

## English Translation of THE ODE OF BAYQUNIYYAH المنظومة البيقونية

<p>وَالْمُعْضَلُ السَّاقِطُ مِنْهُ اثْنَانِ وَمَا أَتَى مُدْلَسًا نَوْعَانِ</p> <p style="text-align: center;">Problematic<sup>18</sup> is the one, from which two are fallen And that which comes Concealed,<sup>19</sup> its types are two in version</p>	18	<p>أَبْدَأُ بِالْحَمْدِ مُصَابِلًا عَلَيَّ مُحَمَّدٍ خَيْرِ نَبِيِّ أَرْسِلَا</p> <p style="text-align: center;">Begin I do with praise, and prayers and salutations On Muhammad the Noble Prophet, the finest ever commissioned</p>	1
<p>الْأَوَّلُ الْإِسْقَاطُ لِلشَّيْخِ وَأَنْ يَنْقُلَ عَمَّنْ فَوْقَهُ بَعْنُ وَأَنْ</p> <p style="text-align: center;">The first of these is by, dropping the teacher and relating from above him, using terms like "from" and "that"</p>	19	<p>وَذِي مِنْ أَقْسَامِ الْحَدِيثِ عِدَّةٌ وَكُلُّ وَاحِدٍ أَتَى وَحَدَّهُ</p> <p style="text-align: center;">So what follows are a number, of the ḥadīth divisions And all of them do come, with their definitions</p>	2
<p>وَالثَّانِي لَا يُسْقَطُهُ لَكِنْ يَصِفُ أَوْصَافَهُ بِمَا بِهِ لَا يَنْعَرَفُ</p> <p style="text-align: center;">The second does arise, not by dropping, but when you do describe Those traits of his by which he is not recognized</p>	20	<p>أَوْلَاهَا الصَّحِيحُ وَهُوَ مَا اتَّصَلَ إِسْنَادُهُ وَلَمْ يُشَدَّ أَوْ يُعْلَلْ</p> <p style="text-align: center;">The first of them is Sound,<sup>1</sup> and that is neither broken in its chain, nor does it contradict or have a hidden failing.</p>	3
<p>وَمَا يُجَالِفُ ثِقَةً بِهِ الْمَلَأَ فَالْشَّادُ وَالْمَقْلُوبُ قِسْمَانِ تَلَا</p> <p style="text-align: center;">The one by which the trusted contradicts the greater number Anomalous<sup>20</sup> it is, while the Switched<sup>21</sup> are two in number</p>	21	<p>يُرْوِيهِ عَدْلٌ ضَابِطٌ عَنْ مِثْلِهِ مُعْتَمَدٌ فِي ضَبْطِهِ وَنَقْلِهِ</p> <p style="text-align: center;">One who is upright and precise, narrates from his like Reliable in his precision, as well as his transmission</p>	4
<p>إِبْدَالُ رَاوٍ مَا بِرَاوٍ قِسْمٌ وَقَلْبُ إِسْنَادٍ لِمَتْنٍ قِسْمٌ</p> <p style="text-align: center;">The first: a switch within the chain, one person for another But the flipping of the chain to another text, that is the other</p>	22	<p>وَالْحَسَنُ الْمَعْرُوفُ طُرْفًا وَعَدَتْ رِجَالُهُ لَا كَالصَّحِيحِ اسْتَهْرَتْ</p> <p style="text-align: center;">The tradition that is Fair,<sup>2</sup> is one whose routes are known Its narrators not as famous, as the Sound have shown</p>	5
<p>وَالْفَرْدُ مَا قَبِدَتْهُ بِثِقَةٍ أَوْ جَمَعَ أَوْ قَصَرَ عَلَى رِوَايَةٍ</p> <p style="text-align: center;">And Singular<sup>22</sup> is the tradition confined to a trustworthy person To a group or to a region, by way of one narration</p>	23	<p>وَكَوْنُ مَا عَنْ رُتْبَةِ الْحَسَنِ قَصْرٌ فَهُوَ الضَّعِيفُ وَهُوَ أَقْسَامًا كَثِيرٌ</p> <p style="text-align: center;">And all that falls, below the rank, of the Fair tradition Weak<sup>3</sup> it is, falling short, with many subdivisions.</p>	6
<p>وَمَا بِعِلَّةٍ عُيُوضُ أَوْ خَفَا مُعْلَلٌ عِنْدَهُمْ قَدْ عَرِفَا</p> <p style="text-align: center;">And whatever contains a flaw, subtle or obscure Is then deemed Defective,<sup>23</sup> with them known for sure</p>	24	<p>وَمَا أُضِيفَ لِلنَّبِيِّ الْمَرْفُوعُ وَمَا لِتَابِعٍ هُوَ الْمَقْطُوعُ</p> <p style="text-align: center;">Attributed to the Prophet, is the tradition that is Raised<sup>4</sup> While falling on the Successor, Broken<sup>5</sup> is it phrased</p>	7
<p>وَدُوْ اخْتِلَافِ سَنَدٍ أَوْ مَتْنٍ مُضْطَرِبٌ عِنْدَ أَهْلِ الْقُرْنِ</p> <p style="text-align: center;">Those that do contain, variance in their text or chain Confounded<sup>24</sup> are they named, by the masters of this game</p>	25	<p>وَالْمُسْتَدُّ الْمُتَّصِلُ الْإِسْنَادِ مِنْ رَاوِيهِ حَتَّى الْمُضْطَقَى وَلَمْ يَبْنِ</p> <p style="text-align: center;">The tradition that is Supported,<sup>6</sup> its chain is indeed unbroken Intact from its last narrator, to the One who has been Chosen</p>	8
<p>وَالْمُدْرَجَاتُ فِي الْحَدِيثِ مَا أَتَتْ مِنْ بَعْضِ أَلْفَاظِ الرِّوَاةِ اتَّصَلَتْ</p> <p style="text-align: center;">And those Interjections<sup>25</sup> into the traditions, are what have come to us From the words of the narrators, in the chains continuous</p>	26	<p>وَمَا بِسَمْعِ كُلِّ رَاوٍ يَتَّصِلُ إِسْنَادُهُ لِلْمُضْطَقَى فَالْمُتَّصِلُ</p> <p style="text-align: center;">And whatsoever is connected, by the hearing of all who narrated Through the one who has been Chosen, the term is then Connected<sup>7</sup></p>	9
<p>وَمَا رَوَى كُلُّ قَرِينٍ عَنْ أُخِيهِ مُدَبِّحٌ فَاعْرِفُهُ حَقًّا وَاتَّخِذْهُ</p> <p style="text-align: center;">And what a peer narrates on the authority of his brother, Adorned<sup>26</sup> it is, so know it well, and by it gain your honor</p>	27	<p>مُسْتَسَلٌّ قُلٌّ مَا عَلَى وَصْفِ أَتَى مِثْلُ أَمَّا وَاللَّهِ أَتْبَانِي الْقَتَى</p> <p style="text-align: center;">Linked<sup>8</sup> is the tradition, that does come with a story As in the saying, "By God it was the lad who did inform me"</p>	10
<p>مُتَّفِقٌ لَفْظًا وَحَطًّا مُتَّفِقٌ وَضِدُّهُ فِيمَا دَكَّرْنَا الْمُتَّفِقُ</p> <p style="text-align: center;">Agreeing with another, in wording and in script, is the Congruous<sup>27</sup> The flip of this, as we have mentioned, is termed Incongruous<sup>28</sup></p>	28	<p>كَذَلِكَ قَدْ حَدَّثَنِيه قَائِمًا أَوْ بَعْدَ أَنْ حَدَّثَنِي تَبَسُّمًا</p> <p style="text-align: center;">Likewise: "He told me as he was standing" Or, "And after he told me he was smiling"</p>	11
<p>مُؤْتَلَفٌ مُتَّفِقٌ الْحَطُّ فَقَطُّ وَضِدُّهُ مُخْتَلِفٌ فَاحْشَ الْعَلَطُ</p> <p style="text-align: center;">The Common<sup>29</sup> one agrees, only in its script Opposed to it is Discordant,<sup>30</sup> so be wary of a slip</p>	29	<p>عَزِيْزٌ مَرْوِيٌّ ائْتِيَ أَوْ ثَلَاثَةٌ مَشْهُورٌ مَرْوِيٌّ فَوْقَ مَا ثَلَاثَةٌ</p> <p style="text-align: center;">Strengthened<sup>9</sup> is the narration, related by two or three Popular<sup>10</sup> is the one, related by more than three</p>	12
<p>وَالْمُنْكَرُ الْقَرْدُ بِهِ رَاوٍ غَدَا تَعْدِيْلُهُ لَا يَحْمِلُ التَّفَرُّدَا</p> <p style="text-align: center;">Detested<sup>31</sup> is the tradition, arising from the single person Whose vindication cannot strengthen the sole narration</p>	30	<p>مُعْنَعَنْ كَعَنْ سَعِيدٍ عَنْ كَرَمٍ وَمُنْهَمٌ مَا فِيهِ رَاوٍ لَمْ يَسْمَ</p> <p style="text-align: center;">Like "from Sa'īd from Karam," the Mu'an'an is proclaimed The Obscure<sup>11</sup> contains a person, who has not been named</p>	13
<p>مَشْرُوكُهُ مَا وَاحِدٌ بِهِ انْفَرَدَ وَأَجْمَعُوا لِضَعْفِهِ فَهُوَ كَرْدٌ</p> <p style="text-align: center;">The tradition is Discarded<sup>32</sup> that a single one related Whose weakness is agreed, which is then rejected</p>	31	<p>وَكَوْنُ مَا قَلَّتْ رِجَالُهُ عَالًا وَضِدُّهُ ذَلِكَ الَّذِي قَدْ تَرَلَا</p> <p style="text-align: center;">Those whose men are few, are indeed Uplifted<sup>12</sup> Opposed to those the ones, which are deemed Descended<sup>13</sup></p>	14
<p>وَالْكَذِبُ الْمُخْتَلَقُ الْمَصْنُوعُ عَلَى النَّبِيِّ فَذَلِكَ الْمَوْضُوعُ</p> <p style="text-align: center;">And the lie, concocted and contrived On the Prophet, is Fabricated<sup>33</sup> and connived</p>	32	<p>وَمَا أَضْفَعَتْهُ إِلَى الْأَصْحَابِ مِنْ قَوْلٍ وَفِعْلٍ فَهُوَ مَوْقُوفٌ زَكْنٌ</p> <p style="text-align: center;">And that which you related, to the Companions of the Prophet From their speech and from their actions, the term is then Suspended<sup>14</sup></p>	15
<p>وَقَدْ أَتَتْ كَالجَوْهَرِ الْمَكْنُونِ سَمِيَّتْهَا مَنْظُومَةُ الْبَيْقُونِي</p> <p style="text-align: center;">And it has come, like a pearl, veiled from show Ode of Bayqūnī, have I named it so</p>	33	<p>وَمُرْسَلٌ مِنْهُ الصَّحَابِيُّ سَقَطَ وَكُنَّ غَرِيبٌ مَا رَوَى رَاوٍ فَقَطُّ</p> <p style="text-align: center;">Sent<sup>15</sup> is the tradition, the Companion is omitted And say, Strange<sup>16</sup> is the one, that only one related</p>	16
<p>فَوْقَ الثَّلَاثِينَ بِأَرْبَعٍ أَتَتْ أَقْسَامُهَا مَتَّ بِحَيْرٍ خُتِمَتْ</p> <p style="text-align: center;">By four beyond thirty thus have come their lines in sum, with grace they're done.</p>	34	<p>وَكَوْنُ مَا لَمْ يَتَّصِلْ بِحَالٍ إِسْنَادُهُ مُنْقَطِعٌ الْأَوْصَالِ</p> <p style="text-align: center;">And each report that does fall short, in its full connection Its chain is really lacking, Severed<sup>17</sup> in its union</p>	17

<sup>1</sup> Sahih <sup>2</sup> Hasan <sup>3</sup> Da'if <sup>4</sup> Marfu' <sup>5</sup> Maqtu' <sup>6</sup> Musnad <sup>7</sup> Muttafi' <sup>8</sup> Musalsal <sup>9</sup> Aziz <sup>10</sup> Mashhur <sup>11</sup> Mubham <sup>12</sup> Isnad 'Ali <sup>13</sup> Isnad Nazi <sup>14</sup> Mawquf <sup>15</sup> Mursal <sup>16</sup> Gharib <sup>17</sup> Munqati' <sup>18</sup> Mu'dal <sup>19</sup> Mudallas <sup>20</sup> Shadh <sup>21</sup> Maqlub <sup>22</sup> Fard <sup>23</sup> Mu'allal <sup>24</sup> Mu'tarib <sup>25</sup> Mudraj <sup>26</sup> Mudabbaj <sup>27</sup> Muttafiq <sup>28</sup> Muftariq <sup>29</sup> Mu'talif <sup>30</sup> Mukhtalif <sup>31</sup> Munkar <sup>32</sup> Matrūk <sup>33</sup> Mawdū' Translation by Dr. Abu Zayd, Qur'an Literacy Institute, www.studentofislam.com