The Virtues of Surah Maryam Through its Correlation with Al-Rahman

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Abstract
This paper aims at determining the virtues of Surah Maryam based on the roles of Al-Rahman through a thematic-structural analysis by following al-Nazm's theory of coherence initiated by Farahi. The approach of this method includes three structural steps: sectioning the arguments, determining potential keywords, and determining the central point that is considered the core result from this research. This scientific method applied in the Quran has been initiating a deeper sectional investigation between the verses, or among the surahs, by what is known among some Quran's experts as 'interpreting Quran with Quran' approach. Finally, there are ten virtues can be concluded from this correlation, in which one of them leads to a potential finding about the existence of an organic order in the whole Quran that takes Surah Maryam and its correlation with the word Al-Rahman as the emergence. In addition, a refined understanding about Ibrahim's foundation of faith being a subsequent central point of Surah Maryam is justified in the end of the analysis.
Keywords: Virtues of Surah Maryam, Al-Rahman, Al-Nazm Theory, Thematic-Structural Analysis, Coherence

Introduction
Many academic works that are putting the inimitability of the Quran as their subject matter find its root in the Quran's subtlety. They have no disagreement on this point, even though their approaches are different, various, and sometimes interrelated. On the other hand, the study of the names of Allah is generally separated from the science of the Quran, which sometimes is attached to the theological perspective in an intense relatedness that commonly will make the study well known only and directly in the matters of spirituality, the unseen,

and the philosophy. Among famous works related to the name or attributes of Allah are written by Ibn Taimiyyah, Ibn Al-Qayyim, and Al-Ghazali. Scholars like Toshihiko Izutsu, who wrote a doctrinal framework of the god-man relationship in the Quran, preferred to do more research related to the comparative and philosophical aspects. Having said that, the earlier scholars of Islam such as Ibn Taimiyyah and Al-Ghazali, who were the pioneers of the doctrinal approach of *al-Asma' al-Husna* (Arabic: الأسماء الحسنى), had associated the subject with the study of Islamic creed or *'aqidah* that conceptually explain not just the existence, but the ways of knowing God.

Historically, after the rise of Islam and its branches of knowledge, Muslims began to apply scientific studies to the Quran (Dahlawi, 2013). From the study of the Quran, there were many major branches evolved, including the Islamic exegesis of the Quran called *tafsir* (Arabic: تفسير), the linguistic and literary aspect of Quranic studies, the science of the Quran, the scientific explorations based on the Quranic verses about the universe, and many more Quran-claimed approach. However, as explained by Mir (2011) that the attempt at scholarly work should be wider and deeper, as according to him it needs to be more proactively detailed, and not merely generic of what he called 'literary criticism.'

El-Awa (2006) listed some of the scholars who had their concern on the in-depth studies of the Quran, such as prominent scholars for the textual relations study like Al-Zarkashi and Al-Razi who were focusing on the Quranic correlation in the classical period, and Richard Bell, Sayyid Qutb, Amin Ahsan Islahi and Neal Robinson from the modern period. Besides, Al-Baqilani and Al-Jurjani had preferably studied the aspect of inimitability as a branch of the Quranic sciences Kadi and Mir (2003), whereas Zamakhshari led other scholars in the field of literary interpretation or *al-balaghah* (Arabic: البلاغة) in which he exposed his ability to refine indirect messages from the Quranic verses. In our modern age, we can find the same effort had been made by Farahi, who was the pioneer of *al-Nazm* (Arabic: النظم) theory which includes the grouping of the surahs as one of its main elements (Farahi, 2010). On the other hand, Sayyid Qutb authored his tafsir and especially the book *al-Taswir al-Fanni* in an attempt to harmonize the element of imagination with the understanding of Quranic literature (Qutb, 2004).

Nonetheless, here is a hurdle whereby it is not common to see the study of the beautiful name of Allah can be directly related to the theory of *al-Nazm* in the Quran. The use of the "coherence" to represent the meaning of *al-Nazm* is arguable and debatable when it comes to the right terms in the Arabic language. Scholars vary in using the term *al-munasabah* (Arabic: المناسبة), *tartib al-ayy* (Arabic: الترتيب الآي), or *irtibat al-ayy* (Arabic: ارتباط الآي) to represent the meaning of coherence or *al-Nazm* (Ab. Rahman, 2018). Besides, the terms *tanasub* (Arabic: تناسب) or *tanasuq* (Arabic: تناسق) are also used to define the same terminology. In general, the meaning of *al-munasabah* has been broadened wisely, which the study related to this science is narrowly focusing on the structure part of the Quran, like the correlation between the beginning and the ending of a surah with the other, the thematic unity between the surahs (Ab. Rahman, 2018), and the presence of the central point in each surah (Farahi, 2010).

Scholars differ in determining the natural tool which can best represent the theory of *al-Nazm* in examining the meaning of the Quran. The exegesis work of an Indian scholar, Hamiduddin

Farahi, called *Nizam al-Quran* (Arabic: نظام القرآن) can be considered the most accurate science in applying the concept of coherence in modern tafsir. However, he did not correlate any attribute or name of Allah with this theory to be the focus in any surah, allowing the coherence analysis to take place in this research about the name al-Rahman and Surah Maryam and form a theoretical framework with a refined methodology. In addition, the study of Surah Maryam with a focus on the attributes of Allah has yet to be a wide and well-known subject in the science of the Quran. However, investigating the semantical perspective is one of the most common studies to be done in this surah without following the thematic-structural method. This is something that needs attention that may initiate the effort to circulate scientific research on the inimitability of the Quran into the latest version of investigation that provides beneficial findings through Allah's beautiful names and the intra-Quranic interpretation.

Primarily, this research focuses on fulfilling three objectives
- Analysing the correlation between the words al-Rahman and Surah Maryam.
- Determining the virtues of Surah Maryam based on its correlation with al-Rahman.
- Indicating a subsequent central point post the analysis that can be the starting point to indicate the existence of the Quran's organic order.

As an additional note, the Quranic quotes for verses and the meanings in this article are based on the online source *www.quran.com* with the translation by Dr. Mustafa Khattab, The Clear Quran.

Literature Review
Ali (2021) wrote her main objective in studying the rhetorical structure of Surah Maryam as to investigate the significance of *'ilm al-tanasub* (Arabic: علم التناسب), or what she called the science of proportionality, and the arrangement of Surah Maryam in shaping the inimitable understanding of the Quran. She defined *al-tanasub* in the light of the Quran by saying that it is a science from which the reasons for arrangement are known, as it achieves the appropriateness of the meanings to what a situation requires. She divided the discussion into three chapters, where she pointed out the all the finding of her research. In the first chapter, she focused on the external proportions of Surah Maryam in terms of its arrangement in the Quran and correlated it with a few surahs, including Surah Ali Imran. She mentioned a few more Surahs that have possibilities of proportionality, such as Surah al-Anbiya', Surah al-Mukminun, Surah al-Nur, Surah al-Tahrim, and Surah al-Shura. In the second chapter, she aimed to investigate the internal aspects of this surah, where the major discussion focused the surah's name and contents, as well as its opening and ending, the subtopics' relevance and goals, and its possible unity. Whereas in the third chapter, she tried to come out with 'the effect of proportionality and arrangement in revealing aspects of linguistic, historical, and medical miracles.'

Additionally, taking Surah Maryam as model, Zellagui and Abdul Qadir (2021) aimed at disclose the unique Quranic features based on the descriptive approach in their scholarly thoughts about the graphic miracles in the story of the Quran. For this surah, they brought their discussion on the pregnancy of Maryam as the main subject and the related Quranic verses from other surahs. The study concluded that the Quranic stylistic of narrating a story in some patterns is telling its crucial aspects, where Muslims needs to understand regarding

its objectives as a recorded story in the Quran. This, as they highlighted, is 'due to its benefits that are not seen in other stories.'

Umar (2012) has chosen structural aspects to study the concept of *al-i'jaz al-bayani* (Arabic: الإعجاز البياني) in the Quran by making Surah Maryam as an analytical part of his research, taking the science of *al-Ma'ani* (Arabic: المعاني) as the tool of analysis by focusing on the stylistics of affirmation, *ta'rif* (Arabic: تعريف), *tankir* (Arabic: تنكير), *ijaaz* (Arabic: إيجاز), and *itnab* (Arabic: إطناب). In a way, he made an attempt at the issue of polemic between the dimensions of *al-i'jaz* in the Quran, in particular *al-i'jaz al- bayanī*. He gathered the findings of what he said as 'describing the intertwined relationship between the structure of sentences and the theory of inimitability of the Quran.' He stated that there are clashes between the scholars – traditional and modern – in determining concepts and dimensions of *al-i'jaz* in general and a lack of attention to the science of *al-Ma'ani*, which according to him needs to be alert to. Besides, there was no theory made clear to be the foundation of the research, specifically for *al-i'jaz al- bayanī*.

Meanwhile, there are quite a few studies can be related to the repetition of al-Rahman in Surah Maryam. According to Al-Razi, the most possible reason for the repetition of al-Rahman in this surah is 'to give attention that Allah alone is al-Rahman, The Most Beneficent, where all the favours and its branches originally come from Him only.' Ibn 'Asyur explained further that al-Rahman is 'set only for Allah Himself, where the non-believers of Mecca recognised Him even though they denied the pronunciation; it denies that Allah has a child, as in bringing the description of mercy in general and its abundance.'

Al-Hasnawi (2006), for example, suggested that the repetition of al-Rahman in Surah Maryam shows the entire mercy of Allah as The Most Generous in general. He also provided other figures of the repetitive words, such as mercy or *rahmah* (Arabic: رحمة), lord or r*abb* (Arabic: رب), and servant or *'abd* (Arabic: عبد). From his analysis of these words, we can see that the importance of the Lordship of Allah, as he opted earlier, appears significantly in this chapter. This point will be a helpful tool in this research to analyse the elements of the literature to discover the aimed correlation more intensely. Besides, he had subsequently differentiated word repetition, even though he was not really into the discourse of its meanings.

Toowara (2011) mentioned the same point and additionally said that Al-Hasnawi's approach was more to rhyming end words, where his study had shown an analytical, thematic discourse of the words chosen in Surah Maryam. He categorised it into three themes to discover how the words were deployed, which would lead to a better way of comprehending the rhetorical structure of any particular chapter in the Quran. The categories, as he mentioned, were 'the first catalogues, alphabetically by root, all words except particles, prepositions, pronouns and proper nouns; particles, prepositions, and pronouns appear in the second table; and proper nouns appear in the third table.' More interestingly, he divided it based on Roman alphabetical roots (A – Z list) rather than Arabic root words.

On another observation, Alhassen mentioned that there are 20 words from the root word ra-ha-ma (ر-ح-م) that appear in this chapter, consisting of the word "*rahmah*" (translated as love, care, and mercy according to its function and use, respectively) and "*al-Rahman*," one

of Allah's most majestic names. Nine of them were found in verses 1-58 of this chapter, indicating the importance of mercy and kinship in reinforcing the theme coloured in these selected verses. She said regarding this matter that 'while this three-letter root does not have a prominent role in establishing structure in the story, it plays a thematic role in the story.' This is an interesting point to be looked into, as the word al-Rahman, which also came from the same root, will be the main subject of investigation in this research, based relatively on a thematic-structural approach.

Besides, Gokkir (2006) came up with a more comparative analysis of Surah Maryam. He stated that as the study was based on the chapter as a unity, the final result would show the probable coherence in Surah Maryam by bringing out the verbal links within and between two parts, technically narrative and polemic. He divided his argument about the context of Maryam in the Quran into two separate topics: structure and formal characteristics of the Sura (Surah) – where he discussed both narrative and polemic parts – putting verses 2 to 58 in the first part and verses 59 to 98 in the second part; and thematic and formulaic similarities between two narratives, specifically Zakaria-Yahya and Maryam-Isa.

Both Toowara and Gokkir agreed on the fact that Surah Maryam, taking its name from the mother of Isa, is often compared with The New Testament or Gospel in topics related to Christianity. Robinson had a specific title for this comparative religion study in his article 'Jesus and Mary in the Quran: Some (Neglected Affinities, 1990). The themes vary among writers, such as the miraculous birth of Isa and the virtues of Maryam, which are considered the most notorious topics. Shawkat called this chapter a 'favourite of the interfaith community.' Instead of interfaith studies, Rippin has a similar orientation as a prominent scholar of the literature of the Quran and is urged to bring the Quranic discourse equal to other texts, while Robinson and Neuwirth made it quite average in their analytical approach to the Quranic studies.

In addition to the study of Surah Maryam, we can see somewhat tough annotations in Lybarger (2000), whereby he applied the theory of drama as a rhetorical tool to seek the 'structure and dynamics of the Quranic presentation of Maryam itself,' by analyzing 'the story's dramatic tensions, rhetorical objects, characterizations, characters, and intertextual allusions.' The dramatic stages, or what he called theatres in recalling Maryam's personality, were evaluated as a potential prophetess dragged into conjunction with the biblical version of Isa's mother, which in fact is not fitting the revelation as perceived by the Quran and Sunnah. Although it was based on the theories of rhetoric as processed by the Western schools of literature, it is far from the nature of Islamic textual studies, where all the knowledge found in the Quran is accepted as the holy texts belong to God.

Methodology
This research follows the thematic-structural approach in Farahi's *al-Nazm* theory and aims at analysing the virtues of Surah Maryam through its correlation with the words al-Rahman that appears 16 times in this surah. To achieve this objective, the data has been analysed in three structural steps: sectioning the arguments, determining potential keywords, and determining the central point. They are explained as follows:

Elements	Functions
Sectioning Arguments	First and foremost, the arguments based on the role of al-Rahman emerge from the basic evidence clearly existing in Surah Maryam. In order to achieve this objective, the sectioning of the arguments is set to be reflected in the verses where al-Rahman is mentioned, plus how the stories and lessons lead to a deeper analysis of al-Rahman.
Determining Potential Keywords	In the meantime, this study has determined the potential keywords, for instance, the word al-Rahman, *rahmah*, worship or *'ibadah* (Arabic: عبادة), affection or *hanan* (Arabic: حنان), heartiness or *wudd* (Arabic: ود) and Ibrahim. These possible words are extracted using the element of words chosen to assist the analysis of how al-Rahman is thematically and structurally correlated with Surah Maryam.
Determining the Central Point	Apart from that, the analysis needs to determine the most important part, which is to decide the central point for this particular research that is highly or slightly different from the existing *ʿamud* (Arabic: عمود) or the central point stated by Farahi according to the theme of Group 3. Finally, the research has concluded that the mention of al-Rahman in the conversation between Ibrahim and his father is the central point of the surah.

Analytical Explanation

To help provide a clear description, the composition of al-Nazm theory is illustrated specifically for the purpose of this research by taking into account the originality of its theoretical concept. It can be seen as shown below
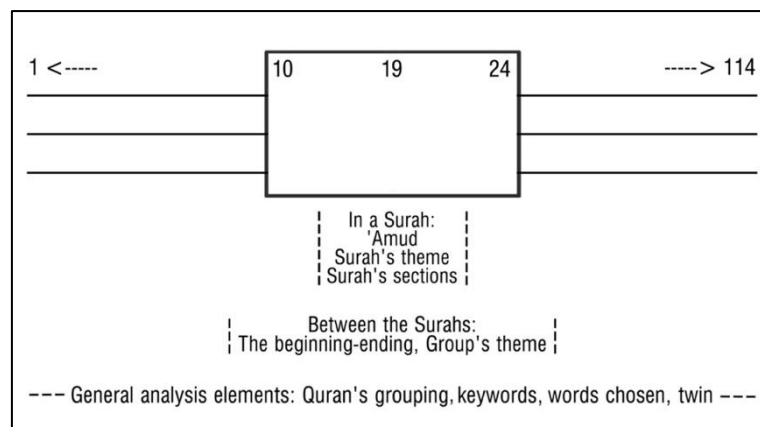

Figure 1: The Illustrated Concept of Farahi's Framework for al-Nazm Theory

This illustration represents an organic order of the Quran within all 114 surahs in the Quran, which Farahi had divided into seven groups. Group 3, starting from the tenth chapter, Surah Yunus, to the twenty-fourth chapter, Surah al-Nur, is framed with an emphasis on the nineteenth chapter, Surah Maryam, as the background discussion in this research. All the elements or tools of this framework has been discussed earlier in this chapter, which will be used to analyse the finding data. Fundamentally, the same frame can be applied to other groups. There are three components we should pay attention to, which are explained here:

Table 1

Components of Application in al-Nazm Theory

Components	Description
General component	The tools or elements of analysis applied either in the whole Quran or in a specific surah (like the keywords and the words chosen) or between the surahs (like the Quran's grouping and the twin)
Linked component	The tools that connect particularly between the surah, and it consists of the beginning and ending of every surah, as well as the group's seven themes
Specific component	The important elements used to examine a surah, which Farahi often expressed in his interpretation, in specific *ʿamud* and surah's themes, whereas the surah's section comes into consideration naturally throughout the analysis depending on the need for it in a surah

From this basic framework, this research finalises the most important part of the framework that is most commonly utilised in order to gather the final result. It can be considered one of the pillars of the analysis elements and is shown here:
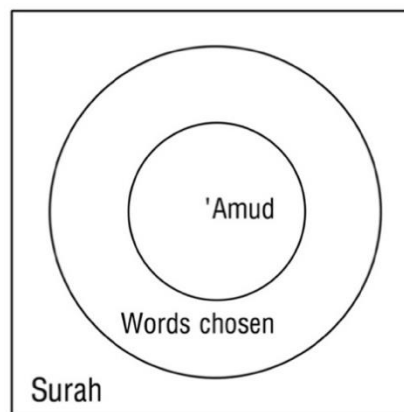

Figure 2: Research's Analytical Pillars

From these pillars, the effort to manifest the outcomes based on other elements becomes uncomplicated. Appropriately, all the mentioned tools are beneficial in this research, and they come with these justifications

Table 2
Elements of al-Nazm Theory

Elements	Functions
ʿAmud	To determine the key understanding of Surah Maryam
Theme	To limit the research thematically in the presence of al-Rahman
Words chosen	To choose an indicator for the thematic-structural central point
Sectioning	To simplify the core lessons that can help find the central point
Grouping	To connect the interrelated verses in the entire Quran

Discussion and Finding

The Correlation between Al-Rahman, Rahmah, and Maryam

Surah Maryam was revealed first in Mecca before the Prophet went for Hijrah, and in this period there was a group of Muslims who migrated to Habsyah (Arabic: حبشة) by the order of the Prophet to seek asylum because they were threatened by the disbelievers of Mecca. At the peak of the test, Muslims were given one of the most important messages of the Quran, which was to remind them that all calamities they faced were as hard and painful as what Maryam tasted. The surah had accompanied them to the new land owned by the Christian king who believed in Jesus and Mary; hence, this surah was steadily made by Allah to become their relief, evidence, and support when they had to enlighten the King of what the Quran teaches about both of them.

Subtly, the historical fact and the statement of faith learned from this surah are technically parallel by the tie between the Muslim's upcoming victory and the miraculous birth of Prophet Isa, while on the other hand, it requires a simple yet notable observation to briefly understand the reason of why there are 16 al-Rahman in total mentioned in this surah. However, a careful and rigorous analysis must be applied to the correlation between al-Rahman and Surah Maryam to magnify the endless wisdom, either explicitly or implicitly, from the hidden structure of this surah. The concept of the Quran's organic order, ironically, can be started in any of its 114 chapters, but only with the correct approach which precisely expect its existence, starting from a reasonable and equitable point at the Quran's centre.

This study has assurance that Surah Maryam, theoretically and conceptually, is the central point of the Quran. This expectation will surely be known at the end of the finding. The existence of al-Rahman, which was chosen by Allah Himself, should give faultless hints about the specialty of Surah Maryam. Besides, observing the word al-Rahman in Surah Maryam will lead us to conclude that its appearance from verses to verses is quite inconsistent, where there are only two al-Rahman mentioned respectively in the personal stories of Maryam and Ibrahim. The rest of al-Rahman is generally mentioned relating to faith and the Day of Judgment that take place at the last one-third of the surah between verses 66 to 98. Although the divine mention of al-Rahman seems to be random, its division into the stories found in Surah Maryam has never been impartial. Here, the role of al-Rahman is perceived in harmony with its localities.

On that account, the thematic-structural analysis will assist the explanation by showing us ten significant essences or what can be translated as *jawhar* (Arabic: الجوهر), or its plural *jawahir* (Arabic: الجواهر), that are elicited from the role of al-Rahman in Surah Maryam. The localities of al-Rahman that are observed for each essence can be understood as follows:

Table 3
The Jawhar and Localities of al-Rahman in Surah Maryam

Essence	Locality of al-Rahman
The first essence	The mention of al-Rahman in verses 18 and 26; from verses 1 to 40, which covers the stories of Zakaria, Yahya, Maryam and Isa
The middle three essences	The mention of al-Rahman in the conversation between Ibrahim and his father in verses 44-45 and this middle part starts from verses 41 to 65
The second last two essences	The mention of al-Rahman in verses 66-98, in which most of its subjects are related to faith and The Day of Judgment
The last four essences	The conclusion of the mention of al-Rahman in Surah Maryam

The Virtues of Surah Maryam
The following points explain these ten essences:
1. The virtues of obedience
There are five virtues of obedience that we can learn from Surah Maryam, where al-Rahman, together with the understanding of His *rahmah*, is mentioned throughout the twin situations of two obedient servants of Allah; Zakaria and Maryam. They are shown in the table below:

Table 4

Virtues of Obedience Based on al-Rahman from Verse 1 – 40 in Surah Maryam

Virtues	Explanation
Supplication	In the section about Zakaria, Allah presents the importance of "talking to Him" by being a slave like Zakaria, who never felt tired of asking Allah. Although there is no al-Rahman used in Zakaria's story, Allah represents Himself with the word *rabbika* (Arabic: ربك) and attached to the word *rahmah*, which is attached to the word *'abdahu* (Arabic: عبده). This indicates the basic relationship one should develop with his or her Lord (Al-Sa'di, n.d.).
Prayer	The story of Maryam began in this surah, describing her leaving the people to a place in the East just to focus on the worship (Al-Alusi, n.d.). The worship has been made clear in Surah Ali Imran as prayer. Undoubtedly, prayer is the primary act of worship in Islam. Besides, Farahi specified the theme of Surah Maryam is not only piety but also prayer (Farahi, 2010 and Nadwi, 2018).
Patience	Throughout the stories of Zakaria-Yahya and Maryam-Isa, we can see a link to patience in both supplication and prayer. From this essence, we can also understand that although Allah clearly calls Himself 'The Most Loving God,' we must worship and obey Him the way He has set for us.
Piety	This essence is basically a pair to prayer and patience (Nadwi, 2018). Likewise, the worship of a slave cannot be complete without the inclusion of piety. In addition, the combination of piety and patience is often known as *ihsan* (Arabic: إحسان).
Blessing	The obedience to al-Rahman will warrant some blessing. In Surah Maryam, the blessed lineage, which is portrayed nicely in the story of Zakaria, Maryam, and also Ibrahim, is an outcome of obedience to al-Rahman. Ibnu 'Asyur (n.d.) pointed out this connection while explaining verse 58 where Allah mentioned lineage of prophets He has blessed with their descendants, and among them are the descendants of Ibrahim.

2. Prophethood as an important part of the divine message

In the story of Ibrahim, it is clear to the readers when they recite this surah that prophethood and Divine message are the focal essences that can be understood properly. Qurtubi (2006) comes with a convincing introduction to the surah with this essence when he brings the historical passages about the Muslims who had to flee Habsyah and the king of the land, where they recited this surah after being asked about the message revealed to the Prophet as a part of the teaching. The appearance of al-Rahman four times in this part from verses 41 to 65 intensifies the eminence of Ibrahim, who is known as the father of all prophets. Moreover, two al-Rahman that are mentioned in his story alone defines the nobility that is brought through other messengers of Allah who, the majority, were his offspring.

3. The absence of al-Rahman in the verse of Isa

The answer is straightforward; to show that the story of Isa is just the same as the story of Yahya, who was born miraculously. It is not a big deal to Allah when He says "*kun*"; so it be.

The same argument has basically been mentioned in Surah Ali Imran where almost all the stylistics used in describing the background of Isa's story are similar and alike.

Sayyid Qutb's opinion differs from this approach, taking the end rhythm of the passage where the story of Isa is told in Surah Maryam as the evidence to support that this surah mainly is to highlight the birth of Isa, who was born by the will of Allah (Qutb, 2003 and Asad, 2013). However, the weight of the evidence is not as accurate as using the words chosen's approach, so much so the passage of Isa's story in verses 34-40 seems to duplicate the argument in Surah Ali Imran.

4. The presence of al-Rahman in the verse of Ibrahim

As mentioned above, there are two al-Rahman mentioned in the story of Ibrahim. The word al-Rahman is highlighted by Ibrahim while having a conversation with his father who was the idol worshipper. He did not support his father's religion and tried to preach him to become a believer (Qutb, 2003). Here, we can see how Allah teaches us that Ibrahim was made to choose al-Rahman over his own father.

Besides, the meaning of al-Rahman leads to the defeat of the devil through Allah's superiority, and it leads to the bounty of His mercy when Ibrahim politely wanted to portray to his father who was his Lord that he believed in and submitted to. This essence will later be concluded in the next discussion, as the mention of al-Rahman here hints at the core teaching of Ibrahim's foundation of faith.

5. Surah of emotion

Sayyid Qutb (2003) stated that Surah Maryam is the surah full of emotion. This perspective of interpretation is well-known in the Quran study but the selection of this essence in this research is more structurally proven. The last part of Surah Maryam contains 10 places where al-Rahman is mentioned. Nature's denial of shirk, as highlighted in this part, comes in an intense, emotional description. Their reaction to what human beings say about Allah illustrates their nature; as Sayyid Qutb quoted that 'this world which we imagine being senseless is shown to have a soul of its own capable of sense and feeling.' In addition, he also stated that the emotional reaction starts from the beginning of the surah, especially in the story of Maryam and her new born son, and not to mention in the story of Ibrahim with his beloved father (Qutb, 2003).

6. The kingdom of Allah in the *Akhirah*

On the other hand, Allah's majesty against those who deny the *Akhirah* (Arabic: الآخرة) or the Day of Judgment is obvious in this last part, where we can witness the emphasis of the word al-Rahman through the stylistic of verses 85-98. It defines His absolute power and will, where there is no shade except His shade, which is only be given to the believers (Qutb, 2003). al-Rahman is mentioned twice in the verses against the unbelievers and twice in the verses supporting the pious believers on the Day of Judgment, and they are who will have the *syafa'ah* (Arabic: الشفاعة) on the Day. Finally, al-Rahman is mentioned once when describing His promise of Paradise for His slaves.

7. The wholeness of Allah's everlasting love and *rahmah*

As a matter of fact, al-Rahman is mentioned 16 times in this surah alone, including the message of three main subjects; obedience to Allah alone, the message of prophethood, and the Day of Judgment. These three subjects are primarily the subjects of the whole message of the Quran (Nadwi, 2018). Surah Maryam, which starts with *rahmah* and *zikr* (Arabic: ذكر), and similarly ends with *wudd* and *zikr*, indicates the everlasting love of Allah. But, when addressing the *shirk* (Arabic: الشرك) or having another god other than Allah, we can see how the word al-Rahman is mentioned intensely in its localities in this surah.

It shows Allah's *rahmah* for all His creations in two ways; the need to obey Allah and the need for Allah in one's life. The intensity of the oneness of Allah basically tells us that His *rahmah* is bigger than the *azab* (Arabic: العذاب) promised to the unbelievers, which is described in verse 49 and 50 of Surah Al-Hijr. Importantly, the role of al-Rahman, as understood in Surah Maryam, defines Allah's care for His believing slaves.

8. The Solitary of al-Rahman

Ultimately, there are no other attributes of Allah mentioned in Surah Maryam except al-Rahman. This is one of the most significant observations of *al-Asma' al-Husna* in the Quran, and the attention to Allah's name, al-Rahman, in Surah Maryam should be given more. It has led to an understanding of the generosity of one God; The Most Loving God towards His pious people. As such, it has led to the need to follow Maryam, who has been made an example to the devoted believers, as well as Ibrahim, who chose al-Rahman over his father. al-Rahman is the introductory attribute of Allah to those who are seeking His love. His aloneness as Lord includes the need for obedience by all mankind who are supposed to worship Allah without any partner, and even when they fall into sins, the same Most Loving God will accept and forgive tremendously (Qutb, 2003).

9. The Key to the Organic Unity and Order in the Quran

From the mentioned essences, this study concludes that Ibrahim's foundation of faith comes as the central point of Surah Maryam that has an immediate link to the thematic-structural correlation with the word al-Rahman in the story of Ibrahim. Subsequently, it also correlates with the other surahs before and after Surah Maryam, more specifically Surah al-Nahl and Surah al-Hajj, where both mention Ibrahim in detail.

10. Thematic-Structural Perspective in Surah Maryam

A deep investigation of the name of Allah opens a new perspective to the coherence study of the Quran. This approach leads to a bigger investigation in the whole Quran. Initially, this correlation provides a better understanding of al-Rahman in Surah Maryam based on the Quran's internal arrangement. Hence, the perception that says the Quran has no order can be corrected methodologically.

Elaboration of Ibrahim's Foundation of Faith

Despite the fact that many other places in Surah Maryam have the mention of al-Rahman, what makes the word al-Rahman in verses 44 and 45 the most possible central point is its attachment to the meaning that lies in the conversation between the son and the father. The mention of Ibrahim, apparently, distinguishes this location in Surah Maryam from any other location because of the message to be delivered through the conversation. All these

connections between the keywords and the subject matter bring out the precise correlation with the theme of the surah. Therefore, the targeted central point is profoundly anchored here.

From a specific perspective, prayer is the most important and compulsory worship obliged for Muslims. As a matter of fact, Ibrahim was the one who was mentioned before the naming of the followers of Muhammad to be the Muslims, as recorded at the end of Surah Al-Hajj. The impact of a Muslim nation is exposed through their obedience to Allah, as this verse further commands the Muslims to perform the prayer, give zakah (Arabic: زكاة), and hold to the religion of Allah wholeheartedly. Indirectly, through the verse 78 of Surah Al-Hajj, we can see the figure of Ibrahim in establishing the prayer correlates with the conversation recorded in Surah Maryam, where Ibrahim had to neglect his own father for the pleasure of al-Rahman; The Most Loving God, which becomes the central point of the surah based on this circle.

This verse, as mentioned in Surah Al-Hajj, comes a bit longer:

{وَجَـٰهِدُواْ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِى هَـٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُواْ شُهَدَاءَ عَلَى ٱلنَّاسِ فَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَٱعْتَصِمُواْ بِٱللَّهِ هُوَ مَوْلَىٰكُمْ فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ}

Translated: Strive for ˹the cause of˺ Allah in the way He deserves, for ˹it is˺ He ˹Who˺ has chosen you, and laid upon you no hardship in the religion—the way of your forefather Abraham. ˹It is Allah˺ Who named you 'the ones who submit' ˹in the˺ earlier ˹Scriptures˺ and in this ˹Quran˺, so that the Messenger may be a witness over you, and that you may be witnesses over humanity. So establish prayer, pay alms-tax, and hold fast to Allah. He ˹alone˺ is your Guardian. What an excellent Guardian, and what an excellent Helper!

On the other hand, Ibrahim and his son Ismail were commanded to build the House of Allah in the middle of the desert, which later became the focal point for all Muslims all over the world to face in order to perform the prayers. Undoubtedly, this history is an added value to the finding of Ibrahim's foundation of faith as the core message of the Quran. The mention of building the Ka'abah is recorded in Surah Al-Baqarah verses 124 to 129, then the praise for the *millah* of Ibrahim (Arabic: ملة إبراهيم) continues in the next two verses.

In this section, Allah highlights a few keywords for us to learn the principle characteristics of Ibrahim being the central subject of the prophethood. They are the word *imaman* (Arabic: إماما) or leader, *al-bait* (Arabic: البيت) or the House [of Allah], *maqam Ibrahim* (Arabic: مقام إبراهيم) or the site of Ibrahim, *musolla* (Arabic: مصلى) or the place of prayer, *muslimain* (Arabic: مسلمَين) or both surrender, *ummah Muslimah* (Arabic: أمة مسلمة) or the submissive nation, *rasulan* (Arabic: رسولا) or a prophet, and *millah* Ibrahim or the way of Ibrahim.

To conclude these clues, the following verses of 130-131 from Surah Al-Baqarah can be seen as evidence for the argument that says Ibrahim's foundation of faith, throughout the sending of all prophets to this world, is the core message of the Quran:

{وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِمَ إِلَّا مَن سَفِهَ نَفْسَهُۥ وَلَقَدِ ٱصْطَفَيْنَٰهُ فِى ٱلدُّنْيَا وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ، إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ}

Translated: And who would reject the faith of Abraham except a fool! We certainly chose him in this life, and in the Hereafter he will surely be among the righteous. When his Lord ordered him, "Submit ˹to My Will˺," he responded, "I submit to the Lord of all worlds."

In other words, Ibrahim is considered the main character of the entire message of the Quran (Nadwi, 2019). Principally, all Abrahamic religions have Ibrahim's foundation in establishing the doctrine or benchmark for each faith, and Islam is the final one that has followed the path of Ibrahim in the right direction by the testimony of faith "*laa ilaha illa Allah, Muhammad 'abduhu wa rasuluhu*" consistently constituted from the above-mentioned section of Surah Al-Baqarah.

Conclusion
The Circle of Rahmaniyyah Evolved

Throughout the research, the main approach has been structurally discovered, which evolved from the complex of the existing elements that nicely cooperate with each other. This is the strength of having the internal part of the Quran, such as language and its narrative, as the equipment to explain the Quran itself. Methodologically, the steps of analysis paired with the raw Quranic knowledge are shown through the Arabic Quran in this research, which has helped the study go into the depths of the Quran's organic order in Surah Maryam. Here is the refined form of the analysis, which is named the circle of *Rahmaniyyah* (Arabic: رحمانية):
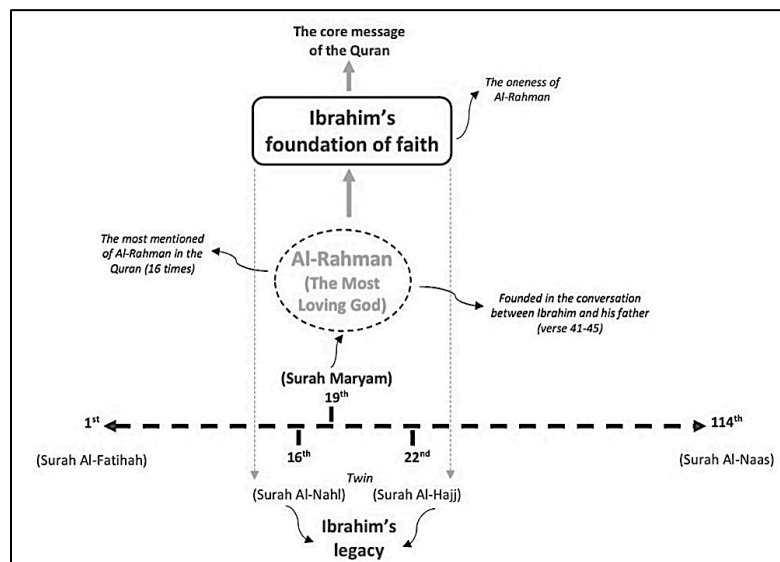

Figure 3: The Refined Analysis Based on Thematic-Structural Analysis in Surah Maryam

The name '*Rahmaniyyah*' is derived from the analysis itself, which takes the word al-Rahman as an indicator. What interesting is that, the word al-Rahman is easily chosen because of its repetition in the surah and the fact that it is mentioned the most in this surah can be the most obvious indicator as well. However, the idea of the repetitive words being the indicator might not be applied in another surah; basically, the existing theme in such a surah needs to fit the analysis accordingly. Besides, Farahi's thought for this 19th Quranic chapter as

Rahmaniyyah becomes strong support in naming the new approach after this word (Farahi, 2010).

Theoretical and Contextual Contribution of this Research

This circle is helpful for the existing framework to work on either the additional or the deeper lesson in a surah. Although this circle is derived from the basic framework itself, the integrated concept evolved makes the thematic-structural approach beautifully in order. For instance, Surah Maryam, which is included in Group 3 whose theme is *taqwa* (Arabic: تقوى) and *sabr* (Arabic: صبر) or piety and patience (Farahi & Nadwi, 2019), has the 'amud of solah (Arabic: صلاة) or prayer, which indicates the meaning of obedience. The subsequent framework fits in perfectly with the word al-Rahman in the conversation between Ibrahim and his father as its hint, as further investigation proves that from here the foundation of faith is formed.

Acknowledgments

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