

Scientific And Practical Analysis Of The Epigraphic Heritage Of Khiva

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Abstract

This article analyzes the epigraphic inscriptions found in historical monuments of Khiva - mosques, madrasas, mausoleums and minarets. The work highlights the content of the verses of the Holy Quran, hadiths, wise sayings and historical inscriptions, their linguistic and cultural features and difficulties in the translation process. It also examines the issues of semantic equivalence, stylistic harmony and conveying cultural connotations in the translation of epigraphic inscriptions into German. The article reveals the historical and cultural significance of Khiva epigraphy and analyzes the possibilities of its promotion in the international scientific arena.

Keywords: Khiva, epigraphy, historical monuments, verses of the Holy Quran, hadiths, translation, German language, linguoculturology, semantic equivalence, cultural heritage.

The city of Khiva is one of the most ancient cultural centers of Uzbekistan, and its architectural monuments and epigraphic inscriptions reflect the rich historical and cultural heritage of our people. In particular, the inscriptions preserved in the monuments of Khiva provide valuable information about religious, political and social life. The scientific study of epigraphic inscriptions, their translation and disclosure of their semantic features are relevant not only for history, but also for translation and cultural studies. This article analyzes in detail the historical, religious, architectural and translation aspects of the epigraphic heritage of Khiva.

Historical sources of Khiva epigraphy

Khiva epigraphic inscriptions mainly date back to the 19th century and earlier, and they illuminate the political, religious and social life of the khanate period. The inscriptions found in many madrasas, mosques and mausoleums record verses from the Quran, hadiths, as well as the names of rulers and their deeds. For example, the inscriptions in the madrasas of Muhammad Rahimkhan, Allakulikhan, and Allokulikhan reflect the religious and

political activities of the Khiva rulers. In most historical sources, the inscriptions are in Arabic and are distinguished by their calligraphic elegance.

The content of religious epigraphy

An important part of Khiva epigraphy is made up of verses from the Quran and hadiths. For example, verses such as 'Bismillahir rahmanir rahim' and 'Inna fatahna laka fathan mubina' were inscribed on the facades of mosques and madrasas. These inscriptions not only strengthened the religious spirit, but also served to sanctify architectural monuments. In the process of translating such texts into German, it is of great importance to find the correct religious equivalents and preserve the semantic subtleties of the sacred texts.

Historical and personal inscriptions

The names of the rulers, their construction work, and charitable activities are also found in Khiva epigraphy. For example, inscriptions such as 'This madrasa was built during the reign of Muhammad Rahimkhan' document the activities of historical figures. Such inscriptions are important sources of information about the political life of the Khiva Khanate. In the translation into

German, the method of transliteration and historical commentary is used for such inscriptions.

Architectural aspects of epigraphy

Khiva epigraphic inscriptions are closely related to architectural monuments. The inscriptions inscribed on the roofs, porches and walls of madrasas, mosques and mausoleums are combined with decorative patterns. Verses inscribed between blue, white and green tiles gave an artistic appearance to architectural structures. In the translation process, it is necessary to take into account not only the content, but also the aesthetic value of these inscriptions.

Language and style features

Although the language of Khiva epigraphy is Arabic, it also contains expressions in the Persian-Tajik language. Kufic, naskh and suls inscriptions were widely used as calligraphy styles. The complex forms of such inscriptions require additional explanations in translation. In terms of language and style, Khiva epigraphy includes, along with simple and understandable texts, poetic and artistically melodious inscriptions.

Translation problems and methods

A number of problems arise in the process of translating Khiva epigraphy into German. First, it is necessary to maintain religious equivalence when translating the verses of the Quran. Second, there is the problem of correctly transliterating the names and terms of historical figures. Third, it is difficult to convey calligraphic and artistic aspects in translation. In such situations, annotated translation, explanatory translation and compensation methods are used.

Cultural significance of Khiva epigraphy

The epigraphic heritage of Khiva plays an important role in international intercultural dialogue. Through translations, the rich historical and cultural heritage of not only Khiva, but also the entire Uzbekistan is conveyed to the German-speaking

audience. This is of particular importance in the field of tourism, international scientific cooperation and cultural exchanges. In particular, translations of Khiva inscriptions are widely used in guides, brochures, and scientific catalogs.

Conclusion

The epigraphic heritage of Khiva is distinguished by its religious, historical, architectural and linguistic features. The process of studying and translating them is of great scientific and practical importance. In particular, Khiva inscriptions are widely promoted internationally through translations into German. Therefore, research in this area makes a significant contribution not only to translation studies, but also to the fields of cultural studies and history.

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