
Is it possible that a Miracle of a Prophet can be a Karaamah of a Walee [An Ally of Allaah]?

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Questioner: In the name of Allaah. All praise is due to Allaah, and may prayers and peace be upon the Messenger of Allaah, Muhammad, the son of Abdullaah, and upon his family, his Companions and whoever adheres to him. As for that which follows:

The questioner says, “We have heard a Shaykh say, ‘Whatever miracle it is possible for a Prophet to perform, then it is possible that such a miracle can be a karaamah of a Walee, [i.e., a Walee can perform it too].’”

Shaykh al-Albaanee (رَحْمَةُ اللَّهِ)¹: It is enough to say that this is a statement of some Shaykhs and the affair is over. It is not a statement made by Allaah, nor a hadeeth from the Messenger of Allaah (صلى الله عليه وسلم)² such that we should worry about tackling it and clarifying the forgery that it is.

From another angle it is a statement which is false from its very root. That is because from the miracles of the Prophet (صلى الله عليه وسلم) is this Noble Qur’aan, which is the miracle of all miracles, as has been alluded to in some authentic hadeeths.

So if we were to take that statement without exception, i.e., that ‘Whatever miracle it is possible for a Prophet to perform, then it is possible that such a miracle can be a karaamah of a Walee,’ then [as we said] the Qur’aan is the miracle of our Prophet—is it then possible for it to be a karaamah of an Ally of Allaah who is one of the followers of the Prophet (صلى الله عليه وسلم)?!

This is impossible.

Yes! [But] according to the path of the extreme Soofees it is possible for that to happen. That which is built upon something corrupt is itself corrupt.

Regretfully, there is a book which it is likely has been reprinted more times than Saheehs Bukhaaree and Muslim and is known as, *Tabaqaat al-Awliyaa* of Abdul-Wahhaab ash-Sha’raanee, in it he has mentioned a copious amount of catastrophes and calamities which conflict with the principles of the Islamic Sharee’ah.

And I wonder how this book can be reprinted tens of times and be circulated amongst the Muslims while the two Saheehs are not.

In it there occurs that which is relevant to our previous statement. [It is mentioned] that he visited a Shaykh of his and stood near his door, below the window, when he heard a sound that resembled a person reciting the Noble Qur’aan. Yet when he paid attention and understood what was being

¹ (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah have mercy on him

² (صلى الله عليه وسلم) May the peace and blessings of Allaah be upon him

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recited he realised that it was nothing from the Qur'aan. For he knew the Qur'aanic aayaat and so was able to distinguish between the Qur'aanic word and that of man.

The man who went to visit the Shaykh said, 'So when the Shaykh finished his recitation I became sure that he was reciting some divine speech other than the Noble Qur'aan because he said, 'O Allaah! Grant the reward of what I recited from Your Speech to my Shaykh so and so.'

This is mentioned in *Tabaqaat al-Awliyaa* of ash-Sha'raanee.

Thus, it is possible that such a statement [as the one just mentioned in the story] came about as a result of that misguidance which has become a principle with them, because it necessitates that it is possible for a person who is not a Prophet to come with something like the Noble Qur'aan which was revealed by the Lord of all creation, since they said, 'Whatever miracle it is possible for a Prophet to perform, then it is possible that such a miracle can be a karaamah of a Wali.' And we find this phrase cited in the aforementioned book *al-Tabaqaat* of ash-Sha'raanee.

For this reason it is not permissible for a Muslim to be deceived with statements such as these and it is enough for him to know that it is something for which no authority has been sent down.³

³ *Fatwaawaa al-Imaaraat*, 6.