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## The Struggles of Candide for Happiness in *Candide*, A Novel: An Islamic Perspective

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### ABSTRACT

This research discusses Candide's struggle for happiness in Voltaire's *Candide* from an Islamic perspective. In this study, the researcher discussed two problems, 1) the form of struggle carried out by Candide and 2) the Islamic value of Candide's struggle. The researcher used qualitative methods in this study. The researcher connects Candide's struggle by collecting Qur'anic verses that are following the theme raised. Then, researchers relate to aspects related to the verse through Candide's struggles and actions that are relevant to Islamic values. The form of Candide's struggle can be seen in his personality, such as never give up attitude and positive thinking. Thus, Candide's struggle proved successful as an Islamic struggle because Candide married his lover and lived together, and the value of his struggle for happiness was achieved because of his efforts until the end.

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### Introduction

Struggle means some effort to reach something. Humans will do everything to struggle for something important. McKenchie (2018) states that struggle is a task or goal requiring great effort to accomplish or achieve. Although struggling to get or reach something is hard, at least the better condition can reach it. According to Boaler (2019), when people are in a difficult situation, bad experiences will help them in developing their minds, and



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because of this difficult situation, they inevitably have to struggle to get out of the problem.

There are many varieties of struggles that can be found in society, such as the struggle for justice, the struggle to get a job, the struggle to get a higher position in their profession, the struggle for freedom, the struggle to get achievement, the struggle for life, and also the struggle to get love. The last is as important as the others, lack of love will make people feel anxious, bored, and lonely. Love can make people feel happy, sad, angry, laugh and cry. Musbikin (2002) states that love is sacred. It is given by Allah. It is priceless and it means everybody deserves love even though he or she has to struggle for it.

Struggle to find love, people's personalities and lifestyles can change. Someone who is falling in love will always feel happy and tries to look better in front of the person that they love. When people experience deep love, they will struggle to reach it. According to Hornby (1972), love is a strong feeling of deep affection for something. Therefore, one needs to struggle and sacrifice to get and maintain love.

The novel *Candide* talks about the struggle for love. This novel talks about the struggle of a young man named Candide who travels to various countries to find his lover Cunegonde. Candide's love for Cunegonde is so deep, that he will do everything to meet her lover, even if he is willing to sacrifice his life.

This novel is interesting to study because the story shows Candide's form of struggle for love that is different from the others. Starting from Candide being kicked out of the palace to experiencing difficult events to find Cunegonde. Until they finally met, but the lover was not as beautiful as before like the baron's daughter. Even with this condition, Candide still accepts it and wants to continue living with Cunegonde at the end of his long journey. Even though Voltaire does not describe the love story of the two of them very much, it is love that is one of the reasons Candide survives with all the abilities he has. From the form of Candide's struggle, the researcher is interested in connecting it with Islamic values that are relevant to Candide's story. Based on the teachings in the Al-Quran and Hadith, the researcher can



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find out how a person acts in achieving happiness as reflected in *Candide* in the novel.

From the Islamic perspective, happiness is not merely a temporary state of joy and delight; rather it is a lifelong process aiming primarily at bringing eternal happiness, peace of mind, the tranquility of heart, contentment in this world, and everlasting bliss in the hereafter. Happiness is perhaps the most highly sought-after goal in one's life. This is the only goal that everyone strives to achieve throughout life. The goal of happiness, tranquility, serenity, peace of mind, contentment, and freedom from worries and anxiety are what each of people is vicious to achieve.

Several researches examine *Candide* as an object of the research. The first researcher is Tri Septa Nurhanto. Nurhanto's (2007) *Satire on Leibniz's Optimism as Seen in The Main Characters and Their Experiences of Human Suffering in Voltaire's Candide* discusses satire occurring in the story that represents Voltaire's criticism of Leibniz's optimism. The criticism is represented via satire that can be seen from the main characters and their attitude on optimism, and also their continuous experiences of human suffering that occur in the story. He tries to relate the use of character and characterization of the main characters and their experiences of human suffering to find out Voltaire's criticism of the philosophy of optimism through satire in *Candide*. There are several theories he uses, such as the theory of character and characterization, the theory of satire, the view of Leibniz's optimism, and also the view of human suffering. In this study, he focuses on analyzing the satire expressed by Voltaire in criticizing Leibniz's thoughts on the philosophy of optimism through the main characters and their related experiences. Meanwhile, this research connects with aspects related to the verse through *Candide*'s struggles and actions that are relevant to Islamic values.

The second researcher is Jared T. Mink. Mink's (2009) *Hesitation: An Analysis of Candide* discusses the relationship between Voltaire's and Lock's thoughts about the concept of hesitation that Voltaire raises in the novel *Candide*. According to Mink, through the concept of hesitation, however, humans will always handle questions raised by *Candide*; "Why is something created?". In contrast to Jared's thesis, this research



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tells about the struggle of Candide for happiness in Voltaire's *Candide* and connects with aspects related to the verse through Candide's struggles and actions that are relevant to Islamic values.

The third researcher is Catherine Ballachey. Ballachey's (2016) *Voltaire's Candide and the Methodology of Dramatic Adaptation* discusses details of the search for dramaturgical methodologies of adaptation with the additional component of a creative project used to put those methodologies into practice. This thesis focuses on the application of this formula for a dramatic adaptation of Voltaire's *Candide* with the result she creates a new drama adaptation. Meanwhile, this research connects with aspects related to the verse through Candide's struggles and actions that are relevant to Islamic values.

The fourth researchers are Ivana Majksner and Tina Varga Oswald. Majksner's and Oswald's (2016) *Popularization and/or Trivialization of Philosophy in Voltaire's Narrative Candide or Optimism* discusses the popularization of philosophy through the trivial in Voltaire's narrative in *Candide*. This study aims to describe the polarization of two mutually different processes involved in the literary shaping of Voltaire's philosophical narrative *Candide or Optimism*. Based on the findings, the researchers conclude Voltaire's *Candide or Optimism* popularizes philosophy in its way and the potential for entertainment literature to offer non-trivial content to a wider audience and more sophisticated, even philosophical ideas to non-professional readers. Ivana and Tina's study discusses Leibniz's ideas on optimism. Meanwhile, this research connects with aspects related to the verse through Candide's struggles and actions that are relevant to Islamic values.

### **Method of Research**

This study uses qualitative research methods. Raimo Streefkerk (2019) states that the qualitative research method is analyzing data expressed in words. This study is based on library research methods that allow the researcher to collect some data by reading textbooks, articles, journals, and important works that may be relevant to this study. When



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collecting data, the researcher summarizes, paraphrases, and interprets them using note-taking methods, and makes the data clear and complete. In this study, there are two sources of data namely primary and secondary data sources. The primary data sources are the novel itself, *Candide* written by Voltaire. The secondary data sources are taken from other sources such as essays, journals, articles, and other relevant sources. The researcher analyzes the data obtained from Voltaire's novel entitled *Candide*. The analysis applies Islamic values that are relevant to this research and focuses on discussing the main character named Candide with his struggle through the journey to find his lover.

## Discussion

### A. What form of struggle does Candide carry out?

The form of Candide's struggle can be seen in his attitude towards problems. Then, some of Candide's attitudes can be found which can be seen from his actions and character portrayals in the novel while struggling to find Cunegonde. Candide's attitudes are never giving up and positive thinking.

#### 1. Never give up

Never give up is one of the attitudes that must be possessed by every Muslim in facing any situation and in any condition. In Islam, the call to never give up is motivation so that the Islamic ummah does not despair from the mercy of Allah when humans feel that they have failed to achieve something Allah reminds them not to be truly sad with God.

Candide's struggle to find Cunegonde came with many difficulties. However, it was not an obstacle for him because of the great love he had for his beloved. With a never-give-up attitude, he tried as hard as possible to stay afloat. The motivation and help from other characters also made Candide more confident that everything could be passed.

The following verses of the Qur'an below are related to Candide's struggle, namely with his never give up attitude. قَالَوا بَشِّرْناكَ



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بِالْحَقِّ فَلَا تُكُنْ مِنَ الْيَائِسِينَ “They said, ‘We have given you good tidings in truth, so do not be of the despairing’. (Q.S Al-Hijr 15:55)

He was making the best of his way from the place where he had been preached to, whipped, absolved, and blessed. (*Candide*, p. 15)

Candide, notwithstanding so many disasters, ate and slept. [...] Candide thought himself in a trance; he looked upon his whole life, hitherto, as a frightful dream, and the present moment as a very agreeable one. (*Candide*, p. 16)

Our travelers’ first day’s journey was very pleasant; they were elated with the prospect of possessing more riches than were to be found in Europe, Asia, and Africa together. (*Candide*, p. 16)

Candide, who was all frankness and sincerity, made an ingenuous recital of his adventures to the Spaniard, declaring to him at the same time his resolution of carrying off Miss Cunegonde from the Governor of Buenos Ayres. [...] you must go to Buenos Ayres and bring off Miss Cunegonde. If the Governor makes any difficulty give him a million; if he holds out, give him two. (*Candide*, p. 54)

Candide, however, had one advantage over Martin: he lived in the pleasing hopes of seeing Miss Cunegonde once more. (*Candide*, p. 58)

Based on the verse Q.S Al-Hijr above explains to humans not to be hopeless people. This verse supports that what Candide did was not unyielding. Candide is willing to travel far without knowing the whereabouts of his lover. With his strong determination and courage, Candide was able to survive. In the novel, it is told how Candide is tortured and escapes to another place until finally deciding any way to survive



Candide's form of struggle can be seen when he faces difficult situations to find his lover. Candide visited various countries but there were unwanted things that happened. However, during the journey, Candide met people who were also fighting for their lives to be free and happy to get out of the situation at that time. It begins with Candide arriving in Bulgaria, but unfortunately, he is tortured there and rescued by a surgeon.

[...] which laid bare all his muscles and nerves from the nape of his neck to his stern. As they were preparing to make him set out the third time our young hero, unable to support it any longer, begged as a favor that they would be so obliging as to shoot him through the head; the favor is granted, a bandage was tied over his eyes, and he was made to kneel down. (*Candide*, p. 4)

A skillful surgeon made a cure for the flagellated Candide in three weeks using emollient unguents prescribed by Dioscorides. His sores were now skimmed over and he was able to march when the King of the Bulgarians gave battle to the King of the Abares. (*Candide*, p. 5)

Candide continued some days longer at Surinam, waiting for any captain to carry him and his two-remaining sheep to Italy. He hired domestics, and purchased many things necessary for a long voyage; at length Mynheer Vanderdendur, skipper of a large Dutch vessel, came and offered his service. (*Candide*, p. 55)

“Ah! that would crown my wishes,” replied Candide; “for I intended to marry her; and I hope I shall still be able to effect it.” (*Candide*, p. 39)

Candide, divided between joy and grief, charmed to have thus met with his faithful agent again, and surprised to hear he was a slave, his heart palpitating, his senses confused, but full of



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the hopes of recovering his dear Cunegund, sat down to table with Martin, who beheld all these scenes with great unconcern, and with six strangers, who had come to spend the Carnival at Venice. (*Candide*, p. 83)

The above quote proves Candide's struggle with his never give up attitude and struggle for happiness to find his lover.

It is easy to forget one of the most essential things about hope and that is that God, the creator of humankind, understands that at various times in our lives, we will feel like giving into despair. The path to paradise involves trials and difficulties. But never lose hope because it is just a test. Allah says: *لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ* “Surely there is in the person of Allah’s Messenger an excellent example for you—for every person who has hope in Allah and the hereafter and who remembers Allah, reciting His name many times.” (Q.S Al-Ahzab 33:21)

In another verse, He says: *وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ* “And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.” (Q.S Al-Baqarah 2:155)

Thence continuing to walk over palpitating limbs, or through ruined buildings, at length, he arrived beyond the theater of war, with a little provision in his budget, and Miss Cunegonde’s image in his heart. When he arrived in Holland his provision failed him; but having heard that the inhabitants of that country were all rich and Christians, he made himself sure of being treated by them in the same manner as the Baron’s castle, before he had been driven thence through the power of Miss Cunegonde’s bright eyes. (*Candide*, p. 6)

As soon as they had recovered from their surprise and fatigue they walked towards Lisbon; with what little money they had left they thought to save themselves from starving after having escaped drowning. (*Candide*, p. 11)





Candide, amazed, terrified, confounded, astonished, all bloody, and trembling from head to foot, said to himself, "If this is the best of all possible worlds, what are the others? If I had only been whipped, I could have put up with it, as I did among the Bulgarians [...]" (*Candide*, p. 14)

The next day, in searching among the ruins, they found some eatables with which they repaired their exhausted strength. (*Candide*, p. 12)

[...] and though he was still filled with amazement, though his voice was low and tremulous, though his back pained him, yet he gave her a most ingenuous account of everything that had befallen him, since the moment of their separation. (*Candide*, p. 17)

It was not so easy to get to Cayenne. They knew pretty nearly whereabouts it lay; but the mountains, rivers, precipices, robbers, and savages, were dreadful obstacles in the way. Their horses died of fatigue and their provisions were at an end. They subsisted a whole month on wild fruit, till at length they came to a little river bordered with cocoa trees; the sight of which at once revived their drooping spirits and furnished nourishment for their enfeebled bodies. (*Candide*, p. 44)

Candide's struggle at that time was really hard, such as running out of food supplies and others. In Q.S Al-Baqarah, it can be connected to how a person is tested with some of the things mentioned. However, it did not become an obstacle for Candide to keep fighting. When they ran out of food, they crept among the ruins due to the earthquake that occurred in Lisbon. In any case, Candide and the people were with became each other's reinforcement not to give up easily.

Islam teaches Muslims to always be well prejudiced towards Allah SWT. Trials, hardships, and failures are as much a part of life



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as ease and success. Life is a rollercoaster ride. Sometimes, failures can become overwhelming. This results in feelings of incompetence, anger, and hopelessness.

The above quote from the novel shows Candide facing difficult situations with a sense of perseverance. No matter what the situation was, he always tried hard with his various plans and tactics. Although there were many obstacles from losing loved ones, running out of food, and moving from place to place, until his life was at stake, Candide still did not despair. Just by remembering Cunegonde, Candide was encouraged to keep fighting until the end. The life of this world is filled with tests, trials, and tribulations but these must be faced with patience and hope.

Life is full of highs and lows. Without exception, every person has a challenge or difficulty in their life. These difficulties can sometimes feel overwhelming to the point where one sees no way out and despairs. Allah promises that every difficulty is a relief. People must never lose hope because the situation will improve. Allah says: *وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا* "(All) faces shall be humbled before (Him) – the Living, the Self-Subsisting, Eternal: hopeless indeed will be the man that carries iniquity (on his back)." (Q.S Ta-Ha 20:111)

## **2. Positive Thinking**

Positive thinking is the ability of a person's mind to assess the experiences in one's life, as valuable material for further experiences and consider them as a life process that must be accepted. Peale states that individuals who think positively will get positive results and individuals who think negatively will get negative results (Peale, 2006: 135).

The way to think positively in Islam is by *husnudzan* (good prejudice) to Allah. Believing that nothing is impossible for Allah SWT because His power is endless and unlimited. Allah, who knows the hidden and the real, alone knows what is best for His servants. A servant who feels close to Allah must remain kind to Him. If people welcome Allah's blessings in the form of success with gratitude, then the reward will be for them. Even if a disaster in the form of failure



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comes suddenly, but people are patient in enduring it, then it also becomes a field of goodness and reward for them. It remains only how they are kind to Allah for all the problems they face in the form of both success and failure. Allah SWT. says: كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَّكُمْ وَعَسَى أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ "Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you, and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not". (Q.S Al-Baqarah 2:216)

[...] that things cannot be otherwise than as they are; for as all things have been created for some end, they must necessarily be created for the best end. (*Candide*, p. 1-2)

We are now going into another world, and surely it must be there that everything is for the best [...] All will be well," replied Candide, "the sea of this new world is already better than our European seas: it is smoother, and the winds blow more regularly. (*Candide*, p. 24)

"If I had not, fortunately, run my sword up to the hilt in the body of Miss Cunegonde's brother, I should have certainly been eaten alive. But, after all, pure nature is an excellent thing; since these people, instead of eating me, showed me a thousand civilities as soon as they knew was not a Jesuit." (*Candide*, p. 43)

[...] and though he still smarted from the reflection of the Dutch skipper's knavery, yet when he considered what he had still left, and repeated the name of Cunegonde, especially after meal times, he inclined to Pangloss's doctrine. (*Candide*, p. 58)

The quote above proves that Candide thinks positively. Meanwhile, Pangloss' character also influenced Candide's mindset to always do good like what Pangloss used to teach. Whatever the



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situation was at the time, Candide always remembered his teacher's advice.

Q.S Al-Baqarah above explains that everything that happens must be good for someone. Like this Candide story, behind his struggle Candide can think more positively so that he does not regret it later. A teacher who also supported and taught him how life goes well through the teacher's optimistic flow. When facing difficult situations, a person will know how they can go through them. God does not give a trial beyond the limits of His servant's ability. However, the choice is in their hands, whether to persevere or give up. What they think is good is not necessarily good, and vice versa.

Human thoughts have a powerful ability to determine their feelings and emotional states and ultimately affect how behave, for better or worse. Islam teaches people to direct the act of reflection (*tafakkur*), or deep thought, towards the signs of Allah, the names and attributes of Allah, His blessings and wonders, hope in the hereafter, and optimism. By positively controlling their thought processes, they can increase the effectiveness of their prayers and worship as well as relieve the anger, depression, and anxieties that worldly thoughts induce. Allah SWT. says: *لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا ۖ وَقَالُوا هَذَا أَفْكٌ مُّبِينٌ* "Why, when you heard it, did not the believing men and believing women think well of one another and say, 'This is an obvious falsehood?'" (Q.S. An-Noor 24:12)

Rasulullah SAW taught his people to always think positively about everything. By thinking positively, a person will be able to respond to every event in the best way. In addition, a person will also be able to face life optimistically because they always feel close to God.

Imam Al-Bukhari and Muslim narrated that Allah said, "I depend on My servant's prejudice towards Me. I am with him if he remembers Me". Positive thoughts help build confidence and solidify one's perspective on failure. The result is positive actions that help a person bounce back from failure and bravely face life's challenges.

## **B. What is the Islamic allusion value of Candide's struggle?**



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In addition, to never give up, Candide was also able to think positively. Life is full of highs and lows. Without exception, every person has a challenge or difficulty in their life. These difficulties can sometimes feel overwhelming to the point where one sees no way out and despairs. Allah promises us that every difficulty is a relief. People must never lose hope that their situation will improve. Allah says: وَعَنْتَ لِیُنْفِقُ ذُو سَعَةٍ مِّن سَعَتِهِ ۗ وَمَنْ قُدِرَ رِزْقُهُ فَلَیُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۗ سَیَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ یُسْرًا (All) faces shall be humbled before (Him) – the Living, the Self-Subsisting, Eternal: hopeless indeed will be the man that carries iniquity (on his back).” (Q.S. Ta-Ha 20:111)

After going through many difficulties, Candide's efforts were not in vain. At the end of the story, Candide is reunited with Cunegonde. His long struggle to find his lover ended happily. Finally, they lived together filled with people who never gave up on going through the trials of their respective lives.

The following verses of the Qur'an below are related to the value of Candide's struggle: لَیُنْفِقُ ذُو سَعَةٍ مِّن سَعَتِهِ ۗ وَمَنْ قُدِرَ رِزْقُهُ فَلَیُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۗ سَیَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ یُسْرًا “Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease”. (Q.S. At-Talaq 65:7). إِنَّ مَعَ الْعُسْرِ یُسْرًا. إِنَّ مَعَ الْعُسْرِ یُسْرًا. “So, verily, with every difficulty, there is a relief. Verily with every difficulty, there is a relief.” (Q.S. Al-Insyirah 94:5-6)

It was altogether natural to imagine, that after undergoing so many disasters, Candide, married to his mistress and living with the philosopher Pangloss, the philosopher Martin, the prudent Cacambo, and the old woman having besides brought home so many diamonds from the country of the ancient Incas, would lead the most agreeable life in the world. (*Candide*, p. 94)

Based on the interpretation of the Ministry of Religion, through Surah Al-Insyirah verse 5, Allah reveals that in every narrowness there is spaciousness, and in every difficulty, there is a way out.

A person may live a very challenging life full of hardship, but if he/she ends on a good note, then all that he/she had to go through was



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worth it. Subsequently, if a person only lives a life full of temporal enjoyment that contradicts Allah's pleasure and ends on that note, then that is an unfortunate end that is not worthy to be called a life of happiness. The Prophet SAW reminds: وَإِنَّمَا الْأَعْمَالُ بِالنَّوَاتِيحِ "The deeds (of a person), depends on its end" (Sahih Al-Bukhari)

Allah says: كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ "Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not". (Q.S Al-Baqarah 2:216)

[...] had you not been put into the Inquisition; had you not traveled over America on foot; had you not run the Baron through the body; and had you not lost all your sheep, which you brought from the good country of El Dorado, you would not have been here to eat preserved citrons and pistachio nuts." "Excellently observed," answered Candide. (*Candide*, p. 97)

The novel quote above shows the result of Candide's struggle. After his long journey which was so full of obstacles, he was able to get through it. The reason a woman whom Candide loved very much, surrounded by people who also never gave up was very influential in Candide's story. Nothing is impossible if one achieves that goal. God also helps people who do not give up.

The verse above of the Holy Quran is a reminder that everything, even difficult times, is temporary. Things eventually change for the better. Every failure is followed by success. Hard times come and go. This is why it is important to remain steadfast and have faith in Allah SWT. It is a simple message of hope. Yet it is full of wisdom since losing hope is the real failure since it shows a lack of faith.

The happiness that Candide achieves is that he meets and married the woman he loves. Cunegonde was the reason Candide was able to persevere in the face of problems. His unyielding attitude and positive thinking influenced his actions. The value of fighting for Candide's happiness is being able to live together with his former lover



who disappeared due to disaster. Finally, with a few remaining assets, they can change their lives much better than before.

Happiness in the Qur'an refers to happiness in this world and the hereafter. Happiness in the hereafter, or everlasting felicity, is the ultimate goal of the believer. All the joys that humans experience in this world are a means to ultimate happiness in the next world, and they acknowledge God with gratitude for the blessings granted to them.

Happiness that is associated with the word *sa'adah* in the Qur'an is a permanent state and refers to otherworldly happiness or the happiness of the hereafter. This eternal happiness is mentioned twice in the Qur'an, i.e., as an adjective and as a verb. Allah says: **يَوْمَ يَأْتُ لَا تَكَلِّمْ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ سُفِيٌّ وَسَعِيدٌ** "The day it comes, no soul shall speak except by His permission. Some of them will be wretched, and some happy" (Q.S Hud, 11:105). **وَأَمَّا الَّذِينَ سَعِدُوا فَيَا لِحَبِّهِ خَلِيدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْذُوبٍ** "And as for those who are happy, they will be in Paradise, abiding there so long as the heavens and the earth endure, unless your Lord wills, as uninterrupted giving" (Q.S Hud, 11:108). This kind of happiness, whether of an otherworldly nature or what is akin to it in this world, should be distinguished from mere physical enjoyment (*mut'a*), which is the pleasure that originates purely from the physical senses. Human beings share the latter form of pleasure with animals, as Allah states: **إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ لَا يَشْكُرُونَ بَعْدَ إِذْ هُمْ يُسْمَعُونَ كَمَا تَأْكُلُ الْإِبِلُ الْآنَ عَمِلُوا فَبِئْسَ مَا كَانُوا يَفْعَلُونَ** "...As for those who disbelieve, they take their enjoyment and eat as the cattle eat" (Q.S Muhammad, 47:12).

This kind of physical pleasure is short-lived because bodily health and external qualities such as wealth and friends are transient and cannot provide permanent happiness. Thus, Allah states: **يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتَاقَلْتُمْ إِلَى الْأَرْضِ مِنْ الْأَرْضِ بِأَلْحِيْوَةِ الدُّنْيَا مِنَ الْأَخْرَةِ فَمَا مَنَعَكُمْ أَنْ تُدْخِلُوا فِي سَبِيلِ اللَّهِ أَنْفُسَكُمْ وَمَنْعَكُمْ أَنْ تُدْخِلُوا فِي سَبِيلِ اللَّهِ أَنْفُسَكُمْ وَمَنْعَكُمْ أَنْ تُدْخِلُوا فِي سَبِيلِ اللَّهِ أَنْفُسَكُمْ** "...Are you content with the life of this world, rather than with the hereafter? Yet the enjoyment of the life of this world compared with the hereafter is but little" (Q.S At-Tawbah, 9:38). Thus, happiness in the Qur'an refers to a permanent state in paradise and not a state of mere physical joy in this world.



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## Conclusion

Candide experiences many difficulties in his struggle to find his lover. The form of his struggle can be seen in his personality, which is never give up and positive thinking. These attitudes and actions influence his desire to persevere to meet his lover. Candide's struggle proved to be an Islamic struggle. After going through these difficult times, he met his lover and they got married.

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