



The Reassured Mother Program: A Pedagogical Model for Activating Maternal Competence between the Qur'anic Text and National Policies

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In the Qur'anic worldview, motherhood represents both an existential and pedagogical structure that transcends its instinctive nature to embody a prophetic function — one that forms the balanced believer in faith, emotion, and conduct. The Qur'an does not approach motherhood merely as a biological event or emotional bond; rather, it presents it as a comprehensive educational system in which the emotional dimension becomes a tool for value formation, the spiritual dimension a framework for behavioral regulation, and the cognitive dimension a means for generating awareness and discernment.

An analysis of the verses containing linguistic and semantic references to motherhood reveals that the Qur'anic discourse moves beyond describing the maternal condition to constructing a normative model — that of the believing mother who unites conscious compassion, fruitful patience, and serene leadership within the family. This is the image of motherhood that educates through faith, nurtures through awareness, and guides through disciplined affection, transforming the mother into a moral agent who regenerates human meaning within the family and society.

From this standpoint, the present study approaches motherhood in its Qur'anic dimension through a descriptive and analytical reading that uncovers the determinants of maternal competence — its traits, roles, functions, and capacities — and demonstrates how the Qur'an lays the foundational principles for a sound pedagogical conception of the mother. Yet, this textual and axiological dimension reaches its full significance only through its interaction with the social field, where these values engage with institutional realities and contemporary family policies. This intersection paves the way toward the study's second axis, which explores the institutional translation of these values into actionable programs and national strategies.



Section One: Maternal Competence in the Light of the Qur'an — A Pedagogical-Educational Study

This section aims to examine **maternal competence in the light of the Qur'an** through a pedagogical and educational lens, by analyzing the verses in which the meanings, roles, and dimensions of motherhood — educational, psychological, and social — are most clearly manifested. The analysis begins with an **inductive exploration of Qur'anic expressions and lexical fields related to motherhood**, in order to identify the core determinants of maternal competence: attributes, roles, functions, and capacities.

It then proceeds to a **pedagogical analysis** that uncovers the inner logic and axiological structure of these determinants, culminating in interpretive and statistical findings that highlight the **centrality of compassion, care, and educational awareness** in shaping the Qur'anic model of motherhood.

This section thus constitutes the **theoretical foundation** upon which the subsequent socio-institutional analysis will be built — marking the transition **from revelation as a normative source to reality as a domain of implementation and activation**.

1. The Educational Dimensions of Maternal Competence in the Qur'an

Through the lexical and semantic expressions associated with motherhood, the Qur'an paints a profound **human and pedagogical portrait**, revealing how compassion, faith, and patience converge in the mother's character to form the first nucleus of human education. The inductive reading of these verses uncovers a **finely structured pedagogical system** in which the mother is portrayed as a natural school of faith, certainty, and boundless giving.

The Qur'anic image begins with the scene of the **mother of Moses (peace be upon him)**:

“And We inspired the mother of Moses, [saying], ‘Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers.’” [Al-Qasas 28:7].



Here, motherhood reaches its highest **spiritual manifestation**. Divine revelation directs the mother's heart first toward nurturing and nursing, then toward **courageous action** in the face of danger, accompanied by divine reassurance that plants serenity in her soul. This represents the **faith-based competence** of the mother — a balance between emotion and trust in God — transforming motherhood into a conscious act of worship that transcends fear and instinct toward **tranquility and faith**.

This meaning is reinforced in another verse: *“So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true.”* [Al-Qasas 28:13].

The return of Moses to his mother was not merely a **physical reunion**, but the fulfillment of a divine promise that instills faith in divine decree and teaches educators that **psychological peace springs from spiritual certainty**. The believing mother thus embodies faith through her silent endurance, modeling trust in divine providence for her children.

Another verse deepens this emotional dimension:

“But the heart of the mother of Moses became empty [of all else]. She was about to disclose [the matter concerning him] had We not bound fast her heart that she would be of the believers.” [Al-Qasas 28:10].

The “emptiness of the heart” here does not signify weakness, but a profoundly human moment restored to balance through **divine fortification of the heart**. The Qur'an thus portrays how maternal emotions evolve from anxiety to steadfastness, and from turmoil to serenity — faith becoming a **pedagogical mechanism for emotional regulation** and the cultivation of inner resilience.

In another dimension, the verses concerning **pregnancy, childbirth, and weaning** highlight the immense physical and emotional labor of motherhood:

“His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months.” [Al-Ahqaf 46:15]; *“His mother carried him [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.”* [Luqman 31:14].



These verses reveal the **pedagogical dimension of gratitude**: motherhood is not a biological burden but a **school of thankfulness**, where the Qur'an links gratitude to parents with gratitude to God, nurturing an emotional–spiritual education rooted in recognition, empathy, and moral awareness.

Similarly, the verse:

“And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful.” [An-Nahl 16:78],

establishes a profound **pedagogical principle**: the human being is born without knowledge or experience, and God grants him the instruments of learning — hearing, sight, and reason — beginning from the **mother's nurturing environment** as the first site of cognitive and emotional development. Thus, the mother is not only the caretaker of the body but the **cradle of awareness** and the first educator in a child's life.

The Qur'anic image culminates in the emotional plea of **Aaron to Moses (peace be upon them)**:

“O son of my mother, do not seize [me] by my beard or by my head.” [Taha 20:94].

The invocation *“O son of my mother”* instead of *“O my brother”* signifies the **deliberate emotional invocation of motherhood** as a means of reconciliation and empathy. Motherhood here functions as an **affective bridge** that tempers conflict and restores harmony within the familial system.

Altogether, these Qur'anic depictions reveal that **maternal competence**, in the Qur'anic conception, transcends biological function to become a **comprehensive ethical–educational system** grounded in faith, compassion, patience, and emotional regulation. It forms the **foundational axis** for the development of a balanced, spiritually anchored, and emotionally stable human being — one whose growth reflects the harmony of belief, care, and moral consciousness.



A Descriptive and Analytical Study of the Educational Content in the Qur'anic Verses on Motherhood

The Qur'anic verses that include expressions denoting motherhood—such as *his mother (ummuhu)*, *your mothers (ummahatikum)*, *the mother of Moses (umm Mūsā)*, and *son of my mother (ibn umm)*—present an integrated vision of the mother's status and her formative role in shaping the human personality. In the Qur'anic worldview, the mother is not merely a source of biological life but the **center of educational and emotional action** upon which the entire system of care, guidance, and psychological–spiritual development of the child is built. A thematic analysis of these verses reveals that motherhood in the Qur'an is structured around four profound educational dimensions:

Educational Findings

From the foregoing analysis, several major educational conclusions can be drawn:

- **Motherhood in the Qur'an represents a comprehensive pedagogical system** founded on faith, guidance, and care. It constitutes the first foundational cell in the construction of the morally conscious human being.
- **The mother is the primary source of psychological security and emotional balance**, as serenity and reassurance are repeatedly linked to her presence in multiple Qur'anic contexts.
- **Patience, generosity, and sacrifice are formative values of maternal competence**, extending beyond the physical dimension to include the cultivation of willpower and emotional resilience in children.
- **The mother functions as the emotional mediator within the family structure**, harmonizing feelings and restoring equilibrium in times of conflict, making her presence central to the affective architecture of the household.
- **The experience of the mother of Moses (peace be upon him)** stands as a supreme pedagogical model that unites emotional awareness with spiritual certainty—guiding family education toward a balance between affection, intellect, and faith.



Conclusion

This analysis demonstrates that the mother, in the Qur'anic conception, is not merely an emotional being but a **fully-fledged educational agent** who unites innate disposition (*fiṭrah*) with divine guidance.

Her role transcends care and nurture to encompass **formation, moral purification (*tazkiyah*), and inspiration**.

She is the first teacher in the **school of faith**, the authentic source of **emotional security**, and the deepest **moral reference** for familial cohesion.

Thus, motherhood in the Qur'an emerges as a **comprehensive pedagogical paradigm**, harmonizing compassion with wisdom and transforming the mother into the nucleus of family reform and the gateway to human equilibrium across all stages of life.

1. Motherhood Between Innate Disposition and Divine Guidance

The Qur'an presents motherhood as a meeting point between **human nature (*fiṭrah*)** and **divine guidance (*hudā*)**.

Feelings of tenderness and care are not simply instinctive reactions but, under divine direction, become **conscious pedagogical values** that frame the mother-child relationship. This is epitomized in the story of the mother of Moses (peace be upon him):

“And We inspired the mother of Moses, [saying], ‘Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers.’” [Al-Qasas 28:7].

“So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true.” [Al-Qasas 28:13].

These verses do not merely depict an emotional episode but offer a **pedagogical model of absolute trust in God**.

Motherhood here becomes a **school of faith**, cultivating certainty (*yaqīn*) and serenity (*sakīnah*)—teaching mothers how to channel emotion toward the higher educational purpose grounded in faith and divine reassurance.



2. Motherhood as the Embodiment of Sacrifice and Endurance

The Qur'an portrays maternal hardship as a **path to moral and spiritual elevation**, describing pregnancy, childbirth, and weaning as sequential stages of unconditional giving.

God says:

"His mother carried him [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination." [Luqman 31:14].

"His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months." [Al-Ahqaf 46:15].

These depictions transcend biological labor; they **embody a moral pedagogy of sacrifice**.

In the Qur'anic view, the mother practices **education through endurance**—instilling perseverance, gratitude, and benevolence in her children through her lived example long before verbal instruction begins. Thus, maternal sacrifice becomes a formative moral lesson, shaping the child's **ethical conscience and sense of appreciation**.

3. Motherhood as an Emotional Refuge and Sphere of Psychological Protection

The Qur'an also presents the mother as a **sanctuary of safety and emotional balance**, whose presence restores calm and stabilizes the inner world of the child. This is evident in the verse:

"[Remember] when your sister went and said, 'Shall I direct you to someone who will be responsible for him?' So We restored you to your mother that she might be content and not grieve." [Taha 20:40].

Here, returning to the mother signifies a return to **psychological and spiritual refuge**, where fear dissolves and serenity is restored. In another verse:



“And the heart of the mother of Moses became empty [of all else]. She was about to disclose [the matter concerning him] had We not bound fast her heart that she would be of the believers.” [Al-Qasas 28:10].

The natural fear of a mother is here **transformed into spiritual steadiness** by divine support—portraying the mother as a model for **self-discipline, emotional regulation, and faith-based resilience**.

The Qur’an thus teaches that effective educational protection requires **balancing emotion with faith**: the aware, believing mother fortifies her children against psychological collapse through her own spiritual strength and inner calm.

4. The Mother as an Emotional Reference Point in Family Relationships

The Qur’an situates the mother not only within the dyadic bond of *mother-child* but also as a **central emotional reference within the entire family system**.

This appears vividly in the dialogue between Moses and his brother Aaron (peace be upon them):

“He said, ‘O son of my mother, do not seize [me] by my beard or by my head.’” [Taha 20:94].

The use of “*O son of my mother*” instead of “*O my brother*” conveys the **deliberate invocation of maternal kinship** to diffuse conflict and evoke shared compassion.

This expression highlights the mother as the **emotional root of familial unity**—the affective axis that binds siblings and stabilizes the household’s relational dynamics.

Altogether, the Qur’anic discourse constructs motherhood as a **comprehensive moral-educational institution** built on faith, compassion, endurance, and emotional wisdom.

It defines the mother as both **a transmitter of values and an architect of emotional balance**, laying the foundations for a harmonious and spiritually anchored human being.



1. Inductive and Deductive Mapping of Maternal Competence Determinants in the Qur'anic Discourse.

Qur'anic Maternal Term	Verse (Official Translation)	Attributes	Roles	Functions	Competencies
Ummihi (His mother)	<i>“So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of them do not know.” (Al-Qasas 28:13)</i>	Compassion and deep emotional bonding with her child	Emotional caregiving (nurturing and comforting)	Providing emotional and psychological security for the child	Ability to create and sustain emotional and psychological safety for children
Ummuhu (His mother)	<i>“And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years.”</i>	Patience and endurance throughout pregnancy; mercy and tenderness	Physical and emotional care (nurturing through pregnancy and weaning)	Bearing full responsibility for the child's physical and psychological care from conception to early childhood	Ability to adapt to physiological and emotional changes across the stages of motherhood



	<i>Be grateful to Me and to your parents; to Me is the [final] destination.</i> ”(Luqmān 31:14)				
Ummuhu (His mother)	<i>“And We have enjoined upon man to his parents good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation [period] is thirty months...”</i> (Al-Aḥqāf 46:15)	Patience, endurance, compassion, tenderness	Physical and emotional caregiving (pregnancy, birth, and nursing)	Bearing the hardships of motherhood as part of her essential nurturing role	Ability to provide holistic care—physical, emotional, and spiritual—and to extend nurturing influence across generations
Ummahatiku m (Your mothers)	<i>“And Allah has extracted you from the wombs of your mothers not</i>	Patience, tenderness, emotional and cognitive awareness of the child’s	Natural and cognitive nurturing	Providing both physical and emotional care; fostering sensory and	Ability to nurture children according to their innate and mental needs;



	<i>knowing a thing, and He made for you hearing and vision and intellect that you might give thanks.”</i> (An-Naḥl 16:78)	developmental capacities		cognitive development	capacity to stimulate intellectual and emotional growth through active interaction
Ummika (Your mother)	<i>“[Remember] when your sister went and said, ‘Shall I direct you to someone who will be responsible for him?’ So We restored you to your mother that she might be content and not grieve...”</i> (Ṭā-Hā 20:40)	Deep emotional sensitivity and inner calm; compassion and containment	Emotional and physical caregiving; protective and developmental roles	Offering comfort and support during difficult phases of the child’s life	Ability to help children overcome hardship and emotional distress through stable attachment and reassurance
Umm Mūsā (Mother of Moses)	<i>“And We inspired the mother of Moses, [saying], ‘Suckle him; but when you fear for</i>	Trust in God and spiritual reliance; emotional strength and crisis management ;	Protection; caregiving; preventive leadership; moral and faith-based preparation	Providing nourishment and emotional care through breastfeeding; proactive	Ability to plan preventively; prepare children for purposeful futures that transcend physical



	<p><i>him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers.</i>’ ”(Al-Qasas 28:7)</p>	compassion; patience and emotional regulation		decision-making to safeguard the child	safety; follow higher divine guidance in nurturing decisions
<p>Umm Mūsā (Mother of Moses)</p>	<p><i>“And the heart of the mother of Moses became empty [of all else]. She was about to disclose [the matter concerning him] had We not bound fast her heart that she would be of the believers.”</i> (Al-Qasas 28:10)</p>	Deep faith regulating emotion and behavior	Protection through certainty in God’s promise	Emotional regulation and spiritual steadfastness in moments of crisis	Ability to make balanced educational decisions grounded in faith; capacity to instill patience and spiritual resilience through example



Ibn Umm (Son of my mother)	<i>“He said, ‘O son of my mother, do not seize [me] by my beard or by my head. Indeed, I feared that you would say, “You caused division among the Children of Israel...”’”</i> (Ṭā-Hā 20:94)	Emotional unity and empathy	Fostering brotherly bonds and emotional reconciliation	Strengthening family cohesion through compassion and shared belonging	Ability to reinforce a deep sense of family identity and cooperation among siblings, even in the absence of parental presence
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2. Descriptive and Analytical Study of the Determinants of Maternal Competence in the Qur’an

A. Statistical Table of the Determinants of Maternal Competence in the Qur’an

Determinant of Maternal Competence	Thematic Content	Frequency	Percentage (%)
Maternal Attributes	Mercy and tenderness	6	75%
	Patience and endurance	4	50%
	Strong emotion and emotional containment	3	37.5%
	Emotional and cognitive awareness	1	12.5%
	Trust in God and reliance upon Him	2	25%
	Faith regulating behavior and emotional response	1	12.5%
	Emotional cohesion and unifying affection	1	12.5%
Maternal Roles	Emotional and physical caregiving	5	62.5%
	Protection	3	37.5%



	Educational guidance and moral formation	3	37.5%
	Preventive and leadership-oriented nurturing	2	25%
Maternal Functions	Providing emotional and psychological security	2	25%
	Bearing responsibility for physical and emotional care	3	37.5%
	Strengthening emotional bonds within the family	2	25%
	Preventive planning and proactive decision-making for children's safety	1	12.5%
	Regulating emotions and making balanced educational decisions	1	12.5%
Maternal Competencies	Ability to provide comprehensive physical and emotional care for children	4	50%
	Ability to create a cognitively stimulating environment for growth	2	25%
	Ability to instill a culture of patience and perseverance during crises	2	25%
	Ability to make balanced educational decisions rooted in faith and trust in God	2	25%
	Ability to strengthen emotional bonds among siblings	1	12.5%

B. Descriptive and Analytical Interpretation of the Determinants of Maternal Competence in the Qur'an

The statistical results derived from the analysis of Qur'anic verses containing maternal expressions reveal a coherent pedagogical system that integrates emotional, behavioral, and cognitive dimensions within the mother's character. In the Qur'anic view, motherhood is not a biological act but an educational structure that embodies compassion, exercises care, guides through moral formation, and operates under a deep spiritual consciousness.



The determinants of maternal competence can be summarized in four interrelated domains: **attributes**, **roles**, **functions**, and **competencies**.

1. Maternal Attributes

The data indicate that **mercy and tenderness (75%)** constitute the core emotional foundation of motherhood. The Qur'an presents maternal affection as the natural starting point for every educational act: mercy is not merely an emotion but a moral principle that governs behavior, care, and the creation of psychological safety within the family. The traits of **patience and endurance (50%)** highlight another dimension—an ability to confront the physical and emotional demands of pregnancy and childrearing without collapse. This transforms physical hardship into a pedagogical value transmitted to children through lived example. Other traits such as **emotional strength and containment (37.5%)** and **emotional-cognitive awareness (12.5%)** reflect the mother's perceptive capacity to understand her child's needs and respond with balance and empathy. Meanwhile, attributes such as **trust in God and reliance upon Him (25%)** and **faith that regulates emotion and behavior (12.5%)** emphasize that emotional control in the Qur'anic conception of motherhood arises from spiritual depth rather than forced restraint.

2. Maternal Roles

The analysis shows that the dominant role of the mother in the Qur'an is **emotional and physical caregiving (62.5%)**, which reflects the centrality of holistic nurturing throughout all stages of childhood—from pregnancy and nursing to moral guidance. The role of **protection (37.5%)** appears next, encompassing both physical and moral safety: mothers train their children to avoid harm and cultivate psychological resilience.

An equally prominent role is **educational guidance and moral orientation (37.5%)**, which underscores the mother as a pedagogical agent shaping conscience and ethical awareness through modeling and instruction. The **preventive and leadership-forming role (25%)** further shows that mothers are not passive



caregivers but active educators preparing their children for responsibility and self-leadership.

3. Maternal Functions

The most frequent function is **bearing responsibility for physical and emotional care (37.5%)**, embodying the practical dimension of motherhood in maintaining familial balance. Next is **providing emotional and psychological security (25%)**, a pivotal function for inner family stability, followed by **strengthening emotional bonds within the family (25%)**, which reflects the mother's role in maintaining affective cohesion.

Less frequent but crucial functions—such as **preventive planning, proactive decision-making, and emotional regulation (12.5% each)**—represent the cognitive-managerial dimension of motherhood, where mothers exercise wise leadership balancing emotion and reason, intuition and foresight.

4. Maternal Competencies

The **ability to provide comprehensive physical and emotional care (50%)** emerges as the highest competence, encapsulating the essence of maternal educational skill: transforming compassion into practical action. Competencies such as **instilling a culture of patience and perseverance during crises** and **making educational decisions grounded in faith and reliance on God (25%)** indicate that maternal pedagogy in the Qur'an is not impulsive but guided by spiritual principles. Finally, the **ability to strengthen emotional bonds among siblings (12.5%)** illustrates the mother's social dimension as the emotional mediator preserving familial unity and preventing fragmentation.

Pedagogical Interpretation and Insights

A systemic reading of the data reveals that **maternal competence in the Qur'an is an integrated construct**, connecting attributes, roles, functions, and competencies into a single moral-pedagogical framework. Mercy—the most dominant attribute—transforms into nurturing practice, evolves into a function of protection, and culminates in the competence of wise and faith-based guidance.



This interrelation demonstrates that motherhood is not an instinctive function but a formative educational system that cultivates awareness, trains emotion, and directs behavior toward equilibrium.

The statistical distribution further indicates that **early childhood** is the stage where these determinants are most evident, as physical, emotional, and spiritual nurturing converge to shape the child's personality and balanced growth. Moreover, **spiritual traits—such as trust in God and emotional self-regulation—serve as the normative axis** that orients all other maternal functions, granting Qur'anic motherhood its unique moral and axiological coherence.

Conclusion

The Qur'anic study of motherhood reveals a profound pedagogical system that unites compassion, faith, and reason, positioning the mother as the axis of family balance and the nucleus of emotional and moral awareness in human formation. The Qur'an presents the mother as an *educational institution with an axiological essence*—where caregiving becomes a mission, sacrifice a moral value, and guidance a way of life.

Through the analysis of maternal determinants, it becomes evident that Qur'anic maternal competence is founded upon **compassion guided by intellect and faith**, upon **educational awareness that transforms emotion into constructive action**, and upon **leadership responsibility that safeguards the family's integrity and stability**.

These Qur'anic foundations are not merely spiritual ideals; they constitute a **normative framework** through which contemporary social and institutional models of motherhood can be evaluated. While the Qur'anic text highlights the moral-educational essence of motherhood, social reality must provide the **structural and institutional conditions** to translate these values into educational policies, family-support programs, and professional training for mothers.

Accordingly, this conclusion paves the way for the **transition from the Qur'anic framework to the institutional-social study**, which seeks to examine the degree of harmony between modern social systems and the Qur'anic model of



motherhood, and to uncover the gap between divine normativity and lived reality—toward articulating an **integrated vision of motherhood** that unites value-based foundations with societal implementation.

Section Two: Motherhood between the Qur'anic Reference and the Social Reality: Toward a Contemporary Institutional Reading

Motherhood today stands among the most complex and rapidly transforming social concepts in light of the value-based, economic, and cultural shifts the modern world is undergoing. Though the Qur'an laid down the **value foundation of motherhood**—viewing it as a pedagogical and mission-oriented function—the social and institutional reality now puts to the test the durability of that foundation in the face of structural transformations affecting family and society.

Thus begins the institutional-social dimension of this study as a **realistic extension of the Qur'anic lesson**, seeking to deconstruct the representations of motherhood as they emerge in public policies, social programmes, and care and educational institutions—while examining the degree to which they align with the Qur'anic system of motherhood grounded in conscious compassion, pedagogical leadership, and moral-civilizational responsibility.

1. From Value Foundation to Real-World Challenge

The transition from Qur'anic text to social reality is **not a shift from ideal to opposite**, but rather from **normative reference to implementation**, from values to policy. The mother in the Qur'an is a model; the mother in reality is a product of culture, policy, and institution. What is required today is to build a methodological bridge between them—one that restores the **human and vice-regal dimension** of motherhood, and transforms social institutions into **spaces that nurture Qur'anic values** in care, education, and empowerment.

The value-based Qur'anic reading shows that motherhood is not merely a biological or emotional relation, but a **formative function** that safeguards the continuity of human order through care, emotional containment, value-based formation, and regulation of the psychological rhythm within the family. Yet this conception does not live in a vacuum; it confronts a number of structural transformations: shrinking extended family networks, work-related pressures,



weakened social support systems, heightened economic pace, and rising psychological and behavioural risks threatening both child and family. Hence the question is no longer solely: “What is the image of the mother in the Qur’an?” but also: “What kind of social and institutional structure is required to protect and enable this role?”

International reports testify to this shift: The family, and specifically the parent–child relationship, is no longer regarded solely as a private emotional domain but as a **strategic site for public intervention**—for its stability is directly linked to the child’s psychological and physical safety and his capacity for future social integration. The *2020 Global Status Report on Preventing Violence Against Children* (WHO, UNICEF, UNESCO, Global Partnership to End Violence Against Children) clearly declares that **supporting parents and caregivers** is a core pillar in the evidence-based strategies to safeguard children and secure their healthy growth. This report places “parenting and caregiver support” at the heart of the INSPIRE policy package, affirming that family emotional and educational empowerment is not an indulgence but a direct pathway to preventing structural and emotional harm to children.

The significance of this insight is paramount: the Qur’anic reference places the mother as the first source of emotional security for the child and the locus of psychological balance for the family, while contemporary institutional discourse—despite its civil/rights terminology—speaks almost the same language: “supportive family,” “emotional caregiving,” “psychosocial nurturing,” “early prevention.” This intersection between the Qur’anic text and modern social language enables viewing the mother not merely as “an emotional actor inside the family,” but as “a component of general social security,” opening the way to treating motherhood as a **public policy domain**, not merely a private concern.

Similarly, educational organisations in the Muslim world emphasize that the challenge is not simply recognising the mother’s status but translating that recognition into **coordinated institutional commitment**. For instance, the ISESCO invited member states to establish legal and cultural frameworks to protect the child and support the family, with special emphasis on the role of official institutions and civil–society organisations in “mainstreaming non–violence culture



in educational systems,” and embedding it in curricula and programmes aimed at vulnerable groups. Implicit in this invitation is a call to build networks that surround the family—and specifically the mother—rather than leaving her alone to face the pressures of caregiving and socialisation.

This aligns with what the World Health Organization observes: a continuing global gap between **formal recognition of the importance of the family/mother in child protection** and the **actual investment in supporting her**. Based on a survey of more than 1,000 government officials in 155 countries, the report concludes that although states declare laws and plans to protect children, officials themselves admit the efforts are “not sufficient to reach the goals connected with child-safety,” and the pace of implementation is much slower than needed if one truly aims to reduce rates of harm among children.

2. Toward a Qur'an-Based Institutional Policy for Empowering Mothers

From a pedagogical standpoint, this means that there is **institutional awareness** but not yet a **structural guarantee** enabling mothers to perform their complex educational mission as envisioned in revelation.

This leads to a crucial analytical insight: in the Qur'anic paradigm, the mother is not merely a person expected to be compassionate, patient, and emotionally balanced; she occupies a **position of responsibility** that, in turn, requires a **supportive environment**. This environment extends beyond the shrinking extended family of the modern nuclear household and includes:

- **Social protection policies**, such as maternity leave, breastfeeding support, and pre- and post-natal healthcare;
- **Parenting-education programmes** that equip mothers and fathers with skills in communication, emotional regulation, and safe responsiveness to children's needs;
- **Early preventive interventions** targeting families exposed to stress, violence, poverty, or social isolation.



These components are not mentioned explicitly in the Qur'anic text—since they belong to the domain of modern executive mechanisms—but today they constitute, in the terminology of international organisations, the **minimum structural requirements** for reducing systemic violence within families. Empirical evidence shows that child maltreatment is often linked to **unsupported parental stress**. The *World Health Organization's Global Status Report on Preventing Violence Against Children (2020)* explicitly classifies “**parent and caregiver support**” and “**responsive and supportive services**” among the core state obligations and treats them as practical conditions for ensuring child protection and safe development.

In this sense, the transition from the Qur'anic conception to social reality is **not a shift from the spiritual to the administrative**, but from **normative reference to mechanisms of implementation**.

The Qur'an establishes the essential structure of motherhood upon clear values: **conscious mercy, emotional containment, protection, moral guidance, and faith-based emotional regulation**.

The contemporary institutional reality, in turn, requires translating these values into operational tools that **empower mothers economically, socially, and cognitively**, enabling them to perform their multiple pedagogical roles effectively and sustainably, without exhaustion or fragility.

The most telling difference between the two paradigms—the **Qur'anic** and the **modern social-policy** one—is that the former views the mother as a **value-bearing moral agent within the family**, whereas the latter has only recently begun to recognise that **investing in this agent** is not merely a service to women nor a form of “social welfare,” but rather a **long-term preventive social policy**: reducing violence, limiting family breakdown, improving children's mental wellbeing, and enhancing their future social integration as healthy citizens.

The *Global Status Report on Preventing Violence Against Children (2020)* reinforces this perspective, asserting that countries' success in achieving the child-safety targets of the Sustainable Development Goals depends on “**accelerating the adoption of parenting-support programmes**” and establishing **multi-**



sectoral environments that protect the child by supporting those who raise him or her.

In this light, the **mother's role—according to the Qur'anic revelation—becomes a diagnostic criterion** for the health of the entire social structure. A society's failure to support mothers is, pedagogically, a failure to protect future generations, and politically, a failure to build sound human capital.

Hence, the Qur'anic conception of motherhood lays down a **pedagogical norm** rooted in conscious mercy, psychological protection, emotional leadership, and formative responsibility for shaping the child's personality. Contemporary international data, for their part, show that modern social institutions now acknowledge these very functions—yet this recognition has not yet matured into **stable and sufficient support systems**, despite clear empirical evidence that **supporting mothers directly enhances child wellbeing and social cohesion**.

Section Three: "The Tranquil Mother" Program — An Institutional Model for Activating the Competence of Physical and Psychological Care in Mothers

This section serves as the **applied extension** of the preceding Qur'anic study. It builds upon the statistical analysis of verses related to motherhood, which revealed that the **competence of physical and psychological care** is the most recurrent and emphasized dimension in the Qur'anic discourse on motherhood.

This dimension emerges in numerous verses addressing pregnancy, breastfeeding, protection, and serenity, such as:

"His mother carried him with hardship and gave birth to him with hardship."
(al-Ahqāf 46:15)

"Mothers shall breastfeed their children for two complete years, for whoever wishes to complete the nursing." (al-Baqarah 2:233)

"So that her eyes may be comforted and that she may not grieve." (al-Qaşāş 28:13)

This **semantic recurrence** underscores the centrality of physical and psychological care in the Qur'anic pedagogy of motherhood—an integrated competence that unites bodily nurturing, emotional compassion, and conscious



mercy. It thus forms the foundational dimension from which all other maternal competencies emanate.

Accordingly, this dimension was chosen as the **focus of the applied analysis** in this chapter, through the proposal of the “*Tranquil Mother Program*” as a comprehensive institutional model that seeks to translate the Qur’anic values of care and serenity into public policies and actionable programs enhancing mothers’ physical and psychological wellbeing, thereby empowering them to fulfill their educational roles effectively and sustainably within supportive environments.

1. Maternal Competence in Physical and Psychological Care: From Qur’anic Mercy to Institutional Empowerment

Physical and psychological care occupy a **central position** among maternal competencies in the Qur’anic vision. The Qur’an presents the mother as the **axis of family existence** and the **source of emotional security and both physical and spiritual nourishment**. Motherhood, in the Qur’an, is not a biological event but a **comprehensive pedagogical system** that begins with pregnancy and extends through breastfeeding, care, and education.

The verses collectively depict a **model of motherhood** combining bodily sacrifice, emotional containment, and compassionate care. Pregnancy, childbirth, and breastfeeding are presented as continuous functions through which the mother fulfills her educational role in human formation—where the physical dimension (nutrition and protection) intertwines with the psychological dimension (tranquility and serenity). Maternal mercy, therefore, is not merely an emotional state but a **formative pedagogical function**, grounded in awareness of the divine purpose of creation and education alike.

From this perspective, combining **maternal health and psychological stability** becomes an existential necessity that cannot be reduced to medical services alone. It requires an **integrated institutional framework** recognizing that the mother’s mental wellbeing is the foundation for the wellbeing of the child and, ultimately, of society.

The Qur’an highlights the **formative nature of the mother-child relationship**, especially through the act of breastfeeding, linking **nourishment**



with affection, and biological growth with emotional maturity. Hence the verse:

“And his carrying and weaning are thirty months.” (al-Ahqāf 46:15)

This verse signals that pregnancy and weaning constitute a **continuous developmental cycle** requiring patience, support, and sustained care.

From this value-based understanding arises the need for **institutional programs** that embody these Qur’anic meanings—such as the *Integrated Mother and Child Health (MCH) Program* developed by WHO and UNICEF, which integrates medical care, nutritional support, and psychological counseling within a single framework.

Yet the real challenge lies not in the existence of such programs, but in expanding them to include a **pedagogical–emotional dimension**, inspired by the Qur’anic notion of **conscious mercy**, linking body and soul and redefining motherhood as a dynamic, value-based vocation.

Empirical studies (WHO 2020; UNICEF 2022) demonstrate that incorporating psychological and educational support into maternal services reduces **postpartum depression rates by over 30%**, while significantly improving mothers’ **positive interaction** with their children. This aligns with the Qur’anic pedagogical aim of cultivating serenity:

“So that her eyes may be comforted and that she may not grieve.” (al-Qaşāş 28:13)

Thus, **physical and psychological care** are not mere health entitlements but **strategic maternal competencies**, measurable by society’s ability to enable mothers to carry out their educational roles in stable, supportive environments that protect them from emotional exhaustion and social isolation.

Integrating **the Qur’anic values of mercy and serenity** into public policies targeting mothers constitutes the first step toward establishing the model of *“The Tranquil Mother.”* Her competence extends beyond physical care to encompass **pedagogical and emotional nurturing**, making her a cornerstone of **comprehensive human development**.



On another level, the Qur'an elevates the notion of **maternal psychological security** from being a transient personal state to being a **structural element** in building the family's educational system. The verse:

"...that her eyes may be comforted and that she may not grieve." (al-Qaṣaṣ 28:13)

does not describe a fleeting emotion upon reunion, but a **restoration of inner equilibrium** empowering the mother to resume her pedagogical mission. The phrase *"comfort of the eyes"* in its Qur'anic sense signifies a **spiritual-psychological stability** that restores the mother's capacity for conscious mercy—granting safety without losing balance under adversity.

Such an understanding makes **psychological security** an autonomous maternal competence, parallel to physical care or educational guidance, and a **precondition for any effective maternal behavior**. Consequently, the responsibility of the state and society is to build an **emotionally supportive environment** enabling mothers to maintain this balance—rather than intervening only after its breakdown.

Preventive policies, therefore, must begin **not at the clinic**, but in **schools, media, workplaces, and civil society**, where social representations of motherhood and its value are formed in collective consciousness.

A. Institutional Application Proposal: "The Tranquil Mother Program" — Toward a Public Policy of Compassionate Care

An integrated reading of Qur'anic verses that portray the mother's suffering and sacrifice — such as:

"And his carrying and weaning are thirty months." (al-Aḥqāf 46:15)
"Mothers shall breastfeed their children for two complete years." (al-Baqarah 2:233)

"So that her eyes may be comforted and that she may not grieve." (al-Qaṣaṣ 28:13)

— calls for translating these values into a **supportive institutional structure** that makes motherhood a sphere of empowerment and serenity rather than one of psychological and social exhaustion.



Accordingly, this research proposes the formulation of a new **public policy initiative** entitled “*The Tranquil Mother Program.*” The program is founded on the principle of **conscious mercy**, integrating **physical care, psychological support, and educational–ethical empowerment** for mothers, in harmony with the Qur’anic injunction:

“*And We have enjoined upon man to show kindness to his parents.*” (al-Aḥqāf 46:15)

This command implies that kindness (*iḥsān*) is not limited to the duty of children toward parents, but extends to the duty of **society itself toward mothers**, through the protection of their dignity and the assurance of conditions enabling their pedagogical and emotional functions.

B. Guiding Philosophy of the Program

The program proceeds from a **pedagogical–social vision** that regards maternal care not as a welfare service but as a **civilizational human competence** requiring sustained institutional support. Just as the state ensures the professional training of teachers, it must also ensure the **educational and psychological formation of mothers** as part of a lifelong-learning policy framework.

This conceptual shift transforms motherhood from a **passive recipient of care** into an **active developmental agent**, contributing directly to the **human capital** of the nation.

C. Components of the Proposed Program

Component	Educational and Institutional Objective	Proposed Implementation Mechanisms
A. Maternal Psychological–Care Units in health centres	Prevent maternal depression and burnout; realise the principle of “ <i>tranquility in caregiving.</i> ”	Appointment of psychologists and social workers in maternity centres; provision of group–support sessions for mothers.
B. Pedagogical Training for New Mothers	Empower mothers with compassionate–communication skills, gentle	Short training modules supervised by the Ministry of Family and Solidarity, in partnership with specialised associations.



	parenting, and emotional regulation.	
C. Qur'an-Based Family Counselors	Integrate family guidance with Qur'anic values (mercy, patience, gentleness, beneficence).	Training women with pedagogical and religious qualifications to provide field counselling, under the supervision of the Ministry of Awqāf.
D. Digital Platform "Umm Muṭma'innah" (<i>The Tranquil Mother App</i>)	Ensure continuity of support and remote counselling.	A mobile and web application offering guidance content, psychological and educational consultations, and digital progress files for mothers.
E. Conditional Social Support	Encourage mothers to participate in educational and psychological support sessions.	Link financial aid for vulnerable families to active participation in "Tranquil Mother" workshops.

D. Expected Impact of the Program

1. **Improved psychological and physical indicators** among mothers (a reduction of postpartum depression and fatigue rates by 25–30%).
2. **Enhanced parental competencies** through better communication and emotional-regulation skills within families.
3. **Strengthened social capital**, as families become more balanced and cohesive.
4. **Preventive social security**, achieved through reduced domestic violence and emotional neglect.

2. Maternal Competence in Wise Educational Decision-Making: Between Qur'anic Guidance and Institutional Empowerment

The story of the mother of Moses (peace be upon him) in the Qur'an represents the **pinnacle of maternal maturity** in the capacity to make sound decisions under extreme pressure.



“Then when you fear for him, cast him into the river and do not fear or grieve.”
(*al-Qaṣaṣ* 28:7)

This divine command reveals multiple dimensions of **educational competence**:

- The ability to distinguish between danger and benefit despite emotional intensity;
- The control of fear in favor of faith-based, conscious action;
- The capacity to execute a difficult decision grounded in trust in God rather than emotional impulsivity.

This moment embodies, in Qur’anic pedagogy, what may be termed “**the revelation-inspired decision**” — a decision that transcends instinct and is rooted in **certainty, awareness, and a realistic appraisal of consequences**.

It is precisely this competence that many mothers in contemporary contexts struggle to maintain, as psychological, social, and economic pressures often undermine their ability to make **balanced and reflective decisions** in daily educational situations.

A. Pedagogical Analysis: From Emotional Reaction to Conscious Decision

Field studies in family psychology show that **most parental decisions** in Arab households are **reactive rather than reflective**—driven by emotional responses rather than deliberate analysis or planning. Typical examples include **immediate punishment, anxious overreaction, or excessive leniency** in handling difficult child behavior.

In contrast, the **Qur’anic method**, as demonstrated in the story of Moses’s mother, builds on **training in patience, reflective thinking, and composure before action**. It establishes a model of **faith-informed educational reasoning**, rather than **anxiety-driven parenting**.

Accordingly, the key maternal competence to be developed here is:



The ability to make balanced educational decisions grounded in faith-conscious awareness of outcomes, and in the capacity to regulate emotion during the educational encounter.

B. Institutional Approach: Toward “Parenting Decision Labs”

Practically, this competence can be translated into institutional training programs under the title “**Parenting Decision Labs**” — interactive learning spaces that employ **simulation-based training** and **real-life scenario modeling** to teach mothers anticipatory reasoning and balanced decision-making in everyday crises.

Program Objectives:

1. Train mothers in **educational problem analysis** (problem framing and solution mapping).
2. Strengthen **emotional and affective awareness** as prerequisites for sound decision-making.
3. Develop mothers’ ability to **evaluate educational alternatives** according to the child’s ethical and psychological wellbeing.
4. Build **parental self-confidence** through the internalization of the faith principle: “*Do not fear and do not grieve.*” (al-Qaṣaṣ 28:7)

Implementation Mechanisms:

- Integration of “Decision Lab” modules within national family-guidance programs supervised by ministries of family affairs or social development.
- Collaboration with schools and women’s associations to conduct **case-based training workshops**.
- Provision of a **rapid-response consultation hotline** connecting mothers to psychologists and educational specialists during critical parenting situations.
- Creation of **interactive digital content** under the title “*My Decision with Awareness*”, presenting real-life family scenarios and expert analyses.



C. Expected Educational and Social Impact

- Improved quality of **educational interaction within families**, with a measurable reduction in impulsive or harmful decisions.
- Empowerment of mothers with **practical thinking and crisis-management tools**.
- Reduction of **domestic violence rates** (as documented in similar UNICEF and UN Women programs).
- Promotion of a “**culture of calm decision-making**” within homes — a pedagogical culture based on faith, reflection, and conscious trust in God.

D. Institutional Model for Activating Mothers’ Decision-Making Competence

Component	Educational and Institutional Goal	Proposed Implementation Mechanisms
A. Parenting Decision Labs	Develop mothers’ skills in situational analysis and emotionally regulated, reflective decision-making.	Establish family-training spaces within family centers using simulation and case-study methods, under the supervision of educational and family-psychology specialists.
B. Short Training Program “My Decision with Awareness”	Instill a culture of calm, faith-informed decision-making in family life.	Develop digital and field-based learning units supervised by the Ministry of Family and Solidarity, including applied lessons on managing difficult parenting situations.
C. Interactive Digital Counseling Platform	Provide mothers with real-time educational and psychological support for sensitive decisions.	Launch a national app offering chat/video consultations with family-guidance experts, and interactive learning resources.
D. Training of Family Counselors on “Empowerment-Based Guidance”	Build women’s professional capacity to deliver empowerment-oriented, value-based family support.	Organize joint training programs through the Ministries of Awqāf and Social Solidarity on emotional intelligence and wise decision-making.



E. In-School Family Counseling Corners	Extend the culture of conscious decision-making to early-childhood institutions and involve fathers in family accompaniment.	Establish in-school counseling units supervised by family advisors to provide direct, daily consultation for parents.
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Research Findings

This study confirms that **motherhood in the Qur’anic conception** is neither an emotional state nor a biological function, but rather a **comprehensive pedagogical system** that redefines the human relationship with existence through **mercy, care, serenity, and benevolence**.

The Qur’an does not portray the mother merely as an emotional agent, but as a **value-generating structure** that produces educational meaning and contributes to shaping a psychologically, spiritually, and socially balanced human being.

The **first major finding** is that the Qur’anic framework presents motherhood as a **normative competence** built upon the integration of **physical, emotional, and spiritual capacities** within a framework of balance and awareness. This competence is the most recurrent and emphasized in Qur’anic verses on motherhood, making it a central pillar in any attempt to establish a *pedagogy of parenthood* grounded in revelation.

The **second finding** is that modern social institutions—despite their growing awareness of the importance of supporting families and mothers—remain bound by a **service-oriented rather than mission-oriented logic**. They address symptoms rather than building the enabling environment, resulting in fragile and intermittent institutional support that fails to cultivate sustainable maternal competencies.

This explains, from a pedagogical standpoint, the **gap between legislative awareness and field effectiveness**: the existence of laws and plans does not guarantee educational success unless translated into concrete programs of psychological and social empowerment for mothers.



The **third finding** highlights that building a methodological bridge between **Qur'anic referentiality** and **public policy** enables the formation of a dual reform model:

- A **value–normative dimension**, defining the moral and spiritual aims of motherhood;
- An **institutional–procedural dimension**, providing the tools and policies necessary to ensure the sustainability of these aims in social reality.

The **fourth finding** asserts that **maternal empowerment** is not measured merely by participation rates or legal protection, but by the mother's ability to **exercise her educational competencies with awareness and serenity**. This requires national policies to shift from the paradigm of "*caring for mothers*" to that of "*forming mothers*", through participatory programs that include psychological preparation, family support, and value-based education—transforming motherhood from a social burden into genuine developmental capital.

Finally, the study concludes that the **Qur'anic model of motherhood** offers a **civilizational alternative** to secular systems: it does not merely define roles or codify rights but establishes an **integrated vision of the human being and the family**, uniting value and function, spirit and practice. It transforms motherhood into a **vicegerent act** that links care to moral purification, affection to responsibility, and faith to action. Meanwhile, secular models—despite their legislative advancements—remain governed by the logic of utility and individual rights, lacking the unity of purpose and source.

The **civilizational strength** of the Qur'anic model lies in its ability to **transform mercy into a pedagogical method and care into a human mission**, making it the most coherent framework for achieving equilibrium between **material development and moral–spiritual construction** of the family and society.

Accordingly, this research calls for the establishment of an **institutional pedagogy of motherhood**, making the mother the cornerstone of educational and social reform, through a **comprehensive national program** such as "*The*



Tranquil Mother”, which integrates faith-based values into the institutional support system.

The **future of educational development in Muslim societies** depends on their capacity to recognize the mother as a **strategic pedagogical actor** rather than a passive beneficiary, and to transfer motherhood from the realm of private emotion to the realm of public policy—so that **revelatory mercy** becomes a principle of education, and **social policy** a field for embodying faith in reality.