

MANZHUMAH

IMĀM AL-BAIQŪNĪ'S MANZHŪMAH

أَبْدَأُ بِالْحَمْدِ مُصَلِّيًا عَلَى
مُحَمَّدٍ خَيْرِ نَبِيِّ أَرْسَلَا

I begin with praise while invoking prayer upon -*Muhammad*, the best Prophet ever sent.

وَذِي مِنْ أَقْسَامِ الْحَدِيثِ عَدَّةٌ
وَ كُلُّ وَاحِدٍ أَتَى وَ حَدَّةٌ

And these are a number of the divisions of *Hadīth* - while each one has come and its definition.

أَوَّلُهَا (الصَّحِيحُ) وَ هُوَ مَا اتَّصَلَ
إِسْنَادُهُ وَ لَمْ يُشَدَّ أَوْ يُعَلَّ

The first of them is the *Sahīh* (tradition) and it is what has connected – its chain, and has displayed neither solitariness nor weakness.

يُرْوِيهِ عَدْلٌ ضَابِطٌ عَنْ مِثْلِهِ
مُعْتَمِدٌ فِي ضَبْطِهِ وَ نَقْلِهِ

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

وَ (الْحَسَنُ) الْمَعْرُوفُ طُرُقًا وَ غَدَتْ
رِجَالُهُ لَا كَالصَّحِيحِ اشْتَهَرَتْ

And the *Hasan* (tradition) is the one whose chains of narration are known and there have

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come – its transmitters well known, (but) not like (those of) the *Sahīh* (tradition).

وَ كُلُّ مَا عَنِ رُتْبَةِ الْحُسْنِ قَصْرٌ
فَهُوَ (الضَّعِيفُ) وَهُوَ أَقْسَامًا كَثْرٌ

And all of what falls short of the rank of goodness (*Husn*) – then it is *Da'īf*. And it is of many divisions.

وَ مَا أُضِيفُ لِلنَّبِيِّ (الْمَرْفُوعُ)
وَ مَا لِتَابِعٍ هُوَ (الْمَقْطُوعُ)

And what is attributed to the Prophet is (called) *Marfū'* – And what is (attributed) to the Successor is (called) *Maqtū'*.

وَ (الْمُسْنَدُ) الْمُتَّصِلُ الْإِسْنَادِ مِنْ
رَاوِيهِ حَتَّى الْمُصْطَفَى وَلَمْ يَبْنِ

And the *Musnad* (tradition) is what is connected from – its narrator up to *Mustafā* and hasn't been severed.

وَ مَا بِسَمْعِ كُلِّ رَاوٍ يَتَّصِلُ
إِسْنَادُهُ لِلْمُصْطَفَى فَ (الْمُتَّصِلُ)

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

(مُسَلَّسٌ) قُلْ مَا عَلَيَّ وَصَفَ أَتَى
مِثْلُ أَمَا وَاللَّهِ أَنْبَانِي الْفَتَى

Musalsal, say: (it is) what has come upon a (particular) description – like: “Oh! By Allah,

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the boy told me!”

كَذَٰكَ قَدْ حَدَّثْتِيهِ قَائِمًا
أَوْ بَعْدَ أَنْ حَدَّثْتَنِي تَبَسَّمًا

Likewise: “*He told me it while standing*” – or: “*After he told me, he smiled.*”

عَزِيزٌ مَّرْوِيٌّ اثنَيْنِ أَوْ ثَلَاثَةً
مَشْهُورٌ مَّرْوِيٌّ فَوْقَ مَا ثَلَاثَةٌ

[̄]Azīz is related by two or three (narrators) – Mashhūr is related by beyond what is three.

(مُعْنَعِنٌ) كَعَنْ سَعِيدٍ عَنْ كَرَمٍ
(وَ مَبْهَمٌ) مَا فِيهِ رَاوٍ لَمْ يُسَمَّ

[̄]Mu’an’an is like: “*From Sa’id – from Karam*” – And Mubham is what has in it a narrator who hasn’t been named.

وَ كُلُّ مَا قَلَّتْ رِجَالُهُ (عَلَا)
وَ ضِدُّهُ ذَاكَ الَّذِي قَدْ نَزَلَا

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

وَ مَا أَضْفَتْهُ إِلَى الْأَصْحَابِ مِنْ

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قَوْلٍ وَفِعْلٍ فَهُوَ (مَوْقُوفٌ) زُكْنٌ

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

(وَ مُرْسَلٌ) مِنْهُ الصَّحَابِيُّ سَقَطُ
وَ قُلٌ (غَرِيبٌ) مَا رَوَى رَأَوْ فَحَقَطُ

And (in) *Mursal* the Companion falls from it – And say: “Gharīb is what only one narrator relates.”

وَ كُلُّ مَا لَمْ يَتَّصِلْ بِحَالٍ
إِسْنَادُهُ (مُنْقَطِعٌ) الْأَوْصَالِ

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

(وَ الْمُعْضَلُ) السَّاقِطُ مِنْهُ اثْنَانِ
وَ مَا أَتَى (مُدَلَّسًا) نَوْعَانِ

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

الْأَوَّلُ الْإِسْقَاطُ لِلشَّيْخِ وَ أَنْ
يَنْقُلَ مِمَّنْ فَوْقَهُ بَعْنٌ وَ أَنْ

- (1) (1) The first is the dropping of the Shaikh and to – relate from he who is above him while using “From...” and “...that.”

وَ الثَّانِ لَا يُسْقِطُهُ لَكِنْ يَصِفُ

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أَوْ صَافُهُ بِمَا بِهِ لَا يَنْعَرَفُ

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

وَمَا يُخَالِفُ ثِقَةً بِيهِ الْمَلَأَ
ف(الشَّاذُّ) وَ(المَقْلُوبُ) قِسْمَانِ تَلَا

- (3) (3) And what by which a trustworthy one contravenes the majority – Then (it is) Shāhdh. And Maqlūb is two divisions that follow:

إِبْدَالُ رَاوٍ مَا بَرَأَوْ قِسْمٌ
وَقَلْبُ إِسْنَادٍ لِمَتْنٍ قِسْمٌ

- (1) (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.

وَ(الفَرْدُ) مَا قَيَّدَتْهُ بِثِقَةٍ
أَوْ جَمَعَ أَوْ قَصَرَ عَلَى رِوَايَةٍ

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

وَمَا بَعَلَّةٍ غُمُوضٌ أَوْ خَفَا
(مُعَلَّلٌ) عِنْدَهُمْ قَدْ عَرِفَا

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

وَذُو اخْتِلَافٍ سَنَدٍ أَوْ مَتْنٍ

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(مُضْطَرِبٌ) عِنْدَ أَهْلِ الْفَنِّ

And the possessor of discrepancy in a (shared) chain or (shared) text is -Mudtarib according to the People of the Art.

وَ (الْمُدْرَجَاتُ) فِي الْحَدِيثِ مَا أَتَتْ
مِنْ بَعْضِ أَلْفَاظِ الرُّوَاةِ اتَّصَلَتْ

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

وَ مَا رَوَى كُلُّ قَرِينٍ عَنْ أَخِيهِ
(مُدَبَّجٌ) فَاعْرِفْهُ حَقًّا وَ انْتَحِ

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

مُتَّفِقٌ لَفْظًا وَ خَطًّا (مُتَّفِقٌ)
وَ ضِدُّهُ فِي مَا ذَكَرْنَا (الْمُفْتَرِقُ)

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

(مُؤْتَلِفٌ) مُتَّفِقٌ الْخَطُّ فَقَطُّ
وَ ضِدُّهُ (مُخْتَلِفٌ) فَاخْشَ الْعَلَطُ

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

(وَ الْمُنْكَرُ) الْفَرْدُ بِهِ رَأَوْ غَدَا

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تَعْدِيْلُهُ لَا يَحْمِلُ التَّفْرُدَا

And the Munkar (tradition) is the Fard (tradition) that one narrator has come with – His vindication cannot strengthen the lone-narration.

(مَتْرُوكُهُ) مَا وَاحِدٌ بِهِ أَنْفَرَدَ
وَ أَجْمَعُوا لِضَعْفِهِ فَهُوَ كَرَدٌّ

The Matrūk of it^[1] is what one is alone with – and they have unanimously agreed upon his weakness. So it is like a spurious (tradition).

وَ الْكَذِبُ الْمُخْتَلَقُ الْمَصْنُوعُ
عَلَى النَّبِيِّ فَذَلِكَ (الْمَوْضُوعُ)

And the lie that is concocted and manufactured – upon the Prophet, that is the Maudū' (narration).

وَ قَدْ أَتَتْ كَالْجَوْهَرِ الْمَكْنُونِ
سَمَّيْتُهَا: مَنْظُومَةُ الْبَيْقُونِي

And it has come like the hidden pearl – I entitled it Manzhūmat Al-Baiqūnū.

فَوْقَ الثَّلَاثِينَ بِأَرْبَعٍ أَتَتْ
أَقْسَامُهَا تَمَّتْ بِخَيْرٍ خُتِمَتْ

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