

THE TRAGEDY OF "JULIUS CAESAR"

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Abstract. The second tragedy of Shakespeare from Roman life (the first was the bloody tragedy "Titus Andronicus"), the first was published in 1623, but was created much earlier. Based on other additional sources from this period, it was concluded that the tragedy occurred in 1599. This tragedy, borrowed from Roman history, is a link in the transition from hilarious comedies, chronicles and Shakespeare's lyrical tragedy in an optimistic spirit to the creation of great tragedies.

Keywords: comparative biography; tragedy; composition; Roman life; historical drama.

The former President of the Republic of Uzbekistan I. A. Karimov in his pamphlet said – "Attention to literature – attention to spirituality, attention to the future" (2009) spoke about the present and future prospects of Uzbek literature, including the experience of translating, publishing and studying the best examples of world literature, emphasizes the need to pay more attention to the issue of further development of relations with foreign writers. "However, as we strive to raise our spirituality and develop our youth in the spirit of national and universal values, we must never be wrapped up in our own shell," the President wrote in his pamphlet.

By the way, scientists, representatives of culture and art are always looking for a deeper insight into the spiritual world of the East, the treasury of its artistic values, and to properly assess the enormous contribution of Central Asian countries to the development of world culture. For example, the great writers and scholars of the West discovered for themselves the highest examples of the literature and civilization of the peoples of the East and associated them with the achievements of Western culture. In turn, Eastern countries and writers have appealed to the cultural heritage and life of the West, enriching their national cultures, infusing traditions into our national literature.

Thanks to independence, special attention has been paid in our country to the in-depth

study of foreign languages and literature and the development of literary relations with foreign countries.

Shakespeare's second tragedy from Roman life (the first was the bloody tragedy "Titus Andronicus"), the first was published in 1623, but was created much earlier. Based on other additional sources from this period, it was concluded that the tragedy was created in 1599. This tragedy, taken from Roman history, is the link in the transition from Shakespeare's merry comedies, chronicles, and lyrical tragedy in an optimistic spirit to the creation of great tragedies.

The most tumultuous period in the history of ancient Rome, the sharp struggle between the supporters of the monarchy and the republic, attracted the attention of Renaissance figures. Between 1580 and 1610, English playwrights dedicated seven plays to the first emperor of Rome. Two of these were created in 1582 and have nothing to do with Shakespeare's tragedy, four of which were created in imitation of the playwright's play. All of these Julius Caesars are inferior to Shakespeare's in every way.

The ancient Greek writer Plutarch's "Comparative Biography", translated into English, was the source for Shakespeare's tragedy. The playwright took the content of the work from a chapter devoted to Caesar, Brutus and Antony. Shakespeare usually retreats from the historical chronology to

reinforce, summarize the event, shortening the time between events and bringing them closer together. Shakespeare created a poem in which the essence of the events, the movement of which is preserved, is condensed.

In the depiction of characters, too, Shakespeare freely used Plutarch's work: by enhancing the character traits of the protagonists, they increased their individuality. It should be noted here that if in Plutarch there is a glorification of the image of the personal ruler Caesar, in Shakespeare it is not. The rationalism, stylistic clarity, and sequence of events inherent in classical literature in Plutarch's work influenced the compositionally appropriate structure of Shakespeare's tragedy. This tragedy differs from other works of the playwright in terms of style and poetic language by its calmness and determination. In this tragedy, the playwright Caesar was able to accurately create the spirit of Roman life in the time of Brutus, the image of Rome, despite the fact that Shakespeare included in his work an ancient story.

The tragedy of "Julius Caesar" gave rise to the idea of protesting against the rule of the Tudor dynasty, the overthrow of the queen in society and the establishment of a new kind of state system, which was of great political importance for the time. Shakespeare's tragedy is a work that reflects these moods and reveals the playwright's attitude towards them. That is why Shakespeare often refers to the same poem in determining his political views. Scholars and critics have their own political idea of the work. interpreted according to their views: monarchists and Republicans, conservatives and liberals resolved the issue in their favor. But the idea given in the play has a much deeper meaning than the narrow sense of whether a monarchy or a republic is preferable, the *pesa* is not a political pamphlet, but a realistic historical drama.

The historically of Shakespeare's chronicles is further deepened in his tragedies of

ancient content. "Julius Caesar" has a broad coverage of the social life of the chronicles, a correct reflection of the contradictions of the time, but "Julius Caesar" was a step forward in relation to the chronicles in the creative maturity of Shakespeare. The difference between tragic chronicles is that all the actions of the characters are connected with political principles, they are not abstract, but individual, they are the bearers of a certain profession. In the chronicles, the heroes fought mainly for their own interests and eventually became the bearers of the idea of feudal arbitrariness or absolute order. From the beginning to the end of the tragedy, the heroes are well aware of why they are fighting, that this struggle is a struggle in the spirit of principle, and even that their actions are important for generations and history (III. I). *Pesa* conflict develops on the basis of clearly stated political principles. But even so, the declarativeness inherent in the great German playwright Schiller in Shakespeare is that the protagonists do not become the 'trumpet of the author's ideas' (F. Engels), each of whom is a living being with a distinctive character. In the tragedy, the portrayal of the two camp leaders in an extremely vivid, realistic way, each linked to a character trait, is a testament to how powerful the realism of Shakespeare's creative method is.

Critics often accuse the playwright of not giving a complete picture of Caesar, of not covering his military activities. Indeed, because the main idea of the play was not to praise Caesar's skillful military leadership, but to portray him as a statesman.

Caesar served Rome, increased his power, expanded his sphere of influence, and became a ruler because of these services. Now the whole of Rome wants to serve him. He wants what he says to always be accepted as the wisest, most just thought, that his command be the rule for all, that his image be equated with that of the gods. In general, he is the absolute ruler. Shakespeare portrays Caesar as physically weak, powerless, and one ear heavy. There is a deep meaning in the confrontation between this physically

weak person and his political power. How a person who is physically weak, mentally, intellectually, and morally inferior to others, especially Brutus, has the right to be an absolute ruler, Cassius says.

While Caesar's whole focus is on his personality, Brutus lives to serve only one profession – the republic. If the ambitious Caesar loves public applause, Brutus is a man of extreme humility, who prefers solitude, who demands nothing in return for his services. While Caesar was a dynamic, energetic man, Brutus was a thinker, a sage, a philosopher named Hamlet. Both of these characters have a special place in the system of images created by Shakespeare.

In Shakespeare's tragedy, the image of Brutus was highly idealized, the aristocracy, conservatism originally characteristic of historical Brutus, not reflected in Shakespeare. Brutus's image in the tragedy is therefore more reminiscent of Shakespeare's contemporaries, Renaissance humanists, thinkers, and philosophers than historical Roman patricians. Brutus was a supporter of Stoic philosophy. According to the Stoic philosophy, a person should cultivate the qualities of generosity, generosity, compassion and live according to the rules of morality, and this is true happiness. But such

a person should not be satisfied only with his own happiness, but also fight for the happiness of others. The tragedy of Brutus, a philosopher who renounced the pleasures of life with Caesar, who thought of his own personality, was in general a contrast between two worldviews.

The tragedy of Julius Caesar is known as the highest example of historical and political drama in the treasury of world literature, with a correct understanding of the contradictions of history and a realistic, extremely vivid depiction of images, events, depth and richness of thought.

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