



## THE CONCEPT OF *KHAWARIQ AL-'ADAH* AND DEVIATION IN MALAYSIA: AN ANALYSIS

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**Abstrak:** *Khawariq al-'Adah* is a phrase that is frequently used to propagate heretical teachings. It can also refer to an unusual state that occurs without the person's consciousness. The concept of *Khawariq al-'Adah* is acknowledged in Islamic epistemology; however, it is frequently abused to attain impure ends such as exploiting positions, ranks, power, financial resources, and followers. The purpose of this study is to discuss *Khawariq al-'Adah* from the perspective of Ahl al-Sunnah wa al-Jama'ah, specifically the aspect of *karamah* that is frequently misunderstood by the community, to assist the community in distinguishing between extraordinary phenomena such as miracles and *karamah* with the intermediary assistance of demons and devils. This study uses a qualitative design with document analysis. This study also addresses the topic of theme interpretation by discussing Quranic passages relevant to the research question. To summarise, the notion of *Khawariq al-'Adah* is a significant factor to the dissemination of heretical teachings due to the failure to understand the epistemology of *karamah* and the abuse of the notion to achieve significant financial resources, a huge following, and to propagate the incorrect ideology.

**Kata kunci:** *Khawariq al-'Adah*, heretical teachings, *karamah*, thematic

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## INTRODUCTION

Sufism, also known as asceticism or the mystical dimension of Islam, is a technique of knowledge that ties a servant to Allah SWT and seeks His pleasure while living in this world. The process of drawing closer to Allah The Almighty necessitates the sacrifice of both spiritual and physical components, as the discipline of sufism thought concentrates on the purity of the heart, which is the most important faculty for the accomplishment of a route journey (al-Mandili, 1958: 4; 'Abd al-Qadir 'Isa, 1961: 17-19; Ahmad Zarruq, 2005: 26; al-Qushairi, 2012: 26 & Muhadir, 2019: 1-13).

Sufism, as a foundational pillar of Islam alongside creed and law, has a specific methodology that serves to guide and supervise an individual from falling into annihilation, which eventually leads to destruction due to excessive indulgence, and then claiming to have reached the rank of a saint after undergoing the processes of practice in sustenance of the soul (*riyadah al-Abdan*) and sustenance of practices (*riyadah al-Nafs*) which is including the three main term, *takhalli*, *tahalli* and *tajalli* (al-Taftazani, 1976: 169 & al-Ghazali, 2005: 938).

Humans are born with a natural sense of awe for things that are beyond their capacities. And this is sometimes what drives the desire to try to do what others can do to feel admiration after doing it. However, instances, humans frequently aspire to experience exceptional things that appear impossible in the human imagination, such as the story of humans flying, going to a destination in a short period of time, turning water into vehicle fuel, and so on (Mohd Aizam, 2013).

On the other hand, referred to Mohd Aizam (2023), heretical teachings can be divided into four basic categories: superstition and myths, shamanic and martial arts, sufism and spirituality, and divergence in thought. The survey discovered that, among these four components, sufism and spirituality are the most common among Muslims in this nation since they start with the practice of soul purification and the formation of *dhikr* (remembrance of God) groups. They finally come up with opinions and interpretations that obviously go against Islamic law, though, such as abolished and repealed with mandatory prayers, the Hajj, and other things, because they want to be recognised for their ability to purify the heart.

*Khawariq al-'Adah* is a notion in sufism that refers to an extraordinary incident that occurs with Allah SWT's permission. This notion is better known to the public as *karamah*, which is viewed in Malay society as an amazing benefit bestowed by Allah SWT in exchange for a person's sacrifice in loving Allah SWT. A vast proportion of Muslims in this country regard the phenomena of *karamah* as heretical, particularly those inspired by materialistic philosophies such as liberalism and agnosticism, who accuse it of being a deceit perpetrated by someone to gain power or advantage over others ('Abd al-Rahman, n.d.: 130 & Ahmad Najaa' et, al, 2019).

According to Majlis Agama Islam Selangor (2015: 25), there are several major elements that lead to the existence of heretical ideas, which become more active year after year in spreading deviations from Islamic epistemology. Furthermore, there are various limits to convicting someone to be punished under the law, such as flaws in the sharia judicial system and law enforcement (Mohd Norhusairi et, al, 2023). In addition to that, Engku Ahmad Zaki (2007) explains that the education sector, which ignores the dangers and threats of deviant teachings, serves as a precursor to the emergence of teachings, whether disguised as Ahl al-Sunnah wa al-Jama'ah or supported by Western materialistic philosophy.

Furthermore, Engku Ahmad Zaki (2021) emphasises the idea and factor that deviant teachings continue to develop in Malaysia nowadays due to ignorance in faith discourse and the human spirit being deprived of the sweetness of worship and carried away in worldly fancies. In line with the objectives of this study, the article by Zulkifli (2021) emphasises that among the beliefs of heretical teachings is accusing of infidelity (*ghuluw*) in holding onto a doctrine regarding the granting of extraordinary powers, which is the subject of this study, namely the matter of *Khawariq al-'Adah*.

In a nutshell (Noor Raihan & Zuliza, 2018) stated that heretical teachings are not just those that depart from Islamic teachings; Western ideologies like liberalism and secularism are also classified as heretical because they go against Islamic methodology and epistemology. Meanwhile, Nur Syahirah Syazwani & Kamarul Azmi (2022) agreed that among members of society influenced by liberalism and secularism believe that society has the right to express its thoughts and practise any doctrine, as well as dispute the authority of dogmatic religious institutions. Hence, Nur Aisya Asyikin & Engku Ahmad Zaki (2022) stated that there are at least five criteria that justify a doctrine as aberrant, erroneous, and heretical, as well as contradictory to Islamic teachings based on Ahl al-Sunnah wa al-Jama'ah.

## PROBLEM STATEMENT

The discussion of *Khawariq al-'Adah* is viewed as capable of restoring the status of Sufi knowledge in the field, allowing society to distinguish between *karamah* who follow the path of Ahl Sunnah wa al-Jama'ah and those who follow the whims of the soul and Satan's temptations (Engku Ahmad Zaki, 2007). In the discussion of this concept, the scholars have divided it into seven sub-topics that have been agreed upon by most Sufi scholars: [1] *al-Karamah*, [2] *al-Ma'unah*, [3] *al-Irhas*, [4] *al-Mukjizat*, [5] *al-Ihanah*, [6] *al-Istidraj*, and [7] *al-Sihr*. (Hasan Ayub: 1983: 146).

The public's idea that *Khawariq al-'Adah* is related with heretical doctrines that involve intermediaries such as devils needs to be rectified. This is because scholars accept the concept of *Khawariq al-'Adah* as one of the pillars that qualify a person to be called an Ahl Sunnah wa al-Jama'ah (al-Baghdadi, 2010: 239 & Isma'il al-Muqaddam, 2008: 96), which means believing in Allah SWT's gifts that are considered impossible by customary law but can be permissible for someone who is deeply committed to worshipping Allah SWT.

Thus, this study will concentrate on the theme interpretation of *Khawariq al-'Adah's* chosen stories in the Quran and their relationship to deviant teachings found in Malaysia that exploit the benefits of *Khawariq al-'Adah* to bolster their erroneous claims and garner a large following.

## METHODOLOGY

This study will use qualitative methodology in processing the data that been concluded and analyse it with two approaches, first, thematic method and second document analysis method. According to Mayada (2021), methodology especially thematic method is required if the researcher want to comprehend and investigate a certain sentence situation using specific themes meanwhile Bowen (2009) justified that to combine of methodologies in the study of the same phenomenon and available to get the sustainability of knowledge and stability of the consume data. While Fathi Hasan (2015: 13) said Islamic epistemology is systematic practice on Muslim in various fields as Ahmad al-Raysuni brought the term of *al-Maqasid* in muslim worldview to constitute a distinctive manner of thinking, analysing and evaluating finally have a conclusion from discourse.

## DISCUSSIONS

### ***Khawariq al-'Adah From Ahl al-Sunnah wa al-Jama'ah Perspective***

In this sub-topics, the discussion will focus on how Ahl al-Sunnah wa al-Jama'ah reacted to *Khawariq al-'Adah* along with the classification of acceptable types of *Khawariq al-'Adah* and some of example. In general, society will be able to discern between miracles and *karamah*, although the term *karamah* is also connected with the teachings of sorcery and *istidraj*, even though they are already defined differently. As a result, it is critical for the community to grasp the conditions and types of *karamah* allowed by the Ahl al-Sunnah wa al-Jama'ah school of thought.

In exploring the concept of *Khawariq al-'Adah*, one must first understand its foundational significance within Islamic philosophy and theology. This term, often translated as that which is outside of the ordinary, encapsulates a realm of phenomena that defy the established laws of nature, serving to challenge conventional understandings of reality. By examining various interpretations within historical and contemporary contexts, a thematic analysis reveals distinct philosophical implications and encourages a broader discourse on the nature of miracles, divine intervention, and the metaphysical (Muhammad Ashfaq, 2021).

Moreover, this approach not only engages with theological perspectives but also intersects with disciplines such as philosophy and cultural studies, emphasizing the multifaceted engagement with the extraordinary. Thus, a thematic exploration of *Khawariq al-'Adah* offers profound insights into the intersection of faith and reason while raising essential questions about the nature of existence and belief systems (Homam & Adham, 2019). The subsequent sections will delve into these themes, shedding light on their relevance today.

From the terminology perspective, the phrase *Khawariq al-'Adah* is composed of two noun words: *Khawariq*, which is the plural of the word *al-Khariq*, meaning unusual, and *al-Khariq*, which is the active participle of the word *Kharaqa*. *al-'Adah* is the verbal noun of the term *'Ada*, which means to return, but it also refers to a group's customs, habits, traditions, and local rituals (Hanafi, 2015). Meanwhile, from an etymological standpoint, *Khawariq al-'Adah* is a remarkable situation bestowed by Allah on His chosen followers based on their strength and perseverance in worshipping Him. *Khawariq al-'Adah* includes *karamah* (which means grace, miracles, human dignity or a confirmation of a saint's validity) ('Ali Jumu'ah, 2011: 167).

*Karamah* is an extraordinary incident shown by Allah SWT, with His permission, in the hands of one of His saint's (*al-Awliya*). *Karamah* differs from a miracle (*al-Mu'jizat*) because in that miracle is accompanied by a declaration that the Prophet has been sent by Allah SWT to support his claim. *Karamah*, on the other hand, is experienced by righteous people who follow Sharia law in addition to their authentic beliefs. It is the outcome of their actions and their strong relationship with Allah SWT (al-Taftazani, 2011: 275).

*Karamah* in Sufi terminology refers to extraordinary events or miracles that occur at the hands of pious (*awliya*). These events are considered signs of divine favor and are not coupled with the claim of prophethood. *Karamah* can occur both during the saint's lifetime and after their death. It is distinct from miracles (*mu'jizat*) performed by prophets, which are meant to challenge and prove their prophethood (Abdul Karim, 2017). *Karamah* is often hidden and not intended for public display, unlike miracles. The concept of *karamah* is supported by both

rational and narrative evidence from Islamic texts, including the Qur'an and Hadith (Mohammed Muneer'deen et, al, 2019).

The marvels of Allah's saint's (*al-Awliya Allah*) described in the Qur'an include the miracle provided to Maryam, who had food out of season, the miracle of the cave companions (*Ashab al-Kahfi*), and the miracle of Khidr (known as saint's, not prophet, by certain scholars). But the most acceptable *karamah* is that a person does not abuse the extraordinary privileges bestowed upon them and mislead Muslims; instead, their benefits are kept hidden from the people, and they can invite Muslims back to worship Allah with full dedication and sincerity (Ali, 2023: 25).

According to al-Zamiliy (1431: 474), *karamah* is the one that been understanding as an unknown phenomenon to someone meanwhile among the seven categorized that been stated before, only *mukjizat* (miracle) doesn't happened to other human except the speciality given by Allah to all Prophet while others like *karamah* and *al-Ma'unah* does not reach level of supernatural (Haroun Rashid, 2024).

al-Qushairi (2012: 380-383) says that the occurrence of *karamah* upon the lovers of Allah is permitted under judgement law because it can be a new matter under rational impossible, although even in the human mind, it is impossible to happen, thus al-Sanusi (2019: 143) asserts that customary law in this subject of breaking customs is placed under the law of *al-Jaiz* as follows in his Preludes: The law of necessity refers to any concept that the mind thinks and imagines about its existence or nonexistence (al-Sanusi, 2019: 143).

Furthermore, al-Nawawi stated that there's a different between *al-Mu'jizah* (miracle) and *al-Karamah* (dignity) and *al-Sihr* (black magic). al-Nawawi said:

The prophets, saints, and sorcerers all experience unusual happenings (Khawariq al-'Adah), but the prophets' extraordinary events serve as proof of their prophethood as well as a tremendous miracle to contradict the falsehoods of their opponents. This is because it is critical for prophets to be truthful (al-Siddiq) and communicate the message (al-Tabligh). If unusual events do not occur from the perspective of regular individuals, prophets' messages will be accused as being untrue and deceptive. Regarding the saints and sorcerers tested with exceptional talents, their powers cannot raise the stature of their truth to be on par with the prophets even if someone believes they can act against human norms ('Ala al-Din et,al, 2016: 93).

al-Baghdadi (2010: 239) also agreed to al-Nawawi upon the *karamah* is permissible for Allah's friends (*Awliya* ') since it represents truthfulness. Anyone who loves Allah and wishes to please Him will receive remarkable benefits because of their power and commitment in worshipping Allah. It is widely acknowledged by scholars that miracles are bestowed upon every prophet by Allah. However, there are cases where *karamah* can be twisted by those claiming extraordinary abilities. One such case is that of Bal'am Ibn Ba'ura, a great scholar of Prophet Musa (peace be upon him). Ibn Ba'ura's *karamah* led to his own demise when he prayed that Prophet Musa and his followers would not be able to enter the land of the disbelievers—a prayer that Allah granted.

Therefore, according to al-Bayjuri (2006: 221), only miracle (*al-Mu'jizat*) can be acknowledged as the truth component of *Khawariq al-'Adah* out of all the categories it contains. The reason for this is that when someone uses the phrase *al-Karamah*, anyone can speak for themselves that they also have superstition that Allah granted them, but that Satan and the devil have been defrauding them to used it to get more followers and stable finances.

On top of that, Muhammad Amin al-Kurdi (n.d.: 398), well-known as a great sufism Ash'ari scholar emphasizing that *karamah* is a gift from Allah to His chosen servants based on sincerity in worship, persistent practice of the Prophet sunnah, adherence to the religious precepts and the preservation of sound beliefs. The distinction between *karamah* and miracles are, miracles is the sign to a prophethood meanwhile *karamah* is a symbol of a person's nobility who is absolved of a little or significant sins. It's underlined that *karamah* doesn't imply being free from the sin, but the value of servitude protects them from committing any sin. Furthermore, the law of *Khawariq al-'Adah* ,must apply to all chosen individuals because it is not impossible in the presence of Allah essence (*al-Qudrah*); indeed, it is classified as a *Mumkin al-Wujud* (Possible Existents).

Lastly, Sa'ied (2014: 1396) stated that al-Asha'irah accepted the concept of *Khawariq al-'Adah* such as al-Ghazali and al-Taftazani stating that *karamah* can only occur with God's consent. Those who deny the existence of *karamah* are members of the Mu'tazilah group, which includes Abu Ali al-Jubaiy and others. They believe that *karamah* is proof of a person's nobility and truthfulness. So, what's the distinction between a miracle (*mukjizat*) and *karamah*?. In short, Mu'tazilah denied it as one of pillar to be called Ahl al-Sunnah wa al-Jama'ah.

### ***Khawariq al-'Adah* In The Holy Quran**

There are various severe prerequisites to legitimate something unusual as a *Khawariq al-'Adah*. al-Bayjuri (2006: 220) Believe that there are numerous major elements for something to be classified as *Khawariq al-'Adah*, such as extraordinary matters in words and actions. Second, it must be contradictory to human conventions, such as Prophet Ibrahim's AS refusal to be burned in the fire, even though fire can leave markings and burn. Next, remarkable events, such as the granting of *al-Kashaf al-Ilahiy* (divination) and *al-Firasat al-Mu'min* (vision of the believer), should only happen to God's friends, while the public is referred to as *ma'unah*. al-Safariniy (1982: 397) classified there are four requirements that define that remarkable matter as a *karamah* in table below:

Table 1 al-Safariniy's Prerequisites for Embracing The Idea Of *Karamah* (1982)

The Idea of <i>Karamah</i>	
1	A person must understand theological knowledge to distinguish between The Creator and the created, as well as a prophet and a false prophet.
2	A person must know Islamic jurisprudence both through narration ( <i>riwayah</i> ) and comprehension ( <i>dirayah</i> ) so that there is no need to follow a single school of thought if God removes the scholars and

- he has a wide range of autonomous reasoning due to his high level of mastery.
- 3 That person must have admirable qualities and morals, avoid things forbidden by Allah, refrain from abominable (*makruh*) and mis-grounded conceit (*syubhah*), and be truthful in their actions while following the Prophet's example.
  - 4 A *wali* must always inculcate fear of Allah and look down on the temptations of the overwhelmingly (*Ammarah bi al-Su'*), interact again things with wisdom, love, and guidance, be excited about doing good acts, always hide the flaws of others, and, ultimately, be sincerely devout to Allah.

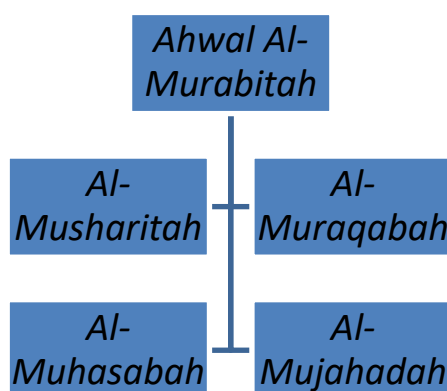
Based on the thematic method of interpretation, the study has identified numerous narratives that are pertinent to the concept of *Khawariq al-'Adah*. These narratives include the story of Maryam giving birth to Prophet Isa (al-'Imran verse 35-48, Maryam verse 16-38 and al-Tahrim verse 12), the story of the young men (*Ashab al-Kahfi*) who retreated into a cave from the despotic and cruel monarch, and Allah put all of them sleep for 309 years (al-Kahfi verses 9-26), the narrative of two friends: one is proud of his labour since his vineyard produces a lot of grapes but is not appreciative for Allah's gifts, and his impoverished companion encourages him not to be sidetracked by worldly prosperity and to be grateful to Allah (al-Kahfi verses 32-47), the story of the disobedience of both wives of Prophet Nuh and Prophet Lut (al-Tahrim verses 10-12), the story of Prophet Musa entering Pharaoh's palace (al-Qasas verses 5-9), the story of Pharaoh's wife, Asiah, who was tortured for her faith in Allah (al-Tahrim verse 11), the story of 'Uzair (al-Baqarah verse 259 & al-Tawbah verse 30) , and the story of the faithful man relocating Queen Bilqis' (Queen of Sheba) palace in the blink of an eye (al-Naml verse 38-44) and the conversation between Luqman al-Hakim (Luqman The Wise) and his children about his advice in surah Luqman verse 12-19.

Lastly, the Children of Israel's tale illustrates their lack of thankfulness for Allah's gifts, as they begged for things that caused Allah to punish and get enraged. The Quran's primary goal is to draw attention to miraculous occurrences that are not gifts of power, like the ability to fly or to be in one place in an instant without mentioning the Quran or Hadith. This leads to heretical teachings that use the name of religion for personal gain. All the point that been took from the whole story of Children of Israel can be classified as *al-Istidraj* and one of the reasons for *Khawariq al-'Adah* is the account of the need to be thankful for Allah's favours, in which they were deceived by Allah because of their extreme ingratitude, which resulted in Allah's wrath.

In summary, this research has discovered tales of the Children of Israel (*Bani Israel*) in a number of chapter (*surah*), including, this study *Surah al-Baqarah* contains 100 verses that Allah recorded, beginning with verses 41–141, then in *Surah al-'Imran* verse 181, *Surah al-Nisa'* verses 46–57, *Surah al-Ma'idah* verses 20–26, 41–66 & 70–71, *Surah al-'Araf* verses 131–155 & 167–170, *Surah al-Isra'* verses 2–8, *Surah al-Sajdah* verses 23–30, *Surah al-Dukhan* verses 30-42 & *Surah al-Jathiyah* verses 16–17.

### Khawariq al-'Adah in al-Quran

If someone ask; “How is the process of *Khawariq al-'Adah* described in the Quran?”. al-Quran has already answered this question, as seen in the stories of *Ashab al-Kahfi*. First, as this research stated before, *al-Karamah* is something given by Allah to His servant who is obedient in doing worship, avoiding things that lead to sin, and finally, a person will accomplish *muraqabah* (*Riyadah al-Abdan*) being close to Allah, *muhasabah* (*Riyadah al-Nafs*) which is the struggle against the desires that always lead to sin, and ultimately spiritual revelation (*al-Mujahadah*) of the heart in witnessing with God, as described by al-Ghazali (2005: 1766) as below:



Concept of Purification of The Self According to al-Ghazali (2005)

From the table above, initially introduced the concept of soul purification by inventing the term *Ahwal al-Murabitah*, which implies preparing the soul to avoid activities that bring sin. From the foundation or key to becoming a Muslim who is willing to sacrifice body and soul, he introduced four main elements that must be experienced and traversed by someone.

First is, *al-Musharitah*, the obligation to guard one's gaze from looking at forbidden parts of the body, as stated by al-Mandili (1958), which includes the obligation to guard seven external body parts: the eyes, tongue, ears, both feet and hands, the male and female private parts, and the stomach. Second is *al-Muraqabah* which is concept that Allah is constantly monitoring, seeing, hearing, and knowing everything. According to al-Ghazali, *muraqabah* means not to empty one's thoughts of remembering Allah as God. Second, being sincere in behaviour and following social decorum. Third, if one commits a sin, constantly repent and seek Allah's forgiveness, and fourth, be grateful for Allah's benefits while remaining patient with the difficulties that come.

Moreover, Allah also requires humans to always observe themselves after completing daily chores with the goal of self-assessment and evaluation, observing both good and poor features. Self-reflection allows a person to open their heart and become aware of their sins (Ahmad Rifqi et, al: 2024). Self-reflection makes a person aware of the many sins they have committed, allowing them to remedy these actions in the future. Furthermore, self-reflection will bring a fresh viewpoint on every event that occurs in life. Allah said in Surah al-Hashr, verse 18 and 19:



O ye who believe! Fear Allah and let every soul look to what (provision) He has sent forth for the morrow. Yea, fear Allah. for Allah is well-acquainted with (all) that ye do (18). And be ye not like those who forgot Allah. and He made them forget their own souls! Such are the rebellious transgressors! (19)

al-Sabuni (n.d.: 347) clarified, a Muslim are required to perform self-reflection in the fear of Allah, not breaching His prohibitions and obeying His mandates. The purpose of self-reflection is to see how many good deeds were completed on that day, since this will help someone remain consistent in doing good and avoid being among those who are defeated on the Day of Judgement. Lastly, *al-Mujahadah*, it has a very vital function in establishing a sense of strength, resilience, and high patience against the wicked cravings that call for sinful and despicable behaviours. Reni & Waharjani (2023) stated that al-Quran had recognized the important of *al-Mujahadah*, in the way to demonstrate strength against cruelty and lust, a spirit of courage must be present. Anyone who is successful in avoiding the temptations of passion has a pure heart. Allah said in surah al-Shams verses 7 until 10:

By the Soul, and the proportion and order given to it; (7). And its enlightenment as to its wrong and its right; (8). Truly he succeeds that purifies it, (9). And he fails that corrupts it! (10).

Returning to the story of *Ashab al-Kahf* (Seven Sleepers) mentioned by Allah in surah al-Kahf verses 9–26, there are two extremely essential lessons for Muslims to learn. First, those young men demonstrated great courage and resilience in fleeing and hiding from the evil and cruel grip of the Roman emperor Diqyanus (al-Sabuni, n.d.: 177), who ruled after Prophet Isa was raised to the heavens, forcing his people to worship idolatry and threatening to kill anyone who refused to obey his orders (Mohamad Syukri et, al.: 2024).

The second lesson that becomes the subject of discussion in this subtopic is Allah conation through the attribute of *al-Qadir* (The Capable One), since eternity caused all young men to fall asleep for hundreds of years, [309 years], without being afflicted by disease, remaining thin, and experiencing the passage of time from an era of cruelty to an era of faith (Celina & Suprpto: 2020). Allah said in early surah al-Kahf at verse 9 until 12:

Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder? {9} [Mention] when the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance." (10) So, We cast [a cover of sleep] over their ears within the cave for a number of years. (11) Then We awakened them that We might show which of the two factions was most precise in calculating what [extent] they had remained in time.

al-Zuhailiy (2009: 238) explained, Allah says that the incident involving the cave's youngsters is one of the manifestations of His will, and that no human being can accomplish what Allah wishes. It is a miraculous story, full of events that demonstrate faith in acknowledging and believing in the stories of prior nations, as well as using lessons as daily

direction. Plus, al-Zuhaily said, there are not several points of view and preferences regarding how their bodies rotate and calculate alterations and there is no strong evidence for the amount of times they spin.

A team of explorers and government officials eventually uncovered a cave in the interior region. However, they are reluctant to enter the cave because it is thought to be quite terrifying. It's because Allah has inspired the dog to protect the cave and extend its paws and legs as He commands in verse 18 (Muhammad Afif et.al: 2022):

And you would think them awake, while they were asleep. And We turned them to the right and to the left, while their dog stretched his forelegs at the entrance. If you had looked at them, you would have turned from them in flight and been filled by them with terror.

Based on the discussion result as has been done above, the story of *Ashab al-Kahf* is seen as a Muslims have an obligation to believe in ancient stories that are full of wonders and transcend time (Fadhil Munawwar: 2022). So, *Khawariq al-'Adah* theory that applied in this story is *al-Karamah* and *al-Ma'unah*. As a conclusion to this subtopic, the Quran emphasises that the stories included within it are full of miracles and impossible according to human reason and customs, but they are all possible via Allah's intention to produce something into existence (*Mumkin al-Wujud*). Allah said:

There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it, - a detailed exposition of all things, and a guide and a mercy to any such as believe (Yusuf: 111).

Therefore, as to support the main concept of *Khawariq al-'Adah* that seem impossible in mankind thought, al-Quran once again presenting the remarkable story of a guy who was endowed by Allah with extraordinary abilities. This is the dialogue that took place between Prophet Sulaiman AS, who requested his people to move the palace of Queen Bilqis as stated in surah al-Naml verse 38-44:

[Solomon] said, "O assembly [of jinn], which of you will bring me her throne before they come to me in submission?" (38) A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy." (39) Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favour of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous." (40) He said, "Disguise for her her throne; we will see whether she will be guided [to truth] or will be of those who is not guided." (41) So, when she arrived, it was said [to her], "Is your throne like this?" She said, "[It is] as though it was it." [Solomon said], "And we were given knowledge before her, and we have been Muslims

[in submission to Allāh]. (42) And that which she was worshipping other than Allāh had averted her [from submission to Him]. Indeed, she was from a disbelieving people." (43) She was told, "Enter the palace." But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]. He said, "Indeed, it is a palace [whose floor is] made smooth with glass." She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to Allāh, Lord of the worlds." (44)

Some of scholar said, from this conservation, one of the important conditions for justifying that someone has received *karamah* from Allah is that they do not boast or take pride in the benefits bestowed upon them, but rather express gratitude and humility, because God wants to test His servant who is truly grateful for His gifts, or else use them for misguidance and tyranny (al-Mailiy, 2001: 188). Thus, Anon (1875: 43) said:

Every *mukallaf* (responsible) is required to believe that the wali's marvels are visible, and you must maintain this belief in accordance with the verse. Anyone who denies this concept, as well as the *Mu'tazilah's*, should be opposed and ignored.... According to Shaykh Abdul Salam, the conditions for becoming a *wali* (saint) are four: first, learn as much as possible about Allah Ta'ala and His attributes; second, perform what Allah commands, both outwardly and inwardly; third, avoid what Allah forbids, both outwardly and inwardly; and fourth, abandon all worldly pleasures and anything permitted by Islamic jurisprudence.

As a matter of fact, Ahmad al-Fatani (2019: 43) agreed to what he said by Anon above about the acceptance of the idea of *karamah* in Islamic knowledge discourse:

And it is essential to believe in the established *karamah* for the saints during their lifetime and after their death, and the activities that breach the norms that originate from righteous people, especially those who preserve all of Allah's laws.

### **Some Cases of *Khawariq al-'Adah* in Malaysia**

The issue of *Khawariq al-'Adah* is not a new discourse in the Malay Archipelago, since there are stories related through oral tradition and historical accounts passed down through generations, employing precise ways to confirm this reality. According to Mohd Faizal et al. (2022), *Khawariq al-'Adah* once occurred to Saidina 'Umar al-Khattab RA while he was awarded *al-Kashaf*, allowing him to observe the Muslim army's locations in the Battle of *al-Nahwand*. Furthermore, there is a story where the Pahang resident named Hugh Clifford met the prominent scholar from Terengganu, Tokku Paloh or Shaykh Sayyid Abdul Rahman ibn Sayyid Muhammad ibn Sayyid Zainal Abidin al-'Idrus. Hugh Clifford feeling suspicious and frightened because the ship they were on was in distress because of Tokku Paloh tilting his turban.

Furthermore, according to Syaimak and Muhammad Saiful Islam (2020), there are incidents of adoration for intellectuals who are considered to have *karamah* to grant the community's demands regardless of religion or ethnicity. This case is documented on Pulau Besar in Melaka, where people recite Yasin and then pray to the saint, Sheikh Ismail, and Sultan al-Ariffin, believing that these two individuals, both scholars and dignitaries, will grant their desires. This occurs because according to research findings, the island contains the tombs and

cemeteries of mujahideen fighters, including sultans and scholars. Among the personalities buried on this island are Sultan Ibrahim or Sheikh Ismail ibn Sayyid Abd al-Qadir ibn Sayyid Abd al-Jabbar, whose ancestry to Prophet Muhammad pbuh.

According to Hani Salwah, Wan Amizah & Mohd Shahizan (2016), the Malay community's belief in *karamah*, or supernatural powers, is firmly engrained, since some of the highest-grossing film productions feature ghost stories, witchcraft, shamans, and heretical doctrines aimed at obtaining invulnerability and incredible strength. The sacred aspect in Malay philosophy is separated into six elements. The first is the adoration of saints' graves, which is believed to still bring help and assistance. Second, the holiness of seeking assistance in royal burial grounds and from shamans. Third, *keramat* refers to having supernatural abilities such as being able to fly, walk on water, or appear in one spot in the blink of an eye. Fourth, *keramat* cannot be sensory perception. The fifth miracle is dependent on magical help, which obviously represents shirk to Allah, and the sixth miracle is born in animals.

Moreover, Nasron Sira (2015) said that *karamah* only happened to Allah's saint who fulfil His orders, avoid His prohibitions, and promote good while preventing evil. According to community stories, the figure in question was gifted with skills that ordinary humans do not have, such as the ability to walk on water, be in multiple places at once, travel to faraway regions quickly, and many more such as Tokku Paloh, Tok Kenali, Dato Bahaman and Mat Kilau. All these legendary heroes defended their territory from colonisers by emphasising the need of both external and internal knowledge. *Karamah*, as previously stated, includes components of superstition that have long been practiced by the Malay community, such as beach worship and safar bathing, before being declared heretical by the Muzakarah Council because Malay's thought, both will give benefit and help them in daily life as long provide anything such as sweeping a buffalo into the ocean. (Muhammad Mushfique, 2017)

## CONCLUSION

Finally, this study explored the notion of *Khawariq al-'Adah*, as well as the reactions and replies of the Ahl Sunnah wa al-Jama'ah methodology by accepting this concept and emphasising that anyone who denies the presence of *karamah* among the saints belongs to the Mu'tazilah party. The misuse of the concept of *karamah* will lead to disaster for the Muslim community, as previous studies have shown cases of devils, jinn, black magic, and idol worship occurring because of being deceived by fairy tales that are not based on religious guidance and rational thought, resulting in a loss of personal dignity.

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