

Commentary, Margin and Notes On The Work “Al-Manzuma”



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ABSTRACT: The development of hadith science in the 16th and 17th centuries led to an increase in the number of rich heritages of hadith scholars. Among these, it is appropriate to mention Toho Bayquni's poem "Manzumatul-Bayquniya". Despite the fact that his poetic text is short, it has attracted the attention of scholars of hadith until now. In particular, the number of comments written on the poem is close to a hundred, which indicates that the author is at a high level in the science of hadith. Finding the manuscript of the comments in the world's manuscript funds, the scientific legacy of the author will give high spirituality to the next generations.

KEYWORDS: Egypt, jurisprudence, muhaddis, hadith scholars, "Doru-r-risola", Daghestan, Qur'an and Sunnah.

INTRODUCTION

Although the school of jurisprudence of the author of the work, Toho Bayquni, is Shafi'i, scholars of other schools of thought or those without schools of thought are also found among the commentators. There is information that the author himself commented on the poem for the first time. Some sources refer to the author's commentary as "Sharhu Manzumatul-Bayquniya (Commentary on the Bayquniya Manzuma)". Another review is published by the Daghestan publishing house "Doru-r-risola". No publication date listed. Since the name of the author was not recorded, it was not determined that the work belonged to him. Some researchers say that the work was commented on in 1953 and the commentator did not mention his name. The words of this commentary are light, so they attract the reader, especially from the first page to the twentieth page of the book, the publisher gives the hadith and rare information about it. The work consists of 232 pages and is printed with medium quality [1]. It can be found on e-book shelves.

THE MAIN FINDINGS AND RESULTS

It is evident from the manuscript copies that more attention has been paid to the verse in the course of scientific research since the 18th century. Allama Muhammad ibn Abd al-Baqi Zurqani Maliki (d. 1122/1710) also wrote a commentary entitled "Sharhu-Zurqani ala-l-manzumatul-Bayquniya fi-l-mustalah (Zurqani's Commentary on the Bayquniya Manzuma in the Science of Hadith)". The work consists of 104 pages. This commentary was published in 108 pages by the Daru-l-Arqam printing house in Damascus in 1418 AH with the scientific advice and support of Abdullah bin Abdulaziz Zahim (1350/1931-1423/2002). In 2013, the Egyptian publishing house "Doru-l-Fazila" was studied and republished by a researcher named Abdurahim Ali Ashraf. This edition contains corrections to previous editions. Also, the analysis and investigation of the hadiths in the work is observed. The researcher mentions that he used four works during his studies. Two of these are manuscript sources and are illustrative of the works preserved in the Egyptian "Azhariya" manuscript fund. They are currently available in the manuscript fund of the University of Saudi Arabia named "Saud". The information from the first manuscript is denoted by the letter "أ" (alif). And to the one taken from the second manuscript, he cites the letter "ب" (ba). The third copy is the first printed edition. It was published by Umar Husayn Hashshab in the "Khayriya" school in Egypt in 1324 AH. "Sharhu-l-allomati-l-muhaqqiq sayyid Muhammad Zurqani ala-l-manzumatul-musammam bi-l-Bayquniyati fi mustalahi-l-hadisi va ma'ahu fi-s-sulbi Hoshiyatu-l-allomati-sh- Shaykh Atiyatu-l-Ajhuri ala-sh-sharhi-l-mazkuri mafsulan baynahuma bi tabal (Commentary on the poem Bayquniyyah by the researcher Sayyid Muhammad Zurqani on the establishment of hadith science, the next work is the margin extended by Allama Sheikh Atiya Ajhuri to this commentary with a table). He added the letter "خ" (xo) to the information he obtained using this work. The fourth one will be published in 1368 AH by the publishing house "Doru ihyoi-l-kutubi-l-arabiyati" under the leadership of Isa Babi Halabi and Umar Husayn Hashshab in Egypt. Information obtained from this work is marked with the letter "م" (mim). This work consists of 239 pages, the first thirty pages of which contain studies and interpretations of hadith science and some pictures from

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manuscript copies of the work. Atiyatullah ibn Atiyatu-l-Burhani Shofei Ajhuri (d. 1190/1776) dated this work of Zurqani in 1345 AH. The Egyptian school “Azhari” republishes the text of Allama Ajhuri with Zurqani’s commentary. As already mentioned, hoshiya helped to illuminate the poetic styles, starting with the term hadith in the poem. The work was re-interpreted by scholar Abu Abdurrahman Salah Muhammad Uwayza in 1425 AH. All hadiths mentioned in it are tahrij. The work will be published by “Doru-l-kutubi-l-ilmiya” publishing house of Beirut. This edition of his consists of thirty-two parts and 232 pages. Historian Khayriddin Zirikli (1310/1893-1396/1976) mentions that Atiyatullah ibn Atiyatul Burhani wrote a margin to Shofei’s commentary on Zurqani in his collection of tabaqat called “Al-A’lam”. This frame has been published several times. The first one was published by the “Darul-Qutubil-Arabiyyatil-Kubro” printing house in Egypt in 1333 AH, the second one was published in 1345 AH by the Egyptian “Azhariya” printing house, and the third one was published by the Egyptian “Mustafa Babii Halabi” printing house in 1368 AH. It consists of 87 pages [2].

The work “Safwatu-l-mulahi bi sharhi manzumati-l-Bayquniya fi fanni-l-mustalah (Pure thoughts on the Bayquniya manzuma in the science of Hadith)” was written by Muhammad ibn Muhammad ibn Ahmad Badiri Dimiyoti (d. 1140/1728). He was known as “Ibnu-l-mayyit” (son of the dead). The work was published for the first time in Cairo printing house “Al-Maktabatu-l-islamiyyi li-ihyoi-t-turosi” with 192 pages. It is verified by Abu Malik Muhammad ibn Hamid ibn Abd al-Wahhab. In his research, Abu Malik Muhammad mentions that he relied on three manuscripts. Abdulhai Kattani (1302/1883-1382/1962) says about this commentary: “This work is notable among the commentaries written on the poem of Bayquniya” [3]. This work will be republished in 2008 by the publishing house “Dorun-navodir” in cooperation with Beirut and Damascus. A researcher named Nuriddin Talib is working on the research and analysis of this work. The work talks about the poet's life and work. Also, the researcher’s scientific work dedicated to the work, that is, how he distributed the work, and its effects and benefits, will be briefly discussed. The aspect of the work that differs from other reviews has been studied in two ways. First, the poet interpreted the texts of the work in a way that was not easy for the reader. The second is that this interpretation is based on Imam Qastalani’s (851/1448-923/1517) “Mashori’u-l-Hunafa (Sharia of the Righteous)”, Abdullah Shanshuri’s (935/1528-999/1591) “Ad-Durratu-l-muziyatu sharhu-l- Fariziya (Commentary on the work of Fariziya with the title of shining dur)” and Ramli’s (914/1004-1508/1596) “Sharhu-l-waraqot (Commentary of Waraqot)” brought it to a high level [4. 25]. When studying the works, researchers paid attention to the style in which they were written. In the course of studies, it became known that Allama Muhammad ibn Muhammad ibn Ahmad Badiri interpreted this commentary in the style of Shaykh-ul-Islam Zakariyya Ansari’s (824/926-1421/1520) work “Fathul-Baqi sharhu alfiyatul-Iraqi”. In some places he quoted the works he received. He used an easy and light style when it was necessary to give an example in some phrases. However, in some places there are terms that are not explained. In interpreting the work, he relied on four works. Of these; “Fathu-l-Baqi sharhu alfiyatul-Iraqi” by Shaykh-l-Islam Zakariya Ansari (824/926-1421/1520), “Al-Ghayatu fi sharhu-l-Iraqi” by Imam Sakhawi (831/902-1427/1497) Hidayati fi ilm-ir-riwayati li-l-Jazari (commentary on Imam Jazari’s work of guidance on the science of narration called Maqsad) and “Nuzhatu-n-nazari fi commentary Nuxbati-l- fikar” (Commentary on the work of Selected Thoughts entitled “Walking”) are works. In addition, he makes full use of works on vocabulary and lexicology [4. 27].

“Fathu-l-Qadiri-l-Mu’ini-l-Mughis bisharhi manzumati-l-Bayquniyyi fi ilmi-l-hadith” written by Abdul Qadir ibn Jalaluddin Al-Malihi (d. 1184/1770) the help of Almighty God for everything) was published by the publishing houses “Daro-l-kutubi-l-ilmiya” of Beirut and “Daro Rayati-l-islamiya” of Riyaz. To date, the work has been published in dozens of editions. The first copy was published in 2013. It consists of 456 pages and one volume.

Abdullah ibn Ali ibn Abdurrahman Suwaydon Damillijiy Uzbekiy Misri (d. 1234/1819) comments on the poem of Imam Baiquni “Al-Kawakibu-n-Nuronia (The Shining Stars)”. It was published by the General Board in the Alexandria Review in 1240 AH. He works in the school of Allama Shofei. He was considered knowledgeable in fields such as method, hadith, preacher, logic, poetry and literature. He works in Sufism in the manner of Shozali. He was called “Suvaydon” and “Damillijiy” among the people. In some sources, “Al-Kawakibu-n-Nuronia” is also cited as unpublished [5]. There are about twenty works of Alloma in addition to his commentary on Baykuniya’s poem. Of these; “Arba’una hadisan fi tarkiz-zulmi (Forty hadiths to abandon oppression)”. A handwritten copy of the author of the work has reached us. Allama’s work is called “Arba’una hadisan min arbi’ina kitaban min kutubi-l-hadisi li arba’ina shaykhan mina-l-muhaddisin (Forty hadiths from forty books of forty muhadiths)”, which was also completed by the author himself. In addition, there are about twenty scientific heritages [6].

Muhammad ibn Khalifa Nabahani Maliki (d. 1369/1950) wrote a commentary entitled “An-Nukhbatu-n-Nabahani bi sharhi-l-manzumati-l-Bayquniya (Khalifa Nabahani’s thoughts on the commentary of Bayquniya)”. The work was published in Egypt in the printing house “Matbaatu-t-taqaddumi-l-ilmiya” in 1345 Hijri. It was also published in 1441 AH in Cairo by Sayyid Ibn Abbas Julaymi with 156 pages. This work was published in Makkah and Riyadh in 1417 AH by the library of Nazzor ibn Mustafa Boz [7. 224]. Published in 1416/1995 by the Al-Kutubu-s-Saqafiya institution in Beirut. In 2001, a 96-page book was published by the Beirut publishing house “Daru-l-kutubi-l-ilmiya” with the research of researcher Muhammad Abdulaziz Khalidi.

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Hasan ibn Muhammad Mashshot Maliki (d. 1399/1979) completed a commentary entitled “At-Taqrirotu-s-sunniyatu fi sharhi-l-manzumati-l-Bayquniyati (Comments on Sunnah to the Bayquniyya Manzuma)”. In some sources, the name “At-Taqrirotu-s-sunniyatu” is replaced by “At-Taqrirotu-l-Muhammadiya”. The work was written briefly and published several times. It will be published in Jeddah in 1392 AH. The fourth edition was published in 1417/1996, and the twelfth edition was published in Cairo in 1395 AH by “Madaniyya” printing house, consisting of 30 pages. The work will be checked again by researcher Fawwod Ahmad Zamarli Taroblisi. It consists of 154 pages and was published in 1987 at the “Doru-l-kitabi-l-alamiya” printing house in Beirut [7. 224].

Commentary by Sheikh Abdullah Sirajiddin (1342/1422-1924/2002) under the name “Sharhu-l-manzumati-l-Bayquniya fi mustahi-l-hadith (Commentary on the Bayquniya Manzuma on the Science of Hadith)”. The work will be published by “Darul-Falah” publishing house in Aleppo with 218 pages. Allama completed this commentary on the 23rd of Dhul-Hijjah, 1372 AH. He noted this at the end of the work [7. 224]. The work was received positively by the readers, and even now it is included in the textbooks of hadith studies in Islamic educational institutions in some countries. The difference of the work from other commentaries is that the commentator is one of the modern scholars and there is permission from the author to some commentators. Currently, this commentary occupies an important place in the science of hadith. Therefore, the work was published by several publishing houses around the world.

Sa’d ibn Umar ibn Sa’id Futi Tujani (b. 1328/1910) wrote a commentary entitled “At-Tawzihotu-l-basitatu ala-l-manzumati-l-Bayquniyati (Extensive information about the Bayquniyya poem)”. The work was published by the “Doru-t-Tujani” printing house of Tunisia in 1400 AH. It has 51 pages. According to some sources, the publication of this review is currently not in progress [7. 225].

Abdulkarim ibn Abdullah Khazir wrote a commentary entitled “Al-Bastu-l-mustadiru fi sharhi manzumati-l-Bayquniya (A great measure based on the commentary of Bayquniya’s poem)”. Currently, readers use the work through the Internet. It was revised by the researcher Abu Fihri Asari Sa’id Shu’ayb Abdullah Muhammad. First published in 2011 with 128 pages by “Doru-l-kutubi-l-ilmiya” publishing house in Beirut. Shorih uses a unique style in commenting. He gives some sentences in the form of questions and answers. It also analyzes information about the hadith spread on social networks and audio tapes. Shorih studied the poem mainly in four parts. The first pages of the work include information about the Qur’an and Sunnah. In particular, it gives the order of types of circumcision. However, it is not easy for people of every age to remember this information. In particular, he studied some of the objections raised by students of his time. Including; It emphasizes the easy way to memorize the hadith students who have difficulty to retain it due to the large amount of information. Two versions of the work are currently available: a desktop version and a PDF version printed by a printer [7. 1-17].

Shaykh Mustafa Muhammad ibn Salama writes a commentary entitled “Saqlu-l-afhomi-l-jaliyati bi sharhi-l-manzumati-l-Bayquniya (Polishing the priceless concepts in the Baiquniya poem)”. It was first published in 1412 AH with the permission of the Egyptian Council. It will be printed several times. The tenth edition was made in 2011. It is still being made available to readers. In the 2012 edition of Sharīh, the first pages of the work provide information about hadith and the science of hadith. It makes every student more motivated towards science. Including, 1. Obligation to follow the Prophet (s.a.v.). 2. Not receiving any information contrary to the evidence. 3. The level of circumcision in the eyes of God. 4. Be patient in learning. 5. Importance of isnad in hadith. 6. Ten basics in the introduction to the science of hadith. 7. First definitions of hadith science. Also, the author ends the work with eight stages and one conclusion.

Abu Umayr Majdi ibn Muhammad ibn Arafat Misri Asari’s work entitled “Atyaabu-l-minahi bi sharhi-l-manzumati-l-Bayquniyati fi ilmi-l-mutalahi (Pure gifts in the Bayquniyya verse on the science of Hadith)” is a commentary on the poem by the Egyptian Asari, published by the city of Cairo. published by Abdulmusawwir ibn Muhammad Abdullah. The second one was published in 1426 Hijri.

Abulhasan Mustafa ibn Ismail Sulayman Marabi’s commentary entitled “Al-Jawahiru-s-Sulaymaniya sharkhi manzumati-l-Bayquniya (The jewels of Sulayman in the interpretation of the Baiquniya manzuma)” was published by the “Darul-Kiyon” printing house of Riyadh city in 2006 on 408 pages. The author describes the methodology of the work as follows: “I think that this poem is suitable not only for elementary students who have entered the field of hadith, but also for advanced students. The commentary I wrote on the manzuma is the result of the beautiful sincerity of the owner of the manzuma” [8]. In the preface of the work, the commentator describes the science of hadith. Lists the factors that led to the creation of the book. In particular, he notes the two manuscripts that were the main basis for the writing of the book. The first is a manuscript called “Tazyilun wa takmilu sharhi-l-Bayquniya” stored under the number 5713 of the “Zahiriya” Manuscript Fund of Egypt. The second is an illustrated manuscript under the number 23649 of the Faisal Center for Islamic Research and Study Manuscripts Fund. The contribution of six scientists to the world view of the work increased its strength even more [9].

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Abu Muaz Tariq ibn Awazallah ibn Muhammad (b. 1383/1963) writes a commentary on the poem. The commentary was published for the first time in 2009 by "Darul-mughni" publishing house in Riyaz city and it consists of 136 pages. The composition of the review was different. First the introduction is given, then the full text is given. After that, he went on to comment on the poem. Although this review is short, it covers every byte. Especially, with the sections named as "نكتة دقيقة", "تنبيهة", "تنبيهان", "فائدة" it attracts the reader and helps to learn the information in an easy way. The work ends with a concluding section [10].

The work "Al-Kawakibu-d-durriyatu ala shhari-l-manzumati-l-Bayqunia (The priceless stars in the poem of Bayquniya)" by Sulaiman ibn Khalid ibn Nasir Harabi is a commentary on the poem. The work was published in the year 2014 AD, 1435 Hijri, by the "Dorubni-Hazm" publishing house, with 212 pages, in one volume [11. 11]. This work is the first edition of the printing house. In the structure of the work, the full text of the preface and verse of Sulayman ibn Khalid ibn Nasir Harabi, the commentator of the work, is presented. Then the author of the poem briefly describes the life and work of Allama Bayquni [11. 9]. Commentary on the work, particularly the major prominent commentaries, is provided. From the eleventh page of the commentary, the aspects of the poem that are convenient for memorization and learning are studied separately. One of the currently popular methods of interpretation is to cite ten fundamental principles in each science. The reviewer also makes sufficient use of this style and dwells on it in three pages before the review [11. 15].

Khalid ibn Salih ibn Ibrahim Ghasn to Manzumatu-l-Bayquniyya "Sharhu-l-manzumati-l-Bayquniyati fi mustalahi ahli-hadisi wa-l-asari 'ala zawa'i manhaji-l-mutaqaddimina wa-l-tahriroti-l-muta'axxirina (A commentary titled "Commentary on the Bayquniya Manzuma on the Istili of the People of Hadith and Works" was finished under the editorship of early scholars and prominent scholars. The work is one of the useful poems for students. Because it contains examples of each type of hadith science. He also mentions the terms of the hadith, the usual usages and the purposes of the interpretations of the muhaddith muhaddith. The work was completed by the commentator in 1434 AH. A review was written to it by Sultan ibn Fahd ibn Sulaiman Jardon in 1426 AH, in which the work is equal to the works that were the foundations of hadith studies several centuries ago. Because it is clear to everyone that the interpretations of hadiths written before were complicated. This essay and commentary will highlight and explain those works. Thirty-four stanzas are interpreted in a separate order. Some sources report that it was published three times. It is not known whether the printed edition is an electronic or original book [12].

Talqihu-l-fikar bi sharhi manzumati-l-asar (Arousing Thoughts in Manzuma) by Allama Ahmad ibn Muhammad Husaini Hamawi Hanafi (d. 1098/1687) is the first commentary written by a scholar of the Hanafi school. The work was published for the first time in 2009 by the "Darul-Minhoj" publishing house in cooperation with the states of Beirut and Riyadh. It will be revised by a researcher named Abdullah Sulaiman Atiq. The edition of the work is printed in high quality, it consists of 256 pages. Dr. Mohammad Abdurahman Shamila Ahdal of the University of Taif writes the foreword of the work. It focuses on the important role and virtue of hadith studies in Islam. Also, Allama Ahmad ibn Muhammad Husayni quotes from Hamawi Hanafi and his life and work. In particular, it tells about the teacher and students of Alloma, as well as the rich legacy he left behind. He also mentions that some of his teachers followed the Hanafi sect [13].

The work was published based on three manuscript copies. The name of the copyist of the first manuscript was Abdulmuhsin ibn Ali Hassani Qadiri, and it consisted of fifty pages and twenty-five lines. The copyist completed the work in Rabi'u-l-Awwal 1096 Hijri. Currently, it is stored in the Muhammad ibn Saud manuscripts fund under number 598. The information obtained from this manuscript is attached with the symbol of the letter "أ" (alif). The second, Arif Hikmat manuscript fund, is preserved under the number 80/160. It consists of fifty-one pages and twenty-three lines. The shooter was Abdulmuhsin ibn Ali Hassani Qadiri, and it was recorded that he finished at the beginning of the month of Rabi'ul-Awwal 1118 Hijri. The information obtained from this copy is marked with the letter "ب" (ba). The third one is stored in the Egyptian fund named "Doru-l-kutubu-l-misriya" under the number 906/1933. This copy consists of fifty-nine leaves and twenty-three lines. The copyist of this manuscript is not named. Information from this work is marked with the letter "ج" (jim) [14].

The work "As-Samsuniyatu fi shari-l-Bayquniya" belongs to the pen of Abu Abdullah Laysul Hayali, and it is published in the form of a complete book on the website "الألوكة". While commenting on the poem, Shorih prefers to compare it with other works, to give some quotations and arguments from the works of hadith science and tabaqat works. The structure of the commentary is presented in a simple and concise form. First, there is an introduction by the reviewer. Then the life and work of the author of the poem will be discussed. He cites the full text of Manzuma and then goes into his commentary. A notable feature of this work is that it fully cites the original source of each piece of information and openly quotes the comments. The commentator also mentions that he consulted forty-five religious works before completing the work.

Dr. Luqmanu-l-Hakim Indinusi Azhari is the author of the commentary on the work "Bulug'u-l-amniyati fi shharhi-l-manzumati-l-Bayquniya (Achieving safety during the interpretation of the Bayquniya manzuma)". The commentary was published in Cairo by "Doru-l-Basoir" publishing house in 160 pages. The second edition will be presented on the 17th day of Zulqada 1348 AH, 1930

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AD. It will be published in 1439/2018 with the highest quality. The unique aspect of the publication is that it has added the necessary hadith terms to each verse, separated them separately using a modern style, which made it even more convenient. He also gave examples of hadith and its sanads as an example for each verse [15]. “Al-Futuhotu-l-Wahhabiya bi shhari-l-Manzumati-l-Bayquniya (Complimentary opportunities in Bayquniya verse)”. This commentary is related to the poem of Allama Umar ibn Muhammad ibn Futuh Baiquni, which was commented by Muhammad Ahnosh Ghimari. The work was published for the first time in 2019 AD in the publishing house “Doru-n-Nur” in the city of Oman, Jordan. The work consists of 287 pages and represents the incomparable service of the author. Examples of the terms hadith and hadith are provided for each verse and clearly indicate their original sources. In the process of writing this work, the author referred to about two hundred sources related to the science of hadith. In the introduction to the work, the narrator briefly mentions the merits of the science of hadith, the honor of the muhaddis, the encouragement to persevere in the narration of hadith, the types of the science of hadith, the scholars who first wrote the works of hadith and their works [16].

From the comments on the composition of the work “Usasu-n-nazari fi ilmi-l-asar (Theoretical foundations of the work, i.e., the science of hadith)”. This is one of the last commentaries, written by Muhammad Mujir Khatib Hasani Damascus (b. 1390/1971) and published in Istanbul on 14 Shawwal 1441 AH. It was published in 2021 AD and 1442 Hijri with 112 pages in “Doru-s-Surayo” printing house. The commenting author is one of the last scholars of the Levant, and is currently engaged in scientific work in Turkey. Allama was given permission for several works on hadith and hadith science. In particular, he is the owner of the Ijaza family from the poets of Allama Manzuma Bayqunia to Imam Zurqani. Until now, Alloma has spread knowledge in seven places of religious learning in the world [17].

In his interpretation of the poem, he divides it into a prologue and six chapters. In the introduction, terms such as the science of hadith and usulu-l-hadith, and the author’s work are briefly discussed. The first chapter is the topic “Introduction to the textbook of hadith science”, in which the definition of sunnah or hadith according to muhaddis is given in the form of a table. Also, the Prophet (pbuh) talks about the main rules of narration of hadith by the Companions and its five types. He made a scientific trip to the science of hadith and wrote the Sunnah and presented the main changes in the science of hadith [18]. The remaining chapters are devoted to the interpretation of the poem. At the same time, the author presents hadith terms in a tabular form in the work, creating an easy-to-understand style. On the back cover of the work, the publisher talks about the original purpose of the work. The methodological structure of the work is enriched with scientific information. In particular, comments are listed in order. This also depends on the skill of the publisher.

The work entitled “At-Tuhfatu-s-Sakhuniyya fi isohi ma’oni-l-Bayquniyati fi mustalahi-l-hadith (A hot gift to the interpretation of the meanings of Bayquniyya in the science of Hadith)” Abu Sulayman Mukhtar ibn Arabi ibn Ahmad ibn A’mar ibn Amir Jazairi Shinqiti (b. 1384/1964) as a commentary. Alloma is known as “Momin” among readers. The work was first prepared for publication by the author on May 18, 1998 in the state of Qatar. Later, the author corrects typographical and spelling errors and adds some additions to the work. It will be ready for the second edition on October 1, 2013 AD. The work will be published in 1435/2014 by “Dorubni Hazm” publishing house on 96 pages. It has been published twice so far. The first pages of the second edition are devoted to hadith and hadith science. It details the vocabulary and terminology of hadith and sunnah. In the interpretation of the text, comments and applications from reliable sources are noted.

Commentary “Sharhu-l-manzumatu-l-Bayquniyati fi mustalahi-l-hadith (Commentary on the Bayquniyyah verse in the study of Hadith science)” was written by Abu Hamid Muhammad Makkii ibn Ali Bitoviri (1274/1355), the work was researched by researcher Yasin Azkog’ Miknosi. is made and prepared for publication. In 2019, the first edition was published on 111 pages by the “Doru-l-hadisi-l-kitabiyati” printing house and reached the hands of readers [19]. The difference of the work from other reviews is that Yosin Azkog Miknosy compares two works. One is the commentary written by Allama Abu Hamid Muhammad Makkii ibn Ali Bitawiri (1274/1355) on Baiquni, and the other is “Sharhu-l-arjuzati-l-Bayquniyati fi aqsami” by Allama Abdullah ibn Muhammad Hashimi ibn Khazro Salawi (1260/1844-1324/1906). -l-hadith (Arjuza weighted commentary on Bayquniyya in Hadith distribution)” [20]. In the introduction to the work, the researcher beautifully describes the differences between the two works.

It is the work of Muhammad ibn Muhammad Mirghani Makkii Hanafi (d. 1268/1852) called “Latoifu minahi-l-mug’isi fi mustalahi-l-Bayquniyi fi-l-hadith (God’s grace that helps Baiquni’s knowledge of hadith regarding hadith)”, he is a Hanafi from the commentaries published in the sect. A modern edition of the work has not yet been found.

Sayyid Dawud ibn Salman ibn Mahmud ibn Ibrahim ibn Uthman ibn Avni ibn Muhammad ibn Ali ibn Abdulatif ibn Hasan Nasiri Tikriti (1273/1857-1360/1941) “Tuhfatu-l-ahbabi li-l-mustarshidina mina-t-tullabi-sh- Sharhu-l-manzumati-l-Bayquniyati fi-l-hadith (The Gift of Friends to Students Who Seek Guidance in the Commentary on the Bayquniyyah Manzuma on Hadith)”. The reason for writing a commentary on the manzuma was the scholar’s passion for the science of hadith and despite the brevity of this manzuma, it fully covered the concept of the science of hadith. The reason why Allama was called “Sayyid” was that his

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lineage reached Zaynu-l-Abidin Ali ibn Husayn ibn Ali (83/658-94/712). He got the “Nasiri” nisba because his great-grandfather was Amir Nasir. And Tirkat is the name of a city in Baghdad. Alloma was popularly known as “Mulla Dawood” [21].

A commentary entitled “Al-Matoyo-l-haniyatu, Taysiru fahmi-l-Bayquniya (A Guide to Facilitate the Understanding of Bayquniya)” was written by Abu Feruz Abdurrahman Sukayo from Indonesia. The book will be published by Feruz Daylami School in the city of Qedah in Malaysia on the 2nd zulqa of 1439 AH. The quality and layout of the previous edition was not as perfect. Abu Abdurrahman Adil ibn Ahmad ibn Ali writes a preface to the work. The first page of the work contains the initial pages of the manuscript copy. It consists of 30 chapters and 145 pages.

Alawi ibn Hamid ibn Hamid ibn Muhammad ibn Shihabiddin, a deputy teacher of the school specializing in hadith and hadith science in Hazramawt, writes a commentary on the Bayquniya manzuma called “Sharhu manzumati-l-Bayquniya”. The pamphlet will be prepared for publication in 2017 by the general committee in Khazramaut region. The publication is carried out by “Ibn Shihobiddin”, i.e., the publishing house owned by the author himself. It is prepared in a modern writing style and consists of 51 pages. It currently has an e-book form on social media and no book status [22].

In addition to commentaries and margins, talikhats were also written on Manzumatu-l-Bayquniya. One of them is a small preface of eleven pages, written by Abu Abdullah Arvan ibn Marsal Loshini. The Taliqat consists of twenty-seven sections, and the treatise is preceded by an introduction with two verses. Then the commentator dwells on the life of the author of the manzuma, and continues to comment on the manzuma.

“Ad-Duraru-l-Bahiyatu fi sharhi-l-manzumati-l-Bayquniya (Pure durs in Bayquniya verse)” belongs to the pen of muhaddis Badriddin Hasani Muhammad ibn Yusuf ibn Badriddin Moroccan Damascus Biybani Hasani (1268/1852-1354/1935). Alloma has been interested in religious science since his youth. In particular, he memorized Bayquniya’s verse at a young age. As he grew older, he mastered other sciences and began to write works. In the course of his work, he begins to interpret Bayquniya’s poem. For example, he says about this: “This is a commentary on the poem of Bayquniya, which I have written in order, about the science of hadith, in which I have explained to the reader the purpose and meanings of the poem, as well as the complicated sentences.” The following goals can be understood from the author’s work. The first is the definition of hadith science and its presentation of the most important istelaha to those who are new to hadith science. The second is to study the text of Bayquniya verbatim, sentence-by-sentence, and stop more in the places where it is necessary to comment and explain, especially so that the student does not make mistakes in the process of reading the poem, he revises the text and marks the rules of the poem based on the drawing style. Thirdly, the author of the poem if he mentions thirty-four istilaha related to the science of hadith, the commentator explains the types of each istilah and the rules related to it.

The fourth one focuses on the types of hadith sciences. For example, if a word has a dictionary and istihal meaning, the reader will be able to understand it quickly if the commentator gives its opposite or a term with one meaning and another word. The fifth is that the hadith gives examples of types of knowledge. In particular, it will be easier to quote the hadith itself regarding the term and hadith istili. Sixth, the presence of a final conclusion in the debates about each of the types of hadith science is a clear example of its superiority over other commentaries [23]. The work “Ad-Duraru-l-Bahiyatu fi sharhi-l-manzumati-l-Bayquniya” has been published by several printing houses so far. Among them, the publication in collaboration with the printing houses of Damascus and Beirut stands out for its high quality and lack of spelling errors. The work was published in 2018 by Nuriddin Talib in the publishing house “Doru-l-muktabas”.

CONCLUSIONS

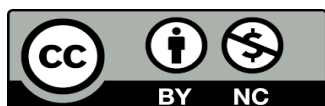
In short, during the study of Bayquniya’s poem and its commentaries, it became known that about one hundred scholars wrote commentaries on the poem in three centuries. Despite the fact that the author of Manzuma is a Shafi’i, scholars of other sects and non-sectarians also commented. Due to the large number of commenting scholars, it became known that the names of three scholarly commentaries were the same. One of the Hanafi scholars, Ahmad ibn Muhammad Husaini Hamavi Hanafi (d. 1098/1687) wrote a commentary under the name “Talqihu-l-fikar bi sharhi manzumati-l-asar”. Also, Muhammad ibn Muhammad Mirghani Makkii Hanafi (d. 1268/1852) wrote a commentary entitled “Latoifu minahi-l-mughisi fi mustalaha-l-Bayquniyi fi-l-hadisi” and it became known that Hanafi scholars are leaders in this field as well.

However, not all of the comments on this poem have reached the readers. In addition to these, audio tapes and video tutorials of Manzuma are also available on the Internet. The fact that this manzuma was taken as a basis in the science of hadith studies in some countries’ Islamic-religious educational institutes and included in the textbook using its comments has also raised its level.

Commentary, Margin and Notes on the Work "Al-Manzuma"

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