[FAWZIA AL-ᶜASHMĀWĪ'S APPROACH TO QURANIC INTERPRETATION: AN ANALYSIS OF AL-MAR'AH FĪ KHIṬAB AL-QURĀN]

PENDEKATAN FAWZIA AL-'ASHMĀWĪ DALAM TAFSIR AL-QURAN: SATU ANALISIS TERHADAP *AL-MAR'AH FĪ KHIṬĀB AL-QURĀN*

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Abstract

In recent years, various reinterpretations of the Quran have emerged through contextual approaches. While these offer new insights, they have also sparked scholarly debates regarding their compatibility with classical interpretive traditions. This study examines the intellectual background and interpretive method of Fawzia al-ᶜAshmāwī, a contemporary Egyptian scholar, through an analysis of her work, al-Mar'ah fī al-Khiṭāb al-Qurān. This study uses an inductive content analysis method, to explore her interpretation, specifically the distinction between believing and non-believing People of the Book, her contextual reading of the hijab command, and the interpretation of polygamy as a response to social injustice towards orphans. The findings of this study indicate that Fawzia al-ᶜAshmāwī adopts a hermeneutic approach utilizing linguistic analysis and historical context. This raises concerns regarding the authority of the Quran when interpretation is not bound by established disciplines of Quranic exegesis.

Keywords: Fawzia al-ᶜAshmāwī; al-Mar'ah fī al-Khiṭāb al-Qurān; Hermeneutic; Contextual; Exegesis

Abstrak

Dalam beberapa tahun kebelakangan ini, pelbagai penafsiran semula al-Quran telah muncul melalui pendekatan kontekstual. Walaupun pendekatan ini menawarkan sudut pandang baharu, ia juga mencetuskan perbahasan ilmiah mengenai kesesuaiannya dengan tradisi tafsir klasik. Kajian ini meneliti latar belakang intelektual dan kaedah tafsir Fawzia al-ʿAshmāwī, seorang sarjana Mesir kontemporari, melalui analisis terhadap karyanya *al-Mar'ah fī al-Khiṭāb al-Qurān*. Kajian ini menggunakan kaedah analisis kandungan secara induktif untuk meneliti penafsirannya, khususnya perbezaan antara Ahli Kitab yang beriman dan tidak beriman, pembacaan kontekstual terhadap perintah hijab, serta tafsiran poligami sebagai respons kepada ketidakadilan sosial terhadap anak yatim. Dapatan kajian menunjukkan bahawa Fawzia al-ʿAshmāwī mengaplikasikan pendekatan hermeneutik yang memanfaatkan analisis linguistik dan konteks sejarah. Hal ini menimbulkan kebimbangan berhubung autoriti al-Quran apabila penafsiran tidak terikat kepada disiplin tafsir yang telah mantap.

Kata kunci: Fawzia al-ʿAshmāwī; al-Mar'ah fī al-Khiṭāb al-Qurān; Hermeneutik; Kontekstual; Tafsir

INTRODUCTION

The method of interpretation refers to the way an exegete elucidates the meaning of Quranic verses. It is important to understand that knowing the interpretive method used in a particular work or manuscript is essential, as it reveals the exegete's underlying framework and reasoning in interpreting the Quran.

Fundamentally, the method of interpretation is closely related to the question of whether a given interpretation can be deemed acceptable or not. Therefore, every exegete must adhere to the established principles of Tafsir as outlined by classical scholars and remain within the boundaries permitted by Islamic law and reason. Failure to apply a correct methodology may lead to the absorption of deviant elements in the explanation of the Quran.

Generally, the methods of interpreting the Quran from an Islamic perspective are categorized into three types:

1. *Tafsīr bi al-ma'thur.*
2. *Tafsīr bi al-ra'y.*
3. *Tafsīr bi al-ishārī.*

This classification depends on the interpreter's to explaining the Quranic verses, whether it relies on narration or using ijtihad based reasoning.

In this context, al-Dhahabi (2000), defines *tafsīr bi al-ma'thūr* as the interpretation of the Quranic text through explanations derived from other Quranic verses, the Sunnah of the Prophet Muhammad SAW and the views of companions and the tabi'in. Similarly, Fadl Hasan (2016) explains that *tafsīr bi al-ma'thūr* refers to interpretation that is either attributed to the Prophet SAW or entirely focused on the explanations provided by the companions and the statements of the tabi'in. This form of interpretation is also known as *tafsīr al-naql* (al-Khalidi, 2008).

Meanwhile, al-Dhahabi (2000) explains that the word *al-ra'y* refers to the interpretation of the Quran based on *al-i'tiqad* (belief), *al-ijtihad* (effortful reasoning), and *al-qiyas* (analogical reasoning). Similarly, al-Qattan (1995), defines *tafsīr bi al-ra'y* as the practice of interpreting verses of the Quran through the interpreter's own understanding and intellectual conclusions (istinbāṭ) from their mind, which is also referred to as *tafsīr al-naẓarī* (al-Khalidi, 2008).

Within this framework, interpretation with ijtihad through al-ra'y is divided into two categories:

1. *Tafsīr bi al-ra'y maḥmūd* (acceptable rational interpretation), which aligns with the Quran and Sunnah.
2. *Tafsīr bi al-ra'y madhmūm* (blameworthy interpretation), which contradicts these primary sources.

For the former category to be considered valid (*tafsīr bi al-ra'y maḥmūd)*, the exegete must possess a deep knowledge of Arabic vocabulary and grammar, along with mastery of Arabic expressions and an understanding of their connotative aspects. Additionally, familiarity with pre-Islamic Arabic poetry, *asbāb al-nuzūl* (the reasons for the revelation), *nasakh wa mansūkh* (the principle of abrogation concerning Quranic verses, both in wording and ruling) which requires

expertise in the sciences of Tafsir (al-Dhahabi 2000). Imam Syafii also stated that the condition for interpreters is to master the Arabic language (Ruslan Ruslan et al., 2025).

Another important point to note that using ijtihad alone is insufficient for explaining the meanings of the Quran, rather the exegete must operate within the *masādir al-tafsīr* (established framework of interpretive sources) as delineated by scholars. Ibn Kathir for example, explicitly forbade interpreting the Quran based solely on personal reasoning (Ibn Kathir 1998). Therefore, the validity of rational interpretation depends upon sources such as references within the Quran itself, quoting explanations attributed to the Prophet Muhammad (peace be upon him), taking authentic information from the companions, proficiency in the Arabic language for accurate understanding, and adherence to the legal principles and the foundations of Islamic law (al-Dhahabi 2000). A rational approach without guidance from religious sources undoubtedly leads to the distortion of revealed texts.

Meanwhile, for the second category of interpretation, *tafsīr bi al-ra'y madhmūm* (blameworthy interpretation) is interpretation based on ijtihad without relying on sources and disregards the prescribed conditions as stated previously. Furthermore, comprehension of the revelation's meaning is hindered if the interpreter is bound by heresy, arrogance, lust, worldly attachments, persistent sinfulness, weak faith, or reliance on the words of interpreters who lack knowledge and interpretations based solely unaided reason (Jalal al-Din al-Suyuti 2019).

A similar scenario is presented by the book *al-Mar'ah fī al-Khiṭāb al-Qurān*, first published in 2020 by *Dār al-Shurūq*. This book is written by Fawzia al-ᶜAshmāwī, a contemporary intellectual from Egypt and an academic at the University of Geneva, who specializes in Arabic literature. She is also a prolific author and translator within her country's academic world.

Based on several interpreted topics, the author's approach is mostly grounded in contextual or Hermeneutic methods. In fact, she tends to prioritize external reference sources, such as the Bible and the writings of liberal Muslim thinkers. These interpretations lead to outcomes that distort the intended meanings, especially those related to legal rulings concerning women.

The book's discussions widely oppose established scholarly interpretations, including the obligation of women to wear the hijab, the concept of wife's disobedience and the denial of the permissibility of disciplining disobedient wives. These interpretations also give rise to religious views that conflict with those of Islamic scholars, particularly on issues such as polygamy and interfaith marriage between Muslim Women and People of the Book.

If examined more deeply, the author's interpretations regarding Fiqh law are made without referring to Fiqh scholars or the views of the Imams of the recognized schools of thought. This situation leads to the interpretations rooted in the author's rational thinking, which encourages her to develop her own interpretations in understanding the verses in question. Furthermore, the book's explanations include narratives that are perceived as undermining Islamic law, openly challenging and denying the credibility of scholars by critiquing their fatwas. Therefore, based on these considerations, *al-Mar'ah fī al-Khiṭāb al-Qurān* serves as the main reference for analyzing Fawzia al-ᶜAshmāwī's approach to interpreting and understanding Quranic verses.

BIOGRAPHY OF FAWZIA AL-ᶜASHMĀWĪ

Her full name is Fawzia ᶜAbd Munᶜim al-Ashmawi. She is widely known as Fawzia al-ᶜAshmāwī. She was born in 1942 in the city of Alexandria, Egypt. Despite being born in Egypt, she later acquired Swiss citizenship after having worked and resided in Switzerland since 1972.

She began her formal education at Saint Vincent de Paul Primary School, followed by Sainte Jeanne-Antide Secondary School, a French Language School in Alexandria, Egypt. She commenced her higher education in 1965 by pursuing a bachelor's degree at the University of Alexandria. It was during this time that her interest in the Arabic language began to emerge, after

her graduation with a degree in French Language and Literature. Following the successful completion of her undergraduate studies, she advanced to the master's level and was awarded her master's degree from Cairo University in 1971. Her academic journey continued as she later pursued a Doctor of Philosophy, which she successfully completed at the University of Geneva in 1983.

After completion of her master's degree, driven by her strong interest and intelligence in the Arabic language, she served as a part-time translator and researcher at the Supreme Council for Islamic Affairs in Cairo. In 1972, she moved to Switzerland, where she was appointed to serve on the staff of the Permanent Delegation of the Kingdom of Saudi Arabia to the United Nations (UN) Secretariat and International Conferences in Geneva. In the meantime, she began her career as a senior lecturer in the Department of Arabic Literature and Islamic Civilization, Faculty of Humanities at the University of Geneva. She held the position from 1979 to 2006.

Owing to her active involvement in professional organizations, later she was appointed as a cultural advisor at the Embassy of the United Arab Emirates in Switzerland, from 1990 to 1995. Furthermore, from 1997 to 1998, she served as an External Academic Expert for various international agencies, including United Nations Educational, Scientific and Cultural Organization (UNESCO) and the League of Arab States, focusing on educational curriculum and social studies for Muslims in Switzerland. In addition to her university duties, in line with her prior experience as a translator, she was appointed as a Sworn Translator in three languages, English, French and her native Arabic, at the General Certification Service of the Republic of Geneva.

Fawzia al-ᶜAshmāwī is also a prolific writer who has produced numerous academic works and translations across various disciplines. With a strong foundation in the field of literature, she has contributed significantly to this field compared to others.

Her writings are not confined to a single field of study, they span various fields including Arabic language and Adab literature, history, Quranic exegesis, and general books. Her published works in Arabic such as:

1. *Al-Islām fī Kutub al-Tārīkh al-Madrasiyat al-Urubiyyah* (1996).
2. *Ṣūrah al-Islām fī al-Manāhij al-Dirāsiyah fī al-Gharb* (2005).
3. *Al-Mar'ah al-Muslimah fī al-Iᶜlām al-Gharbī* (2008).
4. *Amwāju al- ᶜUmr* (2012).
5. *Ẓuhūr al-Islām fī Urubā* (2013).
6. *Al-Mar'ah fī al-Khiṭāb al-Qurān* (2020&2021).

Besides to her native Arabic, she is proficient in several foreign languages such as French, English, German, Italian and Spanish. Her ability to master the French language is evident through her publications in that language. Among her book published in French, is set in the field of literature are:

1. *Khaṣāiṣ al-Tarjamah min al-ᶜArabiyyah ila al-Faransiah* (1995).
2. *Ṣurat al-Ākhar fī Khutub al-Tārikh al-Madrasiyah fī baᶜd Daul al-Baḥr al-Mutawaṣid* (1996).
3. *Al-Mutawaṣid Multaqa al-Thaqāfāt wa al-Ḥaḍārāt* (1996).
4. *Al-Iskandariyah fī Maṣr* (1996), *Awḍāᶜ al-Muslimīn fī Sūwaisirā* (2000).
5. *Zuhūr al-Islām fī Urubā* (2014).

Besides, she has been actively involved in translation work, in both French and Arabic. This effort includes translations of academic and literary works in French and Arabic, among which are:

1. *Qaṣaṣ Qaṣīrah li Sameul Beckett* (2000).
2. *Al-Tilmīz al-Mihān* (2012).
3. *Manābiᶜ Tārikh al-Adyān* (2015).

4. *Tārikh al-Madhab al-Insānī fī al-Gharb* (2016).
5. *Nihāyat al-Librāliyat al-Jadīdah* (2017).

Scholarly and Professional Achievements

Throughout her academic career, she has received several awards from various institutions in recognition of her outstanding contributions and achievements in research. Among her notable, she awarded First Class Medal of Science and Arts from the Arab Republic of Egypt in 2008, upon the recommendation of then Minister of Awqaf, Mahmoud Hamdi Zarzouk. In 2014, she was also conferred a medal of recognition by the Ain Shams University in Egypt.

Besides, her involvement in a research project on Muslim communities in Switzerland, conducted in collaboration with the European Commission in Brussels, Belgium. She also participated in conferences organized by the United Nations Educational, Scientific and Cultural Organization (UNESCO) and the League of Arab States, where she served as an external expert tasked enhancing school performance and developing extracurricular programs. Furthermore, over the past three decades, she has represented the academic community at UNESCO, frequently contributing to strategies aimed at advancing the role and development of women within Muslim societies.

Meanwhile, she was actively involved as a panelist in numerous international conferences across both Arab and European countries, including Switzerland, France, Germany, the Netherlands, Bahrain, Qatar, the United Arab Emirates, and Libya. In addition, she was frequently invited to participate in radio programs and television broadcasts. Several of her written articles particularly those related to Islamic issues have been published in various media platforms, including newspapers, magazines and religious journals. Some of her written works can also be accessed through Arabic, French and English websites.

BACKGROUND OF THE BOOK

The full title of the book is *al-Mar'ah fī al-Khiṭāb al-Qurān*, which may be rendered literally as "Woman in the discourse of the Quran". This single volume work was authored and edited by Fawzia al-ᶜAshmāwī. It was published in Arabic by *Dār al-Shurūq* in collaboration with *Fikr Islāmi.* The first edition appeared in 2020, with the most recent reprint was in 2021. The book comprises a total of 178 pages.

Fawzia al-ᶜAshmāwī's work, is organized into three principal chapters. The first chapter, entitled *al-Mar'ah fī al-Khiṭāb al-Qurān al-Makkī Qabla al-Ḥijrah* (Women in the discourse of Meccan surahs revealed before the Hijrah). In this section, the author discusses the position of women's discourse in the Quran, focusing specifically on the surahs revealed during the Meccan period.

This chapter is divided into two parts. The first part about women in the verses and chapters of the Quran, drawing on depictions from early Islamic narratives, such as *Ḥammālat al-Ḥaṭāb* (the wife of Abu Lahab), the practice of female infanticide and the female deities worshipped by the Meccan polytheists, namely *Lāt, ᶜUzzā* and *Manāt.* The second part focuses on the stories of several wives of the prophets mentioned in the Meccan surahs, including the wives of Prophet Noah, Prophet Abraham and Prophet Job (peace be upon them). It also includes discussion of Prophet Moses and the figure of Queen Bilqis.

The second chapter, titled *al-Mar'ah fī al-Khiṭāb al-Qurān al-Madanī* (Women in the discourse of Medinan surahs revealed after the Hijrah). In this section, the author analyzes how women are represented in Quranic discourse from the perspective of the Medinan surahs. This

chapter is structured into two parts. The first part outlines a framework highlight the role of women in Islamic law. Here, the author also notes a distinct shift in the tone of women related discourse in the Medinan Surahs compared to those revealed in Mecca. The second part focuses on analysis of selected chapters from the Medinan period, that engage with women related themes. Among the surahs including al-Baqarah, Surah Ali Imran, Surah al-Hujurat, Surah al-Talaq, Surah al-Ahzab, Surah al-Mujadilah, and several others.

The structure of *al-Mar'ah fī al-Khiṭāb al-Qurān* is based on framework that categorized the discourse on women according to Meccan and Medinan surahs. The author argues that this exegetical division helps illuminate the distinctions and shifts in Quranic discourse on women between the two periods. This approach also serves to thematically organize the Quranic references to women, simplifying the extraction of legal rulings and underlying objectives (*maqāsid al-ayāt*) based in the core message of the verses.

The third and final chapter of the book, titled *Makānat al-Mar'ah fī al-Qur'ān al-Karīm* (The status of women in the discourse of the Noble Quran), is an additional section prepared by the author. This chapter discusses the discourse on women in the Quran from a comprehensive and general overview, drawing on verses and surahs from both Meccan and Medinan period.

In this section the author shifts her focus to specific issues particularly in Islamic jurisprudence that are frequently raised by critics of Islam within the discourse of the Quran. This includes the distribution of inheritance and dowry, divorce-related matters, and the principle of gender equality *(al-musāwah)*. She further contends that certain classical interpretations by earlier scholars have, in her view, undermined the status of women. One such example discussed is the interpretation of the obligation of the hijab for Muslim women.

Purpose of Her Work

In the introduction to her book *al-Mar'ah fī al-Khiṭāb al-Qurān* (2021), Fawzia al-ᶜAshmāwī argues that the Fuqaha in classical tafsir books did not adequately address the portrayal of women from the perspective of the Quran. Therefore, she appears to have written this book as an initiative to produce a focused study on women's discourse in the Quran. This intention is reflected in the structure of the book, which not only discusses the stories of the wives of prophets and messengers, but also addresses issues of women's jurisprudence and related to the status and rights of women in the Quran. The emphasis on these aspects makes this book not only focus on the historical narratives but also cover the field of Islamic law discourse.

Sources of the Book

In composing the book *al-Mar'ah fī al-Khiṭāb al-Qurān*, Fawzia al-ᶜAshmāwī used several reference sources, includes books from various Islamic disciplines. It is important to clarify that these references are used by the author as sources for interpreting the Quran in her writing. Accordingly, the reference materials in the writing of al-Mar'ah fī al-Khiṭāb al-Qurān including books from classical and contemporary scholars. Among sources cited are:

1. *Zawāj al-Rijāl al-Muslimīn min al-Muḥṣanāt min al-Kitāb* by ᶜAbdul al-ᶜAzīz ibn Bāz.
2. *Tarājim Saiyyidāt Bayt al-Nubuwwah Raḍiya Allāhu ᶜanhunna* by ᶜAisha ᶜAbd al-Rahman bint al-Shāṭi'.
3. *Al-Mar'ah fī Khiṭāb al-Azimah* and *Naqd al-Khiṭāb al-Dīnī by* Naṣr Ḥāmid ibn Abī Zayd.
4. *Al-Kitāb wa al-Qur'ān* and *Fiqh al-Mar'ah-Naḥwa Uṣūl Jadīdah li Fiqh al-Islāmī by* Muḥammad Shaḥrūr.
5. *Old Testament*, particularly Safar al-Mulūk al-Awwal and Safar al-Takwīn

6. *Mafātīh al-Ghaib* by Fakhr al-Dīn al-Rāzi.
7. *Tafsīr al-Qur'ān al-ᶜAzim by Ibn Kathir.*
8. *Jamiᶜ al-Bayān ᶜan Ta'wīl Āyāt al-Qur'ān and Tārīkh al-Rusul wa al-Mulūk* by Ibn Jarīr al-Ṭabarī.

HER METHOD IN INTERPRETING THE QURAN

Fawzia al-ᶜAshmāwī's interpretive method emphasizes the interaction between the historical background of the Quranic text and the social-cultural conditions of contemporary society, commonly referred to as contextual interpretation. Her approach also involves a dialogical process with the text, wherein the reader and the text engage in mutual interaction. In this dynamic, the reader, as an interpreter, constructs meaning based on personal knowledge, influenced by prevailing social, cultural, and temporal contexts.

This study found four primary methods applied by the author in interpreting the Quranic text, as follows:

1. Linguistic analysis of the Arabic language

The author's first method of interpreting the Quran is through linguistic analysis, mainly grounded in Arabic grammar and morphology. This focus on language probably stems from her academic background in literature and her literary command of Arabic, both of which influence her preference toward language-based analysis when explaining verses of the Quran.

This method was observed whereby the author attempts to clarify the status of People of the Book by emphasizing the linguistic function of the preposition "min" (من), meaning "from" in Arabic. Her understanding underscores the significance of "min", which linguistically denotes "part of." Given that the "min" appears in Surah al-Bayyinah verse 1, ("Those who disbelieved among the People of the Book" - الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ), she argues that the Quran clearly differentiates the People of the Book into two groups: disbelievers and non-disbelievers. On this basis, she argues that the People of the Book are not considered *mushrikūn* (polytheists) in the Quranic sense. This interpretation leads her to permit marriage between Muslim women and men from the People of the Book.

Another example can be seen in the third verse in Surah An-Nisaa' concerning polygamy linked to the previous verse, which is the second verse that addresses the care of orphans. According to her, these two verses are interconnected, leading her to claim that the permissibility of polygamy in Islamic law related to the potential for injustice towards orphans. She argues that the structure of verse 3 Surah An-Nisaa' reflects the *Uslūb al-Sharaṭ* (conditional style), comprising a conditional verb (*fiᶜil al-sharaṭ*), followed by the answer to the condition (*jawāb al-sharaṭ*). The verse begins with the conditional part (إن), meaning "if": (And if you fear that you will not deal justly with the orphans), followed by the answer to the condition, which starts with fa (ف), meaning "then": (Then marry from among the women you like, two or three or four). Based on this, she concludes that this entire verse of Allah SWT indicates that Islam requires its followers to marry orphan women when there is concern over failing to act justly towards them.

2. Contextual reading

In addition to linguistic analysis, Fawzia al-ᶜAshmāwī interacts with the Quranic text through a contextual reading. This method emphasizes a critical analysis that connects the historical context of the Quranic discourse (*khiṭāb*) with the social cultural realities of contemporary society. The approach is used to reveal the original meaning of the text, free from the influence and thoughts

of existing scholars. This approach not only reflects the original meaning but also helps her gain insight into the culture and social aspects, particularly of Arab society, at the time of revelation.

3. History and society

This method was used by Fawzia al-ᶜAshmāwī when analyzing the historical context of Quranic verses. The historical element of the text is identified as one of the important aspects of her contextual approach. Therefore, she relied on historical elements to uncover the intended objectives behind the revelation of specific verses. At the same time, she attempts to relate these verses to contemporary social realities. In this way, her interpretation is not only historically grounded but also responsive to the problems of contemporary society.

4. *Al-ᶜIbrah bi Khuṣūṣ al-Sabab lā bi ᶜUmūm al-Lafẓ*

A further method observed in Fawzia al-ᶜAshmāwī's interpretive method is the principle of *Al-ᶜIbrah bi Khuṣūṣ al-Sabab lā bi ᶜUmūm al-Lafẓ*, which holds that legal and moral rulings in the Quran are restricted to the context of the time and reason for which the verse was revealed. In exploring the contents of the book, this specific method is used in analyzing legal issues related to fiqh.

   The application of methods 2, 3 and 4 can be seen when Fawzia al-ᶜAshmāwī interpreted Surah al-Ahzab verse 59. She argues that the ruling on wearing headscarf does not apply to Muslim women in general but is specifically directed at the wives and daughters of the Prophet, as well as the believing women of that time. She justifies this view based on the following verse: (ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ). In her interpretation, she emphasizes the historical and social context of the verse's revelation. According to her, after the Muslims migrated to Medina, Muslim women wore the *khīmar* (head covering) as a means of protecting themselves from being harassed by men, especially when they left their homes at night to perform ablution, given that the bathrooms or toilets were then located outside the household. However, she contends that the obligation to cover the head and face is no longer necessary, as contemporary customs and culture have changed, since bathrooms are typically located inside the house, unlike the conditions during the early Islamic period.

CONCLUSION

Fawzia al-ᶜAshmāwī is a writer, researcher, and professor in the Department of Arabic Literature and Islamic Civilization, Faculty of Humanities, University of Geneva, Switzerland. In addition to her academic role, she is actively engaged in translating works into Arabic and writing through online platforms.

   The work titled *al-Mar'ah fī al-Khiṭāb al-Qurān* is a book containing an explanation of the discourse on women in the chapters of the Quran, from the first verses revealed in Mecca to the last verses in Medina. Overall, the main discussion points of the book take a narrative approach to the stories of women in the Quran that have historical significance, whether they are mentioned by name specifically or their stories are simply presented, including the Pharaoh's Wife, the Wife of Prophet Ibrahim, Queen Balqis, and others. In addition, the manuscript also highlights discussions about women's jurisprudence issues in the Quran, in line with the book's purpose of refuting false claims, which she alleges have been misinterpreted by opponents of the Quran's truth, especially regarding the position of women in Islam.

   Fawzia al-ᶜAshmāwī interprets the sources of the Quran by presenting a method of Quranic interpretation that uses linguistic analysis and considers the historical context in which

the text was produced. This indicates that she is influenced by foreign approaches to Islamic tradition, such as the acceptance of Hermeneutics as a tool for contextual understanding. Therefore, it was found that she tends to seek the meaning of the text by tracing the background and social context of the society behind the verses in the Quran to explain their meaning.

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