

الأحاديث
الأربعون في
الوفاء
والطاعة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“Surely Allah is with those who are patient.” (2:153)

Like sabr, Salāh is also a tool through which a person is able to acquire the Help of Allāh.

Allāh ta’ālā says,

“Acquire (the Help of Allāh ta’ālā) through patience and salāh.” (2:45)

Exercising patience attracts the Help of Allāh which consequently leads to the uplifting of difficulties. Allāh ta’ālā has created this world in such a way that not only do we experience moments of comfort and joy, but also difficulties and hardships. We as believers accept that everything that happens, whether good or bad, is the result of the Decree of the Almighty Allāh ta’ālā. Whilst the recent outbreak of the Coronavirus (COVID-19) has brought about a sense of fear and panic amongst many, a true believer will have complete faith in his Creator and firmly believe that everything is from Allāh ta’ālā and that He is All-Wise, hence in whatever He does lies goodness for us. Through this belief, one will find solace and peace in regards to the current situation. After repenting from all sins, one needs to remain steadfast by obeying Allāh ta’ālā in all matters. Allāh ta’ālā mentions,

Whoever refrains from disobeying Allāh, He (Allāh ta’ālā) brings forth a way out for him and provides for him from where he does not even imagine. (65:2-3)

In light of this, a short and concise book “Ar’baon” forty Hadith have been gathered by my friends and colleagues to give us a better understanding. Our predecessors understood that whatever came to be—positive or negative—was from the decree of Allah. In one instance, Umar (Allah be pleased with him) departed for Syria and when he arrived, they found that a plague had broken out, so Umar (Allah be pleased with him) announced that they would return to Medina. Abu Ubaidah (Allah be pleased with him) questioned him, saying, ***“Do you flee from the decree of Allah?”*** And Umar replied: ***“Would that another had said so, O Abu Ubaidah! Yes, we are fleeing from the decree of Allah to the decree of Allah. Do you not see that if you had camels descending in a valley with two fields, one of them fertile and the other barren, you would graze in the fertile field by the decree of Allah or you would graze in the barren field by the decree of Allah?”*** (Bukhari)

Umar (Allah be pleased with him) understood that whatever happened as a result of his actions was from the decree of Allah, so he should act accordingly and consider the causes of events. In this case, he avoided the plague as he understood it to be a cause of harm. People often mistakenly assume that trusting in Allah’s decree means we should not act, like a person who does not wear his car’s safety belt, thinking it has no effect on what Allah chooses to ordain. But Umar’s (Allah be pleased with him) example shows us that real trust in Allah means one should act upon the pattern of causes we observe in daily life.

Al Hafidh Ibn Hajar (Allah be pleased with him) comments on the statement of Umar (Allah be pleased with him), saying: ***“If he does so, then it was from the decree of Allah, and avoiding what harms him has been commanded. Allah ordains its occurrence while he flees from it. If he did it or left it, it would be from the decree of Allah. Hence, there are two perspectives: the perspective of reliance upon Allah and the perspective of holding to causes.”*** (Fathul Bari 10:185) This is the true way to rely upon Allah (tawakkul). It is to rely upon Allah in the awareness that Allah has decreed goodness for those who work for good. In other words, we have faith that if we work for our provision, then Allah will provide it.

1. ‘Abd ar-Rahmaan ibn ‘Awf (may Allah be pleased with him) that he said: I heard the Messenger of Allah صلى الله عليه وسلم say: ***“If you hear that it (the plague) is in a land, do not go there, and if it breaks out in a land where you are, do not leave, fleeing from it.”*** (Bukhari/Muslim)

It was said that what is meant by the word taa’oon (translated here as plague) is a specific disease that is known to the scholars and doctors. It was also said that it refers to any widespread disease (epidemic) that leads to the death of many people. The Prophet صلى الله عليه وسلم said: “do not leave – that is, do not leave the land where the outbreak has occurred – fleeing from it.” So the Prophet صلى الله عليه وسلم limited the prohibition on leaving to cases where one does so in order to flee from it. But if someone came to that land for some purpose or for business, and has finished what he came there to do, and he wants to go back to his own land, then we do not say: This is prohibited for you. Rather we say: You may leave. End quote.

In Fath al-Bari (10/1990), al-Hafidh Ibn Hajar (Allah have mercy on him) discussed this matter in more detail, and said that there are three scenarios with regard to leaving a land in which the plague is occurring:

- When a person leaves in order to flee from it, and not for any other purpose. This is undoubtedly included in the prohibition.
 - When he leaves for a purpose other than fleeing from it, such as work and the like. This is not included in the prohibition, and this is the category concerning the permissibility of which Imam Nawawi (Allah have mercy upon him) narrated that there was scholarly consensus.
 - When a person leaves for the purpose of work or otherwise, but adds to that the aim of being safe from the epidemic. The scholars differed concerning this, but al-Hafidh Ibn Hajar stated that the view of ‘Umar ibn al-Khattab (Allah be pleased with him) was that it is permissible to leave in this case. (SBukhārī 5396, Muslim 2218)
1. Sayyiduna ‘Abdullah ibn ‘Umar (radiyallahu ‘anhuma) narrates that The Prophet صلى الله عليه وسلم turned to us and said: ***‘O Muhajirin, there are five things with which you will be tested, and I seek refuge with Allah that you live to see them. Immorality never appears among a nation to such an extent that they commit it openly, but plagues and diseases that were never known among the predecessors will spread among them. They do not cheat in weights and measures but they will be stricken with famine, severe calamity and the oppression of their rulers. They do not withhold the Zakah of their wealth, but rain will be withheld from the sky, and were it not for the animals, no rain would fall on them. They do not break their covenant with Allah and His Messenger, but Allah will enable their enemies to overpower them and take some of what is in their hands. If their leaders do not rule according to the Book of Allah and seek all good from that which Allah has revealed, Allah will cause them to harm one another.’*** (Sunan Ibn Majah, Hadith: 4019)
 2. Narrated 'Amir bin Sa'd bin Abi Waqqas (Allah be pleased with him): That he heard Usama bin Zaid (Allah be pleased with him) speaking to Sa'd (Allah be pleased with him) saying, ***"Allah's Messenger صلى الله عليه وسلم mentioned the plague and said, 'It is a means of punishment with which some nations were punished and some of it has remained, and it appears now and then. So whoever hears that there is an outbreak of plague in some land, he should not go to that land, and if the plague breaks out in the land where one is already present, one should not run away from that land, escaping from the plague.'"***

3. The Prophet صلى الله عليه وسلم said,

“Know that whatever has afflicted you was not to miss you, and whatever has missed you was not to afflict you...” (Abū Dāwūd)

4. The Prophet صلى الله عليه وسلم said,

“Indeed, du‘ā benefits (a person) with regards to what has already befallen and with regards to what has not yet befallen. So hold fast, O servants of Allāh, to du‘ā.” (At-Tirmidhī)

Sadaqah/Charity

5. The Prophet صلى الله عليه وسلم has said,

“Treat your sick through sadaqah.” (At-Tabarānī)

6. The Prophet صلى الله عليه وسلم said, ***“Hasten in giving sadaqah, for tribulations cannot get past sadaqah.”*** (At-Tabarānī)

- 9 The Prophet صلى الله عليه وسلم also prophesied the occurrence of epidemics as a Sign of the Last Day:

“Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, an epidemic that will afflict you (and cause you to die in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dinārs, he will not be satisfied; then an affliction which no Arab house will escape . . .” (Sahīh Bukhārī)

10. **Makkah and Madinah are not entirely safe from epidemics.** There was an epidemic in Madinah during the caliphate of ‘Umar ibn al-Khattab (may Allah be pleased with him). Al-Bukhari (2643) narrated that Abu’l-Aswad said: I came to Madinah and there was a sickness there, and they were dying quickly. I sat with ‘Umar (may Allah be pleased with him)...

But it is proven from the Prophet (blessings and peace of Allah be upon him) that the plague will not enter Madinah. According to some versions of the hadith, it will not enter Makkah either.

11. Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: ***“On the roads leading to Madinah there are angels and neither the plague nor the Dajjal will enter it.”*** (Al-Bukhari 1880 and Muslim 1379)

Imam An-Nawawi (may Allah have mercy on him) narrated from Abu’l-Hasan al-Madaa’ini RH that no plague had ever occurred in Makkah and Madinah. Al-Adhkar, p. 139.

But some of the scholars stated that the plague entered Makkah in 749 AH.

Al-Hafidh Ibn Hajar (may Allah have mercy on him) responded to that by noting that it was not the plague; rather it was some other epidemic, but the one who narrated that thought that it was the plague.

Conclusion:

Makkah and Madinah are protected against the plague, but they are not protected against other diseases and epidemics.

Reward of a Martyr

12. Narrated from Abu Hurayrah (Allah be pleased with him) that the Messenger of Allah ﷺ said: ***"The martyrs are five: the one who dies of the plague, the one who dies of a stomach disease, the one who drowns, the one who is crushed beneath a falling wall, and the martyr who is killed for the sake of Allah."*** (Al-Bukhari 2829 and Muslim 1914)
13. The Prophet ﷺ said: ***"Who do you regard as martyrs?"*** They said: The one who is killed for the sake of Allah. The Messenger of Allah ﷺ said: ***"Martyrs are seven besides the one who is killed for the sake of Allah. The one who dies of the plague is a martyr, the one who drowns is a martyr, the one who dies of pleurisy is a martyr, the one who dies of a stomach disease is a martyr, the one who is burned to death is a martyr, the one who dies beneath a falling wall is a martyr, and the woman who dies in pregnancy is a martyr."*** (Abu Dawood 3111 and al-Nasa'i 1846)
14. The Prophet ﷺ said: ***"Being killed for the sake of Allah is martyrdom; the plague is martyrdom; drowning is martyrdom; dying of a stomach disease is martyrdom; and the woman who dies in childbirth, her child will drag her by his umbilical cord to Paradise."*** (Abu'l-A'war, the custodian of Bayt al-Maqdis added: and burning and tuberculosis). (Saheeh al-Targheeb wa'l-Tarheeb, 1396)
15. Prophet ﷺ said: ***"The martyrs are five: the one who dies of plague, the one who dies of a stomach disease, the one who drowns, the one who is crushed by a falling wall, and the one who is martyred for the sake of Allah."*** (Narrated by al-Bukhari, 2829; Muslim, 1915).
16. Prophet ﷺ said: ***"The plague is martyrdom for every Muslim."*** (Narrated by al-Bukhari, 2830; Muslim, 1916).
17. Sayyiduna Anas ibn Malik (رضي الله عنه) reports:
- "When something would distress Nabi ﷺ, he would say, يا حيُّ يا قيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ Ya Hayyu Ya Qayyum bi Rahmatika astaghith."*** (Sunan Tirmidhi, Hadith: 3524)

Constantly seeking forgiveness

18. Ibn Abbās رضي الله عنهما narrates that The Prophet ﷺ said: ***"He who constantly seeks forgiveness; Allāh will show him a way out of every distress, and a relief from every grief, and will provide for him with the means of sustenance from where he could never imagine."*** (Abu Dawood)
19. Sayyiduna 'Abdullah ibn 'Umar (رضي الله عنهما) narrates that The Prophet ﷺ turned to us and said:
- "...Immorality never appears among a nation to such an extent that they commit it openly, but plagues and diseases that were never known among the predecessors will spread among them."*** (Sunan Ibn Majah, Hadith: 4019, Mustadrak Hakim, vol.4 pg.540-541)

20. Abdur Rahman ibn Azhar رحمه الله تعالى reported: Rasulallah (صلى الله عليه وسلم) said,
"Verily the parable of the believer, when he is afflicted by illness or fever, is only that of a piece of iron placed in the fire; its defects vanish and its goodness remains." (As Sunanul Kubra, vol. 3 pg. 374)
21. Abu Hurairah رضي الله عنه reports that Rasúlullāh ﷺ said: ***"Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying:***
"Is there anyone to invoke Me, so that I may respond to invocation?
Is there anyone to ask Me, so that I may grant him his request?
Is there anyone seeking My forgiveness, so that I may forgive him?" (Bukhari)

Great reward come with great trials

22. The Messenger of Allah ﷺ said,
"Great reward comes with great trials (discomfort/unfavourable conditions). When Allah loves a person, He tests them, and whoever accepts it (as Allah's will) attains His pleasure, whereas whoever shows discontent (with the decision of Allah) incurs His wrath." (Tirmidhi)

A calamity is a source of Mercy for believers

23. Aisha رضي الله عنها narrates, I asked Rasúlullāh وسلم صلى الله عليه about the plague. He said,
"That was a means of torture which Allah used to send upon whom-so-ever He wished, but He made it a source of mercy for the believers, for anyone who is residing in a town in which this disease is present, and remains there and does not leave that town, but has patience and hopes for Allah's reward, and knows that nothing will befall him except what Allah has written for him, then he will get such reward as that of a martyr." (Bukhari)

Du'a for removing grief

24. The Messenger of Allāh صلى الله عليه وسلم said:
"Whomsoever recites 7 times morning and evening the following dua, Allāh will suffice for him by removing his grief of this world and the Akhirah:
حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ
'Allah suffices me. There is none worthy of worship but he alone. On him is my trust, He is the Lord of the Supreme Throne.' (Rúhul Ma'aani)

Do not expose yourself, stay at home

25. Abu Hurairah رضي الله عنه narrates that Rasúlullāh وسلم صلى الله عليه said,
"There will be afflictions (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one, and whoever will expose himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it." (Bukhari)

Note: These are the beloved teachings of our Habeeb which is applicable today. Social distancing and staying at home is not just medical advice but a Prophetic advice given more than 1400 years ago.

Take benefit of five before five

26. Abdullāh ibn Abbās رضي الله عنه narrates that Rasūlullāh ﷺ said, **"Take benefit of five before five:**

- (1) your youth before your old age,**
- (2) your good health before your sickness,**
- (3) your wealth before your poverty,**
- (4) your free-time before your preoccupation,**
- (5) and your life before your death"**

(Mustadrak)

Cure for ninety nine sicknesses

27. Abu Hurairah رضي الله عنه narrates that Rasūlullāh ﷺ said, **"Saying: لا حول ولا قوة الا بالله La hawla wa la quwwata illa billah is a cure for ninety nine sicknesses, the most minor being sorrow/depression."** (Mustadrak Hakim)

Contagious Diseases in Islam

28. Narrated Abu Hurairah (Allah be pleased with him): Allah's Messenger (ﷺ) said: ***The cattle (sheep, cows, camels, etc.) suffering from a disease should not be mixed up with healthy cattle***, (or said: "Do not put a patient with a healthy person). " (as a precaution). (Bukhari)
29. Narrated Abu Huraira (Allah be pleased with him): Allah's Messenger (ﷺ) said, "No 'Adha." Abu Huraira also said: The Prophet (ﷺ) said, ***"The cattle suffering from a disease should not be mixed up with healthy cattle (or said "Do not put a patient with a healthy person as a precaution.")*** Abu Huraira also said: Allah's Messenger (ﷺ) said, ***"No 'Adha."*** A bedouin got up and said, ***"Don't you see how camels on the sand look like deer but when a mangy camel mixes with them, they all get infected with mange?"*** On that the Prophet (ﷺ) said, ***"Then who conveyed the (mange) disease to the first camel?"*** (Bukhari)

Taqdeer/Predestination

30. The Prophet ﷺ said: ***"Verily, Allah Almighty created His creation in darkness and He cast over them His light. Whoever is touched by that light is guided, and whoever misses it is astray. Thus, I say the pens have been dried upon the knowledge of Allah."*** (Tirmidhi)

Allah said: ***"Are you [Prophet] not aware that God knows all that is in the heavens and earth? All this is written in a Record; this is easy for God."*** (Surah Hajj 22:70)

31. The Prophet ﷺ said: ***"The creation of each one of you is in his mother's womb for forty days or nights, then as a clot for a similar period, then as a piece of flesh for a similar period, then the angel is sent to it to announce four decrees. He writes his provision, his life span, his deeds, and whether he is blessed or damned. Then, he breathes the soul into it. Verily, one of you acts with the deeds of the people of Paradise until he is not but an arm's***

length away from it, yet the decree overtakes him, he acts with the deeds of the people of Hellfire and thus enters Hellfire. And one of you acts with the deeds of the people of Hellfire until he is not but an arm's length away from it, yet the decree overtakes him, he acts with the deeds of the people of Paradise and thus enters it." (Bukhari)

We are set upon a path, with our fate ahead of us, as soon as we enter this world. Yet our will and our actions are meaningful because, by Allah's will, they are the causes of changing course. Since Allah is in control of destiny, the only way to secure a good fate is to appeal to Allah through worship, prayer, and good deeds. We have no control by ourselves. In this sense, the "pens have been lifted and the pages have dried."

32. The Prophet ﷺ said: ***"Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. If you ask, ask from Allah. If you seek help, seek help from Allah. Know that if the nations gather together to benefit you, they will not benefit you unless Allah has decreed it for you. And if the nations gather together to harm you, they will not harm you unless Allah has decreed it for you. The pens have been lifted and the pages have dried."*** (Tirmidhi)

Notice that in this hadith, the Prophet ﷺ informed us, through his companion Ibn Abbas (Allah be pleased with him), that the decree has already been made. The pages have been dried. Even so, the Prophet ﷺ prescribed action: to be mindful of Allah and to seek help from Allah.

Imam Ibn Abi al-'Izz (Allah have mercy upon him), the commentator on the early and agreed upon creed of Imam Tahawi (Allah have mercy upon him), writes: *The researchers among Ahl al-Sunnah say that 'will' in the book of Allah is two types: a will that is preordained, universal, and creative, and a will that is religious, commanding, and legislating. Thus, the legislative will includes what Allah loves and is pleased with, and the universal will is what is willed, including all things that occur.* (al-Tahawi)

Allah said: ***"There is a time decreed for everything. God erases or confirms whatever He wills, and the source of Scripture is with Him."*** (Surah Raad 13:39)

Al-Hafidh Ibn Hajar (Allah have mercy upon him), the commentator on the authentic collection Sahih al-Bukhari, writes: *"What proceeds from the knowledge of Allah does not change and is not replaced. That which is allowed to change and be replaced is what appears to people of the deeds of the doer... Thus it falls under wiping away and affirming, such as the increase and decrease in lifespan. As for the knowledge of Allah, it is not wiped away or affirmed, as all knowledge is with Allah."* (Fathul Bari 11:488)

Allah said: ***"Each soul is responsible for its own actions; no soul will bear the burden of another. You will all return to your Lord in the end, and He will tell you the truth about your differences."*** (Surah An'aam 6:164)

33. The Prophet ﷺ said: ***"Good works protect from evil fates. Charity in secret extinguishes the wrath of the Lord, maintaining family ties increases lifespan, and every good deed is charity. The people of good in the world are the people of good in the Hereafter, and the people of evil in the world are the people of evil in the Hereafter. And the first to enter Paradise are the people of good."*** (Tabarani)
34. Ibn Abbas (Allah be pleased with him) said: ***"Verily, good deeds bring brightness upon the face, a light in the heart, an expanse of provision, strength in the body, and love in the hearts of the creation. And evil deeds bring blackness upon the face, darkness in the grave"***

and in the heart, weakness in the body, a restriction of provision, and hatred in the hearts of the creation.” (Imam Ibn Qayyim al-Jawzīyah, Muḥammad. al-Jawāb al-Kāfī li-man Sa’ala ‘an al-Dawā’ al-Shāfī)

Worried about death?

35. The Prophet ﷺ said: ***“Whoever is pleased to have his provision expanded and his lifespan extended, then let him keep good relations with his family.”*** (Bukhari)
36. Ibn Umar (Allah be pleased with him) said: ***“Whoever fears his Lord and maintains family ties, his life will be prolonged, his wealth will be enriched, and his family will love him.”*** (al-Adab al-Mufrad)

Among the most important deeds that make a difference are prayer and supplication. In fact, nothing repels the evil of divine providence like supplication.

37. The Prophet ﷺ said: ***“Nothing repels the divine decree but supplication, and nothing increases lifespan but righteousness.”*** (Tirmidhi)
38. The Prophet ﷺ said: ***“There is no Muslim on the earth who calls upon Allah in supplication but that Allah will grant it to him or divert some evil away from him, so long as he does not ask for something sinful or to cut off family ties.”*** (Tirmidhi)
39. The Prophet ﷺ said: ***“If something befalls you, then do not say, ‘If only I had done something else.’ Rather say, ‘Allah has decreed what he wills.’ Verily, the phrase ‘if only’ opens the way for the work of Satan.”*** (Saheeh Muslim)

Tawakkul

40. The Prophet ﷺ said on the authority of Umar (Allah be pleased with him): ***“If you were to rely upon Allah with reliance due to Him, then He would provide for you just as he provides for the birds. They go out in the morning with empty stomachs and return full.”*** (Tirmidhi)

Umar (Allah be pleased with him) said: ***“Let not one of you refrain from working for his provision, supplicating to Allah to provide while he knows that the sky does not rain gold and silver.”*** (Imam Ghazali, Ihya 2:62)

Lockdown/Isolation

41. The Prophet ﷺ said, ***“When a servant [of Allah] falls ill or travels, reward is written for him similar to his deeds when he was local in good health,”*** (al-Bukhārī,).

Whether you are in quarantine, self-isolating or indoors because of the lockdown, your reward for praying Salah in the Masjid is written. And all the other acts of worship you did BC.

42. The Prophet ﷺ said, ***“When you speak to someone who is afflicted there should be between you and them a space of the length of a spear (approx. 2 metres).”*** (Musnad Imam Ahmad)

Final Destination

43. The Prophet ﷺ said: ***“None will enter Paradise but that he will be shown the place he would have occupied in Hellfire if he had done evil, so that he may be more thankful. None will enter Hellfire but that he will be shown the place he would have occupied in Paradise if he had done good, so that it may cause him sorrow.”*** (Muslim)

Each one of us has a place in Paradise and a place in Hellfire. Wherever we end up, we will be shown what could have been if we had taken a different path, to either reward us with gratitude or to punish us with regret.

Imagine, for a moment, that you jumped out of a plane with a parachute. You have two inescapable destinies ahead of you. You will pull the parachute and live, or you will fail to do so and die. Both of these possibilities have been decreed for you. There is no third option. There is no getting back to the safety of the plane. It is up to you to make the choice and fulfil the destiny you desire.

In a similar way, we are bound for Paradise or Hellfire. We cannot escape the decree from eternity; there is no way to change what has already been set in motion since the beginning of time. Yet, the path leading to eternal happiness in Paradise has been laid before us. What we use our free will to do makes the difference. It is our decision alone whether or not we will take the first step of the journey. Be calm, do not panic. Increase your connection with Allah SWT in these days. I end the book with this Hadith as ultimately, this is our goal. Alhumdu Lillah!

Success comes from Allah, and Allah knows best.

“Our Lord, accept from us!” (Surah Baqarah)

A GOOD END

In the end, we pray to Allah to save us from an evil death. The Prophet ﷺ himself supplicated to Allah for protection from an evil fate, recognizing that it is Allah alone who holds the power to decree:

O Allah, guide me among those You have guided, secure me among those You have secured, protect me among those You have protected, bless me in what You have given me, and save me from the evil You have decreed. Verily, You alone decree and none can issue decree over You. Verily, he cannot be humiliated whoever is protected by You. Blessed are You, our Lord, the Almighty. (Tirmidhi)

And Abu Hurairah (Allah be pleased with him) reported,

“The Prophet ﷺ would seek refuge in Allah from the evil of the divine decree, from falling into misery, from his enemies rejoicing at his misfortune, and from a difficult trial.” (Muslim)

Similarly, it was reported from the companions and righteous predecessors that they would ask Allah explicitly to change their fate from an evil one to a good one.

Abu Uthman Al-Hindi (Allah be pleased with him) witnessed Umar ibn Al-Khattab (Allah be pleased with him) performing Ṭawaf around the House and he was weeping, saying:

“O Allah, if You have written me among the blessed, then affirm it therein. And if You have written me among the sinful and the damned, then wipe it away and affirm me among the blessed. Verily, You wipe away and affirm whatever You will, and with You is the Mother of the Book.” (al-Ṭabarī, Jāmi’ al-Bayān, 16:482)

And Ibn Mas’ud (Allah be pleased with him) said:

“O Allah, if You have written me among the damned, then wipe it away from me and affirm me among the blessed.” (al-Ṭabarānī, Sulaymān ibn Aḥmad. al-Mu’jam al-Kabīr)

And Shaqiq ibn Salamah (Allah be pleased with him) said:

“O Allah, if You have written us among the damned, then wipe it away and record us among the blessed. And if You have written us among the blessed, then affirm it for us. Verily, You wipe away or affirm whatever You will, and with You is the Mother of the Book.” (Abū Nu’aym, Aḥmad ibn ‘Abd Allāh al-Iṣbahānī. Ḥilyat al-Awliyā’ wa Ṭabaqāt al-Aṣfiyā’) (Miṣr: Maṭba’at al-Sa’ādah, 1974)