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# The Bayquniyyah Poem in English Translation

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Science of Hadith (Al-Bayquniyyah)

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# English Translation of THE ODE OF BAYQUNIYYAH المنظومة البيقونية

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|---|---|---|
| 1 | أَبْدَأُ بِالْحَمْـدِ مُصَلِّيًـا عَلَى مُحَمَّـدٍ خَيْرِ نَبِيٍّ أُرْسِلاَ<br>Begin I do with praise, and prayers and salutations<br>On Muḥammad the Noble Prophet, the finest ever commissioned | 18 | وَالـمُعْضَلُ السَّاقِطُ مِنهُ اثْنَـانِ وَمَا أَتَى مُدَلَّسًا نَوعَـانِ<br>Problematic[18] is the one, from which two are fallen<br>And that which comes Concealed,[19] its types are two in version |
| 2 | وَذِي مِنْ أَقْسَامِ الحَدِيثِ عِـدَّهْ وَكُلُّ وَاحِدٍ أَتَى وَحَدَّهْ<br>So what follows are a number, of the ḥadīth divisions<br>And all of them do come, with their definitions | 19 | الأَوَّلُ الإِسْقَاطُ لِلشَّـيْخِ وَأَنْ يَنْقُلَ عَمَّنْ فَوْقَهُ بِعَنْ وَأَنْ<br>The first of these is by, dropping the teacher and<br>relating from above him, using terms like “from” and “that” |
| 3 | أَوَّلُهَا الصَّحِيحُ وَهْوَ مَا اتَّصَلْ إِسْنَادُهُ وَلَمْ يُشَذَّ أَوْ يُعَلْ<br>The first of them is Sound,[1] and that is neither broken<br>in its chain, nor does it contradict or have a hidden failing. | 20 | وَالثَّانِ لاَ يُسقِطُهُ لَكِنْ يَصِـفْ أَوْصَافَهُ بِمَا بِهِ لاَ يَنْعَرِفْ<br>The second does arise, not by dropping, but when you do describe<br>Those traits of his by which he is not recognized |
| 4 | يَرْوِيهِ عَدْلٌ ضَابِطٌ عَنْ مِثْلِهِ مُعْتَمَدٌ فِي ضَبْطِهِ وَنَقْلِهِ<br>One who is upright and precise, narrates from his like<br>Reliable in his precision, as well as his transmission | 21 | وَمَا يُخَـالِفْ ثِقَةٌ بِهِ المَـلاَ فَالشَّـاذُ والـمَقْلُوبُ قِسْمـانِ تَلاَ<br>The one by which the trusted contradicts the greater number<br>Anomalous[20] it is, while the Switched[21] are two in number |
| 5 | وَالْحَسَنُ المَعْرُوفُ طُرْقاً وَغَدَتْ رِجَالُهُ لاَ كَالصَّحِيحِ اشْتَهَرَتْ<br>The tradition that is Fair,[2] is one whose routes are known<br>Its narrators not as famous, as the Sound have shown | 22 | إِبْدَالُ رَاوٍ مَا بِرَاوٍ قِسْـمُ وَقَلْبُ إِسْنَادٍ لِمَتْنٍ قِسْـمُ<br>The first: a switch within the chain, one person for another<br>But the flipping of the chain to another text, that is the other |
| 6 | وَكُلُّ مَا عَنْ رُتْبَـةِ الحُسْنِ قَصُرْ فَهْوَ الضَّعِيفُ وَهْوَ أَقْسَامًا كُثُرْ<br>And all that falls, below the rank, of the Fair tradition<br>Weak[3] it is, falling short, with many subdivisions. | 23 | وَالْفَرْدُ مَا قَيَّدْتَـهُ بِثِقَـةِ أَوْ جَمْعٍ أَوْ قَصْرٍ عَلَى رِوَايَةِ<br>And Singular[22] is the tradition confined to a trustworthy person<br>To a group or to a region, by way of one narration |
| 7 | وَمَا أُضِيفَ لِلنَّبِـي المَرْفُوعُ وَمَا لِتَابِـعٍ هُوَالمَقْطُـوعُ<br>Attributed to the Prophet, is the tradition that is Raised[4]<br>While falling on the Successor, Broken[5] is it phrased | 24 | وَمَا بِعِلَّةٍ غُمُوضٌ أَوْ خَفَـا مُعَلَّلٌ عِنْدَهُمُ قَدْ عُرِفَا<br>And whatever contains a flaw, subtle or obscure<br>Is then deemed Defective,[23] with them known for sure |
| 8 | وَالمُسْنَدُ المُتَّصِلُ الإِسْـنَادِ مِن رَاوِيهِ حَتَّى المُصْطَفَى وَلَمْ يَبِنْ<br>The tradition that is Supported,[6] its chain is indeed unbroken<br>Intact from its last narrator, to the One who has been Chosen | 25 | وَذُو اخْتِلَافِ سَنَدٍ أَوْ مَتْـنِ مُضْطَرِبٌ عِنْدَ أُهَيْلِ الْفَنِّ<br>Those that do contain, variance in their text or chain<br>Confounded[24] are they named, by the masters of this game |
| 9 | وَمَا بِسَمْعِ كُلِّ رَاوٍ يَتَّصِـلْ إِسْنَادُهُ لِلْمُصْطَفَى فَالْمُتَّصِـلْ<br>And whatsoever is connected, by the hearing of all who narrated<br>Through the one who has been Chosen, the term is then Connected[7] | 26 | وَالـمُدْرَجَـاتُ فِي الحَدِيـثِ مَا أَتَتْ مِنْ بَعْضِ أَلْفَـاظِ الرُّوَاةِ اتَّصَلَتْ<br>And those Interjections[25] into the traditions, are what have come to us<br>From the words of the narrators, in the chains continuous |
| 10 | مُسَلْسَلٌ قُلْ مَا عَلَى وَصْفٍ أَتَى مِثْـلُ أَمَـا وَاللهِ أَنْبَانِي الْفَتَى<br>Linked[8] is the tradition, that does come with a story<br>As in the saying, “By God it was the lad who did inform me” | 27 | وَمَا رَوَى كُـلُّ قَرِينٍ عَنْ أَخِـهْ مُدَبَّجٌ فَاعْرِفْهُ حَقًّا وَانْتَخِهْ<br>And what a peer narrates on the authority of his brother,<br>Adorned[26] it is, so know it well, and by it gain your honor |
| 11 | كَذَاكَ قَدْ حَدَّثَنِيهِ قَائِمـا أَوْ بَعْدَ أَنْ حَدَّثَنِي تَبَسَّمـا<br>Likewise: “He told me as he was standing”<br>Or, “And after he told me he was smiling” | 28 | مُتَّفِقٌ لَفْظًا وَخَطًّا مُتَّفِـقْ وَضِدُّهُ فِيمَـا ذَكَرْنَا المُفْتَرِقْ<br>Agreeing with another, in wording and in script, is the Congruous[27]<br>The flip of this, as we have mentioned, is termed Incongruous[28] |
| 12 | عَزِيزُ مَـرْوِي اثْنَيْنِ أَوْ ثَلاَثَهْ مَشْهُورُ مَرْوِي فَوْقَ مَا ثَلاَثَهْ<br>Strengthened[9] is the narration, related by two or three<br>Popular[10] is the one, related by more than three | 29 | مُؤْتَلِفٌ مُتَّفِقُ الخَطِّ فَقَـطْ وَضِـدُّهُ مُخْتَلِفٌ فَاخْشَ الْغَلَطْ<br>The Common[29] one agrees, only in its script<br>Opposed to it is Discordant,[30] so be wary of a slip |
| 13 | مُعَنْعَنٌ كَعَنْ سَعِيدٍ عَنْ كَرَمْ وَمُبْهَـمٌ مَا فِيهِ رَاوٍ لَمْ يُسَمْ<br>Like “from Saʿīd from Karam,” the Muʿanʿan is proclaimed<br>The Obscure[11] contains a person, who has not been named | 30 | وَالـمُنْكَـرُ الْفَرْدُ بِهِ رَاوٍ غَدَا تَعْدِيلُـهُ لاَ يَحْمِـلُ التَّفَرُّدَا<br>Detested[31] is the tradition, arising from the single person<br>Whose vindication cannot strengthen the sole narration |
| 14 | وَكُلُّ مَا قَلَّـتْ رِجَالُهُ عَـلاَ وَضِـدُّهُ ذَاكَ الَّذِي قَـدْ نَزَلاَ<br>Those whose men are few, are indeed Uplifted[12]<br>Opposed to those the ones, which are deemed Descended[13] | 31 | مَتْرُوكُهُ مَـا وَاحِـدٌ بِهِ انْفَرَدْ وَأَجْمَعُوا لِضَعْفِـهِ فَهْوَ كَرَدْ<br>The tradition is Discarded[32] that a single one related<br>Whose weakness is agreed, which is then rejected |
| 15 | وَمَا أَضَفْتَهُ إِلَى الأَصْحَابِ مِنْ قَوْلٍ وَفِعْلٍ فَهْوَ مَوْقُوفٌ رُكِنْ<br>And that which you related, to the Companions of the Prophet<br>From their speech and from their actions, the term is then Suspended[14] | 32 | وَالكَذِبُ المُخْتَلَقُ المَصْنُوعُ عَلَى النَّبِي فَذلِكَ المَوْضُـوعُ<br>And the lie, concocted and contrived<br>On the Prophet, is Fabricated[33] and connived |
| 16 | وَمُرْسَـلٌ مِنْهُ الصِّحَابِيُّ سَقَطْ وَقُلْ غَرِيبٌ مَا رَوَى رَاوٍ فَقَطْ<br>Sent[15] is the tradition, the Companion is omitted<br>And say, Strange[16] is the one, that only one related | 33 | وَقَدْ أَتَتْ كَالجَوْهَرِ المَكْنُونِ سَمَّيْتُهَا مَنْظُومَةَ الْبَيْقُونِي<br>And it has come, like a pearl, veiled from show<br>Ode of Bayqūnī, have I named it so |
| 17 | وَكُلُّ مَا لَمْ يَتَّصِلْ بِحَـالِ إِسْنَادُهُ مُنْقَطِعُ الأَوْصَالِ<br>And each report that does fall short, in its full connection<br>Its chain is really lacking, Severed[17] in its union | 34 | فَوْقَ الثَّلاَثِينَ بِأَرْبَعٍ أَتَتْ أَقْسَامُهَا تَمَّتْ بِخَيْرٍ خُتِمَتْ<br>By four beyond thirty thus have come<br>their lines in sum, with grace they’re done. |

[1] Ṣaḥīḥ [2] Ḥasan [3] Daʿīf [4] Marfūʿ [5] Maqṭūʿ [6] Musnad [7] Muttaṣil [8] Musalsal [9] ʿAzīz [10] Mashhūr [11] Mubham [12] Isnād ʿĀlī [13] Isnād Nāzil [14] Mawqūf [15] Mursal [16] Gharīb [17] Munqaṭiʿ [18] Muʿḍal [19] Mudallas [20] Shādh [21] Maqlūb [22] Fard [23] Muʿallal [24] Muḍṭarib [25] Mudraj [26] Mudabbaj [27] Muttafiq [28] Muftariq [29] Muʾtalif [30] Mukhtalif [31] Munkar [32] Matrūk [33] Mawḍūʿ

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