

426305 - Tafsir of Quran 83:9

the question

What's Tafseer of Quran 83:20? someone on TikTok says it's a digital book of our life in Dunya and we see it in Jannah?

Detailed answer

Firstly:

Allah, the Exalted, mentioned "Al-Marqum" in Surah Al-Mutaffifin, where He says (translation of the meaning): {A written book} [Al-Mutaffifin: 9], [Al-Mutaffifin: 20].

The scholars of Tafsir unanimously agree that "Al-Marqum" refers to "the written."

Al-Tabari said: "By Al-Marqum, it means the written," end quote.

"Tafsir Al-Tabari" (24/197).

Ath-Tha`labi said: "Written and affirmed upon them, like a pattern on a garment, it is not forgotten nor erased until they are recompensed for it," end quote.

"Tafsir Ath-Tha`labi" (29/56).

Ibn Kathir said: "His statement (translation of the meaning): {A written book} is not an explanation of His statement (translation of the meaning): {And what can make you know what is Sijjin?}, but rather it is an explanation of what is written for them regarding their destiny to Sijjin, meaning: recorded, written, and concluded, no one is added to it nor subtracted from it; this was said by Muhammad ibn Ka`b Al-Qurazi," end quote.

"Tafsir Ibn Kathir" (8/350).

Al-Wahidi said: "As for the meaning of Al-Marqum in the language: (Al-Layth said: {A written book} its letters have been clarified with its diacritical marks, and a merchant

marks his garment with his brand.

And Abu Al-`Abbas said: {A written book} meaning written, and he recited (poetry):

I will inscribe to you in the clear water... Even if you are far, if there is an inscriber in the water

Meaning I will write," end quote.

"Al-Tafsir Al-Basit" (23/321).

As for the origin of the term in the language, Sheikh Muhammad Jabal said:

"(Ar-Raqmah – with a fatha: a garden, and the mark of the valley: where its water gathers, and the marked land: a land with a scattering of plants).

The central meaning is distinguished by a limited area on a vast surface: like a garden among its surroundings, and as taken from the definition of Al-Marqumah land that it has scattered patches of plants, and like a spot where water gathers in a valley. And from it: "He Raqamah the garment (Nasr): he patterned it, and the merchant Raqamah (marks) his garment with his brand, and he Raqamah (marked) the book: he dotted it and clarified its letters with its diacritical marks. And Al-Marqum among animals: the one with branded lines on its legs, each one is a Raqmah – with a fatha. And Al-Mirqam: the pen. (With which marks and lines are drawn) and Ar-Raqm: a patterned type of silk (fa`l with the meaning of maf`ul). And in the description of the sky: a roof marked (Raqim) (its marks are the stars). And Al-Arqam among snakes is the speckled one."

From it: "Ar-Raqm: writing and sealing"; because they are drawings on the surface of a tablet, or the like, with ink of a different color. {Or do you think that the companions of the cave and the inscription (Ar-Raqim)} it is a tablet, or a book. And the aforementioned are closer to the origin. And the claim of Arabization is strange with no basis.

{A written book} [Al-Mutaffifin: 9, 20]

written, like a pattern on a garment, it is not forgotten nor erased.

This "and Al-Khatt": its origin is closer to the rectangular engraving, and the inscription is also engraving.

"Ar-Raqm" is like painting with ink and the like, but there is nothing to prevent the mark (Ar-Raqm) from being used in writing then as engraving, because the writing appears with its color and permanence on the surface of the white tablet, black inscriptions like the mark," end quote.

"Al-Mu`jam Al-Ishtiqaqi Al-Mu'assal" (2/841-842).

Secondly:

We must know that understanding the Book of Allah should be taken from reliable sources, and we do not know the nature of this book, and it is not permissible to speak about it without knowledge.

It was reported from `Abd Ar-Rahman ibn Zayd ibn Aslam who said: "The inscription is a book, and that book has a story, but Allah did not inform about that book and what is in it. And he recited (translation of the meaning): {And what can make you know what is Illiyun* It is [their destination recorded in] a register inscribed* Which is witnessed by those brought near [to Allāh].} [Al-Mutaffifin: 19-21], {And what can make you know what is Sijjin* It is [their destination recorded in] a register inscribed.} [Al-Mutaffifin: 8-9]," end quote.

"Mawsu`ah At-Tafsir Al-Ma'thur" (13/422).

As for what this claimant said, who dared to speak about the Book of Allah without knowledge or evidence, that it is a "digital book," merely because of the "similarity" in the word, to the modern term, it is audacity towards the Book of Allah, and speaking about Allah without knowledge or evidence. And Allah, the Exalted, said (translation of the meaning): {Say, "My Lord has only forbidden immoralities – what is apparent of them and what is concealed – and sin, and oppression without right, and that you associate with Allah

that for which He has not sent down authority, and that you say about Allah that which you do not know."} [Al-A`raf/33]

And Allah knows best.