

Reconstructing the Narrative of Eve's Creation in Qur'anic Exegesis through Gender and Sufi Perspectives

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Abstract

Amid the intensifying global discourse on gender justice, Qur'anic interpretation continues to be shaped by a long-standing legacy of patriarchal exegesis, particularly in narratives concerning the creation of woman. This tension is especially evident in interpretations of Surah al-Nisā' verse 1, a passage that affirms humanity's origin from a single ontological source (*nafs wāhidah*), yet has frequently been read through hierarchical frameworks that position women as derivative and subordinate. This article seeks to reconstruct the narrative of Eve's creation in Qur'anic exegesis by integrating gender analysis with Sufi perspectives as an alternative hermeneutical framework. Employing a qualitative library-based approach, the study draws on classical and contemporary Qur'anic commentaries as primary sources, supported by scholarly literature on gender, Qur'anic hermeneutics, and Islamic ontology. Data were analyzed using critical hermeneutics and thematic analysis to identify ontological assumptions and gender bias embedded in exegetical traditions. The findings demonstrate that hierarchical portrayals of Eve's creation do not originate from the Qur'anic text itself but from historically contingent patriarchal epistemologies that shaped classical interpretation. Contemporary egalitarian tafsīr emphasizes the shared ontological origin of men and women, while Sufi interpretations further reinforce this equality through concepts of spiritual parity and human perfection (*insān kāmil*). By integrating these approaches, this study proposes a reconstructive, non-hierarchical model of Qur'anic interpretation that is ethically grounded and contextually responsive. This research contributes to Qur'anic studies by advancing a gender-just and spiritually informed exegesis that remains faithful to the Qur'an's moral vision while addressing contemporary demands for gender justice.

Keywords: Surah al-Nisā' verse 1, Qur'anic Exegesis, Gender, Sufism, Gender Justice.

Abstrak

Wacana keadilan gender yang semakin menguat dalam diskursus global berhadapan dengan warisan penafsiran Al-Qur'an yang masih didominasi oleh perspektif patriarkal, terutama dalam narasi penciptaan perempuan. Ketegangan ini tampak jelas dalam penafsiran QS. al-Nisā' [4]:1, ayat yang menegaskan asal-usul manusia dari satu jiwa (*nafs wāhidah*), namun kerap ditafsirkan secara hierarkis dengan menempatkan perempuan sebagai entitas turunan dan subordinat. Artikel ini bertujuan merekonstruksi narasi penciptaan Hawa dalam tafsir Al-Qur'an dengan mengintegrasikan analisis gender dan perspektif sufisme sebagai kerangka hermeneutik alternatif. Penelitian ini menggunakan pendekatan kualitatif melalui studi



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kepustakaan, dengan data primer berupa tafsir klasik, tafsir kontemporer, dan teks-teks sufistik, serta data sekunder dari literatur akademik tentang gender, hermeneutika Al-Qur'an, dan ontologi manusia. Analisis dilakukan menggunakan hermeneutika kritis dan analisis tematik untuk mengidentifikasi asumsi ontologis serta bias gender dalam penafsiran QS. al-Nisā' [4]:1. Hasil penelitian menunjukkan bahwa narasi penciptaan Hawa yang bersifat hierarkis bukan berasal dari teks Al-Qur'an, melainkan dari konstruksi epistemologis mufassir yang dipengaruhi konteks sosial patriarkal. Tafsir egaliter kontemporer menegaskan kesetaraan ontologis laki-laki dan perempuan, sementara perspektif sufistik memperkuatnya melalui konsep kesetaraan spiritual dan kesempurnaan insaniyah (*insān kāmil*). Integrasi kedua pendekatan ini menunjukkan potensi rekonstruksi tafsir penciptaan manusia yang non-hierarkis, etis, dan kontekstual. Penelitian ini berkontribusi pada pengembangan kajian tafsir Al-Qur'an dengan menawarkan model penafsiran yang responsif terhadap keadilan gender tanpa mengabaikan otoritas teks dan tradisi Islam.

Kata kunci: QS. al-Nisā' [4]:1, Tafsir Al-Qur'an, Gender, Sufisme, Keadilan Gender.

Introduction

Amid the intensifying global discourse on gender justice, the persistent patriarchal interpretation of Qur'anic texts presents a profound theological paradox within Islamic thought. This tension is particularly evident in interpretations of QS. al-Nisā' [4]:1, a verse that explicitly affirms the creation of humanity from a single ontological source (*nafs wāhidah*). Despite this egalitarian premise, the verse has frequently been read through hierarchical gender frameworks that implicitly privilege male primacy and portray woman—especially Eve—as ontologically derivative. Such readings generate a structural dissonance between the ethical vision of the Qur'an and the lived social realities of Muslim societies, where gender inequality continues to be justified through inherited exegetical authority. The failure to critically reconstruct the narrative of Eve's creation thus constitutes an urgent hermeneutical and ethical challenge, as it not only perpetuates gender hierarchy but also diminishes the Qur'an's universal moral and spiritual message (Afsaruddin, 2020; Bauer, 2015; Hasan et al., 2022).

Historically, gendered interpretations of the Qur'an have been shaped by pre-modern and medieval exegetical traditions dominated by male scholars operating within deeply patriarchal social structures. These interpretations often reinforced male superiority and institutionalized gender hierarchy, particularly in legal and familial domains such as marriage and testimony (Bauer, 2015). The long-term impact of these readings has extended beyond scholarly discourse, influencing religious norms and state legislation across many Muslim-majority societies. In response, modern Muslim feminist exegetes have mounted sustained

critiques of classical tafsir, arguing that many gender-biased interpretations reflect socio-cultural assumptions rather than the intrinsic meaning of the Qur'anic text. Scholars such as Amina Wadud, Asma Barlas, and Fatima Mernissi have pioneered hermeneutical approaches grounded in ethical egalitarianism and textual coherence, reframing the Qur'an as a scripture fundamentally oriented toward justice and moral reciprocity (Banu & Jamali, 2019). These developments reflect broader shifts in interpretive authority, as socio-political contexts and digital religious discourses increasingly shape contemporary understandings of gender in Islam (Nugroho et al., 2024; Irsad et al., 2024).

Despite these advances, much of the existing gender-oriented Qur'anic scholarship has concentrated on legally contentious verses—most notably QS. al-Nisā' [4]:34 concerning marital authority and QS. al-Baqarah [2]:282 regarding female testimony—while largely neglecting the ontological foundations that underpin gender hierarchy. This lacuna is particularly striking in discussions of the creation narrative of Eve, which functions as a foundational theological framework for conceptualizing gender relations. Comparative religious studies demonstrate that in Judeo-Christian traditions, Eve's creation from Adam's rib has been persistently interpreted as a symbolic justification for female subordination (Lerner, 2019; Dike, 2025). In contrast, the Qur'an presents a less gender-biased narrative in which both Adam and Eve share equal moral responsibility for their transgression. Nevertheless, post-Qur'anic Islamic sources and exegetical traditions frequently reintroduce negative portrayals of Eve, reflecting complex intra-Islamic developments and cross-religious influences that reinscribe patriarchal norms into Islamic theology (Hadromi-Allouche, 2023).

This persistent disjunction between Qur'anic ontology and exegetical tradition suggests that the problem of gender bias lies not within the Qur'an itself, but within the ontological assumptions and hermeneutical frameworks inherited by generations of interpreters. In this regard, Sufism offers an underexplored yet promising epistemological alternative. While not entirely detached from social hierarchies, Sufi thought emphasizes spiritual equality, inner transformation, and proximity to the Divine as the true markers of human worth. Concepts such as the purification of the *qalb*, spiritual *maqāmāt*, and the ideal of *insān kāmil* articulate a vision of humanity that transcends biological gender and resists ontological hierarchy (Ewing, 2021; Shaikh, 2022). Moreover, both historical and contemporary expressions of Sufism demonstrate women's active participation and leadership in spiritual life, challenging conventional gender norms and expanding the horizons of Islamic religious authority (Hentschel, 2025; Tabroni et al., 2025). Yet, the potential of Sufi

metaphysics to reconstruct gendered readings of QS. al-Nisā' [4]:1 remains largely absent from mainstream Qur'anic exegesis.

Against this backdrop, the present study aims to reconstruct the narrative of Eve's creation in Qur'anic exegesis by focusing on QS. al-Nisā' [4]:1 through the integrated lenses of gender analysis and Sufi thought. Rather than merely cataloguing divergent exegetical opinions, this research interrogates how key Qur'anic concepts—*nafs wāhidah*, *minhā*, and *zaujahā*—have been ontologically framed within classical tafsir and how these framings have shaped enduring narratives of female subordination. The study advances the hypothesis that gender bias in the creation narrative is a historically contingent product of patriarchal hermeneutics rather than an inherent feature of the Qur'anic text. By mobilizing Sufi perspectives on spiritual equality and human perfection, this article proposes a reconstructive model of interpretation that affirms ontological non-hierarchy while remaining faithful to Qur'anic authority, thereby offering a constructive response to the ongoing crisis of gender justice in contemporary Muslim societies.

Methodology

This study is designed as a qualitative research project focusing on textual analysis of Qur'anic exegesis, with a primary focus on Surah An-Nisā' [4]:1. This verse was selected because it contains the foundational narrative regarding the origin of human beings, which has historically shaped theological and social understandings of the relationship between men and women within Islamic tradition. Thus, the unit of analysis in this study extends beyond the verse itself to include the construction of Eve's creation as represented and reproduced across different interpretive traditions of the Qur'an.

The research employs a qualitative-interpretive design using a textual study approach. This approach was chosen because the objective of the study is not to measure phenomena quantitatively, but to explore the meanings, ontological assumptions, and epistemological frameworks underlying interpretations of Surah An-Nisā' [4]:1. This design enables the researcher to read exegesis not only as a linguistic explanation but also as a discursive product influenced by social, cultural, and intellectual contexts, including gendered power relations.

Data sources consist of both primary and secondary materials. Primary data include classical and contemporary Qur'anic commentaries that explicitly interpret Surah An-Nisā' [4]:1 and the narrative of Eve's creation. Secondary data consist of scholarly books and articles addressing gendered exegesis, critiques of traditional narratives about women's creation, and Sufi perspectives on human ontology and spiritual equality. The combination of these data

sources allows for a comprehensive analysis that situates the exegesis texts within broader academic and socio-religious discourses.

Data collection was conducted through a systematic literature review. This process began with the identification and compilation of relevant Qur'anic commentaries, followed by the selection of literature based on its relevance to gender issues, human creation narratives, and Sufi interpretations. All collected materials were then categorized according to interpretive tendencies, historical periods, and epistemological approaches employed by the exegetes.

Data analysis was carried out using a combination of critical hermeneutics and thematic analysis. The critical hermeneutic approach was employed to uncover ontological assumptions and potential gender biases embedded in the interpretations of Surah An-Nisā' [4]:1, particularly regarding the meanings of the terms *nafs wāhidah*, *minhā*, and *zaujahā*. Thematic analysis was applied to identify recurring patterns in the creation narrative, highlighting interpretations that are either hierarchical or egalitarian in nature.

For the reconstructive aspect of the study, Sufi perspectives were integrated into the analysis by employing concepts such as the unity of human origin, spiritual equality, and ethical orientation toward the perfection of *insān kāmil*. This integration is not intended to negate normative exegesis but rather to open up alternative readings that are more inclusive and non-hierarchical. Through an interpretive synthesis of Qur'anic exegesis, gender analysis, and Sufism, this study aims to reconstruct the narrative of Eve's creation in a manner grounded in the Qur'an while responding to contemporary demands for gender justice.

Results and Discussion

A. Historical and Contemporary Interpretations of QS. al-Nisā' [4]:1: Gender, Egalitarianism, and Sufi Perspectives

This section presents

Analysis of the exegesis of QS. al-Nisā' [4]:1 reveals a diverse pattern of interpretation throughout history, shaped by historical, social, cultural, and epistemological contexts. Historically, pre-modern *tafsīr* emphasized gender hierarchies, positioning women in a subordinate role within social and familial spheres. Male exegetes of this period often interpreted Qur'anic verses in ways that reinforced patriarchal norms, which subsequently influenced religious practices and legal frameworks in many Muslim-majority countries (Afsaruddin, 2020; Bauer, 2015). During the medieval period, interpretations became

increasingly complex, supporting family law and legal testimony that reinforced male superiority (Bauer, 2015).

The narrative of Hawa's (Eve's) creation has also been central to the construction of gender roles. Some classical *tafsir* emphasize that women were created from Adam's rib, understood literally from the hadith narrated by Abu Hurairah RA: "Give advice (in goodness) to women, for they were created from a rib...". Early exegetes interpreted the term *nafs wāhidah* as Adam, thereby understanding Hawa, Adam's spouse, to be created from him, reinforcing a subordinative view of women (Al-Razi, 1981; Amina Wadud, 2020; Shihab, 2003). The *Ruhul Ma'ani* explains that Hawa's creation from Adam demonstrates God's *qudrat*, the power to create beings from living matter, and affirms His sovereignty over all creation (al-Alusi, n.d.).

Contemporary interpretations reject views that demean women. Ashgar Ali Engineer and Muhammad Asad emphasize that men and women originate from the same creation, thus neither is superior (Engineer, 2008; Asad, 2000). This egalitarian perspective aligns with modern interpretations that stress equality between Adam and Hawa and reject narratives portraying Hawa as the origin of sin (Hadromi-Allouche, 2023). Thinkers such as Hamka, Zaitunah, al-Maraghi, and Rasyid Ridha interpret *nafs wāhidah* as "one self" or a shared human substance for both men and women (Hamka, 2015; Maraghi, 2001; Ridha, 1949; Subhan, 1999)

In the context of modern feminist *tafsir*, traditional interpretations are criticized for being influenced by patriarchal cultural norms rather than the true spirit of the Qur'an. Key figures such as Amina Wadud, Asma Barlas, and Fatima Mernissi advocate egalitarian hermeneutics, challenging the dominance of traditional gender narratives (Banu & Jamali, 2019). This critique extends to other controversial verses, such as QS. 4:34 and QS. 2:282, historically used to assert male superiority in family roles and legal testimony, which are now reconsidered in light of gender justice principles (Khorchide, 2019; Sawja, 2023).

Sufi literature adds a spiritual dimension to gender interpretation. Certain Sufi traditions conceptualize the human soul as feminine and God as masculine, achieving spiritual equality through symbolic union (Ewing, 2021). Historical narratives of female Sufis, such as Rābi'a al-'Adawiyya, emphasize women's active roles in spiritual experience, marking an egalitarian approach in Sufi practice (Shaikh, 2022). Modern female Sufis, including Parvāneh Hadāvand and Mītrā Asadī, challenge traditional gender norms, asserting spiritual authority and reinterpreting visual and material culture to enrich religious experience (Hentschel, 2025).

Furthermore, interpretation is shaped by local socio-cultural contexts. In Indonesia, formal tafsīr during the 2009 presidential election reflected societal norms and political motivations, whereas digital interpretations by figures such as Gus Mus indicate a shift toward egalitarianism (Nugroho et al., 2024; Irsad et al., 2024). In South Asia, hijra communities utilize Sufi discourse to construct spiritual gender identities, highlighting the interaction between religion and local norms in shaping gender (Jaffer, 2017). Negotiations between Islamic tradition, Sufism, and local norms are also evident in family law practices, as seen in the Morella community in Central Maluku, where spiritual and social factors inform gender roles (Tabroni et al., 2025).

Based on these findings, tafsīr of QS. al-Nisā' [4]:1 can be classified into three main categories: (1) classical patriarchal tafsīr, emphasizing gender hierarchies and male dominance; (2) contemporary egalitarian tafsīr, emphasizing equality and gender justice; and (3) Sufi tafsīr, highlighting spiritual equality and the integration of ethical values. This analysis demonstrates that interpretations of this verse are shaped not only by the text itself but also by historical, social, cultural, and spiritual contexts.

Tafsīr Category	Main Characteristics	Focus / Implications
Classical Patriarchal Tafsīr	Emphasizes gender hierarchy; women in subordinate roles; male superiority in social, legal, and familial contexts	Supports traditional gender norms; influences family law, testimony, and societal structures
Contemporary Egalitarian Tafsīr	Advocates gender equality; rejects Hawa as origin of sin; interprets <i>nafs wāhidah</i> as one human substance for men and women	Promotes inclusive understanding of Qur'anic text; challenges patriarchal interpretations; encourages gender justice
Sufi Tafsīr	Emphasizes spiritual equality; human soul as feminine, God as masculine; symbolic union; active female spiritual roles	Highlights egalitarian spiritual practice; integrates ethical, cultural, and spiritual dimensions; informs gender roles in local contexts

Table 1. Classification of Tafsīr on QS. al-Nisā' [4]:1

Key findings indicate a gap between traditional narratives and egalitarian understanding. Classical tafsīr emphasizes gender hierarchy, whereas feminist and Sufi interpretations provide opportunities to reconstruct the narrative of Hawa's creation in a more

inclusive, just, and contextually relevant manner. These findings provide a foundation for discussing the integration of gender and Sufism perspectives in Qur'anic exegesis, emphasizing the importance of textual, epistemological, and spiritual approaches to produce interpretations that honor equality and the ethical dimensions of the Qur'an.

B. Historical Interpretations of Women in the Qur'an

Classical interpretations of QS. al-Nisā' [4]:1 consistently reflected a hierarchical view of gender, mirroring the socio-cultural norms of pre-modern Muslim societies. Male exegetes often interpreted *nafs wāhidah* as referring solely to Adam, rendering Hawa derivative and subordinate. This literal reading of the rib narrative, reinforced by hadith reports, established a theological framework in which women were perceived as morally and socially secondary to men (Al-Razi, 1981; Afsaruddin, 2020). Table 1 presents a summary of this classical patriarchal *tafsīr* alongside contemporary egalitarian and Sufi approaches.

During the medieval period, this hierarchical framework extended into legal and familial domains, legitimizing male authority through Qur'anic interpretation. Women were frequently assigned subordinate roles in marriage, inheritance, and testimony, reflecting the broader patriarchal structures of the time (Bauer, 2015). By systematically emphasizing male supremacy, these interpretations institutionalized gender inequality, influencing jurisprudence and societal norms for generations. This enduring pattern demonstrates how exegetical authority reinforced existing social hierarchies and perpetuated male-centered epistemologies.

The creation narrative of Eve served as a foundational tool for justifying these gendered hierarchies. Early commentators highlighted that Eve's origin from Adam symbolized inherent female inferiority, echoing patterns found in Judeo-Christian traditions (Shihab, 2003; Wadud, 1999). Classical *tafsīr* often portrayed Hawa's transgression as indicative of women's moral weakness, reinforcing hierarchical readings. Such interpretations framed women as derivative and dependent, providing a theological basis for their social subordination and shaping cultural perceptions of gender across centuries.

This hierarchical emphasis in classical *tafsīr* extended beyond moral and social domains into linguistic and epistemological interpretations. Key terms such as *nafs wāhidah*, *minhā*, and *zaujahā* were understood through male-centered lenses, limiting alternative readings that might support ontological equality (Al-Razi, 1981; Shihab, 2003). By constraining the semantic possibilities of these Qur'anic concepts, classical exegetes established interpretive conventions that normalized male authority. Table 1 illustrates this

contrast between classical patriarchal readings and contemporary egalitarian and Sufi *tafsir*, highlighting the historical trajectory of gendered interpretation.

Overall, the historical exegesis of QS. al-Nisā' [4]:1 demonstrates a consistent effort to maintain hierarchical social structures through Qur'anic interpretation. Classical readings reinforced women's subordinate status in familial, legal, and societal contexts, legitimizing male primacy. Recognizing this historical trajectory is essential for engaging with contemporary and Sufi interpretations, which critically challenge patriarchal norms and offer pathways toward more inclusive, egalitarian readings of the Qur'an.

C. Contemporary Egalitarian and Feminist Reinterpretations

Contemporary interpretations of QS. al-Nisā' [4]:1 increasingly challenge classical patriarchal readings by emphasizing the ontological equality of men and women. Ashgar Ali Engineer, for instance, stresses that men and women originate from the same creation, demonstrating that gender hierarchy is not inherent in the Qur'anic text (Engineer, 2008). Similarly, Muhammad Asad interprets *nafs wāhidah* as a shared human substance, affirming that neither Adam nor Hawa holds ontological primacy over the other (Asad, 2000). Hamka also underscores the unity of human origin, emphasizing that any social subordination of women reflects historical contingencies rather than divine mandate (Hamka, 2015).

Amina Wadud, as a prominent feminist exegete, highlights that classical interpretations of Eve's creation often reflect socially constructed biases rather than Qur'anic principles (Wadud, 2020). Her analysis situates egalitarian readings within a broader ethical framework, demonstrating that the Qur'an consistently supports justice and moral reciprocity. By examining the hermeneutical assumptions underlying patriarchal *tafsir*, Wadud provides a methodological model for critical engagement with inherited exegesis and advocates reinterpretation grounded in textual fidelity and equity.

Feminist scholars more broadly, including Asma Barlas and Fatima Mernissi, extend this critique to other verses historically used to justify male dominance, such as QS. 4:34 and QS. 2:282 (Banu & Jamali, 2019; Sawja, 2023). Their work highlights the importance of ethical hermeneutics that prioritize justice and equality over literalist readings shaped by patriarchal norms. These critiques reveal that gender bias in traditional *tafsir* is socially and historically contingent, offering interpretive space to realign Qur'anic exegesis with egalitarian principles.

Contemporary egalitarian *tafsir* thus exemplifies an emerging epistemology that reconciles textual authority with ethical responsibility. The reinterpretation of *nafs wāhidah*

as a symbol of shared human essence underscores that the Qur'an accommodates principles of gender equity. This approach not only challenges inherited patriarchal readings but also demonstrates that egalitarian interpretations are fully compatible with the Qur'anic worldview, reinforcing inclusivity and social justice.

The contemporary shift toward feminist and egalitarian readings illustrates the transformative potential of modern *tafsīr*. By critically reflecting on historical interpretations and integrating ethical concerns, contemporary scholars challenge patriarchal epistemologies and reconstruct the narrative of Hawa's creation in a manner that affirms the equal moral, spiritual, and ontological worth of men and women. This development provides a robust framework for integrating gender justice into Qur'anic interpretation.

D. Sufi Perspectives and Ontological Reconstruction

Sufi interpretations offer a spiritual and ontological lens that diverges from classical patriarchal exegesis. In this tradition, the human soul is frequently conceptualized as feminine and God as masculine, emphasizing spiritual equality that transcends biological or social hierarchies (Ewing, 2021). This perspective enables a reinterpretation of Eve's narrative, highlighting moral and spiritual parity between Adam and Eve. The symbolic and ethical dimensions of Sufi *tafsīr* suggest that gender equality is embedded within spiritual ontology, not merely a social or legal concern.

The historical participation of female Sufis further reinforces this egalitarian outlook. Figures such as Rābi'a al-'Adawiyya actively engaged in spiritual practice, challenging patriarchal norms that limited women's authority (Shaikh, 2022). Modern female Sufis, including Parvāneh Hadāvand and Mītrā Asadī, assert spiritual authority through the reinterpretation of visual and material culture, expanding egalitarian spiritual practices within their communities (Hentschel, 2025). These examples demonstrate that gender equality in Sufism is realized not only conceptually but also in lived spiritual experience.

Local socio-cultural contexts illustrate practical applications of Sufi-informed egalitarianism. In Indonesia, oral Qur'anic interpretations by figures like Gus Mus reflect a shift toward egalitarian readings influenced by Sufi principles (Nugroho et al., 2024; Irsad et al., 2024). In South Asia, hijra communities employ Sufi discourse to construct spiritual gender identities, challenging social marginalization (Jaffer, 2017). Similarly, in the Morella community of Central Maluku, Sufi-influenced interpretations shape gender roles within family law, demonstrating how spiritual principles integrate with local norms (Tabroni et al., 2025).

Importantly, Sufi approaches enable an ontological reconstruction of the Eve narrative. Rather than interpreting **nafs wāhidah** literally as Adam alone, Sufi tafsīr emphasizes the unity of human essence encompassing both Adam and Eve, aligning with the concepts of **insān kāmil** and ethical perfection. This interpretation challenges biological determinism and hierarchical readings, asserting that spiritual equality is foundational to human creation (Ewing, 2021; Shaikh, 2022).

By integrating symbolic, ethical, and contextual dimensions, Sufi perspectives provide a holistic framework that complements contemporary egalitarian tafsīr. While not positioning itself as the final synthesis, this approach reconstructs the Eve narrative ontologically, offering a socially and culturally relevant model of Qur'anic interpretation. In this sense, Sufism functions as a mediator between classical and contemporary exegesis, highlighting the potential for an egalitarian understanding of human creation without undermining textual authority.

Conclusion

This study demonstrates that the exegesis of QS. al-Nisā' [4]:1 has undergone a significant transformation from historically patriarchal interpretations to contemporary egalitarian and Sufi perspectives that emphasize ontological equality between men and women. Historical analysis revealed that classical tafsīr reinforced gender hierarchy through a literal understanding of Eve's creation and the reading of the term *nafs wāhidah* as referring solely to Adam. In contrast, contemporary and Sufi interpretations underscore that both men and women share a common origin, possess moral and spiritual equality, and highlight ethical values and human perfection (*insān kāmil*). These findings confirm that gender bias in traditional exegesis is socially and historically contingent rather than textually mandated, allowing for a reconstructed, more inclusive reading of the Qur'an.

Scientifically, this study contributes to the development of gendered hermeneutics in Qur'anic studies by integrating contemporary feminist critique and Sufi thought. The proposed interpretive model demonstrates that QS. al-Nisā' [4]:1 can be understood within a framework of ethical justice and spiritual parity, offering a theoretical foundation for Qur'anic exegesis that responds to modern demands for gender equality. Additionally, the study strengthens reconstructive methodology by combining textual analysis, socio-cultural context, and spiritual dimensions, producing a holistic and contextually relevant understanding of the Qur'anic message.

Nonetheless, this study has limitations due to its focus on a single verse and reliance primarily on written sources, which may not fully capture oral exegesis traditions or local practices. Future research is recommended to explore gendered interpretations empirically in communities practicing Sufism or modern digital tafsīr. Cross-cultural studies could also expand understanding of how the principles of gender justice in the Qur'an are adapted across diverse social, political, and cultural contexts.

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