

Nawawi's 40 Hadith Explained

Lesson 28: Hadith 27-28

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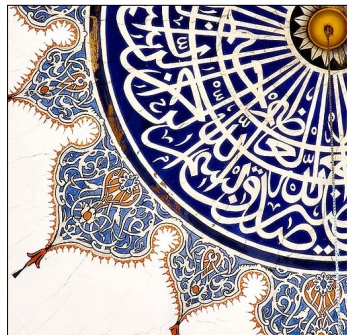


Last Lesson

Hadiths 25-26

On the Many Ways of Charity and Good





Hadith 27: Righteousness is Good Character

Hadith 27

al-Nawwas ibn Sam'an (Allah be pleased with him) relates that the Prophet (Allah bless him and give him peace) said:

"Righteousness is good character. And sin is anything that causes unease in your breast, and you dislike people finding out about it."

[Muslim]

الحديث السابع والعشرون
عَنْ النَّوَاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ - قَالَ:
(«الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ».) رَوَاهُ مُسْلِمٌ. (رقم: ٢٥٥٣).

Hadith 27: II

And Wabisa ibn Ma'bad relates that, I came to the Prophet ﷺ and he said:

“Did you come to ask about righteousness?” I said: Yes. He said, “Ask your heart. Righteousness is what your self finds serenity in, and what your heart finds serenity in. And sin is what disturbs your self, and unsettles your chest—even if people give you answer after answer.” [Ahmad & Darimi]

وَعَنْ وَابِصَةَ بْنِ مَعْبُدٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقَالَ: ((جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟)) قُلْتُ: نَعَمْ. فَقَالَ: ((اسْكَنْتَ قَلْبَكَ، الْبِرُّ مَا أَطْمَأَنَّتَ إِلَيْهِ النَّفْسُ، وَأَطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ، وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْكَكَ النَّاسُ وَأَقْوَمَكَ)) خِيبْتُ خَشَنَ، وَوَيْبَاهُ فِي مُسْتَدْرِكِ الْإِمَامَيْنِ أَحْمَدَ بْنِ حَنْبَلٍ، (رقم: ١٨٢/٤)، وَالذَّائِرِيُّ (٣٢٢/٢) يُلَاحِظُ خَسَنَ.

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Hadith 27 Lessons

One: The Narrator

al-Nawwas ibn Sam'an

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Two: Righteousness (birr)

What is “birr”?

(1) Meanings in the Arabic language

Expansiveness: excellence | being true

(2) Formal meaning

Expansiveness through excellence in conduct, character, actions, and states



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Three: How is righteousness good character?



“Righteousness is good character...”

Relationship between righteousness (birr) and good character (husn al-khuluq)

What is good character?

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Four: Signs of Sin

And sin is anything that causes unease in your breast, and you dislike people finding out about it.”

What is a sin (ithm)?

Two signs of sins

Conditions of ‘seeing’ these signs?

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The Second Narration



فَقَالَ: ((اسْتَغْبِ قَلْبَكَ، الْبِرُّ مَا اطْمَآنَتْ إِلَيْهِ النَّفْسُ،
وَاطْمَآنًا إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ،
وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْكَكَ النَّاسُ وَأَفْكَرَكَ))

“Ask your heart. Righteousness is what your self finds serenity in, and what your heart finds serenity in. And sin is what disturbs your self, and unsettles your chest—even if people give you answer after answer.” [Ahmad & Darimi]

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Five: Prophet’s Noticing...

“Did you come to ask about righteousness?” I said: Yes.

How did the Prophet (Allah bless him and give him peace) know?



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Six: How to “Ask your heart?”

“Ask your heart...”

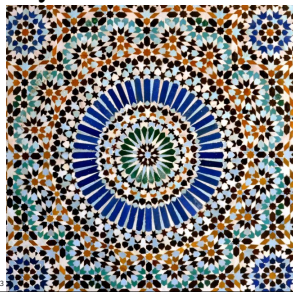
Ask: istafti

What is the **heart**?

(1) self (nafs) | (2) caprice (hawa)

(3) intellect (‘aql)

(4) heart (qalb) | (5) soul (ruh)



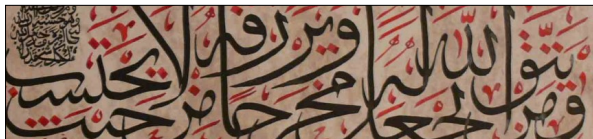
Seven: Signs of Virtue & Vice

“Ask your heart. Righteousness is what your self finds serenity in, and what your heart finds serenity in. And sin is what disturbs your self, and unsettles your chest—even if people give you answer after answer.”

Sign of virtue/righteousness

Sign of sin/wrong

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Hadith 28 Keys to Responding to Tribulation

Hadith 28

الحديث الثامن والعشرون

عَنْ أَبِي نَجِيحٍ الْعِرْبَانِيِّ بْنِ سَارِيَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ:
وَعَظَّنَا رَسُولُ اللَّهِ - ﷺ - مَوْعِظَةً وَجَلَّتْ مِنْهَا
الْقُلُوبُ، وَذَرَقَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ
اللَّهِ. كَأَنَّهَُا مَوْعِظَةٌ مُؤَدَّعٌ فَأَوْصِنَا، قَالَ: ((أَوْصِيكُمْ

al-Irbad ibn Sariya relates that,

“The Messenger of Allah ﷺ
admonished us with a sermon
that shook their hearts and made
their eyes flow with tears. We
said: O Messenger of Allah! This
is like a parting adminishment, so
advise us! He said:

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Hadith 28: II

بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَمَعَكُمْ بَسِئِي وَسُوءُ الْخُلَفَاءِ الرَّائِضِينَ الْمُهَيِّدِينَ، عَصُوا عَلَيْهَا بِالتَّوَاجِيزِ، وَإِنَّا نَحْمُحُ مُحَمَّدَاتِ الْأُمُورِ؛ فَإِنْ كَلَّ يَدْعُو ضَلَالَةً)).
رَوَاهُ أَبُو دَاوُدَ ، (رقم: ٤٦٠٧) ، وَالتِّرْمِذِيُّ ، (رقم: ٢٦٦٦)
وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ .

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“I advise you to be mindful of Allah, and to hear and obey--even if a slave takes power over you. Whoever of you lives on will see much division.

Hold fast to my example and the example of the rightly-guided and guiding successors after me. Bite down on it with your molars!

And beware of newly inaugurated matters, for every innovation is misguidance.” [Abu Dawud & Tirmidhi]



Lessons from
Hadith 28
Responding to
Times of
Tribulation

One: The Narrator

al-`Irbad ibn Sariya

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Two: The Background

“The Messenger of Allah ﷺ admonished us with a sermon that shook their hearts and made their eyes flow with tears. We said: O Messenger of Allah! This is like a parting adminishment, so advise us!

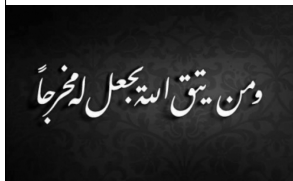
The purpose of admonishment (maw`idha)

Harms of Preaching [see: *Ayyuha'l Walad*]

Companions' Keen Concern

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Three: Keys to Right Response: (1)



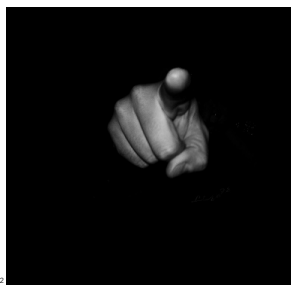
One: "I advise you to be mindful of Allah"

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Four: Keys to Right Response: (2)

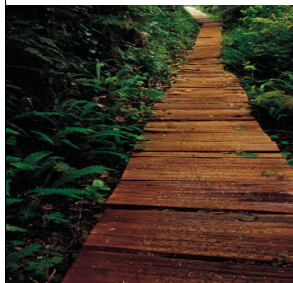
"and to hear and obey--even if a slave takes power over you."

Qur'an and Hadiths — see: Gardens of the Righteous



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Five: Keys to Right Response: (3)



Whoever of you lives on will see much division. Hold fast to my example and the example of the rightly-guided and guiding successors after me. Bite down on it with your molars!

Principle of Mercy

By extention: all good to others

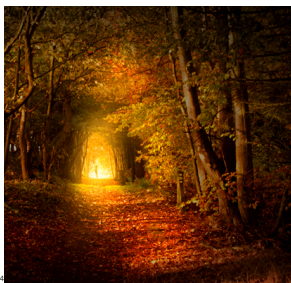
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Six: Keys to Right Response: (4)

And beware of newly inaugurated matters, for every innovation is misguidance." [Abu Dawud & Tirmidhi]

What are "newly inaugurated matters" (muhdathat al-umur)

What is meant by "every innovation" here?



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