

The Meaning of Endeavor and Trust in the Novel Hajar the Secret of the Queen's Heart Zamzam a Perspective on the Hadith

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ABSTRACT

Humans sometimes have feelings that change according to the situation and conditions they are facing. Every human being has different traits and attitudes, this is what causes a person to have various actions when controlling his emotions. One of the human beings who can be exemplified in responding to things calmly and patiently is Siti Hajar. When faced with a test, he tends to accept and live it as much as possible to the limit of his ability and always involve God in every effort. In Islam, it is called effort and tawakal. The purpose of this research is to provide a deeper understanding of efforts and tawakal, especially through hadith and how it is represented in the novel "Hajar Secrets of the Heart of the Queen of Zamzam". This study uses a library research method with a descriptive qualitative approach. Data sources include the book Saheeh Bukhari No. index 2074, Sunan Tirmidhi index No. 2344, as well as novels and other supporting literature. The result of this research is to be able to apply the meaning of effort and tawakal contained in the hadith narrated by Imam Bukhari and Imam Tirmidhi which is then associated with the story of Siti Hajar in the novel The Secret of the Heart of the Queen Zamzam, thus each individual can apply and emulate Siti Hajar's attitude in applying iktiar and tawakal in daily life.

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INTRODUCTION

Humans are living creatures created by God Almighty, which are equipped with reason and mind. Humans are also one of God's creatures that have the highest degree compared to other creatures. The most important thing in distinguishing humans from other creatures is that humans are equipped with reason, thoughts feelings, and beliefs to enhance the quality of their life in the world (Izza Amirul Fadhilah and Binti Maunah, 2021). With the existence of humans on this earth serves to revive one of these universes that have been created by God. Humans themselves are a caliph, where this position is very much different from other creatures. Humans are also social creatures who need each other.

As humans, we sometimes have feelings that change according to the situation and conditions we are facing. Every human being has a different nature, attitude, this is what causes a person to have

various actions when controlling their emotions. When someone can control their emotions well, then usually that person tends to be patient, not too rash and careful when about to do something. One of the humans who has these criteria is Siti Hajar, she is the wife of Prophet Ibrahim and the mother of Prophet Ismail. Hajar is a woman who is exemplary in responding to a trial given by Allah to her. This is important to apply to each human being, so that they can learn how to control emotions well and always involve Allah whenever it is.

Siti Hajar is an extraordinary woman recorded in Islamic history. She is known for her patience, steadfastness, and deep submission to Allah. In the midst of a life full of trials, she had a strong personality. When experiencing difficult situations, she not only showed her resilience as a wife and mother, but also as a person who was very dependent and surrendered all her affairs to Allah. Hajar's character can provide an example for Muslim women who are facing difficulties in their lives. One of the biggest tests in Hajar's life was when she became a mother and tried to survive for her son, Prophet Ismail.

Hajar has had a difficult life, with many trials that continue to hit her. From the time she was left with her entire family (dead) due to an attack by raiders from the north. Until he became a slave captive. In his life it did not occur at all to become a slave whose degree was very low. Because he came from a respected family, where his father was a person who had the highest position in his area (Sibel Eraslan, 2022). With various kinds of trials that befell him, he always tried to find ways so that he could survive and always surrendered all kinds of his life to Allah. This attitude can be called *tawakal* (surrender) to Allah.

Tawakal itself is a concept in Islam that refers to trust and complete dependence on Allah. *Tawakal* involves the belief that everything that happens in life is the will of Allah, and that he is the absolute controller of all things (Yusuf Mansur, 2020). This concept of *tawakal* teaches Muslims to rely on Allah in all aspects of life, entrust themselves completely to Him, and take appropriate actions with the belief that the final outcome is in the hands of Allah (Arifin, 2023). *Tawakal* melibatkan keyakinan bahwa segala sesuatu yang terjadi dalam hidup ini merupakan kehendak Allah yang mana dialah pemegang kendali mutlak atas segalanya.

Tawakal involves the belief that everything that happens in life is the will of Allah, who is in absolute control of everything.

With the attitude of *tawakal*, a Muslim believes that Allah is the best helper, provider of sustenance and who manages all kinds of affairs. Thus, *tawakal* is not a passive action, but an attitude of trust and strong belief in Allah that it is He who provides guidance, help and fulfillment of needs for His servants who put their trust. As a Muslim as much as possible must have this attitude, so that life feels peaceful and calm. Because for every test there must be a solution to solve it, but humans do not know when the solution is given to them. Because everything has been arranged by Allah, it's just that humans have to wait for the right time. Therefore, while waiting, humans must try as much as possible and must get closer to Allah.

Regarding this matter, it has actually been stated in the sources of Islamic law, namely the Qur'an and hadith. The Quran itself is the first source of Islam, while the hadith is the second source of Islam (Septi Adi Fitra Jaya, 2019) In this case, the author will focus on the second source, namely the hadith. In the hadith itself there is a discussion of *tawakal*, which is found in the narration of Imam al-Tirmidhi. This needs to be studied more deeply, in order to know the meaning intended in the hadith. So that readers will get a broader understanding of *tawakal*. Thus, the objectives of this study are: to provide information to readers about Siti Hajar; to provide an explanation related to *tawakal*; to explain the hadith about *tawakal*; and to represent the story of Siti Hajar in the novel "Hajar, The Secret of the Heart of the Queen of Zamzam".

METHOD

Biography of Siti Hajar

Hajar's full name is Hajar Al-Qibthiyah Al-Mishtiyah, her name comes from the word *hadza ajrikum* which means this is your reward. Hajar was the daughter of an official in Memphis (the capital of the ancient Egyptian empire). In this Memphis palace, she lived a peaceful, happy and prosperous life with her father and sisters. However, everything changed when a group of foreigners conquered Egypt in blood. Soldiers plundered the land, drove out the locals, and attacked Hajar's father's palace. Until her father and some of his men were killed on the spot. This army was called the Hexos they were fringe rulers who invaded Egypt from the east and succeeded in paralyzing it (Alawiyah, 2019) . Then they took some of the surviving population, one of which was Hajar, who would later become a slave in the Egyptian kingdom.

At that time, Prophet Ibrahim and Sarah traveled to Egypt, because Sham was hit by famine. The kingdom in Egypt was led by a king named Fir'aun. When Prophet Ibrahim and Sarah were in Egypt, Sarah became a hot topic of conversation among the Egyptians. This is because, Sarah's beauty has been known by the local population until the news was heard by Fir'aun, which he wanted to make Sarah his concubine. However, all efforts made by Pharaoh to make Sarah a concubine all failed, this is none other than because Allah has protected Sarah. Instead, Fir'aun and his army were hit by a plague, so Fir'aun returned Sarah to Ibrahim (Mawaddatul Husna, 2022) . After this incident, Fir'aun gave Sarah a gift, namely Hajar, she was handed over to Prophet Ibrahim and Sarah, who later became followers of both of them.

From then on, Hajar became Sarah's maid and always completed all her work with sincerity. After that, Hajar followed the teachings of monotheism, believing and worshipping Allah sincerely. Because Hajar became a believer with a shining heart, filled with the light of Allah's guidance. On the other hand, Sarah, the wife of Prophet Ibrahim, always accompanied and guided Hajar in prayer, doing righteous deeds, and doing all the work as well as possible (Alawiyah, 2019) . One day, Sarah gave Hajar to Ibrahim where she wanted the two of them to get married, with the hope of having a child. Because Sarah's marriage to Prophet Ibrahim was never given a child. This is none other than because Sarah experienced infertility in her womb, even though this desire was actually contrary to her heart.

However, Sarah still wanted marriage between them. Hajar was old enough, thirty years old, when she married Prophet Ibrahim. After obeying the wishes of his wife Sarah, Prophet Ibrahim finally married Hajar, then Allah answered Prophet Ibrahim's long-prayed prayer that he wanted a child. However, after the birth of Prophet Ismail, Sarah was very jealous of Hajar, because the time spent on Hajar was more than with her. Until finally, she asked Prophet Ibrahim to take Hajar and her two-year-old son Prophet Ismail to a very far place that was invisible and unreachable by Sarah. Prophet Ibrahim could not refuse his wife's wish. So Ibrahim took Hajar and Ismail to migrate from Sham to the southeast, towards a barren valley (Rizim Aizid, 2015) .

Throughout the journey he kept trusting in Allah, because he was sure that Allah would not mistreat His servants, and of course behind this incident, there must be wisdom behind it. After months of traveling, they arrived at a valley in the middle of the desert in the city of Mecca. This valley is very lonely, there are no trees or springs around it. But Prophet Ibrahim had no choice and Allah chose this place as the residence of Hajar and her son Ismail (Hasballah Thaib and Zamakhshari Hasballah, 2012) . This is the place that Allah has set as a refuge for His children and His wives. Arriving there, Prophet Ibrahim and Hajar dwelled in the shade of a tree, which later became a mosque, namely Masjid al-Haram.

Then Prophet Ibrahim left his wife and child with nothing but a bag containing dates and a drinking water container made of leather. After leaving his wife and child until they were not seen by them, Prophet Ibrahim turned his face to the sky and raised his two stairs while praying to Allah (Husna Ahmad, 2015) . Prophet Ibrahim's prayer is found in the Qur'an Surah Ibrahim verse 7:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

(Remember) when your Lord said, "If you give thanks, I will increase (blessings) upon you, but if you deny (My blessings), surely My punishment is very severe."

Based on the explanation above, it can be understood that Hajar is a woman who is patient and obedient to Allah SWT. Hajar's worship is only a form of obedience, a desire to be recognized, a desire to increase pleasure in worship and strengthen faith in Allah SWT. So Allah will reward them, as Allah rewards those who are grateful, by placing them in a higher position than the women of that time.

Understanding Ikhtiar and Tawakal

Etymologically, *ikhtiar* comes from an Arabic verb which means to choose, one root with the word meaning good. In terms, *ikhtiar* is a human effort to fulfill the needs of life which includes material, spiritual, health, and future aspects, with the ultimate goal of achieving safety and prosperity in this world and the hereafter. Therefore, an endeavor can only be said to be good if it has elements of goodness. However, what is considered good according to Islamic law is not solely based on reason, custom, or public opinion. Therefore, business is more accurately defined as "choosing what is good", which means following the instructions of Allah and His Messenger (Elyanti Rosmanidar, 2019).

Ikhtiar is a self-determined effort, where humans act as individuals and are not enslaved by anything else except by their own desires and love for goodness. All needs, desires, goals and hopes can be achieved through effort. Silence will only lead to disappointment, failure and misfortune. All needs, desires, goals and hopes can be realized through hard work. Do not just stay silent, because it only brings disappointment, failure and misfortune. Everything has a process and time. In Islam, having a hopeless attitude is not recommended, but it is taught to make efforts. Because *ikhtiar* itself is a human effort to meet the needs of material, spiritual, health and future life so that the purpose of life, security and prosperity in the world and the hereafter are achieved (Elyanti Rosmanidar, 2019).

Tawakal comes from the Arabic word "*tawakkala*" which means entrusting or relying. Both words mean showing inability, leaning or surrendering to others. Which can be interpreted as surrendering completely to Allah in facing or waiting for the results of a job from the efforts that have been made (Arifin, 2023). *Tawakal* is a concept in Islam that refers to complete trust and dependence on Allah. On a spiritual level, "*tawakal*" refers to the attitude of letting go of relying on human effort and relying on Allah in all aspects of life.

Tawakal itself is believing that everything that happens in life is God's will and he has absolute control over everything. With *tawakal*, Muslims believe that Allah is the helper, the provider of sustenance, and the regulator of all affairs. Therefore, *tawakal* is not a passive action, but on the contrary, which is an attitude of trust and a strong belief that Allah will provide guidance, help and fulfillment of needs for His servants who have *tawakal*. In practice, *tawakal* does not mean ignoring human effort and responsibility. A Muslim should continue to try his best and utilize the abilities that Allah has bestowed upon each person.

But whatever the end result, God's decision must still be accepted with grace. *Tawakal* frees people from excessive worry, insecurity and fear of the future because they are confident that God has wisely decided everything. Overall, *tawakal* is an important concept in Islam as it teaches Muslims to be completely dependent on Allah in all matters. It strengthens the spiritual connection between the servant and God and provides peace and confidence in dealing with life. Everyone seeks happiness and enjoyment in life. As a Muslim, happiness can only be achieved through closeness to Allah SWT. Because He is the Lord of the universe, only He can change everything in this world. Including keeping us safe and happy as one of the traits that every Muslim must have.

According to the Islamic view, *tawakal* is the last focus after making maximum efforts or earnest efforts, then surrendering everything and believing only to Allah SWT. which is able to solve all affairs, after humans are no longer able to solve it (Anri Naldi, Cahaya, 2023). *Tawakal* does not mean absolute surrender to God, but that surrender must be preceded by maximum human effort. For example, someone who wants to get a job does not only rely on prayer and *tawakal*, but also must try to find a job with sincere effort and as much as possible (Abuddin Nata, 2014). Regarding this, some people misunderstand the meaning of *tawakal*, where most are reluctant to try to work and just wait.

Such a person has the idea that there is no need to study, if Allah wants him to be smart then he will be smart. Or if Allah wants rich, then the person will be rich, without any effort that must be

done. But in reality, this is impossible if it is not balanced with effort and prayer. Life in this world is nothing instant, all requires serious effort and of course must be balanced with prayer, so that the desired thing can be realized and blessed by Allah. Thus, tawakal is the final support of effort or struggle after praying to Allah, where every good deed must be rewarded by Allah.

Hadith about Effort and Tawakkal

a) Shahih Bukhari, Juz. 4, p. 57, index no. 2074, chapter Kas bal-Rojul wa 'Amal bi Yadih.

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ
أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَأَنْ يَخْتَضِبَ حُرْمَةٌ عَلَى ظَهْرِهِ، خَيْرٌ مِنْ أَنْ يَسْأَلَ أَحَدًا
فَيُعْطِيَهُ أَوْ يَمْنَعَهُ

Yahya ibn Bukayr narrated to us that Al Laits narrated from 'Uqail narrated from Ibn Shihab narrated from Abu 'Ubaid narrated from 'Abdur-Rahmaan ibn 'Auf that he heard Abu Hurayrah (may Allah be pleased with him) say that the Messenger of Allah (ﷺ) said: "Indeed, it is better for one of you to carry firewood on his back than for him to ask others for it, whether they give it to him or refuse it." (Al-Ja'fi, 1422)

In the syarah of Fathul Baari, it is explained that there is a recommendation to take care of oneself and avoid begging, even though one must humble himself in seeking sustenance and facing difficulties. This is because in Islamic law itself, begging is considered an act that should be avoided, except in emergencies. Begging is prohibited not only because it dehumanizes the person who does it, but also because it creates dependence on others, which in turn weakens the spirit of work and independent effort (Ahmad bin Muhammad al-Asqalani, 2002).

As for the words "better for him", they do not mean a comparison, because there is no virtue in begging if one is able to work. The most correct view according to the scholars of the Shafi'i madhhab is that asking in such circumstances is haraam. It is also possible that the meaning of "good" here is that it is in accordance with the intention of the one who asks and refers to what is given as "good", even though in reality it is "bad". Earning a living through one's own efforts, whether the work is simple or difficult, is more honorable than begging. Even if one has to work hard to get a job that society considers a low-level job, such as manual labor or small business, it is more appreciated because there is an effort to be independent and not depend on the compassion of others.

People who beg often feel humiliated and embarrassed when they have to extend their hands to beg. This can lead to feelings of inferiority, especially if the request is refused. On the other hand, the person being asked may also be in a difficult position. If he had to give every time someone asked him, his wealth would be depleted. Thus, in the view of Shariah, begging is a poor choice, except in cases of emergency. Hence, trying to make a living independently, even if it is difficult or modest, is preferable because it preserves the dignity of the individual and prevents a financial crisis for the giver.

b) Sunan Tirmidhi, Juz. 4, p. 166, index number 2344, chapter Fi Tawakkul 'ala Allah

حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ، قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ حَيَّوَةَ بْنِ شَرِيحٍ، عَنْ بَكْرِ بْنِ عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، عَنْ
أَبِي تَمِيمٍ الْجَيْشَانِيِّ، عَنْ عَمْرِو بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ
لَرَزَقْتُمْ كَمَا يُرْزَقُ الطَّيْرُ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا

Narrated 'Ali ibn Sa'id Al Kindi, narrated Ibn Al Mubarak from Haiwah ibn Shuraih from Bakr ibn 'Amru from 'Abdullah ibn Hubairah from Abu Tamim Al Jaisyani from 'Umar ibn Al Khaththab saying, The Messenger of Allah (ﷺ) said, "If only you put your trust in Allah in truth, you will be given sustenance like the sustenance of birds, going on an empty stomach in the morning and returning in the afternoon with a full stomach." Abu Isa said: This hadith is hasan saheeh, we only know it through this sanad route and Abu Tamim Al Jaisyani's name is 'Abdullah bin Malik. (Muhammad bin 'Isa bin Saurah, 1975)

In the book of narration of Imam Tirmidhi No. index 2344 explains that Abu Isa has said: (Lau Anakum Kuntum Tawakalu>n). This means that as humans, of course, know for sure that there is no ruler of this universe other than Allah. Which only he can give and hinder all kinds of things that

exist. Therefore, all humans are required to try in various ways that they can. This is like the word of Allah in surah An-Nahl verse 96 which reads:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

What is with you will pass away and what is with Allah is everlasting. We will surely reward those who are patient with a better reward than what they have always worked for.

The above verse briefly mentions what goodness is with Allah. That is, all kinds of worldly pleasures will one day disappear and come to an end, and what is with Allah, including the reward for the good that you do for the sake of Allah, is eternal, that is, you will find its reward and there will be no end to it. Indeed, We will reward those who patiently obey their preaching, carry out Allah's guidance and avoid His prohibition, and give a better reward and multiply their deeds while forgiving their sins.

In addition, Allah says in surah Al-Baqarah verse 245 which reads:

مَنْ ذَا الَّذِي يقرضُ الله قرضًا حسنًا فيضاعفه له أضعافًا كثيرة ۗ وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ

Who will give a good loan to Allah? He will multiply (the repayment of the loan) for him many times over. Allah constricts and expands (provision). To him you are returned.

The words lending and borrowing in this verse are translations of the word qardh which later entered various languages with the same meaning as credit. When viewed in the Qur'anic language, the word originally meant "to cut something with the teeth", like a mouse cutting wood with its teeth. In this case, Al-Qurtubi gives the definition of qardh as "everything that is done with the expectation of return". Since the lender is Allah, then of course if a person believes in Allah, then he believes that the loan will not be lost and will even get a reasonable reward (M. Quraish Shihab, 2000). Therefore, the meaning of qardh itself does not only refer to financial transactions. However, it is a form of charity, kindness and worship that is expected to bring rewards from Allah, with very high moral and spiritual requirements.

Thus, the meaning of the above Hadith is that the Prophet encourages us to rely on God for benefit and against harm in all worldly and religious affairs. For there is no one who gives, hinders and no one who brings harm or benefit except Allah. He also inspired us to do things that bring good and avoid bad while sincerely surrendering to Allah. When we do this, Allah will give us sustenance, just as He gives food to birds that go out hungry in the morning and return full in the afternoon. What the bird does is one of the reasons why it does not give up and get lazy in trying to find food.

Representation of Siti Hajar in the Novel "Hajar, The Secret Heart of the Zamzam Queen"

The novel "Hajar, The Secret Heart of the Zamzam Queen" tells the story of Siti Hajar's life journey. She is a woman and mother who is very great, tough, strong, patient in accepting all kinds of tests given by Allah. In the novel there are twenty-seven chapters, each of which has wisdom that can be learned for all humans. In the first chapter to the fourth chapter, it tells the life of Hajar as a slave. At that time she was the daughter of the chief of the Col Mirleri tribe. The tribe is famous for its generosity, likes to entertain guests, has never colonized the country. Until one day the Col Mirleri tribe was attacked by the North, which in the end they lost and all of Hajar's family died, only Hajar was the only one still alive among her family.

After the North won, they took the people of the Col Mirleri tribe to their country, using ships, until in the end they were taken as slaves. The North had a kingdom which was led by King Awameleh, he was a very ruthless king. The people of Col Mirleri became slaves in the King's house, including Hajar. It was here that Hajar felt that this life was unfair to her and that it was not the life she wanted. After she became a slave, she felt that her life was bleak and she faced many trials. However, when she faced the trials given by Allah while being a slave in the kingdom, she received help from a trusted person by King Awameleh named Hazyerec.

Hazyerec is a right-hand man who is highly trusted by King Awameleh because he has the task of providing a special class school for slave girls called the Harem Dormitory. When Hajar was about to be sent to the King's banquet, she was scolded by Hazyerec because Hajar's makeup was not appropriate to be served to the Kings, so she was not sent to the King. Behind it all was the plan of Hazyerec himself, because here he saw Hajar as he was when he was a slave. This is because he was

born into a respectable family, but his fate was the same as Hajar's, therefore he did not want to see Hajar's fate like him. Thus, he helped Hajar little by little to save her from abominable things.

In chapters five to fourteen, it tells the story of Hajar who has become a free slave of King Awameleh. At that time the Prophet Abraham and Sarah (Abraham's wife) were traveling to the North Country (Egypt), when they arrived in the country, Sarah stopped for a moment at the Harem Dormitory. There were only women there, while in the dormitory, the women inside were very fascinated by Sarah's beauty because she had opened the veil she used, so they knew Sarah's face and hair. Until finally, the news spread so quickly among the palace and Awameleh also knew the news. After the incident, Sarah received a special call from Awameleh to come to her residence. This is because Awameleh has heard the news about Sarah for the beauty she has.

From here, Awameleh wanted to see firsthand the beauty possessed by Sarah behind the veil that was used, because Awameleh had a thinking heart and a rotten heart. After the order, Hazyerec ordered Hajar to become Sarah's maid. Hajar's task this time is to escort Sarah from beginning to end, so Hajar must be responsible for protecting Sarah from all kinds of threats that will happen to Sarah. After Sarah and Hajar entered Awameleh's residence, he ordered Sarah to be delivered to the resting place which was in the room. When they were in the room, Sarah recited a prayer that read: "O Allah, I am indeed one who believes that You are my Lord and that Prophet Ibrahim is Your prophet and messenger, who guards my honor and chastity. O Allah, do not let this disbeliever do evil to me. Protect me, save me from this difficult situation. thus was the prayer offered by Sarah." (Sibel Eraslan, 2022)

While Sarah was chanting, Awameleh entered the room and stepped close to Sarah and was about to remove her veil. As Awameleh stretched out her hand, she screamed loudly saying: "Ouch, my hand is burning, my hand is burning," cried Awameleh in pain. Awameleh's hand seemed to have been electrocuted so that it was petrified without being able to move (Sibel Eraslan, 2022) Awameleh did this for three times and of course he did not succeed in opening Sarah's veil until he felt pain like being electrocuted for three times too. In the end, Awameleh gave up on the act and expelled Sarah from her country, and Hajar was freed by Awameleh and told to go with Sarah. Thus, Hajar was free to be a slave in Awameleh's residence and of course she was very grateful for what had happened to her.

After this incident, Prophet Ibrahim, Sarah and Hajar left the country and continued their journey. While Hajar was with Sarah and Prophet Ibrahim, she was taught by Sarah about the religion brought by Prophet Ibrahim. Sarah always gave Hajar knowledge that she had never known, so she believed in the teachings brought by Prophet Ibrahim. Thus, she was very grateful to Allah for the favors he had given her, both from a gloomy life to a peaceful life. However, after he became subordinate to Sarah, the test of Hajar's life came to hit him again, which was that Sarah wanted to give Hajar to Prophet Ibrahim. This is because Sarah wanted Prophet Ibrahim to have offspring to continue his prophethood, because the marriage between Sarah and Prophet Ibrahim was never blessed with offspring. With such a long consideration, Sarah finally gave up the decision she made.

With the decision of Sarah, Prophet Ibrahim thought with such careful consideration, that in the end he followed the decision desired by Sarah. In the end, Prophet Ibrahim married Hajar and not long after their marriage, Hajar had conceived a child from Prophet Ibrahim. Hajar felt grateful for what had happened, but actually Hajar felt bad with Sarah. Because Hajar felt that she did not deserve this, because Sarah was a very good employer to her, she felt that she had betrayed Sarah over the marriage. But she thought again that all of this was God's plan which we must inevitably accept and follow. After months of Hajar's pregnancy, the child was born on this earth and the people around her were happy for the birth of the child. Hajar's son was given the name Ismail, Ismail was the one who would continue the prophethood of his father.

Sarah was very happy for the birth of Ismail, because she felt that it was not in vain to sacrifice her love, she always prayed for the marriage of Prophet Ibrahim and Hajar to have offspring. Here Sarah asked for a ration to take care of Ismail with a specified time, and after that it was handed back to Hajar. But there was a time when Hajar felt sad about the incident, because after giving birth no one congratulated her, but everyone congratulated Sarah, so she felt that no one was in her favor. Then one day Hajar wanted to linger with Ismail so that she did not give Ismail to Sarah. From here

Sarah immediately met Hajar at her house, and she asked her directly why she did not immediately give Ismail to her, because the agreed time had passed.

With this incident, Sarah realized that she was very jealous of Hajar, because they were given more attention by Prophet Ibrahim and more time was spent on them than Sarah. Therefore, she asked Prophet Ibrahim to take away Hajar and Ismail from her reach. After the incident, Prophet Ibrahim took Hajar and Ishmael to a very far and unreachable place from human life.

In chapters fifteen to twenty-seven, it tells of Hajar and Ishmael who were taken away to a place far from the reach of human life. In addition, she was also left in the middle of a barren desert by Prophet Ibrahim at the command of Allah. Armed with very little food and water, Hajar never complained. This test became the peak of Hajar's faith, where she not only surrendered to fate, but also continued to try to find a solution for herself and her son Prophet Ismail. The story of her search for water in the dry desert until finally Allah gave her the miracle of zamzam water, became a strong symbol of tawakkal, which is surrendering to Allah after trying hard (Sibel Eraslan, 2022).

After summarizing the story contained in the novel "Hajar The Secret of the Heart of the Zamzam Queen", the following will be presented as an example of Hajar's situation in the novel that shows the application of ikhtiar and tawakal (Sibel Eraslan, 2022):

Table 1.1 The Value of Ikhtiar and Tawakal in the Novel

No.	Novel Text	Things.
1.	<i>"Offerings to His Majesty the King" were words that sounded so heavy on my ears, soul, and mind. Everything became chaotic. This is the great change in my life. This great change happened in such a short time. Everything came crashing down in just a moment. Like a fire on dry leaves that will be extinguished in just a few moments. This is my life, like a captain who suddenly turns into a prisoner of war in an instant."</i>	37
2.	<i>"Meanwhile, I, if likened to a river, am a river with a new stream. Not long, but deep. It is not calm, but swift in its flow, in which there are large stones. When the water flows, it is torn between the rocks and is full of bloodied wounds. As it flowed at a high altitude, I suddenly had to fall back down in the waterfall. Each time I was wounded, torn apart, and flowed in such a swift stream."</i> <i>"I'm not someone who gives up easily and quits. Like a wild horse, I ran as fast as I wanted to do what I thought was right. Until then Prophet Ibrahim came and melted my heart so that I became a tame horse and melted in faith and love for him."</i>	296 297
3.	<i>"I noticed that the voice came from near Ismail. However, at that instant a sparkling light shone into my eyes. I tried to cover my eyes with my right hand as I continued to watch the sand glisten more and more." On the other hand, I noticed what was happening to Ismail. Thankfully, I saw Ismail smiling. That meant he was doing well. Not to mention he was moving his two stairs in the air. He also tapped his heels in the sand."</i> <i>"At that moment there was a soft sound, but it was heard from a distance. This sound was like the sound of flowing water. By divine power I noticed the sand split into three parts. Probably because of the impact of Ismail's two heels. How happy I was when I saw that there was water flowing from within the split sand. In fact, the water flowed so much that it immediately made a puddle."</i>	369
4.	<i>"O Allah!. I offer thousands of praises and thanks to You. Truly You are the One who is in control of everything. Yes, Allah!. Indeed You are the One who hears every prayer. You are all-seeing, all-protecting every servant of Yours who is in trouble."</i> <i>"O Allah, the One who created Water! You are the Most Merciful and the Most Womb. You are the Lord my Rabb. There is no God worthy of worship but You."</i> <i>O Allah, how wonderful are all these gifts of Yours, how wonderful is this life, how wonderful is it to hear the shrieks of laughter of my son expressing his joy in the midst of this uninhabited desert."</i> <i>"O Allah! You are the witness of every teardrop that flows in the cry of prayers in the midst of the silence of the night. You are the One who never abandons Your servant even though his screams and moans of pain are heard by no one. Although people alienate and abandon him, You are a close friend who always shares suffering and happiness with those who are less fortunate, with those who live alone, who have reached old age, and or who are experiencing</i>	370 370

	<i>disorders so that their physical strength gradually decreases. Praise and thanks be to You, O God.</i>	377
5.	<i>"O Allah, please forgive me all my faults and shortcomings. Truly I am a small, frail person, and also very afraid of solitude from You. Save me from the darkness, need, ignorance, and emptiness of this life."</i> <i>"Right now let me feel closer to You, more concerned with You than anything else. This is the only source of strength from my infinite weakness. This is the only way out of the deadlock of my life. O Allah, accept me as Your servant. Forgive all my sins and mistakes."</i> <i>"Please allow me to entrust myself to all my lovers again. Though they are far from me, though I cannot reach them again, though they have forgotten me, and though they never want to remember me at all. Protect them as You have protected me. When I know that You are their Protector, it gives me immense relief."</i>	380

After presenting the table above, it can be seen that Hajar's struggle during her lifetime was very much a test that she faced. When facing these tests, she was able to survive and pass them one by one. So that he got an unexpected gift from Allah, this is none other than because he has believed that Allah is always with him, and in every what Allah has ordered against his life, he always accepts, lives and surrenders back to Allah. Thus, the hadith narrated by Imam Bukhari No. index 2074 and Imam al-Tirmidhi No. index 2344, is very sustainable with the story of Hajar in the novel. Because in Imam Bukhari's narration no. index 2074 explains about endeavor, while Imam al-Tirmidhi's narration no. index 2344 explains about tawakal.

When viewed from the story of Hajar, she always lived her life by trying her best and always involving Allah in every effort. From here the thing that needs to be underlined is that we can imitate the attitude that Hajar took in facing all kinds of life tests she experienced. The way is by doing the maximum effort possible to the point of limit owned, and must always involve God whenever and wherever it is. The meaning of involving Allah is by surrendering all the efforts that are being or have been made to Him. So that whatever decision will occur, we can accept sincerely and gracefully, because the decision determined by Allah is the best even though according to humans it is unfair.

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CONCLUSION

Based on the explanation above, it can be concluded that, as ordinary humans who do not have privileges, we should always be aware that we need God whenever and wherever it is. Because we live in this world only to carry out all kinds of orders that have been set by Allah. In addition, each individual human being certainly has different life tests. When there is a test that hits him, it must be accepted and lived as best as possible, because this is an effort from the human self or can be called an endeavor. When trying as much as possible, it must involve Allah in it.

Because we must always get closer to Allah because we need Allah, not Allah who needs us. If we are close to Allah, then all kinds of affairs that we have will be facilitated and facilitated the path to complete it. This can be seen from the story of Siti Hajar, where during her lifetime she has experienced very severe trials. But behind the test, he always accepted and carried it out with maximum effort. Thus, the story has lessons that can be taken and applied to each of us, so that in living our lives we can be calm, peaceful without any unrest.

Thus, the results of the research that the author made are still less than perfect. Therefore, the next writer is expected to develop the content of the research that has been written, in order to get an update on the scientific work.

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