

Alikhan Musayev

LIFE OF A PRISONER

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Almighty Allah says:

**"And seek the Forgiveness of Allah,
certainly, Allah is Ever Oft-Forgiving,
Most Merciful.**

(Qur'an, Surah "An-Nisa", 106)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
The Most Beneficent, the Most Merciful!*

Introduction

Verily all praise and thanks are due to Allah! We praise Him, seek His help, ask for His forgiveness, and pray for His guidance on the right path. We seek refuge in Him alone to be protected from the evil of our souls and our bad deeds. Whoever Allah guides, there is no one to lead them astray, and whoever He leads astray, no one can guide them. I testify that there is no deity worthy of worship except Allah; He is One, having no partner. And I bear witness that Muhammad ﷺ is His servant and Messenger.

This book is a work that provides comfort to every prisoner, alleviates their sorrows, encourages them to engage in good deeds, and dissuades them from bad deeds. It aims to instill confidence in them, enabling them to rebuild their future.

Almighty Allah creates every person in a beautiful way. Later, ash-shaytan ("the devil" or "Satan") leads a person astray, prompts him or her to commit sin, and aims to ruin his or her life. The Merciful Allah always accepts the repentance of His servants and forgives their sins.

In this regard, the Prophet ﷺ said: **"Iblis once said to his Lord, "By Your glory and majesty, I will lead the children of Adam astray from the path of truth until they die!" His Lord answered him as follows: "By My glory and majesty, as long as they seek forgiveness from Me, I will forgive them!"**¹

¹ Musnad Imam Ahmed, 3/41; Sahih al-Jami, 499.



We ask Almighty and Majestic Allah by His greatest names and perfect attributes, to bless our endeavour, making it an act performed to gain His pleasure, granting us bounty and rewards for it. May this book become one read until the Day of Resurrection, and may it be useful for those who read it, follow its teachings, and spread its message. Indeed, this grace is a gift from Allah, and His power to bestow knows no limits.

Our Mission

The purpose behind writing this book is to alleviate the despair experienced by people living in prisons who may have lost hope in life. We aim to rekindle their lost hopes, provide them with the strength and motivation needed to start anew. Many among us may not fully comprehend the potential of human will when guided by the Great Divine Power. We express our boundless gratitude to Allah, hoping that this modest effort of ours may bring even a small measure of benefit to someone. In one of the Ahadith, the Prophet ﷺ said: **“One who guides to something good has a reward similar to that of its doer!”**¹

We trust that the instructive sayings presented in this book will provide moral and spiritual support to our readers. These recommendations from Allah and His Prophet

¹ Sahih Muslim, 1893.

are designed to leave a lasting impact on their future lives.

Wise people often express a beautiful sentiment: “The lesson is not in the imperfect beginning but in the perfect ending.” Consequently, one should never dwell on the past and succumb to despair. Instead, they should aspire to perform virtuous deeds in order to construct a brighter future.

Allah has established an order in which it is never too late. By starting exactly as Allah requires, you can regain everything you've lost – and most importantly, hope and peace of mind. If you do this, Allah will bless you with happiness both in this world and in the hereafter. In this regard, the Qur'an states: **“Allah has prepared for Al-Muhsinat (good-doers) amongst you an enormous reward.”**¹

¹ Surah “al-Ahzab”, 29.

(This book contains interpretations of the meanings of the Noble Qur'an in the English by Muhammad Muhsin Khan).

Another verse mentions: **“Allah will admit those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise)”**.¹

In yet another Ayah (verse), it is said: **“Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)”**.²

¹ Surah “Muhammad”, 12.

² Surah “an-Nahl”, 97.

Never lose hope!

Dear reader, it's essential to recognize that we all make mistakes throughout our lives simply because we are human. Imperfection in deeds is an inherent part of our nature. As stated in a particular hadith: **"Every son of Adam sins, and the best of the sinners are the repentant."**¹

This hadith makes it clear that Allah's door of repentance is open to every servant who has sinned. Therefore, we should not despair of Allah's mercy due to the errors we've committed. Instead, we should always remember this Ayah: **"Say: "O Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah,**

¹ Sunan at-Tirmidhi, 2499; Sahih at-Tarḡhib wat-Tarhib, 3139.

verily Allah forgives all sins. Truly, He is **Oft-Forgiving, Most Merciful!**"¹

In another Ayah, it is mentioned: **"And whoever does evil or wrongs himself but afterwards seeks Allah's Forgiveness, he will find Allah Oft-Forgiving, Most Merciful."**²

In the holy Hadith, Almighty Allah conveys: "O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you!"³ In another hadith, Almighty Allah states: "O son of Adam! As long as you call upon Me and rely on My *mercy*, I forgive all your sins. I do not concern Myself with the *number or magnitude of your transgressions*. O son of Adam! Were your sins to reach the clouds of the sky, and you were to seek forgiveness of

¹ Surah "az-Zumar", 53.

² Surah "an-Nisa", 110.

³ Sahih Muslim, 2577.

Me, I shall forgive you, without regard for the *quantity or severity of your sins*. O son of Adam! If you came to me with sins nearly as great as the earth, and then you met Me not associating anything with Me, I would come to you with forgiveness nearly as great as it.”¹

It is clearly evident from the aforementioned Ayahs and Ahadith that the Merciful and Most Compassionate Allah forgives every servant who sincerely repents. It is even stated in one of the Ayahs that “Allah loves those who turn unto Him in repentance and loves those who purify themselves”².

Therefore, we should strive to repent, seek Allah's mercy, and aspire to be counted among His beloved servants.

¹ Sunan at-Tirmidhi, 2/270; Silsila al-Ahadith as-Sahihah, 127.

² Surah “al-Baqarah”, 222.

Seeking Allah's forgiveness also entails submitting to His judgments. A person who submits to His judgment should never doubt that this act will go unrewarded.

From the above-mentioned Verses and Ahadith, we can clearly see that Allah will undoubtedly reward us. So, why should we feel hopeless? Why should we think, "everything is over for me," and give up on everything?!

Moreover, life does not come to an end with this world alone. Why should we lose hope in something that extends beyond this life? Why should the mistakes we've made in the past mark the end of everything? You only need to say "Allah" and begin anew, in a better way. This fresh start will transform everything. Believe me, it will!

Seeking forgiveness from Allah follows the path of the prophets ﷺ

Let us remind ourselves once more that every individual can make mistakes, and the best among those who err are those who seek Allah's forgiveness for their shortcomings.

Making a mistake does not diminish one's worth; quite the opposite. Even the prophets, esteemed as the most honorable individuals in humanity, committed such errors and sought Allah's forgiveness for their mistakes:

– Prophet Adam عليه السلام and his wife Hawwa (Eve) once asked Allah for forgiveness and said: **“Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.”**¹

¹ Surah “al-Araf”, 23.

– Prophet Nuh عليه السلام (Noah) pleaded: **“My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women.”**¹

– Prophet Ibrahim عليه السلام (Abraham) pleaded: **“Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established!”**²

– Prophet Musa عليه السلام (Moses) pleaded: **“My Lord! Verily, I have wronged myself, so forgive me.”** Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.”³

– **“And Dawud (David) guessed that We have tried him and he sought Forgiveness**

¹ Surah “Nuh”, 28.

² Surah “Ibrahim”, 41.

³ Surah “al-Qasas”, 16.

of his Lord, and he fell down prostrate and turned (to Allah) in repentance.”¹

– Sulayman عليه السلام (Solomon) prayed: **“He said: “My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower.”²**

– This is what Allah ordained to our Prophet Muhammad ﷺ: **“So glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.”³**

In one of the Ahadith, the Prophet ﷺ said: **“O people, turn to Allah in repentance and seek His forgiveness! Verily, I seek repentance**

¹ Surah “Sad”, 24.

² Surah “Sad”, 35.

³ Surah “an-Nasr”, 3.

from Him a hundred times a day and ask for His forgiveness!"¹

Abu Huraira رضي الله عنه remarked, "I have never seen anyone who invoked: "I seek forgiveness from Allah, and I repent to Him!" more frequently than the Messenger of Allah ﷺ."²

From these Ayahs and Ahadith, it becomes evident that seeking Allah's forgiveness for one's mistakes is a symbol of humility, while its opposite indicates arrogance and pride - believing that one is without faults or will never err:

*"Certainly, Allah knows what they conceal and what they reveal. Truly, He likes not the proud."*³

We must always remember one fundamental truth: **we will be tested in this life!**

¹ Musnad Imam Ahmad, 4/260-261.

² Sahih Ibn Hibban, 928.

³ Surah "an-Nahl", 23.

Every circumstance we encounter serves as a test – whether it be prosperity or poverty, health or illness, freedom or captivity. Each situation we find ourselves in presents an opportunity for testing our faith and resolve. When a person acknowledges that they are facing a trial, it is the most effective way to fortify themselves, draw nearer to the path of Allah, and emerge from these trials with integrity. Let us consider who has not been tested by Allah.

The test of Prophet Yusuf عليه السلام

Almighty Allah tests some by bestowing wealth, high-ranking positions, sons, and children upon them, while testing others with poverty, illness, infertility, imprisonment, etc.

It's crucial to recognize that Allah's granting of blessings to someone doesn't necessarily imply their superior worthiness before Allah. Similarly, undergoing tests from Allah doesn't diminish one's worth in His sight. For example, Allah humiliated Pharaoh, who had been granted wealth and dominion, making him one of the inhabitants of eternal Hellfire. Conversely, Allah tested His beloved prophet Yusuf عليه السلام with a life of imprisonment. Yusuf عليه السلام endured this trial with unwavering patience and grew even more appreciative of Allah. The Prophet of Allah comprehended that these were trials in the worldly life, and Allah doesn't impose burdens on His servants

that they cannot bear. As a reward for his perseverance and gratitude, Allah rescued Yusuf عليه السلام from his plight and elevated him to an honorable position.

As we delve into the story of Yusuf عليه السلام from the Qur'an, we witness this esteemed prophet's unwavering devotion to his Lord throughout his years in prison. He invited his fellow inmates to this noble path of worship and faith.

In the Qur'an, it is reported that Yusuf عليه السلام said to them: **"O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible? You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority. The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him (i.e. His**

Monotheism), that is the (true) straight religion, but most men know not."¹

From this, it is evident that a believer should consistently fulfill his or her obligations to Allah, irrespective of their circumstances, and should not rebel against Allah due to the trials they face. On the contrary, they should trust that Allah will reward them for their patience in enduring the adversity that has befallen them. In this regard, Almighty Allah says: **"Those will be rewarded with the highest place (in *Jannah*) because of their patience. Therein they shall be met with greetings and the word of peace and respect. Abiding therein; excellent it is as an abode, and as a place to dwell!"**²

In another Ayah, it is mentioned: **"Verily! I have rewarded them this Day for their**

¹ Surah "Yusuf", 39-40.

² Surah "al-Furqan", 75-76.

patience, they are indeed the ones that are successful" ¹

A believer who faces adversity must understand that these trials are transient, as emphasized in the Qur'an: **"So verily, with the hardship, there is relief" ²**

Additionally, the Prophet ﷺ conveyed: "Understand that what is not destined for you will not occur, and what is decreed for you will not evade you. Be aware that after patience comes triumph, after sorrow comes happiness, and after hardship comes ease."³

¹ Surah "al-Muminun", 111.

² Surah "ash-Sharh", 5.

³ Musnad Imam Ahmad, 1/307; Tabarani, al-Mojam al-Kabir, 11243.

The Significance of Supplication in Times of Adversity

As mentioned earlier, every person encounters diverse trials throughout their life, and in moments of distress, they seek various ways to navigate their predicaments. Some succumb to despair and lose hope, while others rely on their inner strength to overcome adversity. Some explore different avenues for solutions, while some may seek immediate retribution. These reactions are natural inclinations that guide individuals' decisions based on their own discernment.

Let's delve into the actions of the prophets, whom Allah esteemed among His creations, when they faced adversity. It's noteworthy that the prophets often endured some of the most formidable trials. In this regard, Almighty Allah asserts: **“Allah burdens not a person beyond his scope.”¹**

¹ Surah “al-Baqara”, 286.

– When Prophet Ibrahim عليه السلام, esteemed as the father of prophets, was cast into the fire by mushriks (polytheists), he uttered: "Allah is Sufficient for me, and He is the Best Disposer of affairs in his prayer¹ and Allah indeed protected him."²

– Prophet Yunus عليه السلام faced a test from Allah when a great fish swallowed him in the sea. While within the belly of the fish, he prayed: **"La ilaha illa Anta [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers"**. Allah accepted his supplication and delivered him from distress.³

– Allah initially deprived Prophet Ayyub عليه السلام (Job) of his wealth, then his children, and

¹ Sahih al-Bukhari, 4563.

² Surah "al-Anbiyah", 51-73.

³ Surah "al-Anbiyah", 87-88 and "as-Saffat", 139-148.

subsequently afflicted him with sickness. Prophet Ayyub عليه السلام persevered through these trials and prayed: **“Verily, distress has seized me, and You are the Most Merciful of all those who show mercy!”** Allah accepted his dua and saved him from his troubles.¹

– When the noble women of Egypt conspired against Prophet Yusuf عليه السلام², he prayed to be delivered from this adversity and said: **“O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorants. So his Lord answered his invocation and turned away from him their plot.”**³

¹ Surah “al-Anbiyah”, 83-84.

² Surah “Yusuf”, 22-32.

³ Surah “Yusuf”, 33-34.

– Once, during the reign of the oppressive Pharaoh, there was an edict to slay all male infants born in his kingdom. The mother of the newborn Prophet Musa (Moses) عليه السلام hurried to the banks of the Nile River to safeguard her child. As the soldiers closed in and crossing the river seemed impossible, she found herself in a seemingly hopeless situation; however, she placed her trust in Allah. By Allah's grace, a way out was revealed: **"Suckle him [Musa (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers."**¹ As instructed by Allah, Musa's mother placed him in a cradle and set it afloat in the Nile River, teeming with crocodiles. Allah shielded him from these perils and later bestowed upon him prophethood.²

¹ Surah "al-Qasas", 7.

² Surah "al-Qasas", 3-13.

Years later, when Pharaoh and his army relentlessly pursued Prophet Musa عليه السلام and his companions, he placed his unwavering trust in Allah and declared, "**With me is my Lord, He will guide me!**"¹. Allah heard his plea, accepted it, and rescued the believers while submerging Pharaoh and his supporters in the depths of the sea.

– On another occasion, a group of the children of Israel unjustly accused Maryam (Mary) عليها السلام of adultery and subjected her to insults. Faced with this oppression, Maryam عليها السلام placed her complete trust in Allah, and in a miraculous turn of events, Allah delivered her from this distress. Even the infant in her arms miraculously spoke, declaring: "**Verily! I am a slave of Allah, He has given me the Scripture and made me a Prophet; And He has made me blessed wheresoever I be, and**

¹ Surah "ash-Shu'ara", 62.

has enjoined on me Salat (prayer), and Zakat, as long as I live. And dutiful to my mother, and made me not arrogant, unblest. And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"¹

– As For Prophet Muhammad ﷺ, one of the most challenging days in his life unfolded the day he went to Taif. Upon arriving there, he sought support from his uncles, confiding in them about his struggles. Instead of empathy, they ridiculed him, questioning: "Allah could not have chosen someone other than you as a prophet?! Why did He entrust prophecy to an illiterate shepherd like you, rather than a wealthy and noble individual?" Furthermore, they declared their unwillingness to provide any assistance.

¹ Surah "Maryam", 30-33.

The Prophet ﷺ remained in Taif for ten days, tirelessly going from house to house to extend invitations to Islam. However, his efforts were met with rejection, and he faced threats: "If you don't leave Taif, we will kill you," they warned. To worsen matters, they incited children to pelt him with stones and forcibly expel him from Taif. What's more, not only children but also women took part in this act, hurling stones that struck his feet, inflicting injury on his ankle. Consequently, he left Taif with bleeding feet. Eventually, upon reaching a location known as Qarnis-Saaliba, the Prophet ﷺ retreated to the shade of a tree to rest.

The Prophet ﷺ recounted the events that transpired to him as follows: "At that moment, I lifted my gaze and beheld Jibreel عليه السلام (Angel Gabriel). He called out to me, saying: "Allah has heard the words of your people, witnessed their actions towards you, and observed their

rejection of you. Your Rabb (Lord) has sent the angel of the mountains to your aid, granting you the authority to command this angel to afflict them with hardship and exact revenge upon them." The Angel of the Mountains called and greeted me, and then said: "O Muhammad! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them." In response, the Prophet ﷺ, who was sent as a mercy to all of creation, said: "No, I do not desire that. They are ignorant people. But I hope that Allah will let them beget children who will worship Allah Alone, and will worship None besides Him!"¹

Subhanallah! Despite enduring the denial of his prophecy, insults, and stoning by the people of Taif, he chose compassion over retaliation, longing for their guidance onto the right path. Nonetheless, had he desired, they

¹ Sahih al-Bukhari, 3231.

could have faced a complete obliteration. It was through the Prophet's ﷺ benevolent wish, Allah guided from their descendants those who worship the One God and do not associate partners with Him. This serves as a compelling testament to the virtue of showing mercy. It is also worth noting that an oppressed person has the prerogative to supplicate against their oppressor. Such an act is not prohibited for individuals.

Seeking Assistance from Allah by the Oppressed

Almighty Allah grants His oppressed servants the permission to invoke curses upon the wrongdoer who has oppressed them. In this context, Surah “An-Nisa”, Ayah 148 states: **“Allah does not like that the evil should be uttered in public except by him who has been wronged. And Allah is Ever All-Hearer, All-Knower.”**

Scholars of tafsir, while interpreting this verse, emphasize that the term **“evil should be uttered”** here refers to committing acts of evil and doing so unjustly. From the phrase **“except by him who has been wronged”** in the Ayah, it becomes clear that it is permissible for the oppressed to make supplications for justice, and such an act is not considered wrong for them. An example of this can be

found in the story of Prophet Nuh (Noah) ﷺ. When he faced oppression from his people, his prayers echoed with the plea for justice and mercy, as he implored: **“My Lord! Leave not one of the disbelievers on the earth! If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers. My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the Zalimun (polytheists, wrong-doers, and disbelievers, etc.) grant You no increase but destruction!”**¹; **“My Lord! Verily, my people have belied me. Therefore judge You between me and them, and save me and those of the believers who are with me!”**² Allah accepted his prayer: **“And We saved him and those with him in**

¹ Surah “Nuh”, 26-28.

² Surah “ash-Shu’ara”, 117-118.

the laden ship. Then We drowned the rest (disbelievers) thereafter.”¹

The mushriks of Makkah subjected the Prophet Muhammad ﷺ to severe oppression for 13 years. Finally, one day, while the Prophet ﷺ was praying near the Kaaba, at the instigation of Abu Jahl and his companions, one of them placed the placenta of a dead she-camel on the back of Prophet Muhammad ﷺ while he was in prostration. They began to laugh and point at each other during this disgraceful act. The Messenger of Allah ﷺ did not lift his head from prostration. Eventually, Fatima رضي الله عنها came to him, removed the placenta from his back, and cast it aside. The Prophet ﷺ raised his head and, after completing the prayer, said three times, "O Allah, punish Quraysh!" The Prophet's ﷺ supplication had a profound impact on them, as they believed

¹ Surah "ash-Shu'ara", 119-120.

that curses made in this city would be accepted. Subsequently, the Prophet ﷺ invoked Allah, calling their names one after another: "O Allah, punish Abu Jahl! Punish Utba ibn Rabiyya, Shayba ibn Rabiyya, Walid ibn Utba, Umayyah ibn Khalaf, and Ughba ibn Abu Mu'it!"

The companion Abdullah ibn Mas'ud رضي الله عنه, who narrated this hadith, attests: "By Allah in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allah's Messenger (ﷺ) in the Qalib (one of the wells) of Badr.¹"²

¹ It is a location situated 150 km south of Medina, where the first major battle in Islamic history occurred between Muslims and infidels.

² Sahih al-Bukhari, 240.

A person whose life has changed later on

Dear reader! It is essential to acknowledge the great blessing of being guided to the right path and finding Allah's hidayah (guidance). Allah guides whomever He wills, and throughout history, numerous examples exist of the Almighty Allah guiding individuals in various ways.

Some are guided by the signs and evidence presented by Allah, while others receive lessons from life experiences. Some are guided by being saved from distress, while others may face adversity or illness. It can happen through the recitation of a Quranic verse, the influence of a friend's dawah (invitation), the impact of a compelling sermon, or even a beautiful and meaningful word. Some are guided by witnessing the unity of the

Muslim community during Jum'ah (Friday) prayers, others by observing the complete transformation of a sinful friend, and some by growing up in an Islamic family from childhood.

Now, let's explore a few examples of individuals whom Allah has guided:

The renowned Islamic scholar, Fudayl ibn Iyad رحمته, once engaged in robbery and road-blocking during the days of his jahiliyyah (pre-Islamic ignorance). His path to repentance and righteousness was set in motion by a Quranic Ayah he overheard while approaching the fence of a house to catch a glimpse of a woman he had an interest in. The Ayah he heard was: **"Has not the time come for the hearts of those who believe (in the Oneness of Allah) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurat**

(Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fasiqun (rebellious, disobedient to Allah)."¹

Upon hearing this Ayah, Fudayl admonished himself, thinking, "In this darkness of night, I intend to commit a sin, while this man is reciting the Quran." He beseeched: "Yes, the time has come, O my Lord," choosing to halt his sinful actions and turn away from them.

As he walked further, he came across a tent on the road and sought permission to enter. Inside were travelers, some discussing whether to continue their journey through the night or wait until morning. Concerns were raised about the dangers of traveling at night, including the possibility of encountering Fudayl, who could obstruct their path and

¹ Surah "al-Hadid", 16.

rob all their belongings. Fudayl, hearing their conversation, contemplated his actions and pleaded inwardly: "O Allah, I ask for Your forgiveness for my sins, and I repent to You!" With unwavering determination, he put an end to his past misdeeds once and for all.¹

In the the Holy Hadith, the Almighty Allah says: **"O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you."**²

We also invoke and say:

– O Allah! Guide us among those whom You guide! Grant us peace among those whom You have blessed! Accept us as Your friends among those whom You accept as friends! Bless what You have given us! Protect us from the evil of what You have decreed! Everything is decreed by You, but nothing is decreed against You. One

¹ Siyar Alam an-Nubala, 8/423.

² Sahih Muslim, 2577.

whom You befriend shall not be humiliated. The one with whom You are in enmity or hostility has no power. O our Lord! You are blessed and exalted!

O our Lord! After guiding us to the path of righteousness, do not lead our hearts astray and bestow upon us Your mercy. Truly, You are the Bestower!"

The Mother of Impure Deeds

It is possible for a person to commit bad deeds, influenced by his or her nafs (ego) or the shaitan. However, among these wrongdoings, there is one act that serves as a gateway to various other sinful actions. In this regard, the Prophet ﷺ stated: "Drinking wine is the mother of impure deeds and one of the great sins..."¹

In another hadith, he ﷺ reiterated: "Drinking wine is the mother of impure deeds. Allah does not accept the prayers of a person who consumes it for forty days, and if one were to pass away while intoxicated, they would be considered as a jakheel (ignorant) person."²

¹ Tabarani, Mu'jam al-Kabir, 11372; Sunan ad-Daraqutni, 4671; Silsila al-Ahadith as-Sahihah, 1853; Sahih al-Jami, 3345.

² Tabarani, Al-Mu'jam al-Awsat, 3810; Silsila al-Ahadith as-Sahihah, 1854.

Furthermore, the Prophet ﷺ emphasized: "A person who drinks wine is akin to someone who worships an idol..."¹

In another hadith, he ﷺ invoked: "May Allah curse the intoxicating drink, those who produce it and facilitate its production, those who consume it, those who transport it, those who sell it, those who buy it, those who refine it, and those who purchase it!"²

Cursing entails being permanently deprived of Allah's mercy, which is the sole means to gain entry into Paradise. Allah's Messenger ﷺ emphasized this by stating: "None of you would get into Paradise because of your good deeds alone, and you would not be rescued from Fire, but because of the Mercy of Allah."³

¹ Musnad al-Bazzar, 2382; Sahih al-Jami, 3701.

² Musnad Imam Ahmad, 1/316; Mustadrak, 4/145; Silsila al-Ahadith as-Sahihah, 839.

³ Sahih Muslim, 2817.

In another hadith, he ﷺ said: "The deeds of anyone of you will not save you (from the (Hell) Fire)." They said: "Even you (will not be saved by your deeds), O Allah's Messenger?" He said: "No, even I (will not be saved) unless and until Allah bestows His Mercy on me."¹

These two Ahadith underscore that the path to Paradise and liberation from Hellfire hinges solely on Allah's boundless mercy and benevolence.

One might wonder why drinking wine is referred to as the "mother of impure deeds" rather than other major sins like shirk (associating partners with Allah or praying to idols), blasphemy, adultery, gambling and theft. The reason is that when a person is sober and of sound mind, he or she can often think rationally and avoid committing these significant sins. However, when someone is

¹ Sahih al-Bukhari, 6463; Sahih Muslim, 2816.

under the influence of alcohol, their judgment becomes impaired, making them susceptible to committing such sins.

In this context, there is an instructive narration from Osman ibn Affan رضي الله عنه: "Avoid Khamr (wine), for it is considered for it is the mother of all evils. Once, an immoral woman sent her maid to summon a man who was infatuated with her to her residence for assistance. When the man arrived with the maid, the woman locked all the doors behind them. Inside, she had a child and a vessel of wine. She revealed her sinister intentions, saying: "I didn't call you here for assistance. I called you to either have intercourse with me, or to drink a cup of wine, or kill this child. If you refuse, I will create a scandal and disgrace you." The man responded: "Pour me a cup of this wine." As he consumed the wine, he continued: "Give me more." Eventually, the man consumed so much wine that he

succumbed to committing adultery with the woman and even killed the child. So avoid Khamr, for by Allah faith and addiction to Khamr cannot coexist but, one of them will soon expel the other¹

The Christian researcher recounts a poignant and regrettable story, one that carries a profound lesson for all. He narrates an incident wherein approximately a hundred outstanding students, who had successfully completed their education with top honors (earning a red diploma), celebrated their university graduation with a party, indulging in wine. Tragically, as they became intoxicated, a violent altercation erupted among them, resulting in fatal stabbings. The lives of the deceased were lost, and those who survived found themselves sentenced to life in prison. It's worth noting that these students had

¹ Sunan an-Nasai, 5666.

dedicated 16 years of their lives to education, comprising 11 years of schooling and 5 years of university study, achieving high grades. Yet, in a single night, all their hard work and efforts were squandered. This story underscores the devastating consequences of engaging in the very vice that is often referred to as the root of many evils. Generally, as we examine the crimes that occur on Earth, we will see that most of them are caused by this very mother of evil deeds.

However, it should be noted that individuals addicted to this detrimental practice should receive regular counseling. In an instructive narration, it is reported that a devout believer from the people of Levant frequently attended meetings with Caliph Umar ibn Khattab رضي الله عنه. After some time, Umar noticed his absence and inquired: "Is the son of so-and-so not present?". Those in the assembly informed him: "O Commander

of the Believers, he has joined the wine drinkers." Subsequently, Umar ibn Khattab رضي الله عنه summoned his secretary and composed a letter to the individual: "From Umar ibn Khattab to the son of so-and-so, greetings to you! I join you in praising Allah for His guidance. He is the One who forgives sins, accepts repentance, is just in punishment, and abounds in mercy. There is no deity worthy of worship except Him, and to Him, we shall return." Umar then addressed those in the assembly, saying: "Pray for your brother so that his heart may find the right path, and may Allah accept his repentance." When the man received Umar's رضي الله عنه letter, he read it repeatedly and contemplated: "Allah is Forgiving, Acceptor of Repentance, and Just in Punishment. He both threatens with His punishment and promises forgiveness for my sins." He repeated these phrases to himself until tears welled up, and he abandoned his

sin completely. Upon hearing this news, Umar رضي الله عنه remarked: "Always follow this practice! When you witness your believing brother straying, endeavor to guide him back to the right path, offer dua for his repentance, and implore Allah's acceptance. Do not oppose your brother; do not aid Shaitan!"¹

¹ Tafsir at-Tabari, 24/27; Tafsir al-Quran al-Azim 7/128; Hilyat al-Awliya, 4/97.

Don't Be Angry!

If we pay attention, we will see that many crimes happen when a person is angry. In other words, when anger becomes uncontrollable, numerous undesirable outcomes occur.

It is narrated that a person came to the Prophet ﷺ and said: "Advise me!" The Prophet ﷺ said, "Do not become angry!" The man asked (the same) again and again, and the Prophet ﷺ said in each case, "Do not become angry and furious."¹

In the Hadith, when it is advised 'do not be angry!' it implies refraining from actions that provoke anger and avoiding factors that lead to anger. It remains that anger itself is not prohibited by Islamic Shari'a because being angry is one of the characteristics inherent in

¹ Sahih al-Bukhari, 6116.

human nature... The Prophet's ﷺ expression "Do not be angry!" sums up all the good things in this world and in the hereafter. Thus, anger spoils a person's relationship with others and deprives him of being gentle with people. Sometimes he incites him to hurt the person he is angry with and thereby harms his Muslim morals.¹

If you have noticed, when a person is angry, they cannot control themselves. They often become tongue-tied, their hands and feet shake, their eyes almost protrude, and they engage in other similar actions. Later, they often regret what they did. Some scholars have described the feeling of anger as follows: "It is a feeling that initially brings madness and eventually leads to regret."

Indeed, when a person is angry, he seems to lose his mind, act irrationally and does not

¹ Fath al-Bari, 10/520.

know what he is saying or doing. Being angry makes people do bad things. No matter how difficult it is, suppressing anger is a great achievement, and it is one of the favored deeds that lead a believer to Jannah (Paradise). In this regard, it is reported in the Hadith that Abu Darda رضي الله عنه said: "I said to the Prophet ﷺ: "O Messenger of Allah, teach me such a deed that will admit me into Jannah!" The Prophet ﷺ said: "Do not be angry, you will enter Jannah."¹

This statement by the Prophet ﷺ serves as clear evidence that restraining anger is a key factor in attaining Jannah. In this context, it is revealed in the verses of Surah Ali-Imran (133-135): **"And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqun (the pious). Those who spend [in Allah's Cause – deeds**

¹ Tabarani, Al-Mu'jam al-Awsat, 2374; Sahih at-Targhib wat-Tarhib, 2749.

of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsinun (the good-doers). And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allah and ask forgiveness for their sins."

Additionally, a hadith narrates the Messenger of Allah ﷺ saying: "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger."¹

The Ayahs we mentioned and this Hadith commend the true believer who can restrain their anger. So, what can we do to control our anger like those righteous people? To achieve this, it is essential to heed the Prophet's ﷺ guidance on this matter. The Prophet ﷺ provided us with ways to manage our *nafs*.

¹ Sahih al-Bukhari, 6114.

In one of the Ahadith, he said: "When you are angry, Be silent!"¹ He ﷺ also advised: "If one of you is angry while he is standing, let him sit down so his anger will leave him; otherwise, let him lie down."² Furthermore, seeking refuge in Allah from shaitan when angered is one of the effective methods for calming one's temper.

It is narrated in one of the Ahadith that one day, two people started cursing in front of the Prophet ﷺ. One of them got very angry, to the point where his face changed noticeably. The Prophet ﷺ said: "I know of a wording; if he were to utter that, his anger will dissipate." He then instructed: "Say: A'uzu billahi min ash-shaytanir-rajim." (I seek refuge with Allah from the Shaytan)³

¹ Musnad Imam Ahmad, 1/239.

² Sahih Ibn Hibban, 5688; Sahih al-Jami, 694.

³ Sahih al-Bukhari, 6048.

From these Ahadith, it becomes clear that a believer should recite "A'uzu billahi min ash-shaytanir-rajim!" to calm down their anger. Afterward, they should stay quiet and distance themselves from the source of their anger.

It is important to note that anger can prompt a person to speak blasphemies, potentially resulting in Jahannam (Hell). This is illustrated in a well-known hadith concerning women.

On the day of Eid (Muslim feast, holiday), as the Prophet ﷺ passed by a gathering of women and advised them, saying: "O womenfolk, you should give charity and seek Allah's forgiveness abundantly! For I saw you in bulk amongst the dwellers of Hell."

A wise lady among them said: "Why is it, Messenger of Allah ﷺ, that our folk is in bulk in Hell?"

In response to a woman's inquiry about this observation, the Prophet ﷺ clarified, "You curse too much and are ungrateful to your spouses. When a woman becomes angry

with her husband, she might say: "By Allah, I have never received any good from him." This is ingratitude towards Allah's blessings and amounts to kufr (blasphemy)."¹

It is important to note that all the aforementioned pertains to the anger that the Prophet ﷺ prohibited.

However, there is another type of anger that is mustahab (recommended) and even important, and that is anger for the sake of Allah. For example, it is crucial to be angered when the religion of Allah is mocked or when the Prophet ﷺ is insulted, as well as when religious rites are ridiculed, and so forth. Concerning anger, Omar ibn Abdulaziz رحمه الله stated: "Whoever shields themselves from three things will be saved: following the desires of the nafs, anger, and insatiability."²

¹ Sahih al-Bukhari, 1052; Sahih Muslim, 241.

² al-Hilya, 5/290.

Hasan al-Basri رضي الله عنه said: “Anyone possessing these four qualities will receive Allah's protection from shaitan, and Jahannam will be forbidden for them: self-control in moments of desire, fear, lust and anger.”¹

Jafar ibn Muhammad رضي الله عنه said: “Anger is the key to every evil.”²

When Abdullah ibn al-Mubarak رضي الله عنه was asked to define good morals in one word, he responded: “Leave aside anger!”³

¹ al-Hilya, 5/144.

² Sharh an-Nawawi, Commentary on Hadith 67 and Jami al-Ulum wal-Hikam, Commentary on Hadith 12.

³ Previous source.

Duas in Time of Distress

((حَسْبِيَ اللهُ وَنِعْمَ الْوَكِيلُ))

“Allah is Sufficient for me, and He is the Best Disposer (of affairs, for me)!”¹

((إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجْرِنِي فِي مُصِيبَتِي
وَأَخْلِفْ لِي خَيْرًا مِنْهَا))

“We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it!”²

((لَا إِلَهَ إِلَّا اللهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللهُ رَبُّ الْعَرْشِ
الْعَظِيمِ، لَا إِلَهَ إِلَّا اللهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ
الْعَرْشِ الْكَرِيمِ))

¹ Sahih al-Bukhari, 4563.

² Sahih Muslim, 2/632.

“There is none worthy of worship but Allah, the Mighty, the Forbearing. There is none worthy of worship but Allah, Lord of the Magnificent Throne. There is none worthy of worship but Allah, Lord of the heavens and Lord of the earth, and Lord of the Noble Throne!”¹

((اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا))

“Allah, Allah is my Lord. I do not associate anything with Him!”²

((اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ،
وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ))

“O Allah, I hope for Your mercy. Do not leave me to myself even for the blinking of an eye (i.e. a moment). Correct all of my affairs

¹ Sahih al-Bukhari, 7/154; Sahih Muslim, 4/2092.

² Sunan Abu Dawud, 2/87; Sahih ibn Majah, 2/335.

for me. There is none worthy of worship but You!"¹

((لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ))

"There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers!"²

((اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ أُمَّتِكَ، نَاصِيَتِي
بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ
بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي
كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي
عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ
صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي))

¹ Sunan Abu Dawud, 4/324; Sahih Abu Dawud, 3/959.

² Sunan at-Tirmidhi, 5/529; Sahih at-Tirmidhi, 3/168.

“O Allah, I am Your servant, the son of Your servant, the son of Your handmaid, and at Your disposal; my forelock is in Your hand; Your judgment is effective regarding me; just concerning me is Your decree; I ask You by every name You have by which You have called Yourself, or sent down in Your Book, or taught any of Your creatures, or kept to Yourself in the hidden place of the unseen, to make the Qur’an the Spring of my heart and the means of clearing away my care and grief!”¹

((الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ))

“Praise be to Allah in every circumstance!”²

((اللَّهُمَّ إِنِّي أَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ))

¹ Musnad imam Ahmad, 3712; Silsila al-Ahadith as-Sahihah, 199.

² Hakim, al-Mustadrak 1/499; Sahihul-Jami, 4/201.

“O Allah, I ask for Your contentment with the misfortune You have decreed for me.”¹

((رَبِّ أَعْيِي وَلَا تُعِنِّ عَلَيَّ، وَأَنْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ،
وَأَمْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ، وَاهْدِنِي وَيَسِّرِ الْهُدَى إِلَيَّ، وَأَنْصُرْنِي
عَلَى مَنْ بَعَى عَلَيَّ، رَبِّ اجْعَلْنِي لَكَ شَكَارًا، لَكَ ذَكَارًا، لَكَ
رَهَابًا، لَكَ مَطْوَاعًا، لَكَ مُحِبًّا، إِلَيْكَ أَوْاهًا، مُنِيبًا، رَبِّ تَقَبَّلْ
تَوْبَتِي، وَاغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَثَبِّتْ حُجَّتِي، وَاهْدِ
قَلْبِي، وَسَدِّدْ لِسَانِي، وَاسْأَلْ سَخِيمَةَ قَلْبِي))

“My Lord, aid me and do not aid against me, and grant me victory and do not grant victory over me, plot for me and do not plot against me, guide me and facilitate guidance for me, grant me victory over those who transgress against me. My Lord, make me ever-grateful to You, ever-remembering of

¹ Sunan an-Nasai, 4/54-55; Musnad Imam Ahmad, 4/364; Sahih an-Nasai, 1/281.

You, ever-fearful of You, ever-obedient to You, ever-humble to You, oft-turning and returning to You. My Lord, accept my repentance, wash my sin, answer my call, make firm my proof, make firm my tongue, guide my heart, and remove the treachery of my chest!"¹

¹ Sunan at-Tirmidhi, 3551; Musnad Imam Ahmad, 1/227; Sahih al-Adab al-Mufrad, 517.

Symbols' Directory

ﷺ : **SallAllahu 'Alayhi wa Sallam** – “May the Blessings and Peace of Allah be upon him”. (*This term should be used specifically when saying Prophet Muhammad's ﷺ name*).

ﷺ : **Radiyallahu anhu** (male) – “May Allah be pleased with him”

ﷺ : **Radiyallahu anha** (female) – “May Allah be pleased with her”

ﷺ : **Radiyallahu anhuma** – “May Allah be pleased with them” (*2 companions*)

ﷺ : **Radiyallahu anhum** – “May Allah be pleased with them” (*more than 2 companions*)

(*This term is used whenever the name of a companion of the Prophet Muhammad ﷺ is mentioned*)

رحمته : **Rahimahullah** – “May Allah have mercy on him/her” (*used after mentioning the righteous Islamic persons/scholars who lived after the companions of Muhammad ﷺ*)

عليه السلام : **Alayhi As-Salaam** – “Peace be upon him” (This expression follows after naming Allah’s any prophets of Allah, or one of the noble Angels (i.e. Jibreel (Gabriel), Mikael (Michael), etc.)

عليهم السلام : **Alayhim As-Salaam** – “Peace be upon them” (This term is meant to confer peace upon the Prophets and Messengers of Allah)

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