

التوفيق

Al-Tawfiq

By Shaykh Muhammad Salih al-Munajjid

“... For tawfiq only comes from Allah and he establishes it upon the tongue of His Awliyaa’, the people of His Deen and those who have knowledge of His Shari’ah who desire only the Truth...”

*- ‘Abdullah ibn Mas’ood
(radhiallahu `anhu)*

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Translator's Foreword

Innal-hamdalillah wa salaam wa salaam 'alaa Rasoolillah

Indeed from the great blessings that Allah bestows upon His slaves is that He guides them to what truly benefits them in this world and Hereafter. Sometimes we seek out this guidance and other times it is granted to us from the Mercy of Allah, *`azza wa jall*.

The greatest of guidance is when Allah grants someone '*Tawfiq*' – which is a specific form of guidance from Allah to those of His slaves whom He chooses. But *tawfiq* can only ever be granted by Allah and as servants of al-Rahman, we can only ever seek it.

When *tawfiq* is granted to a person, their affairs are gathered together, they attain their goals and hopes, and Allah takes care of them and their situation. Their matter in its entirety is guided by the Lord of the Heavens and Earth and surely, he whom Allah wishes to provide for, none can turn away that provision.

It is incumbent upon us therefore to ardently seek *tawfiq* from Allah in all our affairs, whether big or small, whether worldly or in the Hereafter. We should ask Him to bless us with *hidayat al-tawfiq* and help us remain steadfast in the Truth.

In this small translation, Shaykh Muhammad Salih al-Munajjid discusses the issue of *Tawfiq* and how it is granted to a person. He brings forward examples from the pious predecessors and also gives a breakdown of the causes that can lead one to attain the *tawfiq* of Allah.

I ask Allah *`azza wa jall* to benefit us with the sound advice and knowledge contained herein - may He make us all from His servants, *al-muwaffaqeen*.

Ameen.

➤ Introduction

Indeed, all Praise is due to Allah, we praise Him, seek His Help, Forgiveness and Guidance. We seek refuge in Allah from the evil of our own souls and the evil consequences of our actions. Whomsoever Allah guides, no-one can lead him astray and whomsoever He leaves astray, no-one can guide him. I bear witness that there is none worthy of worship except Allah, the Most High without any partners and I bear witness that Muhammad is His slave and final Messenger – sallallaahu `alayhi wa sallam.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

“O you who believe! Fear Allah as He should be feared and die not except in a state of Islam.” [Aal-‘Imran: 102]

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

“O Mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife, and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.”

[Al-Nisa: 1]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great achievement”

[Al-Ahzab: 70-71]

To proceed;

Indeed the most truthful of speech is the Book of Allah, the best of guidance is the guidance of Muhammad (sallallaahu `alayhi wa sallam), the worst of matters are those newly invented for every newly invented matter is an innovation and every innovation leads to misguidance and every misguidance leads to the Hellfire.

➤ **Tawfiq (Guidance) of Allah for a Slave to all that is good**

O Slaves of Allah, *tawfiq* is a beautiful word and statement that everyone wishes for and *tawfiq* here, refers to attaining goodness, truth and correctness (in affairs). *Tawfiq* is only from Allah `azza wa jall as the Noble Prophet (Shu`ayb) said,

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ

“...And my guidance (*tawfiq*) cannot come except from Allah...” [Hud: 88]

Whoever is given *tawfiq* by Allah, then he has been given goodness in its entirety as the *muwaffaq* (the one given *tawfiq*) is from the people of Paradise like the Prophet (sallallaahu `alayhi wa sallam) said in his sermon on that day, “Indeed my Lord has commanded me to teach you what you have been ignorant of from what He has taught me today...” and he mentioned in the sermon, “... The people of Paradise are of three types: A just ruler who gives in charity and he is a *muwaffaq* (i.e. has *tawfiq* from Allah), a merciful man with a soft heart towards near kindred and Muslims, and a modest virtuous one endowed with children.” – Reported by Muslim

It is also narrated from ‘Abdullah ibn ‘Abbas that a man came to the Prophet (sallallaahu `alayhi wa sallam) and said, ‘O Prophet of Allah, I am an ill old man for whom the night prayer is difficult so command me to observe a certain night in hope that Allah may grant me *tawfiq* therein (i.e. guide me) to Laylat al-Qadr.’ He said, “Upon you is to observe the seventh.” – Reported by Ahmad

It is for that reason that he (sallallaahu `alayhi wa sallam) said when asked about Laylat al-Qadr, “It is in the odd nights of the 21st, 23rd, 25th, 27th, 29th or in the last night so whoever stands to pray therein seeking it with faith and conviction and he is granted *tawfiq*, then he’ll be forgiven for what has passed of his sins.”

➤ **Tawfiq of Allah for His Prophet**

Indeed, Allah has granted *tawfiq* to His Prophet Muhammad (sallallaahu `alayhi wa sallam) before Prophethood and after it:

Before Prophethood he was guided to some matters and from amongst them is what has been narrated by Zubair ibn Mut`im (radhiallahu `anhu) – who was from the pagan chiefs in *Jahiliyyah* – he said, *I saw the Messenger of Allah (sallallaahu `alayhi wa sallam) before Revelation had come to him and he was standing at ‘Arafat on a camel of his with the people. The Quraysh used to pride themselves with steadfastness and they would not stand with the people at ‘Arafat and they would not pass Muzdalifa. They would say, ‘We are the people of the Haram and we will not leave the Haram’ whilst the rest of the Arabs and pilgrims would leave for ‘Arafat and the Prophet (sallallaahu `alayhi wa sallam) would leave with those leaving for ‘Arafah – and Hajj was known before Islam.*

So Zubair (radhiallahu `anhu) said, *'And he would be standing at 'Arafat on a camel of his with the people until he fulfilled (the rites) with them, all out of tawfiq from Allah for him.'* – Reported by Ahmad

➤ **Tawfiq for the slave when he asks for Paradise**

It is narrated from Abu Ayyub that a bedouin came to the Messenger of Allah (sallallahu `alayhi wa sallam) whilst he was travelling and he took hold of his camel's halter or reigns and said, *'O Messenger of Allah! Tell me of something that will draw me closer to Paradise and distance me away from the Hellfire.'* He said, the Prophet (sallallahu `alayhi wa sallam) turned and looked to his companions and said, *'Indeed he has been granted tawfiq. Indeed he has been granted tawfiq.'* Then he said, *'What did you say?'* So he (the bedouin) repeated and the Prophet (sallallahu `alayhi wa sallam) said, *'That you should worship Allah and associate none with Him, that you establish prayers, pay the Zakat (due-charity) and join ties (kindred). Let go of the camel.'* – Reported by Muslim

➤ **Tawfiq for the slave in 'Ibadah (worship)**

From the tawfiq of Allah for His slave, after having guided him to worship Him without any partners is that He grants him tawfiq in *Tawhid* (establishing the Oneness of Allah), in treading the path of *Ahl al-Sunnah* and in (adhering to) the Truth.

And how many of Mankind have been prevented from the Truth...

So if he is guided to the Truth, he is guided to the Straight Path and goes on to become from the people of Paradise. And not every person is granted tawfiq in following the Truth, for how many are those who wish for the Truth but they do not attain it. This is how it is in life, if a person is granted tawfiq then in the last moments of his life, it is tawfiq that will have the biggest effect.

It is narrated from Anas that he said, *'The Messenger of Allah (sallallahu `alayhi wa sallam) said, "If Allah wishes good for a slave, he utilises him."* It was said, *'How does he utilise him O Messenger of Allah?'* He said, *"He grants him tawfiq to perform righteous deeds before death."* – Reported by al-Tirmidhi and he said; Hadith is hasan sahih

It is reported by Ahmad from Anas that the Prophet (sallallahu `alayhi wa sallam) said, *"Do not become amazed at anyone until you see how his life ends for a person may work all of his life or a portion of his life in righteous deeds that were he to die upon it he'd enter Paradise, but he diverts and does evil deeds. And a slave may spend a portion of his life doing evil that were he to die upon it he'd enter Hellfire, but he diverts and does righteous deeds. And if Allah wishes good for a slave, he utilises him before his death."* They said, *'O Messenger of Allah! How does He utilise him?'* He said, *"He grants him tawfiq to perform righteous deeds, then he takes his life therein."*

➤ **Tawfiq for the slave in following the Sunnah**

If a person is granted tawfiq in finding the Truth, then he will find and adhere to the Sunnah in his 'ibadah (worship).

'Umar (radhiallahu `anhu) saw a man who was once a Christian called al-Sabiy ibn Ma'bad, revert to Islam and wished for (to partake in) Jihad - he was told to first start with Hajj so he came to al-Ash'ari (radhiallahu `anhu) who commanded him to proclaim the testimony (of la ilaha illa Allah) with Hajj and 'Umrah together, and so he did. When 'Umar (radhiallahu `anhu) passed by him, he said *You have been guided to the Sunnah of your Prophet.*'

He said, 'I heard him (radhiallahu `anhu) say once, *You have been granted tawfiq in the Sunnah of your Prophet.*'

So whoever follows this guidance from outside of the Haram, then the Sunnah is that he should be near (enter) so he proclaims the talbiyah (saying: *Labbayk Allahumma Labbayk*) and begins Hajj and 'Umrah. Hence this will be from the tawfiq of Allah for him and adherence to the Sunnah of the Prophet (sallallahu `alayhi wa sallam).

➤ **Tawfiq for the Scholars in their Fatwa (legal verdicts)**

It has always been from the etiquettes of the scholars in that they would seek tawfiq from Allah in *fatawa* (Islamic legal verdicts) when questions were put forward to them.

Imam Ahmad (rahimahullah) narrates from 'Abdullah ibn 'Utbah that he said: 'Abdullah ibn Mas'ood was approached and asked about a man who married a woman but he did not specify her endowment (mahr), then he died before consummation of the marriage, so what is the ruling?

He did not say anything.

They (the questioners) went back and then returned to him asking (again).

So he said, *I will answer it and I will strive to answer it according to the best of my opinion (knowledge). If I am correct therein, then it is Allah `azza wa jall who has given me tawfiq and if I am mistaken, then it is from me. For tawfiq only comes from Allah and he establishes it upon the tongue of His Awliyaa', the people of His Deen and those who have knowledge of His Shari'ah (Law) who desire only the Truth. For her (the woman in question) is the mahr of her womenfolk, she is entitled to the similar amounts that her womenfolk are entitled to. She is entitled to inheritance and upon her is to observe the 'Iddah (waiting) period. This is the ruling of the one who has died before consummation of the marriage after bearing the contract but he has not specified the mahr: She is entitled to the (similar amounts of the) mahr of her womenfolk, she is entitled to the inheritance and upon her is the 'Iddah.*'

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 إِنْ اللَّهُ 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:

عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

“...Allah in Him I trust and unto Him I repent.”

Therefore, 1) sincerity in intention, 2) true belief that tawfiq can only come from Allah, 3) repentance, 4) turning back to Allah and 5) reliance upon Allah, are all the causes of tawfiq.

The 6th cause: Desiring the Hereafter

- As the Prophet (sallallaahu `alayhi wa sallam) said, “Whoever’s concern lies in the Hereafter, Allah gathers his worldly affairs and the Dunya comes to him in haste.”

The 7th cause: Salat al-Istikhara (Prayer of Guidance)

- And this means to have true reliance upon Allah, to seek tawfiq from Him in choosing the better of two affairs. Likewise is the spirit of the du’a for tawfiq within *Salat al-Istikhara*. In it also is to seek counsel and advice – indeed there have never been a group of people who sought counsel from each other except that Allah has guided them to the best of their affairs. This is the way to go then: Istishara (seeking counsel and advice), Istikhara (guidance prayer) and then taking things easy without haste.

Other examples of causes:

- ◇ Being economical is a cause for tawfiq in daily living (expenses)
- ◇ Waking up early is from the causes for tawfiq in good business
- ◇ Saying the *tasmiyah*¹ at the time of intimacy between spouses is a cause for tawfiq in having pious children

And so on and so forth brothers/sisters, tawfiq comes with reliance upon Allah and striving to fulfil the causes. This is what we advice our children with as well as our brethren from amongst the students during their exams. We ask Allah Ta’ala to grant them tawfiq and make them from his victors and may He make their studies aid them in His obedience.

May Allah grant us all tawfiq in all that’s good and may He distance us from all evil.

Ameen.

¹ Tasmiyah: This means to say ‘Bismillah. Allahumma jannibnaa al-Shaytan wa jannib al-shaytana ma razaqtanaa’