SAMPLE

The Mother of Musa: The Trusting Mother

The Mother of Musa in the Quran

Aira Aurora

Free sample: Introduction & Chapter 1

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Introduction

The mother of Musa is one of the most remarkable figures in the Quran — a woman whose name is not mentioned, whose story is told in fragments across three surahs, and whose faith is so extraordinary that Allah Himself speaks to her directly through inspiration. She is a mother who was commanded to do the most unnatural thing a mother can do: place her infant son in a river, to save him from a king who wanted to kill him. And she did it — not out of madness, not out of despair, not out of weakness, but out of trust in Allah so complete that the Quran calls it a test from which she emerged steadfast.

The Quran tells her story in three passages: Surah Al-Qasas (28:7-13), Surah

Taha (20:38-40), and a brief reference in the broader Musa narrative. The core story is in Surah Al-Qasas: Pharaoh decrees the killing of all male children of the Children of Israel. The mother of Musa receives divine inspiration to nurse him and, when she fears for his life, to place him in a box and cast him into the river. She does so, and Allah promises to return him to her and to make him one of the messengers. The child is found by the family of Pharaoh, and through a series of events, Musa is returned to his mother, who nurses him, all within the protection of the very king who wanted to kill him.

This book is the seventh in The Honored Ones sub-series. The first six books explored Maryam (purity and trust), Asiya (faith under tyranny), Hajar (perseverance and effort), Bilqis (guided leadership), Luqman (wisdom), and Dhul-Qarnayn (just kingship). This book explores the mother of Musa — the model of maternal trust. Her story is the Quran's most powerful portrait of a mother's faith: a woman who trusted Allah with the most precious thing she had — her child — and was rewarded with the return of the child and the honor of raising a prophet.

The Quran tells her story in fragments — scattered across surahs, told from different angles, interwoven with the narrative of Musa's life. But the fragments, when assembled, reveal a portrait of a woman whose faith was so complete that Allah spoke to her directly, whose trust was so deep that she surrendered her child to a river, and whose reward was so great that she received her child back and raised him to become one of the greatest prophets of the Quran.

The mother of Musa is paired with Hajar in the Quran's gallery of maternal faith. Hajar was left in a barren valley and trusted Allah for provision. The mother of Musa was commanded to cast her son into a river and trusted Allah for his return. Both mothers faced impossible situations, both trusted Allah completely, and both were rewarded beyond their expectation. Hajar's trust

was rewarded with Zamzam; the mother of Musa's trust was rewarded with the return of her son and the honor of raising a messenger of Allah.

Chapter 1: The Mother of Musa in the Quranic Landscape

The mother of Musa appears in three Quranic passages, each contributing a different fragment of the story. Together, these fragments form one of the most compelling portraits of maternal faith in the Quran.

Surah Al-Qasas (28:7-13)

The main passage is in Surah Al-Qasas — "The Stories." This surah opens with the story of Musa's birth and childhood, placing the mother of Musa at the very beginning of the Musa narrative. The passage describes the divine inspiration, the casting of the child into the river, the finding by Pharaoh's family, and the return of the child to his mother.

The surah begins: "Ta, Sin, Mim. These are the verses of the clear Book. We recite to you from the news of Musa and Pharaoh in truth for a people who believe" (28:1-3). The story is told "in truth" — bil-haqq — and for "a people who believe." The story is not merely history; it is instruction. And the instruction begins with the mother — the woman whose trust in Allah made the story of Musa possible.

Surah Taha (20:38-40)

A second passage, in Surah Taha, provides additional details from Allah's direct address to Musa: "And We had already conferred favor upon you when We inspired to your mother what We inspired: [saying]: Cast him into the chest and cast it into the river, and the river will throw it onto the bank, and there will be taken for him an enemy to Me and an enemy to him" (20:38-39). This passage, spoken to Musa himself, reveals the divine plan from Allah's perspective — the inspiration to the mother, the casting into the river, and the irony that the child would be taken in by the very enemy who wanted to kill him.

The Fragmented Narrative

The Quran's telling of the mother's story is fragmented — spread across surahs, told from different perspectives, and interwoven with the broader Musa narrative. The fragmentation is not a deficiency; it is a method. The Quran tells the story in pieces because the story is not a single event but a series of events, each with its own significance. The inspiration, the casting, the finding, the return — each event is a separate teaching, and the Quran gives each its own place.

The fragmentation also means that the reader must assemble the story — read the passages, connect the pieces, and construct the whole. This active reading is the Quran's way of engaging the believer: the story is not passively received but actively assembled, and the assembly is itself a form of learning. The believer who pieces together the story of the mother of Musa from the different surahs is learning the story through the process of construction — the same process that the mother herself experienced: the piecing together of a life from fragments, guided by trust in Allah.

The Unnamed Mother

The Quran does not name the mother of Musa. It refers to her as umm Musa — "the mother of Musa" (20:38, 28:7, 28:12, 28:13). The name comes from tradition — Yukabad in some sources, Jochebed in the Biblical tradition — but the Quran itself is silent on her name. This silence is consistent with the Quran's treatment of several figures whose biographical details are less important than their spiritual significance. The mother of Musa is defined by her relationship to her son and by her trust in Allah, not by her name or her lineage.

The absence of a name is also a teaching: the mother is not an individual; she is a type — the type of the trusting mother, the mother whose faith is so complete that she can surrender her child to Allah and trust that He will return him. Every mother who trusts Allah with her children is a version of the mother of Musa. The name would limit the figure to one person; the absence of the name makes her universal.

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ABOUT THE AUTHOR

Aira Aurora is an independent researcher and writer specializing in Quranic studies. Her work focuses on close reading of the Quranic text, exploring its themes, narratives, and moral framework with attention to both the original Arabic and the broader human context.

The NurOne master series is her primary project -- a multi-sub-series exploration of the Quran covering prophets, people, places, events, lessons, commands, signs, the unseen, the hereafter, and everyday life. Each book is a close reading of the Quranic verses on a specific topic, presented in clear, accessible language.

Her work is published under the pen name Aira Aurora.

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