

## THE CONCEPT “BEAUTY” AND ITS REFLECTION IN THE LANGUAGE AND PHILOSOPHY

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### ABSTRACT:

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*The article investigates the philosophical content of the concept “beauty” and its reflection in language system. The opinions of great scientists and philosophers are given in the article.*

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*beauty, concept,  
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**INTRODUCTION.** World linguistics is a proper interpretation of the national, aesthetic views, and the universal, differential aspects of cultures, the study of different nationalities, the study of specifications of various nations in the lingual mind. One of the most important issues of modern linguistics is to analyze the concept of “beauty”, to analyze the characteristics of the people of the world, and the comparative studying of the national and cultural characteristics of the world in the frame of the concept “beauty”.

Culture and values in the national landscape of the universe are represented by various concepts [3]. Consequently, values are the main components of the concepts. In particular, the concept of “beauty” is expressed in as unique in the national culture. Due to the basis of liability of concepts, researchers emphasized the scenery of the world of reality to determine the national culture.

Indeed, language is a mirror of a culture of any nation. In this sense, it is not possible to address language, thinking, solution to the issues of language, thinking, and uncertainty, without fully understanding the world’s picture.

The basic foundation of the world on the basis of the conceptual analysis is based on valuable, conceptual compositions in terms of value. After all, the lingual concept is

distinguished by the presence of other mental compatible composition from units. The lingual part is appropriate in the understanding of the concept, as the concept is the main unit of culture.

Values are concepts in the cultural scheme not only under a straight line, but also complemented by each other. The study of values is of great importance in the essential understanding of the nature of culture and culture events.

In every historical period, people belonged to a specific social system as a representative of a specific social system, tribal, ethnic and nationalities. With the passage of periods, the specific national values of each nationality were formed and have been passed down from generation to generation. Thus, national values have emerged. They, in turn, are sealed in the human mind and are sealed in memory, and participate in the creation of mental units in cognitive linguistics. Consequently, one should first be based on the principle of values, as he wants to differentiate culture from nature.

“Beauty” is viewed in a piece of nature, we can see it, or how nature expresses it [1]. For example, the stone does not understand the beauty of the stone! Man can differentiate a stone from another thing. It is a sign that a stone is more worth of the second stone, it is a sign of appreciation for the first stone. In particular, “I found a stone from sumalak, found a piece of sun” is a shining example of national culture. Although the participating in its cooking is not a technology without burning food, Uzbek national culture believed that the same stone came out of this food (sumalak), and the people believed that they would achieve their dream. The fact that the people’s dreams for the future, the dreams of a happy life were demonstrated in poems and songs. It creates the Uzbek universe, as described in the language through the knowledge of the song. Hence, the human factor plays an important role in the concept of factors, and man himself is worth the social phenomenon and shapes the national mind. As a perceptive creature, a person realizes the concept “beauty” in his thinking.

“Beauty” is both concept, as well as feelings of philosophers and so far is aesthetic category that is still debated. Understanding of its essence, interpreting the replacement of humanity, society and the universe is still the theme of scientific research both for the next generation. This is because it has a unique power in the understanding of the spiritual world “beauty”.

No matter how complex contributes to the surroundings of us, no one can deny the complex conflicts of the concept “beauty”. Although it is described as an abstract concept of “beauty”, it has a certain spiritual power. There are such words as “beautiful”, “attractive”,

“splendid” in the English language, as a result of the human world’s mind of characterizing objects and people around. That is why beauty is seen and felt through the consciousness of a person. The forms of the world are diverse. Of course, a human has a spiritual world that distinguishes from all the other living creatures. But in different places and times, philosophers responded different answers to this question and caused a number of currents in the history of philosophy. Beauty is also manifested in the form of aesthetic mind as part of the mind [2].

Beauty is understood in different ways: the beauty of body, the beauty of face, the beauty of soul. The last one is on the highest position in valuating of a person. As Nuriddin Abdurahman Jami says, “the appearance of man is not significant, the beauty of the soul is much more important”.

The mind seeks responses to the question of what factors when the mind is influenced by the factors and answers them as a space event. Is aesthetic mind to have an existence or is it divine? When was it formed? After all, it is an explanation of the cause of the huge changes in the development of the mind and the historical development of the world.

The division of aesthetic mind is divided into several types of aesthetic literature. It is explored in aesthetic feeling, aesthetic taste, aesthetic dream, that these sources are thought to acquit to the aesthetic desire, in closely related to the state of art.

What is beauty? What is beautiful? We should understand the philosophical and aesthetic essence of “beauty”. The philosophical and aesthetic nature of beauty will serve to lead man to the truth through beauty.

Beauty is evaluated in the principle of cognitive savings. Ancient Indian philosophical and aesthetic views have a special place in the formation of aesthetic views. According to them, art is the “deceptive flavor”, the main real elegance is a beautiful which is a kind of any beauty.

Two directions of ancient Chinese aesthetics – the formation of the Worship and Confucianism has a place in the formation of Oriental thinking. The imagination of the beauty in the understanding is related to the relationship in nature and in a perfect integrity. So, Confucius and his followers had superior the point of view of beauty in the aesthetic aspect. According to them, the upbringing of a person should be carried out on a aesthetic basis.

Aristotle also investigated the content of the concept “beauty” and devoted his researches to “Beautiful Behavior” as a unity that required beauty and goodness.



Abu Ali ibn Sina, who worked upon interpretation of the notion “beauty”, considers physical beauty as the beauty of the soul.

Famous poet and philosopher Omar Hayyam, who is known for philosophical, logic, astronomy and other fields, emphasizes that it is the essence of man to understand in eternity and immortality, eternal spirit and beauty of the universe. In understanding this essence, the poet faces various beautiful types of the concept “beauty”: “Beauty is welcome in all languages and is pleasing to all languages. There are many good things in the world, and enjoy them”.

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