

**EXPLANATION OF FOUR AHADEETH FROM IMAAM AL-BUKHAREE -
rahimahullaah's- 'AL-ADABUL-MUFRAD' :**

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(1) Hadeeth no. 270: From Abud-Dardaa- *-radiyallaahu `anhu-*: from the Prophet ﷺ that he said:

<< There is nothing that will be heavier upon the balance than good character.>>

[Shaikh al-Albaanee said: “ Hasan: '*as-Saheehah*' (no.876)”].

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* al-Haafiz Muhammad `Abdur-Rahmaan al-Mubaarakfooree *-rahimahullaah-* (d.1353 H) said in his explanation of the '*Sunan*' of at-Tirmidhee, '*Tuhfatul-Ahwadhee*' (6/140):

“ As is established, everything that is hated by Allaah has no weight or value, just as everything which is beloved to Him will be something very great with Him, just as He -the Most High- said regarding the Disbelievers: (فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا): al-Kahf (18:105)

[[Meaning: So on the Day of Resurrection We shall give no weight to them]]; and in the well-known hadeeth there occurs: << **Two sayings are light upon the tongue, heavy upon the Balance, beloved to the Most Merciful: '*Subhaanallaahi wa bihamdihi, Subhaanallaahil-Azeem*' ('How free is Allaah of all imperfections, and all praise is for Him!') 'How free is Allaah, the Tremendous, of all imperfections!')** >>...”

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* Shaikh `Abdul-Muhsin al-`Abbaad *-hafizahullaah-* said in his taped lessons in explanation of '*Sunan Abee Daawood*' :

“ This contains affirmation of the Balance (*al-Meezaan*); and that the actions of the servants will be weighed on the Day of Resurrection; and it indicates the tremendous status of good character, and its reward with Allaah -the Mighty and Majestic; and that it will be one of the heaviest things upon the Balance, when the deeds are weighed, because it is from the greatest and most excellent of deeds.”

(2) Hadeeth no. 272 : From `Abdullaah ibn `Amr *-radiyallaahu `anhumaa-*: that he heard the Prophet ﷺ say: << **Shall I inform you of the most beloved of you to me, and those who will be seated closest to me on the Day of Resurrection?** >> So the people remained silent, so he repeated it two or three times. The people said: 'Yes, O Messenger of Allaah!' He said: << **Those who are best in character.**>>

[Shaikh al-Albaanee said: “ Saheeh: '*as-Saheehah*' (no.792)”].

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* Imaam an-Nawawee -*rahimahullaah*- (d.676 H) said in his explanation of '*Saheeh Muslim*' (*Hadeeth* no.2321):

“ It contains an encouragement upon good character, and an explanation of the virtue of its possessor; and it is the characteristic of the Prophets of Allaah -the Most High- and His righteous and beloved servants. al-*Hasan* al-Basree said: ‘ The true reality of good character is: Doing good to others, withholding from harming, and having a cheerful face’; and al-Qaadee `Iyaad said: ‘It is to associate with the people in a beautiful manner, to have a cheerful face, to show love for them, to show compassion for them, to tolerate the harm they cause, to be forbearing with them, to have patience upon disagreeable things, to abandon having pride or being arrogant towards them; and to avoid harshness, anger, and taking them to account.’”

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* Imaam Ahmad ibn `Umar al-Qurtubee -*rahimahullaah*- (d.656 H) said in his explanation of the Abridgement of *Saheeh Muslim*, '*al-Mufhim*' (6/116-117):

“ So the praiseworthy manners are the characteristics of the Prophets, the beloved and obedient servants of Allaah, and the people of virtue, such as: having patience with disagreeable things, having forbearance when treated with coarseness, bearing harm, treating the people well, showing affection towards them, hastening to carry out their needs, being merciful, compassionate, being mild when disagreeing, verifying affairs carefully, avoiding that which causes corruption and evils; and, in summary, the best of manners is that you favour others over your own self: so you treat people with justice and fairness, but you do not enforce justice and fairness for yourself; so you pardon those who wrong you, and you give to those who withhold from you...”

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* al-*Haafiz* `Abdur-Ra-oof al-Munaawee -*rahimahullaah*- (d. 1031 H) said in '*Faydul-Qadeer*' (3/464):

“ ... Yoosuf ibn Asbaat said: ‘ The sign of good character is in ten qualities: rarely arguing, treating others fairly, abandoning seeking out people’s faults, seeking to rectify and improve any evil qualities which appear, seeking excuses for people, bearing harm, blaming oneself, occupying oneself with awareness of ones own faults and not with the faults of others, having a cheerful face, and being mild in speech’.”

(3) *Hadeeth* no. 277: From Anas -*radiyallaahu `anh*- who said: “ I served the Prophet ﷺ for ten years, and he never said ‘*Uff*’¹ to me, and he never said to me about anything which I had not done: ‘Why didn’t you do it?!’ Nor about anything which I had done: ‘Why did you do it?!’.”

¹ “(*Uff*) It is a sound which, when a person makes it, it is known that he is annoyed and is showing aversion...” [‘*Umdatul-Qaaree*’ (22/189) of Imaam Badruddeen al-`Aynee].

[Saheeh: Reported by al-Bukhaaree in his 'Saheeh' (no.6038) and by Muslim (no.2309).]

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* Imaam an-Nawawee -rahimahullaah- (d.676 H) said in his explanation of 'Saheeh Muslim':

“ The hadeeth contains an explanation of the completeness of his ﷺ character, and the fine manner in which he treated others, and his forbearance, and how he pardoned and overlooked.”

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* al-Haafiz Ibn Hajar -rahimahullaah- (d. 852 H) said in his explanation of 'Saheehul-Bukhaaree', 'Fathul-Baaree' (10/460):

“ The point of benefit to be derived from this is leaving off rebuking for that which has been left, since one is still free to carry it out if there is a need for it; and it produces the benefit of keeping the tongue free from censuring and blaming; and it causes the mind of the servant to have amicable feelings, due to his not having been rebuked; and all of this applies in cases relating to the person's individual rights; as for the affairs which are obligations in the Religion, then they are not overlooked, since they fall under ordering the good and forbidding the evil.”

(4) Hadeeth no. 323: From Asmaa· bint Yazeed -radiyallaahu `anhaa- that she said ‘The Prophet ﷺ said: << **Shall I not inform you of the best ones from amongst you?** >> They said: ‘Yes, indeed.’ He said: << **Those who when they are seen, then Allaah is remembered. Shall I not inform you of the worst ones from amongst you?** >> They said: ‘Yes, indeed.’ He said: << **Those who go about carrying tales to cause mischief between friends, those who seek harm and corruption for the innocent** >>.’

[Shaikh al-Albaanee said: 'Hasan'.]

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* * al-Haafiz `Abdur-Ra·oof al-Munaawee -rahimahullaah- (d. 1031 H) said in 'Faydul-Qadeer' (3/115):

“ (**Shall I not inform you of the best ones from amongst you**): i.e. those who are the best of you, O Believers. They said: ‘Yes indeed.’ He said: << **Those who when they are seen, then Allaah is remembered.**>> i.e. because of their behaviour and appearance, because an individual from them is sorrowful, downcast, his head is bowed, he is silent; the effect of fear is seen upon his appearance, his behaviour, his movements, his stillness, and his speech. One does not look at him except that it causes him to remember Allaah. His outward appearance is an indication of his knowledge. So these people are known through their appearance: in their calmness, their humility, and their humbleness...”

[Compiled and translated by Abu Talhah Dawud Burbank]

