

# التّوْفِيق

## Al-Tawfiq

*By Shaykh Muhammad Salih al-Munajjid*















A man from *Ashja'* then stood up and said: *I bore witness (i.e. I was present) when the Prophet (sallallaahu `alayhi wa sallam) judged with the same ruling.'*

So the verdict of Ibn Mas'ood was in agreement with the verdict of the Prophet (sallallaahu `alayhi wa sallam) but neither did he hear it from him nor did he know it until that man stood up and informed him of that – all out of tawfiq from Allah for Ibn Mas'ood (radhiallahu `anhu).

### ➤ **Tawfiq of the Judges when judging between parties**

If the judges wish for good, then Allah will likewise give them tawfiq in their affair of judging between parties, because the legal case will at times be unclear and some people are more eloquent in putting their case forth moreso than others. But if the judge truly wants goodness and justice, and strives for it out of fear of Allah, then Allah will grant him tawfiq and show him the right way in judging between the two parties.

It is narrated from Sa'eed ibn al-Musayyib that a Muslim and a Jew came to 'Umar ibn al-Khattab (radhiallahu `anhu) and argued in front of him (seeking judgement). 'Umar saw that the right was with the Jew and so he judged in his favour whereupon the Jew said, *'By Allah you have indeed judged according to the Truth.'* 'Umar ibn al-Khattab then struck him with his stick – which he used to discipline people with – did this Jew who had been judged know this was the Truth or not? He said, *'And what made you know that?'* The Jew responded, *'We found that there's never been a judge who judges with the Truth except that there is an angel on his right and an angel on his left who aid him in being correct and give him tawfiq in arriving upon the Truth so long as he is upon the Truth. If he were to abandon the Truth, then they would abandon him.'* – Reported by Malik in his Muwatta'

Hence Allah utilises His angels in keeping the people of goodness firm and upright, and He establishes the Truth upon their tongues via those angels who keep the righteous servants of Allah steadfast.

And from the tasks of the angels is to keep the believers firm and steadfast. They also command the people to do good deeds and all instincts to do good is from an angel. So if a person truly desires the Truth, Allah will grant him tawfiq therein and aids him with two angels who'll guide him to correctness.

### ➤ **Tawfiq in good companionship**

O brothers and sisters, it is from tawfiq that a person finds a companion with knowledge whom he benefits from. For how many people have only found companions of innovations and some of them have found companions so ignorant that they've misled them from the Truth! However, if a person is given tawfiq in finding a knowledgeable companion of the Sunnah, then this is what is desired and requested (of a person). This is what is expected from the youth just as some of the Salaf used to say, *'If a person of the Sunnah is granted tawfiq, then the biggest blessing that Allah bestows on him is to give him*

*tawfiq in finding (another) companion of the Sunnah who takes him by the hand and leads him to the Truth.'*

It is narrated from Yahya ibn Ya'mar that he said, 'The first person who began to speak of the Qadr (i.e. disbelieve in Divine Preordination) in Basra was Ma'bad al-Juhani. So Hamid ibn 'Abd al-Rahman and I left for Hajj or 'Umrah and we said to ourselves in sincerity and truth 'If only we met someone from the companions of the Prophet (sallallahu `alayhi wa sallam) so we can ask him about what these people are saying about the Qadr. So we were granted tawfiq therein (- and this is the expression he used) to meet 'Abdullah ibn 'Umar ibn al-Khattab inside the masjid. My companion and I surrounded him, one on his right and the other on his left. I assumed my companion would leave me to speak so I said, 'O Abu Abd al-Rahman! There have appeared in our lands a people who recite Qur'an but are in need of knowledge... they claim that there is no Qadr, that Allah has not written the Maqadir (Divine Fate) and that the matter is all new (i.e. it's not from the taqdir of Allah).' He (radhiallahu `anhu) said, 'If you meet these people tell them that I have nothing to do with them and they have nothing to do with me, and by Allah in whom 'Abdullah ibn 'Umar swears by, were one of them to spend the weight of Uhud in gold, never will Allah accept it until he believes in the Qadr.' Then he said, 'My father 'Umar ibn al-Khattab narrated to me... and he mentioned the hadeeth of Jibril wherein it says, 'And you believe in the Qadr, the good thereof and the bad.'

Likewise, Khaythamah ibn Abi Sabra said, 'I came to Madinah and I asked Allah to facilitate for me in finding a righteous companion, so He facilitated for me Abu Huraira. I sat with him and said, 'Indeed I asked Allah to facilitate for me righteous companionship so I was granted tawfiq.' He said to me, 'Where are you from?...' (until the end of the narration) – Narrated by al-Tirmidhi

This was the way of those who sought knowledge and the scholars! They were true to Allah in their intentions so Allah granted them tawfiq in meeting those from the Sahabah, the righteous, the scholars who would accompany them and guide them to goodness.

It is also for this reason that the scholars (rahimahumullah) used to ask whenever they were questioned on an issue, 'Has this happened yet or not?' Because if the matter had taken place, then Allah will grant tawfiq to someone from the Ummah and they in turn will put down a legal ruling based on Truth.

### ➤ **Tawfiq of the Scholars in their Writings**

The scholars also used to ardently seek tawfiq in their writings and authorship – as Imam Muslim (rahimahullah) says in the beginning of his Sahih, 'We begin with the Help of Allah, Sufficient is Allah for us and our *tawfiq* can never be except with Allah, `jall jalaahu.'

## ➤ The Causes of Tawfiq

O slaves of Allah! Tawfiq means to wish for the Truth and to attain goodness, truth and correctness (in affairs).

It is, as has been defined by some of the scholars: That Allah does not leave you to yourself because it is a humiliation and disgrace that Allah should leave you to yourself. And tawfiq is built upon certain matters and it has certain causes. From amongst them is:

### Sincerity in Intention

Allah `azza wa jall said about the one who judges between two spouses in dispute:

فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقُ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

“... Appoint (two) arbitrators, one from his family and the other from her’s; if they both wish for peace, Allah will cause their reconciliation (tawfiq).

Indeed Allah is Ever All-Knower, Well-Acquainted with all things.

[al-Nisa: 35]

Look at how the intention of the judges affects the link between the spouses!

إِنْ يُرِيدَا إِصْلَاحًا

*If they both wish for peace*

It is said this refers to the two judges and it is also said that it refers to the spouses themselves,

إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقُ اللَّهُ بَيْنَهُمَا

*If they both wish for peace,*

*Allah will cause their reconciliation (yu-waffiqu i.e. give them tawfiq)*

**Question:** So when does Tawfiq come?

**Answer:** When a person’s intention becomes sincere and when they wish for what is correct and proper, then will Allah grant them tawfiq.

For this reason, it (sincerity) is from the biggest of the causes of tawfiq as can be seen in the statement of the slave of Allah, Shu’ayb:

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

“...And my guidance (tawfiq) cannot come except from Allah in Him I trust and unto Him I repent.” [Hud: 88]

Hence, from the other causes for being granted tawfiq is to have absolute certainty that tawfiq can only be from Allah, to have reliance upon Allah and dispose all affairs to Him and to return to Him in repentance:

