



MEANS OF LEXICAL-SEMANTIC EXPRESSION OF THE PHILOSOPHY OF HUMANISM AND SPIRITUAL-MORAL CONCEPTS IN THE DRAMAS OF U. SHAKESPEARE AND A. FITRAT

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ABSTRACT

Exalting the dignity of a person, considering him as the highest value, created a new spiritual environment for the further development of the ideal of freedom. The roots of Renaissance natural philosophy go back to the ancient Greek philosophical heritage, in particular to Platonism, Stoic pantheism, and Ionic philosophy.

"Arastu emphasizes that pathos is manifested through the tragedy of the hero, his mental anguish and arouses the corresponding feelings in the audience.

If Hegel interprets pathos in connection with "family, country, church, glory, friendship, pride, honor, love" characteristic of the characters of the work, according to V. Belinsky, it is an "idea-passion" related to the personality of the creator, and pathos is the author's spiritual and spiritual. The world comes from the senses of perception of the world. G. Pospelov interprets it as one of the important elements of artistic content. In "Dictionary of Literary Studies":

The scientist emphasizes his opinion that in the genre classification of a lyrical work, attention to the formal aspect leads to attention, while differences in content are not denied. He tries to prove his ideas on the example of the types of musammat based on the structure of the band and the genres of rubai and fard. Also, he explains the reason why some specialists classify "Abulfayzkhan" as a drama, and some as a tragedy, and reminds that Aristotle founded the rule that pathos is the main criterion in the genre classification of dramatic works.

It is known that Aristotle, speaking about the internal division of tragedy, distinguishes three cases: "Passion is an act that causes destruction or suffering." Tragedy genre based on sharp turn, sudden knowledge, passion "a well-constructed narrative should be relatively simple, and the fate should change in it not from misfortune to happiness, but rather from misfortune to happiness, not as a result of sin, but on the contrary, because of a great mistake made by a good person rather than a bad one." Based on the above, it can be said that the backbone of tragedy is tragic pathos, and if there is no pathos, none of the evils such as death and murder can be a tragedy.

When Shakespeare created Hamlet, he was 37 years old, he deepened his thoughts as a creator, gained a certain experience, was full of creative energy, his views on the complexities



of life were fixed, and the wonderful world of art appeared in his psyche with all its beauty. The tragedy was staged in 1601 and published in 1603. A year later, the first edition was seriously revised and expanded. Shakespeare scholar A. Anikst said that the philosophical essence of the tragedy was deepened in the second edition, the image of the main character Hamlet changed, his concept as a human being was shown in all its complexities. At that time, the author was 40 years old, and his creative maturity was at its peak. "When approaching forty years old, - writes I. Haqqul, - tragic pathos began to prevail in Shakespeare's work. As many people recognize, Hamlet is the pinnacle of Shakespeare's literary legacy. The literature of the world still does not know of a second work that could conquer this height." In fact, Hamlet is a guardian of the family, a devotee of society, a loyal and conscientious citizen of the state, honor and dignity, a leader of faith, the hope and future of a declining country, moreover, the heir to the throne bleeding from betrayal. All the good qualities characteristic of a real person are embodied in him, and that's why he is still loved and respected in the hearts of the peoples of the world, in different climatic regions.

The similarity between "Hamlet" and "Abulfayzkhan's tragedies" is manifested in the psychology of the characters, their suffering and inner feelings. In "Hamlet" Claudius secretly kills his brother - Hamlet's father and takes over his throne and marries his brother's wife, while in "Abulfaiz Khan" Abulfaiz Khan also kills his own brother and thus both of them take the throne. Claudius, even Abulfayz Khan, who became the murderer of his seven children, creates his own tragedy.

Tragedy understood as an aesthetic category, first of all, the contradiction that inevitably arises in a certain dramatic situation has a tragic essence in the full sense. A tragic situation is an irreconcilable conflict, a tragic situation that cannot be resolved positively. When we say resolution, we mean the hero's going to his tragedy, confessing his mistakes and sins, and his destruction.

As Hamlet thinks about the events that are happening, doubts and suspicions appear in him, it seems that there is "some mystery". Hamlet, who is living in a thousand and one dreams and suffering, is told by his friends that he has seen his father's ghost. He meets his father's ghost and learns the truth. His father enters and tells the details of his death. The ghost tells Hamlet that Claudius, a wicked, hypocritical servant, who can be flattered by cunning, started betraying the princess with flattery, that the princess, his love like heaven, broke the promise made on the wedding day, entered the arms of an unworthy apostate many times lower than himself, and his brother left him in the garden. he says that he killed him by dripping a bullet into his ear while he was sleeping, and he bequeaths to his son:

Oh, it's horror, horror, horror! With honor
Don't try if it doesn't set your heart on fire.
The bed where the kings of Denmark slept
Don't let it serve your pleasure.
No matter what kind of almighty revenge it is
Keep your soul clean, don't touch your mother.
A just judge, his worthy answer -
God Almighty, again the pangs of conscience.



Hamlet is shocked by the words spoken by his father's ghost. The hatred that arose in his heart was so great that people around him thought he was crazy. Then he asks the actors to act out the story of his father's death on stage, and during the performance he observes the actions of his uncle, now the king of Denmark and his mother's husband, Claudius. After admitting that what he heard was the bitter truth, he shouts, "Denmark is a dungeon."

Tragedy's popularity is due to its strong pathos, and the internal monologues of the characters are expressed very impressively, truthfully, and objectively. There is no doubt that Hamlet's painful words and insults to his mother ignite feelings of pity and hatred in the psyche of the reader and the audience.

In the tragedy "Hamlet" it is said to Hamlet's friends: "O God! Put me in a pistachio pod and I'll still feel like the master of the universe. Just free me from these oppressed thoughts", the words of the awakened person who deeply understood the essence of the universe and man, what life and death are, embody the cry of the heart. Hamlet's friends attribute his father's mysterious death, his mother's infidelity, and the loss of all his cheerfulness and passion for activities to his obsession. But when he explains that the reason for this is completely different, Hamlet's heart is oppressed, a thousand and one thoughts run wild in his mind, and the desire for revenge covers his whole soul.

Well, say whatever comes to your mind, only if you don't tell the truth

Even the moon looked at the girl through the window,

Heat is unpleasant, understand well.

It is not difficult to put honor in vain,

The worm also destroys the new bud first.

In "Hamlet" King Claudius's self-compassion scene shows his inability to forgive himself. When he tries to pray, he has a lot of trouble, explains his grave sin and unforgiveness: "I fell, I fell to get up, but, well, here is permissible erur nechuk tavallo." Claudius has two faces, two selves. One of them justifies himself, the other strongly condemns. Claudius wants to repent, but now he decides that even the doors of repentance are closed for him. In the same place, it is clear that his conscience is not completely dead yet.

My suffocating anger seemed to be used,

Manglaim has a seal of pity and blasphemy:

My brotherhood! Only flickering

I try, I can't, but I pray.

I know this sin is unpardonable,

I'm sorry, I don't know how to start

It is my job to live in such a mysterious beauty

In the eyes of Claudius, in order to pray, to return to repentance, he must return what he took away, but he does not dare to do this, he cannot turn his back on the crown, throne, kingdom, queen, glory and return to himself. If he does so, he knows that the lead in the heart melts and pulls as gently as the strings of a baby. If he could stick to these thoughts, the tragedy would probably not have happened. However, the difference and uniqueness of tragedy from other genres also solves the end of the tragedy in a small moment.

In the tragedy "Abulfayz Khan" Khan is to himself when he is alone: Just like King Claudius in "Hamlet", he is dissatisfied with himself, angry, looks at everything with suspicion



and fear. At the same time, he knows and feels his mistakes, and because of this, the feeling of fear in him increases more and more. He goes crazy in the vortex of events leading to his tragedy, he is looking for salvation, he is looking for a way out, but he cannot find the right way. Because he does not have the desire to return to the right path. Forced to live with his tragedy, Khan's mental state deteriorates as events unfold, relentlessly taking him with him.

All the words and actions in the text have a symbolic character, during the course of events, Qazi Nizam and Mirvafa are good "players" in life, moreover, life is like a chess game, Ulfat does not think about anything but himself, his goal is to please the Khan, to be flattered. it seems Ulfat becomes an "impartial spectator" because he does not know whose side Ulfat Khan is on. Reminiscent of Polonius in Hamlet, this character is ready to do anything to please his master. Ulfat and Polonius are extremely cunning, sly, meticulous people, but they have no personality. After the tragedy, as they say, both of them will perish.

Abulfayzkhan, like Claudius, is evil and only looks for his own benefit in everything. The king wants to kill his nephew, his stepson, and achieves his goal through Laertes, who also kills his own sons. Farhad, the most righteous and people-loving person next to him, beheaded his father with Ulfat's hand.

If Claudius is married to Malika, Abulfayzkhan tries to forcefully marry the daughter of his close friend, who is, in his own language, "as strong as a father". But the father went against his wishes and sharply refused: "We sacrificed ourselves to the khan." Now they don't even want our honor. Ignorant, cowardly and vengeful to praise, the khan thus loses his strong, reliable and wise adviser.

In "Hamlet" tragedy, Hamlet's father is poisoned by mercury-like poison in his ear, Hamlet's mother is poisoned, and Hamlet commits suicide by poisoning himself with a sword.

In "Hamlet", the Ghost of the King, who reveals the secret, reveals. When the widow explains that she is doomed to burn in hell during the day, that this reproach, that the black trade will continue until she is cleansed of sin, but that she cannot reveal the secrets about it, she talks about how Hamlet's soul will die if he tells what happened to him, and his eyes will leave his room like stars shot from their axes, and he this urges him to take revenge on the murderer.

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