

Brief Biography

(This brief biography is based on Muqalaat e Kaazimi, translated by Muhammad Sajid Younus)

Ghazaali e Zamaan (the Ghazaali of his time), Raazi e Doraa (the Raazi of his age) Syed Ahmad Saeed Kaazimi Shah Sahib was one of the Sub continent's leading Muhaddith, Faqeeh and Muhaqiqs. His elevated position was underlined by his timely and effective response to the challenge posed by the corrupting ideologies of Najdi'ism, communism and imperialism. Kaazimi Sahib's influence is still felt to this day through his talented students; his writings and his words.

Kaazimi sahib's lineage can be traced back to Syeduna Musa Kaazim radhiAllah Ta'aala anhu. Kaazimi sahib was born in 1913 (AD) in the city of Amroha, the district of Muraadabaad (modern day India) to Hazrat Syed Muhammad Mukhtar Kaazimi who, as was Allah Ta'aala's will, passed away whilst Kaazimi sahib was still a child. Kaazimi sahib's upbringing took place under the supervision of his elder brother Syed Muhammad Khalil Kaazimi who along with being a dervish was a great Muhaddith teaching at the Madrassa in Shah Jahaanpur.

Kaazimi sahib undertook his learning from his elder brother and achieved Sanad (graduation) at the age of sixteen. His Dastarbandi was performed by the blessed hands of Shah Ali Hussain Ashrafi Kachochvi rahmatullah alaihi.

After his studies he taught at Jamia Numaania Lahore where at one single time he was teaching 28 subjects such as Nur ul Anwaar and Shara Jaami. In 1931 he returned to Amroha and taught for four years at Madrassa Muhammadia Hanafia under the supervision of his elder brother.

During his stay in Lahore news of this talented and knowledgeable scholar spread and in 1935, after many requests from the people of Multan, he moved to the historic and holy city where he was to eventually settle and spend the rest of his life. Kaazimi Sahib's tomb is also located in Multan.

On arrival in Multan he began a Dars of the Quran in November 1935 which continued until its completion 18 years later. Alongside this, after Isha prayer, he also delivered a Dars ul Hadith in which he first completed Mishkaat Shareef and then Sahih Bukhaari.

As Kaazimi sahib's influence spread and the people ensnared in the traps of deviant sects began to retake the true path the antagonists worried and plotted against him in the form of sabotage, debates and even assassination!

Many people, including 'scholars', would come to his Dars ul Quran and ask weird and spurious questions but with the Help of Allah Ta'aala Kaazimi sahib left them all speechless.

Molvi Abdul Aziz of Gujranwala was a famous Ghair Muqalid scholar renowned for his contempt of the Ahl us Sunnah. On a visit to Multan he found many of his followers had regained the truth under the influence of Kaazimi sahib. He gathered like minded Ulama and urged that this scholar could not be allowed to settle. The resident Ulama explained that they had tried on many occasions to discredit him but were no match for his knowledge. Molvi Abdul Aziz decided to take on Kaazimi sahib himself. He invited Kaazimi sahib to a debate in which Abdul Aziz's defeat became so infamous that it served as a catalyst for even more people to return to the true path.

After this victory the opponents realised that Kaazimi sahib could only be stopped by means other than proofs and knowledge. They thus devised a plot to kill him. A Molvi known as Habeebullah Joochni lived in Koat, a remote place far from police and transport links. He invited Kaazimi sahib to deliver a speech on the Friday of 3 Muharram. During the speech he suddenly called out 'Kill him' and his people rose to attack Kaazimi sahib. Although Sunnis were present and tried to defend him they were outnumbered and Kaazimi sahib was struck in the head with an axe. He fall

unconscious and remained so for three days and required treatment for six months. During his treatment many of the great Ulama of the time came to visit him, including Pir Jamaat Ali Shah and Hazrat Muhaddith e Kachochvi.

During the 1940's Maududi's Jamaat e Islaami sect and many of the other sects fiercely opposed the creation of Pakistan (some even denoted it an act of Kufr) and acknowledged Gandhi, Nehru and the Congress Party as their guides in the struggle against Imperialism. However Kaazimi saahib, like all the other Sunni Ulama and Shuyookh, opposed this stance and campaigned vehemently for the establishment of a separate Muslim Homeland. Kaazimi sahib organised rallies on behalf of the Muslim League and was part of the historic 1946 Sunni Conference in Banaaras that passed the famous resolution supporting the establishment of Pakistan. Other notable Sunni Ulama that played prominent roles in the struggle for Pakistan included Khwaaja Qamar ud Deen Syaalvi, Pir Jamaat Ali Shah, Molana Abu'l Hasanaat; Molana Abdul Haamid Badayuni and Molana Abdul Ghafoor Hazaarvi. May Allah Ta'aala have mercy upon all of them.

Notable Debates

As mentioned above Molvi Abdul Aziz invited Kaazimi sahib to debate the Ilm ul Ghaib of the Prophet (knowledge of the Unseen)

Kaazimi sahib recited the following verses in proof of the Prophet's knowledge:

'He (Allah Ta'aala) is the all knower of the Ghaib and He reveals it to none except to a Messenger whom He has chosen'

(Jinn v26/27)

'And He has taught you that which you knew not. And ever great is the Grace of Allah unto you'
(An Nisaa v113)

He then recited the following hadith in strength of the verses:

Umar narrates 'One day the Prophet stood between us and informed us of the matters from the beginning of creation to the people of Paradise entering Paradise and the people of Hell entering Hell. Whoever remembered remembered and whoever forgot forgot'. (Bukhaari)

In response Molvi Abdul Aziz claimed that it was stated in Fataawa Qaadhi Khan that whoever believed in the Ilm ul Ghaib of the Prophet was a Kaafir.

Kaazimi sahib highlighted how strange it was that in response to the Quran and Hadith Molvi Abdul Aziz presents a statement from Qaadhi Khan. And if that was not enough he misrepresents the statement! Kaazimi sahib explained that this statement is preceded by 'Qaalo' meaning that it is not of Qaadi khan himself but is a quote from someone else! And moreover 'Qaalo' denotes a weak statement!

Molvi Abdul Aziz put to Kaazimi sahib that he was a Hanafi and in the Hanafi text 'Shara Fiqh ul Akbar' it is stated 'The Prophets do not have the Knowledge of the Ghaib, except that which Allah Ta'aala informs them of from time to time'

Kaazimi sahib responded by explaining that this quote did not contradict the belief of the Ahl us Sunnah because it only negated the knowledge of the Ghaib that was attained through sources other than Allah Ta'aala, and we do not believe in any source of their Ilm other than Allah Ta'aala. Secondly this quote proves that Allah Ta'aala does in fact inform His Prophets of the Ilm of the

Ghaib from time to time. And he proved how much knowledge Allah Ta'aala could give His Prophet in just one single time! It is stated in Tirmidhi shareef

‘Allah Ta'aala put His Divine Hand between my two shoulders and I felt coolness and I came to know of all that is in the Heavens and the Earth’.

So if Allah Ta'aala can bestow such knowledge in just one occasion, how much would He have bestowed over many occasions!

Molvi Abdul Aziz demanded this hadith be shown to him.

Kaazimi sahib passed him Mishkaat Shareef but Molvi Abdul Aziz said that he did not recognise Mishkaat Shareef. Kaazimi sahib then passed him Tirmidhi Shareef and showed him it under the Tafseer of Surah Saad. When Abdul Aziz saw the hadith he became enraged and threw the book. Kaazimi sahib's eyes filled with tears and said that this man was insolent and disrespectful and he was no longer prepared to debate with him. Instead he will have a Mubahla with him. Consequently both men uttered the words ‘Oh Allah Ta'aala, if my opponent is on the truth and I am on falsehood may I be enveloped in Your wrath and die within a year. And if I am on the truth and my opponent is on falsehood may he be enveloped in Your wrath and die within a year’.

On his return to Gujranwala Molvi Abdul Aziz arrived for his Dars ul Quran but was unable to speak and his tongue fall out of his mouth. Despite great efforts doctors were unable to cure him, claiming that this was not all illness, and within a year he died through this punishment.

Debate with Pandit Raam Chand

During his time as a student in Amroha Kaazimi sahib had a debate with a Hindu pandit famous for debating, Raam Chand, who began by quoting the following verses

‘Become monkeys, despised and rejected’ (Al Baqarah v65)

‘Those who incurred the Curse of Allah and His wrath, and those of whom He transformed into Monkeys and swine’ (Al Maaida v60)

He claimed that these verses proved that Allah Ta'aala reincarnated some of the Bani Israil into monkeys and some of the Nasaara into swines. He then recited the hadith in which the souls of Martyrs fly around in the form of green birds. He claimed that this too was reincarnation.

Kaazimi sahib responded by explaining that reincarnation is when a living soul is transferred into another body after the death of the first body. However in these verses the change took place whilst the Bani Israil and Nasaara were still alive. They had not died. This physical transformation was not reincarnation but disfigurement as a form of punishment. Consequently these verses did not prove reincarnation.

As for the Hadith of the Martyrs, this relates to the realm of the grave and afterlife and you (Hindus) have no notion of this, so it does not prove your belief. Pandit Raam fall silent.

Discussion with the Qaadhi of Najd

On a trip to the Haramian Kaazimi sahib was supplicating before the blessed tomb of the Prophet. A Najdi policeman ordered him to turn his back on the tomb and face the Kaabah. Kaazimi sahib ignored him. The next day the same thing happened and he was taken before the Qaadhi of Najd who asked Kaazimi sahib whether he thought the Prophet's tomb was better than the Kaabah. Kaazimi sahib replied ‘You talk of the Kaabah, I know this place to be better than the Arsh!’ The

Qaadhi demanded proof. Kaazimi sahib explained that the Quran informs us that Syeduna Isa is one of Allah Ta'aala's grateful servants and Allah Ta'aala states in the Quran

‘If you give thanks I will give you more (of My blessings)’
(Ibraheem v7)

Allah Ta'aala gave him more by elevating him from the earth to the 4th heaven. If the Arsh was the best place then Allah Ta'aala could only give him more by taking him to the Arsh but instead Syeduna Isa will come to lie next to the Prophet's tomb so this proves that the tomb is better than the Arsh.

Some further examples of Kaazimi sahib's insight

Whilst teaching Kaazimi sahib mentioned a hadith related by a Ta'abee (one who had met with a companion of the Prophet). One student asked how a Ta'abee could narrate from the Prophet for a Tabiee is one who met a companion and not the Prophet. Had he met the Prophet he would have been a Companion! Kaazimi sahib explained this was possible when a man could have heard a hadith from the Prophet and then left Islam, and becoming apostate nullifies all actions so he loses his rank of companionship, then if after the passing away of the Prophet he re enters Islam and narrates a hadith he will be treated as a Tabiee and not a Sahaabi.

He was once asked that the Prophet offered the funeral prayer of the hypocrite Abdullah bin Abi even though Allah Ta'aala had forbidden him in the verse

‘And never pray (the funeral) for any of them (the hypocrites) who dies’ (Taubah v84)

Furthermore Allah Ta'aala rejected the Prophet's istigfaar for him. So what is the special quality of the Prophet when Allah Ta'aala did not accept his prayer?

Kaazimi sahib replied by stating that the Prophet never sought forgiveness for him. He supplicated

‘Allah humma Agfir li hayyitina wa mayyitina ...’

‘Oh Allah, forgive our living and our dead...’

And when was Abdullah bin Abi one of us?!

And as for breaking the prohibition of offering the funeral prayer of the hypocrites that verse was revealed after this event so how could the Prophet contravene an order before it was ordered! After the revelation of this verse he did not offer the funeral of any other hypocrite.

As for Allah Ta'aala's declaration of not even accepting 70 of his istigfaar for them this shows the mercy and generosity of the Prophet that he was prepared to seek such forgiveness for even his most vehement enemies. But Allah Ta'aala declared that He could forgive all but not His Prophet's enemy for this contradicted the principles of love. A similar example is the Treaty of Hudaibia when the Prophet ordered that his title ‘Muhammad Rasool'Allah’ be changed to ‘Muhammad bin Abdullah’. But Hazrat Ali refused to do this. Again this refusal was due to the love and honour of the Prophet and was not a rejection of his request.

Similarly Allah Ta'aala's claim of not accepting his istigfaar is not a rejection but an affirmation of his rank as Allah Ta'aala's beloved.