

KARL K. BARBIR

OTTOMAN RULE IN DAMASCUS, 1708

Princeton-New Jersey, 1980, s. 167-177.

THE PILGRIMAGE

... The merchants carried goods of every description: food to supplement the meagre fare which the *Hajj* commissariat [that is, the purse commissioner] provided for the pilgrims; clothes and weapons in case any pilgrim should desire to increase his stock during the journey; and large quantities of cloth and silk, brass and copper-ware to sell to the Beduin encountered *en route*. The clothing merchants generally did not go all the way to Mecca with the caravan, finding it more profitable to wait at Tebuk or some other *Hajj* station and trade there until the *Hajjis* returned northwards.¹⁶⁸

Once into the Hijāz, the pilgrimage commander also assured that the enormous quantities of provisions imported from Egypt through Jidda for sale to the pilgrims were transported by the Banī Ḥarb tribe to Mecca. In return, members of the tribe received cash grants from the purse commissioner.¹⁶⁹ Finally, the pilgrimage commander engaged in commerce of his own. For example, in 1737, Süleyman Paşa (al-'Azım) imported nearly 20,000 *kuruş* worth of expensive silks and cloth from Egypt well in advance of the pilgrimage. Süleyman, while in Mecca with the previous pilgrimage, had advanced his agent in Jidda, 'Abd al-Qādir ibn Amīr al-Ḥalabī, 19,479.5 *kuruş* to cover the purchases. Two months later, after Süleyman had left Mecca, three bundles of cloth and three bundles of large boxes were delivered to the Jidda agent at a cost of 19,455.25 *kuruş*. Süleyman was to receive the goods and the 24.25 *kuruş* surplus on the next pilgrimage.¹⁷⁰ Such were the economic opportunities that the pilgrimage offered the governor and everyone else concerned.

It was to the pilgrimage commander's advantage—not only professionally but personally—to secure the lives and property of those involved in the pilgrimage. We shall now turn to the measures adopted by the Ottoman state to protect the

¹⁶⁸ Harris, *The Syrian Desert*, pp. 232-233.

¹⁶⁹ Uzunçarşılı, *Mekke*, p. 59.

¹⁷⁰ TKS-D. 9512, register dated 20 Safer 1150 (19 June 1737), money advanced by Süleyman Paşa in middle Zilhicce 1149 (12-21 April 1737).

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THE CERDE

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THE *Cerde* AND PILGRIMAGE SECURITY

In addition to the caravan escort and fortress network, there were two other security measures that the Ottoman state employed to protect the pilgrimage: settlement of tribes in key areas and dispatch of a relief force to meet the returning caravan roughly at the midpoint between Damascus and Mecca. Having considered the Ottoman state's attempts to contain the tribes in the vicinity of Damascus, it is appropriate at this point to consider the tribal role in defense of the pilgrimage.

It was the established policy of the Ottoman state in the Syrian provinces, as elsewhere, to attempt to settle nomadic tribes in strategic areas, and particularly along vital roads. Not only would the tribes provide security to travelers and pilgrims, they would also encourage villagers to remain and work the land, thus stimulating the local economy and generating tax revenues. Furthermore, the state hoped that the tribes themselves would abandon their transhumant life and become villagers themselves. Alois Musil, the Czech anthropologist and topographer who studied beduin tribes in the Arabian desert during the early twentieth century, sums up this pattern of settlement as follows:

On the edge of the desert a constant increase or decrease of the population can be observed. If the government guarantees complete security of life and property to the inhabitants of the towns and villages, the herdsmen of goats and sheep are transformed into active farmers; on all sides they build cottages, hamlets come into existence, and the [migratory tribes] and [goat and sheepherders] become peaceful settlers. They entrust their goats and sheep to the care of various desert clans of Bedouins, who do not go back to the open desert but remain on the border between villages and

MEADRE TAYINLANDIKTAN
SONRA GELEN BAKIMAN

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