

Important Notes About Hadeeths Used in the Book:
***Hisnul-Muslim* by Sa'eed al-Qahtaani**
("Fortification of the Muslim" or "Citadel of the Believer")
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- PART ONE -

In the Name of Allaah, the Most Merciful...

Since the book *Hisnul-Muslim* (translated as "Fortification of the Muslim" or "Citadel of the Believer") by Sa'eed al-Qahtaani has been translated into English and made widely available, it is important to identify the *dha'eef* (weak, unacceptable) hadeeths found in it and to clarify other issues related to some of the authentic hadeeths. So, seeking Allaah's Assistance, we begin with a clarification of the seventh supplication mentioned by al-Qahtaani in *Hisnul-Muslim*:

- 1 - "May you wear it out and Allaah ta'aalaa replace it (with another)." [1]

This is mentioned by al-Qahtaani as a "supplication said to someone wearing a new garment."

It should be made clear here that this supplication is *saheeh* (authentic), however it was narrated by Aboo an-Nadhrāh al-Munthir ibn Maalik as something that he heard the Companions say to each other when they would wear a new garment, as is mentioned in *Sunan Abee Daawood* (#4020). So it is *mawqoof*, or something from the words of some of the Companions, and not *marfoo'*, meaning something from the words of the Prophet (*sallallaahu 'alayhe wa sallam*). [2]

This does not mean that a person is not allowed to say it, rather whoever supplicates with this phrase is following something reported from the Companions (may Allaah be pleased with them), so it is a good supplication. Furthermore, it is very similar to a supplication that the Prophet (*sallallaahu 'alayhe wa sallam*) made three times for Umm Kaalid bint Khaalid (may Allaah be pleased with her):

"*Tublee wa Akhlifee* (Wear it out and replace it, ie. live a long life)." [3]

Since *Hisnul-Muslim* was intended to be a book of supplications from the Book and the Sunnah, then this supplication of the Prophet (*sallallaahu 'alayhe wa sallam*) is more deserving to be listed in this place, since it is from the direct speech of the Messenger (*sallallaahu 'alayhe wa sallam*) and due to it being in *Saheeh al-Bukhaaree* as well.

Then, al-Qahtaani brings a supplication for entering the home:

- 2 - "In the Name of Allaah we enter, and in the Name of Allaah we leave, and upon our Lord we place our trust." [4]

This hadeeth was collected by Aboo Daawood (#5096). It is *dha'eef* (weak, unacceptable) due to a broken chain of narration, as mentioned by al-Albaanee in his checking of *Sunan Abee Daawood*. Since some of the scholars accepted this hadeeth, let us look at the chain and then understand how it is broken from two angles, so as to be upon clarity.

The chain:

Aboo Daawood
Muhammad ibn 'Awf
Muhammad ibn Ismaa'eel ibn 'Ayyaash
Ismaa'eel ibn 'Ayyaash
Dhamdham ibn Zur'ah
Shurayh ibn 'Ubayd
Aboo Maalik al-Ash'aree (may Allaah be pleased with him)
The Prophet (*sallallaahu 'alayhe wa sallam*)

1) Notice that Muhammad ibn Ismaa'eel ibn 'Ayyaash narrates from his father (Ismaa'eel ibn 'Ayyaash). Aboo Zur'ah said about Muhammad ibn Ismaa'eel, "*He narrates from his father, and that is found in Sunan Abee Daawood. Aboo Haatim said: He never actually heard from his father. They urged him to narrate from his father and so he did.*" [5] So this shows the first break in the chain.

2) Knowing that Muhammad ibn Ismaa'eel did not hear from his father, Ibn 'Awf then said: "*And I saw in the original book of Ismaa'eel ibn 'Ayyaash that he narrated from Dhamdham...*" One may think that this connects the chain, however someone's book is only used as a witness for his personal narration, as the scholars have clarified. And Ibn 'Awf never met Ismaa'eel.

Al-'Atheem Abaadee said, "*The hadeeth's chain is not muttasil (connected) since neither Ibn 'Awf or Muhammad ibn Ismaa'eel heard from Ismaa'eel ibn 'Ayyaash.*" [6]

So the hadeeth is *dha'eef* (weak, unacceptable) due to the break in the chain.

Then, al-Qahtaani mentions a supplication for after the *athaan*:

- 3 - "O Allaah, owner of this perfect call and Owner of this prayer to be performed, bestow upon Muhammad al-waseelah and al-fadeelah, and send him upon a praised platform which you have promised him. Verily you never fail in Your promise." [7]

This hadeeth, with the exception of the last phrase ("*Verily you never fail in Your promise*") has been collected by al-Bukhaaree in his *Saheeh*. However, the last phrase is only found in *as-Sunan as-Sughraa* of al-Bayhaqee (1/103, *Daar al-Ma'rifah*).

Al-Albaanee said:

"As for the additional phrase, 'Verily you never fail in Your promise,' that is found in the last part of the hadeeth collected by al-Bayhaquee, it is *shaath* (contradictory to what has been authentically reported), since it is not to be found in the other narrations from 'Alee ibn 'Ayyaash, except in the narration of al-Kishmeenee in *Saheeh al-Bukhaaree*, as opposed to what others have reported. Furthermore, it is *shaath* due to its contradiction to the narrations of others in *Saheeh (al-Bukhaaree)*. So it seems that this is why al-Haafith (Ibn Hajr) paid it no mind and did not even mention it in *Fath (al-Baaree)*, as was his habit when gathering the additional phrases found in different routes of a hadeeth. This is supported by the fact that the additional phrase is not found in al-Bukhaaree's *Af'aal al-'Ibaad*, while it is the same chain. This additional phrase is also found in the book, *Qaa'idah Jaleelah fee at-Tawassul wal-Waseelah* of Shaykh al-Islaam Ibn Taymiyyah, in all of its published versions: p.55 of al-Manaar's first printing, p.37 of the second printing, and p.49 of the Salafiyyah printing. It seems to have been something added by some of the scribes, and Allaah knows best." [8]

So in a nutshell, this supplication is *saheeh* (authentic) except for the last phrase ('*Verily you never fail in Your promise*'), which is *dha'eef* due to its contradiction to what has been authentically reported.

[Part two of this series coming soon *in shaa' Allaah*]

FOOTNOTES:

[1] *Hisnul-Muslim* (Fortification of the Muslim) of Sa'eed al-Qahtaani, p.35-36

[2] I asked Shaykh Muhammad 'Umar Baazmool (1425/02/09) about this hadeeth: Since it has been related from some of the Companions and it is a supplication for a specific occasion, can it be considered *marfoo' hukman*, something that must have been originally from the Prophet (*sallallaahu 'alayhe wa sallam*)? He replied that this supplication is just something that they used to say and is considered their customary speech and not an act of legislated worship, so it can not be understood to be from the Prophet (*sallallaahu 'alayhe wa sallam*). He said that this supplication is similar to their saying "*Taqabbal Allaah minnaa wa minkum*" on the day of the 'Eed. These are permissible supplications reported from the Companions that are not considered to be from the Sunnah of the Prophet (*sallallaahu 'alayhe wa sallam*).

[3] *Saheeh al-Bukhaaree* [#3071] - Ibn Battaal mentioned in his explanation of the hadeeth that it should read "*Akhlifee*" and not "*Akhliqee*" as found in some versions of *Saheeh al-Bukhaaree*, since the difference is based on the letter *qaaf* (q) or *faa'* (f) in the wording, and the Arabic language supports "*Akhlifee*" more in a general context and specifically due to the supplication of the Companions mentioned previously. [*Sharh Ibn Battaal*, 9/117-118]

[4] *Hisnul-Muslim* (Fortification of the Muslim) of Sa'eed al-Qahtaani, p.43

[5] *Tuhfah at-Tahseel fee Thikr Ruwaat al-Maraaseel* of Aboo Zur'ah, (p.440, *Maktabah ar-Rushd*)

[6] *'Awn al-Ma'bood* of al-'Atheem Abaadee (1/297, *Daar al-Kutub al-'Ilmiyyah*)

[7] *Hisnul-Muslim* (Fortification of the Muslim) of Sa'eed al-Qahtani, p.49-50

[8] *Irwaa' al-Ghaleel* of al-Albaanee (#243)