

EVALUATING ISRA'ILYIYYAT NARRATIVES ON THE CREATION OF PROPHET ADAM AND HAWA IN TAFSIR NUR AL-IHSAN

Nurul Hidayah Binti Arom^{1*}
Jamal Ahmed Bashier Badi²
Nik Md. Saiful Azizi Bin Nik Abdullah³

¹International Institute of Islamic Thought and Civilization (ISTAC-IIUM), International Islamic University Malaysia (IIUM), Kuala Lumpur, Malaysia.

Email: hidayah.arom@student.iium.edu.my; <https://orcid.org/0009-0002-0535-0432>

²International Institute of Islamic Thought and Civilization (ISTAC-IIUM), International Islamic University Malaysia (IIUM), Kuala Lumpur, Malaysia.

Email: badi@iium.edu.my; <https://orcid.org/0009-0006-9171-6160>

³Department of Curriculum and Instruction, Kulliyah of Education, International Islamic University Malaysia (IIUM), Kuala Lumpur, Malaysia.

Email: nikazizi@iium.edu.my; <https://orcid.org/0000-0001-8251-8783>

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Abstract: *Isra'iliyyat narratives are not confined to Arabic tafsir writings, but are also incorporated into Malay Qur'anic exegesis, namely Tafsir Nur al-Ihsan (TNI). A previous study identified several Isra'iliyyat narratives concerning Prophet Adam through comparative textual analysis with biblical accounts. However, the scholarly evaluation of these narratives was not discussed following the identification and thematic coding process. Therefore, this study aims to evaluate selected Isra'iliyyat narratives on the creation of Prophet Adam and Hawa in TNI based on the three classifications of Isra'iliyyat developed by previous Muslim scholars. This qualitative library-based study employs document analysis to examine selected narratives with related Qur'anic verses, authentic hadith, and scholarly discussions. The findings show that selected Isra'iliyyat narratives in TNI are classified as indeterminate (maskut 'anhu) due to the absence of explicit confirmation or contradiction from Islamic sources, as well as the existence of distinct Muslim scholars' interpretations and commentaries. This study highlights the importance of critical evaluation of Isra'iliyyat through the three classifications in determining their status and validity within Islamic sources.*

Keywords: *Hawa, Isra'iliyyat, Malay Qur'anic exegesis, Prophet Adam, Tafsir Nur al-Ihsan*

Introduction

The Qur'an, the sacred scripture of Islam serves as a fundamental source of guidance for Muslims in various aspects of life. It encompasses diverse dimensions of human existence including creed, worship, ethics, and the accounts of prophets and messengers, as well as the histories of the earlier communities. To deepen their understanding of the divine message and elucidate the details of narratives within the Qur'an, Muslims have relied on Qur'anic exegesis (*tafsir*). In the course of interpreting Qur'anic verses, exegetes have incorporated *Isra'iliyyat* narratives to provide supplementary explanations and historical details concerning accounts that are not elaborated in the Qur'anic text (Tammulis & Arsyad, 2021).

The incorporation of *Isra'iliyyat* narratives can be observed in classical Arabic *tafsir* works such as *Tafsir al-Tabari*, *Tafsir al-Baghawi* and *Tafsir al-Khazin* (al-Dhahabi, 2000). Such narratives were also transmitted into Malay Qur'anic exegetical works, namely *Tafsir Nur al-Ihsan* (TNI), authored by Shaykh Haji Muhammad Sa'id (Hussin et al., 2022). In addition to recording various *qasas qur'aniyyah* (Qur'anic narratives) including prophetic stories, TNI incorporates *Isra'iliyyat* accounts without providing explicit commentary or critical assessment of their contents (Ibrahim et al., 2014; Hussin & Latifah, 2014). A recent study by Arom et al. (2025) identified four motifs of Adamic narratives containing *Isra'iliyyat* narratives within TNI: (i) the creation of Prophet Adam and Hawa; (ii) God's command and the forbidden tree; (iii) temptation and wrongdoing; and (iv) the consequences of disobedience.

The presence of *Isra'iliyyat* narratives in exegetical writings including TNI cannot be accepted uncritically as they may cause some negative impacts (Chaedar et al., 2018; Raihanah, 2015). Muslim scholars have classified *Isra'iliyyat* into three categories: accepted (*maqbul*), rejected (*mardud*) or indeterminate (*maskut 'anhu*) (Ibn Taimiyyah, 1980; al-Dhahabi, 1990; Abu Shahbah, 1988; Fayed, 1978). This classification is particularly relevant to the Adamic narratives in TNI because the work does not explicitly indicate the status of these accounts in terms of validity or authenticity. The evaluation of such narratives is important for distinguishing established Qur'anic accounts from supplementary narratives that may lead to misunderstanding or misconception regarding prophetic narratives presented in the Qur'an (Hajar & Riyadi, 2023; Irfham et al., 2025).

Building upon the previous study by Arom et al. (2025), which identified, comparatively analysed and thematically coded *Isra'iliyyat* accounts concerning Prophet Adam in TNI, the present study seeks to answer a further methodological question: How should these identified narratives be evaluated based on the three categories established by Muslim scholars? Accordingly, this study focuses on evaluating the *Isra'iliyyat* narratives concerning the creation of Prophet Adam and Hawa in TNI, as the previous study did not assess the status of these narratives in terms of acceptance, rejection or indeterminacy (*maskut 'anhu*). To achieve this objective, the study develops and applies a Two-Stage Analytical Framework for the Identification and Evaluation of *Isra'iliyyat* Narratives in *Tafsir Nur al-Ihsan* (TNI), using the creation narratives of Prophet Adam and Hawa as an initial case for its application.

Literature Review

Isra'iliyyat in Qur'anic Exegesis and Scholarly Approaches

Isra'iliyyat narratives are generally discussed within the broader context of *al-dakhil* in Qur'anic exegesis (Fayed, 1978). *Isra'iliyyat*, the Arabic plural form of *Isra'iliyyah*, generally refers to the Judeo-Christian traditions that entered Qur'anic exegetical literature through

reports transmitted from the People of the Book (*ahl al-kitab*) (al-Dhahabi, 2000; Abu Shahbah, 1988). However, Yusuff et al. (2018) distinguish between *al-Isra'iliyyat* and *al-Nasraniyyat*. The former referring specifically to the narratives associated with Jewish traditions, while the latter referring to the narratives associated with Christian traditions.

The term of *Isra'iliyyat* has also been extended to encompass unauthenticated reports and foreign elements incorporated into *tafsir* works that originate not only from the People of the Book, but also from other sources in order to distort the Islamic teaching (al-Khalidi, 2015). In addition, Al-Khalidi (2015) introduces the concept *Isra'iliyyat Mu'asirah* (contemporary *Isra'iliyyat*) which refer to falsehoods, errors, superstitions, and ideas that contradict Islamic principles and have spread among Muslims in various aspects of life, including the political, economic, social, moral and cultural.

The transmission of *Isrā'īliyyāt* into Qur'anic exegesis is closely associated with the early development of Qur'anic interpretation. Reports attributed to the People of the Book were transmitted through the Companions (*ṣaḥābah*) and Successors (*tābi'īn*) and subsequently became incorporated into later exegetical writings (al-Dhahabi, 2000; Abu Shahbah, 1988; Israr, 2016; Ma'ruf, 2016; Muhammad Ulinnuha, 2023). Consequently, *Isrā'īliyyāt* became particularly visible in transmitted forms of *tafsir* that recorded reports concerning prophets and messengers, earlier communities, and events for which the Qur'an does not provide extensive narrative detail (Abu Shahbah, 1988; Mohd Zabidi & Wan Abdullah, 2024; Ibrahim et. al., 2014). Among the stories of prophets, the narratives of Prophet Adam constitute one of the most discussed topics in *Isra'iliyyat* studies due to the presence of numerous narratives expansions across Qur'anic interpretations (Arom & Nik Abdullah, 2025; Frianda, 2022; Abdullah, 2004).

Muslim scholars have generally approached *Isrā'īliyyāt* through a distinct evaluative framework rather than merely accepting or rejecting such narratives. Ibn Taimiyyah (1980) introduces a foundational classification of *Isra'iliyyat* narratives in his work namely *Muqaddimah fi Usul al-Fiqh*, where such narratives are divided into three categories. Firstly, reports that are accepted (*maqbul*), when it is consistent with the Qur'an and authentic prophetic hadith. Secondly, reports that are rejected (*mardud*), when it contradicts the Islamic sources. Thirdly, reports that fall under the category of indeterminate (*maskut 'anhu*), when it has no definitive basis exists for either acceptance or rejection. This classification was later reflected in the discussions of scholars such as Ibn Kathir (1998), al-Dhahabi (2000), and Abu Shahbah (1988).

Isra'iliyyat Concerning Prophet Adam in Tafsir Nur al-Ihsan (TNI)

The Qur'anic account of Prophet Adam is distributed across several surahs, including *al-Baqarah*, *al-A'raf*, *al-Hijr*, *al-Isrā'*, *al-Kahf*, *Tāhā*, and *Ṣād* (Ab. Rahman & Ab Khalid, 2022). These passages address various aspects of Adam's narrative, including his creation, God's command to the angels to prostrate before him, Iblis's refusal, Adam and Hāwa's residence in Paradise, their temptation, and their subsequent descent to the earth. The Qur'an provides essential details concerning Adam's creation and his role as a vicegerent on earth (Qur'an 2:30), while other passages refer to the material associated with his creation, including *turab* (dust), *tin* (clay) and *salsal* (sounding clay) (Qur'an 3:59; 15:26; 38:71). The Qur'an also refers to Adam's spouse in the context of their creation and shared experience (Qur'an 4:1). However, many additional details concerning these events are found in exegetical literature rather than being explicitly elaborated in the Qur'an.

Tafsir Nur al-Ihsan (TNI) provides an important context for examining the transmission of such additional narratives within Malay Qur'anic exegesis. It is among the earliest Malay tafsir works which covers all thirty juz' of the Qur'an and written in Jawi script by Shaykh Muhammad Sa'id bin Umar Khatib from Kedah, Malaysia (Abdullah et al., 2025; Ahmad, 2022; Riddell, 2014). Since its publications in 1934, TNI has been widely used by Malay Muslim communities as a source for understanding Qur'anic teachings (Arom et al., 2025; Hussin et al., 2012; Hussin & Latifah, 2014; Tuncer, 2022). Its significance also extends to educational contexts, with studies highlighting its use as a reference and teaching material for Qur'anic exegesis in selected universities, madrasahs, and mosques within and beyond Malaysia, including Indonesia, Thailand, and Egypt (Hussin et al., 2022; Yusuff et al., 2018).

Previous studies have specifically examined the presence of *Isra'iliyyat* narratives in TNI. For instance, a study by Arom et al. (2025) traced *Isra'iliyyat* narratives concerning Prophet Adam and identified parallels with biblical accounts through comparative textual analysis. The study identified four motifs related to Adamic narratives: (i) the creation of Prophet Adam and Hawa; (ii) God's command and the forbidden tree; (iii) temptation and wrongdoing; and (iv) consequences of disobedience. The study subsequently established a comparative visual framework based on these four motifs. This contribution is significant in establishing the presence, thematic distribution, and comparative features of Adamic *Isrā'īliyyāt* narratives in TNI.

However, the previous study primarily addressed the identification, comparative analysis, and thematic coding of the narratives and did not evaluate their status according to the classification established in Muslim scholarship. Thus, the identification of a narrative as *Isrā'īliyyāt* does not by itself establish whether the narrative should be regarded as accepted (*maqbul*), rejected (*mardūd*), or indeterminate (*maskūt 'anhu*). This distinction is particularly relevant to the first motif identified by Arom et al. (2025), the creation of Prophet Adam and Hawa as the specific focus of the present study.

Hence, the present study develops and applies a Two-Stage Analytical Framework comprising (i) the identification of *Isrā'īliyyāt* narratives and (ii) their evaluation according to the categories of accepted (*maqbul*), rejected (*mardūd*), and indeterminate (*maskūt 'anhu*). The creation narratives of Prophet Adam and Hawa in TNI serve as the initial case for applying this framework. Through this approach, the study seeks to extend existing scholarship from the identification and comparative analysis of *Isrā'īliyyāt* toward their systematic evaluation within Malay Qur'anic exegetical literature.

Methodology

This study adopts a qualitative library-based research design in evaluating *Isra'iliyyat* narratives concerning the creation of Prophet Adam and Hawa within TNI based on the three classification proposed by Muslim scholars into accepted (*maqbul*), rejected (*mardud*) and indeterminate (*maskut 'anhu*). This builds on a previous comparative visual framework between the Qur'an, TNI, and biblical texts that identified four shared motifs of Adamic narratives. While previous study focusing on comparative analysis and thematic coding, the current study is an evaluative study grounded in Islamic scholarly categorization specifically on the first motif, namely the creation of Prophet Adam and Hawa. It largely rely on document analysis as the primary method for examining textual data from tafsir writing and relevant scholarly discussion on *Isra'iliyyat*.

FRAMEWORK OF COMPARATIVE SCRIPTURAL NARRATIVES: THE QUR'AN, TAFSIR NUR AL-IHSAN, AND THE BIBLE		
THE QUR'AN Islamic belief	TAFSIR NUR AL-IHSAN Qur'anic interpretations with additional details including Isra'iliyyat	THE BIBLE Jewish and Christian belief
 - Prophet Adam from clay (2:30-31, 15:26) - Adam was created as the first human, Hawa was created from him, and their descendants were spread forth from both (4:1)	Isra'iliyyat: - Adam was rolled before Paradise for 40 years, which caused the angels to be amazed - Hawa was created from Adam's left rib in Paradise without he felt any pain	- Adam from dust of the ground (2:7) - Breath of life given by God into his nostril (2:7) - Eve was made from Adam's rib when he got a deep sleep (2:21-22)
 - Do not eat from one tree (2:35, 7:19). - Otherwise, become wrongdoers (7:19)	Isra'iliyyat: Do not eat from wheat or date tree (types of forbidden tree)	- Do not eat from the Tree of Knowledge of Good & Evil. - Eating it will cause a death (2:16-17)
 - Satan whispers: promise of immortality or angelic state (7:20) - Both deceived and disobey until their nakedness were exposed (7:22, 20:120) - They covered nakedness with leaves from Paradise (7:22, 20:121)	Isra'iliyyat: - Serpent tempts Hawa first to eat from forbidden tree, and then she gave it to Adam - Covered their nakedness with fig or banana leaves (3 leaves for Adam and 5 leaves for Eve - linked to burial shrouds)	- Serpent tempts Eve: immortality and he like a God, knowing good and evil (3:4-5) - Eve gave the fruit to Adam (3:6) - Eyes were opened and they realize their nakedness (3:7) - Sewed fig leaves and made loincloths for covering. (3:7)
 - Prophet Adam's role as caliph on earth (2:30) - Adam, Hawa & Satan were expelled to earth (2:36) - Enmity between humans and Satan (2:36) - Prophet Adam got the words of repentance and divine mercy (2:37) - Promise of divine guidance (2:38)	Isra'iliyyat: - Adam: required to relieve himself as a result of eating the forbidden fruit - Hawa: afflicted with menstruation every month - Serpent: cursed to crawl on its belly and have its head struck by humans	- Serpent: cursed, crawl on its belly, eat dust, enmity with woman's offspring (3:14-15) - Eve: pain in childbirth, submission to husband (3:16) - Adam: cursed ground, toil, death by returning to dust (3:17-19) - Expelled from the garden of Eden (3:23)
Isra'iliyyat: - refer to stories and traditions of Jewish and Christian origin, with the Bible, both the Old and New Testament, as their sources, which entered the Qur'anic exegesis (al-Dhahabi, 2000). - include any unsourced or fabricated narratives, far from the original facts in Qur'anic and Prophetic teachings, introduced by others, including the enemies of Islam beyond the Jews and Christians (Ibrahim, Dakir & Abdul Kadir, 2014; al-Khalidi, 2015). - need to be evaluated between three categories: (1) those consistent with the Qur'an and Sunnah (accepted), (2) those that contradict both (rejected), and (3) those about which the Qur'an and Sunnah remain silent (neither accepted nor rejected) (Ibn Taimiyyah, 1980; Abu Shahbah, 1988).		
By: Nurul Hidayah Arom, Prof. Dr. Jamal Bashier Badi, Assoc. Prof. Dr. Nik Md Saiful Azizi Nik Abdullah		

Figure 1: Framework of Comparative Scriptural Narratives: The Qur'an, *Tafsir Nur al-Ihsan*, and The Bible

Source: Arom et al., 2025

Data Sources

The study employs two sources, primary and secondary sources. The primary sources consist of selected *Isra'iliyyat* narratives concerning the creation of Prophet Adam and Hawa from *Tafsir Nur al-Ihsan* (TNI). Building upon the identification of *Isra'iliyyat* narratives in previous study through comparative analysis with Qur'anic verses and biblical accounts, they were organized into four shared motifs: (i) the creation of Prophet Adam and Hawa; (ii) God's command and the forbidden tree; (iii) temptation and wrongdoing; and (iv) consequences of disobedience. The primary data focus on Qur'anic interpretations from TNI that parallel to biblical passages in the Book of Genesis (Genesis 2-3), including the creation of Hawa from Adam's rib, the serpent's temptation, the role of Hawa in offering the fruit to Adam, and God's punishment on Hawa and the serpent. However, this study only focus on the creation of Prophet Adam and Hawa as an initial application of the proposed analytical framework (please refer Figure 2). Meanwhile, the secondary sources comprise classical and contemporary tafsir literature as well as published scholarly works related to *Isra'iliyyat* for supporting the evaluative analysis in the classification of these narratives.

Data Analysis

Throughout document analysis, this study aims to examine the previously identified *Isra'iliyyat* narratives of the creation of Prophet Adam and Hawa within TNI. This narrative is analyzed by referring to the Islamic sources, including Qur'anic verses and authentic Sunnah through the discussion among Muslim scholars. Then, this narrative is classified between three categories: (i) accepted, (ii) rejected, and (iii) indeterminate. This evaluative process of *Isra'iliyyat* is based on the classification framework by Ibn Taimiyyah and further supports from the works of Ibn Kathir (1998), al-Dhahabi (2000), and Abu Shahbah (1988).

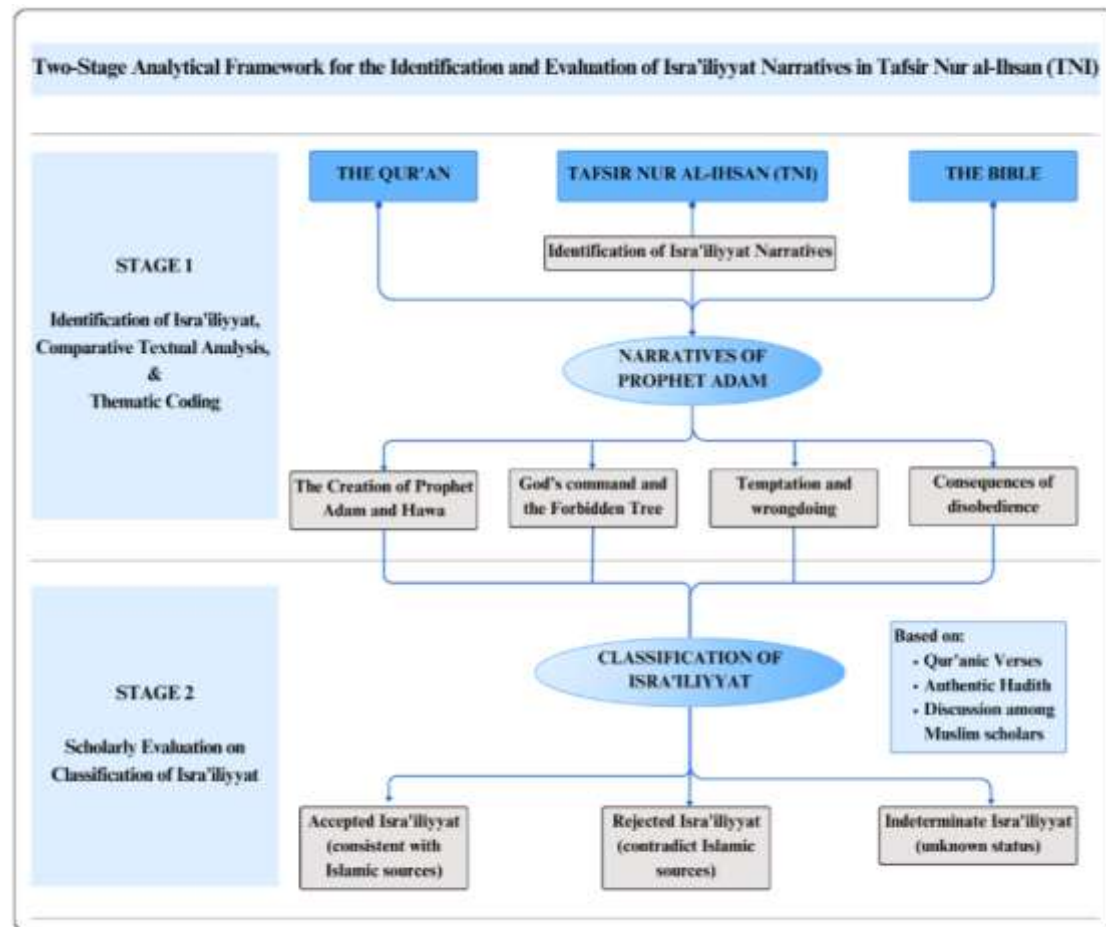


Figure 2: Two-Stage Analytical Framework for The Identification and Evaluation of *Isra'iliyyat* Narratives in *Tafsir Nur al-Ihsan* (TNI)

Source: The proposed framework as adapted and expanded by the authors from a study by Arom et al. (2025).

The figure above illustrates the analytical process of the continuous study which divided into two stages. At the first stage, referring to the previous study (Arom et al., 2025), it began with the extraction of Prophet Adam's narratives from primary sources, followed by comparative analysis and thematic coding into four shared motifs, and identification of *Isra'iliyyat* narratives in *Tafsir Nur al-Ihsan*. Meanwhile, the second stage includes scholarly evaluation on their classification into accepted, rejected, and indeterminate categories based on Qur'anic verses, authentic prophetic hadith, and related Islamic scholars' views and discussions. Building upon a previous study on a framework of comparative scriptural narratives between the Qur'an, *Tafsir Nur al-Ihsan*, and biblical accounts which encompasses four shared motifs, the present study focuses specifically on the first motif of the creation of Prophet Adam and Hawa to provide a more detailed evaluative analysis of the identified *Isra'iliyyat* narratives.

Findings and Discussion

This section presents an evaluative analysis of selected *Isra'iliyyat* narratives concerning the creation of Prophet Adam and Hawa in TNI. The narratives are then classified as accepted, rejected, or indeterminate based on their correspondence, contradiction, or considered as silent status in relation to the Qur'anic verses and prophetic hadith. It also includes the discussions among Islamic scholars on related Qur'anic verses and hadith. The creation of Prophet Adam and Hawa is divided into separate discussions, as follows:

Narrative 1: The Creation of Prophet Adam

TNI narrates that Adam was rolled before Paradise for forty years, causing the angels to be amazed (Umar, 1971, vol. 1, p. 13). Throughout the Qur'anic verses, it does not explicitly mention that Adam remained before Paradise for forty years, nor does it describe the angels being amazed at such a condition. However, there was a hadith of Prophet Muhammad related to the debate between Prophet Adam and Prophet Musa mentioning the number of forty years:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ خَفِظْنَاهُ مِنْ عَمْرٍو عَنْ طَاوُسٍ، سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: {اِخْتَجَّ آدَمُ وَمُوسَى، فَقَالَ لَهُ مُوسَى يَا آدَمُ أَنْتَ أَبُونَا حَيَّبْتَنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ. قَالَ لَهُ آدَمُ يَا مُوسَى اصْطَفَاكَ اللَّهُ بِكَلَامِهِ، وَخَطَّ لَكَ بِيَدِهِ، أَتَلُومُنِي عَلَى أَمْرِ قَدَّرَ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً. فَحَجَّ آدَمُ مُوسَى، فَحَجَّ آدَمُ مُوسَى "ثَلَاثًا".}

Narrated Abu Huraira: The Prophet (ﷺ) said, "Adam and Moses argued with each other. Moses said to Adam. 'O Adam! You are our father who disappointed us and turned us out of Paradise.' Then Adam said to him, 'O Moses! Allah favored you with His talk (talked to you directly) and He wrote (the Torah) for you with His Own Hand. Do you blame me for action which Allah had written in my fate forty years before my creation?' So Adam confuted Moses, Adam confuted Moses," the Prophet (ﷺ) added, repeating the statement three times. (Sahih al-Bukhari, no. 6614 & Sahih Muslim, no. 2652)

Based on the hadith above, the number “forty years” appears within the debate between Prophet Adam and Prophet Musa, in which Prophet Adam stated that his fate had been written forty years before his creation. Nevertheless, the hadith does not specifically mention that Adam was rolled before Paradise for forty years. Muslim scholars have different interpretation and views regarding the period of forty years. This can be interpreted as the period of the interval between the words of Allah (Qur'an 2:30) and the soul was breathed into Adam, or as part of the divine decree written prior to his creation, or as the length of time Adam remained in the form of clay until the soul was breathed into him (al-'Aini, n.d.; al-'Asqalani, 1959; al-Etyubi, 2005).

Based on the absence of explicit Qur'anic and authentic prophetic evidence regarding the specific narrative found in TNI, this narrative is classified as indeterminate (*maskūt 'anhu*). Although the narrative represents an additional interpretation concerning Prophet Adam's creation in Qur'anic exegesis, it does not directly contradict Islamic sources from the Qur'an and Sunnah as well as the Islamic belief and teachings.

This finding demonstrates how certain narrative details in TNI reflect supplementary information related to *Isra'iliyyat* traditions. The indeterminate classification also illustrates the cautious methodological approach adopted by Muslim scholars toward reports that are neither explicitly affirmed nor rejected within the Qur'an and authentic Sunnah.

Narrative 2: The Creation of Hawa

TNI narrates that Hawa was created from Adam's left rib while he was in Paradise without feeling pain (Umar, 1971, vol. 1, p. 154). This narrative closely parallels the biblical account in Genesis 2:21–22, which states that Eve was created from Adam's rib during his deep sleep.

The Qur'an however does not explicitly state that Hawa was created from Adam's rib. Rather, the Qur'an mentions that humanity was created from a single soul, which means Adam, and that its mate was created from it: ﴿جَعَلَ مِنْهَا زَوْجَهَا﴾ (Qur'an 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﴾

"O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate, and through both He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and 'honour' family ties. Surely Allah is ever Watchful over you."

Muslim scholars differ in interpreting the phrase (منها). Some scholars, including Ibn Kathir (1998) and al-Zuhayli (1997), interpret the verse literally as indicating that Hawa was physically created from Adam's rib. They regard this interpretation as a well-known opinion (*qawl masyhur*) among classical exegetes. In addition, they argue that this creation was specifically for Hawa (made from a rib), and not for other women. In contrast, other scholars such as al-Razi (1999), al-'Asqalani (1959), and Ibn 'Ashur (1984) interpret the verse metaphorically, arguing that Hawa was created from the same human nature as Adam rather than from his physical rib, in accordance with another Qur'anic verse from Surah al-Rum (Qur'an 30:21).

This interpretive disagreement is also reflected in the understanding of several hadith narrated by Abu Hurairah in *Sahih al-Bukhari* and *Sahih Muslim* concerning women and the rib. In these two hadith, Prophet Muhammad (peace be upon him) mentions that women are like a rib and another hadith says they was created from a rib:

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: { "الْمَرْأَةُ كَالضِّلَعِ، إِنْ أَقَمْتَهَا كَسَرْتَهَا، وَإِنْ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عَوْجٌ }."

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "The woman is like a rib; if you try to straighten her, she will break. So if you want to get benefit from her, do so while she still has some crookedness." (Sahih al-Bukhari, no. 5184 & Sahih Muslim, no. 1468)

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا حُسَيْنُ الْجَعْفِيُّ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: { "مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ " . وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّهُنَّ خُلِقْنَ مِنْ ضِلَعٍ وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ فَإِنْ ذَهَبَتْ تُقِيمُهُ كَسَرْتَهُ وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ فَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا }."

Narrated Abu Huraira: The Prophet (ﷺ) said, "Whoever believes in Allah and the Last Day should not hurt (trouble) his neighbor. And I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will

remain crooked, so I urge you to take care of the women." (Sahih al-Bukhari, no. 5185 and 5186 & Sahih Muslim, no. 1468)

Some scholars interpret these hadith literally (the creation of Hawa from Adam's rib), including al-Kashmiri (2005), al-'Aini (n.d.), al-Ansari (2005), and al-Harari (2009). Meanwhile, other scholars including al-Mubarakfuri (1999) and Lashin (2002) interpret them metaphorically as describing women's nature and temperament rather than their physical origin which made from a rib. Scholars who interpret these hadith in the literal interpretation further support their position through several Companion narrations (*athar al-sahabah*), particularly reports attributed to Ibn 'Abbas and Mujahid.

Based on the differing scholarly interpretations and the absence of an explicit Qur'anic statement regarding Hawa's creation from Adam's rib, this narrative is classified as indeterminate (*maskūt 'anhu*). Although the narrative corresponds closely with Biblical traditions, it is not categorically rejected within Islamic scholarship due to the presence of authentic hadith and supporting exegetical opinions that may be interpreted literally.

This finding demonstrates how TNI incorporates narrative details that reflect intertextual correspondence with Biblical traditions while remaining open to multiple interpretations within the Islamic exegetical tradition. The indeterminate classification also highlights the diversity of scholarly approaches in evaluating *Isrā'iliyyāt* narratives related to the creation of Hawa. Table 1 below summaries the classification of *Isrā'iliyyat* narratives on the creation of Prophet Adam and Hawa in TNI along with scholarly justification.

Table 1: Classification of *Isrā'iliyyat* Narratives on the Creation of Prophet Adam and Hawa in *Tafsir Nur al-Ihsan*

Motif	Narratives in TNI	Classification	Scholarly Justification
The Creation of Prophet Adam	Adam was rolled before Paradise for forty years, which caused the angels to be amazed (Umar, 1971, vol. 1, p. 13).	Indeterminate (<i>maskūt 'anhu</i>)	The narrative is not explicitly mentioned in the Qur'an, while the Sunnah only refers to Adam's fate being written forty years before his creation, rather than his presence before Paradise for forty years.
The Creation of Hawa	Hawa was created from Adam's left rib in Paradise without him feeling any pain (Umar, 1971, vol. 1, p. 154).	Indeterminate (<i>maskūt 'anhu</i>)	The Qur'an does not explicitly mention Hawa's creation from Adam's rib, while the Sunnah contains references to women being created from a rib, which Muslim scholars interpret either literally and metaphorically.

Source: Adapted and expanded by the authors from a study by Arom et al. (2025).

Table 1 summaries the evaluative classification on *Isrā'iliyyat* narratives related to the creation of Prophet Adam and Hawa in TNI. Both narratives are classified as indeterminate (*maskūt 'anhu*) due to the absence of a clear confirmation or contradiction from Islamic sources. These findings highlight the importance of scholarly evaluation in classifying those narratives as accepted, rejected, or indeterminate.

Conclusion

This study evaluated on the single motif concerning *Isra'iliyyat* narratives in *Tafsir Nur al-Ihsan* (TNI), which contains two narratives: the creation of Adam, and the creation of his wife, Hawa. It demonstrates the initial application on the proposed framework for identification and evaluation of *Isra'iliyyat* narratives in TNI. These two narratives were evaluated based on their consistency or contradiction with the authentic sources from the Qur'an and the Sunnah of Prophet Muhammad before they will be categorized into three classification of *Isra'iliyyat* proposed by Muslim scholars, which are: accepted (*maqbul*), rejected (*mardud*), and indeterminate (*maskut 'anhu*) narratives.

The findings show that the narrative of Prophet Adam and Hawa's creations record different views and interpretations within Islamic scholarship and reflect intertextual correspondence with biblical accounts, particularly in the creation of Hawa from Adam's rib. Due to the absence of a clear confirmation or contradiction from the authentic sources and the existence of differing scholarly interpretations, these two narratives are classified as indeterminate (*maskut 'anhu*) narratives rather than being clearly accepted or rejected.

This study emphasizes the importance of applying a critical and balanced evaluative approach in order to classify *Isra'iliyyat* narratives found in tafsir writings. This study also demonstrates that not all *Isra'iliyyat* connected to the biblical accounts are confirm rejected. Nevertheless, they need to be evaluated through the authentic sources, the Qur'an and the authentic Sunnah. Throughout the comparative identification from previous study with the recent scholarly evaluative classification, this study contributes to recent research on Malay tafsir studies, particularly concerning the *Isra'iliyyat* narratives in Qur'anic exegesis, and the methodological evaluation of *Isra'iliyyat* established by the earlier scholars.

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