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**THE SIGNIFICANCE OF NUMISMATIC OBJECTS-COINS IN STUDYING
THE SCIENCE OF HISTORY
(EXAMPLE OF KUSHAN PERIOD COINS)**

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Abstract: *This article deals with numismatic findings that are important for us in describing and studying historical events. At the same time, this set of opinions is approached on the basis of the opinions within the framework of the importance of studying and researching the coins of the "Kushon period".*

Key words: *reverse, obverse, trade, coin, Vima Kadphiz, Vasedva, metal, Zeus*

Introduction

It is known that in order to know the sources, history, and economy of the civilizations recognized by the most developed world, it is necessary to study their coins and read their inscriptions. Because coins provide us with the most important information after several centuries. It may be a pity that the sources have not reached us completely, but the fact that the coins have preserved relatively well is that they are made of hard metal, and we can see the name of the ruler, the years of the reign, and even pictures. As we have seen, it is important to study the coins that provide us with the most important and most importantly confirmed information. Numismatics, a special study of coins, is also one of the main auxiliary branches of history. In addition, the finding of coins only in the territory of one country or in neighboring regions, distant countries also means economic relations with those countries, and through this, we can get an idea of how developed trade relations are about its geography. Therefore, while studying the history and economy of the Kushan state, it is necessary to pay special attention to the coins. Scientists give certain conclusions after conducting a comprehensive scientific study of the coins found as a result of archaeological research. The identified data definitely record the period of the rulers' lives or the years of their reign. Research and research work is carried out on the information that is not clearly written or has not stopped the process of identification. This makes it possible to study the history of the state in depth and comprehensively.

The main part

It is said that the first coins of the Kushan dynasty were minted in imitation of the Roman emperors during the reign of Kudzula Kadphiz I. Although the Kushan state was not fully established during this period, the official minting of coins began during the reign of Vima Kadphiz or Kadphiz II, the son of Kudzula Kadphiz. The fact that coins are found mainly in present-day Uzbekistan, Tajikistan and the right bank of Bactria means that these regions were part of the state. According to recent studies by numismatists, coins minted by Kadphiz II with the inscription "King of kings - great deliverer" are widespread in India, Afghanistan and Central

Asia. Such coins were also found in Ashgabat, Khorezm, Tashkent oasis, Surkhandarya, Kashkadarya, and Panjikent. There is also information about Kadphiz's relations with the Roman Empire. The rulers aimed to strengthen their rule by minting their own coins, and on the other hand, they tried to control trade relations. The Kushans also established regular coinage from the time of Vima Kadphiz to strengthen control over their territories and internal and external relations. It is also important that money reform was carried out during the reign of Kushan king Vima Kadphiz II.

The new coins are based on gold of different denominations, among which the main national weight is 8.3 grams, 6.7 grams and 2.1 grams, the minted diameter is 23-25 mm, and the weight is 16-17 grams. Apart from them, various imitations of Kushon coins of Khuvishka, Vasedwa and Kanishka are common in former Kushon possessions. They differ from coins not only in the extreme civilization of their images, but also in weight, diameter and craftsmanship. On the obverse part of the coins, the king, whose face is reflected from the side, is standing in front of the altar and praying. This type of image of the priest king is found in all other Kushan kings. On the reverse side of the coins there is an image of patron deities. The Vima Kadphiz and Vasedwa coins show the Indian goddess Shiva standing next to a bull as the patron goddess. On the coins of Kanishka and Khuvishka, we can see the fire of the Avesta religion as a group of goddesses, the Greek Helios and the Hindu Buddha.

At that time, specially trained people drew the coins and recorded the data, and we can see that they paid great attention to every small detail of the coins. When the rulers put their image on the coin, we can see them portraying themselves as strong, just or like some kind of hero. This is especially evident during the period of the Greco-Bactrian state that ruled our country. We see the imitation of the Greek myths of the ruling circles ruling in this country. If we see the Greek script on the first coins of the Kushans, we see that it was completely changed to the Bactrian script during the time of Kanishka. Another important aspect is that the coins of the Kushan kings originally depicted the statue of Zeus, the main god of the Greeks. According to the analysis of scientists, these coins were minted in Dalvarzintepa. Later, the image of a horse began to be minted instead of Zeus. The image of a horse placed on a coin indicates the emergence of a new state. As soon as the image of the horse appears on the coins, the unknown image of the king on the obverse will be replaced by a specific image of the king. His face is similar to the statues found in Holchayan. On the reverse side of the coin is no longer a horse, but a horseman, a horse among a thousand people, and there are four words written in Greek letters. The first is ruler, the second is Geray, the third word is still unread, and the fourth word is Kushon. Thus, the name of the first ruler from the Kushon clan became clear.

Statues of the Kushan kings Vima Kadphiz and Kanishka also resemble their coin images, but the heads of both statues are not preserved. Coins help us in this matter, that is, we can know how the heads of kings are depicted by looking at the picture on the coins. Since no original portraits or statues of the rulers have been preserved, it is the coins that can provide us with information about their appearance and clothing in order to identify their image. Because if there

are statues and various paintings or pictures, the probability of their preservation is much lower. They may be damaged or not reach us due to natural disasters, but coins are an exception. Due to the fact that the coins are quite durable, it is possible to restore them even after many years, to study and read the images on them or to copy the images. Moreover, from the point of view of that time, the most appropriate way to introduce the image of the ruler to the people was their coins. Because almost all rulers painted their image on the front side of their coins, that is, on the obverse part, and on the reverse side, often a deity, religious temples in that country, or a special role in the ideology of that nation. We can also see images of some animals playing. Literate people read the inscriptions on coins, and illiterate people were content with looking at pictures and inscriptions. However, they did not fulfill their purpose, that is, the images and inscriptions on the coins were involuntarily absorbed into the human mind during circulation.

We can show the coins of Vima Kadviz as a clear example of the influence of coins on the mind and religion of the people. It is known that he was one of the first Kushan kings to conquer northern India and start minting coins. His image is on the obverse, and on the reverse he is depicted standing in front of Nandini, the sacred bull of Shiva. Shiva is also considered the god of dance, storm and fertility. By this, Vima Kadphiz aimed to consolidate and spread his rule among the Indians. Another goddess depicted on coins is Orlogno, who is considered the goddess of war. He is depicted on coins in a long robe. Ribbons flutter around his head and shoulders. His left hand holds a raised sword at his waist, and his right hand holds a spear. There is also an inscription "Orlagno" on the back. As we have seen, the deities depicted on the coins are of national importance and can influence the life and lifestyle of the people. Through these images, the rulers tried to control the people more easily and define their way of life. If we look at some Kushan coins, we can see the following images on them. Vima Kadphiz, in the 2nd half of the first century AD, on the obverse part, stretched his right hand over the mihrab and pulled his left hand to his waist. Image of a horn wearing a long ear with headband. A three-pointed spear on the left side of the coin surface and a gourd on the right side with four-edged lateral plants, the stamp is usually a five-word circular Greek inscription, meaning "King of Kings Vima Kadphis". On Kanishka's coin, on the obverse, there is an image of a standing king with a turban and a long coat. His right hand is stretched out on a sword, and in his left hand he holds a spear. Noteworthy is the inscription "King of Kings Kanishka" written in Bactrian language. While earlier kings used the Greek script, Kanishka was the first to use the local Bactrian script as an official script. If silver coins were minted in Central Asia before the Kushans, even during the early Kushans, the Kushan king Vima Kadphiz established the foundation of gold coinage by reforming it. Many gold coins were issued during this period. These coins were close to Roman gold, which occupied an important place in international trade. It is worth noting that the Kushan state minted many valuable coins. The evidence of our opinion is that hundreds of Kushan copper coins were found only in small rural districts of the Surkhandarya region. Such daily small trade, which has never happened before in Central Asia, is evidence of the development of the people. We see that the coins collected by the common people and played an important role in trade were

of high quality and gained the trust of the public. Because sometimes the coins issued by the rulers may not be used in trade due to low quality or lack of political power. We do not see this among the Kushan kings. Therefore, the quality of coins and the level of political power were high.

Conclusion

The Kushan rulers, who were aware of the conditions for influencing the people's minds and completely dominating trade through coins, mastered the control of the Great Silk Road and the management of the people with the help of these coins. The task of conveying the ideology and ideas of the kings of coins, such as introducing their images to the common people and the general public, also shows how important the coins are as an archaeological find. We must continue to study coins, paying attention to the smallest elements. Because with a small coin, we can open discoveries and come across new names or new information. This will be a basis for us to study the secrets of the past based on the environment of the time.

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