

Al Manzhumah Al Bayquniyyah

LESSON 1

Aim

- Study of the classical text of Imam Bayquniyyah's Manzumah.
- Various Classifications of Hadith.
- Detailed Study of the Poem
- Elaboration on the science of Hadith and how rulings are made from hadith
- How hadith are compared in fiqh

Background

Introduction

Author –

Question: So as not much is known about the author and Allah says you cannot take from one source then how can we accept this work?

Answer:

Subject – Mustalahul Hadith (Science of Hadith)

Question: Fiqh teaches how to do wudhu, halal and haram. Aqeedah teaches you what makes a believer and what makes a non believer. What does Mustalahul Hadith teach and what are the benefits?

Answer:

Book – This is in the form of a poem, over 30 lines, it is a good idea to memorise the poem to aid retention of the terms.

Question: Is it permissible to start a poem with Bismillah?

Answer:

Prerequisite Terminology

Hadith –

Asr/Habr –

Question – Why do we need hadith from Sahaba and Tabi?

Answer –

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Matn:

Sanad:

Isnad:

There are several ways of narrating hadith, some are:

Hadasana:

Ahbarana:

Amba'ana:

Arwihi:

Question: What is the value of sanad and ijazah?

Answer:

منظومة البيقوني

LESSON 2

مُحَمَّدٌ خَيْرُ نَبِيٍّ أُرْسِلَ

أَبْدَأُ بِالْحَمْدِ مُصَلِّياً عَلَى

Transliteration

Abdau bilhamdi musaleean ala – muhammadin hairi nabiyyin ursila

Translation

I begin with praise while invoking prayer upon – Muhammad, the best Prophet ever sent

Commentary

وَكُلُّ وَاحِدٍ أَتَى وَحَدَّهُ

وَذِي مِنْ أَقْسَامِ الْحَدِيثِ عِدَّةٌ

Wazeemin aqsamil hadeesi ida – wa qullu wahidin atha wahada

And these are several types of Hadith – while every one has come and its definition

إِسْنَادُهُ وَلمَ يَشُدُّ أَوْ يُعَلِّقُ

أَوْ هُنا الصَّحِيحُ وَهُوَ مَا اتَّصَلَ

Awaluhasaheehu wahuwa mathasal – isnaduhu walam yushada awyu'al.

The first type is the Sahih (healthy) and it is what has connected – its chain, and has displayed neither solitariness nor weakness



LESSON 3

مُعْتَمِدٌ فِي ضَبْطِهِ وَنَقْلِهِ

يُرْوِيهِ عَدْلٌ ضَابِطٌ عَنْ مِثْلِهِ

Yarwihi adlun dhabitun an mithlihi – mu'thamadun fi dabthihi wa naqlihi

A virtuous and perceptive person narrates it from one like himself – while being reliable in his perceptiveness and transmission

رِجَالُهُ لَا كَالصَّحِيحِ اشْتَهَرَتْ

وَالْحَسَنُ الْمَعْرُوفُ طُرُقاً وَغَدَتْ

Walhasan al ma'roofu turkan waghadath – rijaluhu laqasahishthaharath

And the **Hasan** (beautiful) is the one whose chains of narration are known and there have come – its transmitters well known, (but) not like (those of) the **Sahih**.

LESSON 4

فَهُوَ الضَّعِيفُ وَهُوَ أَقْسَامًا كَثِيرٌ

وَكُلُّ مَا عَنِ رُتْبَةِ الْحُسْنِ قَصْرٌ

Waqulu ma an ruthbathil **husni** qasur – fahowadhaefu wahuwa aqsamun qasur

And all of what falls short of the rank of **goodness** (husn) – then it is **da'if**. And it is of alot of types

وَمَا لِتَابِعٍ هُوَ الْمُقْطُوعُ

وَمَا أُضِيفَ لِلنَّبِيِّ الْمَرْفُوعُ

Wama udheefa lanabee al **marfu'u** – wama lithabi'in huwal**maqtu'u**

And what is attributed to the **Prophet** is (called) **Marfu** – And what is attributed to the **successor** is (called) **Maqtu**.

مِنْ رَاوِيهِ حَتَّى الْمُصْطَفَىٰ وَوَلَمْ يَبِينْ

وَالْمُسْنَدُ الْمُتَّصِلُ الْإِسْنَادُ

Walmusnadu mutasil asanad – min rawihi hatha al mustafa walam yabin.

And the Musnad is what is connected from – its narrator up to Mustafa and hasn't been severed

إِسْنَادُهُ لِلْمُصْطَفَىٰ فَالْمُتَّصِلُ

وَمَا بِسَمْعِ كُلِّ رَاوٍ يَتَّصِلُ

Wama bisam'i quli rawin yathasil – isnaduhu lilmustafa falmuthasil

And what by every narrator hearing (it) connected is – its chain to Mustafa then it is Muttasil.

LESSON 5

مِثْلُ أَمَّا وَاللَّهِ أَنْبَأَنِي الْفَتَى

مُسْتَلْسَلٌ قُلْنَ مَا عَلَيَّ وَصَفِي أَتَى

Musalsalun qul ma ala wasfin atha – mithhlu ama wallahi anbanil fatha

Musalsal, say: (it is) what has come upon a (particular) description – like: ‘Oh! By Allah, the boy told me!’

أَوْ بَعْدَ أَنْ حَدَّثَنِي تَبَسَّمًا

كَذَاكَ قَدْ حَدَّثَنِيهِ قَائِمًا

Qazaka qad hadasani qaima – aw baad an hadasani tabasama

Likewise: ‘He told me it while standing’ – or: ‘After he told me, he smiled.’

مَشْهُورٌ مَرْوِي فَوْقَ مَا ثَلَاثَةٌ

عَزِيزٌ مَرْوِي اثْنَيْنِ أَوْ ثَلَاثَةً

Azizu marwi ashnaini aw thalatha – mashhuru marwi fawqa ma thalatha

Aziz is related by two or three (narrators) – Mashhur is related by beyond what is three.

LESSON 6

وَمُبْتَهَمٌ مَا فِيهِ رَاوٍ لَمْ يُسَمَّ

مُعْنَعِنٌ كَعَنْ سَعِيدٍ عَنْ كَرَمٍ

Mu'anan ka'an sa'id an karam – wa mubhamun ma fih rawin lam yusam

Mu'anan is like: 'From Sa'id, from Karam' – And Mubham is what has in it a narrator who hasn't been named.

وَضِدُّهُ ذَاكَ الَّذِي قَدْ نَزَلَ

وَكُلُّ مَا قَلَّتْ رِجَالُهُ عَالًا

Waqulu ma qalath rijaluhu aala – wadhiduhu zakalazi qad nazala

And all of whose transmitters are few is elevated (in status) – And its opposite is that one which has descended (in strength)

قَوْلٍ وَفِعْلٍ فَهُوَ مَوْقُوفٌ زُكِنَ

وَمَا أَضَفْتَهُ إِلَى الْأَصْحَابِ مِنْ

Wama adhafthahu ila **asahabi** min – qawlin wafi'lin fahwa **mawqufun** zukin

And whatever you have attributed to the **Companions** of – a statement or action then it is **Mawquf**. It is known

LESSON 7

وَقُلْ غَرِيبٌ مَا رَوَى رَأُو فَحَقُّ

وَمُرْسَلٌ مِنْهُ الصَّحَابِيُّ سَقَطُ

Wamursalun min husahabiyu saqat – waqul ghareebun ma rawa rawin faqat

And (in) Mursal the Companion falls from it – And say: ‘Gharib is what only one narrator relates.’

إِسْنَادُهُ مُنْقَطِعُ الْأَوْصَالِ

وَكُلُّ مَا لَمْ يَتَّصِلْ بِحَالٍ

Waqullu ma lam yathasil bihal – isnaduhu munqatiu awsal

And all of what hasn't connected at all – its chain is of severed ties (Munqati)

وما أتى مُدلساً نوعانِ

والمُعْضِلُ الساقِطُ مِنْهُ اثْنانِ

Walmu'dal alsaqit min ashnani – wama atha mudallasun naw'ani

And the Mu'dal is the one from which two are dropped – And what comes as Mudallas is two types:

يَنْقُلُ عَمَّنْ فَوْقَهُ بَعْنَ وَأَنْ

الْأَوَّلُ الْاسْتِقْاطُ لِلشَّيْخِ وَأَنْ

Al awalu asqatu lishaihi wa'an – yanqula aman fawqahu bi'an wa'an.

The first is the dropping of the Shaikh and to – relate from he who is above him while using 'From...' and '...that.'

أَوْصَافُهُ بِمَا بِهِ لَا يَنْعَرِفُ

وَالثَّانِ لَا يُسْقَطُهُ لَكِنْ يَصِفُ

Wasani layusqithuhu lakin yasif – awsafahu bimabihi la yan'arif

And the second, he doesn't leave him out. Rather he describes – his characteristics with that by which he isn't known.

LESSON 8

فَالشَّاذُّ وَالْمَقْلُوبُ قِسْمَانِ تَلَا

وَمَا يُخَالِفُ ثِقَةً بِهِ الْمَلَأَ

Wama yuhalif siqathu bihilmala – fashaadh wamaqlubu qismani thala

And what by which a trustworthy one **contravenes** the majority – Then (it is) **Shaadh**. And **Maqlub** is two divisions that follow:

وَقَلْبُ إِسْنَادٍ لِمَتْنٍ قِسْمٌ

إِبْدَالُ رَأَوْ مَا يَرَاوِ قِسْمٌ

Abdalu rawin birawin qismu – waqalbu isnadin matnin qismu

(1) Substituting a narrator for what has (a different) narrator is a division – (2) and inverting a chain to a (different) text is a division

أَوْ جَمَعٍ أَوْ قَصْرٍ عَلَى رِوَايَةٍ

وَالْفَرْدُ مَا قَيَّدَتْهُ بِثِقَةٍ

Walfardu ma qayadtahu bisiqā – aw jam'in aw qasrin ala riwayati

And the **Fard** is what you have bound, one who is trustworthy – or a group or a region, to a (single) narration.

مُعَلَّلٌ عِنْدَهُمْ قَدْ عُرِفَا

وَمَا بَعِلَّةٍ غُمُوضٍ أَوْ خَفَا

Wama bi'ilathin ghumuwdhin aw hafa – mu'allalun indahumu qad urifa

And whatever has an obscure or subtle weakness is – **Mu'allal**. With them it is known.

LESSON 9

مُضْطَرَّبٌ عِنْدَ أَهْلِ الْفَنِّ

وَدُوْ اخْتِلَافِ سَنَدٍ أَوْ مَتْنٍ

Wazuhthilfi sanadin aw matn – mudhtaribun inda uhaylilfana

And the possessor of discrepancy in a (shared) chain or (shared) text is – Mudhtarib according to the people of art.

مِنْ بَعْضِ أَلْفَاظِ الرُّوَاةِ اتَّصَلَتْ

وَالْمُدْرَجَاتُ فِي الْحَدِيثِ مَا أَتَتْ

Walmudrajatu fil hadithi ma'athath – min ba'adhi alfadhi ruwathithasalath

And matters interpolated (Mudrajat) in hadiths are what have come – from some of the words, of the narrators, that are connected.

مُدَبَّجٌ فَأَعْرِفُهُ حَقًّا وَأَنْتِخِهْ

وَمَا رَوَى كُلُّ قَرِينٍ عَنْ أُخِيهِ

Wama rawa qulu qareenin an ahi – mudabbajun fa'arihu haqan wa'anthahi

And what each peer narrates on the authority of his brother – is Mudabbaj. Know it properly, and be proud!

LESSON 10

وَضِدُّهُ فِيمَا ذَكَرْنَا الْمُفْتَرِقُ

مُتَّفِقٌ لَفْظاً وَخَطَأً مُتَّفِقٌ

Muttafiqun lafdhan wahatan **muttafiq** – wadhiduhu fima dhakarna **muftariq**

(A name) agreeing (with another) in pronunciation and spelling is (called) **Muttafiq** – and its opposite in what we've mentioned is (called) **Muftariq**.

وَضِدُّهُ مُخْتَلِفٌ فَاحْشَ الْعَلَطُ

مُؤْتَلِفٌ مُتَّقِ الحَطُّ فَقَطُّ

Mu'talifun muttaqiquh hata faqat – wadhiduhu **mukhtalifu** fahshalghalat

Mu'talif agrees in spelling alone – And its opposite is (called) **Mukhtalif**. So beware of erring!

تَعْدِيلُهُ لَا يَحْمِلُ التَّفَرُّدًا

وَالْمُنْقَرُ الْفَرْدُ بِهِ رَأَوْ غَدَا

Wal**munqar** ul fardu bihi rawin ghada – ta'deeluhu la yahmiluthafaruda

And the **Munqar** is the Fard that one narrator has come with – His vindication cannot strengthen the lone narration

وَأَجْمَعُوا لِضَعْفِهِ فَهُوَ كَرْدٌ

مَتْرُوكُهُ مَا وَاحِدٌ بِهِ انْفَرَدُ

Matrukuhu ma wahidun bihinfarad – wa'ajmau lidha'fih fahwa qarad

The **Matruk** of it is what one is alone with – and they have unanimously agreed upon his weakness. So it is like a spurious.

عَلَى النَّبِيِّ فَذَلِكَ الْمَوْضُوعُ

وَالْكَذِبُ الْمَخْتَلَقُ الْمَصْنُوعُ

Walqadhibu muhthalaqu masnu'u – ala nabi fazlaikal **maudu'u**

And the lie that is concocted and manufactured – upon the Prophet, that is the **Maudu**.

سَمَّيْتُهَا مَنْظُومَةَ الْبَيْقُونِي

وَقَدْ أَتَتْ كَالْجَوْهَرِ الْمَكْنُونِ

Waqad athath kal **jawhari** maqnuni – samaithuha mandhumatal bayquni

And it has come like the hidden pearl – I entitled it Mandhumat Al-Bayquni

أَقْسَامُهَا تَمَّتْ بِحَيْرٍ حُتِمَتْ

فَوْقَ الثَّلَاثِينَ بِأَرْبَعٍ أَتَتْ

Fawqa thalatheena bi'arba'in athath – aqsamuha thamath bihairin huthimath

Beyond thirty-by-four thus have come – their divisions, finished. With goodness, they are sealed.