

## Amazing Hadeeths regarding Banoo Israa.eel

### 1. A man rising from the dead

as-Saheehah (no.2926) of Shaikh al-Albaanee-rahimahullaah:

...From Jaabir ibn `Abdillaah who said: "Allaah's Messenger (صلى الله عليه وسلم) said: <<Narrate from the Banoo Israa.eel. and there is no harm, because amazing things happened amongst them>>

Then he began narrating and said:<< A group from the Banoo Israa.eel went out until they came to one of their grave- yards, and they said: 'If only we were to pray two rak`ahs, and make supplication to Allaah- the Mighty and Majestic -that He should bring out for us a man from those who have died, so that we could ask him about death.' He said: so they did so. So whilst they were in that condition a man put his head out from a grave from those graves. He was a brownish person, with the mark of prostration between his eyes. He said "O people what do you want with me? I died a hundred years ago, and the heat of death has not subsided from me until just now. So supplicate to Allaah- the Mighty and Majestic- for me so that He should return me to being just as I was.>>

"Reported by Ahmad in 'az-Zuhd'(16-17), Ibn Abee Shaybah in 'al-Musannaf'(9/62)-without the story, and likewise by al-Bazaar in his 'Musnad'(1/108/192: 'Kashful-Astaar'): from ar-Rabee` ibn Sa`d al-Ju`fee :he heard it from `Abdur-Rahmaan ibn Saabit: from Jaabir ibn `Abdillaah who said: Allaah's Messenger (صلى الله عليه وسلم) said: ..., and he mentioned it.

I say: The narrators in this chain are reliable, however there is a disagreement about whether Ibn Saabit heard from Jaabir. So Ibn Ma`een was asked: 'Did `Abdur-Rahmaan ibn Saabit hear from Jaabir?' So he said: 'No.' However Ibn Abee Haatim confirmed his having heard from him, so he said in 'al-Jarh wat-Ta`deel' (2/2/240): "He narrated from `Umar, but this is mursal; and from Jaabir, and it is connected." And this is contrary to what he quoted in 'al-Maraaseel' (p.84), and this is more correct, because of what follows.

And the hadeeth was reported by `Abd Ibn Humayd in 'al-Muntakhab minal-Musnad' (q.152/1)-with its full wording, and likewise by Wakee` in 'az-Zuhd'(1/280/56), and by Ibn Abee Daawood in 'al-Ba`th'(30/5)-and in it Ibn Saabit clearly states that he had it narrated to him directly.

So the hadeeth is 'Saheeh', and the chain is fully connected, and all praise is for Allaah..."

## 2. An old woman from Banoo Israa.eel

AS-SAHEEHAH (no. 313):

Aboo Ya`laa reported in his 'Musnad' (3/441), and al-Haakim (2/404-405 & 571-572), through three chains from Yoonus ibn Abee Ishaq: from Aboo Burdah: from Aboo Moosaa who said: "The Prophet (صلى الله عليه وسلم) came to a bedouin who treated him generously, so he said to him: <<Come to us.>> So he came to him, Allaah's Messenger (صلى الله عليه وسلم) said [and in one narration: Allaah's Messenger (صلى الله عليه وسلم) stopped off as a guest with a bedouin, and he treated him generously. So Allaah's Messenger (صلى الله عليه وسلم) said to him: <<We will remember this, so come to us. >>

So later the bedouin came to him, and Allaah's Messenger (صلى الله عليه وسلم) said:] <<Ask for whatever you need.>> so he said: "A she-camel with its saddle, and some goats which my wife can milk." So Allaah's Messenger (صلى الله عليه وسلم) said: <<Are you unable to be like the old woman of the Banoo Israa.eel?>>

[So his Companions said: 'O Messenger of Allaah! And what does 'the old woman of the Banoo Israa.eel' refer to?' He said: <<When Moosaa left Egypt at night with the Banoo Israa.eel they lost their way. So he said: 'What is wrong?' So their learned men said: ['We shall tell you.] When death came to Yoosuf he took a solemn agreement from us in Allaah's Name that we would not depart from Egypt until we carried his body along with us.' He said: 'Then who knows the place of his grave?' [They said: None of us knows where the grave of Yoosuf is, except for] an old woman of the Banoo Israa.eel. So he sent for her, and she came to him.

He said: 'Guide me to the grave of Yoosuf.' She said: ['No, by Allaah! I will not do so] until you grant me my reward.' He said: 'And what reward do you want?' She said: 'That I should be with you in Paradise.' So he disliked to grant her that, but Allaah revealed to him: 'Grant her her due reward.' So she went with them to a pond: a place where water gathered, and she said: 'Drain this water away.' So they drained it. She said: 'Dig, and extract the body of Yoosuf.' So when they lifted it out and placed it upon the ground the path suddenly became bright like the light of day.>>

The context is Aboo Ya`laa's, and the (bracketed) additions along with the other narrations are al-Haakim's, and he said; "Saheeh" to the standard of the two Shaikhs, and Ahmad & Ibn Ma`een judged that Yoonus heard the hadeeth "There is no marriage except with a guardian" from Aboo Burdah." And adh-Dhahabee agreed.

And I say: It is to the standard of Muslim alone, since al-Bukhaaree did not report any of Yoonus's narrations in his 'Saheeh', but rather in his 'Juz.ul-Qiraa`ah'..."

### 3. Two leaders who gave up their leadership in order to worship Allaah

as-Saheehah (no. 2833) of Shaikh al-Albaanee-rahimahullaah:

“<<The Banoo Israa.eel appointed a leader (Khaleefah) to be in charge of them after Moosaa (صلى الله عليه وسلم). So he stood praying above Jerusalem, in the moonlight. So he remembered some things which he had done, and he departed, and he let himself down with a rope. So in the morning the rope was hanging from the mosque, and he had gone. He said: So he went off until he came to a people on the coast. So he found them striking bricks, or making bricks. So he asked them: ‘What do you take for these bricks?’ He said: So they informed him, so he made bricks along with them. So he used to eat from the wages he earned with his hand, and when it was time for Prayer he would stand and pray.

So the workers informed the chief of their town that amongst us there is a man who does such and such. So he sent a message to him, but he refused to go to him. This happened three times. Then he came riding upon his riding-beast. So when he saw him he fled, so he followed him and overtook him. He said: ‘Let me speak to you.’ He said: So he stood until he spoke to him, and he informed him of his story. So when he informed him that he was a king, and that he had fled from fear and awe of his Lord, he said: ‘I think that I will join you.’ He said; So he followed him, and the two of them worshipped Allaah until they died at the Rumaylah of Egypt. `Abdullaah said: If I were there I would be able to find their graves, because of the description which Allaah’s Messenger (صلى الله عليه وسلم) gave to us.>>

Reported by al-Bazaar in his ‘Musnad’ (4/267/3869), by way of `Amr ibn Abee Qays: from Simaak- meaning Ibn Harb: from al-Qaasim ibn `Abdir-Raḥmaan: from his father: from `Abdullaah ibn Mas`ood: from the Prophet (صلى الله عليه وسلم); and he said: “We do not know anyone to have reported it from Simaak: from al-Qaasim except for `Amr; and al-Mas`oodee reported it from Simaak: from `Abdur-Raḥmaan: from his father, and he did not mention al-Qaasim.”

I say: The narration of al-Mas`oodee was reported by Aḥmad (1/451) and Aboo Ya`laa (9/261/5383), by way of Yazeed ibn Haaron: al-Mas`oodee related to us: from Simaak ibn Harb: from `Abdur-Raḥmaan ibn `Abdillaah: from Ibn Mas`ood who said:..., and he mentioned it.

And the two of them are supported by Qays ibn ar-Rabee`: from Simaak ibn Harb-with it, and he also did not mention al-Qaasim in its chain. This was reported by at-Ṭabaraanee in ‘al-Mu`jamul-Kabeer’ (10/216/10370), and in ‘al-Awsat’ also (2/112/1/6743), and he said:

“No one reports it from Simaak except Qays ibn ar-Rabee`”!

That is what he said! However al-Mas`oodee supported his narration, as did `Amr ibn Abee Qays-as has preceded; and even though he differed with them by mentioning al-Qaasim ibn `Abdir-Rahmaan in the chain; and their narration is more correct, even though they each had something regarding their memorization, however each one strengthens the other; and `Amr ibn Abee Qays-and he is ar-Raazee was truthful (sadooq), but made mistakes-as occurs in 'at-Taqreeb'. So if he correctly preserved it, then it is possible to say that Simaak heard it from al-Qaasim from his father, then he heard it from his father directly; and perhaps what al-Haythumee did indicates this, as he said (10/219):

“Reported by al-Bazaar, and by at-Tabaraanee in ‘al-Awsat’ and in ‘al-Kabeer’, and its chain is ‘hasan’.”

I say: So he combined the narrations of al-Bazaar and at-Tabaraanee, despite their differing concerning their narration from Simaak. So it is as if he is indicating that there is no difference which will cause any harm between them.

And before this he brought the narration of Ahmad and Aboo Ya`laa, and he said after it: “And their chain contains al-Mas`oodee, and his memory deteriorated.”

And as-Suyootee fell short in ‘al-Jaami`ul-Kabeer’ (no. 6404) when he attributed it to ‘al-Mu`jamul-Kabeer’ alone!!”

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The wording of the narration of Ahmad (1/451/4312) is:

<<Whilst a man from those who came before you was in his kingdom he reflected, and he knew that it was going to come to an end for him, and that his situation was preoccupying him away from the worship of his Lord. So he crept away one night and escaped from his castle, and he came to the coast, and he used to make bricks for wages. So he would eat, and he would give what remained in charity...>>,

and: <<... so the two of them worshipped Allaah-the Mighty and Majestic-together. So they supplicated to Allaah to cause them to die together. He said: So they died.>>

`Abdullaah said: “If I were at the Rumaylah of Egypt I could show you their graves, based upon the description given to us by Allaah’s Messenger (صلى الله عليه وسلم).”

**Translated by Aboo Talhah Daawood ibn Ronald Burbank**