

PROCEEDINGS OF IUM POSTGRADUATE COLLOQUIUM 2025

**“TAWHIDIC EPISTEMOLOGY AND THE PURSUIT
OF HOLISTIC KNOWLEDGE”**



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Preface

The IIUM Postgraduate Colloquium 2025, organized by the Centre for Postgraduate Studies (CPS), International Islamic University Malaysia (IIUM), was successfully held on 23rd October 2025 at the Kulliyah of Engineering, IIUM Gombak Campus. As an annual academic initiative, the colloquium serves as an important platform for postgraduate students to present their research, exchange ideas, and engage in meaningful scholarly discourse.

This year's colloquium brought together more than 150 postgraduate participants from a wide range of disciplines, including Islamic studies, engineering, pure sciences, medicine, pharmacy, nursing, law, economics, and architecture and environmental design. The diversity of participation reflects the dynamic and interdisciplinary nature of postgraduate research at IIUM.

The theme of the colloquium, "Tawhidic Epistemology and the Pursuit of Holistic Knowledge," emphasizes IIUM's commitment to integrating revealed and acquired knowledge in meaningful and impactful research endeavors.

This volume comprises the accepted extended abstracts presented during the colloquium. The collection reflects the breadth of research interests among postgraduate students and demonstrates their commitment to academic excellence and societal contribution.

The editors would like to express sincere appreciation to all presenters, keynote speakers, forum panelists, judges, reviewers, and organizing committee members whose dedication and support ensured the success of this event. Special thanks are also extended to the co-host kulliyahs and collaborating partners for their invaluable cooperation.

It is our hope that these proceedings will serve as a source of inspiration, encourage scholarly collaboration, and contribute to the continued growth of postgraduate research at IIUM and beyond.

Editors

Shahrul Na'im Sidek

Azhar Mohd Ibrahim

Roslina Othman

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IIUM Postgraduate Colloquium 2025

Centre for Postgraduate Studies (CPS)

International Islamic University Malaysia (IIUM)

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HAMKA'S METHODOLOGY IN REJECTING ISRA'ILIIYYAT NARRATIVES: A TAWHIDIC EPISTEMOLOGICAL APPROACH

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ABSTRACT

The presence of *Isra'iliyyat* narratives as additional details in Qur'anic interpretation has long been debated among Muslim scholars. However, not all *Isra'iliyyat* narratives can be accepted; they require critical evaluation through the established classifications of accepted, rejected, or undecided. This study highlights the category of rejected *Isra'iliyyat*—those considered unreliable or contradictory to Islamic beliefs and *tawhid*. It examines the methodology of Haji Abdul Malik Karim Amrullah (HAMKA) in his Tafsir al-Azhar, focusing on his rejection of several *Isra'iliyyat* narratives related to Prophet Adam. HAMKA's critical approach reflects a *tawhidic* epistemological approach, integrating revelation (*wahy*), reason (*'aql*), and historical knowledge to safeguard the purity of Islamic teachings grounded in the Qur'an and Sunnah. Examples include his rejection of: (1) the existence of another *khalifah* prior to Prophet Adam, (2) the creation of Hawa from Prophet Adam's rib, (3) Iblis entering the serpent's body, (4) the naming of forbidden tree as the "fruit of eternity" (*khuldi*), and (5) the blaming of Hawa as the cause of the expulsion from Paradise. By rejecting these accounts, HAMKA demonstrates his endeavor to preserve the integrity of *tawhid* and filter unreliable narratives that risk distorting Qur'anic stories. The findings reveal how the Malay tafsir tradition contributes to the pursuit of holistic knowledge by critically engaging with inherited *Isra'iliyyat* narratives while remaining faithful to the Qur'anic message. This study highlights the significance of *tawhidic* epistemology in addressing challenges of knowledge authenticity through the integration of revelation, reason, and historical knowledge in contemporary tafsir studies.

Keywords: HAMKA, *Isra'iliyyat* narratives, Prophet Adam, *tawhidic* epistemology

INTRODUCTION

Isra'iliyyat refers to narratives and traditions of Jewish and Christian origin, or to additional details stemming from unsourced or fabricated accounts that deviate from the authentic teachings of the Qur'an and Prophet (al-Dhahabi, 2000; Mazlan et al., 2014; al-Khalidi, 2015). These narratives require critical evaluation and classification into accepted, rejected, or undecided categories, depending on their alignment with or contradiction to the Qur'an, the

Sunnah, Islamic beliefs and the principle of *tawhid* (Ibn Taymiyyah, 1980; Abu Shahbah, 1988).

The Qur'an recounts the story of the first human and *khalifah* on earth, Prophet Adam, in Surah al-Baqarah from (2:30-38). The passage begins with a dialogue between Allah and the angels concerning the creation of *khalifah*. Allah then created Adam's partner, Hawa, and allowed them to enjoy all provisions of Paradise except one prohibited tree. Through Satan's deception, they were expelled from Paradise to earth. However, Allah inspired Adam with words of repentance, which were accepted, thus reaffirming His mercy and guidance.

Over time, Qur'anic exegetical works incorporated *Isra'iliyyat* commentaries that attempted to provide additional details about the story of Prophet Adam. From a *tawhidic* epistemological perspective, HAMKA (2015) critically engaged with these narratives in his Tafsir al-Azhar. He cited them for reference, but ultimately rejected those deemed inconsistent with revelation, reason, and historical knowledge. This methodological stance is significant, as some rejected *Isra'iliyyat* contradict Islamic beliefs and undermine the principle of *tawhid*, while also risking distortion of prophetic *'ismah* (infallibility).

METHODOLOGY

This study employs a qualitative textual analysis of HAMKA's Tafsir al-Azhar (2015), focusing on his reflections on *Isra'iliyyat* commentaries related to the story of Prophet Adam. Guided by *tawhidic* epistemological approach, this study demonstrates how HAMKA applies this framework as the foundation of knowledge to evaluate the authenticity of inherited *Isra'iliyyat* through revelation (*wahy*), reason (*'aql*), and historical knowledge. Primary data are drawn from Tafsir al-Azhar, supported by secondary sources including journal articles, books, and contemporary studies on *Isra'iliyyat* and tafsir. The analysis highlights five rejected narratives identified by HAMKA: (1) the existence of another *khalifah* prior to Prophet Adam, (2) the creation of Hawa from Prophet Adam's rib, (3) Iblis entering the serpent's body to gain access to Paradise, (4) the naming of forbidden tree as the "fruit of eternity" (*khuldi*), and (5) the blaming of Hawa as the cause of the expulsion from Paradise. These rejections illustrate HAMKA's methodology in safeguarding the integrity of *tawhid*.

RESULTS AND DISCUSSION

The findings of this study illustrate HAMKA's methodology in applying consistently a *tawhidic* epistemological approach when addressing *Isra'iliyyat* in Tafsir al-Azhar. His approach demonstrates an integration of revelation, reason, and historical knowledge to evaluate *Isra'iliyyat* narratives from any distortions of Qur'anic messages which contradict the Qur'an, the Sunnah, and Islamic beliefs.

Table 1. The rejected *Isra'iliyyat* by HAMKA and his reasons for rejection.

Rejected <i>Isra'iliyyat</i> by HAMKA	Reasons for Rejection
The existence of another <i>khalifah</i> prior to Prophet Adam	HAMKA states that some commentaries mention creatures called

The creation of Hawa from Prophet Adam's rib	Hinn and Binn, or Thimm and Rimm, but these reports do not originate from authentic Islamic sources. HAMKA states that this narration is not based on any authentic Prophetic hadith. He mentions that some Companions may have influenced by Jewish reports in Medina or stories found in the Torah from the People of the Book.
Iblis entering the serpent's body to gain access to Paradise	HAMKA states that this narration belongs to the category of <i>Isra'iliyyat</i> , originating from Jewish traditions recorded in the Torah.
The naming of forbidden tree as the "fruit of eternity" (<i>khuldi</i>)	HAMKA states that this interpretation is incorrect, as it was Satan who gave this name in his temptation of Adam, not Allah (referring to the Qur'an, 20:120).
The blaming of Hawa as the cause of the expulsion from Paradise	HAMKA states that the notion of "woman as the origin of sin" derives from Jewish and Christian beliefs, especially the Book of Genesis in the Old Testament, and not from the Qur'an.

Based on the table above, it can be concluded that HAMKA's methodology reflects a *tawhidic* epistemological approach in contributing to the pursuit of holistic knowledge, as well as providing a model for contemporary studies in addressing the challenge of foreign influences in tafsir.

CONCLUSION

This study shows HAMKA's methodology in rejecting unreliable *Isra'iliyyat* narratives by using a *tawhidic* epistemological approach. His methodology integrates revelation, reason, and historical knowledge to filter out all the aforementioned narrations that contradict Islamic beliefs or distort

prophetic infallibility. This study also highlights the significance of *tawhidic* epistemology in preserving the authenticity of Qur'anic messages.

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