

Research Article

UNCOVERING THE SOURCE OF GENDER-BIASED INTERPRETATION (Interpretation of the Qur'an Surah an-Nisâ Verse One)

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ABSTRACT

The Qur'an, which was revealed 15 centuries ago, is considered as the main guidance for all humankind, guiding them towards the light of truth. However, to apply this guidance in daily life, a deep understanding and appreciation of the values of the Qur'an becomes essential. One of the important aspects of the Qur'anic guidance is the elimination of discrimination and oppression, including those related to gender, skin color, and ethnicity. Therefore, interpretations of Qur'anic verses that may result in gender bias need to be reexamined. A special focus is given to the interpretation of Sûrah al-Nisâ verse one, which has the potential for gender bias. The main objective is to explore new ways of interpreting this verse to make it more relevant to the context of the present time and to identify the factors that cause gender bias in the interpretation. This study poses three key questions: (1) How does the conventional interpretation of Sûrah al-Nisâ verse one relate to gender bias? (2) What is the new approach in interpreting the verse? (3) What are the factors that cause gender bias in the interpretation? Through this exploration, it is hoped that a more inclusive and fair interpretation of gender roles in Islam can be produced.

Keywords: Interpretation of Surah al-Nisâ Verse One, gender biase, qur'an.

INTRODUCTION

The Qur'an, which was revealed 15 centuries ago, serves as a guide for all humankind. Not only that, the explanation of the guidance is also contained in the Qur'an, and it is the differentiator between right and wrong (Quran, Surah *Al-Baqarah*, verse 185). As a guide that must be followed in living this life, the Qur'an must first be understood well, appreciated and then applied in various aspects of life. One of the Qur'anic guidance for humankind is to bring them out of darkness into bright light (Quran, Surah *Ibrahim*, verse 1). This means that the Qur'an introduces itself as a holy book that functions to make positive changes (Lilik, 2017). And change can be achieved as a result of understanding and appreciating the values of the Qur'an (Shihab: 1992, 245). The Qur'an places humans in the same status, both men and women, what distinguishes them is only the quality and level of piety (Quran, Surah *Al-Hujurat*, verse 13). This information signals to free humans from various forms of discrimination and oppression, including sexual discrimination, skin color, ethnicity and other primordial ties (Fakih: 1999, xii).

Therefore, if there are interpretations that result in forms of oppression and injustice, then these interpretations need to be reexamined, especially those related to the creation of women contained in Sûrah al-Nisâ verse one. The last description gives an illustration that in human history there has been social injustice, especially related to gender differences. Analysis that questions social injustice from gender relations is termed gender analysis. In the interpretation of the Qur'an, especially related to Sûrah al-Nisâ verse one, there appears to be gender bias. The commentators generally still use hadiths that literally explain that women were created from men's ribs (al-Zamakhshariy: 1972, 492, al-Qâsimiy: 1959, 1095, al-Alûsiy: n.d., 181). From the previous description, it is considered necessary to look back at the interpretation of verses that seem to have gender bias, namely Sûrah al-Nisâ verse one. In turn, an

attempt is made to find a new interpretation that is more relevant in answering contemporary human problems, especially Muslims. The problem in question is formulated as follows: 1. How is the interpretation of Sûrah al-Nisâ verse one about the creation of women that is gender biased? 2. How is the new interpretation of the verse? 3. Why does gender bias occur in the interpretation?

METHODOLOGY

This research is a qualitative research that uses a hermeneutical approach to interpret Sûrah al-Nisâ verse one in the context of gender issues in Islam. This research aims to explore new ways of interpreting the verse to make it more relevant to the present time and to identify the factors that cause gender bias in conventional interpretations. This research uses a case study design, which is to analyze data related to a specific case, namely the interpretation of Sûrah al-Nisâ verse one. Data were collected using literature study technique, Literature study was conducted to examine various sources of literature related to the research theme. Data were analyzed using qualitative data analysis techniques that include four main stages, namely data reduction, data presentation, conclusion drawing, and verification (Surabhi Verma, 2017).

RESULTS AND ANALYSIS

Interpretation of Surah al-Nisa Verse One Regarding the Creation of Woman.

1. Gender-Biased Interpretation

Before presenting a gender-biased interpretation of the creation of woman in Surah al-Nisa verse one, the text of the verse is first provided as follows:

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and

the wombs. Verily Allah is ever an Observer over you." (Surah al-Nisa/4:1) (Foundation for Quran Translation and Interpretation: 1984, 114). Al-Thûsiy (385–460 H.) explains that the expression "min nafsînâhidatin" in this verse refers to Adam. Scholars who hold this view include al-Suddiy, Qatâdah, Mujâhid, and others. As for the phrase "wakhalaqaminhâzawjahâ," it refers to Hawwa (Eve), created from one of Adam's ribs. He states that the majority of scholars follow this opinion (al-Thâ'ifah: n.d., 99).

Al-Zamakhsyariy (467–538 H.) adds a comment that Allah created humankind from an individual, namely Adam Abû al-Basyar, referred to as "nafsînâhidatin." Meanwhile, "wakhalaqaminhâzawjahâ" can be linked to two possibilities as follows: First, the verse is connected to omitted words. It is as if Allah is saying, "O mankind, fear your Lord, who created you from an individual He created Himself and from whom He also created his wife." In this case, the omitted words are "ansya'ahâ aw ibtada'ahâ" because their meaning is implied in the verse (al-Zamakhsyariy: 1995, 451).

Furthermore, al-Zamakhsyariy explains that Allah created humankind from an individual He created Himself from clay (turâb), and He created Hawwa (Eve) from one of Adam's ribs. Then, He multiplied them into many men and women. In mentioning men and women in this verse, only men are described as "rijâlankatsîran" (many men), while women are not given an additional description. This suggests that their creation initially stemmed from the male gender. Secondly, the phrase "wakhalaqaminhâzawjahâ" can also be connected to the expression "khalaqakum." (al-Zamakhsyariy: 1995, 451).

AbûHayyân al-Andalusiy (654–745 H.) explains that the expression "nafsînâhidatin" refers to Adam, and the creation of Hawwa comes from Adam's being. He cites narrations by Ibn 'Abbâs, Mujâhid, al-Suddiy, and Qatâdah, which state: "Allah created Adam alone in Paradise, and then he slept (al-Andalusiy: n.d., 154). Allah removed one of his ribs, either on the left side (or some opinions say the right), which was shorter, and then He created Hawwa." (AbûHayyân al-Andalusiy: 1983, 154)

IbnûKatsîr (705–774 H.) explains that "*min nafsînâhidatin*" refers to Adam, while "*wakhalaqaminhâzawjahâ*" refers to Hawwa, created from Adam's rib on the left side after Adam's creation while he was asleep (IbnûKatsîr: n.d., 448). When Adam woke up, he saw her and was fascinated by her, and she was similarly drawn to Adam. Imâm al-Suyûthiy (849–911 H.) and al-Mahalliyy (791–864 H.) explain that "min nafsînâhidatin" refers to Adam, while "wakhalaqaminhâzawjahâ" refers to Hawwa (Jalâlayn: 1345 H., 70).

Abû al-Su'ûd (893–982 H.) explains that Allah created Adam and then created Hawwa from his rib. It is narrated that when Allah created Adam, He placed him in Paradise and made him fall asleep. In a state between sleep and wakefulness, Allah created Hawwa from one of his ribs on the left side. When Adam was fully awake, he found Hawwa beside him (Abû al-Su'ûd: n.d., 476). Al-Alûsiy (1217–1270 H.) explains: "O mankind, fear your Lord, who created you from an individual, namely Adam. And from Him, He created his wife. The phrase 'wakhalaqaminhâzawjahâ' is linked ('athaf) to the expression 'khalaqakum.' The word 'khalaqa' is repeated because there is a difference in creation. The first creation pertains to reproduction from an origin, while the second is manifested from a specific object or material. The term 'zawjun' (spouse) here refers to Hawwa, created from one of Adam's ribs on the left side, as narrated by Ibn 'Umar and others." (al-Alûsiy: n.d., 181).

Al-Qâsimiy (1866–1914 AD) interprets the verse as follows: "O mankind, fear your Lord, who created you from an individual, namely Adam. Then He also created for him a wife, Hawwa, who originates

from Adam himself. Thereafter, Allah multiplied many men and women from both of them through reproduction and lineage. The adjective for women is not explicitly mentioned because the adjective 'katsîran' (many) for men already includes women." (al-Qâsimiy: 1959, 1059). Ahmad Mushthafâ al-Marâgiy (1883–1952 H.) states that the expression "min nafsînâhidatin" refers to Adam, and the phrase "wakhalaqaminhâzawjahâ" refers to Hawwa, created from his rib on the left side while he was asleep (al-Marâgiy: 1985, 176).

Muhammad 'Aliy al-Shâbûniy, Professor of Sharia and Islamic Studies at Mecca al-Mukarramah, states: "The expression 'min nafsînâhidatin' means 'ansya'akum min ashlinwâhidatinwahuwaabîkumAdam,' meaning Allah created you from a single origin, your ancestor, Adam, while the phrase 'wakhalaqaminhâzawjahâwa hiya Hawwâ' means Allah created his wife, Hawwa, from Adam himself." (al-Shâbûniy: 1399 H., 258).

Abû Bakr Jâbir al-Jazâ'iriy, advisor of the Prophet's Mosque in Madinah, states that the expression "min nafsînâhidatin" refers to Adam, and the phrase "wakhalaqaminhâzawjahâ" means "khalaqaHawwâ min Adam, min dhil'ihî," meaning Allah created Hawwa from Adam himself, specifically from his rib (al-Jazâ'iry: n.d., 432). Wahbah al-Zuhayliy, Chairman of the Department of Islamic Jurisprudence and its Schools at the University of Damascus, states that the expression "*min nafsînâhidatin*" according to the majority of scholars is Adam, who is the ancestor of humankind, with no other Adam except him. The opinion suggesting the existence of other Adams contradicts the clear expression of the Quran (al-Zuhayliy: 1991, 223). As for the phrase "*wakhalaqaminhâzawjahâ*," it means "Hawwa, whom Allah created from Adam's rib, either from his left side or right side, while he was asleep. When he woke up, he admired her and was drawn to her, and Hawwa felt the same way." (al-Zuhayliy: 1991, 223).

All of the interpretations referenced in this subtopic rely on a textual interpretation, primarily using the hadith of the Prophet Muhammad as an explanation or commentary on the verse. They unanimously state that the expression "*min nafsînâhidatin*" refers to Adam as the ancestor of humankind, while the phrase "*wakhalaqaminhâzawjahâ*" signifies that Allah created Hawwa from Adam, specifically from his rib. Some mention the left side of the rib, while others mention the right side. Consequently, in relation to the creation of women, particularly *Hawwa*, they interpret her as originating from the rib of a man, namely Adam Abû al-Basyar. The implication of this interpretation is that women are considered the second creation when compared to men, as they do not have their own independent origin but are created from a small part of a man.

2. New Interpretation

From an examination of various classical and modern Tafsir books that interpret verse one of Surah al-Nisa concerning the origin of humanity using the technique of ma'thur interpretation (where hadith is used as an explanation of Quranic verses), it is agreed upon that Allah created Adam from clay, while his wife Hawwa was created from Adam's rib, either from the right side or the left side (al-Bukhârîy: 2013, 778). For further clarity on this hadith, I will quote it in its entirety as follows:

Abu Kurayb and Musa bin Hizam narrated to us, from Husayn bin 'Ali, from Zaidah, from Maysarah al-Asya'iy, from Abu Hazim, who reported from Abu Hurairah (may Allah be pleased with him) that he said: The Messenger of Allah (peace be upon him) said, "Admonish women who are as if they are half-crooked rib (because the rib is crooked) and if you try to straighten it, it will break, so if you enjoy her, you will enjoy her crookedness. Therefore, take admonishment from

women." (al-Bukhâriy: 2013, 11). In this hadith text, it may be understood that what was created from the rib is Hawwa, as the expression "al-Mar'ah" meaning a woman and "khuliqat" meaning she was created, refers back to the word "al-Mar'ah." However, if we consider another hadith narrated by al-Bukhari, it becomes apparent that what was created from the rib is not just Hawwa, Adam's wife, but all women. This is evident in the following hadith:

Ishaq bin Nashr narrated to us. He said: "Husayn al-Ju'fiy narrated to us." From Zaidah, from Maysarah, from Abu Hazim, from Abu Hurairah, from the Prophet (peace be upon him) who said: "Whoever believes in Allah and the Last Day should not hurt his neighbor. And let them give good counsel to the women, for they were created from a rib, and the most crooked part of a rib is its upper part. If you attempt to straighten it, you will break it, and if you leave it, it will remain crooked. So give good counsel to the women." (Narrated by al-Bukhari, Book of Marriage, Hadith numbers 5185-5186).

The text of the second hadith uses the word "hunna" as a pronoun, which means "they," referring to all women. Therefore, the explanation that Hawwa was created from Adam's rib cannot be maintained because from this second hadith, it is evident that similar hadiths do not specifically address the origin of women, whether it's Hawwa as the first woman or women in general, as being created from a rib (if the hadith is taken literally).

The emphasis (highlight) of this hadith, according to the author, is to provide wise and thoughtful advice or counsel to women. This can be understood from the repetition of the phrase "fa istawshû bi al-nisâ" in the first hadith and "fa istawshû bi al-nisâ'ikhayran" in the second hadith. In the last hadith, the main information revolves around the issue of sprinkling water on the urine of baby boys and washing the urine of baby girls. The introduction of the hadith related to the creation of Hawwa (Eve) from the short rib of Adam is due to a question posed by Abû al-Yamân al-Mishriy to Imam al-Shâfi'iy, and in his response, Imam al-Shâfi'iy connects it to this context.

Ar-Râgib al-Ishbahâniy (d. 425 H.) in his book "Mu'jam Mufradât Alfâzh al-Qur'ân" states: "Every living creature, whether male and female, male and female pairs, or even inanimate objects that come in pairs, is called 'zawj' in Arabic. This includes items paired for any reason, whether due to similarity or contrast; they are also called 'zawj.' Finally, he mentions that the word 'zawjah' in Arabic can also mean something negative or undesirable." Many modern exegetes refer to his opinion. Muhammad Abduh (1849 – 1905 CE) in his book "Tafsîr al-Qur'ân al-Hakîm (al-Manâr)," edited by Muhammad Rasyîd Ridhâ (1856 – 1935 CE), mentions that the majority of scholars in exegesis interpret the phrase "wakhalaqaminhâzawjahâ" to mean that Allah created for "an-Nafs" (i.e., Adam) his wife, Hawwa (Eve), from "an-Nafs" itself. They argue that Hawwa was created from Adam's rib on his left side. This concept is explicitly mentioned in the Book of Genesis, which is one of the books of the Bible. This interpretation is based on hadiths of the Prophet, and if these hadiths did not exist, this idea might not have been considered when reading the Qur'an.

He also mentions that there is another interpretation chosen by Abû Muslim, as stated by al-Râziy. In this interpretation, the phrase "wakhalaqaminhâzawjahâ" means that Allah created the wife of Adam from his own kind. This meaning is found in several Quranic verses, including Surah ar-Rum (30:21), Surah an-Nahl (16:72), Surah ash-Shura (42:11), Surah at-Tawbah (9:128), and Surah Aali 'Imran (3:164). All these verses imply that the pairs mentioned are of the same kind or that the messengers sent to their respective communities were of the same kind as the people they were sent to. In another hadith, it becomes increasingly apparent that the similar hadiths do not specifically address the origin of women because the

expression "al-Dhila" is used as a metaphor. The intended hadith is as follows:

Abdullah bin AbîZiyâd narrated to us, saying: "Ya'qûb bin Ibrâhîm bin Sa'd narrated this hadith to us." He said: "The nephew of Ibn Syihâb narrated this hadith to us." From his uncle (Ibn Syihâb), from Sa'îd bin al-Musayyab, from AbûHurayrah. He said: "The Messenger of Allah, peace be upon him, said: 'Indeed, a woman is like a rib. If you straighten her, you break her, but if you leave her, you enjoy her with her crookedness.'" Al-Tirmidziy stated that in this chapter, there are also narrations from AbûDzarr, Samurah, and 'Â'isyah. Furthermore, he also mentioned: This hadith from AbûHurayrah is hasanshahîgharîb in this chain. Nevertheless, according to al-Tirmidziy, the chain of this hadith is good (jayyid) (H. R. al-Tirmidziy, Book of Divorce and Cursing, Number: 1188). In this hadith, the Prophet Muhammad, peace be upon him, uses the expression "ka al-Dhila" as a form of metaphor. From this third hadith, it becomes increasingly apparent that the target of the hadith is not to explain the origin of women. There are still other similar hadiths that use it as a metaphor, and therefore, it can be understood in a connotative (majâziy) sense rather than a literal (hakiki) one.

Furthermore, what is meant by the expression "kasartahâ," which means "you break her," in the similar hadiths to the three above is "divorce or repudiation." For this, you can see the following hadith: Narrated to us 'Amrun al-Nâqid and Ibn Abî 'Umar, and the wording is attributed to Ibn Abî 'Umar. They both said: "Sufyân narrated this hadith to us." From Abû al-Zinâd, from al-A'raj, from AbûHurayrah. He said: "The Messenger of Allah, peace be upon him, said: 'Indeed, a woman is created from a rib. She will never straighten out entirely for you on one path. So, if you derive benefit from her, you do so while she remains crooked. But if you attempt to straighten her, you will break her. And her breaking is her divorce.'" (Narrated by Muslim, Book of Breastfeeding, Number: 3643).

Indeed, there is another hadith presented by Ibn Mâjah in the book (in the sense of a section) of Purification and Its Sunan, which mentions: Narrated to us Hawtsarah bin Muhammad and Muhammad bin Sa'îd bin Yazid bin Ibrahim. They both said: "Mu'adh bin Hisham narrated this hadith to us." He said: "My father (Hisham) informed us of this hadith." From Qatadah, from AbûHarb bin Abî al-Aswad al-Dîliy, from his father (Abû al-Aswad), from 'Ali: The Prophet, peace be upon him, said, "Regarding the urine of a breastfeeding baby boy, it should be sprinkled with water, and the urine of a breastfeeding baby girl should be washed off." Abû al-Hasan bin Salamah said: "Ahmad bin Mûsâ bin Ma'qil narrated this hadith to us." He said: "Abû al-Yamân al-Mishriy narrated this hadith to us." He said: "I asked Imâm al-Shâfi'iy about the hadith of the Prophet, peace be upon him, concerning sprinkling water on the urine of a baby boy and washing off the urine of a baby girl, even though both are just urine." Al-Shâfi'iy explained to me that the urine of a baby boy is composed of water and soil, whereas the urine of a baby girl is composed of flesh and blood. Afterward, he asked me, "Do you understand?" I replied, "No." He further clarified: "Verily, when Allah created Adam, He created Hawwa from his short rib. Therefore, the urine of a baby boy is composed of water and soil, while the urine of a baby girl is composed of flesh and blood." Abû al-Yamân al-Mishriy also said: Al-Shâfi'iy asked me, "Do you understand?" I answered, "Yes." He told me, "May Allah benefit you with this explanation." (Narrated by Ibn Mâjah, Book of Purification and Its Sunan, Number: 525).

Sayyid Quthb (d. 1386 H./1966 CE) in his book "FiZhilâl al-Qur'ân" argues that the intended meaning of the phrase "wakhalaqaminhâzawjahâ" is humanity. Thus, it can be understood that human partners are indeed human beings themselves. According to him, there has been a regrettable misunderstanding in which some

narrow views have portrayed women as a source of impurity and filth, as well as the origin of evil and calamity (Abd. Basir 2021). In reality, a spouse or wife is from the same initial human kind, possessing innate nature and disposition. Allah created them as companions, and from both, He has caused the proliferation of men and women. There is no difference in origin and nature; what sets them apart is their readiness and the execution of their roles.

Muhammad Husayn al-Thabâthabâ'iy (d. 1981 CE) in his book "Al-Mîzân fî Tafsîr al-Qur'ân" interprets the phrase "wakhalâqaminhâzawjahâ" as implying that a partner or spouse is of the same kind as oneself, due to their similarity. The individuals who are produced are all attributed back to the two who are similar and share common characteristics. The word "min" indicates creation (not in the sense of being part of someone), and the verse itself is related to the meanings found in Surah ar-Rum (30:21), Surah an-Nahl (16:72), and Surah ash-Shura (42:11). A comparison to these verses is made, and Surah adh-Dhariyat (51:49) is cited, which, in some interpretations, refers to the wife of Adam being created from Adam himself, as some hadiths suggest, even though there is no evidence of this in the Quran (Zuhri, 2018).

From the previous discussion, especially regarding the new interpretation of Surah an-Nisa verse 1, concerning the creation of women, both the first woman, Hawwa (Eve), and women in general, the scholars whose interpretations are quoted in this writing agree that the phrase "wakhalâqaminhâzawjahâ" means that Allah has created a partner from the same kind, namely creatures who share similarities and likenesses, and these creatures are known as humans.

3. Analysis of Gender-Biased Interpretation

From the previous discussion, if semantically equivalent hadiths are proportionally, professionally, and contextually analyzed, it can be said that the hadiths used by scholars as a basis for interpreting the creation of Hawwa (Eve) from Adam's rib do not represent the essence of the hadith context. Contextually, these hadiths emphasize the need to provide advice, messages, guidance, and directions to women in a wise and prudent manner because women are likened to a crooked rib, which is very difficult (if not impossible, to be straightened. If the rib can be straightened, it means it has broken. The breaking of the rib serves as a metaphor (connotation, not denotation) for the occurrence of divorce (talak) from one's wife. This information is directly from the narration of hadiths related to this matter. Regarding the differentiation of treatment between the urine of boys and girls, Imam al-Shafi'i used his own analysis, citing differences in the origins of their creation. However, the hadith itself does not provide such explicit information.

Moreover, the hadith experts like al-Bukhari, Muslim, al-Tirmidhi, and Ibn Majah, whose hadiths are quoted in this discussion, do not place these hadiths as interpretations of Surah an-Nisa verse 1, especially concerning the creation of women, and more specifically, the creation of Hawwa. Al-Bukhari includes them in the Book of Prophetic Hadiths (Ahadith al-Anbiya) and the Book of Marriage (al-Nikah); Muslim includes them in the Book of Breastfeeding (al-Radha); al-Tirmidhi includes them in the Book of Divorce (al-Thalaq) and the Book of Oaths (al-Li'an); while Ibn Majah includes them in the Book of Purification (al-Thaharah) and its Sunan.

Using the CD al-Bayân, the Hadith program was used to search for hadiths related to the term "zawjahâ," and 17 semantically related hadiths were found. However, none of these hadiths directly explain or interpret Surah an-Nisa verse 1. Additionally, when searching for hadiths using the term "Hawwâ," no hadiths related to the creation of

Hawwa, the wife of Adam, were found. While the term "Hawwâ" was found in Musnad Ahmad bin Hanbal and the Kitâb (section) of Musnad Kûfiyyîn, it was not related to the first woman; rather, it referred to the color black (sawdâ). Using the CD Al-Maktabah al-Alfiyyah li al-Sunnah al-Nabawiyah, hadiths were also searched for using the term "Hawwâ." Eighteen hadiths were found that inform about Hawwa being created from Adam's rib, but none of them were placed as interpretations of Surah an-Nisa verse 1.

In contrast, when interpreting the term "*zhulm*" (injustice or wrongdoing), the Prophet explicitly stated in a hadith:

Abu al-Walid reported to us, from Shu'bah; in another chain of narration, it was mentioned: Bishr reported to us from Muhammad bin Ja'far, from Shu'bah, from Sulayman, from Ibrahim, from 'Alqamah, from Abdullah, who said: "When the verse was revealed, 'Those who believe and do not mix their faith with injustice (*Zhulm*), for them, there is security, and they are rightly guided' (Q. S. al-An'âm verse 82), the Prophet's companions asked, 'Who among us has never wronged themselves?' Then Allah revealed verse 13 of Surah Luqman: 'Indeed, associating [others with Allah] is a great injustice (*Zhulm*)'" (Sahih al-Bukhari, Book of Faith, Hadith number 32).

In this last hadith, it is explicitly stated that verse 13 of Surah Luqman interprets verse 82 of Surah al-An'âm. With this hadith, the companions were able to understand that the term "*Zhulm*" in verse 82 of Surah al-An'âm did not mean what they had previously understood linguistically; instead, it referred to associating partners with Allah. The interpretation of this hadith does not allow for any other meaning, as Prophet Muhammad himself stated that verse 13 of Surah Luqman explains verse 82 of Surah al-An'âm. Such clarity is not found in the hadiths discussing the creation of Hawwa from Adam's rib. As for the interpretations of scholars who use hadiths stating that Hawwa was created from Adam's rib, when viewed in the context of the essence of the hadith, they are considered less relevant because Prophet Muhammad himself did not affirm that his words were an interpretation of Surah an-Nisa verse 1.

Islamic scholars who are experts in hadith, such as al-Bukhari, Muslim, al-Tirmidhi, and Ibn Majah, whose hadiths are quoted in this discussion, also do not place these hadiths as interpretations of verse 1 of Surah an-Nisa, especially concerning the event of women, and more specifically, the creation of Hawwa. Al-Bukhari places these hadiths under the chapter titled "Al-Anbiyâ," which deals with the prophets. The next three chapters are related to family matters, namely marriage, breastfeeding, and divorce. From these chapter placements, it becomes increasingly clear that the context of these hadiths is related to the guidance of Prophet Muhammad advising husbands to act wisely and prudently towards their wives because they possess certain inherent qualities that cannot be easily changed. If such a change were to occur, it would be a change that should not happen, as it would disrupt the integrity of the household, leading to divorce.

More specifically, the chapter heading provided by Ibn Majah positions these hadiths as arguments or evidence presented by Imam al-Shafi'i to support another hadith that distinguishes between how impurities are cleaned, particularly concerning the impurities of the urine of infant boys and girls who are still exclusively breastfed.

CONCLUSIONS

From the previous discussion, the following conclusions can be drawn:

1. All scholars who use hadith as an interpretation of Surah an-Nisa, verse 1, agree that Hawwa (the wife of Adam and the mother of humanity) was created from Adam's rib.
2. Scholars who view the creation of humans thematically, taking into account all related verses, conclude that humans were created from the same kind.
3. The placement of hadiths with similar meanings about the creation of women as an interpretation of Surah an-Nisa, verse 1, is a creation of the scholars. There is no explanation that Prophet Muhammad used these hadiths to explain or interpret Surah an-Nisa, verse 1. In contrast, when it comes to the word "zhulm" in Surah al-An'am, verse 82, the Prophet explicitly interpreted it as shirk (associating partners with Allah), which is found in Surah Luqman, verse 13.

From this case, it can be asserted that if the Prophet Muhammad had unequivocally stated that the expression "wakhalaqaminhâzawjaha" means that Allah created Hawwa from Adam's rib, then there would be no room to seek alternative interpretations, and it should be accepted by the entire Muslim community. The interpretations resulting from the creativity of scholars are not supported by other verses, while other verses, on the contrary, describe that the phrase "min anfusikum" signifies the same kind, meaning that spouses or wives of humans are from the same human kind.

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