SAMPLE

The Judgment: Al-Hisab

Al-Hisab (الحساب) in the Quran

Aira Aurora

Free sample: Introduction & Chapter 1

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Introduction: The Day of Reckoning

The Quran describes the Judgment — Al-Hisab — as the Day when every soul is held accountable for what it did, when every deed is examined, and when every person faces the record of their life. The Quran says: "And fear a Day when you will be returned to Allah. Then every soul will be paid for what it earned, and they will not be wronged" (2:281). The Judgment is the accounting — the accounting that is precise, the accounting that is complete, and the accounting that is just. It is the moment when the life is reviewed, the deeds are weighed, and the consequence is determined.

The word Al-Hisab (الحساب) comes from the root H-S-B, which carries the meanings of counting, calculating, reckoning, and accounting. The verb hasaba means to count — to enumerate, to calculate, and to reckon. The noun Hisab signifies the accounting — the reckoning, the calculation, and the settlement. Al-Hisab is the Day of the Accounting — the Day when every deed is counted, every choice is calculated, and every moment is reckoned. The name tells the listener: this is the Day when nothing is overlooked, nothing is forgotten, and nothing is ignored. Every atom of good and every atom of evil is counted, calculated, and settled.

This book — the seventeenth in the Hereafter sub-series and the third of the Stages books — explores the Judgment as the Quran describes it. It examines the name Al-Hisab, the record that is opened, the witnesses that are present, the questioning of every deed, the face of the Day (joy and terror), the prophetic models of accountability, the four types of records, the balance of justice and mercy, and the lesson — how to live for the Day of Reckoning.

The Quran's treatment of the Judgment reveals the dimension of the accountability — the accountability that is the purpose of the Resurrection, the accountability that is the meaning of the standing, and the accountability that is the reason for the Day. The first Stage book (Book 15) covered death and the grave. The second Stage book (Book 16) covered the Resurrection. This third Stage book covers the Judgment — the accounting that follows the standing, the reckoning that follows the rising, and the settlement that follows the gathering.

The first chapter begins with the name itself — what Al-Hisab means, how the Quran uses it, and what the name reveals about the Day it describes.

Chapter 1: The Name — Al-Hisab and the Accounting

The word Al-Hisab (الحساب) comes from the root H-S-B, which carries the meanings of counting, calculating, reckoning, and accounting. The verb hasaba means to count — to enumerate, to calculate, to reckon, and to settle. The noun Hisab signifies the accounting — the reckoning, the calculation, and the settlement of accounts. Al-Hisab is the Day of the Accounting — the Day when every deed is counted, every choice is calculated, and every moment is reckoned. The name tells the listener: this is the Day of the numbers — the numbers that do not lie, the numbers that do not forget, and the numbers that do not overlook. Every atom of good and every atom of evil is counted, and the count is the truth.

The Quran uses the word Hisab frequently across many surahs. As the Day of accounting: "And fear a Day when you will be returned to Allah" (2:281). As the swift accounting: "And those who are given their record in their right hand — they will be judged with an easy account and return to their people rejoicing" (84:7-9). As the question to the denier: "To whom belongs the Kingdom this Day? To Allah, the One, the Prevailing. This Day every soul will be recompensed for what it earned. No injustice today" (40:16-17). Each usage places Al-Hisab as the Day of the reckoning — the reckoning that is the accounting of the deeds, the settlement of the accounts, and the determination of the consequence.

The Quran emphasizes the certainty of the accounting: "And every soul will be paid for what it earned, and they will not be wronged" (2:281). The certainty is the foundation: the accounting that is not a possibility but a certainty, the accounting that is not a maybe but a will, and the accounting that is not a potential but a definite. The certainty is the warning: the person who knows the accounting is certain must prepare for the accounting, must live for the reckoning, and must answer for the deeds. The certainty is the mercy: the mercy that gives the person the knowledge of the accounting before the accounting arrives, and the mercy that gives the person the time to prepare before the reckoning begins.

The Quran says: "So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it" (99:7-8). The precision is the exactitude: the accounting that does not miss an atom, the accounting that does not overlook a speck, and the accounting that does not forget a mote. The precision is the justice: the accounting that gives every person exactly what they have earned, the accounting that does not add and does not

subtract, and the accounting that is the truth. The precision is the completeness: the accounting that covers every deed, every word, and every thought — the deeds that were done openly, the words that were spoken publicly, and the intentions that were held privately.

The Quran describes two types of accounting: the swift and the easy for the believer, and the lengthy and the hard for the denier. The Quran says: "As for one who is given his record in his right hand, he will be judged with an easy account" (84:7-8). The ease is the mercy: the mercy that gives the believer an easy accounting — the accounting that is quick, the accounting that is gentle, and the accounting that is merciful. The hardness is the justice: the justice that gives the denier a hard accounting — the accounting that is thorough, the accounting that is severe, and the accounting that is detailed. The difference between the easy and the hard is the faith — the faith that makes the accounting easy, and the denial that makes the accounting hard.

The name Al-Hisab raises the question that defines the self: if the accounting is coming, then what has the person done? If the reckoning is certain, then what deeds has the person gathered? If the settlement is waiting, then what will the person bring? The question is the beginning of the self-examination — the self-examination that starts with the awareness of the accounting and ends with the preparation for the reckoning. The person who examines themselves before the Day has begun the preparation, and the person who does not examine themselves will be examined by the Day. The name Al-Hisab is the call — the call to the self- examination, the call to the preparation, and the call to the accountability.

The Quran describes the denier's relationship with the accounting: "And they made not their estimate of Allah with a true estimate" (6:91, broader context). The denier does not account — does not account for the deeds, does not account for the words, and does not account for the choices. The denier lives without the accounting — lives as if there is no reckoning, lives as if there is no settlement, and lives as if there is no consequence. The name Al-Hisab is the refutation of the denial — the refutation that the accounting is real, the refutation that the reckoning is certain, and the refutation that the settlement is coming.

The name Al-Hisab is the mercy — the mercy that gives the person the knowledge of the accounting before the accounting, the mercy that gives the person the time to prepare before the reckoning, and the mercy that gives the person the chance to change before the settlement. The name is the first mercy, and the self-examination is the second — the mercy that warns and the mercy that saves. The person who hears the name Al- Hisab and examines

themselves has accepted the mercy, and the person who hears the name and does not examine themselves has refused the mercy. The name is the call — the call to the self-examination, the call to the preparation, and the call to the accountability that is coming, that is certain, and that is the Day of the reckoning.

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ABOUT THE AUTHOR

Aira Aurora is an independent researcher and writer specializing in Quranic studies. Her work focuses on close reading of the Quranic text, exploring its themes, narratives, and moral framework with attention to both the original Arabic and the broader human context.

The NurOne master series is her primary project -- a multi-sub-series exploration of the Quran covering prophets, people, places, events, lessons, commands, signs, the unseen, the hereafter, and everyday life. Each book is a close reading of the Quranic verses on a specific topic, presented in clear, accessible language.

Her work is published under the pen name Aira Aurora.

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