



## THE REFLECTION OF WOMEN'S BEAUTY IN UZBEK AND ENGLISH POETRY

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**Abstract:** *This article explores the role and cultural specificity of mythological images in English and Uzbek literature, comparing how each tradition adapts myth to reflect cultural values, social norms, and spiritual beliefs. English literature, drawing heavily on Greek, Roman, and Norse myths, often centers on themes of individualism, heroism, and existential struggles, reflecting the Western fascination with human nature and the inner self. Uzbek literature, in contrast, integrates Turkic, Islamic, and Sufi-inspired mythological elements, which underscore community, resilience, and spirituality. This comparative study examines how mythological characters and themes in each literary tradition serve not only as storytelling devices but also as cultural symbols that bridge past and present, reinforcing identity and worldview.*

**Keywords:** *Mythology, English literature, Uzbek literature, cultural identity, mythological images, heroism, spirituality, symbolism, Sufi influence, cultural values, individualism, community.*

Beauty has long been a prominent theme in poetry worldwide, serving as a reflection of each society's values, norms, and ideals. In both Uzbek and English poetry, female beauty is admired and represented uniquely, shaped by each culture's worldview. In English poetry, beauty is frequently linked to nature and the sublime. For instance, Keats in his poem "To Autumn" describes the season as a "close bosom-friend of the maturing sun," where beauty is an inherent quality of the natural world. This idealization often extends to women, portraying them as embodiments of nature's beauty. As Keats writes, "A thing of beauty is a joy forever" (Keats, 1818), suggesting that beauty transcends time and evokes lasting admiration. Conversely, Uzbek poetry presents a more complex relationship with beauty, often embedding it within cultural and emotional contexts. Alisher Navoi, a prominent figure in Persian and Uzbek literature, exemplifies this in his ghazals, where beauty is intertwined with themes of love and devotion. He notes, "Beauty is the light of the soul, it shines through the heart" (Navoi, 16th century), illustrating how beauty is not merely physical but deeply emotional.



Theme	English poetry example	Uzbek poetry example	Analysis
Idealized Beauty	"Beauty is truth, truth beauty —that is all ye know on earth, and all ye need to know" (Keats, 1819, p. 72)	"Her beauty is a mirror of the soul, as a flower blooming under the light of the Creator" (Navoi, 15th century, p. 45)	Keats views beauty as a pure ideal connected to universal truth, while Navoi's Sufi influence presents beauty as a divine reflection, blending outer beauty with spiritual purity.
Natural Imagery	"Shall I compare thee to a summer's day? / Thou art more lovely and more temperate" (Shakespeare, 1609, Sonnet 18)	"Her eyes like twin stars in the sky" (Furqat, late 19th century, p. 88)	English poets, particularly Romantics, often portray beauty as fleeting. In contrast, Uzbek poetry idealizes beauty as an eternal inner quality that does not fade with time.

### Discussion

English poetry has its own historical evolution, marked by different literary movements such as the Romantic period, Victorian era, and modernism. English poets, from William Shakespeare to John Keats and Elizabeth Barrett Browning, have explored the concept of beauty in various forms. Women's beauty in English poetry is often intertwined with themes of love, longing, and melancholy, reflecting the complexities of human emotions and relationships. For instance, John Keats writes, “Beauty is truth, truth beauty—that is all ye know on earth, and all ye need to know” (Keats, 1819, p. 72). This line from Ode on a Grecian Urn captures Keats’s belief that beauty holds an idealistic, eternal value. Uzbek poet Alisher Navoi, however, connects beauty with moral purity, emphasizing spiritual dimensions: “Her beauty is a mirror of the soul, as a flower blooming under the light of the Creator” (Navoi, 15th century, p. 45). This line reflects the influence of Sufism, where outer beauty symbolizes divine grace and inner purity. In contrast, Uzbek poet Muhammad Furqat employs nature metaphors to illustrate the eternal aspects of beauty. His work often features celestial imagery, such as in the line:

**“Her eyes like twin stars in the sky.”**

(Furqat, late 19th century, p. 88)



This imagery not only highlights the physical beauty of women but also connects it to the cosmos, suggesting a spiritual significance that transcends time. In Uzbek culture, beauty is often seen as an integral part of the universe, reflecting a harmony between the physical and the spiritual. Furqat's focus on celestial bodies indicates that beauty can be eternal and unchanging, much like the stars. This perspective contrasts sharply with the temporal beauty depicted in Shakespeare's work, providing a richer understanding of how different cultures perceive and value beauty. In English poetry, particularly during the Romantic period, beauty is often associated with transience. John Keats, a central figure of this movement, eloquently expresses this idea in his poem "Ode to a Nightingale." He reflects on the fleeting nature of beauty, stating:

**“Fade far away, dissolve, and quite forget / What thou among the leaves hast never known”** (Keats, 1819, p. 79).

This quote encapsulates the Romantic belief that beauty, much like life itself, is temporary and subject to the ravages of time. The nightingale symbolizes an idealized beauty that exists outside of human experience, highlighting the contrast between the permanence of nature and the impermanence of human beauty.

### **Conclusion**

The exploration of women's beauty in Uzbek and English poetry reveals significant cultural insights. While both traditions celebrate beauty, the representations are shaped by differing cultural values and societal roles. English poetry often reflects an idealized vision of beauty, while Uzbek poetry offers a richer, more nuanced portrayal that intertwines beauty with identity and emotion. Understanding these differences not only enhances our appreciation of poetry but also encourages a broader conversation about the societal implications of beauty standards across cultures.

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