Sindhi, Sirayki, Multani and Hindawi in this can be seen through Areal and Historical perspective.

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Her academic activities include the following: participation in international conferences in India and abroad; publication of research work as single-author books, book chapters and journal articles; coordination of international conferences on Asia in general and Central Asia in particular; editing of books on Central Asia and Eurasia, Buddhism in Asia and Institute Newsletters; external reviewer

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She has participated in Executive Council meetings of international platforms like ESCAS and East Asian Association for Slavic and Eurasian Studies of ICCEES as Observer from India. In these collaborative meetings, she has shared her views on Central Asian studies in India. She has collaborated with *Abstracta Iranica* and *wikistan.eu* for international network on Central Asian studies.

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Central Asian Studies in India

Recent trends in Central Asian studies across the globe indicate that scholarship is no longer limited to the characteristics of transition. There have been fresh insights about historical time frames and interactive moments. Some of these ideas echoed in India too with growing interest in shared histories of Central Asia and South Asia. However, the ways in which the study of Central Asian studies developed in India were rather uneven. The studies that were conducted in the university setups of Mumbai, Delhi and Hyderabad were based on an understanding of Soviet projects on education, planned economy, linguistics and nationality. However, there were some interest in the Russian language as a tool for studying Russian literature and culture. In this atmosphere of language-centric Soviet studies, what was lacking was a deep sense of involvement in Central Asia as a research field. Nevertheless, there has been some historical interest in Central Asia and in this connection one is reminded of the scholars who introduced the subject as an aspect of Oriental learning-- Mansura Haidar, Surendra Gopal, Devendra Kaushik and R. Vaidyanath. This civilizational gaze has worked better for some of the Indian institutions. The Centre of Central Asian Studies was set up in 1978 by the University of Kashmir to study the “Cradle of Civilization’ stretching from China in the east to the Caspian Sea in the west and Russian Steppes in the north to Khorasan-Iran in the south. In the post-1991 period, there was an urgency to disconnect from the Slavic rubric and concentrate more and more on the non-Slavic regions of the Soviet Union. From this emerged an alternative perspective, e.g. a South Asian gaze of Central Asia, reflected in Calcutta historian Barun De’s perspective of looking north-west and exploring connected histories as Bactria and Sogdiana in ancient times, Balkh, Khorezm, Badakhshan, Mawarannnahr and Mughalistan in medieval times and as Transoxiana during Tsarist and Soviet times. De’s vision culminated in the establishment of the Maulana Abul Kalam Azad Institute of Asian Studies in Kolkata in 1993 that keenly associated itself with Central Asian regional specifics and the Eurasian neighbourhood. A handful of experts in Russian studies (like Madhavan Palat) continued to focus on the enigma of Russian imperialism while others (Hari Vasudevan and Arup Banerji) wrote about institutions and communities in Russia that had their own ethos irrespective of transition. In this new literature about Russia’s Orient, the Caucasus rarely got attention.

The value of Russian sources was not underestimated by Kolkata's leftist academic circles either. Purabi Roy, a Russia specialist and university teacher in Kolkata took the initiative of projecting the leftist alternative during the revolutionary period. Based on an Asiatic Society project, she and her team began data collection in the 1990s on unexplored Soviet documents that highlighted the contacts among Indian revolutionary groups in Asia after the Russian Revolution. The research team focussed on the emergence of the leftist alternative in South Asia in the War years and the inner strains of the leftist movement. Such documentation was a pioneering work because primary data was largely inaccessible to the foreign researchers during the Soviet period.

Juxtaposed to this source-based study was a large canvas of studies about Soviet literature, Soviet foreign relations that prospered on the foundations of the goodwill academic environment of Indo-Soviet relations. There are also a group of 'new gazers' who have focussed attention on the transitional economies of Afghanistan and Central Asia, bearing in mind India's economic support to her chaotic neighbourhood. It is this India factor that is being emphasized by the concerned Ministries in the Government of India. More than formal bilateral relations, 'Dialogues' conducted by the Ministry of External Affairs and its flagship centre, Indian Council of World Affairs (ICWA) have candidly echoed the ways in which India wishes to touch base with Central Asia and its neighborhood. The attention has now shifted to more concrete goals-strategic alliances and energy bridges. The South Asia-Central Asia regional engagement spanning from Iran in the west to Mongolia in the east is now the prime interest of the Government of India.

The cultural angle has rare publicity. Unlike the pioneering work of the Russian cultural experts in Delhi (like Rashmi Doraiswamy, Ranjana Saxena and Preeti Das), the silent library space of the Gorky Sadan and Russian Cultural Centre in Kolkata are visited by enthusiastic bookworms, who despite the odds of commercialization of Russian language, have worked within the framework of Soviet cultural studies, taking into account Soviet literary interpretations, cultural expressions like films, music and art.

So, the overall impression that one gets is that in India there is a dispersal of thoughts about Central Asia and its neighborhood. Keeping in mind evolving patterns and interest in India-Central Asia relations, Indian institutions and its researchers need to be more proactive in platform research that will widen the vistas of cooperation.

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Features of the Genre: Saqi-Nameh

The penetration of Sufi ideas into Moslem society marked substantial changes in the spiritual life of the people. It was Sufism's inalienable and intensive philosophical-mystical search that transformed Islam from a faith of obedience to God into a faith of love for the Almighty. Sufism gave birth to a space in the Persian-Tajik literature that led to qualitative changes in many genres and related forms. These Sufi literary forms are known as *Saqi-nameh* with their topic being entirely borrowed from the *Khamriyat* genre. The vocabulary, images, and motifs of *Khamriyat* are traditionally associated with Dionysian pathos of momentary delight. Most *saqi-namehs* completely deny that pathos. A motif of wine in the *saqi-nameh* receives inverted significance to line up in a different semantic row going back to the mythical-philosophical doctrine of Sufism. Thus, if an image of saqi (cupbearer) indicates a person in charge of pouring wine at a real feast, in the *saqi-nameh*, as prescribed by Sufi poetical terminology, a cupbearer personifies God or the Spiritual Guide. While a musician in the *khamriyat* is a real person whose playing of music provides a strong emotional and psychological impact on the participants of a feast, a musician in the *saqi-nameh* is an inspirer bringing the hearts of the *salikin* (travelers) to gladness by revealing Divine secrets. The important saqi-namehs were introduced by the historian of literature and the poet Abd an-Nabi Fakhr uz-Zamani Qazvini (d. after 1637.) in an anthology, the "*Tazkera-e Mai-khane*" ("Anthology of the Tavern"). This paper deals with the entire gamut of the tradition of *saqi* in Persian-Tajik literature.

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Tracing the 'Buddha Colossi' Along Silk Road

This paper is a first hand narrative of the art of 'Buddha Colossi' along the Silk Road of Asia running through Uzbekistan, Tajikistan, Kyrgyzstan, Kazakhstan and China. The colossi speak of the exalted status of Buddhism in Asia.

This trend of colossal statuary art started in Gandhara around the early centuries of our era and spread along the Central Asian Silk Road. Specimens of this art can be witnessed in our neighborhood

today in the museums of Pakistan and Afghanistan and in the caves of Samangan, Bamiyan, Kakrak and Foladi valleys where colossal Buddha images and stupas were carved in the mountains.

The two Standing Buddha colossi [now lost] and the 1000 ft Reclining Buddha [explorations ongoing] in the mountains of Bamiyan did not come up in isolation. They followed a trend of awe-inspiring ‘colossal statuary’ art that had swept the Asian Circuit of the Silk Road. Significantly the first Buddhist stupas are believed to have come up in Afghanistan at Balkh during the lifetime of the Buddha when the two traders from Bhallika [Balkh] by the name of Trapussa and Bhallika came to India for trade and met the Buddha after his Enlightenment at Bodhgaya. They were the first lay disciples of the Buddha, and are said to have built the first stupas at Balkh with hair and nail relics of the Buddha. This has been mentioned in the memoirs of the Chinese pilgrim Xuanzang who visited Afghanistan in the 7th century CE. During my own journey along this circuit I have been a witness to the numerous Buddha colossi that came up in the early centuries of our era in mountain caves and free standing shrines of Buddhist establishments in India , China and Central Asia. And this paper traces the Buddha colossi along the Asian--

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Bukhara in the Persian Literary Discourse

Poets have praised cities which have become part of literature and people tend to look at them through poetic lenses. Words Worth had captured the beauty of London in West Minster Bridge in 1802 and a little later Mirza Ghalib poeticized Banaras and Calcutta in 1828. Centuries before them, Rudaki the poet of Khorasan immortalized the city of Bukhara in his famous ode:

“The Ju-ye Muliyan we call to mind

We long for those dear friends long left behind. ”

Again, Rumi in the 13th Century looked at Bukhara as an abode where the beloved resided and in the 15th Century, Hafiz recalled Bukhara as a city of good living. Bukhara is a metaphor for love and beauty and Persian literature is full of praises for the city and her people.

Vikram Lall:

Vikram Lall CV Vikram Lall B'Arch, M.St. (Cantab) Vikram Lall is an architect, author and scholar of aesthetics, history and culture. He has lectured on architectural history, design theory and cultural studies at institutions in UK, Europe, Southeast Asia and India. His research on architectural history has been published as - Architecture of the Buddhist World- presenting a unique perspective into Buddhist heritage through the study of the manifestations of Buddhist practice and philosophy into architecture in different cultural landscapes spread across several countries. Through his interdisciplinary engagement with Indian art, he has curated programs on Indian cultural traditions across the world and has recently presented the history and theory of Indian classical music in a 26 episode television serial called Baithak telecasted on national television Doordarshan. As a practicing architect he has designed diverse projects ranging from urban planning to schools, housing, airports, commercial and office buildings. Several landmark buildings designed by him have got critical acclaim and have been published internationally, such as the Akshardham temple in Delhi and the Buddha Smriti Park in Patna.

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Architecture of the Buddhist World: Central Asia and India: *Themes and Variations*

Central Asia, located on trade routes between east and west has not only witnessed the flow of people and goods, but has also of ideas, concepts and religions. Hinduism, Jainism and Buddhism from India, Zoroastrianism and Manichaeism from Persia, Judaism and Christianity from the west and finally Islam from Arabia have interacted and influenced each other here through complex processes of assimilation and reinterpretation. Lying at cross roads of exchange it became the site of confluences, a melting pot of ideas, where local belief systems came in contact with external cosmological concepts and were redefined and manifested into their art and architecture.

From the west, the great Macedonian king, Alexander marched across the region in 3 BC and paved the way for Greek ideas to flow east. This was soon followed by the flow ideas in the opposite direction- Buddhist concepts spread rapidly westwards into Central Asia from India. Emperor Ashoka ruling in the same century from Patliputra patronised the faith and championed its spread into the region. Inscriptions found in Central Asia bear witness to its presence in lands as far as Syria and perhaps beyond. Empires that emerged later in the region patronised Buddhism with equal enthusiasm. The Yuezhi's Kushan empire rising in the Bactrian territories and northern India

in 1 CE, not only supported the faith and philosophy of Buddhism but also infused it with cultural influences that were criss-crossing across the region.

They commissioned numerous Buddhist architectural projects of *Stupa's*, *Vihara's*, and *Chaitya's*, particularly in the regions of Taxila, Peshawar and the Swat Valley that reflect the transformative vigour of creative confluences as well as architectural monumentality characteristic of the region. Once Kabul had over 40 monasteries and pilgrims travelling across the region have described with awe the Kanishka stupa at Peshawar. The presence of Buddhism was not only manifested by emperors and their desire for monumental architecture, but also by the more modest expressions of travellers, traders and pilgrims, such as by Sogdian merchants who punctuated the trade routes with stupas as stopping points along their way, or by scratching their names into rocks along the images of Buddha such as in Hunza valley. Buddhism continued to expand further from Afghanistan towards the west and north into the ancient states of Bactria, Parthia and Sogdia. Archaeological remains of Buddhist monuments in the Wakhsh valley in Tajikistan, Temrez in Uzbekistan, Chiu valley in Kyrgyzstan, Ashkabad and Merv in Turmenistan, and Kayalyk in Kazakhstan are some of sites that not only defined the ancient sacred geography of Buddhism that connected Central Asia and India, but also reveal the diversity and complexity of architectural traditions associated with Buddhism in the region.

Though there are similarities in architectural patterns of Buddhist monastic remains of *Stupa's*, *Vihara's* and *Chaitya's* between India and Central Asia, the architecture of Buddhism in Central Asia reflects processes of both adoption of vernacular building forms and the adaptation of universal notions of Buddhist architectural practices. Their spatial compositions are as much shaped by local context of the site as they are related to the universal context of ideation, devotion and ritual of the faith.

This paper explores the themes and variation of the development of architecture associated with Buddhism in the cultural context of Central Asia. Though the study of spatial planning and formal attributes of selected Buddhist monument in the region, it is intended to not only identify their distinctive features, but also understand the patterns of engagement of ideas from India and Central Asia in giving shape to the architecture of Buddhism in the region.



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