

Taraweeh: 26th Night

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The 27th Juz is recited in this Tarawîh. This Juz begins with verse 31 of Sûrah Dhâriyât and includes Sûrahs Tûr, Najm, Qamar, Rahmân, Wâqi'ah and Hadîd.

The Juz opens with the incident of Hadhrat Ibrahîm Alayhis Salâm when some angels visited him in the guise of humans and informed him of the imminent birth of his son Hadhrat Is'hâq Alayhis Salâm. When he asked them what their duty was, they replied that they were out to rain a shower of stones upon the nation of Hadhrat Lût Alayhis Salâm. They had been sent to punish these people.

Allâh then relates the incidents of Hadhrat Mûsa the Âd, the Thamud and the nation of Hadhrat Nûh. The Sûrah expounds Allâh's greatness, establishes Tauhîd and Risâlah and then describes the purpose of man's creation in the following words: "I have created man and Jinn only to worship Me" (verse 56). Allâh stresses that He sustains all and does not require sustenance from anyone.

Sûrah Tûr commences next. In this Sûrah, Allâh warns the rejecters of the Day of Qiyâmah that the day will be so severe that the heavens and the earth will tremble and mountains will fly about like cotton wool. The Kuffâr will be thrown into Jahannam and the punishment will be severe for those who reject the truth. It is only foolish people who will harass a Nabî who only wishes well for them. Those who reject the truth are really evil in nature. Allâh urges Rasulullâh Sallallâhu 'alayhi wasallam to be patient and assures him that he will certainly be assisted.

Sûrah Najm thereafter makes mention of the miraculous journey of Mi'râj. Allâh says that Rasulullâh Sallallâhu 'alayhi wasallam had neither gone astray nor erred and that he drew so close to Allâh that there scarcely remained the distance between two ends of a bow between them. Allâh makes it clear that Rasulullâh's Sallallâhu 'alayhi wasallam eyes did not deceive him and that he saw everything clearly. Allâh then spoke certain things to Rasulullâh about which no third being has any knowledge.

Allâh tells people that they should never doubt the words of Rasulullâh Sallallâhu 'alayhi wasallam especially concerning the Mi'râj because "he does not speak of his own will. Everything he says is revelation that descends on him." (verse 41)

In Sûrah Qamar thereafter, Allâh speaks about Rasulullâh's Sallallâhu 'alayhi wasallam miracle of splitting the moon; a miracle that foretold the eventual defeat of the Kuffâr. Allâh says that the Kuffâr are unlikely to mend

their ways because they refer to the miracles of Rasulullâh Sallallâhu 'alayhi wasallam as magic. However, the time is near when they will hang their heads in remorse and flee from the truth.

Sûrah Rahmân follows Sûrah Qamar as the 55th Sûrah of the Qur'ân. In this Sûrah, Allâh enumerates a large number of bounties that He has bestowed on man. Throughout the Sûrah Allâh repeatedly asks, "Which bounty of your Rabb will you two (man and Jinn) deny?" Among the other bounties, Allâh speaks of man's creation, the knowledge Allâh granted man, and the creation of everything else that is of use to man. By identifying all these bounties, man is introduced to Allâh. The Sûrah also describes the Âkhirâh and highlights the fact that everything besides Allâh is perishable. Allâh asserts, "Everything on earth shall perish but the countenance of your Majestic and Benevolent Rabb shall remain." (verse 27)

Sûrah Wâqi'ah describes the advent of Qiyâmah when the records of righteous people's acts will be given in their right hands, while those of the Kuffâr and sinners will be given in their left hands from behind their backs. The Sûrah States that the diet of the people of Jahannam shall be the fruit of a poisonous tree and scalding water. Allâh ends the Sûrah by drawing man's attention to the fact that the Qur'ân is a great blessing from Allâh, which has an elevated position in the Lawhul Mahfûdh [The Protected Tablet] in the heavens.

Sûrah Hadîd follows Sûrah Wâqi'ah by stating that every creation glorifies Allâh. Allâh exhorts Muslims to spend in His way; this is regarded as a loan yielding a minimum of ten times the reward. Pious people neither become despondent when afflicted with adversities nor do they behave boastfully and arrogantly when enjoying prosperity. According to their acts, these are the ones who will attain the status of Siddîq and Shahîd. Allâh also tells the Ahlul Kitâb that Allâh bestows His grace and favour upon whomsoever He wills.