# THE METHOD OF INTERPRETATION OF THE QURAN AND THE BIBLE ON HISTORY OF ADAM (ANALYZE OF QURAN SURAH AL-BAQARAH VERSE 30 UNTIL VERSE 38 AND BIBLE THE OLD TASTEMENT GENESIS CHAPTER 2:3 UNTIL 3:24)

#### THESIS

Presented to State Institute for Islamic Studies
Sunan Ampel Surabaya In order to Fulfill one of Requirement
in Obtaining the Title of Theology's Degree (S.Thi)

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2011

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#### ABSTRACT

Nidhomatum Mukhlisotur Rohmah.

## "THE METHOD OF INTERPRETATION OF THE QURAN AND THE BIBLE ON HISTORY OF ADAM

(ANALYZE THE METHOD OF INTERPRETATION OF QURAN SURAH AL-BAQARAH VERSE 30 UNTIL VERSE 38 AND BIBLE THE OLD TASTEMENT GENESIS CHAPTER 2:3 UNTILL 3:24)"

The Quran and the Bible as the holy books both Islam and Christian have important funtions to influence their adherent's attitude. In other side, not every adherents have capability to understand the inner meaning of these holy books, so need helping from interpreters or scholars to interpret both of the Quran and the Bible. One of problems that were faced by adherents are how to understand the history of Adam especially in Quran surah al-Baqarah verse 30 until 38 for Islam's adherents and the Bible in Old Testament Genesis chapter 2:3 until 3:24for Christian's adherents.

The existence of history of Adam in both the Quran and the Bible has many interesting to investigate the methods of exploring the inner meaning of this history, the resulting of this investigation are the history of Adam in the Quran and the Bible was approached by textual and contextual methods and were used by different interpreters who life in different period.

Keyword: Islam, Christian, interpretation, the Quran, the Bible.

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#### **CHAPTER I**

#### INTRODUCTION

#### A. Background

The human beings living in this world are in need of God for their life, and among the generosity from God to them are the holy books which can guide from the darkness into lightness. The holy books were given by God to human beings throughout religions, so the human beings who have faithful or believing the religion must understand and learn more about the essence of their holy books of their religion, not only for guide, the Holy books also important for the Human beings to get knowledge.

Because this urgent function, God delegated Messengers who brings the holy books to human beings and obey them to worship him. The holy books have function as proof that there is God who creates everything in this earth<sup>2</sup>.

Include of Holy books are the Quran for Moslem and the Bible as the same as the Old testaments and New testaments for Christians. Quran as the holy book for the adherents of Islam was given by God into his Messenger that famous called with prophet Muhammad -pbuh- who life in 600 century in Arab, when his age was 40 year and has duty to extend the happy information and give remind to all of Islam's adherents <sup>3</sup>.

This opinions based on Quran an-Nisâ' verse 165, Allah said:

Manna' Khalil, Studi ilmu-ilmu Quran (Bogor:Litera Antar Nusa, 2009),p.15.

<sup>&</sup>lt;sup>2</sup> Malik, *Fenomena Alquran (*Bandung:Marja<sup>2</sup>, 2003),p.135.

<sup>&</sup>lt;sup>3</sup> Rahmatullah, Mukjizat Quran versi Kristolog (Jakarta:pustaka da 1, 2000), p.5.

## رُّسُلاً مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌ بَعْدَ ٱلرُّسُلِ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿

"Messenger. who gave good news As well As warning, that mankind, after (the coming) of the apostles, should have no plea against Allah. for Allah is Exalted In power, wise."

The development and the progress of human beings thinking always along with divine revelation for problems solving that have faced by the adherents. Every Messengers when they life last time untill the development thinking become overripe. Allah not only delegate one Messenger and one prophet, but Allah delegated many messengers and many prophets whit universal knowledge and the proof that Allah is true, this can indicated from the history of them in Quran. In other hand, in Moslem's opinions Quran are the holy books for all of human being and every Moslems have to believe them as the messengers, for this Allah said:

قُلْ يَنَأَيُّهَا ٱلنَّاسُ يِ

إِذَ رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُ مُلكُ

إِنَّ رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُ مُلكُ

السَّمَاوَاتِ وَٱلْأَرْضِ لَآ إِلَاهَ إِلَّا هُوَ يُحْيَ وَيُمِيتُ فَعَامِنُواْ

<sup>&</sup>lt;sup>4</sup> Alquran surah an-Nisâ' 165

<sup>&</sup>lt;sup>5</sup> Muhammad Chawla, Verse by verse English Translation of Holy Quran(Pakistan:Baitul Quran, 2000), p.153.

"Day: "O men! I am sent unto you all, As the Messenger of Allah, to whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He that giveth both life and death. so believe In Allah and His Messenger, the unlettered Prophet, who believeth In Allah and His words: follow Him that (so) ye may be guided."

Among the prophet in Moslem perspective is Adam, who was believed as the first human in the earth. The history of Adam was wrote in many verses of the Quran, one of it are in Quran surah *Al-Baqarah* verse 30 until 38, in this verse Allah explained the history of Adam as the first human and deserve the guidance for every human.<sup>8</sup>

But not only in Quran, the history of Adam also written in the Bible as the holy book of Christian. In the Bible the history of Adam wrote in Old testaments Genesis chapter 2;3 until 3;24. The Bible is a collection of sacred scripture of both Judaism and Christianity. There is no single version; both the individual books (Bible canon) and their order vary between denominations. The Jewish Tanakh divides the Hebrew Bible into 24 books, while the same texts are usually arranged as 39 books in Christian Old Testaments. Complete Christian Bibles range from the 66 books of the Protestant canon to the 81 books in the Ethiopian Orthodox Bible. The

<sup>&</sup>lt;sup>6</sup> Al-Λ'râf 158

<sup>&</sup>lt;sup>7</sup> Muhammad Chawla. Verse by verse English Translation of Holy Quran, (Pakistan:Baitul Quran, 2000) p:657

Blbnu Katsir, *Qososul Anbiya'*, (Beirut;Dzar' al Kutub Al-Ilmiah,....) p.11

<sup>&</sup>lt;sup>9</sup> Sastro Soedirjoe, Menggali Isi Alkitah 3, (Jakarta; BPK Gunung Mulia, 1980) p.1

alteration of Bible which wrote by hand was supposed only experience little alteration in its text not in its meaning.<sup>10</sup>

While, the existence of the history of Adam in the Quran and the Bible as the different holy book of religions kept a secret about the method which was used by interpreter both two religions to explore the essence of that history in both the Quran and the Bible, and make writer's mind become interesting to know deeply about the approaching which was suitable with that method to approach the history of Adam in Quran and Bible.

#### B. The Core of the Problems

From the analysis of the background above, the problems that have to be identification and investigated are the methods which were used by interpreters in exploring the history of Adam, and this study aims to analyze the similarity and the difference about the history of Adam between Quran surah *Al-Baqarah* verses 30 until 38 and Bible in Old testaments genesis Chapters 2;3 until 3;24, also to find the correlations and also to know any possible influence both the Quran and the Bible in their interpretations.

#### C. Central of the Problems

1. What are the similarities and the difference about the history of Adam between Quran surah Al-Baqarah verses 30 until 38 And Bible in Old testaments Genesis Chapters 2;3 until 3;24 ?

Karel, Perkembangan Teologi Dalam Dunia Kristen, (Yogyakarta; Hanandita Graha Widia, 1987) p.ix

- 2. How the Scholars both of Islamic and Christian in interpreting and exploring the implicit or the inner meaning of the history of Adam between Quran surah Al-Baqarah verses 30 until 38 And Bible in Old testaments Genesis Chapters 2;3 until 3;24?
- 3. Is it case that there is influence of interpretation between the interpreters of the two traditions Islam whit the interpreters of Christian in their interpretation of the history of Adam between Quran surah *Al-Baqarah* verses 30 until 38 And Bible in Old testaments Genesis Chapters 2;3 until 3;24?

#### D. Objective of the Study

The general objectives of this study are to analyze how to position the theory of Islam and Christian as spiritual theology to their adherent's mind such as their spiritual foundation and how to make them have clear understanding of the substance and the essence of the story of Adam in both the Quran and the Bible, especially surah *Al-Baqarah* verse 30 until 38 and old testaments Genesis chapters 2;3 until 3;24. And the adherents were hoped can find the collective understanding the values—which be contained in the story and history of Adam in the Quran and the Bible book, so can explore and apply it into reality of their life. And the detail objectives of this study such as list below:

- To Know the similaryties and the difference about the history
  of Adam between Quran surah Al-Baqarah verses 30 until 38
   And Bible in Old testaments Genesis Chapters 2;3 until 3;24.
- 2. To analyze How the Scholars of Islam and Christian exploring the inner meaning of the history of Adam between Quran surah Al-Baqarah verses 30 until 38 And Bible in Old testaments Genesis Chapters 2;3 until 3;24.
- 3. To analyze that there is influence of interpretation between the interpreters of Islam whit the interpreters of Christian in their interpretation of the history of Adam between Quran surah Al-Baqarah verses 30 until 38 And Bible in Old testaments Genesis Chapters 2;3 until 3;24.

#### E. Bibliographical Review

There are many literatures discussing about the history of Adam such as books, thesis, articles, *etc.* But the writer has not found literatures explaining the methods of interpretation which were used by the interpreters of Islam and Christian to explore the essence of that history and that find the influence the result of exploration about the history of Adam between Quran surah *Al-Baqurah* verses 30 until 38 And Bible in Old testaments Genesis Chapters 2;3 until 3;24 between the interpretation of two religions among Islam and Christian. Almost literatures that were found by the writer are the

literatures which explain the Substance of that history or explain the substance of Adam as the person.

One of literatures that has been found by the writer is a thesis written by Miftahul jannah, a student of *Tafsîr Hadîth* department, Ushuluddin Faculty, IAIN of Sunan Ampel Surabaya titled "Adam dalam persepsi Mohammad Iqbal dan al-Maraghi" (Adam in Mohammad Iqbal and Maraghi Perspective). The thesis explains about the opinions of two interpreters that are Mohammad Iqbal in *the reconstruction religious though in Islam* and Al-Maraghi in his work which has famous called *tafsîr al-Marâghî*.

Then thesis of Dadang Abdurahman, a student of *Tafsîr Hadîth* department, Ushuluddin Faculty, IAIN of Sunan Ampel Surabaya titled "Kisah turunnya Adam Dalam Alquran" (The history of fall of Adam in Quran). This thesis explained: the history of fall of Adam in Quran globally and not compare whit the other perspective accept Quran, also not specific into the interpretation of specific surah.

The substance of existence of Adam in the Quran also was investigated by Eyik Jamilatun Nafi'ah the student of IAIN Sunan Ampel Surabaya, Ushuludin Faculty the student of *Tafsîr Hadîth*, in her thesis which was has title "Adam in Quran" this thesis explore about the verses of Quran which were contain about the substance of Adam as the first human in this world.

While the literature of the history of Adam by comparison between two religions which the writer found is thesis of Riqoh Yus, a student of a comparison religions, Ushuluddin faculty at IAIN Sunan Ampel Surabaya titled "Adam Sebagai Manusia Pertama dalam Pandangan Islam dan Kristen" (Adam as the first man in Islam and Christian perspective). This thesis explains how God Creates Adam, and what the similarities and differences between Islam and Christian about the creation of Adam as the first human in this earth.

The other literature that was found by the writer is the dissertation of Dr, Thohir Aruf when he studied in UIN Syarif Hidayatullah, Jakarta, which has title "Perspective Ibnu Katsîr dalam Eksistensi Adam Sebagai Manusia Pertama" (Ibnu Katsîr 's Perspective about Existence of Adam as The First Man). in this dissertation Mr. Thohir explained about the perspective of Ibnu Katsîr about Adam as the first human on the earth.

From all literatures above, no one of the literatures explained the methods of interpretation which were used by the interpreters of Islam and Christian to investigate the essence the history of Adam between the Quran surah *Al-Baqarah* verses 30 until 38 and the Bible in Old testaments Genesis Chapters 2;3 until 3;24 and there is no literature which was find the similarities and differences specificity in method of interpretation between the interpreters of Islam and the exegetes of Christian when they interpreted the history of Adam especially in Quran surah al-Baqarah verse 30 until verse 38 and Genesis chapter 2 verses 3 until chapter 3 verses 24. So it is concluded that this research by the title "The Method of Interpretation of Quran and Bible on History of Adam (Analyze of Quran Surah Al-Baqarah Verse 30)

Until Verse 38 and Bible the Old Tastement Genesis Chapter 2:3 Untill 3:24)" Is not done by any one, so it is still original.

#### F. Definition of The Key Terms

In order to make this possible, the writer will first of all define key terms specifically used in this study. Trace the concerning of the problem and explain deeply about the term of the title "The Method of Interpretation of the Quran and the Bible on History of Adam (Analyze the Method of Interpretation of Quran Surah *Al-Baqurah* Verse 30 Until Verse 38 and Bible the Old Testament Genesis Chapter 2:3 Untill 3:24)" to prevent from any possible ambiguity of understanding. So, it is absolutely urgent to analyze the key terms that as follow:

- Quran: Is the Holy Book of Islam that is believed by Muslims as the orientation or compass in their life.
- 2. Bible: Is the holy book of Christian, consisting of two books called the old testaments and the new testament and many others such as: "keluaran, Ulangan, Imamat," Etc. 11
- 3. Adam : The name of human that is believed as the first human in the world. 12
- 4. Analyzing: examine or study something especially by separating something into its parts.<sup>13</sup>

<sup>11</sup> Al-A'zami, The History The Quranix Text ( Jakarta: Gema Insani Press, 2005), p.258.

<sup>12</sup> Irwandar, *Demitologisasi Adam dan Hawa* (Yogyakarta: Ar-Ruzz Media Press, 2003), p.11.
13 Martin.H.Manser, *Oxford learner's pocket dictionary (* Oxford University Press:England, 1995), p:82.

- 5. Method: way of doing something or quality of being well planned and organized.
- 6. Interpretation: explaination or understanding of the inner meaning of something.

At the least the significance of this thesis is specifically focused on analyzing the methods of interpretations instead of analyzing the essence of Adam.

#### G. The Significance of the Study

Today the history of religions will either develop into a major specialty, playing a key role within and between the social science, humanities, and theology, or it will lapse into respectable tolerated standing within one or several of this discipline. It is to be hoped that the former alternative will prevail, and already numerous signs indicate that will be the case. <sup>14</sup>

And at best, this study is important and useful because histories of religions especially about Adam have many effects for adherent's thought that result from the product of interpretations. Someone of human being who believes with religion and its holy book disposed to imagine that history. And the description of it, will be dogma or doctrine of religions in their mind, this condition results the bad effect for their mind because they disposed sanctify that history and just believe that it true, at the last they was snared in doctrine

Willfred. The History Of Religion (Chicago: The University Of Chicago Press, 1959), p. vii.

of each religious without motivation for find the substantial or essence and correlation of that history between their faithful and others. Finally, these problems result the "truth claim" and fanatic whit what was be doctrine in their religions, among of that religions are Islam and Christian. And the adherents of each religions was scared to ask or discus whit dialog about something that has difficulties to be accepted in logical frame and become common sense because the mythology as the proof of incapability of human being to answer the naturally symptom and doctrine has dominants influence in adherents society. <sup>15</sup> In reality this sacranation which influence the histories in holy book of religions include the history of Adam as the first human being in earth in the Quran and the Bible resulted human being's mind become obstinacy. <sup>16</sup>

In the other hand the different perspective about the history of Adam in the Quran and the Bible might be compilation and to find the objective opinions both the Islam and Christian and give the right understanding.

Not at all, the researcher hopes that this study theoretically will enrich the knowledge of the study of correlation and tolerations whit every one that has different believing. While practically, by this study the researcher hopes the societies will have the right view of toleration and the right way to apply it in society.

Last but not least, the researcher hopes that this study will useful for students of Quranic studies as the review of literature that can help them in

16 Irwandar, op.cit, p. 13

Mariasusai, Fenomenologi Agama (Yogyakarta: Kanisius, 1995),p.147.

their study. At least the study will useful to researcher as the student of *Tafsîr Hadîth* Faculty.

#### H. The Method Of the Study

#### 1. Research approach

The methods used in this study are:

- a. Descriptive Method: Draw and analyze the problem, by collecting the information of the present event to describe certain situation or condition.
- b. Analyze Method: Analyze the similarities and differences method of interpretation of the history of Adam in the Quran surah *Al-Baqarah* verses 30 until 38 and the Bible the old testament Genesis Chapter 2;3 until 3;24.

The method in this study belongs to compilation the similarities and differences method of interpretations which was used by the interpreters on history of Adam in the Quran surah *Al-Baqarah* verses 30 until 38 and the Bible the old testament Genesis chapter 2;3 until 3;24, to know the perspectives both The Quran and the Bible and the descriptive method in this study belongs to document analysis or called by content analysis by reviewing of literatures of research of filed. It is done by discourse the literatures such: books of science, document, thesis, exegetical, history, and many more.

#### 2. Data Resources

The data resources in this study are taken from review of literatures below:

- a. The Primer Data resources are: *Quran and Bible* whit its interpretation from the theologians, especially interpretation of surah *Al-Baqarah* verse 30 until 38 and the Old testament genesis chapter 2;3 until 3;24. That based on the book of interpretation such as:
  - 1. Tafsîr at-thabarý the work of Ibnu Jarîr ath-Thabarý
  - 2. Mafâtikhul Ghoîb the work of Fachrûddîn ar-Râzi
  - 3. Al- Manâr the opinions of Muhammad Abdûh which collect by Râshid Ridhâ
  - 4. Tafsir Alkitab perjanjian lama which produce by Kanisius
- b. The secondary data resources such the supporting books, like *Qosusul Al-Anbiya*' the work of *Ibnu Kathîr*. the *History Of the Quranic Text* the books that was created by Al-A'zami, the book of Ahmad Dedaat and Rahmatullah AL-Hindi *Mukjizat Alquran versi kristolog. Menggali Isi Alkitab* the book of Sastro Soedirjoe, and many books

discusses about the object analysis that related with this study.

#### 3. Steps of Analysis

The data needed in this review of literature is taken from library research. By collecting the books that having relation with the topic subject will be discussed. Those books will collaborate also with the primer data resources.

#### I. The Outline of the Thesis

The outline of this study will be explained in five chapters as follow:

<u>Chapter I: Introduction</u> as a background of the study to introduce the problems that will be discussed. This chapter consists of: background of study, the core of the problem, central of the problems, definition of the key terms, objectives of the study, data resources, and steps of analysis.

Chapter II: General Review About Alquran, Bible, Interpretation

And The History Of Adam In Quran 2:30-38 & Old Tastement

Genesis 2:3-3:24. This chapter contain of Background, the detail definition and the various knowledge about the Quran and the Bible and introduce the history Adam in surah al-Baqarah verses 30 until 38 and the Bible old testament Genesis chapter 2;3 until 3;24.

Chapter III: Interpretation Of History Of Adam In Quran Surah

Al-Baqarah Verses 30 Until 38 And Bible The Old Testament

Genesis 2;4 Until 3;24. This chapter offering of the interpretation of
history of Adam in Quran surah Al-Baqarah verses 30 until 38 and
Bible the old testament Genesis 2;3 until 3;24 based on opinions
interpretation from theologian or interpreters who were known that
history.And This chapter also contains of the analysis of the
similarities and differences of history of Adam in Quran surah AlBaqarah verses 30 until 38 and Bible the old testament Genesis 2;3
until 3;24 and also the method of interpretations of that verses in
interpreters perspective.

Chapter IV: Closing. This chapter contain of conclusion of the study as the answer of the questions in the central of the problem

#### **CHAPTER II**

#### ALQURAN, BIBLE, INTERPRETATION AND THE HISTORY OF ADAM IN QURAN 2:30-38 & OLD TASTEMENT GENESIS 2:3-3:24

#### A. Alquran

Religion is commonly defined as beliefs concerning the supernatural, sacred, or divine, and the moral code, practice, values, and institutions associated with such belief. Religious beliefs and practice generally include a system of worship and discuss about the time afterlife, morality, a deity, etc.<sup>17</sup>

Commonly religion has meaning belief in and worship of Gods or gods or a particular system of faith and worship based on such belief. It is also commonly regarded as consisting of a person's relation to God, gods, or spirits. Many religions have narrative, Symbols, tradition and sacred histories associated with their deity or deities, that are to give meaning to life. They tend to derive morality, ethic, religious law or a preferred from their ideas about the cosmos and human nature. The word religion is sometimes used interchangeably with faith or belief system, but religion differs from private belief in that it has a public aspect. Most religions have organized behaviors, including congregations for prayer, priestly hierarchies, holy places and scriptures.

<sup>&</sup>lt;sup>17</sup> Jose Casanova, *Public Religion in Modern Word* (Chicago: The university of Chicago prees, 1999 ), p.vi.

<sup>10</sup> Komarudin Hidayat, Wahyu di Langit, Wahyu di Bumi (Jakarta:Paramadina, 2003), p.93-97

Among the religions of the word are Abraham religion that was known by Judaism, Islam and Christian. Each religion has especially holy book scriptures such as the Quran refers for Islam holy books of religion, and the Bible for Christian, and others. The adherents of religions use the holy book as the guidance, and to know that God is not merely powerful, He is omnipotent that has meaning not just wise, but omniscient, not just well, but omnibenevolenth. And far from interacting with his creatures, he is impassable or unaffected by anything and eternal that is outside of time. Furthermore, these and other similarly superlative characterizations do not describe different properties that God has, the way other beings have they various properties, rather God is his properties and infinitely more, all rolled into one indivisible unity, unlike anything else in existence. Even God's existence is different from the existence of anything else.<sup>19</sup>

Religion as the something important for human being has purpose and has big influence for them, in other hand religion also has relation with Mythology. Most religions also prescribe certain behaviors in the form of what is called ritual. The Christian perform a baptism, the Muslim circles a cube like structure known as the kabah and kisses the black stone on a pilgrimage to Mecca, the Jew blows the *shâfâr* (ram's horn) on the ne year.etc. in addition to ritual, religions prescribe certain emotion and learn for its adherents about peaceful, that can be known from the holy books.<sup>20</sup>

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<sup>&</sup>lt;sup>19</sup> Jerald F. Dirks, *Abrahamic Faith* .ter.Santi Indra Astuti (Yogyakarta:Serambi Ilmu Semesta, 2006), p.29.

<sup>&</sup>lt;sup>20</sup> Bryan S. Turner, *Agama dan Teori Sosial* ter. Inyiak Ridwan Muzir (Yogyakarta:IRCisod, 1991), p.418-419

For example, the Bible calls all on human being to love and to fear (or, perhaps more accurately, be awe of) God. And also the Quran teach about peaceful, this can be known from Quran, such Allah said in Quran Surah Al-Hujûrât verse 10:

"The believers are but a single Brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive mercy"

From ayah above we know that the important thing that have to know that the religion especially Islam avoid its adherents not to blame on another, and the main point we must know that one of the purpose of religions are to spread love to the all of human being. Such as Inge Gunwaild said that that religions are the source of love, of "binding together," of unity. It is not the fundamentals of the religions that cause bigotry and warfare, but the superstitions and human interpretations. Also, if we judge a religion by the acts of some hypocrites who claim they are adherents but in reality are not, we can reach distorted conclusions.<sup>21</sup>

In other hand, religions whit its holy book have closely relations with Mythology. Actually, religion and mythology differ, but have overlapping aspects. Both religion and mythology are terms that refer to system of

<sup>&</sup>lt;sup>21</sup> Inge Gunwaild in Mahnaz Heydarpoor, *Love in Christianity and Islam* (London: New City, 2002),p.20.

concepts that are of high importance to a certain community, making statement concerning the supernatural or sacred. Generally, mythology is considered one component or aspect of religion. Religion is the broader term: besides mythological aspects, it includes aspects of ritual, morality, theology and mystical experience.<sup>22</sup> A given mythology is almost always associated with the history on holy book, such as Bible and Quran with history of Adam, that was different with other history about others prophet, because the history of Adam was happened at locus primordial called paradise. Disconnected from its religious system, a Myth about history of Adam may lose its immediate relevance to the community and evolve –away from sacred importance- into a legend or folktale.<sup>23</sup>

From explanations above the holy book among the Quran and the Bible become important thing, which have main function as in influencing the attitude and behavior of adherents of religions. But the holy book usually expresses theological truths in ways that are somewhat accessible to the unlearned masses. Most people are unused to abstracts thinking, and can understand only what is expressed in concrete terms. Holy book narratives and descriptions are often allegories or parables, which ( as yet ) uneducated people can understand and learn. If and when they become more educated, they can "unpack" the meanings hidden in the allegories

David Shatz, *Philosophy and Faith* (New York:Mc.Graw Hill, 2002),p.126.
 Irwandar, *Demitologisasi Adam dan Hawa*, (Yogyakarta; Ar-Ruzz Media Press,2003)p12

and parables, and achieve knowledge of theological truths such as the interpreter and exegete.<sup>24</sup>

#### 1. Introduce About the Quran as the Holy Book of Islam.

The word Quran appears about 70 times in the Quran itself, this word is a masdâr of the fi'il mâdhi qara'a,qirâ'atan,qur'anân, that has meaning "he read" or "he recited", Allah said:

"it is for us to collect it and to promulgate it:"

"But when we have promulgated it, follow Thou its recital (as promulgated):"

Qur'anah also has meaning qira'atahu (its reciting), that word is masdâr according to the wâzan fu'lân whit vocal "u" such as gufrân and Sukrân. In any case, it had become an Arabic term by Muhammad's lifetime. In other verses, the word refers to an individual passage recited by Muhammad. And in the large of majority of contexts usually with a definite article, the word is referred to as the revelation that which has been sent down at interval. The term also has closely related synonyms that are employed throughout the Quran. Each

<sup>25</sup> Mohammad Ali As-Syabuni, al-Tibyân fi Ulûm al-Qurân (Beirut:Dzar al-Irsyad, wy),p.59.

<sup>&</sup>lt;sup>24</sup> Mohammad Khalafallah, *Alquran Bukan Kitab Sejarah* Trans. Zuhairi Miswari, dkk (Jakarta: Paramadina, 2002), p.8.

synonym possesses its own distinct meaning, but its use may converge with that of Quran in certain contexts. Such term include *kitab*, *ayah*, and *surah*.

The Quran has many other names. Among those found in the text itself are alfurqân, al-hudâ, and al-kitâb, though it is also used in the Arabic language for
others scripture such as the taurat and injil. In the other hand, there is
especially term called mus'hâf one of written work that is often used to refer to
particular Quran manuscript and also used in the Quran to identify earlier
revealed books.<sup>26</sup>

Quran as the revelation from God in Moslem's mind become everlasting miracle and always synchronize with time, era, also with the development of knowledge and science. Quran was revealed into Muhammad as prophet in Islam and the messenger, to guide the human beings from the darkness into lightness and guide into true way.

Islamic tradition relates that during one of Muhammad's isolated retreats to the mountains, he received his first revelation in the Cave of Hira. Thereafter, he received revelations over a period of twenty-three years. According to hadith and Muslim history, after Muhammad emigrated to Madina and formed an independent Muslim community, he ordered a considerable number of the companions (sâhabat) to recite the Qur'an and to learn and teach the laws, which were revealed daily. Companions who engaged in the recitation of the Qur'an were called qurra'. Since most sâhabat were unable to read or write, they were ordered to learn from the prisoners-of-war the simple writing of the

<sup>&</sup>lt;sup>26</sup> Rifat Syavai Nawawi, Rasionalitas Tafsir Muhammad Abduh (Jakarta: Paramadina, 2002),p.87.

time. Thus a group of *sâhabat* gradually became literate. As it was initially spoken, the Qur'an was recorded on tablets, bones and the wide, flat ends of date palm fronds. Most chapters were in use amongst early Muslims since they are mentioned in numerous sayings by both sunni and Syia sources, relating Muhammad's use of the Qur'an as a call to Islam, the making of prayer and the manner of recitation. However, the Qur'an did not exist in book form at the time of Muhammad's death in 632.

Muhammad extends the Quran into his friends that was known with sāhabat that has definition who life in same era or time with Muhammad, meet and believe him and dead on it faithful. Sāhabat are the pure Arabian so could to understand quickly the information and anything come into their thoughts especially about verse of Quran based on their heart. And if they become misunderstanding with the minds of Quran, directly they could to ask about that problem into Muhammad. For example is the reality that can be read in Bukhori and Muslim books, both of them extend the information from *Ibnu Mas'ûd* (one of sāhabat) who said:

Muhammad gave the interpretation of those verses such as the explanations which was given by 'uqbah Bin 'Amîr, he said:

Many of *sānabat* have very enthusiasm and spirit to accept the Quran from their prophet, memorize and understand it. *Sānabat* believe the Quran to be verbal divine guidance and moral direction for mankind and them also consider the original Arabic verbal text to be final revelation of God.<sup>27</sup>

#### 2. The History in the Quran ( Qososul Qurân )

The histories in Quran in Muslims thought are as the truely of histories based on what Allah said in Quran surah an-Nisa': 87:

"Allah there is no god but He: of a surety He will gather you together against the Day of Judgment, about which there is no doubt and whose word can be truer than Allah's?"

The verses above explain that the histories of Quran always suitable whit reality and those histories are the best histories based on Quran surah Yusuf verse 3:

27

"We do relate unto Thee the most beautiful of stories, In that we reveal to thee this (portion of the) Qur'an: before this, Thou too were among those who knew it not."

Almost histories in Quran contain balaghah value and have high essence of meaning and also have many usefully for Muslim such as Allah said in Quran Surah Yusuf 111:

"There is, In their stories, instruction for men endued with understanding. it is not a tale invented, but a confirmation of what went before it,- a detailed exposition of all things, and a guide and a Mercy to any such As believe."

The histories of Quran have many usefully because have strengths influence to repair human's heart and attitude.

The histories in Quran separate into:

- 1. The histories of the prophets and messengers and everything have been happen between them and their adherents.
- 2. The histories of several person or groups. And the Muslim could take the essence of these histories, such like the

history of Maryam or Maria in Christian religion, the history of *Luqmân*, the history of *Iskandâr Zulkarnâin* and Etc.

 The histories which was happen in Prophet Muhammad period, such as the war of Badar, the war of Uhud, the history of Abû Lahâb and the history of Zâid bin Hârishâh, etc.<sup>28</sup>

#### 3. The History Of Adam in the Quran

From explanations above that was explained about the essence of histories in the Quran and also Bible. Among that histories are the history of Adam which was exist in Quran Surah *Al-Baqarah* verse 30 until verse 38 and also exist in several surah others, but in this thesis the writer just analyze the history in Adam which was explained by God in Surah *al-Baqarah* verse 30 until 38, that can be shown as below:

وَإِذَقَالَ رَبُّكَ لِلْمَلَتِكِةِ إِنِي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةٌ قَالُوٓا أَجَعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَكَنْ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ عَلَى اللَّهُ عَلَمُ مَا لَا تَعْلَمُونَ عَلَى اللَّهُ الللَّهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ الللْهُ الللْهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ الللْهُ اللْهُ اللْهُ اللْهُ اللْمُلْمُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ

<sup>&</sup>lt;sup>28</sup> Khilmi Ali Sya'ban, *Qososul Al-Anbiya'* (Beirut:Dzar ul Kutub al-Ilmiah, 1991), p.48.

وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَتِهِكَةِ وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءِ هَتَوُلَآءِ إِن كُنتُمْ صَدِقِينَ ﴿ فَقَالَ أَنْبِعُونِي بِأَسْمَآءِ هَتَوُلَآءِ إِن كُنتُمْ صَدقِينَ ﴿ فَقَالَ أَنْبِعُونِي بِأَسْمَآءِ هَتَوُلَآءِ إِن كُنتُمْ صَدقِينَ ﴿ فَقَالَ أَنْبِعُونِي بِأَسْمَآءِ هَتَوُلَآءِ إِن كُنتُمْ صَدقِينَ اللهِ عَلَمُ لَنا إِلّا مَا عَلَمْتَنا اللهُ إِنّاكَ أَنتَ قَالُواْ سُبْحَينَكَ لَا عِلْمَ لَنا إِلّا مَا عَلَمْتَنا اللهُ إِنّاكَ أَنتَ الْعَلِيمُ الْحَكِيمُ ﴿ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الْحَكِيمُ اللهُ اللهُ الْحَكِيمُ اللهُ ال

قَالَ يَتَادَمُ أَنْبِغَهُم بِأَسْمَآبِهِمْ فَلَمَّآ أَنْبَأَهُم بِأَسْمَآبِهِمْ قَالَ أَنْبَأَهُم بِأَسْمَآبِهِمْ قَالَ أَنْبَأَهُم وَآلِأَرْضِ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِي أَعْلَمُ غَيْبَ ٱلسَّمَوْتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ عَيْ

وَإِذْ قُلْنَا لِلْمَلَتَهِكَةِ ٱسْجُدُواْ لِأَدَمَ فَسَجَدُواْ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَنفِرِينَ ﴿

وَقُلْنَا يَتَادَمُ ٱسْكُنَ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَاذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّلْمِينَ

فَأُزَلَّهُمَا ٱلشَّيْطَنُ عَنَهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ فَأُولَّهُمَا الشَّيْطَنُ عَنَهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا المَّبِطُواْ بَعْضُكُرْ لِبَعْضٍ عَدُولُ وَلَكُرْ فِي ٱلْأَرْضِ مُسْتَقَرُّ وَمَتَعً إِلَىٰ حِينِ اللَّا اللهُ عَنْ اللهُ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَا عَنْ اللهُ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَا عَا عَا عَلْمُ ا

فَتَلَقَّیْ ءَادَمُ مِن رَّبِیِهِ عَلِمَتِ فَتَابَ عَلَیْهِ ۚ إِنَّهُ وَ هُوَ اللَّحِيمُ اللَّحِيمُ

قُلْنَا ٱهۡبِطُواْ مِنْهَا جَمِيعًا فَإِمَّا يَأْتِينَّكُم مِّنِي هُدًى فَمَن تَبِعَ هُدَاى فَلَا خَوْفُ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿

- 30. Behold, Thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."
- 31. and He taught Adam the nature of all things; then He placed them before the angels, and said: "Tell me the nature of these if ye are right."
- 32. They said: "Glory to thee, of knowledge we have none, save what Thou hast taught us: In truth it is Thou who art perfect in knowledge and wisdom."
- 33. He said: "O Adam! Tell them their natures." when He had told them, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?"
- 34. and Behold, we said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: He refused and was haughty: He was of those who reject Faith.
- 35. We said: "O Adam! Dwell Thou and Thy wife In the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression."
- 36. Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been. We said: "Get ye

down, all (ye people), with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood - for a time."

- 37. then learnt Adam from His Lord words of inspiration, and His Lord turned towards him; for He is Oft-Returning, Most Merciful.
- 38. We said: "Get you down all from here; and if, as is sure, there comes to you guidance from me, whosoever follows my guidance, on them shall be no fear, nor shall they grieve.<sup>29</sup>

#### B. Bible

#### 1. Introduce the Bible As the Holy Book of Christian.

The word Bible is from the Latin biblia, traced from the some word trough Medieval Latin and Late Latin, ultimate from Greek "ta biblia" that has meaning "the books". The word biblia itself had literal meaning of paper or scroll.

In terminology manner the Bible is a collection on of sacred of both Judaism and Christianity. There is no single version, complete the Christian bible range from the 66 books of the protestant canon to the in the 81 books in the Ethiopian orthodox Bible. Those are 39 books of Hebrew scripture for the old testaments, that has been abbreviated with OL (Old Testament) and later writings recordings the lives and teachings of Jesus and his adherents that as second portion 27 books that called with the New Testament or that has abbreviation as NT (New Testament). "Testament" is a translation of the Greek diatheke, also often translated "covenant". It is a legal term denoting a formal and legally binding declaration of benefits to be given by one party to another. Here it does not

<sup>&</sup>lt;sup>29</sup> Abdullah Yousuf Ali, *The Glorious Kur'an Translation and Commmentary (* Beirut : Dar al-Fikr, wv ), p.126-127.

connote mutuality, rather it is a unilateral covenant offered by God to individuals. Groups within Christianity include differing books as part of one or both of these "*Testaments*" of their sacred writings-most prominent among which are the biblical apocrypha or deuteronnical books. <sup>30</sup>

In Judaism, the term *Christian Bible* is commonly used to identify only those books like the New Testaments which have been added by Christian to the Masoretic Text, and excludes any reference to an Old Testament. The Old Testament was written in *Ibrani* language, and was created since 1500 before century. The books were written in classical Hebrew, except for brief portion (Ezra 4:8-6:18 and 7:12, Jeremiah 10:11, Daniel 2:4-7:28) which are in the Aramaic language, a sister language which became the *lingua Franca* of the Semitic word.<sup>31</sup>

The Old Testament is accepted by Christian as scripture. Broadly speaking, it contains the same material as the Hebrew Bible. However, the order of the books is not entirely the same as that found in Hebrew manuscript and in the ancient versions and varies from Judaism in interpretation and emphasis. Christian denominations disagree about the incorporation of a small number of books into canons of the Old Testament. A few groups consider particular translation to be divinely inspired, notably the Greek that called Septuagint, and in Aramaic

<sup>&</sup>lt;sup>30</sup> Michael Keene, *Agama-Agama Dunia*. Ter.F.A. Soeprapto (Yogyakarta: Kanisius, 2006), p.98-99.

The International Institute Of Islamic Thought, *Trialogue of The Abrahamic Faith* (New Delhi: Genuine Publication, 1989), p.20.

Language called Peshitta, and in to English language such as King James versions.

Before there is no tape machine, all of letters of Bible, both Old Testament and New Testaments were written by hand. Some original scripture of bible still exist until now, that are:

- 4. Codex Sinaiticus: that was written in 300 century, in Greek language. Its manuscript still exists in British Museum, England.
- Codex vaticanus: was written in 300 century, and now is stored in Vatican Library, Roma.
- Codex Alexandrinus: was written in 400 century, that Is stored in British Museum, England.<sup>32</sup>

All of manuscripts Bible were written by different human or various human,

But in Christian mind all of writings in the Bible was came from God (see in Timotius 3:16-17, 2 Petrus 1:20-21). The Old testament contains five part of manuscripts that are:

- 1. Pentateuch that includes five books such as: Genesis, Keluaran, ulangan, bilangan and imamat.
- The books of History include 9 books, among of them: Yosua, Ruf, Ezra, etc.
- The books of poetry that contains 5 books, such as: ayub, Mazmur, etc.

<sup>32</sup> Maria Audrey, Alkitab Itu Isinya Apa Sih? (Yogyakarta: Andi, 2005), p.2&3.

- 4. The books of Big Prophet Among of them are: Yesaya, Yeremia, Ratapan, etc.
- 5. The books of Little Prophet include: Hosea, Yoel, Amos, etc.

The second books of Bible is the New Testament, the New Testament is collections of 27 books, of 4 different genres of Christian literature. Jesus is its central figure, the New Testament presupposes the inspiration of the Old (see Timothy 3:6), nearly the Christian recognize the New Testament (as stated below) as conical scripture. These books can be grouped into:

- The Gospel that is includes 4 books: Mateusz, Markus, Lukas, and Johannes.
- 2. Pauline Epistle.
- 3. Pastoral Epistles
- 4. General Epistles
- 5. Revelations.<sup>33</sup>

The books of the New Testament were written in Koine Greek, the language of the earliest extant manuscript, even though some authors often included translation from Hebrew and Aramaic text. Certainly the Pauline Epistles were written in Greek for Greek-speaking audience. Some scholars believe that some books of the Greek New Testament (in particular, the Gospel of Matthew) are actually translations of a Hebrew or

<sup>33</sup> Sastro Soedirjoe, Menggali Isi Alkitah 3 ( Jakarta:BPK Gunung Mulia, 1980), p.26

Aramaic original. The study of the Greek New Testament, not least the synoptic gospels, has been said to present undergraduates with a more demanding set interlocking intellectual challenges than any other subject in the university.

During the three centuries following the establishment of Christianity in the 1<sup>st</sup> century, Church Fathers compiled Gospel account and letters of apostles into a New Testament. The Old Testament and New Testament together are commonly referred to as "The Holy Bible". The canonical composition of the Old Testament is under dispute between Christian Group: Protestants hold only the books of the Hebrew Bible to be canonical, Roman Catholics and Eastern Orthodox additionally consider the deuterocanonical books, a group of Jewish books, to be canonical.

#### 2. The History in the Bible

The meaning of the term "history" is itself dependent on social and historical context. Paula McNutt, for instance, notes that the Old Testament narratives "do not record 'history' in the sense that history is understood in the twentieth century. The past, for biblical writers as well as for twentieth-century readers of the Bible, has meaning only when it is considered in light of the present, and perhaps an idealized future.

Biblical history has also taken on different meanings in the modern era. The project of biblical archeology associated with W.F. Albright, which

sought to validate the historicity of the events narrated in the Bible through the ancient texts and material remains of the Near East, has little in common with the view of history described by archaeologist Wiliam Dever. In discussing the role of his discipline in interpreting the biblical record, Dever has pointed to multiple histories within the Bible, including:

- The history of theology (the relationship between God and believers).
- Political history (usually the account of "Great Men").
- Narrative history (the chronology of events).
- Intellectual history (ideas and their development, context and evolution).
- Socio-cultural history (institutions, including their social underpinnings in family, clan, tribe and social class and the state).
- Cultural history (overall Cultural Revolution, demography, socio-economic and political structure and ethnicity).
- Technological history (the techniques by which humans adapt to, exploit and make use of the resources of their environment).
- Natural history (how humans discover and adapt to the ecological facts of their natural environment).

 And material history (artifacts as correlates of changes in human behavior).<sup>34</sup>

A special challenge for assessing the historicity of the Bible is sharply differing perspectives on the relationship between narrative history and theological meaning. Supporters of biblical literalism "deny that Biblical infallibility and inerrancy are limited to spiritual, religious, or redemptive themes, exclusive of assertions in the fields of history and science.

# 3. The History Of Adam in the Bible

As the religion such as Islam the Christianity also explained the history of Adam in their holy Book especially in Genesis Chapter 2:3 until chapter 3:24 which was can be shown below:

- 2: 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.
- 2:4 these are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,
- 2:5. and every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.
- 2:6. But there went up a mist from the earth, and watered the whole face of the ground.
- 2:7. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.
- 2:8. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.
- 2:9. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.
- 2:10. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

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<sup>34</sup> Http://www.wikipedia.com, accessed in 8 December 2010

- 2:11. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;
- 2:12. And the gold of that land is good: there is bdellium and the onyx stone.
- 2:13. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.
- 2:14. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.
- 2:15. And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.
- 2:16. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
- 2:17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
- 2:18. And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.
- 2:19. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.
- 2:20. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.
- 2:21. Yahweh God caused a deep sleep to fall on the man, and he slept; and he took one of his ribs, and closed up the flesh in its place.
- 2:22. He made the rib, which Yahweh God had taken from the man, into a woman, and brought her to the man.
- 2:23. The man said, "This is now bone of my bones, and flesh of my flesh. She will be called Woman, because she was taken out of Man."
- 2:24. Therefore a man will leave his father and his mother, and will join with his wife, and they will be one flesh.
- 2:25. They were both naked, the man and his wife, and were not ashamed.
- 3:1. Now the serpent was more subtle than any animal of the field which Yahweh God had made. He said to the woman, "Yes, has God said, 'You shall not eat of any tree of the garden?'"
- 3:2. The woman said to the serpent, "Of the fruit of the trees of the garden we may eat,
- 3:3. But of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat of it, neither shall you touch it, lest you die.'"
  - 3:4. The serpent said to the woman, "You won't surely die,
- 3:5. for God knows that in the day you eat it, your eyes will be opened, and you will be like God, knowing good and evil."

- 3:6. when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit of it, and ate; and she gave some to her husband with her, and he ate.
- 3:7. Both of their eyes were opened, and they knew that they were naked. They sewed fig leaves together, and made themselves aprons.
- 3:8. They heard the voice of Yahweh God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of Yahweh God among the trees of the garden.
- 3:9. Yahweh God called to the man, and said to him, "Where are you?"
- 3:10. The man said, "I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself."
- 3:11. God said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"
- 3:12. The man said, "The woman whom you gave to be with me, she gave me of the tree, and I ate."
- 3:13. Yahweh God said to the woman, "What is this you have done?"

The woman said, "The serpent deceived me, and I ate."

- 3:14. Yahweh God said to the serpent, "Because you have done this, cursed are you above all cattle, and above every animal of the field. On your belly shall you go, and you shall eat dust all the days of your life.
- 3:15. will put enmity between you and the woman, and between your offspring and her offspring. He will bruise your head, and you will bruise his heel."
- 3:16. To the woman he said, "I will greatly multiply your pain in childbirth. In pain you will bring forth children. Your desire will be for your husband, and he will rule over you."
- 3:17. To Adam he said, "Because you have listened to your wife's voice, and have eaten of the tree, of which I commanded you, saying, 'You shall not eat of it,' cursed is the ground for your sake. In toil you will eat of it all the days of your life.
- 3:18. Thorns also and thistles will it bring forth to you; and you will eat the herb of the field.
- 3:19. By the sweat of your face will you eat bread until you return to the ground, for out of it you were taken. For you are dust, and to dust you shall return."
- 3:20. The man called his wife Eve, because she was the mother of all living.
- 3:21. Yahweh God made coats of skins for Adam and for his wife, and clothed them.

- 3:22. Yahweh God said, "Behold, the man has become like one of us, knowing good and evil. Now, lest he put forth his hand, and also take of the tree of life, and eat, and live forever..."
- 3:23. Therefore Yahweh God sent him forth from the Garden of Eden, to till the ground from whence he was taken.
- 3:24. So he drove out the man; and he placed Cherubs at the east of the Garden of Eden, and the flame of a sword which turned every way, to guard the way to the tree of life.<sup>35</sup>

### C. The Urgency of Interpretation for Holy Books

Holy Books of religions as the guidance for follower's life has the deeply meaning include the inner meaning of the text. This reality resulted that the holy books among the Quran and the Bible need interpretation or exeges to understand about that holy books.

In Islam religion known the method for understand the meaning of Quran called *Tafsîr*, the word *tafsîr* is adopted from Arabic language: تفسير that has meaning in English language interpretation, exegesis or commentary, usually of the Quran<sup>36</sup>. This term does not include esoteric or mystical interpretation, which are covered by related word known as *ta'wîl*. who exegetes the holy book of Islam (Quran) called *Mufassir* from Arabic word: مفسر ون: in plural called:

In terminology the word *tafsîr* used to interpret and to exegete hazy problem and indistinct thing. It also understood in the meaning of *tafsîr* that an effort to look for solving problem in order the complex problem can be solved.

<sup>&</sup>lt;sup>35</sup>Lembaga Bible Indonesia, *Alkitab*, Genesis 2:3 until 3:24 (Yogyakarta:Kanisius, 2010), p.156-158.

<sup>&</sup>lt;sup>36</sup> Al-Zarkashi, al-Burhân Fî Ulûm Al-Qurân (Mesir:Isa al-Babi al-Halabi, 1972), p. 147.

<sup>&</sup>lt;sup>37</sup> Abdul Al-Azhim al-Zarqani, *Manāhilul al-Irfān Fi Ulūm al-Qurān* (Mesir:Isa al-Babi al-Halabi,t.th), part II, p.3

Allah revealed al-Quran becoming guidance and mercy for the world and human beings. The Quranic guidance will give meaning in their life if it can be understood, experienced, and practiced.<sup>38</sup>

By terminology the meaning of word *tafsîr* is an explaining quranic verse, its meaning, the purpose and the content clearly or by signal.<sup>39</sup> There are two approaches to interpreting the Quran that are:

- 1) Based on tradition, which was based on texts and in other term called literal cause approach by fundament texts of theology.
  - 2) Based on language, context and context of situation of the text. Which was called whit non-literal method,<sup>40</sup> that was In the former approach there are four tradition source for commentary of the Quran.<sup>41</sup>

Prophet Muhammad (pbuh) was first Quran interpreter, since it was revealed firstly, then was followed by his companions, *tâbi'în* the next generation who learned to *Sâhabat*, and their adherents and the Islamic scholars who lived after them. In the latter approach there are numerous sources of interpretation which include:

<sup>&</sup>lt;sup>38</sup> Muhammad Husain Al Dzahabi, *Al Tafsîr Wa Al Mufassirûn Juz 1*, (Mesir: Dar Al-Kutub Al-Haditsah, 2004), p:13.

<sup>&</sup>lt;sup>39</sup> Ahmad Syadali, *Ulûm Al- qurân*, (Bandung: Pustaka Setia, 2000),p: 21.

<sup>&</sup>lt;sup>40</sup> Term literal and non-literal method are based on how the interpreter understand the texts, by texts understanding or symbolic. This terms based on term in book namely *philosophy and faith*.

<sup>41</sup> Yusuf M.Yunan, *karakteristik tafsir al-Quran di Indonesia Abad 20* (Jakarta: per. Ulumul Quran, 1992), p.58.

- 1) Historical Source: there are two types of historical resources of interpretation, firstly called foundational and absolutely authentic, secondly known as secondary and supportive. The Quran alone become basic and foundational resource while the prophetic tradition, established historical fact and the scriptures of earlier nations constitute the ancillary and secondary resource.
  - 2) Linguistic Resources: as the classical Arabic poetry and the text of the Quran are two resources which can be used as foundational reference in ascertaining the meaning and signification of the remaining literal and figurative diction of the Quran and its style of expression. Many of the word of the Quran have remained in continuous usage from the time of its revelation of this day. This result them known to all.<sup>42</sup>

In other side, Bible as Holy book for Christian also need interpretation to know and understand the deeply meaning in it scripture or manuscript. The interpretation of Bible called exegesis; exegesis word is from the Greek that has meaning "to lead out". In etymology exegesis has definition as a critical explanation or interpretation of a text, especially a religious text. Traditionally the term was used primarily for exegesis of the Bible; however in contemporary usage it has broadened to mean a critical explanation of any text, and the term "Biblical exegesis" is used for greater

<sup>&</sup>lt;sup>42</sup> Umar Shihab, Kontekstualitas al-Quran (Jakarta:Penamadani, 2003), p.3.

specificity. The goal of Biblical exegesis is to explore the meaning of the text which then leads to discovering its significance or relevance.<sup>43</sup>

Exegesis includes a wide range of critical disciplines: textual criticism is the investigation into history and origins of the texts, but exegesis may include the study of the historical and cultural background for the author, the text, and the original audience. Others analysis includes classification of the type of literally genres present in the text, and an analysis of grammatical and syntactical features in the text itself.

The term exegesis and hermeneutic have been used interchangeably. However, hermeneutic is more widely defined discipline of interpretation theory: hermeneutics includes the entire framework of the interpretive process, encompassing all form of communication: written, verbal and nonverbal, while exegesis focuses primarily on the written text.<sup>44</sup>

According to some forms of Christianity, there is two different forms of exegesis exist: revealed and rational.

 Revealed exegesis considers that the Holy Spirit inspired the authors of the scriptural texts, and so the words of those texts convey a divine revelation.

<sup>&</sup>lt;sup>43</sup> Pengantar Stefan Wild in Nur Kholis Setiawan, *Alquran Kitab Sastra Terbesar* (Yogyakarta: Elsaq press, 2005), p.xxix

<sup>&</sup>lt;sup>44</sup> Karl Kartelge, *The Interpretation of The Bible in The Church* (London:Theology Digest, 1995 ), p.117.

2. Rational exegesis bases its operation on the idea that the authors have their own inspiration, so their works result from human intelligence.<sup>45</sup>

A common published form of a biblical exegesis is known as a 'bible commentary' and typically takes the form of an encyclopedia-like set of books each of which are devoted to the exposition of one or two books of the bible, in the order they appear in the Bible. Long books such as Psalm may be split over 2 or 3 volumes while short books such as 1, 2 and 3 may be conflated into one volume. The form of each book is identical, consisting of a background and introductory section, following by detailed commentary of the book in a verse-by-verse basis (split up either into chapters or smaller units of text).

Before the 20th century, a commentary would be written by a sole author, but today a publishing board will commission a team of scholars to write a commentary, with each volume being divided out among them. A single commentary will generally attempt to give a coherent and unified view on the bible as a whole, for example, from a Catholic perspective, or a commentary that focuses on textual or historical considerations. However, each volume will inevitably lean toward the personal emphasis of its author, and within any commentaries there may be great variety in the depth, accuracy and critical strength of each volume.<sup>46</sup>

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<sup>45</sup> Ibid

<sup>46</sup> Manna' Khalil, Studi ilmu-ilmu Quran (Bogor:Litera Antar Nusa, 2009),p.435.

#### BAB III

# INTERPRETATION OF HISTORY OF ADAM IN QURAN SURAH AL-BAQARAH VERSES 30 UNTIL 38 AND BIBLE THE OLD TESTAMENT GENESIS 2;8 UNTIL 3;21

# A. The Interpretation of History of Adam in the Quran Based on Muslims Perspective.

The existence history of Adam in Quran and bible which has been explained above remember the adherents of religion that the holy book as same as Bible or Quran as the book of religion have purpose why both of that holy book describe about history of Adam when he stay at the paradise. So, why are the Bible and Quran talking about Adam and his wife? One answer offered by theologian that the Bible and Quran express theological truths in ways of history that are somewhat accessible to the unlearned masses.

Most people are unused to abstract thinking, and can understand in concrete term. Bible and Quran narrative and descriptions are often allegories or parable, among of them are the history of Adam. To know, understand and to analyze the essence of purpose of this story the adherents need the opinions of interpreters to understand it, one of essential skills of a interpreters is the ability to express deep, complex, abstracts and generally difficult concepts and truths in the language of

ordinary human experience. To understand the inner meaning of history of Adam the interpreters of Muslim are distinguished into two parts:

#### 1) View of literal Interpreters

When *Ibnu Jarîr at-Tabarý* (d.310) interpreted Q.S *al-Baqarah* verses 30-38 literally he said that Q.S.*al-Baqarah* 30 until 38 have relation whit verses 28-29, in these verses Allah said:

"How can ye reject the Faith In Allah.- seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return."

"It is He who hath created for you all things that are on earth; moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge."

The correlations between the Quran verses 28 and 29 whit the verse of same surah verse 30: Quran surah *al-Baqarah* verse 30 becomes

the continuity of the verse before and to remembering for the readers about the divine gift of grace for each human being but a lot of them incline not respect about this comfort which was given by God.

At-Thabarî in his work collect the opinions of interpreter before him or the opinions from Quran and hadîth, for example to interpret the meaning of caliph in word "khalîfah" his opinions based on what Allah said in Q.S. Yunus 41:



From this verse Muslims can know that in etymology *khalîfah* has mean *kholafa* (someone who take over or continue as a replacement), or who replace the responsibility of someone before. And the *khalîfah* in this verse in *tafsîr thabarî* there are many opinions, among from those opinions are:

Hadîth From Abu Khûraib who said that: the human being or Adam replace the place of genies/evil spirit in world because when genies be a leader in this universe they make destroyed and broke the world. And Allah sent devils in the troops of angels to kill them.

At-Thabarî also adopted the opinions from Ibnu Mas'ud and Ibnu Abbâs who said that khalîfah are Adam and who replace the place of Adam to obey the command from Allah and uphold the law from Allah realize whit justice between the creatures.

In this history At-Thabarî interpreted that when Allah said to his angels about his planning to create the khalîfah in this universe, angels said:

"أَتَحْعَل فيها من يُفسد فيها" ( without emphasize the word

"الإفساد" and "سفك الدماء" in their answer and they no doubt that

Allah more know than them, but they worried if the *khalîfah* from Human will make damage and shed blood )

يا ربنا "أَتِحعل فيها من يُفسدُ فيها ويسفكُ "Then they said الماء" الدماء"

The others proof which show that at-Tabarî interpreted this history literally can be known from the ways of at-Tabarî when he

explained the meaning of "al-Ardhu' in Q.S al-Baqarah verses 30 according to al-Tabarithe term "al-Ardhu" according to this verse is "Makkah" based on Hadîth from Ibnu Hamid redaction from Jarîr:

حدثنا ابن حميد قال: حدثنا جرير، عن عطاء، عن ابن سابط: أن النبي صلى الله عليه وسلم قال: دُحِيت الأرضُ من مكة، وكانت الملائكة تطوفُ بالبيت، فهي أوّل من طاف به، وهي "الأرضُ" التي قال الله: "إني جاعلٌ في الأرض خليفة"، وكان النبيّ إذا هلك قومه، ونجا هو والصالحون، أتاها هو ومن معه فعبدوا الله بما حتى يموتوا. فإنّ قبر نُوحٍ وهودٍ وصَالحٍ وشعَيْب، بين زَمزَم والرُّكن والمَقام .

From this *Hadîth* which was written in *at-Thabarî*'s exegesis, Prophet Muhammad told to his adherents that the world in this verse is "Makka" and the angels as the first creature that was pilgrimage into "Makka".

In his exegesis at-Thabarî not only analyzed the word khâlifah and show the plot when the angels hold a dialogue whit Allah, but he also analyzed how was Allah creates Adam and how was the plot when Adam and his wife have been fell from the heaven by Allah, at-Thabarî explained it deeply, to show it, in his exegesis was written about this plot based on Hadîth from Hasan bin Yahyâ:

حدثنا به الحسن بن يحيى، قال: أخبرنا عبد الرَّزَّاق، قال: أخبرنا عمر بن عبد الرحمن بن مُهرب قال: سمعت وهب بن منبه، يقول: لما أسكن الله

آدمَ وذريته - أو زوجته - الشك من أبي جعفر: وهو في أصل كتابه "وذريته" - وهاه عن الشجرة، وكانت شجرةً غصوها متشعّبٌ بعضها في بعض، وكان لها ثمر تأكله الملائكة لخلدهم، وهي الثمرة التي نَهي الله آدم عنها وزوجته. فلما أراد إبليس أن يستزلُّهما دُخل في جوف الحية، وكانت للحية أربع قوائم كأها بُحْتِيَّة، من أحسن دابة خلقها الله - فلما دخلت الحية الجنة، حرج من جوفها إبليس، فأخذ من الشجرة التي لهي الله عنها آدم وزوجته، فجاء بما إلى حواء فقال: انظرى إلى هذه الشجرة! ما أطيبَ ريحَها وأطيبَ طعمها وأحسن لولها! فأحذت حواء فأكلت منها ثم ذهبت بها إلى آدم فقالت: انظر إلى هذه الشجرة! ما أطيب ريحها وأطيب طعمها وأحسن لولها! فأكل منها آدم، فبدت لهما سوآتُهما. فدخل آدم في جوف الشجرة، فناداه ربُّه يا آدم أين أنت؟ قال: أنا هنا يا رب! قال: ألا تخرج؟ قال: أستحيى منك يا رب. قال: ملعونة الأرض التي خُلقتَ منها لعنةً يتحوَّل ثمرها شوكًا. قال: ولم يكن في الجنة ولا في الأرض شجرة كان أفضل من الطَّلح والسِّدر، ثم قال: يا حواء، أنت التي غرر وت عبدى، فإنك لا تَحملين حَملا إلا حملته كَرْهًا ، فإذا أردتِ أن تضعى ما في بطنك أشرفت على الموت مرارًا. وقال للحية: أنت التي دخل الملعون في جوفك حتى غرَّ عبدي، ملعونة أنت لعنة تتحول قوائمك في بطنك، ولا يكن لك رزق إلا التراب، أنت عدوة بني آدم وهم أعداؤك، حيث لقيت أحدًا منهم أخذت بعقِبه، وحيث لقيك شدَخ رأسك. وروي عن ابن عباس نحو هذه القصة

From this literature can be know: from *Hasan Bin Yahyâ* said, told to me *Abdur Râzaq*, told to me *Abdurrâhman bin Muhrib* said: I heard

<sup>&</sup>lt;sup>47</sup> Abi Ja'far, Jami'ul Bayan Fî Ta'wîli Quran (Beirut:Dzarul Kutub al-Ilmiah, 1992),p.240-280

Wahab bin Munabih said: when Adam and his wife take place in heaven and Allah forbid them not to eat the tree, in that time the tree has many stems and has fruits that was eaten by angels for their life, but Allah avoid Adam and his wife not to approach it. Then, when the Satan want to disturb them, he entered into belly of snake which has four footed and one of good animal which created by God. When the snake enter the heaven, the Satan go out from the snake's stomach then put the tree which avoid Allah to Adam and his wife, directly Satan go to Hawa and said to her: see this tree (fruit), how fragrance and delicious it is, and how beautiful it's color, while Hawa eaten it and go to Adam and said: see this tree (fruit) how fragrance and delicious it is, and how beautiful it's color, while Adam eaten it from Hawa, then Adam enter into stomach of tree, and Allah called him: Hay Adam! Where are you?, Adam said: I am here my God, God said: why you not go outside? I shy to you my God, and God said: accursed you are into the world which from it I create you, this as the punishment cause the fruit changeable be thorn, and God also said: that there is no tree in this heaven and also in this world which has especially characteristic such as the date tree and jujube.

Then God said: hay Hawa! You was persuaded my servant, and you will bring something abominate in your stomach, and if you want to put it from your stomach you will feel such like approach to be dead, and God said to snake: You who brought the Satan in your stomach and resulted he can persuade my servant, I accurse you, your legs will change

in your stomach, and there is no livelihood for you accept the dust. You will be enemy for Adam and also Adam will be your enemy. You will meet one of them and take over his place, and if he meets you he will broke your head.

The others classical interpreters of Muslim who interpreted these verses literally is *Aliyuddîn Alî Ibni Muhammad al-Baghdadî* who wrote book of *tafsîr* namely *tafsîr khâzin* he said that: Allah created Hawa from Adam's rib, this chronology was happen when Adam sleep, and Allah take his rib but Adam no feel sick when Allah do it, then Allah create Hawa from it. And when Adam awake up from his sleeping, Hawa was sitting beside him. 48

Most of classical interpreters, interpreted these verses literally among of them who has similarity whit *at-Thabarî* is *Fachrûddîn ar-Râzi* (d. 606/1149.c) as the author of tafsir *Mafâtikhul Ghoib* said deeply about the interpretation term "*al-Malâikah*" of this verse, he said that the opinions about "*al-Malâikah*" has been distinguished into two statements:

1. The opinions that angels need the others matter and sometime don't need other matter, among this opinions are from many Muslim who said that the angels has various form and shape and life in the sky. The others opinions said that the essence of this cosmos that has two characteristic which brings happiness and sadness, angels which brings

<sup>&</sup>lt;sup>48</sup> Aliyuddin Ali bin Muhammad, *Tafsîr al-Khâzin* (Beirut:Dzar ul al-Fikr, w.year), p.42-43.

happiness called whit "al-Malâikah Ar-Rahmah" and which brings the sadness called whit "al-Malâikah al-Adzab" this opinions source from the group of 'Abidatul Authân.

2. The opinions that angels can stand by his self and not need other matter, among these opinions are from Christianity: Christianity indicated that angels are the essence of soul that has different form from of the body, this essence among a good characteristic and a bad characteristic. If good characteristic source from angels and if bad characteristic source from Satan. And also the opinions from philosophy who said that angels are the matter that don't need other matter but they as the various essence of "the Active Reason" of human 49

Ibn Kathîr (1300.c) in this exegesis also interpreted this verses such as the method of both interpreters above, this reality can be know from his exegesis, one of proof about this reality, for example when Ibn Kathîr interpreted what fruit which was eaten by Adam and Hawa, Ibn Kathîr's opinions based on Ibnu Abbâs opinions when Abi Juldza asked him about forbidden three in heaven, Ibnu Abbâs answered that the three is "sumbulah" (the kind of three which has fragrance flavour). About these opinions the others interpreters also agree whit this statement among of them are: Hasan al-Basrî, Wahâb Ibnu Munabih, 'Athiyah al-'Aufî. Abdurrahman Bin Lailî.etc. But Wahâb Ibnu Munabah also has different

<sup>&</sup>lt;sup>49</sup> Fakhruddin ar-Razi, Mafâtikhul Ghoib (Kairo: Bulaq, 1289),p.149.

statement which was written in *tafsîr Ibnu Kathîr*, he said: that the tree which has been avoided by God to Adam and Hawa is the kind of wheat, which has characteristic more softly than cheese, and more sweet than honey.<sup>50</sup>

# 2) View of Symbolic Interpreters

The History about Adam in Q.S *al-Baqarah* started from the dialogue between Allah and Malaikah in this surah verse 30 and finished by verse 38 in this surah.

In *al-Manâr*, a modern work by Rashid Ridho who complete and collect the matter of Muhammad Abduh interpretation, in this work Muhammad Abduh interpreted Q,S, *Al-Baqarah* verses 30-38 allegory, this can be known from his opinions that angels are the soul or heart of every human being and have the powers to bring and influence the behaviours and attitude of human into good side. In other side, Mohammad Abduh interpreted that Satan are the soul or heart that can bring and influence the human into bad attitude. Nevertheless, the human must to believe whit existence of angels, but he can't know or forbidden to think deeply about how the form and the shape of angels cause their thought have limited power to thinks about it.<sup>51</sup>

<sup>51</sup> Muhammad Rashid Ridho, Tafsir Alguraanul Karim al-Manâr (Beirut:Dzar al-fikr, 2007), p.185

<sup>&</sup>lt;sup>50</sup> Ibnu Kathir, *Tafsîr Quranul 'Adhîm* (Beirut:Maktabah Nurul Ilmiah, 1991), p.76.

Sayid Qutub, who known as the author of tafsîr fî dzilâlil Qurân said, that history of Adam in Q.S.al-Baqarah verse 30-38 show to us the phases of life, even the phases of nature deeply in Q.S.al-Baqarah verse 29. After that Allah tell us about the earth to show the divine gift of grace for all of human being, and decided that Allah created the human being to be chairman for the others creation. Because this function Allah gives human being the knowledge and brain different with the others even the angels.

Sayid Qutub (1906.c) said that the plot of this history, such like the forbidden tree and the history of fall of man into earth has function to human being as education and preparation of them to be caliph in these universes and to improve potential of them to face the temptations and feel the result, so they know about remorse feeling and know who is their enemy, and at the last the human being (Adam) know about sin and how to repent of sins. <sup>52</sup>

The others contemporary interpreters who interpreted these verses symbolic is *al-Maraghî* (1885.c), he said that there is no doubt that Adam as the first human in this universe, and from the History of Adam in Quran the human especially Muslims can take the knowledge from the essence of this history, the human beings have been given the knowledge from Allah and have to use it, in spite of that from this history human can know the weakness and the straightness of human, and also to avoid them from

<sup>52</sup> Sayid Qutub, Tafsir Fî Dzilâli Qurân (Kairo:Dzar as-Syuruk, 1992), p.55.

spitefulness and arrogant, cause this characteristic conclude into characteristic of Satan.<sup>53</sup>

In side of that interpretation above, in Islam there is the interpreter who interpreted this history whit extreme symbolic, he was has name Mohammad Iqbal, in his work namely the reconstruction religious thought in Islam he said:

"The object of the Quran in dealing with these legends is seldom historical; it nearly always aims at giving them a universal moral or philosophical import". 54

From these statements, in a extrinsic manner the Muslim might be know that in Iqbal opinions the history of Adam is a legend, that has relationship whit the history fall of man into earth. And he also interpreted that paradise in this history as the idea of the primitive existence of humans that hasn't relation whit their circles and heaven as the result of human's necessity that has been a first symbol of human's culture.

Different with the classical interpreters the contemporary interpreters of Islam have different view to interpret about the essence of *Malâikah* or Angels.

<sup>53</sup> Al-Maraghi, Tafsîr al-Marâghî ter. Anshari Umar (Semarang: Toha putra, 1989), p.67.

Mohammad Iqbal, *The Reconstrution Religion Thought in Isalm* (Lahore: Ashraf Printing Press, 1982), p.82.

# B. The Interpretation of History of Adam in Bible Based on Christianity Perspective.

In fact, to interpret the history of Adam, there is no different between the interpretations of Islam and Christian, in proof the exeges is of Christian also distinguished into two parts, which are:

# 1) View of Literal Interpreters of Christianity.

Among exegete of Christian who interpreted the history of Adam literally are St. Augustine,<sup>55</sup> he said that God held created the universe before create Adam all at once, and that, at the moment of it creation, the universes was, by present standard.

The other opinions of St. Augustine in history of Adam, he said that the first step of God creation is Yahweh (God) breathes life into human's matter and it become "living being" (v.7). In the past this has been interpreted as the soul, but, as indicated above, the Hebrew language did not have a word for soul. "The human" become living being.

The exegete who used the literally method believed that the setting of history of Adam was in the garden namely Eden, this echoes

in the inspired text, were presumably unknown to its human author).

Augustine's view on Genesis are found in his *De Genesis ad Literram* ("On Genesis according to the letter"). The standart English translation by J.H. Taylor (New York:Newman, 1982) is titled on the Literal Meaning Of Genesis. The "Literal Meaning" of the English Title refers not to what we would today call "the literal meaning of the text" but to what I have called 'the literal reality behind the the non-literal mode of presentation. To read an inspired text *ad literram*, for Augustine, is to read it with an eye toward discovering what its human author intended to convey; one could also read an inspired text *allegorically*, with an eye toward discovering types and or foreshadowing of person and events of later sacred history (which, if they are objectively present

ancient near Eastern mythology, in which humanity is created to do the work of the gods. A command not to eat from tree of the knowledge of good and evil is given, without any explanation for these prohibitions.

J Clide Turner in his work said that in the garden which created by God, Adam created not to just sit, and lay. But Adam created and given the task of cultivating and taking care of it. <sup>56</sup> And for additions, J. Wesley Brill indicated that God placed the tree of knowledge for exam the loyalty of Adam, if Adam be faithful to keep away from God's prohibitions he will get reward for moral conduct. <sup>57</sup>

Yahweh for the creation of woman is that "is not good for the human to be alone". So God created Woman when Adam sleeps, from Adam's rib. And the man calls his wife "eve" a form of the Hebrew word for "life" and recognize that she will be the "mother of all the living" (3:20). Whereas in the latter, God intended to create woman (ishah) as ezer kenegdo to remove man's loneliness (gen 2,18). The phrase ezer kenegdo is translated by the NRSV as "helper as his partner". This phrase has been interpreted traditionally to denote the subordination of eve to Adam. But the modern interpreters including feminist scholars ascribe different meaning to this phrase. For instance, Samuel terrien says "the verb azar from which the noun ezer derives,

<sup>57</sup> J Wesley Brill, *Tentang Dasar Yang Teguh* (Bandung: Yayasan Kalam Hidup, 2002), p.60.

<sup>&</sup>lt;sup>56</sup> J Clide Turner, *Pokok-pokok Kepercayaan Orang Kristen* tran.Joesoep Hadi Wijaya (Bandung:Lembaga Litaratur Baptis, 2001), p.56

means "to succour" (at the existential level of being), "to save from extremity,". "To deliver from death." In Hebrew the word used for woman is naqay, the noun naqay means "that which is conspicuous, in front of, in full sight of" so he concludes that the woman is the saviour of man who will deliver him from distress of his solitude. Phyllis tribe translates ezer kenegdo as a helper corresponding to it, which indicates identity, mutuality and equality. Walter C. Kaiser translates in the same manner as a helper corresponding to him or a helper alongside him. Such a correspondence is unique between the man and woman and this is what makes them of equal power or strength. Marsha M. Wilfong identifies the word ezer referring to helper or deliverer, who is otherwise equal (rather than superior) to the man.

The final verse of chapter 2 is transitional and serves more to introduce the next story than to conclude the previous one. A new character is now introduced into the story is the serpent. This creature is characterized as being "cunning". This term carries connotation of craftiness and cleverness. This serpent brings the Satan to its mouth to persuade Adam and Hawa until they eat the fruits of the tree of

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<sup>&</sup>lt;sup>58</sup> Samuel Terriens, *Till The Heart Sings* (Philadelpia: Fortress press, 1985), p.10.

<sup>59</sup> Ibid.

<sup>&</sup>lt;sup>60</sup> Pailis Trible, God and The Rhetoric of Sexuality (Philadelpia: Fortress press, 1978), p.90.

<sup>&</sup>lt;sup>61</sup> Walter C. Kaisar, *Toward Old Testament Ethics* (Michigan: Academic Books, 1983), p.81. <sup>62</sup> Marsha M. Wilfong, "Genesis 2,18-24," in *interpretation*, 42 (Jan, 1988), p.59. The noun *ezer* occurs 19 times in the Old Testament. Twelve times the *ezer* (helper) is God (Ps. 20,3; 33.20; 70,6; 115,9.10.11;121,1,2; 124,8;Ex. 18,14;). When the reference is to human help, the aid expected is from an army or a powerful prince. Whether human or divine, the help the help to which *ezer* refers is a) deliverance from a predicament of danger or need, by a powerful individual or group.

knowledge which god avoid them not to eat it. The most immediate consequence of the sin of the man and woman is the consciousness of their nakedness, which they seek to remedy by sewing loincloths of fig leaves. Than Yahweh ask to them "where are you?" Adam answered: "because I was naked". Then Yahweh blames the woman, and the woman, in turn blames the serpent, this history as the contexts why serpents crawl, why there is pain in childbirth, and why farming is so difficult.<sup>63</sup>

### 2) View of symbolic Interpreters of Christianity.

To interpret the history of Adam in Genesis chapter 2 section 3 until chapter 3 sections 21, many contemporary interpreters of Christianity interpreted whit symbolic and inclined to find the essence of meaning of text not only literally. Among the contemporary interpreters are:

St. Ireneaus interpreted that genesis chapter 2, show to the reader the history when God (Yahweh) created the human being, Pauline said that in the first step, God created the all of human being not only in personal or just Adam, this reality indicated from Hebrew language when Genesis used the article in the word of human being. Human being has been created by God from dust and soil, in Hebrew Language human and soil has same voice "Adam" and "Adamah". The

 $<sup>^{63}</sup>$  Dianne Bergant, *The Collegeville Bible Commentary* (United State: The Liturgical press, 1998), p.44

same voice in same word is one of Yahweh's characteristic as the author of genesis. After Yahweh created Adam, Yahweh created the place for leave him that known whit garden Eden which has many of trees, among of it are the trees that has important function in Genesis Chapter 3, these trees called the tree of knowledge to the good attitude and bad attitude, and the trees others namely the trees of life. This story was interpreted symbolic by Pauline; he said that the essences of this history are the human created from soil and their life depends on it for life and the humanity's control over the animal world. And from the history when God created the woman the adherents of religions can be know that the woman is intended to be one of whom man finds support and strength. And woman created by God from Adam's rib showed that the woman is Adam "helper" does not indicate subservience.64

The others symbolic interpretation was doing by Yune Sin Park who said that Human beings have the knowledge and understanding about all of animals and also have control to all of them from the reality that God given the names to all of animals after Adam identify all of Animal carefully.65

For addition the method of symbolic interpretation also was done by Jhon J Devis, he said that the powers of control that were

<sup>65</sup> Yune Sin Park, *Tafsir Kitah Kejadian* trans. Eun Sook Ahn (Batu: YPPII, 2002), P.20

<sup>&</sup>lt;sup>64</sup> St. Ireneus in David Lyle Jeffrey, A Dictionary Of Biblical Tradition in English Literature (London: Grand Rapids, 1992), p.16.

given by God to the human being when God teach to them names of animals and others creatures is to show that God bestows the capability of intellectual to be superiority than others creatures. <sup>66</sup>

And for the essence of the fall of man from heaven, Jhon Verkuyl in his book, "I believe" wrote:

- The results from the punishment from God are: the humans feel bashful or embarrassed. This can be known when Adam and Eve keep away from God consciousness.
- The humans want to endeavours by their self; this showed when they seek to remedy their nakedness by sewing loincloths of fig leaves.
- 3. Only Yahweh who can remove humanity's guilt and shame. This is symbolized at the end of story (v.21), when Yahweh makes garment for the man and the man.<sup>67</sup>

The extreme exegete who interpreted this history allegory is Rudolf Bultmann, (1884-1976) was a prominent liberal protestant theologian who believed that the bible's cosmology and the history of

<sup>6</sup> J Verkuil, Aku Percaya trans. Bahrun Abu Bakar (Jakarta: BPK Gunung Mulia, 2000), p.78.

<sup>&</sup>lt;sup>66</sup> Jhon J. Devis, *Eksposisi Kitab Kejadian* (Malang: Gandum Masyarakat, 2001), p.85.

Adam must be rejected as mythical and primitive because it cannot be reconciled with modern science. <sup>68</sup>

C. Analyze The Similarities And Differences Of History Of Adam In Quran Surah Al-Baqarah Verses 30 Until 38 And Bible The Old Testament Genesis 2;3 Until 3;24 And Methods Of Its Interpretation.

The history of Adam, who supposed the first human being in this earth has unique than others history of others prophet which can be detected that history really happen or never happen and become only legend or mythology. If this history only mythology human beings only be able to believe it not for proof it. This reality result the exegetes or commentators of Holy book suppose that this history really happen and the others have opposite opinions.

Identify from this context not be astonishing if there are assumptions that to know about the essentials of human in the culture of Semitic religions in this universe always touch on or always related whit the history of Adam. In this culture from Semitic religions among Islam, Christian and Jewish the histories of Adam always understand in conclusive manner as the fall in man from heaven after against the prohibition from God.

From the explanation in chapter III above the readers can be known that the reality of interpretation to interpret this history distinguish into literally and Symbolic.

<sup>&</sup>lt;sup>68</sup> Rudolt Bultman, Kerygma and Myth ed. H.W. Barist, tr. M.Fuller (London:SPCK, 1961), p.1-16.

But before the problems will be analyzed deeply, the first step the readers have to know the *Key differences between the Bible and the Qur'an* of The Fall of man in the table below:

The Bible says:	The Qur'an says:
Prior to sin, Adam and Eve given free	The "Tree of Eternity" (equated with
access to fruit of the "Tree of Life" which	giving eternal life in 7:20, hence
has written in Genesis chapter 2 verse 9	comparable to the Biblical Tree of Life)
and also verse 16 until17	was the Forbidden Tree (20:120).
Forbidden tree clearly identified as "Tree	No mention of the name "Tree of the
of Knowledge of Good and Evil." "And the	Knowledge of Good and Evil." Qur'an
Lord God commanded the man, 'You are	7:19 "O Adam! Dwell thou and thy wife in
free to eat from any tree in the garden; but	the Garden, and enjoy (its good things) as
you must not eat from the tree of	ye wish: But approach not this tree, or ye
knowledge of good and evil, for when you	run into harm and transgression." (Also
eat of it you will surely die." This has	2:34)
explanted in genesis chapter 2 verses 16	
until 17.	
Snake/serpent in Eden ( Genesis chapter 3)	No mention of snake or serpent in the
	Qur'an (except a reference to Moses' stick-
	to-snake transformation).
The serpent enticed Eve, denying she	Satan enticed Adam and his wife. Qur'an
would die. (In genesis chapter 3 verses 1	20:120 "But Satan whispered evil to him:
until 5)	He said, 'O Adam! Shall I lead thee to the
"'You will not surely die,' the serpent said	Tree of Eternity <sup>1</sup> and to a kingdom that
to the woman. 'For God knows that when	never decays?" Qur'an 7:20-21 "Then

you eat of it your eyes will be opened, and	began Satan to whisper suggestions to them
you will be like God, knowing good and	He said: 'Your Lord only forbade you
evil."	this tree, lest ye should become angels or
	such beings as live forever.""
"The LORD God made garments of skin	"Raiment" mentioned, but no mention of
for Adam and Eve, and clothed them."	skin (Qur'an 7:26).
(Genesis chapter 3 verse 21)	
After the Fall, Adam and Eve still on Earth,	Adam and Eve were shifted from Paradise
but barred from Eden (Genesis chapter 3	(not on Earth) down to Earth (7:24, also
verses 23-24).	2:36).
After the Fall, man will now eat "through	Toil and sweat were an integral part of the
painful toil" and (as a result of the Curse on	original created Earth. Qur'an 90:4 "Verily
the land) "by sweat of your brow" (Genesis	We have created man to toil and struggle
chapter 3 verse 17 and 19)	
Death is an "enemy" that entered after	No references in the Qur'an to death being
Adam sinned. (Genesis chapter 2 verse 17	an "enemy", or anything other than an
and chapter 2 verse 17)	integral part of the original created Earth.
	Apparently, the "bad things" are not a
Ground now "cursed"; the whole creation	consequence of the Fall, but integral to the
now "groaning", in "bondage to decay".	original Creation.
(Genesis chapter 3 verse 17, Romans	
chapter 8 verse 20 until 22, revelation	
chapter 22 verse 3)	
	1

Base on this key of differences, May the adherents of religions can understand that the culture of Semitic religions is the "culture of texts". The positions of text in holy book placed in central functions to construct the understanding adherents of religions. This such as Prof. Nasr Hamid Abu Zaid opinions about the texts of Quran that was influence and be big culture in Islam's adherents, he said:

" wa laisa min qâbil al-tabsîth an nashifa al-hadlârat al-'arâbiyyat al-islâmiyah bi annahâ hadhârat al-'nash". 69

In others said this statement in sight hyperbola, because actually in reality practice showed that relation of text and reality of life often not walk in same way or be contradiction both of it. The consequences of this, sometime the contexts of reality were changed or replaced the positions of text. This characteristic and the functions of text automatically also influences the text of the history of Adam in the Quran and the Bible, especially for its interpretations.

In Chapter III indicated that there are the similarity methods that were used by exegetes of Islam or Christian to interpreted the history of Adam in Quran Surah al-Baqarah (for Muslim Exegetes) and the Genesis chapter 2 verse 3 until chapter 3 verse 24. Those methods which were used indicated in two characteristic: literally (textual) and non-literally (contextual).

<sup>69</sup> Nasr Hamid Abu Zaid, Mafhum al-Nash: Dirasat fi Ulum al-Quran (Kairo:al-Hai'ah al-Misriyah al-'Ammah lil Kitab, 1993), p.11.

To responds this history the classical interpreters (in midle century,-3 H-10 H) in Islam such as at-Thabarî, Fahrûddîn ar-Râzi, Ibnu Kathîr etc inclined to interpret this history literally, this reality as same as what was done by classical interpreters of Christian such like St. Augustine, St. John Chrysostome and Ambrosiaster. They were framed in the debates about the definition of angels, Satan or devil, Adam and his wife as the person and also think that this history really happens. Even of this when they interpret about term "Zaujah" the part of classical interpreters called that term "Zaujah" is hawa that was created from Adam's rib.In spite of these, the same methods also used by classical interpreters from Christianity espesially who influence whit Anthioc School. Actually, these methods precisely result the inner message or fundamental message which was contained in history of Adam become obscure.

The distinguishing about classical and contemporary interpreters in Islam based on period that was distinguished by Saifullah Amin Ghofur who distinguished the periode of interpreters to three period:

- Classical interpreters begin from the period of Prophet
   Muhammad until period of Sahal bin Abdullah at-Tusturî
   (c.650-c.1250)
- Classical interpreters in the middle century from the period of
   At-Thabarî until Abdurro'uf Singkel (c.1250-c.1800)

Contemporary interpreters from the period of Muhammad
 Abduh until Quraish Shihab (c.1800-now).<sup>70</sup>

This distinguishing also has similarity which the distinguishing from Ahmad Mustaqim in his work namely *Epistimology Tafsir Kontemporer*, he said that the period of developing interpreter based on "the history of idea" are:

- Period era formative whit logical reasoning of Quasi critic
- Period era Affirmative whit Logical reasoning of ideology
- Period era Reformative whit Logical reasoning of critic.

Different whit Islam the period of developing classical interpreters of Christian Scholars begin from the second century onward, there begin classical era in Christian interpretation called patristic period. Lasting nearly to the eight century, it could be divided into separate fathers: father before Origen (c.185-c.254), Origen, Alexandrian, Antiochian, and the Latin Fathers.

These literal interpretations also affected the history of Adam becomes such as Mythology in adherents religion's thought. And the description of it, will be dogma or doctrine of religions in their mind, this condition result the bad effect for their mind because they disposed sanctify that history and just believe that it true, at the last they were snared in doctrine of each religious without motivation for find the substantial or essence and correlation of that history between their Faithful

<sup>&</sup>lt;sup>70</sup> Saiful Amin Ghofur, *Profil Para Mufasir al-Quran* (Yogyakarta:Pustaka Insan Madani, 2007), p. 11-13

<sup>&</sup>lt;sup>71</sup> Abdul Mustaqim, *Epistimologi Tafsir Kontemporer* (Yogyakarta:Lkis, 2010), p.45.

and others. Finally, these problems results the "truth claim" and fanatic whit what was be doctrine in their religions, among of that religions are Islam and Christian. And the adherents of each religions was scared to ask or discus whit dialog about something that has difficulties to be accepted in logical frame and become common sense because the mythology as the proof of incapability of human being to answer the naturally symptom and doctrine has dominants influence in adherents society.72 In reality this sacranation which influence the histories in holy book of religions include the history of Adam as the first human being in earth in Quran and Bible resulted human being's mind become obstinacy.<sup>73</sup>

The new version methods of interpretations on history of Adam have come in contemporary a interpretation which was begin in Islam religion when Mohammad Abduh, Riffat Hasan, etc, interpreted this history whit new methods, and the same case also happened in Christian religion when the contemporary theologians of this religion such as Pauline v. viviano, Yune Sin Park, Jhon Verkuyl, etc all of this contemporary interpreters who were mentioned above as same as Islam or Christians interpreters used the same method called whit non-literally interpretation or contextual interpretation to interpreted this history. The extrem simbolic or nonliterally interpreters in Islam who interpreted this history is Mohammad Iqbal, and in Christian religion is theologian namely Rudolf Bultman, both

Mariasusai, Fenomenologi Agama, (Yogyakarta; Kanisius, 1995)p. 147

of these interpreters said that the history of Adam only one of story such as foklore.

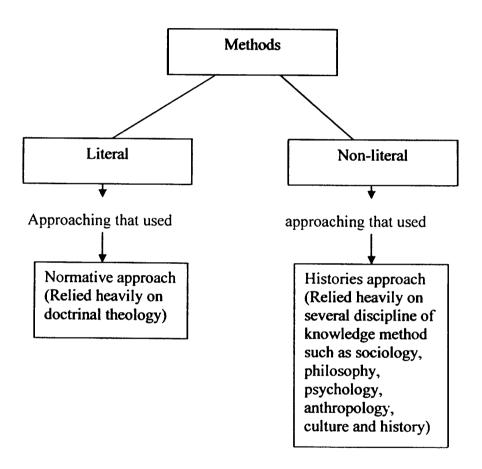
The two method of interpretation of the Quran and the Bible to explore the inner meaning on history of Adam either in Islam or Christian placed the interpreters in two positions that I believe to some of the things said by people who popularly called 'fundamentalist' and some of the things said by people who are popularly called 'secular humanist'. Fundamentalist is the sobriquet for literally interpreters because they incline to "fundament" whit text and this affected their thought to be fundament whit their religions. In other side, the "secular humanist" is the sobriquet for non-literal interpreters because usually who interpreted the text contextual use the society and for humanist as the reason. 74

In Prof.Dr.H.M.Amin Abdullah opinions the case of discourse in study of contemporary religions fundamentalist also popular and called whit who use the normative approach, and the second position use histories approach. The each of these approaches has the different characteristic of study. The first approach relied heavily on studies about theory of normative revelation, whereas the second approach studies about understanding of historicity and interpretation of person and group faced the theory and practice which was followed by them. Usually normative theory of revelation approached by doctrinal theology method, this different with understanding historicity that was approached and

<sup>&</sup>lt;sup>74</sup> Mukti Ali, Agama dalam Pergumulan Masyarakat (Yogyakarta:Tiara Wacana, 1998), p.23.

investigated by the several discipline of knowledge methods such as sociology, philosophy, psychology, anthropology, culture and history. <sup>75</sup>

This explanation about the methods and its approaching in each methods can be shown such as the scheme below:



There are similarity both the classical interpreter in Islam and Christian, for example when *Aliyuddîn Ali Ibni Muhammad al-Baghdadî* interpreted the wife of Adam, *Aliyuddîn Ali Ibni Muhammad al-Baghdadî* interpreted that the wife of Adam has name hawa who was created by God

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<sup>&</sup>lt;sup>75</sup> Amin Abdullah in Wifred Canwell Smith, *Kitab Suci Agama-Agama* trans by Dede Iswadi (Jakarta:Mizan Publica, 2005 ), p.vii

interpreted the wife of Adam, Aliyuddîn Ali Ibni Muhammad al-Baghdadî interpreted that the wife of Adam has name hawa who was created by God from Adam's rib. This interpretation has similarity whit the interpretation of St. Augustine when he was interpreted about the couple of Adam.

The other example fond when *at-Thabarî* explain and adopted the opinions of hadith from *lbnu Abbâs* about the plot when Adam was known by God that he ate the fruits from forbidden tree.

These similarities were something interesting for the writer, why there were similarities? Who were the influenced between Islam and Christian theologians in this interpretation? And who were the influential both of them?

About these similarities. Ignaz Godziher said that in especially contextual in interpretation of Quran most classical interpreter like to use the mythology and historicity. And Muhammad as prophet collects the several of histories that were hodge-podge. Because of this, the classical Muslims want to know more about these mythology and histories as the part of their interpretation. Ignaz also said that this effort brought the implication to understanding the Islamic law for Muslims. These Muslims's spirit for find the mythology and histories were indicated by Ignaz resulted many theologians of Muslim as specialist whit mythology and specialist of ancient

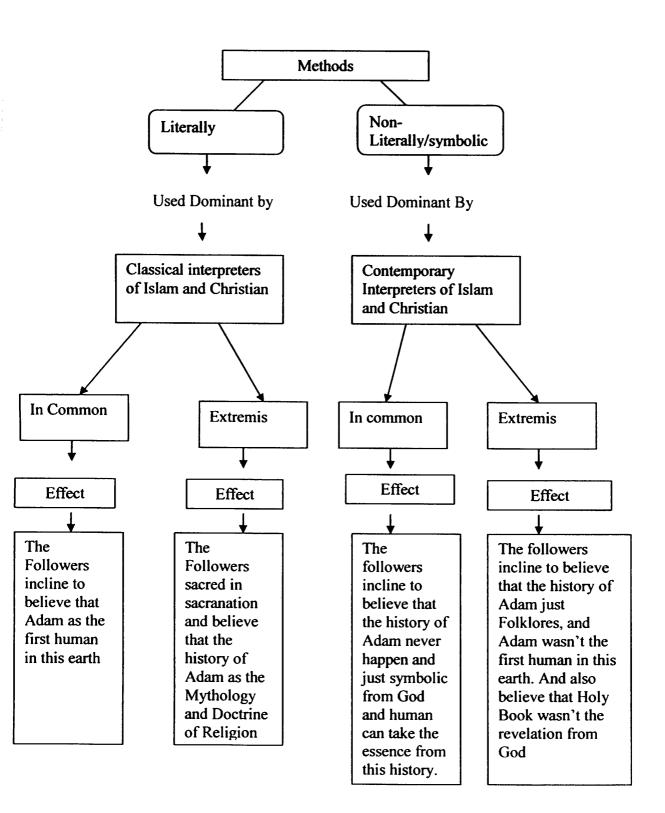
mythology. The mythology and stories usually only used by scholars of Islam to develop the believing of Islam's adherents about cosmology and metaphysical.

In other side, the statement of Ignaz about the influence of exegetes from Jew and Christian in classical interpreter's interpretations of Islam was suitable with the reality. Although, there is doubt about the authenticity the exegesis of Ibnu Abbâs, because based on histories of Ibnu Abbâs's scriptures, The scholars of Islam and the specialist of history believed that nobody know the narrations, interpretation and the exegesis of *Ibnu Abbâs* exactly (surely). Actually, the exegesis of Ibnu Abbas collected by Abû Thâhir Muhammad bin Ya'qub al-Fairuzabadi who was also created al-Qâmus al-Muhîd. While, Abû Thahîr's collections of Ibnu Abbâs interpretations called whit Tanwîr al-Miqbâs min Tafsîr Ibni Abbâs, which was produced and published by Dzâr al-Fikr, Beirut, whit 532 pages. The part of original manuscripts of Ibnu Abbas kept in library of Hamidiah, Istanbul Turkey. But there is doubt from the part of Scholar of Islam about collections of Abu Thâhir, and they indicated that Abu Thâhir gives addition in his collections whit his opinions and only about 100 Hadith that was original source from *Ibnu Abbas* 78.

Irrespective of explanation above, the main point that there were similarities in methods of interpretations and similarities characteristic methods which were used by classical interpreters and also contemporary

<sup>&</sup>lt;sup>78</sup> Saiful Amin Ghofur, *Profil Para Mufasir al-Quran* (Yogyakarta:Pustaka Insan Madani, 2007), p.36.

interpreters of Islam and Christian to explore the essence of history of Adam in Q.S. Al-Baqarah verse 30 until 38 and the genesis chapter 2;3 until chapter 3;24. These methods also affected the thought of adherents of each religion. The similarities method of interpretations and also the effect from these methods can show with scheme below:



#### **CHAPTER IV**

#### **CLOSING**

#### A. Conclusion

An investigation which was held to analyze the function of holy books in accurate manner has means that holy books have fundamental characteristic in its histories. Such as its quality which was be fickle or fluctuate in different moment and place. These alterations have been happen in many steps in its kinds. Especially in the alteration of various interpretations that were happen in many holy books of religions among Islam and Christian. And these alterations have been discussed deeply and carefully in this study. In chapter IV has been explained clearly the methods of interpretation which were used the interpreters both Islam and Christian on history of Adam in Quran surah *Al-Baqarah* verses 30 until 38 and Bible the Old testament Genesis chapter 2;3 until 3;24, From the discussion above, the writer can conclude that:

1) There are similarities and differences about the history of Adam in Quran surah *Al-Baqarah* verses 30 until 38 and Bible the old testament Genesis chapter 2;3 until 3;24, the similarities might be known especially from its plot of chronology. In others side the differences can be known from the understandings of interpretation of each religion among Islam and also Christian about heaven ( Garden of Eden), and the effect of sin of Adam for all of human, etc.

- 2) There are two methods of interpretation which were used by interpreters and scholars of Islam religion and Christian to explore the inner meaning of the history of Adam in Quran surah *Al-Baqarah* verses 30 until 38 and Bible the old testament Genesis chapter 2;3 until 3;24. These methods are: literally method which was approached by normative approaching that heavily on doctrinal theology and non-literally method which was approached by Histories approach (Relied heavily on several discipline of knowledge method such as sociology, philosophy, psychology, anthropology, culture and history).
- 3) there is case that there is influence of interpretation between the interpreters of Islam whit the interpreters of Christian in their interpretation of the history of Adam between Quran surah *Al-Baqarah* verses 30 until 38 And Bible in Old testaments Genesis Chapters 2;3 until 3;24. This reality can be known from the product of interpretation, especially interpreters of Islam in classical period.

# B. Suggestion

Texts of the scripture have the great influences for every human's thought. In point of fact, however, the three of major religion of the world seem to be in logical conflict with one another among the factor of this conflict are the understanding of holy books which were interpreted by interpreters and read by the readers. While, in writer mind agree whit the opinions about a religion pluralism, that has means every human have to

believe that all religions are (in some sense) true. A prevalent form of pluralism maintains that all religions are manifestations of divine reality. This reality is the one of proof that Judaism, Islam and Christian can be pluralistic if every follower of each religion can tolerate one another, but whether they can accept the idea that the others religions have intrinsic religious value.

At last but not least the writer sees that the collecting and the analysis data in this research are not perfect exactly. The writer hopes the next researcher can continue this research perfectly. The writer does hope advices and suggestions from the riders to get perfect understanding in quranic exegesis. May God always bless us, and make us as good creations that always do His order.

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