

# The Use Of Travel Permits By Central Asian Pilgrims In The XV-Xix Centuries

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## Abstract:

This article discusses the use of travel permits by Central Asian pilgrims in the XV and XIX centuries. Therefore, in order to cope with natural disasters, they set out on a journey with a large number of passengers, experienced guides, doctors, strong guards, water and food supply. But in addition to such natural difficulties on the roads, there were many other obstacles related to the human factor that would hinder free movement.

**Keywords:** permission, ticket, passport, Central Asia, passengers, cope, guides, doctors, strong guards, water.

## Introduction

It is known that in the XV-XIX centuries, Central Asian Muslims made a very long journey to Mecca in three directions: through the North-Russian Empire, through the Central-Iranian territory and through the South-India and the Arabian Sea. During the long pilgrimages, pilgrims inevitably faced natural disasters such as severe weather conditions in different geographical regions, extreme heat, extreme cold, drought, famine, various diseases, and typhoons. Therefore, in order to cope with natural disasters, they set out on a journey with a large number of passengers, experienced guides, doctors, strong guards, water and food supplies. But in addition to such natural difficulties on the roads, there were many other obstacles related to the human factor that would hinder free movement. In particular, passengers were detained for a long time at the borders of different states, were not allowed to travel on the territory of other states, were attacked by gangs. To overcome such obstacles, many travelers tried to obtain special documents. Although they are called by different names in different countries, such as *passports, permits, travel orders, tazkira* (in Arabic, means to mention, to mention, to inform, to inform, to memorize. The genre of works about the life, work, activities of mystical sheikhs and poets who worked in the East, including in Central Asia in the fields of literature,

*history, mysticism, art. It mainly describes the name, whereabouts, status of the poet or sheikh, the place of burial if he died (samples from his works). During our research, it was found out that the sheikhs with high political and economic status in the society confirmed the identity of the travelers who went on a long journey and wrote a letter with the same name.) tickets*, used for the same purpose, i.e. to ensure the safe movement of passengers on the journey. In this article, to which category of persons are these documents issued? by whom? what did their content reflect? how important were they to the success of the trips? questions such as that.

## The main findings and results

Use of permits on roads from Central Asia to Mecca: The Arab traveler Ibn Battuta covered about 120,000 km in 1325-1353 in North and West Africa, Arabia, India, Spain, Turkey, Iran, Central Asia, China, and eastern Europe. writes that he used such documents many times during his 28-year journey on the road [1.329;348;379;389]. For example, on his way to Muhammad Uzbekkhan, he wrote a special letter from the Emir of the Crimea, Tuluk Timur, to the Emir of Azak (Azov), Muhammadkhoja al-Khwarizmi, and on his way to Termez, he wrote a letter from Khan Khalil to Aloulmulk Khudovandzoda, a deputy in Almalyk, in Parwan, Amir Buruntoy wrote him a letter

to his deputy in the Treasury to ensure his safety.

Although the content of such documents is almost the same in the Middle Ages, in different regions under different names, for example, in the Russian Empire as a *pass*, *permit*, *letter*, *passport*, in the Ottomans, Iran, in Central Asia, a *letter*, *massage*, *epistle*, *tazkira*, *travel order* indicates that. Issues such as the procedure for owning them, who gave them to them, what categories of people were given it, and how much they contributed to safety and travel success have not yet been fully resolved in the research. By studying the history of these issues, it will be possible to determine the direction of the pilgrimage, to deepen diplomatic relations, the relationship of tolerance between peoples.

The history of the use of the *tazkira*, traffic order of the peoples of Central Asia is older than the history of travel with a foreign passport. In the course of our research, documents from the XVIII century about pilgrims who received foreign passports in Russia were revealed. Therefore, it is permissible to dwell on the *tazkira*, *the command of the road* (A travel order is a special official document issued in the Middle Ages by rulers or governors stating the name and identity of a traveler who has been granted permission to travel and to ensure his safety) which is more ancient at first. In the Middle Ages, mystics in Central Asia had to obtain permission from their *pir* (sheikh) and the ruler of the state. According to Muhammad Yusuf Bayani, in the Khiva khanate, pilgrims also had to obtain the permission of the ruler. In 1305 AH, Isa Tura'i ibn Rahimqulikhan received permission from the khan to go on a pilgrimage. When he returned from Hajj, he was in the presence of his ruler. This is confirmed by the information in the work of Husayn as-Sarakhsi (XVI century) about the permission of the emirs of Ubaydullohon that the Karacha Hajj asked permission from the Islamic Hajj for Hajj. H. Algar also gives evidence that Hodja Ahror provided the pilgrims who set out for Mecca with similar notes and letters of recommendation [2.243;41;30]. So, such documents were

issued by rulers and sheikhs with high religious and political status.

In a letter to Alisher Navoi in about 1472, Abdurahman Jami wrote that a person named Haji Jamaliddin Atoullah had the opportunity to travel to the Hijaz and asked him to help the ruler to get the "nishoni roh" for the journey. Another letter from Abdurahman Jami to Alisher Navoi states that a person named Sayyid Muhammad Majzub must get permission from the sheikh to go on Hajj as part of a caravan with Abdurahman Jami [3.72;110]. According to Makarim ul-Akhlaq, on June 2, 1500, after repeated requests to the ruler of Khorasan, Hussein Boykaro, Alisher Navoi was allowed to go on a pilgrimage and was issued a "travel decree" written by the sultan.

This document, presented to Alisher Navoi, was analyzed and conditionally divided into two parts. In the first part, officials and civilians of the countries on the pilgrimage were instructed to pay tribute to Alisher Navoi, ensure his safety and arrange for him to pass through dangerous areas under the control of guards. The second part of the document can be seen as an order of Hussein Boykaro, which is binding on the officials of the provinces under his control and all sections of the population. The judge confirmed the authenticity of the document with his seal, emphasizing that the requirements in it must be unconditionally complied with [4.88].

In his work, the historian B.A. Akhmedov tells about the pilgrimage of Imamquli Kushbegi in 1695-1696 with the permission of the ruler of Balkh Ashtarkhani Subkhanqulikhan [5.96]. In the work "Shajarai Khorezmshahi" it is written that in the Khiva khanate, pilgrims must get the permission of the ruler, and in 1305 AH Isa Turai ibn Rahimqulikhan returned to Mecca with the permission of the khan for pilgrimage. The XIX century "Muntahab at-Tavorikh" confirms that obtaining such permits from rulers continued in later times. It is written that in the XIX century, Tora Khoja Naqib went on Hajj with a similar document from the Emir of Bukhara Nasrullokh [6.110-111]. Turkish Admiral

Seydi Ali Rais wrote in his travelogue that he continued his journey in Badakhshan with special letters from the governor of the region, Sulaymanshah, addressed to his brother-in-law Jahangir Alikhan, the governor of Khatlon, and in Khorezm to the Mangit mirzas in Dashti Kipchak. He writes that *“in Dashti Kipchak, all passengers wore fur coats, because the Mangits suspected that those who wore different clothes were Russians”* [7.105]. This means that the pilgrims had to take additional security measures, despite the remarks made by the rulers.

Sources say that documents such as permits, tazkira, and labels were used on the internal roads of Central Asia for security purposes. For example, A. Jenkinson wrote that he continued his journey to Bukhara with a protection certificate issued by the khan of Khiva Haji Muhammadkhan (1567-1602) [8.29]. The information provided in the *“Anjum at-Tavorikh”* also confirms that the khanate's border customs checked whether the passengers had a travel permit [9.160]. In the work, it is said that the Afghan Emir, Dost Muhammad Khan, who came to Bukhara after leaving power, was refused permission to go to Mecca from Amir Nasrullah and did not receive a permit. However, he encounters opposition from government officials when he travels to Karshi to leave the country without permission. Such letters, in today's context, can be said to have served as a state visa, which in a sense gives the right to enter or leave a state or province and to travel safely. For example, A. Vamberi was stopped by Emirati border guards at the Kerki frontier fortress in the summer of 1863, along with several Muslims who were on a pilgrimage from Karshi [10.173]. He will then be able to cross the border with permission to prove that he is a Turkish dervish. It should be noted that in Central Asia, in order to enter from one khanate to another, a permit is required, writes A. Vamberi. In the play, the passage from Khiva to Bukhara via Khanka is allowed in the Amudarya with an official document called a special honeycomb, which is taken from the khan himself for a fee, it is stated that all 24 pilgrims from

Kashgar together received one permit from the khan, and that the author himself had a separate petek. It contains such sentences: *“The border guard and the tax collector will be instructed that Haji Mullah Abdurashid efendi has been given permission. Let no one harm him”* [11.123].

There is ample evidence that Central Asian pilgrims should also seek permission from the sheikhs they consider to be their pir before the trip. For example, in *“Rashah al-Aynil al-Hayat”*, it is written that Mawlana Otrari traveled to Mecca with the permission of his priest Hodja Ubaydullah Ahror and performed Hajj [12.457]. *“Matlab ut-Talibin”* states that in the XVI century, Sheikh Khoja Fakhriddin Muhammad asked the emirs of Abdullah for permission to go on the Karachabi pilgrimage, but he was not allowed to do so. Another incident in the language of Haji Amin states that the narrator's father twice asked Sheikh Tajiddin Hasan Khoja for permission to make the pilgrimage, but he refused, and the third time he managed to make the trip to Mecca with the permission of the sheikh [13.102;290]. According to Rashahotu Aynil Hayot [14.110], Sheikh Sa'di Pirmasi traveled to Mecca despite the objections of his murshid Bahauddin Naqshband. Bahauddin Naqshband was offended by this, and when he returned from Hajj, *“he became a murid to another sheikh, Sheikh Muhammad Hallaj”*. Historian H. Turaev's research shows that pilgrims were afraid of various difficulties on the way to travel without the sheikh's permission, but the fact that the names of sheikhs were known in other countries often allowed pilgrims to move safely. For example, due to the fact that the name of Khoja Islam is well-known in all Muslim countries, Mawlana Abdul Wahid Qashqari easily escaped from the artificial barriers created by local officials in Damascus and Turfan during his pilgrimage [15.48-49].

According to A. Vamberi's travelogue, the author received a recommendation from a person named Rahmatbi to travel from Bukhara to Samarkand as a pilgrim [16.153]. Thus, historical sources confirm that the documents allowing safe movement

on the road were obtained not only from rulers and sheikhs, but also from other categories of rich, influential people known in a particular area. That is, in addition to official permits on the roads, unofficial letters and notes also served for security.

Permits have also been issued to pilgrims to travel on Iranian territory. In the notes of the Russian ambassador to Iran F. Benevini, who visited Iran in 1721, it is said that the pilgrims from Bukhara, Khiva, who had a recommendation of the khan, should be respected by the Iranian government [17.122]. In the XIX century, when Muhammadhakim Khan Tora returned from Hajj, he wrote a letter from King Muhammadsalih, the governor of Damascus, to King Hasan of Baghdad, and from King Hasan of Georgia to Khusravkhan, the governor of Sanandaj (the center of the Kurdistan region) [18.535;586;590]. N.Allaeva's research also provides some information to confirm this [19.68-69]. Thus, in the XVI and XIX centuries, permits issued by both local and foreign rulers ensured the safety of pilgrims, and even when Central Asian and Iranian rulers became increasingly hostile to the Shia-Sunni conflict, special recommendations from rulers or sheikhs allowed them to move safely.

On March 13, 1844, Said Khalilkhoja, the ambassador of Bukhara returning from Iran, was accompanied by ten or fifteen pilgrims from Bukhara. Their caravan also included the ambassador of the King of Iran Muhammad Shah (The ambassador's name is still unknown to the general scientific community, but foreign researchers such as Satori Kimura and Karolina Niknafs point to his name as Abbas Qulikhan) , who was sent to the Emir of Bukhara Nasrullah. In the memoirs of this ambassador, it is written: *"We handed over the letters of Mr. Osaf ud-Davla (Governor-General of Khorasan Province) to Nafasbek and Turobbek Taka, the elders of the Turkmen tribes in Sarakhs, asking us to leave the region with honor and respect. They swam freely through the gushing water and went to find the letter to its owners. The next day, as the sun was setting, both elders*

*arrived, not indifferent to their work"*. It appears that pilgrims often preferred to join caravans of ambassadors and dignitaries with tazkira or official letters for security reasons.

Even if the major Central Asian sheikhs wrote tazkira, letters to local Muslims for the pilgrimage, they themselves were often provided with such a document by Muslim rulers. According to Matlab ut-Talibin, King Salim (1605-1628), a Baburi ruler who learned of Abdurahimhoja's plan to go on a pilgrimage through India in the 17th century from the sheikhs of Joybar, sent a letter to him: *"We look forward to your visit to Bethlehem with honor and dignity, knowing that your visit is a divine gift!"* [20.214]. In the XVI century, Turkish Admiral Ceydi Ali Raic wrote in his diary that in Radanpur he had received a special letter from the Rajput elders asking his relatives not to harm him, and that he had survived the threat of Rajput bandits near Parkar [21.60]. Thus, it can be concluded that the letters were given to Muslims not only by Muslim rulers or individuals, but also by representatives of other religions.

In the Middle Ages, the Ottoman Empire also introduced a special official permit for Central Asian pilgrims, known as the *"road order"*. Researcher S.Farakhi writes that they were copied and officially registered in the Sultan's office [22.128]. Although the structure of such documents differs slightly from each other, they are written for the same purpose. They mention the name of the pilgrim, from which Central Asian city he came or returned from a pilgrimage to Mecca, travel expenses, a certain amount of money, and the sultan's orders from his judges, provincial governors and other government officials to ensure the pilgrim's smooth movement. For example, in 1571-1572, the ambassador of Tashkent in Istanbul was ordered to allocate a seat in the middle of the caravan, in the most peaceful and convenient place [23]. S.Farakhi's work states that in 1567-1568 and 1583 a number of Central Asian sheikhs, who were given such a document by the Turkish authorities, traveled to Mecca [24.141]. One of them, the sheikh, who came with his family (wife)

and 60 dervishes, was told by regional officials to provide him with food, camels and not to pay customs duties. However, the analysis of the data shows that not everyone has such an official **“road order”**, and only famous Central Asian sheikhs, people belonging to the rulers, official ambassadors have received such an honor.

One can also read from Muhammadhakimkhan Tora that the tazkirs were given by celebrities to drive on relatively safer roads even in times of political turmoil. In particular, he asked the governor of Sinab (Northern Turkey, a town on the Cape of Injeburun), Hoja Hasan Pasha, who had visited Anapa, to write a tazkira letter. Hoja Hasan Pasha said that the situation in Istanbul at that time was very dangerous (At this time, the soldiers of the Turkish sultan's army revolted en masse. It was a new Cherik and Bektashi uprising that spread among the Bektashi (representatives of the mystical sect prevalent in Turkey), and the Yanichars (privileged infantry in Turkey). In 1826, when Sultan Mahmud (1808-1839) completed the Eleventh Corps, the activities of the Bektashi were banned. His great leaders were executed.), he writes a tazkira for Sinab, that is, a “guide”, telling him that the ferry service has stopped, but that there is no shipping to Sinab [25.308].

Also, a tazkira [26] dated August 22, 1850, kept in the archives of the Prime Ministry of the Republic of Turkey in Istanbul, was named after Prince Sodiqbek of Kokand and Sheikh Sahibzoda of Bukhara, who was returning from Istanbul to Trabzon, to cover the pilgrims' travel expenses. Another document in the archives, dated April 17, 1849, states that Prince Sodiqbek and his companion, the ambassador of Khorezm, were allowed to visit the port [27]. A note in the archives dated January 10, 1853, addressed on behalf of the sultan to the chief kadhud of Egypt, instructed the Kokand ambassador to the Hijaz to take Qurbanbek, his wife, and eight men on board an Egyptian ship. This means that official documents, such as those provided to pilgrims in the Ottoman state, were issued to cover their travel expenses, to board a ship, or to travel freely in a city.

Interesting information about the permits issued for the free movement of pilgrims from Central Asia in the territory of the Russian Empire is contained in the work of Muhammadhakimkhan Tora “Muntahab at-tavorikh”. It states that in the Russian Empire, such a permit could only be obtained from the emperor himself or from the governor of a region. When the author himself asked the governor of the town of Shamay in 1824-25 for permission to cross into Mecca, he said that he could only get it from the governor in Omsk. In Omsk, the governor was not in the city at the time, so he received a sealed permit from the governor's wife. When Muhammadhakimkhan Tora arrived in Orenburg, he met with the visiting Russian Tsar Alexander II and wrote him a letter saying, *“Wherever this Muhammadhakimkhan goes to Russia, let him be honored!”* will be able to cross the border.

According to Muhammadhakimkhan Tora, in the Russian Empire, as a rule, one person could get permission for another. To do this, it is necessary to describe the appearance of the person. It is written in the play that the author himself obtained permission from the governor for the church prince Malik Qasim in this way [28.288-297-300;521]. So, at a time when photographs have not yet been discovered, it was enough to verbally describe the appearance of another person in order to get permission. It can be said that it has served as a photograph in modern identity documents. And wherever the passenger arrives, his permit or letter is stamped, i.e. visased, in the local government offices.

Sources confirm that the Russian Empire introduced an official foreign passport for Central Asian pilgrims to cross into Mecca from the territory of the empire. The official document issued to the pilgrims by the Russian authorities was referred to as both a **“passport”** and a **“ticket”**. A historical document from 1819, kept in the Orenburg regional archives, states that a similar document was issued to six pilgrims returning from Mecca via Russia at the Orenburg customs. Although the document

says “*ticket*”, the report label on it (Memorandum) says “*passport*”, “*ticket*”. In the course of our research, a number of historical documents from the XVIII century on the issuance of foreign passports to Central Asian pilgrims kept in the Foreign Policy Archive of the Russian Empire were identified. According to them, in 1742 and 1744, along with Muslims living in Astrakhan, “merchants” from *Bukhara* were given passports to travel to Mecca.

Realizing that a large part of Russia's foreign trade turnover was at the expense of the Central Asian khanates, Emperor Catherine II (1729-1796) renounced the policy of oppression and persecution of members of other religions ruled by his predecessors. According to P. Veselovsky, he pays great attention to the development of trade relations with Khiva and Bukhara through Astrakhan [29.228]. So, it can be concluded that this, in turn, allowed the ancient pilgrimage route through Astrakhan to become more prosperous. According to a document in the 109th fund of the Russian Empire's Foreign Policy Archive, Mullah Ernazar Maqsud oglu, the ambassador of Bukhara to St. Petersburg in 1779, and his son Muhammadsharif were allowed to make a pilgrimage to the Ottoman Empire in June 1780. asks the emperor's permission to pass. In response to this request, the ambassador will be provided with a foreign passport and will be able to cross the Black Sea to Istanbul without hindrance. It is also recorded in the archives in the collection of documents concerning the son of the ambassador's brother, Avazberdi Maqsud, who remained in Moscow, that on June 18, 1781, he himself left the Russian government and “*allow the people of Bukhara, who are currently in Moscow, Kazan, and Orenburg, to travel freely through Russia to visit Mecca,*” and attached to the letter a list of 21 Bukhara citizens who had gone on pilgrimage to Moscow. Accordingly, Bukhara residents on this list will also be issued passports. Based on this appeal, orders were even sent to Orenburg, Kazan, Azov, Kiev, Novosibirsk and the heads of border posts to ensure that pilgrims could easily cross into the Ottoman

Empire. From September 3 to October 21, 1785, the correspondence between the Governor of Siberia, Ufa, Lieutenant-General Baron Osip Andreevich Igelstrom, and the Board of Foreign Affairs, it became clear that a few years later the request of Avazberdi Maqsud oglu remained in force. The name of Nematullo Nazirmuhammad oglu from Bukhara, who arrived in Orenburg four years later, is “*not on the list provided by Avazberdi Maqsud oglu,*” the document said, adding that he had also been issued a passport by the local authorities for the hajj.

Central Asian pilgrims are not always provided with a foreign passport to cross into Mecca by Russia. In particular, in 1806-1815, 1822, 1832, 1834, 1843, 1848, the Russian government banned Muslims from entering Ottoman territory through Russia to visit Mecca [30.293-300;119-120;130-131]. This is due to the wars between Russia and Turkey, the fear of the spread of pan-Turkism and pan-Islamism among the world's major colonial empires, and the spread of various epidemics among the population of eastern countries (plague epidemic in Mecca in 1831, Indian dysentery, typhoid fever) factors that contributed to this. Major colonial empires are concerned about two aspects of the impact of the Hajj on the minds of pilgrims: the return of Muslims from the Hajj to Mecca as the world's only religious center and Istanbul as the world's only political center [31.149]. For this reason, the Russian Empire also tried in various ways to control the pilgrimage of Central Asian pilgrims from the region, along with its Muslim citizens. But the government has acknowledged that trying to control it is futile [32.153]. Because the restrictions and barriers imposed by the Russian government to prevent pilgrims from crossing the territory have not completely stopped Muslims from striving to perform the fifth fard in Islam. The economic interests of the Russian Empire in trade with Central Asia also ensured that the pilgrimage through its territory would not be interrupted. For this reason, such bans were temporary. Evidence of this can be found in the content of the

decree of Emperor Alexander I of March 23, 1803, included in the 10th fund, 13th set of documents and the second set of complete laws of the Russian Empire of 1830 in the 6th fund of the Orenburg regional archive [33]. It is known that in 1801, as a result of negotiations conducted by Eshmuhammad Bakhshi diwanbegi, who was sent as an ambassador to the ruler of Bukhara Amir Haydar Alexander I, on March 23, 1803, Bukhara residents in Russia were issued passports for pilgrimage and ordered to pass through customs. Researchers D.Yu.Arapov and V.P.Litvinov described this document as the first official decree issued by the Russian Empire on the issue of Hajj [34.299;148]. Significance for our research is that this first decree on Hajj in the Russian Empire was addressed to pilgrims from Bukhara.

It is known that in 1807 Russia joined Napoleon III's policy of regional blockade against England in 1806, and its trade turnover with England was sharply reduced. This will lead to the expansion of trade between Russia and Central Asia. The analysis of sources shows that since the same period, the number of applications from Central Asian traders to obtain a passport for a trip to Mecca in Orenburg has also increased. This idea is confirmed by the large number of passport samples issued to pilgrims in the XIX century, which are kept in the archives of the Orenburg region.

These passports are stamped with government seals and stamped at each border post to indicate that the pilgrim has passed through.

Among the archival documents for the study is a petition for a foreign passport on behalf of the widow of the son of Adam, a Bukhara pilgrim who went on a pilgrimage. It is clear from its content that Saidbek Mirodam's widow from Bukhara came to Orenburg from Troitsk for a trip to Mecca and applied to the customs for free passage. The petition was written not with the applicant's own hand, but with the assistance of a customs officer. At the end of the text is in old Uzbek with Arabic letters *"I did not know the inscription when I came here, so at the request of my mother, I put my son Akhun Abdumamat Abdurahim's slave,"* it is

written. This means that the document was also signed by another person at the request of the applicant [35]. According to the documents, the widow from Bukhara received a foreign passport in the Russian Empire and paid a state fee for it.

Passports issued in 1819, kept in the Orenburg regional archives, bear the names of six Central Asian pilgrims [36]. It can be concluded that sometimes a single passport is issued in the name of several pilgrims.

Sources confirm that passports were not issued to all categories of pilgrims either. For example, a document dated March 15, 1832, kept in the archives of the Orenburg region, states that the Russian government issued passports only to pilgrims who came from Central Asia by caravan, and not to those who went on pilgrimage alone or in groups (mostly dervishes). This is due to the fact that they stay in Russia for a long time, engaged in "begging", which can lead to the spread of various harmful diseases [37.18].

From such data it can be concluded that, *firstly*, the pilgrims accompanying the trade caravans did not leave the caravan for security reasons and the caravans did not stay in Russian cities for a long time (except for some emergencies), *secondly*, the movement of caravans led by caravan leaders across customs and borders was somewhat orderly and convenient. *Third*, it was more convenient for Russian officials to control the movement of caravans traveling in a clear and definite direction than to control individual passengers who stayed in the regions for long and indefinite periods and traveled in an indefinite direction. On top of that, dervishes [38.30], who live only on donations, are likely to cause various diseases in Russian villages during the donation period.

In fact, the Russian Empire's move to introduce passports for pilgrims is aimed at controlling the movement of foreign nationals on its territory. Because Russia, which had a long-standing conflict with the Ottoman Empire, tried in the XVIII and XIX centuries to restrict the movement of pilgrims to and from the Ottoman Empire for security reasons. During this period, annual pilgrimages became a matter of

concern not only for the Russian Empire, but also for other major European powers to control the colonies in Asia.

Also, the customs tax levied on pilgrims, introduced for each official document, brought a certain amount of revenue to the state treasury. This was also considered one of the aspects that served the economic interests of the empire. Also, poor passengers could not get a passport or ticket by paying a fee. As a result, undocumented passengers were stopped at the border and forced to collect donations in Russian villages.

In her research, N.Allaeva expressed the opinion that pilgrims who went on pilgrimage in the middle of the XIX century had the necessary conditions through a special letter of the ruler [39,70]. This leads to the conclusion that the same permits, letters were issued only by the rulers, that all categories of pilgrims had such letters, and that they always had the necessary conditions for the pilgrims. But this is not so true. Because, *first of all*, not only rulers, but also great sheikhs, governors, officials and other prominent categories of people wrote letters and tazkira to the pilgrims. *Second*, not all categories of passengers (especially pilgrims from the lower strata of the population) were able to obtain such documents from influential people, and *third*, these documents did not always guarantee survival from gang attacks.

It should be noted that pilgrims from Central Asia are required to have a permit not only on land but also by sea. For example, in the XVI century, local ships in the Indian Ocean were allowed to sail at sea with the special permission of the Portuguese [40.699]. Although this is different from a permit for one or more passengers, it is an important document for the safe travel of everyone on board.

### Conclusion

In short, it was easier to get permission from celebrities than to get a passport from the Russian government [41.65]. We explain this situation by the fact that we had to wait a long time to get a passport and pay a certain amount to the state treasury. The tazkira, on the other hand, was *first* written

down quickly by a ruler or official who knew the traveler directly or indirectly, *secondly*, most of its donors considered helping the pilgrims a great “reward” for themselves and were quickly provided with a document guaranteeing the safety of the pilgrim. The receipt of such documents from non-Muslims was done in exchange for a certain gift, so the pilgrim did not have to wait long.

Analyzing the above information, it was concluded that there are similarities and differences between documents such as *tazkira, letters and permits, travel order, passport (or ticket)* issued to pilgrims in the XVI-XX centuries. The similarities are that they were given to a certain group of persons, i.e., expatriates, pilgrims, and gave passengers the right to move from one state territory to another and to move there safely. The difference is that the *letters* and *tazkira* are mostly written by celebrities in the name of a second celebrity or official, describing the passenger and asking him to help or ensure the safe passage of the passenger through a certain area. They have the content of a petition or description, and in most cases are listed as informal documents. But there were a few of them of a formal nature. Documents such as *permits, travel orders, passports (or tickets)* are official documents approved by the authorities.

Over time, there has been some change in the content regarding the use or possession of such documents. In the middle of the XVI-XIX centuries, travel on long and dangerous roads forced passengers to use such documents. However, during this period, it was possible to perform Hajj without documents, so obtaining these permits was voluntary. In the early XIX and early XX centuries, due to globalization, geopolitical processes, and the escalation of conflicts of political interest between major powers, the requirement for pilgrims to have official documents on their travels became more and more important.

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