



Comparative Study of Verses on the Creation of Women from the Perspective of Buya Hamka and Faqihuddin Abdul Kodir

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Abstract: This research examines the concept of the creation of women in the Quran by comparing two interpretations from Buya Hamka and Faqihuddin Abdul Kodir, who employ different interpretative methods, namely the *tahlīlī* method and the *mubādalāh* method. The research method used is descriptive qualitative with a literature study, which is then analyzed comparatively to identify the similarities and differences in the views of these two figures. The difference in interpretation lies in Buya Hamka's focus on gender or sex differences, whereas Faqihuddin Abdul Kodir interprets verses related to the creation of women by focusing on the general meaning of these verses. Both agree that women are created from the same elements as men. In his work, Tafsir al-Azhar, Buya Hamka offers a different perspective on the authentic hadith used by mufassir, interpreting it as a metaphor or *majazī* meaning. Meanwhile, Faqihuddin Abdul Kodir's interpretation, using the *mubādalāh* or 'mutuality' method, explains that there is no explicit indication in the verses that women's creation comes from men. He also argues that the authentic hadith regarding the 'rib' is merely a metaphor and adds that characteristics or traits like the 'rib' are inherent in every human being without distinction or specificity to a particular gender.

Keywords: *Quranic interpretation, Gender equality, Creation of women, Tahlīlī method, Mubādalāh method.*

INTRODUCTION

Many believe that the recognition of women's status in Islam emerged through European feminist movements advocating for gender equality. Additionally, the liberalization of women became increasingly significant, particularly after World War II, as women began to recognize their "gender" rights and status. In newly independent countries like India, the adoption of democratic ideologies had new implications for women's status. Concurrently, as the concepts of democracy and human rights became more widely understood, the notion of



gender justice gained popularity, leading to widespread discussions on gender issues, including in Indonesia.

Political leaders' views on the status of women in Islam have not significantly changed in modern times. The pre-Islamic social structures—tribes and what is termed *jahiliyyah* (the era of ignorance)—persist in Islamic literature. However, modern times should ideally produce more enlightened individuals capable of understanding the Quran's revelations more humanely and opposing *jahiliyyah* practices. The Quran not only condemns all forms of injustice but also establishes clear norms and grants women a status equal to men.

Islamic thought has significantly evolved, with numerous contributions and interpretations by scholars and intellectuals. One recurring topic in the development of Islamic thought is the theme of women, especially regarding the creation of the first woman, Eve. There remains considerable debate on whether Eve was created from the same substance as Adam or from his rib. This concept has evolved to become a belief among Muslims.

A comparative study of verses on the creation of women involves analyzing various literary, religious, and cultural texts to understand the portrayal and significance of women's creation across different contexts. Scholars have delved into religious scriptures like the Bible and the Qur'an to explore the narratives surrounding the creation of women and the implications of these narratives on gender roles and societal perceptions.

In the context of Islamic texts, researchers have focused on the representation of women in the Qur'an, highlighting the virtues and privileges accorded to women in religious scriptures (Amin et al., 2022). Additionally, scholars have examined the interpretation of verses related to women's creation, social roles, and polygamy in Islamic contexts, shedding light on the hermeneutical approaches employed by different scholars (Maram et al., 2023; Zakaria et al., 2022).

Moreover, studies have explored the role of women in disseminating religious texts and knowledge within Islamic educational institutions, emphasizing the active participation of women in generating and reproducing religious texts (McDonald, 2023). This underscores the agency and influence that women hold in shaping religious discourse and knowledge dissemination.

Furthermore, discussions on gender equality and women's rights within religious frameworks have been a focal point for researchers studying the intersection of religion, culture, and gender dynamics. Scholars have highlighted the challenges and opportunities in promoting women's rights through religious frameworks, emphasizing the need for nuanced approaches that consider both religious teachings and social realities (Kirmani, 2011).

The creation verses in the Quran have been analyzed. Nasaruddin Umar from classical and modern tafsir sources and categorized into three sections: the creation of everything from water, the creation of humans from the soil, and the reproductive creation of humans through sperm and ovum (Umar et al., 2017, pp. 209–247). Frequently discussed verses include Surah an-Nisa: 1, Surah al-A'rāf: 189, and Surah al-Zumar: 6 (Subhan, 2016), particularly the terms *وخلق منها زوجها* and *نفس واحدة*, linked to hadiths narrated by Bukhari and Muslim. Notably, no verse or hadith explicitly states that Adam (male) is the primary creation and Eve (female) is a part derived from him, implying a distinction between the creation of men and women as humans. A sahih hadith explains the creation of women from men's ribs; if not interpreted correctly, it can imply that women's status is inferior to men's and be considered invalid for feminist movements (Basid, 2017, pp. 115). Scholars and commentators have diverse views on interpreting this hadith, including contemporary Indonesian scholars such as Buya Hamka

and Faqihuddin Abdul Qadir, who play significant roles in developing Islamic thought and formulating religious ideas.

Buya Hamka is a scholar and Islamic thinker who contributed profoundly to issues in the Muslim community, including the rise of Islam, education, morality, and gender issues through his works. His gender-related concepts emphasize the honor of women as mothers and central figures in family education, support for justice and balanced gender equality according to Islamic teachings, and advocacy for women's education due to their crucial role in imparting educational and religious values to future generations (Hamka, 1984). His monumental work, *Tafsir al-Azhar*, provides simple and relevant explanations of Islamic teachings for everyday life, making them accessible to the general public.

Faqihuddin Abdul Kadir is an Indonesian Islamic scholar who contributes to Islamic thought, focusing on aspects of life, including widely discussed gender issues in contemporary Islamic discourse. His concepts, such as *mubādalah*, emphasize 'mutual dependence,' a new paradigm in interpreting gender justice in Islam, serving as a foundation for equal rights and responsibilities between men and women. He also believes in the central role of women in character and moral development in society, advocating for women's education so they can actively participate in societal and national development.

Both Buya Hamka and Faqihuddin Abdul Kodir offer interpretations of verses related to the creation of the first woman. Hamka focuses on moral values and women's superiority from a more traditional background, while Faqihuddin emphasizes inclusivity, equality, and gender justice from a more modern background. This study aims to compare the similarities and differences in the interpretations of Buya Hamka and Faqihuddin Abdul Kodir regarding the Quranic verses on the creation of the first woman.

METHOD

The research design used in this study is qualitative descriptive, focusing on the depiction, presentation, and explanation of the research objects. This study employs a literature review methodology with several stages, including collecting primary and secondary sources. The primary sources for this research are "*Tafsir al-Azhar*" by Buya Hamka and "*Qirā'ah Mubādalah*" by Faqihuddin Abdul Kodir. These texts are chosen as the main sources because they are significant works that address the themes central to this research. Secondary sources include books and scientific studies related to the topic. The secondary sources aim to provide further investigation to help the researcher gain a broader understanding and more comprehensive information on the research theme.

The collected data is then analyzed comparatively to identify the similarities and differences between the interpretations of Buya Hamka and Faqihuddin Abdul Kodir. The comparative analysis in this study focuses on interpreting the verses and hadiths by these two scholars, which may seem contradictory but essentially do not have substantial conflicts. The systematic steps of comparative analysis in interpreting verses or hadiths include several key approaches. *First*, there is a comparison between verses with different wordings, which involves collecting verses relevant to the theme and examining them according to interpretive principles to conclude. This method allows for a detailed understanding of the varied expressions and contexts within the Quran that pertain to the topic of interest. *Second*, the comparison extends to verses and hadiths that seem contradictory. Here, the relevant verses and hadiths are compiled, compared, and analyzed as necessary to conclude. This approach ensures that any apparent discrepancies between the Quranic text and prophetic traditions are

thoroughly examined, providing a coherent interpretation that aligns with the broader Islamic principles. *Third*, the study involves a comparison between the interpretations of different scholars on a specific issue. This entails focusing on the discussed verse, reviewing the arguments of each scholar's interpretation, and identifying similarities and differences to conclude. By doing so, the research can highlight the diverse perspectives within Islamic scholarship and how these contribute to a more nuanced understanding of the subject matter. In this study, the third type of interpretation is used by comparing the interpretations of Buya Hamka and Faqihuddin Abdul Kodir to find the similarities and differences in their views on the research theme. Buya Hamka, known for his traditional approach, often emphasizes the literal and historical context of the verses. In contrast, Faqihuddin Abdul Kodir employs a more contemporary methodology, focusing on the broader, universal principles within the verses and hadiths, particularly regarding gender justice and equality.

The analysis begins by examining the specific verses in the Quran that discuss the creation of humans, especially focusing on those that have been traditionally interpreted to refer to the creation of women from men. This includes an in-depth review of "Tafsir al-Azhar," where Buya Hamka provides detailed exegesis based on classical interpretations and his insights into the socio-historical contexts of the Quranic revelations. On the other hand, "Qirā'ah Mubādalah" by Faqihuddin Abdul Kodir is analyzed to understand his interpretive framework that seeks to establish gender equality through mutuality and reciprocity principles inherent in the Quran.

FINDING AND DISCUSSION

The Creation of Humans from the Quranic Perspective

From the perspective of many religious and philosophical traditions, especially in Islam, humans are considered the most perfect of creations. This is emphasized in the Quran: "Indeed, We created man in the best of stature" (Surah al-Tīn: 4). The uniqueness of humans can be recognized from their complexity and depth. In the Islamic tradition, humans are regarded as Khalifah (stewards) on earth, endowed with intellect, free will, and moral responsibility to preserve and manage the universe by God's will. Philosophically, humans are often viewed as beings capable of reflecting on and exploring the meaning of their existence. The ability of humans to understand, reflect, and create art, knowledge, and culture is a distinguishing characteristic from other living beings. Although humans are not without weaknesses and shortcomings, these traits form the basis for human potential development, learning, and positive contributions to society and the world. This view emphasizes that humans, with all their potential and responsibilities, hold a special place in God's creation. The diverse capabilities and possibilities inherent in humans highlight the complexity and uniqueness that make humans special and valuable creations.

In this context, human strength lies not only in intellectual intelligence but also in ethical, empathetic, and innovative capacities. Nasaruddin Umar analyzed the Quranic verses on human creation from classical and modern tafsir sources and categorized them into three groups: the creation of everything from water, the creation of humans from clay, and the biological creation of humans through sperm and ovum (Umar et al., 2017, pp. 209–247).

The creation of everything from water is mentioned in several verses (Surah al-Anbiyā': 30; Surah al-An'ām: 99; Surah an-Nūr: 45; and Surah al-Furqān: 54). These verses affirm the

origin of all living things from water, emphasizing that both men and women are created from the same substance. For instance, in Surah al-Anbiyā' :30:

"Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?"

Similarly, Surah al-Furqān: 54 states, "And it is He who has created from water a human being and made him [a relative by] lineage and marriage. And your Lord is competent [concerning creation]." Here, the term *البشر* is interpreted by scholars as referring to humans, both men and women, without distinction of race, tribe, or religion. Thus, it can be concluded that the origin of human creation is the same, from or containing the element of water.

The creation of humans from clay is mentioned in various verses with different expressions such as "creation of man" (*al-insān* meaning humans, encompassing both men and women) in Surah ar-Rahmān: 14 and Surah al-Hijr: 26, "creation of all of you" (*kum*) in Surah Nuh: 17 and Surah Ṭahā: 55, "they" (*hum*) in Surah al-Ṣaffāt: 11. These verses generally emphasize the creation of humans, both men and women, from the same substance, namely clay: "And certainly did We create man from an extract of clay" (Surah al-Mu'minūn: 12).

The biological or reproductive creation of humans—sperm meeting ovum and undergoing several stages (the fertilized ovum attaches to the uterine wall, becomes a clot of blood, then develops into bones wrapped in flesh)—to become a human baby is described in Surah al-Qiyāmah: 37; Surah al-Insān: 2; Surah as-Sajdah: 8; and Surah al-Mu'minūn: 12-14: "And certainly did We create man from an extract of clay. Then We placed him as a sperm drop in a firm lodging [womb]. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators" (Surah al-Mu'minūn: 12-14).

According to Nasaruddin, none of these verses specify any particular gender. These verses do not explicitly state that women were created from men. However, interpretations of these verses and hadiths often use this concept to explain the origin of humans. Quraish Shihab, interpreting Surah al-Mu'minūn: 12-14, suggests that the term *الإنسان* refers to Adam.

The view that humans consist of solid and liquid elements reflects a highly symbolic way of thinking about human creation. Solid elements include clay, clay mixed with water and earthenware. The first element, clay, signifies the emergence of humans from a basic substance derived from nature. Water-containing clay signifies moisture and fertility, while clay and earthenware represent the detailed and complex formation process. The liquid element, mainly represented by sperm, includes aspects of reproduction and birth. The concept of sperm as a creation element reflects its crucial role in the life formation process. Religiously, sperm is linked to the continuity of life and generations.

The Creation of Women in the Quran

On closer inspection, no Quranic verse explicitly mentions the creation of the first woman from a man's rib or the creation of Eve from Adam's rib. Instead, the Quran emphasizes their equality, differing only in anatomical structure and reproductive functions. The origin of humans, as mentioned in many tafsir books, refers to Adam as the first human. This is explicitly stated in Surah Ali Imran: 59 that the creation of Adam and Jesus is from clay.

The most referenced verse regarding the creation of women is Surah al-Nisā': 1. The focus here is on the terms *نفس واحدة* and *وخلق منها زوجها*, raising the question of whether Eve's

creation is the same as Adam's or from Adam's body part. This issue is not clearly explained in some tafsirs, which only quote two opinions about the hadith: one that women were created from a bent rib and another by Abū Muslim al-Isfahānī, suggesting منها means "from the same kind," based on Surah Al-Rum: 21 (Yusuf, 2013, pp. 34–35).

Al-Isfahani argues that the term does not imply that women or Eve were created from Adam's bent rib but from the same type of human, conveying a moral message that the Quran places women on equal footing with men, meant to complement each other (Yusuf, 2013, p. 35). Tafsir scholars also explain the term نفس as "species" or "type," as seen in Surah al-Rūm: 21, where the term أنفس is the plural form of نفس (Baidan, 1999, p. 29).

A hadith often cited about women being created from a man's rib states:

استوصوا بالنساء خيرا، فإن المرأة خلقت من ضلع، وإن أعوج شيء في الضلع أعلاه، إن ذهب تقيمه كسرته، وإن تركته لم يزل أعوج

Be kind to women, for a woman is created from a rib, and the most crooked part of the rib is its top. If you try to straighten it, you will break it, and if you leave it, it will remain crooked. So be kind to women." (Sahih Bukhari no. 3366).

There are two interpretations of this hadith among scholars. The first views it as an authentic hadith, suggesting that women were indeed created from a man's rib. The second interpretation views it metaphorically, indicating that men should treat women with care and wisdom, as forcing change could cause harm (Yusuf, 2013, pp. 35–36). Quraish Shihab believes the term "rib" in the hadith should be understood metaphorically, as a warning for men to be wise with women, implying that men cannot change women's inherent nature. Forcing this change would be like trying to straighten a bent rib, causing it to break (Shihab, 1996, p. 271).

Asghar Ali Engineer, in "The Right Women in Islam," asserts that men and women originate from the same being and neither is superior. This view aligns with contemporary scholars like Muhammad Asad and Maulana Azad, who reject the notion that Eve was created from Adam's rib, arguing that this implies women's inferiority (Subhan, 2016, p. 48).

From the perspectives and explanations of these scholars, it can be concluded that the origin of women's creation is the same as men's, from the same essence, with no inherent superiority based on gender. This view emphasizes that the creation of women and men originates from the same essence, highlighting equality and justice, and rejecting gender discrimination that might arise from misunderstandings of religious teachings or certain philosophical views. The rib mentioned in the hadith is metaphorical, representing the inherent nature of women. The narrative of Eve's creation from Adam's rib is interpreted as a metaphor in many religious interpretations, symbolizing the close relationship between men and women.

Thus, this illustrates that in certain religious and philosophical thoughts, the creation of women and men is emphasized as an equal and parallel process, underscoring equality in rights and human values, regardless of gender. This reinforces principles of equality and encourages understanding the essence of human creation with justice and respect for gender diversity.

The Perspective of Buya Hamka and Faqihuddin Abdul Kodir on the Creation of Women in the Quran

Biography of H. Abd. Malik Karim Amrullah (HAMKA)

Buya HAMKA was an Indonesian mufassir at the beginning of the 20th century from Minangkabau. He was the son of Abd. Karim Amrullah (H. Muhammad Rasul), born in Tanah Sirah Tepi Danau Batam Meninjau, West Sumatra, on February 16, 1908 (Musyarif, 2019, p. 22). His formal education only reached elementary school, which he did not complete, and he continued his studies autodidactically. He was active in the Muhammadiyah organization and became the first General Chairman of MUI when it was formed on July 27, 1975. However, he resigned on May 18, 1982, due to conflicts between the government's desires and his conscience and Islamic faith.

Hamka was viewed as a person with broad knowledge by many intellectuals and Muslim leaders in Indonesia (Salam, 1978, p. 252). In Malaysia, he was also recognized, as expressed by the former Malaysian Information Minister, Datuk Amar Haji Abdul Taib bin Mahmud (Salam, 1978, p. xvi). He was acknowledged by Al-Azhar University in Cairo for his deep knowledge, especially in Islamic studies, and was awarded an honorary doctorate by Al-Azhar University on January 21, 1958 (Hamka, 2001, pp. 57–65). He was later given the title of professor by Dr. Mustopo University in 1996 and awarded an honorary doctorate by the University of Malaya in 1974 (Salam, 1978, p. 300).

One of Buya Hamka's most phenomenal works is "Tafsir al-Azhar." This work is distinctive because, in his interpretation of the Quran, Buya Hamka adopted the *tahlīlī* method, using sources from tafsir *bi al-Iqtirān*, where his interpretation was based not only on the Quran and hadith but also embraced scientific knowledge, especially regarding *kawuniyyah* or natural phenomena (Maram, 2023). In his tafsir, Buya Hamka did not rely solely on literal interpretation but enriched the understanding with relevant scientific explanations. This approach combines scientific aspects with religious understanding, integrating Islamic knowledge with contemporary contexts. Thus, "Tafsir al-Azhar" allows readers to delve deeper and understand the Quranic verses not only from a spiritual perspective but also from scientific and everyday life dimensions.

Through this tafsir approach, Buya Hamka significantly contributed to bridging the gap between religious understanding and modern science. He demonstrated that science and religion could complement each other and that the wisdom of the Quran could be applied in contemporary contexts. Therefore, "Tafsir al-Azhar" is not only an intellectual legacy but also a relevant guide for understanding the Quran in a holistic and contextual framework.

With his background as a literary figure, Buya Hamka presented a unique approach in his book, particularly in "Tafsir al-Azhar." In this work, Buya Hamka combined the *adabī wa ijtimā'ī* style, which not only emphasized scientific and religious aspects but also highlighted literary and social contexts. This approach reflected his effort to make the Quran's tafsir accessible not only to academics or ulama but also to various segments of society (Alviyah, 2016, pp. 25–26). Buya Hamka understood the diverse backgrounds of readers and the need for the Quran to be accessible to all layers of society. Therefore, in his tafsir, he used simple language, engaging narratives, and explanations that could be understood by readers of various levels of comprehension. The choice of the *adabī wa ijtimā'ī* style opened opportunities for everyone, including those who were not religious scholars, to delve into and appreciate the meanings of the Quran.

Thus, "Tafsir al-Azhar" is not just a theological work but also a literary and social work that can embrace a broad audience. Buya Hamka's choice to use easily understood language and include all segments of society reinforced the idea that religious knowledge should not be limited to specific groups but should be an intellectual legacy that can be enjoyed and appreciated by everyone. This approach made his work more inclusive and relevant to the diverse dynamics of society.

Interpretation of Verses on the Creation of Women from Buya Hamka's Perspective

Hamka's interpretation of the term *نفس واحدة* in Surah al-Nisā' refers to oneself, which he identified as male, not female. He interpreted the term *زوجها* as a wife. In "Tafsir al-Azhar," there is no mention that the one self is Adam or someone else (Hamka, 2015a). Hamka also mentioned that the hadith about the creation of women from the rib is authentic but not a basis to justify that Eve was created from Adam's rib. He explained that 'rib' in the hadith is a metaphor for the character or nature of women, which is likened to a bent rib; if forced to straighten, it will break, and if left alone, it will remain bent, so men must deal with them wisely. This interpretation is based on the Prophet Muhammad's saying "If you hear the narrations of the People of the Book, do not immediately believe or disbelieve them; just take them as they are" (Hamka, 2015, p. 168).

In Surah Al-A'raf: 189, Hamka interpreted that men and women are one entity, differentiated only by gender, with women being passive (receiving) and men being active (giving). According to him, this verse should be understood as the creation of all humans, not just Adam. For Adam or humans, a mate was created from the same kind, which is also human, not from another creature. This is intended to provide tranquility, as stated in the term *ليسكن*, to alleviate restlessness and loneliness (Hamka, 2015). The same interpretation is also applied in Surah al-Zumar, where men and women are viewed as the same humans and will create perfection when united (Hamka, 2015).

Biography of Faqihuddin Abdul Kodir

Faqihuddin Abdul Kodir is a Muslim intellectual who initiated the *Qirā'ah mubādalah* theory as a gender-just theory in religious interpretation. He was born in Cirebon on December 31, 1971, and received his education at Pesantren Dar Al-Tauhid from 1983-1989. He continued his undergraduate studies in Damascus, Syria, with a double degree at the University of Damascus, Faculty of Da'wah Abu Nur (1989-1995) and Faculty of Sharia (1990-1996). He obtained his Master's degree in fiqh zakat from the International Islamic University Malaysia, Faculty of Islamic Revealed Knowledge and Human Science, from 1996 to 1999. Faqihuddin has been active in various social activities, especially those related to women's empowerment, and pursued his Ph.D. at UGM Yogyakarta, Indonesian Consortium for Religious Studies (ICRS) in 2009 (Kodir, 2021, pp. 613–616). Some of his organizational experiences include the Indonesian Student Association (PPI) and the Indonesian Muslim Intellectuals Association (ICMI) in Damascus, secretary of the Special Branch of Nahdatul Ulama (PCI NU) in Malaysia during his studies there, and at RAHIMA Jakarta and the Forum for the Study of Yellow Books (FK3) in Jakarta after completing his studies in Malaysia (Kodir, 2021, p. 614).

His writings, which began in 2000, often discuss gender issues, particularly focusing on justice for women. Among these works are "Shalawat Keadilan: Relasi Laki-laki dan Perempuan dalam Teladan Nabi" (2003), "Bangga menjadi Perempuan: Perbincangan dari Sisi Kodrat dalam Islam" (2004), "Memilih Monogami; Pembacaan atas al-Qur'an dan Hadits"

(2005), "60 Hadits tentang Hak-Hak Perempuan dalam Islam: Teks dan Interpretasi" (2017), and "Menguatkan Peran dan Eksistensi Ulama Perempuan Indonesia: Rencana Strategis Gerakan Keulamaan Perempuan Pasca KUPI" (2018) (Kodir, 2021, p. 215).

Faqihuddin's development of the *mubādalāh* method was driven by intensive activities from various institutions and women's empowerment movements with an Islamic perspective, especially those he directly engaged with, such as the Forum for the Study of Yellow Books (FK3), RAHIMA, and KUPI. The publication of issue number 39 of Swara Rahima played a crucial role in the intellectual process of developing this concept and method (Kodir, 2021, p. 19). The term *mubādalāh* evolved into a perspective that contains the value of mutuality in the relationship between two parties, including being used as a reading method for various source texts of Islamic law with the understanding that men and women are equal because these texts often address or mention men as subjects or objects (Kodir, 2021, p. 60). In the context of applying "*mubādalāh*" as a reading method for source texts of Islamic law, especially related to gender, this method emphasizes the importance of seeing the value of equality between men and women. Although these texts may often address or mention men as subjects or objects, the "*mubādalāh*" perspective encourages reading these texts with the belief that

the value of equality is also contained within them. This approach allows for the deconstruction of patriarchal norms that may emerge in traditional interpretations. It enables reading Islamic legal texts with a more inclusive context, recognizing equal rights and obligations between men and women.

Interpretation of Verses on the Creation of Women from Faqihuddin Abdul Kodir's Perspective

According to Faqihuddin, if QS. An-Nisa: 1 is read with the *muhkam* (verses with clear meaning)-*mutashābbih* (verses that need explanation from other verses) method or the *qat'iy* (definite meaning) – *ẓanny* (verses that still contain possible meanings) method, there is no statement that men are the source of women's creation, nor is there any assertion that Eve was created from Adam. The term *الناس* means humans without gender distinction. The term *كم* from *خلفكم* refers to the previous term *الناس*. Furthermore, the terms *النفس وحدة* and *زوجها* linguistically mean "self," "soul," or "essence," and *زوجها* means "partner." Therefore, the meaning of this verse does not state that Eve was created from Adam, but that humans were created from an essence, and a partner was created from the same essence. This verse explains the fact of pairing, not the fact of who was created from whom.

Regarding the term *نفس*, it appears 295 times in the Quran, five of which are interpreted as the origin of human creation but without a strong indication that it refers to Adam. Scholars who interpret it as the creation of Eve include Mujahid, Qatadah, and al-Suddi (ath-Thabari, 2000, pp. 512–514). Contemporary scholars believe this view originates from the Old Testament, where there is an explicit statement regarding this matter. Additionally, a hadith is cited to support this view:

"عن أبي هريرة رضي الله عنه، قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: استوصوا بالنساء خيرا، فإن المرأة خلقت من ضلع، وإن أعوج شيء في الضلع أعلاه، فإن ذهبت تقيمه كسرته، وإن تركته لم يزل أعوج

"Reported by Abu Hurairah, may Allah be pleased with him, the Messenger of Allah said: 'Be kind to women, for a woman is created from a rib, and the most crooked part

of the rib is its top. If you try to straighten it, you will break it, and if you leave it, it will remain crooked. So be kind to women." (HR. Bukhari and Muslim).

According to Faqihuddin, this statement about the "rib" should be viewed as a metaphor (*majāz*) about the character of women/wives and their relationship with men/husbands in household life because, in reality, humans are created through biological reproductive processes. If viewed literally, this hadith does not indicate a meaning referring to the creation of Adam or Eve. In *mubādalah*, the issue of bad character can occur in both women and men, so both are required to maintain the marriage bond together.

The interpretation in the *qirā'ah mubādalah* method further suggests that this hadith could also mean that men/husbands can have stubborn characters because, in the *mubādalah* perspective, bad character is inevitable for humans regardless of gender (Kodir, 2021, p. 241). This is supported by the opinion of Abu Shuqqah, a scholar from the Middle East. He emphasized this metaphorical meaning by linking it to another hadith related to husbands and wives needing to be patient with each other's bad attitudes (Syuqqah, 1990, pp. 288–290) .

Faqihuddin interprets Surah al-Nisā': 1 with the interpretation of "the creation of men and women from the same essence" because he believes this statement aligns better with the interpretations of other creation verses mentioned earlier. This also corresponds with the tafsir methods proposed by classical scholars such as Imam Ibn Kathir, namely thematic tafsir and *munāsabah al-āyah* (Kodir, 2021, p. 243).

Comparison of Interpretations by Buya Hamka and Faqihuddin Abdul Kodir on the Creation of Women

Hamka's interpretation of Surah al-Nisā': 1 focuses on the term *نفس واحدة*, meaning oneself, referring to males and *زوجها*, which he interpreted as a wife. However, he does not provide further explanation about this one self-being a 'male' or whether it refers to Adam or someone else. Hamka does not take a stance on this and does not deny it either. Although his interpretation uses the *tahlīlī* method, he does not emphasize the vocabulary of the verse and its explanation.

Faqihuddin's interpretation using the *mubādalah* or mutuality method on Surah al-Nisā': 1 focuses more on the general meaning of the verse. He argues that there is no explicit mention that women's creation comes from men. The term *الناس* in the verse means humanity as a whole without gender distinction. This verse is interpreted as explaining the fact of pairing, not about who was created from whom. This is supported by his interpretation of the hadith about the rib, which he explains as a metaphorical representation of women's character, necessitating cooperation between husband and wife in maintaining the household. He also states that bad character is inevitable for anyone, regardless of whether they are male or female.

CONCLUSION

Buya Hamka and Faqihuddin Abdul Kodir, as two prominent scholars in the Islamic intellectual tradition, have different approaches to interpreting Quranic verses related to the creation of women. Buya Hamka, with his more *tahlīlī* method, focuses on gender differences. In his interpretation, he describes women and men as physically and spiritually different entities. This approach highlights gender roles and characteristics as integral parts of Allah's creation. Conversely, Faqihuddin Abdul Kodir uses the *mubādalah* method in interpreting verses related to the creation of women. His focus is more on the general meaning of the verses,

emphasizing that humans come from the same essence without gender distinction. This approach promotes values of equality between men and women in the context of creation.

When addressing the hadith that mentions the "rib," both agree that it is a metaphorical or figurative meaning representing women's characteristics. The rib is not understood literally as the origin of women's creation from a bent rib but as a symbol or metaphor depicting the close relationship between men and women.

Through these different approaches, Buya Hamka and Faqihuddin Abdul Kodir provide diverse contributions to the understanding of women's creation in Islam. Buya Hamka's *tahlīlī* approach shows a deep understanding of gender differences, while Faqihuddin Abdul Kodir's *mubādalāh* method emphasizes equality. Both, despite their different approaches, convey that understanding Quranic verses must be holistic, considering the context and the inherent values.

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