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State symbols (image) of the Khiva Khanate and their expression in economic development

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ABSTRACT

The Khiva Khanate, which ruled from 1511 to 1920, has a four-century history. The Khiva Khanate was ruled by two successive dynasties. The state called the Khiva Khanate was actually called the Khorezm State or the Khorezm Khanate. The state symbols (emblems) of the independent Khiva Khanate are among the means of strengthening power, expressing centralized control and ensuring stability in society. In particular, in the case of the Khiva Khanate, it can be observed that through state symbols, the legitimacy of rule, the unity of religion and state, as well as the development of certain principles of economic and cultural life, developed.

Keywords:

Khiva Khanate, state symbols, economic life, Ogahiy, khan's throne, khan's edict, Muhammad Rahimkhan I.

Introduction. In the Khiva Khanate, an important sign of the state image was determined, first of all, by a ruler worthy of the throne. Muhammad Riza Erniyozbek oglu Ogahiy, the author of several works devoted to the history of the khanate, a representative of the genealogical historiography school, writes that the ruler must have three virtues - a high lineage, knowledge, enlightenment, and military skill [1, P.132]. - The three virtues recognized by Ogahiy also determine the image of the state, which is of great importance. A high lineage was considered the main criterion for recognizing the ruler's right to lead the state as honest and legitimate. This virtue was historically associated with the principle of "dynastic government", and the people perceived the ruler as a descendant of an ancient, honorable generation and dynasty. This served as a spiritual support for the recognition of the ruler, obedience to him, and the stability of the state in the minds of the people.

Ogahi emphasizes that if a ruler is knowledgeable and enlightened, his rule will be just, and his political decisions will be rational.

Such a ruler will find a way to the hearts of the people not only through violence, but also through reason and knowledge. A knowledgeable ruler develops knowledge and enlightenment in society, respects scholars and virtues, and uses modern methods of governance. This creates the basis for the spiritual upliftment and sustainable development of the state.

Among the state symbols of the khanate, one can also pay attention to the khan's throne. The throne is made of wood, and its upper side is decorated with silver-plated plates and beautiful ornaments. The back of the throne is reinforced with a rhombus-shaped board inscribed in Arabic script. The following is written on it: "During the reign of Muhammad Rahim, the Sultan of the Khorezm region in Kheva, the capable servant Muhammad established this." The date 1811 is indicated on the foot of the throne. The throne was made by master Muhammad during the reign of Muhammad Rahimkhan I [3, P.242]. Some sources also contain information that the khan's

throne was made by skilled craftsmen in 1815-1816 [4, P.105].

Literature analysis. S. Turaeva, recognizing it as a brilliant example of craftsmanship, writes: "The throne is made of wood, covered with thin silver, and Islamic patterns are carved and polished. From the words on the back of the throne, "During the reign of Muhammad Rahim Khorezmshah in 1231, the design of the Yusuf Muhammad fireplace in the Khiva region was completed," one can learn that the master who made this throne was Yusuf Muhammad. The khan's throne was taken to St. Petersburg as a prize in 1873 by order of von Kaufman. Regarding the taken throne, V.V. Stasov wrote the following: "The entire throne is decorated with very beautiful patterns depicting flowers and plants of Central Asia. This throne is the pinnacle of the Khiva masters' skill, that is, a unique product of the art of applying flowers to metal" [7, P.362]. The throne was first brought to St. Petersburg, and a year later to Moscow.

Today it is kept in the State Museum of the Moscow Kremlin and is one of the main exhibits of the Armory Chamber.

The crown, robe, sword, and belt of the ruler also reflect the unique features of the khanate. The khan's headdress was a telpak (cap) sewn from half-black and white lambskin. The cap was sewn in the shape of a bucket. A thick, precious silver braid with gold water was attached to the cap. A golden cap with a dome in the shape of a snake's head was attached to the cap. The khan wore a crown during reception ceremonies, when receiving residents, and on holidays. The khan's robe was a khan's robe with a gold collar and gold buttons. When he went on a trip, he wore a movut robe. This robe was also embroidered with gold and silver threads. He tied a silk belt around his waist. There is information that Muhammad Rakhimkhan II Feruz wore a red robe during military campaigns. A round leather band was sewn to the top of the khan's boots. This was also a sign of belonging to the khan's house. The diamond-edged sword of the rulers who possessed military skill was also a sign of the courage of the commander-in-chief (for example, the sword left by Muhammad

Aminkhan is known from history to have been made of Damascus steel). People of high lineage wore gold belts made of gold during ceremonies, celebrations, and various events. Due to the Russian invasion, the gold belt also became a booty. Davlatyar Rahim and Shikhnazar Matrasul note that there is no information about the belt that was taken away [3, P.242]. There were specially prepared thoroughbred, fast horses for the khan, and Khiva state documents record that two hundred and ninety-six gold pieces were spent on "the bridle, whip, and bridle" made for the ruler [9, P.290].

The treasures and wealth of the rulers of Khorezm, their storage location and amount, are of interest to many. D. Bobojonov's research work "History of the Ichan Qala State Museum-Reserve" shows that the treasures and wealth of the rulers of Khorezm were stored in four places of the palace:

1. In the Khan's private room - diamonds, a crown studded with gems, precious jewelry, rare weapons;
2. In the mint - gold, silver and copper coins issued by the khanate, minting dies;
3. In the exhibition hall - rare weapons presented to the khan on the porch in the corridor, rare manuscripts; in the library, in the internal treasury - gold and silver coins minted in different periods, rare coins issued in other countries, khan seals, seals, labels, decrees, correspondence with foreign countries;
4. In the storeroom - various sarongs and robes, valuable weapons and other items specially made for awards and gifts [2, B.58].

In the Khiva Khanate, the treasury institution was not only a financial center, but also a main pillar of state administration, ensuring political independence and economic stability. From this perspective, the treasury was of strategic importance for the independence of the state, the well-being of the people, and the preservation of cultural heritage. The "khan's treasury" ensured the state's financial control over the population and served as the main indicator in calculations

based on the labor and property resources of the population.

Flags and banners were considered important symbols of the state, and the khanate had five flags and banners. According to ancient tradition, the flag was brown, two meters high, one meter wide, with a crescent moon and a five-pointed star in the middle. The flag was surrounded by a thin green border [5, B.23]. During the journey and on holidays, flags were carried by prominent young men. In addition to national flags, the Khiva Khanate also had banners. Banners were especially valued as political and military symbols. Banners, which represent the cultural heritage of the Khiva Khanate, are important as a material resource because they reflect the traditions of medieval statehood [6, B.74]. The banner was made of a long pole or spear with a horse or ox tail tied to it and a gold ball or copper crown. In the Khiva Khanate, the flag of 1529-1530 was inscribed with the words "Allah la ilaha illallahu Muhammadur rasulullah. Date 936 AH." [8, B.74]. The flag bearers were called flag bearers or flag bearers [8, B.74]. The flag has long been considered a symbol of power for Turkic khagans, sultans, and other rulers. It symbolized the independence of the state, the legitimacy of the ruler, and the territorial integrity. During triumphal processions and important ceremonies, the flag demonstrated the power and solemnity of the government. The flag was an important means of uniting and directing the army on the battlefield. It was raised in the center of the army, helping the soldiers to identify their ranks and visually receive the commander's orders. Raising the flag before the battle gave the soldiers a high spirit and increased their confidence in victory. The flag was also used as a symbol of power, signifying control over the army and the people. The music played during celebrations, that is, the anthem, is in the book "Feruz" written by all the authors, and the melody "Saqili navo" ("The Khan will come out"), that is, the anthem, is played three times a day. In addition, it is said that it was played during celebrations, when the khan left for a place and returned, when the army left and arrived, and during the nights of mushaira [3, P.241].

Gold, silver, and copper coins were minted, which determined the financial basis of the state. In the khanate, there were two types of gold coins - gold and half-gold. The weight of the gold was 1 mithqal (4.55 gr.), and the weight of the half-gold was half a mithqal. The half-gold was called the "small gold" and was equal to 9 silver coins. A full gold was equal to 2 small golds, and a gold coin equal to 18 silver coins was called the "Abbasian" gold. A large gold coin - 1 gold (also called "Abbasian") was equal to 3 Russian soums 60 kopecks, a small gold coin ("ashrafi") was equal to 1 soum 80 kopecks. The diameter of the silver coin is 18-20 mm, and on one side the words "Zarb us-salam Khorezm" ("Minted in the capital of Khorezm") and the year of minting are inscribed, decorated with Islamic patterns. The name of the ruler is inscribed on the other side of the coin. Copper coins (black money) were in denominations of 1 tanga, 2 half tanga, 5 tanga, 15 tanga, and the names of the king.

Conclusion. The image (symbol) and symbols indicating the power of the Khiva Khanate are an expression of stability, the efficiency of the economic system, and cultural development in the Khiva Khanate. They served not only as a symbol of power, but also as the main mechanism for the development of the state.

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