

The Bayqūniyah Poem

A Primer in Ḥadīth Terminology

Translated by Hassan Somali

أَبْدَأُ بِالْحَمْدِ مُصَلِّيًّا عَلَيَّ مُحَمَّدٍ خَيْرِ نَبِيِّ أُرْسِلَا [١]

I begin with praise, sending salutations on
Muḥammad, the best Prophet ever sent.

وَذِي مِنْ أَقْسَامِ الْحَدِيثِ عِدَّةٍ وَكُلُّ وَاحِدٍ أَتَى وَحَدَّهُ [٢]

And these are some of the categories of ḥadīth,
And all of them have come along with their definition.

أَوَّلُهَا الصَّحِيحُ وَهُوَ مَا اتَّصَلَ إِسْنَادُهُ وَلَمْ يَشُدَّ أَوْ يُعَلَّ [٣]

The first of them is *Ṣaḥīḥ* [authentic], and it is that which is connected
Its chain, and is neither irregular nor defected;

يُرْوِيهِ عَدْلٌ ضَابِطٌ عَنْ مِثْلِهِ مُعْتَمِدٌ فِي ضَبْطِهِ وَتَقْلِهِ [٤]

It is narrated by an upright and precise individual from his like
Reliable in his precision and his transmission.

وَالْحَسَنُ الْمَعْرُوفُ طُرُقًا وَعَدَّتْ رِجَالُهُ لَا كَالصَّحِيحِ اشْتَهَرَتْ [٥]

Ḥasan [sound] is the one whose chains are known, yet
Its men are not as famous as those of the *Ṣaḥīḥ*.

وَكَأَنَّ مَا عَنْ رُتْبَةِ الْحُسْنِ قَصْرٌ فَهُوَ الضَّعِيفُ وَهُوَ أَقْسَامًا كَثْرٌ [٦]

All that fails to meet the grade of Ḥasan
Is *Da'if* [weak], and it has many subtypes.

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وَمَا أُضِيفَ لِلنَّبِيِّ الْمَرْفُوعُ وَمَا لِتَابِعٍ هُوَ الْمَقْطُوعُ [٧]

What is attributed to the Prophet is known as *Marfū* ,
And that which is attributed to a Successor [Tābi 'ī] is called *Maqtū* .

وَالْمُسْنَدُ الْمُتَّصِلُ الْإِسْنَادِ مِنْ رَاوِيهِ حَتَّى الْمُصْطَفَى وَلَمْ يَبْنِ [٨]

The *Musnad* is [the narration] whose chain is connected from
Its narrator until al-Muṣṭaphá [the Chosen Prophet], and it is not severed.

وَمَا بِسَمْعِ كُلِّ رَاوٍ يَتَّصِلُ إِسْنَادُهُ لِلْمُصْطَفَى فَالْمُتَّصِلُ [٩]

And that which is connected, through each narrator hearing it,
Its chain to al-Muṣṭaphá [the Chosen Prophet], then it is *Muttaṣil*.

مُسَلْسَلٌ قُلْ مَا عَلَيَّ وَصَفٍ أَتَى مِثْلُ أَمَا وَاللَّهِ أَنْبَانِي الْفَتَى [١٠]

Musalsal, say: it has come with a particular description,
Such as: “By Allāh, the boy informed me,”

كَذَلِكَ قَدْ حَدَّثَنِيهِ قَائِمًا أَوْ بَعْدَ أَنْ حَدَّثَنِي تَبَسَّمًا [١١]

Likewise: “He narrated it to me while he was standing”
Or, “After he narrated it to me, he smiled.”

عَزِيزٌ مَرْوِي اثْنَيْنِ أَوْ ثَلَاثَةً مَشْهُورٌ مَرْوِي فَوْقَ مَا ثَلَاثَةً [١٢]

‘Azīz is related by two or three
And *Mashūr* is related by more than three.

مُعْنَعْنٌ كَعَنْ سَعِيدٍ عَنْ كَرَمٍ وَمُبْهَمٌ مَا فِيهِ رَاوٍ لَمْ يُسَمِّ [١٣]

Mu ‘an ‘an like “An [from] Sa ‘id ‘An [from] Karam,”
And *Mubham* contains a narrator who has not been named

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وَكُلُّ مَا قَلَّتْ رَجَالُهُ عَلَاً وَضِدُّهُ ذَاكَ الَّذِي قَدْ نَزَلَاً [١٤]

Each narration whose men [narrators] are few is elevated [*‘Ālī*],
And its opposite is that which has descended [*Nāzil*].

وَمَا أَضَفْتَهُ إِلَى الْأَصْحَابِ مِنْ قَوْلٍ وَفِعْلٍ فَهُوَ مَوْقُوفٌ زَكِنٌ [١٥]

And whatever you attribute to the Companions of
Statement and actions, then it is known as *Mawqūf*.

وَمُرْسَلٌ مِنْهُ الصَّحَابِيُّ سَقَطٌ وَقُلٌّ غَرِيبٌ مَا رَوَى رَاوٍ فَقَطُّ [١٦]

Mursal is when the Companion has been omitted,
And say, “*Gharīb* is that which is narrated by only one narrator.”

وَكُلُّ مَا لَمْ يَتَّصِلْ بِحَالٍ إِسْنَادُهُ مُنْقَطِعُ الْأَوْصَالِ [١٧]

And all that is not connected at all,
Its chain is of severed ties [*Munqati‘*].

وَالْمُعْضَلُ السَّاقِطُ مِنْهُ اثْنَانِ وَمَا أَتَى مُدَلِّسًا نَوْعَانِ [١٨]

Mu‘dal is one from which two [narrators] are omitted,
And that which comes as *Mudallas* is two types:

الْأَوَّلُ الْإِسْقَاطُ لِلشَّيْخِ وَأَنْ يَنْقُلَ عَمَّنْ فَوْقَهُ بِعَنْ وَأَنْ [١٩]

The first is the omission of the Shaykh and to
Narrate from someone above him with ‘An [from] and An [that he said].

وَالثَّانِي لَا يُسْقِطُهُ لَكِنْ يَصِفُ أَوْصَافَهُ بِمَا بِهِ لَا يَنْعَرِفُ [٢٠]

The second, he does not omit him, but he describes
His characteristics in a way that he is unknown.

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وَمَا يُخَالِفُ ثِقَةً بِهِ الْمَلَأَ فَالشَّاذُّ وَالْمَقْلُوبُ قِسْمَانِ تَلَا [٢١]

And whenever a precise narrator opposes the majority
It is *Shādh*. And *Maqlūb* is two categories, which follow:

إِبْدَالُ رَاوٍ مَا بَرَأَوْ قِسْمٌ وَقَلْبُ إِسْنَادٍ لِمَتْنٍ قِسْمٌ [٢٢]

Substituting a narrator with another narrator is one category,
And substituting the chain to the text is another category.

وَالْفَرْدُ مَا قَيَّدْتَهُ بِثِقَةٍ أَوْ جَمَعٍ أَوْ قَصْرٍ عَلَى رِوَايَةٍ [٢٣]

And the *Fard* [narration] is what you restrict to a trustworthy person
To a group or to a region, to a specific narration.

وَمَا بِعِلَّةٍ غُمُوضٍ أَوْ خَفَا مُعَلَّلٌ عِنْدَهُمْ قَدْ عُرِفَا [٢٤]

And whatever has an obscure or hidden defect
Is *Mu'allal*, with them it is surely known.

وَذُو اخْتِلَافٍ سَنَدٍ أَوْ مَتْنٍ مُضْطَرِبٌ عِنْدَ أَهْلِ الْفَنِّ [٢٥]

That which has discrepancies in the chain or the text
Is *Mudṭarib* according to the people of this science.

وَالْمُدْرَجَاتُ فِي الْحَدِيثِ مَا أَتَتْ مِنْ بَعْضِ أَلْفَاظِ الرُّوَاةِ اتَّصَلَتْ [٢٦]

And any insertions [*Mudraj*] to the ḥadīth are what have come
From the words of the narrators that were connected.

وَمَا رَوَى كُلُّ قَرِينٍ عَنْ أَخِيهِ مُدَبَّبٌ فَاعْرِفْهُ حَقًّا وَانْتَحِهِ [٢٧]

And what each contemporary narrates from his brother
Is *Mudabbaj*, so know it correctly, and be proud of it.

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مُتَّفِقٌ لَفْظًا وَحَطًّا مُتَّفِقٌ وَضِدُّهُ فِيمَا ذَكَرْنَا الْمُتَّفَرِّقُ [٢٨]

A [name] that is identical to another in pronunciation and spelling is *Muttafiq*,
And its opposite, as we have mentioned, is called *Muftariq*.

مُؤْتَلِفٌ مُتَّفِقُ الْحَطِّ فَقَطْ وَضِدُّهُ مُخْتَلِفٌ فَاخْشَ الْعَلَطُ [٢٩]

Whereas, *Mu'talif* agrees in spelling alone,
And its opposite is *Mukhtalif*, so beware of errors.

وَالْمُنْكَرُ الْفَرْدُ بِهِ رَأَوْ عَدَا تَعْدِيلُهُ لَا يَحْمِلُ التَّفَرُّدَا [٣٠]

And the *Munkar* [narration] is a single report from a narrator
Whose reliability is not credible enough to allow for a lone narration.

مَتْرُوكُهُ مَا وَاحِدٌ بِهِ انْفَرَدَ وَأَجْمَعُوا لِضَعْفِهِ فَهُوَ كَرَدَ [٣١]

And the *Matrūk* of this is what a single person related,
And they have unanimously agreed on his weakness, so it is like a rejected [narration].

وَالْكَذِبُ الْمُخْتَلَقُ الْمَصْنُوعُ عَلَى النَّبِيِّ فَذَلِكَ الْمَوْضُوعُ [٣٢]

And the lie that is concocted and fabricated
Upon the Prophet; this is *Mawdū* '.

وَقَدْ أَتَتْ كَالْجَوْهَرِ الْمَكْنُونِ سَمَّيْتُهَا مَنظُومَةَ الْبَيْقُونِي [٣٣]

It has come like a hidden pearl,
And I entitled it the poem of Bayqūnī.

فَوْقَ الثَّلَاثِينَ بِأَرْبَعٍ أَتَتْ أَفْسَامُهَا نَمَّتْ بِحَيْرٍ حُتِمَتْ [٣٤]

It has come as four more than thirty lines [of poetry],
Its categories, completed; with good it is sealed.