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PILGRIMAGES OF BUKHARA IN THE VIEW OF ACADEMIC V.V.BARTOLD

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Orientalist Vasiliy Vladimirovich Bartold became widely known for his works about the history of the East, especially the history of the peoples of Central Asia, and demonstrated his works to the world. From a young age, Bartold was fascinated by the vast Central Asian culture of eight million people (as of the end of the 19th century)[2].

In 1893, V.V. Bartold made his first scientific trip to Central Asia. Local geographers accepted Bartold as their faithful and beloved teacher and leader. Strong scientific ties have been established. In 1895, with the help of a great scientist, the Turkestan Amateur Archeology Circle was established in Tashkent. The scientific-local lore circle made a great contribution to the work of registration, description and study of Central Asian monuments until 1917, that is, for more than twenty years. N.S. Likoshin[3] an amateur orientalist of the Bartold circle, translates from Persian to Russian the book "History of Bukhara" by medieval historian Abu Bakr Muhammad bin Ja'far An-Narshahi, one of the most important sources on the history of Central Asia[4].

In one of his personal manuscripts, Bartold wrote: "The scientific significance of Oriental studies differs from many other fields in that it has all the necessary manuals and resources, resides in the following major scientific centers, and is not satisfied with the work of specialists. This requires an in-depth and comprehensive study of Eastern life over the years, relying on the help of local people who know the places well" [2].

The orientalist lectured at the Faculty of Oriental Languages of the University of St. Petersburg on special courses such as "History of the Eastern Caliphate", "History of Turkestan", "Application of historical methodology in the study of Oriental history", "Geography and Ethnography of Central Asia". deprived students of their culture.

In 1902, Bartold made his second trip to Central Asia. His third voyage began in 1904. During his travels, he studied and researched many

manuscript sources on the history of the peoples of the region. Historical cities are interested in the history of the monuments of Islamic architecture in them. In 1912, the Imperial Society of Oriental Studies in St. Petersburg began publishing a magazine called *The Islamic World*. The author and editor of the magazine program was also V.V. Bartold[5].

In 1916, V. V. Bartold made his next trip to Central Asia. During his stay in Bukhara at this time, the scientist collected a number of manuscripts and lithographs[6]. These works and, in general, other works obtained during Barthold's visit to Turkestan will be handed over to the Central Book Treasures and, above all, to the Asian Museum in Petrograd[2]. The scientist will also get acquainted with the monuments of ancient culture in Bukhara, as well as private collectors[1].

He took part in the Bukhara expedition, which began in September 1920. During the expedition, Bartold inspected ancient local monuments and art monuments and outlined measures to protect them. Professor H.H. Turaev writes about this trip in his article "History of Bukhara in the works of Academician V.V. Bartold".

Bartold last came to Central Asia in 1928. He takes an active part in the study of ancient monuments and the solution of issues related to their restoration. Bartold also wrote a number of scholarly articles on the history of Central Asia. Among them is the article "Bukhara and its surrounding monuments" published in 1921[2]. A number of works by V. V. Bartold on the history of Islam and the Arab Caliphate will be published. Among them are such popular scientific works as "Islam", "Muslim culture" and "Muslim world". Barthold's works have been published in ten volumes in 9 volumes. Volume I is entitled "Turkistan during the Mongol invasion", Volume IV is entitled "Works on archeology, numismatics, epigraphy and ethnography of Central Asia and neighboring countries", Volume VI is entitled "Works on the history of Islam and the Arab Caliphate." Overall, about 50% of Bartold's research is devoted to the study of the history of the Central Asian region[7].

The works of V.V. Bartold are included in the golden fund of world science and have not lost their significance to this day. V.V. Bartold has published more than 400 scientific works: monographs, articles, reviews, reports, a number of articles in the "Encyclopedia of Islam". His works have been recognized by scholars around the world and have been translated and published in a number of foreign languages[1]. V.V. Bartold's scientific interests are wide, covering not only the socio-economic history of the peoples of Central Asia, but also archeology, ethnography, historical geography[10].

Academician V.V. Bartold puts it this way about Bukhara: "Bukhara is a large city in the lower reaches of the Zarafshan River in Turkestan. We know little about the pre-Islamic history of the city. There is no doubt that the

Persians have long had villages and even cities in Zarafshan (along the river). In the time of Alexander the Great, there was another city in the lower reaches of the river, in addition to Sogdiana-Margiyana (Samarkand). But the question of whether this is the current Bukhara is debatable"[11].

According to the legends of the people of Bukhara, in the time of Afrosiab he was in the village of Romitan[12] the capital of Bukhara region. Sometimes this place is also called Ancient Bukhara. Afrosiab defended the land against Kaykhusrav (son of Siyavush) for two years. During the siege, the Romush Fortress was also built in front of the Kaykhusrv Romitan Fortress. In Romush, Kaykhusrav also built a temple of fire. The pagans say that this is the temple of the ancient Bukhari. According to Beruni, the pagans of Bukhara gathered around the fire temple in the village for the feast of Romush Ota[8].

Commenting on the first mosque in Bukhara, the orientalist said, "There were many fire temples in Bukhara before Islam. There was a pagan temple inside the ark in pre-Islamic times. In its place, later, in 713, a mosque was built. According to Khanikov's plan, the mosque was not far from the northern wall of the Ark. The Europeans did not write anything about this mosque. According to Umnyakov, the mosque in the Ark was built by Subhonqulikhan (late 17th century) and last renovated in 1919. There was also a Childukhtaron (Kyrgyz) mosque in the Ark[9].

V. V. Bartold inspects the mausoleum of Ismail Somoni, one of the buildings that miraculously survived in Bukhara. The mausoleum where Ismail Somoni is buried is a unique example of the architecture and art of Bukhara in the 10th century - the Samanid period[7]. This structure was built before all the monuments in Bukhara, including the Minaret Kalon. Recognizing that no research has been carried out on the monument so far, the scientist, as chairman of the commission, puts before the Central Office of Archives the issues of a comprehensive scientific study of the mausoleum of Ismail Somoni. This issue will also be resolved. In 1926, Musa Saidjanov determined the age of Ismail Somoni's mausoleum on the basis of foundation documents. Later, about 30 studies on this mausoleum were published[13].

Academician V.V. Bartold and V.L. Vyatkin carefully study the topography of the city of Bukhara, which has not changed its location for thousands of years, by carefully studying the Shakhristan, which is an ancient part of the city.

Outside of Bukhara, the scholar gives information about the shrine of Sheikh ul-Alam (Sheikh of the World) in the Fatkhabad district (13th century): With the great services of Sayfiddin Boharzi, not a drop of blood was shed, millions were converted to Islam and Islam became the official religion of the state. The sheikh constantly fought with the Mongol deputies

and openly fought against their attempts to discriminate against the Islamic clergy. In particular, Bokhari's letter of protest to the Mongol deputy Qutbiddin Habash Amida is proof of this. (This letter is kept in the Oriental Manuscripts Fund of the Oxford Library)[8].

Academician, historian and orientalist, source scholar Vasiliy Vladimirovich Bartold's unparalleled contribution to science, which objectively covers the history of the peoples of Central Asia, serves as a phenomenon and a benchmark for the next generation of researchers. During the study of ancient sources, the scientist opened the pages of our material and spiritual culture, which remained in the layers of history, and informed the public and the scientific community. It is especially noteworthy that Islamic culture has made a source analysis of a number of its aspects.

The scientist was ill from a young age due to kidney disease. Nevertheless, he did fruitful work in the field of science and left a great scientific legacy. The scientist did not live long, he lived only 61 years (1869-1930)[5]. He died on August 19, 1930, at Erisman Hospital, where he was being treated[2]. But rich in factual material, he has created scientifically sound works that every orientalist, historian, geographer, philologist and ethnographer enjoys[1].

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THE TRANSLATOR'S FALSE FRIENDS AND THEIR TYPES

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Abstract: A great number of terms proposed by researchers in order to name interlingual correspondences having homonymic characters confirm the complexity of the given phenomenon and the necessity to use such linguistic methods that will help to avoid ambiguity in the interpretation of interlingual homonymy category. There are words in the source and target languages that are more or less similar in form. Such words are of great interest to the translator since he is naturally inclined to take this formal similarity for the semantic proximity and to regard the words that look alike as permanent equivalents.

Keywords: Interlingual homonyms, false friends, translation, classification.

Nowadays, the problem of international lexicon translation is one of the most actual problems and, unfortunately, it isn't studied very well. The translator should be afraid of numerous pseudo-internationalism that can confuse even skillful specialists and completely distort the sense of the statement; he also is faced with some difficulties connected with the choice between preservation of the international form and selection of some equivalent of a native or foreign language. In this work we tried to touch upon some widespread mistakes trapping the translator in the process of