

The Arrows of the Night Never Miss

Yesterday we were talking about the importance of Du'aa in Ramadhaan and how in the middle of the chain of verses talking about Ramadhaan, there is a verse about Du'aa.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿البقرة: ١٨٦﴾

And when My slaves ask you (O Muhammad sallallahu 'alayhi wa sallam) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. (Surat al-Baqarah: 186)

This is to draw your attention to the importance of Du'aa in Ramadhaan. How mighty and beautiful Du'aa the truthful and sincere Du'aa is. Umar Ibn al-Khattab radhiallahu 'anhu used to say I do not worry about my Du'aa getting accepted, I worry more about making the Du'aa. One who makes a Du'aa leaves it to Allah and Allah will answer it.

Can you believe that the Qur'an starts in Du'aa and ends in Du'aa? It starts in al-Faatihah and in al-Faatihah is one of the most amazing, most beautiful and most collective Du'aa.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿الفاتحة: ٦﴾

Guide us to the Straight Way. (Surat al-Faatihah: 6)

And at the end of the Qur'an in Surat An-Naas:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ
شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ ﴿الناس﴾

Say: "I seek refuge with (Allah) the Lord of mankind, The King of mankind, The Ilaah (God) of mankind, from the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah)." (Surat an-Naas: 1-4)

So the Qur'an starts with Du'aa to guide us (you ask Allah to guide us) and it ends in seeking refuge from the bandits and the thugs who get between you and Allah in worship. It starts in Du'aa and it ends in Du'aa, and in the middle of the verses about Ramadhaan is the verse:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
 ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿البقرة: ١٨٦﴾

And when My slaves ask you (O Muhammad sallallahu 'alayhi wa sallam) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. (Surat al-Baqarah: 186)

Al-Awzaa'ee Rahimahullah said people went to seek rain one time (Salat al-Istisqaa') and the man giving the speech was Bilal Ibn Sa'd. He got up, praised and glorified Allah and said O people who gathered here, do you not confess your sins? They all shouted yes. He said O Allah you heard what they said.

... مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ ... ﴿التوبة: ٩١﴾

No ground (of complaint) can there be against the Muhsinoon (good doers). (Surat at-Tawbah: 91)

We admit our faults O Allah, will Your forgiveness be for other than us who admit their faults? Forgive us and have mercy on us, forgive us and have mercy on us, forgive us and have mercy on us. He raised his hands, kept pleading with Allah and he did not put his hands down until the rain began to fall.

The One who opened the sky with abundant rain can bring you the husband you wish for if you make Du'aa, because the verse we are talking about says:

إِذَا دَعَانِ

He can bring you the wife you dream about, if you make Du'aa. He can bring you the peace missing out of your life, if you make Du'aa. The tranquility in your marriage is missing, now turn to Allah. Does Allah not control the heart of your husband more than he controls it? He controls the heart of your wife more than she controls it.

... وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ ... ﴿الأنفال: ٢٤﴾

And know that Allah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). (Surat al-Anfaal: 24)

The person asking can be anyone, do not say I have too many sins. Yes you need to work on them, but also ask.

Ataa' as-Sulami said we were deprived of rain one time and on the order of the leader, we headed to make Salat al-Istisqaa'. We passed by a man standing in the alley, the man recognised Ataa' and he said Ataa' is this the day of Nushoor (the Resurrection Day)? Is this the day:

...إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿العاديات: ٩﴾

When the contents of the graves are brought out and poured forth (all mankind is resurrected). (Surat al-'Aadiyaat: 9)

He saw such a massive crowd heading to supplicate and he had never seen anything like it before. Ataa' said no, we are just heading out to ask Allah for rain. The man said with earthly hearts or heavenly hearts? Ataa' said Inshaa Allah with heavenly hearts. The man raised his hands to Allah before anyone got to the Masjid. He said:

إلهي وسيدي ومولاي ، لا تهلك بلادك بذنوب عبادك ، ولكن بالسر
المكنون من أسمائك إلا ما سقيتنا ماء غدقاً فراتاً تحيي به العباد
وتروي به البلاد ، يا من هو على كل شيء قدير ، يا من هو على
كل شيء قدير

Ataa' said before they reached their destiny, it began to thunder, storm and rain. From the question he was asking Ataa', you would say maybe he is a little bit mentally off, but not to Allah. Whatever is in your heart, say it and spill it in this season.

A man accused Sa'd Ibn Abi Waqqaas of embezzling or fraud, he said he is a coward who does not go in the battles (he sends people to the battles and does not go) and thirdly he said he is an unjust man. Even though Sa'd Ibn Abi Waqqaas was a giant Sahaabi, Umar Ibn al-Khattaab took these accusations seriously so he investigated it. Sa'd said:

اللَّهُمَّ إِنْ كَانَ عَبْدُكَ هَذَا كَاذِبًا قَامَ رِيَاءً وَسُمْعَةً ، فَأَطِلْ عُمْرَهُ وَأَطِلْ
فَقْرَهُ وَعَرِّضْهُ بِالْفِتَنِ

He said O Allah, if this man who accused me is a liar and he did this to show off, then give him a long life full of poverty and subject him to Fitan. A narrator in the chain of the Hadith (Abdul-Maalik Ibn Umayr) said when I saw him later on as an old man, I saw him in the alleys trying to lure women and do Haraam with them. He said when I asked him, he said:

شَيْخٌ كَبِيرٌ مَفْتُونٌ أَصَابَتْنِي دَعْوَةُ سَعْدٍ

I am an old Shaykh astray because of a Da'wah I have been hit with from Sa'd Ibn Abi Waqqaas radhiallahu 'anhu.

The people of Baghdad went to al-Mu'tasim. He had young Turkish soldiers that he paid to tag on his army and they filled Baghdad. They were very harsh and oppressive to the locals (the people of Baghdad), so they got fed up one day and they sent a representative (an 'Aalim, an Imaam, a Shaykh) to speak to al-Mu'tasim. When he went to al-Mu'tasim, he said curb your soldiers away from us or we are going to fight you. Mu'tasim possibly laughed, he said you want to fight me when I have eighty thousand armed men? The man said yes we are going to fight you, we are going to fight you with arrows of the night (Du'aa to Allah). We do not have any other means, that is all we have and we are going to use those. Even though he was an oppressive tyrant, al-Mu'tasim said I cannot face that and he went from Baghdad to what today is Saamarra'. He was one of the people who oppressed Ahmad Ibn Hanbal but no matter how strong his technology was or how big his military was, he knew that when they threatened him with Allah, there are no missiles that can intercept the arrows of the night time. It is a powerful weapon and the sharpest sword.

How many of those arrows of the night time took clouds of oppression away, destroyed tyrants and fended off oppressors. It is time to sharpen your arrows and it is time to put the arrows in the arrow rest. It is time to pull the cable of Yaa Allah, the arrows of the night time never miss.

When al-Hajjaaj killed Sa'eed Ibn al-Musayyib, the word got to al-Hasan al-Basri (his colleague and friend). Al-Hasan al-Basri raised his hands and he said:

اللَّهُمَّ يَا قَاصِمَ الْجَبَابِرَةِ اقْصِمِ الْحَجَّاجَ

Hajjaaj did not live to see another day.

اتَّقُوا دَعْوَةَ الْمَظْلُومِ وَإِنْ كَانَ كَافِرًا ، فَإِنَّهُ لَيْسَ دُونَهَا حِجَابٌ

The Hadith in Sahih al-Jaami' on the authority of Anas Ibn Maalik. The Prophet sallallahu 'alayhi wa sallam fear the supplication of the oppressed even if he is a

Kaafir, there is no barrier between it (the Du'aa) and Allah. That is even if he is a Kaafir, so imagine if he is a Muwahhid whose forehead bows to Allah.

During the Abbaasiyyah Khilaafah (196 AH), in Africa there was a leader named Abdullah Ibn Aghlab. He was an oppressive tyrant leader and he was arrogant and bad mannered. Back then, the big Imaam or Shaykh in Africa was Hafs Ibn Humayd. He went to the leader and he said fear Allah in your youth, have mercy on your looks and your body so it will never be touched by Hellfire (because he was known to look good and have strength), stop these excessive taxes you imposed on us and govern by the Qur'an and the Sunnah. The leader turned away more arrogant than before and in retaliation he increased the taxes. Hafs Ibn Humayd (the Shaykh) returned to the people and he said I despair from the leader, but I do not despair from Allah. Tonight from Isha' until Fajr, everyone is going to make Du'aa. Release your tongues in Du'aa from Isha' until Fajr. People gathered in their Masjid and in their houses. People were seen making Wudhu and preparing from Isha' until Fajr, saying O Allah stop his oppression, O Allah take his days away. Suddenly he gets a tumor or a scratch under his ear that caused him not to survive for another five days. During those five days. they themselves were a lesson. His colour changed, he was black and it changed as was described to a rotten white. He was described as very handsome and strong and Allah took that away before He took his soul.

When the two armies of Taloot and Jaloot were about to clash, where did they turn?

... رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

﴿البقرة: ٢٥٠﴾

“Our Lord! Pour forth on us patience and make us victorious over the disbelieving people.” (Surat al-Baqarah: 250)

What is the result?

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ... ﴿البقرة: ٢٥١﴾

So they routed them by Allah's Leave. (Surat al-Baqarah: 251)

Salah ad-Deen died 589 AH and the Muslim world divided after him. His sons took a portion and his brothers took a portion, everyone wanted to be a leader. The portion of Egypt went to the son of Salah ad-Deen (al-Azeez Ibn Uthman) and this man had friends from the Jahmiyyah (the ones who deny the names and qualities of Allah and also have deviance in the belief in Qadar) or they got close to him. The Jahmiyyah played with the mind of this leader to oust a group of

righteous 'Ulamaa from the Hanaabilah who followed the Sunnah. They were on the right path of the Sunnah and the masses were turning to them, whereas they wanted the masses to turn to those Jahmiyyah. The 'Ulamaa got word that they are being ousted and they have to vacate. They turned and made Du'aa, they had no other means. This was in the nineteenth day of Muharram in 595 AH.

The son of Salah ad-Deen went on his way enjoying his routine hunting and the oppressors got happy (that is how they usually are). They sleep in joy thinking it is all over, while masses or one person makes Du'aa because of their sleepless nights. While he was on his horse hunting and enjoying life thinking it is over with, a wolf chased his horse and scared his horse. The horse jerked him off of it and he fell off into the mouth of the wolf. The wolf chewed him up. When the word spread of what happened, those Hanaabilah (the people of Ahlus-Sunnah) gained respect by the people in all of ash-Shaam and Egypt.

...وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۗ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴿الأنفال: ٣٠﴾

They were plotting and Allah too was planning, and Allah is the Best of the planners. (Surat al-Anfaal: 30)