



COMPARATIVE ANALYSIS OF THE CONCEPT OF TOLERANCE IN  
ENGLISH AND UZBEK CLASSICAL LITERARY TEXTS

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**Abstract.** *This paper conducts a comparative analysis of the concept of tolerance in English and Uzbek classical literary texts. It examines how tolerance, as a universal human value, is linguistically and culturally expressed in both traditions. The findings reveal that while both literatures promote tolerance, their interpretations differ—English literature often associates it with individual morality and social justice, while Uzbek literature emphasizes communal harmony and ethical spirituality. These insights contribute to intercultural understanding and comparative literary studies.*

**Keywords:** *tolerance, classical literature, linguoculturology, English literature, Uzbek literature, morality, comparative analysis, cultural worldview*

### **Introduction**

Tolerance is widely recognized as a vital human value that ensures peaceful coexistence, mutual understanding, and respect for diversity. In contemporary global discourse, tolerance is not only promoted as a political or legal principle but also viewed as a cultural and ethical virtue. Its significance becomes even more apparent in multicultural societies, where navigating differences is essential for social cohesion. Literature, particularly classical literature, serves as a mirror to societal norms, ethical ideals, and worldviews. It offers a deep insight into how different cultures conceptualize and express such values as tolerance.

English and Uzbek classical literary traditions have historically upheld moral and ethical concerns, albeit through different cultural lenses.

In contrast, Uzbek classical literature, particularly the works of Alisher Navoiy and Abdulla Qodiriy, tends to embed tolerance within the framework of spiritual ethics, community values, and moral duty. Concepts like “bag‘rikenglik” (broad-heartedness) are expressed through poetic metaphors, allegory, and didactic narrative structures that reflect Islamic teachings and Sufi philosophy. Tolerance is not just an individual choice but a collective virtue necessary for maintaining social and familial harmony.

### **Literature Review**

Tolerance as a cultural and ethical concept has received extensive attention in disciplines such as philosophy, political theory, and religious studies. However, in literary studies, the exploration of tolerance often intersects with themes of human dignity, justice, and the struggle for social or personal transformation. In linguoculturology, a field that investigates how language reflects cultural values and worldviews, tolerance is seen as both a semantic and a cognitive construct embedded in cultural discourse.





## TANQIDIY NAZAR, TAHLILIIY TAFAKKUR VA INNOVATSION G'OYALAR



Philosophically, the idea of tolerance can be traced to Enlightenment thinkers such as John Locke and Voltaire. Locke, in his *A Letter Concerning Toleration* (1689), emphasized the necessity of religious tolerance for civil peace. These Enlightenment ideals found expression in English literature of the 18th and 19th centuries, especially in the works of Charles Dickens and George Eliot. Dickens' novels, including *A Christmas Carol* and *Bleak House*, frequently depict moral reform and societal critique, portraying tolerance through themes of empathy, justice, and redemption.

In linguoculturological terms, Anna Wierzbicka's work (1997) on cultural keywords demonstrates how seemingly universal values, such as "tolerance," carry distinct connotations across cultures. In English, "tolerance" often aligns with individual rights and rational acceptance of differences. In Uzbek, however, "bag'rikenglik" implies spiritual openness, emotional restraint, and the ethical importance of patience—drawing heavily on Islamic and Sufi ethical traditions. This semantic distinction is essential in interpreting the literary representation of the concept.

Russian linguist V.A. Maslova (2001) emphasizes that cultural concepts manifest through metaphorical and symbolic language. In literary texts, tolerance is often encoded through metaphors of space (e.g., "open heart"), light (e.g., "enlightenment"), and movement (e.g., "path to understanding"). These metaphors provide access to the cultural worldview and emotional landscape of a society.

In Uzbek classical literature, tolerance is not explicitly named as a virtue but is deeply embedded in the moral fabric of poetic and narrative structures. Alisher Navoiy's philosophical and didactic prose, especially in *Mahbub ul-Qulub*, advocates for patience, kindness, and humility—values central to Sufi ethics. His metaphors frequently reference divine light, the human heart, and the moral journey of the soul.

Abdulla Qodiriy, writing in the early 20th century, provides a more socio-political view of tolerance. His novel *O'tgan kunlar* portrays characters grappling with changing social structures and religious dogma. Qodiriy's depiction of respectful dialogue and conflict resolution reflects a culturally grounded understanding of tolerance as negotiation and coexistence rather than passive acceptance.

Comparative literature scholars such as Susan Bassnett (1993) and David Damrosch (2003) advocate for examining cross-cultural narratives to identify both shared and divergent values. Their work supports the idea that literature, while deeply contextual, can also offer universal insights when examined through a comparative lens.

Therefore, the literature confirms that while tolerance is a globally endorsed value, its literary representation is culture-specific. English literature tends to align tolerance with legal and social frameworks, whereas Uzbek literature locates it within ethical-spiritual contexts. This paper builds on these insights to examine how such differences manifest in classical texts.





## TANQIDIY NAZAR, TAHLILIIY TAFAKKUR VA INNOVATSION G'OYALAR



To demonstrate the cultural framing of tolerance, we analyze selected passages from William Shakespeare's *The Merchant of Venice*, Charles Dickens' *A Christmas Carol*, Alisher Navoiy's *Mahbub ul-Qulub*, and Abdulla Qodiriy's *O'tgan kunlar*.

In *The Merchant of Venice*, the character Portia delivers a speech advocating for mercy over strict justice: "The quality of mercy is not strained. It droppeth as the gentle rain from heaven upon the place beneath." This metaphorical language emphasizes divine and human kindness as essential to justice, framing tolerance as a moral and legal balance. The play, written in a context of religious conflict and social division, challenges audiences to embrace compassion and understanding over vengeance and law.

In *A Christmas Carol*, Dickens uses the transformation of Scrooge to illustrate the power of empathy and social awareness. Scrooge's evolution from miserliness to generosity symbolizes moral awakening and social tolerance. His acts of kindness, especially toward those he previously dismissed, embody the Christian virtue of loving one's neighbor. Dickens' narrative reinforces the idea that personal reform leads to social harmony.

In Uzbek literature, Alisher Navoiy's *Mahbub ul-Qulub* presents tolerance as an ethical necessity. He writes: "Bag'rikeng inson har doim yuksakdir, chunki u boshqalarni yutqazmasdan g'alabaga yetadi." ("A tolerant person is always noble because they achieve victory without defeating others.") This reflects the Sufi idea that inner peace and social harmony are interconnected. Navoiy's language is rich with symbolic references to the heart, soul, and divine presence—emphasizing tolerance as a spiritual path rather than a social contract.

Abdulla Qodiriy's *O'tgan kunlar* presents tolerance in the context of personal and political conflict. The main character, Otabek, strives for reconciliation between conservative and progressive values. His respectful treatment of different religious and social groups suggests a vision of tolerance rooted in national unity and ethical responsibility. Through inner monologues and dialogues, Qodiriy explores the psychological struggle of maintaining dignity and understanding in a divided society.

A comparative reading reveals that English texts tend to depict tolerance as an individual's moral response to social injustice, whereas Uzbek texts frame it as a communal obligation and spiritual principle. Both traditions, however, use literary devices such as symbolism, irony, and character contrast to convey the transformative power of tolerance.

### Conclusion

This comparative study reveals that while tolerance is a shared human value, its literary conceptualization varies across cultures. In English classical literature, tolerance is often framed as a personal virtue aligned with social justice, expressed through individual reform and rational ethics. In Uzbek classical literature, it emerges as a communal and spiritual value deeply rooted in Islamic and Sufi thought, conveyed through metaphor, parable, and ethical discourse.





## TANQIDIY NAZAR, TAHLILIY TAFAKKUR VA INNOVATSION G'UYALAR



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