

## **Feminism and Gender Equality in Islam Perspective of Al-Qur'an Tafsir (Study of Qur'anic Verses on Term *Nafs Wahidah*)**

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### **Abstract**

Discussions about equality between men and women from pre-Islamic times until Islam came, namely the time of the Prophet Muhammad, continued to be a serious conversation. In Islam, one of the things that sparked this discussion is the study of the word *nafs wahidah* regarding the origin of the creation of women, which is mentioned in QS. al-Nisa' (4): 1, QS. al-Nisa' (4): 41, QS. al-A'raf (7): 189, QS. al-Nahl (16): 72, QS. al-Rum (30): 21, QS. al-Zumar (39): 6, and QS. al-Syura (42): 11. Some of these verses about *self-righteousness* which in the discussion of this article are called "*paragraphs of equality*" because they are arguments for gender equality between men and women. From the word *nafs wahidah*, classical commentators tend to interpret it as that woman was created from the rib of a man which in turn has implications for gender inequality. Over time, modern commentators and figures have sued the interpretations of the classical commentators. Because of this reason, this research wants to answer a question; how is the interpretation of the mufassir and modern figures on the verses of equality in the Qur'an?. As a methodical step, this article uses a qualitative descriptive analysis method based on library research (library research). In the end, this research resulted in a conclusion that the mufassir and modern figures interpret the word *nafs wahidah* not as Adam (male) but more precisely as "*one self*" where Hawa (woman) was also created from him. There is no difference between the two except the level of piety they have. This paper also examines the problem of the relationship between men and women in the public sphere. The presence of a variety of interpretations that subordinate women's creatures, gave rise to various negative perceptions present from women themselves. Even though men and women are both complete human beings who are given the mandate as *caliph fi al-ard*. Through these interpretations, it triggers the meaning of Islamic source texts that are masculine in nature, forms the superiority of men over women, dampens the abilities and potential that exist within women. In fact, since the time of the Prophet Muhammad, there have been many contributions from women in the public sphere, both in the scope of ritual worship, knowledge, education, economic work, as well as social and other cultures.

*Keywords:* equality, nafs wahidah

### **Introduction**

The feminist movement that emerged in the 19th century and developed rapidly in the 20th century due to gender inequality in the social and political order gave rise to contemporary thoughts that put forward women's rights in various aspects of life. This is inseparable from the condition of social culture in the past which considered women as bad luck and even considered witches and it was better to be exterminated. The emergence of feminism and gender in Muslim societies due to the influence of western culture has also had an impact on

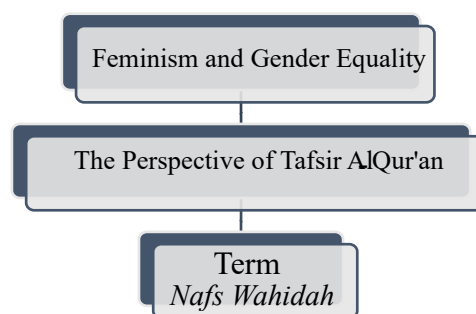
the concentration of people's minds with ideas and theories that intend to reconstruct Islamic law as described in the Al – Qur'an and Hadith which you can get from good sources of information available. impressed women.

Feminism emerged simultaneously with the emergence of gender equality. The emergence of gender equality further strengthens the state of feminism. Feminism and gender emerged from western countries, both emerged in Indonesia due to the influence of western culture coming from visitors from western countries who visited Indonesia for migration and tourism purposes. The emergence of the issue of feminism and gender has had the effect of worrying Islamic religious leaders, because these issues have succeeded in entering contemporary Islamic studies. Which in the end results in giving rise to thoughts that criticize the Al – Qur'an, hadith and law – Islamic law which is considered unfair and relevant to women.

This study aims to review feminism and gender equality in Islam from the perspective of interpretation of the Qur'an. By taking the ideas from the figures of Qur'an mufassir and modern figures such as feminist figures. This research was conducted by reviewing documents from national and international journals that are available on Google Scholar and websites that discuss Islamic studies . Which then carried out an analysis of both, namely about feminism and gender equality in Islam from the perspective of interpretation of the Qur'an (the study of verses of the Qur'an on the term *nafs wahidah* ).

### Methods

This research is a qualitative descriptive study. Data collection techniques were carried out using documentation methods and literature studies. The documentation method was carried out to obtain data on feminism and gender equality in Islam from the perspective of AlQur'an interpretation. The literature study method was carried out to obtain descriptions and research relevant to feminism and gender equality in Islam from the perspective of Al-Qur'an interpretation. The data analysis technique was carried out qualitatively by analyzing national and international journals that are relevant to feminism and gender equality in Islam from the perspective of Al-Qur'an interpretation. Based on the results of the analysis, a description of feminism and gender equality in Islam from the perspective of Al-Qur'an interpretation will be produced, namely in the study of verses on the term *Nafs Wahidah* . Because this research is a study using the literature study method, the objects of this research are documents originating from scientific writings on feminism and gender equality in Islam from the perspective of Al – Qur'an interpretation. The following is a description or illustration of the results and discussion of the research:



Views of Mufassir and Modern Figures

## Results and Discussion

Through writings cited in their journals, Dzakiyah and Nurwahidin (2022) state that, The emergence of feminism and gender in Muslim society is due to the influence of Western culture, which also has an impact on concentrating people's minds with ideas and theories that intend to reconstruct Islamic law as depicted in Al – Qur'an and Hadith that you can get from good sources of information that seem to corner women. Therefore, it is important to understand that Islam and its teachings also give consideration to the dignity and status of women. However, feminist thinking criticizes classical Islamic studies which are considered patriarchal.

Muslim feminists began to appear together with the third wave of the feminist movement, namely in 1990 – an. Fatima Seedat argues that, Islam and feminism are two different intellectual traditions, but both can be integrated into Islamic feminism. This is a form of convergence between Islam and feminism which does not aim to differentiate their differences, but to utilize both traditions for more efficient results. Therefore, according to Muslim feminists, Islamic and feminist studies are very possible. Because both of them have scientific traditions that are able to dialogue with one another (quoted by Dzakiyah and Nurwahidin, 2022., from the writings of Fatima Seedat, 2012).

Gender fighters from Muslim feminists are more focused on two discussions. First, in the social structure of Muslim society, there is no significant difference between women and men in terms of exoteric Islamic teachings, and this requires different interpretations of gender and roles. Second, to achieve equality, it is important to focus on defining or studying Islamic teaching sources that reflect and relate to gender equality and which are based on the principles of solidarity and equality between men and women. It is hoped that these implications can show the emergence of justice and cooperation between men and women, not only at the macro and micro levels but also at the atomic level (taken from the writings cited by Dzakiyah and Nurwahidin, 2022., from Muqoyyidin's writings, 2013). This is what later becomes the background for feminist efforts to review the interpretation of the Qur'an or hadith which are considered no longer relevant to today (still in the writings of quotes from Dzakiyah and Nurwahidin, 2022., from the writings of Muqoyyidin, 2013).

One of the feminist figures who tried to study Al – Qur'an is Amina Wadud. Amina Wadud, who was born in the United States in 1952, converted to Islam in 1972. She uses the hermeneutic method to interpret the verses of the Koran from a feminist perspective with her phenomenal work Al – Qur'an and Women: Rereading the Holy text from Women's Perspective. The main reason why gender is not integrated into everyday life is due to the misinterpretation of the Qur'an by classical scholars and giving rise to patriarchal biased interpretations. Thus, the principles and spirit of the Qur'an have been able to unite men and women in a very fair manner with every member of each group having the same responsibilities and obligations in all fields. However, this is distorted by patriarchal interpretations and strengthened by political and social conditions. Therefore, in order for a mufassir to make an objective interpretation, he must return to the principles of the Qur'an contained in his paradigm. So, Amina Wadud emphasizes that a mufassir must have a worldview. Wadud's discussion of the position of women in his book seems concise and simple. However, he emphasizes the spirit of egalitarianism in his book. He does not see matriarchy as a substitute for patriarchy, which is

blamed on the subordinate status of women (quoted by Dzakiyah and Nurwahidin, 2022., from the writings of Wadud, Ali, & Abdullah , 2006).

### **Gender Equality and Islam**

The word equality is another term for the word emancipation. The term "*emancipation*" comes from the Latin "*emancipatio*" which means "*liberation from the clutches of power*" (Sarwoko, 2019, in Basit and Miskiyah, 2022). This kind of paradigm developed during Ancient Rome to describe the efforts of children who had not yet fully developed into adulthood to overcome their feelings of authority over their parents or those closest to them, with the aim of increasing their status or rights. This statement is often used to justify actions taken in pursuit of some political or equity goal, and is usually used of groups that do not have the right to government power, or who adhere to a policy more closely. There is a definite shift in implementing women's empowerment or better known as women's emancipation (the ability to tolerate violence and deprivation of the womb) so that men can enjoy the same responsibilities as women (care for women and respect for women) so that women can live with respect , polite, courteous, and full of love. Since the 14th century, there has been a movement for equality of rights and position of women, which is now more commonly referred to as women's emancipation (still in Basit and Miskiyah's writings, 2022., from Jaya's writings 2020).

In addition, the word emancipation also comes from the English word "*emancipation*" which means independence. This is defined as self – liberation from power to further have the freedom to act, determine one's attitude, and act independently. Referring to this terminology, emancipation is more likely to be interpreted as gender equality, which has implications for freedom of choice. For example, deciding to pursue a career and the like (taken from Basit and Miskiyah's writings, 2022., from Harahap's writings, 2018). Even so, emancipation does not mean eliminating something that has been ingrained in one's nature from birth, but rather emancipation is more about affirming one's rights, especially as a form of dividing roles and functions between men and women in a team or organization called a household to achieve goals, namely inner peace and happiness in this world and the hereafter (Basit and Miskiyah, 2022., from Nugraha's writings, 2019).

Furthermore, women's awareness of their own identity, in the historical context, gave rise to the emancipation movement with the emergence of gender equality discourse. The main reason for the birth of this movement is the existence of a "one-sided" view of women (misogyny), various stereotypes associated with it, and various negative images that are manifested in social, cultural, legal, and even political values (taken from an article quoted by Basit and Miskiyah, 2022., from Supriyadi's writings 2018). The belief that women are abused and treated unfairly dates back to ancient times. Throughout the history of civilization, women have faced bitterness as creatures who are seen and treated unfairly and with contempt (Basit and Miskiyah, 2022., from Majid's writings, 2021).

This allows feminists to demonstrate the fact that gender is a social and cultural issue or a personal issue. In other words, the problem comes from society, not God's provision. Based on social facts, it is proven that whatever is considered as a personal characteristic of a person can be challenged, resolved, or rejected according to his age, location, and social class. This is what feminists call gender differences. In this case, then there is an opportunity for humans to

change or replace it according to their natural environment (Basit and Miskiyah, 2022., from the writings of Haq 2020).

With reference to the social perspective In this humanity, women in essence also have brain intelligence, virtue, mind – noble ideals, dreams and hopes, and equipped with worries and fears. It is a woman's responsibility to follow Kareta as a method of daily living to meet her basic needs, such as eating, drinking, exercising, sleeping, caring for, repairing, loving, cherishing and socializing. In this case, they also have the potential to be active and influential in society, because humans function as a social system that is committed to serving others at all times. This is God's will as the creator of life (Basit and Miskiyah, 2022., from Wahib's writings, 2020).

### Analysis of Verses of Equality in the Qur'an

A1 – The Qur'an confirms that there is no difference between men and women. The difference between the two is the level of piety to God. Allah SWT. created male and female by making them tribal – tribe and nation – nation so that the two of them know each other, so that the opportunity to share and provide benefits is increasingly wide open. Not to degrade each other between women and men (explained Basid and Miskiyah, 2022., from the writings of Husna, 2021) .

Between verses – Controversial and *emancipatory* verses are meant and are the focus of this research :

**Word of Allah SWT. In QS. al-Nisa' (4): 1 ,**

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 ۝١

It means: "O people, fear your Lord who created you from one self (Adam) and He created from him his partner (Eve). From both of them Allah gave birth to many men and women. Fear Allah in whose name you ask one another and (maintain) family relations. Verily, Allah is always guarding and watching over you.

**Word of Allah SWT. In QS. al-Nisa' (4): 41 ,**

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا  
بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ۝٤١

It means: "How will (the human condition be on the Day of Judgment) if We bring in a witness (apostle) from every nation and We bring you (Prophet Muhammad) as a witness over them?"

**Word of Allah SWT. In QS. al-A'raf (7): 189 ,**

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ  
 مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّهَا حَمَلَتْ  
 حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ  
 رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ

It means: "It is He who created you from one soul (Adam) and from him He made his partner so that he tends and feels at ease towards him. Then, after he interfered, she (his wife) conceived lightly. So, he passed it easily. Then, when he felt heavy, both (husband and wife) begged Allah, their Lord, "Indeed, if You give us godly children, surely we will be among those who are grateful."

**Word of Allah SWT. In QS. al-Nahl (16): 72 ,**

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ  
 لَكُمْ مِنْ أَزْوَاجِكُمْ بَيْنَ وَحَفْدَةً وَرَزَقَكُمْ مِنَ  
 الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ  
 يَكْفُرُونَ

It means : "Allah made for you a partner (husband or wife) of your own kind, made for you from your spouse children and grandchildren, and bestowed upon you good sustenance. Why do they believe in what is false, while they deny Allah's favors?"

**Word of Allah SWT. In QS. al-Rum (30): 21 ,**

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا  
 لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ  
 فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

It means : "One of His signs (greatness) is that He created partners for you from your own (kind) so that you feel at ease with him. He made between you feelings of love and affection. Verily in that there are indeed signs (of Allah's greatness) for people who think."

**Word of Allah SWT. In QS. Al - Zumar (39): 6 ,**

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا  
وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةً أَزْوَاجًا يَخْلُقَكُمْ  
فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي  
ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ  
إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ ﴿٦﴾

It means : “He created you from one soul (Adam), then from him He made his partner and He sent down eight pairs of livestock for you. He created you in your mother's womb incident by event in the three darknesses. Who (does) like that is Allah, your Lord, the owner of the kingdom. There is no god but Him. Why can you turn away (from the truth)?”

**Word of Allah SWT. In QS. Al – Shura (42): 11 ,**

فَاطِرُ السَّمٰوٰتِ وَالْاَرْضِ جَعَلَ لَكُمْ مِّنْ  
اَنْفُسِكُمْ اَزْوَاجًا وَمِنَ الْاَنْعَامِ اَزْوَاجًا يَذُرُّوْكُمْ  
فِيْهِ لَيْسَ كَمِثْلِهٖ شَيْءٌ وَهُوَ السَّمِيْعُ الْبَصِيْرُ  
﴿١١﴾

It means : “(God) creator of the heavens and the earth. He has made for you spouses of your own kind and (also made) partners of (his) cattle from livestock. He made you multiply in that way. There is nothing like Him. He is All-Hearing, All-Seeing.”

Which of all, the starting point is in the word *nafs wahidah* . Here are some verses that contain the term *Nafs wahidah* , including :

**Word of Allah SWT . In QS. Al – A'raf (7 ) : 189**

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ  
مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّهَا حَمَلَتْ  
حَمَلًا خَفِيًّا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ  
رَبَّهُمَا لِنِ أُمَّتِنَا صَالِحًا لَنَكُونَ مِنَ الشَّاكِرِيْنَ  
﴿١٨٩﴾



which means: "It is He who created you from a single soul (Adam/nafs wahidah) and from it He created his partner, so that he would feel happy with her, (his wife) contains a light womb, and she continues to feel light (some time). Then when he feels heavy, both (husband and wife) pray to Allah, their Lord (while saying), "If You give us pious children, surely we will always be grateful" .

**Word of Allah SWT . In al-Nahl (16): 72**

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ  
لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ  
الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ  
يَكْفُرُونَ ﴿٧٢﴾

which means: "And Allah made for you partners (husband and wife) from your own kind (nafs wahidah) and made children and grandchildren for you from your spouse, and gave you sustenance from good. Why do they believe in falsehood and deny the favor of Allah?"

**Word of Allah SWT . In Az –Zumar (39): 6**

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا  
وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَةَ أَزْوَاجٍ يَخْلُقَكُمْ  
فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي  
ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ  
إِلَّا هُوَ فَآتَىٰ تُصْرَفُونَ ﴿٦﴾

which means: "He created you from one self (Adam/nafs wahidah) then from him He made his partner and He sent down eight pairs of livestock for you. He made you in the wombs of your mothers incident by incident in the three darknesses. It is God who does this, your God, the Lord of the kingdom. There is no God but Him; then why can you be turned away?"

And what will be discussed in this paper is the Word of Allah swt. in QS. A l – Nisa' (4):



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

which means: "O humans, fear your Lord, who has created you from a single person (*nafs wahidah*), and from him Allah swt. created a partner (his wife), and from both of them Allah swt. multiply men and women who are many", explaining that men and women come from the *nafs wahidah* (one *nafs* ).

Which in the interpretation of Ibn Kathir through the writings cited by Dzakiyah and Nurwahidin, (2022) explains that , Allah commands people to be pious to Allah – Him before explaining about the creation of man. This is intended to understand that humans were created from *the lust of wahidah* , namely Adam, where Eve was also created from Adam's rear rib on the left side when Adam was sleeping . When Adam woke up from his sleep, Adam was surprised by the presence of Eve, which then continued to be attracted to one another. This is in accordance with the hadith narrated by Bukhori no. 3331 which reads: "Surely woman was created from a rib. And indeed the most crooked part of the rib is the top one. If you want to straighten it, you will break it. And if you want to have fun with it, you can have fun but there is crookedness in it ( Dzakiyah and Nurwahidin, 2022., from the writings of Imam Ibnu Katsir in his book , 2019)."

Not much different from the interpretation of Ibnu Katsir, one of the contemporary mufassir, M. Quraish Shihab through writings cited by Dzakiyah and Nurwahidin (2022) argues that the sentence *min nafs* *wahidatin* has the same context as verse 13 of surah Al – Hujurat, which talks about the origin of human events from a father and mother. But the emphasis is on the nature of humanity for everyone, even though their fathers and mothers are different. Therefore it is not natural to demean one human being and another. So, indeed the contents of letter An – Nisa verse 1 explains the equality of human nature ( quoted by Dzakiyah and Nurwahidin, 2022., from the writings of he is M. Quraish Shihab, 2006).

Feminists think that the interpretation which means that Eve was created from Adam's rib is the reason for women's subordination. However, there is no gender bias in Islam. Gender bias is a condition that favors or harms one gender. In gender bias, there is an unfair division of positions and roles between men and women. In the domestic sector, women with a feminist orientation have a strong presence, while men with a gender neutral identity have a strong presence in the public sector. This means that the understanding of this interpretation supports the concept of gender bias (taken from the opinion of Dzakiyah and Nurwahidin, 2022., from the writings of Rokhmansyah, 2016). What needs to be understood from this verse is that all human beings come from one, *min nafs* *wahidah*, thus emphasizing the similarity of the nature of all human beings, both male and female. – both men and women. However, several interpretations which say that Eve was created from Adam are still being debated, because these interpretations appear to be influenced by the *israiliyyat* interpretation. Whereas in al – The

Qur'an itself does not contain detailed terminology about this (Dzakiyah and Nurwahidin, 2022., from the writings of Yusuf, 2013).

Still in discussion regarding the *nafs wahidah*, al – The Qur'an has the principle that men and women are equal servants before Allah SWT, because men and women are created from the same substance, namely of one kind (*min nafs wahidah*), the same burden, namely the caliph on earth (*khalifatullah fi al – ardh*). Re – explaining according to what was previously mentioned, from the word of Allah swt. in QS. Al – Nisa' (4): 1 which means: “O humans, fear your Lord, who created you from a single person (*nafs wahidah*), and from him Allah swt. created a partner (his wife), and from both of them Allah swt. breed many men and women” , explaining that men and women come from the *nafs wahidah* (one *nafs*). Men and women have the same nature in the eyes of Allah swt. Men and women are no different, both are given the gift of mind and heart. There is not a single piece of evidence to show that a woman is half the soul of a man. This is also explained by Allah in QS. Al – A'raf (7): 189 and QS. Al – Zumar (39): 6 (still in writing quotes Basid and Miskiyah (2022), from Magdalena, 2017), QS. Al – Nisa' (4): 41, QS. Al – Nahl (16): 72, QS. Al – Rum (30): 21, and QS. Ash – Shura (42): 11.

Like Al – Qurtubi who is one of the scholars' who argues that Eve (a woman) was created from Adam's rib (men) according to his book entitled *al – Jami' li Ahkam al – Qur'an* ( Basid and Miskiyah (2022), from the writings of Al – Qurthubi , 1996).

The simple language is that in the creation of humans, women (Eve) are part of men – man (Adam). In line with al – Qurthubi, Imam al – Tabari strengthened his opinion by narrating from Qatadah, al – Sadi, and Ibn Ishaq regarding the origin of the creation of Eve comes from Adam, namely it is stated that when Adam was sleeping, Allah swt. took one of Adam's ribs to then serve as his wife (quoted from Basid and Miskiyah (2022), from the writings of Al – Tabari , 1988). In line with al – Tabari, al – Zamakhsyari also believes that *the nafs wahidah* is none other than Adam, and the word *zaujaha* is none other than Eve who by Allah swt. created from one of Adam's ribs (Basid and Miskiyah (2022), from the writings of Al – Zamakhsari 1977).

### Conclusion

From this research it can be concluded that the emergence of the issue of feminism and gender equality attracted the attention of mufassir and modern figures such as the mufassir figure M. Quraish Shihab and the Muslim feminist figure Amina Wadud to criticize them. This critique draws from a study of Qur'anic verses on the term *Nafs Wahidah* . Regarding *wahidah nafs* , the Qur'an has the principle that men and women are equal servants before Allah SWT, because men and women are created from the same substance, that is, of one kind (*min nafs wahidah*), the same burden , namely caliph on earth (*khalifatullah fi al-ardh*) , and must also have the same obligation, namely to worship Allah (*illa liya'budun*).

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