

# Texts for Scriptural Reasoning

## Sarah and Hagar

*The Scriptural Reasoning Society*

## Sarah & Hagar

Genesis 16:1-16

א וְשָׂרַי אִשְׁתְּ אַבְרָם לֹא יָלְדָה לוֹ וְלֵה שִׁפְחָה מִצְרַיִת וּשְׁמָהּ הָגָר:  
ב וּתְאֹמֶר שָׂרַי אֶל-אַבְרָם הִנֵּה-נָא עֲצַרְנִי יְהוָה מִלְּדוֹת בְּאִנָּא אֶל-שִׁפְחָתִי  
אוּלֵי אֲבִנָּה מִמֶּנָּה וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרַי: ג וּתְקַח שָׂרַי | אִשְׁתְּ אַבְרָם  
אֶת-הָגָר הַמִּצְרַיִת שִׁפְחָתָהּ מִקֶּץ עֶשֶׂר שָׁנִים לְשִׁבְתְּ אַבְרָם בְּאֶרֶץ כְּנָעַן  
וּתְתֵן אֹתָהּ לְאַבְרָם אִשָּׁה לוֹ לְאִשָּׁה: ד וַיָּבֵא אֶל-הָגָר וּתְהָר וּתְרָא כִּי  
הָרְתָה וּתְקַל גְּבִרְתָּהּ בְּעֵינֶיהָ: ה וּתְאֹמֶר שָׂרַי אֶל-אַבְרָם חֲמָסִי עָלֶיךָ אָנֹכִי  
נָתַתִּי שִׁפְחָתִי בְּחִיקְךָ וּתְרָא כִּי הָרְתָה וְאֶקַּל בְּעֵינֶיהָ יִשְׁפֹּט יְהוָה בֵּינִי  
וּבֵינֶיךָ: ו וַיֹּאמֶר אַבְרָם אֶל-שָׂרַי הִנֵּה שִׁפְחָתְךָ בְּיָדְךָ עֲשִׂי-לָהּ הַטּוֹב  
בְּעֵינֶיךָ וּתְעַנֶּה שָׂרַי וּתְבָרַח מִפְּנֵיהָ: ז וַיִּמְצְאָהּ מִלְּאֵךְ יְהוָה עַל-עֵין הַמַּיִם  
בַּמִּדְבָּר עַל-הָעֵין בְּדֶרֶךְ שׁוּר: ח וַיֹּאמֶר הָגָר שִׁפְחָת שָׂרַי אֵי-מִזֶּה בָּאת  
וְאַנְה תִּלְכִי וּתְאֹמֶר מִפְּנֵי שָׂרַי גְּבִרְתִּי אָנֹכִי בְּרַחַת: ט וַיֹּאמֶר לָהּ מִלְּאֵךְ  
יְהוָה שׁוּבִי אֶל-גְּבִרְתְּךָ וְהִתְעַנִּי תַּחַת יָדֶיהָ: י וַיֹּאמֶר לָהּ מִלְּאֵךְ יְהוָה  
הַרְבֵּה אַרְבֵּה אֶת-זֶרְעֶךָ וְלֹא יִסְפָּר מִרְבּוֹ: יא וַיֹּאמֶר לָהּ מִלְּאֵךְ יְהוָה הֲנֵךְ  
הָרָה וְיִלְדֹת בֵּן וְקָרָאת שְׁמוֹ יִשְׁמַעְאֵל כִּי-שָׁמַע יְהוָה אֶל-עֲנִיֶךָ: יב וְהוּא  
יְהִי פֶרֶא אָדָם יָדוֹ בְּכָל וַיֵּד כָּל בּוֹ וְעַל-פְּנֵי כָל-אָחִיו יִשְׁכֹּן: יג וּתְקָרָא  
שֵׁם-יְהוָה הַדְּבָר אֵלֶיהָ אֵתָה אֵל רָאִי כִּי אָמְרָה הַגִּם הַלֵּם רָאִיתִי אַחֲרֵי  
רָאִי: יד עַל-כֵּן קָרָא לְבָאָר בְּאֵר לַחֵי רָאִי הִנֵּה בֵּין-קִדְשׁ וּבֵין בְּרֵד:  
טו וּתְלֵד הָגָר לְאַבְרָם בֵּן וַיִּקְרָא אַבְרָם שֵׁם-בְּנֵוֹ אֲשֶׁר-יָלְדָה הָגָר  
יִשְׁמַעְאֵל: טז וְאַבְרָם בֶּן-שְׁמֹנִים שָׁנָה וְשֵׁשׁ שָׁנִים בְּלִדְתָהּ הָגָר  
אֶת-יִשְׁמַעְאֵל לְאַבְרָם: טז

<sup>1</sup> Now Sarai, Abram's wife, had borne him no children. She had an Egyptian slave-girl whose name was Hagar, <sup>2</sup> and Sarai said to Abram, "You see that the Eternal has prevented me from bearing children; go in to my slave-girl; it may be that I shall obtain children by her." And Abram listened to the voice of Sarai. <sup>3</sup> So, after Abram had lived ten years in the land of Canaan, Sarai, Abram's wife, took Hagar the Egyptian, her slave-girl, and gave her to her husband Abram as a wife. <sup>4</sup> He went in to Hagar, and she conceived; and when she saw that she had conceived, she looked with contempt on her mistress. <sup>5</sup> Then Sarai said to Abram, "May the wrong done to me be on you! I gave my slave-girl to your embrace, and when she saw that she had conceived, she looked on me with contempt. May the Eternal judge between you and me!" <sup>6</sup> But Abram said to Sarai, "Your slave-girl is in your power; do to her

as you please.” Then Sarai dealt harshly with her, and she ran away from her.

<sup>7</sup> The angel of the Eternal found her by a spring of water in the wilderness, the spring on the way to Shur. <sup>8</sup> And he said, “Hagar, slave-girl of Sarai, where have you come from and where are you going?” She said, “I am running away from my mistress Sarai.” <sup>9</sup> The angel of the Eternal said to her, “Return to your mistress, and submit to her.” <sup>10</sup> The angel of the Eternal also said to her, “I will so greatly multiply your offspring that they cannot be counted for multitude.” <sup>11</sup> And the angel of the Eternal said to her, “Now you have conceived and shall bear a son; you shall call him Ishmael, for the Eternal has listened to your affliction. <sup>12</sup> He shall be a wild ass of a man, with his hand against everyone, and everyone’s hand against him; and he shall live at odds with all his kin.” <sup>13</sup> So she named the Eternal who spoke to her, “You are *El-ro’i* (‘the God I have seen’)”; for she said, “Have I really seen God and remained alive after seeing Him?” <sup>14</sup> Therefore the well was called *B’er-lachai-ro’i*; it lies between *Kadesh* and *Bered*.

<sup>15</sup> Hagar bore Abram a son; and Abram named his son, whom Hagar bore, Ishmael. <sup>16</sup> Abram was eighty-six years old when Hagar bore him Ishmael.

### Selected Comments by Rashi (Rabbi Shelomoh Yitzchaki, France 1040-1105 CE)

א שפחה מצרית. בת פרעה היתה, כשראה נסים שנעשו לשרה אמר, מוטב שתהא צתי שפחה בצית זה ולא גזירה בצית אחר (צ”ר מה:א):

1 Egyptian slave-girl: *She was the daughter of Pharaoh. When he saw the miracles that were performed on Sarah’s behalf, he said: Better that my daughter should be a slave-girl in this household, than a fine lady in any other. (Bereshit Rabbah 45:1).*

ב . . . לקול שרי. לרוח הקדש שבה (צ”ר מה:ב):

2. [And Abram listened] to the voice of Sarai: *To the holy spirit that was within her. (Bereshit Rabbah 45:2).*

ג ותקח שרי. לקחתה בדברים, אשריך שזכית לדבק בגוף קדוש כזה (שם ג). . .:

3. Sarai took [Hagar]: *Coaxed her with words, ‘Happy are you that you are worthy to be joined with such a holy person as this!’ (Bereshit Rabbah 45:3).*

ד ויבא אל הגר ותהר. מציאה ראשונה (צ”ר שם ד): ותקל גברתה בעיניה. אמרה, שרה זו אין סתרה כגלוייה, מראה עלמה כאלו היא לדקת ואינה לדקת, שלא זכתה להריון כל השנים הללו, ואני נתעברתי מציאה ראשונה (שם):

4. He went into Hagar, and she conceived: *At the first act of intercourse (Bereshit Rabbah 45:4). She looked with contempt on her mistress: [Hagar] said: Sarah is not in private as she is in public. She appears to be righteous, but she is not [really] righteous, because she has not been worthy of bearing a child all these years. I [on the other hand] became pregnant at the first act of intercourse! (Ibid.)*



ו ותענה שרי. כיתה משעזדת זה זקושי (שס ו):

6 Then Sarai dealt harshly with her: She compelled her to work hard.

### Genesis 21:9-21

ט ותרא שרה את־בן־הגר המצרית אשר־ילדה לאברהם מצחק:  
י ותאמר לאברהם גרש האמה הזאת ואת־בנה כי לא יירש בן־האמה  
הזאת עם־בני עם־יצחק: יא וירע הדבר מאד בעיני אברהם על אודת  
בנו: יב ויאמר אלהים אל־אברהם אל־ירע בעיניך על־הנער ועל־אמתך  
כל אשר תאמר אליך שרה שמע בקלה כי ביצחק יקרא לך זרע: יג וגם  
את־בן־האמה לגוי אשימנו כי זרעה הוא: יד וישכם אברהם | בבקר  
ויקח־לחם וחסות מים ויתן אל־הגר שם על־שכמה ואת־הילד וישלחה  
ותלך ותתע במדבר באר שבע: טו ויכלו המים מן־החסות ותשלך  
את־הילד תחת אחד השיחים: טז ותלך ותשב לה מנגד הרחק כמטחי  
קשת כי אמרה אל־אראה במות הילד ותשב מנגד ותשא את־קלה  
ותבד: יז וישמע אלהים את־קול הנער ויקרא מלאך אלהים | אל־הגר  
מן־השמים ויאמר לה מה־לך הגר אל־תיראי כי־שמע אלהים אל־קול  
הנער באשר הוא־שם: יח קומי שאי את־הנער והחזיקי את־ידך בו  
כי־לגוי גדול אשימנו: יט ויפקח אלהים את־עיניה ותרא באר מים ותלך  
ותמלא את־החסות מים ותשק את־הנער: כ ויהי אלהים את־הנער ויגדל  
וישב במדבר ויהי רבה קשת: כא וישב במדבר פארן ותקח־לו אמו  
אשה מארץ מצרים:

<sup>9</sup> Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, playing. <sup>10</sup> So she said to Abraham, “Drive away this slave woman with her son; for the son of this slave woman shall not inherit along with my son, with Isaac.” <sup>11</sup> The matter was very distressing to Abraham on account of his son. <sup>12</sup> But God said to Abraham, “Do not be distressed because of the boy and because of your slave woman; whatever Sarah says to you, listen to her voice, for it is through Isaac that offspring shall be named for you. <sup>13</sup> As for the son of the slave woman, I will make a nation of him also, because he is your offspring.” <sup>14</sup> So Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed, and wandered about in the wilderness of Be'er-sheba.

<sup>15</sup> When the water in the skin was gone, she cast the child under one of the bushes. <sup>16</sup> Then she went and sat down opposite him a good way off, about the distance of a bowshot; for she said, “Do not let me look on the death of the child.” And as she sat opposite him, she lifted up her voice and wept. <sup>17</sup> And God heard the

voice of the boy; and the angel of God called to Hagar from heaven, and said to her, "What troubles you, Hagar? Do not be afraid; for God has heard the voice of the boy where he is.<sup>18</sup> Come, lift up the boy and hold him fast with your hand, for I will make a great nation of him."<sup>19</sup> Then God opened her eyes and she saw a well of water. She went, and filled the skin with water, and gave the boy a drink.

<sup>20</sup> God was with the boy, and he grew up; he lived in the wilderness, and became an expert with the bow. <sup>21</sup> He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

## Selected Comments by Rashi

ט מצחק. לשון עבודת אלילים... דבר אחר, לשון גלוי עריות... דבר אחר, לשון ריחה... (זראשית רבה נ"ג):

9 Playing: *This is a term for idolatry... Another interpretation: a term for sexual immorality... Alternatively, a term for murder... (Bereshit Rabbah 53).*

י עם בני וגומר. [מתשובת שרה כי לא יירש בן האמה הזאת עם בני\* אתה למד] שהיה מריב עם יצחק על הירשה ואומר, אני זכור ונוטל פי שנים, ויולאים לשדה ונוטל קשתו ויורה זו חלים... ואמר הלל משחק אני" (ז"ר נג:יא):

10 With my son: *(From Sarah's reply 'for the son of this slave woman shall not inherit with my son' you may infer that) he (Ishmael) was arguing with Isaac about the inheritance, saying: 'I am the first-born, and so I am entitled to twice as much.' They went out into the field and he was shoot arrows at him (Isaac)... saying 'I am only playing.'* (Bereshit Rabbah 53:11).

עם בני עם יצחק. מכיון שהוא בני אפלו אם אינו כגון כיצחק, או כגון כיצחק אפלו אינו בני, אין זה כדאי לירש עמו, קל וחמר עם בני עם יצחק\*, ששתיבהו זו (שם):

With my son, with Isaac: *If he were my son, but not as worthy as Isaac, or if he were worthy, but not my son, it would not appropriate for him to inherit. So, how much the more so [is he unworthy of inheriting] 'with my son, with Isaac' who has both of these qualities. (Ibid.)*

יא על אודות בנו. ששמע שילא לתרבות רעה (תנחומא שמות א; שמות רבה א:א). ופשוטו, על שאומרת לו לשלחו:

11 On account of his son: *For he had heard that he had fallen into bad behaviour (Midrash Tanchuma, Shemot 1; Shemot Rabbah 1:1), but the plain meaning is that she (Sarah) had told him to send him away.*

יז שמע בקלה. [צקול רוח הקדש שבה], למדנו שהיה אצרהם עפל לשרה צנזיאות (שם ושם):

12 Listen to her voice: [To the voice of the holy spirit within her,] from which we learn that Abraham was inferior to Sarah in prophecy (see the last two sources).

יד לחם וחמת מים. ולא כסף וזהב, לפי שהיה שונאו  
על שילא לתרצות רעה (שם ושם):

14 Bread and a skin of water: But not silver or gold, because he hated that he had fallen into bad ways (same two sources).

ואת הילד. אף הילד "שם על שכמה", שהכניסה זו  
שרה עין רעה, ואחזתו חמה ולא יכול לילך צרגליו (צ"ר  
שם יג):

Along with the child: The child too did he 'put on her shoulder,' for Sarah had put the evil eye upon him, so that he had a fever and could not walk on his own two feet (Bereshit Rabbah 53:13).

ותלך ותתע. חזרה לגלולי בית אביה (פדר"א פ"ל):

And she departed and wandered: She returned to the idolatry of her father's household (Pirkei d'Rabbi Eliezer, chapter 30).

יז את קול הנער. מכאן שיפה תפלת החולה מתפלת  
אחרים עליו, והיא קודמת להתקבל (צ"ר שם יד):

17 The voice of the boy: From here [we learn] that the prayer of a sick person is more effective than the prayers of others on their behalf, and is more readily accepted (Bereshit Rabbah 53:14).

באשר הוא שם. לפי מעשים שהוא עושה עכשו הוא  
נדון, ולא לפי מה שהוא עתיד לעשות (ראש השנה עז  
ע"ב), לפי שהיו מלאכי השרת מקטרגים ואומרים, רצונו  
של עולם, מי שעתיד זרעו להמית צניך צלמא אתה מעלה  
לו צאר, והוא משיצם, עכשו מה הוא, לדיק או רשע.  
אמרו לו, לדיק... אמר להם, לפי מעשיו של עכשו אני  
דנו, וזכו = צאשר הוא שם\* (צ"ר שם). והיכן המית את  
ישראל צלמא, כשהגלם נצוכדנלר, שנאמר = משא צערצ וגומר  
לקראת למא התיו מים וגומר" (ישעיה כא:יג-יד), כשהיו  
מוליכין אותם אלל ערביים היו ישראל אומרים לשוזיבהם,  
צצקשה מכס הוליכונו אלל צני דודנו ישמעאל וירחמו  
עלינו, שנאמר = אורחות דדניס\* (שם), (אל תקרי דודנים  
אלל דודים), ואלו יולאים לקראתם ומציאין להם צשר ודג  
מלוח ונודות נפוחים. כסצורים ישראל שמלאים מים,  
וכשמכניסו לתוך פיו ופותחו, הרוח נכנסת צגופו ומת  
(תנחומא יתרו ה;איכ"ר ז:ד):

Where he is: According to the actions he shall do shall be be judged, and not according to those he may do in the future (Talmud, Rosh Hashanah 16b), for the

ministering angels brought accusations against him, saying: 'Master of the universe, for him whose descendants will allow Your children to die of thirst You provide a well!?!' God replied: 'What is he now? Righteous or wicked?' They replied, 'Righteous.'... God replied to them: 'According to his present deeds will I judge him.' Hence the text says: 'Where he is'. (Bereshit Rabbah 53:14). When did he (meaning, Ishmael's descendants) allow Israel to die of thirst? When Nebuchanezzar carried them into exile... (see Tanchuma, Shemot)

כא מארץ מצרים. ממוקום גדוליה...

21 From the land of Egypt: From the place where she grew up...

## Genesis 25:1

וַיִּקַּח אַבְרָהָם וַיִּקַּח אִשָּׁה וְשֵׁמָּה קְטוּרָה:

Then Abraham took another wife whose name was Keturah.

### Comment by Rashi

קטורה. זו הגר, ונקראת ♦ קטורה על שם שנאים מעשיה  
בקטרת, ושקשרה פתחה, שלא נזדוגה לאדם מיום שפרשה  
מאברהם (תנחומא ח; צ"ר סא:ד):

Keturah: This is Hagar, and she was called Keturah because her deeds were as pleasant as incense (ketoret), and because she 'sealed her entrance', having sexual intercourse with no other man from the day she parted from Abraham. (Tanchuma §8; Bereshit Rabbah 61:4).

### Galatians 4:21-31

<sup>21</sup> Λέγετέ μοι οἱ ὑπὸ νόμον θέλοντες εἶναι τὸν νόμον οὐκ ἀκούετε <sup>22</sup> γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν ἓνα ἐκ τῆς παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρας <sup>23</sup> ἀλλ' ὁ [μὲν] ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται ὁ δὲ ἐκ τῆς ἐλευθέρας δι' ἐπαγγελίας <sup>24</sup> ἅτινά ἐστιν ἀλληγορούμενα· αὗται γὰρ εἰσιν δύο διαθήκαι μία μὲν ἀπὸ ὄρους Σινᾶ εἰς δουλείαν γεννώσα ἣτις ἐστὶν Ἀγάρ <sup>25</sup> τὸ δὲ Ἀγάρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ· συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλήμ δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς <sup>26</sup> ἡ δὲ ἄνω Ἱερουσαλήμ ἐλευθέρη ἐστὶν ἣτις ἐστὶν μήτηρ ἡμῶν· <sup>27</sup> γέγραπται γὰρ Εὐφράνθητι στείρα ἢ οὐ τίκτουσα ῥῆξον καὶ βόησον ἢ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα <sup>28</sup> ἡμεῖς δὲ ἀδελφοί κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐσμέν· <sup>29</sup> ἀλλ' ὡςπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα οὕτως καὶ νῦν <sup>30</sup> ἀλλὰ τί λέγει ἡ γραφή "Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας <sup>31</sup> διό ἀδελφοί οὐκ ἐσμέν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας

<sup>21</sup> Tell me, you who desire to be subject to the law, will you not listen to the law? <sup>22</sup> For it is written that Abraham had two sons, one by a slave woman and the other by a free woman. <sup>23</sup> One, the child of the slave, was born according to the flesh; the other, the child of the free woman, was born through the promise. <sup>24</sup> Now this is an allegory: these women are two covenants. One woman, in fact, is Hagar, from Mount Sinai, bearing children for slavery. <sup>25</sup> Now Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children. <sup>26</sup> But the other woman corresponds to the Jerusalem above; she is free, and she is our mother. <sup>27</sup> For it is written, "Rejoice, you childless one, you who bear no children, burst into song and shout, you who endure no birth pangs; for the children of the desolate woman are more numerous than the children of the one who is married." <sup>28</sup> Now you, my friends, are children of the promise, like Isaac. <sup>29</sup> But just as at that time the child who was born according to the flesh persecuted the child who was born according to the Spirit, so it is now also. <sup>30</sup> But what does the scripture say? "Drive out the slave and her child; for the child of the slave will not share the inheritance with the child of the free woman." <sup>31</sup> So then, friends, we are children, not of the slave but of the free woman.



## **The Quranic Viewpoint on the wives of Prophet Ibrahim**

### **Sarah, First Wife of Prophet Ibrahim (peace be upon him)**

In 2 separate places the story of the news of the conception of Sarah with Ishaq (Isaac). Her name is not mentioned, but Scholars agree it refers to Sarah.

### **Chapter 11 (Hud)**

There came Our messengers to Abraham with glad tidings. They said, "Peace!" He answered, "Peace!" and hastened to entertain them with a roasted calf. (69)

But when he saw their hands went not towards the (meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not: We have been sent against the people of Lut." (70)

And his wife was standing (there), and she laughed: But we gave her glad tidings of Isaac, and after him, of Jacob. (71)

She said: "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 a wonderful thing!" (72)

They said: "Dost thou wonder at Allah's decree? The grace of Allah and His blessings on you, o ye people of the house! For He is indeed worthy of all praise, full of all glory!" (73)

### **Chapter 51 (Al-Dhariyat)**

Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other. (23)

Has the story reached thee, of the honoured guests of Abraham? (24)

Behold, they entered his presence, and said: "Peace!" He said, "Peace!" (and thought, "These seem) unusual people." (25)

Then he turned quickly to his household, brought out a fatted calf, (26)

And placed it before them.. he said, "Will ye not eat?" (27)

(When they did not eat), He conceived a fear of them. They said, "Fear

not," and they gave him glad tidings of a son endowed with knowledge.  
(28)

But his wife came forward (laughing) aloud: she smote her forehead and said: "A barren old woman!" (29)  
They said, "Even so has thy Lord spoken: and He is full of Wisdom and Knowledge." (30)

### **Hagar, second Wife of Prophet Ibrahim**

Her story is related more so in hadith, yet the Quran alludes to her significance in several verses:

#### **Chapter 14 (Ibrahim)**

Remember Abraham said: "O my Lord! make this city one of peace and security: and preserve me and my sons from worshipping idols. (35)

"O my Lord! they have indeed led astray many among mankind; He then who follows my (ways) is of me, and he that disobeys me,- but Thou art indeed Oft-forgiving, Most Merciful. (36)

"O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks. (37)

The story of the struggle of Hagar in Arabia with her son Ismail is not related in the Quran, but her relentless efforts resulted in an important ritual during the Hajj Pilgrimage. This involves walking between two mountains, the Safa and Marwa, 7 times all together, just like how Hagar did searching for water, which was eventually bestowed to her by The Lord. Today this well is known as ZamZam.

*"As-Safa and al-Marwah are among the signs of God. Whoever therefore makes pilgrimage to the House or performs umrah, there shall be no blame on him to go round them both, and whoever of his own accord does anything good in deed, verily God is Appreciative, all-knowing". Chapter 2, verse 158*