



# المنظومة البيقونية

في علم الحديث

النصف الأول

الإمام عمر بن محمد بن فتوح البيقوني

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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ترجمة المؤلف: الإمام عمر بن محمد بن فتوح البيقوني رحمه  
الله تعالى.

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١. أبدأُ بالحمدِ مُصَلِّياً على

مُحَمَّدٍ خَيْرِ نَبِيِّ أَرْسَلَا

وَكُلُّ وَاحِدٍ أَتَى وَحَدَّهُ

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٣. أَوْلُهَا (الصَّحِيحُ) وَهُوَ مَا اتَّصَلَ

إِسْنَادُهُ وَلَمْ يَشْكَذَّ أَوْ يُعَلَّ

٤. يَرْوِيهِ عَدْلٌ ضَابِطٌ عَنْ مِثْلِهِ

مُعْتَمَدٌ فِي ضَبْطِهِ وَنَقْلِهِ





٥. وَ(الْحَسَنُ) الْمَعْرُوفُ طُرُقاً وَغَدَتْ

رِجَالُهُ لَا كَالصَّحِيحِ اشْتَهَرَتْ

٦. وَكُلُّ مَا عَنِ رُتْبَةِ الْحَسَنِ قَصْرٌ  
فَهَوَّ (الضَعِيفُ) وَهُوَ أَقْسَامًا كَثُرُ

٧. وما أضعِفَ للنبي (المرفوعُ)

وما لتأبِعِ هُوَ (المقطوعُ)

٨٠. وَالْمُسْنَدُ الْمُتَّصِلُ الْإِسْنَادِ مِنْ

رَأَوِيهِ حَتَّى الْمُصْطَفَى وَلَمْ يَبَيِّنْ

٩. وَمَا بِسَمْعِ كُلِّ رَاوٍ يَتَّصِلُ

إِسْنَادُهُ لِلْمُصْطَفَى (الْمُتَّصِلُ)

١٠. (مُسَلِّسٌ) قُلْ مَا عَلَيَّ وَصْفٍ أَتَى

مِثْلُ أَمَّا وَاللَّهِ أَنْبَأَنِي الْفَتَى

١١. كَذَاكَ قَدْ حَدَّثَنِيهِ قَائِمًا

أَوْ بَعْدَ أَنْ حَدَّثَنِي تَبَسُّمًا

١٢. (عَزِيزٌ) مَرُويُّ اثْنَيْنِ أَوْ ثَلَاثَهُ

(مَشْهُورٌ) مَرُويُّ فَوْقَ مَا ثَلَاثَهُ



١٣. (مَعْنَعُنْ) كَعَن سَعِيدٍ عَن كَرْمٍ

(وَمُبَهَّمٌ) مَا فِيهِ رَاوِثٌ يُسَمُّ

١٤. وَكُلُّ مَا قَلَّتْ رِجَالُهُ (عَلَا)

وَضِدُّهُ ذَاكَ الَّذِي قَدْ (نَزَلَا)

١٥. وَمَا أَضْفَتْهُ إِلَى الْأَصْحَابِ مِنْ  
قَوْلٍ وَفَعَلٍ فَهُوَ (مَوْقُوفٌ) زُكِنَ

١٦. (وَمُرْسَلٌ) مِنْهُ الصَّحَابِيُّ سَقَطُ

وَقُلْ (غَرِيبٌ) مَا رَوَى رَأَوْ فَحَقَطُ

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١٧. وَكُلُّ مَا نُمُّ يَتَّصِلُ بِحَالٍ

إِسْنَادُهُ (مُنْقَطِعُ) الْأَوْصَالِ

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١٨. (وَالْمُعْضَلُ) السَّاقِطُ مِنْهُ اثْنَانِ

وَمَا أَتَى (مُدَلِّسًا) نَوْعَانِ

١٩. الْأَوَّلُ الْإِسْقَاطُ لِلشَّيْخِ وَأَنْ

يُنْقَلُ مَمَّنْ فَوْقَهُ بَعْنٌ وَأَنْ

٢٠. وَالثَّانِ لَا يُسْقِطُهُ لَكِنْ يَصِفُ

أَوْصَافَهُ بِمَا بِهِ لَا يَنْعَرِفُ

٢١. وَمَا يَخَالِفُ ثِقَةً فِيهِ الْمَلَأَ

ف(الشَّاذُّ) و(المَقْلُوبُ) قِسْمَانِ تَلَا

٢٢. إِبْدَالُ رَاوٍ مَا بَرَاوٍ قِسْمٌ

وَقَلْبُ إِسْنَادٍ لِمَتْنٍ قِسْمٌ

٢٣. وَالْفَرْدُ مَا قَيَّدَتْهُ بِثِقَةٍ

أَوْ جُمِعَ أَوْ قَصِرَ عَلَى رِوَايَةٍ



٢٤. وَمَا بَعَلَّةٌ غُمُوضٍ أَوْ خَفَا

(مُعَلَّلٌ) عِنْدَهُمْ قَدْ عُرِفَا

(مُضْطَرِبٌ) عِنْدَ اَهْلِ الضَّنِّ

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

٢٧. وَمَا رَوَى كُلُّ قَرِينٍ عَنْ أَخِيهِ

(مُدَبَّجٌ) فَأَعْرِفُهُ حَقًّا وَأَنْتَخِهُ

٢٨. مُتَّفِقٌ لَفْظًا وَخَطَأً (مُتَّفِقٌ)

وَضِدُّهُ فِيمَا ذَكَرْنَا (الْمُفْتَرِقُ)

٢٩. (مُؤْتَلَفٌ) مُتَّفِقُ الْخَطِّ فَقَطُّ

وَضِدُّهُ (مُخْتَلِفٌ) فَاخْشَ الْغَلَطُ

٣٠. (وَالْمُنْكَرُ) الْفَرْدُ بِهِ رَأَوْا غَدَا

تَعْدِيلُهُ لَا يُحْمَلُ التَّضَرُّدًا

٣١. (مُتْرُوكُهُ) مَا وَاحِدٌ بِهِ انْفَرَدُ

وَأَجْمَعُوا لضعفه فهو كَرَدٌ



عَلَى النَّبِيِّ فَذَلِكَ (المَوْضُوعُ)

٣٣. وَقَدْ أَتَتْ كَالْجَوْهَرِ الْمَكْنُونِ

سَمَّيْتُهَا: مَنْظُومَةَ الْبَيْتُونِي

٣٤. فَوْقَ الثَّلَاثِينَ بِأَرْبَعِ أَتَتْ

أَقْسَامُهَا ثُمَّ بِخَيْرِ خُتِمَتْ

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