

opportunities for people to get more information and get acquainted with the cultural characteristics of other nations and societies, and benefit from their achievements.

The modern world is a reality of a global nature for all mankind where threats and dangers are increasing. Culture and intercultural dialogue play an important role in eliminating global threats such as proliferation of weapons of mass destruction, transnational crime, ethnic and regional conflicts, separatism, demographic, environmental, energy and food problems. All countries now understand the possibility of solving these problems only together, through mutual understanding and mutual cooperation.

The world is multifaceted. Every nation, country has its own history, its own system of cultural and moral values. At the same time, they differ according to different levels of economic development and social lifestyle. This difference, diversity, being the main manifestation of the world's multiplicity, is also the main driving force of progress. As the ancient Chinese proverb says, if unity (harmony) leads to innovation, homogeneity (unification) prevents forward movement. Of course, this does not exclude the existence of some common criteria in the value system of all mankind. However, these general criteria are understood and accepted differently in different regions.

In order to achieve mutual respect and mutual understanding between different cultures, ways of life, political systems, and religions, equal dialogue and free exchange and adoption of progressive values of cultures should be ensured. As mentioned above, each culture must absorb other cultural elements to enrich itself. Looking at the world with a wider eye, it is necessary to try to understand the spiritual world of people with different mentality and lifestyle. In order to preserve the diversity of human civilization and ensure the peaceful coexistence of different peoples and confessions there is a need to strengthen mutual trust and confidence among them.

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## CULTURAL IMPACT OF THE CONCEPT OF BEAUTY

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With a focus on its cultural ramifications, this article examines the function and importance of the concept of beauty in Azerbaijani culture. It emphasizes that in this setting, beauty is not limited to outward characteristics but rather is closely related to moral rectitude,

individual behavior, and social interaction. The study emphasizes how beauty is regularly presented as both an aesthetic ideal and a moral virtue, using examples from classical literature and folklore. The article concludes by showing how the idea of beauty serves as a fundamental cultural paradigm that shapes social behavior and collective identity.

**Keywords:** culture; linguistics; multifaceted influence; value, concept; morality.

## КУЛЬТУРНОЕ ВЛИЯНИЕ КОНЦЕПТА КРАСОТЫ

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В данной статье рассматриваются функции и важность концепции красоты в азербайджанской культуре. Подчеркивается, что в данном аспекте красота не ограничивается внешними характеристиками, а тесно связана с моральными устоями, индивидуальным поведением и социальным взаимодействием. В исследовании отмечается, что красота преподносится как эстетический идеал и моральная добродетель на примерах из классической литературы и фольклора. Сделан вывод о том, что идея красоты выступает в качестве фундаментальной культурной парадигмы, формирующей социальное поведение и коллективную идентичность.

**Ключевые слова:** культура; лингвистика; многогранное влияние; ценность; концепт; мораль.

Since the interception of human society, the concept of beauty constituted a fundamental aspect of individual and social life. The question “What is beauty?” has elicited diverse responses across different historical periods, geographical contexts, cultural frameworks, and ideological systems. Beauty, on the one hand, functions as an aesthetic category, and on the other, as a cultural and spiritual value. This concept is not limited to mere physical appearance and visual appeal, but also incorporates values such as spiritual purity, moral integrity, harmony, taste, and the quality of interpersonal relationships.

Linguistic concepts reflect how a society perceives the world, what it considers beautiful and valuable, what features it appreciates. In this context, the concept of “beauty” in Azerbaijani language and culture is not only an aesthetic indicator but also the embodiment of historical memory, collective consciousness, and national sensibility. In the Azerbaijani word formation, literature, folklore and colloquial speech of the Azerbaijani people, the concept of beauty is conveyed through rich metaphorical and poetic imagery. This also shows that beauty is not merely an individual aesthetic choice, but a concept encoded in collective cultural memory and transmitted through language.

This article examines the multifaceted influence of the concept of beauty on Azerbaijani culture and public consciousness, exploring its lexical-semantic nuances, gender-related manifestations, presentations in traditional and contemporary contexts. It investigates the intersections between aesthetic ideals and moral, ethical, and social

values, considering how the notion of beauty has been constructed, transformed, and reinterpreted within Azerbaijan's cultural and culturological framework under evolving social conditions. The study aims to reveal how the concept of beauty has been formed, changed, and reinterpreted in the cultural and culturological space of Azerbaijan under evolving social conditions. The study aims to understand beauty comprehensively as a dynamic cultural construct shaped by historical, linguistic, and sociocultural factors.

The concept of beauty in Azerbaijani culture has been formed over centuries in the aesthetic worldview and artistic consciousness of the people and has acquired a rich semantic content. This concept has been evaluated not only as an indicator of physical attractiveness, but also as a reflection of a person's inner world, morality, refined taste and behavior. The cultural value ascribed to beauty has been reflected in folk literature, classical poetry, and various other forms of artistic and cultural expression.

According to traditional ideas, beauty has been predominantly associated with women, and female beauty has been presented through idealized and symbolic imagery. In folk epics and fairy tales, female characters are described with expressions such as "*ay üzli*" (moon-faced), "*hılal qaşlı*" (with crescent-shaped eyebrows), and "*süsən boylu*" (graceful as an iris). These portrayals go beyond mere physical appearance, emphasizing elegance, decency, and spiritual purity. These images indicate that in Azerbaijani folk consciousness beauty is attributed not only to the body, but also to the soul and behavior. These idealized images thus serve as cultural codes that convey broader societal values regarding femininity, decorum, and ethical conduct. For example:

*Qız nə qız, ay parçası. Elə bil ki, Allahtala xoş günündə, xoş saatında, xoş dəqiqəsində qələmini bu qızın hüsnünə çəkib. Bir baxan deyir, qoy bir də baxım* [4, p. 331].

*What a girl – a piece of the moon. It's as if, on a blessed day, at a blessed hour, in a blessed moment, the God took up the pen and sketched her beauty. Anyone who sees her says, 'Let me look again...'*

Ashug poetry, deeply rooted in Azerbaijani culture and history represents a dynamic oral tradition that blends folk music and poetic performance. The ashugs – itinerant poet-musicians – are at the heart of this tradition. They compose and perform lyrical narratives, frequently combining dancing, storytelling, and instrumental accompaniment. Usually, they use the saz, a traditional stringed instrument that is regarded as a national symbol. In ashug literature in Azerbaijan, beauty was also treated with a wide range of poetic subtlety. The sun, moon, flowers, water, and gazelles are all used as metaphorical depictions of the beloved in this literary genre, which commonly uses natural imagery to convey beauty. These organic representations invoke ideas of divinity, purity, and everlasting beauty in addition to physical attractiveness. Ashug poetry, which reflects wider cultural values and the spiritual qualities ascribed to aesthetic experience in Azerbaijani folk culture, gives the concept of beauty a sense of purity and permanence through such imagery. For example:

*Yanaqların güldü, solmaz,  
Oxladın, yaram sağalmaz,  
Qaşın cəllad, gözü'n almaz,  
Bağrımı kəsə tellərin* [1, p. 68].

*Your cheeks are like flowers, they will not fade,  
You have shot me—my wound will not heal.  
Your eyebrows, an executioner's blade,  
Your eyes like diamonds, cold and real.  
Your strings are cutting deep through my heart.*

In another example, the beauty moves with grace, elegance and lightness; her gait is likened to that of a gazelle:

*Gümüş piyaləlim, altun ayaqlım,  
Sürəhi gərdənli, qaymaq dodaqlım,  
O ceyran yerişlim, ayna qabaqlım,  
Qurbani der: məni candan eylədi [2].  
My silver cup, my golden foot,  
Jug-necked, with lips of creamy fruit.  
A gazelle-like gait, a mirror-like face –  
Gurbani says: she took my life.*

Different national cultures have rather different ideas on what it means to be “human” and “beautiful”, especially when it comes to “female beauty”. Azerbaijani ethnocultural heritage places a high value on female beauty, which is defined as an integrated ideal that includes intellectual, emotional, and spiritual qualities rather than just physical appearance. In the cultural context, these inner attributes are highly prized and frequently seen as necessary elements of genuine beauty.

*Əzizim gözəl alma,  
Yeməyə gözəl alma.  
Çirkin al, əsil olsun  
Bədəsil gözəl alma! [3, p. 71–74].  
My dear, a beautiful apple,  
Don't just eat a beautiful apple.  
Take the one that looks ugly, but is real –  
Don't take the pretty one if not noble.*

Beauty is frequently depicted in Azerbaijani classical poetry, folklore, and ashug literature as a supreme force that controls sentiments and emotions in addition to reason and cognition. This description expresses a cultural view of beauty as a potent and transformational force that can affect the emotional and intellectual spheres, rather than only as an aesthetic ideal.

*Günəş kimi sən çıxanda səhərdən,  
Alırsan Vaqifin əqlini sərdən,  
Duaçınam, salma məni nəzərdən,  
Əskik olmayasan, sənadan Pəri! [6, p. 31]  
Like the morning sun when you rise,  
You take Vagif's mind from his head,  
I pray, don't ever let me go,  
In praise, Pəri, you lack no glow.*

In Azerbaijani culture, the concept of beauty is closely related not only to visual and physical aesthetics, but also to the moral qualities of a person. Historical and cultural experience shows that the public value given to beauty is based not only on its appearance,

but also on its alignment with values such as behavior, restraint, upbringing and moral purity. This attitude reflects the ethical codes of the people and collective moral norms.

One of the most thorough ways to convey the harmony of moral and artistic values within a culture is through proverbs and sayings that are ingrained in the vernacular. In Azerbaijan, phrases like “Gözəl də kamallı gərək” (meaning “Beauty must be accompanied by perfection”) and “Gözəl göz üçün, ağıllı könül üçün” (meaning “Beauty is for the eye, intelligence for the heart”), as well as similar English sayings like *Beauty fades, but intelligence lasts* and *Beauty attracts the eye, but personality captures the heart*, together reflect a deeply rooted set of values. According to the worldview expressed by these aphorisms, spiritual and moral beauty are valued as permanent and superior, while outward beauty is seen as fleeting and inadequate.

According to traditional Azerbaijani cultural thinking, if moral power is not also present, physical appearance is insufficient to gain social respect. On the other hand, those with higher spiritual and ethical standards, even if they are not physically attractive, are respected and have more influence in social and public settings. Azerbaijani literary traditions frequently reflect and strengthen this cultural value, highlighting the connection between ethical and aesthetic principles.

*İnsanın şərəfi, bəzəyi mənə,  
İnan, nə ipəkdir, nə tirmə, oğlum!  
Yaxşıdan yaxşı ol ellər içində,  
Dostuna bir ziyan yetirmə, oğlum!* [5, p. 43]  
*Believe me, my son, a person's grace –  
It's not in silk or fine attire.  
Be the best among the people,  
Harm no friend with word or hands.*

The valorization of moral beauty is also evident in societal expectations surrounding family life, upbringing, and the idealized image of women. Traditional Azerbaijani society has put a high value on a woman's decency, devotion to the family, and polite behavior toward peers and elders in addition to her physical appearance. In the past, these characteristics have been seen as crucial to the cultural evaluation of feminine beauty. As a result, within Azerbaijani cultural identity, the relationship between morality and beauty has come to represent integrity and harmony.

The endurance of moral expectations continues to have a significant impact on society perceptions, even as global media and mass communication have influenced and, in some cases, transformed current beauty standards. This event demonstrates both the dynamic and multifaceted nature of the concept of beauty in Azerbaijani culture and the lasting continuity of traditional cultural values.

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