THE OVERVIEW TO THE STRUCTURAL FORMS OF THE NARRATIONS ABOUT 'BĀLA AᶜRĀBIYYUN FĪ AL-MASJID'[*]

Ali KUZUDİŞLİ[*]

Abstract

In this article I applied 'Structural Analysis' method on the narrations which are mentioned that a Bedouin made water in the mosque. Structural Analysis of the Narrations (RYA) is the name of hadith text and isnad criticism. In this method, the structural similarities of the narrations are researched and the narrations which are found are systematically sorted according to their structural similarity.

I found 86 records which are mentioned 'Bāla Aᶜrābiyyun fī al-Masjid' and I systematically listed from the simple to the complex forms. I saw in the complex forms some additions and transitions. I called the expending of the narration in it as addition, and the expanding of narration by taking part of other narrations which is not mentioned that Bedouin made water in the mosque as transition.

Key Words: The Structural Analysis System (RYA), Hadith, "Bāla Aᶜrābiyyun fī al-masjid"

BİR BEDEVÎNİN MESCİDE BEVLETMESİYLE İLGİLİ RİVAYETLERİN YAPISAL FORMLARINA GENEL BAKIŞ

Özet

Bu makalede, "Bir bedevînin mescide bevletmesi" olayını zikreden rivayetlerin yapısal formları hakkında bilgi verilmektedir. Söz konusu rivayetler onbir adet farklı formlardadır. Formlar en sade metinlerden en detaylı olanlara doğru sıralanmıştır. D formundan itibaren ana metin üzerinde bazı ilaveler olduğu gözlenmiştir. Bu ilavelerin bir kısmı konumuz dışında kalan birtakım rivayetlerin parçalarıdır. Diğer ilavelerin ise konu dışı rivayetlerde bir benzerleri bulunamamıştır.

Anahtar Kelimeler: Rivayetlerin Yapısal Analizi (RYA), Hadis, Bâle A'rabiyyün fi'l-mescid.

---

[*] Doç. Dr., Gümüşhane Üniversitesi İlahiyat Fakültesi, (kuzudisliali@hotmail.com)

Introduction

The history of the comparing of ḥadīth texts to each other is quite old. These comparisons led to the emergence of some terms as al-iᶜtibār, al-mutābaᶜāt and al-shawāhīt[1] but by the Structural Analysis System (RYA) we mean the method which is more diverse and comprehensive than the previous text comparison. Except two papers and a book which were written on this method, we do not know any study which is trying to answer those six questions which will be mentioned in the following line on a systematic way. One of those papers are study which is research on the narrations about Ibn Sayyad[2] first time, RYA system was mentioned in it and attended the subject of *'Sarmal'*. And also the concept of *'Form'* and *'Type'* was introduced in it. The second paper, named "Ḥalāwa al- Īmān" is an implementation aimed to improve the RYA system.[3] In this article the terms of the RYA system tried to make more clear and to build the *'channels'* which are important element of the RYA system. The third study is a research on those narrations which are contained on "A Bedouin made water in the mosque" which is a different issue than the previous ones.[4] Those narrations were describing the event in different forms. This review was more extensive and detailed, and tried to analyze the texts to be made systematically and to more clearly show the relationship between the texts and transmitters.

Except those studies, there are many important studies which are partially shared the workspace of the RYA system.[5] In this paper, I will summarize only Mr. Speight's studies which are much closer than others to RYA system.

Marston Speight studied on structural and rhetorical features of ḥadīth texts. According to his testimony, his analyses which were based on his doctoral study, the Ṭayālisī's Musnad, led to work on the forms ḥadīth texts.[6] He separated the ḥadīths in the three rhetorical patterns. In the first group which is revealing patterns, he named *the declaratory formula*, he identified thirteen kinds as the definition/description, "No… but", "the more & the more" (superlative), and comparative patterns, with, metaphors, rhymes etc. forms.[7] In the second group, which he was named as *the imperative formula* he was viewed the some example of the narrations which were contained the two, three or four parts. He gave some different examples for each part and showed the action, the opposite action, situation/statement and impact/provisions /conclusion sections.[8] His article on the topic "A Look at Variant Readings in the Ḥadīth" he compared the narrations in it which are mentioned in "al-Ṣaḥīfa" of Hammam b. Munabbih, the small collections of Ḥadīth, with some narrations which are reported by Ibn Ḥanbal, Bukhārī

---

[1] Ibn al- Ṣalāḥ al-Shahrazūrī, *An introduction to the science of the ḥadīth*, translated by Eeric Dickinson, 2006.

[2] Kuzudişli, Ali, "Rivayetlerin Yapısal Analizine Giriş: İbn Sayyad ile İlgili Rivayetler Üzerine Bir Yöntem Uygulaması", *HTD*, VII/2, 2009, pp. 85-128.

[3] Kuzudişli, Ali, "Halāvetü'l-İmān' Terkibinin Yer Aldığı Rivayetlerin Yapısal Analizi", *DEÜİFD*, XXXV/1, 2012, pp. 167-196.

[4] Kuzudişli, Ali, *Rivayetlerde Sarmal Özellik*, Izmir 2012.

[5] See for detail: Kuzudişli, *Rivayetlerde Sarmal Özellik*, 19-61.

[6] Speight, "The Will of Saᶜd b. a. Waqqas: The Growth a Tradition" *Der Islam*, L/2, 1973, pp. 249-267.

[7] Speight, "Oral Traditions of the Prophet Muhammad: A Formulaic Approach", *Oral Tradition*, IV/1-2, 1989, pp. 27-37, p. 29.

[8] Speight, "Narrative Structure in the Hadith", *JNES*, LIX/4, The Unv. Chicago 2000, pp. 265-271.

and Muslim. In his work he stated that the narrations were conserved with outlines but some structural/formal changes were seen in the later versions. He separated the version type differences in three groups as "the expression in other kinds", "the replacing the details/structure" and "the combining the two types in one narration", and gave examples for each of them.

We can summarize the results in the following points which Mr. Speight aroused it from the comparison between the al-Sahīfa and other three ḥadīth books which were wrote in the later period.

1) The differences between the versions refer to the changing in the verbal expression.

2) It is seen that the changing of the narration is not caused by misreading in any narration,

3) It is seen that the changings are the result of narrators act.

4) It is noted that the changings are resulted from an attitude of carelessness or tricks.

5) The changing probably result of the religious narrators aimed to increase the impacts of narrations.

6) Ḥadīth, which has the feature of the oral culture, resume its features after writing on the books, it was not turning to the prose. Therefore, anyone "listens" to the ḥadīth texts he can understand its properties of the oral narrations.[9]

7) Written documentation of the ḥadīth has been an integral part of the heritage of Islam since the earliest centuries. [10]

8) At the beginning the narrators were more rigorous to narrate the ḥadīth as well as its original but later it is remained largely theoretical due to the divergence from the time of the Prophet and the proliferation of narrators.[11]

9) The narrations of Al-Sahīfa are composed of the same type narrations.[12]

According to Speight, the trying of the religious transmitters to increase the expressive power of narrations is not considered odd, because examples of it also are found in other cultures. Speight attends that the structural and rhetorical types similarities between the *Chreiai*, the traditional sayings of Greeks and Ḥadīths. He proved that the Ḥadīths were structural and rhetorical developed. In the early era, the linguist were seeing that the ḥadīths had not source of language due to it has a lot of

---

[9] Speight, "The Will…", 249.
[10] Speight, "A Look at Variant Readings in the Hadiths", *Der Islam*, LXXVII/1, Berlin 2000, pp. 169-179, p. 175-176.
[11] Speight, "A look…", 178.
[12] Speight, "A look…", 179.

disorder expression but later, after that the muḥaddithūn were correct them, that the ḥadīths were source it, he supports his thesis.[13]

Speight, in another article, says that the musnad books headed toward to the rhetoric features due to the narrations because these are not need to explain any matter of the fiqh or faith issues. Due to this he separates the musnads from the books which are arranged by the subjects. He also expresses that the Companions were effective on the differentiations of the ḥadīths. He also questioned the role of the Companions in the developing of narrations and stated that the role of the Companions was effective in the emergence of narrations in different forms.[14] Speight views on narrations which are came from the four caliphs and separate them the groups. He firstly gives some examples for that the Companions were narrating from the Prophet with one of the known narrative form. These examples are only consisted of the words which are attributed to the Prophet and are not told any act of him or any event. In this example group, the role of the companion is expressed in only one of the narrations forms. Speight names this first group as the *formal link*.

The second group examples are mentioned in the beginning of the narration an explanation of a situation or context which the companion took on the role after that mentioned the words of the Prophet. He names this group as *First formal link and participant in action*.

The third group examples are consisted that the companion makes an action whereupon the Prophet makes an action. He names this group as *Participant in the action*.

In the fourth group examples, the companion himself is subject of the narration. He names this group as *Subject of the report.* [15]

Mr. Speight done same evaluation on the origin and dating of ḥadīth in his work on the topic "Will of Saᶜd b. Abī Waqqāṣ", was published in 1973, than he hardly mentioned the origins or dating of the ḥadīths again and focused on the structural and rhetorical features of the narrations.

Mr. Speight selected nineteen ḥadīths which are content on the will of Saᶜd b. Abī Waqqāṣ. It has similar structure but he sorted them from the simple to complex, in another words, from the incomplete forms to the complete. He evaluated the developing section of text as that the narrations developed in two directions: the first group texts were improving without the topics and structure of it was unchanged. In this group, the texts were developing in its own. He named it as *vertical development*. The second group texts were improving with additions of new elements and different structures. He named it as horizontal development. According to Speight's review, the narrations which are the product of oral culture and even after writing its oral features were protected and developed the structural aspects as from the simple to the complex and

69

---

[13] Speight, "A look…", 178.
[14] Speight, "Some Formal Characteristic of the Musnad Type of Hadith Collection", *Arabica*, XLIX/3, Brill, Leiden 2002, pp. 376-382, p. 377.
[15] Speight, "Some…", 377-380.

from the defective to the perfect. He thought that he could find the dating of each version if he sorted them from the simple to the complex and from the faulty to the perfect.

According to critics, Speight's point of view about the nineteen ḥadīth is really doubtful whether these are versions of a single ḥadīth.[16] Likewise, he criticized with that he accepted the premises which its certainty are unproven as certain facts and based his analysis on them.[17]

We can compare and evaluate the work of Speight with the terms of RYA system:

Speight studies generally aims to determine and explain the properties of the narrations in terms of rhetorical structure. His works are often analytical and descriptive.

Speight did not discuss the method of determining the structural and rhetorical features of narrations. Instead of this, he generally attended only to the differences which he achieved from the comparing texts.

The method of Speight is the comparison of ḥadīths between its older and later sources with the same or similar text.

In the works of Speight, the connections between ḥadīth texts and their narrators, was not studied in any systematic method.

Speight's studies are analytical; it is not intended to prove any suggestion. Therefore, it can be said that he followed a different path instead of other which the majority of the orientalist following on it.

Who is familiar with the wording of Speight, will recognize the wording of RYA system. Because the inspiration of some terms used in RYA, has been obtained from his studies. However, you need to pay attention to the nuances. For example the terms of *'form'* and *'type'* used in RYA, mean that the structural differences of the narrations which the sarmal is contained on it, when Speight is generally using these terms as the structural and rhetorical forms of a ḥadīth texts.

The Definition of RYA System

In the ḥadīth literature, RYA is the name of a system which research about the same structure or anonymous of transmissions or a part of it and tags the explored transmissions by extended sarmal name and analyze in a systematic process.

---

[16] Powers, D.S., "The Will of Saʿd b. Abi Waqqas: A Reassessement" *Studia Islamica,* LVIII, 1983, Maisonneuve & Larose, pp. 33-53, 41.
[17] Motzki, Harald, "Dating Muslim Traditions: A Survey", *Arabica* LII/2, 2005, pp. 204-253, 213.

The structural concept in this description is same to the *'structural formula'* used by Mr. Speight. He explained it as *"A constantly repeated syntactical structure which always serves the same purpose"* I think that the word *'structural'* is a form of expression.

There are six questions specifying the field of RYA system:

Q: 1- Are there any narrations in the same structure like it in the ḥadīth books? If yes then what are they?

Q: 2- What are the different and the same aspects of transmissions consisting in similar' clusters?

Q: 3- Is there simulating structural formula of different aspect of transmission apart from similar' cluster. If yes than what are they?

Q: 4- Is there any connection between texts and isnads of transmissions which are described in this research. If yes than what are they?

Q: 5- What is the result of research which has been achieved from the comparison of texts and isnads?

Q: 6- How we can evaluate these information?

The purpose of RYA is to find the transmissions or a part of it which are structurally similar to each other and to compare their isnads and texts to gain complete information and evaluate them.

The process of this system is contained on five periods, which as following:

1) Detecting of sarmal

2) Creating chart of isnads

3) Comparing channel and forms

4) The breakdown of data

5) Interpretation.

RYA has dimensions exceeding these studies for the methods and the purposes. In terms of RYA method, it is objective and open to anyone with its infrastructure. In the system, the basis of the results which are achieved can be easily examined. Despite this infrastructure, RYA is to stay away from generalizations encompassing all narrations. Because, according to preliminary acceptance of RYA, every sarmal's narrations have a special and unique story. Some story may not fit with another. A result which is valid for a narration may be invalid for someone else. Therefore each of the

narrations should be independently and carefully examined. Only after many examinations, the consistent evaluation can be done.

From the perspective of occasions, the primary objective of RYA is to determine the relationship of a certain narration or its thread with its structural analogies on the all narrations, to classify them according to their structure, to determine the relationship between texts and isnads, and to interpret the obtained data. Reviews can be varied according to the wealth of data. In this context, RYA stands on many questions and estimates based on the data, relating by whom and when a narration or even a part of the narration was said, in which format it is located in the literature of ḥadīth, is it evolved in the historical process, if yes, what kind of changes it spent, what is its fictions etc.

The Structural Analysis of Transmissions Regarding that a Bedouin Urinated in the Mosque

In the narrations which I will review, some words and actions are transmitted about an event. Narrated things described in the general outline are as following: one of the Bedouin entered to the masjid and unexpectedly starts to make water in one side of it. All hell breaks loose, people try to stop him, but the Prophet makes people calm. Then he asks for water and pours the water over the urine. In some of the narrations, some dialogue, public speaking or descriptions of the case are found.

There are some characteristics of the narrations which I saw in the preview. Primarily it should be noted that the all narrations were related to the event. According to the saying of the accounts, an unusual event has occurred in the masjid such as a public place. Therefore, it is expected that witnesses of the event were in a large number and the narrations were not in the same structural features. In the expression of an event, using of different people same sentences is a suspicious situation. Suppose that an inspector investigating an incident, while listening to witnesses noticed that they were talking the same way: everyone has the same statement like his partner and the format of expression is also same. In this case, inspector naturally thought that the statements prepared in advance by a secret organization. Normally, when an event occurs, everyone who witnessed it is telling it to someone else with his own style and different expression structures. Although the event is one, the structural expressions will be different. Therefore, a narration conveying a specific saying should be considered different from a narration describing an event. The structural differences in the narrations describing an event are normal but in the narration transmitting some words are weird.

Another characteristic aspect of the narrations studied on, they tell an event is almost nonexistent possibility of repetition. It is difficult to find a logical reason to assume that one of the Bedouin came variously and urinated into a mosque, and then these different events were described with same phrases. This situation makes more apparent the assessment area wherein the narrations are mentioned only one event.

Another characteristic aspect of the narrations that those are described about the event is far away from reasons fabricated of ḥadīth. There is not a political aspect of the event. It does not contain an argument to support or to refute the view of any

72

denomination of faith. However, the narrations contain a provision of *sharīᶜa* that the urine-contaminated soil will be cleaning by water which is spilled on it. In addition, in narrations conveying the event, is described that the Prophet tolerance and dispassionately resolved an event. This is one aspect about the moral values of Islam. These two cases are noted to take into evaluation of narrations.

The seven stages that I explained in the previous section are made application on narrations containing that a Bedouin make water in mosque, and I revealed some sarmals and forms from it.

The general evaluation of the structural forms of the texts

The narrations about "a Bedouin made water in the mosque" are divided to eleven forms.

Form A

Characteristics of the Form A are following:

-A Bedouin entered to the mosque and made water;

-The Prophet asked for water;

-and he poured it over the urine.

One of the prominent characteristics of the Form A is that it is not present in the part of ḥadīth which the companions tried to stop the Bedouin.

The four different structures which they have the properties of A forms are identified. The simplest structure of the narrations (Aa) is as following:

 (SBRE = The First Transmitter from the end of Isnad is Missed[18]) Ibn Abī Shayba: Abū Usāma > Ismaᶜīl > Qays > ∅: A Bedouin made water in the mosque; the Prophet ordered the water and poured it over his urine.

These details are not mentioned in this section but in another forms such as "A Bedouin entered to the mosque", "The Prophet wanted a cup of water" etc. The sentence is beginning with the action of the Bedouin. The third part of the narration is in the passive form. Who was poured the water over the urine, The Prophet himself or another, it is not clear. Whether the other texts are ignored, the meaning which is understood from this text is that The Prophet ordered someone, and he poured the water on the urine. Water pouring is expressed on the Arabic word *'ṣubba'*.

Aa's structural view is as following:

73

---

[18] This type isnad is called as *'Mursal'*

1. The beginning of ḥadīth	Ḥadīth begins with the entering of the Bedouin.
2. Information about those who were in the mosque	–
3. The action of the Bedouin	Bāla aʿrābiyyun fī al-masjid
4. People's reaction to the Bedouin	–
5. Action of the Prophet to people	–
6. The result of Prophet's action	–
7. The second action of the Prophet	fa-amara al-Nabī
8. The work which was done due to the second action.	fa-ṣubba ala bawlihī māʾ

In the second structure (Ab),[19] in addition to the previous, it is described that the Prophet asked a water-filled container named *dhenūb* and himself poured it over the urine of Bedouin. The narration is begun with '*anna*' sentence pattern. As in the Aa section, the asking of the Prophet the water expressed with the Arabic word *daʿā*. In the third structure (Ac)[20], it was stated that '*a Bedouin came to the mosque*' before that '*he made water in the mosque*'. This narration is in the form of verb phrases. *"The Prophet was inside"* part is not included in the previous sections. Important phrases are: ordering of the Prophet for water: *Amara*; the name of container: *sijl*, bottling of water: *afragha*. In the fourth structure (Ad) [21] it was stated that '*a Bedouin came to the mosque*' before that '*he make water in the mosque*'. This narration is in the form of verb phrases. An addition in this narration, which is not included previous sections, is that the Prophet did not say him anything to the action of Bedouin (*fa-sakata ʿanhu al-Nabī*). Important phrases are: asking of the Prophet for water: *daʿā*; kind of bowl is not mentioned but it is only expressed as '*he asked water'*; bottling of water is expressed with *ṣabba*. According the text, who poured the water, was the Prophet.

Form B

Characteristics of the Form B are as following

In addition to Form A, it is contained on the expression that the people tried to stop the Bedouin but the Prophet indicate to people to be calm.

The eight different structures which they have the properties of B forms are identified.

For the sake of example, we are citing Ba section from the book as it was.

74

---

[19] Ibn Abū Shayba, Abū Bakr ʿAbd Allah b. Muḥammad b. Ibrāhīm (d. 235/849), al-*Muṣannaf fī al-Aḥādīthi wa al- Āsār* (I-VII), edt. Kamāl Yūsuf al-Ḥût, Maktaba al-Rushd, Riyad 1989, I, 176, no. 2030.
[20] Ibn Abū Shayba, al-*Muṣannaf*, I, 177, hds.no. 2032.
[21] Ibn ʿAbd al-Barr al-Qurṭūbī al-Namarī, Abū ʿUmar Jamal al-dīn Yūsuf b. ʿAbdallah b. Muḥammad (d. 463/1071), *al-Tamhīd limā fī al-Muvaṭṭaʾ min al-Maʿāni wa-al-Asānīd* (I-XXIV), edt. Mustafa b. Aḥmad al-Alawī, Wizāra al-Awqāf, Titwan 1985, XXIV, 16.

(From 8th Channel[22]) Ṭabarānī: Muḥammad b. ^cAbd Allāh al-Haẓramī> Aḥmad b. Muḥammad b. Sa^cīd et-Tubba^cī > Qasim b. al-Ḥakam al-^cArabī > Qāsim b. Ma^cīn> Yaḥyā b. Sa^cīd> Anas b. Mālik:

"A Bedouin came, and made water in one side of the mosque. Then the people shouted. The Prophet stopped them. Then he ordered a container (*dhanūb*) filled with water and poured over the urine (of Bedouin)" [23]

The beginning of this narration with an action, contains the expression of that the people reacted to the action of Bedouin. This react is like that *'the people shouted at him = fa-ṣāḥa bihī al-nās'*. The Prophet, on people's reactions, acted against them and stopped them. This block is expressed in the narration as *fa-kaffahum*.

Ba's structural view is as following:

1. The beginning of ḥadīth	jāʾa a^crābī
2. Information about those who were in the mosque	–
3. The action of the Bedouin	fa-bāla fī jānib al-masjid
4. People's reaction to the Bedouin	fa-ṣāḥa bihī al-nās
5. Action of the Prophet to people	fa-kaffahum al-Nabī
6. The result of Prophet's action	–
7. The second action of the Prophet	Amara bi-dhanūbin min māʾ
8. The work which was done due to the second action.	fa-ṣubba ala bawlihī

In Bb narrations,[24] some words are noteworthy like that 'on one side of the mosque = ṭāʾifa al-masjid', 'zajarahu' which was used to express the people's reactions and *'fanahāhum'* which was used to express the reaction of the Prophet to the people. The result of the reaction is seen here for the first time. In the result of stopping Prophet the people, Bedouin finished the making water and then The Prophet ordered the water to pouring over the urine. In Bc narrations,[25] the Prophet's saying to prevents people is described by the word transplant. The expression *'min māʾ'* did not exist in the part related to the water container in al-Sunan; but exist in his other book al-Sunan al-Kubrā.

---

[22] The Channel is the name of those isnads which are similar each other even if some distinction in a few names of narrators.

[23] al-Ṭabarānī, Abū al-Qāsim Sulaymān b. Aḥmad b. Ayyūb al-Laḥmī, (d. 360/971), *al-Mu^ccam al-Awsat* (I-X), edt. Ṭārik b. ^cIwaz-Allah, ^cAbd al-Muḥsin b. Ibrāhīm al-Ḥusaynī, Dār al-Ḥaramayn, Cairo n.d. VI, 66, no. 5809.

[24] al-Bukhārī, Abū ^cAbdallah Muḥammad b. Ismā^cīl, (d. 256/870), *al-Ṣaḥīḥ* (I-VI), edt. Mustafa Dīb el-Bugha, Dār Ibn Kathīr, Beirut 1990, I, 89, no. 219.

[25] al-Nasāī, Abū ^cAbd al-Raḥmān Aḥmad b. Ali b. Şu'ayb (d. 303/915), *al-Sünen* (I-IX), edt. ^cAbd al-Fattāḥ Abū Ghuddah, Maktaba al-Matba^ca al-Islāmiyyah, Halappo 1986, I, 48, no.55; *al-Sunan al-Kubrā* (I-X), edt. Ḥasan ^cAbd al-Mun^cim al-Shalabī, Muassasa al-Risāla, Beirut 2001, I, 92, no. 53.

The result of the reaction is expressed by the more clear words in this section. In Bd,[26] the narrations begin with the Arabic word 'inna' form. There was used another new word, 'nāḥiya', to express that one side of the mosque. As in a previous the narration it was mentioned in word transplant, but the 'leave it = da'ūh' word is used in it. In Be, the words of 'wathaba' and 'la tuzremūh' are remarkable. In the record of Ṭabarānī 'leave him, do not interrupt the making water = da'ūh la tuzrimūh' the expression is located in as the two directives. This dual directives is located in the Bf section which is not contained and the Arabic world 'to jump = wathaba'.[27] In Bf, the people's reaction is described as 'they revolted towards him = qāmū ilayh'; and the reaction of the Prophet against them as 'leave him, do not interrupt the making water = da'ūh la tuzrimūh' which is expressed in dual directive. Four different forms of Bf substance are detected.[28, 29, 30, 31] In Bg, the ḥadīth begins with 'inna' and the expression '...his companions wanted to stopped him... = arāda aṣḥābuhū an yamna'ūh' are noteworthy differences. Action of the Prophet to people is one word. It is not said the cup of water but only ordered the water.[32] In Bh, the expression 'do not rush him = lā taj'alūh' is mentioned as the action of the Prophet to people. [33, 34]

Form C

Characteristics of the Form C are as following:

In addition to Form B the expression of '(the Bedouin) took what he had needed = Qaẓā ḥājatah' is reported.

In this record, the ḥadīth begins with Arabic word 'inna'. The two actions of Bedouin are mentioned in it: The first, taking what he need and second standing on one side of mosque and making water. The expression of 'fakaffahum' is used on the 'action of the Prophet to people'.[35] See for more narrations. [36, 37, 38, 39]

---

[26] Muslim b. al-Ḥajjāj, Abū al-Ḥusayn al-Kushayrī al-Nisābūrī (d. 261/875), *al-Ṣaḥīḥ* (I-V), edt. Muḥammad Fuād 'Abd al-Bāqī, Dār Ihyā al-Kutub al-'Arabiyyah, Cairo 1955, I, 236, no. 284-99.

[27] Abū Nu'aym, Aḥmad b. 'Abd-Allah b. Ishāk al-Isfahānī (d. 430/1038), *al-Musnad al-Mustakhrac ala Ṣaḥīḥ al-Imām Muslim* (I-IV), edt. Muḥammad Ḥasan Isma'īl, Dār al-Kutub al-'Ilmiyyah, Beirut 1996, I, 343, no. 652.

[28] Bukhārī, *Ṣaḥīḥ*, V, 2242, no. 5679.

[29] Nasāī, *Sunan*, I, 175, no. 329.

[30] Muslim, *Ṣaḥīḥ*, I, 236, no. 284-98.

[31] Abū 'Awāna, Yakub b. Ishāk b. Ibrahim al-Isfarāyinī (d. 316/928), al-*Mustahrac* (I-V), edt. Ayman b. 'Ārif al-Dimashqī, Dār al-Ma'rifa, Beirut 1998, I, 183, no. 570.

[32] Abū Ya'lā, *Musned*, VI, 328, hds.no. 3652.

[33] 'Abd al-Razzāq, Abū Bakr b. Hammām al-Ṣan'ānī (d. 211/827), *al-Muṣannaf* (I-XI), edt. Ḥabīb al-Rahman A'zamī, al-Majlis al-'Ilmī, Beirut 1983, I, 425, no. 1661. The writer gives another version of this narration.

[34] Abū 'Awāna, *Mustakhraj*, I, 182, no. 566.

[35] Ibn Ḥanbal, *Musnad*, XX, 132, no. 12709.

[36] al-Bazzār, Abū Bakr Aḥmad b. Amr b. 'Abd al-Khalik al-Basrī (d. 292/905), *Musnad* (I-XVIII), edt. Maḥfūẓ al-Rahman Zaynallah, Maktaba al-'Ulūm wa al-Ḥikam, Madina 1988, XII, 332, no. 6201.

[37] Abū 'Awāna, *Mustakhraj*, I, 182, no. 565.

[38] al- Kharāitī, Abū Bakr Muḥammad b. Ja'far b. Muḥammad b. Sahl el-Samarrī (d. 327/939), *Makārim al-Akhlāk*, edt. Ayman 'Abd al-Jābir al-Bukhayrī, Dār al-Āfāk al-Arabiyya, Cairo 1999, 43, no. 73.

Form D

In addition form B,

−At the end of the narration, in *'moral section'*: *"you are sent as facilitators; not sent as who are making it difficult"* the Prophet said.

− In the substance of *'action of the Prophet to people'*, with few exceptions, is a reporting from the Prophet as his words.

D's structural view is as following: [40]

1. The beginning of ḥadīth	anna aᶜrābiyyan
2. Information about those who were in the mosque	−
3. The action of the Bedouin	bāla fī al-masjid
4. People's reaction to the Bedouin	−
5. Action of the Prophet to people	−
6. The result of Prophet's action	−
7. The second action of the Prophet	fa-amara al-Nabī
8. The work which was done due to the second action.	fa-ṣubba ala bawlihī sajlun min māʾ aw dalwun min māʾ
→The moral part	waqāl: innamā buᶜithtum muyassarīn walam tubᶜathū muᶜassarīn.

The Addition in the Form D:

The moral part has two kinds of structures. The first of these is in the form of identification which is structured as "Surely you were sent as facilitators and not sent to make it difficult. = *innamā buᶜithtum muyassarīn walam tubᶜathū muᶜassarīn*". I could not find this moral part of narration outside of the sarmal. Therefore it can be the original addition of this sarmal. Second one is in the form of orders or advice which structured as *"You teach, make it easier and do not make it difficult = ᶜallimū wa-yassirū wa-lā tuᶜassirū"*. This addition, as it in the trio orders, is mentioned in the some

---

[39] Bayhaqī, Abū Bakr Aḥmad b. al-Ḥusayn b. Ali (d. 458/1066), Sunan Kubrā (I-X), edt. Muḥammad ᶜAbd al-Qādir Atā, Dār al-Kutub al-ᶜIlmiyyah, Beirut 2003, II, 600, no. 4234; *al-Sunan al-Ṣaghīr* (I-IV), edt. ᶜAbd al-Muᶜti Amin Kalᶜajī, Cāmiᶜa al-Dirāsā al-Islāmiyya, Karachi 1989, I, 77, no. 176.

[40] Ibn Ḥibbān, Muḥammad, Abū Ḥātim al-Dārimī (d. 354/965), *Ṣaḥīḥ*, edt. Abū al-Ḥasan ᶜAla al-Din Ali b. Balabān b. ᶜAbdallah b. Balabān (d. 739/1339) *al-Ihsan fī Takrībi Ṣaḥīḥi Ibn Ḥibbān* (I-XVIII), edt. Shuᶜayb al-Arnaūt, Müessasa al-Risāla, Beirut 1988, IV, 244, no. 1399.

narrations which are outside of the sarmal about anger management.[41] This structure also may be examined at another sarmal which is combining to each other on the root of *"make it easier, do not make it difficult = yassirū wa-lā tuᶜassirū"*. However the order or advice of *"make it easier, do not make it difficult"* which is representing a principle similar to slogan, could be repeated in different contexts.[42]

Form E

Characteristics of the Form E are as following:

− Following the beginning of the ḥadīth, it is expressed that the Bedouin made to swear fealty *(bayᶜah)* with the Prophet.

− There is a dialogue between the Prophet and the Bedouin in Form E, dialogue consists of two questions and answers:

Q 1: Are you not a Muslim?

A 1: Of course (I am a Muslim)

Q 2: Then why you did make water in the masjid?

A 2: I thought that is an ordinary place

− This section does not include a moral part.

E's structural view is as following:

1. The beginning of ḥadīth	Atā al-Nabiyya aᶜrābiyyun fa-bāyaᶜa fī al-masjid.
2. Information about those who were in the mosque	−
3. The action of the Bedouin	thumma ʾnṣarafa fa-fashaja fa-bāla
4. People's reaction to the Bedouin	fa-hamma al-nāsu bihī
5. Action of the Prophet to people	faqāla al-Nabī: lā taqṭaᶜū ᶜalā al-rajuli bawlahū
6. The result of Prophet's action	−

---

[41] e.g. Ibn Ḥanbal, *Musnad*, IV, 39, no. 2136; 338, no. 2556.

[42] For different examples see. Abū Dāwud, Sulayman b. Dāwud b. al-Jārūd al-Fārisī al-Ṭayālisī, (d. 204/819) *al-Musnad* (I-IV), edt. Muḥammad b. ᶜAbd al-Muhsin al-Turkī, al-Ḥijr li al-Tıbaᶜa wa al-Naşr, Cizre 1999, IV, 337, no. 2730; Ibn Caᶜd, Abū al-Ḥasan Ali b. Caᶜd b. ᶜUbayd al-Javharī (d. 230/845), *al-Musnad*, edt. Amir Aḥmad Ḥaydar, Muassasa al-Nādir, Beirut 1990, 212, no. 1404; al-Bukhārī, I, 38, no. 69; Ibn Ḥanbal, *al-Musnad*, IV, 338, no. 2556.

→ The dialogue of "are you not a Muslim?"	Thumma qāl: alasta bi-muslim? Qāl: balā. Qāl: mā ḥamalake ᶜalā an bulta fī masjidinā? Qāl: wallaẕī baᶜathaka bi-al-ḥaqq, mā ẓanantuhū illā ṣaᶜīdan min al-ṣuᶜadāt, fa-bultu fīh.
7. The second action of the Prophet	fa-amara al-Nabī bi-dhanūbin min māʾ
8. The work which was done due to the second action.	fa-ṣabba ᶜalā bawlih.

Form F

– There is an advice which teaches the states of a mosque to the Bedouin in the part of ḥadīth as: *"This building is not suitable to make water in it, this is built for prayer."*

It is remarkable in the narrations of format F that people's reaction to the Bedouin is expressed on the Arabic word 'mah *mah'*. [43]

F's structural view is as following:

1. The beginning of ḥadīth	Anna rajulan
2. Information about those who were in the mosque	bāla fī al-masjid
3. The action of the Bedouin	wa-Rasul-Allāh wa-aṣḥābuhū fīh
4. People's reaction to the Bedouin	fa-qālū: mah mah!
5. Action of the Prophet to people	fa-qāla al-Nabī-Allāh: daᶜūh walā tuzrimūh
6. The result of Prophet's action	falammā faragha
→ The advice of the Prophet for the Bedouin	daᶜāhu fa-qāl: Inna hādhihi al-masjid lā tuṣlih li-shayʾin min hādhā al-qadri innamā hiya li-dhikr-Allāh wa-al-ṣalāh
7. The second action of the Prophet	thumma amara al-Nabī bi-dalwin min māʾ

---

[43] Abū Nuᶜaym, *al-Musned al-Mustakhraj*, I, 344, no. 654.

79

8. The work which was done due to the second action.	fa-shannahu ᶜalayhi shannan wa-tarakūh.

Form G

The characteristics of form G are as fallowing:

- After the entrance of the Bedouin to the mosque, a dialogue is mentioned. There are two questions and two answers in it. Answering to the second question is also in the question form. The dialogue is on that when the doomsday will be occurred. It is, in general, they are as following:

- *"When the doomsday will be occurred?"* Bedouin asked.
- *"What did you prepare for it?"* replied the Prophet.
- *"I have not a lot of preparation but I love Allāh and His Messenger very much."* The Bedouin said.
- *"You are with who you love"* the Prophet replied.

- After the dialogue, the standard substances are coming which we have seen in the other forms.

- In the action of the Prophet to people, in the fifth substance, is mentioned an explanation as the Bedouin could be one of the people of Paradise.

G's structural view is as following: [44]

1. The beginning of ḥadīth	jāʾa aᶜrābiy ilā al-Nabī shayḫun kabīr
→ The sarmal of "When will the Doomsday be accure?"	fa-qāl: Yā Muḥammad, matā al-sāᶜah? qāl: mā aᶜdatta lahā? fa-qāl: walladhī baᶜathaka bi-al-haqq, mā aᶜdattu lahā min kabīri ṣalātin walā ṣiyāmin illā innī uhibbu Allāh wa-Rasūluh qāl: fa-anta maᶜa man aḥbabta.
2. Information about those who were in the mosque	_
3. The action of the Bedouin	fa-wathaba al-shayḫ fa- bāla fī al-masjid

---

[44] al-Bazzār, *Musnad*, V, 161, no. 1753.

4. People's reaction to the Bedouin	–
5. Action of the Prophet to the people	fa-qāla Rasūl-Allāh: daᶜūh fa-aᶜsā an-yakūna min ahl al-jannah
6. The result of Prophet's action	–
7. The second action of the Prophet	–
8. The work which was did due to the second	wa-ṣabba ᶜalā bawlihi māʾ

The Sarmal *"When the doomsday will be occurred?"*

We will shortly describe here on the sarmal "When the doomsday will be occurred?" which some expressions of it involved in form G. Because of this sarmal is out of our main sarmal we will introduce it such as examples which are reported in the oldest sources and will compare it with the addition of form G.

According to a ḥadīth which reported by this isnad "ᶜAbd al-Razzāq> Maᶜmar> Zuhrī> Anas b. Mālik: a man from Bedouins came to the Prophet and said: *"O Messenger of Allāh, when the doomsday will be occurred?"* The Prophet replied: *"What did you prepare for it?"* The Bedouin: *"I did not make a big thing that satisfied myself, but I really love Allāh and His Messenger"*, he said. The Prophet said: *"Surely you are with who you love them"*.[45]

In the record of Muwatta, the Bedouin said that his fasting and prayers are less.[46] According to the ḥadīth which reported by al-Buḫārī[47], the Prophet and Anas came across with the Bedouin when they were exiting from the mosque. According to this record, Bedouin also expressed a lack of charity. In another record is present the same narration,[48] the addition is extended to sarmal of *'when the signs of doomsday will be occurred?'* [49]. This sarmal is quite complex. Many narrations in this sarmal are already entered into each other by various extensions. The addition which is seen in form Ga refers to this sarmal.

Form H

The characteristics of form H are as fallowing:

---

[45] Maᶜmar b. Abū ᶜAmr Rāshid al-Azdī (d. 153/769), *al-Cāmiᶜ*, in book of ᶜAbd al-Razzāq, Abū Bakr ibn Hammām al-Sanᶜānī (d. 211/827), *al-Muṣannaf* (I-XI), edt. Habīb al-Raḥmān Aᶜzamī, al-Majlis al-ᶜIlmī, Beirut 1983, XI, 199, no. 20317.

[46] Mālik, *al-Muvattā* (Transmissons of Muḥammad b. Ḥasan al-Shaybānī I-III), edt. Taki al-Dīn al-Nadwī, Dār al-Qalam Damascus1991, III, 420, no. 929. comp. edt. Aᶜzamī, I, 100.

[47] Bukhārī, *Ṣaḥīḥ*, IX, 65, no. 7153.

[48] Abū al-Ḥasan Ali b. Ḥujr b. Iyas al-Saᶜdi (d. 244/850), *Ḥadīsu Ali b. Ḥujr al-Saᶜdi an Ismaᶜīl b. Caᶜfar al-Madanī (Ahādīsu Ismaᶜīl b. Caᶜfer, (d. 180/796)*, edt. ᶜUmar b. Rafūd b. Rafīd al-Sufyānī, Maktaba al-Rushd, Riyad 1998, 453, no. 388.

[49] Muslim, *Ṣaḥīḥ*, IV, 2269, no. 136-2952.

81

–   After the eighth substance, a dialogue which is different from form G is mentioned. The dialogue is contained on a question and an answer and mentioned that someone likes some people but does not what they do. In general it is as following:

o   The Bedouin asked the Prophet that what he thinks about a person likes a community, even though he does not do what they are doing.

o   The Prophet answered that the person with whom he loves them.

H's structural view is as following: [50]

1. The beginning of ḥadīth	jāʾa aʿrābiy
2. Information about those who were in the mosque	–
3. The action of the Bedouin	fa-bāla fī al-masjid
4. People's reaction to the Bedouin	–
5. Action of the Prophet to people	–
6. The result of Prophet's action	–
7. The second action of the Prophet	fa-amara al-Nabī
8. The work which was done due to the second action.	bimakānihī fa-ʾḥtufira wa-ṣubba ʿalayhi dalwun min māʾ
→ The sarmal of "Someone loves a community…"	fa-qāla al-aʿrābī: yā Rasūl-Allāh, al-marʾu yuḥibbu al-kawma walamma yaʿmal bi-ʿamalihim? fa-qāla Rasūl-Allāh: al-marʾu maʿa man aḥabbah.

The dialogue which is mentioned in this form, in fact is a part of another sarmal which we can say it as *"Someone loves a community..."* Let's give brief information about this sarmal.

"The Sarmal *"Someone loves a community…"*

In the one of the earliest records which is contained in this sarmal, it is narrated that a man came to the Prophet and: *"A man loves a community but cannot do what they are doing (What do you think about him?)"* he asked him. The Prophet said: *"The man is with whom he loves them"*. [51] According to another record of the same book is describing that a Bedouin, in a place in the outside of Medina, called to Prophet loudly several times, people tried to stop him but he did not mind them, contrary he asked the question and got the answer.[52] The issue of the anointing on the boot is also confused in the some narrations which are consisted in this sarmal.[53] I must note that this event is

---

[50] Abū Yaʿlā, *Musnad*, VI, 311, no. 3626.
[51] Abū Davud al-Ṭayālisī, *Musnad*, I, 134, no. 154.
[52] Abū Davud al-Ṭayālisī, *Musnad*, II, 486, no. 1263.
[53] Ṭabarānī, *al-Muʿcam al-Kabīr* (I-XXV), edt. Hamdī ʿAbd al- Majīd al-Salafī, Maktaba Ibn Taymiyyah, Cairo 1994, VIII, 54, no. 7348.

recorded in three places of the book which is mentioned in form H without the water making expression.[54]

Form I

The characteristics of form I are as fallowing:

− In this form, a second event which is mentioned in the beginning or in the end of narration. This event is generally as following:

- The Bedouin: *"God have mercy on me and Muḥammad, no one else"*, he prays.
- The Prophet: *"You narrowed what which is wide"* he says. This part is named as the sarmal *'the prayers of the Bedouin'*.

− In some narration which is contained in this form, the moral part is mentioned,[55] and it is divided to the standard types which are as following:

1. The beginning of ḥadīth	anna aʿrābiyyan atā al-Nabī
2. Information about those who were in the mosque	
→ The sarmal of "the prayers of the Bedouin"	fa-qāl: Allhumma irḥamnī wa Muḥammad, walā tarḥam maʿanā ahadā. fa-qāla Rasūl-Allāh: laqad taḥajjarta wāsiʿā.
3. The action of the Bedouin	Thumma qāma al-aʿrābī fa-bāla fī-al-masjid.
4. People's reaction to the Bedouin	−
5. Action of the Prophet to people	−
6. The result of Prophet's action	−
7. The second action of the Prophet	fa-qāla Rasūl-Allāh ahrīqū ʿalā bawlihi dhanūban min māʾ
8. The work which was done due to the second action.	−

83

The Sarmal *'the prayer of the Bedouin'*

The prayer of the Bedouin which some examples are seen above is actually a separate sarmal. Now let's briefly look on it:

---

[54] Abū Yaʿlā, *Musnad*, V, 270, no. 2888; VI, 35, no. 3278; 36, no. 3280.
[55] Bazzār, *Musnad*, XIV, 354, no. 8051.

According to ḥadīth which is reported by Ibn Hanbal, the Prophet and his companions stood up to pray. When they were offering the pray the Bedouin prayed which is mentioned above. After the prayer, the Prophet gave him the answer cited above.[56]

In another record of the same author, the event is briefly described as following: The Bedouin coming with his animal and tied it, then entering to the mosque and offering pray behind the Prophet. After the praying he come out from the mosque, loss his animal and then rides over him. Then he went back and prayed as mentioned in some narration of form I. The Prophet asked from his companions who are sitting around him: *"I wonder if this guy even more mindless or his animal? Did you hear what he said?"* Then, *"You narrowed what which is wide"* he says. In the continuation of narration another sarmal which is mentioned that the God has a hundred mercies and he gave only one of them to creatures.[57] According to this narration, the Prophet spoke about the Bedouin in his absence, but the word "you narrowed what is wide" is not compatible with the syntax. This incompatible expression is corrected in the later version as "He narrowed what is wide".[58]

Form J

Characteristic features of the form J are as following:

- The memories of the Bedouin are mentioned in a place of the narrations. According to this addition, the Bedouin understood that how he must act in the society, and then he expressed his gratitude for the Prophet and mentioned that he had not mistreated him.
- The majority of the records mentioned in this form are combined with the narrations of Form I.[59]

J's structural view is as following:

1. The beginning of ḥadīth	dakhala aʿrābī al-masjid
2. Information about those who were in the mosque	–
3. The action of the Bedouin	fa-fashaja yabūl
4. People's reaction	faṣāḥa bihi al-nās
5. Action of the Prophet to people	fakaffahum Rasūl-Allāh
6. The result of Prophet's	–

---

[56] Ibn Ḥanbal, *Musnad*, XIII, 211, no. 7802. Comp. Bukhārī, *Ṣaḥīḥ*, VIII, 10, no. 6010; Abū Davud, *Sunan*, I, 233, no. 882; Nasāī, *Sunan*, III, 14, no. 1216. The similar narrations are repeated in later sources. However, when examining the sarmal related it must be viewed separately.

[57] Ibn Ḥanbal, *Musnad*, XXXI, 99, no. 18799. Comp. Abū Davud, *Sunan*, IV, 271, no. 4885. The similar narrations are repeated in later sources.

[58] Ṭabarānī, *Muʿjam K.* II, 161, no. 1667; al-Ḥākim, Abū ʿAbdallah Muḥammad b. ʿAbdallah al-Nīsābūrī (d. 405/1014), *al-Mustadrak ala al-Ṣaḥīḥayn* (I-IV), edt. Mustafa ʿAbdulkadir Atā, Dār al-Kutub al-ʿIlmiyya, Beirut 1990, IV, 276, no. 7630.

[59] Kharāitī, *Makārim*, 43, no. 74.

action	
→The advice for the Bedouin	thumma qāma ilayhi faqāl: innamā buniya hādhā al-masjid li-dhikr-Allāh wa-al-ṣalāh wa-innahu lā yubālu fīh.
7. The second action of the Prophet	thumma daᶜā bi-dhanubin min māʾ
8. The work which was done due to the second action.	wa-ṣabbahu ᶜalā bawlih
→ The memory of the Bedouin	yaqūlu al-aᶜrābī baᶜda an faqih: "faqāma ilayya walam yaẓrib walam yuʾannib"

The general evaluation of the forms and the appearance of the sarmal

The narrations about "a Bedouin made water in the mosque" are divided to eleven forms. The simplest contents are in the form A and B and the densest texts are in the form I. Form A and form C has not more different from form B. I thought that both were created from form B. In the same manner form F is created by the making additions on form B. The more evaluation is given in the "Cross-evaluation".[60] The creating of form D from B will be explained under the conclusion topic. The signs of that form I was create from D are much stronger. For all these evaluations, see to the "cross-evaluation".

The structural image of the sarmal, which contents the narrations about "a Bedouin made water in the mosque" are given in the table which is below (see Table 1). The arrows show the additions. The symbols on the arrow show another sarmals.
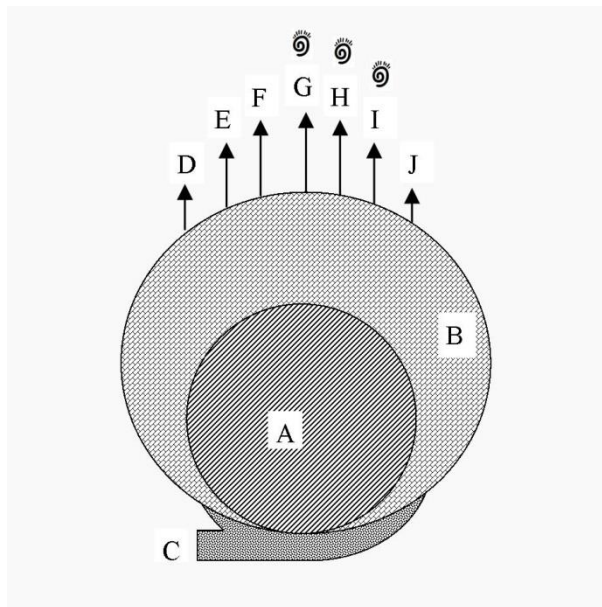
85

Table 1. An overall view of the sarmal "A Bedouin made water in the mosque"

---

[60] See. Kuzudişli, Rivayetlerde… p. 196.

Conclusion

The results of this study are shown below.

1) The structural analysis of the narrations describing that "A Bedouin made water in the mosque" was performed and also the RYA system itself was examined. In this study, the majority of printed books of ḥadīth which were written in first five centuries of the Hijri were screened and the narrations which are regarding to the subject were determined. 86 records were found. They were divided into 11 forms according to their structural characteristics.

2) Due to compare the contents of the narrations, the content template which are eight substances prepared. This points are 1. The beginning of ḥadīth, 2. Information about those who were in the mosque, 3. The action of the Bedouin, 4. People's reaction, 5. Action of the Prophet to people, 6. The result of Prophet's action, 7. The second action of the Prophet and 8. The work which was done due to the second action. If the content of narration was less than eight substances, the substance which is non-information was left blank. If it was more than eight substances, the more information was added in between the two substances and shown with (→) symbol. In this review:

- The root expressions which are mentioned in all narrations I found it very close to each other, although partial changes in the sentence structure.
- The majority of the narration has the features of the B form.
- In some substances the synonymous words were used is unusual. This situation was interpreted as that the narrator put his mark on the narration.
- In a lot of table, some substances were left blank. It is thought that the expressions which are mentioned only in the some narrations would be added later, in order to enrich the narrative.

3) Characteristics of each form are explained separately. According to this:

- Form A is contained on three aspects which are as following: 1) A Bedouin entered to the mosque and make water; 2) The Prophet asked for water; 3) and poured it over the urine.
- Form B: Characteristics of the form A are also located in form B. In addition, it is contained the expression of that the people tried to stop the Bedouin but the Prophet pointed to people to be calm.
- Form C: In addition to Form B "(The Bedouin) took what he had needed" in the sense of '*qaẓā ḥājatahu*' the expression is mentioned.
- Form D: In addition form B, at the end of the narration, in 'moral section' The Prophet: "You are sent as facilitators; not sent as who are making it difficult" he said. This section was evaluated as an addition due to it was not mentioned in the eight-point standard content. It is called as 'the addition of the moral section'.
- Form E: Following the beginning of the ḥadīth, it is expressed that the Bedouin made bay'ah (to swear fealty) to the Prophet. It is content a dialogue between the Prophet and the Bedouin. It is narrated in it that the Prophet snapped to the Bedouin

86

saying that 'are you not Muslim; why did you make water in the mosque?' It is called as 'the dialogue of that 'are you not Muslim'. A moral part is not mentioned in this form.

- Form F: There is an advice which teaches the status of a mosque to the Bedouin in the part of ḥadīth as following: "This building is not suitable to make water in it, this is built for prayer." It is called as 'the advice for the Bedouin'.

- Form G: After the entrance of the Bedouin to the mosque another dialogue is mentioned in this form. This dialogue is called 'the transition of 'when is the doomsday' sarmal due to it is part of another narrations group.

- Form H: There is another transition to the out of sarmal is mentioned in this form. According to this transition the Bedouin asked the Prophet that what he thinks about a person who likes a community, even though he does not do what they are doing and the Prophet answered that the person with who he loves it. This dialogue in fact is part of the other narration, due to it is evaluated as the transition to the sarmal of "Someone loves a community…"

- There is also another transition to the out of sarmal is mentioned in this form. According to this transition the Bedouin, "God have mercy on me and Muḥammad, no one else", he prayed aloud. Thereupon a conversation is made between the Prophet and him. This dialogue in fact is also part of other narration which it is named as the transition to the sarmal of "the prayer of the Bedouin" In some records multiple additions are seen. Second and third additions are same with that is mentioned in the other forms.

- Form J: The memory of the Bedouin is mentioned in a place of the narrations. According to this addition he expressed his gratitude for the Prophet and mentioned that he had not mistreated him. This addition is named as "The memory of the Bedouin"

4) The obtained results are as following:

a) The root of sarmal is form B.

b) I evaluated that form A was created from form B, although A is a shorter than B. I thought that the legal aspect is taken and the people reaction is removed from form B, thus form A occurred. This result refutes the claim of those people who are saying that "The simplest narrations are the oldest".

c) Form C was created with small addition which was made on Form B. It is considered that this addition is not authentic; it may be belong to a period after the second narrator.

d) By a bit tolerance, A, B, and C forms might be considered as one form.

e) In other forms, the various additions are seen. Some information is given about the content of them as that by whom and when it added and what its fiction. Some results are attained.

References

ᶜAbd al-Razzāq, Abū Bakr b. Hammām al-Ṣanᶜānī (d. 211/827), *al-Muṣannaf* (I-XI), edt. Ḥabīb al-Rahman Aᶜzamī, al-Majlis al-ᶜIlmī, Beirut 1983.

Abū ᶜAwāna, Yakub b. Ishāk b. Ibrahim al-Isfarāyinī (d. 316/928), al-*Mustahrac* (I-V), edt. Ayman b. ᶜĀrif al-Dimashqī, Dār al-Maᶜrifa, Beirut 1998.

Abū Dāwud, Sulayman b. Dāwud b. al-Jārūd al-Fārisī al-Ṭayālisī, (d. 204/819) *al-Musnad* (I-IV), edt. Muḥammad b. ᶜAbd al-Muhsin al-Turkī, al-Ḥijr li al-Tıbaʻa wa al-Naṣr, Cizre 1999.

Abū Nuᶜaym, Aḥmad b. ᶜAbd-Allah b. Ishāk al-Isfahānī (d. 430/1038), *al-Musnad al-Mustakhrac ala Ṣaḥīḥ al-Imām Muslim* (I-IV), edt. Muḥammad Ḥasan Ismaᶜīl, Dār al-Kutub al-ᶜIlmiyyah, Beirut 1996.

Abū Yaᶜlā, Aḥmad b. ᶜAli b. al-Muthannā al-Mawṣilī (d. 307/919), *al-Musnad* (I-XIII), edt. Ḥusayn Salim Asad, Dār al-Maʾmūn li al-Turāth, Damascus 1984.

Bayhaqī, Abū Bakr Aḥmad b. al-Ḥusayn b. Ali (d. 458/1066), *Sunan Kubrā (I-X),* edt. Muḥammad ᶜAbd al-Qādir Atā, Dār al-Kutub al-ᶜIlmiyyah, Beirut 2003.

_____, *al-Sunan al-Ṣaghīr* (I-IV), edt. ᶜAbd al-Muᶜti Amin Kalᶜajī, Cāmiᶜa al-Dirāsā al-Islāmiyya, Karachi 1989.

Bazzār, Abū Bakr Aḥmad b. Amr b. ᶜAbd al-Khalik al-Basrī (d. 292/905), *Musnad* (I-XVIII), edt. Maḥfūẓ al-Rahman Zaynallah, Maktaba al-ᶜUlūm wa al-Ḥikam, Madina 1988.

Bukhārī, Abū ᶜAbdillah Muḥammad b. Ismāᶜīl, (d. 256/870), *al-Ṣaḥīḥ* (I-VI), edt. Mustafa Dīb el-Bugha, Dār Ibn Kathīr, Beirut 1990.

Ḥākim, Abū ᶜAbdallah Muḥammad b. ᶜAbdallah al-Nīsābūrī (d. 405/1014), *al-Mustadrak ala al-Ṣaḥīḥayn* (I-IV), edt. Mustafa ᶜAbdulkadir Atā, Dār al-Kutub al-ᶜIlmiyya, Beirut 1990.

Ibn Abī Shayba, Abū Bakr ᶜAbd Allah b. Muḥammad b. Ibrāhīm (d. 235/849), al-*Muṣannaf fī al-Ahādīthi wa al- Āsār* (I-VII), edt. Kamāl Yūsuf al-Ḥût, Maktaba al-Rushd, Riyad 1989.

Ibn al- Ṣalāḥ al-Shahrazūrī, *An introduction to the science of the ḥadīth*, translated by Eeric Dickinson, 2006.

Ibn ᶜAbd al-Barr al-Qurṭūbī al-Namarī, Abū ᶜUmar Jamal al-dīn Yūsuf b. ᶜAbdallah b. Muḥammad (d. 463/1071), *al-Tamhīd limā fī al-Muvaṭṭa' min al-Maᶜāni wa-al-Asānīd* (I-XXIV), edt. Mustafa b. Aḥmad al-Alawī, Wizāra al-Awqāf, Titwan 1985.

Ibn Caᶜd, Abū al-Ḥasan Ali b. Caᶜd b. ᶜUbayd al-Javharī (d. 230/845), *al-Musnad*, edt. Amir Aḥmad Ḥaydar, Muassasa al-Nādir, Beirut 1990.

Ibn Ḥibbān, Muḥammad, Abū Ḥātim al-Dārimī (d. 354/965), *Ṣaḥīḥ*, edt. Abū al-Ḥasan ᶜAla al-Din Ali b. Balabān b. ᶜAbdallah b. Balabān (d. 739/1339) *al-Ihsān fī Takrībi Ṣaḥīḥi Ibn Ḥibbān* (I-XVIII), edt. Shuᶜayb al-Arnaūt, Müessasa al-Risāla, Beirut 1988.

Ibn Hujr, Abū al-Ḥasan Ali b. Ḥujr b. Iyas al-Saᶜdi (d. 244/850), *Ḥadīsu Ali b. Ḥujr al-Saᶜdi an Ismaᶜīl b. Caᶜfar al-Madanī* (*Ahādīsu Ismaᶜīl b. Caᶜfer, (d. 180/796)*), edt. ᶜUmar b. Rafūd b. Rafīd al-Sufyānī, Maktaba al-Rushd, Riyad 1998.

Kharāitī, Abū Bakr Muḥammad b. Jaᶜfar b. Muḥammad b. Sahl el-Samarrī (d. 327/939), *Makārim al-Akhlāk*, edt. Ayman ᶜAbd al-Jābir al-Bukhayrī, Dār al-Āfāk al-Arabiyya, Cairo 1999.

Kuzudişli, Ali, "Halāvetü'l-İmān' Terkibinin Yer Aldığı Rivayetlerin Yapısal Analizi", *DEÜİFD*, XXXV/1, 2012, pp. 167-196.

_____, Ali, "Rivayetlerin Yapısal Analizine Giriş: İbn Sayyad ile İlgili Rivayetler Üzerine Bir Yöntem Uygulaması", *HTD*, VII/2, 2009, pp. 85-128.

_____, *Rivayetlerde Sarmal Özellik*, Izmir 2012.

Maᶜmar b. Abū ᶜAmr Rāshid al-Azdī (d. 153/769), *al-Cāmiᶜ*, in book of ᶜAbd al-Razzāq, Abū Bakr ibn Hammām al-Sanᶜānī (d. 211/827), *al-Muṣannaf* (I-XI), edt. Habīb al-Raḥmān Aᶜzamī, al-Majlis al-ᶜIlmī, Beirut 1983.

Mālik, *al-Muvattā* (Transmissons of Muḥammad b. Ḥasan al-Shaybānī I-III), edt. Taki al-Dīn al-Nadwī, Dār al-Qalam Damascus1991.

Motzki, Harald, "Dating Muslim Traditions: A Survey", *Arabica* LII/2, 2005, pp. 204-253.

Muslim b. al-Ḥajjāj, Abū al-Ḥusayn al-Kushayrī al-Nisābūrī (d. 261/875), *al-Ṣaḥīḥ* (I-V), edt. Muḥammad Fuād ᶜAbd al-Bāqī, Dār Ihyā al-Kutub al-ᶜArabiyyah, Cairo 1955.

Nasāī, Abū ᶜAbd al-Raḥmān Aḥmad b. Ali b. Şuᶜayb (d. 303/915), *al-Sünen* (I-IX), edt. ᶜAbd al-Fattāh Abū Ghuddah, Maktaba al-Matbaᶜa al-Islāmiyyah, Halappo 1986;

_____, *al-Sunan al-Kubrā* (I-X), edt. Ḥasan ᶜAbd al-Munᶜim al-Shalabī, Muassasa al-Risāla, Beirut 2001.

Powers, D.S., "The Will of Saᶜd b. Abi Waqqas: A Reassessement" *Studia Islamica,* LVIII, 1983, Maisonneuve & Larose, pp. 33-53, 41.

Speight, "A Look at Variant Readings in the Hadiths", *Der Islam*, LXXVII/1, Berlin 2000, pp. 169-179.

_____, "Narrative Structure in the Hadith", *JNES*, LIX/4, the Unv. Chicago 2000, pp. 265-271.

Speight, "Oral Traditions of the Prophet Muhammad: A Formulaic Approach", *Oral Tradition*, IV/1-2, 1989, pp. 27-37.

_____, "Some Formal Characteristic of the Musnad Type of Hadith Collection", *Arabica*, XLIX/3, Brill, Leiden 2002, pp. 376-382.

_____, "The Will of Sa'd b. a. Waqqas: The Growth a Tradition" *Der Islam*, L/2, 1973, pp. 249-267.

Ṭabarānī, Abū al-Qāsim Sulaymān b. Aḥmad b. Ayyūb al-Laḥmī, (d. 360/971), *al-Muᶜcam al-Awsat* (I-X), edt. Ṭārik b. ᶜIwaz-Allah, ᶜAbd al-Muḥsin b. Ibrāhīm al-Ḥusaynī, Dār al-Ḥaramayn, Cairo n.d.

_____, *al-Muᶜcam al-Kabīr (I-XXV),* edt. Hamdī ᶜAbd al- Majīd al-Salafī, Maktaba Ibn Taymiyyah, Cairo 1994.