

**THE PRAGMATIC EQUIVALENCE OF THE IMPLICATURE
IN THE ENGLISH TRANSLATION OF THE PROPHET MUHAMMAD'S
JOKES**

A GRADUATING PAPER

**Submitted in Partial Fulfillment of the Requirements for Gaining
the Bachelor Degree in English Literature**



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I certify that this thesis is definitely my own work. I am completely responsible for the content of this thesis. Other writers' opinions or findings included in the thesis are quoted or cited accordance with ethical standards.

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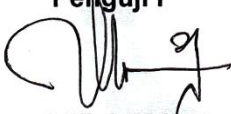
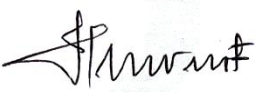
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The writer

**THE PRAGMATIC EQUIVALENCE OF THE IMPLICATURE
IN THE ENGLISH TRANSLATION OF THE PROPHET MUHAMMAD'S
JOKES**

Oleh: Fahman Amin

INTISARI

Skripsi ini berjudul *Kesamaan Pragmatik dari segi implikatur dalam terjemahan bahasa Inggris dari candaan Nabi Muhammad*. Penulis memilih candaan Nabi Muhammad sebagai objek penelitian karena beberapa hal. Pertama, karena candaan Nabi Muhammad dapat dijadikan teladan bagaimana bercanda yang diperbolehkan. Kedua, karena candaan nabi Muhammad selalu membawa kehangatan bagi orang lain. Ketiga, karena candaan Nabi Muhammad mengandung pesan-pesan tersirat yang berguna untuk semua orang.

Metode penelitian yang digunakan dalam penelitian ini adalah metode kualitatif. Tujuan dari penelitian ini adalah untuk menjelaskan bagaimana kesamaan pragmatic dari segi implikatur dalam candaan Nabi Muhammad dan terjemahan bahasa Inggrisnya dan menerangkan bagaimana implikatur dalam candaan nabi Muhammad dan terjemahan bahasa Inggrisnya terbentuk. Teori yang digunakan dalam penelitian ini adalah prosedur penerjemahan dari Newmark dan Cooperative Principle dari Grice.

Hasil penelitian ini menyimpulkan bahwa dari objek penelitian yang terdiri dari 3 hadith, terdapat 19 kalimat. Berdasarkan prosedur penerjemahannya, penerjemah menggunakan literal 19 kali, transference 8 kali, addition dan reduction 7 kali modulation 5 kali dan shift 3 kali. Pesan dalam kalimat-kalimat di bahasa sumber dapat dikirim kedalam bahasa sasaran, jadi kalimat-kalimat tersebut ekuivalen. Oleh karena itu, kalimat-kalimat dalam bahasa sumber dan bahasa sasaran tersebut membentuk implikatur yang sama. Berdasarkan proses terbentuknya implikatur, ada 4 kasus pelanggaran maksim kuantitas, 3 kasus pelanggaran maksim cara, 2 kasus pelanggaran maksim relasi dan tidak ada kasus pelanggaran maksim kualitas, karena Nabi Muhammad tidak pernah berbohong dalam bercanda.

Kata kunci: kesamaan pragmatic, implikatur, terjemahan

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By: Fahman Amin

ABSTRACT

The title of this thesis is *The Pragmatic Equivalence of the Implicature in the English Translation of the Prophet Muhammad's jokes*. The writer chooses Prophet Muhammad's jokes and the English translation as the object of the research because of some reasons. First, it is because Prophet Muhammad's jokes could be the exemplar of the permissible joking. Second, it is because Prophet Muhammad's jokes always brought warmth and love to people. Third, it is because Prophet Muhammad's jokes contained valuable implied messages for all people.

The method of this research is descriptive qualitative. The objectives of this study are to explain how the pragmatic equivalence of the implicature appear in Prophet Muhammad's jokes and the English translation and to elaborate how the implicatures in Prophet Muhammad's jokes and the English translation are created. The theories used in this research are Translation procedures by Newmark and Grice's Cooperative principles.

The result of this research concludes that from the object of this research which consists of 3 hadiths, there are 19 sentences. Based on the translation procedures, the translator used literal 19 times, transference 8 times, addition and reduction 7 times, modulation 5 times and shift 4 times. The message of all sentences in the SL can be delivered in the TL, so they are equivalent pragmatically. Therefore, they create the same implicatures. Based on how the implicatures are created, there are 4 cases of breaching quality maxim, 3 cases of breaching manner maxim, 2 cases of breaching relation maxim and there is no case of breaching quality maxim, because the speaker never lied at all in joking.

Key words: pragmatic equivalence, implicature, translation

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CHAPTER I

INTRODUCTION

A. Background of Study

Human beings are social creatures. They need to interact and communicate to each other. In communication, people use language. Language is a system of sounds and words used by human beings to express their thoughts and feelings (Hornby 662). To know what the speakers mean, hearers have to interpret what they say. But interpretation is a tricky affair; misunderstandings are always possible (Mey 100). It happens because sometimes there is an implied meaning in what the speakers say. In pragmatics, it is called implicature.

“Implicature refers to a proposition implied by an utterance in a context even though it is not part, nor the entailment of what is actually said” (Gazdar 38). We can find many cases of implicature in daily life. One of the examples is when people make jokes.

Joke is something said or done to make people laugh (Bull 239). Here is an example:

Here is the story of an Imam who got up after Friday prayers and announced to the people: "I have good news and bad news. The good news is we have enough money to pay for our new building program. The bad news is it is still out there in your pockets."

In the example of a joke above, the Imam did not say directly what he meant. Actually he asked for contributions from the people.

In Islam, joking is permissible. As narrated by Abu Hurairah authentically reported in Sunan Tirmidzi, when some of his companions said to Prophet Muhammad:

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ البَغْدَادِيُّ حَدَّثَنَا
عَلِيُّ بْنُ الْحَسَنِ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ
أَسَامَةَ بْنِ زَيْدٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ
قَالَ قَالُوا يَا رَسُولَ اللَّهِ إِنَّكَ تُدَاعِبُنَا قَالَ إِنِّي
لَا أَقُولُ إِلَّا حَقًّا

Abbas bin Muhammad Addauri Al-Ba'dadi told, Ali bin Hasan told, Abdullah bin Mubarak told, from Usamah bin Zaid from Sa'id Al-Maqburi from Abi Hurairah said, "O Prophet Muhammad, yet, you also joke with us!" He replied: "Yes, I do. But I only tell the truth."

The hadith shows that we are allowed to make jokes with others as long as we do not lie or only tell the truth.

It is well known that Prophet Muhammad was, indeed, the perfect man. He was a Messenger of Allah who had a mandate to spread Islam over the world, but many do not know that the Holy Prophet Muhammad (PBUH) had an extraordinary sense of humor.

Prophet Muhammad's jokes could be the exemplar of permissible jokes. His jokes were different from common jokes. He joked and made others laugh without lying at all. That is what makes it different from common jokes. Allah says that we may not lie and say the truth, it is stated in the Quran:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

“O you who believe, obey the commands of God, and say straightforward things!”

His jokes also always brought warmth and love to those who were around him. He never passed anyone without a smile and his high achievement of good manners has become the example and traditions of Muslims in the world. Besides that, his jokes contained valuable messages for all people.

Prophet Muhammad's jokes have been translated into English, so many people will be easier to understand the jokes. When it is compared between the Arabic original hadith and the English translation of the jokes, there can be found many differences in structures and point of views. There are also some cases of reduction and addition. Because of those differences, it is interesting to know how the pragmatic equivalence of the implicature occurs. Therefore, the writer is interested to analyze the pragmatic equivalence of the implicature in the English translation of the Prophet Muhammad's

jokes.

B. Scope of Study

There are many jokes that can be analyzed, but this research will be focused on the analysis of the pragmatic equivalence of the implicature between Prophet Muhammad's jokes and the English translation. The jokes consist of three jokes. The first joke is narrated by Tirmidzi taken from *As-Samail Muhammadiyyah At-Tirmidzi*, the second joke is narrated by narrated by Ahmad bin Hanbal taken from *Musnad Ahmad*, and the third joke is narrated by Abu Dawud taken from *Sunan Abi Dawud*.

The writer will compare the Arabic original hadith with the English translation based on the translation procedures proposed by Newmark to analyze the pragmatic equivalence. Then the writer will analyze the implicature by Grice's cooperative principle theory.

C. Problem Statements

Based on the research background above, the writer formulates the problem statements as follows:

1. How do the pragmatic equivalence of the implicature appear in Prophet Muhammad's jokes and the English translation?

2. How are the implicatures in Prophet Muhammad's jokes and the English translation created?

D. Objectives of Study

Based on the Problem Statements mentioned above, the writer has the following objectives:

1. to explain how the pragmatic equivalence of the implicature appear in Prophet Muhammad's jokes and the English translation.
2. to elaborate how the implicatures in Prophet Muhammad's jokes and the English translation are created.

E. Significances of Study

1. Academic Significance

Academically, this research can be used as an additional source for translation and pragmatic study especially in implicature discussion or other topics that are related to pragmatic equivalence.

2. Practical Significances

- a. For students, this research is expected to be used as an additional reference in conducting related to pragmatic equivalence of implicature.
- b. For teachers, this research can be used as an additional source of pragmatic equivalence of implicature study.
- c. For other readers, this research can make them understand more about the topic, the problem, and how to solve the problem in this research.

- d. For Muslims, this research gives knowledge that we need to follow Prophet Muhammad in every aspect of life, including in joking, as Allah said in the Holly Quran in Surah Al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ

الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"In the Messenger of Allah is a good example for you to follow for one who hopes (the mercy of) Allah and (the arrival of) doomsday and who remembers Allah."

F. Prior Researches

The researches about pragmatic equivalence and implicature have been conducted by many researchers. The first related research is a graduating paper written by Mabasa Tirhani Abigail from University of Pritoria in 2006 entitled "Translation Equivalents for Health/Medical Terminology in Xitsonga". The study is based on the comparative analysis of purposely selected terms from the *DSAC Multilingual Glossary of Medical/Health* and the terms furnished by health/medical specialists for these selected terms. The result of the analysis shows that the most frequently used strategy in *DSAC Multilingual Glossary of Medical/Health* is translation by making use of more general word (40%) and the second most used is

paraphrase (32,5%) . The health/medical experts mainly used the paraphrase (62,5%) and the second is the use of more general word (28,1%).

The second prior research is a journal article written by Moore H. in 2004 entitled “Semantic/pragmatic equivalence through formal and motivation shift : the case of number marking in English and Japanese”. This paper demonstrates that in spite of the lack of a grammatical category of number, there is a coherent mechanism that expresses number distinction in Japanese, either implicitly or explicitly, and that in order to achieve the full semantic and pragmatic intent expressed in English in terms of the number of referents, translators have quite a complex task in deciding 'when' and 'how' to mark number in Japanese. The paper shows that the 'one' and 'more than one' opposition regularly coded in English is interpreted into a more complex system of number conception in Japanese, namely 'one', 'more than one', 'collective image' and 'unspecified'. It also draws attention to the various linguistic devices used in Japanese to express number distinction outside the scope of a noun phrase. The paper advocates the usefulness of the approach suggested here for examining instances of transfer of meaning between two typologically distinct languages.

The third related research is a thesis written by Tiyas Winarni from Ahmad Dahlan University in 2004 entitled “Conversational Implicature in F. Scott Fitzgerald’s ‘The Great Gatsby’”. She describes conversational implicature uttered by the characters in the Great Gatsby. She uses Grice’s maxim to analyze conversational implicature in the Great Gatsby.

The fourth related research is a thesis written by Catur Della Pamularih from Ahmad Dahlan University in 2006 entitled “A Conversational Implicature Analysis in Danielle Steel’s “Leap of Faith”: A Pragmatic Study”. She identifies implicature by using using Grice’s theory about conversational implicature.

The fifth related research is a thesis written by Yunita Dwi Hartini from Ahmad Dahlan University in 2007 entitled “Grice’s Cooperative Principle and Implicature Analysis on “the Born Lose” Cartoon in the Jakarta Post Newspaper: A Pragmatic Study”. She describes Grice’s Cooperative Principle and its maxims applied in the characters’ utterances of the Born Loser Cartoon in the Jakart Post Newspaper.

The previous researches above are similar to what the writer conducts, that is about equivalence and implicature. What makes this research different is that the writer will analyze the different object. The object is appropriate for State Islamic University’s integration and interconnection with Islam taken from hadits about Prophet Muhammad’s jokes. So, the writer is challenged to conduct a research in his graduating paper entitled “THE PRAGMATIC EQUIVALENCE OF THE IMPLICATURE IN THE ENGLISH TRANSLATION OF THE PROPHET MUHAMMAD’S JOKES”.

G. Theoretical Approach

In order to have an understandable research, the writer gives an underlying theory proposed Newmark (67-90). The theory explains about

translation procedures. There are some procedures in translation, they are literal translation, transference, shifts or transpositions, modulation, reduction, additions, etc.

The writer also uses Grice's Cooperative Principle theory (Yule 37). The cooperation appears in four maxims. The first is maxim of quality where one tries to be truthful, and does not give information that is false or that is not supported by evidence. The second is maxim of quantity where one tries to be as informative as one possibly can, and gives as much information as is needed, and no more. The third is maxim of relation where one tries to be relevant, and says things that are pertinent to the discussion. The fourth is maxim of manner when one tries to be as clear, as brief, and as orderly as one can in what one says, and where one avoids obscurity and ambiguity. The more detail of underlying theories will be discussed in chapter II.

H. Method of Research

1. Type of Research

Based on the type of analyzing the data, this study applies the qualitative research in which the data is analyzed by explaining descriptively. Bodgan and Biklen (1992) state that qualitative research is characterized by description in forms of words or sentences. Qualitative research can be done through library and field research. This study applies library research. This method is applied by reading and studying some books concerned with the topic of the problems. Nawawi (31) states that

library research is a research activity done by collecting the data from some sources either from library or other places. The sources used are not limited only by the books, but magazines and newspapers are allowed.

2. Source of Data

The data of this research are the lists of the Prophet Muhammad's jokes and the English translation. The jokes consist of three jokes. The first joke is narrated by Tirmidzi taken from *As-Samail Muhammadiyyah At-Tirmidzi*, the second joke is narrated by Ahmad bin Hanbal taken from *Musnad Ahmad*, and the third joke is narrated by Abu Dawud taken from *Sunan Abi Dawud*.

3. Technique of Collecting Data

The technique of collecting data in this research is documentation method. Documentation method is a method that searches data about things or variables like notes, transcriptions, books, newspapers, magazines, agendas, etc (Arikunto 31). Firstly, the writer will read Prophet Muhammad's jokes and the English translation carefully. Then, the data will be analyzed based on the translation procedures. Finally, the analysis will be focused on implicature.

4. Research Data Analysis

The data analysis will be performed as follow:

- a. Collecting Prophet Muhammad's jokes and the English translation.

- b. Analyzing the data;
 - 1. Comparing the Arabic original hadith and the English translation based on the translation procedures
 - 2. Describing the contexts of each utterance.
 - 3. Elaborating how the implicatures are created,
 - 4. Finding the implied meanings.
- c. Drawing conclusion.

I. Thesis Organization

This thesis consists of four chapters. Chapter one is the introduction that includes background of study, scope of study, problem statements, objectives of study, significances of study, prior researches, theoretical approach, method of research, and thesis organization.

Chapter two is the theoretical background that describes the supporting data of the research. This chapter concerns the explanation about pragmatic equivalence, translation and implicature.

Chapter three is the discussion. In this chapter, the writer will discuss about analysis of the data that the writer has collected. The analysis will be focused on the analysis of the pragmatic equivalence of the implicature between Prophet Muhammad's jokes and the English translation.

Chapter four is the conclusion. This chapter answers the problem statements in short. This chapter also contains some suggestions.

CHAPTER IV

CONCLUSION AND SUGGESTIONS

In this chapter, the writer presents the conclusion and suggestions based on the analysis of the pragmatic equivalence of the implicature between Prophet Muhammad's jokes and the English translation. The conclusion and suggestions are presented below:

A. Conclusion

The objects of this research are Prophet Muhammad's jokes and the English translation. The data consist of 19 sentences. All sentences of the translation are pragmatically equivalent to the SL. There are 6 procedures used by the translator to translate the hadiths, they are, literal, transference, shifts, modulation, reduction and additions procedures.

The procedure mostly used by the translator is literal procedure. Literal procedure is a procedure when SL words are translated singly into TL words. The translator always used literal procedure to translate the sentences.

The second most used procedure is transference. Transference is a translation procedure when SL terms are used in the TL. The translator used this procedure 8 times, but there is only one case of using transference; that is when the translator translated the phrase صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to *sallallahu `alayhi wa sallam*.

The third most used procedures are additions and reduction. The translator used both reduction and additions 7 times. The addition procedure

occurs when a translator adds more information or explanation. There are 6 cases of using addition procedures: (1) adding the phrase *subhanahu wa ta'ala* after the word *Allah*, (2) adding an adverb in order to make the readers understand the context, (3) adding an adjective in order to make something more specific, (4) adding a vocative, (5) giving an additional information in the brackets, and (6) adding a verb in order to describe the speaker's expression.

The reduction procedure is used when parts of the SL are omitted or reduced in the TL. There are five cases of using reduction procedure: (1) omitting the subject because it has been stated before, (2) omitting an adjective which has been described by another adjective, (3) omitting an oath and (4) omitting the phrase *sallallahu `alayhi wa sallam*.

The fourth most used procedure is modulation. The translator used modulation procedure 5 times. Modulation is used when there is a change of viewpoint, of perspective and very often of category of thought. There are 5 cases of using modulation: (1) making the context simpler and easier to understand, (2) changing from a quoted speech to a reported speech, (3) changing the perspective from general to specific, (4) changing from an active voice to a passive voice and (5) changing from a tag question to a declarative sentence.

The last most used procedure is shift. The translator used shifts procedure 4 times. A shift is a translation procedure involving a change in the

grammar from SL to TL. There are 2 cases of using shifts procedure: (1) changing the placement of DO and (2) changing the order of DO and IO.

Even though there are some differences between the SL and the TL, but as long as the message in the SL can be delivered in the TL, they are still pragmatically equivalent and they create the same implicatures.

Then, from 19 sentences, 13 of them are direct utterances. The result of the data analysis shows that 7 direct utterances followed cooperative principle and 6 direct utterances breached cooperative principle.

The maxims mostly breached are maxim of quantity. Maxim of quantity is breached when the speaker's contribution is not as informative as is required or more than what is required. There are 4 cases of breaching maxim of quantity. The speaker breached maxim of quantity because of various reasons: (1) to make the hearers understand the Holy Quran, (2) to inform the hearers that entering Paradise or not depends on our efforts, (3) to ask people to respect each other and (4) to joke with others.

The second most breached maxim is maxim of manner. Maxim of manner is breached when the speaker's utterance is not clear. There are 3 cases of breaching maxim of manner. The reasons why the speaker breached maxim of manner are because (1) he just wanted to joke with others and (2) he wanted the hearers understand the Holy Quran.

The last most breached maxim is maxim of relation. Maxim of relation is breached when the speaker's contribution is not relevant to what is required. There are 2 cases of breaching maxim of relation with the reasons

(1) the speaker just wanted to joke with others and (2) the speaker wanted to give knowledge to the hearers that Allah did not differentiate His creatures.

There is no breaching maxim of quality. The speaker never breached maxim of quality because he never lied at all. In Islam, lying is not permitted.

The context of the hadith shows that the Prophet made joke by not telling directly what he wanted to say, but he said implicitly. Sometimes, he also made his utterance not relevant. Besides that, he also made the utterance ambiguous, so the hearer had to understand in order to get the implied meaning.

The implied meanings of the utterances arise when the speaker said something implicitly. The implicatures in Prophet Muhammad's jokes do not only give the joke effect, but also give the message. The message is addressed not only to the hearers, but also to all people in the world.

B. Suggestions

Based on the result of the study, the writer would like to give some suggestions. First, translators are expected to have a wide knowledge of both SL and TL to produce an equivalent translation, so that the message in the SL can be delivered through the TL. Second, the writer invites those who are interested in analyzing pragmatic equivalence of implicature to analyze deeper. Other studies related to this research may be able to be conducted since there are still so many things that can be analyzed focused on pragmatic equivalence.

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APPENDIX

List of the jokes:

The first joke is narrated by Tirmidzi taken from As-Samail Muhammadiyyah At-Tirmidzi:

حَدَّثَنَا عَبْدُ بَنُ حُمَيْدٍ ، قَالَ : حَدَّثَنَا مُضْعَبُ بْنُ الْمِقْدَامِ ، قَالَ :
حَدَّثَنَا الْمُبَارَكُ بْنُ فَضَالَةَ ، عَنِ الْحَسَنِ ، قَالَ : أَتَتْ عَجُوزٌ إِلَى
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَتْ : يَا رَسُولَ اللَّهِ ، ادْعُ
اللَّهَ أَنْ يُدْخِلَنِي الْجَنَّةَ ، فَقَالَ : " يَا أُمَّ فُلَانٍ ، إِنَّ الْجَنَّةَ لَا
تَدْخُلُهَا عَجُوزٌ " ، قَالَ : فَوَلَّتْ تَبْكِي ، فَقَالَ : " أَخْبِرُوهَا أَنَّهَا لَا
تَدْخُلُهَا وَهِيَ عَجُوزٌ إِنَّ اللَّهَ تَعَالَى ، يَقُولُ : إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً }
35 { فَجَعَلْنَاهُنَّ أَبْكَارًا } 36 { عُرْبًا أَتْرَابًا سورة الواقعة آية
35-37 . "

Abbas bin Hamid told that Mus'ab bin Al-Miqdam said that Al Mubarak bin Fadhalah from Al-Hasan narrated that an old woman came to the Prophet (sallallahu `alayhi wa sallam) and said: "O Messenger of Allah, pray to Allah (subhanahu wa ta`ala) that I will enter Paradise." He said jokingly, "O Mother of So-and-so, no old women will enter Paradise." The old woman went away crying, so the Prophet (sallallahu `alayhi wa sallam) said, "Tell her that she will not enter Paradise as an old woman, for Allah (subhanahu wa ta`ala) says: (We have created [their Companions] of special creation, and made them virgin-pure [and undefiled]) (Qur'an 56:35-36)."

The second joke is narrated by narrated by Ahmad bin Hanbal taken from Musnad

Ahmad:

حَدَّثَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ
أَنْسٍ أَنَّ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ كَانَ اسْمُهُ زَاهِرًا كَانَ
يُهْدِي لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْهَدِيَّةَ مِنَ الْبَادِيَةِ
فَيَجْهَرُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ
يَخْرُجَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ زَاهِرًا
بَادِيَّتَنَا وَنَحْنُ حَاضِرُوهُ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُحِبُّهُ وَكَانَ رَجُلًا دَمِيمًا فَآتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَوْمًا وَهُوَ يَبِيعُ مَتَاعَهُ فَاحْتَضَنَهُ مِنْ خَلْفِهِ وَهُوَ لَا
يُبْصِرُهُ فَقَالَ الرَّجُلُ أَرْسَلَنِي مَنْ هَذَا فَالْتَفَتَ فَعَرَفَ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ لَا يَأْتُو مَا أَلْصَقَ ظَهْرَهُ بِصَدْرِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ عَرَفَهُ وَجَعَلَ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ يَشْتَرِي الْعَبْدَ فَقَالَ يَا رَسُولَ
اللَّهِ إِذَا وَاللَّهِ تَجِدُنِي كَاسِدًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ لَكِنْ عِنْدَ اللَّهِ لَسْتُ بِكَاسِدٍ أَوْ قَالَ لَكِنْ عِنْدَ
اللَّهِ أَنْتَ عَالٍ

Abdur Razaq told that Ma'mar from Tsabit Al-Bunani from Annas reported that there was a man from the desert people whose name was Zahir. He used to bring gifts from

the desert to the Prophet (sallallahu alayhe wa sallam) and in return the Prophet would provide him with whatever he needed when he went out to fight. The Prophet (sallallahu alayhe wa sallam) said, "Zahir is our man of the desert, and we are his town-dwellers." The Prophet (sallallahu alayhe wa sallam) loved him very much, and he (Zahir) was an ugly man. One day the Prophet came to him whilst he was selling some goods. He embraced him from behind. The man could not see him, so he said, "Let me go! Who is this?" Then he turned around and recognized the Prophet (sallallahu alayhe wa sallam), so he tried to move closer to him once he knew who it was. The Prophet (sallallahu alayhe wa sallam) started to say, "Who will buy this slave?" Zahir said, "O Messenger of Allah, you will find me unsellable." The Prophet (sallallahu alayhe wa sallam) said, "But in the sight of Allah (subhanahu wa ta`ala) you are not unsellable," or he said, "But in the sight of Allah (subhanahu wa ta`ala) you are valuable."

The third joke is narrated by Abu Dawud taken from Sunan Abi Dawud:

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ أَخْبَرَنَا خَالِدٌ عَنْ حُمَيْدٍ عَنْ أَنَسٍ
أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا
رَسُولَ اللَّهِ احْمِلْنِي قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِنَّا حَامِلُوكَ عَلَى وَلَدِ نَاقَةٍ قَالَ وَمَا أَضْنَعُ بِوَلَدِ
النَّاقَةِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَذَا تَلِدُ
الْإِبِلَ إِلَّا النُّوقُ

Anas ibn Malik narrated that a person requested Prophet Muhammad that he be given a conveyance. Prophet Muhammad replied, “The baby of a camel shall be given to you.” The person said, “What shall I do with the baby of a camel O’ Messenger of Allah?” (I want one for a conveyance). The prophet then replied smiling, “Every camel is the baby of a camel.”

Source of the translations:

Ameer (Abi Abdillah). *The Prophet’s Sense of Humor*. 14 Aug. 2007. 01.41 P.M.

Web. 15 Sep. 2012. <http://www.turntoislam.com/community/threads/the-prophets-sense-of-humour.16680/>