

كرامات الأولياء  
لشيخ صالح بن فوزان الفوزان

Karamaat  
of the  
Awliya

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Awliya of Allah** are the pious believers, as Allah said, "No doubt! Verily, the Awliya of Allah, no fear shall come upon them nor shall they grieve. Those who believed (Eeman) and used to fear Allah much (Taqwa)." [Soorah Yunus (10): 62-62] So, every believer (Mu'min) is a Wali (pl. Awliya) of Allah in accordance to the degree of his Eeman (faith) and Taqwa (god-fearing, piety), and Allah might show something exceptional on his hands, which is called Karamaat (sing. Karamah).

**Karamah:** Something exceptional which Allah causes to occur at the hands of the righteous followers of Sunnah – as an honor from Allah and as a blessing - due to the slave's following the Sunnah of the Prophets ﷺ

Not every Wali achieves a Karamah, few of them achieve it – either for the purpose of strengthening his Eeman, his need or for establishing a proof against the opponent of truth.

If Karamah does not appear at the hands of the Awliya, it does not prove any deficiency in them just like the appearance of a Karamah at the hands of a Wali does prove that he is superior to others.

Karamaat of the Awliya is true by the Ijma (consensus) of the Imams of Islam, Sunnah and Jama'ah. (and the existence/occurrence of) Karamaat is established in the Qur'aan and the authentic Sunnah.

The people of Bid'ah from the Mu'tazilah and the Jahmiyah and those who follow them have denied (the existence/occurrence of) Karamaat



of the Awliya. Such a denial of the Karamaat of the Awliya is denying what has been established in the Qur'aan and the Sunnah.

The Qur'aan mentions the story of the people of cave and the story of Maryam. And the authentic Sunnah mentions that the angels descended in the shape of a canopy of lamps to listen to the Qur'aanic recitation of Usayd ibn Hudayr ؓ, the salaam of the Angels upon Imran ibn Husain ؓ and many such examples.

He who wishes to pursue the subject should read the book, 'al-Furqan baynal-Awliya ar-Rahman wa Awliya ash-Shaytan' by Shaikhul-Islam Ibn Taymiyah (rahimahullah).

Great confusion and doubts have spread amongst the people concerning the Karamaat of the Awliya.

A group has denied its occurrence and rejected it completely, and they are the Jahmiyah and the Mu'tazilah and those who follow them. (In doing so) they have opposed the texts (of the Qur'aan and the Sunnah) and stubbornly insisted against the reality.

A group has exaggerated in affirming the Karamaat. These are the common masses and the scholars of misguidance. They have affirmed Karamat for the disobedient and the sinners and those who are not Awliya of Allah rather they are Awliya of Shaytan and they have relied their affirmation upon false stories, dreams and unusual shaytanic acts.

This group has claimed Karamaat for the magicians, swindlers and liars from the shaykhs of the Sufis – to the extent that they worshiped them instead of Allah – whether they are alive or dead.



They have built structures upon the graves of those who claim Wilaya by narrating fabricated stories and attributing the power to manage the world and fulfill the need of those who call upon them and seek help from them. They call such people Aqtab (sing. Qutb) and Aghwath (sing. Gawth) due to these alleged Karamaat and false stories.

They have made this claim of Karamaat a pretext to worship the one whom the Karamah is attributed to. They call swindling, lying and magic a Karamah perhaps because they do not distinguish between Karamah and shaytanic acts. They do not differentiate between the Awliya of the Rahman (i.e. Allah) and Awliya of the Shaytan. Otherwise, it is known from the Qur'aan and the Sunnah that even if a certain person is proven to be Wali of Allah and even if a Karmah is caused to occur at his hands – it is not permissible to worship him instead of Allah or seek blessings from him or from his grave because worship is the Right of Allah alone.



## **Distinguishing between the Karamaat of the Awliya and unusual Shaytanic Acts**

There is a distinction between the Karamaat of the Awliya and unusual acts of the magicians, swindlers and the liars. From these distinctions are:

1. The cause behind the Karamaat of the Awliya is Taqwa (fear of Allah) and righteous actions and the cause of (unusual) acts of the swindlers is Kufr (disbelief), disobedience and sin.
2. Karamaat of the Awliya are used for Birr (good) and Taqwa and permissible matters while the acts of the swindlers and the liars is used for Haraam matters such as Shirk, Kufr and taking lives.
3. Karamaat of the Awliya is strengthened by the Dhikr (remembrance) of Allah and his Tawheed but the unusual acts of the magicians and the swindles becomes inactive and feeble by the Dhikr of Allah.

So it has become clear that there is a difference between the Karamaat of Awliya and clowning of the swindlers and the liars which distinguishes the truth from falsehood and as we have mentioned above, the true Awliya of Allah do not use the Karamaat - which Allah causes to occur at their hands – to achieve position, deception and lower the eyes of the people in their honor.

Rather the Karamaat of the Awliya increases them in their humbleness and love for Allah and seeking closeness to Allah by



worshipping him – as opposed to these swindlers and liars, who use these unusual Shaytanic acts to cause people to honor them, to come close to them and worship them instead of Allah - until each one of these swindlers has a particular Tareeqah (way) and Jama'ah (group) which is named after him like the Shadhaliyyah, ar-Rifa'eeyah, an-Naqshbandiyyah... and other Sufi Tareeqah (way).

**Summary** is that the people are divided into three groups with regards to the issue of the Karaamaat

**The first group** exaggerated in denying the Karaamaat of the Awliya until they rejected what is established in the Book and the Sunnah from the true Karaamaat that is caused (to occur by Allah) for the righteous Awliya of Allah.

**The second group** exaggerated in affirming the Karaamaat to the extent that they believed that magic, swindling and other deceptive acts are Karaamaat. They capitalized on this belief and made it a means of committing Shirk and clinging to those who perform such unusual acts – whether they were dead or alive – until Major Shirk stemmed from it through worshipping the graves, and venerating the people and exaggeration in them when it was alleged that they possessed Karaamaat.

**The third group** is Ahlus-Sunnah wal-Jama'ah, which has an intermediate position which is free from exaggeration and shortcoming in affirming the Karaamaat. They affirm what is affirmed in the Qur'aan and the Sunnah. They neither exaggerate



in (honoring) those who possess Karamaat nor cling to them instead of Allah, and they do not hold them superior to others. (because of their belief) that there might be Awliya of Allah who are superior to them although no Karamah is caused to occur (by Allah) at their hands.

They also negate that which contradicts the Qur'aan and the Sunnah such as swindling and deception. They believe that this is from Shaytan and are not Karamaat of the Awliya.

All the praise and grace belongs to Allah for clarifying the truth and exposing falsehood, "so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allah is All-Hearer, All-Knower." [Soorah al-Anfal (8): 42]

