

Is It Permissible to Make Jokes and Use Humour in Islam?

Mohd Hapiz Bin Mahaiyadin, Hajar Bin Opir, Muhammad Najib Bin Abdul Wakil

Academy of Contemporary Islamic Studies, Universiti Teknologi MARA
Corresponding Author Email: mohdhapiz659@uitm.edu.my

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v14-i1/17781>

DOI:10.6007/IJARBSS/v14-i1/17781

Published Date: 16 January 2024

Abstract

The rule of using jokes in the nation's entertainment sector, which includes comedies in films and dramas, is the subject of this study. Humor that denigrates people or pluralistic community groups is frequently mixed with obscenity, genitalia, racism, and satire. Although the Film Censorship Board (LPF) and the Malaysian Islamic Development Department (JAKIM) have issued guidelines, they are still of a general nature. As a result, this study's objective is to present how humour was used by the Prophet SAW, his companions, and the Salaf generation in a way that was consistent with Islamic law. This study uses a qualitative methodology with a focus on case study design and content analysis. A collection of primary and secondary data about jokes based on the Qur'anic text, hadith, the practice of companions, Salafussolih and jurist viewpoints will be gathered in order to perform content analysis. This research is essential for creating Shariah-compliant comedy standards that can be used as a guide by community and entertainment activists in accordance with the National Community Policy and further the goal of a "Super Smart Society," which is the outcome of the value improvement in achieving the goals of Industrial Revolution 5.0.

Keywords : Jokes, Humour, Comedy, Muzah, Prophet.

Introduction

Given that today's society prefers programmes with jokes and comedy, the country's entertainment industry has elevated programmes with comedy elements to the same level as singing and acting programmes. As a result, from the 1980s to the present, a large number of comedy programmes have appeared in mass and electronic media. From the 1980s to the 1990s, sitcoms (short for 'situation-comedy') were popular, as evidenced by the shows 2+1, Jangan Ketawa, Spanar Jaya, Pi Mai Pi Mai Tang Tu, and Scenario. Given the ever-increasing and never-ending public response to the country's comedy shows, the mass media continues to promote them by airing reality television comedy channels. For example, in 2007, the Astro broadcasting station aired the television reality comedy show Raja Lawak, which lasted seven

seasons and produced many new national comedians such as Johan, Zizan, Jihan Muse, Shuib, Nabil, and others.

However, there is a raging debate among comedians, artists, and members of society. Obscene jokes, insulting the body, racism jokes, and insulting individuals are all examples of inappropriate humour. The Muslim community's sensitivity to manners and etiquette in joking is also eroding, undermining Sharia values and standards. For example, Syuk, the runner-up of Maharaja Lawak Mega 2016, admits that his jokes contain obscenity or layers of meaning because he is chasing money to survive. In another case, Rahim (Joras) was linked to a pornographic comedy scandal while competing in Maharaja Lawak Mega 2017. ("Rahim (Joras) Terima Teguran Lawak Lucuh Di MLM", 2017). Body shaming or insulting body parts is a common joke. Several incidents of public body shaming jokes have occurred in 2019. Among them, through the television reality show Big Stage, Nabil Ahmad has satirised his fellow presenter's large body in order to liven up the atmosphere of the show. In the same year, a comedian known as Johan was nearly sued by an experienced artist for using the term "old" while mocking the artist's mother and father ("Lawak Body Shaming Lapuk!", 2019).

Humor has always played an important role in human life, and Islam is no exception. The nature of sadness and grief causes people to cry, whereas the nature of happiness and love causes people to laugh, and the integration of those characteristics makes human creation very unique, as expressed in the Qur'an as *ahsani taqwim*. In fact, it has been established that elements of humour existed during the time of the Prophet SAW and his companions, as recorded in the Qur'an and the Sunnah. Islam never forbids laughter, instead attempting to regulate it as a form of entertainment only, rather than making it the ultimate goal of life. This article examines the elements of humour from an Islamic perspective. This topic is divided into four sub-discussions. First, a timeline of jokes and humour in human history. Second, the various types of jokes and humour found in the Qur'an, Sunnah, and pious practises. Third, Sharia-compliant humour and jokes. Fourth, academic perspectives on jokes and humour. The discussion results show that jokes and humour are a gift from Allah SWT, and making something funny to make others happy is a good idea. Despite this, Islam reminds its followers to remember the afterlife and eternal happiness. Muslims can find happiness in the afterlife by exercising restraint in their actions, including jokes and humour.

Research Methodology

This study employs a qualitative research design in general. This study also will analyse jokes that meet more comprehensive sharia compliant standards using literature research. To obtain systematic research results, the data were analysed using thematic methods. In general, data is obtained through writing that includes documents, texts, or reports, such as books, electronic books, journals, theses, and so on. The data is then analysed using a document analysis approach to better understand and dissect the criteria for adherence to lectures in jokes or humour.

Jokes and Humour in Human Life

Jokes and humour are terms that every human being is familiar with. Humour is defined as something funny, comedy, banter, jokes, and something that can entertain the human heart by the (Dewan Bahasa Dictionary, 2020). In Arabic, the word (*ma-za-ha*) means joke. For example, an Arabic proverb says:

“Give your speech some humour, as if you were adding salt to food.” (Al-Qaradhawi, 1980).

Humor in Arabic is described by the word "*al-muzah*". According to the majority of Arabic scholars, the word is read with the front line (*dhammah*) on the letter mim and can also be read as *al-mizah* with the bottom line (*kasrah*). In the context of fiqh discourse, Abu Ghuddah (2006) defines *al-muzah* as any speech or action of a person who wants to joke with others, whether it is in line with *syarak* or the opposite. Other words that are synonymous with *al-muzah* include *al-ihmadh* (الإحماض), *al-inbisat* (الإنبساط), *al-du'abah* (الدعابة), *al-dhahik* (الضحك), *al-turfah* (الطرفة), *al-fukahah* (الفكاهة), *al-marah* (المرح), *al-mula'abah* (الملاعبة), *al-nuktah* (التكنة) dan *al-hazl* (الهزل) (Abu Ghuddah, 2006).

According to Rahmanadji (2007), humour may have existed before humans learned to speak. From 400 BC, the Ancient Greeks believed that four types of bodily fluids, namely blood (*sanguis*), mucus (*phlegm*), yellow bile (*cholera*), and black bile, determined human mood (*melancholy*). According to Manser (1989), each liquid has its own characteristics for influencing each individual. The balance of the amount of fluid determines the mood where a happy mood is determined by the blood fluid. After the theory presented by Plato, various theories have emerged that generally understand humor nowadays as having a relationship with everything that makes people laugh happily (Setiawan, 1990 in Rahmanadji (2007)). Today, the most "public" sense of humor according to Rahmanadji (2007) is something funny, which causes amusement or laughter.

According to Juniati (2019), the types of humour are classified based on the form of expression of life. Humour is classified into three types based on this: (1) personal humour, or the tendency to laugh at oneself; (2) social humour, such as joking with friends or inserting humour into public speeches or lectures; and (3) humour in art or the art of humour. Artistic humour includes the following elements:

- i. Behavioral humour, including jokes, dances, and pantomime gags
- ii. Graphic humour, including cartoons, caricatures, amusing images, and humorous figurines.
- iii. Literary humour, such as amusing poems, short satirical stories, and the like.

The truth is that Allah SWT created humans with a desire for amusement and a desire to smile at humorous things. Human life would be bland and joyless without humour, which could result in someone being unmotivated. So it is not surprising that, in the midst of these trying and difficult days, people need jokes to help them unwind physically and mentally. Jokes or jokes designed to make people's days more enjoyable can also help to defuse the tense environment (Desberg et al., 1981; Daud et al., 2011). Among the forms of entertainment most likely to achieve this objective are singing, jokes, and anything that can make someone laugh and boost their spirits. Islam is a religion that respects human nature and celebrates joking in accordance with the rules and guidelines outlined by Allah SWT and His Messenger. In general, Islam does not permit the necessity of joking in an absolute or unrestricted manner. On the other hand, jokes have rules that must be followed according to the standards, procedures, and constraints established by Allah (*Hukum Berlawak Jenaka*, 2018).

Humour in the al-Quran

Al-Qur'an provides comprehensive guidance on the various rules of human life in order to achieve happiness and pleasure both in this world and in the hereafter. For Muslims, the Qur'an always injects positive motivation into human psychology and spirituality, such as the desire to do good, absolute submission to God, leaving sadness and despair behind, purifying the soul, and interacting with people in a positive way, in addition to the encouragement to improve the quality of acts of worship and reap many rewards. The following are some Qur'anic verses that express humour:

“Therefore they shall laugh little and weep much as a recompense for what they earned”. (*Al-Quran*, n.d, at-Taubah. 82)

“And his wife was standing (by), so she laughed, then We gave her the good news of Ishaq and after Ishaq of (a son's son) Yaqoub.”. (*Al-Quran*, n.d, Hud. 71)

“So he smiled, wondering at her word, and said: My Lord! grant me that I should be grateful for Thy favor which Thou hast bestowed on me and on my parents, and that I should do good such as Thou art pleased with, and make me enter, by Thy mercy, into Thy servants, the good ones ". (*Al-Quran*, n.d, an-Naml. 19)

“And that He it is Who makes (men) laugh and makes (them) weep;” (*Al-Quran*, n.d, an- Najm. 43)

“Laughing, joyous;” (*Al-Quran*, n.d, Abbasa. 39)

According to the five verses of the Qur'an mentioned above, every act of laughter and smile is a gift from Allah SWT to all creatures on this earth. Thus, while the Qur'an does not explicitly address humour or laughter, it teaches people not to exaggerate in any situation, including laughter and joy, and to pay attention to their hearts in doing everything with good moral and ethical values. It is not strictly forbidden to laugh. What is prohibited is that excessive laughter and jokes will cause the heart to die.

Humour in Sunnah

There is much evidence in authentic sunnah records that the Prophet Muhammad SAW had a sense of humour in his interactions with the companions (Al-Khalidi, n.d). His Majesty SAW is also known for being a humble individual who gets along with everyone, including his friends. His Majesty SAW frequently delivers religious messages in a gentle, relaxed manner, and he occasionally employs humour. It is documented in the records that an act of humour, jokes, or humour has occurred, either verbally or in deed.

According to one of the stories recounting the incident, the Prophet once teased an elderly woman who questioned whether or not she would enter heaven by saying that no one who is old will not enter heaven. The elderly woman then sobbed uncontrollably. After that, the Prophet SAW dispatched a messenger to the woman to inform her that she would appear as a girl upon entering heaven (Narrated by Tabarani and Bayhaqi). Despite his humour, His Majesty revealed the truth, stating that since all of heaven's inhabitants resemble young girls who are equal to angels, there won't be any elderly people there.

Another story about the Prophet SAW's wit stated that when they were eating dates, Ali Bin Abi Talib RA tried to make a joke by placing the seeds of the leftover dates he had eaten next to the Prophet SAW, as if the date seeds were His Majesty's remains. "O Messenger of God, I didn't think you liked dates, so many of you eat them," he said. His Majesty SAW responded, "I am not as hungry and gluttonous as you are, O Ali; it has been proven that you eat dates with their seeds once until the dates you eat do not leave their seeds behind."

According to one storey, a sahabah requested that the Prophet SAW prepare a vehicle for him to use. He stated;

"I'll get you a she-camel (*walad al-naqah*) to ride." The man expressed his surprise at what he could do with the young camel. Then His Majesty SAW asked, "Don't all camels come (birth) from camel foals (al-nuq) as well?" (Narrated by Abu Dawud)

In this situation, the man reasoned, "a young camel should not be ridden or used to carry things." While the Prophet SAW meant in general that all camels, male or female, old or young, come from their mothers, who also come from camels.

An important lesson that can be learned from the three humorous stories of the Prophet mentioned above is that Islamic teachings can be conveyed in a very informal manner and with humour incorporated. The hadith experts determined that the Prophet SAW's joke, in addition to making people laugh, also contained some encouraging words, especially for the elderly, who should be inspired to strengthen their faith and perform good deeds. Because it frequently improves the quality of the storey, humour serves a purpose that cannot be taken for granted by academics or preachers. Finding new jokes that can combat boredom, enliven rhetoric, and pique the audience's interest in the information presented by lecturers or scholars also requires expertise.

Numerous other hadiths confirm that the Prophet's sense of humour and jokes were never exaggerated, in addition to the one mentioned above. Any joke would not have an impact that would go against the purpose of humour itself because what His Majesty did was within the bounds of decency and did not cause harm to the other party.

From Anas RA, he said, "His Majesty SAW once said to me, "O you who have two ears." (Narrated by al-Tirmidhi and Abu Dawud)

According to Abu Dawud's narration of a hadith, Awf bin Malik al-Ashja'iy said

"I came to the Prophet SAW during the battle of Tabuk when he was in a tent that made of leather. Then I gave a greeting and His Majesty answered it and said, "Come in". I said "Do I have to go in with all at once (one body). His Majesty SAW said, "You are all one". Then I went in"(Narrated by Abu Dawud).

The Prophet SAW once advised Abu Hurairah RA on jokes that caused laughter in his words.

"Avoid excessive laughter. A lot of laughter really does kill the heart." (Narrated by Ibn Majah)

According to the explanation of the hadith above, the Prophet SAW did not forbid someone from laughing and joking, but His Majesty SAW did forbid excessive laughter and jokes that contained reproaches and insults that could cause arguments between them.

Then, during the reign of Tabi Tabi'in, Sufyan bin Uyainah was questioned about whether or not jokes were acceptable. Even that is sunnah, he retorted emphatically. But it also happens to those who can joke politely and in appropriate situations. As reported in a hadith attributed to al-Tabarani, the Prophet SAW said:

"I am, in fact, joking, and I say nothing but the truth." "You often make fun of us, O Messenger of Allah," the companions said. "Indeed, I do not speak except the truth," His Majesty said. (Narrated by al-Tabarani)

According to Bakr bin Abdullah RA, the Prophet SAW's companions once threw watermelons at one another. They really fight for the right things when the situation calls for it (serious and determined). (Al-Bukhari records this narration in Al-Adab Al-Mufrad)

Joke and Humor Among Salafussoleh and Scholars

The Salafussoleh and mujtahid imams used humour in the same way that the Prophet and his companions did. Al-Ghazzi (d. 984) collected their amusing stories in a special book called *al-Murah fi al-Mizah*. However, only a few stories from the book and other references are used in this article to demonstrate that the previous salafussoleh's life was not rigid, cold, and boring. Their lives are also filled with joy and jokes that entertain those around them.

Muawiyah Bin Abu Sufyan and Uqail Bin Abu Talib had a funny storey. When Uqail Bin Abu Talib was with him, Muawiyah joked with the people of Sham, saying, "Have you ever heard the words of Allah SWT: (*Tabbat yada abi lahabin wa tab*)?" Yes, we heard you, said the audience. "Abu Lahab is this person's uncle," Muawiyah said, pointing to Uqayl. Then Uqayl added, "Have you ever heard Allah Almighty say: (*Wam ra'atuhu hamma latal hatab*)? The audience then said, "We have heard." Uqayl pointed to Muawiyah and stated that the woman carrying the stick was this man's aunt (Ma'ruf, n.d.).

A man approached Abu Hanifah and asked if he could undress to bathe in a river and face the Qiblah. "What is afdhal for the man is to face his clothes so that they are not stolen by others," Abu Hanifah replied (Al-Ghazzi, 1986).

One day when al-Shafi'i was ill, al-Rabi' went to see him. He asked God to make his teacher's frailties stronger (recover). Al-Shafi'i, in response, said that if God made my weakness stronger, you would undoubtedly kill me in the future. Al-Rabi' also insisted that he only prayed for good, not for evil. "Know that even if you curse me, you only want good for me," said al-Syafi'i (Al-Ghazzi, 1986).

A man complained to al-Shu'abi about his wife's deafness. He only realised this after getting married. Can he ever return the woman to her family? "If you want to flee with him, please return him," said Al-Syu'abi (Ma'ruf, n.d.).

Al-Shu'abi was once asked how to apply water to the beard area. He explained that the method entails running one's fingers through one's beard. The man then stated, "I'm afraid my beard will not get wet by doing that." If this is the case, Al-Syu'abi advised that you soak your beard from the start of the night (Ma'ruf, n.d.).

Amru bin Qays was once asked about the stones (from) the al-Haram mosque discovered in someone's shoes, clothes, or cloak. Amru instructed to dispose of it. The man

who inquired stated that the stones begged to be returned to the Haram Mosque. Amru advises him to scream until his throat bursts. The man was taken aback and inquired, "Does a stone have a throat?" "If there was no throat, the stone would certainly not be able to scream," Amru replied (Ma'ruf, n.d.).

The stories above show that there are many funny expressions that came out of the speech of the scholars of the past, demonstrating that their true image is not always grim, strict, and serious.

Opinions of Scholars Regarding the Ruling of Jokes and Humour

Scholars generally hold opposing views on the origins of jokes and humour. First, some scholars consider it *mustahabb* and encourage it as long as it does not exceed the limit, does not forget about zikrullah, and does not cause insults, hatred, cursing, or slander. This is one of the viewpoints expressed by al-Nawawi and al-Ghazzi, authors of the book *al-Murah fi al-Mizah*.

Al-Nawawi (1971) stated in his *al-Azkar* book

"Know that joking that is forbidden is an excessive act and continue to do it. This is because it inherits laughter and hardness of heart, neglects a person from remembering Allah and thinking about important religious duties, and often leads to harm. Besides, it also brings hatred and brings down reputation and tranquility. As for what is allowed, the one who is safe from those things, as the Prophet SAW did once in a while, for the sake of softening the hearts of the companions who were talking to him, "Things like this are recommended sunnah".

According to the second opinion, the ruling is *mubah*. It is the majority of scholars' opinion, which is supported by the actions of some companions, *tabiin*, and *salaf* scholars (Al-Asqalani, 2013; al-Bayhaqi, 1986; al-Qastallani, 1991; al-Nawawi, 1971; al-Ghazali, t.t). Many verses of the Qur'an and hadith are used as arguments by jurisprudence scholars. Depending on the way and the effect it causes, the *hukm* of jokes can be *haram* or *circumcision* based on the original necessity.

Ibn Hajar al-Asqalani (2013), commenting on the hadith contradictions regarding Rasulullah SAW's jokes and His prohibition on joking, stated:

"The jokes that are banned are those that are excessive or that become a habit all the time. This is because jokes like this distract you from remembering Allah, studying important religious matters and can often make the day hard, hurt people, trigger hatred, and cause the fall of greatness and peace of mind. As for what is free from all that is allowed. If it coincides with a problem, such as pleasing the heart of the person it is spoken to, then the law becomes *sunnah*. Al-Ghazali said, one of the mistakes is to make jokes as a career and to make jokes of His Majesty SAW as his argument. This case is the same as those who follow Africans and see them dancing by making His Majesty SAW's permission to Aisyah RA see their dance as an argument".

Essentially, both positions reiterate the same propositions and arguments from the previous debate. It is a *mustahabb* (encouraged) *sunnah* to view all arguments regarding the jokes of the Prophet SAW and his companions within a certain space and limit. While the second opinion asserts that these arguments only demonstrate the need for humour so long as it is consistent with the truth and does not promote evil (*munkar*).

Ethics and Etiquette Joke, Humor and Laughter

People who are overly serious and appear stiff and tense will feel extremely worn out and bored by their lives. To avoid negative influences, people like this should incorporate humour into their lives (Marwan, 2013). In light of the foregoing description, it was determined that the Prophet SAW and his companions were making jokes. However, they only crack jokes and make people laugh in specific circumstances. Not to mention His Majesty SAW's jokes, especially when he makes references to truthful information.

Sujoko (1982), as cited in the notes of Rahmanadji (2007), asserts that humour serves a variety of purposes, including the following: (1) to carry out all desires and all purposes of ideas or orders; (2) to make people aware that they are not always correct; (3) to teach people looking at a question from various angles; (4) to amuse; (5) to move the mind; (6) to make people be tolerant toward something; and (7) to make people understand strange questions.

In the Islamic perspective, laughter has virtues such as being considered a charity, a trigger of optimism, a spiritual cure, treatment of the soul and peace of mind when tired, a sign of generosity, a signal for a positive attitude, and it also shows happiness. All of this can be seen in the following hadiths.

"A smile on your brother's face is charity" (Narrated by al-Tirmizi)

"Ubaydullah Ibn al-Mughirah said, I heard Abdullah Ibn al-Harith say, "I have never seen a person who likes to smile so much other than the Prophet SAW". (Narrated by al-Tirmizi).

Abu Dhar RA said, the Prophet SAW said, "Never underestimate a virtue even if it is only in the form of a cheerful face when you meet your friend". (Narrated by Muslim)

Humour, though, is not always regarded as funny in certain contexts. In particular for the Muslim community and those who still follow Eastern customs, humour does not always make people laugh when making jokes about sexuality, ethnicity, race, or religion. "Good humour" is something that can lead to goodness, according to Jaya Suprana (in Rahamanadji, 2007).

This article then presents some fundamental guidelines from the Quran and Sunnah to make sure that every joke and every use of humour adheres to Islamic ethics and manners in order to have a positive impact and avoid breaking Islamic law, which would bring mafsadah upon the community.

1. Avoid making jokes about Islamic symbols, hadiths, or verses from the Quran. Islam is a holy religion, and everything associated with its teachings, sources, and instructions is also holy. For example, mocking the Al-Quran, azan (the call to prayer), the Kaaba, prayer movements, and other aspects of Islamic teachings are prohibited. In the Qur'an, Allah SWT says:

"And if you should question them, they would certainly say: We were only idly discoursing and sporting. Say: Was it at Allah and His communications and His Messenger that you mocked?" (*Al-Quran*, n.d, al-Taubah. 65)

Based on the stated verse, Ibn Kathir (2011) stated in his book of tafsir that this verse is a rebuke to a group of hypocrites (munafiqun) who laugh and mock the Al-Quran. This verse was revealed to provide threats and deterrence for any act that mocks the content of the Al-Quran and all Islamic teachings.

2. Never tell lies or make up tales to amuse other people.

Of course, lying or making things up to please others is not ethical or respectful behaviour. It is critical to be honest and truthful in our interactions with others. Making up stories or spreading false information can lead to misunderstandings, hurt feelings, and a loss of trust. It is preferable to be genuine when communicating with others. This matter is proven through the hadith of the Prophet SAW

Mu'awiyah Ibn Haydah reported, 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! " (Narrated by Ahmad, Abu Dawud, Tirmidzi and Hakim).

3. Never insult, denigrate, or humiliate others.

Every human being has self-respect that needs to be protected and honored. A good Muslim acts to protect the dignity and hide the shame of other individuals. Any joke that is mixed with insults either to the level of a person's appearance, actions and character should not be used as a joke on entertainment and comedy tickets. In the Qur'an it is mentioned:

"O you who believe! let not (one) people laugh at (another) people perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust" (*Al-Quran*, n.d, al-Hujurat.11).

4. Never instilling fear and sadness in Muslims

Instilling fear and sadness in Muslims or anyone else without a valid reason is indeed discouraged. Islam encourages compassion and empathy for others. Muslims are encouraged to be gentle, kind, and helpful to their fellow humans.

Yazid Bin Abdullah RA reported that he had heard the Prophet SAW say

"None of you must take his brother's staff jestingly with the intention of causing annoyance. Anyone who takes his brother's staff must return it to him." (Narrated by Tirmizi and Ahmad).

Prophet Muhammad SAW also stated in another hadith

"It is not lawful for a Muslim that he frightens a Muslim." (Narrated by Abu Dawud)

5. Avoid making lighthearted jokes about serious issues and laughing at tragic ones.

Because each condition has its own reality, jokes and laughter should be used with caution. As a result, Allah SWT chastised the polytheists (*musyrikun*) for laughing instead of crying out in repentance when they heard the Qur'an being recited.

“Do you then wonder at this announcement?. And will you laugh and not weep?. While you are indulging in varieties..” (*Al-Quran*, n.d, al-Najm. 59- 61).

According to Qatada, Abu Darda RA reportedly saw a man laughing in front of the corpse. He corrected him;

“Is not the horror of death which you have witnessed enough to occupy you with laughter?”

6. Keeping the humour in check

In Islam, everything, including laughter and jokes, should be done in moderation, as in not overdoing it or being too rigid. This simplicity is a manifestation of Islam's wasatiyyah nature. Excessive joking usually causes most people to lose sight of the true purpose of joking, which leads to fights among them.

In this regard, Abu Hurayrah RA reported that the Prophet SAW said;

“Do not laugh a lot. Much laughter kills the heart.” (Narrated by Tirmizi).

“Give your speech a little humor, just as enough salt is added to food” (Ali RA, in al-Qaradhawi, 1980).

7. No element of intimidating others exists.

Even if someone is joking, Islam prohibits intimidating others. In this context, Abdul Rahman bin Abu Laila reported as follow :

“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”. (Narrated by Ahmad).

Summary and Conclusion

Jokes and humour are essential in Islam. In order to prevent deviance, certain principles and ethics must be observed in jokes and humour, even though joy and amusement are permitted. The following general principles are highlighted in jokes and humour:

- i. Maintaining honesty and decency is crucial. It is prohibited to make jokes that are offensive or hurtful to others' feelings. Islam emphasises speaking clearly and avoiding offensive or abusive language.
- ii. Humor and jokes are prohibited in Islam from hurting people or groups in any way, whether physically or emotionally. The use of entertainment to make fun of or insult others is not accepted.
- iii. Islamic law does not forbid jokes or humour. Jokes that make an effort to be realistic by consuming alcohol, engaging in sexual activity with people who are not mahrams, or committing crimes are not permitted.

- iv. When joking, it's imperative to refrain from defamation (creating fabrications) and blasphemy (swearing). Islam condemns the dissemination of false information and the defamation of others.
- v. Islam defines good humour as anything that inspires goodness, spreads a moral message, or instils noble principles. We encourage comedy that makes people happy and fosters brotherhood and peace.
- vi. Furthermore, when making jokes, it's crucial to comprehend and respect the locals' culture and traditions. By doing this, it is made sure that the entertainment does not offend other religions or cultures or transgress conventional values.

Islam allows for humour and enjoyment as long as moral and ethical standards are upheld. We must use humour and entertainment in our lives as Muslims to improve interpersonal bonds, spread joy, and uphold religious and moral principles.

Ethics in humour and jokes, or guidelines for both, are crucial in all societies, including Islam. Some of the explanations for why these rules are imperative are listed below:

- i. With guidelines in place, we can avoid making jokes or providing entertainment that offends or hurts the feelings of others, particularly those involving race, religion, ethnicity, gender, or a specific social group.
- ii. Comedy entertainment guidelines help to ensure that entertainment does not undermine or violate moral, ethical, or religious values. Goodness and positive values in entertainment will help to build a better society.
- iii. We can improve our relationships with others by following the ethics of humour. Inappropriate or hurtful entertainment can harm relationships and cause tension.
- iv. Guidelines for comedy entertainment assist us in appreciating and respecting cultural diversity in society. Avoid entertainment that demeans or insults the culture, customs, or religious beliefs of others.
- v. Ethical comedy entertainment will help the individual or group providing the entertainment to build a positive image. A positive image will aid in increasing community acceptance and support.
- vi. It can be harmful to society, especially the younger generation, to provide inappropriate or unethical entertainment. To prevent entertainment from promoting unhealthy or inappropriate behaviour, there are rules in place.

Respecting moral and ethical values is an essential part of Muslim life. As a result, the important comedy highlights presented in this article are expected to assist Muslims in producing positive and beneficial entertainment for the community.

Acknowledgement

The researcher of this study is grateful for the research funds provided by the Academy of Contemporary Islamic Studies for Inisiatif Geran Penyelidikan Dalam ACIS (GPD ACIS) with the code RS12021GRN78RN010.

Corresponding Author

Mohd Hapiz Mahaiyadin

Senior Lecturer, Department of Halal Industry Management, Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA, 40450 Shah Alam.

Email: mohdhapiz659@uitm.edu.my

References

- Abdul Ghani, S. (2001). *Seni Dalam Islam*. Intel Media.
- Abdullah, M. Z. (1992). *Al-Akhlaq al-Islamiyyah wa Atharuha fi Bina' al-Mujtama'* (1st ed.). Pustaka Antara.
- Abu al-Laith, N. M. I. (2004). *Fatawa al-Nawazil*. Dar Kutub al-'Ilmiyah.
- Abu Dawud, S. Al-A. (n.d) *Sunan Abi Dawud* (Muhammad Muhy al-Din Abd al-Hamid, Ed.). Al-Maktabah al-Asriyyah.
- Abu Ghuddah, H. (2006). *Al-Mizah fi al-Islam*. Rabitah al-Alam al-Islami.
- Ahmad, Ibn Hl. (1991). *Al-Musnad*. Dar al-Fikr.
- Ahmad, Ibn H. (2001). *Musnad al-Imam Ahmad* (al-Arnaut, Shu'ayb, Adil Mursyid, et.al, Ed. (1st ed.). Muassasah al-Risalah.
- Ahmad, M. I., & Nor, M., Ali, S. (2012). *Memahami Kuantitatif & Kualitatif dalam Penyelidikan Pengajian Islam*. Universiti Kebangsaan Malaysia.
- Al-Adawi, A. Ibn A. (n.d). *Hasyiah al-Adawi 'ala Sharh Kifayat al-Talib al-Rabbani* (Al-Baq'a'iy, Muhammad, Ed.). Dar al-Fikr.
- Al-Albani, M. N. Al-D. (1994). *Da'if al-Adab al-Mufrad*. Dar al-Siddiq.
- Al-Alusi, S. al-Din Al-S. M. (1987). *Ruh al-Ma'ani fi Tafsir al-Quran al-'Azimwa al-Thabi' al-Mathani*. Dar al-Fikr.
- Al-Asqalani, A. Ibn H. (2011). *Fath al-Bari*. Dar al-Tibah.
- Al-Asqalani, A. Ibn H. (2013). *Fath al-Bari Bisyarh Sahih al-Bukhari* (Al-Arnaut, Ed.). Dar al-Risalah al-Alamiyyah.
- Al-Bayhaqi, A. Ibn H. (1986). *Al-Adab fi al-Akhlaq*. Maktabah al-Riyadh al-Hadithah.
- Al-Bayhaqi, A. Ibn H. (2003). *Al-Sunan al-Kubra*. ('Ata, Muhammad 'Abd al-Qadir, Ed. (3rd ed.). Dar al-Kutub al-Ilmiyyah.
- Al-Bukhari, M. Ibn I. (2002). *Sahih al-Bukhari*. (1st ed.). Dar Ibn Kathir.
- Al-Ghazali, M. Ibn M. (1998). *Ihya' 'Ulum al-Din*. Maktabah Misr.
- Al-Ghazali, M. Ibn M. (n.d). *Ihya' Ulum al-Din*. Dar al-Makrifah.
- Al-Ghazzi, B. Al-Din M. (1986). *Al-Murah fi al-Mizah*. Maktabah al-Thaqafah al-Diniyyah.
- Al-Haytami, A. Ibn H. (2002). *Al-Zawajir 'an Iqtiraf al-Kaba'ir*. Dar al-Hadith.
- Al-Jundi, A. (n.d). *Ahdaf al-Tagrib fi al-'Alam al-Islami*. Al-Azhar.
- Al-Khalidi, I. B. S. (n.d). *Nuzhat al-Nadhir fi al-Mulh wa al-Tara'if wa al-Nawadir*. Dar al-Faruq.
- Al-Khin, M. S. (1996). *Al-'Aqidah al-Islamiyyah: Arkanuha Haqa'iquhā Mufsidatuha* (1st ed.). Dar Ibn Kathir.
- Al-Khuraishi, Ibrahim Ibn Saleh. (1994). *Al-Tanbihat al-Mukhtasoroh*. Dar al-Somai'i.
- Al-Munajjid, M. B. S. (2016). *Al-Tashabbuh bi al-Kuffar*, <http://islamqa.info/ar/cat/2025#6580>.
- Al-Nawawi, M. Al-D. Y. Ibn S. (1971). *Al-Azkar* (Al-Arna'ut, Abd al-Qadir, Ed.). Dar al-Mallah.
- Alo Lliweri, M. S. (2003). *Makna Budaya dalam Komunikasi Antarbudaya*. LKiS Yogyakarta.
- Al-Qaradawi, Y. (1980). *al-Halal wa al-Haram fi al-Islam*. Al-Maktab al-Islami.
- Al-Qastallani, A. Ibn M. (1991). *Al-Mawahib al-Ladunniyyah*. Al-Maktab al-Islami.
- Al-Quran Al-Karim. (n.d). AlQuran.My. <https://www.alquran.my/?l=en>
- Al-Sabuni, M. A. (1977). *Rawai' al-Bayan: Tafsir Ayat al-Ahkam min al-Quran*. Maktabah al-Ghazali.
- Al-Shawkani, M. Ibn A. (1990). *Nayl al-Awtar: Sharh Muntaqa al-Akhhbar min Ahadith Sayyid al-Akhyar*. Dar al-Kutub al-'Ilmiyah.
- Al-Suyuti, J., Al-Din, Abd Al-R. (n.d). *Al-Ashbah wa al-Nazair*. Dar Ihya' al-Kutub al-Arabi & Syarikat Isa al-Babi al-Halabi.

- Al-Syafi'i, M. Ibn I. (2002). *Al-Umm* (1st ed.). Dar al-Kutub al-'Ilmiyah.
- Al-Sya'rawi, M. M. (2009). *Al-Mukhtasar al-Mukhtar min Tafsir al-Sha'rawi li al-Quran al-'Azim*. Dar al-Raudhah.
- Al-Tabarani, S. ibn A. (1994). *Al-Mu'jam al-Awsat* ('Iwad Allah, Tariq & al-Husayni, Abd al-Muhsin, Ed.). Dar al-Haramayn.
- Al-Tabari, M. Bin J. (1997). *Tafsir al-Tabari Jami' al-Bayan 'an Ta'wil Ayyi al-Quran*. Dar al-Qalam.
- Babbie, E. (1992). *The Practice of Social Research*. Wardsworth Publishing Company.
- Bryman, A. (2001). *Social Research Methods* (1st ed.). Oxford University Press.
- Chua, Y. P. (2006). *Kaedah dan Statistik Penyelidikan Buku 1: Kaedah Penyelidikan*. Mc Graw Hill (Malaysia) Sdn Bhd.
- Denzin, N. K. (2001). *Handbook of Qualitative Research* (2nd ed.). Sage Publications Ltd.
- Desberg, P., & Others, A. (1981). *The Effect Of Humor On Retention Of Lecture Material*. (ERIC Document Reproduction Series No. ED223118).
- Earl, Babbie & Benaquisto, Kucia. (2010). *Fundamentals of Social Resesarch* (2nd ed.). Nelson Education.
- Hamidullah, M. (1983). *Introduction to Islam*. International Islamic Federation of Student Organization.
- Hassan, A. (1986). *Al-Munjid fi al-Lughah wa 'Alam* (32nd ed.). Al-Maktabah al-Syarqiah.
- Ibn al-Haj, M. Ibn M. (n.d.). *Madkhal al-Syar' al-Syarif*. Dar al-Turath.
- Ibn Kathir, I. Bin 'U. (2011). *Tafsir al-Quran al-'Azim* (6th ed.). Dar al-Salam.
- Ibn Majah, M. Ibn Y. Al-Q. (2009). *Sunan Ibn Majah* (Al-Arna'ut, Syu'ayb, et.al. Ed.). Dar al-Risalah al-Alamiyyah.
- Ibn Manzur, J. Al-D. M. Bin M. (1994). *Lisan al-'Arab*. Dar Sadir.
- Ibn Rusyd, M. Ibn A. (2006). *Bidayat al-Mujtahid wa Nihayat al-Muqtasid* (2nd ed.). Dar Ibn Hazm.
- Ibn Taymiyyah, A. Ibn 'Abd Al-H. (1908). *Kitab Majmu'at al-Fatawa*. Matba'at Kurdistan.
- Jabatan Kemajuan Islam Malaysia (JAKIM). (2020). *SOP Aktiviti Masjid dan Surau*. <https://www.islam.gov.my/ms/garis-panduan/497-sop-aktiviti-masjid-dan-surau>
- Juniati, S. (2019). Implikatur Wacana Humor Dalam Webtoon "Tahi Lalats" Karya Nurfadli Mursyid. *CENDEKIA: Jurnal Ilmiah Pendidikan*, Volume 7 No. 1, March, 130-141.
- Azmi, K. J. (2012). *Metodologi Pengumpulan Data Dalam Penyelidikan Kualitatif*. Kursus Penyelidikan Kualitatif Siri 1 2012 Institut Pendidikan Guru Malaysia Kampus Temenggong Ibrahim, Puteri Resort, Melaka, Malaysia.
- Lawak Body Shaming Lapuk!. (2019). myMetro. <https://www.hmetro.com.my/rencana/2019/10/506565/lawak-body-shaming-lapuk>
- Mahmud, M. N. (n.d). *Tara'if wa Nawadir Min 'Uyun al-Turath al-Arabi*. Dar al-Nafa'is.
- Marwan, I. (2013). Rasa Humor dalam Perspektif Agama. *Buletin Al-Turas*, 19 (2), 267-278.
- Daud, M. (1997). *Pengenalan Syari'ah*. Dynamic Educare.
- Meluat Tengok Artis Tua Mengada. (2015, October 26). *Berita Harian*. <https://www.bharian.com.my/bhplus-old/2015/10/91914/meluat-tengok-artis-tua-mengada>
- Muslim, Abu al-Hasan ibn al-Hajjaj. (n.d.) *Sahih Muslim* ('Abd al-Baqi, Muhammad Fu'ad, Ed.). Dar Ihya' al-Turath al-Arabi.
- Baharom, N. (2007). *Kamus Dewan* (4th ed.). Dewan Bahasa dan Pustaka.
- Rahim (Joras) Terima Teguran Lawak Lucah Di MLM. (2017, March 25). *mStar*. <https://www.mstar.com.my/spotlight/hiburan/2017/03/25/rahim-joras>

Rahmanadji, D. (2007). Sejarah, Teori, Jenis dan Fungsi Humor. *Jurnal bahasa dan seni*, 35 (2), 213-221.

Saiful enggan sertai Maharaja Lawak. (2015). *Berita Harian Singapura*.
<https://www.beritaharian.sg/gah/hiburan/saiful-enggan-sertai-maharaja-lawak>

Zero kaya RM500,000. (2015). *My Metro*.
<https://www.hmetro.com.my/mutakhir/2015/02/29239/zero-kaya-rm500000>