

The Relevance of Stoic Principles and Contentment According to Hadith in *Kutub Al-Sittah*

Khairul Fajri¹, Syarifah Mudrika^{2*}

Institut Agama Islam Negeri Langsa, Indonesia

Email. khairulfajri819@gmail.com¹, syarifah.mudrika@iainlangsa.ac.id^{2*}

* coresponding author

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Abstract

This article explores the philosophy of stoicism, widely embraced and studied by millennials as a means to address life challenges. The primary aim of this study was to examine the relationship between stoicism and the concept of qana'ah in Islamic teachings, as reflected in the Hadiths of the Kutub Al-Sittah. The analysis focused on Hadiths transmitted by Bukhari on the wealth of the heart, Tirmidhi on qana'ah, and Ibn Majah on the virtues of wara' and asceticism. The findings reveal that both qana'ah and stoicism emphasize self-control in responding to negative emotions and psychological disturbances. They also underscore the distinction between what can be controlled and what cannot, urging individuals to refrain from dwelling on uncontrollable factors. Additionally, both philosophies advocate gratitude, positive assumptions (husnudzan), and sincere acceptance of circumstances, whether favorable or not. Despite their similarities, stoicism primarily centers on self-control, whereas qana'ah consistently incorporates divine values into every aspect of life events. In conclusion, stoic teachings bear a significant resemblance to qana'ah teachings found in the Hadiths of the Prophet Muhammad. This piece offers novel perspectives on the evolution of spiritual thought in the intricate context of modernity.

Keywords: Stoicism concept; Qana'ah concept; Kutub Al-Sittah



Abstrak

Artikel ini membahas tentang filosofi stoisisme yang sedang marak dianut dan dikaji oleh generasi milenial dalam mengatasi permasalahan hidup mereka. Tulisan ini bermaksud menemukan relevansi antara konsep stoisisme dengan konsep qana'ah di dalam ajaran Islam melalui hadis-hadis yang terdapat di dalam Kutub Al-Sittah. Tehnik analisis yang digunakan ialah analisis content hadis riwayat Bukhari tentang kekayaan hati, riwayat At-Tirmidzi tentang merasa cukup dan riwayat Ibnu Majah tentang keutamaan sikap wara' dan zuhud. Hasil penelitian menunjukkan bahwa konsep qana'ah dan stoisisme keduanya berfokus pada pengendalian diri dalam menyikapi hal-hal yang terjadi, baik berupa emosi negatif atau hal-hal yang mengganggu jiwa. kedua konsep ini juga menekankan bahwasannya dalam kehidupan ada hal yang dapat dikendalikan dan tidak dapat kita kendalikan, oleh karenanya manusia tidak perlu memikirkan hal-hal yang tidak dapat dikendalikan. Selanjutnya baik stoisime maupun qana'ah sama-sama mengajarkan manusia agar selalu bersyukur, berprasangka baik (husnudzan) dan ikhlas terhadap apapun yang terjadi baik hal yang disenangi ataupun tidak. Meski kedua konsep tersebut terlihat sama namun stoisisme hanya fokus pada aspek pengendalian diri sedangkan qana'ah selalu melibatkan nilai-nilai Ilahiyah dalam setiap hal yang terjadi. Berdasarkan hasil penelitan tersebut dapat disimpulkan bahwa ajaran filosofi stoisisme sangat relevan dengan qana'ah yang terdapat pada hadis nabi Saw. tulisan ini dapat memberikan pandangan baru pada pengembangan pemikiran spritual dalam konteks modern yang kompleks.

Kata Kunci: *Konsep Stoisime, Konsep Qana'ah, Kutub Al-Sittah*

Introduction

Happiness is a subjective component of well-being, wherein each individual pursues actions that align with their personal interpretation of what brings them happiness.¹ Currently, almost everyone uses social media as a platform for self-expression, sharing personal stories, showing off, and competing through various posts. Life issues are often showcased on social media. Upon observation, these issues are predominantly experienced by millennials, who have grown up immersed in digital media and technology, potentially leading to mental and psychological challenges due to their social media use.² An important thing to

¹ et al. Eni Widiastuti, *Tetaplah Bahagia* (Karanganyar: CV.Intera Paperless Publishing, 2020). hal. 7

² Badan Pusat Statistik, *Profil Generasi Milenial Indonesia* (Jakarta: Kementerian Pemberdayaan Perempuan Dan Perlindungan Anak, 2018). hal. 18

do is to ensure that they do not vent their anger through words and actions that harm themselves.³

Alongside these issues, there has been a resurgence of an ancient Greek and Roman philosophy known as Stoicism. This philosophy, which has been around for 2000 years, is gaining renewed attention thanks to numerous YouTube content creators like @satupersen and @radityadika, podcasts such as Habib Ja'far's, and the recent publication of a self-improvement book titled "Filosofi Teras" by Henry Manampiring. Stoicism offers various solutions to address life's challenges that are considered highly relevant to contemporary issues.

The philosophy of Stoicism views life as divided into two dimensions: the realm of control and the realm outside of control. The realm of control encompasses everything that is fully within one's own control, such as personality, life commitments, work ethic, and all aspects related to oneself as a human being. On the other hand, the realm outside of control includes things like how others perceive us, how people judge us, and other matters beyond our personal control. Stoic philosophy teaches us not to worry about things that are beyond our control. Whether good or bad, Stoicism encourages us to approach all events with gratitude and acceptance, rather than regret, which ultimately leads to unhappiness.

The principle of embracing life's destiny and finding contentment resonates with the Islamic doctrine of Qana'ah. Originating in the early days of Islam, Qana'ah encouraged gratitude for blessings and acceptance of divine decree as a means of spiritual closeness to Allah (SWT). In subsequent centuries, Sufi mystics emerged, enriching these teachings with practices like 'suluk'—spiritual journeys aimed at purifying intentions and actions solely for Allah's sake. This path not only leads to inner happiness and peace of mind but also emphasizes self-improvement and soul purification through Sufism.⁴

Stoicism and Qana'ah are not new subjects of study. Achmad Syarifuddin et al. (2001), Arfan Rifqiawan (2022), and Dinella Irawati et al. (2022) have previously researched these themes. Syarifuddin conducted a study on the concept of Stoicism in addressing negative emotions according to Henry Manampiring. In his article, he describes that Stoicism emphasizes the use of reason and teaches rationality. He concludes that if we do not use reason effectively, it can lead to negative emotions, dependency, and excessive worry. Therefore, emotional

³ Ade Fakhri Kurniawan Siti Fatimah, Repa Hudan Lisalam and Mus'idul Millah, "THEMATIC HADITH STUDIES: Hadiths on Self-Healing and Their Implementation in the Contemporary Era," *Albukhari: Jurnal Ilmu Hadis*, no. 2 (2023): 175–93, <https://journal.iainlangsa.ac.id/index.php/bukhari/article/view/6531/2829>.

⁴ Nofri Andy N Muhammad Adrika Wahyu, "Pemahaman Mursyid Tarekat Naqsyabandiyah Bustanul Muwahhidin Kecamatan Mandau Terhadap Hadis Suluk," *Albukhari: Jurnal Ilmu Hadis* 6, no. 1 (2023): 19–38, <https://journal.iainlangsa.ac.id/index.php/bukhari/article/view/5348/2612>.

management is necessary through the application of S-T-A-R (Stop, Think, Assess, Respond).⁵

Arfan Rifqiawan's article compares Syadziliyah teachings with Stoic philosophy in interpreting entrepreneurship and accountability. He identifies similarities and differences between Syadziliyah and Stoicism regarding these concepts. Both Syadziliyah and Stoicism view entrepreneurship and accountability as crucial elements for achieving business success. Syadziliyah interprets entrepreneurship and accountability using sources from the Quran and Hadith to explain their significance. In contrast, Stoicism is value-free and pragmatic. Moreover, according to Shadhili teachings, entrepreneurship and accountability are to be imbued with a consciousness of *ubudiyah*, or servitude to Allah. In contrast, Stoicism restricts their application solely to the law of cause and effect within the orderly system of the universe.⁶

In her writing, Dinella Irawati and her colleagues discuss the Concept of Self-Control in the Perspective of Sufi Psychology and Stoic Philosophy. In her comparative study, she examines these concepts through the works of Robert Frager and Henry Manampiring. Dinella finds that Stoic philosophy and Sufi psychology converge in agreeing that the most fundamental aspect of self-control is to manage one's perceptions. This approach enables individuals to achieve a peaceful and tranquil life.⁷

Studies on *Qana'ah* are indeed well-established and widely researched. For instance, Azkarisa et al. conducted research on *Qana'ah* and mental health among fishermen in the village of Pena'ah. Based on their findings, they concluded that there is a significant positive influence of *Qana'ah* on the mental health of fishermen in the village of Pena'ah. This suggests that contentment with one's circumstances can contribute positively to mental well-being, even in challenging environments like those faced by fishermen.⁸

In previous studies, Syarifudin highlighted Stoicism's emphasis on the use of reason and rationality as its core principles. Rifqiawan compared the teachings

⁵ Achmad Syarifuddin, Hartika Utami Firtri, and Ayu Mayasari, "Konsep Stoisisme Untuk Mengatasi Emosi Negatif Menurut Henry Manampiring," *Bulletin of Counseling and Psychotherapy* 3, no. 2 (2021): 99–104. h.104

⁶ Raden Arfan Rifqiawan, "Perbandingan Ajaran Syadziliyah Dan Stoikisme Dalam Memaknai Entrepreneurship Dan Akuntabilitas," *EAIC: Esoterik Annual International Conferences* Vo. 1, no. No. 1 (2022): 129–52, <http://proceeding.iainkudus.ac.id/index.php/EAIC/article/view/305>. hal.149

⁷ Dinella Irawati Fajrin, Hasan Mud'is, and Yulianti Yulianti, "Konsepsi Pengendalian Diri Dalam Perspektif Psikologi Sufi Dan Filsafat Stoisisme: Studi Komparatif Dalam Buku Karya Robert Frager Dan Henry Manampiring," *Jurnal Riset Agama* 2, no. 1 (2022): 162–80, <https://doi.org/10.15575/jra.v2i1.17122>.

⁸ Yang Dini Azkarisa and Juliarni Siregar, "Contentment (*Qana'ah*) and Mental Health on Fishermen in Pena'ah Village, Indonesia," no. 113 (2020): 564–73, <https://doi.org/10.5220/0008592105640573>.

of Syadziliyah and Stoicism in the contexts of entrepreneurship and accountability, while Dinella explored Stoicism alongside Sufi psychology, particularly in terms of self-control through perception. Azkarisa and their team researched the impact of Qana'ah on the mental health of fishermen in Pena'ah.

However, this article aims to introduce a fresh perspective by enriching the study of Stoicism. It will delve into the relationship between Stoic philosophy and the concept of Qana'ah in Islam, drawing primarily from hadiths in the Kutub al-Sittah as primary sources. The goal is to offer new insights into how Stoicism can be understood and applied within the context of Qana'ah in Islam. This endeavor is expected to provide novel perspectives on wise approaches to facing life's challenges in accordance with Islamic teachings on Qana'ah and Stoic principles.

This article aims to explore the similarities and differences between Stoic philosophy and Qana'ah, referencing the sayings of the Prophet Muhammad. It seeks to determine whether Stoic philosophy is relevant to the teachings of Qana'ah in Islam. The primary sources for this study include Henry Manampiring's book "Filosofi Teras" and hadiths related to Qana'ah found in the Kutub al-Sittah. The analysis technique employed involves content analysis of hadiths narrated by Bukhari on the richness of the heart, narrated by At-Tirmidhi on contentment, and narrated by Ibn Majah on the virtues of caution and asceticism. The findings of this research can serve as a valuable reference for future researchers as well as for millennials and the wider community in selecting reading materials as solutions to life's challenges.

The Concept of Stoic Philosophy

Stoicism, known as "stoicism" in English and often referred to as "stoikisme" or "stoik" in Indonesian, derives from the Greek word "stoa," meaning "porch" or "portico." Stoicism can be considered an ancient philosophy. Historically, Stoicism was first introduced by a wealthy merchant from Citium in Cyprus, a region in southern Turkey, named Zeno. He was of Phoenician descent and the founder of Stoic philosophy, which began with Zeno's teachings in Athens around 300 BCE and continued until the death of Emperor Marcus Aurelius in 180 CE.⁹

Stoicism is often referred to as a philosophy that is Islamic because its ideas closely resonate with Islamic teachings. Moreover, this philosophy is easily accepted by any religion or belief system because its teachings are not contradictory; they align with the values of any religion or belief system. Stoicism

⁹ Abuddin Nata, *Ilmu Kalam, Filsafat, Dan Tasawuf* (Jakarta: : AMZAH, 2021). Hal.53

is practical and can be applied in daily life as an alternative way of living, known as "Way Of Life."¹⁰

Today, this philosophy has become increasingly popularized as a mainstream philosophy by many individuals and numerous YouTubers discussing Stoicism. Furthermore, Stoicism gained popularity due to Henry Manampiring, who authored the book "Filosofi Teras". This book primarily delves into Stoic philosophy, which Manampiring translated into Indonesian as "Filosofi Teras." Some of the key concepts of Stoic teachings include:

1. Stoic View of the Universe

Those who adhere to Stoic philosophy assume that the universe operates according to a specific pattern, or in Islamic teachings, "*Sunnatullah*," which refers to the principles of rationality or logos. Thus, the universe does not function randomly; rather, it follows patterns and purposes. For example, human birth, the growth of plants, and the reproduction of animals are not accidental occurrences. This concept is also known as "Natural Law." Stoicism views that God is present in everything and everything is in God, a perspective known as pantheism. From this viewpoint, the idea emerges that the universe has been created according to its laws, and everything must adhere to these laws for them to function as desired.¹¹ Therefore, for natural law to operate effectively and produce desired outcomes, every element within the universe must fulfill its respective role.

2. Living in Harmony with Nature

Human beings are part of nature; what distinguishes humans from other creatures is that humans possess reason (intellect), and the only component of the universe connected to God is humans. From the perspective of Islamic thought, one can find an expression of wisdom: "*al-insanu hayyawanun natiq*" (humans are speaking beings).¹² Reason is an essential element possessed by humans; when reason is not utilized, humans lose their essence. When humans cannot think, it is like animals that are not endowed with reason/intellect to think. Nevertheless, humans remain part of the universe; human existence is always linked to the existence of other entities. Therefore, if humans are not in harmony and harmony with other components in this world such as plants and living animals, it can also damage or threaten human existence.¹³

¹⁰ Henry Manampiring, *Filosofi Teras* (Jakarta: PT Kompas Media Nusantara, 2021). hal.20

¹¹ Jostein Gaarder, *Dunia Sophie* (Bandung: PT Mizan Pustaka, 1991). hal. 152

¹² Abd. Gani Isa, *Membangun Akhlaq Mulia* (Aceh: Badan Arsip dan Perpustakaan Aceh, 2009). hal. 29

¹³ Asti Musman, *Show Your Color, Coz Why Not: 10 Cara Ampuh Menjadi Diri Sendiri Dan Tetap Disukai* (Yogyakarta: Anak Hebat Indonesia, 2021). hal. 29

3. Living in the Realm of Control

The principle of the Realm of Control, also known as the control dichotomy, is a central tenet of Stoic philosophers and adherents. It acknowledges that in life, there are things we can control and things we cannot control. The Stoic philosopher Epictetus famously stated, "Some things are up to us, and some things are not up to us."¹⁴ This statement by Epictetus forms the foundation of Stoic teachings, emphasizing that life is divided into two dimensions: what can be controlled and what cannot.

Marcus Aurelius once said, "Stop complaining—either to yourself or to others." According to him, when we complain, we direct our energy outward and end up worrying about external matters (things beyond our control). Stoic philosophy, on the other hand, emphasizes the importance of internal self-management, personal development, and focusing on what we can control.¹⁵

By studying the control dichotomy, we learn to control our interpretation of all events that occur. This dichotomy is a crucial principle in Stoic philosophy and is easily applicable in life. When moments of sadness, worry, and other negative emotions disturb our minds, this principle teaches us to manage them effectively.¹⁶ Stoicism doesn't solely focus on happiness; rather, it emphasizes controlling one's thought patterns and perceptions.

The concept of Qana'ah and related Hadiths in the Kutub al-Sittah

Etymologically, the word "*qana'ah*" is derived from the Arabic root "*Qani'a- yaqna'u-qana'an wa qana'atun*," which signifies contentment, acceptance with satisfaction, and feeling sufficient and content.¹⁷ Terminologically, "*qana'ah*" signifies finding contentment in what one possesses, embracing gratefully whatever Allah SWT bestows, and refraining from attitudes of discontent and excessive feelings of inadequacy.

In another sense, *Qana'ah* means feeling content and sincere with what Allah SWT has given without comparing oneself to others or viewing others' advantages as deficiencies in oneself.¹⁸ *Qana'ah* does not imply living a lazy life; rather, someone who practices *Qana'ah* will be diligent in their work and always strive. When their efforts do not achieve the desired results, they accept it with an open heart and gratitude towards Allah. Thus, those who embody this trait

¹⁴ Henry Manampiring, *Filosofi Teras*. hal. 39

¹⁵ Asti Musman, *Show Your Color, Coz Why Not: 10 Cara Ampuh Menjadi Diri Sendiri Dan Tetap Disukai*. hal. 89

¹⁶ Asti Musman. hal. 249

¹⁷ Nakhrawie AS, *Keutamaan Dan Rahasia Tawakkal* (Surabaya: Pustaka Media, 2020). hal. 72

¹⁸ Rizki Hidayah Batubara, "Konsep Dan Praktik Qanaah Di Kalangan Dosen Tasawuf Fusi," *Hijaz: Jurnal Ilmu-Ilmu Keislaman* 1, no. 2 (2021): 97–104, <https://doi.org/10.57251/hij.v1i2.117>.

undoubtedly cultivate peace and tranquility in their lives, distancing themselves from greed and even ingratitude towards the blessings bestowed by Allah.¹⁹

Sheikh Abu Zakaria Al-Anshari defines *Qana'ah* as being content with what one receives and fulfilling one's needs, whether it be food, drink, clothing, or other necessities. Muhammad bin Tirmidhi defines *Qana'ah* as having a soul that feels spacious with the sustenance provided by Allah and eliminating greed for what cannot be attained.²⁰ Modern Sufi scholar Hamka, in his book "Tasawuf Modern," outlines five characteristics of *Qana'ah*: accepting things as they are willingly, asking Allah for additional sustenance in accordance with effort, patiently accepting Allah's decree, relying on Allah, and not being deceived by worldly illusions.²¹ In alignment with Hamka's views, Rifa'i Subhi suggests that *Qana'ah* is not about being passive or resigned to circumstances, but rather it involves maintaining a modest heart to remain peaceful, tranquil, and immune to the temptations and deceptions of the world. Those who embody *Qana'ah* do not live solely for worldly wealth.²² Additionally, Ar-Raghib Al-Ashfahani explains that satisfaction (*Qana'ah*) is being content with what is below sufficiency and having a sense of asceticism towards what is scarce.²³

Through an exploration of the hadiths in the main books (*Kutub al-Sittah*), at least three hadiths discuss this topic in varying textual forms but with content that aligns thematically with the discussion of *Qana'ah*. These include the hadith narrated by Bukhari on the richness of the heart, the narration by At-Tirmidhi on feeling content, and the narration by Ibn Majah on the virtues of caution and asceticism. Here are the specific hadiths referred to:

1. The Hadith about the Wealth of the Heart

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ حَدَّثَنَا أَبُو بَكْرٍ حَدَّثَنَا أَبُو حَاصِبٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ
عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغِنَى عَنِ النَّفْسِ.

*Narrated to us Ahmad bin Yunus, narrated to us Abu Bakr, narrated to us Abu Hashin from Abu Shalih, from Abu Hurairah, from the Prophet (peace be upon him), he said, "Wealth is not about having many possessions, but true wealth is richness of the soul."*²⁴ (Narrated by Bukhari, Hadith No: 5965).

¹⁹ Nakhrawie AS, *Keutamaan Dan Rahasia Tawakkal*. hal. 73

²⁰ Syekh Abdul Mughni, *Intisari Ajaran Syekh Abdul Qadir Jailani* (Surabaya: Pustaka Media, 2015). hal 47

²¹ Hamka, *Tasawuf Modern* (Jakarta: Republika, 2015). hal. 267

²² Muhammad Rifa'i Subhi, *Tasawuf Modern: Paradigma Alternatif Pendidikan Islam* (Pemalang: Alrif Management, 2012). hal.47

²³ Khalid Abu Shalih, *Qana'ah: Obat Anti Stres* (Jakarta: PT Darul Falah, 2013). hal. 13

²⁴ Abu Abdillah Muhammad Bin Ismail Bin Ibrahim Al-Bukhari, *Al-Jami' Al-Musnad Al-Mukhtasar Min Umuri Rasulillahi Shalallahu 'Alaihi Wasallam Wasunnanihi Waayyamihi*, 1st ed. (Darut Thuqi al-Najah, n.d.). hal. 95

Imam Ibn Bāṭhal explains the saying of the Prophet Muhammad (peace be upon him), "ليس الغنى عن كثر العرض", as follows: Wealth is not about the abundance of possessions one has. Many people, despite being bestowed with abundant wealth by Allah, remain poor in spirit and always feel inadequate. Consequently, they continually strive to accumulate more wealth, disregarding where it comes from. This behavior reflects a mindset of spiritual poverty, where one never feels satisfied with their wealth. True wealth, however, lies in being rich in heart – someone who feels content with whatever Allah has provided, even if it is little, and practices Qana'ah (contentment). Such a person does not greedily seek to accumulate more wealth. The term "الغنى" denotes self-sufficiency, meaning being content with what Allah has given, whether it is abundant or modest.²⁵

The term "غنى النفس" as defined by Ibn Bāṭhal signifies contentment with Allah's decrees, whether favorable or otherwise, and submitting oneself to His decisions. This concept acknowledges that Allah's decree is ultimately the best and just.²⁶

The meaning of this hadith according to Ibn Bāṭhal is that true wealth is not about having abundant possessions. Many people are given ample sustenance but still do not feel content; they strive excessively to acquire more as if they are not wealthy or do not possess anything.²⁷ 'Iyād bin Mūsā Rahimahullah stated that the essence of wealth and virtuous wealth is wealth of the soul – a soul satisfied with the world and having few desires for it. True wealth is not about having plenty of possessions but rather desiring to increase them and being stingy with them; that is the true essence of poverty because its owner never feels content at all.²⁸

2. Hadith About Contentment

حَدَّثَنَا الْعَبَّاسُ الدُّورِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيُّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي
أَيُّوبَ، عَنْ شُرْحَيْلِ بْنِ شَرِيكَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرَزَقَ كَفَافًا وَقَنَعَهُ اللَّهُ». هَذَا
حَدِيثٌ حَسَنٌ صَحِيحٌ

Abbas Ad-Duriyyu reported to us, he said: Abdullah bin Yazid Al-Muqri reported to us, he said: Sa'id bin Abu Ayyub reported to us from Shurahbil bin Syarik from Abu Abdurrahman Al-Hubuli from 'Abdullah bin 'Amru bin 'Ash that the

²⁵ Syaikh Muhammad al-Utsaimin, *Syarah Riyadhus Ash-Shalihin Imam Nawawi*, 1st ed. ((Mesir: Daar A-Bashirah-Iskandariyah, 2021). Hal.14

²⁶ Ibnu Bathal Abu Al-Hasan Ali Bin Khalaf Bin Abd Malik, *Syarah Shahih Bukhari Li Ibnu Bathal*, Juz 10 ((Riyadh: Maktabah Al-Rusydi, 2023). Hal.165

²⁷ Ibnu Bathal Abu Al-Hasan Ali Bin Khalaf Bin Abd Malik. Hal. 166

²⁸ 'Iyad bin Musa bin 'Iyad ibn Amrun Al-Yahsabi, *Syarah Shahih Muslim Lil Qadhiy 'Iyad* (Kairo: Dar al-Wafa li al-Thaba'ah wa al-Nasr wa al-Tauzi', n.d.). Hal. 586

Messenger of Allah (ﷺ) said, "Blessed is the one who submits; his provision is sufficed for him and Allah makes him content with what He has given him." Abu Isa said, this hadith is *hasan sahih*.²⁹ (Narrated by Tirmidhi, Hadith No: 2271)

According to Imam Nawawi's commentary on the above hadith, the phrase "قَدْ أَفْلَحَ مَنْ أَسْلَمَ" means: fortunate is the one who submits and is provided with sufficient sustenance by Allah, and is content with what is given to him, neither more nor less. Submitting here means relying on Allah swt, in seeking sustenance. Relying on Allah does not mean one should not make efforts, but rather it involves trusting the process of seeking sustenance and not begging from others or waiting for handouts. If someone does not make an effort to seek sustenance, it is as if they are neglecting worldly responsibilities. In this hadith, the Prophet mentioned that if a person possesses these three qualities: embracing Islam, having sufficient sustenance, and being endowed with contentment (*qana'ah*), then indeed they are fortunate, happy, and successful.

Sometimes Allah grants someone the guidance of Islam and makes their life simple, yet the person does not exhibit contentment (*qana'ah*) and feels dissatisfied. This indicates they still harbor doubts about their Lord day and night. Then they say (the person): "O my Lord, You give to them (others) sustenance but not to me," thus disappointing Allah with such supplication. On the other hand, sometimes Allah grants someone the guidance of Islam and provides them with abundant sustenance. They express gratitude for this great blessing and fulfill their obligations regarding their wealth, thus Allah rewards them with Paradise as well.³⁰

3. Hadith on the Virtue of *Wara'* and Asceticism (*Zuhd*)

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ أَبِي رَجَاءٍ عَنْ بُرْدِ بْنِ سِنَانٍَ عَنْ مَكْحُولٍ عَنْ وَائِلَةَ بْنِ الْأَسْفَعِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا هُرَيْرَةَ كُنْ وَرِعًا تَكُنْ أَعْبَدَ النَّاسِ وَكُنْ قَنَعًا تَكُنْ أَشْكَرَ النَّاسِ وَأَحَبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُؤْمِنًا وَأَحْسِنَ جَوَارَ مَنْ جَاوَزَكَ تَكُنْ مُسْلِمًا وَأَقِلَّ الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمَيِّتُ الْقَلْبَ.

Ibn Majah narrated to us, on the authority of Ali bin Muhammad, who narrated from Abu Mu'awiyah, from Abu Raja', from Burd bin Sinan, from

²⁹ Muhammad bin Isa Abu Isa At-Tirmidzi As-Salami, *Al-Jami' Ash-Shahih Sunan At-Tirmidzi*, 5th ed. (Beirut: Dar Ihya' al-Turats, n.d.). hal. 575.

³⁰ Al Hafizh Abul 'Ula Muhammad Abdurrahman bin AbduAl Imam rrahim Al Mubarakfuri, *Tuhfatul Ahwadzi Syarah Matan Sunan At Tirmidzi*, ed. 1 (Beirut: Darul Kitab Al-Alamiyah, n.d.). hal. 575-577.

*Makhul, from Watsilah bin Al Asqa', from Abu Hurairah, who said, the Messenger of Allah (peace be upon him) said, "O Abu Hurairah, be one who exercises wara' (piety and caution), and you will be the most devoted worshipper among the people. Be one who feels content, and you will be the most thankful of people. Love for people what you love for yourself, and you will be a believer. Improve your relationship with your neighbors, and you will be one who submits. And restrain your laughter, for excessive laughter kills the heart."*³¹ (Narrated by Ibn Majah, Hadith No: 4207)

Muhammad Fuad Abdul Baqi, in his commentary on the above hadith, explains that the phrase "تكن أعبد الناس" means to be among the most devout worshippers by being cautious and avoiding what is prohibited, which is more virtuous than merely performing what is commanded. Regarding "manusia yang paling bersyukur" (the most thankful of people), he emphasizes that one of the greatest forms of gratitude is being content with all the blessings provided.

The hadith above advises on cultivating virtues such as *wara'* (piety), *qana'ah* (contentment), faith, good conduct with neighbors, and reducing laughter. To be a good Muslim, one must guard their speech and actions. *Wara'* entails being prudent and considering the consequences of one's actions. A person characterized by *wara'* will obey what is commanded and abstain from what is prohibited. Thus, *wara'* is recognized as an esteemed character trait.³²

The Relevance of Stoic Philosophy to Qana'ah in the Hadiths Review

Based on the hadiths concerning *Qana'ah* above, the philosophical teachings of Stoicism are not contradictory and are aligned with the concept of *Qana'ah* in Islamic teachings. Considering the attitude of *Qana'ah* during the time of the Prophet Muhammad (peace be upon him) and the philosophy of Stoicism in contemporary times, we can see that *Qana'ah* was a way of life during the Prophet's era to attain true happiness and inner peace. *Qana'ah* became an alternative way of life among Muslims at that time, especially among the Sufis. As time has progressed, the challenges of life and the alternatives people seek to solve problems and achieve happiness have evolved. One such alternative is the philosophy of Stoicism or modern philosophical teachings that are relevant to the current human condition. These philosophies offer pathways to contentment, resilience, and managing life's challenges in a manner that aligns with Islamic teachings on *Qana'ah*. Therefore, both Stoicism and *Qana'ah* share common principles of inner satisfaction, resilience, and accepting what is given with

³¹ Abū 'Abdillāh Muḥammad ibn Yazīd ibn Mājāh Al-Qazwīnī, *Sunan Ibn Mājāh*, 2nd ed. (Kairo: Dar Ihya' al-Kutub al-Arabiyyah, 1959). hal. 1410.

³² Al-Imam Abu al-Hasan al-Hanafi al-Ma'ruf bi al-Sindi, *Syarah Sunan Ibn Majah*, 4th ed. (Beirut: Dar al-Ma'rifah, 1996). hal. 422

gratitude, albeit articulated through different cultural and philosophical lenses across time.

There are several life lessons in Stoic philosophy that are relevant to the teaching of *qana'ah* during the time of the Prophet, including the following:

1. Self-Control

One of the teachings in Stoic philosophy that is highly important and serves as the foundation of this philosophy is "self-control" or temperance. It means that a person is required to be able to restrain negative emotions within themselves, one of which is self-control over desires. Stoicism views that uncontrolled desires can lead to many life problems. When someone can manage these negative impulses, they can achieve true happiness. Thus, indirectly, adherents of Stoicism tend to think positively (Positive Thinking) in all their actions. Similarly, in the concept of *qana'ah*, which essentially teaches self-control, a person with the trait of *qana'ah* can restrain themselves from the desires of lust, greed, and avarice for wealth. By practicing *qana'ah* in life, one's soul remains stable as they are able to be grateful for all that they strive for. Furthermore, *qana'ah* brings peace to the heart in facing any situation. It is this concept of self-control that links Stoic philosophy and *qana'ah* together.

2. The recognition that there are things in this world that we cannot control

Viewing life from two perspectives, namely external and internal, is one of the ways Stoics understand life and alter their thinking and actions in viewing any event in their lives. As articulated by a Stoic philosopher, "There are things within our control and things outside our control" (Epictetus). This statement underpins the Stoic principle of the dichotomy of control. In Stoic philosophy, there is a fundamental principle known as the dichotomy of control, which means that in life, we should focus fully on what we can control and not worry about things beyond our control.

The concept of acceptance towards fate is also taught within *qana'ah*. A person who practices *qana'ah* will accept whatever provision Allah has ordained for them. If their livelihood is expanded, they will accept it, and if it is restricted, they will also accept it, because they understand that sustenance comes from Allah, the Provider. We must understand and accept whatever decree Allah bestows upon us because it is ultimately what is best for us. However, *qana'ah* does not teach us to resign ourselves to circumstances; rather, it emphasizes that we should continue to strive, entrust the outcome of our efforts to Allah, and accept whatever results we achieve.

3. Gratefully accepting everything bestowed upon us.

Fundamentally, the primary goal of both teachings is to be grateful for everything in life because gratitude is the key to happiness and inner peace. When

we consider the concepts of *qana'ah* (contentment) and gratitude, *qana'ah* involves being content with the sustenance and gifts from Allah, feeling sufficient even with little. On the other hand, gratitude is the expression of thankfulness to Allah for all His provisions and blessings. Therefore, *qana'ah* and gratitude are intertwined and inseparable; without gratitude, there can be no contentment or satisfaction (*ridha*).

Although the concepts of Stoic philosophy and *qana'ah* share some similarities, upon closer examination, these teachings also exhibit differences, including:

1. The Origins of the Teachings of Qana'ah and Stoicism

Stoic philosophy is a doctrine that emerged before the advent of Islam, rooted in the thoughts of ancient philosophers who largely hailed from civilizations unfamiliar with Islamic teachings. On the other hand, *qana'ah* originated from Sufism, representing an essential trait among early scholars. During the time of the Prophet, *qana'ah* was already practiced, but it gained widespread adoption among Muslims with the rise of Sufism. *Qana'ah* became well-known among Sufis and was adopted as a guiding principle in life.

2. *Qana'ah* is a divine teaching.

The difference in the concept of teachings between *qana'ah* in Sufism and Stoic philosophy lies in the dimension of divinity or "*Ilahiyah*". As one of the branches of knowledge born within the Islamic intellectual world, the teaching of *qana'ah* is inherently intertwined with the involvement of God (Allah) in practicing its teachings.

In contrast, Stoic philosophy emphasizes self-control, focusing on managing negative emotions and the soul. Followers of this philosophy believe that happiness, inner peace, and spiritual freedom depend on one's ability to control these aspects themselves. From this perspective, Islamic teachings place significant emphasis on the values of self-improvement towards positivity. This is evident through the Stoic philosophy of self-control, which is indirectly echoed in the Sufi concept of *qana'ah*. Islam further enhances this with its divine aspect.

Conclusion

Based on the above discussion, it can be concluded that the concepts of Stoic philosophy have values that are relevant to the concept of *qana'ah* found in the Hadith of the Prophet Muhammad. This relevance is evident in aspects such as self-control, accepting things beyond one's control, and maintaining positive assumptions while being grateful for every circumstance. There are Hadiths of the Prophet that address similar themes to *qana'ah* and Stoic philosophy. These Hadiths emphasize *qana'ah* as a crucial aspect in Islam, particularly in

maintaining self-control and accepting oneself in all situations, which also aligns with a key concept in Stoic philosophy. There is no teaching in Stoic philosophy that contradicts the concept of *qana'ah* in the Hadiths. However, there are slight differences between these teachings: Stoic philosophy focuses solely on self-control, whereas *qana'ah* always involves divine values and the belief that everything that happens in the world is the involvement of the Creator.

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