



The Message of Dakwah in The Novel "Elegicinta Maria" by Waheeda El Humayra in The Perspective of Islamic Psychology

Wardatul Jannah^{1*}

¹Teacher of SDIT Assalaamaah Pulogebang, East Jakarta, Indonesia.

Received: December 12, 2025

Revised: January 25, 2026

Accepted: February 27, 2026

Published: February 28, 2026

Corresponding Author:

Wardatul Jannah

jannaty311099@gmail.com

DOI: [10.56566/jki.v3i1.61](https://doi.org/10.56566/jki.v3i1.61)

 Open Access

© 2026 The Authors. This article is distributed under a (CC-BY License)



Abstract: A beautiful and graceful Coptic Christian woman. And the fascination of the Prophet ﷺ for Mary made the other wives feel jealous. Maria is a woman who has a good understanding of religion. This Rasulullah-Maria love story reveals beautifully the romantic sides in the forgotten life of Rasulullah ﷺ. with the aim that readers can take ibroh from this scientific work. This study uses a qualitative method. This novel contains the story of the history of a woman's life covered with Islamic teachings in it. Set in two places full of history, Egypt and Medina, this novel tells the life of Maria, the wife of the Prophet Muhammad ﷺ who was born and raised by the Coptic Christian tradition – and later gave the Prophet a son named Ibrahim-since he spent his childhood in Egypt until his death in Medina. Readers are not only invited to get to know more about this rarely disclosed wife of the Prophet ﷺ, but more than that, readers can trace the traces of Christian culture in Egypt. He and Hajar both fueled the jealousy of the wives in the Prophet's house. Hajar gave birth to Ishmael and Mary gave birth to Abraham. Hajar was exiled and herself sometimes feeling alienated in the middle of this date grove. Hajar is from Egypt and he is also from Egypt.

Keywords: Coptic christians; Dakwah; Egypt; Islamic psychology; Mary

Introduction

Sayyidah 'Aisyah r.a once said when explaining about the position of Maria Al-Qibtiyah on the side of Rasulullah ﷺ: "I have never been jealous of a woman the way I was jealous of Maria (Putra, 2022). This is because she is beautiful and has curly hair. Rasulullah ﷺ was very fascinated by him. The first time he came, the Prophet ﷺ put him in the house of Haritsah bin An'Nu'man. She became a new honey for us (the wives of the Prophet). He was often by his side day and night, I was nervous, then he moved him to the village of 'Aliyah (outskirts of Medina). He used to come to her many times. It was really burdensome for us. Then Allah gave him from his womb a son while we were not blessed with a child from our marriage to him (Halim, 2017).

Among the wives of the Prophet Muhammad ﷺ, Maria Al Qibtiyah is the most forgotten figure from the memory of Muslims (Hajjaj, 2007). Whereas, from the

fruit of Rasulullah ﷺ's love for Mary, a son named Ibrahim was born (Hefni, 2018), the only son of Rasulullah ﷺ who was born after he was appointed as a messenger of Allah subhanahu wa ta'ala. when he first saw her, Rasulullah ﷺ was fascinated by the appearance and character of Maria Al-Qibtiyah, a beautiful and elegant Coptic Christian woman, and the charm of the Prophet ﷺ for Mary made other women jealous. Maria is a woman who has a good understanding of religion (Putra, 2022). He was purified from human prejudice by Allah subhanahuwata'ala. The love story of the Prophet Mary beautifully reveals the forgotten romantic aspects of the Prophet's life. Abu Dzar r.a narrated that Rasulullah ﷺ said, "one day, you will conquer Egypt. The country is known as al-qirath. If you have freed it, do good to its inhabitants. Because, they have a guarantee of honor (Dzimmah) and there is a family bond with me (Rahma) in another narration, "there is an in-law bond (Shihra), and if somewhere, you see two people arguing with each other because of the laying of

How to Cite:

Jannah, W. (2026). The Message of Dakwah in The Novel "Elegicinta Maria" by Waheeda El Humayra in The Perspective of Islamic Psychology. *Jurnal Kajian Islam*, 3(1), 6-10. <https://doi.org/10.56566/jki.v3i1.61>

red stones for one building (Maudhi' Labinah), get out of that place (Hajjaj, 2007).

Not much is known about Maria Al Qibtiyah when she was born, but there are several reports which say that she was born in a hamlet from the Egyptian plateau called Hafna or Hifn hamlet. A hamlet belonging to the Anshina region, which is located on the east coast of the Nile (Endalew, 2023). Maria bint Syam'un was born to a Qibthi father (native Egyptian tribe) and her mother was a follower of the Roman Christian religion. Maria spent her childhood in the hamlet of Hafna. Approaching his beautiful teenage years, King Qibhti (Muqauqis) chose himself and his sister to become slaves and servants in his palace.

Maria's mother was the niece of the former King Muqauqis, while her father was a school principal around the palace who had worked since Muqauqis was in power, because of his good performance he remained headmaster to the current King Muqauqis. Maria's family lived in the palace officials' complex, Maria had a younger sister named Sirine, they were known as the leaders of the dancers and singers in the palace. The replacement of Muqauqis himself took place in 621 AD Maria arrived in Medina in 629 AD after the Khaibar war, when he arrived in Medina the Prophet ﷺ took Mary for himself, while Sirena, her sister was given to the poet Rasulullah ﷺ namely Hasan Bin Thabit.

Maria is a woman of extraordinary beauty and curly and very thick hair. As Imam Al-Baladziri said, it seems that Maria inherited her beauty from her mother. So Maria has white skin, pretty face and curly hair. Maria al Qibtiyah, like Sayyidah Raihanah bint Zaid who was both a slave of the Prophet ﷺ whom he later freed and married. Rasulullah ﷺ treated Mary as he treated his other wives.

In the book Al-Fahrasat 1:48 it is written, "There are names of books written by a number of experts whose truth we have examined. In fact, it is also corroborated by research from trusted people (Tsiqot). The results of these studies are written in their books. If you pay attention, among the contents of a number of these books, there is a discussion entitled, The Book of Mariyah Al-Qibtiyah Ma'a Al-Hukama Hina Ijtama'u Ilaiha. It means Maria Al-Qibtiyah, when the wisdom experts gather (and share knowledge) with her." It was narrated that Maria Al Qibtiyah was a woman who had extensive knowledge. She is not an ordinary servant girl. She is the chosen slave woman who was gifted by King Muqauqis to the Prophet ﷺ (Hajjaj, 2007).

He was a gift from king Muqauqis as an answer to the letter of Rasulullah ﷺ inviting him to convert to Islam. From Mary, Rasulullah ﷺ got a child who made him very happy, then the child was named Ibrahim. But Ibrahim died before even the age of 2 years. He died during the time of Umar, and his body was prayed over

by Umar bin Khatab and was buried with the other wives of the Prophet sallallahu 'alaihi wa sallam.

I am Mary. A foreign gift Muqauqis from Egypt, gave birth to a son for the Prophet. Ibrahim has united me with the Prophet; absolute, indisputable. Makes me happy, makes me so happy. And today, when I remember everything, I won't regret that one day, I will die young. Like a comet: after dazzling people with its fleeting flash of light, what else could there be but death for all eternity? (El-Humayra, 2009).

But so be it. Forever, let it be a secret between God and His servant concerned. Between God and Mary. Because no one knows how Maria left. Everything just happened, in silence, in surprising calm.

Method

The method used is the Qualitative method, Qualitative method is a method that focuses on in-depth observation. Therefore, the use of qualitative methods in research can produce a more comprehensive study of a phenomenon. In this research, I will find some point In the novel of Elegy Cinta Maria, written by Waheeda el Humayra.

Qualitative research begins with ideas expressed by research questions. The research questions will determine the method of data collection and how to analyze it. Qualitative methods are dynamic, meaning that they are always open to changes, additions, and replacements during the analysis process (Srivastava & Hopwood, 2009).

In terms of data collection, Gill (2020) suggests that there are several types of data collection methods in qualitative research, namely observation, visual analysis, literature study, and interviews (individual or group). However, the most popular methods are interviews and focus group discussions (FGD). Furthermore, the data that was collected, analyzed to be able to understand and get conclusions in the research.

For data analysis itself, there are four problems encountered in analyzing data, namely: first, not knowing where to start analyzing a large amount of material or how to relate research questions to data. Then, ambiguous definition of coding categories. The third is reporting or recording of data, often involving the omission of line numbers in transcripts or the names of speakers. Then the last one is inaccurate or overinterpretation of data.

Furthermore, to anticipate problems in data analysis, Bingham (2023) provides five strategies in data analysis, namely: first is connecting, was characterized by the need to establish a rigorous and valid connection between statements made by the researcher and the actual data. Then, Separating, was characterized by the need to separate participants' categories (emic analysis)

from research categories (ethical analysis) and from the views of other authors. Then, Contrasting, was characterized by advice on adopting a systematic approach to identify regular features or differences across settings. After that is Quantifying, was characterized by advice about counting or establishing the size of selection of data needed to sustain arguments. The last one is Deleting, was characterized by advice to get rid of irrelevant materials.

Data

Primer Data

Sugiyono (2019), the definition of primary data that is directly obtained from the source and given to data collectors or researchers. There is also an opinion, the primary data source is interviews with research subjects either by observation or direct observation.

The meaning of primary data is data that is original and collected by the researcher himself as a tool for answering the research problem formulation. So Primer data In this reseach is from the Novel "elegi Cinta Maria" and some psychology point to find conclusion.

Secunder data

Secondary data is data that has been processed beforehand and has just been obtained by researchers from other sources as additional information. Some secondary data sources are books, journals, government publications, as well as sites or other supporting sources. The second feature of secondary data is that it comes from previous researchers. So, researchers are only looking for additional data from sources that have been made by other people. Secondary data is also less specific and has no control in the research that is made. Again, this is because researchers only get data from other sources and rely on interpretation.

Result and Discussion

It can be found in the novel that the message of da'wah in the novel "Elegi Cinta Maria" by Waheeda El-Humayra" in the Perspective of the Psychology of Religion is as follows: Aisyah r.a, said "I am jealous of all my honey, but not as deep as I am jealous of Mary. Not only because of her beauty, but also because of God's gift given to her. He got a son from the Messenger of Allah while we did not .

From the words of Aisyah r.a we know that jealousy towards women is understandable, this was also confirmed by Imam Ath-Thabrani and other Ulama in the book Al-Adab Asy-Syar'iyah who said, "Jealousy towards women is understandable, they are not punished over this because jealousy has become their innate nature.

It doesn't matter that the woman is jealous. Because it is evident that a noble and knowledgeable person like Aisyah r.a still has feelings of jealousy. It has become a habit for women. A jealous woman like that can't hold herself back even though she has a preference for knowledge.

Rasulullah ﷺ immediately shed tears and then said, "we cannot help you from the will of Allah, O Ibrahim". Without him realizing it, tears were pouring down and when Ibrahim died, he said again, "O Ibrahim, if this was not an order that was true, a promise that was true, and our final period followed our initial mass, surely we would feel sad, O Ibrahim. Our eyes cry, our hearts grieve, but we will not say anything that causes the wrath of Allah.

It was narrated from Umm 'Athiyyah r.a, he said,

أَخَذَ عَلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ الْبَيْعَةِ أَنْ لَا نَنُوحَ
أُمَّ سُؤْلِيمَ، وَأُمَّ :، فَمَا وَفَّتْ مِنَّا امْرَأَةٌ غَيْرَ خَمْسِ نِسْوَةٍ
أَوْ ابْنَةَ الْعَلَاءِ، وَابْنَةَ أَبِي سَبْرَةَ امْرَأَةَ مُعَاذٍ، وَامْرَأَتَيْنِ
أَبِي سَبْرَةَ، وَامْرَأَةَ مُعَاذٍ وَامْرَأَةَ أُخْرَى

"The Prophet ﷺ took an oath of allegiance from us when we do Bai'at, that is, we were forbidden to mourn. And none of us could keep it true, except for only five women, namely Ummu Sulaim; Ummul 'Alaa; daughter of Abu Sabrah, who was the wife of Mu'adz; and two other women; or daughter of Abu Sabrah; Mu'adz's wife; and one other woman." (Narrated by Bukhari no. 1306 and Muslim no. 936)

The Prophet ﷺ did not forbid crying when he lost because crying is a form of affection, what is forbidden is wailing or sounds of deep sadness such as screaming when a painful disaster is struck. Because, who does not love others then will not be loved. Even though he was in the midst of pain, he still refrained from acting normally so that he would remain an example for all humans when facing big problems.

Like the story of Hajar and Prophet Ibrahim, Hajar was a gift from Sarah to her husband, Ibrahim alayhissalam. Meanwhile, Mary herself is a gift from King Muqauqis to the last Prophet, Muhammad ﷺ. Sarah could not conceive at that time, and even now the wives of the Prophet ﷺ except for Khadijah, none of them were pregnant. He and Hajar both fueled the jealousy of the wives in the house of the Prophet ﷺ. Hajar gave birth to Ishmael and Mary gave birth to Abraham. Hajar was exiled and she felt alienated in the middle of this date palm garden. And they both come from the Qibhty nation, Egypt.

And maybe this is the reason Allah brought her here, across the country from Egypt to Medina, for a

reason and a gift that belonged to the Prophet's first wife, namely to bear the descendants of the Prophet ﷺ. Ibrahim unites Mary with the Prophet ﷺ, absolutely. Undeniable.

An event held by the Prophet on the seventh day after Ibrahim was born. Just like what the Prophet used to do on the seventh day of the birth of Hasan who was born 5 years before Ibrahim and Hussain who was born 4 years before Ibrahim. That on the day of aqiqah a baby is given a name, his hair is shaved and then weighed with gold or silver, according to the ability of his parents, and then the gold or silver is given as charity.

It is sunnah to carry out Aqiqah on the seventh day. This is based on the hadith,

عَنْ سَمُرَةَ بِنْتِ جُنْدُبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ كُلُّ غُلَامٍ رَهِينَةٌ عَقِيْقَتِهِ تُذْبَحُ عَنْهُ يَوْمَ سَابِعِهِ وَيُحْلَقُ وَيُسَمَّى

From Samuroh bin Jundub, Rasulullah ﷺ said, "Every child is pawned with his aqiqah, slaughtered for him on the seventh day, shaved his head and given a name." (Narrated by Abu Daud no. 2838, An Nasai no. 4220, Ibn Majah zero. 3165, Ahmad 5/12.

Shaykh Al Albani said that this hadith is authentic). That the most important day to perform aqiqah is the seventh day of the baby's birth. Because the Prophet ﷺ said, "A child is mortgaged with his aqiqah. He was slaughtered his aqiqah on the seventh day and given a name." If you are not able, then it can be done on the 14th, 21st, or days after that when the baby's parents have the ability to organize their child's aqiqah. Because, Allah wants all conveniences and does not want difficulties for His pious servants.

Never underestimate other people in any circumstances. Because, we never know with God's destiny that will change it. Only Allah deserves to judge human beings, not others. Then, if Allah loves a servant, He will give trials that will raise the degree of that servant. Don't love letters always smell like flowers?

How he died, no one knows about the details of his last moments. Why did he die, why did he die at such a young age, this will forever be a mystery that will be buried with his body. p, 512

Like a comet, how it finally disappeared, no one could predict. When the comet's light dimmed and finally disappeared altogether, only God and the glow itself knew; how God stretches out His hand to end the light of His creatures. p.513.

Conclusion

It can be concluded in the novel that the message of da'wah in the novel "Elegi Cinta Maria" by Waheeda El-Humayra" in the Perspective of the Psychology of

Religion is as follows: Sayyidati Aisyah was very jealous to Mary because she is very beautiful and Prophet Muhammad loves her so much. The Prophet ﷺ did not forbid crying when he lost because crying is a form of affection, what is forbidden is wailing or sounds of deep sadness such as screaming when a painful disaster is struck. Maybe this is the reason Allah brought her here, across the country from Egypt to Medina, for a reason and a gift that belonged to the Prophet's first wife, namely to bear the descendants of the Prophet ﷺ. Ibrahim unites Mary with the Prophet ﷺ, absolutely. Undeniable. The most important day to perform aqiqah is the seventh day of the baby's birth. Never underestimate other people in any circumstances. Like a comet, how it finally disappeared, no one could predict. When the comet's light dimmed and finally disappeared altogether, only God and the glow itself knew; how God stretches out His hand to end the light of His creatures.

Acknowledgements

The author would like to thank the owner, editors and reviewers of Bale Publikasi Indonesia and special for the writer of Novel Eligi Cinta Maria.

Author Contributions

All authors contributed to this writing at every stage.

Funding

This research received no external funding.

Conflicts of Interest

The authors declare no conflict of interest.

References

- Bingham, A. J. (2023). From data management to actionable findings: A five-phase process of qualitative data analysis. *International Journal of Qualitative Methods*, 22, 16094069231183620. <https://doi.org/10.1177/160940692311836>
- El-Humayra, W. (2009). *Elegi Cinta Maria: Novel tentang Cinta Nabi Muhammad Saw. dengan Istri Asal Mesir*. Bandung: Mizan Pustaka.
- Endalew, Y. S. (2023). *Hydropoetics: Myth, Reality, and Literature in the Eastern Nile Basin* [University of Oregon]. Retrieved from <https://shorturl.asia/vuYfZ>
- Gill, M. J. (2020). Phenomenology as qualitative methodology. *Qualitative Analysis: Eight Approaches*, 5(1), 73–94. Retrieved from <https://www.torrossa.com/en/resources/an/5018475#page=84>
- Hajjaj, A. (2007). *Maria Al-qibthiyah: The "Forgotten" Love of The Prophet*. Bandung: Mizan Pustaka.
- Halim, S. A. (2017). *Silsilah Ummahatul Mukminin*.

Yogyakarta: Hikam Pustaka.

- Hefni, A. (2018). *Mendidik Buah Hati Ala Rasulullah*. Jakarta Selatan: Qultum Media.
- Putra, A. (2022a). Problematika rumah tangga Rasulullah dan metode penyelesaiannya dalam hadis. *Jurnal Literasiologi*, 8(1), 556617. <https://doi.org/10.47783/literasiologi.v8i1.360>
- Putra, A. (2022b). The Prophet's household problems and the solving method in hadith. *AJIS: Academic Journal of Islamic Studies*, 7. <https://doi.org/10.29240/ajis.v7i1.4283>
- Srivastava, P., & Hopwood, N. (2009). A practical iterative framework for qualitative data analysis. *International Journal of Qualitative Methods*, 8(1), 76–84. <https://doi.org/10.1177/160940690900800107>
- Sugiyono. (2019). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: PT Alfabeta.