

Third hadith

وعن أبي الدرداء رضي الله عنه أن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْ شَيْءٍ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ حُسْنِ الْخُلُقِ. وَإِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ الْبَدِيَّ

Abu al-Darda reports that the Prophet (pbuh) said; “Nothing will be heavier on the Day of Resurrection in the Scale (divine scale in Judgment Day) of the believer than good manners (morality). God does not like one who utters foul or coarse language.”⁴⁸⁸

Analysis of the hadith

The hadith is *hasan* (fair) according to criteria of Imam Tirmidhi. It is authentic but not very strong therefore it is lower than *sahih* in hadith classification. Tirmidhi reported it in his Sunan collection. The hadith emphasized on the importance of morality and warned Believers against immoral conducts by giving two examples.

The most important mission for humankind in this world is utilizing life in the best way and meeting God with good deeds. Because, people will be taken to account from their lives and conducts in Judgment Day. Nothing will avail to a person but his/her good characteristics and righteous deeds. Worshipping God as much as possible and obtaining good virtues in this world is considered as fulfillment human mission in the earth. God will put all deeds on the divine scale called Mizan in the Hereafter and reward or punish people accordingly. The most accepted and the heaviest deed will be one’s good manners or morality. Because, the aim of worship is attainment of good morality. The daily-prescribed prayers, fasting during month of Ramadan, charity and zakat are practiced to achieve good characteristics. God train and maturate human beings through obliging them to carry out these rituals. He does not need people’s worship. However, human beings need them to discipline themselves and actualize their potential to be perfect. Believers will be saved in the Hereafter with their good morals.

Besides encouraging Muslims to morality, the hadith also warns them against immoral conducts. There are many examples that can be mentioned in the category of immorality but hadith mentioned only one of them. This does not make other immoral conducts permissible. The Prophet mentioned others in different occasions according to need and conjuncture.

Uttering foul or coarse language is against morality. One cannot remain good person while speaking foul language. In order to be a good person, one must purify himself from all kind of immoral words and conducts and present good deeds that are in line with the principles of morality. Preventing evil conducts has priority to presenting good deeds. One immoral deed may destroy one’s good reputation all together. The Prophet reminds this fact in many occasions. Coarse language is one of them for it does not fit to a good behavior. If one has good morality, he cannot speak badly to others. The evil words belong to immoral people therefore Muslims must avoid it in order to obtain morality.

⁴⁸⁸ Tirmidhi, *Sunan*, Birr, 61.

Fourth hadith

وعن أبي هريرة رضي الله عنه قال: سئل رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ؟ قَالَ: تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ فَقَالَ: الْفَمُّ وَالْفَرْجُ.

Abu Hurayra reports that Messenger of God (pbuh) was asked about the deed that will be foremost to lead a man to Paradise. He replied, “Piety and the good morality.” Then he was asked about indulgence that will admit a man to Hell (Fire) and he answered, “The tongue and the genitals.”⁴⁸⁹

Analysis of the hadith

Tirmidhi and Ibn Mājah reported this hadith in their Sunan. Tirmidhi holds that the hadith is *ḥasan* (fair) according to his criteria. The Companions asked the Prophet about the things they were curious or wanted to learn. Similarly, they asked him about the deed that will be foremost to lead a man to Paradise. The Prophet answered, ‘piety and the good morality’. *Taqwa* (piety) is a broad concept and it was explained previously. It covers this world and the next one. Observing the religious duties with fear and love of God is one aspect of *taqwa* and understanding the laws in nature and acting accordingly is the other aspect. In order to be protected from evil results here and the Hereafter one must stick to the notion of *taqwa*. The real happiness in both worlds can be achieved with this mentality.

Morality or good characteristics is another reason which opens the door of Paradise to its owner. Morality can be defined in various ways. Hasan Basrī defined it as doing good to others and preventing them from harm and having smiling face to everyone. Qādi Iyad defined it as having good relationships with people, treating them kindly, obtaining their love, showing mercy to them, enduring their evil conducts patiently, being humble and easy going, controlling anger and other negative feelings. In short, Morality covers all praiseworthy virtues and good conducts.

After getting answer for their first question, the Companions asked about the conduct or habit that leads a person to Hell. The Prophet answered it as ‘the tongue and the genitals.’ The tongue can cause a person to commit many evils such as lie, backbiting, slanderous accusation, false testimony, foul language and many more. The scholars allocated a huge section in their books about the harms of tongue to one’s religiosity and spirituality to indicate its great danger.

Once the Prophet said; “when the son of Adam gets up in the morning, all the limbs humble themselves before the tongue and say, ‘fear God for our sake because we are with you: (i.e., we will be rewarded or punished as a result of what you do) if you are straight, we will be straight; and if you are crooked, we will become crooked.’”⁴⁹⁰ He guaranteed paradise for a

⁴⁸⁹ Tirmidhi, *Sunan*, Birr, 62; Ibn Mājah, *Sunan*, Zuhd, 29.

⁴⁹⁰ Tirmidhi, *Sunan*, Zuhd, 61.

person who could promise to safeguard what is between his jaws and what is between his legs.⁴⁹¹ Another time he describe the most excellent among Muslims as the one from whose tongue and hands the other Muslims are secure and safe.⁴⁹²

The Prophet explained the other indulgence that will admit people to Hell as their genitals. Mostly, people indulge in illicit sexual relationships and commit major sins. If a person keeps his /her chastity, the genitals will not harm them. God praised men and women who protect their chastity in the Qur'an. God forgives their sins and rewards them tremendously. Fornication or adultery causes a person to distant himself from God as well as from Paradise. Legal means are sufficient to satisfy one's sexual desires. God established religious boundaries to test people's sincerity and loyalty in faith. People will construct their Hell or Paradise with their own hands and deeds. Punishment or reward is determined according to conducts of people.

Fifth hadith

وعن عائشة رضي الله عنها، قالت سمعت رسول الله صلى الله عليه وسلم يقول: إِنَّ الْمُؤْمِنَ لَيُذْرِكُ بِحَسَنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْفَائِمِ

A'isha heard Messenger of God (pbuh) saying; "A believer will attain by his good behaviors (morality) the rank of one who prays during the night and observes fasting during the day."⁴⁹³

Analysis of the hadith

The hadith is *hasan* (fair) and Abu Dāwud and Tirmidhi reported it in their Sunan collections. The outstanding importance of morality for one's achieving higher positions at God's side is explained by comparing it to the night prayers and fasting. Rituals of worship has two categories in general; obligatory and optional ones. Obligatory worship and rituals are commanded by God and every liable person is obliged to carry out these duties. They cannot be changed or replaced with other good deeds. They have to be performed as God commanded. For example, if one neglects the two rak'ah of Fajr prayer he cannot compensate it with charity even if he gives huge amount of money. He has to make it up later and ask God's forgiveness for his laziness. Therefore, the prayer in nights and fasting during days mentioned in the hadith is related to optional rituals not obligatory ones.

The Prophet wanted to emphasize the significance of morality for one's perfection and for this purpose; he compared it to the optional prayers and fasting. With their worship and obedience to God, Believers are elevated to higher ranks at the side of God. The most effective cause that increases one's spiritual degree lies in obligatory duties and their fulfilment. After that, people gain high statues in their servanthood with optional good deeds. In this regard, morality is better than optional worship.

⁴⁹¹ Bukhari, *Sahīh*, Riqāq, 23

⁴⁹² Bukhari, *Sahīh*, īmān, 4.

⁴⁹³ Abu Dāwud, *Sunan*, Adab, 7; Tirmidhi, *Sunan*, Birr, 62.

Commentary on Unforgettable Hadiths of Prophet Muhammad

The hadith compared morality to two very rewarding rituals; praying at nights and fasting during days. Leaving bed to supplicate God in prayer at night when sleeping is most beloved is very rewarding. Similarly, abandoning food and drink and fasting during days for the sake of God is very valuable. God Himself will reward fasting person and no one knows how the reward would be. Still, the Prophet emphasized on morality and good conducts to express its pivotal importance for one's perfection and elevation to higher ranks at the side of God. In short, Islam aims to embellish its followers with good characteristics and praiseworthy conducts. So, morality is the purpose of our worship and without it servanthood cannot express itself.