

- (82-160/701-76) for teaching hadith to the masses with the words 'Woe to you, Shu'bah! Do not hang pearls around the necks of the swine!' (Ibn al-Ja'd, *Musnad*, ed. 'Amir Ahmad Haydar [Beirut: Mu'assasat Nādir, 1417/1996, repr. Dār al-Kutub al-'Ilmiyah, 1417/1996], 129). Al-A'mash used the same expression to scorn a party (*qawm*) from al-Wāsiṭ who asked him to relate hadith (al-'Ijlī, *Ma'rifaṭ al-thiqāt*, ed. 'Abd al-'Alīm 'Abd al-'Azīm al-Bastawī, 2 vols [Medina: Maktabat al-Dār, 1405/1985], 1:432). These reports suggest that disputes over the possibility of sharing hadith with wide audiences may have begun either towards the end of al-Zuhrī's lifetime or some time thereafter.
63. This chronology is based on the assumption that 'Abd al-Razzāq received the scriptural part of the tradition from Ma'mar ibn Rāshid in the Yemen. Although Ma'mar's arrival in the Yemen cannot be dated with precision, the sources give the impression that he spent the last decade of his life there (Pavlovitch, *Formation*, 195, n. 53).
64. Harald Motzki, 'The Collection of the Qur'ān: a Reconsideration of Western Views in Light of Recent Methodological Developments', *Der Islam* 78 (2001): 28-31.

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THE HISTORY OF THE *ADHĀN*: A VIEW FROM THE HADITH LITERATURE

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In most hadith collections, there are narratives concerned with the so-called beginning of the *adhān*, *bad' al-adhān* or *bad' al-nidā'*. They recount the introduction of the Islamic call to prayer and explain how Muslims, inspired by Jewish and Christian practices, developed their own ritual. The history of the *adhān* and its introduction raises numerous questions. Why and how was the Islamic call to prayer introduced? What role did Jewish and Christian rituals play? Was there a development phase or was it always the same set of chanted formulae? Who were the people interested in the history of its introduction and why did they narrate it?

Using close textual analysis and recent methodological development in hadith studies, I have reconstructed a potential common structure underlying all the texts, which I have called the 'proto-narrative'. The results of my research show that the narrators and transmitters used this proto-narrative to construct different narratives, variously intertwining historical facts with oneiric traditions, disguised political statements or religious claims. Often, we can identify the characteristics of transmission processes by certain narrators or collectors. Systematic analysis of the primary sources was performed with the help of network visualisation tools to produce data-dense graphs of transmission, unfolding in time and space. The results of the present research contribute to a better understanding of the birth of the Islamic call to prayer at the time of the Prophet and its cultural implications for the following decades. They also shed light on the mechanisms employed in some of the narratives to promote different viewpoints.

General Outline

When the narratives concerned with the introduction of the *adhān* are put together, it appears clearly that they all follow the same storyline despite their numerous differences: at some point Muslims felt the need to develop