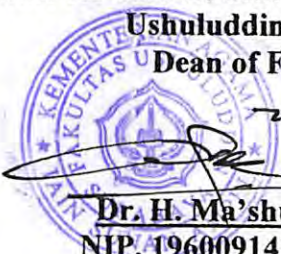



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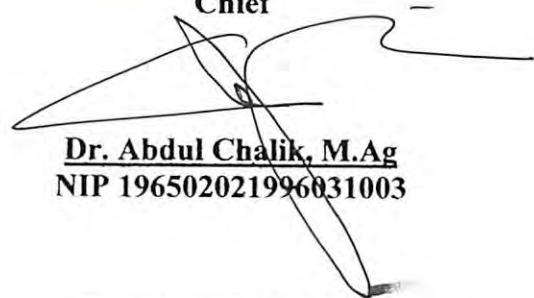
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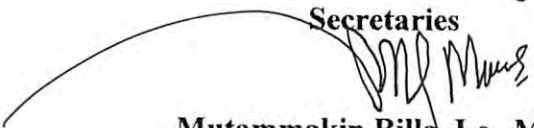
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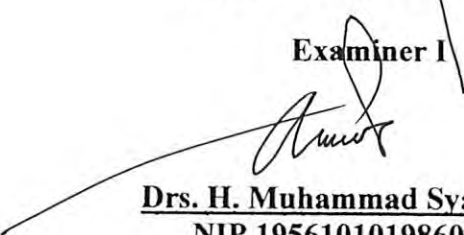
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ABSTRACT

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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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*

سمعت رسول الله ص.م. يقول وهو على المنبر: (و أعدوا لهم ما استطعتم من قوة
 . الأنفال:60) ألا إن القوة الرمي

Many of *sāḥabat* have very enthusiasm and spirit to accept the Quran from their prophet, memorize and understand it. *Sāḥabat* 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.²⁷

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

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

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾

“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:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ ﴿٣﴾

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 William 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).

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.

