

THE LALLA ROOKH: ARRIVAL OF THE FIRST HINDUSTANI MUSLIMS TO SURINAME 1873

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BACKGROUND OF SURINAME

Suriname is located on the northeast coast of South America, and is one of the three non-Hispanic territories that make up the Guyanas. Suriname is also one of the most ethnically and culturally mixed countries in the world. In Paramaribo, the capital of this Dutch speaking nation of about 492, 000 people, and architecture explicitly reflects the country's ethnic and religious diversity. A beautiful Mughal style Mosque shares the same street with an imposing nineteenth-century wooden synagogue, several Hindu temples and the Roman Catholic cathedral, apparently the largest wooden structure in the Americas can be found in the capital as well. Suriname like Guyana are colourful mixtures of African and Asian influences.

Suriname's rich cultural mosaic is the legacy of the Dutch plantation economy, which after the abolition of slavery brought many indentured workers from British India, Indonesia, and China. They joined the descendants of African slaves, a large Jewish community, a European and Middle Eastern business and professional élite and the remnants of the indigenous Arawak and Carib peoples. Hindustani, Hakka, Mandarin, and Javanese are also spoken in Suriname. Islam, Hinduism and Christianity are part of the cultural mosaic. In Suriname the majority of the Asian immigrants settled in the fertile farming area near the coast, while the African-descended Creoles tended to move into the cities. Other black Surinamese, known as *boschnegers* (literally Bush Negroes), inhabited the remote interior where their ancestors had escaped to from the Dutch sugar plantations.

Suriname experienced political turmoil after independence from the Holland. In Suriname several coups led by strong man Desi Bouterse rocked that country's peaceful history. Remarkably, this cosmopolitan mixture held together under Dutch rule, but as independence approached, ethnically based political parties took shape, rallying supporters on racial lines. In Suriname consociational democracy have worked. The Dutch pulled out in 1975, promising continued aid, but many Surinamese were fearful of what happened in neighbouring Guyana to East Indians decided to accept the offer of Dutch citizenship. Some 40,000 migrated to Holland in the months preceding independence. Relationship was strained between Holland and Suriname during the military government's tenure in Paramaribo. The relationship was further strained when the Netherlands issued an arrest warrant for Desi Bouterse for Human Rights abuses during his military rule. Today the country is on the rebound; its economy is growing about 8% each year, and there is a continue flow of tourists from Holland and France Guyana.

BRIEF HISTORY OF ISLAM IN SURINAME

In Suriname, there are a large number of Muslims, and they constitute twenty percent of the total population of 425,000 of the country. That figure was larger before 1975, however migration to the Netherlands caused a decline among the Muslim population. The Muslims of Suriname made history in 1946 when they founded that country's first political party, the *Muslim Party*. Three distinct Muslim communities exist in Suriname today. The Javanese who came from the Indonesian Archipelago and have been living in the country for more than 50 years. Indo-Pakistanis came as indentured labour for more than 100 years ago. There is also a growing Afro-Surinamese community here. In Suriname the South Asians are Sunni Muslims of the Hanafi School (Mazhab) of taught, while the Indonesian belongs to the Shafi School.

The Africans were the first Muslims in this region. Today with the diligent efforts of scholars and researchers, the role of Muslims as an indigenous people in this part of the world are receiving serious attention. Thanks to the efforts of scholars such as Shaykh Abdullah Hakim Quick of Toronto, Dr. Sulayman Nyang of Howard University, Adib Rashad of Washington, DC, and Abdullah Bilal Omowale of Trinidad, the history of the African Muslims of the Western Hemisphere is now coming to light. Until recent years, the presence of Muslims in the Western Hemisphere during the pre-Columbian and antebellum periods was known only to the most disciplined of researchers and historians. Intellectual dishonesty and lethargy and Euro-centric conceptions of history were the primary culprits behind this conspiracy of silence that virtually erased Islam from the pages of Western formative history.

The impact of Islam on the lands of the Caribbean may have begun with West African Mandinka seafarers and adventurers landing on the tropical isles well over a century before Columbus "accidentally discovered" the New World islands. According to scholars, the Islamic practices of the "black" Carib Indians and the appearance of Indian women with face veils chronicled in the diaries of Columbus scream loudly that the Moors, so dreaded by the Spanish, had left an indelible mark before the Christianization of the West. The African Muslim presence in the region from the 16th century is well substantiated.

As the trans-Atlantic slave trade brought millions of Muslims into the Caribbean, lands such as Suriname. The "Bush Negroes" in Surinam, led by Arabi and Zam-Zam, defeated the Dutch on many occasions and were finally given a treaty and their own territory (near French Guyana), which they control until today. (5) Apart from Muslims of Indian descent in this period Muslims from Java brought by the Dutch settled in Surinam. Suriname is isolated from the Caribbean because of its geography and colonial legacy. The Javanese are an integral part of Surinamese society. All ethnic groups in Suriname have maintained their space. Culturally and geographically Suriname is isolated naturally from the Caribbean. There is also a handful of immigrants from the Middle East who came mainly from Syria, Lebanon and Palestine to Suriname.

The rebirth of Isl am- the arrived of the Hindustanis

With the coming of the Hindustanis in 1873, Islam was reintroduced in Suriname when the ship Lalla Rookh arrived with forty five Hindustani Muslims from North India . These Hindustanis Muslims were from the Urdu speaking belt but many also spoke their regional dialects like Avadhi, Brij, Bhopuri and Maithli. Around Forty Five Muslims migrated from the Indian States of Uttar Pradesh and Bihar, and were mostly from the following districts: Bareilly, Gorakhpur, Mirzapur, Lucknow, Allahbad, Jaunpur, Azamgargh, Gaya, Faizabad, and Benares. Seven Muslim died of natural causes before their five-year contract ended. In fact, six die before spending one year in Suriname. With eleven returning to India and seven dead in less than five years, roughly thirty two Muslims of the Lalla Rookh remained in Suriname. Most of the Muslims were Urdu speakers whose decedents today still speak Urdu. From the early period of indentureship, Urdu was taught at the Madarsas in Suriname. Some of the fathers of Urdu in Suriname were Hazrat Ahmad Khan, Munshi Rahman Khan, and Moulvi Shekh Ahmadali. “Some years later the descendents of the immigrants, like Sardar Karmat Ali, Kallay Khan and Abdoel Hafiez Khan and other carried out this work.” There were two Urdu magazines going back to 1938, *Hakikatul Islam and Juma Akhbar*. Urdu developed rapidly in Suriname since all of the Moulvis, Maulanas and Ustaads were literate in Urdu and because of the proliferation of Urdu publications and radio programmes. Urdu remains a functional language among Suriname’s Hindustani Muslims today.

The Muslims were about twenty percent of the population of Uttar Pradesh during the period 1873-1916 and its remains the same today. About fifty percent migrated to Karachi, Pakistan in 1947 when the sub-continent was divided between Hindus and Muslims. And even after the bloody partition when hordes of Bihari and Uttar Pradeshi Urdu speaking Muslims flocked to Karachi, the Muslims today are still twenty percent of the population due to high birth rate among them. Uttar Pradesh has a vibrant Muslim population facing many challenges such as poverty, illiteracy, diseases and religious conflicts. Many backward castes exist in Uttar Pradesh today and they have a cordial relationship with the Muslims. Lower castes Hindus and Muslims have forged a unique alliance during election time to oppose the upper caste Hindus who dominate the political landscape of the North India.

The Javanese Muslims from Indonesia began arriving in Suriname in the 1890s. The Suriname-Javanese community is *kejawen*, following the syncretic practices and beliefs of Java. In this community the *keblat* (qibla) expresses a unique diasporic experience and identity. From the Dutch East Indies (now Indonesia) villagers were recruited from Java as contract workers for the plantations in another Dutch colonial land, Suriname. Most of them were *kejawen* Muslims. *Kejawen* Islam, which was dominant in Javanese villages, is a syncretic Islam which incorporated old Javanese beliefs, including Hindu-Buddhist elements.

A LOOK AT GORAKHPUR : Uttar Pradesh* (8)

Many Muslims came from Gorakhpur to Suriname. Why? Life in Gorakhpur was no picnic, and many were willing to flee this hell. Gorakhpur was always overpopulated and plague with

diseases. In fact, Uttar Pradesh and Bihar are known as India's Poverty Belt. A large segment of the population was (is) illiterate like in most part of Uttar Pradesh. The extreme climate of Uttar Pradesh made the finest labourers for the plantations of Guyana and Suriname. They were most suitable for the three months journey by sea to the Caribbean and South America (Guyana and Suriname). They saw a window of opportunity to make a few dollars to better their lives, but many decided to remain in the colonies. The land owing *Zamindars* exploited the people, and there was no end to the vicious cycle of subjugation in Uttar Pradesh. Both Hindus and Muslims were victim of this vicious exploitation in India, and it is not surprising that they shed caste and religious hatred after leaving this dark hole of India.

Urdu is the language of the Urban Muslims of this region. It is a status symbol to speak proper Urdu. However, the middle and upper class Muslims learn Arabic and Persian. For some Muslims Arabic and Persian were taught at *Madarasa* (school) known as Madarasa Anjuman Islamia. The Board of Arabic and Persian Examinations, Allahabad administers it at Gorakhpur following the curriculum prescribed. It prepares students for the certificate course of Maulvi, Alim, Fazil (Arabic) and Munshi Kamil (Persian). In 1974, the Madaras had 182 students and 11 teachers.

MEDIEVAL PERIOD

Gorakhpur has had a long history prior to the Muslim period which started in 1192 A.D., when the entire northern India lay prostrate before Shahab-ud-din Ghori, an Afghan. At that time the Gorakhpur region (however, not then known by this name) was held by the various Rajput chiefs, for instance, the Tharus and then by the Domkatars. However, the effect of Ghori's conquest over this region was unknown. Before leaving India, Ghori visited his most trusted lieutenant, Qutub-ud-din Aibak in charge of the conquered territories. In 1193, the latter subjugated Avadh and Bihar but he appears to have nominally exercised his authority in Gorakhpur region. In 1225-26, Sultan Iltutmish and his eldest son Nasir-ud-din Mahmud marched against the recalcitrant chiefs of Bihar and Avadha.

Eventually the Muslims extended their control westwards as far as the boundary of Avadh, but Gorakhpur did not fully come under the control of the Afghans. The Rajputs chiefs were still in control. Rajput chiefs prove the absence of any controlling authority. These chiefs, however, paid some revenue in Avadh but during the disorganisation of Muhammad Tughlaq's administration they withheld the payments. Muhammad Tughluq died in 1351, and was succeeded by Feroz Shah Tughlaq. In 1353 when this sultan was marching through Avadh on an expedition to Bengal, the local Rajput chieftains led by Udai Singh offered gifts, tributes and assistance to the imperial army when it reached in the vicinity of Gorakhpur. The Sultan was so pleased at their submission that he ordered his army not to plunder any village. The animals, which had already been captured, were restored to their owners.

In 1394, Mahmud Shah Tughlaq ascended the imperial throne. He appointed Malik Sarwar Khwaja Jahan as governor of Jaunpur and the latter is said to have subjugated the region and realised tributes. Shortly after taking advantage of the weakness of his master at Delhi, Malik Sarwar declared himself independent and founded the Sharqi dynasty of Jaunpur; Gorakhpur now became part of his New Kingdom. Khwaja Jahan died in 1399 and the same year when Timur (the Central

Asian warrior) invaded India, Raja Kukoh Chand, the Kaushik Rajput raja of Dhuriapar in this district, is said to have sent an emissary to the invader. About 1400 A.D., Gorakhnath, a popular ascetic is said to have visited this region, and after him the city is believed to have derived its present name. A shrine was also built at Gorakhpur in his honour and the region came to be known as Gorakhpur.

The district remained under the sway of the Sharqi Kings of Jaunpur till about the reign of Hussain Shah Sharqi (1458-1479) and the rajas of the district seem to have acquiesced in submission to the Sharqi kings of Jaunpur, but they never paid tribute or furnished a vassal contingent. When Husain Shah Sharqi was driven out by Buhlul Lodi (1451-1488), the Sultan of Delhi, his territories were annexed to the Sultan's dominions and the district of Gorakhpur once more passed nominally into the hold of the Delhi Sultans. Buhlul Lodi does not appear to have enforced his authority on this district. Its rajas appeared to be so powerful that they had to be left in peace of by the Afghan nobles among whom this region was divided.

The Lodi dynasty came to an end with the defeat and death of Ibrahim Lodi at the battle of Panipat in 1526 and Babur, the first Mughal emperor, became monarch of the Delhi kingdom. Raja Suraj Pratap Chand, a descendent of raja Kukoh Chand of Dhuriapar is also said to have sent an envoy to Babur, the splendour of the court of the raja was such that it had remained proverbial for a long time.

Following the death of Babur in 1530 A.D., the struggle between his son, Humayun and Sher Shah Suri (1535-40) seems to have prevented either of them from undertaking conquest of Gorakhpur. In 1565, the region, however, drew attention of Akbar, when the Uzbek under their leader Khan Zaman (Ali Quli Khan) the governor of Jaunpur rose in revolt against the emperor. Khan Zaman instigated the Rajput chiefs of this district against Akbar and dissuaded them to accept his paramountacy.

In 1567, the Uzbegs raised their heads, a third time. Akbar sent an expedition under Todar Mal who after routing Khan Zaman chased Iskandar Khan, (the rebel Uzbek governor of Avadh) up to Gorakhpur from where he latter managed to escape to Bihar. Tradition is that at Gorakhpur Todar Mal received submission of the Dhuriapar raja, who had always professed allegiance to the house of Timur. The imperial army then proceeded towards the town of Gorakhpur, but on its way it encountered the Bisens of Majhauri who challenged it. At first the Bisens contemplated resistance but were eventually disillusioned and found that discretion was the better part of valour and submitted. The imperial troops then marched up to Rapti to Gorakhpur where they were offered resistance by the raja of Satasi who was defeated and later compelled to fly. A Muslim garrison was then stationed at Gorakhpur and for the first time the district became an integral part of the empire.

Gorakhpur, Basti and Deoria formed one single district of Gorakhpur up to 1865 when the present district of Basti was carved out. It was split up again in 1946 into the district of Deoria and Gorakhpur. Consequently it is not possible to state the population of the present district as it stood earlier enumerations made in the 19th century.

LANGUAGE

The languages spoken as mother tongue, in the district, in 1961 are :

<u>Language</u>	<u>Percent of persons</u>
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Hindi	93.7 percent
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Urdu	5.7 percent
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In the rural areas

Hindi	95.4 percent
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Urdu	4.3 percent
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In Urban areas

Hindi	72.6 percent
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Urdu	22.6 percent
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Language

The dialect common amongst people is known as Bhojpuri, which is directly descended from Prakrit of Magadh. It is regarded to be a sub-dialect of Bihari by some of the modern scholars. It has its variations according to locality, and the type in use in Gorakhpur is known as the northern standard of Bhojpuri or Sarwaria, which is spoken by all classes of the population. The more educated employ Khari Boli. The Tharus of the northern part of the district speak broken Bhojpuri.

Bhojpuri is the mother tongue of the majority of Hindus who migrated to Suriname, Guyana and Trinidad. Today it is very popular among Surinamese. Most urban Muslims of Uttar Pradesh speak Urdu.

Islamic Population : 1971

3,27,085

Muslim :- In 1961, there were 2,57,606 Muslim in the district, 1,33,697 men and 1,23,909 women, comprising 10.1 per cent of the total population. The census of 1971, recorded 3,27,085 Muslim with 1,70,251 males and 1,56,834 females constituting 10.7 per cent of the total population. They mostly belong to Sunni sect, only a few thousands being shias. They have numerous sub castes. The Julahas i.e. weavers are the largest in number. They mainly live in tahsils of Maharajganj and Gorakhpur, and are generally also quiet successful agriculturists. There are no further subdivisions of the Julahas, but almost all of them call themselves Momin. Closely akin to them are the Dhunias, Dhunas or Behanas that is cotton carders.

Muslim Clans/Castes

Islam has not been able to fully eradicate class and clans among India=s Muslims. The Sheikhs in the district have their subcastes of the *Qureshis, Siddiqis, Ansaris, Abbasis, Faruqis and Usmanis*. The Pathans reside chiefly in tahsils of Maharajganj and Bansgaon. *The Yusufzai, Kakar, Ghori, Dilazak, Rohilla, and Bangash* are their main subdivisions. *Bais, Panwar, Chauhan, Bisen, Chandel, Dikhit, Raghubansi and Surjbansi* Rajputs who had adopted Islam are also found in the district. Non-Islamic environmental elements have rubbed off on the Muslims of this region. The Muslims are very tolerant of Hindus and also part take in Hindi Festivals and customs.

There are also Muslim avocationists called Darzi, Nai, Churihar, Bhat, Kanjra, Dafali, Dhobi, Nat, Fakir and Qassab. The Saiyids, mostly Husaini, Rizvi, and Zaidi, reside mainly in tahsils of Bansaon and Gorakhpur. The head of one of the leading Muslim families of the district is known as Mian Saheb. He owns property, handed down from a line of devotees beginning with Roshan Ali Shah, son of Saiyid Ghulam Asraf. The later was a resident of Bokhara in Central Asia, who came to Delhi in the reign of emperor Muhammad Shah and finally settled in village Shahpur and pargana Dhuriapar. His son, Roshan Ali Shah, remained at Shahpur till late youth. He then became a Shia and left the village. They built the Imambara at Gorakhpur.

THE 44 MUSLIMS ON THE LALLA ROOKH

On 5th June of 1873 the ship Lalla Rookh arrived in Paramaribo Harbour with close to forty-five Muslims from Uttar Pradesh and Bihar. Of those forty-five, two were from Gaya, Bihar, and the rest were from Allahbad, Azamgarh, Benares, Bareilly, Fyzabad, Gorakhpur, Muzaffarpur, Mirzapur, Jaunpur, Jansi, Lucknow, and Sewree. Eleven returned to India at the end of their contract. Naturally these Uttar Pradesh Muslims especially the urban Muslims spoke Urdu, their mother tongue. Those who came with their *Ami* (mother) and *Abba* (*Father*) like the Anayatally children had a stable life, and a great deal of reinforcement of the Islamic traditions. Seven Muslim died of natural causes before their five-year contract was over. In fact, six die before spending one year in Suriname. With eleven returning to India and seven dead in less than five years, roughly 18 Muslims of the Lalla Rookh Muslims remained in Suriname.

Looking back at India prior to 1947, the majority Muslim provinces were Baluchistan, the Northwest Frontier Province, Sind, Punjab, Jammu and Kashmir, and Bengal. However, Uttar Pradesh, the highest populated district had and continues to have a considerable Muslim minority. With the division of the subcontinent in 1947, all of the Muslim dominated areas became Pakistan except Kashmir. In 1947 millions of Muslims moved to Pakistan from Uttar Pradesh. Today most of India's Muslims live in the disputed territory of Kashmir, Uttar Pradesh and Kerala. Muslim make up close to twenty percent of the population of Uttar Pradesh. Today Uttar Pradesh have a vibrant Muslim population facing many challenges such as poverty, illiteracy, diseases and religious conflicts. Many backward castes exist in UP today and have a cordial relationship with the Muslims. Lower castes Hindus and Muslims have forged a unique alliance during election time to oppose the upper caste Hindus who dominate the political landscape of the north.

Today in Suriname about 25% of the Hindustani population is Muslims. During the early period of indentureship many Muslim men bear three to four names with Mohammed being the most popular. Baksh was also a very popular name among the men which was misspelled repeatedly. Khuda was also another popular prefix, and Ally is a popular suffix. Amongst the women were a large percentage with the common suffixes *UN* or *AN* at the end of an Arabic name to make it feminine which is very common in Bihar and Uttar Pradesh. For example Nasir or Amir becomes Nasirun or Ameeran. For example some women bore the name Wazirun, Bashiran, Ameeran. Bibi, Persian for lady, was a name that many women bore as well- Bibi Jainab, Bibi Khatun, or Bibi Maryam. An interesting phenomenon is spelling of names such as Ramjan instead of Ramzan, Jainab instead Zainab or Nizamuddin instead of Nizamuddin because in parts of Uttar

Pradesh, *Zeen* is pronounced like a *Jeem*. Numerous names were misspelled, and some are beyond recognition. Muslims men normally bear three to four names, and this created massive confusion during the recording process. For example there is certainly an error in names such as *Emambaksh Hassanbaksh or Hassankhan* and this is a pattern common among the names of Muslims in Suriname.

Azamgarh

Nujeeboola (Najeebullah) Hobeeboolla (Habibullah)

Barielly

Fattayally Anayatally

Homrawo Neezamally Anayatally

Zorah Anayatally

Ahmad Anayatally

Akrum Anayatally

Abdul Anayatally

Ameen Anayatally

In the eighteenth century, the district of Bareilly (now a district of western Uttar Pradesh) was a part of the administrative division known as Rohilkhand. The tract of land forming the *subah* or province of Rohilkhand was formerly called Katehr/Katiher.[9] In the twelfth century it was ruled by different clans of Rajputs referred to by the general name of Katehriyas.[10] At the beginning of the thirteenth century, when the Delhi Sultanate was firmly established, Katehr was divided into the provinces of Sambhal and Budaun. But the thickly forested country infested with wild animals provided just the right kind of shelter for rebels. And indeed, Katehr was famous for rebellions against imperial authority. During the Sultanate rule, there were frequent rebellions in Katehr. All were ruthlessly crushed. Sultan Balban (1266-1287) ordered vast tracts of jungle to be cleared so as to make the area unsafe for the insurgents.

The slightest weakening of the central authority provoked acts of defiance from the Katehriya Rajputs. Thus the Mughals initiated the policy of allotting lands for Afghan settlements in Katiher.[11] Afghan settlements continued to be encouraged throughout the reign of Aurangzeb (1658-1707) and even after his death. These Afghans, known as the Rohilla Afghans, caused the area to be known as Rohilkhand.[12] The Mughal policy of encouraging Afghan settlements for keeping the Katehriyas in check worked only as long as the central government was strong. After Aurangzeb's death, the Afghans, having themselves become local potentates began to seize and occupy neighboring villages.

From Bareilly came the entire Anayatally family of seven. What triggered this family to leave? They knew that they were leaving the land of the Rohilla Afghans forever. Whatever happened in Bareilly was terrible enough to have made this entire family relocate. Fattayally and wife Homrawo Neezamally Anayatally migrated with their four sons Akram, Abdul, Ameen and Ahmad, and one daughter Zoorah. I created a name for Ahmad since his given name on his Immigration Certificate is beyond recognition. Mr. Anayatally was 40 and Begum (Mrs.) Anayatally was thirty-two in 1873. Little Zoorah Jaan was only three years old, and she made the journey on that ship alive. She was indeed one of the youngest Muslim on board the Lalla Rookh. Zoorah would make history in Suriname. She left a large family in Suriname. Her eldest brother was Ahmad who was sixteen years old. Abdul was seven, Akram was five, and Ameen was nine. The children were light brown in complexion according to the Dutch records.

Two of the Anayatally boys were fiesty and adventurous. They stole from the plantation and were resisted flogging; instead they opted for eight days in prison and eight guilders in fine. Akram got married to Martha Colin and they had a child. Zoorah was married to Fazeel Ali Khan, and she had a daughter Sharfan Fazeel Ali Khan. Zoorah died in 1902 of malaria. Sharfan, the daughter of Zoorah had five children. They continued to carry the traditions of Islam and raised their children as Muslims. Zoorah left a large family in Suriname after she passed away. One of Zoorah's daughters Sugrun migrated to Demerara, Guyana in 1922 with her daughter Zubieda. The father Futtayally died on the 20th of February, 1887 of fever. His wife Homrawo had another child who was born in Suriname. Mamadeus was born in August of 1880 and he died on March 4th 1930 in Paramaribo.

It was with the immigration of Daud Khan, an Afghan slave(who originally hails from Roh in Afghanistan) in the region that the Afghan Rohillas had come into prominence. His adopted son Ali Muhammad Khan succeeded in carving out an estate for himself in the district with his headquarter at Aonla. He was ultimately made the lawful governor of Kateher by the Mughal emperor, and the region was henceforth called "the land of the Ruhelas."

The news of the outbreak of the struggle of independence which started at Meerut reached Bareilly on May 14,1857. The people rose in revolt, occupied treasury and burnt the records of Kotwali,Khan Bahadur khan, the grandson of Hafiz Rahmat Khan was able to form his own government by appointing Sobha Ram Diwan, Madar Ali Khan and Niyaz Muhammed Khan generals and Hori Lal as paymaster. With the failure of this first war of the Indian independence everywhere, Bareilly too was completely subjugated by the British on 7th May 1858. Khan was sentenced to death and was hanged in the Kotwali on February 24, 1860. Many Muslims who opposed the British escaped to Guyana and Suriname to avoid persecution.

Lucknow/Fyzabad

Hoojerun Gulab Khan
Korbau Ali Khan
Runyan Bahadoor Khan
Moosan Dilawar

Dinmohamed Hoolasy

Lucknow was once the cultural capital of Muslim India. From the land of the nawabs and the heart of Urdu adaabs came three people, Hoojeerun Goolab Khan, Korbau Ali Baksh and Runyan Bahadoor Khan. They were all single. Korbau Alibaksh never made it back to India. He came single at age twenty-five, and maybe he intended to make some riches and return to Lucknow, but such was not the case. He died on December 24, 1873 in the hospital of plantation Resolutie of gangrene. Another son disappeared and never returned to Lucknow, shattering the lives of another family. If only they knew that Korbau Ali Baksh died. Ruynan Bahadoor Khan met the same faith. At age thirty-three when he arrived in Suriname he was 1.631 millimeters. He died on 15 January 1874 less than a year after arriving in the colony. Ruynan died at the plantation hospital of swamp fever.

The other Lucknavi Gul (flower), Hoojerun Goolab Khan who came to Suriname at age twenty-seven had better luck. She stood 1.623 in height when she arrived. She died on September 12th 1884, but left a daughter Sookheea. Sookheea had a son on December 12th 1878. She also had a daughter name Salima, and Salima had a son, Ashgar Ali who was born on December 17th 1917.

From the district of Fyzabad came Moosan Deelawol (Dilawar). He was thirty years old, dark brown and standing 1.661 centimeters. Dilawar came from the village of Dawoher and was sent to Plantation Resolutie, Marienburg and Alliance. He did not come with the intention of staying in the colony. When his contract was over in June of 1878 he made plans to return to Fyzabad to be reunited with his family. He arrived at the Port of Calcutta on the steamer Philosopher on the 20th of December 1878.

Mirzapur

Wazirun Mohammad Khan

Madarin Mohammad

Joomun

Kullo

Soogeea Edoos

Hooseneo Neetul

Migrating from Mirzapur were six people. Hosseneo Neetul came with his wife Soogeea Edoos and Soogeea's brother Mohammad Madarin. Their two children Kullo, age seven and Joomun, age five also accompanied them. Obviously they came to settle. There was no intention of returning to Mirzapur. Hosseneo was thirty-five and his wife Soogeea was twenty-seven. Soogeea life was shattered when her husband Hosseneo died one year later in 1874. Kullo had a mark on his left eye when he arrived in the colony at age seven. Tragedy again hit Soogeea Edoos when one of her sons, Kullo died of fever on August 24th 1881. Not surprising, Soogeea Edoos left for India on August 22nd 1884 with her son Joomun. Suriname did not bring her any luck it would seem. In order to assimilate many Muslims in the early days of indenturedship gave their children a Dutch name.

A single girl, Wazirun Mohammad Khan age twenty-four also came from Mirzapur with a sad story. She was abused in India and was left at a hospital half dead with a child. The child she came with Subadaneer died on the 7th of May 1934 in Paramaribo. Wazirun may have been a victim of religious conflict. Her daughter is would seem from looking at her records was a Hindu. Wazirun may have eloped with a Hindu, which may have led her family to abandon her. Her descendents in Suriname are mostly Hindus but a few are Muslim. It was Suriname that gave her a new lease on life. Wazirun stood at 1.475, but this petite lady renewed her contract twice. When her contract expired in 1878, she renewed it for another five years until 1883, and if that wasn't enough, she renewed it for an additional five years. Her life as an indentured labourer ended on May 5th , 1886. Wazirun worked until she was close to forty years as an indentured labourer. Wazirun left a huge family in Suriname and some are in Holland today. One of Wazirun Mohammad Khan's descendent was one of the wives of the author. She lives in Holland today.

Muzafarpur

Rujubally

Allahbad

Hossen –Bocus (Baksh)

Peerbaksh Khodabaksh

Mackdoom

Muntoorea Dussoye

Hussein Baksh

Sahebally Danoo

Muntoorea Dussoye was age twenty, standing at 1.452 millimeters when she migrated to Suriname in 1873. She left Allahbad with her two sons Mackdoom age eight and Hussein Baksh who was only three years old. In the district of Cottica she married Darmia and had a son named Madarbux.

Madbux died on December 12th 1939. She later married a Hindu and had several children in Suriname. She had a daughter Boodhea who was born in 1881. Boodhia had some sons who she gave Christian names to.

Then there was Peerbaksh Khudabaksh who came alone at age sixteen. What led this young man to Suriname? Was he fooled or was he in some serious trouble in Khujova, his village which is in Allahabad. He was strong, young and determined to work. Khudabaksh renewed his contract twice and was a free man at age 31 in 1888. There is no record of marriages and children, however one can be certain that he did get married and raised children. He was well accomplished. On the 13th of June 1889 two hectares of land at Pad Van Wanica and part of Helena Christina was given to him. He died on March 17, 1917. Khudabaksh story is bigger and hopefully it can be explored more.

Gorakhpur

Zoorab Mowlaye

Peer Khan Khoda Baksh

Meer Peerally

Kadeer Alibaksh

Moosabeb Ghoorahoo

Deenally

Golam Aly

Peerkhan Khudabaksh was twenty-two years when he migrated from Gorakhpur to Suriname. He was 1.581 centimeters and light brown complexion. In his native Gorakhpur, he was a cotton picker. Peerkhan also came with his wife, fifteen year old Moguljan Meersabib. In India Moguljan was sentenced to one year of hard labour in front of a judge in Calcutta. What could this fifteen-year-old have done to deserve this punishment? Could it be that Peerkhan took her out of misery? Maybe they eloped to Suriname. Peerkhan returned to India on board the steamship St. Kilda on October 30, 1879, and so did his wife Moguljan. She returned to India a few months earlier.

Meer Peerally was forty years old, dark brown and 1.681 centimeters from Gorakhpur. He arrived in Suriname with his female companion, Bhugoonea Hanooman who was twenty-three years old. Bhugoonea was from Azamgarh. His wife may have converted to Islam according to her immigration records. She renewed her contract for an additional five years. Both were sent to Plantation Zoelen Ben, but Meer renewed his contract twice, thus he was free at age fifty-five from Plantation Zoelen. Bhugoonea returned to India on August 22, 1883 on board the steamer Indie with her daughter Surinea, who was born in Suriname. This was not a solid marriage. Religious and age differences may have been important factors that led to this divorce. Meer died on October 17, 1900.

A few young men from Gorakhpur came to Suriname to make some fast cash. They were Mowlaye Zoorab, Deenally, and Moosabeb Ghoorahoo. Mowlaye was only eighteen, he was dark brown at 1.64 centimeters, and he was assigned to various plantations. Before his contract expired he was fired. He quickly returned to India. He returned to India on December 30, 1879 on board the steamer St. Kilda. Deenally was twenty and medium brown at 1.602 millimeters. He was assigned to Plantation Resolutie. It was not the will of Allah for him to return to India, he died of edema on September 15, 1877. Moosabeb was 22, medium brown at 1.595 centimeters. Suriname was not

for him, he missed home too much, or maybe he had enough cash that he sought. At the end of his contract he returned to India on December 20, 1878 on board the steamer *Philosopher*.

Alibaskh Kadeer was twenty and came with a woman, Jankeo Ramgolam, she was twenty-two years old, dark brown and 1.506 centimeters. She was a Hindu and two years older than he was. I guess it was love-breaking the barriers. They made survived or should one say that love sustained them both. They may have eloped. He was dark brown and 1.611 millimeters. When their contract was over they boarded the steamer *Philosopher* on December 20, 1878 for India.

Moosan Deelawar was thirty, dark brown and 1.661 millimeters. He migrated to make some riches for his family back in Fyzabad. He took this adventure to better his life in India. Dilawar was sent to Plantation *Resolutie*, *Marienburg* and *Alliance*. When his contract was over, he quickly returned to India on December 20, 1878 on board the steamer *Philosopher*. He came as a single man at age 30 he maybe have been married and had children in Dawoher, Fyzabad.

Benares

Woojeerun Kareembaksh

I wonder if Wazeerun Kareembaksh was married in Benares and ran away from home. Was she kidnapped or fooled? Anyway, she was 1.512 centimeters and dark brown, and was age 27 when she arrived in Suriname. She was assigned to Plantation *Hoogland*. After her contract was expired in 1878, she renewed it for another five-year term. Wazeerun may have married Hindu and got two children Sookhia and Gangapersad.

Sewree

Attah Yusufzool Hofsun

At age twenty Attah arrived in Suriname in 1873. He stood at 1.655 centimeters and was sent to Plantation *Alliance*. If it was Attah's intention to return to India with some riches for his family such as not the case. He arrived in Suriname on June 8, 1873 and died of dysentery on August 25, 1873. Another son was lost. It was the will of Allah who removed him from Hindustan to Suriname.

Miloodah Peerbaksh

Emambaksh Hassanbaksh

Miloodah Peerbaksh and Elahibaksh Peerbaksh were married when they migrated to Suriname. Elahibaksh was from Gaya, Bihar and Miloodah was from Jaunpur. She was twenty and he was twenty-five. Her husband for some strange reasons, after his contract was over, returned to India on the steamship *Philosopher* in 1878. Miloodah spend her days as an indenture labourer at Plantation *Resolutie*, *Marienburg* and *Alliance*. She renewed her contract twice. At age 34 in 1887 one year before her third contract was expired, she decided to return to India. In March of

1887 she left on the ship John Davie for Calcutta. Was this planned between her and Elahi, her husband? Were they reunited?

Hassan Baksh Emambasksh came from Jaunpur. He was 30 years old and stood at 1.62 millimeters when he arrived in Suriname in 1873. Immigration records have it that his wife accompanying him was Foolea Hemraj of Benares. She was a Hindu, they may have eloped because of religious conflicts since they are from different religious backgrounds. Naturally coming to Suriname was a way out for both of them. Poor Fooleea Hemraj, she did not finish her five-year contract. She died on October 6, 1876 in the hospital at Plantation Zoelen. Hassan Baskh dedicated the rest of his life to Plantation Zoelen where he renewed his contract twice. He was free from indenturedship on June 1st 1888. Five years later on May 15th 1903 he died in the Military Hospital of tuberculosis and laryngis.

Muzaffarpur

Rajabally is the only name recognizable on his Immigration Certificate. His first name can't be recognized due to damages of his Immigration Certificate. Raja was thirty and stood 1.645 centimeters. When he arrived in the colony he was sent to Plantation Resolutie, but he never finished his contract. On April 8, 1874 he died of gangrene. What a sad story.

Gaya

Khadeer Thamahmood Khan Pheer Baksh Elahi

Khadeer Thamahmood Khan was eighteen years old and stood at 1.662 in 1873 when he arrived in Suriname. He had a mark on his left ear. He worked at Plantation Vreeland, and it was there where he met Shyjadi and got married. After working for ten years at plantation Zoelen Ben, he saved enough to bring to his family in Gaya. Khadeer returned to Bihar in 1889 on board the steamer Jumna. Just imagine the storied he brought back to his family from his experiences in Suriname.

Coming from Gaya, Bihar as well was Pheer Baksh Elahi who was twenty-five years old and stood 1.66 millimeters. This young man came to seek his fortune along with his wife Miloodah Peerbaksh. She was from the district of Jaunpur and at age twenty stood at 1.377. She accompanied her husband to Suriname. Miloodah was a hard worker, and she renewed her contract twice, staying on Plantation Resolutie for fifteen years. She really was serious in making some money to bring to India. Her husband Peerbaksh did not renew his contract in 1878 when it ended. He returned to India with the steam ship Philosopher that landed at the Port of Calcutta on December 20, 1878. So why did Miloodah remained in Suriname? Was the marriage on a verge of breaking. Did they have any children? Later Miloodah decided to return to India. Urgent business must have led to Peerbaksh to return to India. These two may have indeed planned it this way because Miloodah returned to India. On March 20, 1887 on board on the John Davie Miloodah reached Calcutta where she was reunited with Baksh. Or maybe they had a talak (divorce).

Elanheebux (Elahi Baksh)

(unknown- all data)

Mucksoodin

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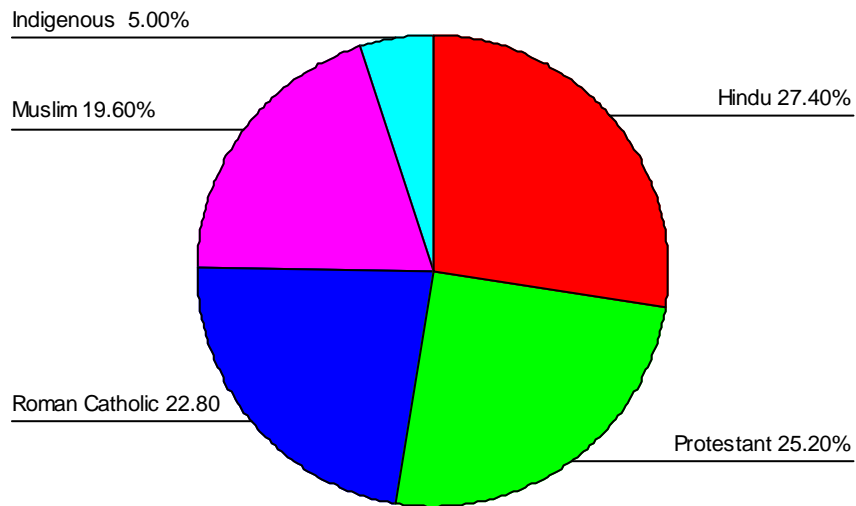


Figure 1: Map of Suriname



Source: www.graphicmaps.com

NAME	AGE	SEX	STATE OF ORIGIN
Hussein Baksh	3	M	Allahabad
Goolam Ally Chand	20	M	Gorakhpur
Elahi Baksh	UN	M	UN
Deen Mohamed Hoolasy	30	M	Lucknow
Rajab Ally	30	M	Muzaffarpur
Shahab Ally Danno	17	M	Allahabad
Najeeb Habeebullah	20	M	Azamghar
Maksood	UN	M	UN
Zoorab Mowlaye	18	M	Basti
Kadeer Ali Baksh	20	M	Gorakhpur
Khodabaksh Peer Khan	22	M	Gorakhpur
Soogeea Edoos	27	F	Mirzapur
Juman	5	M	Mirzapur
Dilawar Moosan	30	M	Fyzabad
Moosaheb Ghoorahoo	22	M	Gorakhpur
Bhugmooneea Hunooman	23	F	Azamghar
Miloodah Peer Baksh	20	F	Jhaunpur
Elahi Peerbux	25	M	Gaya
Khordear Thamahmood Khan	18	M	Gaya
Khodabux Peerbux	16	M	Allahabad
Hossen Bocus	3	M	Allahabad
Muckdoom	8	M	Allahabad
Muntoreea Dussoye	20	M	Allahabad
Meer Peerally	40	M	Gorakhpur
Wazirun Kareem Bocus	27	F	Benares
Hazarun Goolab Khan	27	F	Lucknow
Anayat Fatehally	40	M	Barielly
Homrawo Neezamally	32	F	Barielly
Wazeerrun Mohamad Khan	24	F	Mirzapur
Emam Hasjenbux	30	M	Jhaunpur
Moegul Jan Meersaheb	15	F	Azamghar
Kallu	7	M	Mirzapur
Zohorah	3	V	Barielly
Anayatally	16	M	Barielly
Akram Anayatally	5	M	Barielly
Abdul Anayatally	7	M	Barielly
Ameen Anayatally	9	M	Barielly
Mohammad Madarin	25	M	Mirzapur
Hooseneo Neetul	35	M	Mirzapur
Attah Jufozool Hosfun	20	M	Sewree
Runyan Bahadur Khan	33	M	Lucknow
Aleembocus Korbau	25	M	Lucknow
Deenally	20	M	Gorakhpur

Figure 4: This list was compiled from the database :

http://www.nationaalarchief.nl/suriname/base_hindo/introductie.html.

44 Muslims arrived in Suriname in 1873 aboard the ship, Lalla Rookh. Author's discretion was used to correct the spelling of some names what were beyond recognition.