

**Aqeedah  
Imkan al-Kidhb &  
Imkan al-Nazeer**

*A Detailed Analysis*

**ISLAM REIGNS**

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### **ABOUT THIS BOOK**

This Philosophical Kalam work simplifies the controversy of "Imkan al-Kidhb Baari Ta'ala" that emerged in the 18th Century in an easy to understand manner for the laymen, also thereby defending the righteous 'Ulama of this Ummah, namely, Maulana Shah Muhammad Isma'il Shaheed and Maulana Rashid Ahmad Gangohi (رحمة الله علىهما) and exposes the loopholes and deceptions of the Baseless Barelwi Arguments on this issue. We here at Islam Reigns, are putting in hard work to solve more similar complex topics in the future Insha Allah. Dua's requested.

# PREFACE

In Allah's Name, the Infinitely Merciful, the Beneficent. All praise to Allah, Lord of the Worlds. May blessings and peace shower on His final Messenger, Muhammad ﷺ, his family and his companions.

I have been posting many articles in my blog ([islamreigns.wordpress.com](http://islamreigns.wordpress.com)) dealing on controversial issues and addressing false accusations and other such topics since the past four years.

In a similar routine, the compilation on this topic of *Imkan al-Kidhb* began as just another article to address in my blog; but what began as a short article transformed into a book due to the information of this topic getting lengthier and in-depth.

This book is an exposition of the false accusations upon Maulana Shah Muhammad Isma'il Shaheed and Maulana Rasheed Ahmad Gangohi رحمة الله عليهم about the *Mas'alah* of *Imkan al-Kidhb* & *Imkan al-Nazeer*, It makes the readers to understand this *Mas'alah* without going into technicalities.

The book has been compiled from various treatises like *Juhd al-Muqil* by Shaykhul Hind Maulana Mahmud Hasan رحمة الله عليه and also cites dozens of references from Ahmad Raza Khan's book *Subhan*

*al-Subuh* in order to ascertain the deceits of the accusers regarding this *mas'alah*. Besides this, there are many citations from the books of Barelwi scholars' which has been used in order to prove the *aqeedah* from their own home. The book is divided into two parts (PART I: IMKAN AL-KIDHB & PART II IMKAN AL-NAZEER) with three Appendices for the convenience of the readers.

I'd like to thank all the respected scholars who helped me gather all the available information and helped me verify the truth about this topic.

Apart from this, I hope this first book of mine will be beneficial for the readers' for the sake of *Haq* and I hope that I'd be able contribute more such books in the future while seeking the blessings of Allah in this *Dunya* and the Hereafter.

Islam Reigns, 16th October 2019.

## KHULF WA'ID AND IMKAN AL-KIDHB

Everything that was informed above was meant to understand the origin, now let us see the reality of this issue.

There was a Maulvi named 'Abdus Sami Rampuri, he wrote a treatise named *Anwaarus-Sati'ah* in permitting various *bid'ah* practices, he has taken a dig at Shah Isma'il Shaheed رحمه الله عليه without naming him: "Somebody Insults Allah Ta'ala with *Imkan al-Kidhb*."

In refutation and reply of this book *Anwaarus-Sati'ah*, Maulana Khalil Ahmad Saharanpuri رحمه الله عليه wrote the treatise *Barahin Qati'ah*. In this book, he replied on the behalf of Shah Isma'il Shaheed رحمه الله عليه

"*Mas'alah Khulf Wa'id* had been controversial (*Mukhtalif fih*) among the (*Qudama*) past 'Ulama. This issue of *Imkan al-Kidhb* is not a recent issue, but in past, people have discussed whether *Khulf Wa'id* is permissible or not (If Allah can go against His Decree of the punishment of *Jahannum*). Hence we find in *Durrul Mukhtar* it is written: *Khulf al-Wa'id* is possible/permissible (*ja'iz*) or not?, it is obvious that the Ash'aris are in support of it because the Ash'aris do not consider it as an

imperfection, rather they consider it as a Mercy of Allah.” The same is written in other books, speaking evil of this issue is speaking against the past ‘Ulama. *Imkan al-Kidhb* is a branch (*Fara’*) of *Khulf Wa’id* which has been already controversial among the past ‘Ulama.”<sup>29</sup>

**Meaning of Some Terms:** (i) *Khulf*: means to go against (ii) *Wa’id*: means threat, warning (iii) *Qudama*: means earlier ‘Ulama (iv) *Mukhtalif fih*: means controversial.

In short, will Allahﷻ, going against His own warning, forgive those who committed major sin and died without *tawbah*? The earlier ‘Ulama have different opinions in this regard; according to Ash’ari School of Ahl al-Sunnah wal Jama’ah, it is possible that Allah ﷻ will forgive the sinners; since it is His kindness and mercy, while the Mu’tazilah sect says that it is not permissible; since forgiving the sinners will imply that Allah goes against his own warning and going against own words is called ‘*Kidhb*’ (lie).

The afore mentioned ‘*Kidhb*’(lie) has branched out from the discussion that whether punishing a sinner is binding on Allahﷻ or not, this is called *Khulf Wa’id ki Fara’* (branch of *Khulf Wa’id*); this is the reason that Hadhrat Maulana Khalil Ahmad

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<sup>29</sup>Barahin Qati’ah p.6

Saharanpuri رحمه الله عليه said that you unnecessarily blame Hadhrat Maulana Muhammad Isma'il Shaheed رحمه الله عليه as the issue of *Imkan al-Kidhb* is not new one, rather it is an old issue continuing from *Salaf*. When Ahmad Raza Khan Barelwi read this is *Barahin Qati'ah*, he got angry and wrote a book entitled *Subhan al-Subuh'an Ayb Kidhb Maqbuh* containing six treatises in which he labeled accusations against Maulana Saharanpuri and Shah Isma'il Shaheed رحمه الله عليه and tried to prove them liar (Allah forbid) by twisting their texts. In this book, he first posed a question and then wrote its elaborate answer. Here is the question and its answer:

**Question:** What the respected 'Ulama and Muftis say about the issue of *Imkan al-Kidhb* which the 'Ulama of Gangoh and Deoband proclaim? The book *Barahin Qati'ah* was published with the name of Maulana Khalil Ahmad, but its header reads: "On Behest of Hadhrat Rashid Ahmad Gangohi"; it means that originally the writer of the book is Rashid Ahmad Gangohi. It is written on page 3:

"*Mas'alah Khulf Wa'id* had been controversial (*Mukhtalif fih*) among the (*Qudama*) past 'Ulama. This issue of *Imkan al-Kidhb* is not a recent issue, but in past, people have discussed whether *Khulf Wa'id* is permissible or not (If Allah can go against His Decree of the punishment of



*Jahannum*). Hence we find in *Durrul Mukhtar* it is written: *Khulf Wa'id* is possible/permissible (*ja'iz*) or not?, it is obvious that the Ash'aris are in support of it because the Ash'aris do not consider it as an imperfection, rather they consider it as a Mercy of Allah." The same is written in other books, speaking evil of this issue is speaking against the past 'Ulama. *Imkan al-Kidhb* is a branch (*Fara'*) of *Khulf Wa'id*..." A similar speech is given by Maulvi Nazir Hasan Deobandi, first teacher of Madrasa Meerut, spoke loudly among some Muslim audience in Masjid Bala-e-Kot: "We believe that Allah never spoke lie, nor He can ever tell a lie, but he can go against his promise by allotting Hell to those deserving Paradise and by awarding Paradise to those deserving Hell (as was quoted from *Tafsir Kabir* by Imam Razi.) This issue is called *Imkan al-Kidhb*. What do you say about one who believes in it and whether performing *Salah* behind such a person is lawful or not?"

**Answer:** It is mere accusation and nonsense to link *Imkan al-Kidhb* with *Khulf Wa'id* (going against promise) and believing that *Imkan al-Kidhb* is controversial due to differences of opinions. There is no doubt that some 'Ulama have allowed it while the well-versed 'Ulama prohibited it, but this is neither sufficient to establish *Imkan al-Kidhb* nor it is the opinion of 'Ulama who

allow it; therefore attributing *Imkan al-Kidhb* to them is sheer injustice and open lie.<sup>30</sup>

### **Few Important Specifications:**

Ahmad Raza Khan Barelwi says:

1. "...to link *Imkan al-Kidhb* with *Khulf Wa'id*."
2. "..And believing that *Imkan al-Kidhb* is controversial due to differences of opinions."
3. "..Therefore attributing *Imkan al-Kidhb* to them is sheer injustice and open lie."

Dear readers! Ahmad Raza Khan Barelwi, on one hand, does not believe that *Imkan al-Kidhb* is the *Fara'* of *Khulf al-Wa'id*, while on the other hand, he twisted the answer to an extent that he wrote:

"...considering *Imkan al-Kidhb* controversial due to differences of opinions in *Khulf Wa'id*"

Whereas the text mentioned in question attributed to Hadhrat Saharanpuri رحمه الله عليه says:

"..Rather the earlier 'Ulama have disagreed whether *Khulf Wa'id* is possible or not, and

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<sup>30</sup>Subhan al-Subuh, p. 2, 86

*Imkan al-Kidhb* is the *Fara'* of *Khulf Wa'id.*"

**Summary:** Hadhrat Saharanpuri رحمه الله عليه establishes that there is difference of opinions among the Imams in the issue of *Khulf al-Wa'id*, whereas Ahmad Raza Khan regarded *Imkan al-Kidhb* as controversial, whereas in fact *Imkan al-Kidhb* is the branch of *Khulf al-Wa'id*.

**Meaning of *Fara'* (Branch):** (1) Branch of a tree  
(2) A division of some larger thing.<sup>31</sup>

If there is no tree, where the branches come from, if there is no discussion, how the issue of *Imkan al-Kidhb* will ensue? We have mentioned some details about *Imkan al-Kidhb* above and rest we will prove with reference to the texts of Ahmad Raza Khan Barelwi.

### **DECISION ON HADHRAT SAHARANPURI'S رحمة الله عليه TEXT WITH THE TEXT OF AHMAD RAZA KHAN BARELWI**

- (1) Hadhrat Saharanpuri رحمه الله عليه states:  
“..But in past, people have discussed whether *Khulf Wa'id* is permissible or not..”

And Ahmad Raza Khan Barelwi writes:

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<sup>31</sup> Firoz al-Lughat Urdu

“The Ahl al-Sunnah and a group of Mu’tazilah have agreed that it is possible that Allah will forgive those who committed major sins and died without *tawbah*, but they differed whether it is lawful as per the *Shari’ah*. So, the Ahl al-Sunnah are of the opinion that it is lawful, rather most possible, but the group of Mu’tazilah regards it unlawful and deems punishment as necessary. This discussion created the issue of *Khulf al-Wa’id*.<sup>32</sup>”

**Summary:** Ahl al-Sunnah believe that it is lawful and possible as per the *Shari’ah* as well as rationally that Allahﷻ will can forgive those who committed major sins and died without *tawbah*, while the Mu’tazilah oppose this view and consider punishment necessary.

Which issue is controversial? It is obvious that it is the forgiveness of the sinners.

(2) Hadhrat Saharanpuri رحمه الله عليه says: *Imkan al-Kidhb* is the branch of *Khulf al-Wa’id*.

*Fara’* is a branch or its sub-branches, or something that has its origin or originates from a thing.

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<sup>32</sup>Subhan al-Subuh, p. 98

# ACCUSATION ON SHAH ISMA'IL SHAHEED رحمه الله عليه ON IMKAN AL-KIDHB & IMKAN AL-NAZEER

Maulvi Muhammad Isma'il wrote in *Taqwiyatul Iman*: "It is the nature of this King of Kings that in a single moment, had He so wished with one command of 'Kun', He would create thousands of prophets, saints, jinn and angels equal to Jibra'il, upon him peace, and Muhammad, Allah bless him and grant him peace..."

Allama Fadl Haq Khayrabadi had criticized this and said: It is *Muhal* (intrinsically impossible) for there to be an equal *Mithl* or *Nazeer* in all the great attributes of the Prophet.<sup>48</sup>

**Summary & Comment:** The meaning of *Mithl*, *Nazeer* and *Muhal* is that Allahﷻ doesn't have the Power to create a likeness of the Prophetﷺ again.

So, Ahmad Raza Khan Bareilwi states:

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<sup>48</sup>Taqdis Uloohiyat: p. 11

“...An equal to Hudur Aqdasﷺ is intrinsically impossible. It isn't even within [Divine] Power...”<sup>49</sup>

It should be taken into consideration that there are two types of 'Muhāl' –*Muhāl bil-Ghayr* and *Muhāl bidh-Dhat*.

1. *Muhāl bil-Ghayr*: it means Allahﷻ has the power to create a person like the Prophet but He will not create because Allahﷻ has said that he is the last Messenger and if He creates a person like him then the calling him 'the seal of the prophethood' will be wrong and this is called a lie.
2. *Muhāl bidh-Dhat*: it means Allahﷻ does not have power over anything and He does not have power to create it. This is what Ahmad Raza Khan Bareilwi believes (as mentioned above).

### **Comment on the aforesaid belief of Ahmad Raza Khan:**

The aforesaid belief of Ahmad Raza Khan is totally baseless because the thing which Allahﷻ has already created cannot be out of His power and He can re-create it easily.

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<sup>49</sup>Malfuzat Ala Hadhrat, Vol. 2

**Point:** When Allah ﷻ created the Prophet ﷺ for the first time so did He need to beg the power of creating at that time? And when He had created so did His power end? (Seeking Allah's refuge) And will He not re-create all the creatures on the Day of Judgment? Ahmad Raza Khan writes in this regard:

“Allahu Akbar! This death is a thing from which no one can be safe except Allah. When the following verse revealed: “Everyone who is on it (the earth) has to perish and your Lord's countenance will remain, full of majesty, full of honour.” The angels said that they will remain because we are not on earth. Then the verse revealed: “Every soul shall have to taste the death. The angels said that they will also perish. When the earth and the sky will perish then no one except Allah will remain and then it will be said: To whom belongs the kingdom today? Then He Himself will answer: To Allah alone, the One, and the All-Dominant. The same situation will remain unless He wishes to recreate Israfeel (How? With what power?) Then he will blow the Trumpet, the *Qiyamah* will go on and Judgment will be made.”<sup>50</sup>

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<sup>50</sup>Malfuzat Ala Hadhrat, Vol. 4

**Comment:** When the earth and the sky will be perish all the creatures in the earth and sky will also perish then where will Allahﷻ get the power to recreate all the creatures with their shapes, characters and existing? (Seeking Allah'sﷻ refuge)

Will all the creatures come into existence just because of blowing the Trumpet? When the world and the creatures within can come into existence because of blowing the Trumpet so doesn't Allah have such power to create a person like the Prophet ﷺ with all his attributes? We talk about only power and not creation. The one who deny Allah'sﷻ power should be thankful to Him. "They did not hold Allah in His true esteem."