

ROLE MODELS  
FOR THE  
muslimah

A Series on the Lives of Pious Women

# *Mothers* OF THE NATIONS

Sayyidah Saarah  
*and*  
Sayyidah Haajar  
(*'alaihimas salaam*)

*uswatul*  
MUSLIMAH  
ROLE MODELS FOR THE MUSLIMAH



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Permission is granted for reprinting this publication, provided it is without any alterations.

A humble appeal is made to the readers to offer suggestions, corrections, etc. to improve the quality of this publication in the future. May Allah Ta'ala reward you for this.

The writers, editors and typesetters humbly request your du'aas for them, their parents, families, Mashaayikh and Asaatizah.

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# Contents

Preface.....	1
Introduction .....	3
Leaving Behind a Legacy .....	3
Legacy of Sayyidah Saarah ('alaihas salaam) .....	4
Legacy of Sayyidah Haajar ('alaihas salaam).....	5
Background .....	9
Cousin .....	9
Outstanding Beauty .....	9
Imaan .....	10
Migration.....	10
Encounter with the Tyrant .....	12
My Sister.....	12
Turning to Allah .....	13
Unseen Help.....	14
Lessons.....	15
Salaah and Du'aa .....	15
Power of Modesty .....	15
Way Out .....	16
Cash Reward.....	17

Favour of Beauty .....	17
True Loyalty .....	17
Co-Wife .....	19
Suggesting .....	19
For His Sake .....	19
Consideration.....	20
Polygamy .....	20
Possessiveness is Natural .....	21
Birth of Nabi Ismaa'eel ('alaihi salaam).....	21
Angelic Guests .....	23
Desire Fulfilled.....	23
Honoured Guests .....	23
Salaam .....	24
Feeding the Guests .....	24
Not Forcing.....	25
Father of the Guests .....	25
Barakah in Feeding .....	26
Formalities .....	27
Glad Tidings .....	27
Delay is not Denial.....	28
Background.....	31

Princess.....	31
Environment .....	31
Wearing a Belt .....	32
Showing Regard.....	32
Migration .....	34
Barren Land.....	34
Command of Allah Ta‘ala? .....	34
Golden Words .....	35
Absolute Submission .....	35
Not Unbearable .....	36
Du‘aa of Ebrahim (‘alaihi salaam).....	37
Vision .....	37
Deen First .....	38
Dedicated to Allah.....	38
World at Their Feet.....	39
More Committed .....	39
Predominant Concern .....	39
Rewarded for Her Sacrifice .....	41
Provisions Run Out .....	41
Safa and Marwah.....	41
Emulating a Woman .....	42

Help Arrives .....	42
Trust in Allah Ta'ala.....	43
Well of Zamzam .....	43
Continue Trying .....	44
Inhabitation .....	44
Clear Dealings .....	45
Being Sociable.....	46
The Ultimate Test.....	47
Extraordinary Transport.....	47
Dream.....	47
Like Mother, Like Son .....	48
Effect of a Mother's Upbringing .....	49



# Preface

People commonly adopt role models in life, either consciously or subconsciously. A person's choice of a role model will show in his preferences, likes and dislikes, conduct, attitude, behaviour, dressing, appearance, etc.

Only that person is worthy of being taken as a role model who possesses true values and inspires others towards those values, which ultimately will be of real benefit and lead to true success. However, unfortunately, in many cases nowadays the reality is totally different – that such a person is taken as a role model who even lacks imaan, let alone other values and qualities, such as modesty, respect, humility, etc.

In order to acquaint the Muslim women of this age with the lives of the pious women of the past so that they may take guidance from their exemplary lives and choose these illustrious and pure women as their role models, Uswatul Muslimah (Role Models for the Muslimah) regularly conducts programmes on the lives of pious women, highlighting pertinent lessons that are applicable to our daily lives.<sup>a</sup>

These lectures are being transcribed and prepared in book form to increase the benefit. While minor changes have been

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<sup>a</sup> Recordings of these programmes are available for download from [www.uswatulmuslimah.co.za](http://www.uswatulmuslimah.co.za).

made, the manner and flow of the talk has been retained. This will insha-Allah make it a lighter read. However, since it is a transcript of a lecture, the translation of the Arabic texts would often be paraphrased and indirect.

May Allah Ta'ala accept this effort and make it a means of great benefit for the Ummah, aameen.

# Introduction

## Leaving Behind a Legacy

The desire and aspiration of every woman is to be successful in life and leave behind a rich legacy that will afford her a good name after her death and be a means of her being remembered long after she has left this world.

One of the best legacies a woman can leave behind is successful children who are good for themselves and an asset to others.

There were two such women in history who not only left behind successful children; rather they were the mothers of two great nations. They left behind such a great legacy, that every Nabi who came after them was from their progeny; and every book that Allah Ta'ala had revealed thereafter, was revealed to one of their descendants.

These were none other than the two honourable wives of Nabi Ebrahim ('alaihi salaam); Sayyidah Saarah and Sayyidah Haajar ('alaihimas salaam).

Allah Ta'ala mentions in the Quraan Majeed regarding Nabi Ebrahim ('alaihi salaam),

وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ

*“We assigned prophethood and the divine books to his progeny.”*  
(Surah ‘Ankaboot v27)

Haafiz Ibnu Katheer (rahimahullah) explains, “Every Nabi sent after Nabi Ebrahim ('alaihis salaam) was from his progeny and every divine book revealed after him was revealed to one of his descendants.” (Al-Bidaayah wan Nihaayah vol. 1, pg. 181)<sup>1</sup>

## Legacy of Sayyidah Saarah ('alaihas salaam)

Sayyidah Saarah ('alaihas salaam) was the mother of Nabi Ishaq ('alaihis salaam). Besides Rasulullah (sallallahu 'alaihi wasallam), every other Nabi that had come into this world after Nabi Ishaq ('alaihis salaam) was from his progeny. Thus, Sayyidah Saarah ('alaihas salaam) was the mother of all the illustrious Ambiyaa ('alaihimus salaam) sent to the Bani Israaeel including the likes of Nabi Ya'qoob, Nabi Yusuf, Nabi Moosa, Nabi Haaron, Nabi Dawood, Nabi Sulaimaan, Nabi Zakariyya, Nabi Yahya and Nabi 'Isaa ('alaihimus salaam).

Allah Ta'ala mentions in the Quraan Majeed,

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۗ وَكُلًّا جَعَلْنَا صَالِحِينَ

*“We gifted him (Ebrahim ['alaihis salaam]) with (a son) Ishaq ('alaihis salaam) and (a grandson) Ya'qoob ('alaihis salaam). We made righteous men of every one (of them). (Surah Ambiyaa v72)*

Allah Ta'ala further mentions,

وَجَعَلْنَاهُمْ أَيْمَةً يَهْتَدُونَ بِأَمْرِنَا ۗ وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ  
الزَّكَاةِ ۗ وَكَانُوا لَنَا عَابِدِينَ

*“We made them leaders, guiding by Our order, and We inspired them to do good deeds, to establish regular salaah and to practice regular charity. And they constantly worshipped Us (Allah Ta‘ala) alone.”*

*(Surah Ambiyaa v73)*

What more needs to be said regarding the calibre of Sayyidah Saarah (‘alaihas salaam) and the rich legacy she left behind?

## Legacy of Sayyidah Haajar (‘alaihas salaam)

Sayyidah Haajar (‘alaihas salaam) was the second wife of Nabi Ebrahim (‘alaihis salaam) and the mother of his first son, Nabi Ismaa‘eel (‘alaihis salaam).

It suffices to say regarding her honour and the legacy she left behind that the greatest of all the Ambiyaa (‘alaihimus salaam) and the paragon of Allah Ta‘ala’s creation, the master of both the worlds, Nabi Muhammad (sallallahu ‘alaihi wasallam) was from her progeny.

His prophethood would last till the end of time. This was the greatest favour that Allah Ta‘ala would ever bestow on any parent. Thus, Sayyidah Haajar (‘alaihas salaam) was also the mother of a nation.



*Sayyidah Saarah*  
(*'alaihās salaam*)





# Background

## Cousin

Sayyidah Saarah ('alaihi salaam) was the cousin of Nabi Ebrahim ('alaihi salaam). Her father, Haaraan, was the paternal uncle of Nabi Ebrahim ('alaihi salaam). (*Al-Bidaayah wan Nihaayah vol. 1, pg. 181*)<sup>2</sup>

## Outstanding Beauty

Sayyidah Saarah ('alaihi salaam) was blessed with outstanding and extraordinary beauty. She is described in the hadeeth as,

امرأة من أحسن الناس

*“From amongst the most beautiful women.” (Saheeh Bukhaari #3358)*<sup>3</sup>

Nabi (sallallahu 'alaihi wasallam) also said,

أعطي يوسف وأمه شطر الحسن

*Nabi Yusuf ('alaihi salaam) and his (great grand) mother (Sayyidah Saarah ['alaihi salaam]) were given half of the beauty of the entire creation. (Musnad Abi Ya'la - Fat-hul Baari vol. 6, pg. 483)*<sup>4</sup>

It is mentioned that after Sayyidah Hawwa ('alaihi salaam) until the time of Sayyidah Saarah ('alaihi salaam), there was no

woman as beautiful as her. (*Al-Bidaayah wan Nihaayah*, vol. 1, pg. 184)<sup>5</sup>

## Imaan

Nabi Loot ('alaihi salaam), the nephew of Nabi Ebrahim ('alaihi salaam), and Sayyidah Saarah ('alaihas salaam) were the only two people who had initially accepted the message of Nabi Ebrahim ('alaihi salaam) and brought imaan in him. (*Al-Bidaayah wan Nihaayah* vol. 1, pg. 170)<sup>6</sup>

Like Sayyidah Khadeejah (radhiyallahu 'anha), Sayyidah Saarah ('alaihas salaam) brought imaan and followed her husband since the very beginning, teaching the great lesson of the wife supporting her husband in his righteous endeavours.

## Migration

Nabi Ebrahim ('alaihi salaam) and Sayyidah Saarah ('alaihas salaam) were then forced to migrate from their hometown of Babylon (Baabil) because of their believing in the oneness of Allah Ta'ala. (*Al-Bidaayah wan Nihaayah* vol. 1, pg. 181)<sup>7</sup>

Many believers in the past had to undergo the difficulty of leaving their hometowns and families for the sake of protecting their faith. Through the grace of Allah Ta'ala, we generally do not have to make this sacrifice. However, we will definitely have to make the smaller sacrifice of 'migrating' (i.e. staying away)

from family functions in which the laws of Allah Ta‘ala are been violated.

Allah Ta‘ala says in the Quraan Majeed,

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ  
وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا  
حَتَّى تُوْمِنُوا بِاللَّهِ وَحَدَّهُ

*“Indeed, there is an excellent example for you in Ebrahim (‘alaihi salaam) and those with him, when they said to their people, ‘We disown you and what you worship instead of Allah Ta‘ala. We disbelieve in you. Enmity and hatred has arisen between us and you forever, unless you believe in Allah Ta‘ala alone’.” (Surah Mumtahinah v4)*

## Encounter with the Tyrant

En-route from Babylon to Palestine, Nabi Ebrahim ('alaihi salaam) and Sayyidah Saarah ('alaihas salaam) had an encounter with the tyrannical king of Egypt. It was his habit to abduct any woman within his kingdom to whom he was inclined and have her husband killed. If the accompanying male was some other relative, he would be spared.

Thus, when the news had reached the king that Nabi Ebrahim ('alaihi salaam) was travelling with the most beautiful of women, he immediately summoned Nabi Ebrahim ('alaihi salaam) to his court.

### My Sister

When Nabi Ebrahim ('alaihi salaam) came into the court of the king, he knew that if he disclosed that he was the husband, he would be killed. So, he referred to Sayyidah Saarah ('alaihas salaam) as his sister.

Nabi Ebrahim ('alaihi salaam) actually meant that she was his sister in Deen. Therefore, what he said was not a lie.

The king told Nabi Ebrahim ('alaihi salaam) to send Sayyidah Saarah ('alaihas salaam) to him. Nabi Ebrahim ('alaihi salaam) went and explained to Sayyidah Saarah ('alaihi salaam) what

had transpired, and also made mention of his reply, so that she does not belie him in the court of the king (by saying that she is his wife).

## Turning to Allah

Sayyidah Saarah ('alaihas salaam) was in a paradoxical situation. If she did not present herself before the king, then their lives were at stake. But presenting herself in his court would be a means of compromising her modesty and chastity.

They thus turned their attention and focus towards Allah Ta'ala knowing that he would create an escape route for them. Nabi Ebrahim ('alaihis salaam) remained engaged in salaah and du'aa when Sayyidah Saarah ('alaihas salaam) left.

According to some narrations, when Sayyidah Saarah ('alaihas salaam) left, Allah Ta'ala opened the veils between Nabi Ebrahim ('alaihis salaam) and the events taking place between the king and Sayyidah Saarah ('alaihas salaam).

When Sayyidah Saarah ('alaihas salaam) reached the king, he began making evil advances towards her. She immediately made wudhu, engaged in salaah, and made the following du'aa:

اللهم إن كنت تعلم أني آمنت بك وبرسولك وأحصنت فرجي إلا على زوجي فلا  
تسلط عليّ الكافر

*“O Allah! You are fully aware that I have brought imaan in You and Your Rasul (Ebrahim [‘alaihis salaam]) and I have protected my*

*chastity (and reserved it) only for my husband, so do not allow this disbeliever to have any power over me.”*

## Unseen Help

The du‘aa of Sayyidah Saarah ('alaihas salaam) immediately drew the assistance of Allah Ta‘ala. The king was struck with sudden paralysis, he choked and fell to the ground.

Sayyidah Saarah ('alaihas salaam), fearing that she would be accused of killing the king, made du‘aa for his health to be restored. The king had also promised that if she made du‘aa for his release from his predicament, he will allow her to leave.

The king’s health was restored and he once again made evil advances, going against his promise. Sayyidah Saarah ('alaihas salaam) again resorted to du‘aa and the king collapsed for the second time. With her du‘aa, his health was again restored.

He was so persistent in advancing towards her that he once again made advances towards Sayyidah Saarah ('alaihas salaam). After being struck with paralysis for a third time and regaining his health, he realised that he should not attempt anything further. He said to his people, “You did not bring a human being to me. You have actually brought a devil.”

He then allowed her to go, while gifting her a slave girl, named Haajar, as a servant.

*(Saheeh Bukhaari #3358, Musnad Ahmad #9241, Al-Bidaayah wan Nihaayah, vol. 1, pg. 184 and Fat-hul Baari, vol. 6, pg. 486)<sup>8</sup>*

## Lessons

There are many important lessons that can be derived from this incident. Some of them are:

### Salaah and Du‘aa

The solution to all ones problems is resorting to salaah and du‘aa. Sayyidah Saarah (‘alaihas salaam) and Nabi Ebrahim (‘alaihis salaam) both stood in salaah seeking the help of Allah Ta‘ala.

Therefore, at the end of this incident, Haafiz Ibnu Katheer (rahimahullah) quotes the verse,

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

“O you who have imaan! Seek help by means of patience and salaah.” (Surah Baqarah, v53)

(Al-Bidaayah wan Nihaayah, vol. 1, pg. 183)<sup>9</sup>

Many a times a person resorts to adopting all other means to overcome a problem; but rarely does it cross the mind to turn to the Creator of those means – Allah Ta‘ala. One should turn to Him first and He will make the means work in ones favour.

### Power of Modesty

When Sayyidah Saarah (‘alaihas salaam) had turned to Allah Ta‘ala in her hour of need, she presented two deeds before Him

in order to attract His divine help and assistance.

The first deed that Sayyidah Saarah ('alaihas salaam) presented was her imaan and the second was her chastity. Presenting her chastity in this crucial situation is a clear proof that she was absolutely certain of herself in this regard. This became the apparent means of bringing down the immediate help of Allah Ta'ala.

In an era that is abounding with immodesty, shamelessness and even infidelity, Allah Ta'ala will abundantly reward and value this deed of protecting ones chastity and modesty. Furthermore, it will draw down the mercy of Allah Ta'ala and make conditions favourable for such a person.

## Way Out

Another benefit of chastity learnt from this incident, and other similar incidents, is that even in the most difficult of situations, where there may seemingly be no way out, Allah Ta'ala will come to His servants assistance and create the means of preserving his chastity.

Therefore, to use the evil and sinful environment of today as an excuse for falling into immodest behaviour is totally incorrect. Sayyidah Saarah ('alaihas salaam) was left in the clutches of a tyrant king who had evil intentions. She remained firm and at once turned to Allah Ta'ala, Who immediately came to her assistance and protected her purity.



## Cash Reward

The abundant rewards for the one who makes an effort to protect his chastity are not restricted to the Hereafter. Rather, its fruits are enjoyed in this very world as well.

Hence, Sayyidah Saarah ('alaihas salaam) was rewarded immediately, in this very world, with a slave girl that will serve her and attend to her needs.

## Favour of Beauty

Sayyidah Saarah ('alaihas salaam) accomplished protecting her chastity in spite of having outstanding beauty. She thus preserved it and reserved it for her husband. She neither flaunted this amaanah (trust) and favour of Allah Ta'ala to all and sundry, nor did she use it in the disobedience of Allah Ta'ala.

## True Loyalty

After the entire episode, the king addressed Sayyidah Saarah ('alaihas salaam) saying, "O lady, your Rabb was so loyal to you when you supplicated to Him against me." She replied, "If you are obedient to Him, He will be loyal to you as well." (*Taareekh Ibni 'Asaakir vol. 69, pg. 185*)<sup>10</sup>

Sayyidah Saarah ('alaihas salaam) highlighted the principle of Allah Ta'ala; if a person is loyal to Him, Allah Ta'ala will be loyal to him as well. If he is obedient to Allah Ta'ala in times of

prosperity, Allah Ta'ala will be there for him in times of adversity.

Very often it happens that when a person is undergoing some difficulty, he sincerely turns to Allah Ta'ala in desperation, making all types of pledges and promises. But no sooner is the difficulty removed, he reverts to his old ways and forgets Allah Ta'ala.

This is not true loyalty, rather it is a convenience relationship which will not secure the goodness that a person is desirous of.

## Co-Wife

Nabi Ebrahim ('alaihi salaam) was pining for a child and made the following du'aa:

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ

“O Allah! Bless me with pious offspring.” (Surah Saaffaat v100)

## Suggesting

Since Sayyidah Saarah ('alaihas salaam) was a barren woman and could not bear children, she suggested to her husband to marry her slave girl, Sayyidah Haajar ('alaihas salaam), as she seemed promising in as far as bearing children was concerned. (*Al-Bidaayah wan Nihaayah*, vol. 1, pg. 181 and *Taareekh Ibni 'Asaakir* vol. 69, pg. 186)<sup>11</sup>

## For His Sake

Sayyidah Saarah ('alaihas salaam) went as far as sharing her husband with her very own slave girl in order to bring joy and comfort to his heart.

While this may not be required, the lesson nevertheless is that of sacrificing one's personal likes for the comfort and happiness of one's husband.

## Consideration

Often, a person demands his rights showing no consideration for others. When there is consideration, then there will be happiness and peace. This applies to one's spouse, in-laws, relatives, neighbours, and everyone else.

Many a time, because of the lack of consideration, there are fights over petty things and families are broken. Seeing to the comfort of others will earn a person the pleasure Allah Ta'ala, Who in turn will make life full of happiness.

## Polygamy

At this point, it is important to touch on the aspect of polygamy.

Whilst the discussion of advisability is very lengthy and varies as per the situation, person and society, there is no scope for discussion regarding its permissibility in the sharee'ah.

Allah Ta'ala, in His infinite wisdom, has put this system in place to facilitate the different needs of different people in different situations. A Muslim should accept all the commands of Allah Ta'ala wholeheartedly.

One should not allow the natural quality of possessiveness to make one blurt out dangerous statements or harbour doubts regarding the sharee'ah.

## Possessiveness is Natural

Women have a natural quality of being possessive, because of which, they generally hold onto their husbands and cannot bear sharing them with someone else. This is termed as ‘ghairah’ and is instinctive in women.

Nabi (sallallahu ‘alaihi wasallam) said, “Allah Ta‘ala has ordained ghairah upon women (i.e. made it natural in them). So, the woman who adopts patience (when overcome with this condition), then for her is the reward of a martyr.” (*Majma‘uz Zawaaid #7760*)<sup>12</sup>

This condition of being possessive takes its roots in a woman in different ways. At times she even goes to the extent of not wishing to share her husband with his own mother.

Though this quality will naturally feature in a woman, she will have to restrain herself and not carry out those feelings. It is like anger which overtakes a person naturally; it is wrong for him to express that anger in the wrong ways.

## Birth of Nabi Ismaa‘eel (‘alaihi salaam)

Allah Ta‘ala had willed it such that from the union of Nabi Ebrahim (‘alaihi salaam) and Sayyidah Haajar (‘alaihas salaam), Nabi Ismaa‘eel (‘alaihi salaam) was born.

Despite the fact that Sayyidah Saarah (‘alaihas salaam), out of her consideration for the feelings of her husband, was the one

who had suggested that Nabi Ebrahim ('alaihi salaam) marry Sayyidah Haajar ('alaihi salaam). However, when she saw Sayyidah Haajar ('alaihi salaam) bear a child for her husband, she was naturally overtaken with this condition of ghairah (possessiveness). She therefore, requested Nabi Ebrahim ('alaihi salaam) to take them to some other place. (*Al-Bidaayah wan Nihaayah vol. 1, pg. 186*)<sup>13</sup>

This was perhaps so that it would be easier for her to control this possessiveness of hers and not give vent to it in the wrong manner.

# Angelic Guests

## Desire Fulfilled

The birth of Nabi Ismaa'eel ('alaihi salaam) had also naturally increased the desire in Sayyidah Saarah ('alaihas salaam) to bear a child for her husband as well.

After some time, Allah Ta'ala fulfilled this desire of hers and sent angels to Nabi Ebrahim ('alaihi salaam) to give him the glad tidings of a child.

## Honoured Guests

The Quraan Majeed describes the meeting with the angels in detail. Allah Ta'ala says,

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ

*“Has the story reached you of the honoured guests of Ebrahim ('alaihi salaam)?” (Surah Zaariyaat v24)*

The angels that had come to the house of Nabi Ebrahim ('alaihi salaam) as guests were the angels Jibreel ('alaihi salaam), Meekaeel ('alaihi salaam), and Israafeel ('alaihi salaam). They came in the form of handsome youth. (*Tafseer Ibni Katheer vol. 7, pg. 34*)<sup>14</sup>

## Salaam

The Quraan Majeed states,

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا

“Behold they entered His presence and said, ‘Salaam!’” (Surah Zaariyaat v25)

The first thing they did was exchange the greetings of salaam, as this should be the first thing that Muslims do when they meet each other. Salaam is a salient feature of our Deen that is slowly leaving this Ummah.

Furthermore, making salaam when entering the home is a means of bringing barakah (blessings) into the home. Therefore, we should make it a habit and encourage our family members as well.

## Feeding the Guests

Nabi Ebrahim ('alaihi salaam) did not know that they were angels. So after greeting them,

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ

“He quickly slipped out to his wife and in no time he brought a healthy calf.” (Surah Zaariyaat v26)

Another aayah mentions,

فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ



“He hastened quietly to entertain them with a roasted calf.” (Surah Hood v69)

Nabi Ebrahim (‘alaihi salaam) did not ask his guests if they wished to eat; rather he quickly presented to them the best that he had in his possession at that time. (*Tafseer Ibni Katheer vol. 7, pg. 34*)<sup>15</sup>

## Not Forcing

When Nabi Ebrahim (‘alaihi salaam) noticed that they were not eating, he said to them,

أَلَا تَأْكُلُونَ

“Will you not eat?” (Surah Zaariyaat v27)

Nabi Ebrahim (‘alaihi salaam) placed the food close to them and then encouraged them to eat in a kind and compassionate manner, without forcing them.

This is an important etiquette which a host should adopt.

## Father of the Guests

Allah Ta‘ala makes special mention of how Nabi Ebrahim (‘alaihi salaam) went about entertaining his guests. This was one of his outstanding qualities, because of which he was even named “father of the guests”. (*Tabaqaat Ibni Sa’d vol. 1, pg. 40*)<sup>16</sup>

## Barakah in Feeding

Everyone desires barakah (blessings) in their homes. Hosting guests is a guaranteed way of securing that barakah.

In one hadeeth, Nabi (sallallahu 'alaihi wasallam) said to the Sahaabah (radhiyallahu 'anhum),

« الخير أسرع إلى البيت الذي يؤكل فيه من الشفرة إلى سنام البعير »

*“Goodness comes to a home where food is consumed (by guests) faster than the blade goes to the hump of the camel.” (Sunan Ibn Maajah #3357)<sup>17</sup>*

Among the Arabs, the meat from the hump of the camel was regarded as one of the best, most delicious cuts. Hence, when slaughtering a camel, they would hasten to cut the meat from the hump first and eat it before the meat of any other section.

In this hadeeth, Rasulullah (sallallahu 'alaihi wasallam) explains that when there are guests in a home, then barakah comes to the home even faster than the knife to the hump of the camel. This means that entertaining guests in one's home is a means of instantly attracting barakah and the mercy of Allah Ta'ala to the home.

This barakah and mercy will assist in making the home one of happiness, peace and tranquillity.

However, this means feeding them in the home, not in some restaurant as has become common nowadays.

## Formalities

Entertaining guests is an important part of Islamic social life which is unfortunately dying out, more so because of formalities.

When there is formality, then to prepare, organize, invite, feed, gift etc. takes up a lot of time, energy and money. Hence, invites are often kept for 'big occasions'. Whereas, when there is no formality and a person feeds what he has available without the need to 'lay it out', as Nabi Ebrahim ('alaihi salaam) had done, then there is ease and enjoyment in entertaining guests.

## Glad Tidings

When the guests of Nabi Ebrahim ('alaihi salaam) did not partake of the meal despite his words of encouragement, he became wary.

The reason for this was that in those days if the guest did not partake of the meal presented to him, it was a sign that he had come with some sinister intention and objective. (*Ma'aariful Quraan vol. 8, pg. 167*)

The angels thus assured Nabi Ebrahim ('alaihi salaam) that there was nothing to fear. They then disclosed their identities and conveyed the glad tidings to Nabi Ebrahim ('alaihi salaam) that he is to have a son by the name of Nabi Ishaq ('alaihi salaam).

Sayyidah Saarah ('alaihas salaam) overheard the conversation and out of amazement, hit her hand on her face and asked,

يُؤْيَلِيَّ ءَالِدٌ وَاَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا ط إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ

*“Alas for me! Shall I bear a child seeing I am an old woman and my husband here is an old man? That would indeed be an amazing thing!”*

*(Surah Hood v72)*

The angels replied,

أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ط إِنَّهُ حَمِيدٌ مَجِيدٌ

*“Do you marvel at Allah’s command? Allah’s mercy and His blessings have always been upon you, O people of the house (of the Nabi). Surely,*

*He is praiseworthy, Glorious.” (Surah Hood v73)*

## Delay is not Denial

Nabi Ebrahim ('alaihis salaam) and Sayyidah Saarah ('alaihas salaam) made du‘aa for a child and never lost hope in Allah Ta‘ala. Their du‘aa only materialised after many years.

Often, a person may make du‘aa for years on end and not see the materialisation of his du‘aa. However, even if it may seem to be delayed, it is on time. Allah Ta‘ala in His infinite wisdom knows when to give, what to give and in what form to give. Therefore, one should not lose hope and feel that his du‘aa is not being accepted.

*Sayyidah Haajar*  
(*'alaihas salaam*)



# Background

## Princess

As explained earlier, Sayyidah Haajar ('alaihas salaam) was a gift that the tyrant king had given to Sayyidah Saarah ('alaihas salaam).

According to certain historical narrations, Sayyidah Haajar ('alaihas salaam) was actually the daughter of that king. When he gifted her to Sayyidah Saarah ('alaihas salaam), he said to her,

“O my daughter! For you to live as a servant in the house of this woman (Sayyidah Saarah ['alaihas salaam]) is better than living like a queen in any other home.” (*Qisasul Quraan vol. 1, pg. 212*)

## Environment

Even though the king himself was involved in the pinnacle of wrong and immorality, he wished well for his daughter.

He understood that if the environment and the people around are good, then life would be good and enjoyable even though there may be a lack of wealth. Whereas a person may be in the lap of comforts and luxuries, but if the people around are of an

evil nature, then life would definitely be a misery for such a person.

It is thus imperative that a person chooses a good environment for himself and for his children, since the environment will either encourage a person or spoil him.

## **Wearing a Belt**

Sayyiduna 'Abdullah bin 'Abbaas (radhiyallahu 'anhuma) mentioned that Sayyidah Haajar ('alaihas salaam) was the first (from among the noble women) to wear a belt. (*Saheeh Bukhaari* #3364)<sup>18</sup>

In those days, only the servants and the lower class would wear belts. Sayyidah Haajar ('alaihas salaam) began wearing a belt to show herself to be lower than Sayyidah Saarah ('alaihas salaam), so that she should be comfortable with Sayyidah Haajar's ('alaihas salaam) presence and not feel threatened. (*Sharhul Kirmaani vol. 19, pg. 14*)<sup>19</sup>

## **Showing Regard**

On her side, Sayyidah Saarah ('alaihas salaam) was so big hearted and kind that she shared her husband with Sayyidah Haajar ('alaihas salaam).

However, Sayyidah Haajar ('alaihas salaam) understood that it is only natural for Sayyidah Saarah ('alaihas salaam) to feel threatened, hence, she deliberately conducted herself in this



manner, so as to assure Sayyidah Saarah ('alaihas salaam) that she was not a rival to her, rather her servant.

A great lesson of showing regard and consideration for the feelings of people!

# Migration

A short while after Nabi Ismaa'eel ('alaihi salaam) was born, Nabi Ebrahim ('alaihi salaam) took Sayyidah Haajar ('alaihas salaam) and her infant son to Makkah Mukarramah.

## Barren Land

They left the green, lush lands of Shaam (modern day Palestine, Jordan and Syria) which were abundant in food and water together with having favourable weather conditions and came to the dry climate of the hot desert sands of Arabia. There was no water, nor any habitation in Makkah Mukarramah at that time.

Nabi Ebrahim ('alaihi salaam) left them under a tree, higher than the spot which later on became the well of Zamzam. Their only provisions were a bag of dates and some water.

## Command of Allah Ta'ala?

As Nabi Ebrahim ('alaihi salaam) turned around to leave, Sayyidah Haajar ('alaihas salaam) asked him, "O Ebrahim! Where are you going, leaving us in this valley wherein there is no company or anything else?"

Anyone would have been perturbed at being left with an infant child in the scorching heat of the desert with the only means of support turning around to leave. Her response was therefore natural.

However, her question was met with silence from Nabi Ebrahim ('alaihi salaam). Sayyidah Haajar ('alaihas salaam) repeated the question, but to no avail. She finally rephrased the question and asked, "Has Allah Ta'ala commanded you to do this?"

## Golden Words

When Nabi Ebrahim ('alaihi salaam) replied in the affirmative, she exclaimed, "In that case, He will not allow us to perish. I am pleased with (the command of) Allah Ta'ala. He is sufficient for me." (*Saheeh Bukhaari #3364*)<sup>20</sup>

This response of Sayyidah Haajar ('alaihas salaam) is worthy of being written in gold and etched onto the heart of every believer.

## Absolute Submission

No amount of human intelligence would have fathomed the wisdom behind this command. A solitary innocent woman and an infant child being left alone in a desert without any apparent means of survival is something that outwardly seems senseless.

However, Sayyidah Haajar ('alaihas salaam) displayed the true meaning of submission.

No sooner did she come to know that she was being left in that barren land because of the command of Allah Ta'ala, she fully submitted to it. No “ifs” and “buts”, no “I can't understand this”, “It doesn't make sense”, or “I can't manage this.” Nothing of that sort. Only total submission was to be seen.

## Not Unbearable

Sometimes the thought might cross the mind of being unable to manage life's challenges or practising on Deen in today's environment.

Sayyidah Haajar ('alaihas salaam) gave the answer thousands of years ago, when she was staring at her destruction, “Allah Ta'ala will never place a servant in a situation that is unbearable. He will never neglect the one who follows His commands.”

The command of Allah Ta'ala and the way of His messenger as a rule is never beyond a person's ability. All it requires is a bit of courage in the beginning. Then the road opens up.

## Du‘aa of Ebrahim (‘alaihi salaam)

Nabi Ebrahim (‘alaihi salaam) was a human after all. Despite him leaving his wife and infant child in the barren land, as per the command of Allah Ta‘ala, he was definitely concerned about them.

Therefore, when he departed, on reaching a hill where Sayyidah Haajar (‘alaihas salaam) could not see him, he turned towards the direction of where the Ka’bah is today, raising his hands and supplicating to Allah Ta‘ala thus,

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا  
الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

*“Our Rabb, I have settled some of my children in a valley of no vegetation, close to Your sanctified house, so that, our Rabb, they may establish salaah. So, make hearts of people yearn towards them, and provide them with fruits, so that they may be grateful. (Surah Ebrahim v37)  
(Saheeh Bukhaari #3364)<sup>21</sup>*

## Vision

This du‘aa serves as a benchmark in having the correct mindset when it comes to both aspects of a person’s life; Deen and material.

Furthermore, Nabi Ebrahim ('alaihi salaam) teaches as to what type of concern and vision one should have for the future of his children and family.

## Deen First

After expressing weakness to Allah Ta'ala, the first aspect that Nabi Ebrahim ('alaihi salaam) made du'aa for, was his family being punctual on salaah, which is the fundamental aspect of Deen.

Thus, their primary focus and objective in life and of settling in Makkah Mukarramah must be Deen.

This also explains the importance of instructing and training one's children to be punctual on their salaah.

## Dedicated to Allah

Nabi Ebrahim ('alaihi salaam) did not make du'aa for Makkah Mukarramah to become a fertile land, rather he made du'aa that Allah Ta'ala himself arrange their sustenance.

This was because Nabi Ebrahim ('alaihi salaam) did not want his family to be pre-occupied in acquiring the world. His desire was for them to dedicate themselves to Allah Ta'ala, while their worldly needs are taken care of.

This serves as a lesson for every parent that the primary concern should be the Deen of the children, then their material.

## World at Their Feet

Further, the ‘fruit’ being referred to is not only confined to what is eaten, rather it applies to anything of benefit. In other words, Nabi Ebrahim (‘alaihi salaam) made du‘aa for Allah Ta‘ala to bring the world at their feet without them running after it, the result of which is still prevalent today.

## More Committed

Nabi Ebrahim (‘alaihi salaam) concluded the du‘aa by saying, “So that they may be grateful”, implying that the outcome of these material possessions and worldly comforts should be an increase in loyalty to Allah Ta‘ala and commitment to His Deen.

Thus, material possessions are not an objective, rather a means to the objective – loyalty and commitment to Allah Ta‘ala. Furthermore, wealth should not lead a person to becoming boastful and arrogant, rather, it should be a means of him becoming more grateful to Allah Ta‘ala.

## Predominant Concern

Looking at the sequence of the du‘aa, Nabi Ebrahim (‘alaihi salaam) imparted a profound lesson; a Muslims life should be such that at the beginning and end of all his actions, thoughts and conditions, the predominant concern should be the

Hereafter. Material fits in somewhere in between to the extent of need, not the other way around.

*(Adapted from Ma'aariful Quraan, vol. 5, pg. 253-254)*



# Rewarded for Her Sacrifice

## Provisions Run Out

Sayyidah Haajar ('alaihas salaam) continued eating the dates from the bag, drinking the water and breastfeeding Nabi Ismaa'eel ('alaihis salaam). However, a time came when the provisions were depleted and due to not eating anything her milk dried up. Nabi Ismaa'eel ('alaihis salaam) became hungry and thirsty and began crying.

When the situation deteriorated, Nabi Ismaa'eel ('alaihis salaam) began to roll in the sand while kicking his heels on the ground out of hunger. He also began to experience difficulty in breathing.

## Safa and Marwah

Sayyidah Haajar ('alaihas salaam) could not bear the sight of her beloved suckling child suffering in this manner.

Although, she was convinced that Allah Ta'ala would not destroy them, she also understood that this is a world of means. Hence, she needed to do whatever was within her capacity to assist her child.

Accordingly, she went to and fro between two nearby mountains, Safa and Marwah, looking for someone to help her, but to no avail. When she would descend into the valley, she would run frantically. She repeated this seven times, while checking on her child a few times in between as well.

## Emulating a Woman

Nabi (sallallahu 'alaihi wasallam) said,

قَلْدَلِك سَعَى النَّاسِ بَيْنَهُمَا

*“That is the (significance of the) sa‘ee of the people between both mountains.”*

This act of Sayyidah Haajar ('alaihas salaam) and her total submission to the command of Allah Ta‘ala was so beloved and dear to Allah Ta‘ala, that despite thousands of years passing, by sa‘ee been made an important ritual of hajj and ‘umrah, it continues to be emulated and relived on a daily basis, as an appreciation for the submission and sacrifice of Sayyidah Haajar ('alaihas salaam).

This is a clear proof of the high position that Islam affords to women and the manner in which Islam appreciates their sacrifices and contributions.

## Help Arrives

On the seventh round, whilst on Marwah, Sayyidah Haajar ('alaihas salaam) heard a sound. She told herself to keep quiet

since she was panting. She listened attentively and heard it again. She then called out, “You have made me hear you. If you have any help, (do offer it)?”

Sayyidah Haajar (‘alaihas salaam) suddenly saw Jibreel (‘alaihis salaam) standing at the place that thereafter became the well of Zamzam.

## Trust in Allah Ta‘ala

Jibreel (‘alaihis salaam) asked Sayyidah Haajar (‘alaihas salaam), “Who are you?” She replied, “I am Haajar, the mother of the child of Ebrahim (‘alaihis salaam).”

Jibreel (‘alaihis salaam) then enquired from her, “To whom has your husband entrusted you?” She answered, “To Allah!” Jibreel (‘alaihis salaam) declared, “He has entrusted you to that Being who will suffice your every need.” (*Fat-hul Baari vol. 6, pg. 495*)<sup>22</sup>

A great inspiration indeed! Allah Ta‘ala is the only Being that can be sufficient for a person. Hence, a person needs to place his complete trust and reliance on Allah Ta‘ala, and He will take care of him and be sufficient for him.

## Well of Zamzam

Jibreel (‘alaihis salaam) then struck the ground with his wing or his heel and the water of Zamzam gushed forth. Sayyidah Haajar (‘alaihas salaam), attempting to gather as much water as she

could, began to enclose the water from all four sides and fill her water bag. However, the water continued gushing out.

Nabi (sallallahu 'alaihi wasallam) said, "May Allah Ta'ala have mercy on the mother of Nabi Ismaa'eel ('alaihi salaam). Had she allowed the water of Zamzam to flow (and not built a four sided structure around it), it would have been a flowing water source (on the surface of the earth)." (*Saheeh Bukhaari #3364*)<sup>23</sup>

This is the same blessed water of Zamzam that is drunk by millions of people on a daily basis even after thousands of years have passed. Once again, a great blessing for humanity due to the sacrifice and submission of Sayyidah Haajar ('alaihhas salaam).

## Continue Trying

Another great lesson which Sayyidah Haajar ('alaihhas salaam) imparted was that one should never lose hope in drawing the help of Allah Ta'ala. With her gaze towards Allah Ta'ala, she ran between Safa and Marwa not once, but seven times.

Generally, it is the nature of man to try once, twice, and at most, thrice, and then give up all efforts. Whereas the correct procedure is to continue trying, while trusting entirely on Allah Ta'ala.

## Inhabitation

The biggest concern of Sayyidah Haajar ('alaihhas salaam) was taken care of, since she and her son could live off the water of

Zamzam.

However, living in Makkah Mukarramah all alone was still not the ideal, as humans are social beings and require company. Allah Ta'ala thus took care of this as well.

A caravan of the Jurhum tribe was travelling past this area. From a distance, they saw birds flying over and circling the area around the well of Zamzam. This roused their curiosity since they recognized that this was an indication of water. However, they were certain that there was no water in this place, because they had travelled here previously.

Hence, they sent some scouts to investigate the matter. Seeing water there, they sought permission to settle in the area.

Being an intelligent woman, Sayyidah Haajar ('alaihas salaam) said to them, "You are free to stay here but you do not own the rights of the water (i.e. we are its sole guardians)." They thus agreed to this and Sayyidah Haajar ('alaihas salaam) readily gave them permission as she longed for some companionship.

Thereafter, they called their families and inhabited Makkah Mukarramah. It was from them that Nabi Ismaa'eel ('alaihis salaam) learnt the Arabic language and he married into this tribe as well. (*Saheeh Bukhaari #3364*)<sup>24</sup>

## Clear Dealings

Sayyidah Haajar ('alaihas salaam) closed the door of any ambiguity or problems rising in the future. She clearly stipulated

that the water belonged to her.

This serves as a benchmark when conducting any type of dealing; be clear from the beginning. Often, when there is ambiguity in what belongs to whom, even between spouses, then unnecessary disputes and arguments arise.

## Being Sociable

Sayyidah Haajar ('alaihimas salaam) was happy to have had company since it is the nature of a human being to be sociable. This plays an important role in the life of a person. Often, when a person is a loner or unsociable and does not have anyone to relate to, he suffers with mental problems, including breakdowns and depression. It is therefore important to interact with others.

However, problems arise when a person makes friends with all and sundry, pouring out his heart and telling his secrets to everyone. Similarly, when a person becomes friends with the wrong person. This type of being sociable often leads to detrimental outcomes. It is therefore important to adopt the right company and to be moderate in one's friendship.

# The Ultimate Test

## Extraordinary Transport

While Sayyidah Haajar ('alaihas salaam) and Nabi Ismaa'eel ('alaihis salaam) were staying in Makkah Mukarramah, Nabi Ebrahim ('alaihis salaam) would come and visit his family once a month from Palestine.

Allah Ta'ala made special arrangements for Nabi Ebrahim ('alaihis salaam) to travel with the Buraaq (flying horse). In the morning he would leave Palestine, reach Makkah Mukarramah, visit his wife and son and return back to Palestine for his siesta (midday sleep). (*Fat-hul Baari vol. 6, pg. 498*)<sup>25</sup>

## Dream

After some time, when Nabi Ismaa'eel ('alaihis salaam) was at an age where he could be of assistance to his father, Allah Ta'ala had placed His beloved, Nabi Ebrahim ('alaihis salaam) through the ultimate test of true love and submission. The Quraan Majeed states,

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤُا اِنِّى اَرَى فِى الْمَنَامِ اِنِّى اَدْبَحُكَ

“Thereafter, when he (Ismaa'eel ['alaihis salaam]) reached an age in which he could work with him, he (Ebrahim ['alaihis salaam]) said, “O

*my little son, I have seen in a dream that I am slaughtering you” (Surah Saaffaat v102)*

Nabi Ebrahim ('alaihi salaam), obviously passed the test would flying colours. But something also worthy of marvelling at, is the level of submission that Nabi Ismaa'eel ('alahis salaam) and his mother, Sayyidah Haajar ('alaihima salaam), had displayed on this occasion.

## Like Mother, Like Son

When Nabi Ebrahim ('alaihi salaam) was given the command of this mammoth task, he consulted his son. It was not to decide whether or not the command should be carried out, rather in the midst of Nabi Ebrahim ('alaihi salaam) being tested, he tested the level of submission in his son.

But after all, Nabi Ismaa'eel ('alaihi salaam), apart from being the son of such an illustrious father, grew up in the lap of non-other than Sayyidah Haajar ('alaihima salaam), the mother who wilfully submitted to the commandments of Allah Ta'ala. Thus, her colours had to rub off onto him allowing him to give an amazing answer,

يَا بَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

*“O my dear father! Do what you have been ordered to do. You will find me, insha-Allah, (if Allah Ta'ala wills) one of those who endure patiently.” (Surah Saaffaat v102)*



In the interim, Sayyidah Haajar ('alaihas salaam) was not told about this command for obvious reasons, but Shaitaan could not bear that Nabi Ebrahim ('alaihis salaam) carries out this command of Allah Ta'ala.

Hence, Shaitaan, thinking that if he informs her then the natural love of any mother for her child will not allow such a thing to happen, went to Sayyidah Haajar ('alaihas salaam) and informed her about the happenings between her husband and son.

But Sayyidah Haajar ('alaihas salaam) being an epitome of submission crushed all the hopes of Shaitaan leaving him frustrated by giving a reply of real submission. She said, "If His Rabb has commanded him to do this, then I totally submit to the command of Allah Ta'ala." (*Al-Kaamil vol. 1, pg. 95*)<sup>26</sup>

What level of submission! This was her only child and the only relative that she had in Makkah Mukarramah. This was the very same child that she brought up for so many years, single-handedly and with so much of difficulty.

## Effect of a Mother's Upbringing

Every parent desires that his child should grow up to be a good, upright and productive individual. This does not happen by mere wishful thinking; rather a concerted effort needs to be made.

Sayyidah Haajar ('alaihis salaam) grew her child up and led by example. The result of this manifested itself years later, when

Nabi Ebrahim ('alaihi salaam) consulted his son on what he felt about the command of being slaughtered. Sayyidah Haajar's ('alaihima salaam) colours had rubbed of onto her son in this most profound way.

Likewise, every parent should serve as a role model for his child, more especially a mother. Since the father is out of the home throughout the day, the mother has a better opportunity to nurture and groom the child. The mother's lap is undoubtedly the greatest seat of learning in a child's life. It should therefore be shown its due importance.

*May Allah Ta'ala reward Sayyidah Saarah and Sayyidah Haajar ('alaihimas salaam) with the best of rewards, and may He guide us to follow in their illustrious footsteps and to imbibe within ourselves the lessons that are contained in their noble lives, aameen.*

<sup>١</sup> وحببه الله بعد ذلك الأولاد الصالحين ، وجعل في ذريته النبوة والكتاب ، فكل نبي بعث بعده فهو من ذريته ، وكل كتاب نزل من السماء على نبي من الأنبياء من بعده فعلى أحد نسله وعقبه . ( « البداية والنهاية » ١/١٨١ )

<sup>٢</sup> المشهور أنها ابنة عمه هاران . ( « البداية والنهاية » ١/١٨١ )  
<sup>٣</sup> امرأة من أحسن الناس . ( « صحيح البخاري » رقم : ٣٣٥٨ )

<sup>٤</sup> في « صحيح مسلم » في حديث الإسراء الطويل من رواية ثابت عن أنس في ذكر يوسف : « أعطى شطر الحسن » زاد أبو يعلى من هذا الوجه : « أعطى يوسف وأمه شطر الحسن » يعني سارة . وفي رواية الأعرج الماضية في أواخر البيوع : « هاجر إبراهيم بسارة فدخل بما قرية فيها ملك - أو جبار - فقيل : دخل إبراهيم بامرأة هي من أحسن النساء » . ( « فتح الباري » ٦/٤٨٣ )

<sup>٥</sup> فإنه قد قيل : إنه لم تكن امرأة بعد حواء إلى زمانها أحسن منها . ( « البداية والنهاية » ١/١٨٤ )

<sup>٦</sup> وكل من كان على وجه الأرض كانوا كنفارا ، سوى إبراهيم الخليل وامرأته وابن أخيه لوط عليه السلام . ( « البداية والنهاية » ١/١٧٠ )  
<sup>٧</sup> إن إبراهيم عليه السلام لما هاجر من بابل خرج بسارة مهاجرا . ( « البداية والنهاية » ١/١٨١ )

<sup>٨</sup> عن أبي هريرة رضي الله عنه . . . وقال : بينا هو ذات يوم وسارة إذ أتى على جبار من الجبابرة ، فقيل له : إن ها هنا رجلا معه امرأة من أحسن الناس ، فأرسل إليه فسأله عنها ، قال : من هذه ؟ قال : أختي ، فأتى سارة فقال : يا سارة ، ليس على وجه الأرض مؤمن غيري وغيرك ، وإن هذا سألتني فأخبرته أنك أختي فلا تكذبيني ، فأرسل إليها ، فلما دخلت عليه وذهب يتناولها بيده فأجذ فقال : ادعي الله لي ولا أضرك ، فدعت الله فأطلق ، ثم تناولها ثانية فأجذ مثلها أو أشد ، فقال : ادعي الله لي ولا أضرك ، فدعت فأطلق ، فدعا بعض حجبته فقال : إنك لم تأتني بإنسان ، إنما أتيتني بشيطان ، فأخذمها هاجر ، فأنته وهو قائم يصلي فأوماً بيده مهيم ؟ قالت : رد الله كيد الكافر - أو الفاجر - في نحره وأخدم هاجر . قال أبو هريرة : فتلك أتمك يا بني ماء السماء . ( « صحيح البخاري » رقم : ٣٣٥٨ )

إن إبراهيم أراد دفع أعظم الضررين بارتكاب أخفهما ، وذلك أن اغتصاب الملك إياها واقع لا محالة ، لكن إن علم أن لها زوجا في الحياة حملته الغيرة على قتله وإعدامه أو حبسه وإضراره ، بخلاف ما إذا علم أن لها أختا . ( « فتح الباري » ٦/٤٨٤ )

عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : . . . قال : « ودخل إبراهيم قرية فيها ملك من الملوك - أو جبار من الجبابرة - فقيل : دخل إبراهيم الليلة بامرأة من أحسن الناس ، قال : فأرسل إليه الملك - أو الجبار - من هذه معك ؟ قال : أختي ، قال : أرسل بما ، قال : فأرسل بما إليه وقال لها : لا تكذبي قولي ، فإني قد أخبرته أنك أختي ، إن على الأرض مؤمن غيري وغيرك ، قال : فلما دخلت إليه قام إليها ، قال : فأقبلت توحشاً وتصلني وتقول : اللهم إن كنت تعلم أنني آمن بك وبرسولك وأحصنت فرجي إلا على زوجي فلا تسلط علي الكافر . قال : فغط حتى ركض برجله - قال أبو الزناد : قال أبو سلمة بن عبد الرحمن عن أبي هريرة رضي الله عنه : إنها قالت : اللهم إنه إن يموت يُقَل : هي قتله - قال : فأرسل ، ثم قام إليها ، فقامت توحشاً وتصلني وتقول : اللهم إن كنت تعلم أنني آمن بك وبرسولك وأحصنت فرجي إلا على زوجي فلا تسلط علي الكافر . قال : فغط حتى ركض برجله - قال أبو الزناد : قال أبو سلمة عن أبي هريرة رضي الله عنه : إنها قالت : اللهم إنه إن يموت يُقَل : هي قتله -

قال : فأرسل ، فقال في الثالثة أو الرابعة : ما أرسلتم إليّ إلا شيطانا ، ارجعوهما إلى إبراهيم وأعطوهما هاجر . قال : فرجعت فقالت لإبراهيم : أشعرت أن الله تعالى ردّ كيد الكافر وأخذتم وليدة . ( « مسند أحمد » رقم : ٩٢٤١ . قال ابن كثير في « البداية والنهاية » ١/١٨٣ : تفرد به أحمد من هذا الوجه ، وهو على شرط الصحيح )

يعني أنه احتق حتى صار كأنه مصروع ... ويمكن الجمع بأنه عوقب تارة بقبض يده وتارة بانصراعه . ( « فتح الباري » ٦/٤٨٤ )  
قال ابن كثير : ورأيت في بعض الآثار أن الله عز وجل كشف الحجاب فيما بين إبراهيم ﷺ وبينها ، فلم يزل يراها منذ خرجت من عنده إلى أن رجعت إليه ، وكان مشاهدا لها وهي عند الملك ، وكيف عصمها الله منه ، ليكون ذلك أطيب لقلبه وأقر لعينه وأشدّ لطمأنينته ، فإنه كان يُحِبُّها حبا شديدا لدينها وقرابتها منه وحسنها الباهر ، فإنه قد قيل : إنه لم تكن امرأة بعد حواء إلى زمانها أحسن منها ﷺ . ( « البداية والنهاية » ١/١٨٤ )

وقال الحافظ : ويقال : إن الله كشف لإبراهيم حتى رأى حال الملك مع سارة معانية ، وإنه لم يصل منها إلى شيء ، ذكر ذلك في « التيجان » ولفظه : فأمر بإدخال إبراهيم وسارة عليه ، ثم نحى إبراهيم إلى خارج القصر وقام إلى سارة ، فجعل الله القصر لإبراهيم كالقارورة الصافية ، فصار يرأها ويسمع كلامهما . ( « فتح الباري » ٦/٤٨٦ )

<sup>٩</sup> وكان إبراهيم ﷺ من وقت ذهب بها إلى الملك قام يصلي لله ﷻ ، ويسأله أن يدفع عن أهله ، وأن يرد بأس هذا الذي أراد أهله بسوء ، وهكذا فعلت هي أيضا ، كلما أراد عدو الله أن ينال منها أمرا ، قامت إلى وضوئها وصلاتها ، ودعت الله عز وجل بما تقدم من الدعاء العظيم ، ولهذا قال الله تعالى : **وَاسْتَوِيْتُوا بِالصَّبْرِ وَالصَّلٰوةِ** . ( « البداية والنهاية » ١/١٨٣ )

<sup>١٠</sup> فقال ( الملك ) لها : يا هذه ما أطوع ربك لك حين دعوتيه عليّ ! فقالت له : وأنت إن أطلعته أطلعك . ( « تاريخ ابن عساکر » ٦٩/١٨٥ )

<sup>١١</sup> وكانت امرأته عاقرا لا يولد لها . ( « البداية والنهاية » ١/١٨١ )

كانت هاجر ذات هيئة ، فوهبتها سارة لإبراهيم ، فقالت : إني أراها وضيفة ، فخذها لعل الله أن يرزقك منها ولدا . وكانت سارة قد مُتعت الولد ، فلم تلد لإبراهيم حتى أبيست ، وكان إبراهيم قد دعا ربه **رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ** ، فأخترت الدعوة حتى كبر إبراهيم وعقمت سارة ، ثم إن إبراهيم وقع على هاجر فولدت له إسماعيل . ( « تاريخ ابن عساکر » ٦٩/١٨٦ )

<sup>١٢</sup> عن ابن مسعود رضي الله عنه فقال النبي ﷺ : " ... إن الله تبارك وتعالى كتب الغيرة على النساء والجهاد على الرجال فمن صبر منهن كان له أجر شهيد . " رواه البرز ، والطبراني ، وفيه عبيد بن الصباح ضعفه أبو حاتم ووثقه البرز ، وبقية رجاله ثقات . ( « مجمع الزوائد » رقم : ٧٧٦٠ )

<sup>١٣</sup> إن هاجر رضي الله عنها لما وُلد لها إسماعيل ، اشتدت غيرة سارة منها ، وطلبت من الخليل أن يغيب وجهها عنها ، فذهب بها ويولدها . ( « البداية والنهاية » ١/١٨٦ )

<sup>١٤</sup> **قَوْمٌ مُنْكَرُونَ** . وذلك أن الملائكة وهم : جبريل وإسرافيل وميكائيل ، قدموا عليه في صورة شبان حسان عليهم مهابة عظيمة . ( « تفسير ابن كثير » ٧/٣٤ )

<sup>١٥</sup> **فَجَاءَ بِعِجْلٍ سَمِينٍ** أي : من خيار ماله . وفي الآية الأخرى : **فَمَا لَبَسَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ** ، أي : مشوي على الرضف . ( « تفسير ابن كثير » ٧/٣٤ )

- <sup>١٦</sup> عن عكرمة قال : كان إبراهيم خليل الرحمن ﷺ يكنى : أبا الأضياف . ( « طبقات ابن سعد » ٤٧/١ )
- <sup>١٧</sup> عن ابن عباس ؓ قال : قال رسول الله ﷺ : « الخبز أسرع إلى البيت الذي يؤكل فيه من الشفرة إلى سنام البعير » . ( « سنن ابن ماجه » رقم : ٣٣٥٧ )
- <sup>١٨</sup> قال ابن عباس ؓ : أول ما اتخذ النساء المنطق من قبل أم إسماعيل ، اتخذت منطقا لتعني أثرها على سارة . ( « صحيح البخاري » رقم : ٣٣٦٤ )
- <sup>١٩</sup> ... معناه أنها تزيت بزيت الخدم ، إشعارا بأنها خادمها ليستميل خاطرها ويجبر قلبها ويصلح ما فسد . ( « شرح الكرماني » ١٩/١٤ )
- <sup>٢٠</sup> ... ثم جاء بها إبراهيم وبانها إسماعيل وهي ترضعه حتى وضعهما عند البيت عند دوحه فوق زمزم في أعلى المسجد ، وليس بمكة يومئذ أحد وليس بها ماء ، فوضعهما هنالك ووضع عندهما جرابا فيه تمر وسقاء فيه ماء ، ثم قفى إبراهيم منطلقا فتبعته أم إسماعيل فقالت : يا إبراهيم أين تذهب وتتركنا في هذا الوادي الذي ليس فيه أنيس ولا شيء ؟ فقالت له ذلك مرارا ، وجعل لا يلتفت إليها ، فقالت له : الله أمرك بهذا ؟ قال : نعم ، قالت : إذن لا يضيئنا ، ثم رجعت ... ( « صحيح البخاري » رقم : ٣٣٦٤ ) . وفي رواية ابن جريح « فقالت حسي » وفي رواية إبراهيم ... « فقالت : رضيت بالله » . ( « فتح الباري » ٤٩٤/٦ )
- <sup>٢١</sup> ... فانطلق إبراهيم حتى إذا كان عند الثنية حيث لا يرونه استقبل بوجهه البيت ، ثم دعا بمؤلاء الدعوات ورفع يديه فقال : رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ قُرْبَيْهِ بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ - حتى بلغ - يَشْكُرُونَ ... ( « صحيح البخاري » رقم : ٣٣٦٤ )
- <sup>٢٢</sup> في رواية إبراهيم بن نافع وابن جريح « فإذا جبريل » ، وفي حديث علي عند الطبري بإسناد حسن « فناداه جبريل فقال : من أنت ؟ قالت : أنا هاجر أم ولد إبراهيم ، قال : فإلى من وكلكما ؟ قالت : إلى الله ، قال : وكلكما إلى كاف » . ( « فتح الباري » ٤٩٥/٦ )
- <sup>٢٣</sup> ... وجعلت أم إسماعيل ترضع إسماعيل وتشرب من ذلك الماء ، حتى إذا نفذ ما في السقاء ، عطشت وعطش ابنها ، وجعلت تنظر إليه يتلوى أو قال يتلبط ( ومعنى « يتلبط » ... يتمرغ ويضرب بنفسه الأرض . ويقرب منها رواية عطاء بن السائب « فلما ظمى إسماعيل جعل يضرب الأرض بعقبه » ، وفي رواية إبراهيم بن نافع « كأنه ينشغ للموت » ... أي يشهق ويعلو صوته وينخفض كالذي يناعج [ « فتح الباري » ٤٩٤/٦ ] فانطلقت كراهية أن تنظر إليه ، فوجدت الصفا أقرب جبل في الأرض يليها فقامت عليه ثم استقبلت الوادي تنظر هل ترى أحدا ، فلم تر أحدا ، فهبطت من الصفا حتى إذا بلغت الوادي رفعت طرف درعها ، ثم سعت سعي الإنسان المجهود حتى جاوزت الوادي ، ثم أتت المروة فقامت عليها ، فنظرت هل ترى أحدا ، فلم تر أحدا ، ففعلت ذلك سبع مرات ( في حديث أبي جهم « وكان ذلك أول ما سعي بين الصفا والمروة » ، وفي رواية إبراهيم بن نافع « أنها كانت في كل مرة تتفقد إسماعيل وتنظر ما حدث له بعدها » [ « فتح الباري » ٤٩٥/٦ ] ) ، قال ابن عباس ؓ : قال النبي ﷺ : « للذئب سعي الناس بينهما » . فلما أشرفت على المروة سمعت صوتا فقالت : صه ! تريد نفسها ، ثم تسمعت فسمعت أيضا فقالت : قد أسمعته إن كان عندك غوث ، فإذا هي بالملك عند موضع زمزم ، فبحث

بعقبه أو قال بجناحه حتى ظهر الماء ، فجعلت تُحَوِّضُه وتقول بيدها هكذا ، وجعلت تغرف من الماء في سقائها وهو يغور بعد ما تغرف ، قال ابن عباس رضي الله عنه : قال النبي ﷺ : « يرحم الله أم إسماعيل ، لو تركت زمزم - أو قال لو لم تغرف من زمزم - لكانت زمزم عيننا معنا » ... ( « صحيح البخاري » رقم : ٣٣٦٤ )

<sup>٢٤</sup> ... قال : فشربت وأرضعت ولدها ، فقال لها الملك : لا تخافي الضيعة فإن هذا بيت الله يبني هذا الغلام وأبوه ، وإن الله لا يضيع أهلك . وكان البيت مرتفعا من الأرض كالرابية تأتيه السيول فتأخذ عن يمينه وشماله ، فكانت كذلك حتى مرت بهم ففقه من جرهم - أو أهل بيت من جرهم - مقبلين من طريق كداء ، فنزلوا في أسفل مكة ، فرأوا طائرا عائفا فقالوا : إن هذا الطائر ليدور على ماء ، لعهدنا بهذا الوادي وما فيه ماء ، فأرسلوا جريتا أو جريين فإذا هم بالماء ، فرجعوا فأخبروهم بالماء فأقبلوا ، قال : وأم إسماعيل عند الماء ، فقالوا : أتأذنين لنا أن نزل عندك ؟ قالت : نعم ولكن لا حقد لكم في الماء ، قالوا : نعم ، قال ابن عباس رضي الله عنه : قال النبي ﷺ : « فألفى ذلك أم إسماعيل وهي تحب الأنس » فنزلوا وأرسلوا إلى أهلهم فنزلوا معهم ، حتى إذا كان بما أهل أبيات منهم وشب الغلام وتعلم العربية منهم وأنقستهم وأعجبهم حين شب ، فلما أدرك زوجته امرأة منهم ، وماتت أم إسماعيل ... ( « صحيح البخاري » رقم : ٣٣٦٤ )

<sup>٢٥</sup> ففي حديث أبي جهم « كان إبراهيم يزور هاجر كل شهر على البراق ، يغدو غدوة فيأتي مكة ثم يرجع فيقتل في منزله بالشام » . وروى الفاكهي من حديث علي بإسناد حسن نحوه ، وأن إبراهيم كان يزور إسماعيل وأمه على البراق . فعلى هذا فقوله « فحاء إبراهيم بعد ما تزوج إسماعيل » أي بعد مجيئه قبل ذلك مرارا ، والله أعلم . ( « فتح الباري » ٤٩٨/٦ )

<sup>٢٦</sup> فذهب ( إبليس ) إلى هاجر فأعلمها فقالت : إن كان ربه أمره بذلك فتسليما لأمر الله ، فرجع بغيطه . ( « الكامل في التاريخ » ٩٥/١ )