Righteousness is good character, and sin is what wavers in your heart, and you dislike that people know about it

An-Nawwās ibn Sim‘ān (may Allah be pleased with him) reported that the Prophet (ﷺ) said: "Righteousness is good character, and sin is what wavers in your heart, and you dislike that people know about it." Wābisah ibn Ma‘bad (may Allah be pleased with him) reported: I went to the Messenger of Allah (ﷺ) and he said: "You have come to inquire about righteousness and sin." I said: Yes. He said: "Ask your heart. Righteousness is that which the soul feels at ease with and the heart feels tranquil about. And sin is that which wavers in your soul and causes uneasiness in your chest, even if people give you legal opinions and give you more opinions (in its favor)."

[Authentic] [The first Hadīth: Narrated by Muslim, and the second Hadīth: Narrated by Ahmad and Ad-Dārimi]

The Prophet (ﷺ) informed about righteousness and sin. He said: The most excellent among the traits of righteousness is good morals with Allah by piety and with people by enduring their harm, refraining from anger, having a cheerful face, speaking good words, upholding good ties and companionship, and being obedient and amiable. Righteousness is what the heart and soul feel at peace with. As for sin, it is whatever stirs uneasiness in the soul from suspicious matters, causing hesitation without the chest opening up to it, and what brings about doubt in the heart and fear that it may be a sin. It is also what you would not want to disclose, since it is ugly in the eyes of dignified and upright people. This is because the soul, by nature, loves for people to know of its good deeds; so if it dislikes people's knowing about some of its actions, then it is a sin and contains no good—even if people give you legal opinions regarding it. Do not rely on their fatwa so long as the sign of doubt lingers within you, for a fatwa does not remove true doubt if the mufti gives a ruling without knowledge. However, if the fatwa is based on sound evidence from the Shariah, then the questioner must follow it, even if his heart does not feel completely at ease with it.

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