

Taraviah Prayer – NIGHT 27

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In the Name of Almighty Allah Most Gracious, Most Merciful
Tonight's Taraviah consists of (JUZ 30) the Surahs that will be covered are listed individually with brief explanations and their meanings.

SURAH NABA: [The Great News]. The Great News for man, in his spiritual destiny, is the Day of Judgement to come, the Day of Sorting Out. It sets forth Allah's Loving Care in a fine nature passage, and deduces from it the Promise of the Future, when Evil will be destroyed and Good will come to its own: and invites all who have the will to seek refuge with their Exalted and Most Gracious Lord.

SURAH AL NAZI'AT: [Those Who Tear Out]. This Surah deals with the theme of Judgement from the point of of Pride and its Fall. The Parable of Fir'aun occupies a central place in the argument. He flouted Allah's Message specially sent to him, and arrogantly proclaimed: "I am your Lord Most High!" He perished in this life and will answer for his deeds in the next.

SURAH ABASA: [He Frowned]. Men who are not blessed with the good things of this life may yet be earnest seekers of Truth and Purity, and deserve as much attention as those who seem to wield some influence, yet who in their pride are self-sufficient. Allah's Message is universal and all have a right to hear it. The Surah recapitulates the Mercies of Allah to mankind, and the consequences of a good pr a wicked life here, as seen in the spiritual world to come, in the Hereafter.

SURAH AL TAKWIR: [The Folding Up]. The Surah opens up with a series of highly graphic images portraying the break-up of the world as we know it [verses 1-13] and the enforcement of complete personal responsibility for each soul [verse 14]. This is followed by a passage showing how the Qur'anic Revelation was true, and revealed through Sayyidina Jibra'eel Amin Alayhis Salaam, and not a rhapsody from one possessed. Revelation is given for mankind's spiritual guidance in verses 14 to 29.

SURAH AL INFITAR: [The Cleaving Asunder]. In subject matter this Surah is cognate to the last, though the best authorities consider it a good deal later in chronology in the early Makkan period. Its argument is subject to the threefold interpretation as referring (1) to the Day of Judgement, (2) to the Lesser Judgement, on an individual's death, and (3) to the awakening of the Inner Light in the soul at any time, that being considered as Death to the Falsities of this Life and a Rebirth to the true Spiritual Reality.

SURAH AL MUTAFFIFIN: [The Dealers in Fraud]. This Surah is close in time to the last one and the next one. It condemns all fraud – in daily dealings, as well as and especially in matters of Religion and higher spiritual life which will be exposed to view at Judgement, however hidden they may be in this life. Give everyone his due for the record of ill deeds and good is fully kept, and the stains of sin corrupt the soul. Reject not Real Now, nor mock for the time will come when the True will come to its own, and then the mighty arrogant will be abased.

SURAH AL INSHIQAQ: [The Rending Asunder]. This Surah opens with a mention of some cataclysmic events, shows that the present phenomenal order will not last, and Allah's full Judgement will certainly be established. Mankind should therefore strive for the World of Eternity and True Values.

SURAH AL BURUJ: [The Constellations]. The subject matter of this Surah covers the persecution of Allah's votaries. Allah watches over His own, and will deal with the enemies of Truth as He dealt with them in the past.

SURAH AL TARIQ: [The Night Star]. The subject matter is the protection afforded to every soul in the darkest period of its spiritual history. The physical nature of man may be insignificant, but the soul given to him by Allah must win a glorious Future in the end. Through the darkest night comes a penetrating light of a glorious Star. Such is the power of Revelation: it protects and guides the erring. For what is man? But a creature of flesh and bones! But Allah by His Power doth raise man's state to a Life Beyond! – when lo! All things hidden will be made plain. Man's help will then be but the Word of Allah, which none can thwart. So wait with gentle patience – for His Decision.

SURAH AL A'LA: [The Most High]. The argument is that Allah has made man capable of progress by ordered steps, and by His Revelation will lead him still higher to purification and perfection. Let us look to the Eternal Goal, with hearts and souls of Purity, and glorify His Name: For in this changing, fleeting world, His Word is always True, and will remain through all the ages, ever the same.

SURAH AL GHASHIYAH: [The Overwhelming Event]. The contrast between the destinies of the Good and the Evil in the Hereafter – on the Day when the true balance will be restored. The Signs of Allah even in this life should remind us of the Day of Account, for Allah is Good and Just, and His Creation is for a Just Purpose.

SURAH AL FAJR: [The Dawn]. Its mystic meaning is suggested by contrasts – contrasts in nature and in man's long history. Thus

does it enforce the lesson of Faith in the Hereafter to “those who understand”. Man’s history and legendary lore show that greatness does not last and the proudest are brought low. For enforcing moral and spiritual truths, the strictest history is no better than legend. Indeed all artistic history is legend, for it is written from a special point of view. Man is easily cowed by contrasts in his own fortunes, and yet he does not learn from them the lesson of forbearance and kindness to others, and the final elevation of goodness in the Hereafter. When all the things on which his mind and heart are set on this earth shall be crushed to nothingness, he will see the real glory and power, love and beauty, of Allah, for these are the light of the Garden of Paradise.

SURAH AL BALAD: [The City]. This Surah refers to the mystic relation (by Divine sanction) of the Nabee Sallallahoo Alayhi Wasallam with the City of Makkah. The Prophet’s own City persecuted him. Honoured by his nativity, it sought to slay him. Yet he loved it and purged it of all that was wrong. What toil and struggle did it not involve? Man is made for toil and struggle. Let him not boast of ease and wealth. He will be called to account for all his doings. Let him use his God-given faculties, and tread the steep path that leads to Heaven’s Heights: The steps thereto are Love, unselfish Love, given freely to Allah’s creatures – all those in need – and Faith in Allah, and Patience joined with self-restraint and kindness. Thus only can we reach the ranks of the blessed Companions of the Right Hand!

SURAH AL SHAMS: [The Sun]. Beginning with a fine nature passage, and leading up to man’s need of realising his spiritual responsibility, it ends with a warning of the terrible consequences for those who fear not the Hereafter. Allah gave the soul the power of choice and the sense of Right and Wrong. Let man keep it pure and attain salvation. Soil it with sin and reach perdition. Inordinate wrongdoing ruined the Thamud. They defied Allah’s

Sacred Law and His Prophet, and went to Destruction for their crime.

SURAH AL LAYL: [The Night]. Here we are told to to strive our utmost towards Allah, and He will give us every help and satisfaction. When we consider Allah's Wonderful Creation, we see many mysteries – many opposites – many differences; the succession of nights and days, the creation of male and female. Can we wonder at the differences in the nature and objectives of man? He is endowed with Will, and he must strive for the Right through all his diverse paths. For the Righteous, the way is made the smoother for bliss: for the arrogant crooked will, the way is the smoother for Misery. But Allah's Guidance is always near if man will choose it. And what is the goal for those who choose aright? The sight of the Face of Allah Most High: For that indeed is happiness supreme.