

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 76

فِي أَنْوَاعِ الْعُلُومِ وَالْمُكَاشَفَاتِ، وَأَنْوَاعِ الْقُدْرَةِ وَالتَّأْثِيرَاتِ، وَالْمَأْثُورِ عَنْ سَالِفِ الْأُمَّمِ فِي سُورَةِ
الْكَهْفِ وَغَيْرِهَا، وَعَنْ صَدْرِ هَذِهِ الْأُمَّةِ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ وَسَائِرِ قُرُونِ الْأُمَّةِ، وَهِيَ مَوْجُودَةٌ
فِيهَا إِلَى يَوْمِ الْقِيَامَةِ.

In types of knowledge and spiritual unveilings, and various manifestations of power and influencing. This is related from the nations of old in Surat al-Kahf and in other Surahs of the Qur'an, it is related from the Salaf of this nation: the Sahabah and the Tabi'een, and from all of the various generations of this nation. They will exist amongst them until the Day of Rising.

فِي أَنْوَاعِ الْعُلُومِ وَالْمُكَاشَفَاتِ، وَأَنْوَاعِ الْقُدْرَةِ وَالتَّأْثِيرَاتِ

In types of knowledge and spiritual unveilings, and various manifestations of power and influencing.

- Meaning, that the *karamaat* are divided into two categories:
 - A category that has to do with knowledge and unveilings (*al-'uloom wal-mukashafaat*).
 - A category that has to do with power and influencing (*al-qudra wal-ta'thiraat*).
- As for knowledge (*al-'uloom*), the *wali* may possess some kinds of knowledge which others do not have. For example, what was mentioned about Abubakr ؓ, that Allah let him look at what was in the womb of his wife. Allah made him know that it was a girl.
- As for unveilings (*al-mukashafaat*), it is what becomes apparent to the *wali* from things which are unveiled to him, in a way that does not occur for others. For example, when Umar Ibn al-Khatib ؓ was delivering the Friday Khutba one day he was heard saying: 'O Sariyah! The mountain.' When asked about it, he replied that it had been shown to him that Sariyah Ibn Zamim (one of his leaders in Iraq) was surrounded by his enemies. Umar ؓ was directing him to head to the mountain for safety. Sariyah heard his voice and took refuge in the mountain. This was from the matters of the unveiling, because it was a real occurrence, but it was far away.
- As for power (*al-qudra*) and influencing (*al-ta'thiraat*), an example of it is what happened to Maryam bint Imran when she was instructed to shake the trunk of a date-palm, and fresh dates started falling upon her to eat. Also like the case of what happened to the one who possessed knowledge of the book, when he said to Sulayman ؑ: 'I will bring it to you (the throne of Bilqis) within the blink of an eye.'

وَالْمَأْتُونَ عَنْ سَالِفِ الْأُمَمِ فِي سُورَةِ الْكَهْفِ وَغَيْرِهَا، وَعَنْ صَدْرِ هَذِهِ الْأُمَّةِ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ
وَسَائِرِ قُرُونِ الْأُمَّةِ

This is related from the nations of old in Surat al-Kahf and in other Surahs of the Qur'an, it is related from the Salaf of this nation: the Sahabah and the Tabi'een, and from all of the various generations of this nation.

- Meaning, that the *karamaat* existed in the earlier nations. For example, the story of the three men upon whom a boulder sealed the entrance of the cave they were in. They made *du'aa* to Allah by mentioning their most sincere good deeds. With each *du'aa*, the rock moved until they were freed, showing the power of sincere actions done purely for Allah's sake. [Bukhari, Muslim]
- The *karamaat* also existed in the time of the Prophet ﷺ. For example, the story of Usaid Ibn Hudair and Abbad Ibn Bishr. They both left the Prophet ﷺ on a very dark night. Suddenly a light came in front of them illuminating their path. When they parted ways, the light also separated with them. [Bukhari, Muslim]
- The *karamaat* also existed in the time of the *tabi'een*. For example, the story of Silah Ibn Ashyam, whose horse Allah brought back to life after it had died. When he arrived to his family the saddle was removed from the horse and the horse fell and died again. This was a form of *karamah* to assist him.

وَهِيَ مَوْجُودَةٌ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ

They will exist amongst them until the Day of Rising.

- The evidences for this are both textual and intellectual. As for the textual evidence; in the story of the young man whom the Dajjal will cut in half. The Dajjal will walk between the two parts, and he will arise as if he had not been cut in two. When the young man continues to disbelieve in him, the Dajjal will try to kill him again but will not be able to. [Bukhari, Muslim]. This ability not to be killed by the Dajjal is a *karamah* without a doubt.
- As for the intellectual evidence, then the *wilaayaah* will always be the means of the *karamah* and it will not cease to exist until close to the establishment of the Hour. If there are true *awliyyaa'* of Allah with *Imaan* and *Taqwa*, then the *karamaat* will continue to occur at their hands with the permission of Allah.

Review questions

1. What is an example of a *karamah* that falls into the category of knowledge (*al-'uloom*)?
2. What is an example of a *karamah* that falls into the category of unveilings (*al-mukashafaat*)?
3. What is an example of a *karamah* that falls into the category of power (*al-qudra*) and influencing (*al-ta'thiraat*)?
4. What is an example of a *karamah* that occurred in the lifetime of the Prophet ﷺ?
5. What is the intellectual evidence that the *karamaat* will continue to exist until the Day of Resurrection?