



## Introduction

The study of *tafsir* plays an important role in understanding the depth of the Qur'ān's content, especially in interpreting the legal verses that guide Muslims' moral behaviour and daily practices. Scholars such as Abū Ḥayyān al-Gharnāṭī have made significant contributions to the science of *tafsir* by exploring *qirā'āt* (variant readings) and their legal implications, including *qirā'āt shādhah* (non-*mutawātir* readings).<sup>1</sup> Interpretations such as Abu Ḥayyān's demonstrate a deep understanding of the nuances in the Qur'anic text, explaining the various readings and their impact on legal judgments and religious practices.<sup>2</sup> Through careful analysis and scholarly expertise, *mufasssirs* such as Abū Ḥayyān enrich the field of *tafsir*, providing valuable insights into the multifaceted layers of meaning embedded in Qur'anic verses.<sup>3</sup>

Abū Ḥayyān's interpretation, particularly of QS al-Nisā' [4]:1, explores how variant readings can affect the understanding and application of Islamic law.<sup>4</sup> QS al-Nisā' [4]:1 underlines the importance of family ties and the origin of human creation.<sup>5</sup> Through his *qirā'āt* analyses, Abū Ḥayyān provides profound insights into the context and interpretation of these verses, elucidating their social and legal implications within the Muslim community.<sup>6</sup> His explorations enrich the understanding of these verses, showing the intricate connections between the various readings, meanings, and the practical implementation of Islamic teachings in the lives of believers.

Abū Ḥayyān's interpretation of QS al-Nisā' [4]:1 emphasises the importance of fearing God and promoting unity among humanity, highlighting humanity's creation from a single soul and its subsequent diversification into various communities.<sup>7</sup> This understanding challenges traditional gender roles and social hierarchies, suggesting that human worth is based on godliness rather than gender.<sup>8</sup> Using different *qirā'āt*, Abū Ḥayyān aims to explain the essence and message of the verse, highlighting the interrelationship of men and women

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<sup>1</sup> Abdul Rohman et al., 'Analisis Tafsir Maqāsidī Muḥammad Ṭāḥir bin 'Āsyūr Pada Ayat Qiṣās', *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits* 17, no. 1 (2023): 1–22, <https://doi.org/10.24042/al-dzikra.v17i1.13195>.

<sup>2</sup> Arrasyid Arrasyid et al., 'Concepts of Translation of Takwil, Tafsir, and Hermeneutics in the Science of the Al-Qur'an', *Jurnal Kawakib* 4, no. 1 (2023): 1, <https://doi.org/10.24036/kwkib.v4i1.130>.

<sup>3</sup> Robiatul Adawiyah Mohd et al., 'Tafsir Tematik Konsep Israf Dalam Pengambilan Makanan Menurut Perspektif Al-Quran: Thematic Interpretation Of The Concept Of Excess In Eating Behaviour Based On Quranic Perspective', *UMRAN - Journal of Islamic and Civilizational Studies* 10, no. 2 (2023): 2, <https://doi.org/10.11113/umran2023.10n2.609>.

<sup>4</sup> Rika Astari et al., 'The Understanding Of The Muslim Society Of The Breastfeeding Verses In The Qur'an A Study On Breastfeeding Mothers In Yogyakarta', *Penamas* 36, no. 1 (26 June 2023): 108–22, <https://doi.org/10.31330/penamas.v36i1.654>.

<sup>5</sup> Zubair Rahman Saende, Lomba Sultan, and Abdul Syatar, 'Ijtihad Ulama Dalam Merumuskan Metode Memahami Maqāsid Al-Syarī'ah', *Indonesian Journal of Shariah and Justice* 3, no. 1 (30 June 2023): 73–94, <https://doi.org/10.46339/ijsh.v3i1.43>.

<sup>6</sup> Siti Masykuroh et al., 'Kepahitan Hidup Maryam Dalam Kisah Al-Qur'an', *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an Dan al-Hadits* 17, no. 1 (2023): 141–62, <https://doi.org/10.24042/al-dzikra.v17i1.16772>.

<sup>7</sup> Wahyuni Retno Wulandari, 'Egalitarianism: Consciousness-Raising In Women's Position In The Islamic Family', *SASI* 28, no. 3 (2022): 447–57, <https://doi.org/10.47268/sasi.v28i3.1021>.

<sup>8</sup> I. I. Zagidullin, 'Interpretation of the Quranic verse "al-Qiwamah" ("Guidance in the family") by Islamic modernists', *HISTORY, Minbar. Islamic Studies* 15, no. 4 (2023): 4, <https://doi.org/10.31162/2618-9569-2022-15-4-899-908>.

in the family and society.<sup>9</sup> His interpretation likely influenced his perspective on the status and role of women, advocating equality and mutual respect between genders.<sup>10</sup> Abū Ḥayyān's approach underlines the importance of spiritual awareness and unity in fostering harmonious relationships within society, transcending gender bias and promoting a more egalitarian vision of humanity.

This study employs a descriptive-analytical approach to examine Abū Ḥayyān al-Gharnāṭī's interpretation of QS al-Nisā' [4]:1 in his *tafsīr al-Baḥr al-Muḥīṭ*.<sup>11</sup> Primary data are drawn from this work, while secondary sources include classical commentaries such as *al-Kashshāf* and *al-Jāmi' li Ahkām al-Qur'ān*, as well as contemporary literature on *qirā'āt* and Islamic legal hermeneutics.<sup>12</sup> The analysis focuses on variant readings, particularly *qirā'āt shādhah* of key terms like *nafs wāḥidah*, *azwāj*, and *al-arḥām*, and explores their implications for legal reasoning and gender relations. QS al-Nisā' [4]:1 is selected for its foundational role in Islamic theological and legal conceptions of human creation and family structure. Abū Ḥayyān's integrative method, which combines linguistic precision and engagement with variant readings, provides a valuable lens for reinterpreting legal verses through a more inclusive and gender-aware framework.<sup>13</sup>

This study addresses a gap in Qur'anic legal exegesis by examining the role of *qirā'āt shādhah* in QS al-Nisā' [4]:1, rarely explored in prior scholarship. Abū Ḥayyān rejects the traditional narrative of Eve's creation from Adam's rib, affirming ontological equality between men and women. His interpretation advances gender-just understandings within Islamic family law and contributes to broader discussions on ethical and reformist hermeneutics, drawing on approaches such as Fazlur Rahman's emphasis on the Qur'an's ethical and contextual dimensions,<sup>14</sup> Wadud's reading of gender equality in the *Qur'an and Woman*,<sup>15</sup> and Saeed's framework of contextualist interpretation<sup>16</sup>, this article underscores the potential of *qirā'āt shādhah* as a critical tool for re-reading legal verses with a spirit of justice and inclusivity. Furthermore, Mustaqim's work emphasizes historical and socio-cultural contexts in tafsir, highlighting *al-Baḥr al-Muḥīṭ* and legitimizing variant readings within contemporary Islamic legal and reformist frameworks.<sup>17</sup>

<sup>9</sup> Muhammad Ruslan, 'Tinjauan Al-Qur'an Terhadap Kesetaraan Gender Dalam Pembagian Warisan (Studi Analisis Pada Surah Al-Nisa Ayat 11)', *AR-ROSYAD: Jurnal Keislaman Dan Sosial Humaniora* 1, no. 2 (21 June 2023): 168–99, <https://doi.org/10.55148/arrosyad.v1i2.641>.

<sup>10</sup> Agus Mughni Muttaqin and Abdullah Abdul Kadir, 'Moderatisme Tafsir Husein Fadlullah Terhadap Inklusivitas Penafsiran Ayat-Ayat Jihad', *MUMTAZ : Jurnal Pendidikan Agama Islam* 2, no. 2 (30 June 2023): 086–104, <https://doi.org/10.69552/mumtaz.v2i2.1800>.

<sup>11</sup> Ahmad Ilham Wahyudi, Muhammad Rizqi Manarul Haq, and Hasani Ahmad Said, 'The Richness Of Tafsir Al-Qur'ān: Methods In Interpreting The Verses Of The Qur'an', *HUNafa Jurnal Studia Islamika* 20, no. 1 (20 June 2023): 155–78, <https://doi.org/10.24239/jsi.v20i1.690>.

<sup>12</sup> Rohman et al., 'Analisis Tafsir Maqāsidī Muḥammad Ṭāḥir bin 'Āsyūr Pada Ayat Qiṣāṣ'.

<sup>13</sup> Wahyuddin Wahyuddin et al., 'Makna Mumarah Menurut Aswadi Syuhadak Dalam Buku Mujadalah Dalam Dakwah: Debat, Diskusi, Musyawarah Perspektif Al-Qur'an', *J-CEKI : Jurnal Cendekia Ilmiah* 2, no. 2 (2023): 2, <https://doi.org/10.56799/jceki.v2i2.1358>.

<sup>14</sup> Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (University of Chicago Press, 1982).

<sup>15</sup> Amina Wadud, *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective* (Oxford University Press, 1999).

<sup>16</sup> Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (Routledge, 2006).

<sup>17</sup> Abdul Mustaqim, *Hermeneutika Hukum Islam: Pendekatan Maqāsid Dan Kontekstualisasi Dalam Tafsir* (LKIS, 2019).

## Abū Ḥayyān's Integrative Legal and Gender-Sensitive Exegesis of QS al-Nisā' [4]:1: Linguistic Variants, Ontological Equality, and Ethical Hermeneutics

Abū Ḥayyān al-Gharnāṭī's interpretation of QS al-Nisā' [4]:1 is notable for combining *qirā'āt mutawātirah* and *qirā'āt shādhah*, creating a nuanced reading that questions dominant traditions in classical tafsīr. He draws on the variant reading of *wāḥid* without *tā' marbūṭah* to highlight the unified origin of human creation, reinforcing the principle of equality between men and women. From this foundation, he addresses the verse's legal aspects, especially the duty to preserve kinship bonds and sustain social cohesion. His close attention to linguistic variants, including *tasā'alūna* and *al-arḥām*, illustrates how such differences influence law and communal ethics. In contrast to al-Ṭabarī's claim that Eve was formed from Adam's rib, Abū Ḥayyān offers a metaphorical account of shared substance, aligning with Ibn 'Āshūr<sup>18</sup> and diverging from al-Rāzī.<sup>19</sup>

Contemporary scholars such as 'Abdullāh Saeed underscore the significance of diverse *qirā'āt* traditions in legal hermeneutics, supporting Abū Ḥayyān's use of *qirā'āt Shādhah* as a legitimate interpretive tool.<sup>20</sup> Similarly, Amīnah Wadūd advocates for gender-sensitive readings that prioritize ethical justice and ontological equality<sup>21</sup>, echoing Abū Ḥayyān's rejection of androcentric interpretations. In the Indonesian context, Mustaqīm<sup>22</sup> and Zulfikar<sup>23</sup> have highlighted the potential of linguistic variants and contextual interpretation in reshaping Islamic legal discourse on gender. Thematically, this study builds upon three bodies of literature: (a) legal exegesis (*tafsīr āyāt al-aḥkām*), (b) the role of *qirā'āt* and linguistic nuances in interpretation, and (c) gender-sensitive *tafsīr*.

First, the category of legal Qur'anic interpretation focuses on both classical and contemporary approaches to the exegesis of legal verses in the Qur'an. Foundational works such as *Tafsīr al-Ṭabarī*<sup>24</sup>, *al-Tafsīr al-Kabīr*<sup>25</sup> by Fakhr al-Dīn al-Rāzī, and *al-Jāmi' li Aḥkām al-Qur'ān*<sup>26</sup> by al-Qurṭubī offer traditional frameworks for understanding QS al-Nisā' [4]:1, often emphasizing family law and social relations within a patriarchal structure. In contrast, Ibn 'Āshūr's *al-Taḥrīr wa al-Tanwīr*<sup>27</sup> adopts a more rational and contextual approach that aligns, in part, with Abū Ḥayyān's critique of the narrative claiming Ḥawwā' (Eve) was created from Adam's rib. In contemporary literature, Mustaqīm's *Metodologi Tafsīr Living Qur'an*<sup>28</sup> provides a methodological framework for interpreting legal verses with an awareness of social context and ethical values, supporting more inclusive and alternative readings.

<sup>18</sup> Muḥammad al-Ṭāhir Ibn 'Āshūr, *Al-Taḥrīr Wa al-Tanwīr*, vol. 4 (Dār al-Tūnisiyyah li al-Nashr, 1997).

<sup>19</sup> Fakhr al-Dīn al-Rāzī, *Al-Tafsīr al-Kabīr (Mafātīḥ al-Ghayb)*, vol. 10 (Dār Iḥyā' al-Turāth al-'Arabī, 1999).

<sup>20</sup> Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (Routledge, 2006).

<sup>21</sup> Wadud, *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective*.

<sup>22</sup> Abdul Mustaqim, *Metodologi Tafsir Living Qur'an* (LKIS, 2019).

<sup>23</sup> Eko Zulfikar, *Hermeneutika Gender Dalam Tafsir* (PSW UIN Sunan Kalijaga Press, 2022).

<sup>24</sup> Muḥammad ibn Jarīr al-Ṭabarī, *Āmi' Al-Bayān 'an Ta'wīl Āy al-Qur'ān*, vol. 5 (Dār al-Ma'rīfah, 2001).

<sup>25</sup> al-Rāzī, *Al-Tafsīr al-Kabīr (Mafātīḥ al-Ghayb)*, vol. 10.

<sup>26</sup> Abū 'Abd Allāh Muḥammad ibn Aḥmad al-Qurṭubī, *Al-Jāmi' Li-Aḥkām al-Qur'ān*, vol. 5 (Dār al-Kutub al-'Ilmiyyah, 2006).

<sup>27</sup> Ibn 'Āshūr, *Al-Taḥrīr Wa al-Tanwīr*, vol. 4.

<sup>28</sup> Mustaqim, *Metodologi Tafsir Living Qur'an*.

Second, studies on Qur'anic readings and the role of linguistics highlight how variant readings influence both semantic interpretation and legal implications in Qur'anic exegesis. Abū Ḥayyān's *al-Baḥr al-Muḥīṭ* exemplifies an advanced engagement with both canonical and non-canonical *qirā'āt*<sup>29</sup>, such as the lexical variations in *nafs wāḥidah* and *al-arḥām*, which open interpretive pathways for richer legal and social understandings. Saeed, in *Interpreting the Qur'an: Towards a Contemporary Approach*, argues for the importance of *qirā'āt* plurality as a dimension of contextual and historical interpretation<sup>30</sup>. The use of linguistic variations not only expands interpretive flexibility but also enables more socially and culturally adaptive hermeneutics.<sup>31</sup> This body of literature underpins Abū Ḥayyān's inclusive linguistic methodology in his legal *tafsīr*.<sup>32</sup>

Third, gender-sensitive *tafsīr* encompasses works that reinterpret the Qur'an through the lens of gender justice, challenging patriarchal biases in traditional exegesis. Wadud, in *Qur'an and Woman*, underscores the necessity of a gender-sensitive reading grounded in the Qur'an's ethical principles of justice, equality, and compassion.<sup>33</sup> Her approach resonates with Abū Ḥayyān's critique of traditional interpretations that posit Ḥawwā' was created from Adam's rib, instead offering a view that emphasizes the equal origin of men and women. Zulfikar's *Hermeneutika Gender dalam Tafsir* further encourages the rereading of gender-implicated verses through interdisciplinary and socially contextual methods.<sup>34</sup> This literature provides the theoretical and ethical foundation to assess whether Abū Ḥayyān's interpretation contributes to a broader effort to deconstruct patriarchal norms in Islamic exegesis.

Abū Ḥayyān's careful analysis of terms such as *nafs wāḥidah*, *azwāj*, and *al-arḥām*, along with his attention to variations in key expressions, demonstrates his sensitivity to subtle semantic shifts that carry significant legal and social implications. His interpretation goes beyond reexamining a single verse; it offers a broader epistemological framework for engaging with Qur'anic legal texts through an inclusive, ethical, and gender-conscious perspective.

### ***Qirā'āt* According to Abū Ḥayyān in Qur'anic Interpretation**

The verse that addresses the relationship between men and women within the framework of family, encompassing creation, status, rights, and responsibilities, is articulated in QS al-Nisā' [4]:1. This verse functions as a foundational text for discussions on gender dynamics in Islamic law and theology, providing ethical guidance for maintaining familial cohesion and social harmony. Through careful analysis, scholars explore its linguistic, legal, and moral dimensions, highlighting its role in shaping interpretive frameworks that support equity, justice, and contextualized understandings of men's and women's roles in family and society:

<sup>29</sup> Muḥammad ibn Yūsuf Abū Ḥayyān al-Gharnāṭī, *Al-Baḥr al-Muḥīṭ Fī al-Tafsīr*, vol. 3 (Dār al-Fikr, 1992).

<sup>30</sup> Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach*.

<sup>31</sup> Abū al-Qāsim Maḥmūd al-Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq al-Tanzīl*, vol. 1 (Dār al-Ma'rifah, 1986).

<sup>32</sup> Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*.

<sup>33</sup> Wadud, *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective*.

<sup>34</sup> Zulfikar, *Hermeneutika Gender Dalam Tafsir*.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً  
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

*Meaning: 'O People, Fear Your Lord Who Created You From One Self, And Created From It Its Spouse, And Grew From Them Many Men And Women. And Fear Allah, in Whose Name You Invoke One Another, and Maintain Relationships. Verily, Allah is watching over you.'*

This verse is addressed to all mankind (both believers and non-believers) to fear Allah SWT where the main principle in the life of mankind to establish family relations as the smallest unit, and social society as a larger unit should be based on the principle of monotheism, apart from that the principle of unity and unity is also needed to make it happen.<sup>35</sup> That is why Allah SWT. invites all mankind (yâ ayyuha al-nâs) without being appointed to a particular group to be aware of himself who is present on earth with a variety of different skin colours, languages, and cultures.<sup>36</sup> However, all of them came from the same descendants, Adam and Eve, and then spread out to all corners of the world so that the earth became crowded.<sup>37</sup>

The verse in QS. Al-Nisa [4]: 1 emphasises the importance of building family relationships as the basic unit of society, rooted in the principles of tawhid, unity and cohesion.<sup>38</sup> This verse addresses all mankind, believers and unbelievers alike, urging them to maintain family ties and social unity, regardless of differences in skin colour, language, or culture.<sup>39</sup> It highlights the common origin of all human beings from Adam and Eve, underlining the interconnectedness of humanity and the need to respect each other's rights and fulfil obligations within the family unit.<sup>40</sup> By recognising this common ancestor and promoting unity, this verse encourages individuals to build harmonious relationships within families and the wider community, fostering a sense of belonging and mutual respect.<sup>41</sup>

Humans are created by God as perfect creatures<sup>42</sup> so that it is appropriate to receive the mandate,<sup>43</sup> to carry out the task as caliph on earth,<sup>44</sup> to create peace, tranquility and happiness if in every step, action and deed based on faith and piety humans must realise the

<sup>35</sup> Fadhli Fadhli, Moch Nur Ichwan, and M. Machasin, 'Tafsir Hikayati As A Resistance Hermeneutics: Hikayat Prang Sabi's Contribution to Holy War Literature and Quranic Studies', *Al-Jami'ah: Journal of Islamic Studies* 62, no. 1 (28 June 2024): 19–64, <https://doi.org/10.14421/ajis.2024.621.19-64>.

<sup>36</sup> Qs. Al-Rûm [30]: 21

<sup>37</sup> Qs. Hud [11]: 61

<sup>38</sup> Erjona Molla, 'The Implementation of the Principle of Equality and Non-Discrimination in Family Relationships in Albania', *Academic Journal of Interdisciplinary Studies* 5, no. 2 (2016): 2.

<sup>39</sup> Ahmad Zainal Abidin et al., 'Qur'anic Exegesis as A Social Critique: A Study on the Traditionalist Bisri Musthofa's Tafsir al-Ibriz', *Al-Jami'ah: Journal of Islamic Studies* 62, no. 1 (2024): 215–39, <https://doi.org/10.14421/ajis.2024.621.215-239>.

<sup>40</sup> Gulab Mir Rahmany and Mansoor Ansari, 'Relationships between Men and Women in Islamic Organizations', *International Journal of Trend in Scientific Research and Development* Volume-4, no. Issue-5 (2020), <https://www.ijtsrd.com/other-scientific-research-area/other/31900/relationships-between-men-and-women-in-islamic-organizations/mansoor-ansari>.

<sup>41</sup> Ahmad Sainul, 'Profil Keluarga Sakinah Mawaddah Warahmah Di Lingkungan Masyarakat Angkola Sangkunur Kabupaten Tapanuli Selatan', *Jurnal AL-MAQASID: Jurnal Ilmu Kesyarahan Dan Keperdataan* 7, no. 2 (2021): 276–89, <https://doi.org/10.24952/almaqasid.v7i2.4733>.

<sup>42</sup> Qs. Al-Tin [95]: 4

<sup>43</sup> Qs. Al-Aḥzab [33]: 72

<sup>44</sup> Qs. Al-An'am [6]: 165

importance of unity and unity, of course to realise the need for cooperation without having to look one-sidedly,<sup>45</sup> demeaning each other that can trigger friction until the disconnection of brotherly relations (*shilah al-rahmi*) because that is why through His words Allah Swt. calls to his servants.<sup>46</sup> By understanding the importance of unity and cooperation without discrimination, humans can better fulfil their responsibilities as caliphs and servants of God, working towards the betterment of society and the world.<sup>47</sup>

When interpreting this verse, Abū Ḥayyān identified several variations in its recitation.<sup>48</sup> First, in the phrase *ya ayyuhā al-nās u'budū rabbakum alladhī khalaqakum min nafs wāḥidah*, the majority of the seven *qirā'āt* recite *wāḥidah* (with *tā' marbūṭah*), referring to the attribute of the *nafs*. In contrast, Ibn Abī 'Ublah recites *wāḥid* (without *tā' marbūṭah*), interpreting the *nafs* as Adam himself.<sup>49</sup> This difference underscores the significance of understanding the relationship between human beings and God, while simultaneously highlighting the need for harmonious social interaction as the foundation for peace and collective well-being.<sup>50</sup>

According to Abū Ḥayyān and other exegetes, *min nafs wāḥidah* generally refers to Adam, but Ibn Abī 'Ublah's recitation emphasizes *nafs* as Adam, while the common interpretation includes both male and female humanity.<sup>51</sup> The interpretation of Surah al-Hujurāt and Surah al-Nisā' addresses human origin, equality, and unity. Both emphasize essential equality, respect, and moral principles, prohibiting humiliation, discrimination, and injustice, affirming that diverse origins do not justify violations of human dignity within society.<sup>52</sup> On the other hand, the verse in Surah Al-Nisa underlines the unity of mankind through a common ancestor Ādam and Eve, emphasising the multiplication of mankind from a single pair, Ādam and Eve, as a means of explaining the diversity and unity within mankind.<sup>53</sup> Both verses highlight human interconnectedness and equality, promoting mutual respect, understanding, and harmonious relationships among individuals, regardless of their diverse origins, backgrounds, or social distinctions.<sup>54</sup>

<sup>45</sup> Mohamad Zaka Al Farisi, 'Acceptability of the Quran Translation', *Al-Jami'ah: Journal of Islamic Studies* 61, no. 2 (2023): 329–63, <https://doi.org/10.14421/ajis.2023.612.329-363>.

<sup>46</sup> Titis Rosowulan, 'Konsep Manusia Dan Alam Serta Relasi Keduanya Dalam Perspektif Al-Quran', *Cakrawala: Jurnal Studi Islam* 14, no. 1 (2019): 24–39, <https://doi.org/10.31603/cakrawala.v14i1.2710>.

<sup>47</sup> Misnawati Misnawati and Radwan Jamal Elatrash, 'The Approach of Imām Al-Biqā'ī in Determining the Objectives of the Quranic Chapters', *Al-Jami'ah: Journal of Islamic Studies* 61, no. 2 (2023): 455–75, <https://doi.org/10.14421/ajis.2023.612.455-475>.

<sup>48</sup> Muhammad ibn Yusuf Al Andalusi Abu-Hayyān, *Al-Bahr Al-Muhīth* (Dar al-Fikr, 1403).

<sup>49</sup> Meriem Attia Bouziane, 'Semantic Issues of Hitting Women in the Quran Methodology: Resolving Reading Discrepancies', *Journal of Namibian Studies: History Politics Culture* 33 (May 2023): 796–805, <https://doi.org/10.59670/jns.v33i.758>.

<sup>50</sup> Feryani Umi and Budi Ichwayudi, 'Religious Harmony in the Era of Globalization: Social Interaction of Muslim and Christian Religions in Pelang Village, Lamongan', *Tribakti: Jurnal Pemikiran Keislaman* 33, no. 1 (2022): 1, <https://doi.org/10.33367/tribakti.v33i1.2040>.

<sup>51</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian al-Qur'an, Vol. 2* (Lentera Hati, 2005).

<sup>52</sup> Nur Serikovich Kirabaev and Olga Vasilievna Chistyakova, 'The Human Being in Eastern Church Father's and Al-Ghazali's Philosophical Theology', *Religions* 14, no. 7 (2023): 7, <https://doi.org/10.3390/rel14070854>.

<sup>53</sup> Diana Farid et al., 'Analisis Konseptual Asal Usul Anak: Studi Komparatif Terhadap Mazhab Sunni Dan Syiah', *Comparativa: Jurnal Ilmiah Perbandingan Mazhab Dan Hukum* 4, no. 1 (2 July 2023): 1–16, <https://doi.org/10.24239/comparativa.v4i1.127>.

<sup>54</sup> Muhammad Adam Abd Azid et al., 'The Trajectory of the Jihad Discourse in Malay World: An Analysis on the Baḥr Al-Mādhī by Muḥammad Idrīs Al-Marbawī', *Al-Jami'ah: Journal of Islamic Studies* 60, no. 1 (2022): 265–86, <https://doi.org/10.14421/ajis.2022.601.265-286>.

The concept of *nafs wāḥidah* in the context of Adam is further developed by Zaghlul An-Najjar, who connects it with modern scientific insights such as DNA and mitochondria.<sup>55</sup> The concept of *nafs* in the Qur'ān has been translated in various ways, including as a desire, group, person, or structure within the human being, showing variations in diction across different editions.<sup>56</sup> Furthermore, linguistic-philosophical studies of Surah al-Fātiḥah highlight the relevance of *tazkiyat al-nafs* (purification of the soul) for Islamic education, reflecting its openness to all humanity while reinforcing the spiritual dimension of learning.<sup>57</sup> Understanding *nafs* as a dimension of human existence with both constructive and destructive potential underscores its significance in studying human behavior and shaping societal development.<sup>58</sup>

The interpretation of *nafs wāḥidah* as Adam in Surah al-Nisā' verse 1 is elaborated by scholars such as Zaghlul An-Najjar, who view it as representing the unity of human heritage, with Eve created from Adam himself.<sup>59</sup> This aligns with theological perspectives that conceive of humans as composed of both a physical body and an immaterial entity, the *nafs* or soul, which Sufi mystics and Muslim philosophers regard as eternal and divine.<sup>60</sup> Within the Qur'ān, the *nafs* embodies the duality of human nature, encompassing both virtuous and corrupt tendencies. This duality is reflected in references to categories such as *al-nafs al-muṭma'innah* (the tranquil soul), *al-nafs al-lawwāmah* (the self-reproaching soul), and *al-nafs al-ammārah* (the commanding soul inclined toward evil). The discourse on women in Islamic tradition, particularly the narration of Eve's creation from Adam's rib as found in hadith, enriches the exegetical understanding of the Adam–Eve relationship in the broader context of human creation and nature.<sup>61</sup>

The hadith mentioned in this question has been subject to varying interpretations over time, with earlier scholars often taking a literal approach while contemporary scholars, such as M. Quraish Shihab, advocate a metaphorical understanding.<sup>62</sup> This metaphorical interpretation is in line with the idea that the hadith refers to women in general, rather than

<sup>55</sup> Ahmad Fadly Rahman Akbar et al., 'Nafs Wahidah Dalam Al-Qur'an Al-Karim Menurut Zaghlul Raghīb Muhammad An-Najjar', *ZAD Al-Mufasssirin* 5, no. 1 (2023): 60–77, <https://doi.org/10.55759/zam.v5i1.70>.

<sup>56</sup> Muhammad Mustaqim Bin Roslan, 'Hubungan Kesan Psikologi Dan Masalah Sosial Dengan Teori Hifz Al-Nafs Dalam Fatwa Penamaan Nasab Anak Tak Sah Taraf: Analisis Fatwa Kebangsaan: The Relationship of Psychological Effects and Social Problems with Hifz Al-Nafs Theory in The Fatwa on the Named Lineage of Illegitimate Children: National Fatwa Analysis', *Jurnal Pengajian Islam* 16, no. 1 (2023): 1, <https://doi.org/10.53840/jpi.v16i1.240>.

<sup>57</sup> Fridayanti Fridayanti and Dzatul Lu'lu, 'Translating The Term Nafs in The Qur'an Into Indonesian:', *SUHUF* 15, no. 2 (2022): 245–65, <https://doi.org/10.22548/shf.v15i2.746>.

<sup>58</sup> Ali Maksum et al., 'Filsafat Bahasa dalam Surah al-Fatihah dan Relevansinya Terhadap Konsep Pendidikan Islam Berbasis Tazkiyat al-Nafs', *Geneologi PAI: Jurnal Pendidikan Agama Islam* 10, no. 1 (2023): 1, <https://doi.org/10.32678/geneologipai.v10i1.8238>.

<sup>59</sup> Dwi Fidhayanti et al., 'Rethinking Islamic Feminist Thought on Reinterpreting the Qur'an: An Analysis of the Thoughts of Aminah Wadud, Fatima Mernissi, Asma Barlas, and Riffat Hassan', *Tribakti: Jurnal Pemikiran Keislaman* 35, no. 1 (2024): 1, <https://doi.org/10.33367/tribakti.v35i1.4956>.

<sup>60</sup> Homayun Shahpesandy, 'THE "NAFS" (SELF), AS OUTLINED BY EARLY PHILOSOPHERS AND SUFI MYSTICS OF AFGHANISTAN AND IRAN', *Khazanah: Jurnal Studi Islam Dan Humaniora* 18, no. 1 (2020): 75–90, <https://doi.org/10.18592/khazanah.v18i1.3436>.

<sup>61</sup> Alpaqih Andopa et al., 'The Meaning of Nafs in the Qur'an Based on Quraish Shihab's Interpretation', *AJIS: Academic Journal of Islamic Studies* 3, no. 2 (2018): 2, <https://doi.org/10.29240/ajis.v3i2.578>.

<sup>62</sup> Abdul Majid, 'The Symbolic Interpretation of Quraish Shihab on The Hadith of Women's Creation', *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an Dan Al-Hadits Multi Perspektif* 20, no. 1 (2023): 1, <https://doi.org/10.22373/jim.v20i1.17100>.

specifically to Eve,<sup>63</sup> highlighting the importance of recognising and respecting the nature of women to avoid unfair treatment.<sup>64</sup> Such nuanced interpretations by modern scholars aim to promote equality and fair treatment between genders, reflecting an evolving perspective on the analysis and application of hadith.<sup>65</sup>

### Differences in *Qirā'āt* on Interpretation in Social and Legal Understanding

Abū Ḥayyān's interpretation suggests that women, specifically Eve, were created from the same substance as Adam, indicating similarity in their essence.<sup>66</sup> This view aligns with the idea that Eve was created from the same element, clay (*al-ṭīn*), as Adam, emphasising their common origin and nature.<sup>67</sup> The Qur'an often uses phrases such as 'of yourselves' or 'of your kind' to signify this relationship, highlighting the concept of similarity in creation between Adam and Eve.<sup>68</sup> This perspective underlines the unity and equality of Adam and Eve's creation, emphasising the interconnectedness and mutual origin of the two sexes in Islamic teachings.<sup>69</sup> This interpretation is in line with the mimetic perspective on Adam and Eve in the Quran, emphasising the creation of distinct individuals and identities.<sup>70</sup> Moreover, the concept of God's selection of Adam as the first modern man among his contemporaries reinforces the idea that Eve is a separate creation from Adam, coming from the same essence.<sup>71</sup> Therefore, the idea that Eve was not part of Adam but was created from the same elements is consistent with the theological debate on human creation and the Quranic narrative of the creation of Adam and Eve.<sup>72</sup>

Abū Ḥayyān's interpretation of the creation of women from Adam's rib differs from al-Qurthubi's understanding, as he views women as having the nature of *'awjā*, which means crooked, based on the hadith.<sup>73</sup> Moreover, the use of the phrase *min nafsin wāḥidah* in the

<sup>63</sup> Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian al-Qur'an*, Vol. 2.

<sup>64</sup> Zainuddin et al., 'Transforming Islamic Education in Schools: Challenges and Opportunities in the Era of Society 5.0', *Mutiara: Jurnal Ilmiah Multidisiplin Indonesia* 2, no. 4 (2024): 4, <https://doi.org/10.61404/jimi.v2i4.321>.

<sup>65</sup> Ahmad Maulana, 'The Hadith of Gabriel: The Adab of Learners and Educators in Learning', *Jurnal Ilmiah Mahasiswa Raushan Fikr* 11, no. 2 (2022): 239–53, <https://doi.org/10.24090/jimrf.v11i2.6058>.

<sup>66</sup> Juhrah M. Arib et al., 'The Inheritance of Human Traits in the Qur'ān Based on the Scientific Interpretation of *Zaghlā* Rāghib Mu'ammad An-Najjār', *AL QUDS: Jurnal Studi Alquran Dan Hadis* 6, no. 2 (2022): 2, <https://doi.org/10.29240/alquds.v6i2.4199>.

<sup>67</sup> Abdul Rahim Dani, 'Gaya Bahasa Dialog Al-Qur'an "Analisis Stilistika Atas Dialog Al-Qur'an Mengenai Hari Kebangkitan"', *Jurnal Sosial Dan Sains* 3, no. 3 (2023): 258–70, <https://doi.org/10.59188/jurnalsosains.v3i3.703>.

<sup>68</sup> Yuni Roslaili et al., 'Accessibility and Effectiveness of Qur'anic Braille Instruction for Visually Impaired Students: A Case Study at BUKESRA, Banda Aceh', *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an Dan Al-Hadits Multi Perspektif* 22, no. 1 (2025): 1, <https://doi.org/10.22373/jim.v22i1.28652>.

<sup>69</sup> Ahmad Taufik and Bambang Husni Nugroho, 'Negotiating Translators, State, and Local Communities: The Genealogy of Qur'anic Translation in the Jambi Malay Language', *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an Dan Al-Hadits Multi Perspektif* 22, no. 1 (2025): 1, <https://doi.org/10.22373/jim.v22i1.29617>.

<sup>70</sup> Ahmad Achta, 'Adam and Eve in the Qur'an: A Mimetic Perspective', in *Mimetic Theory and Islam: The Wound Where Light Enters*, ed. Michael Kirwan and Ahmad Achta (Springer Verlag, 2019).

<sup>71</sup> Daud Abdul-Fattah Batchelor, 'Adam and Eve's Origin: A Theory Harmonising Scientific Evidence with the Qur'anic Text<sup>1</sup>', *Theology and Science* 15, no. 4 (2017): 490–508, <https://doi.org/10.1080/14746700.2017.1369762>.

<sup>72</sup> Abu-Hayyān, *Al-Bahr Al-Muḥîth* (Dar al-Fikr, 1403).

<sup>73</sup> Muhammad Rusli et al., 'Career Women in Masalah Mursalah Perspective', *Jurnal Adabiyah* 22, no. 2 (2022): 2, <https://doi.org/10.24252/jad.v22i2a3>.

Qur'an emphasises the equality of men and women, highlighting that both are created from the same essence and should not feel superior to one another.<sup>74</sup> Rashīd Riḍā's opinion on the creation of Eve from Adam's rib about the narrative in the Old Testament Book of Genesis II: 21-22, showing the parallels between Islamic and Judeo-Christian beliefs regarding the creation of Eve.<sup>75</sup> These interpretations demonstrate the diverse perspectives among mufassirs regarding the origin and nature of women, emphasising the importance of understanding and respecting different viewpoints in religious texts.<sup>76</sup>

In the phrase *wa-ittaqullāha alladhī tasā'alūna bihi wa-al-arḥām*, Abū Ḥayyān documents four distinct readings of *tasā'alūna*. First, the Kūfiyyūn recite it with *takhfif* as *tasā'alūna*. Second, the other seven Imams of *qirā'āt* read it with *tashdīd* on *sīn*, producing *tassā'alūna* in the form of *fi'l māḍī* with *tasydīd*. Third, 'Abd Allāh Ibn Mas'ūd reads it as *tasā'alūna bihi wa-bi-al-arḥām* in *mudhāri'*. Fourth, another *qirā'ah* reads it with *naql hamzah*, moving the ḥarakah to the previous consonant, producing *taslūna*. The reading *tasā'alūna bihi* conveys "to ask one another in the name of Allah," implying reciprocity, whereas *tas'alūna bihi* simply means "you ask in the name of Allah." According to Ibn 'Atiyyah, both originate from *fatasa'alūna*. In *tassā'alūna*, the second *tā'* is replaced by *sīn* due to proximity in articulation (*ibdāl*) and then assimilated (*idghām*), preserving the overall meaning: "Fear Allah, through whom you ask one another." This demonstrates the linguistic, legal, and ethical nuances embedded in the variant readings.<sup>77</sup> Thus, the two *qirā'āt* have the same meaning.<sup>78</sup>

The fourth difference in *qirā'āt* discussed by Abū Ḥayyān concerns the pronunciation of *al-arḥām*. There are four variants: (1) Imām Ḥamzah reads *al-arḥāmi* in the genitive, a reading supported by al-Nakha'ī, Qatādah, and al-A'mash; (2) al-Baṣriyyūn read it in the accusative, *al-arḥāma*; (3) 'Abd Allāh ibn Yazīd reads it in the nominative, *al-arḥāmu*; and (4) 'Abd Allāh ibn Mas'ūd reads *wa-ittaqullāha alladhī tasā'alūna bihi wa-bi-al-arḥām*.<sup>79</sup> These variations highlight the intricacies and nuances that exist in Qur'ānic *qirā'āt*, showcasing the diverse readings and interpretations attributed to different prominent figures in Islamic history.<sup>80</sup> The first two are *mutawātir*, while the third and fourth are *shādhah*. Abū Ḥayyān explains the differences grammatically: the accusative form follows *ma'ṭuf* on *Allāha*.<sup>81</sup> The redaction *wa-ittaqullāha wa-qaṭ'a al-arḥām* means fearing Allah entails guarding against His punishment and protecting kinship from rupture. According to Ibn 'Abbās, Qatādah, and al-

<sup>74</sup> Erry Nur Diansyah et al., 'Abortion Of A Deformed Fetus In The Perspective Of Maslahah Mursalah', *TAWASUT* 8, no. 2 (19 December 2021), <https://doi.org/10.31942/ta.v8i2.5967>.

<sup>75</sup> Muharram Muharram et al., 'Understanding and Application of Spousal Rights and Obligations Based on Surah Al-Nisa' Verse 34 in Simpang Kiri, Aceh', *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an Dan Al-Hadits Multi Perspektif* 21, no. 2 (2024): 2, <https://doi.org/10.22373/jim.v21i2.25679>.

<sup>76</sup> Rahmi Damis et al., 'Gender, Sufism, and Qur'anic Exegesis: Perceptions of Women's Leadership within Sufi Orders in South Sulawesi', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 1 (2025): 1, <https://doi.org/10.22373/sjhk.v9i1.26145>.

<sup>77</sup> Abu-Hayyān, *Al-Bahr Al-Muhīth* (Dar al-Fikr, 1403).

<sup>78</sup> Abu-Hayyān, *Al-Bahr Al-Muhīth* (Dar al-Fikr, 1403).

<sup>79</sup> Abu-Hayyān, *Al-Bahr Al-Muhīth* (Dar al-Fikr, 1403).

<sup>80</sup> Hana Natasya, 'Manhaj Asy-Syaikh Nawawi al-Bantāni Fi 'Ardh al-Qirā'āt', *Al-Fanar : Jurnal Ilmu Al-Qur'an Dan Tafsir* 5, no. 1 (2022): 29–56, <https://doi.org/10.33511/alfanar.v5n1.29-56>.

<sup>81</sup> Mohd Faizulamri Mohd Saad et al., 'Criticism towards Quranic Text with Mutawatir Status', *Multilingual Academic Journal of Education and Social Sciences* 12, no. 7 (2022): 880–88.

Suddī.<sup>82</sup> The study of *qirā'āt* reveals how diverse recitations shape Arabic grammar and morphology.<sup>83</sup> enriching linguistic interpretation in Islamic studies.<sup>84</sup>

### Abū Ḥayyān's Inclusiveness in Understanding the Legal Position of Women in Islam

In al-Qāḍī 'Aṭḥaf's interpretation, the distinction between piety towards God and piety towards kinship is emphasized, highlighting the need to treat them as separate yet interconnected obligations.<sup>85</sup> Piety towards *al-arḥām* entails maintaining ties through *iḥsān* and avoiding rupture.<sup>86</sup> According to Abū Ḥayyān, editorials like this are 'aṭḥaf al-khāsh "ala al-"am' the command to fear Allah implies avoiding all deviant acts prohibited by Allah, one of the deviant acts that Allah hates is breaking the ties of friendship.<sup>87</sup> This act is attributed to Allah considering the act of breaking the womb relationship is a major sin.<sup>88</sup> According to sin. Such an editorial style appears in various Qur'ānic passages, such as QS al-Baqarah [2]:83, *lā ta'budūna illā Allāha wa-bi-al-wāliḍayni iḥsānan*, where worship of Allah is coupled with doing good to parents and relatives.<sup>89</sup> Abū Ḥayyān's view is supported by 'Abd Allāh's *qirā'ah*, *wa-itṭaqullāha alladhī tas'alūna bihi wa-bi-al-arḥām*.<sup>90</sup> Meanwhile, the *qirā'ah* with *rafā' (al-arḥāmu)* is parsed as *mubtada'* with a deleted *khobar*. Ibn 'Atiyyah reconstructs it as *wa-al-arḥām ahlu an tūṣala*.<sup>91</sup> while al-Zamakhsharī proposes *wa-al-arḥāmu mimmā yuttaqī* or *mimmā yus'al*, which Abū Ḥayyān deems more precise.<sup>92</sup> According to Abū Ḥayyān, al-Zamakhsharī's precise reading with *khobar maḥdhūf* is stronger, while Ibn 'Atiyyah emphasizes implied meaning.<sup>93</sup>

<sup>82</sup> Ilyas Daud, 'The Meaning of Justice in the Qur'an and the Implications of Islamic Law on Polygamy Permits: Harmonization of Islamic Law and Positive Law with the Maqasidi Tafsir Approach', *AL QUDS: Jurnal Studi Alquran Dan Hadis* 9, no. 1 (2025): 1, <https://doi.org/10.29240/alquds.v9i1.11356>.

<sup>83</sup> Mohamed Fathy Mohamed Abdelgelil, Muhammad Habib Abubakar, and Isyaku Hassan, 'A Rhetorical Analysis Of Informative, Interrogative, And Declarative Utterances In Tawjeeh Al-Qira'at Al-Mutawatirah. | EBSCOhost', 1 January 2022, <https://doi.org/10.29051/el.v8i00.17674>.

<sup>84</sup> Aprilita Hajar, Abdul Kadir Riyadi, and Ashfia Syahida, 'Konsep Adab Isti'dzan Dalam Al-Qur'an Menurut Abd Al-Hayy Al-Farmawy: Pendekatan Tafsir Maudhui', *TAJIDID: Jurnal Ilmu Ushuluddin* 22, no. 1 (24 June 2023): 135–60, <https://doi.org/10.30631/tjd.v22i1.309>.

<sup>85</sup> Ahmad Mujahid and Ibnu Arabi, 'TAFSIR DAN WANITA (STUDI TERHADAP PENAFSIRAN GURU BAKHIET)', *AL QUDS: Jurnal Studi Alquran dan Hadis* 9, no. 1 (2025): 1, <https://doi.org/10.29240/alquds.v9i1.9791>.

<sup>86</sup> Nur Annisa Istifarin and Ida Rochmawati, 'HADIS SAFAR PEREMPUAN DALAM PERSPEKTIF MODERN: Analisis Hermeneutika Double Movement', *TAJIDID: Jurnal Ilmu Ushuluddin* 23, no. 2 (2024): 2, <https://doi.org/10.30631/tjd.v23i2.474>.

<sup>87</sup> Tar Abdallahi et al., 'Exegetes' Investigation of Intimate Partner Violence: Al-Tahrir Va Al-Tanvir as a Model', *Academic Journal of Interdisciplinary Studies* 12, no. 3 (2023): 3, <https://doi.org/10.36941/ajis-2023-0062>.

<sup>88</sup> Muhammad Imam Syafi'i and Moh Abdul Kholiq Hasan, 'Reinterpretasi Makna "Idribuhunna" dalam QS. An-nisa Ayat 34: Analisis Tafsir Al-Jailani dari Perspektif Teori Double Movement', *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 25, no. 1 (2023): 1, <https://doi.org/10.22373/substantia.v25i1.17502>.

<sup>89</sup> Fatimah Zulfa Tsani and Muhammad Kudhori, 'PSIKOLOGI PEREMPUAN DALAM AL-QUR'AN: Reinterpretasi QS. Az-Zukhruf Ayat 18 Dengan Pendekatan Historis Dan Neurosains', *TAJIDID: Jurnal Ilmu Ushuluddin* 23, no. 2 (2024): 2, <https://doi.org/10.30631/tjd.v23i2.480>.

<sup>90</sup> Muhammad ibn Yusuf Al Andalusi Abu-Hayyān, *Al-Bahr Al-Muḥīth* (Dar al-Fikr, 1403), 497; Rifqatul Husna et al., 'Kajian Integrasi Al-Qur'an Dan Sains Atas Tidurnya Ashhabul Kahfi Dalam Q.S Al-Kahfi Perspektif Fakhruddin Al-Razi', *TAJIDID: Jurnal Ilmu Ushuluddin* 22, no. 1 (2023): 1, <https://doi.org/10.30631/tjd.v22i1.327>.

<sup>91</sup> Ibnu 'Athiyyah, *Muharrar Al-Wajīz, Juz I* (Dar al-Kutub al-'Ilmiyah, 1422).

<sup>92</sup> Abu al-Qasim Mahmud ibn Amr ibn Ahmad al-Zamakhshari Mahmud, *Al-Kasyasyaf 'an Haqaiq al Tanzil Wa 'Uyun al-Qawail* (Dar al-Ma-'arif, 1990).

<sup>93</sup> Sunarto Sunarto, 'Stilistika-Fonologi Qira'at Abu Ja'far: Studi Bacaan Ikhfa' Kha' Dan Ghain', *Bulletin of Indonesian Islamic Studies* 1, no. 1 (2022): 1, <https://doi.org/10.51214/biis.v1i1.229>.

In qirā'āt, Imām Ḥamzah recites *al-arḥāmi* in the genitive, where its *i'rāb* position follows *ma'tūf* with the pronoun of *Allāh* in the word *bihi*, thus emphasizing fear of God on behalf of the supplicant, comparable to praying for one's kin.<sup>94</sup> Some scholars interpret the two *wāw* as *wāw qasam*, rendering the sense "By God and by our kinship," thereby shifting the focus toward the obligation of *ṣilat al-rahim*. This view stresses mutual responsibility through the invocation of both divine authority and family ties.<sup>95</sup> Different interpretations show nuanced meanings derived from variations in qirā'āt, highlighting diverse perspectives in the field of Quranic reading and interpretation.<sup>96</sup> By contrast, most scholars emphasize kinship preservation as directly tied to the command to fear God. Linguists of Baṣrah, followed by mufasssirs like Ibn 'Atiyyah and al-Zamakhsharī, reject 'atf to *ism ḍamīr* as impermissible, since *ḍamīr muttaṣil* must be closely attached to the preceding clause.<sup>97</sup> As for al-Thabari, he considers that the qirā'āt is not *fashih*, the 'athaf on isim dhamir can only occur because the emergency of the *shi'ir* requires it, not on other expressions.<sup>98</sup>

Abū Ḥayyān defends 'atf on *ḍamīr* in Imām Ḥamzah's qirā'ah, supported by Kufan scholars and validated using QS al-Baqarah [2]:217.<sup>99</sup> This grammatical structure is also present in Arabic poetry and prose.<sup>100</sup> Imam Hamzah's Qir'at is widely transmitted from the Prophet through various teachers, including Sulaiman ibn Mahrān al-A'masy, among others.<sup>101</sup> In addition, the Shia Sanad of Yahya's qirā'āt includes prominent companions such as 'Uthmān ibn 'Affān, Ali ibn Abi Thālib, and others who directly received teachings from the Prophet Muhammad.<sup>102</sup> Imam Hamzah, an expert in qirā'āt from a young age, excelled in hadith and *farā'id*, trained by leading scholars, and defended by Abū Ḥayyān for Kufa's grammatical insights.<sup>103</sup> It highlights Imam Hamza's deep understanding and mastery of linguistic subtleties, especially in the context of Arabic grammar and the scholarly traditions of Kufa and Basra.<sup>104</sup>

<sup>94</sup> Sultan Aloufi, 'Writing the (Hamza) at the Beginning of a Word in the Inscriptions of Makkah and Madinah during the First Two Hijri Centuries', *Dirasat: Human and Social Sciences* 49, no. 6 (2022): 6, <https://doi.org/10.35516/hum.v49i6:.4038>.

<sup>95</sup> Ade Hidayat and Akhsan Sukroni, 'The Value Inheritance of Family System in Islamic Tradition: Birr-Ul-Walidayn', *Ulum Islamiyyah* 22 (December 2017): 21–28, <https://doi.org/10.33102/uij.vol22no0.5>.

<sup>96</sup> Mariam A. Al-Ziadat and Anas S. Al-Dalaeen, 'مستوى الوصمة الاجتماعية لدى النساء المطلقات حديثاً في ضوء متغيرات الأطفال', *Dirasat: Human and Social Sciences* 52, no. 6 (2025): 6, <https://doi.org/10.35516/hum.v52i6.7252>.

<sup>97</sup> Cory Jorgensen, *Jarīr and Al-Farazdaq's Naqā'id Performance*, Brill, 23 May 2023, <https://doi.org/10.1163/1570064x-12341473>.

<sup>98</sup> Abu Ja'far Al-Thabari, *Al-Jāmi' al-Bayan An Ta'wil Āyi Al-Qur'an* (Musthafa Al-Bāb Al-Halabiy, 1954).

<sup>99</sup> Abdul Hakim and Oka Putra Pratama, 'AL-AHRUF AS-SAB'AH AND ITS RELATIONSHIP WITH AL-QIRĀ'ĀT; Theory and Refutation of Orientalist Criticism of the Qur'an: AL-AHRUF AS-SAB'AH DAN KAITANNYA DENGAN AL-QIRĀ'ĀT; Teori Dan Sanggahan Atas Kritik Orientalis Terhadap Al-Qur'an', *Takwil: Journal of Quran and Hadith Studies* 1, no. 1 (2022): 17–31, <https://doi.org/10.32939/twl.v1i1.1256>.

<sup>100</sup> Zaid Mahmoud Al-Shamayleh, 'درجة تقبل درجة تقبل المجتمع الأردني لدمج فاقدي السند الأسري في البيئة الاجتماعية', *Dirasat: Human and Social Sciences* 52, no. 5 (2025): 5, <https://doi.org/10.35516/hum.v52i5.7457>.

<sup>101</sup> Dian Cahyo Kurniawan et al., 'DHOMIR ON THE MOSES STORY IN AL QUR'AN SURAA AT-THAHA', *Proceeding of International Conference on Art, Language, and Culture*, no. 0 (November 2017): 0.

<sup>102</sup> Bilal Fayiz Obeidat et al., 'The Status of Women in War: A Bibliometric Analysis', *Dirasat: Human and Social Sciences* 52, no. 4 (2025): 4, <https://doi.org/10.35516/hum.v52i4.7243>.

<sup>103</sup> Dewi Murni et al., 'Method of Analysis of Mutasyabih Lafdzi in the Qur'an: A Study of Tafsir as-Sha'rawi', *AL QUDS: Jurnal Studi Alquran Dan Hadis* 9, no. 1 (2025): 1, <https://doi.org/10.29240/alquds.v9i1.11683>.

<sup>104</sup> Ridhoul Wahidi et al., 'TAFSĪR AL-KHATĪB AL-MAKKĪ: A Study of Sayyid 'Abd Al-Hamid Ibn Ahmad Al-Khatib's Interpretation of Juz Tabarak', *TAJDID: Jurnal Ilmu Ushuluddin* 23, no. 1 (2024): 1, <https://doi.org/10.30631/tjd.v23i1.436>.

The differences in Qur'ānic recitation focus on four words with distinct pronunciations, where six *qirā'āt* are classified as *mutawātir* and six as *shādhah*. The *shādhah* readings complement the *mutawātirah* by enriching clarity of meaning and interpretation.<sup>105</sup> Interestingly, two of the *shādhah* *qirā'āt* are attributed to companions, while the other two stem from lesser-known imams or transmitters, not directly linked to prominent figures.<sup>106</sup> This diversity underscores the complexity of Qur'ānic interpretation and highlights the significance of multiple readings in enriching comprehension of the sacred text.<sup>107</sup>

### Qirā'āt Analysis According to Abū Ḥayyān in the Interpretation of QS al-Nisā' [4]:1

QS al-Nisā' [4]:1, which addresses familial relationships encompassing creation, status, rights, and obligations, begins with *wa khalaqa minhā zawjahā*. The term *nafs wāḥidah* ("a single soul") serves as a pivotal point for semantic and theological discussions. In the majority *qirā'ah* (Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥafṣ), the feminine *wāḥidah* aligns grammatically with the feminine noun *nafs*, indicating an original, undifferentiated human essence. In contrast, Ibn 'Āmir's variant uses the masculine *wāḥid*, shifting the referent toward Adam as the first human, opening interpretive space for hierarchical readings. Classical lexicons, such as *Lisān al-'Arab* and *al-Mufradāt fī Gharīb al-Qur'ān*, emphasize that *nafs* may signify both "person" and "essence of life," allowing diverse theological inferences.

This dual potential supports interpretations affirming ontological equality between men and women while also allowing readings emphasizing one gender's primacy. The diverse *qirā'āt* enrich exegetical discourse, illustrating the Qur'an's linguistic flexibility. These variants equip scholars to analyze gender, creation, and familial ethics, bridging classical texts with progressive perspectives. Engaging such readings enables nuanced legal and ethical insights, contributing significantly to Islamic jurisprudence and theological reflection, and highlighting the multidimensional interpretive potential inherent in the Qur'anic text.

Tabel 1. Qirā'ah Variants and Their Implications in QS al-Nisā' [4]:1

Word	Reading Tradition	Narrator/Source	Meaning	Legal/Theological Implication
<i>wāḥidah</i>	Jumhūr	Nāfi', Ibn Kathīr, Abū 'Amr, 'Āṣim, Ḥafṣ	One (feminine)	Indicates creation from a single, undifferentiated human essence; supports equality of male and female origin.
<i>wāḥid</i>	Minority	Ibn 'Āmir	One (masculine)	Suggests specific reference to Adam as the first human; opens interpretive possibility of hierarchical creation.

<sup>105</sup> Naufa Izzul Ummam et al., 'THE IMPLICATIONS OF T.M HASBI ASH-ŞHIDDIEQY'S CRITICISM OF THE NĀSIKH-MANSŪKH THEORY IN HIS INTERPRETATION OF PLURALISM VERSES', *TAJID: Jurnal Ilmu Ushuluddin* 23, no. 1 (2024): 1, <https://doi.org/10.30631/tjd.v23i1.456>.

<sup>106</sup> Rajab Rajab et al., 'The Abdau Tradition as a Living Hadith: Interplay of Islamic Law and Local Customs in Qurban Ritual at Tulehu, Maluku', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 2 (2025): 2, <https://doi.org/10.22373/sjkh.v9i2.28679>.

<sup>107</sup> Muh Sholihuddin et al., 'Remarriage in The 'Iddah Perspective of Maqāṣid Al-Ushrah: Study in Wedoro Waru, Sidoarjo, Indonesia', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 2 (2024): 2, <https://doi.org/10.22373/sjkh.v8i2.15061>.

Tabel 2. Qirā'ah Variants and Semantic Implications According to Abū Ḥayyān in QS al-Nisā' [4]:1

Text Variant	Reading	Qārī Transmission	Main Difference	Semantic Implication According to Abū Ḥayyān
<i>wa khalaqa minhā zawjahā</i> (canonical / mutawātir)		Majority of qurrā'	"Minhā" refers to <i>nafs wāḥidah</i> (commonly understood as Adam)	Interpreted as the spouse (Ḥawwā') originating from the same entity, though not necessarily from Adam's physical body
<i>wa khalaqa minhā zawjuhā</i> (shādhah)	(qirā'āt)	Ibn 'Abbās (non-canonical)	The ḍammah on <i>zawjuhā</i> indicates the subject is the spouse herself	Suggests an autonomous creation process, independent of male creation
Interpretation of <i>min nafsīn wāḥidatin</i> as <i>min jinsīn wāḥid</i>		Classical exegetical transmission	"From the same kind" rather than "from the same self"	Emphasizes ontological equality between male and female without hierarchical creation
Figurative reading of narrative	(majāz) "rib"	Abū Ḥayyān	Rejects literal reading of the "rib" motif	Avoids anthropological narratives with gender bias, promoting an egalitarian interpretation

In *al-Baḥr al-Muḥīṭ*, Abū Ḥayyān rejects Eve's creation from Adam's rib, using *wāḥidah* and qirā'āt shādhah to affirm gender equality. His egalitarian interpretation influences inheritance, marriage, and guardianship, resonating with Amina Wadud and Fazlur Rahman, while scholars like Abdullah Saeed support integrating qirā'āt diversity into gender-equitable legal reasoning.

## Conclusion

This study demonstrates that Abū Ḥayyān al-Gharnāṭī's interpretation of QS al-Nisā' [4]:1, analyzed through qirā'āt shādhah, significantly contributes to Qur'anic legal hermeneutics. Departing from the traditional narrative of Ḥawwā's creation from Adam's rib, Abū Ḥayyān, through detailed linguistic and semantic analysis, affirms that men and women originate from the same *nafs wāḥidah*, underscoring ontological equality. His exegesis reframes the verse as both a theological statement on human unity and an ethical mandate to preserve kinship and social cohesion. By integrating precision in language with moral and legal reasoning, his approach illustrates how variant readings counter androcentric biases, enrich hermeneutics, and advance egalitarian interpretations of human creation in Islamic thought.

The significance of this research lies in elevating *qirā'āt shādhah* from a peripheral status to a methodological tool for Islamic legal exegesis. By demonstrating that neglected readings yield inclusive, gender-sensitive, and ethically grounded interpretations, the study promotes reformist approaches in contemporary Qur'anic scholarship. Variant readings reveal the Qur'an's interpretive flexibility, enabling jurisprudence to address justice, equality, and social cohesion. Systematic study of *qirā'āt shādhah* across other legal verses, especially those affecting gender and social norms, remains limited, warranting future research to expand inclusive tafsīr.

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