

Hajj Pilgrimage By The Muslims Of Central Asia In The 19th Century: Official Rules And Routes

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Abstract – The article scientifically analyzes the official rules and road routes associated with the pilgrimage of the population of Central Asia to the holy cities of Mecca and Medina in the 19th century. The diverse sources are extrapolated based on the wide range of references. Nontraditional aspects of the pilgrimage is presented.

Keywords – Colony, Semi-Colony, Muslim Population, Hajj Pilgrimage, Pilgrim, Waterborne Routes, Railway, Road Networks, Rules

I. INTRODUCTION

Since the 8th century in Central Asia, due to the decision of the Islamic religion, it was customary to perform the farzs associated with the pilgrimage to Mecca Mukarrama and Madinah Munawwara, which are considered holy cities of the Muslim population living in this region. The pilgrimage - culture, religion does not require proof of an important place in inter-communal relations. This remains a field of research that has not yet been fully and comprehensively studied in the historiography of the peoples of Central Asia, Russia, Arab countries and the whole of the East.

In particular, with the conquest of the khanates of Central Asia by the Russian Empire in the 2nd half of the 19th century and the establishment of colonial, semi-colonial procedures in the region, the conditions under which the Muslim population lives have also underwent changes. The Khanate of Kokand was incorporated into the Empire, as well as the emirate of Bukhara and khanate of Khiva, although they were independent in internal affairs, in external relations were under the influence of the control bodies of the government of the Russian Empire. The foreign policy of these khanates was in disposal of the Russian state, and they could not take an independent path. By the way, at the end of the 19th century, the Muslim population was 15 percent of the entire population living in the Russian Empire, or rather, the total number of the Muslim population was about 19 million people. According to the population census conducted in 1897 year in Central Asia, 95 percent of the population of the which stood at 10 million number was the local Muslim population and 5 percent of European origin. The peoples of the Crimean Peninsula, the North Caucasus, the Caucasus, the Volga region (Bashkir and Tatars), the Siberians, the Urals, were previously included in the Russian Empire, and the Muslim population in these regions was completing the pilgrimage –in obedience to the laws of the Empire as one of the five pillars of Islam. Documents certify that the government of the empire paid serious attention to pilgrimages and Muslim pilgrims, its policy was viewed as an important direction.

The number of pilgrims Muslims at the turn of 19-20th centuries was growing sharply among the inhabitants of Central Asia. The Empire administration launched special agencies to establish control over pilgrims. In this regard, governments such as the Imperial State Council, the Ministry of internal affairs, the Ministry of Finance recommended their programs and projects to Emperor Nicholas II. In 1903, Nicholas II issued a special order on the pilgrimage of Muslims, and in this order there were significant clauses about the Muslim pilgrims living in the territory of the Turkestan governorship-general.

In the order of the Emperor, the policy of the government in relation to Muslim pilgrims was established, which initially did not take a drastic way of resistance to fulfill the pilgrimage obligation. Muslim pilgrims could perform Hajj pilgrimage by various means of transportation and return to their backs again due to their material condition. In general, the policy pursued in this regard was of a contradictory nature and was intended not to affect the strategic policy pursued in the Russian empire over oppressed peoples.

In the last quarter of the 19th century, the people's liberation movements in the Turkestan region intensified and the mood of hostility to the Empire increased, the Muslim population was given control over the spiritual and scribes, which had a significant influence, especially among the people. In the following stages, a policy was pursued against the pilgrims openly, in some cases there were periods when they were forbidden to perform pilgrimage and visit for a certain period of time. In particular, in 1898 after the uprising of Madali Eshon (Dukchi Eshon, 1846-1898) till 1900, pilgrims could not make their way to the holy cities for two years.

On the second hand, the government of the Russian Empire was also forced to take measures to keep the pilgrims under their control, creating comfort for them. First of all, measures were taken to solve transport problems, launch a ship in the direction of Russia–Jeddah–Bombay (Mumbai), increase the number of pilgrims, provide material for pilgrims through state organizations, private companies, Muslim societies, reduce road costs. The Russian office in Jeddah has been given practical instructions on creating conditions for pilgrims, ensuring that they are able to reach Mecca in safety and then return to Mecca. From the press bodies published in European and local languages: newspapers such as “Turkestansky Golos”(Andijan), “Zakaspiyskoe obozrenie” (Ashgabat); “Kavkaz i Srednyaya Aziya” (Baku); “Okraina” (Samarkand); “Sredneaziatsky vestnik” (Tashkent); “Srednyaya Aziya” (Tashkent); “Khurshid”, “Samarkand”, “Sadoi Turkistan”, “Sadoi Fergana” and in the magazines “Oina” (Samarkand) pilgrims, pilgrims and their memories began to be printed on a large scale. For example, the “Okraina” newspaper, published in the city of Samarkand in 1890-1898, published information about the holy pilgrimage on the occupied roads of Muslim pilgrims from Turkestan.

At the end of the 19th – beginning of the 20th century, the free movement of Muslim pilgrims was prohibited, and the departure to visit them was made under the control of the colonial administration, with a strict schedule and permission, fully formalized. Nevertheless, the number of those wishing to go on pilgrimage among the Muslims of Turkestan did not decrease. Those who wanted to perform khaj appealed to the government with their non-stop applications. Бу эса Туркистон генерал-губернаторлиги вилоятларидан зиёратчилар сони ошишига сабаб бўлди. The pilgrimage was carried out by means of waterways and railway vehicles. For the Russian Empire, for this purpose, there were three Route routes: the north, the Transcaucasia and the south, the presence of such Route routes is noted in the literature. At the beginning of the 20th century, with the construction of the Caspian Sea Railway, it was possible to connect the cities of the Caspian Sea with the city of Tashkent. This caused an increase in the number of pilgrims originating from the regions of the Turkestan governorate.

Northern direction: was connecting Central Asia – Caucasus - Krasnovodsk –Baku from the Black Sea through the ports of Batumi and Poti.

Southern Marshal: starting from the city of Samarkand, he passed through the cities of Afghanistan through the Mazari Sharif, Kabul – Khyber pass – Peshawar – Bombay (Mumbai) – Jeddah and Hejaz. The road to this drought was dangerous. In every post on the road, the pilgrims paying duties, they would pass the road mainly on camels and horses, from some places they would pass on foot.

The Russian consul in Jeddah received an info on the large amount of duties taken from the Afghan Muslim pilgrims, in some cases, was associated with the fact that they confiscated their property, their seizure as prisoners, and even the untimely death of many pilgrims deprived of their money and property being in captivity. According to some reports, in 1896, the number of people who performed Mecca and Medina pilgrimage through Afghanistan and British India amounted to 1370 people .

Due to the fact that almost no medical services were provided for pilgrims, among them there were such illnesses such as diphtheria, colds, plague, anthrax. In some years, from 20 to 50 percent of pilgrims could not perform Hajj rituals, or from various diseases on their return to their homeland. They had died on the way from illnesses. In 1896-1897, the number of pilgrims was sharply reduced due to the widespread spread of infectious diseases in the southern regions of the Empire. In such ports of Russia as Batumi, Feodosia, Baku, Krasnovodsk, medical control wards were established for pilgrims, but these medical examination wards were not able to provide modern medical services.

The pilgrims had to undergo a city doctor's examination before they could board on steamers. The steamer also provided medical services to the pilgrims. From the passage of medical control, those refusing the medical checks were arrested or fined in the amount of 3000 rubles. No matter what obstacles were put, the number of pilgrims increased from year to year. In 1886, when a total of 274 people from the regions of the Turkestan governorship went on pilgrimage, 10 years later (1896 years) their number increased by 2 times. During the mentioned years, 235 Muslim pilgrims from the emirate of Bukhara, 17 Muslim pilgrims from khanate of Khiva visited Mecca and Medina. Since the end of the 19th century, the pilgrimage was carried out with official permission to go to the pilgrimage, every pilgrim who left the country had to get a foreign passport. In order to obtain a foreign passport, the future pilgrims had to present their documents to the police station, taking them to the ward, confirming that there were no obstacles on the way. Coincidentally, the pilgrims, who left without a foreign passport, were obliged to stop at the ports of Odessa and Sevastopol and wait for themselves to be allowed to continue on their way by Telegram.

For those who set out on the Southern route, this situation almost did not cause difficulties. Therefore, the pilgrims, who voluntarily set out, basically set out on a journey through this route. With the order of the governor of Turkestan general – 23 January in 1901, the pilgrims who received a foreign passport would write a letter of explanation, which guarantees to pass through the ports of Feodosia and Batumi and promise to return on a pilgrimage. Their trip had to go through Hejaz.

Nevertheless, the pilgrims often climbed into the English Gunpowder, who traveled in the direction of Jeddah-Bombay, when they completed the pilgrimage carriages and returned back. Firstly, the road was safe, and secondly, it was cheap for pilgrims. The pilgrims, who had returned by the South Road, would ask for documents, and they would wait for the return of the seals for a long time. According to the data, those who returned as pilgrims in the direction of Jeddah – Bombay made up 7 thousand to 4 thousand in one year.

According to the press materials of that period most of the pilgrims were from Bukhara and Fergana, in 1913 they paid 42.000.000 rubles to the Imperial Treasury in order to go to Mecca. Russian Muslim pilgrims received funds in the amount of 300 rubles (more than 450 US dollars) from each of them, falling into the treasury of Saudi Arabia. In the Russian Empire, the value of money was high, and in the Eastern countries the Russian ruble was in the place of the currency in 1910-1913 years. Such evidence is also confirmed by Dukchi-Eshon in his inquiry materials. Steamers, which left Bombay for Jeddah, took away pilgrims at high-low prices, fees, depending on their convenience and modernity.

II. RESULTS

Among the pilgrims there were women, albeit in a small number. The total number of those who went on pilgrimage from the emirate of Bukhara in 1897 amounted to 175 people, of which 10 were women. In 1903, 15 of the pilgrims returning from Krasnavodsk were women.

III. CONCLUSION

In short, the government of the Russian Empire was attentive to the issue of Muslim pilgrims and kept under its control the ways and networks of visits. The return of pilgrims to their homes after completing the hajj pilgrimage was also under strict control. The attitude of the imperial government to Muslim pilgrims sometimes led to a drastic change, while softening or getting tougher, in a tidal way. The Tsarist Russia was forced to reckon with the customs of Islam, the local population. It was also observed that the authorities of the Empire were obliged to create conditions for the pilgrims so that they could not fall under the influence of countries with a hostile mood to the Russian government.

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