




# Transposition of the Initial Creation of Women in the Qur'an to the Bible (Al-Kitab): Julia Kristeva's Intertextuality Analysis

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*This paper examines the Qur'ānic transposition of the concept in Bible (Al-Kitab) regarding the creation of women originating from the rib of men. This discussion does not seem to emerge from an explicit narrative in the Qur'anic text but rather from interpretations and hadiths narrated by Bukhari and Muslim. This study addresses two main questions: (1) What is the concept of the initial creation of women in the Qur'an and Al-Kitab? (2) How does the Qur'an transpose this concept to Al-Kitab? Using Julia Kristeva's intertextuality approach, the research reveals that the transposition involves several elements: namely; the connection of substance or excerpt regarding the purpose of the creation of pairs to complement each other and produce offspring, the contradiction between the text of the Qur'an and Al-Kitab which contains elements of haplology occurs in the abrogation of the Qur'anic text which states that women come from the ribs of men, defamiliarization or changes in meaning conveyed by the Qur'an implicitly about the initial creation of women and demystification which occurs when the Qur'anic text changes the definition of the initial creation of women who are the same as men so that this difference creates Qur'anic opposition to the concept of Al-Kitab or conversion.*

Tulisan ini difokuskan mengkaji transposisi Al-Qur'an terhadap Al-Kitab tentang pemahaman bahwa penciptaan awal perempuan berasal dari tulang rusuk laki-laki. Tampaknya pembahasan ini muncul bukan dari narasi teks Al-Qur'an yang secara eksplisit menjelaskannya, melainkan hanya dimunculkan dalam narasi tafsir-tafsir terdahulu dan Hadis riwayat Bukhari dan Muslim. Penelitian ini merumuskan dua permasalahan pertama,

bagaimana konsep penciptaan awal perempuan menurut Al-Qur'an dan Al-Kitab, kedua, bagaimana transposisi Al-Qur'an terhadap Al-Kitab. Untuk menganalisis teks yang mempunyai hubungan satu dengan lainnya, tulisan ini menggunakan pendekatan intertekstualitas Kristeva. Artikel ini menyimpulkan bahwa transposisi Al-Qur'an terhadap Al-Kitab dalam analisis Kristeva mengandung beberapa unsur yakni; keterhubungan substansi atau ekserp mengenai tujuan penciptaan berpasangan untuk saling melengkapi dan menghasilkan keturunan, pertentangan antara teks Al-Qur'an dan Al-Kitab yang mengandung unsur haplogi terjadi pada pengguguran teks Al-Qur'an yang menyatakan bahwa perempuan berasal dari tulang rusuk laki-laki, defamilirasi atau perubahan makna yang disampaikan Al-Qur'an secara implisit tentang penciptaan awal perempuan dan demitifikasi yang terjadi ketika teks Al-Qur'an merubah definisi penciptaan awal perempuan yang sama dengan laki-laki, sehingga perbedaan ini melahirkan penentangan Al-Qur'an terhadap konsep Al-Kitab atau konversi.

## Introduction

The process of transposition or change of the text of the Qur'an to the Bible (Al-Kitab) seems to have occurred in interpreting the initial creation of women. This is because the Qur'an does not discuss it explicitly, so that it gives rise to various interpretations among Muslim intellectuals. The verse of the Qur'an that is implicitly raised by the interpreter is discussed in Q.S. an-Nisa [4] verse 1. This concept can be found in interpretations such as Ibn Kathir (Kaşir, 1998, p. 181), al-Qurtubi (Al-Qurtūbi, 2006, p. 6) and al-Munir (Al-Zuhaili, 2009, p. 556) who rely on the narrations of Bukhari and Muslim, (Amrullah, 1989, p. 1053) interpreted that women were created from the ribs of men. Meanwhile, modern interpretations put forward different interpretations, such as HAMKA (Amrullah, 1989, pp. 1053–1155), Quraish Shihab (Shihab, 2005a, pp. 330–332), Amina Wadud (Wadud, 1999, pp. 25–26) and al-Jabiri (Al-Jabiri, 2009, p. 244). They stated that the word *nafsun wahidah* indicates an element that is the same and not from a part of a man's body. In contrast to the Al-Kitab which explicitly states that women are formed from the ribs of men. The verbatim delivery in the Al-Kitab indicates a transposition process carried out in the text of the Al-Qur'an. Because the discussion of the initial creation of women in the Al-Qur'an only appears in the interpretation of scholars and hadith narrations. Rasyid Ridha emphasized that if the argument about the creation of Eve

from Adam's rib was not narrated in the Bible, it would not have occurred to Muslim intellectuals (Riḍā, 1949, pp. 326–330).

The conflict of interpretation from early and contemporary commentators has been explained in previous literature, such as Abdul Basid (Basid, 2017), Zulfikar (Eko Zulfikar, 2019), Farah (Khairunnisa, 2019), Sulaeman (Sulaeman, 2020), Shinta (Nuraini, 2019), and Dwi (Maesaroh, 2022). The study explains that the opinion of the interpreter who interprets it as a rib is a matter of a textual interpretation model. This interpretation ignores the structure of the text and is only based on the narration and does not look at the entire verse in Q.S. an-Nisa [4] verse 1 along with its implications in other verses. Meanwhile, contemporary interpretations conclude that the word *nafsun wahidah* means that both men and women are created from the elements of water and earth. The narrative of the hadith is understood figuratively, so that what is meant by the rib is the gentle nature of women. This is different from the scholars of the Bible (Al-Kitab or Old Testament) who agree to interpret it textually. Such as Hance Randa (Randa, 2022) and Elfri Darlin (Sinaga, 2017) who state that in the book of Genesis the creation process between Adam and Eve is different. The discussion of Adam is mentioned in the book of Genesis chapter 2 verses 15-17, namely from the elements of water and earth. While Eve is shown in chapter 2 verses 21-23 which explains that women were created from the ribs of men while he was asleep.

Based on these literary facts, the differences between the texts of the Bible and the Qur'an regarding the initial creation of women are clearly outlined. This is where the questions in this study were asked. First, how is the concept of the creation of the first woman in the Qur'an and the Bible? Second, how is the process of transposition of the Qur'an to the Bible? This problem in this study will be explored in depth through Kristeva's intertextuality approach. This approach views that a text has a relationship and forms a related mosaic (Kristeva, 1980, p. 66). The assumption in this study is that there is a relationship in the reading of the Qur'an and the Bible regarding the initial creation of women. However, the Qur'an shows a process of transposition to the Bible. The Qur'an narrates the word *nafsun wahidah* while the text of the Bible directly narrates that the initial woman came from a man's rib.

The method in this study is descriptive-analytical, namely by describing the initial concept of the creation of women in the view of the Qur'an and the Bible. Data are taken from supporting literature. The primary source is the agreed and up-to-date translation text of the Qur'an and the Bible. This is done to bring together

the same language narrative between the two. The verses selected from the Qur'an and the Bible are the result of discussions of previous literature that brought up selected verses in the discussion of the initial creation of women. Meanwhile, the secondary sources of this study were obtained by the author from previous literature of the same type, such as tafsir literature, articles, and books. The data that had been collected previously were analyzed and limited in the perspective of Juliya Kristeva's intertextuality. This is as the author has described in the issue of transposition of the text of the Qur'an to the Bible.

### **Juliya Kristeva's Intertextuality Theory**

Juliya Kristeva, a famous thinker who has an influence on post-structuralist theory, and also as a linguist, was born in 1941. Although born in Bulgaria, she has lived and worked in Paris since the mid-1960s. In addition to being known as a semiotic figure, Julia Kristeva is also known as a feminist. The influence of her thoughts that have gone global has made Julia Kristeva's name familiar to intellectuals (Hayati et al., 2022). In the 1960s, Julia Kristeva began to be recognized as a figure who introduced Bakhtin's theory of "dialogical" and "ambivalent" which understands the concept that a work consists of various mosaics of quotations in the form of absorption or transformation of other texts (Kristeva, 1980, p. 66). Furthermore, she developed this theory with her own unique concept, namely intertextuality.

The term intertextuality is contained in her books "Revolution in Poetic Language" and "Desire in Language: A Semiotic Approach to Literature and Art". Intertextual is a main concept in post-structuralism that rejects the structured, harmonious, and systematic thinking model of structuralism. Kristeva considers that a work of art in the form of a manuscript is not as easy as the relationship between form and meaning, signifier or signified, as stated by traditional semiotics. On the contrary, Julia Kristeva emphasizes more on the analysis of the text itself. According to her, a text is created in a certain context of space and time. For that, it is possible for there to be a relationship between one manuscript or work with other manuscripts and works in the context of space and between one text or work of art with the previous text in the context of time (Kristeva, 1980, pp. 15–18). In a sense, Kristeva argues that a manuscript or work of art does not stand alone and has no basis or standard in itself.

There are 3 models of reading intertextuality Juliya Kristeva has 3 namely transposition, transformation and opposition (Septiyani & Sayuti, 2020). In this study, taking the transposition model or a text can damage, delete, cross out, replace, change and play with other texts around it. In this case, Kristeva divides it into 10 main elements, namely:

1. Transformation is the transfer and incarnation of a text to another text (Kristeva, 1980, p. 80),
2. Modification is the process of adjusting, changing, and moving text in a text that occurs when the author wants to adopt or imitate a text into his work, and adjust it according to the wishes of society, culture, politics, and the reader's thoughts. This principle applies as a result of the author's desire to include or reflect a text into the text he is producing, with the aim of following the demands and needs of the social and cultural environment and meeting the expectations of the reader (Kristeva, 1980, p. 90),
3. Expansion is the expansion and development of the text (Kristeva, 1980, p. 90),
4. Demythification is the conflict of definition with works that appeared earlier (Kristeva, 1980, p. 103),
5. Haplology is the reduction and abolition of the text against the previous text (Kristeva, 1980, p. 25),
6. Excerpt is the similarity of the text in terms of narrative or the essence of some of the episodes and excerpts.
7. Parallel is the similarity of a text with the previous one (Kristeva, 1980, p. 91),
8. Conversion is the opposition to the quoted text (Kristeva, 1980, p. 107),
9. Existence is the elements displayed in a text that are different from the elements in its hypogram text (Kristeva, 1980, pp. 106–107),
10. Defamiliarization is the change in meaning and character of the text with the previous one (Kristeva, 1980, p. 131)

In fact, Kristeva's theory is used to analyze literary works. However, in the field of Qur'anic Science and Interpretation, the approach is used to analyze the transformation of interpretation of the Qur'anic text, such as Riyan Hidayat who found that the al-Azhar interpretation has a transposition with the interpretation of *fi dzilali* al-Qur'an (Hidayat, 2021). Along with this, there are several studies

that intend to show that the Qur'an does not imitate the Bible, such as Muhazifah (Muhazifah, 2021) who discusses the creation of the universe between the Qur'an and the Old Testament. Although both seem similar, the Qur'an transposes them by offering different stages.

### **The Early Creation of Women in the Text of the Qur'an**

The discussion regarding the concept of the initial creation of women in the Al-Qur'an by the *mufasssir* is linked to 3 verses of the Al-Qur'an, namely Q.S. an-Nisa verse [4]: 1 (Lajnah Pentashihan Mushaf Al-Qur'an, 2019, p. 104), al-'Araf [7]: 189 (Lajnah Pentashihan Mushaf Al-Qur'an, 2019, p. 240) and az-Zumar [39]: 6 (Lajnah Pentashihan Mushaf Al-Qur'an, 2019, p. 661). All three narrate the same sentence fragment, namely *خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ* in the translation of the Ministry of Religion which means the self and soul are one. This statement can be found in both early, middle and contemporary interpretations. This can be found in the interpretations with various interpretations such as Ibn Kathir (Kašir, 1998, p. 181), al-Qurtubi (Al-Qurtūbi, 2006, p. 6), al-Munir (Al-Zuhaili, 2009, p. 556), HAMKA (Amrullah, 1989, pp. 1053–1155), Quraish Shihab (Shihab, 2005a, pp. 330–332), Amina Wadud (Wadud, 1999, pp. 25–26) and al-Jabiri (Al-Jabiri, 2009, p. 244).

The verses above explain that women were created in pairs with men to establish good relationships by loving each other, protecting each other and creating a harmonious life situation and producing offspring (Amrullah, 1989, pp. 1053–1155). Implicitly connotes that there is a discussion about the initial creation of women, which only appears in previous interpretations and is still closely linked to patriarchal culture. Meanwhile, in the contextual interpretation of the hadith about the ribs, it is interpreted figuratively, thus concluding that between the early men and women were not distinguished in their creation. It seems that the interpretation of the verses above and the hadith experience intense conflict regarding the origin of the creation of women.

There are two categories of interpretation of the word *nafsun wahidah*. First, the textual reading in the interpretations which is dominated by the narration path and is not yet selective in the matter of Israel, states that women originate from one of the lower left ribs of men. This leads to the concept that men were created before women, interpretations that state this can be found in the interpretations of Ibn Kathir (Kašir, 1998, p. 181), al-Qurtubi (Al-Qurtūbi, 2006, p. 6) and al-Munir (Al-

Zuhaili, 2009, p. 556). The function of the hadith as a supporter of the reading of the Qur'an in previous interpretations is understood textually without commenting on or analyzing its language structure.

Second, contextual reading of the interpretations that interpret it differently by using a critical reading model and accompanied by language analysis. The narrative of the hadith is understood as a metaphor about the importance of honoring a woman, because her behavior is likened to a rib, if straightened it will break and if left alone it will remain crooked. For that reason, it is necessary for a man to do his best to women. This explanation is as stated in the al-Azhar interpretation (Amrullah, 1989, p. 1053). Al-Jabiri responded to the verse as the position between men and women is not different, women are basically not created from male body parts, but come from the same type, namely *turab* (Al-Jabiri, 2009, p. 244). Rasyid Ridha stated that in terms of language, the meaning of the soul or one self means that humans originate from the same lineage, namely Adam, from whom many descendants with various skin colors were born (Riḍā, 1949, p. 324). Quraish Shihab added that what is meant by one self is the union between men and women in marriage to unite in feelings, thoughts, and vision and mission. Regarding creation, Allah does not differentiate between men and women (Shihab, 2005a, pp. 330–332). Amina Wadud as a socialist feminist concluded that throughout her research on this matter, the Qur'an does not narrate which was created first (Wadud, 1999, pp. 25–26).

The initial creation of women in the Qur'an based on contemporary interpretations shows that there is no distinction between women and men. The explanation of the elements of human creation and the stages in the Qur'an can be represented through the following words; First, the word *Al-Turāb* or the element of earth without any mixture, or in the original form of dust. This is as stated in Q.S. ar-Rum verse 20, Q.S. an-Naba verse 40, and Q.S. Ali Imran verse 59 (Al-Ashfahani, 2017a, p. 307). Second, the word *Al-Tīn* or the element of soil that undergoes a process of mixing with water, is stated in Q.S. Sad verse 71 (Shihab, 2005b, p. 168). The mixing of dust with water makes it soil that undergoes a process of formation.

In the next third stage, it is specified with the word *al-tīn lāzib* or clay that begins to harden, linguistically it means something that settles hard, stated only in Q.S. as-Saffat verse 11 (Al-Ashfahani, 2017b, pp. 412–413). Fourth, the word *ṣalsālin* or dry clay that is left for a while, comes from black mud which is then given a shape. Stated in Q.S. al-Hijr verse 28 (Shihab, 2005c, p. 120). Fifth, the word *Al-Ruh* or the source of life, after going through a process and several combined



elements of human formation, Allah breathed into him the spirit, as a source of life and perfection for him. The element of the spirit plays an important role for humans to know their creator, carry out their mandate and duties, and have noble morals. The narrative of the spirit can be found in Q.S. al-Hijr verse 29 .(Shihab, 2005c, p. 122).

### **The Initial Creation of Women in the Bible**

It seems that the Bible has distinguished the elements of male and female creation. Although some narratives in the text of the Bible mention the word human in the matter of creation. According to Bible scholars, the word human has 2 interpretations, namely in a certain context it is interpreted as a universal human and on the one hand Adam which has a connotation of a man (Randa, 2022). In the book of Genesis chapter 2 verse 7, the word human is mentioned which is interpreted as Adam as the first human. He came from the water that wet the ground, the soil was then formed and breathed into him the breath of life. As in Genesis 2:6 (but from the earth there was a mist that went up and wet the entire surface of the earth), and Genesis 2:7 “Then the LORD God formed man from the dust of the ground and breathed into his nostrils the breath of life and man became a living creature” (Yayasan Lembaga SABDA, 2015).

The interpretation of humanity as Adam or man is applied in explaining the creation of women, which is explicitly narrated four times. In Genesis 1:27, it is stated that both men and women were created in the image of God (Yayasan Lembaga SABDA, 2015). This verse relates to God’s perfection, including His holy personality, intellectual potential, emotions, and will. The term also represents aspects such as face, body, and gender, but biblical theologians do not focus on these matters. The word “image” is connoted to refer to the holiness of an individual who commits sin (Randa, 2022).

The creation of the first woman in the biblical narrative is explained in three verses in Genesis 2:21-23. These verses narrate that while Adam was in a deep sleep, God took a part of his rib and enclosed it with flesh (Yayasan Lembaga SABDA, 2015). This formation is referred to as woman (Yayasan Lembaga SABDA, 2015). Afterward, Adam declared that the woman was “bone of my bones and flesh of my flesh” (Yayasan Lembaga SABDA, 2015).



Based on the narrative above, it can be observed that the concept of the creation of the first man and woman in the Bible is distinct. While the first text emphasizes equality between men and women before God, the three subsequent texts mention that the woman was created from a part of the man's body. The first woman, in this case Eve, was created while the man, Adam, was asleep, with one of his ribs taken to form the woman. Eve was created equal to Adam in status before God, with the distinction between them being their gender and functions. The reason God created the woman was to alleviate Adam's loneliness. The complementary roles of men and women serve to complete one another in living life and producing offspring.

### **Analysis of the Transposition of the Qur'an Towards the Bible**

Based on the intersections of the narrative texts of the Qur'an and the Bible, there is an explicit transposition. The process of transposition occurs when texts have a relationship stemming from the same tradition, even though they are set in different contexts and addressed to different audiences. Furthermore, the Qur'an was revealed to respond to the Arab society, which was closely related to the previous religious traditions of Judaism and Christianity. According to Western historians, the presence of Jews and Christians in Arabia, particularly in Mecca and Medina, was recorded since the early first century AD, although their numbers were not very large. Judeo-Christian ideas had a significant influence on the Semitic religious traditions in Arabia at that time, which also permeated the intellectual environment of the Arabs in producing their ideas and works (Adnan, 2011, pp. 24–25). Therefore, it is not an exaggeration to state that the relationship between the Qur'an and the Bible lies in the historical and cultural aspects of the texts and their recipients. This relationship allows for similarities and differences in some concepts.

Discussions that emerged in exegeses produced in the Middle East during the early and medieval periods presented the narrative about the initial creation of woman from the rib of a man. The intellectual closeness of the Arabs with Judeo-Christian ideas serves as a strong argument in the references of exegeses, such as Ibn Kathir. According to contemporary Muslim intellectuals, contextual readings directed towards equality consider that the narratives and arguments presented by earlier exegeses were influenced by the patriarchal cultural conditions still inherent in the imagination of the exegetes, as argued by Amina Wadud (Khairunnisa, 2019). Although contemporary exegeses might be produced, their interpretation

models may still be influenced by such culture, like Wahbah Zuhaili, who interprets similarly to Ibn Kathir (Maesaroh, 2022). Both are based on the textual reading of hadiths narrated by Bukhari and Muslim (Sulaeman, 2020).

Criticisms from Muslim reformists began to emerge regarding the discourse on the origin of the creation of women, which has implications for the discussion of gender equality issues. For example, Nasaruddin Umar comments that *na'fs wahidah* does not indicate any certainty about Adam, concluding that the Qur'an elaborates more on the division of roles between men and women, referring to the universal values of humanity and not the conflict of human gender creation (Nurhasanah, 2020). This interpretation aligns with Wadud, who shows that the Qur'an's narrative does not specify which gender was created first (Wadud, 1999, p. 19). The term *zauj*, in terminological terms, does not contain the concept of masculine or feminine gender. Wadud appears to comment on earlier exegeses that quoted from the Bible, while the Qur'an has already elaborated, making further references from the Bible unnecessary to explain certain contexts. (Wadud, 1999, p. 20). However, HAMKA interprets the term *zauj* as wife, although he extensively discusses justice and equality. The debate among reformist interpreters ultimately converges on the narrative that the initial creation of women comes from the same kind and substance as men.

The above statement reinforces the existence of differences and oppositions in the concepts offered by the Qur'an and the Bible. The original languages used by both at the time of revelation were different. The Qur'an used Arabic to convey information and engage in dialectics with the Arab society during the prophetic mission. Meanwhile, the Bible (Old Testament), which preceded the existence of the Qur'anic text, used its original language, Hebrew. To elucidate this on an equal footing, the author uses conventional translations of the Qur'an and the Bible in the Indonesian context regarding the initial creation of humans. Here are their narratives:

Table 1. Transposition of the Qur'an to the Bible (Al-Kitab)

No.	Qur'an Translation	Bible Translation
	O humankind! Be mindful of your Lord, who created you from a single self (Adam) and created its mate (Eve) from it, and from the two of them spread countless men and women. Be mindful of Allah, in whose name you ask one another, and uphold family ties. Verily, Allah is ever watchful over you. (Q.S. an-Nisa [4]: 1) (Lajnah Pentashihan Mushaf Al-Qur'an, 2019, p. 104).	So God created mankind in His image. In the image of God, He created them, male and female. (Genesis 1:27) (Yayasan Lembaga SABDA, 2015).  Then the LORD God caused the man to fall into a deep sleep, and while he was sleeping, He took one of the man's ribs and closed up the place with flesh (Genesis 2:21) (Yayasan Lembaga SABDA, 2015).
	He is the One who created you from a single self (Adam) and from it made its mate so that he might find tranquility in her. When he embraced her, she conceived lightly and carried it with ease. Then, when she grew heavy, they both prayed to Allah, their Lord, saying, "If You grant us a righteous child, we will certainly be among the grateful." (Q.S. al-A'raf [7]: 189) (Lajnah Pentashihan Mushaf Al-Qur'an, 2019, p. 240).	From the rib that the LORD God had taken from the man, He made a woman and brought her to the man. (Genesis 2:22) (Yayasan Lembaga SABDA, 2015).
	He created you from a single self (Adam), then made from it its mate, and He sent down eight pairs of livestock for you. He forms you in the wombs of your mothers, creation after creation, in three layers of darkness. Such is Allah, your Lord. To Him belongs the kingdom. There is no deity except Him. So how are you turned away? (Q.S. az-Zumar [39]: 6) (Lajnah Pentashihan Mushaf Al-Qur'an, 2019, p. 661).	The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man." (Genesis 2:23) (Yayasan Lembaga SABDA, 2015).

From the table above, the similarities between the two texts lie in the role and function of being created in pairs: to foster love and to produce offspring. This concept, in Kristeva's principle of intertextuality, reveals substantive and narrative similarities between the Qur'an and the Bible. Additionally, regarding the creation of humans, the Bible's depiction of Adam shows similarities to the Qur'an. However, this is not the case with the depiction of women. The Bible explicitly states that women were created from the rib of a man, whereas the Qur'an describes the first man as created from elements of water and soil, without explicitly mentioning the rib. Scholars of the Bible agree with this narrative, emphasizing that the creation processes of Adam and Eve differ.

The transposition of the Qur'an from the Bible can be observed in the narrative of "a single self" versus "the rib." Regarding the origin of women's creation, it seems that the two texts present conflicting concepts and narratives. Linguistically, the term *nafsun wahidah* is interpreted by exegetes as referring to being of the same kind or species. This indicates that, according to the Qur'an, women were created from the same type and elements as men. The differences between the Qur'an and the Bible involve a process of textual narrative transposition, which includes:

1. **The Process of Haplology.** Haplology involves the omission of textual narratives, as seen in the mention of the origins of women. The Qur'an's omission and reduction of the Bible's text can be seen in the narrative: "created you from a single self, and created its mate from it," versus the Bible's narrative: "God took one of his ribs and closed it up with flesh" and "This is now bone of my bones and flesh of my flesh. She shall be called 'woman,' for she was taken out of man." The omission is evident in the absence of the terms "rib" and "flesh" in the Qur'an's text. However, the Qur'an offers an alternative narrative and concept, which is elaborated upon in subsequent processes.
2. **The Process of Defamiliarization.** Defamiliarization is indicated by the shift in meaning and character of the text. The Qur'an implicitly describes the creation of the first woman, whereas the Bible provides explicit details. The mention of "a single self" opens opportunities for diverse interpretations. The close relationship between Islam and Jewish-Christian traditions influenced early interpretations, which aligned with the Bible's narrative, as seen in the works of Ibn Kathir and Amina Wadud. However, the expansion of interpretation and linguistic analysis in Qur'anic exegesis has led to meanings that differ from the Bible's intent. Furthermore, the Qur'an's narrative excludes the term "rib"

and does not suggest that the creation processes of the first man and woman were different. This not only results in textual reduction but also in a shift in meaning.

3. **The Process of Demythification.** After undergoing textual reduction and meaning alteration through defamiliarization, the Qur'an indirectly offers a concept of the creation of women that contrasts with the Bible. As mentioned earlier, the Qur'an suggests that the creation process of the first woman is not distinct from that of the first man. This indicates that the initial creation of women originates from the same elements as men—earth and water, which were then formed and given a soul. Conversely, the Bible explicitly distinguishes between the two: the first man was created from water and soil (as also conceptualized in the Qur'an), while the Bible defines the first woman's creation as originating from a part of the man's body. This part, taken from one of his ribs while he was asleep, was then covered with flesh and shaped into a woman, who was created as a companion for the man.
4. **The Qur'an's divergence or opposition to the Bible.** It is further elaborated by Amina Wadud, who explains that the term *nafsun* has a neutral meaning, referring to both men and women, and alludes to the same type and elements of creation (Wadud, 1999, p. 25). Wadud concludes that the Qur'an's original text does not indicate which gender was created first (Wadud, 1999, p. 26). However, the terms *nafsun wahidah* and *zaujaha* have led to interpretations of Adam and Eve in exegeses. HAMKA, in Tafsir al-Azhar, also concludes that these terms represent both men and women, but he interprets *zauj* specifically as "wife" (Amrullah, 1989, p. 1053). This interpretation contrasts with the Bible, which conceptualizes Adam's creation first, followed by Eve, who was created from him.

The Qur'an's transposition of the Bible seems to imply that women hold an equal status to men. Functionally, both were created by Allah to complement one another as individuals. This contrasts with pre-Islamic historical contexts, where women were marginalized and lacked space to participate in society. Islam taught the importance of upholding the dignity of women by instilling the fundamental value that women are essential to men. As explained by Quraish Shihab, the term *nafsun wahidah* has implications for the phrase *tasa>alu>na bihi wal arh}am*, which conveys the innate human need for mutual cooperation to achieve harmony (Shihab, 2005a, pp. 330–332).

## Conclusion

The claim that the Qur'an describes the creation of the first woman from the rib of a man is not explicitly narrated in the text. This indicates that the Qur'an transposes the Bible's narrative, which asserts that the first woman was created from a part of the man's body. The Qur'an does not present a discussion on the creation of women as being fundamentally different from that of men. However, the Qur'an and the Bible share certain similarities, particularly regarding the roles and functions of men and women—to complement one another and continue human progeny. Based on Kristeva's theory of transposition, certain contradictions can be identified between the Qur'an and the Bible. These include: Haplology, where the Qur'an omits the Bible's narrative that women were created from the rib of a man. Defamiliarization, or the change in meaning, where the Qur'an implicitly conveys the creation of the first woman, differing from the Bible's explicit explanation. Demythification, where the Qur'an redefines the creation of women as being the same as that of men, resulting in a contrast to the Bible's account. These differences indicate the Qur'an's opposition to, or conversion of, the Bible's narrative. This analysis shows that men and women hold equal positions, with complementary roles and functions. The Qur'an does not imitate the Bible but instead offers a conception more relevant to the development of scientific knowledge and contemporary sociocultural dynamics.

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