



INGABORG BALDAUF IS THE RESEARCHER AND SKILLFUL TRANSLATOR OF UZBEK PEOPLE

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Received: 26 th March 2021 Accepted: 7 th April 2021 Published: 23 th April 2021	This article is about German translator Ingaborn Baldauf's creative searching on Uzbek poetry who has translated many poems into her mother language. The author tried to open peculiar aspects of her translations among others. In addition, there is given several translation examples too. While making the acquaintance with article you will read scientific searches of translator, so you may discover Baldauf also as a scholar.

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We are informed that according to the result of creative talks with respected well-known poets such as Erkin Vokhidov and Abdulla Aripov, the best examples of Uzbek poetry were translated by Ingaborg Baldauf into German language peculiar. In fact, more than 30 poems by B.Ruzikumhammad attracted the attention of German scholars is the result of creative meetings between Uzbek poets and German scholars. This is because lyrical translation requires a separate poetic power within the arts. Ivanov's "Alisher Navai", K.Mirmuhammedov's "Homer", Sh. Shomukhammadov has translations such as the "Shahname" that have been well received by critics. It is not surprising that ability has emerged as translators have devoted their entire lives to the art of translation in a particular language and literature. So Mrs. Baldauf has successfully translations from A. Fitrat's "Satan's rebellion against God", from Erkin Vokhidov and Abdulla Aripov's poems and they were received positive reviews from authoritative experts. One of the writers who lived and worked in the prominent twentieth century, Uchkun Nazarov's "Year of the scorpion" was translated by Mrs. Baldauf into German under the name "Das Jahr des scorpion" and also the German translation of the People's poet of Uzbekistan Shukrulla's "Die ohne Leichentuch Begrabenen" is a clear proof of this.

The scholar has interviewed several writers and professors in Uzbekistan. In the process of preparing this article, I came across Professor Ozod Sharafiddinov's warm and sincere thoughts about this man. According to them, Ms. Ingeborg had visited Tashkent several times, and that when the German literary critic first arrived in Tashkent, she met with students at the National University of Uzbekistan named after Mirzo Ulugbek. I was aware of his involvement in Uzbek literature of the early twentieth century, but the scholar began his speech with an ancient legend: "The Throne of Allah has seen all the angels and angels in hell. They were astonished by a place in hell. The torment of the hellfire, where the flames were so great, was a thousand times more horrible. "To whom is the Lord of the worlds called?"

– To the half mullahs¹! Because being half mullah is the worst of sins, – replied had replied God. – This mullah's deficit affects thousands of people. The point is that here the scholar narrated the narration in pure Uzbek without being caught anywhere. Her pronunciation was so clear and pure that if you hear with closed eyes, you wouldn't believe that the person was not Uzbek, but a completely different nation. After the narration, the scholar spoke about the importance of knowledge for everyone. Whether he was talking about Munavvar Kori or Avloni, or Behbudi, she spoke deeply about their personalities, their works, their impressions and devotion to the interests of the nation.

At the heart of this respect was the love for the people, their culture and talent, who gave these great figures. It's true that there were many foreign scholars who studied on Uzbek literature before Ms. Ingeborg too, but not many of them shared their knowledge of poets and writers, scholars and thinkers with a sense of love for the Uzbek people and the Uzbek land. Born and raised in a completely different country, belonging to a completely different race, nation, and drinking water from a completely different cultural source, he studied the Uzbek language, studied Uzbek literature, and studied the old Arabic script to read books in Uzbek. As a result, a deep sense of love for the Uzbek people, its customs and culture is now burning. So why can't we give this wonderful scientist a place in the

¹ Mulla - is muslim status

net of our hearts for this beautiful man. But it's not just that, it's impossible not to mention some other qualities of Ms. Ingeborg Baldauf as a scientist. On her way back from her first visit to Tashkent, Ms. Ingeborg presented me with a German translation of Behbudi's article "Memories of travel" and commentary on it. It is no coincidence that there is talk of partial being mullah. Her articles have depth and weight that are characteristic of real scientific research.

No matter what facts are taken from his works, no matter what events are described, the scientist clearly shows where this fact came from and what text it is based on. So in any article, the scholar did not allow half mullahs, to speak without knowing it, to speak the simple truth of life with lofty words, colorful colors. All this is a prerequisite for true science. Mrs. Ingeborg Baldauf has been studying only for a quarter of the twentieth century. Her articles on Fitrat, Behbudi, and Cholpon have become a significant event in modern jurisprudence. Not only does the scholar gain weight, but in each article he gives very deep and effective insights into the stages of development of social thinking about the peculiarities of Uzbek literature. For example, in his article "Mahmudkhoja Behbudi in Palestine", she says that Behbudi was influenced by Ismail Gaspirali, and at the same time commented on some issues to him, as well as his steadfastness. The scholar writes: "No matter how much Mahmudhoja dislikes Ismailbey Gaspirali, he still does not approve of Gaspirali's goals of Islamic ranks. On the contrary, he adheres faithfully to entirely other serious principles. In Behbudi's memoirs of travel, it is clear that he paid special attention to the integration of the world, enlightenment, expansion of cultural institutions, and the use of advanced scientific achievements in economics."

Mrs. Ingeborg's love for the Uzbek people, Uzbek land is not just an abstract feeling. Every time she comes to this country visits ancient places such as Samarkand and Bukhara, participates in conferences or symposiums, gives lectures. Her friendships with Uzbek intellectuals are growing stronger every year. Scholars such as Begali Kasimov and Sunnatillo Akhmedov have visited Germany several times at Ms. Ingeborg's suggestion. She tries not to offend the guest even in the smallest things.

Since Ms. Ingeborg is fluent in Uzbek, she has also been involved in translation. The fact that his translation of Uchkun Nazarov's "Year of the scorpion" was published by the German publishing house "Dageli" in 2003 is a clear proof that we can see in the hands of German readers of the novel "Buried without a shroud" by the poet Shukrullo Yusupov.

To sum up, the profound, meticulous observations of the sources of the formation of new Uzbek literature in such a distant Germany evoke sympathy and affection for the personality of Professor Ingeborg Baldauf in soul of any Uzbek who cannot be indifferent to it

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