ECONOMIC ASPECTS OF PILGRIMAGES OF THE PEOPLE OF CENTRAL ASIA (1500-1860)

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ABSTRACT

Objectives: In this section, the primary goals of the article are outlined. The focus is on identifying and understanding the key objectives that the author aims to achieve through their scientific analysis of pilgrimage travel from Central Asia to Mecca during the first half of the XVI-XIX centuries.

Methods: Here, the methods employed by the author in conducting their research are detailed. This includes a description of the sources utilized, such as writings by Central Asian authors, travelogues of foreign tourists, and information extracted from the archives of Uzbekistan, Turkey, and Russia. The methods section provides insight into the research process and the tools used to gather and analyze data.

Results: This section presents the outcomes of the scientific analysis, revealing the findings derived from the author's examination of pilgrimage travel from Central Asia to Mecca. It may include information on the economic costs associated with the journey, the factors influencing the choice of pilgrimage routes based on financial capabilities, and the role of patronage, religious, and ideological foundations in shaping these pilgrimages.

Conclusion: The conclusion section encapsulates the key takeaways from the study. It summarizes the significant findings, discusses their implications, and potentially suggests avenues for further research. This part of the article serves as a culmination of the author's analysis, offering a comprehensive understanding of the complexities involved in pilgrimage travel during the specified historical period.

Keywords: Central Asia, pilgrimage, Mecca, Medina, Taqqa, donation, pilgrimage routes, waqf properties, sheikh.

Received: 04/09/2023
Accepted: 04/12/2023
DOI: https://doi.org/10.55908/sdgs.v11i12.2522
RESUMO

Objetivos: Nesta seção, são apresentadas as principais metas do artigo. O foco está na identificação e compreensão dos principais objetivos que o autor pretende alcançar através de sua análise científica da viagem de peregrinação da Ásia Central a Meca durante a primeira metade dos séculos XVI-XIX.

Métodos: Aqui, os métodos empregados pelo autor na realização de suas pesquisas são detalhados. Isso inclui uma descrição das fontes utilizadas, como escritos de autores da Ásia Central, relatos de viagem de turistas estrangeiros e informações extraídas dos arquivos do Uzbequistão, Turquia e Rússia. A seção de métodos fornece informações sobre o processo de pesquisa e as ferramentas usadas para coletar e analisar dados.

Resultados: Esta seção apresenta os resultados da análise científica, revelando os achados derivados do exame do autor da viagem de peregrinação da Ásia Central a Meca. Pode incluir informações sobre os custos econômicos associados à viagem, os fatores que influenciam a escolha das rotas de peregrinação com base nas capacidades financeiras, e o papel do patrocínio, religiosos e ideológicos na formação dessas peregrinações.

Conclusão: A seção de conclusão encapsula os principais argumentos do estudo. Ele resume as descobertas significativas, discute suas implicações e, potencialmente, sugere caminhos para mais pesquisas. Esta parte do artigo serve como culminação da análise do autor, oferecendo uma compreensão abrangente das complexidades envolvidas nas viagens de peregrinação durante o período histórico especificado.

Palavras-chave: Ásia Central, peregrinação, Meca, Medina, Taqqa, doação, rotas de peregrinação, propriedades waqf, sheik.

1 INTRODUCTION

It is known that in the first half of the XVI-XIX centuries, the Muslims of Central Asia, in addition to the traditional route through central Iran, used the three routes that passed through the territory of the Russian Empire in the north, south through the Indian and Arabian seas, in addition to the traditional route through Iran. All these roads involved long distances. In addition to the money spent on food, clothing, and horses on a long journey, the problems faced by many pilgrims, such as passing through the customs of various countries, protecting themselves from the attacks of highwaymen and robbers, and overcoming diseases, required a lot of money. In addition, efforts were made to comply with the condition that the funds used for Hajj must be earned in an honest way. To perform Hajj according to Islamic Sharia, to have sufficient funds and financial capacity for travel expenses (as well as food, and clothing) to a Muslim person, to have repaid the debts taken from others, until he returns home, conditions such as having sufficient economic opportunities for the material needs of family members for things
such as housing, food, and clothing are set. All this shows that, unlike other Muslim countries located near Mecca and Medina, pilgrimages from Central Asia were a process that required the solution of important economic issues.

2 THEORETICAL FRAMEWORK

The issue of traveling expenses from Central Asia to Mecca was a big problem for the Muslims of the region. Therefore, in the scientific analysis of this issue, attention was initially paid to this aspect. It is known that wealthy Muslims from Central Asia who intend to perform the Hajj have allocated large sums of money from their investments, while others have accumulated funds over a long period of time. According to the work “Matlab ut-Talibin”, Khoja Fakhriddin Muhammad Islam, one of the sheikhs of Joybor, collected 7 thousand noble coins for the pilgrimage [1.94]. Most of the rulers of Central Asia took much more money abroad with them for the purpose of Hajj. In the work “History of Muqimkhani” there are evidences indicating that Abdulaziz Khan (1645-1680), one of the rulers of the Ashtarkhani dynasty, went on a pilgrimage with a similar amount of wealth in 1680-1681. His caravan was forced to pay a large customs duty (40 thousand dinars) in Arab territory. When they resisted, a conflict even occurred [2.110]. Therefore, due to the pilgrimages of the former rulers who were forced to abdicate, or the great sheikhs who often died, such large sums of money left the khanates for neighboring countries.

But this should not lead to the idea that all the pilgrims took away so much wealth with them. The servants of rich pilgrims performed the Hajj at the expense of their masters, and there were also many pilgrims who had no means of their own who traveled independently at the expense of the donations of the rich [3.143]. Some Muslims who send a trusted person to perform Hajj on their behalf also cover all the financial expenses of that representative.

In many cases, the travel expenses of the Central Asian pilgrims were covered by the big sheikhs or at the expense of waqf funds. For example, according to the work of the traveler V. V. Krestovsky in the XIX century, Sheikh Khoja Ubaydullah Ahror sent many Muslims and murids to Mecca at his own expense. It was this activity of the sheikh that caused his reputation to rise rapidly “in the regions from the Arab lands to Kashkar” [4.75].
According to the letter number 428, which is included in the “Album of Navoi” or “Majmua Murasalot”, which contains letters of the XV century, a sum of 1,000 dirhams was allocated for the pilgrimage of the dervishes, and its delivery to the hands of the pilgrims was controlled [5.30]. A trustee has been appointed to distribute the travel expenses equally among the pilgrims. It can be seen from the content of the letter to Sheikh Sufi Ali of Khurasan, quoted above from the “Album of Navoi”, that such trusted representatives did not always fulfill their duties conscientiously. It states that a dervish named Mahmud Shah, who was appointed to divide the 1,000 dirhams allocated for the pilgrimage of the dervishes, took 400 dirhams with him and asked him to send the rest through the dervish Haji Muhammad.

Also, in the Middle Ages, in Central Asian khanates, in addition to pilgrimages, waqf properties, and funds were allocated for the maintenance of the cities of Mecca and Medina, for the needs of Muslims who came to visit the Kaaba, for the mausoleum and mosque of the Prophet Muhammad, for their employees and students there, as well as for the poor population. These funds and wealth from the foundation’s properties were often brought to the destination through the intermediary of pilgrims who went on pilgrimage. During the time of Amir Temur and his successors, there were many waqf properties allocated for holy cities in Central Asia. Even if there were no relatives of deceased citizens, their property was sent to mosques, graves, or the cities of Mecca and Medina. During Shahrukh’s reign, the income from the waqf properties allocated to Mecca and Medina was regularly sent every year. According to Muhammad Talib’s work, after Abdullah Khan II became Khan, Sheikh Khoja Sa’d presented 50,000 Khansis to the Khan to bless him. However, Khan does not receive this money. Then the sheikh turns 50,000 khans into gold and donates them to the people of Mecca and Medina in the name of the khan [6.152]. According to P.P. Ivanov, the northern border of the land that Khoja Sa’d bought from Mirza Hasan Kokaldosh from the village of Mijduvan, Nasaf region, was adjacent to the Farakhabad region, which was dedicated to the cities of Mecca and Medina [7.325]. In addition, rulers, sheikhs, and other wealthy Muslims donated large sums of money to the inhabitants of holy cities to overcome a difficult situations or to win a war [8.23].
3 METHODOLOGY

In the National Archives of Uzbekistan, there are many waqfnamas written about the properties and funds allocated for the benefit of the cities of Mecca and Medina and the tomb of the Prophet Muhammad. For example, one of them is a waqfnama written in 1795 for the mausoleum of the Prophet Muhammad, confirmed by the seal of the emir of Bukhara and the seal of the judge Mirza Muhammad Amin ibn Muhammad Amin [9]. It is clear from its contents that Mullah Olimjon ibn Muhammad Sadiq from Bukhara donated 6000 gold coins minted in Bukhara (weighing 4.8 grams each) for the benefit of the Prophet’s tomb from his property and appointed a trustee - mutawalli to deliver these funds to Madinah. In addition, the foundation document of 1896 regarding the property donated by the emir of Bukhara Said Abdulahad Khan ibn Said Amir Muzaffar Khan for the tomb of the Prophet Muhammad, which is kept in this fund [9] confirmed by the emir’s own seal and the seal of Badriddin ibn Sadriddin, judge of Bukhara. It is noted that the profit from one palace owned by the emir and 74 shops located on Hafiz Kungirot Street in Bukhara was donated to the Prophet’s tomb. In the Central Archives of Uzbekistan, there are a lot of waqfnamas stating that many rulers, officials, sheikhs, mullahs, merchants donated a certain amount of money, land, shops, and bakeries for the benefit of the Prophet’s tomb in Medina. Among them, there are a lot of waqfnamas, which record properties allocated by wealthy Central Asian women for the benefit of the Prophet’s tomb. For example, the daughter of Bibi Gavhar bonu Khoji, the daughter of Muhinaoy Abdugafurboy, the daughter of Hamrooy Sharifboy, who lived in the 19th century, allocated a shop, room and land for the Prophet’s tomb, while the daughter of the caravan leader of the Holy Begum Khoji Abdurauf allocated 50 thousand coins from her own account for this purpose [10.306-311].

The delivery of funds and gifts from such waqf properties allocated for the provision of holy cities to the destination required economic costs. It is written in “Matlai Sa’dayn wa Majmai Bahrain” that Sheikh Abd al-Waqqaq Siddiqi appealed to the Timurid ruler Shahrukh demanding the income from the waqf properties allocated to the cities of Mecca and Medina. In a letter written to the Sultan of Egypt, Shah Rukh suggested that a representative from the cities of Mecca and Medina should come and collect the income from the foundation [11.194]. In one of Abdurrahman Jami’s letters to Alisher Navoi, information was given about the arrival of the staff of the Holy Rawza (mausoleum) of the Prophet Muhammad in Khurasan. The purpose of their visit was to clarify the property...
donated to the holy mausoleum, and to check whether the funds coming from the foundation account were reaching their owners. In particular, according to the source, the sheikh appointed a person named Chashman as a trustee to deliver 50,000 khans of Sa’d’s money to Mecca. In the work of A. Vamberi, it is stated that a person named Mullah Asad was sent to deliver a certain amount of money from Khwaja Buzurg to Medina [1.56-57]. Such large sums of money were usually carried secretly for security purposes. In the Ottoman state, special guards and experienced pashas were appointed to ensure the safe delivery of official pilgrimage caravans and the precious gifts they were carrying to the holy cities [12.21].

Special religious persons who often visit Central Asia from holy cities or Istanbul used to travel from city to city in order to collect donations and gifts for the tomb of Prophet Muhammad [13]. At the beginning of the 20th century, foreign Muslims often visited the house of the son of the rich merchant Orifkhoja Azizkhoja from Tashkent for this purpose. They were busy collecting donations for the Prophet’s tomb and holy shrines from the local population through the mediation of the son of the merchant Orifkhoja Azizkhoja. Therefore, the funds and gifts from the properties allocated for the cities of Mecca and Medina were delivered to the destination through the mediation of local representatives, or through the mediation of special representatives sent from the holy cities.

Among Muslims, financial sponsorship of pilgrims is considered one of the greatest “sawabs”. Sheikh Kamoliddin Husain Khorazmi (born about 1470), Ashtarkhani Abdulaziz Khan, Khiva Khans Anusha Khan (1663-1689) and Yodgor Khan (1714) who made the Hajj in 1549-1551, etc., paid all the expenses of the pilgrims who accompanied them on the Hajj journey [14.4]. Such patronage of Hajj pilgrims is not only provided by local sheikhs or rulers, large investors, but also by many foreign investors of this category. In particular, Sheikh Kamoliddin Husayn ibn Shahabuddin Khorazmi and his companions, who went on a pilgrimage to Turkey, were allocated food and necessary items loaded on 7 camels by Sultan Suleiman I (1526–1566) [15.14]. Sultan Suleiman I’s wife, Khurram Sultan, donated necessary supplies such as candles, sugar, honey, rice, and oil for the sheikh’s trip. In addition, Khan of Crimea Sahib Girey (1532-1551), Governor of Kutahiya Prince Bayazid, Farhad Pasha and Ahmad Pasha in Damascus paid their respects. In 1850/1851, Sayyid Ahmad Khoja Naqib, who traveled from Bukhara through
Iran to Mecca, was received with great respect in the court of Khan of Khiva, Muhammad Damin Khan (1845–1855) and Shah Nasiruddin Shah (1848–1896) of Iran [16.7].

At this point, it is worth mentioning that in the Middle Ages, it became a tradition that almost all official ambassadors who came to Istanbul on behalf of the Khans of Bukhara, Kokand, and Khiva to visit the Turkish sultans were covered by the sultans’ treasury. For example, in the order of Sultan Abdulhamid I dated October 23, 1786, the travel expenses of Muhammad Zakir from Bukhara, who visited the cities of Mecca and Medina, were reimbursed by the Sultan’s government for the expenses of the ambassador of Bukhara, Haji Muhammad Fazil, who was received by the Sultan in 1824, 1826 and 1827. It is stated that the funds have been allocated [17]. Also, in 1817 Bukhara ambassador Mirza Muhammad Yusuf, Kokan ambassador Haji Rozibek in 1847-1848, Kokan ambassador Haji Mir Qurban in 1851, Khiva ambassador Qutbiddin in 1841, and another Khiva ambassador Shukrullo Agha who sent to the Sultan’s palace in 1855. Travel expenses are covered in the same way [18]. There are many such examples.

Such patronage was also carried out by the Baburis. For example, at the beginning of the XVII century, Shah Salim (1605–1628) ceremonially welcomed the Sheikh Abdurahimkhoja of Joibor, who went on a trip to Mecca through India, and gave him 30,000 rupees, Nurjahanbegim, Osaf Khan and Khoja Abulhasan 10,000 rupees each, and another 10,000 in connection with the Navruz holiday. And Nurjahan Begim will donate five thousand rupees in money, one thousand rupees worth of accessories, expensive belts, daggers, and swords [19.322].

Also, the Khan of Bukhara, Imam Quli Khan (1611-1642), sent a message to the governor of Marv that he was going on a pilgrimage and ordered to prepare food and other necessary supplies for his supply [20.50]. V. A. Jukovsky based on the information provided in “Rawzat al-Safa” writes that during Imam Qulikhan’s pilgrimage through Iran, Shah Safi allocated 1000 tumans of money and 500 tumans of necessary goods and supplies for his travel expenses [21.79]. Indian ruler Shahjahan (1628–1658) sent one lakh rupees as a gift to Imam Quli Khan who went to Mecca [22.53]. But by the time he reached Mecca, the Khan had already died. In the XIX century, the Ottoman sultans in their embassy in Tehran decided to give 15 ducats to each of the Turkestan pilgrims returning from Mecca [23.28]. Such patrons also provided the pilgrims with horses. For example, in 1668, Aurangzeb, who learned about the arrival of Kashgar ruler Abdullah Khan (1638-1668) who went on a pilgrimage through India (he made the pilgrimage in
sent him necessary items such as tents, clothes, 109 horses, and several elephants. Even Aurangzeb ordered Mubariz Khan, the ruler of Kashmir, and Muhammad Amin Khan, the viceroy of Lahore, to allocate 50,000 rupees from the state treasury for Abdullah Khan [24.320]. Aurangzeb also gave him another 10 lakhs of rupees before leaving for Hajj and after his return several times in 1671 and 1673. Also, with the permission of Nadirshah, funds were allocated for the travel expenses of Balkh governor Yormuhammad, who went to Mecca, and when he returned from Hajj, he was also receiving a thousand rupees a month in India [25.261]. Among other pilgrims, Central Asians also had the opportunity to use waqf revenues and donations sent to Mecca and Medina by various Muslim rulers and large investors. For example, in 1532, 14,000 gold coins were sent from Egypt to Mecca and Medina on Eid al-Adha. Ottoman Sultan Murad IV (1623–1640) gave 10,000 gold coins to the holy cities every year during Eid al-Adha. In Istanbul alone, 3 thousand sheep were slaughtered and distributed to the poor on this day. In addition to frequently sending expensive gifts to Mecca under Akbar (1556–1605), Babur also provided charity for the poor inhabitants of the land. In the 90s of the XIX century, every year during the Hajj season, 16,000 rubles of waqf funds sent from Egypt to the Egyptian Taka in Mecca were used to distribute 2 pieces of bread and soup to the pilgrims there every morning [26.30].

Some Central Asian emigrants living abroad sometimes provided financial support for their compatriots’ pilgrimages. For example, the Central Asians, who were pilgrims in Bombay, collected 1000 rupees and escorted Kokand Khan Khudoyar Khan on his journey when he was deprived of the throne and went to Mecca [27.320]. In addition, waqf properties and donations specially allocated by Central Asian sheikhs and rulers were used to build takkas in many cities such as Mecca, Medina, Jerusalem, Istanbul, Baghdad, Cairo, Bursa, Adana, Edirne, for the accommodation of pilgrims living in them, food, used for clothing, hunting, fodder and other needs [28.11-12].

Also, the matter of making a covering for the Kaaba - kiswa, and delivering it to the destination required huge financial costs. For example, although we do not have exact information about how much money was spent to prepare and deliver the Kabaposh sent by Shahrukh to Mecca, in order to get permission to deliver it, four or five times more expensive gifts were sent to the Sultan of Egypt, it was prepared on special order in Darulibadat in the city of Yazd, and then it was first sent to Egypt. it is obvious that the great expense was behind the fact that it was brought to Mecca with the official caravan.
Transporting the sent kiswa to the destination with luxurious, ceremonial caravans, the amir al-haj carrying it, and the funds allocated for many guards also required huge expenses. According to information from the middle of the XIX century, the amount of gifts sent by the Turkish sultan to the city of Mecca with the Damascus pilgrimage caravan was 18,000 purses. Even when the kiswa is replaced with a new one every year, the gold-infused silver threads used for the verses of the Qur’an sewn into it are recycled and made into “healing” rings and sold [29].

In addition to Kiswa, other valuable gifts were also sent to the holy cities. For example, Ashtarkhani ruler Abdulaziz Khan, who made the pilgrimage in 1681, donated an expensive zina for the Kaaba. This staircase was used until 1827 when it was replaced by a new staircase imported from India. Maulawi Asafi from India brought 18 candlesticks with 5 bowls of oil made of diamond in the shape of a tree for the tomb of the Prophet Muhammad and a golden water ladder made of oj wood. 50,000 gold was spent to bring them to Mecca [30. 554-555]. There is also historical evidence that Imam Quli Khan built a bridge in Medina, and built a wooden staircase with gold and silver handles for the door of the Kaaba.

In order to prevent robbers of pilgrims from being robbed by Central Asian rulers, various economic agreements were also made in the embassies, guards were hired for certain fees [31.13-21]. During the Timurid era, it was customary for people to carry “filuri” with them in order to give it to the highwaymen in exchange for saving their property or life [32.23]. According to Seydi Ali Rais, filurium is a golden coin. We believe that these small coins, of relatively low value, were given at the request of the robbers and were considered a measure to minimize casualties during the attack. In the sources we have seen, we have not found any information about the existence of a coin bearing this name. But in Movaraouennahr and Khorasan, during the Timurid and Shaibani periods, silver coins called fulus were in circulation [33.32-36].

The issue of pilgrims passing through various state customs points also shows the economic aspects of Hajj. In particular, Sunni pilgrims from Central Asia were taxed in Iran, where the Shiite ideology prevails. Abdurauf Fitrat reported that a Bukhara pilgrim who arrived in Odessa from Istanbul was charged a customs tax at the customs of the Russian Empire [34.140]. And A. Vamberi wrote that on the Karshi-Hirot road, Jamshid rulers even collected tolls for every donkey that the pilgrims rode. Also, although there was an agreement between the Turkish sultan and the Iranian king that no tax would be
collected from the pilgrims, Iranian customs officials collected taxes from Bukhara, Khiva, Kokan, and East Turkestan pilgrims returning from Mecca. The privilege of not collecting customs duties from Haj pilgrims sometimes caused an increase of fake pilgrims at the customs offices. For example, according to A. Vamberi, more than 100 recently freed slaves pretended to be pilgrims in order to avoid paying taxes at the Kerki customs house [38.190]. When this situation was exposed, they were charged customs duty.

It is known that in Central Asia and Khorasan passengers who do not have a special protection label are charged with kharej, tamga, savgat (receiving something valuable as a gift), salomona (receiving something valuable to present when entering the presence of the ruler “salam”), pishkash, khidmatona (receiving the ruler’s reception). Taxes such as government official’s tax for entrance fees are collected. According to P.P. Ivanov, pilgrims were exempted from paying such types of taxes, and there are a lot of labels of this content dating back to the XVI and XVII centuries. Therefore, the pilgrim is exempted from such taxes only if he has a special label.

Pilgrims returning from Hajj also had a special position in social life and some economic privileges. In the Khanate of Khiva, soldiers, clerics, and pilgrims were exempted from paying the current tax. Salgit is a type of land tax. Annual land tax is paid to the state treasury in the amount of 18 tanga from every 10 tanga of land [37.250]. R. G. Mukminova also wrote about the fact that pilgrims of Mecca who have Tarkhan badges (labels) were given to exempt them from paying customs, khiroj, stamp, zakat taxes, and fulfilling the obligation of “Ulog”. The ambassadors of the rulers, their courtiers, and other state officials could seize beasts of burden from merchants on the roads for use in administrative work. For this, merchants had to fulfill a major obligation, that is, the obligation to provide cargo animals in the caravan for cargo transportation. For example, the badge (label) given to Khoja Sayfiddin and Khoja Nizamiddin, who went to Mecca, mentions that they are exempted from the same taxes and obligations, the author says [38.190]. The ruler of Balkh, Nadir Muhammed Khan, accompanied Sheikh Abdurahimkhoja on his way to Hajj, along with his servants and murids, “dedicates the customs tax that should be collected from travelers and merchants for the prayer of the khoja” [39.318]. So, sometimes the status of a single pilgrim caused many passengers in the caravan to be exempted from customs duties.
4 RESULTS AND DISCUSSION

There are aspects of Hajj trips related to trade and economic relations between the Khanate and the neighboring countries. Central Asian merchants who visited countries such as Russia, Ottoman Empire, India, and Iran often made one-way pilgrimages. Most of the Central Asians who made the pilgrimage through Russian territory were traders [40]. Also, it should not be overlooked that other categories of pilgrims who went on Hajj often joined trade caravans. In addition, in the Middle Ages, even when states had political and ideological conflicts with each other, they never abandoned trade relations due to economic interests. For example, although the Russian government sometimes prohibited Central Asian pilgrims from returning to Ottoman territory, it could not completely stop it. The main reason for this was the fact that Russian goods, which were not sold in the European markets, were popular in Central Asia, and in Russia, there was a large demand for goods and raw materials made in cities such as Bukhara, Samarkand, Kokand, Karshi, Khiva, and Tashkent. It is known that in the XVI-XIX centuries, Russian-Central Asian trade relations developed precisely at the expense of merchants from Bukhara, Khiva, and Tashkent. Due to the interest in mutual trade, the Russian government was forced to create many facilities for Central Asian merchants to promote trade between the two countries, often allowing them to trade duty-free and allow pilgrims to cross the border without obstacles [41.129].

Also, although the khanates of Iran and Central Asia are religious-ideological enemies due to the Shia-Sunni conflict, every year one or two caravans from Khiva went to Iran, and Bukhara was more active in this matter than Khiva [42.173]. Every year, 3-4 large caravans traveled from Mashhad to Bukhara. This situation ensured the continuity of Central Asian pilgrims traveling to Mecca through Iranian roads.

During the Hajj season, foreign trade relations were intensified in the countries located on the roads leading to Mecca, in the cities of Mecca and Medina. There were a lot of towns and villages on the roads that made economic profit only from the traveling pilgrims. Each house had its own guest, each shopkeeper had its own customer, says A. Vamberi, and “there is not a single town or village in Osh city, along the caravan routes to Trebizond, that did not attract travelers with some of its features” [43.200]. Every year, there is an increase in the traffic of merchant ships coming from Calcutta, Surat, and Bombay to Jeddah in May and returning in June and July. They were attended by merchants who went to Jeddah for goods such as coffee and cloth [44.18]. The merchants
of Jeddah kept these goods for 3-4 months and saw 30-40% profit during the Hajj season when the price increased. Although Hijaz is considered one of the poorest regions, it was of great economic importance only because of its holy cities. During the Hajj season, a lot of income was obtained from the sale of henna and date fruits grown here [45.14-18].

The annual flow of Hajj pilgrims played an important role in the spread of handicrafts made in the cities of Central Asia such as Bukhara, Samarkand, Khiva, Shahrisabz, Karshi, Tashkent, and Ko’kan, and vice versa, in the appearance of foreign goods in the markets of Central Asia: “... every year pilgrims go to Iran, the trading activities carried out in India, Arabia and Turkey ... deserve to be called trading activities. 50-60 pilgrims who came with me to Herat from Central Asia brought with them about 40 dozen silk scarves from Bukhara (1 dozen is equal to 12 pieces), 2 thousand pieces of knives from Namangan, 30 pieces of silk cloth, a lot of kokan hats ) and the Hakozas had brought. In his works, A. Vamberi called the pilgrims who went from Central Asia to Mecca “pilgrims” in many places. The author has used the term wrongly for them. Because Muslims who have actually performed Hajj are worthy of this name. These were pilgrims in a single caravan. Pilgrims should not be forgotten in terms of import. It can be assumed that most of the European small metal products are brought to Central Asia by them,” he said [47.297]. Pilgrims also brought from Mecca to Central Asia from purebred horses and bred them in local conditions. Even the breeds of thoroughbred horses were recorded in special books. Also, in the Middle Ages, many gifts, jewels, and jewelry decorated with precious stones were brought from Mecca and Medina to the cities of Central Asia. For example, six such rings were among the gifts brought from Mecca to Khoja Sa’d, the sheikh of Jobar [46.113].

The fact that other types of pilgrims, who are not merchants, are engaged in trade during the journey also serves to reveal the economic aspect of the pilgrimage. As mentioned above, most of those who traveled to Mecca were large merchants. But believing in the experience of such merchants, other categories of pilgrims who followed them also engaged in the trade of small items in order to cover their expenses on the way [47. 170-172]. According to A. Vamberi, the pilgrims who go on Hajj every year buy goods that are much cheaper in the market of Karshi city, but which can be exchanged for a large amount of food products on the way. From an acquaintance of A. Vamberi named Mullah Hasan, donkeys, knives, needles, thread, shishi beads, Bukhara shawls, silk imported from India are very cheap in the Karshi market, and every year pilgrims buy
a lot of these goods here, and they sell them to cover their expenses on the way. Because on the roads, it was often possible to get one needle or several glass beads for a day's bread and other goodies from the nomads. A. Vamberi himself sold amulets, rosaries, soil of holy cities, roses, etc., and covered his economic needs as a seller of Attar goods, a pilgrim, and a mullah. During the journey, he earned money for his daily needs by reciting divine prayers to other Muslims as a pilgrim.

Pilgrims going to Mecca often took large quantities of Qarshi’s famous cutlery to Iran, Turkey, and Arabia to sell at 3-4 times the price. Also, A. Vamberi writes that the Uzbeks living around the Sangsuloq cistern located in the Karshi-Kerki cistern (Kungirat and Naymans) exchange necklaces and jewelry brought by pilgrims for camel and biya milk. In fact, the pilgrims sold the small items they bought from their country in the city and village markets, where they stopped along the way and exchanged them for the most necessary food products. For example, A. Vamberi himself, when the caravan stops on the outskirts of Andhuy and pays the customs tax, goes inside the city with a few pilgrims to sell their goods [47.179]. Muhammadhakimkhan Tora also sold the small goods he took with him on his way to Hajj, Orunbur (g) wrote about turning towards the region [48.209]. Similarly, the works of Mahmudhoja Behbudi and Abdurauf Fitrat, it is written about the purchase of various goods by Central Asian pilgrims from cities such as Qarshi, Damascus, and Istanbul to sell in holy cities, Egypt, and Russia [49.140]. Therefore, pilgrims belonging to different social strata, who were not merchants, sold various goods along the way and met their economic needs, but also occupied a special place in economic and trade relations between nations.

When talking about the economic aspects of the Hajj, it is worth saying that the successful implementation of trips depends on the economic (financial) situation of the pilgrims. According to Islamic Shari’a, a Muslim must have sufficient funds and economic capacity for travel expenses (as well as food, and clothing), have paid off debts taken from others, and be financially dependent on him until he returns home. Conditions such as having sufficient economic opportunities for the material needs of family members for things such as housing, food, and clothing are set. In some sources, having a horse is also mentioned as a special condition of Hajj. Because in the Middle Ages, working animals such as horses, camels, and donkeys were considered important means of transportation for long-distance travel.
Due to the fact that Hajj journeys are very long, poor and middle-class pilgrims often have to work to earn money for their needs along the way. For example, most of the 350 poets recorded in the work “Tazkirat ush-shuaro” written in 1603-1605 went to the Baburi palace to earn money due to life difficulties in Central Asia. Most of them traveled to Mecca through India [50.466]. In scientific studies, there is much evidence that representatives of the intelligentsia who went to Mecca or returned from Central Asia were engaged in various activities in the service of Babur rulers, Ottoman sultans, or holy cities in different periods [51]. For example, Jandui Bukhari went to India and worked in Jahangir’s palace, and from there he traveled to Mecca. Haji Ahmed, the son of Haji Abdullah, the head of Sumiton madrasa in Bukhara, went on pilgrimage and lived in Madinah, where he worked as a hajib and mutawalli [52.191]. Also, many pilgrims from Central Asia served as hajiboshi, representatives, and guides showing the correct and orderly performance of pilgrimages in major cities on the pilgrimage route. Ya. L. Burkhardt, a European traveler who was in the Hijaz in 1814, wrote that there were many other Muslim representatives in Mecca, including Bukharas, and that one of these Bukharas even acted as a guide for him [51.331].

In the XIX century, Haji Ismail from Khiva lived in Istanbul for a long time and worked as a bathman, saddle maker, educator, calligraphy and chemist. Ahmad Donish, in his work “Navodirul Waqae”, tells that a Bukharian returning from Mecca through India was in the presence of the governor of Peshawar, and on his behalf he copied Ferdowsi’s “Shahnama” in six months, in exchange for “a three-clothed bed made of pure material, another expensive dress, decorated with golden water”. He said that he received “six atars, one tofang, two thousand rupees” and that he was engaged in selling “soap, perfume, rings, earrings, thread and needles” on the streets of Egypt and that he “earned ten, twenty, thirty times the profit” from this [53.282]. In the XIX century, Mulla Rustam from the village of Charbog, Kokan, went on pilgrimage without any money or food. He recited the Qur’an in the mosques of Bukhara and Karshi and earned money for charity. There were even many Central Asians who went to the cities of Mecca and Medina with the intention of performing the Hajj and settled down there doing various trades [54.9]. In the sources, it is written that there were even many poor pilgrims who begged for their needs in large cities and villages, in the markets of Mecca and Medina [51.303].
5 CONCLUSION

In short, long journeys from Central Asia to Mecca required a lot of money. On top of that, economic security is considered an important condition for going on a pilgrimage according to Sharia. Rich pilgrims spent their wealth and funds for the trip, while poor Muslims had to pay for the travel expenses through donations from others or by earning money during the trip. Also, a large number of Central Asian Muslims who performed the Hajj were large merchants operating at the international level, and they also performed the Hajj pilgrimage along with their trade. In this respect, pilgrimages have become important in the development of trade relations between the peoples of Central Asia and other peoples. Also, other categories of Hajj pilgrims often traveled as part of trade caravans, and they also engaged in the trade of small goods in order to meet their needs on the road. In a certain sense, this also served for the development of trade and economic relations between nations. Among the Muslims, giving alms to the pilgrims who went on the Hajj journey is one of the most meritorious deeds. For this reason, both local and foreign Muslim investors allocated large amounts of funds, donations, and waqf properties at their own expense for the provision of holy cities, to cover the travel expenses of pilgrims, to create takkas for them, and to provide takkas. In general, the scientific analysis of the economic aspects of the pilgrimage from Central Asia to Mecca in the first half of the 16th-19th centuries, the economic, social, and ideological processes that took place in this region, the trade and economic relations with other regions, the role of the rules of Islam in the life of Muslims, many things related to the pilgrimage, serves for a more comprehensive study of issues.
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