

Laugh and Smile upon the Holy Quran: The Study of Analytical Objectivities

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Abstract

This study aims the positive impact of The Holy Quran based on the laugh and smile. This kind of derivatives in which context of praise, expression the feeling of happiness and joyful in the positive senses. Everyone need to relieve his heart so that happiness and joy on their s could be seen. Laughter also are some of attribute towards the Almighty Allah which was inherent of the prophet muhammed pbuh. He was always smile to anyone whom he met. The smile is the best medicine of having the quality of work in life as well as success in overcome the challenge in life.

Keywords: The Holy Quran , laugh and smile, The positive impact.

In the name of Allah most gracious and the most merciful

Preface

All praise is be upon Almighty Allah and peace be upon Mohammed the messenger of Allah, Man are created with varies kind of feeling, thus they need to pleasure themselves by smile and do joyful things or they will haunt by the feeling of sadness and anxiety. All these feelings were placed in the heart and appeared on faces which are smile and laugh. The cure of wounds of heart is stay calm and bear your mind with a still smile and positivism. The enemy of an individual also could be amend and change to a friend with a smile. This is because a laugh and smile is the way that could lead to happiness and dismiss the hatred and grudges.

Wondering of how many enemy to become friends are partially because of smile in tolerance and compromise, thus will change it into a great charm towards a person. The shortest way to win the other 's heart is to smile , which is the key to open their hearts.

The truly role model of the leader and smile agent is exactly the prophet pbuh. He is well-known of beaming smile on his face with charity and lease.

Topic's significant

The importance of this study is to revive the heart of the people to smile and laugh with joy and happiness. Because the true health and wealth are appear from the faces of smile and the laughing mouth. Everyone as a human being are looking for their happiness and rejoice to obtain the peace on their heart.

For this important of significant I am proud to discuss about the study scheme which comes in two section of chapter and a conclusion;

Fisrt chapter: The concept of laughing and smiling and their causes, the characteristics in the Holy Quran.

First section: The concept of laughter and smiling in the holy quran.

Second section: The causes of laughter from the almighty Allah.

Second chapter: The effect of laughter and smiling

First section: On the health, personality and the psychological effect

Second section: The laughter and smiles on the social effect.

First Chapter

The concept of laughing and smiling, the reason and the characteristics of laugh in the Holy Quran.

Regarding to the laughing or smiling, we could say that it is the expression of the internal feelings of joy and happiness. A smile, is enough to express the satisfaction in the social life and may be spread to other person to smile.

First topic: The concept of laugh and smile

Laughing energize the face to pleasure the individual self while smile was created without producing any voice. Laugh is making the teeth appear in open fang. (laugh until the fag was opened).²

² Alasfahani, arragib, the context, page 501 and ibnu manzur lisane-arab book no.10 page 459 and ahmad mukhtar, the

Laugh in the physical appearance seems enjoyable. In literally we can see the cheering movement and the air is frequently renewed in the body pent. The impact of this movement will achieve incarceration and the body hollow becomes tight.³

The almighty Allah creates the humans, know how smile and laugh were psychological and physically reveals.

Laugh is the attributes of Allah

These are hadis narrated by sahabah from prophet pbuh. Regarding to the laugh is some of attributes of The Almighty Allah, I will describe the part of it, and its example without any doubt.

First: When the prophet pbuh advice one of his companion. This hadis was original narrated by abu hurairah. A man came to the Prophet The Prophet (ﷺ) sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allah's Messenger (ﷺ) said, "Who will take this (person) or entertain him as a guest?" An Ansar man said, "I." So he took him to his wife and said to her, "Entertain generously the guest of Allah's Messenger (ﷺ)" She said, "We have got nothing except the meals of my children." He said, "Prepare your meal, light your lamp and let your children sleep if they ask for supper." So she prepared her meal, lighted her lamp and made her children sleep, and then stood up pretending to mend her lamp, but she put it off. Then both of them pretended to be eating, but they really went to bed hungry. In the morning the Ansari went to Allah's Messenger (ﷺ) who said, "Tonight Allah laughed or wondered at your action." Then Allah revealed: "But give them (emigrants) preference over themselves even though they were in need of that And whosoever is saved from the covetousness Such are they who will be successful." (surah al-hasyr 59:9).⁴

This hadis told us about the laugh and smile of The Almighty Allah for the good deed of both of this spouse.

Second: The next hadis is told about the persons of heaven when, He (Allah) would say: *O son of Adam, what will bring an end to your requests to Me? Will it please you if I give you the whole world and a like one along with it?* He will say: *O my Lord! art Thou mocking at me, though Thou art the Lord of the worlds?* Ibn Mas'ud laughed and asked (the hearers): *Why don't you ask me what I am laughing at.* They (then) said: *Why do you laugh?* He said: *It is in this way that the Messenger of Allah (ﷺ) laughed.* They (the companions of the Holy Prophet) asked: *Why do you laugh, Messenger of Allah?* He said: *On account of the laugh of the Lord of the universe, when he desirer of Paradise) sai Thou mocking at me though Thou art the Lord of the worlds?* He would say: *I am not mocking at you, but I have power to do whatever I will.*⁵

Third : One of the hadis that was narrated by Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "Allah, the Exalted, smiles at two men, one of them killed the other and both will enter Jannah. The first is killed by the other while he is fighting in the Cause of Allah, and thereafter Allah will turn in mercy to the second and guide him to accept Islam and then he dies as a Shaheed (martyr) fighting in the Cause of Allah."⁶

These group of hadis confirmed that the status of laughter from the almighty Allah that I mentioned earlier besides of the fear of God that have commonly was written.

Laugh and smile are some of the attributes of the prophet pbuh

Indeed, the laughing and smiling of prophet pbuh, has being told to us form these authentic hadis that was been narrated.

First: Abdullah ibn Harith radiyallahu anhu reports, "I did not see anyone who smiled more than Rasoolullah sallallahu alaihe wasallam."⁷

Second: Jaber bin sumirah was reported that Allah's Messenger (ﷺ) had the most handsome face amongst men and he had the best disposition and he was neither very tall nor short-statured. The most handsome and good look full of smile on his face, and his face always appears with happiness and joyful.

Third: Aisha wife of prophet was narrated that, Rasulallah Sallallahu 'Alayhi Wasallam had the best character among all people and also possessed the most excellent features, so much so. He always smile, good look and have a good appearance and always cheerful on his face.⁸

This hadis told us that the prophet always practice the smile and cheerful on his face.

Forth: Narrated Jarir bin 'Abdullah: Allah's Messenger (ﷺ) has never refused to admit me since I embraced

dictionary of Arabic language page 1338.

³. Al iqaad, abas mahmood, the laugh and cry. Page 37

⁴ Sahih al-bukhari chapter: entertaining a guest. (surah al hasyar verse 9) hadis number 3798.

⁵ Sahih -muslim chapter: member of hellfire released. Number 187

⁶ Ibnu hajar. Fath-ul-bari 6/36 number 2826, sahih -muslim 3/1504 number 1890 nasaii (3798)

⁷ Tirmidzi and ahmed in his musnad (17704) authenticated by al-albani

⁸ Narrated ishaq nin rahwiyah, in musnad aisha number (1750)

Islam, and whenever he saw me, he would smile. Smiling is one part of the prophet when he's in social life with his companion. His companion always see the prophet smile when he want to enter his house or when welcomed his guest with the face of smile and cheerful.⁹

This is practically that have been showed form the prophet pbuh. laughing and smiling. Indeed this is the humanity of prophet when he says "*Do not consider any act of goodness as being insignificant even if it is meeting your brother with a cheerful face.*"¹⁰. Perhaps he is well-known as the person who are always smile and laugh.¹¹

Second topic: The reason of laugh upon Allah

The holy Quran described the reasons and causes of laugh of Almighty Allah like He says "*And that it is He who makes [one] laugh and weep*"(surah aN-Najm: 43). Allah has created two kind of laugh. First the laugh and cry in one domicile.¹² Likely the creation of life and death, the masculinity and femininity in one domicile. This is also the evidence of ability of the Almighty Allah who created all things including the heavens and the earth. He also have ability to create the laugh and cry.

The laughing: is the impact of pleasuring self. The Crying: Is the impact of grief. And both of this feelings forming from human characteristic. This emotional of soul didn't appear to the animals. The mankind has been created of all this feelings to have the stability of soul. This symbolized that Allah created something for a reason of laugh, cry, joy and grumpy that be instruct to turn obedience to Allah and pray to him for estimated to people what is actually the reason for joy and pays them the reason for sadness.¹³

Sayid qutb said in his tafsseer "in the shade of quran", about the life journey. Laugh and weep : these few words embody a number of facts and generate many inspiring images. It is God who gave man the two inner qualities of laughter and weeping. No one knows quite how they work in man complex constitution, in which the psychology is as complex as anatomy.

Indeed, we realize that both psychological and physical factors closely interact to produce laughter or weeping. It is God who causes man to laugh and weep, by creating what makes man laugh or weep. He makes man laugh in certain situations and weep in other according to the interplay of certain secret elements within him. Man may laugh tomorrow at what causes him to weep today, or may weep now because of something that made him laugh a short time earlier.

Yet this is due to no madness or absent-mindedness. It is merely the result of changing psychological conditions as influenced by a host of factors that affect our feelings and reactions. God also makes different influences. Some may laugh at the very thing that makes others weep. Although the situation is the same, it circumstances and outcome give it widely different effect on people.

Moreover God is the reason of a same person to laugh and weep at a same thing. He may react to something will laughter until it outcomes becomes known to him when he cries. Then he wishes that he had not laughed or reacted in way he had. Many are those who laugh in this present life only to fine themselves weeping in the life to come when regret is off no-use. All this images, connotation, feelings and situation spring to mind as we read this short verse, more are generated as we gain further experience in life, and causes of laughing and weeping come into play. This is one more aspect of the miraculous nature of the quran. (fii zilal quran)¹⁴

Third topic: Specification of laugh from The Holy Quran.

First kind: laugh of rejoice and happiness.

Laugh of the believers in the present life

Regarding to this topic we discussed before , the laughing of a mankind is appear to his face is actually forming form his bottom heart. It showed the joy and the happiness from his heart.

The holy Quran was stated on the action of the prophet Solomon, "And gathered for Solomon were his soldiers of the jinn and men and birds, and they were [marching] in rows. Until, when they came upon the valley of the ants, an ant said, "O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not." "So [Solomon] smiled, amused at her speech, and said, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants." (surah an-naml: 17-19)

⁹ Sahih al-bukhari , chapter narrated jarir bin Abdullah alhajli number (3822), narrated by sahih -muslim chapter narrated by jarir bin Abdullah number (2475)

¹⁰ Ibnu hajar. Fahtul bari , nook n.7 page 132

¹¹ Sahih muslim number hadis (2626)

¹² Arrazi Tafsir kabir (19/29)

¹³ Ibnu asyur, tahrir wa tanwir, book 18 page 239

¹⁴ Sayid qutb "in the shade of quran" book 6 page 3416

The prophet Solomon smiled and command his soldier to change their marching in order to protect the ants from being killed. And he give thanks to Allah and feel grateful for the Lord's favor.¹⁵

Solomon understood what she said and was pleased. His pleasure was two-fold: he smiled at her words like an adult smiles to a child who tries to evade him, fearing that the adult wants to punish him when he has no such intention. Plus he was gratified that God has given him this gift which opened up for him worlds that are normally closed to mankind. He was also joyful at the fact that ants should have such understanding, with the ability to give orders and carry them out. When Solomon gathered what the ant said, he smiled joyously at her words.' Yet he soon realized what had just happened. He realized that it was all a great gift God had granted him, lifting the barriers that separate different types of creation

Solomon was smiling happily as the act of praise to Allah for his favor by giving the opportunity to listen and understood the language of ants. We can conclude this as the smiling towards gratified a great gift that Allah had granted him.¹⁶

This is also showed in the one of the story that was narrated in hadis chapter: Al-Ifk (The Slander) And The Acceptance Of The Slanderer's Repentance. The prophet was smiling when the reaveal of quran was mention that his wife are innocent of the slender. He was happy and glad to receive the surah from quran that free 'aisha from being slender. The smile of happy was appear from the face of the prophet as thanked to god for his merciful and blessings to the prophet family. The prophet was too happy instead of being sadness before the reveal from got that was confirm that his wife in innocent.

*"When this state of receiving revelation was over, the Messenger of Allah (ﷺ) smiled and the first words which he spoke to me were that he said: 'A'isha, there is glad tidings for you. Verily, Allah has vindicated your honour, and my mother who had been standing by me said: Get up (and thank him, i. e. the Holy Prophet). I said: By Allah, I shall not thank him and laud him but Allah Who has descended revelation vindicating my honour. She ('A'isha) said: Allah, the Exalted and Glorious, revealed:" 'Verily, those who spread the slander are a gang among you" (and) ten (subsequent) verses in regard to my innocence."*¹⁷

This joy and happiness is from the blessing of Allah;

"Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate."" (surah yunus : 58).¹⁸

Verily, the prophet pbuh, felt happy and joyful for the grant of Allah upon his wife. As common, the prophet will seem smile and joyful when Allah gives him any of favor to his life. It is also have been shown by the prophet before he dies. All the companion was seeing him in the face of smiling and joyful.

One of the hadis narrated by Anas radiyallahu anhu, "The last glance that I had of the Messenger of Allah (ﷺ) was when he drew back the curtain on Monday, and I saw his face as if it was a page of the Mushaf (Qur'an), and the people were praying behind Abu Bakr. He (Abu Bakr) wanted to move, but he (the Prophet (ﷺ)) gestured to him to stand firm. Then he let the curtain fall, and he died at the end of that day."¹⁹

Islamic scholar named al-Imam Nawawi was saying 'his face as if it page of mushaf holy quran' as the metaphor of the beauty, well-smiled face, and good appearance that appear to the prophet face's before he was died. The reason why he was smiling because he was gladly happy to see the companion perform the prayer together, with the imam as shown the unity of islam and syaria. Allah had unite their heart and soul, and slightly the prophet face was happy insight of them.²⁰

Laughter and smiles of the prophet pbuh, is the sign of pleasure and thanked to Allah for the blessings . It is also was telling to us in many verses of The Holy Quran.

Laugh of the believer and their happiness in the hereafter.

The holy Quran was stated in surah Abasa verse 38-39 about the laughter and rejoice of the people of heaven in hereafter. Almighty Allah said, *"[Some] faces, that Day, will be bright . Laughing, rejoicing at good news."*

The meaning of "[Some] faces, that Day, will be bright" is related by the faces of believer in hereafter. With the bright of respectful.

The brightness was rising as the shining of sunrise because of God's favor and have been graced.

And the meaning of "Laughing, rejoicing at good news." Is forming form the bottom of their heart and its appear to their faces and that we can assume that they are in the heaven.²¹

¹⁵ Ibnu asyur, tahrir wa tanwir, book 18 page 239

¹⁶ Sayid qutb "in the shade of quran" book 5 page 2636

¹⁷ Sahih al bukhari , chapter of slander number 4141, and sahih muslim chapter of slander 2770 added with ishaaq bin rahwiyah in musnad , number 1131

¹⁸ Muhammad bin madhi, the smile of the messenger, page 7

¹⁹ Sahih al bukhari chapter of prayer, number 680, and Sahih- muslim , num. 98

²⁰ Annawawi syarah sahih muslim , book 4 page 328

²¹ Assyaukani, fath-ul qadir , book 5 page 567

Moreover, the faces of the believer in the hereafter is in joyful smiling happily because of the mercy from their God. It is showed in the Quran in surah al-insyiqaq verse 7-9;²²

"Then as for he who is given is record in his right hand, He will be judged with an easy account, And return to his people in happiness."

They faces seem to beam with joy and happiness because one part of the verse of "return to his people" meant they are gathered with their beloved family members, wives and their children. This is one of the happiness of the believer in the life of hereafter. Its is likely a traveler that have moved such a long time period of travelling then gather with his family in joy. It is the joy they be paid by their sacrifices and with the joy the traveler had forget those tiredness because of their happiness.²³

Second kind: The laugh of amazement

In the story of Prophet Abraham's wives, in the holy quran in surah hud verse 71 ;

"And his Wife was standing, and she smiled. Then We gave her good tidings of Isaac and after Isaac, Jacob."

The smiles appear in the context of getting child and grandson despite of wonder to be sterile. This is one of the reason why the wife of prophet Abraham was smiling joyful and wondering that they could get a son. This story have beng told in two surah which comes from two verses varied.

First in surah hud that ask about the wondering smile. *"And certainly did Our messengers come to Abraham with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf. But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension. They said, "Fear not. We have been sent to the people of Lot." And his Wife was standing, and she smiled. Then We gave her good tidings of Isaac and after Isaac, Jacob. She said, "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!" They said, "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable."*(surah hud: 71)

She was smiling of getting a baby, and also because of wondering the honing from Allah the Almighty because of her old lady could get baby. This good news was told by the angel, they will get a son. The news of will getting a son increased their joyful in surah ad-zariat verse 24-30;

"Has there reached you the story of the honored guests of Abraham? When they entered upon him and said, "[We greet you with] peace." He answered, "[And upon you] peace, [you are] a people unknown. Then he went to his family and came with a fat [roasted] calf And placed it near them; he said, "Will you not eat?" And he felt from them apprehension. They said, "Fear not," and gave him good tidings of a learned boy. And his wife approached with a cry [of alarm] and struck her face and said, "[I am] a barren old woman!" They said, "Thus has said your Lord; indeed, He is the Wise, the Knowing."

The angel was came to the prophet Abraham and told him that he could get a son from these verses. And he meet his wife with the face of cheerful and smiles. And slightly they was laughing happily and wondering the favor from Almighty God and Abraham's wife with the cheerful face said, *"[I am] a barren old woman!"* . She was crying happily for this news. She was obviously wondering because of she is an old barren lady and the prophet Abraham also an old man. The whetting of this wondering have been showed in the verse *."And his wife approached with a cry [of alarm]"* and also, *"Indeed, this is an amazing thing!"*.²⁴

The laugh of Abraham's wife instead of joy and happiness for their gospel son in future.

Third kind: laugh of irony and sarcasm

This kind of Laugh is dedicated to the disbeliever against their prophet and trying to defeat the prophet. Allah the almighty said in quran;

And already were messengers ridiculed before you, but those who mocked them were enveloped by that which they used to ridicule. (al-an'am: 10)

Wherein the disbeliever against their prophet when those prophet appearing with the miraculous and the asking to pray to oneness God. The unbeliever was laugh and make the things sarcasm.

Allah the almighty was said in the story of pharaoh;

"And certainly did We send Moses with Our signs to Pharaoh and his establishment, and he said, "Indeed, I am the messenger of the Lord of the worlds." But when he brought them Our signs, at once they laughed at them." (azzukhruf: 46-47)²⁵

When the moses was came with the evidence of his prophethood and sincerity, he was invite them to

²² Ibnu kathir tafseer quran azhim , book 4 page 328

²³ Ibnu asyur, tahrir wa tanwir, book 20 page 255

²⁴ Ibnu asyur, tahrir wa tanwir, book 12 page 119

²⁵ Azamkhsyari, alkashaf, book 4 page 255, and baidhowi book 5 page 92, almaroghi book 25 page 139

the oneness of God the Almighty and never leaves to worship the real God. They was met the prophet Moses with the laughter of mockery. Then Allah reveal this verse as a sense of irony to validate the prophet Moses was saying. The verse was reveal as fast as their mockery so that they will face the right sudden, *"But when he brought them Our signs, at once they laughed at them."*

The next example regarding to this topic is addressed about the acting of unbeliever Quraisy. They are mocking with the reveal of Quran to the prophet Mohammed pbuh. Allah the almighty said in the Quran;

"Then at this statement do you wonder? And you laugh and do not weep . While you are proudly sporting?"(surah an-najm: 59-61)

Almighty Allah was answer the unbeliever of Quraisy *"Then at this statement do you wonder? For the reveal of Quran towards prophet Mohammed pbuh. And the Quraisy slightly laugh by mocking about it. This is the great sins upon Allah the almighty and they was one of the part of it. The mean of "While you are proudly sporting" is actually for them who was laughing mockery.*²⁶

Quran was addressed to those people of Quraisy for them who are wondering of the revealing of the Quran to the prophet Muhammad and they was laughed mockery and make ridicule for the word of Allah. They are actually are not be escaped from the sadness of the day of judgement and must being punished for the great sin of mockery the Quran.²⁷

Then Allah also says in Quran about the acting of unbeliever in the judgement day;

[It will be said]. "Were not My verses recited to you and you used to deny them?" They will say, "Our Lord, our wretchedness overcame us, and we were a people astray. Our Lord, remove us from it, and if we were to return [to evil], we would indeed be wrongdoers." He will say, "Remain despised therein and do not speak to Me. Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.' But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them. Indeed, I have rewarded them this Day for their patient endurance - that they are the attainers [of success]."

They are told to shut up and remain silent as only befits people held in ignominy. Indeed they deserve all the punishment and the misery they are made to suffer. Among My servants there were those who said: 'Our Lord. We believe in You. Forgive us and have mercy on us; for You are the best of those who show mercy' But you made them the target of your derision to the point where it made you forget all remembrance of Me; and you went on laughing at them. (Verses 109-110) The crime they perpetrated was not merely that they disbelieved and made their rejection of the faith a personal matter, which is in itself a grave offence. They went much further by allowing their stupid impudence to go as far as ridiculing the believers who pray to God for mercy and forgiveness. They derided them so often that such derision became their main preoccupation, stopping them from remembering God and glorifying Him, and from reflecting on the numerous signs God has placed in the world pointing them in the direction of faith. They are now called upon to compare their own station with that of the people they ridiculed. "Today I have rewarded them for their patience in adversity. Indeed it is they who have achieved triumph." (Verse 111)²⁸

And the Quran also was saying about the hypocrite of muslim in surah at-taubah verse 81-82;

Those who remained behind rejoiced in their staying [at home] after [the departure of] the Messenger of Allah and disliked to strive with their wealth and their lives in the cause of Allah and said, 'Do not go forth in the heat.' Say, "The fire of Hell is more intensive in heat" – if they would but understand. So let them laugh a little and [then] weep much as recompense for what they used to earn.

This verse told us that the hypocrisy was against the prophet pbuh in the war of tabuk. They are laughing mockery for the punishment. Their joyful of sarcasm was answer by Almighty Allah in the verse *"if they would but understand. So let them laugh a little and [then] weep much"*. The feeling of sarcasm will drop down definitely in the hereafter. The words *laugh a little* are related to the life of the present life as told in Quran. The little is to showed that there was a huge of weep in the hereafter as known as the time is last forever. Thus the joyful and happiness instead of sarcasm will no longer then the punishment of weep in the hereafter will last longer forever.²⁹

The reason why we discuss about the laugh of irony because of this is actually common sins of the hypocrites that was appear to the prophet pbuh and the entire of companion.

The Quran also told us about the acting of unbeliever who are laughing mockery to the believer with guilt. This have be told in surah al-muthafifin verse 29-36;³⁰

And when they passed by them, they would exchange derisive glances. And when they returned to their

²⁶ Attabari, tafseer attabari book 22 page 558

²⁷ Al-alusi, ruh Al maani, book 14 page 71

²⁸ Sayid qutb "in the shade of Quran" book 5 page 189

²⁹ Ibnu kathir tafseer Quran azhim book 2 page 189

³⁰ Azamkhsyari, alkashaf book 4 page 255, and syaukani fathul qadir book 2 page 442

people, they would return jesting. And when they saw them, they would say, "Indeed, those are truly lost." But they had not been sent as guardians over them. So Today those who believed are laughing at the disbelievers, On adorned couches, observing. Have the disbelievers [not] been rewarded [this Day] for what they used to do?³¹

These verses is a description of quran saying the unbeliever Quraisy was disbelieve in the kind of sarcasm and mockery. There is some story when they had an agreement with the prophet at mecca. They was laughing with sarcasm even the poor and needy or even the handicapped that was struggling to leave. All of them was laughing instead of mockery against the believer. They was rejecting the reveal of quran by mockery, the laugher and joyful of mock are taking part of the sense of unbelieve, then Allah said, *And when they returned to their people, they would return jesting as their part in future And when they saw them, they would say Indeed, those are truly lost*, because of their sins.

The holy quran was told us about the act if criminality against unbelievers believers, they did not have any limit regarding to their criminality to believers. But exceed their laughter mockery of believers. Tho they will be punished in the hereafter in addition to the hellfire for the their action of sarcasm. *"But they had not been sent as guardians over them. So Today those who believed are laughing at the disbelievers."*³²

we can conclude based on this verse, *And when they passed by them, they would exchange derisive glances* those who are believe in Allah will get the grant favor of heaven in hereafter after being mocking by disbelievers in this present day. Almighty God are betting for the great eternal penalty for the sarcasm that had made of. The mockery of unbelievers are having elapsed expiry of the short time in this world. But the laugh and happiness of the believers was continuously eternal on the hereafter.³³

The second chapter: The influences of laugher and smile

First topic: the goodness upon health and personality

Laughing and smiling cause a great postitivity on its owner. Each smile will pleasure the heart and release stressed souls , making the love blossoms and as a messages of grateful to Allah for His blessings. Yet the smiling will improve the relationship towards all people comes of all classes and rank to be happy to live together. Smiling and laughing is the one of the God blessing to His mankind for psychological relief. So that we will able to think deeply for having a good conversation among human for the appropriate word in appropriate time.³⁴

The goodness of laugh and smile for health

One of then most mercy of Allah is he created mankind with the feeling of happiness, laughter and joy, smile, so that human could relaxe their mind. He also created each of the mankind fulfilled with the feelings of happiness. This is one of the attributes of the prophet pbuh whom are full of smiles and joy to the people. As we know that those smile will give a positive impact to the mankind.

The goodness of laugh and smile towards the personality

This phenomenon have been studied by the scientist comes for many kind of result. A man in smile does not need to move more than a dozen of the muscle on the face. While pouting needs to constrict more than seventy muscle with the wrinkles and roughness on the face. Although will make the others to get away from him.³⁵

The scientist also believe that the movement of laugh itself are positively affect the vital organs in the body, including the diaphragm and the chest cavity in the abdomen, its will release the muscle contract, slowing down the rhythm of pulsing heart and reducing blood pressure. Thus human will feeling comfortable, and the blood will flow to the brain in regularly standing, the mind will reached deep of intellectualism and then will be able to increase the efficiency on thinking, the creativity and imagination.³⁶

It is recognized that laugh and smile is kind of preventative treatment of diseases of high blood pressure, diabetes, and accelerating the healing of the heart disease. It is also help the digesting system kept people young even in increasing ages. The smiles addressed the inner happiness thus shines the face in vigor and vitality. Since prevention is better than cure, we just need to smile in order to protect ourselves from upcoming diseases.

There is a close correlation between the sense of joy and the face in pressure. To overcome this

³¹ Rasheed reda , Al- manaar book 10 page 492

³² Sayid qutb "in the shade of quran" book 6 page 3861

³³ Ibnu asyur, tahrir wa tanwir, book 20 page 255

³⁴ Abdullah uthman madhi, 'laugh in islamic manner' page 5

³⁵ Muhammad bin mansur, bughurion 'life between the happiness and sadness' page 10

³⁶ Khairasat 'the psychology of laugh' page 49

situation laugh will give us the stability of feelings and rebuild the spirit for the rest of the body system.³⁷

As the laughter affects the muscles of the face, reduces the blood pressure that feeds the brain with blood and oxygen, thus it will also increase the blood and oxygen flow to the brain. So they will release the hormones of calm, and give ourselves the tranquility, the sense of joy and remove out the nerve of tensions.³⁸

Second topic: the goodness of laugh and smile toward social life

The nature of humankind is to live in the social life. They are leave and working with the relatives, and lives with family and the community. The smile actually gives the huge of impact to increase the quality of social life. This has been showed from the social appearance of the prophet among relatives and community by smiling and have a good looked. *Abu Dharr is reported as saying, "Your putting some of the water from your bucket in your brother's bucket is sadaqa. Your removing stones, thorns and bones from people's path is sadaqa. Your smiling is sadaqa, Your guiding a man in a place where there are no guides is sadaqa."*³⁹

This is taught by Islam about the good deed in social life in the community⁴⁰. Narrated by ibnu Umar said, "your any good deed was easy like having a good conversation and talking with softly".⁴¹

Laugh and smile upon family members

There was command to both of husband and wife to have a good conversation and to smile and laugh with joy and took care to each other. *Narrated Jabir bin `Abdullah My father died and left seven or nine girls and I married a matron. Allah's Messenger (ﷺ) said to me, "O Jabir! Have you married?" I said, "Yes." He said, "A virgin or a matron?" I replied, "A matron." he said, "Why not a virgin, so that you might play with her and she with you, and you might amuse her and she amuse you." I said, " `Abdullah (my father) died and left girls, and I dislike to marry a girl like them, so I married a lady (matron) so that she may look after them." On that he said, "May Allah bless you," or "That is good."*⁴²

And after that The prophet was asking to Jabir to take care of his wife with such a good conversation, and talk to her softly and be in a good attitude like the holy quran. Because the attitude of the holy quran was a metaphor of be a good man such a prophet that well-known of that called.

Anas reported that Allah's Messenger (ﷺ) had the best disposition amongst people. He sent me on an errand one day, and I said By Allah, I would not go. I had, however, this idea in my mind that I would do as Allah's Apostle (ﷺ) had commanded me to do. I went out until I happened to come across children who had been playing in the street. In the meanwhile, Allah's Messenger (ﷺ) came there and he caught me by the back of my neck from behind me. As I looked towards him I found him smiling and he said: Unais, did you go where I commanded you to go? I said: Allah's Messenger, yes, I am going. Anas further said: I served him for nine years but I know not that he ever said to me about a thing which I had done why I did that, or about a thing I had left as to why I had not done that.⁴³

There is such a beautiful moment among the family members when they look after themselves with joy, laugh and smile. It is a good values of the relationship to hold happily ever after. This values also appear to those who believe in Allah when they was giving their record of life in the day of judgement. The almighty Allah said in Quran;

"Then as for he who is given is record in his right hand, He will be judged with an easy account . And return to his people in happiness."

The word happiness in this verse have show to us how greatly when the joyful was shared in each other such the life in happy community in the present life. There is no crowing on their forehead instead of sadness for the grace of Allah that gathered his family member in heaven unity and peacefully.

Smiling upon relatives and friends

The prophet pbuh also likely the good person among his friends and companion and his community members. It is shown in the hadis;

The Prophet, peace be upon him nice smile with his friends and his companion and also to the entire community member and social lifestyle. Narrated by Anas "Messenger servant of God, peace be upon him: The Messenger of Allah, peace be upon him one of the best people in character, give to needy person. For the sake of Allah, I went out, and I saw kind of boys was playing in the market. Then the Messenger of Allah, are behind

³⁷ Abdul hamid syaakir 'faahikah wa dhahak' new narrated page 139

³⁸ Muhammad bin mansur, bughurion 'life between the happiness and sadness' page 10

³⁹ Khairasat 'the psychology of laugh' page 49

⁴⁰ Muhammad bin mansur, bughurion 'life between the happiness and sadness' page 8

⁴¹ Abdul hamid syaakir 'faahikah wa dhahak' new narrated page 154

⁴² Sahih al bukhari , num 5367, and muslim num 715.

⁴³ Musnad ahmed 6/264

me, I looked at him with a laugh;⁴⁴

He said: "o anas I have commanded you. " I said: Yes, I listen." And anas said, " even God has served seven years to , or nine years, what I learned to right on your command sir!"

Because of the effect of smile of the prophet willingly to play with him the kid named anas despite in sadness and deemed when the death of the prophet pbuh. The prophet leave the intimacy and love in people's hearts and to remove hatred among the members of the society, like the Prophet, said: «“Do not consider any act of goodness as being insignificant even if it is meeting your brother with a cheerful face.”».⁴⁵

The smiling of the messenger of Allah gave the good impact towards anas. He doesn't feel this before as he is a slaves and have nothing of wealth. The smile of the prophet is showed with the sincere of loving and trust to all of mankind. It is the prove that basically Islam have teach us to be a generous and kind to our social community members. “*Messenger (ﷺ) turned and looked at him, and smiling*” is one kind of muslim commitment nowadays to practicise what have being acted of prophet mohammed pbuh.

Smiling in a good manner.

The prophet portrays the smile even when he was in congestion and he throw away the bad deed of spiteful.

There was narrated by Anas bin Malik: Once I was *walking* with Allah's Messenger (ﷺ) and he was wearing a Najram Burd with thick margin. A Bedouin followed him and pulled his Burd so violently that I noticed the side of the shoulder of Allah's Messenger (ﷺ) affected by the margin of the Burd because of that violent pull. The Bedouin said, "O Muhammad! Give me some of Allah's wealth which is with you." Allah's Messenger (ﷺ) turned and looked at him, and smiling, 'he ordered that he be given something.⁴⁶

The prophet was wearing one kind of thick shirt when he was pulled up violently, his shoulder was in cut affected bt the violently pulled by the Bedouin. But the prophet pbuh, did not keep spite to the Bedouin that making rude to him.

As a human being, what we expect for this violent behavior hurting the prophet. Those companion were in anger while looking for the prophet have be done like that. But the prophet remove the congestion and grudge towards this man and given a sincere smile. The Bedouin ask for the money then the prophet giving him money and asked the blessing from God to this man. This nice smile and good manner is will give the great social impact towards peacefully.

Narrated by 'Amr bin 'Auf Al-Ansari (May Allah be pleased with him) reported Messenger of Allah (ﷺ) sent Abu 'Ubaidah bin Al-Jarrah (May Allah be pleased with him) to Bahrain to collect (Jizyah). So he returned from Bahrain with wealth. The Ansar got *news* of it and joined with the Prophet (ﷺ) in the Fajr prayer. When the Prophet (ﷺ) concluded the prayer, they stood in his way. When he saw them, he smiled and said, "I think you have heard about the arrival of Abu 'Ubaidah with something from Bahrain". They said, "Yes! O Messenger of Allah!". He (ﷺ) said, "Rejoice and hope for that which will please you. By Allah, it is not poverty that I fear for you, but I fear that this *world* will be opened up with its wealth for you as it was opened to those before you; and you vie with one another over it as they did and eventually it will ruin you as it ruined them"⁴⁷

As a human being, the companion was happy to get the profit and wealth. Truly Al-quran was said; “And you love wealth with immense love.” The prophet also was smiling while waiting the arrival of the companion fulfilled with profit and wealth from the jizyah collection. As the prophet said, "Rejoice and hope for that which will please you. By Allah, it is not poverty that I fear for you, but I fear that this *world* will be opened up with its wealth for you”.

The smile of joy and happiness are significant to the impact towards social community and networking. This act will dismiss the grudges and differences and perhaps strengthen the social interaction and developing the cooperation between community regarding the teamwork.⁴⁸

Epilogue

Each one of us were seek to achieve the happiness and enjoyment in the life. The impact of being happy and joy appeared on the laugh and smile on the face. Upon this study, we can conclude some of the following result;

1. Laugh and smile are the image of revealing human emotions deep trough their heart and veins. It is according to the feeling of pleasure and joy, grateful for the grace of god, and sometimes to express the contempt. Sometimes human will laugh for more than one reason for the reasons of being many kind of wonder in a same time.

⁴⁴ Sahih muslim , num (2310) narrated by abu dawud in chapter of manners num. (4773)

⁴⁵ Sahih muslim , num. 2626

⁴⁶ Sahih al bukhari , num. 5809 and muslim num. 1057

⁴⁷ Sahih al bukhari , num. 1375 and Sahih muslim, num. 2273

⁴⁸ Abdul hamid syaakir 'faahikah wa dhahak' new narrated page 267

2. Laugh is some of attributes of the almighty Allah. It was also the inherent qualities of our prophet pbuh. and also all the prophethood thanked and grace for Allah favor.
3. Laugh of the believers is for the pleasure on the present life to thanked god, and they will laugh pleasurably on the day afterlife pretending the promising of god with paradise.
4. Laugh of disbelievers nor laugh in afterlife at all. Their laugh in the present life are also not a true happiness and pleasure because of mockery and sarcasm are parasites that ruining their true happiness. They will crying afterlife in hellfire instead of laughing mockery in the present life.
5. Laugh and smile will create positive effect towards its owner. It is good for the health and the stability of psychological and emotional. It will highly increase the moral and improved the social skills for the community and a good conversation skills. Thus a man will reach the success in his life either in the present or hereafter.

Recommendations

- If some of the muslims thanked God for the blessings, he will carve a smile.
- Same goes for the muslims who want the benefits in health and a stable psychology, as well to attempt in a community and the family member, the key to is to smile .
- And if he want to become the vocal in his society, then he have to hold a smile.

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