



A biography of Marehra's illustrious figure: Shaykh Āl Ahmad (Achay Miyan)

Beautiful accounts of Shaykh Āl Ahmad



Presented by

Majlis Al-Madina-tul-'Ilmiyyah

Translated into English by

Translation Department (Dawat-e-Islami)

اچھے میاں کی اچھی باتیں

Beautiful accounts of Shaykh Āl Ahmad (Achay Miyan)

Beautiful accounts of Shaykh Āl Ahmad ﷺ

THIS booklet was presented in Urdu by *Madinah al-Ilmiyyah*.

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Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

Beautiful accounts of Shaykh Āl Ahmad (Achay Miyan)

An English translation of '*Achay Miyan Ki Achi Baatein*'



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Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

💻 **Web:** www.dawateislami.net

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for reading this book

Read the following *du'a* (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **Almighty**! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf*, vol. 1, p. 40)

Note:

Recite *salat* upon the Prophet ﷺ once before and after the *du'a*.

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Beautiful accounts of Shaykh Āl Ahmad

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Beautiful accounts of Shaykh Āl Ahmad رحمته الله

Supplication of Amir Ahl al-Sunnah:

“O Lord of Mustafa! Whoever reads or listens to the 21-page booklet ‘Beautiful Accounts of Achay Miyan’, make them a righteous person for the sake of Your servant Achay Miyan رحمته الله عليه and grant them forgiveness without accountability.”

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellences of reciting *salat* upon the Prophet ﷺ

A person from Bukharah (modern day Uzbekistan) came to Marehrah (Ma-reh-rah) Sharif. He offered Zuhr Prayer at the khanqah (spiritual lodge) and then presented himself before Sayyiduna Abu al-Fadl Āl Ahmad, famously known as ‘Achay Miyan’ رحمته الله عليه. He said, “I became acquainted with your name and came here to seek the truth. As I do not have the strength to undertake mujahadah (spiritual striving), I wish to attain this great spiritual excellence, without any struggle, just through your blessed, attentive gaze.”

The Shaykh smiled at him and said, “You wish to attain such a blessed wealth so quickly?” One person from amongst those seated in the gathering said, “Do you think that it is some type of sweet, that it can just be put into your mouth?” On hearing this, the Shaykh said, “Do not say such a thing. Nothing is far from (the mercy of) Allah.”

He then asked this young man to recite a particular salat upon the Prophet in a specific manner that night. He carried out the Shaykh’s command. That night, as he recited the salat, he was blessed with the vision of the beloved Prophet ﷺ. He was overcome with a spiritual state, which resolved his inner affair. In the morning, he went to the blessed court of Sayyiduna Achay Miyan رَحْمَةُ اللهِ عَلَيْهِ and said, “سُبْحَانَ اللهِ Last night, the Prophet ﷺ said to me, ‘After every century, there will be such a person in my Ummah who will revive my deen, that personality in this century is you.’”¹

May Allah Almighty have mercy on them and grant us forgiveness for their sake without accountability.

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dil ko acha tan ko suthra jaan ko pur noor kar

Achay piyare Shams-e-Deen Badrul Ulaa ke wasitey

¹ Tazkirah Mashaaikh-e-Qadiriyyah Razawiyyah, p. 362

Meanings of words: tan: body; Shams-e-Deen: sun of the religion; Badrul Ulaa: moon of lofty heights.

Explanation of Shajarah Sharif: O Allah Almighty! I ask you for the sake of Sayyiduna Shah Āl Ahmad Achay Miyan Marehrawi رَحْمَةُ اللهِ عَلَيْهِ, who is the sun of Islam and the moon of lofty heights, make my heart pure, my body clean and my soul radiant with light.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْب صَلَّی اللّٰهُ عَلٰی مُحَمَّد

Blessed household

The great personality of Silsilah Qadiriyyah, Ridawiyyah, ‘Attariyyah, Shams-e-Marehra, Sayyiduna Abu al-Fadl Āl Ahmad, famously known as ‘Achay Miyan’ رَحْمَةُ اللهِ عَلَيْهِ, was born on 28th Ramadan al-Mubarak 1160 AH in the blessed city of Marehra (Etah district of Uttar Pradesh) in India. His noble family are descendants of the honorable Husayni Zaydi Sayyids.¹

The blessings of al-Ghawth al-Azam

When he was born, his paternal grandmother placed Sahib al-Barakaat, Sayyiduna Shah Barkatullah ‘Ishqi Marehrawi’s رَحْمَةُ اللهِ عَلَيْهِ blessed cloak on Achay Miyan’s neck. This very cloak

¹ Ahwaal o Aathaar Shah Āl Ahmad Achay Miyan Marehrawi, p. 19

Beautiful accounts of Shaykh Āl Ahmad

was kept as a trust with Sahib al-Barakat رَحْمَةُ اللهِ عَلَيْهِ to be worn by Achay Miyan upon the indication of Sayyiduna al-Ghawth al-A'zam Shaykh 'Abd al-Qadir Jilani رَحْمَةُ اللهِ عَلَيْهِ. According to Sahib al-Barakaat's رَحْمَةُ اللهِ عَلَيْهِ instruction, he was named 'Āl Ahmad'.

His paternal grandmother would often say, "This child will be a source of pride for our household." Sayyiduna Āl Ahmad Achay Miyan رَحْمَةُ اللهِ عَلَيْهِ was a born wali, and just as al-Ghawth al-A'zam رَحْمَةُ اللهِ عَلَيْهِ reflected the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he reflected al-Ghawth al-A'zam رَحْمَةُ اللهِ عَلَيْهِ ¹

The Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ says:

Ya Abul Fadl Āl Ahmad Hazrat Achay Miyan

Shah Shamsuddin Diya`ul Asfiyaa Imdad kun

Translation: O Sayyiduna Abu al-Fadl Āl Ahmad Achay Miyan! King, sun of the religion and light of the Sufis, help me!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Joyous news of birth

Sayyid Shah Barkatullah رَحْمَةُ اللهِ عَلَيْهِ had said: "I will be blessed with a child by the grace of Allah Almighty due to which this household's light will become two-fold." Then he granted a cloak commanding that it be given to that scion. The elder son of

¹ Barkat-e-Marehra, p. 71

Sayyiduna Sahib al-Barakaat رَحْمَةُ اللهِ عَلَيْهِ, Sayyiduna Shah Āl Muhammad رَحْمَةُ اللهِ عَلَيْهِ, taking Sayyiduna Achay Miyan رَحْمَةُ اللهِ عَلَيْهِ in his lap on the occasion of his Bismillah ceremony, said, “This is that child about whom my noble father gave glad tidings.”¹

Teacher of spiritual and sacred sciences

He acquired the spiritual and sacred sciences from his noble father, Sayyiduna Shah Hamzah ‘Ayni رَحْمَةُ اللهِ عَلَيْهِ and attained khilafat (spiritual successorship) from him as well. His spiritual learning and instruction was attained direct from al-Ghawth al-A’zam رَحْمَةُ اللهِ عَلَيْهِ. For this reason, it can be said that his spiritual mentor was Sayyiduna al-Ghawth al-A’zam رَحْمَةُ اللهِ عَلَيْهِ.² He is the 36th spiritual guide in Silsilah Qadiriyyah Ridawiyah ‘Attariyyah. He was a most distinguished personality and an ‘Arif billah, meaning he was a pious individual who possessed gnosis of Allah Almighty.

The arrival of al-Ghawth al-A’zam رَحْمَةُ اللهِ عَلَيْهِ

The nephew of Sayyiduna Āl Ahmad Achay Miyan رَحْمَةُ اللهِ عَلَيْهِ, Sayyid Shah Ghulam Muhiy al-Din رَحْمَةُ اللهِ عَلَيْهِ, writes about an account from his childhood:

Once, Sayyiduna Achay Miyan رَحْمَةُ اللهِ عَلَيْهِ was alone at the seat of custodianship in the khanqah and no one had permission to enter. A servant was seated at the door, and I came towards the

¹ Tazkirah Mashaaikh-e-Qadiriyyah Razawiyyah, p. 358

² Tazkirah Mashaaikh-e-Marehra, p. 18

door, playing, and wanted to enter. The servant prevented me; however, I managed to quickly enter. I saw the Shaykh sitting and conversing with two noble elders. I crept forward slowly until I clung to his back.

The Shaykh turned his blessed face and when he saw me and expressed displeasure, saying, “Why have you come?” I innocently said, “I will climb upon your shoulders.” Hearing this, he and the two noble elders began to smile, and both of the noble elders lovingly stroked my head with their blessed hands.

After this, the Shaykh went inside with those two noble elders. After some time, Sayyiduna Achay Miyan رَحْمَةُ اللَّهِ عَلَيْهِ came outside and I asked, “Who were those two personalities, and where have they gone? He replied, “One was al-Ghawth al-A’zam رَحْمَةُ اللَّهِ عَلَيْهِ and the other was Shah Jalal Marehrawi رَحْمَةُ اللَّهِ عَلَيْهِ. These personalities sometimes grace us with their presence and now they have left.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Custodianship of the khanqah

After his father’s demise, in accordance with family tradition, Sayyiduna Shah Āl Ahmad Achay Miyan رَحْمَةُ اللَّهِ عَلَيْهِ assumed the

¹ Barakaat-e-Marehra, p. 71

custodianship of Silsilah Barakatiyyah, gracing it for 37 years until his passing.¹

Noble habits and practices

Sayyiduna Shah Āl Ahmad Achay Miyan رَحْمَةُ اللهِ عَلَيْهِ was the ghawth of his era. His daily and nightly practises were a complete reflection of how a reflection of Sayyiduna al-Ghawth al-A'zam رَحْمَةُ اللهِ عَلَيْهِ should be. His day would pass serving people and guiding his muridin (spiritual disciples). He would spend his nights in the worship of Allah Almighty.

His murid Sayyiduna Mawlana Mujahid al-Din Zakir Badayuni رَحْمَةُ اللهِ عَلَيْهِ writes:

He would rise in the last part of the night, perform wudu and offer Tahajjud. He would then remain immersed in reciting invocations and litanies. A short while before the start of Fajr, he would go to the masjid, offer Tahiyat al-Masjid and then (upon the entry of Fajr) offer the Sunnahs of Fajr prayer. Having offered the Fajr prayer in congregation, he would raise his hands supplicating for the success of the religion and forgiveness of the Muslims. He would then go to the khanqah and preoccupy himself in litanies and invocations until sunrise; during this time, the door would be closed, and no one would have permission to enter.

¹ Ahwaal o Aathaar Sha Āl Ahmad Achay Miyan Marehrawi, p. 27

Following this, he would go to his home, enquire about everyone's well-being, and then return to the khanqah. From here, he would head to Dargah-i-Mu'alla. A servant would lay out a prayer mat in the direction of the Qiblah at the customary place beforehand. He would firstly recite Fatihah at the resting place of his noble father, followed by the resting place of his noble mother and other loved ones.¹

Lunch and qaylulah (siesta)

Sometimes he would go to the orchard, spread out a mat under a Java plum tree and sit there. He would then return to the khanqah. At this time, he would hold a public court where every person would present their needs. In the afternoon, he would eat a meal of two or three light, chapatis of wheat with soup or moong lentils and then take a siesta.²

Routine between Zuhr and 'Isha

He would offer Zuhr prayer in congregation and then immerse himself in the recital of the holy Qur'an, after which he would return to the khanqah and recite salawat upon the Prophet. After Asr prayer, he would go back to the khanqah, and after Maghrib he would recite tasbih. Afterwards, he would have a public session, where he would listen to people's requests, consoling and comforting them, and then return home. At the time of the adhan of 'Isha, he would offer 'Isha prayer in congregation and then go to the

¹ *Tazkirah Shams*, p. 19

² *Tazkirah Mashaaikh-e-Qadiriyyah Razawiyyah*, p. 360

blessed khanqah where the door would then be closed. At that time, only certain people would be granted permission to enter the khanqah.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Make a habit of solitary worship

Dear Islamic brothers, regardless of the many preoccupations we have, we should make arrangements for solitary worship. We have just heard about the blessed practices of Silsilah Qadiriyyah's beloved spiritual guide Sayyiduna Shah Āl Ahmad Achay Miyan رَحِمَهُمُ اللَّهُ عَلَيْهِ. You should also make a habit of reciting something from the noble Qur'an and sending salat upon the Prophet in accordance with this.

Amir Ahl al-Sunnah, 'Allamah, Mawlana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ, encouraging the recital of at least one juzz daily, says to the muridin and talibin of his Silsilah Qadiriyyah, Ridawiyyah, 'Attarriyyah, "Recite at least one juzz. If possible, it should be before sunrise. If the sun rises, one should wait at least 20 minutes and occupy himself in reciting litanies and salat upon the Prophet until the sun rises, because in the three time periods in which salah is impermissible, the recital of the noble Qur'an is khilaf al-awla [non-preferrable].²

¹ Tazkirah Shams, p. 20

² Shajarah Shareef, p. 22

Recite salawat in abundance

Amir Ahl al-Sunnah دامت بركاتهم العالیه writes on page 2 of the piety-inducing booklet ‘72 Pious Deeds’: “Have you recited salat upon the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم at least 313 times, today?” Numerous opinions are mentioned in books in relation to reciting salat upon the Prophet in ‘abundance’. One cautious opinion mentions 313.¹ For this reason, if someone forms a habit of reciting at least 313 salawat daily, he will be counted amongst those that recite it in abundance. May Allah Almighty save us from frivolous speech and grant us the ability to recite the noble Qur’an and salat in abundance for the sake of the recital of Achay Miyan رَحْمَةُ اللّٰهِ عَلَيْهِ

اٰمِيْنَ بِجَاوِزَاتِ النَّبِيِّينَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Importance of prayer in congregation

Another prominent matter in Sayyiduna Achay Miyan’s daily routine was his offering of the five daily prayers in congregation. If only those who love Achay Maiyan رَحْمَةُ اللّٰهِ عَلَيْهِ also adopt this beautiful practice. Sayyiduna ‘Abdullah ibn ‘Umar رَضِيَ اللّٰهُ عَنْهُمَا narrates that he heard the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم say, “Allah Almighty loves the congregational prayer.”² In another

¹ Sa’adat al-Darain, p. 54

² Musnad Imam Ahmad, vol. 2, p. 309, hadith 5112

narration, it is mentioned that prayer in congregation is 27 more times superior to prayer on one's own.¹

امِينُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Book from the unseen

Sayyiduna Achay Miyan رَحْمَةُ اللهِ عَلَيْهِ once went to Bihar with his brother and recited Fatihah at the mausoleum of Khawajah Yahya 'Ali' رَحْمَةُ اللهِ عَلَيْهِ. They were returning to their place of rest in a palanquin when they found a dervish standing in the path with a book in his hand. He was saying, "I have a severe need today. I will give this book for 2 rupees; so whoever wants it, let him purchase it." At that moment, Sayyiduna Achay Miyan رَحْمَةُ اللهِ عَلَيْهِ was absorbed in a litany, but upon hearing this, he indicated to the dervish to come to him; taking the book from his hands, he placed it in front of himself and gave him two rupees.

After completing his litany, when he opened the book and looked inside it, he found that it was a handwritten manuscript from the unseen in which many hidden matters had been written. This book is one of the secrets of this household.²

¹ *Ṣaḥīḥ al-Bukhārī*, vol. 1, p. 232, *ḥadīth* 645

² *Tazkirah Shams Marehra*, p. 71

Not one, but three sons (a miracle)

A murid of Sayyiduna Shah Āl Ahmad Achay Miyan Marehrawi رَحْمَةُ اللهِ عَلَيْهِ named Khalifah Muhammad Iradatullah Badayuni was always preoccupied in the thought of being granted a son by Allah Almighty. Once, he was standing before his murshid (spiritual guide) in the noble 'urs gathering of Sayyiduna Abu al-Barakaat Barakatullah 'Ishqi Marehrawi رَحْمَةُ اللهِ عَلَيْهِ. The river of generosity was in full flow, and the Shaykh رَحْمَةُ اللهِ عَلَيْهِ said, "Khalifah! What is it that you desire?" He replied, "There is no one to recite Fatihah for this poor slave (i.e., no son)."

The Shaykh رَحْمَةُ اللهِ عَلَيْهِ replied, "O Allah Almighty, grant our Iradatullah a son." After this he said, "O khalifah! Name the first son 'Karim Bakhsh', the second 'Rahim Bakhsh' and the third 'Ilahi Bakhsh'." The khalifah fell to his feet and said, "My master, I lack hope." The Shaykh gave him his blessed hat or 'imamah and said, "I have hope in Allah Almighty."

Khalifah Iradatullah returned and the divine power of Allah Almighty manifested quickly. One son was born and the khalifah named him 'Karim Bakhsh'. Within three years, three sons were born, and he named all three according to the instruction of Sayyiduna Achay Miyan رَحْمَةُ اللهِ عَلَيْهِ. By the grace of Allah Almighty, all three reached adulthood. Two of them continued the family profession, and Karim Bakhsh completed the contemporary sciences and authored a book called 'Karimul Lughat'.¹

¹ Tazkirah Mashaaikh-e-Qadiriyyah Razawiyyah, p. 363

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Services to religious knowledge

Sayyiduna Shah Āl Ahmad Achay Miyan رَحْمَةُ اللَّهِ عَلَيْهِ was an ocean of the sacred and spiritual sciences. He would resolve the complex questions of the noble scholars with such expertise that it would leave the minds astonished. The Shaykh's largest book is 'A`yeen-e-Ahmadi'. It is mentioned in 'Barakaat-e-Marehrah': "The Shaykh has mentioned spiritual practices, litanies, invocations and secrets in 'A`yne Ahmadi'. Four volumes of this book in the handwriting of the Shaykh رَحْمَةُ اللَّهِ عَلَيْهِ himself are present in the library of Sayyiduna Hafiz Haji Sayyid Shah Isma'il Hasan رَحْمَةُ اللَّهِ عَلَيْهِ in Marehrah Sharif."

This book had 34, or according to one view, 60 volumes, was very expansive, and contained many different sciences and disciplines. Many of its volumes were lost. Some volumes are with some family members and khulafa' (spiritual successors) of the khanqah. These are some of the names of the Shaykh's other books: 'Bayad-e-Amal o Ma'mul Duwazdah Mahi', 'Adab-us-Salikin', 'Tasawwuf mein Mathnawi Ash'ar', 'Diwan-e-Ash'ar Farisi', etc.¹

Encyclopaedia of disciplines

Sayyiduna Aurangzeb Alamgir رَحْمَةُ اللَّهِ عَلَيْهِ formed a board of the greatest scholars of his age, and under his supervision, he had

¹ Tazkirah Mashaaikh-e-Qadiriyyah Razawiyyah, p. 361, Barakaat-e-Marehra, p. 80

an encyclopaedia of Hanafi Fiqh written that is famously known as ‘Fatawa Alamgiri’. Historically, it can be said with certainty that if a group of scholars came together to produce an encyclopaedia after this, then it is ‘A`yeen-e-Ahmadi’. It was prepared according to the instruction of Shams-i-Marehrah Sayyiduna Achay Miyan رَحْمَةُ اللّٰهِ عَلَيْهِ by a group of his muridin, khulafa, scholars and notables.

A primary difference between the ‘Fatawa Alamgiri’ encyclopaedia and the ‘A`yeen-e-Ahmadi’ encyclopaedia is that Sayyiduna Alamgir رَحْمَةُ اللّٰهِ عَلَيْهِ only commissioned a book covering legal cases and maxims in Hanafi Fiqh, whereas this encyclopaedia was such that there was no prevalent science except that it was included in it. Regarding its composition, Qadi Ghulam Shabbar Qadiri writes:

There was a group of scholars from the murids and khulafa present in the service of the Shaykh رَحْمَةُ اللّٰهِ عَلَيْهِ. Sayyiduna Achay Miyan رَحْمَةُ اللّٰهِ عَلَيْهِ said, “If someone wanted to see all the library of Sarkar-e-Marehrah, it would require a very long time. It is appropriate that you all exert your efforts by selecting books from the different sciences and disciplines in the library and prepare a summary of each science which comprises of its necessary matters so that if someone studies that summary, it will be as though he has learnt the researched views of many books and authors.”

Thus, a group then acted upon this, and a collection of 30, or according to one view, 60, volumes was produced called ‘A`yeen-e-Ahmadi’. It contained the texts and many short and long treatises of the pious predecessors in complete form, and some subjects are summarised. I have seen the original copy concerning litanies and invocations in which the blessed signature and guiding statements of the Shaykh رَحْمَةُ اللهِ عَلَيْهِ are present at different places. Sadly, this necklace of pearls has become scattered, otherwise it was a great blessing. From this it can be understood that ‘A`yne Ahmadi’ was not a single book, rather it encompassed an entire library. Regrettably, this unparalleled encyclopaedia of sciences and disciplines could not be preserved.¹

Murid like A`la Hazrat رَحْمَةُ اللهِ عَلَيْهِ

Sayyiduna Abu al-Qasim Isma`il Hasan Shah Ji Miyan Sahib Marehrawi رَحْمَةُ اللهِ عَلَيْهِ mentions:

Once, A`la Hazrat, the Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ and Sayyiduna Mawlana `Abd al-Qadir Badayuni رَحْمَةُ اللهِ عَلَيْهِ had a scholarly discussion over a matter. The Imam of Ahl al-Sunnah رَحْمَةُ اللهِ عَلَيْهِ refused to accept his position, so he asked him to accompany him to Sitapur (Uttar Pradesh) and said, “There, my noble grandfather, Sayyiduna Shah Āl Ahmad Achay Miyan’s volume on ‘Aqa`id from ‘A`yeen-e-

¹ Tazkirah Shams Marehra, p. 38

Ahmadi' is present in my library, and other books of the Sufis are also available. We can check in them regarding the difference between what you and I are saying and which opinion is correct."

Thus, both of these personalities arrived in Sitapur. Firstly, Mawlana 'Abd al-Qadir Badayuni رَحْمَةُ اللّٰهِ عَلَيْهِ opened the 'Aqa'id volume of 'A`yeen-e-Ahmadi' and showed 'Zubdat al-'Aqa'id', which is written by Sayyiduna Ahmad Kanpuri رَحْمَةُ اللّٰهِ عَلَيْهِ, who is connected with the silsilah of our spiritual guides. The Imam of Ahl al-Sunnah رَحْمَةُ اللّٰهِ عَلَيْهِ looked into the book and said, "I accept this without any evidence. Although this difference does not come to mind based on the evidence, but because my lofty spiritual guides say this, I bow my head humbly in submission before their view."¹

This was in his early days. Later on, the Imam of Ahl al-Sunnah رَحْمَةُ اللّٰهِ عَلَيْهِ mentioned this same view (the one in 'A`yeen-e-Ahmadi') in his book 'Al Mu'tamad al-Mustanad' in a detailed manner, replete with proofs.²

May Allah Almighty have mercy upon them and forgive us without accountability for their sake.

امِين بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

¹ Hayat-e-A'la Hazrat, vol. 1, pp. 103 - 105

² Hayat-e-A'la Hazrat, vol. 1, p. 438

Naama se Raza ke ab mith jawo buray kamo

Dekho mere palle par wo Achay Miyan aaya

Badkaar Raza khush ho badkaam bhalay hoon ge

Wo Achay Miyan piyaara achoon ka miyan aaya

Explanation of Kalam-e-Raza: The Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ humbly refers to himself as ‘badkaar’ (sinful) in the first misra’ [hemistich] of the maqta’ (final verse) of this poem, which is most certainly an expression of his complete humility and utmost devotion and love for his spiritual guide. We, the devotees of Raza say:

Badkaar ghadaa khush ho badkaam bhalay hoon ge

Dekho mere palle par wo Ahmad Raza Khan aaya

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Noble children

Sayyiduna Shah Āl Ahmad Achay Miyan رَحْمَةُ اللهِ عَلَيْهِ was married to Sayyidah Bibi Fazal-e-Fatimah رَحْمَةُ اللهِ عَلَيْهَا, the daughter of Sayyiduna Shah Ghulam ‘Ali Sahib Bilgrami رَحْمَةُ اللهِ عَلَيْهِ, who was a very pious woman. She gave birth to a boy and a girl. The daughter passed away on 11th Rabi’ al-Awwal 1196 AH. The son, Sayyid Āl Nabi رَحْمَةُ اللهِ عَلَيْهِ, was a wali from birth; whatever he

Beautiful accounts of Shaykh Āl Ahmad

would utter, Allah Almighty would fulfil it.¹ After his Bismillah ceremony, he was afflicted with a fever and passed away on 13th Rabi' al-Awwal 1196 AH.²

According to one view, the blessed daughter passed away 28 days after the blessed son on 11th Rabi' al-Akhir.³

May Allah Almighty have mercy upon them and forgive us without account for their sake.

امِين بِجَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Number of murids and names of some khulafa

Sayyiduna Achay Miyan's رَحْمَةُ اللهِ عَلَيْهِ muridin were close to 200,000 according to one estimation.⁴ Some names of his khulafa in the Barakatiya spiritual order are:

1. Sayyiduna Achay Miyan's younger brother, Sayyid Āl Barakat, famously known as Suthreh Miyan رَحْمَةُ اللهِ عَلَيْهِ, who was the sajjadah nashin (custodian) of Silsilah Barakatiyyah after him.

¹ Fulfilment of the utterance of the tongue at a young age is established for many pious predecessors. In fact, speech at an age when children are normally incapable is also established for many children.

² Tazkirah Mashaaikh-e-Qadiriyyah, p. 364

³ Ahwaal o Aathaar Hazrat –e- Achay Miyan Marehrawi, p. 27

⁴ Tazkirah Mashaaikh-e-Qadiriyyah, p. 364

2. Sayyiduna Achay Miyan's younger brother, Sayyid Shah Āl Husayn Sache Miyan رَحْمَةُ اللهِ عَلَيْهِ.

3. Sayyiduna Sayyid Shah Āl Rasul رَحْمَةُ اللهِ عَلَيْهِ. He is that noble personality to whom the Imam Ahl of al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ gave bay'ah (oath of spiritual allegiance). He famously stated, "If my Lord asks me on the Day of Judgement, 'What have you brought?' I will present Ahmad Raza, saying, 'O Lord! I have brought him!'"¹

4, 5. Sayyiduna Sayyid Shah Awlad-e-Rasul Qadiri Marehrawi and Sayyiduna Shah Ghulam Muhiy al-Din رَحْمَةُ اللهِ عَلَيْهِمَا. Both of them are the nephews of Sayyiduna Achay Miyan رَحْمَةُ اللهِ عَلَيْهِ.

May Allah Almighty have mercy upon them and forgive us without accountability for their sake.

امِين بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Search for a true spiritual guide

The bay'ah of Sayyiduna Achay Miyan's favoured Khalifah (spiritual successor), Mawlana Shah 'Abd al-Majid 'Ayn al-Haqq, is very intriguing. He was in search of a murshid for some time, but his heart did not remain content with anyone. Somebody mentioned the blessed name of Sayyiduna Achay Miyan رَحْمَةُ اللهِ عَلَيْهِ, so he went to Marehra and stayed in his service

¹ Anwaar-e-Raza, p. 378

for a few days, but his heart was not satisfied there either. He began to say to himself, “This is all cover for earning and eating, I am not in agreement with such ‘asceticism.’” He eventually left for his home in Badayun.

When he arrived at the neighbouring astana (spiritual centre) of Khawaja-e-Khawajgan Sayyiduna Khawaja Hasan Shaykh Shahi, famously known as Barey Sarkar رَحْمَةُ اللّٰهِ عَلَيْهِ, he witnessed the presence of Sayyiduna al-Ghawth al-A’zam and Shaykh Shahi رَحْمَةُ اللّٰهِ عَلَيْهِمَا, and they said to him, “Abd al-Majid! If you take a lantern and traverse the whole world searching, you will not find a better spiritual guide than Sayyid Āl Ahmad. Return at once and become a murid of Sayyid Āl Ahmad.”

Therefore, turning back, he returned to Marehra and requested to take bay’ah. Sayyiduna Achay Miyan رَحْمَةُ اللّٰهِ عَلَيْهِ said, “Sir! You are a maulwi, what will you do by becoming a murid? These are just covers for earning and eating.” (Realising that the Shaykh had become aware of the whispers of the self) Mawlana ‘Abd al-Majid fell at the Shaykh’s feet and sought forgiveness for his shortcomings. Sayyiduna Achay Miyan رَحْمَةُ اللّٰهِ عَلَيْهِ initiated him into Silsilah Qadiriyyah and honoured him with mithal e khilafat and khirqah e khilafat (the cloak of spiritual successorship) and said, “You were on your way when Sayyiduna ‘Abd al-Qadir al-Jilani رَحْمَةُ اللّٰهِ عَلَيْهِ came to me and said,

‘Molwi ‘Abd al-Majid is arriving, so make him a murid and grant him Khilafat.’”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Leukoderma cured (a miracle)

Once, a soldier afflicted by leukoderma came to the court of Sayyiduna Achay Miyan رَحْمَةُ اللَّهِ عَلَيْهِ and remained standing far away. The Shaykh رَحْمَةُ اللَّهِ عَلَيْهِ asked, “Brother, come forward.” He said, “O my master! I am not worthy.” Then the Shaykh رَحْمَةُ اللَّهِ عَلَيْهِ repeated, “Come forward.” So, the man came forward, and the Shaykh رَحْمَةُ اللَّهِ عَلَيْهِ placed his blessed hand on the white patch and said, “There is nothing here.” When the soldier looked, he saw that the white patch had disappeared.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

(Note: The second part of this booklet, consisting of the statements and miracles of Sayyiduna Āl Ahmad Achay Miyan رَحْمَةُ اللَّهِ عَلَيْهِ, will be released later.)

¹ Barakaat-e-Marehra, p. 80

² Tazkirah Mashaaikh-e-Qadiriyyah Razawiyyah, p. 362

Next Week's Booklet



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com