

## **HUMOUR IN ISLAM: A PHILOSOPHY STUDY OF HUMOUR**

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### **ABSTRACT**

Hadith is the second source of Islamic law after the Quran. Hadith was sourced from an interpretation of the practices of the deeds, words, and actions of Rasulullah SAW, as well as the application of Islamic teachings that are carried out in a factual and ideal manner. Muslims are expected to follow, apply, and practice it in their daily lives. Life needs humour; even humour and laughter are human nature that God has destined for humans. Humour is permissible in Islam; many texts of the Qur'an and Hadith allow it, and even the Prophet himself often joked and laughed with his companions. There are several reasons that the Messenger of Allah allowed reasonable humour, among them: being within limits and natural, not having lies, not insulting or slighting fellow Muslims, being far from fear and threats, knowing and being fit for the situation and conditions, and being within acceptable limits of common sense.

**Keywords:** *Hadith, Humour, Philosophy*

### **ABSTRAK**

Hadis merupakan hukum Islam yang kedua setelah Al-Quran. Hadis merupakan penafsiran dari praktik-praktik dari perbuatan, perkataan dan tindakan Rasulullah SAW, serta penerapan ajaran Islam yang dilakukan secara faktual dan ideal. Umat Islam diwajibkan untuk mengikuti bahkan menerapkan serta mempraktikkan dalam kehidupan sehari-hari. Hidup perlu adanya humour, bahkan humour dan tertawa sudah merupakan fitrah manusia yang diperuntukkan Allah kepada manusia. Humour merupakan sesuatu perbuatan yang dibolehkan dalam Islam, banyak teks dalil Alquran dan Hadis yang membolehkan, bahkan Rasulullah sendiri sering bercanda dan tertawa bersama dengan para sahabatnya. Terdapat beberapa alasan, bahwa Rasulullah Saw., membolehkan terhadap humour, di antaranya, dalam batas yang wajar, tidak memiliki unsur kebohongan, tidak menghina apalagi menghina sesama Muslim, harus jauh dari rasa takut dan mengancam, harus tahu situasi dan kondisinya, serta harus dalam batas-batas yang dapat diterima oleh akal sehat..

**Kata Kunci:** *Hadis, Humour, Filosofi*

## **A. Introduction**

One of the most important sources in Islam is a hadith, and its status is one level below that of the Quran. Hadith is related to the deeds, words, and approval of the Prophet Muhammad; it is also called the Sunnah of the Prophet SAW, which is the second source of Islamic teachings. Many people commit to obedience to the hadith without first questioning its validity; some even recognize it as the truth without understanding the *asbabul wuruj* (reason for the revelation) of the hadith. In fact, not all hadiths can be said to be the talks/words, deeds, or *takrir* of the Prophet Muhammad. Therefore, it is necessary to have an understanding of the validity of a hadith, even though its validity is not only in the sanad but also in the contents (matan).<sup>1</sup>

Humour is an essential component of life; in fact, a mother and her siblings will purposefully include humour whenever they interact with a baby so that the child will always be able to laugh. Even a mother will make an effort and make sure to always encourage her child to have a joyful and laughing disposition. It indicates that humour is a feeling of always being happy, and in fact, the capacity for humour is innate in every human being. In addition, people always hunt for ways to obtain pleasure, joy, and happiness, and they are continually searching for different forms of amusement. This has also been done to them ever since they were infants. This demonstrates that humour was there (perhaps) even before humans developed language. The need to laugh is something that grows with humans and even stays with them after they die. A strong instinct to continually seek joy and enjoyment is something that develops and lives with a human from birth onward.<sup>2</sup>

The expression of joy and satisfaction in human life frequently takes the form of humour. Humour and laughter are not prohibited in any of the world's religions, and humans generally regard them as the antidotes to feelings of melancholy and despondency. Laughter is even considered to be one of the healthiest human behaviors. Smiling and laughing are signs of a positive attitude that humans possess, which is highly respected in Islam because Islam is a religion that places a high value on human nature. The Muslim people are counseled and warned against becoming overly immersed in feelings of melancholy and despondency, and they are also prohibited from becoming overly absorbed in feelings of unbridled joy. The religion of Islam encourages its followers to be able to discern whether another person is joyful or sad because the human condition encompasses both joyful and melancholy feelings as natural emotions given by the gods.<sup>3</sup>

## **B. Theoris of Humour**

Only humans are the only creatures in this world that can laugh, suffer, be sad, cry, and even sob. Animals can only be unhappy, sad, and cry; they cannot sob. Kuskus, kangaroos, and elephants are animals that can cry and shed tears. For psychiatrists, it serves as a model for diagnosis and therapy that begins with the weaknesses of the three animals. Irregularities in laughing, carelessness in feeling sad, and too much self-condemnation for

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<sup>1</sup> Ramli Abdul Wahid, *Sejarah Pengkajian Hadis Di Indonesia* (Medan: IAIN Press, 2010), p. 101.

<sup>2</sup> Priyo Hendarto, *Filsafat Humor* (Jakarta: Karya Megah, 1990), p. 36.

<sup>3</sup> Qutub Izzindin Jamil Al-Syarwi, *Fikih Humor* (Pati: Perpustakaan Mutamakkin Press, 2016), p. 2.

feeling hurt by others indicate the body and soul experienced by a person are in a sick or abnormal condition.

Ontologically, humans have always had and continue to have the character of humour. Humans are not only capable of laughing and enjoying laughing, but they can also be laughed at by other people (laughable). The laughter does not come from the heart; it comes from the mind, and to bring it out, one needs moments of insensibility, or one might say, momentary numbing. When seeing cuteness, one must avoid feeling judged and imagining that someone else is in our shoes. Seeing someone funny requires emotion that is free from special interests and intellectual interests. Laughing is not at the strangeness of the subject but at a deviation from existing phenomena, including social norms.<sup>4</sup>

One of the thesis about humans is *homo ridens*, which Peter Berger defines as "human beings who can laugh" (the equivalents are *homo sapiens* "thinking," *homo ludens* "playing," *homo recentis* "sensitivity to taste," and *homo creator* "creating", even *homo rationale* "rational"). No other creature besides humans can create humour, so humans are the only creatures that can laugh. If humans are the only species that is capable of laughing, as *homo sapiens* (think: *animal rationale* and *animal symbolicum*), then could it be said that humans are the pinnacle of Darwinian evolution because they not only have the ability to speak and communicate verbally (*homo eloquens*), but they also have the ability to laugh with all of their wills. If there is an animal that is able to laugh, it means that the animal is close to human nature. To put it another way, reaching the pinnacle of humanity is defined as having the capacity to laugh at oneself. On the other hand, if there are people who are human but are unable to laugh, this indicates that humans have lost some of their humanity.<sup>5</sup>

The expression "humour" is interchangeable with "something humourous," which refers to anything that can stimulate the natural tendency of humans to laugh. According to Juan Manser,<sup>6</sup> as cited by Didiek Rahmanadji, there are a few different theories that pertain to humour. The first is the theory of superiority and understatement. This theory explains that the laughing people are in a position above (super), while those who are the objects of ridicule are in a position that is belittled, low, or humiliated. Plato, Aristotle, Cicero, and even Francis Bacon were of the opinion that people laugh when they have the sensation that something out of the ordinary is taking place, despite the fact that this may be ludicrous or ridiculous. Ridiculous here means that there is a situation that violates the rules and is even considered very ugly. However, humour can also elicit other emotions and reactions in addition to laughter, such as hatred and humourous interpretations of situations that involve feelings of guilt and rage<sup>7</sup>.

It's possible that someone's attitude of superiority toward things that are considered inferior around them or that they face is what gives rise to their sense of humour. According to this hypothesis, those who feel superior to others instantly laugh at and even ridicule those

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<sup>4</sup> Muhammad Fadil, 'Filsafat Humor', 2022 <<https://www.zonanalara.com/artikel/filsafat/filsafat-humor/>> [accessed 26 December 2022].

<sup>5</sup> Fabianus Heatubun, 'Humor Dan Homo Ridens', *Extension Course Filsafat ( ECF )*, 2, 2014 <<https://doi.org/10.26593/ECF.V0I2.2004>>.

<sup>6</sup> Juan Manser, *Dictionary of Humor* (Los Angeles: Diego and Blanco Publisher Inc, 1898), p. 88.

<sup>7</sup> Didiek Rahmanadji, 'Sejarah, Teori, Jenis, Dan Fungsi Humor', *Jurnal Bahasa Dan Seni*, 35.2 (2007), 213–21 (p. 215).

who become their objects because they believe they are better and even have a more flawless attitude than the people who become their objects. Therefore, humour can be created when one person looks down on another and laughs at what they see while maintaining an air of superiority. According to the superiority theory, humour is something that develops when there is a sense of superiority, which means that the only reason to use humour is to harass and humiliate someone until it becomes hilarious and someone laughs at it.<sup>8</sup>

The second theory of humour is one regarding disconnection, hopelessness, imbalance, and inequity (the incongruity theory). This theory underlies the birth of humour because of the concept of bissociation, which is related to two situations or two events that cannot possibly occur simultaneously, and this context can give rise to various associations. Something that makes people laugh because of a sudden change. In this theory, people may conclude something, but what they actually mean is the opposite: that something is logically irrelevant, causing people to laugh. The reason why there is laughter in this situation is that there is hope that is jumbled, and that hope originates from a mental attitude that is tossed into a different mental attitude. It was anticipated that something would be like this, but instead, that is exactly what took place.<sup>9</sup>

The third theory of humour is related to the relationship between laughter and the alleviation of stress or easing of pressure (relief theory). Here, humour is present because of a lie or deception; it can arise out of a sense of understanding and sympathy; it can even be a symbol of releasing pressure and tension; it may lead to something serious, such as satire, and cheap, such as cheap humour. In this instance, humour does not get in the way of the truth.<sup>10</sup> According to Fahrudin Faiz,<sup>11</sup> this theory functions similarly to catharsis in that it provides a release from the tensions that humans experience. It is possible for humans to experience boredom at some point in their lives because there are too many restrictions and rules, and some of these even try to limit them. It's possible that humour is the key to getting out of this jam.

### **C. Hadith Philosophy Studies on Humour**

Basically, Islam views humour as an instinct possessed by humans. In Islam, humour is not a new concept; it is not even something that must be denied; however, Islam limits humour to reasonable limits and is not excessive. Humans, as God's creation, are equipped with various characters and with various behaviors, so humour is very attached to and identical to humans. So laughter is one of the qualities that humans have that are not owned by other creatures besides humans.

The Hadith of the Prophet Muhammad is a guide in life for Muslims; even Muslims are required to be able to understand the hadith correctly and precisely. The hadith serves as a bayan taqdir, establishing, strengthening, and confirming what the Qur'an has determined

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<sup>8</sup> Fahrudin Faiz, *Menjadi Manusia Menjadi Hamba* (Jakarta: Noura Books, 2022), p. 71.

<sup>9</sup> Faiz, p. 72.

<sup>10</sup> Rahmanadji, p. 216.

<sup>11</sup> Faiz, p. 73.

so that no one needs to question its meaning. Hadith also serves as a bayan tafsir, with the ability to explain ambiguous meanings and to detail the breadth of the Quran's meaning.<sup>12</sup>

In principle, Allah favors those who laugh more than those who complain a lot in their lives; consequently, humans are more appreciative of the blessings that Allah has bestowed on them than they are to deny them by complaining a lot. Rasulullah is known for his constant smile, which is also one of his characteristics. In addition, Rasulullah is known for his generosity. In the life of the Prophet, while he did not smile, but his companions thought he was in a state of smile.<sup>13</sup>

According to Al-Qaradawi, the natural religion of Islam does not intend to restrict human nature in any way, including laughter. On the other hand, Islam welcomes anything in life with open arms that brings pleasure and gladness to a person's existence. Islam wants a Muslim to have a sympathetic and optimistic personality; otherwise, Islam doesn't like a rigid and pessimistic personality that doesn't see life with humans except through dark glasses. The Prophet is a role model for Muslims, and with his various stories of grief as a risk in the struggle to uphold Islam, the Prophet also often joked. Despite this, even though he was in a jovial mood, the Prophet never once diverged from the absolute truth in what he said. Rasulullah lived a normal life with his companions, sharing their laughter and jokes as well as their sorrow and suffering.<sup>14</sup>

In life, the Prophet also often laughed, but the laugh that was made by the Prophet was due to something, but it was not excessive. Even the Prophet's laugh was more of a positive laugh; even the Prophet once laughed until his pre-molar teeth were visible. In *Sahih Bukhari*, it is explained:

حَدَّثَنَا آدَمُ. حَدَّثَنَا شَيْبَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ جَاءَ حَبْرٌ مِنَ الْأَحْبَارِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ، إِنَّا نَجِدُ أَنَّ اللَّهَ يَجْعَلُ السَّمَوَاتِ عَلَى إِصْبَعٍ وَالْأَرْضِينَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالْمَاءَ وَالْتُّرَى عَلَى إِصْبَعٍ، وَسَائِرَ الْخَلَائِقِ عَلَى إِصْبَعٍ. فَيَقُولُ أَنَا الْمَلِكُ. فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ نَوَاجِذُهُ تَصْدِيقًا لِقَوْلِ الْحَبْرِ ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ}

Narrated `Abdullah: A (Jewish) Rabbi came to Allah's Messenger (ﷺ) and he said, "O Muhammad! We learn that Allah will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, 'I am the King.' Thereupon the Prophet (ﷺ) smiled so that his pre-molar teeth became visible,

<sup>12</sup> Hamdani Khairul Fikri, 'FUNGSI HADITS TERHADAP AL-QUR'AN', *TASĀMUH*, 12.2 SE-Articles (2015), 178–88 (pp. 182–83) <<https://journal.uinmataram.ac.id/index.php/tasamuh/article/view/181>>.

<sup>13</sup> Faiz, pp. 63–64.

<sup>14</sup> Yusuf Al-Qaradhawi, *Islam Bicara Seni* (Solo: Era Adicitra Intermedia, 2019), pp. 161–62.

and that was the confirmation of the Rabbi. Then Allah's Messenger (ﷺ) recited: 'They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him.'<sup>15</sup>

At that event, the Prophet laughed because he confirmed the priest's words; others even said that the Prophet was amazed and confirmed the priest's words. At any rate, the Prophet's laughter confirmed the priest's words. There are also those who contend that the Prophet's laughter was not an expression of admiration or justification but rather an attempt to refute and deny the opinion of the pastor, as well as the Prophet's astonishment at the pastor's lack of understanding regarding this subject matter. Those who hold this view argue that the Prophet's laughter was not for this reason.<sup>16</sup>

Laughter and jokes are something that is permissible in Islam. There are many texts of this argument, both contained in the Quran and Hadith, as well as various behaviors carried out by the Prophet with his friends. However, according to Yusuf Al-Qaradawi, there are several conditions that must be considered so that laughter and jokes are not excessive and do not become outside the limits of reasonableness.<sup>17</sup>

*The First*, in humour should not have elements of lies. Rasulullah SAW was a person who liked to joke around, but he always did it with words that contained the truth. As the hadiths narrated by Abu Daud and Tirmizi that are considered hasan hadiths:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ  
سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "وَيْلٌ لِلَّذِي يُحَدِّثُ بِالْحَدِيثِ لِيُضْحِكَ بِهِ الْقَوْمَ فَيَكْذِبُ  
وَيْلٌ لَهُ وَوَيْلٌ لَهُ"

Bahz bin Hakim narrated from his father, from his grandfather that Prophet (s.a.w) said: "Woe to the one who talks about something to make the people laugh, in which he lies. Woe to him! Woe to him!"<sup>18</sup>

حَدَّثَنَا مُسَدَّدُ بْنُ مَسْرُودٍ، حَدَّثَنَا يَحْيَى، عَنْ بَهْزِ بْنِ حَكِيمٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، قَالَ سَمِعْتُ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَوَيْلٌ لَهُ وَوَيْلٌ لَهُ"

<sup>15</sup> Sahih Al-Bukhari, 'Sahih Al-Bukhari 4811 - Prophetic Commentary on the Qur'an (Tafseer of the Prophet (Pbuh)) - كتاب التفسير - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)' <<https://sunnah.com/bukhari:4811>> [accessed 27 December 2022].

<sup>16</sup> Dedi Zakaria and Hidayati, 'Kajian Tematik Tentang Hadis-Hadis Tertawa', *Dirayah: Jurnal Syudi Ilmu Hadits*, 2.1 (2021), 77-100 (pp. 97-98) <<https://e-jurnal.stiqarrahman.ac.id/index.php/dirayah/article/view/56>> [accessed 26 January 2023].

<sup>17</sup> Al-Qaradawi, pp. 176-81.

<sup>18</sup> Jami` at-Tirmidhi 2315, 'Chapters On Zuhd - كتاب الزهد عن رسول الله صلى الله عليه وسلم - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)' <<https://sunnah.com/tirmidhi:2315>> [accessed 27 November 2022].

Narrated Mu'awiyah ibn Jaydah al-Qushayri: The Messenger of Allah (ﷺ) said: Woe to him who tells things, speaking falsely, to make people laugh thereby. Woe to him! Woe to him!<sup>19</sup>

The Qur'an also advises against lying, as stated in Surah An-Nahl verse 105:

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَأُولَئِكَ هُمُ الْكَذِبُونَ

They only invent falsehood who do not believe in the verses of Allah, and it is those who are the liars (An-Nahl:105).

Lying is a form of deception that involves saying things that are very different from the truth. Lying has the inherent purpose of causing harm to other people, which is why dishonest people are typically the ones who engage in the behavior. The religion of Islam encourages its followers at all times to behave morally and to refrain from lying as much as they can.<sup>20</sup>

*The second* is that humour must stay away from elements of insulting others with the intention of wanting to stand out for yourself, unless you have received permission and accept each other. Allah despises people who make fun of others, especially women. In Surah Al-Hujurat Allah Said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الإِسْمُ الفُسُوقُ بَعْدَ الإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers (Al-Hujarat: 11)

According to Sahih Muslim:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا دَاوُدُ، - يَعْنِي ابْنَ قَيْسٍ - عَنْ أَبِي، سَعِيدٍ مَوْلَى عَامِرِ بْنِ كُرَيْبٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَحَاسَدُوا وَلَا تَنَاجَشُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَلَا يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا. الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا

<sup>19</sup> Sunan Abi Dawud 4990, 'General Behavior (Kitab Al-Adab) - كتاب الأدب - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)' <<https://sunnah.com/abudawud:4990>> [accessed 27 November 2022].

<sup>20</sup> Muhamad Yoga Firdaus and Wahyudin Darmalaksana, 'Diskursus Humor Dan Etika Dalam Perspektif Al-Qur'an', *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 6.1 (2021), 63-76 <<https://doi.org/10.24090/maghza.v6i1.4419>>.

## Syarifuddin

### *Humor in Islam: A Philosophy Study of Humour*

يُظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ. التَّقْوَى هَا هُنَا ". وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ " بِحَسْبِ أَمْرِي مَنِ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ كُلَّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ ".

Abu Huraira reported Allah's Messenger (ﷺ) as saying: Don't nurse grudge and don't bid him out for raising the price and don't nurse aversion or enmity and don't enter into a transaction when the others have entered into that transaction and be as fellow-brothers and servants of Allah. A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. The piety is here, (and while saying so) he pointed towards his chest thrice. It is a serious evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honour.<sup>21</sup>

*Third*, humour must be far from causing fear or shocking others. In hadith mentioned:

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ، حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ يَسَارٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ حَدَّثَنَا أَصْحَابُ، مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُمْ كَانُوا يَسِيرُونَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَنَامَ رَجُلٌ مِنْهُمْ فَانْطَلَقَ بَعْضُهُمْ إِلَى حَبْلِ مَعَهُ فَأَخَذَهُ فَفَرَعَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُرَوِّعَ مُسْلِمًا ".

Narrated AbdurRahman ibn AbuLayla: The Companions of the Prophet (ﷺ) told us that they were travelling with the Prophet (ﷺ). A man of them slept, and one of them went to the rope which he had with him. He took it, by which he was frightened. The Prophet (ﷺ) said: It is not lawful for a Muslim that he frightens a Muslim.<sup>22</sup>

According to Ibn Hajar ra., the hadith of Rasulullah SAW prohibits all actions that can lead to those that have an element of danger, even though the intended danger does not necessarily occur, whether the action is carried out in a serious situation or in a joking situation. Rasulullah SAW was not worried about his people, such as joking about using weapons, but he was afraid of Satan's temptations for believers. It is permissible for Satan to tempt and lead a servant to commit an act that will condemn his servant to hell and may even incur the wrath of Allah SWT. To keep his people away from dangerous acts, Rasulullah SAW forbade his people from making jokes that could lead to dangerous actions, such as actions to frighten another Muslim, let alone one that could take their lives.

Fourth, don't joke about situations that are serious, and don't laugh at conditions that are sown with sorrow and tears. Someone must be able to understand the situation and condition of a situation, put something in its place, understand an event, and have an attitude

<sup>21</sup> Sahih Muslim 2564a, 'The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship - (صلى الله عليه وسلم) - كتاب البر والصلة والآداب - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه وسلم) <<https://sunnah.com/muslim:2564a>> [accessed 27 January 2023].

<sup>22</sup> Sunan Abi Dawud 5004, 'General Behavior (Kitab Al-Adab) - (صلى الله عليه وسلم) - كتاب الأدب - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه وسلم) <<https://sunnah.com/abudawud:5004>> [accessed 27 January 2023].

and a way to express it. An attitude will be considered wise if it is able to do something in accordance with the situation and conditions. One time, Al-Ashma'i narrated that he had seen a woman in her village who was praying on a prayer mat in a solemn state. After finishing her prayer, the woman stood in front of a mirror to do her makeup. Al-Ashma'i asked the woman, "What does this dress have to do with your prayer earlier?" While singing, the woman replied, "For Allah, there is a place in this chest; I have never been abandoned." However, there is a place I provide for sleaze and pleasure as well. Then Al-Ashma'i said, "I know, she is a woman who is a worshiper who has a husband, and for her husband she dresses up." Allah SWT denounced the polytheists because they always laughed when they heard the verses of the Quran being recited, when they should have been crying. Allah SWT stated this in Surah An-Najm, verses 59-61. "Then are you surprised at this news?" And you laugh and do not weep while you neglect it?<sup>23</sup>

*Fifth*, humour needs to be appropriate, have a positive effect on both the individual telling it and the larger community as a whole, and fit within the boundaries of what is rationally justifiable in the given situation. This includes being justified by common sense, being acceptable to the nature of common sense, and being justified by common sense. Exaggeration in any aspect of life is forbidden in Islam; this includes praying. even less in regards to amusement and humorous remarks. In hadith mentioned:

حَدَّثَنَا أَبُو بَشِيرٍ، بَكْرُ بْنُ خَلْفٍ حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ  
إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -  
لَا تَكْثُرُوا الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمَيِّتُ الْقَلْبَ ."

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Do not laugh a lot, for laughing a lot deadens the heart."<sup>24</sup>

Therefore, excessive laughter is not permitted. Each and every human being has a requirement for humour, but there must be boundaries. One of the recommendations in Islam is to choose a path that is in the middle, as this is one of the teachings of Islam. Laughter that causes a person to forget something else, resulting in a loss of vigilance and caution, is the type of laughter that Ahmad Mustafa Bisri<sup>25</sup> believes has the potential to numb the heart. Indeed, Allah and His Messenger have warned people about the terrible doomsday, Hell, Padang Mahsyar, and other afterlife punishments. Therefore, excessive laughter causes a person to forget about death, the grave, and even the hereafter; as a result, excessive laughter causes a person to be negligent in remembering the directives given by Allah and His Messenger. According to the explanation provided by Zaghlul an-Najjar, the heart can be used to measure a person despite the absence or presence of a physical heart in that person.<sup>26</sup>

<sup>23</sup> Al-Qaradawi, p. 180.

<sup>24</sup> Sunan Ibn Majah 4193, 'Sunan Ibn Majah 4193 - Zuhd - كتاب الزهد - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه وسلم)' <<https://sunnah.com/ibnmajah:4193>> [accessed 27 January 2023].

<sup>25</sup> Ahmad Mustafa Bisri, *Fikih Keseharian Gus Mus* (Surabaya: Khalista, 2006), p. 408.

<sup>26</sup> Zaghlul An-Najr, *Sains Dalam Hadis Mengungkapkan Fakta Ilmiah Dari Kemukjizatan Hadis Nabi* (Jakarta: Amzah, 2011), p. 147.

## Syarifuddin

### *Humor in Islam: A Philosophy Study of Humour*

According to Abdurrahman Al-Mubarakfuri, laughing excessively (out loud) causes the heart to descend into darkness; this condition makes a person like a dead person who cannot benefit him or even refuse something that he despises. On the other hand, there are some people who are concerned that their emotions will harden to the point where it will be challenging for them to provide guidance to others..<sup>27</sup>

#### D. Conclusion

Hadith is the second Islamic law after the Quran, and even hadith itself is an interpretation of the practices of the application of Islamic teachings that are carried out in a factual and ideal manner. Hadith is also an authoritative source that is accepted by various circles. Muslims are required to not only follow, but also implement and practice in their daily lives. Laughter and the telling of jokes are two examples of behaviors that are sanctioned by Islamic law. There are a number of passages in the Quran and the Hadith that support this position, as well as a variety of activities that the Prophet Muhammad participated in with his companions. There are a number of reasons why Rasulullah permitted the use of humour, and some of these are as follows: humour must not contain any element of lying; it must be free of elements that insult or insult other Muslims; it must be free of fear and threats; it must also be aware of the circumstances and situation; and it must fall within the acceptable limits of what can be considered common sense.

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<sup>27</sup> Zakaria and Hidayati; Abdurrahman Al-Mubarakfuri, *Tuhfatul Ahwadzi Syarah Jami' Al-Tirmidzi*, 1st edn (Riyadh: Bayt al-Afkar al-Dauliyyah), p. 1844.

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