



## **300053 - How can a good attitude be the thing that weighs most heavily in the Balance, when Tawheed will weigh more heavily?**

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### **the question**

In the answer to question no. [174947](#), you stated that the thing that will weigh most heavily in the balance is Tahleel, or saying Laa ilaaha ill-Allah (there is no god but Allah), because of the hadith about the slip of paper. But how can we reconcile between that and the hadith which says, "There is nothing that will weigh more heavily in the balance than a good attitude"?

### **Detailed answer**

Praise be to Allah.

Tawheed is the thing that will weigh the most heavily in the balance of a person's good deeds on the Day of Resurrection, as is mentioned in the hadith about the slip of paper.

It was narrated that 'Abdullah ibn 'Amr ibn al-'Aas said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "Allah will bring forth a man belonging to my ummah before all creatures and will spread ninety-nine scrolls [containing the record of his bad deeds] for him, each scroll extending as far as the eye can see. Then He will say, 'Do you object to anything in this? Have my scribes who keep note wronged you?' He will say, 'No, my Lord.' He will ask him, 'Do you have any excuse?' He will say, 'No my Lord.' Allah will say, 'On the contrary, you have with Us a good deed, and you will not be wronged this Day.' A slip of paper will then be brought out, on which are the words 'Ashhadu an laa ilaaha ill-Allah wa ashhadu anna Muhammadan 'abduhu wa rasooluhu (I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and His Messenger).' Allah will say, 'Bring your balance.' The man will say, 'O Lord, what is this slip of paper in comparison to these scrolls?' And He will reply, 'You will not be wronged.' The scrolls will then be put in one side of the Balance and the slip of paper in the other, and the scrolls will become light and the slip of paper heavy, for nothing could compare in weight to the name of Allah."



Narrated by at-Tirmidhi (2639), Ibn Maajah (4300), and Ahmad in al-Musnad (11/571). Classed as saheeh by al-Albaani, who said:

Al-Haakim said: Its isnaad is saheeh according to the conditions of Muslim, and adh-Dhahabi agreed with him.

I [al-Albaani] say: It is as they said.

End quote from as-Silsilah as-Saheehah (1/262).

With regard to the hadith of Abu'd-Dardaa', according to which the Prophet (blessings and peace of Allah be upon him) said: "There is nothing that weighs more heavily in the Balance than a good attitude (with people)." Narrated by Abu Dawood (4799). Also narrated by at-Tirmidhi (2002) who said: This is a hasan saheeh hadith. It was classed as saheeh by al-Albaani in as-Silsilah as-Saheehah (2/535) - the apparent meaning of this report does not mean that that is better than the word of Tawheed, or that having a good attitude is better than believing in Allah and His Messenger, because that will not benefit a person at all before Allah if he is not a believer.

Based on that, what is meant is the good attitude of a believer who affirms the oneness of the Lord of the Worlds.

So the superiority of a good attitude (with people) is in relation to other good characteristics or naafil (supererogatory) acts of worship, as seen in the hadith of 'Aa'ishah (may Allah be pleased with her), who said: I heard the Messenger of Allah (blessings and peace of Allah be upon him) say: "The believer may attain by means of a good attitude the status of one who fasts and prays at night." Narrated by Ibn Maajah (4798); classed as saheeh by al-Albaani in as-Silsilah as-Saheehah (2/421).

As-San'aani (may Allah have mercy on him) said:

The one who has a good attitude may attain by means of it, in the hereafter, the status of one who fasts and prays. At-Teebi said: What is meant here is naafil fasts and prayers.



End quote from at-Tanweer Sharh al-Jaami' as-Sagheer (9/476).

It was narrated from Abu Hurayrah that he said: It was said to the Prophet (blessings and peace of Allah be upon him): O Messenger of Allah, So-and so (a woman) prays qiyaam at night, fasts during the day, does [other good deeds] and gives charity, but she annoys her neighbours with her words.

The Messenger of Allah (blessings and peace of Allah be upon him) said: "There is nothing good in her; she is one of the people of Hell."

They said: And So-and-so (another woman) offers the obligatory prayers, and gives pieces of dried yoghurt in charity, and does not harm anyone.

The Messenger of Allah (blessings and peace of Allah be upon him) said: "She is one of the people of Paradise."

Narrated by al-Bukhaari in al-Adab al-Mufrad (119); Imam Ahmad in al-Musnad (15/421); and others. Classed as saheeh by al-Albaani in as-Silsilah as-Saheehah (1/369). Classed as hasan by the commentators on al-Musnad.

Just as naafil deeds are made heavier by a good attitude, if the attitude is bad their benefit is annulled. A good attitude (with people) is beneficial even if naafil deeds are few, as in the verse in which Allah, may He be exalted, says (interpretation of the meaning):

"Those who spend their wealth in the Cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

Kind words and forgiving of faults are better than Sadaqah (charity) followed by injury. And Allah is Rich (Free of all wants) and He is Most-Forbearing.

O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah,



nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people”

[al-Baqarah 2:262-264].

And Allah knows best.