

Surat al-Qasas Verse 10

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا ۗ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ

Q 28:10 *And the heart of Mūsā 's mother became isolated. She would have almost disclosed it had We not fortified her heart so that she might be of the believers.*

Questions for Reflection

- 1) What was the mother of Prophet Mūsā thinking at that time? What happens to a mother when her child is in danger?
- 2) What could she do to help her child?
- 3) She was already a believer. Why does this verse say God strengthened her so she would be from the believers? (A: God strengthened her so she would have full trust in Him and have tranquility, a quality of the believers).

The mother of Prophet Mūsā 'alayhis salām.

The passage continues to talk about Jochebed, the mother of Prophet Mūsā. It is an emotional journey as she watched her baby being taken by Fir‘awn’s family. She missed her son and there was a void in her heart. She could not think of anything else. She was afraid that they would kill her baby, just as they had killed so many other baby boys born to the Banu Israel. Out of desperation, she was very close to revealing to the group by the river that the baby was hers. It is natural for a mother to be overcome with fear for her child and forget the imminent danger. Such is the naturally protective spirit of a mother when her child is in danger. The protective instinct of motherhood is universal and is even found in animals. Different species act in unique ways when their young are in danger.

God helped her at this difficult time by strengthening her heart. This was a special grace from the Almighty, reserved for those souls who deserve it. It was a *lutf* from Allah. ‘Lutf’ is defined by scholars as ‘that action on the part of God which would help to bring His creatures nearer to His devotion and obedience and facilitate their moral correction, which is morally incumbent on Him’ (from the book *Sects of Islam* by Sayyed Sa’eed Akhtar Rizvi). It is a kindness on the part of God for those whom he wishes to help. The strength that God gave her was to be able to know with certainty that God’s promise to her would be fulfilled. It was strengthening of faith through acceptance and trust.

Some commentators of the Quran (including ‘Allāmah Tabātabā’ī) say that the word *fāriḡhan* (i.e. empty, isolated, void) here means her heart was empty of fear and grief after it had been strengthened by the promise given to her in verse 7. She did not worry about her son and trusted him to God. Had she not had that faith she would have acted differently. Other commentators believe that even after the promise given to her she could not help worrying

about her child and God strengthened her further, giving her extra help so she could carry out her huge and difficult responsibility.

Words to focus on

فَارِغًا – empty, devoid of all things. here it means empty of everything else except the remembrance of her child.

رَبَطْنَا -to tie something so it remains in its place. Also refers to strengthening and protecting something.

Connecting topics

1) Importance of the heart and emotions.

<http://www.shiavault.com/books/war-peace-and-non-violence/chapters/11-significance-of-the-heart>

2) Strengthening the spiritual heart.

<https://productivemuslim.com/healthy-spiritual-heart/>
<https://www.imamreza.net/old/eng/imamreza.php?id=5668>

3) Trust in God as part of faith

<https://www.al-islam.org/articles/merits-soul-trust-god-tawakkul>
<https://www.al-islam.org/forty-hadith-an-exposition-second-edition-imam-khomeini/thirteenth-hadith-trust-god-tawakkul>

4) For interest – connecting to Nature

<https://www.worldwildlife.org/stories/5-remarkable-animal-moms>

Why the vulnerability of a child, dependency on the parents?

<https://www.al-islam.org/tradition-mufaddal/first-session-human-being#general-development-human-body>