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TÍTULO: Análisis comparativo de la objetificación del concepto "Árbol" en el cristianismo y el Islam.

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RESUMEN. El concepto elegido para la investigación se refiere al grupo temático "naturaleza" y llama la atención sobre el hecho de que los fenómenos naturales y los objetos ingresaron al mundo cultural de diferentes pueblos de un siglo a otro de forma bastante natural. En el mundo moderno, la religión desempeña un papel importante en el desarrollo del hombre. Este artículo compara los libros sagrados en el cristianismo y el islam, que revelan la comprensión básica del concepto "árbol", su significado espiritual y simbólico, basado en la percepción de un árbol como un símbolo de vida dado por el Creador. El autor analiza las similitudes y las diferencias en la objetivación del concepto de "árbol" en la Biblia y el Corán.

PALABRAS CLAVES: concepto de "árbol", análisis comparativo, religión, cristianismo, Islam.

TITLE: Comparative Analysis Of "Tree" Concept Objectification In Christianity And Islam

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ABSTRACT: The concept chosen for research refers to the thematic group "nature" and draws attention to the fact that natural phenomena and objects entered the cultural world of different peoples from one century to another quite naturally. In the modern world, religion plays an important role in the development of man. This article compares the sacred books in Christianity and Islam, which reveal the basic understanding of the concept "tree", its spiritual and symbolic meaning, based on the perception of a tree as a symbol of life given by the Creator. The author analyzes the similarities and differences in the objectification of the concept of "tree" in the Bible and the Koran.

KEY WORDS: "tree" concept, comparative analysis, religion, Christianity, Islam.

INTRODUCTION.

For the first time, a "tree" as an image was subjected to analysis by the philological scholars V.V. Ivanov and V.N. Toporov in the second half of the XXth century [Ivanov V.V., 1974]. They considered this image at the level of the mythopoetic consciousness of people from different linguocultural communities. The result of their research is the conclusion about the importance and the significance of this image in the cultural development of a man.

At present, the concept "tree" is an object of the study for different sciences. In culturology, it evokes an undoubted interest as a universal sign system, determined by the existence of a mythological model of the world in human consciousness, which describes the specifics of the national variants of the World Tree and various manifestations of plant symbolism in spiritual and material cultures - clothes, the ideas about an ideal human body, which is confirmed by prof. G.D. Gachev in his collection of lectures "National Images of the World" [Gachev G.D., 1998].

In order to describe human states through the drawings of familiar trees, the graphic test "Tree" has been developed and widely used in psychology. On the basis of myths and legends, the studies are

being conducted aimed at representation identification associated with the plant images in folk cultures [Baumann, H., 1993]. There are also the works of an interdisciplinary nature. Thus, V.A. Maslova, a representative of the linguocultural direction, turns to cultural information to explain linguistic phenomena, in particular, the emergence of various kinds of phraseological units and metaphors [Maslova V.A., 1991]. There are plants and trees among the analyzed objects that are recognized as cultural concepts, or according to the theory by C.G. Jung, as "archetypal symbols" [Baumann, H. 1993, p. 98].

Despite a large number of studies carried out in line with the new scientific paradigm, there are the issues related with the problem of a concept essence definition and its multidimensional description. Following the suggestion of metaphorical language and related visions of mother nature, an ancient man almost did not know inanimate objects, everywhere he found reason, feeling and will. If we turn to history and mythology, we will find that the Earth in the representations of ancient people was divided into three parts horizontally: the sky, the earth and the underworld. The tree seemed to connect these horizons, thereby uniting the world of gods and people, being a kind of a bridge and the central point of the universe, the concentration of all space and time.

In the religious representations of the ancient Maya, the Universe was represented in the form of the worlds located one above the other. "Original tree" rose in the center of the Earth. Four "world trees" grew in four corners that strictly corresponded to the sides of the world: red in the East, symbolizing the color of the morning dawn; white - in the North, perhaps transmitted by the memories of ancestors coming from the north, the white color of snow; ebony - the color of the night - was in the West, and yellow one grew in the South - it symbolized the color of the sun.

The ancient Maya believed that heaven was located in the cool shade of the "Original Tree" which was green. They also did not doubt that the Earth was square, or at least rectangular one. The sky,

like a roof, rested on five supports - "heavenly pillars", that is, on the central "Primordial Tree" and on four "colored trees" growing on the edges of the Earth.

"The original (or, as it is also called, the world tree)" carried and carries the beginning of all beginnings in the understanding of all cultures, including the cultures and religions that we study.

Methods.

In order to study the specific features of the "tree" concept linguistic representation, a number of research methods are used. First of all, the method of conceptual analysis, this allows revealing the main features of a corresponding concept cultural content. From traditional linguistic methods, they used the following ones in the article: the descriptive method, the method of component analysis, the method of contextual analysis, as well as the historical method, due to which the evolution of a meaningful concept for the Russian language consciousness is traced.

Besides, during the solution of theoretical and practical problems, the following general scientific methods are used: generalizations, private-scientific methods of component and contextual analysis, the method of linguocultural interpretation.

Such holy books as the Bible and the Koran, as well as the dictionaries of Russian and Tatar languages, were used as the sources of research material, fixing the characteristic features of a corresponding section of the language system. The problems of communication between speech thinking and social environment are of particular relevance today. All this makes it possible to talk about the relevance of the research topic.

Results and Discussion.

The Bible contains more references to trees and forest in relation to any other type of living organisms other than humans. These references are found in the first book of the Bible - in the Old Testament, which contains the reference to the tree of life in the Garden of Eden (Genesis 2: 9), and

in the last book of the New Testament, which represents the tree of life as the main constituent of Paradise (Revelation 22: 2, 14). It should be noted that the difference between a tree with a large single trunk and a bush with several branches is not always clear in holy books.

The mention of more than twenty different species of trees was found in the study of the Bible: acacia; almonds; apple-tree; carob; cypress; date palm; ebony; fig; frankincense; medicinal types of aloe (lign aloe); oak; pine; pistachio; pomegranate; poplar; sycamore fig; tamarisk; olive tree; turpentine tree (terebinth); thyine (unclear tree); walnut; willow; juniper, etc.

Thyine is the tree mentioned in Revelation 18:12, to which no equivalent has been found. However, it can be *Tetraclinis articulata* - a monotypic genus of evergreen coniferous trees of the Cypress family. This plant is known as the Berberian thuja, sandarak tree. By the name of the resin, obtained from wood, the plant is also called briefly "sandarak".

Except for the mysterious thyine, the only tree unique to the New Testament is the carob tree. Among the Bible, tree names listed above, the date palm, fig, olive tree, pomegranate and tamarisk are also mentioned in the Qur'an. Talh is a unique plant for the Koran (we did not find an equivalent in Russian language and a clear justification from scholars), cider and a mysterious "tree of Hell" or zaqqm, which grows in the lowest part of Hell, the fruits of which are the heads of devils (Surah 37: 62- 68).

The religious texts, such as Islamic hadiths and the letters from the early Christian church fathers, also contain a lot of information about plant knowledge and the legends about them; for example, the Jew-Christians believe that Kanun (the serpent) seduced Adam with an apple from the forbidden tree in the Garden of Eden. However, in the book of the Old Testament, the tree that is associated with the disobedience of Adam and Eve is not identified as an apple tree.

A distinguished philosopher and theologian, M. Maimonides, believed that Adam had already intelligence prior to God obedience violation, because God gave instructions to Adam and intelligence was necessary for their implementation [Maimonides, M. 1956, p.15]. Having eaten from "the Eden tree", the man took the first step from the essential "determinate being" in everyday being or existence (from the Latin "existence" is one of the basic concepts of existentialism, meaning the way of a human person being) "man's eyes opened, his wife saw, that the tree is good for food, and that it is pleasant to the eyes and lust, because it gives knowledge, and she took its fruit and ate it, and she gave it to her husband, and he ate it" [Philosophical dictionary 1981]).

In his monograph "The Existential Philosophy of Islam" [Latypov L.N. 2011, p. 329] L.N. Latypov considers this event from the perspective of existentialism: "Thus, having got in the space of empirical sensations ("The tree was good for food, and ... it was a delight to an eye, and also desirable"), a man had already started the continued existence in it, because it was further cognized empirically that Adam and his wife discovered their nakedness, and they became ashamed of their nudity (Sura 3: 7), and this is the process of "morality" element manifestation which is a sign of being in the world."

Our attention is drawn to the "tree" in Paradise, to which the Creator forbade to approach for Adam and Eve: "Oh, Adam! Live in Paradise with your wife. Eat plenty where you wish, but do not approach this tree, or you will be among the wrong-doers" (Surah 2:35, translation ed. by Kuliev).

It is known that since ancient times of mankind history the symbol and the image of "tree" along with other diverse symbols also denotes the common temporal life cycle of the living nature: "birth-life-death-birth". A tree is born from a seed, it grows and dies, and it is reborn again from its own seed. In addition to this obvious fact. that a tree symbolizes life and death, it also is the link between the earthly and the heavenly existence [Latypov L.N. 2011, p. 343].

In Islamic philosophy, this symbolism is also reflected. Thus, Ibn-Arabi represented the universe as the "Tree of Existence" ("Shajarataalkawn"), and Bayazid Bastami saw the symbol of the "Tree of Unity" in a tree, Abul-Khusain al-Nuri represented a tree as a "tree of gnosis" ("Ma'rifa"), knowledge [Latypov L.N. 2011]. Cognition leads to consciousness quality change. "Adam" committed an act contrary to the essential direction of the Lord, contrary to the will of the Supreme. "Adam" crossed the border of what was permitted and fell into the metaphysical space of good and evil.

The Bible says it was the tree of knowledge. The Quran does not adhere to this point of view. According to the Qur'an, the knowledge of good and bad was instilled in a man, and Adam was taught the nature of all things, despite its future disobedience (Genesis 2: 16-17, Koran 91: 7-8, 2: 31-33).(Bible, 1968).

We are convinced that the concept of "tree / agach" has a spiritual meaning in the Holy Writ and in the Quran. Trees are the symbol of long spiritual processes in a person, which bring some fruit or are ineffective.

People always worshiped trees. The early vision of a tree by premonotistical religions is recorded in the numerous Greek and Sumerian classics.

The ancient Greeks regarded trees as the first temples of the gods and sacred groves, as their first places of worship, where the forces of nature inspired the human creation with imagination [Jung C.G.1991]. Grove trees, often dark and mysterious, seemed like a cluster of souls and energy. The pagan use of trees and groves for worship is mentioned in the Bible: ... Destroy all the places where the nations you will conquer serve their gods on high mountains and hills, and under every branchy tree (Deuteronomy 12: 2 [King Ahaz] ... Ahaz was twenty years old when he became a king, and reigned in Jerusalem for sixteen years. "Unlike David, his father, he did not do what was right in the eyes of the Lord ... He followed the ways of the kings of Israel, and also made idols to worship

Baalim ... He burned the victim in the valley of Ben Hennomow and he sacrificed his children in the fire, engaging in the abominations of the nations ... the Lord cast out before the Israelites ... He sacrificed and burnt incense in the high places, on the hills and under every spreading tree (II Chronicles 28: 2).

Age, beauty and use efficiency are the feature of trees that fill people minds with admiration. Most trees impress with their impressive size. Trees are particularly valuable plants and play an important role in the Middle East, where there are not so many of them. The trees higher than a man, stretching from the earth and reaching the sky, were respected as the connection between heaven and earth. Trees are also the oldest living organisms that are seen by a large number of generations. Trees in settlement and village areas, in public places, for example, near wells, live several generations. With their long life expectancy as compared to a human life, they can be perceived as eternal ones. Trees provide shade, food, fiber and also have many other uses. Both the Koran and the Bible are abound with references to trees as a gift from the Almighty, highlighting their characteristics in size, durability, beauty and usefulness.

Except of tree usefulness mentioning, an important characteristic in both of these holy books is its representation as a symbol and a metaphor. In the Bible and in the Qur'an, a good tree equals to a good man, a bad tree equals to a bad person. For example, from the Qur'an: "Didn't you see that Allah brings a good word with a parable - it is kind like a tree: its root is hard and its branches are in the sky ... It provides fruit each moment by the holy Lord permission. And Allah tells parables to people, - maybe they will listen!" (Surah 14: 24-25). And from the Bible: "He is like a tree planted with a stream of water that leads to its fruits in season and whose leaf does not fade. Regardless of everything, it flourishes " (Psalms 1: 3); "The just will prosper like a palm tree; they will grow like the Lebanon cedar" (Psalms 92:12).

The Bible clearly likens great people to trees. For example, Daniel, interpreting the dream of King Nebuchadnezzar about a tree, says: "My King, you are that tree!" (Daniel 4:22). In Ezekiel 31: 3, the King of Assyria is called the cedar of Lebanon: "Consider Assyria, once a cedar in Lebanon, with beautiful branches that sweep the forest into the shade; it rose higher than the thick foliage".

Both in the Bible and in the Koran, trees symbolize eternity and are associated with the heavenly kingdom. An example would be the tree of life in the Bible, which is mentioned in the Garden of Eden, in the eternal afterlife. And from the Koran: The kings of the right side - what are the kings of the right side? Among lotus without spines; and talkh, full of fruits; and there is a lot of shade; and the water flows; and there are many fruits; there are plenty of them and they are not forbidden (Surah 56: 27-33).

In some sense, the Bible set forth its message to people in the concept of four trees. The first was the tree of life in the Garden of Eden (Genesis 3: 22-24). The second was the tree of good and evil knowledge, having tasted the fruits of which Adam and Eve were subjected to a "fall" (Genesis 3: 4-6, 17-18). Thirdly, the cross of Jesus is referred to as the "tree" and is related to Deuteronomy 21: 22-23: "If anyone has a crime worthy of death, he will be put to death, and you will hang him on a tree, his body should not spend the night on tree, but bury it on the same day, for everyone who is hanged on a tree is cursed before God, and do not desecrate your land, which your God gives you as an inheritance".

In the Christian doctrine of salvation, Jesus takes the curse from the tree, turning it into the tree of good and evil, and leads to the last tree - the tree of life in paradise: "... and he showed me a clean river of life water, bright as a crystal, emanating from the throne of God and The Lamb. In the midst of his street, and on this and on the other side of the river, there is the tree of life giving fruits twelve times, giving each month its fruit; and the leaves of the tree are for the healing of the

nations. And nothing will be damned; but the throne of God and of the Lamb will be in it, and His slaves will serve Him" (Revelation 22: 1-3).

Familiar and recognizable plants gave birth to holy books - the Bible and the Koran, influencing the special images of trees in these books. For centuries, these texts and words influenced the consciousness of people who accepted them as sacred ones. A good example of cultural influence is the inclusion of Greek ideas about plants in the New Testament, which was written largely under the influence of Greek culture, in Greek; Some of these plants were not common in the lands described in the Old Testament; for example, Peter the First 5: 4, the winner of sports competitions, was crowned with the leaves of the bush *Laurusnobilis*, "... the crown of glory that will never fade". *Laurusnobilis* is one of the few examples of plants mentioned in the New Testament, but not in the Old Testament. Biblical names or the names based on the Quran are often used outside the Middle East with native plants that never grew on the lands where these two books originated. In eastern North America, for example, many "cedars" grow, which are not related with the cedar of Lebanon (*Cedruslibani*) from the Bible. Perhaps, since Lebanon cedar was a vividly recognized symbol from the Bible and early Christian settlers in North America gave this name to many different trees (and many other plants). The question remains whether they were true cedars or even the members of the same botanical family; for example, the widespread red cedar of eastern North America (*Juniperusvirginiana*), like *Cedruslibani*, is an evergreen plant and has a pleasant stable flavor, but differs from the cedar of Lebanon with berries.

Similarly, the people of eastern Sudan call the large tree-like cactus spurge *abyssinica* - "zaqqm" as the tree of Hell, mentioned in the Qur'an. It is unlikely that the concept of zaqqm in the Quran was based on this succulent, starting with zaqqm fruit as the similarity to the head of the devil, for example.

CONCLUSIONS.

We discovered the names of more than 20 different species of trees. The exclusive tree for the Bible of the New Testament is the mysterious tree of thuyne (carob tree).

The unique plants for the Koran are talh (we did not find the equivalent in Russian language and a clear rationale by scholars), cider and the mysterious "tree of Hell", or zaqqm. Of all the tree names found and listed by us, the date palm, fig, olive tree, pomegranate and tamarisk are mentioned both in the Bible and in the Koran.

The tree has a significant place in the Bible and in the Koran. The mention of trees in these holy books reflects the place of trees in people cultures several millennia ago: the use of trees, their local varieties, and in addition, their spiritual and symbolic meaning, based on a tree perception as a symbol of life given by the Creator.

With a continuous influence of these books for more than a thousand years, special species of trees (for example, the cedar of Lebanon) and certain forests and groves have acquired a great, even a sacred importance, and are still perceived by peoples as the objects that promote the protection and the preservation of people.

Summing up, it is impossible not to single out the fact that trees have very frequent use and mention in sacred books, both in the Bible and in the Koran. In the Qur'an, trees are most often referred to as the gifts of a beneficent Creator, with the famous exception of the "tree of Hell" or zaqqm. In both sacred books, the fruits of trees are highly valued. The study of the "tree" concept objectification in Islam and Christianity leads us to the conclusion that their role and symbolism are so obvious that one can easily grasp the message to people about the significance of trees in human life.

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