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Many benefits raise the question of many, as Surat Al-Rahman is considered one of the best Surahs of the Quran. (Indeed, the Messenger of allah, , recited Surat al-Rahman to his companions, but they remained silent, and he said, Why should I hear the jinn better respond to their Lord than you? The spiritual virtues of Surah Ar-RahmanWhoever recites Surah Ar-Rahman on his night, God Almighty has entrusted him with two angels to memorize him until morning, and whoever recites it in the morning, and whoever recites it in the morning. The merit of Surat Al-Rahman It has been narrated on the authority of the Prophet, , that he said: Whoever recites Surah Al-Rahman and then says after the Almightys saying: Which of the blessings of your Lord do you deny? (Al-Rahman 13), and then died on that day, he died a martyr. It was reported on the authority of the Messenger of allah: Do not neglect reading Surah Ar-Rahman and performing it, for it does not settle in the hearts of the hypocrites, and its Lord will bring it on the Day of Resurrection in the form of a human being, in the best form and the most pleasant wind, until you stand before God in a position that no one is closer to. To God from her, so he says to her: Who used to support you in this worlds life, and was addicted to your reading? She says: O Lord, so and so. Then their faces turn white, and he says to them: Intercede for him, and he will say to them: Enter Paradise, and dwell therein wherever you wish. Among the merits of Surat Al-Rahman is that it was reported on the authority of the Messenger of allah, , that he said about the virtue of Surah Al-Rahman: He who wrote it and commented on it was safe and afflicted by every difficult matter. On the vermin it is removed from him, and if I write all of them on the wall of the house, the vermin it is removed from him, and if I write all of them on the wall of the house, the vermin it is removed from him, and if I write all of them on the wall of the house, the vermin it is removed from him, and if I write all of them on the wall of the house, the vermin it is removed from him, and if I write all of them on the wall of the house, the vermin it is removed from him, and if I write all of them on the wall of the house, the vermin it is removed from him, and if I write all of them on the wall of the house, the vermin it is removed from him, and if I write all of them on the wall of the house, the vermin it is removed from him, and if I write all of them on the wall of the house, the vermin it is removed from him, and if I write all of the house, the vermin it is removed from him, and if I write all of the house, the vermin it is removed from him, and if I write all of the house, the vermin it is removed from him, and if I write all of the house, the vermin it is removed from him, and if I write all of the house, the vermin it is removed from him, and if I write all of the house, the vermin is removed from him and the vermin it that it began with one of the names of God, the Mighty and Sublime. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 3 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78År Rahman Surah PDF Arabic 68 KBSurah Rahman multi-color that helped the reader to pronounce the Arabic words accordingly. Surah Al-Rahman Free PDF DownloadDownloading process is so simple after opening surahequran.com you just have to click the table of Surah e Quran read, listen and download Button the you have to click on the 4th column in the row of you Surah Ar Rehman and you file will be open in PDF format know you can save it. Or just click on the button in the beginning this page Surah Al Rehman Download PDF.Listen Surah Ar-Rahman Listen Surah Ar-Rahman the bridle of Quran with its special divine music and charming Recitation by well-known Qari Syed Sadaqat Ali with Urdu/ Hindi Translation. Hadith about Surah Al RahmanWhen the prophet Hazrat Muhammad (PBUH) recite Surah Al-Rahman in front of his companion (Ashaba e Karam ) they became silent, then the prophet (PBUH) said ,That Jin are better then you because when I recite the surah Ar-Rahman in front of them they reply that we dont deny any blessing of Allah. Main Topics in Sura Al-RahmanThis Surah Allah Pak describe how he is merciful, Allah Pak describe how he is merciful, Allah Pak made the fruits, like dates and after that Allah asked the Human and Jin how you can deny the blessing of Allah. Poetry style of the Bridle surahThis Surah is the Master piece of recitation in the Holy Quran. The Combination and repetition of Ayat (verses) makes the recitation in the Holy Quran. The Combination and repetition of Ayat (verses) makes the recitation in the Holy Quran. The Combination and repetition of Ayat (verses) makes the recitation charming and fascinates the Qari and also the listener. This poetic style of surah brings the people to the spiritual world where there is nothing but the Allah Al Raham and the Human only. And the human forget the griefs of life. Medical Benefits of Surh Ar-RahmanIf anyone how is suffering from heart disease. I have come to know through multiple sources that if heart patient listen surah Al-Rahman Recitation (Tiwat) at daily basis is very helpful for recovery. Tilawat, and listening of surah prevent the human from depression and anxiety. Health and Prosperity in life. Memorizing Surah Rahman and its Uses. Surah AlRahman is mostly use to became a best Qari because the wording and lyrics helps the qari to attract the listeners. Memorizing the Surh Ar Rahman is very beneficial not only for betterment of soul but also for body as well. Reciting of Surh with understating of its meaning of ayats is greatly help the people to understand the blessing of Allah at reciting. Memorization of surah is helpful to recite it frequently. Recite the surah with Tajweed. The Holly Quran is the massage of Allah Pak and its language is Arabic language is Arabic language is Arabic language accent. Which is called tajweed. Read online Arabic language is Arabic language accent. Which is called tajweed. The Holly Quran is the massage of Allah Pak and its language is Arabic language is Arabic language is Arabic language. text in image to recite surah, you can easily download PDF and listen audio of surah for better understating of Quran without any cost. Frequently Asked Question abour the Surah for better understating of Quran without any cost. Frequently Asked Question abour the Surah for better understating of Quran without any cost. Frequently Asked Question abour the Surah for better understating of Quran without any cost. Frequently Asked Question abour the Surah for better understating of Quran without any cost. Frequently Asked Question abour the Surah for better understating of Quran without any cost. Frequently Asked Question abour the Surah for better understating of Quran without any cost. Frequently Asked Question abour the Surah for better understating of Quran without any cost. Frequently Asked Question about the Surah for better understating of Quran without any cost. 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Frequently Asked Question about the Surah for better understating of Quran without any cost. Frequently Asked Question about the Surah for Buran f blessings? Answer: He is Lord of the two easts and Lord of the two easts and Lord of the two wests mean he is the only owner of every side. Answer and it devine music make it real bridle of holly Quran. Answer Yes This is Makki we can easily understand is this surah is makki or madanai. People of Makka was expert of poetry and they proud to Arabic and Poetic style and beauti of this surah e Ar Rehman lave them behine and thery was wordless. Answer This Surh Teaches us to observe the universe and to know you Creator. Answer Fabe Ayee alaaaa e Rebe kuma Tukazebaan. This ayat repeat number of time.Do you know Significant Wazaif of Surah e Quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave different important e quran (Mostly Repeated Surah al Baqarahhave e quran (Mostly Repeated Surah al Baqarahhave e quran (Mostly Repeated Surah al Baqarahhave e quran (Mostly addition to amal nama. Ayat ul Kursi should recite after Praying farz prayer is protect human up till next prayer and last two ayat reading at nigh have like the praying whole night. Surah Al Waqiahhas special effect on heart and boots the virtuality of soul to be from the awaloon or salehoon. Surah Yaseenis highly recommended to recite after Fajar prayer for easiness in daily routine work. Surah Mulk is being played. 55th chapter of the Qur'anFor other uses, see Al rahman (disambiguation), Rahman (name), and A. R. Rahman. Surah 55 of the Quran Ar-RahmanThe MercifulQira'ahEnglish textClassificationMedinanOther namesMost GraciousPositionJuz 27Hizb no.54No. of verses78No. of verses78No. of kukus3No. of verses78No. of manuscriptBirmingham manuscriptCodex MashhadDivisionsSurahListMeccanMedinanyahJuz'Muqatta'atAl-FatihaAl-MusabbihatAl-Mu'awwidhataynContentQuranic counter-discourse of the QuranQuranic cosmologyPunishment narratives in the QuranProphetsNo compulsionWomenAnimalsLegendsMiraclesParablesScienceEschatologyGodReadingQriHifzTajwidTarteelAhrufQira'atTranslationsListAhmadiyyaBengaliEnglishHebrewExegesisListHermeneuticsEsotericismAtrempted imitationsQuran and SunnahQuranismShia viewCategoryIslam portalvteThis article or section is in a state of significant expansion or restructuring. You are welcome to assist in its construction by editing it as well. If this article or section has not been edited in several days, please remove this template. If you are the editor who added this template and you are actively editing, please be sure to replace this template with {{in use}} during the active editing session. Click on the link for template parameters to use. This article was last edited by Belal Alhatimi (talk | contribs) 41 hours ago. (Updatetimer)Ar-Rahman[1] (Arabic: , romanized:ar-ramn; meaning: the Merciful;[2] Most Merciful[4]) is the 55th Chapter (Surah) of the Qur'an, with 78 verses; (yt). The Surah was revealed in Mecca and emphasizes themes of mercy, creation, and the relationship between Allah and humanity, making it a significant chapter in Islamic teachings. [5]The surah contains 78 verses according to the Kufan and Shm counts, 77 verses in the ijz count, and 76 verses in the Basran tradition. It comprises 351 words and 1,336 letters.[1] The title of the surah, Ar-Rahman, appears in the opening formula which precedes every surah except Sura 9 ("In the Name of God, the Lord of Mercy, the Giver of Mercy"). English translations of the surah's title include "The Most Gracious",[6] "The All Merciful",[7] "The Lord of Mercy",[8] "The Beneficent", and "The Mercy-Giving". In the fourth century CE south Arabian pagan inscriptions started to be replaced by monotheistic expressions, using the term rahmn.[9]There is disagreement over whether Ar-Rahman ought to be categorized as a surah of the Meccan or Medinan period. Theodor NIdeke and Carl Ernst have categorized it in his translation as Medinan,[10][11] although most Muslim scholars place Srat ar-Rahman in the Meccan period. [12][13] According to traditional Egyptian chronology, Ar-Rahman was the 97th surah revealed.[14] NIdeke places it earlier, at 43,[15] while Ernst suggests that it was the fifth surah revealed.[16] 1-4 God taught the Quran to the human.5-16 God the creator of all things.17-25 God controlled the seas and all that is therein 26-30 God ever liveth, though all else decay and die 31-40 God will certainly judge both men and jinn 41-45 God will consign the wicked to hell-fire 46-78 The joys of Paradise described [17] Srat ar-Ramn is also considered among the earliest surahs revealed. Amad relates in his Musnad a narration from Asm bint Ab Bakr: I heard the Messenger of Allah reciting {So which of the favors of your Lord will you deny? [ar-Ramn: 13] while praying near the Kabah, before he had openly declared his mission, and the polytheists were listening. This narration suggests that the surahs revelation dates to the early Makkan period. [1][5] Srat ar-Ramn was revealed after Srat arrangement of the Muaf, it is the 55th surah, placed after Srat al-Qamar and before Srat al-Qamar carries thematic significance. Al-Qamar concludes with: But the Hour is their appointed time, and the Hour will be more grievous and bitter. [al-Qamar concludes with: But the Hour is their appointed time, and the righteous in Gardens and rivers. Srat ar-Ramn elaborates on this summary in detailed fashion, following the sequence implied by the preceding surah, making it a comprehensive exposition of al-Qamars closing verses.[8]Ar-Rahman 1-15(55:1) The Most Compassionate... (55:3-4) created humanity, (and) taught them speech.(55:5, 7, 10) The sun and the moon (travel) with precision... As for the sky, He raised it (high), and set the balance (of justice), He laid out the earth for all beings. (55:16) Then which of your Lords favours will you (humans and jinn) both deny? Al-Qur'an, Juz 27Ar-Rahman is composed entirely in saj, the rhymed, accent-based prose characteristic of early Arabic poetry. [18] The most notable structural feature of Ar-Rahman is the refrain "Which, then, of your Lords blessings do you both deny?"[10] (or, in Arberrys rendering, "O which of your Lord's bounties will you and you deny?"[10]), which is repeated 31 times in the 78 verses. Chapter 55 (Surah Rahman) is composed of 26 couplets, 4 tercets, and an introductory stanza of 13 verses all ending with this refrain. The final couplet is followed by a blessing of God's name. [20] Thematically, Ar-Rahman can be divided into roughly three units. [20] Verses 1-30 expound upon natural displays of Allah's creative power and mercy in showering those who inhabit the earth with blessings. Verses 31-45 describe the final judgment and the terrible punishment that will be inflicted upon sinners. Verses 4678, by contrast, detail the delights that await the pious in paradise. There is no doubt that every surah in the Quran possesses unique features and qualities that distinguish it from others. Among these surahs is Surah Ar-Rahman, which has numerous distinctive aspects, including the following:There is no other surah in the Quran that begins as Surah Ar-Rahman does, nor ends as it does. It is also unique in its number of verses, and it contains neither abrogating nor abrogated rulings.[21]A striking feature of Surah Ar-Rahman is the recurrent phrase: So which of the favours of your Lord will you deny? (Ar-Rahman: 13) This refrain appears thirty-one times throughout the surah, each occurrence serving to affirm the various enumerated blessings. After each mention of a divine favour, it rebukes the denial of it, inviting reflection on the countless blessings bestowed. [21] The surah encompasses the states of believers and disbelievers in this world and the outcome of their deeds in the Hereafter.[21]It stands out for its unique rhetorical style, serving as a general exposition of the Islamic call, much like other early Meccan surahs such as Al-Ala, Ash-Shams, Al-Lail, Al-Qariah, and Al-Mursalat. The strong Meccan surahs such as Al-Ala, Ash-Shams, Al-Lail, Al-Qariah, and Al-Mursalat. The strong Meccan surahs such as Al-Ala, Ash-Shams, Al-Lail, Al-Qariah, and Al-Mursalat. The strong Meccan surahs such as Al-Ala, Ash-Shams, Al-Lail, Al-Qariah, and Al-Mursalat. Most Merciful, Taught the Quran, Created man, Taught him eloquence. (Ar-Rahman: 14) This sequence produces a captivating resonance and an ascending cadence that carries the recitation to a profound auditory effect. [21] The surah opens by highlighting the supreme spiritual blessing bestowed upon humanity the revelation of the Quran in its most exalted form among divine scriptures.[21]It is singular in mentioning one of Allahs names, Lord of Majesty and Honor (Dh al-Jall wa-l-Ikrm), as stated in Surah Ar-Rahman.[21]Its verses exhibit cohesion and fluidity without relying on conjunctions. For example: The Most Merciful, Taught the Quran, Created man, Taught him eloquence, The sun and the moon [move] by precise calculation. (Ar-Rahman: 15) The seamless interplay and harmony between these verses eliminate any need for coordinating conjunctions to link them.[21]The surah addresses core theological principles: the oneness of God (tawhid), proofs of divine power, prophethood and revelation, and the Hereafter with its rewards of Paradise and punishments of Hell, along with divine favors and worldly blessings, hardships, and terrors.[21]It was named Surah Ar-Rahman (The Most Merciful), which is an emphatic form derived from the attribute of mercy. In Tafsir al-Qurtubi, it is narrated that Qays ibn Asim al-Minqari said to the Prophet: Recite to me what has been revealed to you. The Prophet regeated: Repeat it. The Prophet regeated it three times, and Qays remarked: Indeed, it possesses a sweetness. The surah is also referred to by this name in the books of hadith and in the Quranic manuscripts. [22] According to Abdul Karim al-Khatib, the surah was called Ar-Rahman because every verse within it embodies mercy and abundant blessing. Even those verses describing punishment for the disbelievers and the misguided still portray them as encompassed by Allahs mercy. Without this mercy, their punishment would have been multiplied many times over without end.[22]The surah is also known as The Bride of the Quran, based on the narration: Everything has a bride, and the bride of the Quran is Surah Ar-Rahman is referred to as the Bride of the Quran, based on the narration: Everything has a bride, and the bride of the Quran is Surah Ar-Rahman is referred to as the Bride of the Quran, based on the narration: Everything has a bride, and the bride of the Quran is Surah Ar-Rahman is referred to as the Bride of the Quran, based on the narration: Everything has a bride, and the bride of the Quran is Surah Ar-Rahman is referred to as the Bride of the Quran. Rahman. This designation reflects its comprehensive content covering worldly and heavenly blessings, all flowing from the divine name Ar-Rahman, which encompasses all attributes and qualities, making it the source of all favours.[21]Some scholars hold the view that the surah was revealed in response to the disbelievers rejection of the name Ar-Rahman. It is also said that it relates to the Most Merciful? Should we prostrate to the surah may signify the affirmation of Allahs attribute Ar-Rahman. It responds to the polytheists by emphasizing that Ar-Rahman is the One who taught the Prophet and the earliest revelations. [23] Another opinion connects its revelation to the polytheists claims about the Prophet: He created the heavens and the earth in truth. Exalted is He above what they associate with Him. (An-Nahl:3) This refers to their assertion that someone was teaching the Prophet the Quran. The verse emphasizes that the one who taught him is none other than Allah Himself, Ar-Rahman, underscoring divine instruction rather than human influence. [24] It was narrated by Al-Tirmidhi from abir ibn Abdullah (may Allah be pleased with them both) who said: The Messenger of Allah came out to his companions and recited Surah Ar-Rahman from beginning to end. They remained silent, so he said: I recited it to the jinn, and they responded better than you. Whenever I recited the verse: So which of the favors of you Lord will you deny? (Ar-Rahman: 13), they replied: We do not deny any of Your favors, our Lord.[25][26] abir ibn Abdullah (may Allah be pleased with them both) also narrated: Why do I see you silent? Indeed, the jinn were more responsive than you. Whenever I recited to them: So which of the favors of your Lord will you deny? they would say: We do not deny any of Your favors, our Lord. [26] Hisham ibn Urwah narrated from his father that: The first person to recite the Ouran aloud in Mecca after the Messenger of Allah was Abdullah ibn Masud. The companions of the Messenger of Allah had gathered and said: Quraysh has not yet heard the Quran recited aloud. Who among us will make them hear it? Abdullah ibn Masud said: I will. They said: We fear for you. We only wish for someone who has a clan to protect him. He said: Leave me, for Allah will protect me. Then he stood at the Magam (Station of Abraham) and began reciting in a loud voice: In the Name of Allah, the Most Gracious, the companions, his face bearing the marks of their blows. They said: This is what we feared for you. [26] It was narrated by Zayd ibn Aslam, from his father, from Abu Umamah, from Ubayy ibn Kab, that the Messenger of Allah said: Whoever recites Surah Ar-Rahman, Allah will have mercy on his weakness and will have enabled him to give thanks for the blessings He has bestowed upon him.[26]Affirming that Allah Almighty is characterized by universal mercy, encouraging His favours with greater gratitude and warning against His vengeance through withholding His benevolence. This is indicated by the name of the surah (Ar-Rahman).[1]Highlighting Allahs grace upon creation through teaching the Quran, imparting speech, and drawing their attention to the pages of existence that proclaim His favors: the sun, the moon, the stars, the two easts and two wests, the two seas with a barrier between them that they do not transgress, and what comes forth from them and flows within them.[1]Noting Allahs blessings and signs of His greatness in the universe and His essence, pointing them glad tidings, and describing what the former will face in the Hereafter of horrors and punishment, and what the latter will enjoy of bliss and comfort. Calling to Allah through encouragement by enumerating His blessings upon His servants. While the previous surah took the disbelievers through warning and intimidation, this surah approaches them through encouragement, as a variation in style and to renew the listeners attention.[1]Demonstrating Allahs argument against creation, which is among His greatest favours to those whom He facilitates to reflect upon the Book and grants understanding of it.[1]Showcasing the manifestations of blessings and Allahs striking and evident favours in the beauty of His creation, the marvel of His creation, the abundance of His bounties, His management of the universe and all within it, and directing all creatures toward His noble face. [1] universal witness in the arena of existence over the two heavy creations: humankind and jinn, bearing witness in the arena of existence over the two heavy creations: humankind and jinn, bearing witness in the arena of existence over the two heavy creations: humankind and jinn, bearing witness in the arena of existence over the two heavy creations: humankind and jinn, bearing witness in the arena of existence over the two heavy creations. challenge repeated after mentioning each of His blessings, which He enumerates and details, making the entire universe an exhibition of them, and likewise the Hereafter. [1] There are several connections between Surah (Ar-Rahman) and the preceding surah (Ar-Rahman) and the precedin (Ar-Rahman) in terms of the repeated occurrence of certain passages multiple times. In Surah (Al-Qamar), the verse: So how (terrible) was My punishment and My warnings (54:21) is repeated four times, as well as: And We have certainly made the Quran easy to remember, so is there anyone who will be reminded? (54:22) which is repeated four times. In Surah (Ar-Rahman), the verse: Then which of the favors of your Lord will you (both) deny? (55:13) is repeated thirty-one times. [7]This surah (Ar-Rahman) serves as an explanation of the bitterness of the Hour, the terrors of the Fire, the punishment of the criminals, the reward of the resurrection, the Fire, and Paradise and its people, while Surah (Ar-Rahman) provides details following the summarized order, in its descriptions of the Resurrection, the Fire, and Paradise and its people, while Surah (Ar-Rahman) provides details following the summarized order, in its descriptions of the Resurrection, the Fire, and Paradise and its people, while Surah (Ar-Rahman) provides details following the summarized order, in its descriptions of the Resurrection, the Fire, and Paradise and its people, while Surah (Ar-Rahman) provides details following the summarized order, in its descriptions of the Resurrection, the Fire, and Paradise and its people, while Surah (Ar-Rahman) provides details following the summarized order, in its descriptions of the Resurrection, the Fire, and Paradise and Its people, while Surah (Ar-Rahman) provides details following the summarized order, in its descriptions of the Resurrection, the Fire, and Paradise and Its people, while Surah (Ar-Rahman) provides details following the summarized order, in its descriptions of the Resurrection, the Fire, and Paradise and Its people, while Surah (Ar-Rahman) provides details following the summarized order, in its descriptions of the Resurrection, the Fire and Its people and that befell past nations. He mentioned in Surah (Ar-Rahman) the types of favors and blessingsboth religious and worldlyin the souls and horizons for all people.[6]When the previous surah opened with what indicates might and majesty, Surah Ar-Rahman opens with what indicates mercy and compassion, namely the revelation of the Quran.[6]When Allah, the Exalted, concluded Surah Al-Qamar by mentioning His great sovereignty and perfect power, and since a sovereignty and perfect power, and His mercy is not complete unless it is universal, He confined Surah (Ar-Rahman) to enumerating His blessings upon His creation in both worlds, which are among the effects of His dominion.[10]Main article: HouriSee also: Al-Waqi'a Verse 56:22 55:70-77 Therein (Gardens) will be Khayrat Hisan (good); Then which of the blessings of your Lord will you both deny! Whom never deflowered a human before nor Jinn Then which of the blessings of your Lord will you both deny! [1]:55:7077[27] Muhammad Asad asserts that the "noun hur rendered as 'companions pure' is a plural of both ahwar (masculine) and hawra (feminine), each describing a person distinguished by hawar, a term that denotes 'intense whiteness of the eyeballs and lustrous black of the iris.' Asad, along with Yusuf Ali and Marmaduke Pickthall, translates this verse as:[22][21][23]In these [gardens] will be [all] things most excellent and beautiful. Which, then, of your Sustainer's powers can you disavow? [There the blest will live with their] companions pure and modest, in pavillions [splendid] -which, then, of your Sustainer's powers can you disavow? [In such a paradise will they dwell,] reclining upon meadows green and carpets rich in beauty. Which, then, of your Sustainer's name, full of majesty and glory! According to Ibn Kathir, the believer will visit them all.[1]:55:7077 The Enlightening Commentary into the Light of the Houri) are good and righteous virgins and are intended to have intercourse only with their husbands. [24]Owing to the Suras poetic beauty, it is often regarded as the 'beauty of the Quran', [25] in accordance with a hadith: Abdullah ibn Mas'ud reported that Muhammad said, "Everything has an adornment, and the adornment of the Qur'an is Surah Ar-Rahman contains the greatest divine blessings, both worldly and otherworldly. Allah Almighty mentions the dornment of the Qur'an is Surah Ar-Rahman contains the greatest divine blessings, beginning with the Qur'an is Surah Ar-Rahman contains the greatest divine blessings, beginning with the Qur'an is Surah Ar-Rahman contains the greatest divine blessings in the heavens and the earth. He, the Exalted, refers to His favor upon His servants by creating the moon with precise calculation, the stars and the trees, the raising of the sky and the setting of the balance, and the laying out of the earth with all that it contains of fruits, date palms, grains, and sweet basil.[25]It describes the creation of humankind and jinnthe former from a smokeless flame of fire. It mentions the rising and setting points of the sun in winter and summer, which are two risings and two settings. It refers to the production of pearls and coral, and the ships in the sea towering like mountains in height and grandeur.[25]The surah describes the Day of Resurrection and then the state of the criminals, and their being thrust into the flames of Hell. Opposite this painful scene is the scene of bliss in the gardens of eternity for the people of faith and righteousness, who feared the station of their Lord. In these gardens are varieties of branches, springs and rivers, fruits, luxurious silk bedding and green couches, beautiful maidens and immortal youths, noble and splendid blessings. The surah concludes by describing Paradise and the delights prepared therein for the foremost ones and the people of the right hand. [26] Among the contents of the surah is the integration of an emphasis on justice, the command to give each rightful person their due, and highlighting peoples need for Allahs mercy in what He has created for themforemost among which are the blessings of knowledge and speech. It also details the reward prepared for the criminals and the honor and bliss prepared for the surah by glorifying and praising Allah Almighty for His grace and blessings upon His servants: Blessed is the Name of your Lord, Owner of Majesty and Honor. (Ar-Rahman: 78) [28] The Tone of Proclamation: The tone of proclamation is manifested throughout the entire structure of the surah and in the rhythm of its verses. It appears in raising the voice to the highest and extending the sound far and wide. It is also evident in the awakening opening that stirs anticipation and eagerness for what follows. The word Ar-Rahman stands alone as a single word, as a singular subject, meaning The Most Merciful, carrying in its resonance the sense of proclamation. The rest of the surah is then an exposition of the touches of mercy and a display of the blessings of Ar-Rahman. [28] The Artistic Imagery: Surah Ar-Rahman contains 78 verses. From verse 1 to verse 36, it depicts the blessings of this world, and from verse 37 to the end of the surah, it portrays the blessings of the Hereafter. [28]Al-Bayan (Eloquence): In His saying, He taught him eloquence (Ar-Rahman: 4): The word al-bayan in the language means articulate speech that expresses what is in the mind. In rhetorical terminology, it refers to one of the three branches of eloquence, which deals with similes, metaphors, metaphors, metonymies, and allegories, examples of which have been provided earlier in this book.[28]Repetition:In His saying, So which of the favours of your Lord will you both deny? (Ar-Rahman: 13): One function of this repetition is to draw out gratitude, which consists of worshiping Allah and fearing Him. The repetition extracts this through affirming the meaning of reminding about blessings. The secret behind repeating the wonders of His handiwork, and after verses mentioning Hell and its torments, is that among the blessings are the removal of affliction, the delaying of punishment, the affirmation of the enumerated blessings, and emphasis in reminding of them all. Moreover, repetition is a hallmark of an intense emotional state. [28] The Art of Illusion (Tawheem): In His saying, The sun and the moon [move] by precise calculation (Ar-Rahman: 5), and And the stars and trees prostrate (Ar-Rahman: 6): This is an example of tawheem, which is the speakers use of a word that gives the listener the illusion that the rest of the speach implies a shared meaning with another term, or a distortion, or a change in grammatical inflection or meaning with another term, or a distortion, or a change in grammatical inflection or meaning, while the reality is contrary to this illusion. Mentioning the sun and the moon may lead the listener to assume that alnajm refers to celestial stars, while in reality it means vegetation without stems. [28] The Art of Apposition (Irdaaf): In His saying, In them are women limiting [their] glances to their husbands. The text shifts from the specific term for chastity to the more encompassing word of irdaaf (apposition), because anyone who lowers their gaze does so as part of chastity. Every woman who limits her gaze to her husbandwhether out of modesty, bashfulness, or shynessgoes beyond mere chastity. Every woman who limits her gaze to her husbandwhether out of modesty, bashfulness, or shynessgoes beyond mere chastity. text deliberately uses the broader term of irdaaf.[28] a b c d e f g h i j k Ibn Kathir. "Tafsir Ibn Kathir. "Tafsir Ibn Kathir (English): Surah Al Rahman". Quran 4 U. Retrieved 27 January 2020. George Sale translation Muhammad Asad translation Muhamma Message of the Quran, English edition, Muhammad Asad (The Book Foundation) a b The Koran, trans. A. J. Arberry (Oxford University Press, 2010), 353. Robert Schick, Archaeology and the Quran, Encyclopaedia of the Quran, trans. M. A. S. Abdel Haleem (Oxford: Oxford University Press, 2010), 353. Robert Schick, Archaeology and the Quran, trans. M. A. S. Abdel Haleem (Oxford: Oxford University Press, 2010), 353. Robert Schick, Archaeology and the Quran, trans. M. A. S. Abdel Haleem (Oxford: Oxford University Press, 2010), 353. Robert Schick, Archaeology and the Quran, trans. M. A. S. Abdel Haleem, The Quran, trans. M. A. S. Abdel Haleem (Oxford: Oxford: Oxfor 353. Theodor Nldeke: Geschichte des Qorans. Verlag der Dieterichschen Buchhandlung, Gttingen, 1860, pp. 107-108 ff. The Message of the Quran, M. Asad, 1982, Introduction Surah ar-Rahman. Although most of the commentators regard this surah as a Meccan revelation, Zamakhshari and (among the later scholars) Suyuti ascribe it to the Medina period. Baydawi leaves the question open, and adds that parts of it may have been revealed before and parts after the Prophet's hijrah to Medina. Some authorities are of the opinion that it followed immediately upon surah 13 ("Thunder"): an opinion which is not very helpful since that surah, too, cannot be assigned to either of the two periods with any degree of certainty. "Directorate of Religious Affairs, Introduction Surah ar-Rahman". [Translation] This Surah was revealed in the Meccan Period. [Original] Mekke dneminde inmitir. Carl Ernst, How to Read the Qur'an, 44. Ernst, How to Read the Qur'an, 44. Ernst, How to Read the Qur'an, 44. Ernst, How to Read the Qur'an, 45. Ernst, How to Read the Qur'an (Chapel Hill: The University of North Carolina Press, 2011), 40. Ernst, How to Read the Qur'an (Chapel Hill: The University of North Carolina Press, 2011), 40. Ernst, How to Read the Qur'an (Chapel Hill: The University of North Carolina Press, 2011), 40. Ernst, How to Read the Qur'an (Chapel Hill: The University of North Carolina Press, 2011), 40. 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Companions restrained (as to their glances) in (goodly) pavilions.^ a b c d e f g h i j k The Holy Quran, Yusuf Ali, Surah 55:70-77. Companions restrained (as to their glances) in (goodly) pavilions.^ a b c d e f g h i j k The Holy Quran, Yusuf Ali, Surah 55:70-77. Companions restrained (as to their glances) in (goodly) pavilions.^ a b c d e f g h i j k The Holy Quran, Yusuf Ali, Surah 55:70-77. Companions restrained (as to their glances) in (goodly) pavilions.^ a b c d e f g h i j k The Holy Quran, Yusuf Ali, Surah 55:70-77. Companions restrained (as to their glances) in (goodly) pavilions.^ a b c d e f g h i j k The Holy Quran, Yusuf Ali, Surah 55:70-77. Companions restrained (as to their glances) in (goodly) pavilions.^ a b c d e f g h i j k The Holy Quran, Yusuf Ali, Surah 55:70-77. Companions restrained (as to their glances) in (goodly) pavilions.^ a b c d e f g h i j k The Holy Quran, Yusuf Ali, Surah 55:70-77. 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Hallowed be thy Sustainer's name, full of majesty and glory! a b The Quran, tranl. by Pickthall, Surah 55:70-77. Fair ones, close guarded in pavilions a b "An Enlightening Commentary into the Light of the Holy Qur'an vol. 17". Al Islam.org. p.367. Retrieved 27 January 2020. a b c d Motala, Moulana Suhail (3 February 2021). "Surah Rahman is the beauty of the Quran". Suffa Books. a b c d e f "Surah Rahman - The Beauty Of Quran". Islamic Articles. 24 October 2017. Retrieved 21 February 2021.^ "AYAH ar-Rahman 55:70". Islam Awakened. Retrieved 27 January 2020.^ a b c d e f g h Al-Bayhaqi. Shuab ul Iman.Q55:1, 50+ translations, islamawakened.comreader.quranite.com chapter=55Retrieved from "Loading... Sahih InternationalThe Most Merciful Sahih International Taught the Qur'an, Sahih International The sun and the moon [move] by precise calculation, Sahih International And the stars and trees prostrate. 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Sahih InternationalAnd establish weight in justice and do not make deficient the balance. Sahih InternationalAnd the earth He laid [out] for the creatures. Share copy and redistribute the material in any medium or format for any purpose, even commercially. Adapt remix, transform, and build upon the material for any purpose, even commercially. The licensor cannot revoke these freedoms as long as you follow the license terms. Attribution You must give appropriate credit, provide a link to the license terms as long as you follow the license terms. Attribution You must give appropriate credit, provide a link to the license terms. Attribution You must give appropriate credit. you remix, transform, or build upon the material, you must distribute your contributions under the same license for elements of the material in the public domain or where your use is permitted by an applicable exception or limitation. No warranties are given. 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