

## *Asiya as a Qur'anic Role Model for Believers: An Educational Analysis of Her Personality and Behavioral Framework*

Fatemeh Vojdani <sup>1</sup> 

*Associate professor, Faculty of religious studies, Shahid Beheshti University, Tehran, Iran*

Samira Heidari <sup>2</sup> 

*PhD in Philosophy of Education, University of Tehran, Tehran, Iran*

*Article History: Received 5 September 2023; Accepted 2 November 2023*

### ABSTRACT:

Original Paper

One of the Qur'an's most potent, indirect methods of guiding humanity is the use of the role model method, which provides both cognitive and emotional inspiration to lead individuals to a more elevated life. This approach is one of the cornerstones of both psychological and educational studies. This research delves into the Qur'anic portrayal of Asiya, seeking to identify the specific personality traits that make her a paragon for all believers. By understanding her character and behavioral patterns, we can establish a foundational framework for fostering a deeply rooted, faith-based lifestyle and enrich the corpus of Islamic educational literature. The central question guiding this study is: According to the Qur'an, what defining personality and behavioral traits characterize Asiya as a model of a devout believer? Our findings reveal ten key traits: wisdom; full submission to the truth; sincerity; loving and hating for the sake of God; Spiritual intimacy and prayers with God; high aspirations; independence and personal dignity; patience and perseverance; courage and sacrifice; prohibition of evil and defense of the oppressed. These traits converge, demonstrating a unified personality centered on unwavering faith. Considering the broader socio-cultural and political context of Asiya's life, our analysis positions her as not only a devout believer but also a significant socio-political role model. Her life and actions can provide a compelling model especially for the younger generation.

1. Corresponding Author. Email Address: [f\\_vojdani@sbu.ac.ir](mailto:f_vojdani@sbu.ac.ir)

2. Email Address: [sheidari@ut.ac.ir](mailto:sheidari@ut.ac.ir)

---

**KEYWORDS:** Asiya, Qur'anic role models, faith-based lifestyle, religious education, Qur'anic women, role model method, the Qur'an and educational science

---

## *1. Introduction*

A significant portion of the Qur'anic verses provides guidance and instructions for human beings in various ways. One such method is modelling. The Qur'an presents exemplary narratives of believers, showcasing various aspects of a pious life. Modelling is one of the most effective educational methods in psychology and educational sciences (Rexhepi 2021). This method significantly influences the development of values, attitudes, beliefs (Muir et al. 2019), and behaviours (Egan 2000). Albert Bandura (1986, 34), a prominent social and educational psychologist, underscored the pivotal role of modelling in social learning. He contended that a significant portion of human learning is acquired through modelling others, a process applicable across various age groups and subjects.

Through modeling individuals develop the strong and intimate relationships with role models (Boon & Lomore 2001), and it is well documented that such connections can lead to powerful personal and social changes (Fraser & Brown 2002). However, an unfortunate fact is that modeling has been taken for granted (Javidan et al. 1995); teachers and educators are less prepared for playing this role, and the models available to the new generation are often unwanted and unplanned (Sanderse 2012).

Beyond the influence of celebrities and everyday figures, including fictional or animated characters (Muir et al. 2019), the narrative recounting of truthful accounts constitutes a robust modeling method capable of comprehensively illustrating verity through literary and artistic expression. However, contemporary society is inundated with diverse models, each vying for influence and potentially prioritizing conflicting objectives. The global proliferation of such models does not inherently ensure cultural compatibility or appropriateness within specific national contexts. To effectively contextualize educational science within an Islamic framework, interdisciplinary research integrating the Qur'an—as the foundational text of Islamic teachings—with educational sciences is imperative. A crucial component of such studies involves the systematic identification, organization, and refinement of Qur'anic patterns for dissemination within the Muslim community.

While all positive characters in the Qur'an serve to inspire faithful

behaviors, God specifically designates certain individuals as "models" for believers. A thoughtful examination of the life stories of these believers not only reveals how they cognitively navigate real-life situations and confront various obstacles but also highlights the beauty and feasibility of such a life. By understanding the influence of personality traits and behaviors, individuals may find a stronger motivation to implement Qur'anic teachings.

It is important to note that "gender" is not a factor in this modeling process. Faith is a universal human experience that transcends gender, as it relates to human identity and the soul, which is neither male nor female (Javadi Amoli 2022). As God said in Q. 16: 97:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَنَلْجِزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ  
(النحل/ 97)

*Whoever acts righteously, [whether] male or female, should he be faithful, We shall revive him with a good life and pay them their reward by the best of what they used to do (Q. 16: 97).*

Consequently, modeling in this context does not necessitate gender differentiation; both men and women can serve as role models for one another. Thus, God sometimes designates men, such as Abraham and Muhammad, as models for believers, while at other times, He presents women, such as Asiya, as exemplars for all believers, not solely for believing women:

وَ ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَ نَجِّنِي مِنَ فِرْعَوْنَ وَ عَمَلِهِ وَ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ (التحریم/ 11)

*Allah draws an [other] example for those who have faith: the wife of Pharaoh, when she said, " My Lord! Build me a home near You in paradise, and deliver me from Pharaoh and his conduct, and deliver me from the wrongdoing lot." (Q. 66: 11)*

Asiya and Maryam are introduced as a meta-gender model in surah Tahrim (Q. 66: 11-12). Nonetheless, gender differentiation is a significant factor in modeling within specific contexts. For instance, Maryam serves as a model for chaste women, while Yusuf exemplifies pious men (Pasandideh 2009). Furthermore, Asiya is presented as an exemplary model for believers across the globe, transcending time and place. This designation underscores her perfection in both faith and action (Ansarian 2018). Emphasizing this Qur'anic perspective on women's roles can contribute to the restoration of women's identities and the reconstruction of their societal roles.

Additionally, the models presented in the Qur'an encompass both

prophets and infallibles, as well as ordinary individuals. The inclusion of ordinary people as models demonstrates the feasibility of living in accordance with faith for the general public, thereby inspiring them toward positive change. Particularly in the case of Asiya, her spiritual development within the corrupt environment of Pharaoh's palace highlights the themes of human willpower, activism, and perseverance, challenging notions of determinism. Consequently, the study and analysis of Asiya's characteristics represent a valuable area of inquiry.

Understanding and nurturing Qur'anic models, along with presenting their significant characteristics and behaviors, enables contemporary individuals to learn from and adapt to them. This is predicated on the notion that the essence of religious persona remains constant across time. However, a credible and accurate analysis of these models necessitates methodical research. The aim of this study is to extract the characteristics associated with the figure of Asiya as presented in the Qur'an.

Previous studies have examined female characters in the Qur'an (Kashaniha 2008; Rezazadeh 2017; Haghani Fazl 2020), with Asiya being a focal point in several of these analyses. Stowasser (1994), in a chapter of his book *Women in the Qur'an*, explored the life of Asiya, the wife of Pharaoh, highlighting her decision to adopt Moses. Egler (1993) emphasized that loyalty to God's will represents the highest value in life, asserting that Asiya's trust in God led her to risk her life to maintain her faith despite facing numerous adversities, including opposition from her political rivals and her husband. Egler contended that Asiya's profound understanding of God and her intimate relationship with Him were exemplified in her calling Him "my Lord".

Furthermore, Bint Anis (2019, 34) analyzed Asiya, Maryam, and Khadijeh as three exemplary role models for contemporary women. Her article underscores Asiya's pivotal role in the upbringing of Prophet Moses and her unwavering faith amidst the wealth, splendor, and power of her royal status, ultimately leading her to reach her Lord with unblemished belief. Haddara and Tassi (2020) noted that despite being the queen of Egypt and part of the royal lineage, Asiya embodied the values of truth-seeking, courage, and sacrifice. She recognized the truth alongside Moses, which compelled her to renounce her privileges and embrace the faith he preached. This act of courage and sacrifice was significant, and thus, God elevated her as a model for the believers.

In the existing literature, various characteristics and behaviors of Asiya have been examined; however, it appears that a more thorough analysis of her personality is necessary to construct a comprehensive model. Previous

studies have predominantly focused on Asiya's role in rescuing Moses and raising him within Pharaoh's palace, as well as her unwavering faith in the God of Moses despite her husband's opposition. While these aspects of her character, including her courage and sacrifice, have garnered significant admiration, they often remain within the realm of generalization.

To develop a robust model, it is imperative to move beyond these generalizations and provide systematic and detailed descriptions. Specifically, it is essential to ascertain how Asiya's character operates under challenging conditions, how she navigates conflicts in critical situations, and the processes through which she arrives at her final decisions. Consequently, a more nuanced and comprehensive analysis of her character and behavior is requisite for accurately modeling the actions of this devout individual. This research distinguishes itself from previous studies by striving to present a more complete and detailed system of the personality and behavioral characteristics of Asiya as depicted in the Qur'an.

Asiya, the daughter of Muzāḥim ibn 'Ubayd and the wife of Pharaoh, the ruler of Egypt, is a significant figure in Islamic tradition (Ibn al-Athīr 2006, 1: 169). Despite her status as Pharaoh's queen and her residence in the royal court, she exemplified the qualities of a devout believer. Although her name is not explicitly mentioned in the Qur'an, she is referred to as "the wife of Pharaoh" in two verses (Q. 28:9; 66:11).

Asiya's faith in Moses was ignited when she witnessed the miracle of his staff. However, she prudently concealed her belief from Pharaoh. Upon discovering her faith, Pharaoh urged her to renounce the worship of God, a request she resolutely rejected. Consequently, Pharaoh subjected her to severe torture (Ibn al-Jawzī 1991, 1: 346), ordering her hands and feet to be bound to pins, her body to be exposed to the sun, and a large stone to be dropped on her head, ultimately leading to her martyrdom (al-Ṭabrisī 1993, 10:739). Her martyrdom served as compelling evidence supporting the legitimacy of Moses and discrediting Pharaoh's claims, instilling hope in the hearts of the believers (Makarem Shirazi 2003, 2: 301).

This study aims to extract and elucidate the more detailed characteristics and behaviors of Asiya based on the Qur'an to provide a foundation for modeling a life of faith. The central research question is: According to the Holy Qur'an, what personality and behavioral characteristics does Asiya embody that serve as a model for believers?

## 2. *Characteristics of Asiya*

Asiya's attributes, as depicted in the Qur'an, encompass several notable

characteristics:

## 2.1. *Wisdom*

Wisdom can be understood through its essential functions, which include the ability to evaluate, critique, and distinguish between right and wrong (Motahhari 2001, 38-42). The Qur'an states:

*Those who listen to the words and follow the best of it; those are the ones Allah has guided, and those are the wise (Q. 39:18).*

Throughout their missions, the prophets employed both clear evidence and miracles to substantiate their claims. For instance, Moses engaged in debates with Pharaoh to advocate for the monotheistic faith, providing rational justifications alongside performing miracles, such as transforming his staff into a serpent (Q. 26:23-46; 20:49-56; 7:103-120; 28:36-38). Asiya observed these debates and miracles, which enabled her to discern truth from falsehood, ultimately leading her to believe in the God of Moses (al-Majlisi 1982, 13:164).

Another critical aspect of wisdom is foresight, which entails considering the consequences and implications of one's actions (Motahhari 2001, 44). In demonstrating her foresight, Asiya chose to renounce the wealth and luxuries of her royal life, opting instead for the goodness and eternal bliss of the hereafter.

## 2.2. *Full Submission to the Truth*

Faith transcends mere understanding and perception, representing a voluntary action of the heart (Misbah Yazdi 2009, 68). This entails that individuals must wholeheartedly accept what they comprehend and submit to the practical requirements of that understanding (Tabataba'i 1996, 11: 484). In this context, one's will is entirely subordinate to the will of God; individuals act in accordance with divine intent and refrain from actions that God does not endorse (Tabataba'i 2010).

Asiya's conviction in the prophethood of Moses was established through her attentive listening to his reasoning and witnessing his miracles (Abū al-Futūḥ al-Rāzī 1997, 19: 306). Genuine belief entails specific attributes, including humility toward truth and justice (Tabataba'i 1996, 6: 117). Upon hearing the words of Moses and recognizing him as God's messenger, Asiya humbly surrendered to his legitimacy, fully aware that her position would likely lead to her martyrdom. Despite her status as Pharaoh's wife, Asiya remained steadfast in her faith, resisting the temptations of authority and

firmly believing in God, the resurrection, and the prophecy of Moses. The culmination of her faith was evident when she bravely confronted the threats of torture and death as a result of her belief (Ansariyan 2018).

### *2.3. Sincerity*

For individuals committed to seeking the truth, placing trust and reliance on anything other than God is considered impermissible (Tabataba'i 2010). Consequently, it is highly recommended to eliminate distractions from concerns other than God and to focus entirely on Him. Asiya's purity and sincerity are particularly evident in Q. 66: 11, where her actions in relation to the Prophet Moses are depicted as entirely directed towards God. Her motivations did not stem from a desire to seek recognition or status; rather, her sole focus was on God (Ansariyan 2018).

When she expressed her desire, saying, "My Lord, build for me," she did not approach the situation with a sense of entitlement, claiming, "I worked hard, and I came here; I deserve this." Instead, she recognized that her success and the means to achieve her goals were granted by God (Javadi Amoli 2022). This acknowledgment reflects her understanding that she did not perceive herself as an independent entity, but rather as wholly dependent on divine providence.

### *2.4. Loving and Hating for the Sake of God*

Religious emotions constitute a significant aspect of a believer's spiritual experience. They facilitate the attainment of true knowledge, strengthen faith, and create a foundation for righteous action. The love of the material world stands in opposition to the love of God; when individuals prioritize worldly affections, their efforts become entirely consumed by it. This preoccupation fills the heart, obscuring its ability to reflect the beauty of God and to acquire genuine knowledge. Consequently, Tabataba'i (2010) asserts that the heart must be cleansed of attachments to the world and anything apart from God. Conversely, love for God enhances one's faith, as one of the principal hindrances to faith is the allure of worldly pursuits, which can lead to distraction and excessive focus on material concerns. Such an orientation may result in neglecting spiritual dimensions. Accordingly, the more an individual distances themselves from worldly affairs, the more their faith is fortified. Similarly, love for God bolsters motivation for righteous action. When the love of God becomes deeply entrenched in a believer's heart, other interests are rendered insignificant. Such individuals prioritize the fulfillment of their beloved's will, with this love illuminating

their path and guiding them toward virtuous deeds (Tabataba'i 1996, 11: 214-218).

It is apparent that one cannot simultaneously harbor love for God and love for God's adversaries within the same heart. This realization underscores the necessity of *tabarrā*, or the aversion to those who oppose God. A believer's heart is filled with love for God (Q. 2:165) while simultaneously harboring hatred for oppressors (Qara'ati 2004, 10: 141). As depicted in Q. 66: 11, Asiya exemplifies the duality of loving God and His allies (*tawallā*) while detesting His enemies (*tabarrā*).

In her first request, "My Lord, build for me near You a house in Paradise," she expresses an intrinsic desire to connect with God (*tawallā*). Her second request, "Save me from Pharaoh and his deeds and save me from the wrongdoing people," articulates her repudiation of Pharaoh, an infidel and oppressor, as well as his courtiers, who exhibited no concern for the oppressed (Javadi Amoli 2022). This suggests that Asiya's animosity extended not only towards Pharaoh himself but also towards the pervasive "Pharaonic culture." By publicly denouncing Pharaoh and acknowledging the legitimacy of Moses, Asiya was compelled to take a definitive stance regarding the truth, thereby opposing her husband's false claims (Ansariyan 2018) and prioritizing logic and revelation over familial loyalty (Qara'ati 2004).

## 2.5. *Spiritual Intimacy and Prayers with God*

Engaging in solitary moments with God, remembering Him, dedicating pure attention to Him, and engaging in heartfelt conversations fosters a strong, enriching, and profound relationship with the Divine, thereby preventing neglect of spiritual duties (Tabataba'i 2010). As illustrated in the verse Q. 66:11, in her final moments under torture, Asiya implored God, saying, "My Lord, build for me near You a house in Paradise." This request underscores her identity as a servant of God and reflects a lifelong aspiration to be in His presence, seeking salvation from Pharaoh and his oppressive actions (Tabataba'i 1996, 19:577).

The phrase *'indaka* (near You) carries significant depth, indicating Asiya's desire for a house in close proximity to her Lord in Paradise. This expression suggests that she had attained a state of "with-ness" or "immediate intimacy," a highly esteemed position in mysticism (Ansariyan 2018). The concept of "with-ness" implies that God would draw her closer to His mercy and shield her from the torment inflicted by her enemies (al-Zamakhsharī 2010, 699). Such a state is a result of piety, honesty, and sincerity, reserved for individuals who have cultivated a deep connection



with divine mercy. This notion of “immediate intimacy” does not refer to spatial or temporal closeness, nor to mere honor; rather, it signifies the status of a perfected human being who has achieved spiritual closeness and thus perceives the authority and ownership of God. In this state, one recognizes their insignificance as a mere drop in the ocean of divine greatness, understanding that all actions are solely the result of God's will. In this elevated position, the individual is aligned with angels, prophets, martyrs, and righteous believers (Amin 1982, 12: 448).

Moreover, the precedence of the phrase *‘indaka* over “a house in Paradise” reveals that Asiya's desire was twofold: the primary aspiration was to be with God, while the secondary was to possess a dwelling in Heaven. This indicates that communion with God is prioritized over the desire for a heavenly abode, accompanied by the spiritual joy that such a relationship entails (Javadi Amoli 2022). This profound sense of peace and relief from worldly concerns is a direct outcome of faith (Deylami & Azarbayjani 2008).

## 2.6. *High aspirations*

Asiya's heartfelt connection and intimate dialogue with God, characterized by sincere prayers, not only reflect her closeness to the Divine and her experience of spiritual and emotional fulfillment, but also indicate her high aspirations. She was not content with anything less than divine proximity, as exemplified in her plea: “My Lord, build for me near You a house in Paradise” (Qara'ati 2004, 10: 139). This request illustrates the broad horizons she envisioned for herself, necessitating her preparation for great deeds and significant contributions.

## 2.7. *Independence and Personal Dignity*

At times, it may appear that women lack an independent identity. Asiya, the wife of Pharaoh, was under his control, particularly as a member of the marginalized class of the Children of Israel (al-Tha'labī 2006, 168). She was considered one of Pharaoh's subjects, with her material needs fulfilled within his household, while her husband embodied the arrogance and corruption of the ruling elite. Nevertheless, these circumstances did not impede Asiya's faith (Fayḍ Kāshānī 1994, 5:198; Ḥusaynī Shāh ‘Abd al-‘Aẓīmī 1984, 13:232; Mudarrisī 1999, 16:126). The psychological pressures stemming from her gender, economic dependency, her husband's demands, the fear of displacement, and similar factors did not offer justification for her disbelief. This underscores the notion that faith is a voluntary matter of

the heart; thus, the domination of an unbeliever over a believer cannot harm the latter's faith (al-Zuhaili 1997, 28: 326). Furthermore, familial relationships possess boundaries that must be reevaluated when they lead to deviation from God (Qara'ati 2004, 10:141). Consequently, believing women who find themselves married to sinful and misguided husbands must remain vigilant in fulfilling their religious obligations (Ṭayyib 1990, 17:83).

Asiya, in addition to her intellectual and personal independence in relation to her husband, liberated her thoughts and reasoning from the influences of the flawed cultural norms of her time. Many individuals are typically swayed by prevailing social attitudes and patterns, particularly if they possess weak wills (Tabataba'i 1995, 1:265). However, Asiya was one of the few individuals who, despite living among a corrupt society, did not allow its moral decay and illnesses to permeate her heart and mind. She stood with logic against a corrupt regime (Qara'ati 2004, 10:139) and refused to let society define her identity. In other words, Asiya did not succumb to the majority. During that cultural milieu, prophets and divine revelation were often ridiculed, with Moses being labeled as insane: “[Pharaoh] said: *indeed, your 'messenger' who has been sent to you, is mad*” (Q. 26: 27). Even when Asiya openly declared her faith in Moses and the true religion, Pharaoh mocked her, referring to her as mad (Abū al-Futūḥ al-Rāzī 1997, 20:268; al-Majlisī 1982, 13:164). Asiya ultimately sacrificed her life for her religious beliefs, yet her dignity remained intact: “*to Allah belongs [all] honor, and to his messenger, and to the believers; but the hypocrites do not know*” (Q. 63: 8).

## 2.8. *Patience and Perseverance*

Asiya's monumental choice to prioritize being close to God and residing in His mercy over being alongside Pharaoh came with significant costs. Enduring the pains of ridicule, rejection, threats, fear of death, and physical torture was not a simple task. Moreover, relinquishing a privileged position, fame, wealth, and luxury is never easy for anyone. Asiya was a queen, enjoying the vast riches of Egypt and its people; yet, she did not succumb to these material influences. Instead, she dedicated herself wholeheartedly in secret to the worship of God. Her choice was not due to an inability to access worldly pleasures; on the contrary, she had access to all those pleasures but chose to turn away from them. She sought the greater honor that comes from God and nurtured her faith in the unseen, maintaining her belief with steadfastness until her last breath (Tabataba'i 1995, 19:578). The Prophet Muhammad stated that three individuals (the believer from Āli Yāsīn, 'Alī ibn Abī Ṭālib, and Asiya, the wife of Pharaoh) never disbelieved in the revelation, even for a moment (Ibn Bābawayh 1983, 1:174). This

perseverance is emblematic of her profound faith in her Lord and the path she had chosen.

### *2.9. Courage and Sacrifice*

In addition to the gradual psychological pressures, enduring physical suffering and facing death required courageous decision-making. Asiya, upon revealing her faith, confronted the wrath of Pharaoh. She was acutely aware that if she persevered in her beliefs, her life would ultimately be forfeit (Ansariyan 2018). Nevertheless, she resisted, choosing to sacrifice her life for the sake of the true beloved (Makarem Shirazi 1995, 24: 304), as she held a steadfast belief in eternal bliss. Imām Ṣādiq, in his description of a believer, stated: “The believer is harder than a piece of iron; while iron changes within the fire, a believer, when killed and resurrected, remains steadfast to the truth” (al-Majlisī 1982, 67: 178). Asiya exemplified a faithful, brave, and self-sacrificing individual.

### *2.10. Prohibition of evil and defense of the oppressed*

Another consequence of faith is the development of insight and conscientiousness in critical situations (Deylami & Azarbayjani 2008) and a commitment to defending truth and justice. Asiya possessed these qualities as well. For instance, she worshiped God in secret for an extended period; however, when Pharaoh executed the wife of Ḥizqīl (the hairdresser of Pharaoh’s daughter) and her children due to her faith, Asiya could not remain indifferent to this atrocity. She boldly confronted Pharaoh, exclaiming: “Woe to you, Pharaoh! What gives you the audacity to commit such a heinous act against God?” In response, Pharaoh retorted, “What is wrong with you? Have you been struck by the same madness that afflicted Moses?” Asiya firmly asserted, “I am not mad; rather, I believe in the one God, who is both my Lord and yours, and the Lord of all the worlds.” Following this confrontation, neither her mother’s counsel nor Pharaoh’s threats and torture could compel Asiya to renounce her faith, ultimately leading to her martyrdom as a result of the torture she endured (al-Majlisī 1982, 13: 164; al-Tha‘labī 2006, 168). The characteristics of Asiya can be encapsulated as depicted in Figure 1, based on the Holy Qur’an.

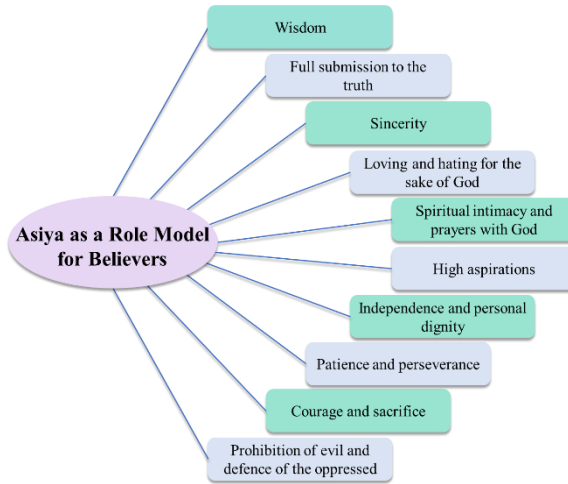


Figure 1. Asiya's characteristics based on the Holy Qur'an

The ten characteristics together present a comprehensive image of a faithful person in the intellectual, emotional, ethical, and behavioral spheres, encompassing both individual and social realms.

### 3. Conclusions

A person's worldview determines their orientations in various personal and social issues, integrating and harmonizing the various components of their personality: values, preferences, priorities, emotions, love and hatred, decision-making, actions, and reactions. Through a divine worldview, all of an individual's desired values converge at a focal point: God. The result is an inner purity and a unique peace and tranquility, of which Asiya was a model. Her faith influenced her interests and preference system, strengthening her will to such an extent that neither familial values nor social (incorrect) norms nor political issues could divert her from a monotheistic and loyal life.

In this research, we identified ten characteristics in Asiya's personality and behaviors, emphasizing her role as a model. In the Holy Qur'an, Asiya is presented as a perfect example of a faithful life for all women and men. While feminist approaches advocate gender equality and seek to establish men as role models, encouraging women to become equal to or similar to men, the Qur'an portrays a much higher position for women than what women today desire in the world.

Another finding of this research is that Asiya's role model aspect was not

merely personal or ideological. Her accurate recognition of cultural and political duties, along with her fearlessness in being part of a minority, contributed to breaking the silence and oppression. Therefore, she can be considered a socially and politically influential individual, especially given that, under the extreme ruthlessness of Pharaoh, many men lacked the courage to acknowledge the truth and remain steadfast. This perspective can potentially alter certain stereotypes regarding women and provide a unique outlook and model for spiritual and social responsibility for girls and women in today's world.

## Acknowledgements

The authors declare that there are no competing interests. This research did not receive any specific funding from any public, commercial, or nonprofit funding bodies.

## References

- Abū al-Futūḥ al-Rāzī, Ḥusayn ibn ʿAlī (1997). *Rawḍ al-Jinān wa Rawḥ al-Janān fī Tafṣīr al-Qurʿān*. Mashhad: Āstān Quds raḍawī.
- Agnes, M. (2000). *Webster's New World College Dictionary*. Foster City CA: IDG Book Worldwide Inc.
- Al-Majlisī, Muḥammad Bāqir (1982). *Biḥār al-Anwār al-Jāmiʿah li-Durar Akhbār al-Aʿimmah al-Aṭḥār*. Beirut: Dār al-Ihyāʾ al-Turāth al-ʿArabī.
- Al-Ṭabrisī, Faḍl ibn Ḥasan (1993). *Majmaʿ al-Bayān fī Tafṣīr al-Qurʿān*. Tehran: Nāṣir Khusru.
- Al-Thaʿlabī, Abī Ishāq Aḥmad ibn Muḥammad (2006). *Qaṣaṣ al-anbīyāʾ: al-musammā ʿArāʾis al-majālis*. Beirut: Dār al-Kutub al-ʿIlmīyah
- Al-Zamakhsharī, Maḥmūd ibn ʿUmar (2010). *al-Kashshāf ʿan Ḥaqāʾiq Ghawāmiḍ al-Tanzīl*. Tehran: Qoqnus
- Al-Zuhaili, W. (1997). *al-Tafṣīr al-munīr fī al-ʿaqīdah wa al-sharʿah wa al-manhaj*. Beirut: Dār al-fikr al-muʿāṣir.
- Amin, Seyyedeh Nosrat Begum (1982). *Makhzan al-ʿIrfān fī Tafṣīr al-Qurʿān*. Tehran: Nihzat Zanān Musalmān.
- Ansarian, Hossein (2018). *Pharaoh's wife Asia's amazing request from God* (in Persian). Viewed from: <https://rasekhoon.net/news/show/1370706> Accessed December 17, 2022.
- Bandura, A. (1986). *Social Foundations of Thought and Action: A Social Cognitive*. Englewood Cliffs, NJ: Prentice Hall.

- Bint Anis, R. (2019). Asiyah, Maryam and Khadijah as Role Models for Contemporary Muslim Women. *IIUM Journal of Human Sciences*, 1(1), 30-42. <https://doi.org/10.31436/ijohs.v1i1.13>
- Boon, S. D. & Lomore, C. D. (2001). Admirer-celebrity relationships among young adults: Explaining perceptions of celebrity influence on identity. *Human Communication Research*, 27(3), 432-465. <https://doi.org/10.1111/j.1468-2958.2001.tb00788.x>
- Deylami, A. & Azarbayjani, M. (2008). *Islamic ethics* (in Persian). Qom: Ma'ārif.
- Egler, G. (1993). Asiya: An example for the believers. *Journal of Beliefs & Values*, 14(1), 14-16. <https://doi.org/10.1080/1361767930140103>
- Fayḍ Kāshānī, Muḥammad (1994). *Tafsīr al-Şāfi*. Tehran: Maktabaha Şadr.
- Fraser, B. P., & Brown, W. J. (2002). Media, celebrities, and social influence: Identification with Elvis Presley. *Mass Communication & Society*, 5(2), 183-206. [https://doi.org/10.1207/S15327825MCS0502\\_5](https://doi.org/10.1207/S15327825MCS0502_5)
- Haddara, M. & Tassi, B. (2020). *Women in the Qur'an*. Viewed from: <http://www.manal.ca/sites/default/files/Women%20in%20the%20Quran%20.pdf>. Accessed December 17, 2022.
- Haghani Fazl, M. (2020). The Story of Mary as a Feminine Counterpart of the Story of Joseph: A Narratological Study. *Religious Inquiries*, 9(18), 269-294. <https://doi.org/10.22034/ri.2021.27532.1056>
- Ḥusaynī Shāh 'Abd al-'Aẓīmī, Ḥusayn (1984). *Tafsīr Ithnā 'asharī*, Tehran: Mīqāt.
- Ibn al-Athīr al-Jazarī, Mubārak ibn Muḥammad (2006). *Al-Kāmil fī al-Tārīkh*. Beirut: Dār Şādir.
- Ibn al-Jawzī, 'Abd al-Raḥmān ibn 'Alī (1991). *Al-Muntaẓam fī Tārīkh al-Umam wa al-Mulūk*. Beirut: Dār al-Kutub al-'Ilmīyah.
- Ibn Bābawayh, Muhammad ibn Alī (1983). *Al-Khiṣāl*. Qom: Jāmi'ah Mudarrisīn.
- Javadi Amoli, A. (2022). *Tafsīr Sūrah al-Taḥrīm*. Viewed from: <http://javadi.esra.ir>. Accessed December 17, 2022.
- Javidan, M., Bemmels, B., Devine, K. S., & Dastmalchian, A. (1995). Superior and subordinate gender and the acceptance of superiors as role models. *Human Relations*, 48(11), 1271-1284. <https://doi.org/10.1177/001872679504801102>
- Kashaniha, Z. (2008). Mary in the Qur'an and Bible as a role model. *Shia Women*, 5(17), 45-72.
- Makarem Shirazi, N. (1995). *Tafsīr Nimūnah*. Tehran: Dār al-Kutub al-Islāmīyah.
- Makarem Shirazi, N. (2003). *Beautiful Examples of the Qur'an* (in Persian). Qom: Nasl Javān.
- Misbah Yazdi, M. T. (2009). *Humanization in the Qur'an* (in Persian). Qom: Imam Khomeini.

- Motahhari, M. (2001). *Education in Islam* (in Persian). Tehran: Sadra.
- Mudarrisī, M. T. (1999). *Tafsīr Hidāyat*. Mashhad: Āstān Quds Raḍawī.
- Muir, C., Dörnyei, Z. & Adolphs, S. (2019). Role Models in Language Learning: Results of a Large-Scale International Survey. *Applied Linguistics*, 42(1), 1–23. <https://doi.org/10.1093/applin/amz056>
- Pasandideh, A. (2009). Reviving religious models. *Women's Strategic Studies*, 11(42), 103-131.
- Qara'ati, M. (2004). *Tafsīr Nūr*. Tehran: Cultural Center of Lessons from the Qur'an.
- Rexhepi, B. (2021). The Modeling process as an instructional strategy in language teaching process. *Pendas Mahakam: Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar*, 6(1), 8-16. <https://doi.org/10.24903/pm.v6i1.663>
- Rezazadeh, M. (2017). Mary in Early Christianity and Islam. *Religious Inquiries*, 6(11), 37-49.
- Sanderse, W. (2012). The meaning of role modelling in moral and character education. *Journal of Moral Education*, 42(1), 28–42. <https://doi.org/10.1080/03057240.2012.690727>
- Stowasser, B. F. (1994). *Women in the Qur'an, Traditions and Interpretation*. Oxford: Oxford university press.
- Tabataba'i, M. H. (1996). *al-Mizān fī Tafsīr al-Qur'ān*, transl. Mousavi Hamedani. Qom: Enteshārāt Islāmī.
- Tabataba'i, M. H. (2010). *Risālah al-Wilāyah*. Qom: Maṭbū'āt Dīnī.
- Ṭayyib, A. (1990). *Aṭyab al-Bayān fī Tafsīr al-Qur'ān*. Tehran: Islām.