



Spectrum Journal of Innovation, Reforms and Development

Volume 35, January- 2025

ISSN (E): 2751-1731

WEBSITE: WWW.SJIRD.JOURNALSARK.ORG

THE CONCEPT OF "EARTH" IN THE HOLY BOOKS: THE BIBLE AND THE QUR'AN

Холикулова Юлдуз Шодиевна
Узбекско-Финский педагогический институт
yulduzholikulova@gmail.com
tel:90-465-11-35

Abstract

The concept of "Earth" occupies an important place in both sacred books — the Bible and the Koran. It not only designates the physical space where people live, but also has a deep spiritual and symbolic meaning. In this article, we will look at how the Earth is represented in these texts, its role in the divine plan, and man's relationship to this planet.

Keywords: God, Bible, Quran, holy books, Genesis, commandments, Promised Land, creation of the Earth, Earth and man.

Introduction

In the Bible, the concept of "Earth" occurs throughout the text and has different meanings: The first chapter of the Book of Genesis describes the process of creation of the world. The earth is created by God as part of His creative act. It is seen as the basis of life for all living things (Genesis 1:1-31).

The concept of the promised land is a key element in the history of the Jewish people. The Promised Land symbolizes not only physical space, but also the spiritual status that God promises to His people (Exodus 3:8).

The Bible also emphasizes that the earth is a place of testing for man. He is called to care for it and use its resources responsibly (Genesis 2:15).

The principle of caring for the land is reflected in the commandments of jubilee (Leviticus 25), which speak of the need to give the land rest.

The Qur'an also emphasizes the concept of "Earth":

The Qur'an emphasizes that the earth is a manifestation of God's greatness. It was created with wisdom to serve as a dwelling place for people (Qur'an 2:22).

There are many verses in the Qur'an that encourage believers to reflect on nature, its beauty and order as signs of God's existence (Qur'an 3:190).

Like the Bible, the Qur'an teaches people to be the guardians of the earth. Humanity is responsible for its conservation and the proper use of resources (Qur'an 6:165).

The concept of land also includes the idea that on the Day of Judgment everyone will be responsible for their actions on earth (Qur'an 18:49).



In the Bible, the earth is often referred to as the place of God's special presence and as the Promised Land promised to Abraham and his descendants. This concept is closely related to the history of Israel and its relationship with God.

In the Bible, the Promised Land is the territory promised to Abraham and his descendants, corresponding to modern-day Israel, Palestinian territories, and parts of neighboring countries.

Holy Land: This term is also used to refer to Jerusalem and surrounding areas of special significance to Christians and Jews.

Although the Bible does not directly describe the shape of the earth, some verses, such as those in the Book of Job and the prophet Isaiah, can be interpreted as indicating the spherical shape of the earth.

In the Qur'an, the earth is also seen as the creation of Allah, and its form is described in various verses.

The Quran mentions the spherical shape of the Earth, which was confirmed by scientific research many centuries later.

The earth is seen as a place for people to live and as part of Allah's creation, emphasizing the importance of its preservation and use in accordance with divine laws.

In the Book of Mormon, the Promised Land can refer to the American continent, which was promised to faithful followers.

In Sikhism, the Earth is seen as a shrine created by God for human life and as part of an interconnected system of nature.

The concept of "Earth" in the holy books is often associated with the divine presence, promises, and responsibility of people for the conservation and use of natural resources.

The concept of "Earth" in modern theological literature is used in various contexts, reflecting a variety of approaches to understanding the role of the Earth in religious traditions. Let's look at a few aspects of this use:

In modern theological literature, the environmental responsibility of believers is increasingly discussed. The earth is seen as God's creation that requires care and preservation. This direction emphasizes the importance of harmony between people and nature, based on biblical and other religious texts that call for the responsible use of natural resources.

The concept of "soil" or "land" is also associated with ideas of national identity and cultural roots. In the context of Russian philosophy and theology, this may include a discussion of the role of the land as a symbol of national and spiritual heritage, as seen in the ideas of Dostoevsky and other thinkers.

In the Orthodox tradition, the Earth can be considered as a place where the spiritual life of believers takes place. Joy and gratitude for life on Earth are often associated with the awareness of the divine presence and mercy.

In modern theological literature, the concept of "Earth" is also used in the context of interfaith dialogue. For example, in Zoroastrianism, the Earth, like other natural elements, is considered sacred and requires care and respect.

The concept of "Land" in the ideas of *pochvennichestvo* is closely related to the symbolism of the national soil and cultural roots. *Pochvennichestvo*, as a literary and social movement, arose in Russia in the middle of the 19th century and was aimed at preserving traditional Russian values



and cultural heritage. Let's look at several key aspects of the connection between the concept of "Earth" and the ideas of *pochvennichestvo*:

In *pochvennichestvo*, land and soil are considered as symbols of national identity and cultural roots. This is reflected in the ideas of F. M. Dostoevsky, who emphasized the importance of returning to the folk soil and Orthodox culture as the basis of Russian nationality.

The concept of "Earth" in *pochvennichestvo* is also associated with the idea of nationality, which includes the preservation of the cultural and spiritual traditions of the Russian people. Dostoevsky and other *pochvenniks* saw in the people's soil a source of moral and spiritual values that should be preserved and passed on to future generations.

And in the consciousness of the Russian people, the land means the Motherland, which must be defended and cherished. Land is soil, a substance with which a person needs to work, which needs to be cultivated, which needs to be cared for; Plants are grown on the land for food and pleasure, but working on the land is not always fun.

Pochvennichestvo emphasizes an organic worldview, viewing the world as a holistic organism where the Earth and soil play a key role in sustaining life and cultural continuity. This worldview is contrasted with the mechanistic and rationalistic approaches characteristic of Western philosophy.

The idea of returning to national soil and cultural roots is central to *pochvennichestvo*. This is expressed in the call of intellectuals to return to the people's truth and traditional values, which is symbolically represented through the image of kissing the earth.

The concept of "Earth" in *Pochvennichestvo* serves as a powerful symbol of national identity, cultural heritage and spiritual values, emphasizing the importance of preserving traditional Russian roots and continuity with the historical past.

In general, the concept of "Earth" in modern theological literature encompasses various aspects, from environmental responsibility to spiritual and cultural meanings, reflecting a variety of religious views on nature and human existence.

Conclusion

The concept of "Earth" is a central element in both the Bible and the Qur'an. Both sacred texts emphasize the importance of caring for the earth as part of God's plan. They call on humanity to realize its responsibility for the world around us and to use the gifts of nature wisely and with respect.

Thus, the study of the concept of "Earth" helps to better understand not only the religious teachings of both texts, but also their impact on the environmental ethics of modern society.

References

1. Archpriest Rostislav Snigirev, Zaitsev D. V. *Genesis // Orthodox Encyclopedia*. — Moscow, 2003. — Vol. VI: Bondarenko — Bartholomew of Edessa. — S. 412—428. — 752 p. — 39,000 copies. — ISBN 5-89572-010-2.
2. Kaspina M. M. *Plots about Adam and Eve in the Light of Historical Poetics // Dissertation for the degree of Candidate of Philological Sciences in the specialty "Theory of Literature. Textology"*, Russian State University for the Humanities, Moscow, 2001



3. Fr. Alexander Men. Creation, Evolution, Man // History of Religion: In Search of the Way, Truth and Life. – Moscow: Slovo, 1991. – Vol. I. Origins of Religion. – ISBN 5-85050-281-5. Archived 1 February 2009 at the Wayback Machine
4. Shchedrovitsky D. V. Lecture 1. The Creation of the World, Lecture 2. Two Adams": image and likeness. Mankind as a Broken Mirror] // Introduction to the Old Testament. The Pentateuch of Moses. — 4th, ed. — Moscow: Oklik, 2008. — P. 31—67. — ISBN 978-5-91349-005-6, ISBN 978-5-91349-004-9.
5. Babenko L. G. Kontseptosfera russkogo yazyka: klyucheskije kontsepty i ikh reprezentirovaniya (na materiale leksiki, frazeologii i paremiologii) [The Conceptual Sphere of the Russian Language: Key Concepts and Their Representations (Based on the Material of Lexis, Phraseology and Paremiology)]. Ekaterinburg: Ural Publishing House. State University, 2010. 340 p. (In Russian)
6. Vorkachev S. G. Postulaty lingvokontseptologii [Postulates of linguoconcepts]. Volgograd: Paradigma, 2005. T. 1. Pp. 11-13.
7. Karaulov Y. N., Filippovich Y. N. Lingvokul'turnoe soznanie russkoy yazykovoy lichnosti: modelirovaniye sostoyaniya i funktsionirovaniya [Linguocultural consciousness of Russian language personality: modeling of the state and functioning]. Moscow, Azbukovnik Publ., 2009. 336 p. (In Russian)
8. Kuznetsov S. A. Sovremennyy tolkovyy slovar' russkogo yazyka [Modern explanatory dictionary of the Russian language]. Moscow, Norin-t Publ., 2003. 959 p. (In Russian)
9. Maslova V. A. Poet i kultura: kontseptosfera Marina Tsvetaevoy [Poet and culture: the concept sphere of Marina Tsvetaeva]. Moscow: Flint; Nauka, 2004. 256 p. (In Russian)
10. Morozova I. A. Associativnyy eksperiment' kak metod kognitivnogo issledovaniya I. A. Morozova [Associative experiment as a method of cognitive research by I. A. Morozova]. Voronezh: Voronezh State University, 2001. Pp. 126-129.