



Research Article

Understanding Psycho-Spiritual Dimensions of Al-Kitab and Al-Mizan in Islamic Eschatology

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Abstract

This study examines accountability in Islamic eschatology, focusing on the interplay between al-Kitab (the Book of Deeds) and al-Mizan (the Scale of Balance) on the Day of Judgement. It highlights how awareness of divine evaluation, through these dual processes, can enhance Muslims' psycho-spiritual and moral dispositions. Utilizing Qur'anic verses and Hadith, the study employs qualitative interpretive textual analysis to explore how "documentation" and "evaluation" of deeds jointly influence final rewards. Unlike previous studies that emphasize al-Kitab, this paper underscores al-Mizan's role and its connection with al-Kitab. It argues that while al-Kitab records the quantitative aspects of deeds, al-Mizan qualitatively assesses their true essence, reconciling positive and negative values and evaluating underlying motivations. This distinction is crucial, as many actions documented by al-Kitab may be deemed inconsequential when evaluated by al-Mizan. The study concludes that understanding al-Kitab and al-Mizan as complementary mechanisms ensures just judgement, fostering higher spiritual consciousness and moral excellence among Muslims.

Keywords: Islamic eschatology, al-Kitab, al-Mizan, psycho-spiritual, moral excellence



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Introduction

Islam is fundamentally built upon a belief system that profoundly influences not only the perspectives and personal dispositions of its adherents but also their behavioral relationships with other creatures. This belief system is encapsulated in six major tenets, commonly referred to as the "Articles of Faith," which form the core of the Muslim worldview. Although these six Articles of Faith are alluded to in various parts of the Qur'an without being explicitly listed in a specific order, numerous prophetic traditions clearly identify and enumerate them, albeit with some variations in terminology. A notable example is found in a well-known hadith reported by An-Nawawi, where the

ArchAngel Jibril (AS) visits the Prophet Muhammad (SAW) in disguise to ask specific theological questions, aiming to teach Muslims the fundamental doctrines of Islam. Without delving into the entire hadith, one of the questions posed was about *iman* (faith), to which the Prophet responded: *"It is that you believe in Allah, His angels, His Books, His Messengers, the Last Day, and in fate (qadar), both in its good and evil aspects"* (Hadith 2, 40 Hadith an-Nawawi). This implies, in general terms, that one cannot claim to be a true Muslim without having faith in these six tenets. More significantly, faith in these articles is a primary condition for attaining paradise and being saved from hell. The Prophet (ﷺ) stated, *"None will enter Paradise but will be shown the place he would have occupied in the (Hell) Fire if he had rejected faith ... and none will enter the (Hell) Fire but will be shown the place he would have occupied in Paradise if he had faith ..."* (Sahih al-Bukhari 6569). In another narration, the Prophet (ﷺ) said, *"Whoever said 'None has the right to be worshipped but Allah' and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: 'None has the right to be worshipped but Allah' and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said, 'None has the right to be worshipped but Allah' and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell"* (Sahih al-Bukhari 44).

Importantly, beyond superficial belief or mere proclamation of the six Articles of Faith, they are essential in positively shaping Muslims' attitudes and influencing their behavior as true believers. Anything contrary may render one's faith inconsequential, particularly as a genuine Muslim. Highlighting the practical importance of these articles, Allah says: *"Are they awaiting the coming of the angels, or your Lord 'Himself', or some of your Lord's 'major' signs? On the Day your Lord's signs arrive, belief will not benefit those who did not believe earlier or those who did no good through their faith. Say, 'Keep waiting! We too are waiting."* Qur'an (Qur'an 6:158). This verse not only underscores the essence of having faith but also emphasizes that it must be demonstrated through actions manifesting as good and praiseworthy dispositions. This is why the Prophet appears to diminish, if not completely negate, the status of a believer who lacks morals or good character, as indicated in many of his sayings. For instance, the Prophet (ﷺ) said, *"None of you will have faith till he wishes for his (Muslim) brother what he likes for himself"* (Sahih al-Bukhari 13). Furthermore, Abu Huraira reported that God's messenger said (ﷺ), *"The Muslim is the one from (the harm of) whose tongue and hand (other) Muslims are safe, and the believer is the one with whom the people trust their blood and their wealth"* (Tirmidhi, Hadith 2734).

In light of this, both classical and contemporary Muslim scholars have extensively discussed each of these "Six Articles of Faith," highlighting their practical implications. However, due to their comprehensiveness and significant impact on Muslims' lives, certain instructive aspects of these articles have not received major academic attention, particularly in Western scholarship on Islamic theology, especially in the English language. Therefore, it is essential to focus more on the nuanced implications of the six Articles of Faith, bringing to the fore some practically important dimensions of Islamic doctrine, and examining how they should influence Muslims' spiritual and moral-psychological disposition. The Prophet, in many instances, instructively alludes to how Muslims' faith in Allah and the Day of Judgment, in particular, should stimulate and elicit uprightness in their moral character. For instance, the Prophet (ﷺ) is reported to

have said on various occasions: (1) "Whoever believes in Allah and the Last Day, should not hurt his neighbor and whoever believes in Allah and the Last Day, should serve his guest generously and whoever believes in Allah and the Last Day, should speak what is good or keep silent" (Sahih al-Bukhari 6136). (2) "Whoever believes in Allah and the Day of Judgment should only say that which is good, otherwise they remain quiet" (Sahih al-Bukhari). (3) "Whoever believes in Allah and the Last Day should talk what is good or keep quiet, and whoever believes in Allah and the Last Day should not hurt (or insult) his neighbor; and whoever believes in Allah and the Last Day, should entertain his guest generously" (Sahih al-Bukhari 6475). This introduction sets the stage for a deeper exploration of the psycho-spiritual and moral implications of the concepts of al-Kitab and al-Mizan in Islamic eschatology, emphasizing the transformative power of faith in shaping ethical conduct.

A Background Overview of the Last/Judgment Day: Selected Verses from the Qur'an

The preceding discussion highlights that, alongside belief in Allah, faith in the Last Day or Judgment Day is crucial for Muslims. The Qur'an extensively addresses the realities of this day, which encompass numerous inevitable events that Muslims are required to acknowledge, as implied in the concept of "Belief in the Last Day." The following provides a concise overview of these Qur'anic realities, serving as background for this study. The final day on earth will be preceded by a series of cataclysmic events (Qur'an 22:2; 18:47) occurring over a period of time.

Following this tumultuous period, every living soul, including humans, will face death with the blowing of the first Trumpet. Allah will then roll up the heavens and the earth (Qur'an 39:67-68; 89:21), and only He, in His Unrivalled Majesty, will remain (Qur'an 55:26-27). With the second blowing of the Trumpet, Allah will establish another earth (Qur'an 14:48), distinct from the known planet, as the "Gathering Ground" illuminated by an intense light (Qur'an 39:69).¹ Human beings and other creatures will be resurrected (Qur'an 39:68), facing new and terrifying experiences (Qur'an 99:1-5; 36:52; 19:71-72). Subsequently, everyone, without exception, will be gathered (Qur'an 36:32; 18:47-48; 14:48), standing anxiously to meet Allah (Qur'an 36:51, 53; 39:68) for accountability and judgment (Qur'an 40:16), which will commence with two profound arrangements. First, the majestic arrival of Allah (Qur'an 89:22) will occur, with angels taking their positions (Qur'an 78:38; 89:22), and all the Prophets and witnesses will stand ready to testify.

Secondly, the establishment of the Divine "evaluating apparatus" will take place, involving the "Divine Records" of everyone's deeds, complete with full details (Qur'an 39:69; 18:49; 78:29), and the "Divine Scale of Balance," which will justly assess the essence of the deeds (Qur'an 21:47; 7:8). This will entail an extremely meticulous assessment (Qur'an 99:7-8), culminating in the distribution of deserved rewards to each individual (Qur'an 78:26, 36; 39:70), with the unsuccessful ending up in hell, regretting their actions (Qur'an 39:71-72), and the pious entering paradise, thanking their Lord and being pleased with their actions (Qur'an 39:73-74). The entire "Judgment Activities" will

¹ This refers to the place where the judgment will be held. The Prophet (ﷺ) is reported in a ḥadīth collected by Aṭ-Ṭabarānī to have said, "The Judgment will be passed on an earth where neither blood has been shed nor any sin committed."

conclude with the angels glorifying Allah, while the believers will praise Him for His grace, and the disbelievers will acknowledge His justice (Qur'an 39:75).

Statement of the Problem

This paper examines the fifth Article of Faith, namely, Belief in the Last Day, with a focus on the processes of the "Documentation of Human Deeds" and the "Balancing Scale of Human Deeds," known in Qur'anic terminology as *al-Kitab* and *al-Mizan*, respectively. While previous studies have often concentrated on *al-Kitab* as a meticulous divine record of human actions, this paper delves into the deeper role of *al-Mizan*, which qualitatively "weighs and reconciles" human deeds, assessing the motivations behind them. The study emphasizes the interplay between *al-Mizan* and *al-Kitab* in the divine accountability process. The literature reviewed on this aspect of Islamic eschatology often overlooks the connection between these two processes in discerning the essence of human acts, which is crucial for justly rewarding individuals and determining their ultimate fate on the Day of Judgment.

This study argues that while the outward, quantitative performance of an act is significant, its qualitative value and the psychological state, such as intention, must also be evaluated to establish its true worth. This involves "weighing" good deeds against bad ones (Qur'an 7:8-9) and assessing the intentions behind them (Qur'an 18:110). Although *al-Kitab* is recognized as a vital component of the final accountability mechanism on the Last Day, this study demonstrates, through interpretive analysis of relevant Qur'anic verses and Hadith, that the evaluative function of *al-Mizan* is indispensable. Without it, the just and perfect reward of human actions would remain unclear. However, Allah, in His infinite wisdom, has instituted a transparent and self-revealing system of Divine Scale.

Objective of the Study

This study aims to explore the aspect of Islamic eschatology related to divine accountability, with a particular focus on the interconnection between *al-Kitab* and *al-Mizan*. It seeks to provide a nuanced understanding of their relational functions as a divinely integrated mechanism that captures the true worth of human deeds. The study highlights the intricate connection between the "record of human deeds" and their "evaluation" based on the divine scale, emphasizing how this interface ultimately determines whether an individual is placed in paradise or hell. Additionally, the study examines how awareness of the interlink between these two mechanisms can imbue Muslims with spiritual consciousness, fostering moral excellence. This highlights the practical implications of Islamic doctrines, extending beyond mere dogma to influence ethical behavior and spiritual growth.

Methodology

This study adopts a qualitative approach through interpretive textual analysis (Bahari, 2012; Elbardan & Kholeif, 2017; Razaly et al., 2015; Saeed, 2014) to investigate the intricate relationship between *al-Kitab* (the divine record of deeds) and *al-Mizan* (the divine scale of deeds) as articulated in the Qur'an and Hadith. The analysis seeks to explore the factors that determine individuals' eternal abodes on the Day of Judgment, focusing on the theological, ethical, and spiritual dimensions of these processes through a contextual

interpretation of scriptural sources (Saeed, 2014). The study relies on the Qur'an and Hadith as primary sources, given their foundational role in Islamic theology and guidance on matters of faith, morality, and the hereafter. These primary texts are supplemented with the works of classical and contemporary Islamic theologians and exegetes to provide a deeper understanding of *al-Kitab* and *al-Mizan*. While references to these concepts are dispersed throughout the primary sources, they offer significant insights into their practical and theological implications for Muslims.

The analysis begins with identifying Qur'anic verses and Hadith related to *al-Kitab*, *al-Mizan*, and the criteria for ultimate judgment. These are interpreted within their scriptural and contextual backgrounds using established *tafsir* and Hadith commentaries (Elbardan & Kholeif, 2017; Razaly et al., 2015; Saeed, 2014). Themes such as the nature and roles of *al-Kitab* and *al-Mizan* in judgment and their implications for human behavior are explored in detail (Peterson, 2017; Md Rafangi, 2016). Finally, the findings from these analyses are synthesized to present a comprehensive understanding of the integrated function of *al-Kitab* and *al-Mizan* in the holistic evaluation of human deeds, emphasizing their eschatological significance and their psycho-spiritual impact on Muslims' moral disposition (Nelson & King, 2023). This methodological approach ensures a systematic exploration of these interconnected concepts, offering valuable insights into their theological and practical relevance in Islamic eschatology.

Literature Review

The concept of the Last Day is a pervasive theme in the Qur'an, with references to the hereafter appearing frequently throughout its pages (Saritoprak, 2011). The Qur'an provides unparalleled details about events before and after death, and the Hadith literature on this subject is extensive (Chittick, 2013). While the Qur'an primarily uses the term "the Last Day" (Q9:18) to denote the end of the world and the onset of Judgment Day (Muhammad Fuad al-Baqi, p. 21), it employs various other names to describe the realities and events associated with this day (Smith & Haddad, 1975; Sayyid Qutb, 2015). For example, *Yawm al-Qiyyamah* (Q4:87) suggests a prolonged period of judgment, *al-Sa'ah* (Ghafir:59) refers to an extended timeline, and *al-Waqiah* (Waqiah:1) emphasizes the inevitability of the Last Day. The exploration of Islamic eschatology, encompassing death, Judgment Day, the afterlife, and the end of the world, dates back to the early days of Islam (Yusuf, 1986). As Chittick (2013) notes, "scholastic theologians, philosophers, and Sufis—not to mention Qur'an commentators—made eschatology a principal concern." Consequently, there is a substantial body of work on Islamic eschatology in both classical Arabic sources and modern Western scholarship (Taylor, 1968; Cook, 1993; Chittick, 2013; Quadri, 2024; Rustom, 2021; Saritoprak, 2011).

This study primarily draws on Western scholarship as a point of departure. Many studies on Islamic eschatology focus on the signs and events preceding the end of the world (Adib, 2024; Ostranský, 2013), with some examining individual death experiences and encounters with the angel of death (Macdonald, 1964). A few studies, such as Mughal (2020), critically analyze the interpretation of eschatological events in Islamic sources. These works describe the transition from earthly life to the hereafter, highlighting preliminary events before Judgment Day. Macdonald (1965) offers comprehensive

insights into the encounters and scenarios of the Day. Mauder & Ghaemmaghami (2009) explore the concept of the hereafter, while others examine the nature of paradise (Macdonald, 1966; Rustomji, 2010) and the conditions of those destined for hell, including the role of angelic guards (Thomassen, 2009). Although the Qur'an and Hadith are primary texts, many studies also draw on other Islamic traditions, including writings by theologians, philosophers, Sufis, and historians (Lange, 2016; Chittick, 2013). A particularly insightful study is Quadri's (2024) "Elucidating the Coherence of Islamic Eschatology," which compares Islamic eschatology with Judeo-Christian narratives. The paper highlights the unique features of Islamic eschatology, emphasizing the moral and ethical implications for Muslims.

However, it only tangentially addresses al-Mizan (the scale of justice) and does not delve into its detailed role in the afterlife. The study does not focus on the interplay between al-Kitab and al-Mizan, which is central to this research. Fazlur Rahman's "Major Themes in the Qur'an" discusses eschatology as a key theme, providing an overview of the Last Day's nature, significance, and objectives. He extensively quotes the Qur'an to discuss the implications of the transient nature of the present world and the justice-centered nature of the next. Rahman notes that "the essence of the 'hereafter' consists in the 'ends' of life (al-ākhirah) or the long-range results of man's endeavors on earth" (p. 75). He also highlights the role of deed-records as evidence for or against individuals (p. 76). However, like other studies, Rahman does not focus on the integrated function of al-Kitab and al-Mizan or their psycho-spiritual and moral impact. Overall, the reviewed studies provide a general understanding of the flow of events leading to the final judgment, drawing on Islamic tradition and sources. However, they often offer only a superficial overview of certain issues despite the Qur'an and Hadith providing ample information for a more comprehensive analysis. While some studies touch on the status and nature of al-Kitab and al-Mizan, few explore their joint role in evaluating human deeds or their potential to enhance Muslims' spiritual and moral consciousness.

Significance of the Study

This study is significant in its (re)emphasis, through scriptural sources, that divine documentation of human deeds does not automatically result in rewards on the Day of Judgment. It posits that the "divine accountability mechanism" involves multiple stages, particularly the dual process of al-Kitab and al-Mizan, which capture both the outward, quantitative aspects of actions and their qualitative, inner motivations. Furthermore, the study highlights the significance of comprehending the interplay between "divine documentation (al-Kitab)" and "divine evaluation (al-Mizan)" as a dual-layered process. This understanding can profoundly influence Muslims' psycho-spiritual and moral consciousness, encouraging a more holistic approach to ethical and spiritual development.

Outlines

The study comprises five sections. The Introduction provides a background to the study, featuring an insightful literature review that highlights the research gap, along with an explanation of the methodology and the significance of the study. The second section, Al-

Kitab: The Record of Deeds, analyzes selected Qur'anic and Hadith references on "the documentation process" as a divinely instituted mechanism by Allah to capture all value-laden human actions. It emphasizes the complementary yet fundamental role of *al-Kitab* in the broader divine accountability process.

The third section, *Al-Mizan: The Scale of Balance*, examines how *al-Mizan* evaluates human deeds as the final stage that determines the true worth of human actions. It provides an interpretive analysis of selected scriptural sources based on the understanding of prominent exegetes, highlighting the processes involved. The fourth section, *The Interplay of Al-Kitab and Al-Mizan: Understanding the Implications*, explores the dynamic relationship between *al-Kitab* and *al-Mizan* on the Day of Judgment. It discusses how *al-Mizan* unveils "hidden" narratives within the recorded deeds captured in *al-Kitab*, emphasizing how this understanding can motivate Muslims to prioritize the qualitative performance of good deeds. Finally, the paper concludes with the Conclusion, summarizing the findings and offering reflective insights into the study's overall significance.

Al-Kitab: divine record of deeds in Islamic eschatology

A Conceptual Clarification

The term "al-Kitab" in Islamic scriptural sources, notably the Qur'an, is used to denote various "objects, processes, and phenomena/events." While not exhaustive, the following verses illustrate some of the denotative and connotative meanings of "al-Kitab": the Qur'an itself (Q2:1; Q6:92), revealed scriptures (Q2:44, 78; Q5:44), the Torah (Q2:87; Ahqaf:12), documentation (Qalam:37), writing skills (Q3:48; Q5:110), the Book of Destiny (Q8:68; Q11:6; Q20:52), ordinary books (Q2:79), the *lawhu al-mahfuz* (the protected slate containing all events from pre-earthly life to post-earthly existence, Q6:38; 35:11), and records of human deeds/actions (Q45:28), which imply a continuous, detailed account of every spiritually relevant and morally significant action performed by humans. While these usages have various implications for human experiences, the focus here is on the divine recordings of human activities. In Islamic eschatology, "al-Kitab" is conceptually understood as a "divine ledger," meticulously documenting all human actions, particularly spiritual and moral activities, from puberty until death. It records both significant and seemingly insignificant moral-spiritual behaviors (Q18:49). As a Qur'anic term, it underscores the Islamic belief in Allah's meticulousness (Q78:29), openness (Q99:7-8), and honesty (Q4:40).

Another term used in the Qur'an to indicate this reality is "naskh,"² specifically in the form "istinsakh" (Q45:29), meaning "to transcribe." This is akin to Allah's reference to the "copy of the Torah" (Q7:154). In the context of this study, "istinsakh" indicates how designated angels prepare written records of all human deeds. Allah states, "This record of Ours speaks the truth about you. Indeed, We always had your deeds recorded by the angels" (Q45:29). This term further emphasizes that human deeds are continuously and meticulously recorded, reflecting a defined period in each person's earthly life. Having established that "al-Kitab" is conceptually used to indicate "divine recordings and

² Though the popular meaning, especially in Quranic exegetical studies, is "to abrogate," (Q2:106)

records" of human deeds, the following sections will explore this concept to understand the nature of the processes involved and, more importantly, their significance, drawing insights from relevant Qur'anic verses and prophetic traditions.

Divine Records of Deeds: Nature, Characteristics, and Significance of the Processes

The Qur'an frequently alludes to *al-Kitab* to describe the mechanism of recording human actions. Allah states:

"...What a book is this! It omits nothing, big or small, without enumerating it. They will find present whatever they had done, and your Lord does not wrong anyone" (Q18:49).

This verse underscores the meticulous detail in the recording process. Other verses reinforce this concept, highlighting the comprehensive nature of these records, such as Q45:28-29, Q3:181, Q9:120-121, and Q19:71. These records culminate in a thorough documentation system (Q58:6; Q36:12), which partly serves as the basis for judgment on the Last Day (Q86:9; Q17:14).

In addition to the Qur'an, the Prophet Muhammad (ﷺ) elaborates on this concept, emphasizing the detailed nature of these records and their moral and spiritual significance. He exhorted believers to remain conscious of their actions, given their far-reaching consequences. For instance, he narrated that Allah said:

"If My servant intends to commit a bad deed, do not record it unless he executes it. If he refrains from it for My sake, record it as a good deed. If he intends to do a good deed but does not perform it, record one good deed; if he does perform it, record it as ten good deeds, up to seven hundred times" (Sahih al-Bukhari, 7501).

Nature and Characteristics of Divine Records

The Divine Records of human deeds are maintained by two angels assigned to every individual (Q43:80; Q82:10-12; Q86:4). One angel records good deeds, while the other records evil deeds. Allah says:

"As the two recording-angels—one sitting to the right and the other to the left—note everything. Not a word does a person utter without having a vigilant observer ready to record it" (Q50:17-18).

These angels accompany a person at all times, except during moments of privacy, such as using the toilet or intimacy with one's spouse. Ibn Kathir, citing Ahnaf Ibn Qais, explains that the angel on the right supervises the one on the left. If a sin is committed, the angel on the right may delay its recording to allow for repentance; if repentance is made, the sin is not recorded.

Below are key features that highlight the nature and processes of recording human deeds:

1. Timely Reporting

The angels submit reports of their records to Allah daily, weekly, and annually. Usamah bin Zaid reported:

"The Prophet (ﷺ) said, 'Deeds are presented to the Lord of the worlds on Mondays and Thursdays, and I like my deeds to be presented while I am fasting'" (Sunan an-Nasa'i, 2358).

This system reflects Allah's organized and accurate documentation process, a lesson for humanity in the importance of accountability. Relevant verses include Q79:35, Q33:5, Q70:4, and Q35:10.

1. **Comprehensiveness**

The records encompass every action, word, and even thought of a person (Q2:284). They include moral-spiritual deeds and mundane activities, as highlighted in Q18:49.

2. **Accuracy**

The records are infallible, with no room for error or omission. Allah states: *"On that Day, man will be informed of what he sent forward and what he left behind. Man will be a witness against himself, even if he offers excuses"* (Q75:13-15).

3. **Well-Preserved**

These records are eternal (Q36:12), safeguarded until the Day of Judgment (Q17:13-14).

4. **Justice**

The records serve as the foundation for divine judgment, ensuring that every deed is met with equitable retribution. Allah says: *"Whoever is guided is guided for his own benefit, and whoever goes astray does so to his own detriment. No bearer of burdens will bear the burden of another"* (Q17:15).

The concept of *al-Kitab* in Islamic eschatology highlights the psycho-spiritual and moral implications of human actions. It underscores the need for accountability and the weight of personal responsibility. The intricate, just, and comprehensive recording process serves as a reminder for humanity to strive for righteousness in all aspects of life.

Al-Mizan: the divine scale of balance

Conceptual Clarification

The term *al-Mizan* (lit. "the scale," plural: *al-Mawazin*) in the Qur'an encompasses various but related meanings, including "balance," "equilibrium," "equity," "fairness," "correct measurement," and sometimes "evaluation" or "weighing." For instance, it signifies "balance" in the cosmic structure of the universe, as Allah states: "As for the sky, He raised it high, and set the balance" (Qur'an 55:7-8). It also implies "fair and equitable" dealings in sociopolitical and economic matters, as in: "Weigh with justice, and do not give short measure" (Qur'an 55:9). More elaborately, Allah commands: "And do not come near the wealth of the orphan—unless intending to enhance it—until they attain maturity. Give full measure and weigh with justice. We never require of any soul more than what it can afford. Whenever you speak, maintain justice—even regarding a close relative. And fulfill your covenant with Allah. This is what He has commanded you, so perhaps you will be mindful" (Qur'an 6:152). In a related sense, the Qur'an uses *al-Mizan* to denote the weighing or evaluation of human deeds on the Day of Judgment: "The weighing on that Day will be just. As for those whose scale will be heavy with good deeds, only they will be successful. But those whose scale is light, they have doomed themselves for wrongfully denying Our signs" (Qur'an 7:8-9; see also 21:47). This study focuses on this eschatological usage, drawing insights from Islamic theologians and exegetes. It discusses the relevance of *al-Mizan* in evaluating not only the qualitative significance of human actions but also the intentions and motivations behind them.

The Nature of al-Mizan: Processes and Function

The Qur'an frequently mentions al-Mizan, alluding to its nature, function, and operational process as the divine scale of balance. The Prophet Muhammad (peace be upon him) describes this delicate scale, emphasizing its importance in determining individuals' eternal fate.

Weighing of Human Deeds on the Day of Judgment

The Qur'an indicates that after the great gathering (Qur'an 42:7; 64:9), individuals' records will be presented for weighing and rewarding (Qur'an 45:28). Allah states: "We set up the scales of justice for the Day of Judgment, so no soul will be wronged in the least. And even if a deed is the weight of a mustard seed, We will bring it forth. And sufficient are We as a vigilant Reckoner" (Qur'an 21:47). Muhammad Shafi notes that the heaviest deed on the Day of Resurrection will be the Kalimah: "There is no god but Allah, Muhammad is the Messenger of Allah." Another hadith, reported by Tabarani from Ibn 'Abbas, states that attending a funeral adds two karats to one's scale of deeds, with each karat weighing as much as Mount Uhud (see Muslim, 945, 946). These traditions highlight the significance of deeds in the Hereafter. In this world, a balance is used to determine the weight of material objects. However, Allah's scales will weigh intangible deeds, revealing their true value. Deeds judged by appearance in this world will be evaluated by their divine worth and sincerity in the Hereafter. "The more sincere a man's deeds, the more importance they will be given. A deed devoid of sincerity will carry no weight in the Hereafter, however significant it might seem to superficial people" (Tafsir Surah al-Qariah, Tazkirul Qur'an). The Prophet illustrated the impact of intentions on deeds through a hadith narrated by 'Umar bin Al-Khattab: "The intentions consider the deeds, and a person will get the reward according to his intention. So whoever emigrated for Allah and His Messenger, his emigration will be for Allah and His Messenger; and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for" (Al-Bukhari and Muslim, Riyad as-Salihin 1).

Processes of the Divine Weighment and Accountability of Human Deeds

Allah declares: "The weighing on that Day will be just. As for those whose scale will be heavy with good deeds, only they will be successful. But those whose scale is light, they have doomed themselves for wrongfully denying Our signs" (Qur'an 7:8-9). Ibn Kathir, in his commentary on Qur'an 21:47, narrates a hadith where a Companion of the Prophet ﷺ expressed concern about his treatment of his slaves. The Prophet ﷺ explained that the punishment meted out should be commensurate with their misconduct, emphasizing the divine justice of weighing deeds. For those who doubt this reality (Qur'an 18:54; 19:66), Allah affirms its truth: "The Weighing on that day is definite" (Qur'an 7:8). Mufti Muhammad Shafi, in *Ma'ariful Qur'an*, addresses the misconception that deeds cannot be weighed, asserting Allah's absolute authority and power to weigh even intangible deeds. Modern instruments can measure things once thought immeasurable, like air and electricity. If humans can achieve this, Allah, the Creator, can certainly weigh human deeds. The discussion highlights the relationship between al-Kitab and al-Mizan, emphasizing how al-Mizan provides depth to the recorded deeds in al-Kitab. It explores

the psycho-spiritual and moral implications of their combined use as a dual mechanism for evaluating human actions, forming the basis for recompense.

The interplay of al-kitab and al-mizan: understanding the implications

Comprehensive Overview of Al-Kitab and Al-Mizan

Al-Kitab meticulously records human actions (Qur'an 18:49), serving as a necessary but not sufficient basis for evaluating deeds (Qur'an 17:13). It is through al-Mizan that the significance of each recorded deed is determined (Qur'an 21:47), involving a detailed valuation process (Qur'an 2:284). This sequential deployment of al-Kitab and al-Mizan illustrates a profound interface between the two mechanisms, suggesting that human deeds are more than mere physical acts; they are multifaceted expressions of one's inner being, encompassing the broader context of earthly existence. The Qur'an alludes to this when it states, "on the Day all secrets will be disclosed" (Qur'an 86:9; see also 68:18). The narratives of human actions, apart from being made public (Qur'an 68:18), are evaluated using al-Mizan, as implied in the verse: "And even if a deed is the weight of a mustard seed, We will bring it forth. And sufficient are We as a vigilant Reckoner" (Qur'an 21:47). This verse underscores the evaluative scrutiny of al-Mizan, revealing how actions are assessed against the complexities of human nature (Qur'an 50:16), social realities (Qur'an 2:188), and individual spiritual dispositions (Qur'an 26:89).

Psycho-Spiritual and Moral Implications

The interplay between al-Kitab and al-Mizan underscores the significance of comprehending the broader context of human actions. Recognizing that our deeds have eternal significance, as they determine our ultimate destiny through divine weighing, challenges us to examine our actions from various perspectives. It motivates us to consider the broader context in which they occur and cultivates a deeper awareness of our actions, emphasizing the importance of mindset and potential consequences. Acknowledging that our actions will be accurately documented and meticulously evaluated compels us to strive for excellence in all aspects of life. It psychologically prepares us to pursue sincerity of intention and clarity of purpose, knowing that deeds will be evaluated not only by their quantity but also by the mindset driving them, their values, and their impact on the world. The knowledge of divine punishment and the hope for exponential reward deter wrongdoing and motivate righteous living. The interplay between al-Kitab and al-Mizan provides profound insight into divine justice and human accountability. Scriptural sources discuss this interplay as a systematized judgment mechanism, involving processes that Allah deliberately establishes for decisive evaluations of human actions (Qur'an 2:284; 40:17; 84:8).

Holistic Understanding and Spiritual Development

The concepts of al-Kitab and al-Mizan together offer a comprehensive understanding of key issues on the Day of Judgment. Recognizing their intricate relationship fosters a deeper sense of spiritual consciousness and moral responsibility. Taking this information seriously, as the Qur'an indicates, benefits individuals in the end, as they will be glad they acted on it (Qur'an 35:34; 69:19-24). Conversely, heedlessness or discounting this

information is identified as a reason some will end up in hell (Qur'an 67:8-11; 69:26, 49; 78:28). Approaching the Fifth Article of Faith, Belief in the Last Day, through the combined deployment of al-Kitab and al-Mizan offers a framework for understanding divine justice and the ultimate purpose of human existence. Understanding the interplay between these concepts—recording and weighing—encourages a holistic approach to spiritual and moral development. It motivates us to strive for excellence and live a purposeful life guided by divine principles.

Conclusion

This study, through an interpretive analysis of Islamic scriptural sources, elucidates that al-Kitab and al-Mizan are among the most fundamental eschatological concepts in Islamic belief. By examining the comprehensive system of divine accounting on the Last Day, it explores how these two concepts collectively form a layered divine mechanism, encompassing (a) precise record-keeping and (b) meticulous evaluation, culminating in eternal judgment and reward.

The paper scripturally demonstrates that while al-Kitab provides a detailed record of human actions, al-Mizan assesses their ultimate worth. Together, they form a comprehensive divine mechanism in a sequential arrangement. By highlighting their intricate interplay, the study reveals how Allah employs this mechanism to capture and evaluate both the outward actions of humans and the underlying psycho-spiritual dispositions, such as intentions and motivations, behind those actions. In its final analysis, the study focuses on the implications for human behavioral cultivation and development, underscoring Islam's emphasis on both the quantitative and qualitative aspects of life. It demonstrates the holistic nature of Islamic eschatology, emphasizing the importance of performing good deeds with sincerity of intention and clarity of purpose that align with Islamic objectives.

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