

RESEARCH ARTICLE

Expression of Enlightenment and Religious Tolerance in World Literature

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Abstract

The article deals with moral and didactic interpretation of the ideas of enlightenment and religious tolerance in world literature. By studying the texts of works by world writers, various intellectual, religious, individual, psychological, biographical requirements and motives of the eastern theme were studied and analyzed. When analyzing the ideas of humanism and religious tolerance in the drama of the German enlightener G. E. Lessing "Nathan the Wise", one can see that the ideal image of the ruler is depicted in an eastern way. In the context of the ideas of the Enlightenment, one can understand the concepts of interethnic harmony and religious tolerance from eastern images and analysis.

KEYWORDS

Humanity, religious tolerance, moral and didactic techniques, oriental themes, travel, intellectual, religious, individual, psychological, biographical needs, interethnic harmony.

INTRODUCTION

The concepts of Enlightenment and religious tolerance have played pivotal roles in shaping modern thought, influencing the ways in which societies view reason, freedom, and diversity. In world literature, these themes have been explored, critiqued, and celebrated, serving as a mirror to the intellectual and moral challenges of their times. From the Enlightenment thinkers of Europe who championed reason over religious dogma, to the literary voices across cultures advocating for religious coexistence, literature has offered a platform for reflecting on the importance of both intellectual progress and peaceful, inclusive societies. This article examines how these ideas have been expressed in literature across different periods, regions, and cultural contexts, highlighting the enduring relevance of these themes in the global conversation on human rights and societal harmony.

The historical development of the world into the process of

globalization indicates the existence of some needs. In particular, the concepts of science and enlightenment, religious tolerance, and humanism are among such needs. Although development often produces negative results, the goal is directed towards the positive, and universal human views and harmony take precedence. If we say that the Enlightenment era was a period that only related to philosophy or was reflected only in this science, we would be ignoring its impact on other sciences. The impact of the Enlightenment on politics, education, music, fine arts, and literature is clearly visible. The President of the Republic of Uzbekistan Shavkat Mirziyoyev on September 19, 2017, addressed the 72nd session of the United Nations General Assembly with a proposal to adopt a special resolution entitled "Enlightenment and Religious Tolerance", there was noted: "This resolution is aimed at promoting tolerance and mutual respect, ensuring

religious freedom, protecting the rights of believers, and preventing their discrimination" [1]. The identification of these issues as a priority strategic direction is a literary process that is an important part of the cultural life of our multinational people.

LITERATURE ANALYSIS AND METHODOLOGY

The center of the Enlightenment movement, which emerged two centuries after the Renaissance and the Reformation, is Europe. Considering the equivalents of the concept of "Enlightenment" in the main European languages, we can sum the following up: *l'age des lumieres* in French, *Illuminismo* in Italian, *die Aufklärung* in German, the enlightenment in English all of which have similar meanings close to "enlightenment". Although it is difficult to say exactly what this "enlightenment" means, the famous definition of the German philosopher Immanuel Kant (1724-1804) is generally accepted: "Enlightenment is the escape from the state of intellectual immaturity of a person through his own fault. This state is the inability of a person to use his own reason without resorting to the instructions of another. The person himself is to blame for falling into this state. The reason for this should be sought not in the reason itself, but in the person who has not shown the courage and courage to use it without the instructions and help of others. Always be attentive! Try to use your mind independently! These words are the key to becoming enlightened." [2:83]

Immanuel Kant: "We do not really live in an enlightened age. This history applies not only to our country, but also to all nations today," he said, referring to the era in which he lived as the Enlightenment. In general, Kant, while expressing his attitude to the principles of tolerance in his works, criticizes some of the features of recognizing tolerance and the ideas inherent in them. At the same time, he develops the normative foundations of tolerance and puts forward the ideas of equal rights and interethnic harmony. According to I. Kant, the connection between "enlightenment" and "religious tolerance" is based on a "universal duty." A tolerant person is patient even with things or actions that he does not like. Therefore, a person stays away from arguments or problems. If someone does something bad or has a bad intention towards another person, such a person should show such human qualities as patience, moderation, and restraint. Thus, Kant reflects "religious tolerance" through the duty of goodness and humanity.

As is known, the Enlightenment movement, having absorbed the ideas of religious tolerance, set itself the task of promoting the recognition of the values of religions other than Christianity. The Enlightenment initially focused on Islam. The reason for this was simple: there was more information about Islam than about other religions. It was considered that there was insufficient understanding and information about the religions existing in India and the Far East. [3:128]

RESULTS

In the 17th-18th centuries, Western European society had not yet been able to get rid of the ideology of religion. In the minds of the Enlightenment, the demand for religious freedom occupied an important place, and they recognized the important role of religion in human life. Therefore, the concept of religious belief undoubtedly had a positive impact on all of humanity and is an integral part of the concepts of tolerance and humanism. The Enlightenment was not a purely literary process. The promoters of other religions and cultures, including the Islamic religion and culture, were also busy further improving their ideas. The German writer Goethe, who recognized the famous philosophers of Western Europe and their philosophical thoughts, said: "The ancient creators not only had great ideas, but they also knew how to implement them. We, modern people, also have great ideas, but we cannot express them as brightly and vividly as we would like" [4:50.] In fact, the ideas of European writers inspired by the works of ancient philosophers and thinkers in the direction of enlightenment became an invaluable factor in the development of science.

By the end of the 17th century, Western European science and culture began to confront the East. "The Western world, in general, had a negative attitude towards Islam for almost the entire last millennium, that is, from the 7th to the 17th centuries. Changes in attitudes towards the Islamic world occurred at the end of the 17th century: in 1698, the Italian orientalist Ludovico Maracci published a Latin translation of the Quran. In 1705, the Dutch orientalist Hadrian Reeland made his first expression of respect for Islam with his book "The Religion of Muhammad" ("De religione Mohammedica", 1705). Naturally, this was not without some limitations. The publication of the English translation of the Quran by the English orientalist Georg Sale (1697-1736) in 1734 was a significant event. This translation was soon translated into German, Dutch, and French. This edition served as the main source for all matters related to the Quran in Europe for a

century. [3:130]

DISCUSSION

The writers and poets of that period, inspired by the Enlightenment, continued to highlight in their works some of the advantages of the East and Eastern culture, and to use the various similarities between Islam and Christianity as a "shell" and fill it with their own content. Eastern elements served to give an exotic flavor to philosophical allegorical parables and stories of the "universal" type, to convey certain philosophical theories and principles, and also to perform the function of a "mask" in promoting certain political ideas. [5]

Criticism against religious and church traditions, social order, and radicalization in social beliefs, as well as faith in historical progress, sincerity, and personal superiority are among the important characteristics of Enlightenment literature. Keywords such as science, reason, freedom, tolerance, religious tolerance, brotherhood, peace, equality, justice, and humanism are more common.

Concepts such as brotherhood, harmony, cooperation, mutual harmony, tolerance, and equality between nations and peoples indicate the true meaning of tolerance. All this leads the creators to the idea of a new world, not an ancient one. Thus, "literature served the Enlightenment." [6:45]

The Enlightenment expressions provided an opportunity for Western literary criticism to re-examine religious tolerance, Islamic teachings, and oriental poetics. Many orientalist began to study historical, literary, and religious texts about the East.

The Enlightenment is a renewal that has developed not only in literature, but also in the field of culture and art, a revision of the old principles of classicism. In the concept of the Enlightenment, interest in folk creativity began to appear, as well as in the work of other nations, cultures, and arts. The attitude of Europeans to the culture and art of the East was wide-ranging and had a great influence on the development of Western culture.

This article delves into the expression of Enlightenment ideals and religious tolerance within world literature, tracing their evolution from the Age of Enlightenment through to contemporary works. It explores how writers from different cultures and historical periods have addressed the tension between reason and faith, as well as the need for religious coexistence. From Voltaire's critique of religious hypocrisy to

the inclusive spirituality found in Persian Sufi poetry and Indian Bhakti literature, the article examines key literary works that promote tolerance and intellectual freedom. By analyzing both classic and modern texts, it underscores the continued relevance of these themes in fostering a more just and enlightened global society.

In particular, the Enlightenment flourished in France at the end of the 17th and beginning of the 18th centuries.

Tolerance and humanistic ideas, which had their place during the Enlightenment and Renaissance and are still relevant for everyone today, can be seen as the main motif. An example of this is the drama "Nathan the Wise" by the German Enlightenment G.E. Lessing as a symbol of religious tolerance, and the work "William Tell" by F. Schiller as a symbol of freedom and liberty. When considering social issues, works on social themes were taken into account. In this regard, the issue of human dignity has clear norms. One of the modern political factors that drives the formation of public consciousness is the enhancement of human dignity. New thematic motifs were created and promising paths were opened.

CONCLUSION

The genres of Enlightenment literature are novels, dramas, epics, philosophical stories, and fairy tales. The most prominent of these genres is drama. It can be observed that the dramaturgy of this period, even in its reflection of everyday needs, which included the most important social changes in the life of Western Europe, was imbued with the philosophical spirit of the Enlightenment. The reflection of the specific philosophical-aesthetic and philosophical-satirical features of the Enlightenment literature in oriental motifs was manifested in European dramaturgy.

Turning to the literature and art of the East, the European Enlightenment recognized Eastern tolerance and universal human virtues, bringing new themes and content, a new spirit to world literature.

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