

Explanation of the Hadeeth: Part 1

((وددت أني لقيت إخواني)) قال فقال: أصحاب النبي – صلى الله عليه وعلى آله وسلم –
أوليس نحن إخوانك؟ قال: ((بل أنتم أصحابي ولكن إخواني الذين آمنوا بي ولم يروني))

Imaam Aḥmad- raḥimahullaah- reported in his 'Musnad' (3/155): "Haashim ibn al-Qaasim narrated to us: Jasn [in the printed text there occurs: Ḥasan]: narrated to us: from Ṭhaabit: from Anas ibn Maalik who said: Allaah's Messenger (ﷺ) said:

"I would love to meet my brothers. " He said: So he said: "The Companions of the Prophet (ﷺ): Are we not your brothers?" So he said: "You are my Companions; however my brothers are those who believed in me, but did not see me."

Shaikh al-Albaanee -raḥimahullaah- mentions the weakness in its narrator Jasn ibn Farqad, and that despite this it is 'Ṣaḥeeḥ' due to supporting narrations and witnesses. Amongst these witnesses is the hadeeth of Aboo Hurairah -raḍiyallaahu 'anh- reported by Muslim [Book of Purification: Hadeeth no.249] concerning the salutations given when visiting the graveyard, containing the wording: "I would love that we could see our brothers. " They said: 'Are we not your brothers, O Messenger of Allaah?' He said: "You are my Companions, and my brothers are those who have not yet come." ['Ṣaḥeeḥul-Jaami'(no.7108) and 'aṣ-Ṣaḥeeḥah' (no.2888).]

Al-Qurtubee -raḥimahullaah- said, in 'al-Mufhim' (1/501-503): "His saying (**I would love that we could see our brothers**) shows the permissibility of wishing to meet people of excellence and the scholars; and this brotherhood is the brotherhood of true and certain Eemaan, and of true and correct love for the Messenger (ﷺ); and there occurs in some of the narrations of this hadeeth that he (ﷺ) said: "My brothers are those who believe in me but did not see me. They believe in my message but they did not meet me. One of them would love to see me in exchange for his family and his wealth. "

Ibn 'Abdil-Barr-raḥimahullaah- deduced from this hadeeth, and from his saying: "After you there will be days when having patience will be like grasping upon a hot coal; the one who acts in them shall have the reward of fifty of you. "

[Reported by Aboo Daawood (no.4341), at-Tirmidhee (no.3060), and Ibn Maajah (no.4014) from a hadeeth of Aboo Ṭha'labah al-Khushanee-raḍiyallaahu 'anh. See: 'aṣ-Ṣaḥeeḥah' (nos.494 & 957).]

That there will be some amongst those who come after the Companions who will be better than some who were amongst the Companions. However most of the scholars hold what is contrary to this, and hold that whoever accompanied the Prophet (ﷺ), and whoever saw him-even if it was only once in his life-is more excellent than everyone who came afterwards; and that the virtue of Companionship cannot be equaled by

any deed; and this is the truth such that it is not befitting that anything else be held, because of a number of matters:

Firstly: The particular and special virtue of Companionship with, and of seeing Allaah's Messenger (ﷺ).

Secondly: The virtue of being those who were first to accept Islaam.

Thirdly: The particular virtue of defending the person of Allaah's Messenger (ﷺ).

Fourthly: The virtue of performing the Hijrah and of aiding him.

Fifthly: Their carefully retaining and preserving the Legislation from Allaah's Messenger (ﷺ).

Sixthly: Their conveying it to those who came after them.

Seventhly: Their preceding in spending in charity at the beginning of Islaam.

Eighthly: That regarding every good, excellence, knowledge, jihaad, and good act performed upon the Legislation until the day of Resurrection they have the most complete share of it, and they have the greatest reward; since it is they who established the precedents for good, and it is they who opened its gates; and he (ﷺ) said: "Whoever establishes a good precedent in Islaam, then for him will be its reward and the reward of those who act upon it until the Day of Resurrection." [Reported by Muslim(no.1017) from a hadeeth of Jareer ibn 'Abdillaah al-Bajalee-radiyallaahu 'anhu-]; and there is no doubt that it is they who laid down all the precedents, and who preceded upon virtuous deeds. So if their virtues were to be enumerated, and their special qualities were to be explained and gathered, then volumes would be filled and the eyes would become dim and exhausted through perusal of it ...

And likewise he (ﷺ) said: "Fear Allaah with regard to my Companions; for if one of you were to spend the like of Uhud in charity it would not reach the hands-full of one of them, nor even a half of it." [Reported by al-Bukhaaree (no.3673) and Muslim (no.2541) from a hadeeth of Aboo Sa'eed al-Khudree-radiyallaahu 'anhu-]. And sufficient in this regard is the fact that Allaah-the Most High- has praised them: overall and specifically; directly and indirectly; and this has not occurred for anyone who came after them.

As for the one who disagrees using as evidence his (ﷺ) saying (**Our brothers**), then there is no proof in that, since the Companions attained the most abundant share of this brotherhood, since it is the general brotherhood of certain Eemaan; whereas the Companions are singled out with the particular quality of Companionship. As for his saying: (**The one who acts in them shall have the reward of fifty of you**), Then there is no proof in it, since that -if it is authentic-refers to commanding the good and forbidding the evil, since he (ﷺ) said at its end: "Since you have helpers upon good, and they will not..."

And it is not unlikely that regarding certain acts others besides them may attain more reward than they attained in performing them. However this does not necessitate unrestricted excellence, which is what is under discussion here, and Allaah knows best." Translated by *Aboo Talhah Daawood ibn Ronald Burbank*.