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## The Concept of Karamat Al-Awliya (Dignities Bestowed Unto the Favourites of Allah Swt) According to Ibn Taymiyyah

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### Abstract

There have emerged in this era varieties of people claiming wilayah (being favoured by Allah SWT). There are two kinds of wilayah; that of al-Rahman (Allah SWT) and that of al-Shaytan (the devil). Knowing that there are those favored and chosen by Allah and there are those who have decided adhere to Shaytan, we must differentiate between these and those, as clarified by Allah swt and His Messenger s.a.w. The favored of Allah swt are the believers and the followers of Shaytan are not, and it has been difficult for people in this contemporary age to differentiate between the two; they know not the way to distinguish between their qualities and think that anyone on whose hand strange things occur could be regarded as the one favored by Allah swt. This article is based on clarifying those kinds of whims; to clarify the concept of al-Wilayah (guardianship) and the karamat associated with it from the perception of Ibn Taymiyyah and his writings. The article uses library, inductive and analytical methods to collect and analyze the required data. Information was collected from books and scholarly articles from both ancient and contemporary scholars. The article relies generally on the Qur'anic verses, prophetic traditions, the statements of companions and their successors, as well as scholars who thread their path. Thus, the central focus of the article is to clarify the concept of karamat al-Awliya' from the point of view of the Ahl al-Sunnah wa al-Jama'ah (ASWAJA) as established in the Qur'an and Sunnah, through Ibn Taymiyyah and his writings.

**Keywords:** Awliya', Concept, Ibn Khaldun, Karamat, Supranatural Acts.

## Introduction

Allah swt has honoured the ummah by making it the best of all nations, and sending the Prophet s.a.w with the revelation to all beings to liberate them from the darkness of kufr (disbelief) to the light of iman (belief/faith). Allah swt has signified through his glorious book and the Sunnah of His prophet s.a.w that He has favoured ones from amongst His faithful worshipers (mu'minin), and that Shaytan also has guardians. And there is a difference between the favoured ones by Allah and the guardians of Shaytan.

Ibn Taymiyah specifically wrote a book titled '*Al-Furqan bayn awliya' al-Rahman wa awliya' al-Shaytan*' (The Criterion between the favoured ones of Allah and the adherents of Shaytan) detailing the awliya' in particular. He discusses issues and confusions related to awliya' as evident in the Qur'an and Hadith of the prophet. Ibn Taymiyyah was erudite scholar blessed with fascinating power of understanding with which he wrote numerous books. And this article is focused on the concept of the dignities associated with the awliya' with the aim of defining what karamah and wilayah are, and their characteristics, from the perspective of Ibn Taymiyyah, using evidences from the Quran and Sunnah and the narrations from the companions of the prophet and the righteous concerning those favoured by Allah. And also to clarify the difference between *karamat al-Awliya'* and *khawariq al-'Adat* (the paranormal habits) that appear at the hands of the non-righteous.

It is amongst the mercy of Allah upon His servants, the followers of the Messenger of Allah, that He hath opened to them the doors of perfection to very distant horizons, which is above all but the stage of messengerhood. The more man struggles in the worship of his Lord, rids his heart of all weakness and whims of the devil, and distances his self from evil and darkness of sin, the more illuminating he becomes in his feeling of self-purity, radiance of his heart, ecstasy of his soul, the beauty of his life and the increase in his knowledge, because the divine lights do not shine except on the divine hearts accompanied with enlightened souls, as Allah says in surah al-A'raf, verse 56 and 156-157. Those are the ones who sincerely believe in Allah and persevere in the acts of worship and avoid sins without indulging in pleasures and desires. They are the ones who exemplify Sunnah and shari'ah teachings to their best abilities, and they are the ones referred to in shari'ah as the awliya' (Ayyub, 2003:115).

Linguistically, al-Waliyy (confidant friend) is the opposite of al-'Aduww (enemy), and awliya' Allah (the confidant friends of Allah) are the supporters and helpers of his cause (al-Din) and the enemies are those who reject the cause of Allah. Al-Wilayah (guardianship) is of two types; general and specific. The general wilayah is to every believer, as clarified in surah al-Baqarah, verse 257, and the specific wilayah is to the Gnostics (those who identify/relate with Allah and His attributes to the best of their abilities) who persevere in their obedience to Allah and in their avoidance of sinful acts without indulging in lustful pleasures and desires. Thus a waliyy is the whom Allah has taken over the control of all his affairs at all times. And karamah is simply anything given in honour to one's guest or visitor, and what it means in reality is the supernatural or paranormal habits and customs Allah displays in the hands of any of his confidant friends (Salman, 2002:143).

In his book, *Al-Irshad ila sahih al-I'tiqad* (The Guidance to the true belief), Al-Fawzan refers to the guardians of Allah as the believers who are Allah-conscious as stated in surah Yunus, verses 62-63. Thus, every believer who is Allah-conscious to the best of his ability is a confidant-friend of Allah, and Allah may display through him some paranormal habits, which are called karamat (al-Fawzan, 2008: 203; Soh, Lim, Yee, Ying, & Yin, 2018).

### **Methodology**

This study uses a document analysis method on main source documents. First, the Qur'an and hadith, second, the writings of Ibn Taymiyyah, and third, other relevant sources. Through the source analysis, the paper is able to source out the evidences for wilayah, awliya' and karamah from the Qur'an, hadith, Ibn Taymiyyah's related books and the others. The paper thus employs descriptive analytical method for a mode.

### **Ibn Taymiyyah and His Life**

He is Ahmad ibn Abd al-Halim ibn Abd al-Salam ibn Abdullah ibn Abi al-Qasim ibn al-Khidr ibn Muhammad ibn Taymiyyah al-Harani. He was an Imam (religious leader), a Faqih (a Jurist), a Mujtahid (a struggler on the cause of Allah), a Muhaddith (a scholar of hadith), a Hafiz (memorizer of the Qur'an), a Mufassir (exegetist), and a Zahid (ascetic) (Rajab, 2005:492-493). He was a reknown scholar, a brilliant critic, a Muslim leader, the flag-bearer of the ascetics, a rare gem, Taqiyy al-Din Abu al-Abbas Ahmad Ibn Mufti Shihab al-Din Abdul-Halim Ibn Imam Mujtahid Shaykh al-Islam Majd al-Din Abdul Salam Ibn Abdullah Ibn Abi al-Qasim al-Harani (al-Dhahabi, n.d.:1496; al-Dimashqi, 2002: 3). He was of Arab origin through Banu Namir, and is related to Haran where he was born. Harran is now a city of Bakr in Turkey, it is situated in the province of Orfa near Syria (Ibn Taymiyyah, 2014:8). The reason for nicknaming him Taymiyyah is because his grandfather, Muhammad ibn al-Khadr, went to the village of Taima and saw a girl-child there. When he returned home and he found his wife has given birth to a baby-girl he exclaimed 'O Taymiyyah! O Taymiyyah!' and the family was referred to as such from that time. It was also reported that his grandfather, Muhammad's mother was called Taymiyyah, and she was a preacher, and as such he was so called. Taymyyah is relative to the city of Taima, which is located in the north of Saudi Arabia (Ibn Taymiyyah, 2014:8-9).

Ibn Taymiyyah was born on Monday, the 10th of Rabiul-Awal in 661AH (Ibn Kathir, 2010:396) and remained there until he was seven years (al-Bazar, 1976:21) when he and his siblings travelled with their father to Syria, during the Tartar oppression in 667AH (al-Dimashqi, 2002:4). Ibn Taymiyyah grew up in Damascus where he completed the memorization of the Quran and Hadith, and he studied jurisprudence with the inherent attendance at the sittings of dhikr, and studied great Islamic books of Sunnah (al-Hambali, 1986:6). His father died in the year 682AH, when he (Ibn Taymiyyah) was twenty-one years old, after learning jurisprudence from him (Raslan, 2002:7-8; al-Bazar, 1976:11). He took over the teaching position of his after a year after the death of his father, and he replaced and represented his father on other functions, and he was a contemporary to excellent scholars of hadith, such as Ibn Daqiq al-Eid and others who were studying in those schools and the Great Mosque in Damascus (Raslan, 2002:14). He died on

the night of Monday 20th of Dhul-Qa'dah and his funeral was attended by many (Ibn Kathir, 2010:210-211).

### **The Awliya' (Confidant-Friends) According To Ibn Taymiyyah**

Ibn Taymiyyah, in the light of the Qur'an and Sunnah, has explained the meaning, the conditions and the prescriptions of al-Awliya' in many of his books, and one of them is 'Al-Furqan bayn awliya' al-Rahman wa awliya' al-Shaytan'. FairuzAbadi defines al-Awliya' linguistically as 'the plural of waliyy, which means proximity (qurb), closeness (dunuww), lover (muhibb), friend (sadiq), and helper (nasir) (al-FairuzAbadi, 2005:1344). The waliyy is "...whoever has controls something or supervises it..." (Shawqi, 2004:1058). Al-Jurjani defines it as "...anyone who constantly upholds the acts of obedience without being interrupted by disobedience...the one who enjoys the favours of Allah" (al-Jurjani, n.d., p. 213) and Ibn al-Sakit says it is "...al-Sultan (i.e the criterion) ...al-Nusrah (i.e victory)" (Ibn Manzur, n.d.:407). Al-Waliyy is one of the attributes of Allah swt, meaning the Victor and Owner of all-things Who acts upon them as he pleases. Waliyy is "a friend and helper, the opposite of enemy" (Ibnmanzur, n.d.:411; IbnZakariya', 1979:141).

Ibn Taymiyah believes that al-Wilayah (guardianship) is the opposite of al-'Adawah (enmity), and that the source of al-Wilayah is al-Mahabbah wa al-Qurb (love and proximity) while the source of al-'Adawah (enmity) is al-Bughd wa al-Bu'd (hatred and distance). The waliyy is so called due to his loyalties of obedience, or due to his followership, the first of which is weightier. And al-Waliyy according to Ibn Taymiyyah is al-Qarib (the close one)... we say for instance: so follows so, and so is close to so (Ibn Taymiyyah, 2014:9), as in the statement of the Prophet s.'a.w. when he says: "give the obligatory inheritance rights to whom it is due, and what remains of it is for the most rightful man" (al-Bukhari,n.d:1259), i.e the closest man to the dead (the next of kin) (al-Sijistani, 2009:16). Thus, if the confidant-friend of Allah is the one who follows Him with what He loves and wants, and hates and displeases that which He hates and displeases, follows His orders and avoids His forbidden, then anyone who is hostile to the waliyy is as well hostile to Him, as stated in surah al-Mumtahannah, verse 1. Anyone who is hostile to a waliyy of Allah is equally hostile to Allah Himself, and anyone who is hostile to him is waging war against Him, as the Prophet s.'a.w says: "anyone who is hostile to my waliyy should be ready for my war" (al-Bukhari, n.d:1221).

Al-Awliya' is conceptually 'wilayah Allah' (the guardianship of Allah): the approval of the love for what He loves, the hatred for what He hates, the satisfaction with what pleases Him, discontent with what He displeases, following what He commands, forbidding what He forbids, and loyalty to His beloveds and hatred to His enemies" (Ibn Taymiyyah, 2014:10). The Prophet s.'a.w says: "Whoever is hostile to my waliyy should be ready for my war. My servant cannot be closer to me with anything better than that which I have ordained on him, and the closer my servant draws to me through supererogatories the more I love him. And when I love him I become the ear with which he hears, his eyes with which he sees, his hand with which he grabs, his legs with which he walks. When he asks me I give him, and if he seeks my protection I protect him. I do not hesitate in doing something I desire except my hesitant to my believer, who hates death and I hate hurting him" (al-Bukhari, n.d:1221). It is a great position in religion that cannot be



achieved except by those who uphold religion inwardly and outwardly. There are two sides for wilayah; one concerning the servant who upholds the commandments and avoid the prohibitions, and improves in the level of servitude through supererogatory acts, and the other concerning Allah s.w.t who loves the servant, supports him and makes him upright (al-Lalaka'iy, 1992:7). A waliyy, from the shari'ah perspective, is "the one who is cognizant of Allah and His attributes as much as possible, maintains perseverance in his obedience to Allah, avoids sinful acts, restricts himself from excess exhibition of enjoyment of pleasures and desires even though they are permissible, and conserves the Sunnah and legal conducts to the best of his ability. He is referred to as waliyy because of his constant servitude to Allah or because Allah has favoured him with his mercy, kindness and care" (Ayyub, 2003:115; al-San'ani, 1421H:42-43). They are those whom Allah swt attributed to His guardianship, and it is imperative that they have believe in Allah, His Angels, Scriptures, Messengers, and the Hereafter; they must believe in all messenger sent by Allah and all revealed scriptures. It is as well imperative that they believe that Prophet Muhammad s.'a.w is the seal of the prophets, there is no prophet after him, and that Allah sent him to all beings including Jinn and Mankind. Whoever disbelieves in the message of the Prophet is neither a believer nor is he one of the righteous confidant-friends of Allah; anyone who believe part of his message and disbelieves in other parts is an unbeliever, as stated in surah al-Zukhruf verse 36. The remembrance of Allah is that which He hath revealed upon the Prophet s.'a.w, such as the Qur'an. Anyone who disbelieves in the Qur'an, does not approve its contents, and does not follow its commandments, hath rejected it, and would be subjected to the followership of Shaytan (Ibn Taymiyyah, 2014:20-24). Ibn Taymiyah believes that the confidant-friends are of two types, namely the confidant-friends of Allah and the followers of Shaytan. They are different one from the other, as Allah and His Messenger have distinguished them. The confidant-friends of Allah are the believers and Allah-conscious ones, as described in surah Yunus verses 62-63, and none would be admitted into Paradise except the chosen ones of Allah. This shows that the post of wilayah could attained by both the perseveres and the constant ones equally. According to Ibn jarir, anyone who professes the religion of Allah must be aware of both iman (faith) and taqwa (piety), exemplifying both of them is imperative, and not a choice as opined by al-Tirmidhi (Dimashqiyah, n.d:5-6; al-Asqalani, 2012:431).

In 'Hilyah al-Awliya' wa tabaqat al-Asfiya'' (The ornament of the favoured ones and categories of the ascetics) it is mentioned that the confidant-friends of Allah have phenomenal titles and popular recognitions, which rank them above the intellectuals and the righteous and make their position the envy of the martyrs and prophets (al-Asfahani, 1996:325). And the Messenger of Allah s.'a.w said concerning Umar bin al-Khattab: "there are some specific servants of Allah, although they are neither prophets nor martyrs the prophets and martyrs would wish for their in Allah on the Day of Resurrection. They said: O Messenger of Allah, tell us who they are. He replied: they are a people who related with others without any blood bond or any monetary or material recompense, just for the sake of Allah. By Allah, their faces are of light and they are on bright guidance. They do not panic when others do and do not grieve when people grieve. And the prophet read verse 62 of surah Yunus (al-Sijistani, 2009:387).

### Proofs and Evidences of Wilayah in the Qur'an and Sunnah

The word 'al-Awliya', the plural form of 'al-Waliyy' is mentioned in several places in the Qur'an and the Prophetic hadith. The word 'Waliyy' and its derivatives is mentioned 90 times, 54 of which is about the confidant-friends of Allah while 36 is about the enemies of Allah who ignorantly take Shyatan for a guardian. wilayah has several meanings, and one of them is the great guardianship, the guardianship of Allah (al-Sijistani, 2009:7), which Allah mentions in surah al-Baqarah verse 257 and surah al-Kahf verse 44 (Ibn kathir, 2005:445). And all that is said of wilayah is intended to mean that Allah controls the affairs of His servant that is far beyond their ability and initiates their way of life. Another meaning of wilayah is that of the Prophet on the believers as clarified in surah al-Ahzab verse 6 and as stated by the Prophet s.'a.w: "I am more preferable to the believers than their souls" (al-Bukhari, n.d.:414). In a narration, the Prophet s.'a.w said: "There is no believer except that I am his guardian in this world and in the Hereafter" (al-Bukhari, n.d.:434). The Prophet s.'a.w, condemning the unbelievers says: "My father's family, meaning so and so, are not under my guardianship, rather my Guardian is Allah and the welfare of the believers" (al-Naisaburi, 2012:82). Another meaning of wilayah is that it is forbidden to take unbelievers as confidant-friends, even if they are parents, brothers or clan, as clarified in surah Aal-Imran verse 28 and surah al-Tawbah verse 23.

There is another description of what the servant deserves from his loyalties to his Lord, where he gives them of his bounty and calls them His confidant-friends due to their steadfast in His command, obedience and piety, and He supports them until they fear or panic for nothing in the bounty of Allah, as stated in surah Yunus verses 62-64. In the Qur'an, the Angels are referred to as guardians of believers and tyrants and devils are to the unbelievers. It is also stated in the Qur'an that believers are to themselves a guardian and the oppressors are to themselves an associate, and the believers are forbidden from taking unbelievers. Guardianship is also deprived those amongst the believers who did not migrate with the Prophet, but they could be aided when need arises. Waliyy is also used for the heir, as in guardian of the blood and friend.

There numerous prophetic sayings regarding al-Awliya'. Abuhuraira is reported to have said: the Messenger of Allah s.'a.w said: Allah says: "Whoever is hostile to my waliyy should be ready for my war. My servant can not be closer to me with anything better than that which I have ordained on him, and the closer my servant draws to me through supererogatories the more I love him. And when I love him I become the ear with which he hears, his eyes with which he sees, his hand with which he grabs, his legs with which he walks. When he asks me I give him, and if he seeks my protection I protect him. I do not hesitate in doing something I desire except my hesitant to my believer, who hates death and I hate hurting him" (al-Bukhari, n.d.:1221). Another hadith is: "there are some from amongst my confidant-friends whom if he asks thee for money (Dirham or Dinar) you wouldn't give, and if he asks Allah for the temporal-material he wouldn't give to him, but if he asks Allah for Paradise (al-Jannah) he would grant it to him, and even if he swears to Allah He would pardon him" (Abu dunya, 1993:13). Another narration is that from Said bin Jubair who said: "It was put to the Prophet: O Messenger of Allah! Who are the confidant-friends of Allah? He said: "those whom when seen they are in remembrance of Allah" (Abu dunya, 1993:15).

Ibn Munabah narrated: “the apostles of ‘Isa (Jesus) son of Mary asked him: who the confidant-friends of Allah upon whom there neither fear nor grieve? ‘Isa said: those who look inwardly into the world when people look outwardly, those who look into the future of the world when people look at the present. They get rid of it that which they fear could kill them, they left of it that which they learned could leave them, all the abundance therein looks to them a shortage, their memory therein becomes void, their joy of any achievement therein becomes sadness, they reject all favours therein, and they avoid all undeserved elevation therein. Dunya to them is non-renewable, life to them is non-relivable, the love for material in them is dead, they demolish the temporal life to develop their hereafter, they trade their life for the everlasting bliss, they are happy rejecting the life, and they feel fulfilled for trading it. They study people around them considering them intoxicated with frivolities, they relive the remembrance of death and suspend the remembrance of life. They love Allah and His remembrance and they gladden themselves with His light, they have strange attitudes and their attitudes are strange indeed. They uphold the scripture, the scripture talks about them and they use the scripture in their speech too, through them the scripture is known and they are known with the scripture, they do not see a vice with what they have received, they do not relent in what they hope for and are not afraid of that which they fear” (Abu dunya, 1993:15). Ibn 'Umar ibn al-Jamuh r'a reported the messenger of Allah s.'a.w as saying: “it is not permissible for one to claim iman until he loves for the sake of Allah and hates for the sake for Allah. When he loves for Allah and hates for Allah he then has right to the guardianship of Allah. Allah says: “the chosen ones and the loved ones of My creation are those whose names are mentioned with My remembrance and My remembrance with the mention of their names (Hanbal, 1998:316-317; Sorunke, 2018).

### **Categories of the Awliya'**

Ibn Taymiyyah believes that the confidant-friends of Allah are of two levels: close predecessors, and the prospecting right-winged, whom Allah mentions in various places in His scripture, such as in the first and last verse of surah al-Waqi'ah, surah al-Insan, sura al-Muttaffifin, and surah fatir. In Surah al-Waqi'ah Allah mentions the event of the major Resurrection at the beginning (surah al-Waqiah, 1-14), and the minor resurrection at the end (surah al-Waqi'ah, 83-95) (Ibn Taymiyah, 2014:29), as well as in surah al-Insan: 3-12, and surah al-Muttaffifin: 18-28. It was narrated by Ibn'abbas and others that: “a mixture would be provided for the people of the right-hand and the close ones would drink once from it. It is just exactly as stated by Allah “the closed ones would drink ‘with it’, and not ‘from it’, because the statement ‘yashrab’ indicates satisfaction. One could drink and still not satisfied, if it is said: ‘they drink from it’ there is no indication of satisfaction, but when it is said ‘they drink with it’ the indication is that they are satisfied. So, the closed ones would drink to their satisfaction and would not require it afterwards, unlike the people of the right-hand to whom it is mixed (Ibn Taymiyah, 2014:31). This is evident in surah al-Insan: 5-6. Thus, the servants Allah are those mentioned in those surahs, because reward is awarded according to the good or evil done (Ibn Taymiyah, 2014:31). The Prophet s.'a.w said: “Whoever relieves a believer of a burden in this world Allah would relief



him/her of a burden on the day of resurrection, whoever eases on people Allah would ease him/her in Dunya and in the akhira, whoever conceals of a Muslim would be concealed by Allah in Dunya and in the akhirah, Allah is always in the aid of him/her who aids others, anyone who paves a path to seeking knowledge Allah would pave a path to Jannah for him/her, and no one would gather in a house of Allah reciting the Book of Allah and studying it among themselves except that tranquillity descends upon them, mercy covers them, and the Angels surround them. Allah would remember them in the midst of those in His presence, and whoever is slowed than by his/her deed would not be quickened by his/her relation" (al-Naisaburi, 2012:872). It was narrated by Abdullah ibn 'Amru that the Messenger of Allah s.'a.w said: "those who show mercy on others would have mercy from Allah, have mercy on those on the earth so that the Heaven would show mercy upon you" (al-Tirmidhi, 2011: 510).

Ibn Taymiyah concludes that the best of Allah's confidant-friends are His prophets, the best among the prophets are the messengers, the best of the messengers are five, namely Muhammad, Ibrahim, Musa, 'Isa and Nuh (may Allah blessing be upon them), and the best of them is Muhammad the seal of the prophets (Muhammad, 1929:10-11).

### **The Difference between the Prophets and the Confidant-Friends**

Having faith in the prophets and messengers of Allah, as stipulated in the Qur'an and sunnah, is compulsory; it is one of the pillars of Iman and one's iman would not be accepted until one believes in all the prophets, with the trust that Allah hath sent them to guide human and other creations (Ibn Taymiyyah, 2000:37). This is stipulated in surah al-Baqarah verse 285. The difference is clear because the confidant-friends of Allah do not have to be obeyed in all that they order; if what they say is in accordance to the stipulations of the Qur'an and Sunnah it is obligatory to accept it, but if it violates the Qur'an and Sunnah it is obligatory to reject it. If the sayer is of the confidant-friends of Allah, he can be excused in what he says, and if he falls under the category of a mujtahid (mujtahid) he would have a reward for his diligence (ijtihad). In this aspect, Ibn Taymiyyah says: "this is one of the differences between the prophets and others. The prophets must be believed in everything that they are sent by Allah swt, and it is imperative to obey them in what they command. Unlike the confidant-friends, it is not obligatory to obey all their instructions and it is not obligatory to believe all they say. Rather, their activities are to be balance-checked by the Qura'an and Sunnah, and whatever is in accordance to the Qur'an and Sunnah we accept, and whichever is not is rejected even if the sayer is a true confidant-friend and he is a diligent person. If his instruction opposes that of the Qur'an and Sunnah he has committed an error, and the error could be overlooked if he has been Allah-conscious to his best ability" (Ibn Taymiyyah, 2000:117). This is clarified in surah al-Taghabun verse 16 and surah Aal 'Imran verse 102, and "'as He should be conscious of' means that He should be obeyed and not disobeyed, should be remembered and not be forgotten, and should be appreciated and not rejected" (Ibn Taymiyyah, 2000:238-239), meaning, according to your ability, because Allah does not require of a soul except that which he is able to. Infallibility is prescribed to the prophets and not to the confidant-friend because of Adamaic, and all Adamaics are fallible and the best of the fallible Adamaics are those who repent soon later, as clarified by the Prophet s.'a.w (al-Tirmidhi,

2011:652). It is the people of innovation who believe in infallibility of their sheikhs and imams, just as the Jews and the Christians do to their priests and monks, taking them as lords apart from Allah. Even though they do not declare such verbally it is obvious in their practice. However close and near the confidant-friends are, they remain fallible mortals, and could only seek infallibility through the Qur'an and Sunnah; they are all responsible for their action and they would be held accountable. The prophets are not. The most famous among the Sunnis is the belief that no one is infallible except the Messenger of Allah, he is infallible from sins and errors Ibn Taymiyah believes that "it is not obligatory for the confidant-friend of Allah to be infallible of errors and mistakes, rather he could be confused of some shari'ah issues...Allah swt has pardoned the ummah of Islam of their errors, forgetfulness and what they are forced to do" (Ibn Taymiyyah, 2000:62-63).

### **Karamat (Dignities) According to Ibn Taymiyyah**

Karamat is linguistically the plural form of karamah (dignity) (al-'Arifi, n.d) Ibn Manzur says: "the Generosity is one of the attributes and names of Allah; He is of surplus goodness, the Great Philanthropist and Giver Whose wealth never finish, the Absolutely Generous Whose generosity encompasses His greatness and magnificence (Ibn Manzur, n.d). And karamat is conceptually "the emergence of a supernatural case through a person who is not a prophet. If the case is not related to faith and good work it is then luring, and if is accompanied with the claim of prophecy then it becomes a miracle" (al-Jawhari, 1979:154). Al-Baghdadi says that "mu'jizah (miracle) and karamah (dignity) are similar in that they are extraordinary events (al-Baghdadi, 1928:174) while al-Safarini submits that it is "an extraordinary event that is not related to prophecy and not a precedence to prophecy, it shows in the hands of a pious servant knowingly or unknowingly" (al-Safarini, 1982:392), and Ibn Taymiyyah says that "it must be as a result of iman (faith) and taqwa (piety). If it is resulted through infidelity (kufr), hypocrisy (fusuq), and disobedience ('isyan) it is of the enemies of Allah and not of the confidant-friends of Allah swt" (Ibn Taymiyyah, 2000:190).

### **Proof of Karamah (Dignity) From the Qur'an and Hadith**

As maintained in the previous segment, karamah is what Allah shows at the hands of a pious, to whom Allah hath paved the path to guidance, goodness, piety, and faith, and avoided him misguidance, disobedience, and heresy, and have guided him of his religious affairs. There many instances of this in the Qur'an and the Sunnah, as well as narrations about some righteous people. In His glorious Book, Allah has mentioned many verses that speak of the dignities of the confidant-friends, such as surahs al-Qasas verses 7-9, al-Kahf verses 8-15 and 65-78, al-Naml verses 38-40, Aal 'Imran verse 37, and Maryam verse 25.

One of the hadiths narrated about karamah is that from Abu Hurairah who reported the Prophet s.'a.w as saying: "none has spoken from the cradle except three: 'Isa Ibn Maryam and Jurayj. Jurayj was an obedient servant who had a hut (sawma'ah) in which he lived. His mother came to him while he was praying, saying: Jurayj! Jurayj thought: Oh my Lord, between my Lord and my mother who should I respond to? He then continued praying, and his mother left. The next day again his mother came calling, oh Jurayj, while he was praying. Jurayj said: O Lord, my

mother or my prayers, and then continued his prayers, and the mother went away like the day before. On the third day again the mother came calling, oh Jurayj, and Jurayj said: Oh my Lord, my mother or my prayers, and he continued his prayers, and the mother left as the days before. She then prayed: O God, do not end his life until he had looked at the faces of prostitutes. The Israelites mentioned Jurayj and his devotion in the presence of a beautiful but promiscuous lady, and she said: if you like I would tempt him for you. She went to seduce him but he did not look at her. So she approached a shepherd in his hut, seducingly surrendered herself to him. The shepherd mated with her, and she became pregnant. When she delivered the baby, she alleged that he belonged to Jurayj. The people came to him, took him out, destroyed his hut, and beat him. He asked: What have I done to you to warrant this? They replied: you fornicated with this prostitute, and this boy is born of you! He said: where is the boy? And he was brought to him. He said: allow me to pray first, and he prayed. When he finished praying he grabbed the boy in the stomach and said: oh boy, who is your father? And the baby boy responded: he is the shepherd. They were so sorry for their action, they went back to Jurayj kissing and hugging him. They said: we would rebuild your cell of gold. He said: no, just rebuild it of clay as it was, and they did. One day, while the boy was being breast-fed, a wealthy man of an adorable ride passed-by, and his mother said: Oh Lord, make my son like him. The baby left the breast, looked at the man carefully and said: Oh Lord, do not make me like him, and then he returned back to the breast. Abu Hurairah said: it was as if I saw the Prophet s.'a.w demonstrating his breast-feeding with his index finger in his mouth, and sucking. They (mother and baby) passed by a slave lady been tortured. People accused her of fornication and stealing, to which she said: Allah suffices me as the best guardian. The mother of the baby said: oh Lord do not make my son like her. The baby left the breast, again to observe the servant maid, and said: oh Lord, make me like her. There was a retreat talk where the mother said: there passed a good-looking wealthy man and I said Lord make my son like him, and you said: oh Lord do not make me like him. Now we just passed through this maid being tortured and alleged for fornication and stealing, and I said Lord do not make my son like her while you said oh Lord make me like her. The baby-boy said: that man was arrogant and I said Lord should not make me like him, but the maid was free of all allegation of fornication and stealing and I said: oh Lord, make me like her" (al-Naisaburi, 2012:31).

In another hadeeth, 'Abdullah ibn 'Umar r.'a said: I heard the Messenger of Allah s.'a.w saying: "Three of the people who were before you went out until they came to a cave. They entered it and a rock descended from the mountain to block their way out. A voice came to them that: nothing can save you from this rock except that each of you supplicate to Allah with his good deeds. One of them said: Oh Lord, I had two aged parents, and I had never slept before them. But one day I was taken away unintentionally and could not return until had slept. I found them sleeping and I hated to wake them up and could not sleep before them. I brought their bowl of milk, held it in my hand until they woke up in the morning to drink it. If I have done that to seek your pleasure, release us from this mountain. And a small part of the rock, which could not allow them out, opened. The second man said: "O Lord, I had a cousin, who was the most beloved people unto me. I asked her out, but she abstained from me. I persuaded her for years until she came to me one day. I gave her a hundred and twenty dinars to give up between me and herself.

I kept pressing until I overpowered her. She said: it is not lawful that break into the ring without paying its right. So I abstained from falling on her, and I left her even though she was the most beloved people unto me, and I left with her the gold I already gave her. Oh Lord, if I have done that seeking Your pleasure, release us from this mountain. And a small part of the rock, which could not allow them out, opened. The third said: O Lord, I hired wage earners, and I gave them their wage, except for one of them who left without taking his wage. I insured his wage until it had been in multiple fold. He came to me after a while and said: Oh 'Abdullah, give back to me my wage. I told him: everything you see here, such as camels, cattle, sheep and slaves, are of your wages. He said: Oh 'Abdullah, do not mock me, so I said: I do not mock you. So he took it all without leaving me with anything. Oh Lord, if I have done that seeking Your pleasure, release us from this mountain. And the rock opened for them to come out walking" (al-Bukhari, n.d:407). Abu Hurairah narrated in another hadith that the Prophet s.'a.w said: "the nations before you have got foretellers. If there is such in my ummah, he is 'Umar" (al-Bukhari, n.d:684). There are many more hadith in this regard, just to mention few here.

### **The Distinction between Karamat (Dignities) and Shaytanic Performances**

Ibn Taymiyah explained that extraordinary things do not come only through the prophets and confidant-friends, there is a kind of paranormal events that comes from the hands of infidels and polytheists, and this is what Ibn Taymiyah refer to as Shaytanic performances. The reason for calling it so is that the demons are the ones who help and support man on the path of disobedience and disbelief. Rather, these demonic situations occur to those who have taken the devil as guardian either intentionally or ignorantly.

Ibn Taymiyah believes that the dignities of the confidant-friends of Allah is given to the faithful believers who follow the commands of Allah and that of the Prophet and avoid that which He forbade, whereas the shaytanic performances are related to the infidels (fussaq) who is confused in what Allah forbade him. Ibn Taymiyah said: "there are various distinctions between the dignities conferred the confidant-friends of Allah and those of shaytanic performances. Some of them are: the karamat of the awliya' are the proceed of faith and piety, and shaytanic performances Satanic are resulted from engaging in that which Allah and His Messenger have forbidden as clarified in surah al-A'raf verse 33. Saying things of Allah without knowledge, polytheism, oppression and all vices are prohibited by Allah and His Messenger, and cannot be sources of karamat. Thus, if karamat cannot be achieved through prayers (salah), remembrance of Allah (dhikr), and reading the Qur'an, but rather through the shaytanic whims, acts involving polytheism, such as seeking protection of creatures, or through oppression and vices, it is from shaytanic performances and not the Godly dignities" (Ibn Taymiyah, 2000:107-108). Ibn Taymiyah then spoke about some of the shaytanic performances that befall those who are strayed by Shaytan. He said: "some of them see shaytan imagining himself to them as Khidr. He might reveal to them some things, and help them with some of their demands. This is common among Muslims, Jews, Christians and others. Some of the infidels who live in the East and the West, whose relatives die have devil coming to them in the image of their dead ones. They would believe that he is the dead; he could pay their debt, repaying the trusts, and doing things related

to the dead. He could mate with his wife and all the sorts, and he could have been burnt in fire. He could act like the infidels of India, and think that he lived after his death. There was a sage in Egypt who instructed his servant saying: If I die, do not allow anyone to perform ritual bath for me. I will come and wash myself. When he died, his servant saw a person in his image and thought that he had entered and washed himself. When he has finished washing himself inside, he disappeared. That was shaytan who have strayed the dead, deceiving him that when he dies he would come and wash himself, and when he died shaytan came I his image to mislead living ones as he has done to the dead. Some of them see throne in the air with light above it, and hears a voice addressing him saying: I am your Lord. If he is aware and informed he would know that that was a demon, and invoke him and seek refuge with Allah from him" (Ibn Taymiyyah, 2000:173).

### **The Distinction between Dignities of Awliya' and Miracle of Prophets**

It is clear to us from Ibn Taymiyah's position on the dignities and miracles that both are extraordinary events that Allah displays through a pious servant. For a thing to be extraordinary it must be either miraculous or dignified act, and same goes for the servant in whose hands they surface. But as for mu'jizah or ayah as referred by Ibn Taymiyah, it is the Prophet's prophecy. Karamah with regard to the prophet is a mu'jizah, and karamah on the part of a pious servant is secondary to that of the prophet. However magnificent a karamah is, it can not graduate to becoming mu'jizah. Ibn Taymiyah maintains that: "the dignities of the confidant-friends are also considered of the prophecies of the prophets, it signifies that they are sent with message, and it is an evidence for one to believe in them... but with reference to the karamat of the righteous, it is equally of the signs of the prophethood, but not one of their great signs, and the prophethood does not depend on its veracity" (Ibn Taymiyah, 2000:801 & 1084). Karamat is relevant to the pious servant, and mu'jizah is far above that. The spitting of the moon, the establishment of the Qur'an, the turning of staff into serpent, the emergence of camel from the rock, and the formation of bird from mud, were not befitting the confidant-friends but the prophets as declared in surah al-Nazi'at verse 20 and surah al-Najm verse 18. The great signs are thus befitting to them. The signs are of two types, namely major (greater) and minor (lesser). The major ones are solely peculiar to the prophets, while the minor could be shared also by the righteous/pious. And as for the minor signs, they might be related to the righteous; such as the increase of food. This has been seen in the acts of some of the righteous, but it can not be equalised to that of the Prophet s.'a.w who fed the army from the little that there was. Some things similar to what they have done could be found in others, but they won't march in rank; they are incomparable either in the nature of the signs that can not be similar to others, such as the splitting of the moon, the revealing of the Qur'an, turning of staff to serpent, the separation of the ocean, and the formation of bird from clay; or in its capacity, such as the fire of Ibrahim" (Ibn Taymiyyah, 2000:802-803). Al-Khawlani and others had fire becoming cool and peaceful onto them, but they were not like the fire of Ibrahim in its greatness as described. It is similar to that of Khalil in nature of the sign, jus as they are familiar in the nature of faith, which is the love of Allah and the unification of Allah. It is well known that Ibrahim is distinguished by this, unlike Al-Khawlani, and his likes (Ibn Taymiyyah, 2000:802-803). The appearance of miracle is necessary for the Prophet



s.'a.w, and karamah is not necessary for the dignified ones. There is no relative obligation between the confidant-friend and the appearance of dignity (Ibn Taymiyyah, 1986:20-21).

## Conclusion

As indicated in the above discussion, al-Wilayah is antonymous to enmity and hostility and it is rooted on love and proximity, while enmity and hostility is rooted in hatred and avoidance. And that wilayah Allah, i.e confidant-friendliness to Allah, is a divine consent approved of a righteous to love what He loves and hate what He hates, getting satisfaction in what pleases Him and showing discontent to His disobedience, doing what He orders and forbidding what He has forbidden, and displaying of loyalty to His beloveds (confidant-friends) and being hostile to His enemies. Ibn Taymiyyah has also clarified, as seen above, the confidant-friends of Allah as He Himself describes them, and that a waliyy must profess faith in Allah, His Angels, Scriptures, Messengers, the days of hereafter, and fate or destiny. He must have faith in all the Messengers of Allah and all the scriptures revealed by Allah. He must also believe that Prophet Muhammad s.'a.w is the Seal of the Prophets, there is no prophet after him, and that Allah sent him to all creation. Whoever disbelieve in what Muhammad has brought can neither be a believer, nor can he be a loyal confidant-friend of Allah, and whoever believes in part of what Muhammad s.'a.w he has brought and denies the other parts is an unbeliever, not a believer. Ibn Taymiyah divided the loyal confidant-friends into two: the loyal confidant-friends of Allah and the whimsy followers of Shaytan. The confidant-friends of Allah are the loyal, faithful believers. In addition, it is clearly stated in the discussion above that the word 'waliyy' and its derivations are manifested in the Qur'an and hadith in numerous places. It appears ninety times, fifty-four of which is on the confidant-friends of Allah and thirty-six for those who have taken shaytan for a guardian and thereby wronged themselves. Some of the derivations used are 'al-Waliyy', 'al-Waali', 'al-Mawla', and 'al-Mawali' in Allah swt. The Angels are referred to as the guardians for the believers and the tyrants (taghut) and demons (shayatin) are guardians of the unbelievers. The believers are guardians one to each other, and oppressors are to themselves companions. Believers are forbidden from taking the unbelievers as guardians, and those who refused emigration were also denied guardianship except when necessary. The term 'al-Waliyy' is also used with respect to the heir, guardian of blood, and friend. Ibn Taymiyyah maintains that it is not imperative to obey the confidant-friends of Allah in all ramifications, and it is not necessary that we believe in all they say. If what they command and say is in accordance to the Qur'an and Sunnah, it is obligatory to accept it, but if it violates the Qur'an and Sunnah injunction it must be rejected. On the other hands, the prophets are to be believed in all that they say and command, we must obey all their instructions and directions, while we have to check-balance the activities of the confidant-friends with the Qur'an and Sunnah. Ibn Taymiyah also considers that it is not obligatory for the confidant-friends of Allah to be infallible, they are also vulnerable to mislead and/or mistakes. They are also vulnerable to temptation and misguidance of shaytan, even though it does not take them out of the fold of guardianship of Allah. It is not strange that the awliya' are ignorant of many things, because they are, and still remain, mortal; they are vulnerable to forgetfulness, anger, anxiety, and host of others, and they could be out of control sometimes, they are human

beings. Furthermore, we have also discussed that there are distinctions between mu'jizah and karamah, mu'jizah is the proof of the prophets' prophecy, and karamah to them is also considered miracle, whereby karamah could manifest in a loyal servant of Allah who believe in the veracity of the message of the Prophet s.'a.w. however magnificent a karamah is, it is still lesser in degree to mu'jizah. In other words, mu'jizah and karamah are both prophets' necessity, while karamah is not in any way a waliyy's necessity. And finally, as posited by Ibn Taymiyyah, karamah can be acquired while mu'jizah can not be acquired. Mu'jizah is a peculiar gift (hibbah) to the prophets while karamah is not a peculiarity of the awliya'.

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