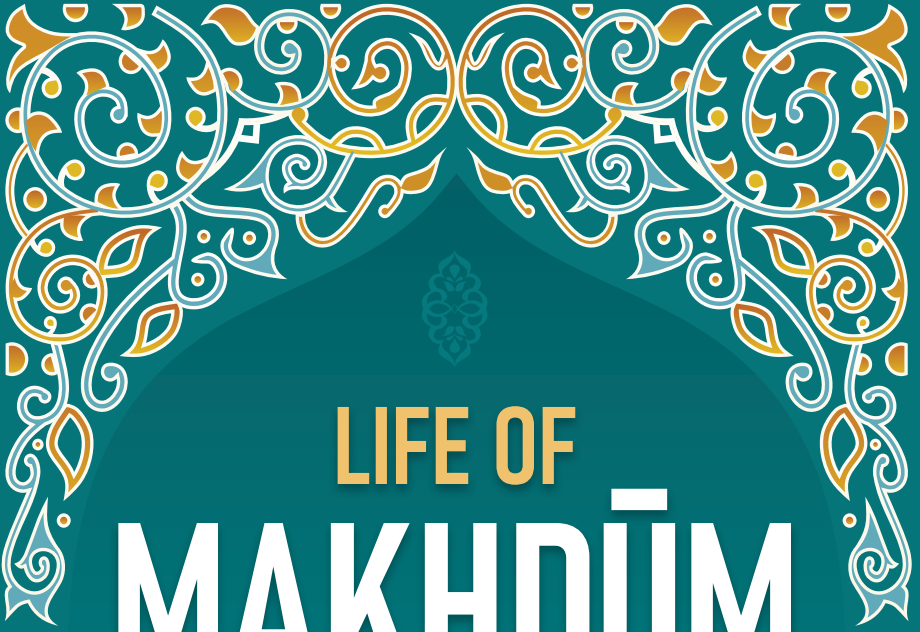




Presenting the  
English translation of the first ever biography of  
Makhdūm Faqīh 'Alī Mahāimī Written approximately 223 years ago

# ḌAMĪR AL-INSĀN



## LIFE OF MAKHDŪM FAQĪH 'ALĪ MAHĀIMĪ

Mawlānā Sayyid Ibrāhīm Bin Sayyid  
Muḥammad Qādrī Ḥusaynī Madanī Kalyānī

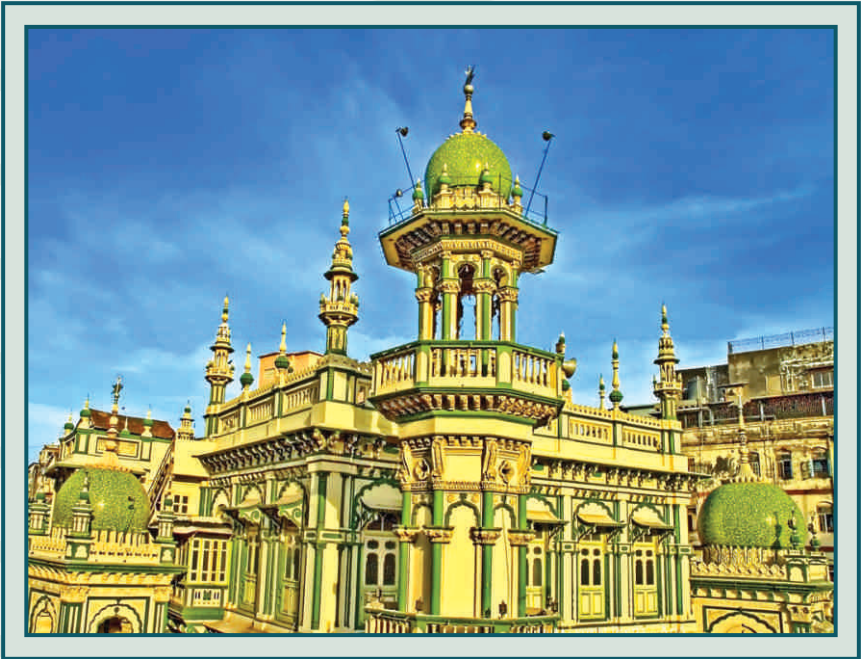
RENDERED INTO ENGLISH BY

Mariam Abdul Wahab



MAULA ALI RESEARCH CENTRE  
MINARA MASJID, MUMBAI

Shaykh Al-Hind Sayyid Shāh Kumayl Ashraf Al-Ashrafī Al-Jīlānī رحمۃ اللہ علیہ  
used to say:  
Minara Mosque is the Nucleus of the Awliya-Allah.



A beautiful view of the  
Minara Mosque

**Masjid-e-Mīnārā Kā Manẓar Hay Kuchh Aysā Ḥasī(n)  
Mumbai Mai(n) Koī Masjid Is Kī Ham Rutbah Nahī(n)**

**Mīnārā mosque's visage is such a treat to watch,  
No mosque in the city of Mumbai can match it's stature**

**Shāh 'Abdallāh Awr Ḥaḍrat Muẓaffar Kay Ṭufayl  
Ban Gayī Hay Yeh Sarāpā Gulshan-e-Khuld-e-Barī(n)**

**By the grace of Shāh 'Abdallāh and Ḥaḍrat Muẓaffar,  
The mosque has truly become a garden of paradise**

**Āl-o-Aṣḥāb-e-Nabī Kay 'Ishq Kā Markaz Hay Yeh  
Awliyā Allāh Kī Hay Rājdhānī Yeh Zamī(n)**

**This is a centre which propagates the love of the  
companions and Ahl Al-Bayt,  
This land is truly the nucleus of Awliyā Allāh**

**-Ḥāfiẓ Muḥammad Bilāl Ashrafī**

Allāh ﷻ

ḤADRAT 'ALĪ ﷺ

ḤADRAT FĀṬIMAH ﷻ

SAYYIDUNĀ  
Muhammad ﷺ

IMĀM ḤASAN ﷻ

IMĀM ḤUSAYN ﷻ

THE TEN PROMISED JANNAH

AMĪR-AL-MU'MINĪN SAYYIDUNĀ ABŪ BAKR-AL-ṢIDDĪQ ﷺ

AMĪR-AL-MU'MINĪN SAYYIDUNĀ 'UMAR-AL-FĀRŪQ ﷺ

AMĪR-AL-MU'MINĪN SAYYIDUNĀ UTHMĀN-AL-GHANĪ ﷺ

AMĪR-AL-MU'MINĪN SAYYIDUNĀ 'ALĪ-AL-MURTAḌĀ ﷺ

SAYYIDUNĀ ṬALḤA  
ﷺ

SAYYIDUNĀ ZUBAYR  
ﷺ

SAYYIDUNĀ  
'ABD AL-RAḤMĀN  
ﷺ

SAYYIDUNĀ SA'D  
ﷺ

SAYYIDUNĀ SA'ĪD  
ﷺ

SAYYIDUNĀ  
ABŪ-'UBAYDAH  
ﷺ

## THE TWELVE IMAMS OF AHL AL-SUNNAH

IMĀM 'ALĪ-AL-MURTAḌĀ

رَضِيَ اللَّهُ تَعَالَى عَنْهُ

IMĀM ḤASAN

رَضِيَ اللَّهُ تَعَالَى عَنْهُ

IMĀM HUSAYN

رَضِيَ اللَّهُ تَعَالَى عَنْهُ

IMĀM SAYYID ZAYN-AL-'ĀBIDĪN

رَضِيَ اللَّهُ تَعَالَى عَنْهُ

IMĀM SAYYID MUḤAMMAD-AL-BĀQIR

رَضِيَ اللَّهُ تَعَالَى عَنْهُ

IMĀM SAYYID JA'FAR-AL-ŞĀDIQ

رَضِيَ اللَّهُ تَعَالَى عَنْهُ

IMĀM SAYYID MŪSĀ-AL-KĀẒIM

رَضِيَ اللَّهُ تَعَالَى عَنْهُ

IMĀM SAYYID 'ALĪ-AL-RIDĀ

رَضِيَ اللَّهُ تَعَالَى عَنْهُ

IMĀM SAYYID MUḤAMMAD-AL-TAQĪ

رَضِيَ اللَّهُ تَعَالَى عَنْهُ

IMĀM SAYYID 'ALĪ-AL-NAQĪ

رَضِيَ اللَّهُ تَعَالَى عَنْهُ

IMĀM SAYYID ḤASAN-AL-'ASKARĪ

رَضِيَ اللَّهُ تَعَالَى عَنْهُ

IMĀM SAYYID MUḤAMMAD-AL-MAHDĪ

رَضِيَ اللَّهُ تَعَالَى عَنْهُ

## THE FOUR IMAMS OF JURISPRUDENCE

IMĀM ABŪ ḤANĪFAH

رَضِيَ اللَّهُ تَعَالَى عَنْهُ

IMĀM MUḤAMMAD IDRĪS AL-SHĀFA'Ī

رَضِيَ اللَّهُ تَعَالَى عَنْهُ

IMĀM MĀLIK BIN ANAS

رَضِيَ اللَّهُ تَعَالَى عَنْهُ

IMĀM AḤMAD BIN ḤANBAL

رَضِيَ اللَّهُ تَعَالَى عَنْهُ

*Presenting the first ever biography of Makhdūm Faqīh ‘Alī Mahāimī رحمته الله in Arabic and English translation of the same.*

# ضَمِيرُ الْإِنْسَانِ

## Life of Makhdūm Faqīh ‘Alī Mahāimī رحمته الله

Author

Mawlānā Sayyid Ibrāhīm Bin Sayyid  
Muḥammad Qādrī Ḥusaynī رحمته الله  
(d. 1292 H/1874 AD)

Rendered into English

By

Mariam Abdul Wahab

Publisher:

Maula Ali Research Centre

## TRANSLITERATION KEY

ء	.	ص	ṣ
ا	a	ض	ḍ
ب	b	ط	ṭ
پ	p	ظ	ẓ
ت	t	ع	'
ٹ	ṭ	غ	gh
ث	th	ف	f
ج	j	ق	q
چ	ch	ک	k
ح	ḥ	ل	l
خ	kh	م	m
د	d	ن	n
ڈ	ḍ	و	w, v
ذ	dh	ه/ہ	h
ر	r	ی	i/y
ڑ	ṛ	ے	y
ز	z	وَدَّہ	ū
ژ	x	ی دَّہ	ī
س	s	اَدَّہ	ā
ش	sh		

We at Maula Ali Research Centre would like to express our appreciation to everybody who contributed in making this book a reality. We pray Allah bestows His blessings upon it by guiding readers of this book closer to Himself and His Beloved Prophet Muhammad ﷺ .

Book Name:	Life of Makhdūm Faqīh 'Alī Mahāimī ﷺ
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Compiled by:	Mawlānā Sayyid Ibrāhīm Bin Sayyid Muḥammad Qādrī Ḥusaynī ﷺ
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## Publisher's Note

Thousands of unpublished manuscripts written by our ancestors are still preserved in various libraries across the world. There is a need for detailed and modern work to be carried out upon them. When a considerate man looks at this state, his heart cries tears of blood and his tongue speaks up on its own:

مگر وہ علم کے موتی، کتابیں اپنے آبا کی  
جو دیکھیں اُن کو یورپ میں، تو دل ہوتا ہے سی پارہ

*Magar Wo 'Ilm Kay Motī, Kitābay(n) Apnay Ābā Kī  
Jo Daikhay(n) Un Ko Europe Mai(n), Toh Dil Hotā Hai  
Sī-Pārah*

*Those jewel-like books of our great ancestors  
when seen in the claws of the west, shatters the heart*

The Maula Ali Research Center, established under the Minara Masjid Trust in Mumbai, seeks to awaken the Muslim community from its intellectual inertia. Our primary mission is to revive and restore works that have either been neglected or are no longer accessible, making them available once again to benefit the Muslim Ummah.

We have begun this mission with an excellent book of Ḥaḍrat Makhdūm Faqīh 'Alī Mahāimī رحمته الله, '*Ghāyah Al-Jūd Bi-Ma'rifah Waḥdah Al-Wujūd*', which had been lost from the eyes of the research scholars and was kept safe in a library in Egypt, *Maktabah Muḥammad Amīn 'Itqī*. From there, it was transferred to *Markaz Jumu'ah Al-Mājid Li-Thaqāfah Wa-Al-Turāth*, Dubai, and then came into our hands.

The book in your hands, '*Ḍamīr Al-Insān Li-Izdiyād Ishtiyāq Al-Muḥibbīn Ilā Dhikr Al-Raḥmān*' is the third part of this concatenation. This is the first proper book written approximately 223 years ago on the life of Ḥaḍrat Makhdūm Faqīh 'Alī Mahāimī رحمته الله.

You may easily gather how the manuscripts of this book were procured and how we carried out work on it from the preface given by the translator and by perusing the book itself.

The book was firstly translated into Urdu by a young scholar and author Ḥaḍrat Mawlānā Muftī Muḥammad Fārūq Mahāimī Miṣbāhī. He has a profound connection with Ḥaḍrat Makhdūm Faqīh 'Alī Mahāimī رحمته الله and his place of residence is also Mahim. He attaches 'Mahāimī' to his name because of these two reasons.

Then it was translated from Urdu into English by Mariam Abdul Wahab who is the daughter of the Managing Trustee of the very same Minara Masjid Trust. She has invested great labour in the translation,

annotation and the process of making this book easy. May Allāh ﷻ accept her services to Islam and grant this book the status of acceptance in His court.

We are extremely grateful to 'Allāmā Ghulām Ghaus Siddiqī and Ḥāfiẓ Muḥammad Bilāl Ashrafī for proofreading the translation and making the necessary corrections. This note is followed by a brief introduction regarding the translator and the proof-reader. The readers must pray that Allāh ﷻ makes Maula Ali Research Center successful in its mission.

Maula Ali research Center

Established under Minara Masjid Trust, Mumbai.



## ABOUT THE TRANSLATOR

**M**aryam ‘Abd Al-Wahāb Laṭīf is a Murīdā (disciple) of the renowned orator Ḥuḍūr Shaykh Al-Hind ‘Allāmā Pīr Sayyid Shāh Kumayl Ashraf Al Ashrafī Al-Jīlānī and her ancestors have been associated with the Shakyh’s lineage as their disciples since past 5 generations. She was enrolled in Suffah English High School (An Islamic-cum-Modern seminary) of Mumbai where she studied Islamic and modern sciences. She learnt English, Arabic, Urdu, Hindi and Marathi languages in her school. She graduated with a Bachelor’s degree in commerce from Lala Lajpat Rai College of Commerce and Economics in Mumbai. She is currently pursuing the degree of ‘Ālimā focusing primarily on learning classical Arabic syntax and morphology, Fiqh (Islamic Jurisprudence) and Urdu-to-English translation skills. She has translated a book comprising 31 speeches by her Shaykh, spanning 500 pages, titled “*The Eloquence Vol 1*”. She has also translated several articles and pieces of poetry. This current project marks her second major translation published in book form. She aspires to continue translating more Islamic literature from Urdu to English in the near future.

## ABOUT THE PROOF-READER

**G**hulām Ghawth Siddiqī is a Sunnī Classical Islamic scholar who has received his traditional Dars-e-Nizāmī education from various institutions, starting from Jāmi'ah Ḥaḍrat Nizām Al-Dīn in Delhi, and continuing via Dār Al-Qalam Delhi, Jāmi'ah Amjadiā UP, Jāmi'ah Al-Riḍā Bareilly, and to Maḥzar Al-'Ulūm Gursahayganj, Uttar Pradesh. From Jāmi'ah Warthiā Lucknow and Jāmi'ah Manḥar-e-Islām, Bareilly, he holds certificates of 'Āalimiyat and Faḍīlat, respectively. After completing a Da'wah course and specialization in Arabic and English literature from Jāmi'ah Ḥaḍrat Nizām Al-Dīn Awliyā, he earned a BA Arabic Honours degree from Jāmi'ah Millia Islamia, which included English-Arabic translation. He later completed an MA in Arabic, an MA in English, and a Diploma in Translation at Jāmi'ah Millia Islamia in Delhi. He has been penning and translating articles ever since. To date, he has authored and translated hundreds of articles on Islamic subjects in English, Arabic and Urdu for various periodicals and websites in addition to teaching Islamic Sciences at Jāmi'ah Faḍimā Niswā and Jāmi'ah Ḥaḍrat Nizām Al-Dīn Awliyā. He has been writing and translating articles for the multilingual website newageislam.com for approximately 10 years.

## Benedictions (Translated from Urdu)

Ḥaḍrat Mawlānā Fīrowz Aḥmad ‘Alīmī Mişbāḥī حفظہ اللہ

تعالیٰ

(Professor: *Dār Al-‘Ulūm Maḥbūb-e-Subḥānī*, Kurla,  
Mumbai – Orator and *Imām* at *Nūrānī Masjid*,  
Chembur, Mumbai)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

After reading ‘*Ḍamīr Al-Insān*’, I realized that too much time often passes before we truly understand and acknowledge the remarkable attributes of an individual after their passing. Witness! It took an extended period of 387 years for a booklet comprising the events and incidents of Ḥaḍrat Makhdūm Faqīh ‘Alī Mahāimī رحمۃ اللہ علیہ to come amongst the public. Whereas, an Ocean of Spiritual and Juridical Knowledge, a Source of Wisdom, and a genius like him is not born for centuries. ‘*Ḍamīr Al-Insān Li-Izdiyād Ishtiyāq Al-Muḥibbīn Ila Dhikr Al-Raḥmān*’ is the first biography of Ḥaḍrat Makhdūm Faqīh ‘Alī Mahāimī رحمۃ اللہ علیہ whose Arabic text has been meticulously researched and translated by Muftī Fārūq Khā(n) Mahāimī Mişbāḥī.

I can say with utmost confidence, even his descendants do not possess the extent of books and knowledge possessed by Muftī Şāhib regarding Makhdūm-e-Mahāimī ﷺ in this time, apart from the in-family transmitted narrations. We can gather how hard he must have worked on the Arabic text by reflecting on the fact that sometimes it takes more time to rectify an Arabic script than to write a new one.

This book holds a unique place. Two editions are available: 1. Written 2. Printed. I assume both editions require emendation to some extent, making the selection of the correct version in this situation extremely challenging. But, Muftī Şāhib would never let these obstacles hinder his work. He went ahead with it and did it successfully.

'*Ḍamīr Al-Insān*' is the translation of the mentioned book. Not even a translation, it can be termed the book itself. In fact, while reading, one may not even realize it is a translation. This attribute is found only when the translator is truly aware of the diction in both the languages and holds absolute control over both.

Muftī Şāhib is one of those few successful people whose testification is being given by his work on the footnotes of both the books in both the languages. The knowledge and research rendered through the footnotes in this book will not be found together at any other place.





First page of a manuscript of  
 Damir Al-Insān preserved in the  
 library of Mumbai University, Churhgate.

ان الفضل بيده الله يوتييه من يشاء والله ذو الفضل العظيم **باب الثالث**  
 في بيان ظهور خوارق الدالة على علوم مرتبة بعد بلوغه الى الوفاة وفيه  
 فصول الفصل الاول في بيان ملاقاته الخضر عليه السلام وتعليمه انواع  
 العلوم لمولانا وحبيدنا محب الانبياء والمسلمين وافضل العلماء السرخين  
 حضرة الخردم الفقيه على المهائمي قدس الله سره ونور ضريحه قد جاءت روايته  
 من اهل زماننا وعلما واننا وهم يقولون ان مولانا بخرد منا المخدوم  
 الفقيه على المهائمي قدس الله روحه لما فرغ من قراءة القرآن العظيم غلبت  
 على قلبه محبة حصول علم الشيعه فاراد ان يبذل الاذن من ابيه كما روي  
 من اهل زماننا واكثر علماء واننا انهم يقولون ان الفقيه على المهائمي قدس الله  
 روحه قد جاء يوما من الايام عنده رحمة الله عليها مع كمال الادب و  
 حسن الخدمه ورفقة القلب قام بين يديها فقالت امه رحمة الله عليها  
 يا ولدي ويا قره عيني لا مي حجة جئت عندي ليوم ساكتا فقال يا امه  
 ان مرادي من عندك الخروج الى السفر لطلب كمال العلم فاذا نيتي يا امه  
 حتى انما فرقا والعالمة لا يحصل العلم في هذا المكان فقالت امه  
 رحمة الله عليها يا ولدي ويا قره عيني لا تتجمل ولبس عندي فأني لا اقدر  
 على ذواتك فلما سمع هذا الكلام حزنت قلبه قال يا امه كيف يحصل العلم لي  
 بلا خروج فقال له رحمة الله عليها يا ولدي لا تحزن قلبك ان الله قادر  
 على تحصيل العلم لك في هذا المكان انه على كل شيء قدير فلما سمع كلام امه  
 فرح قلبه فقال انت يا امه ادعي الله سبحانه وتعالى حتى يعينني كمال  
 العلم من المحبة فلما اجن الليل قامت امه وتوضأت وصلت ركعتين  
 ساجدت الى ربها في حتمه فلما فرغت من الدعاء وصل الله تعالى

أنت يا مولينا تتصرف حال المال كله كيف يشاء فلما سمع مولانا  
 وجيبنا ومخدومنا المخدوم فقيه على المهاجمي قدس الله وجهه هذا الكلام  
 كله من ذلك التجار عرض عليه وعلى تابعه ومن اهل بيته واهل كبره الاسلام  
 وقال له مولينا رحمة الله عليه يا ايها التجار هذا المال كله ذلك وانت بيد  
 تتصرف في طريق الله تعالى والباقي حل عندك واعمل عمل التجار كما كنت  
 في الاول انه الله تعالى يرضى منك ومن عملك وهو الكرم الاكرومي ويا رحم الراحمين  
 والحمد لله رب العالمين والاحمد والقوة الابال الله العلي العظيم تمت بفضل الله  
 اللهم بحق جيبك محمد صلى الله عليه وسلم وبحق محبوبك الشيخ محي الدين  
 سيد عبد القادر جيلاني وبحق صاحبك صاحب هذا خليل مولانا ومخدومنا  
 مخدوم فقيه على المهاجمي وبحق جميع اوليائك استملك لك تعطيني ايماناً متيقناً  
 وايقناً كاملاً وزد شوقني في محبتك واخلاصك ورضيتني الي طاعتك وعبادتك  
 واجعلني من اهل العلم والذكر والعمل وقني من شر فتنه النفس والسطوانه  
 والرياء والكبر والعجب والكذب والمخلل وارزقني القاس الحلال واخفظني  
 الفات والمهوم والغموم والملا والاعفر لي ذللي كله وذنوبي والديني المذموم  
 سائر يا مجيب الدعوات وبلغني الي المارقم رسول الكرم ورحم بيتك المحرم  
 راض حاجاتي جميعاً اجبي الجود والفضل والكرم ياس تلت واذا استلكت عبادي  
 فاني قريب اجيب دعوة الداع اذا دعان استجب هذا الدعاء من عبد الضعيف  
 نك بالعباد لطيف يا الله يا رحمن يا رحيم يا حي يا قيوم وصل على نبيك وصديقك  
 محمد واهله واصحابه اجبي يا كرم الاكرومي ويا رحم الراحمين

## Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَامِدًا وَمُصَلِّيًا وَمُسَلِّمًا

The birth, education, childhood and adolescence of the author of '*Ḍamīr Al-Insān*', Mawlānā Sayyid Ibrāhīm Bin Sayyid Muḥammad Qādrī Ḥusaynī رحمته الله are unknown. We could only find that he was a saint of the 13<sup>th</sup> century, a descendant of the Prophet's صلى الله عليه وآله وسلم family, a disciple of the Qādiriyyah spiritual order, a resident of Kalyan, where he spent his life and made his eternal resting abode. His shrine is situated 2 km from the station in Kalyan West, in Parsi Lane.

Ḥaḍrat Makhdūm 'Alī Mahāimī رحمته الله was widely renowned during his time, with people travelling from distant places to Mahim to receive his blessings. Even in those times, the common people and the elite alike would be keen to gain knowledge of the life of Ḥaḍrat Makhdūm but would be disappointed by being unable to find any books or written accounts on the subject.

Mawlānā Yūsuf Murghay Ṣāhib, who was the *Qāḍī* of Mumbai appointed by the government; himself wanted to write a book on Ḥaḍrat Makhdūm 'Alī Mahāimī رحمته الله. However, he was waiting to find a book or source that would provide him with the necessary guidance and material. Eventually, he came across this

same booklet, '*Ḍamīr Al-Insān*', and published its versified translation with the name '*Zīnat Al-Majlis*'.<sup>1</sup>

The visitors of Mawlānā Ibrāhīm Qādrī رحمته الله would often request him saying, "We are unable to find a book, so why do you not write one." When they remained persistent in their insistence, he finally penned the book '*Ḍamīr Al-Insān Li-Izdiyādi Ishtiyāq Al-Muḥibbīn Ilā Dhikr Al-Raḥmān*'. The title of the book makes it evident that this book was written to pacify the hearts of lovers.

He drew references from the book of Mullā Khaṭīb Kalyānī as well as decorated the book with such incidents whose narrations have been transmitted by scholars and the pious through generations. For the first time, a complete book on Ḥaḍrat Makhdūm Faqīh 'Alī Mahāimī رحمته الله came into existence, which is the biggest distinction of this book. Secondly, the book was written in Arabic and as such, both the Arabs and non-Arabs have benefited from it.

According to Mawlānā Muḥammad Yūsuf Murghay (d. 1283 H / 1866):

"The narrations of this book are authentic and reliable."<sup>2</sup>

1) '*Zīnat Al-Majlis*' has been published in a new form in 1443 H (2022) after research and rectification by Muftī Fārūq Mahāimī Miṣbāḥī.

2) '*Zīnat Al-Majlis*', p. 9.

After perusing the content of this book, it seems as if it was written in the earlier days of his penmanship. This is because there were quite a few grammatical errors, and the name of Ḥaḍrat Makhdūm Faqīh ‘Alī Mahāimī رحمته الله has been repeated in multiple places where the use of pronouns would have been sufficient such as how Ḥaḍrat-e-Khiḍr رضي الله عنه refers to a 9-10-year-old ‘Alī who has not even begun learning from him yet as ‘O Makhdūm Al-Faqīh ‘Alī Al-Mahāimī!’ Even his mother refers to her beloved child who is barely 9-10 years old with names such as ‘Al-Faqīh ‘Alī Al-Mahāimī’.

This can be corroborated by the fact that ‘*Zīnat Al-Majlis*’ is the versified translation of this book and if Mawlānā Yūsuf Murghay Ṣāḥib completed it in 1222 H (1807), ‘*Ḍamīr Al-Insān*’ must have been written in 1222 H (1807) or before that. The demise of Mawlānā Ibrāhīm Madanī رحمته الله took place in 1292 H (1874), so it is not implausible that he must have been around 20 years old in 1222 H (1807), and it might have taken place during his academic life.

However, the importance and significance of this book cannot be denied—and why should it be? This is the first ever complete biography of Ḥaḍrat Makhdūm Faqīh ‘Alī Mahāimī رحمته الله. It acts as a source and origin for all the historians and researchers that came after him.

A written copy of this book is preserved in the library of Mumbai University, Churchgate.

The details are present in the catalogue under the name, “A Descriptive Catalogue of the Arabic, Persian and Urdu Manuscripts”, serial number: 56, page: 181, through which you can find the booklet. This manuscript spans 23 pages.

The second written copy is in the library of *Jāmi' Masjid*, Mumbai, namely '*Kutub Khānah Madrasa-e-Muḥammadiyah*'. The book number is AM355. AM refers to Arabic booklets. This manuscript is only 20 pages long but is older and more authentic than the one mentioned earlier. The author's supplications are also written at the end of the book.

'*Ḍamīr Al-Insān*' was published in 2004 whose research was done by Muftī 'Iṣmat Būbiray Miṣbāḥī. In 2011, the Arabic text and Urdu translation were published together by Aslaf Publishers, Kalyan. The Arabic text was researched by Muftī 'Iṣmat Būbiray Miṣbāḥī and the Urdu translation was rendered by the esteemed scholar, Muftī 'Abd Al-Walī Subḥānī of *Dār Al-'Ulūm Maḥbub-e-Subḥānī*.

The verification of both the published books was done with the help of the aforementioned manuscripts. Utmost importance was given to the Arabic text even in the Urdu translation. Muftī Fārūq Khā(n) Mahāimī found an old, published booklet of '*Ḍamīr Al-Insān*' in the library of *Jāmi' Masjid*, Mumbai, '*Kutub Khānah Madrasa-e-Muḥammadiyah*', while he was doing

research on the book ‘*Marātib-e-Wujūd*’<sup>3</sup>.  
Alḥamdulillāh.

This booklet came into the hands of the laity in 1323 H (1905); 31 years after the demise of the author. Muḥammad ‘Abdallāh Bin ‘Abd Al-Qādir Jitaykar got it printed by the Shihābiyah Printing House. Grammatical mistakes and errors of the author in the manuscript were mostly corrected in this published version. This booklet is 16 pages long.

The aforementioned five versions have become unavailable now, and hence the team of Maula Ali Research Centre found it necessary to procure the Shihābiyah Printing House version and once again verify the Arabic text, translate it in simplified Urdu and English and hand it over to the public.

Thus, our team began its work without any delay:

1. All the non-English words have been italicized except for a few famous ones.
2. The passages in such ( ) a bracket in the English translation and such [ ] a bracket in the Arabic text have been added for elucidation from our side.

3) *The Urdu translation of Ḥaḍrat Makhdūm ‘Alī Mahāimī’s* book ‘*Irā.a Al-Daqāiq Fi-Sharḥ Mir.āh Al-Ḥaqāiq*’, which was published along with its translation by Muftī Fārūq Mahāimī Miṣbāḥī in 2019.

3. We have added footnotes for ease of the readers.

4. A small introduction of all the books of Ḥaḍrat Makhdūm Mahāimī ﷺ mentioned by the writer, and other books, has been provided in the footnotes.

5. The English translation is not bound to a literal word-for-word style, as the book was first translated from Arabic to Urdu and then from Urdu into English. Thus, the translation is explanatory in nature. We trust that when people of knowledge peruse the translation, they will be appreciative and support us.

6. Diacritical marks have been added wherever Arabic text appears in the translation. Also, marks have been added to the actual Arabic text, so the reader does not face any difficulty in the pronunciation.

Now, we have utmost faith that the 'Ḍamīr Al-Insān' present in the hands of the people is truly accurate. **فَالْحَمْدُ لِلَّهِ عَلَىٰ ذَٰلِكَ**



## Dedications

I am eternally grateful to my parents and especially my Pīr-o-Murshid Sayyid Shāh Kumayl Ashraf Al-Ashrafī Al-Jīlānī رحمۃ اللہ علیہ whose love and guidance has made me who I am.

1. I thank Muftī Fārūq Khā(n) Mahāimī Mişbāhī for conducting the difficult task of translating the Arabic manuscript into Urdu which has made it possible for me to carry out the English version. May Allāh ﷻ accept his services towards our religion. *Āmīn.*

2. I am also obliged towards Ḥaḍrat Mawlānā Maḥzar Ḥusayn 'Alīmī, Ḥāfiẓ Muḥammad Bilāl Ashrafī and Mawlānā Firowz Aḥmad 'Alīmī Mişbāhī who have provided suggestions and advice.

3. I am also thankful to the proofreader, Ghulām Ghawth Şiddīqī for his corrections and expertise. May Allah enlighten his Dīn and Dunyā. *Āmīn.*

May Allāh ﷻ be pleased with all of us. May He grant us sincerity in our work. May He make us reach our ends with faith and grant everyone heaven without accountability.

Maryam 'Abd Al-Wahhāb Laṭīf

## Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise be to Allāh ﷻ who forgives the sins of the sinners with His mercy and grace, and who sent the prophets as bearers of glad tidings. Salutations upon the best of creation, Muḥammad Muṣṭafā ﷺ and his righteous household and companions.

This destitute Sayyid Ibrāhīm bin Muḥammad Qādrī Ḥusaynī Madanī humbly requests:

Due to people longing for the miracles of the Lover of the Prophets and Messengers, Best of Scholars, Greatest of Researchers, and Finest of Investigators, Ḥaḍrat Mawlānā Makhdūm Faqīh 'Alī Mahāimī ﷺ, I have compiled these incidents and miracles acquired from old books, contemporary scholars and mass transmitted narrations of the laity.

I have named this book: '*Ḍamīr Al-Insān Li-lzdiyād Ishtiyāq Al-Muḥibbīn Ilā Dhikr Al-Raḥmān*'.

This booklet consists of three sections:



### The First Section



This section mentions his ﷺ lineage, birth and demise as well as those miracles which appeared

before his ﷺ adolescence. There are three parts to this section.

## The Second Section

This section provides a detailed account of how he ﷺ met Ḥaḍrat Khidr عليه السلام and received ‘ilm-e-ladunnī’<sup>4</sup> through him. It also includes a list of his ﷺ books written on various topics and subjects as well as his ﷺ miracles from after adolescence until his ﷺ demise.

We understand him عليه السلام to be a sublime *Walī* (saint) through these miracles.

This section is divided into three parts.

## The Third Section

This section mentions those miracles which occurred after his ﷺ demise.<sup>5</sup>

4) Knowledge that is acquired only through the grace of Allāh ﷻ; our own efforts or the teachings of a teacher hold no place in it.

5) All versions of ‘*Ḍamīr Al-Insān*’ consist of only two sections. It is possible that the author aimed to gather the miracles that occurred after his demise as well, but his intention changed due to certain circumstances. It is also possible that the scribes failed to copy the third section, and if this is the case, then it is truly a loss for us.

May Allāh ﷻ illuminate his ﷻ tomb and protect us in the sake of his ﷻ piety and fear of Allāh ﷻ. May Allāh ﷻ forgive our sins for his ﷻ sake. Āmīn.



## The First Section

This section mentions his lineage, birth and demise as well as those miracles which appeared before his adolescence. There are three parts to this section.

### Part One

**Lineage:** There are two narrations relating to the lineage of Ḥaḍrat Makhdūm Faqīh ‘Alī Mahāimī رحمته الله.<sup>6</sup>

6) Various narrations about his lineage are found in various books. We have mentioned four opinions we found, and we are listing below the most preferable ones. The details are as follows:

The following two are mentioned in ‘*Damīr Al-Insān*’:

**First narration:** ‘Alī bin Aḥmad bin ‘Alī bin Aḥmad (a.k.a. Ibn-e-Bint-e-Ḥusayn Nākhudā Naykowlīyā)

**Second narration:** ‘Alī bin Ḥasan bin Ibrāhīm bin Ismā‘īl bin Muḥammad bin Aḥmad.

The book ‘*Shamāil Al-Atqiyā*’ verifies the second narration. The author, Mawlānā Ibrāhīm Madanī رحمته الله says that this book was written by Ḥaḍrat Makhdūm Faqīh ‘Alī Mahāimī رحمته الله himself. The author has declared this second narration as superior.

Further, the oldest source available to us is an old manuscript of ‘*Tafsīr-e-Mahāimī*’, which was written in 968 h. The writer has included a short passage on Ḥaḍrat Makhdūm Faqīh ‘Alī Mahāimī رحمته الله in Arabic as an introduction of the author. We possess a scanned copy of it, and the following narration is found relating to his lineage:

**Third narration:** 'Alī Parū bin Aḥmad Parū Al-Mushtahar (a.k.a) Bint-e-Ḥusayn Nākhudā Naykowlīyā.

The second oldest booklet which mentions his lineage is 'Gulzār-e-Abrār' which is written by Mawlānā Muḥammad Ḥasan Ghawthī Shaṭṭārī ر. The compilation of 'Gulzār-e-Abrār' began in 998 H (1590) and was completed between 1020 H (1611) to 1022 H (1613). Shaṭṭārī Ṣāhib has written the following about his lineage:

”پیرو دینی است از مهائم که بندر زیر باد شاهیست گجرات است، نام پدر او احمد مهائم است۔“

”Payrū Dayhī Ast Az Mahāim Keh Bandar Zayr-e-Bādshāhat-e-Gujarāt Ast, Nām-e-Pidar-e-Ū Aḥmad Mahāimī Ast.”

Translation: The name of Shaykh 'Alī's ancestor is Aḥmad. Parū is a village in Mahim coast, which is under the rule of the kings of Gujarat.

(From the booklet: Kitāb Khānah Nawāb Ṣadr-yār Jang Bahādur Mawlānā Ḥabīb Al-Raḥmān Khā(n) Sharwānī)

The third book is 'Āin-e-Akbarī', written by the adviser of King Akbar, Shaykh Abū Al-Faḍl. He passed away in 1011 H. He has briefly mentioned Ḥaḍrat-e-Makhdūm ر. and has said the following about his lineage:

”Shaykh 'Alī Parū bin Mawlānā Aḥmad Mahāimī.”

('Āin -e-Akbarī', Vol:3, Page:174, Published by: Nawal-Kishowr Press, Lucknow)

Nawāb of Bhopal Janāb Jamāl Al-Dīn got two volumes of 'Tafsīr-e-Mahāimī published from Bulaq, Egypt in 1295 H (1878). We find this narration in the second volume on page 422:

**Fourth narration:** 'Alī bin Aḥmad bin Ḥasan bin Ibrāhīm bin Ismā'īl.

(Tafsīr Tafsīr Al-Raḥmān, by Makhdūm 'Alī Mahāimī, Vol:2, Page:422, Bulaq, Egypt)

According to the author of ‘Tārīkh-e-Kalyān’, Mawlānā ‘Iṣmat Būbiray Miṣbāhī, ‘Ibrāhīm’ is his grandfather’s father. This corroborates the fourth narration.

(Tārīkh-e-Kalyān, Page:8, Aslaf Publishers, Kalyan)

According to me, the fourth narration is the most trustworthy and authentic.

**The reason for the superiority of the fourth narration:**

The first narration is considered less accurate because it does not place ‘Ibrāhīm’ as his grandfather’s father. Furthermore, Mawlānā Ibrāhīm Madanī ر.ه.ا. has copied the first narration from Mullā Khaṭīb Kalyānī, and it is not impossible that Mullā Khaṭīb Kalyānī has copied this “first narration” from the above-mentioned manuscript of ‘Tafsīr-e-Mahāimī’; and the scribe must have mistakenly recorded “Alī bin Aḥmad’ twice.

The second narration is not reliable because according to this narration ‘Aḥmad’ is not the father of Ḥaḍrat Makhdūm ر.ه.ا. even though there is consensus amongst the biographers that his father’s name is ‘Aḥmad’. Therefore, it is possible that the scribe missed out on writing ‘Aḥmad’.

There is no contradiction between the third and fourth narration. The fourth narration says that the father’s name is ‘Aḥmad’ and ‘Ibrāhīm’ was the great-grandfather’s name which is corroborated by ‘Tafsīr-e-Mahāimī’ and ‘Tārīkh-e-Kalyān’.

It is also important to take notice of the fact that Konkanīs have an old tradition of designating separate graveyards for their respective families. This tradition is still ongoing in Kalyan. The shrine of Ḥaḍrat Shaykh Niẓām Al-Dīn Khāmowsh is situated near a place called ‘Ghafūrdān Chowk’, 1.5 km from the Kalyan Railway Station. The ancestral graveyard of Ḥaḍrat Makhdūm-e-Mahāimī ر.ه.ا. is still present on the right side of this shrine. The shrine of Ḥaḍrat Mawlānā Aḥmad is also present there and it is widely accepted that this is the

The first narration is from Mullā Muḥammad Khaṭīb Kalyānī’s book: “Makhdūm ‘Alī bin Aḥmad bin ‘Alī bin Aḥmad renowned as Ibn-e- Bint-e-Ḥusayn Nākhudā Naykoliyā.”

The second narration is as follows:

“‘Alī bin Ḥasan bin Ibrāhīm bin Ismā‘īl –*Muṣannif (author) of Tafsīr Ilhām Al-Raḥmān Wa Mutammim (concluder) of Tafsīr Tabṣīr Al-Raḥmān* – bin Muḥammad bin Aḥmad (a.k.a. Kowdar). (The word



shrine of Ḥaḍrat Makhdūm-e-Mahāimī’s father. It holds many other graves including three graves which have ‘Ḥasan, Ibrāhīm, and Ismā‘īl’ written on the tombstones respectively.

Hence, it is preferable that Makhdūm-e-Mahāimī’s lineage is written as follows:

‘Alī bin Aḥmad bin Ḥasan bin Ibrāhīm bin Ismā‘īl.

This verifies the fourth narration as well as provides conformity amongst the other narrations.

If we accept the second narration as true and that it is written by Ḥaḍrat Makhdūm Mahāimī and that the scribe had skipped on copying ‘Aḥmad’, then Ḥaḍrat Makhdūm’s lineage can be written as follows:

‘Alī bin Aḥmad bin Ḥasan bin Ibrāhīm bin Ismā‘īl bin Muḥammad bin Aḥmad.

Kowdar follows the pattern of the word Jowhar in terms of its structure.)”

I found this narration at the end of the book ‘*Shamāil Al-Atqiyā'* written by the blessed hands of Ḥaḍrat Faqīh Mahāimī رحمته الله.

## Part Two

### Birth

According to the book of Mawlānā Muḥammad Khaṭīb Kalyānī, Ḥaḍrat Makhdūm Faqīh 'Alī Mahāimī رحمته الله was born in 776 H (1374).<sup>7</sup>

7) Ḥaḍrat Makhdūm Mahāimī رحمته الله was born in 776 H (1374) and passed away in 835 H (1432). He lived for 24 and 35 years in the 8th and 9th century of Islamic calendar respectively i.e. for 59 years, he graced this mortal world with his knowledge, sagacity, conduct and wisdom. That era in which the presence of Muslim reign could be felt everywhere, the fields of Islamic knowledge and arts were also consistently progressing. At that time, Ghiyāth Al-Dīn Tughlaq's nephew Firowz Shāh Tughlaq was gracing the throne of Delhi sultanate. His era is known for its peace and security. We also find evidence that extraordinary attention was paid to the enhancement of knowledge and literature as well as propagation of the pristine Sharī'ah. Bustle of knowledge and arts was felt even in Gujarat and the Southern regions. Ḥaḍrat Makhdūm 'Alī Mahāimī رحمته الله was the centre of everyone's attention in intellectual and spiritual matters in that golden epoch. The masses would turn to him to satiate their thirst for intellectual and spiritual knowledge. Because of this, the

## Demise

He passed away on 8<sup>th</sup> *Jumāda Al-Ākhir* 835 H (1432) in the 59<sup>th</sup> year of his life on the night preceding *Jumu'ah* at the time of 'Ishā. (إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ). Late in the morning on *Jumu'ah*, he was buried in the cemetery of his relatives in Mahim. This cemetery holds the shrine of his mother as well. <sup>8</sup>

### Part Three

The miracles that appeared before his adolescence.

1. It is narrated by our contemporaries:

“His mother was devout, pious, god-fearing, *Mustajāb Al-Da'wāt* <sup>9</sup>, and a godly scholar. Ḥaḍrat Faqīh Mahāimī رحمته الله was highly respectful since his

town of “Mahim” became renowned as a center of spiritual knowledge and self-awareness.

(Source: Preface of *Sawāniḥ Makhdūm 'Alī Mahāimī*, Page: 10-11)  
8) 'Mahim' was his maternal village. His grandfather was a wealthy trader. Ḥaḍrat Faqīh Mahāimī's رحمته الله father passed away in his childhood and hence his mother brought him to Mahim, which is also the place where he is buried. This is his familial cemetery. His mother passed away exactly 40 days after his demise and she is also buried in this cemetery, next to him.

9) A person whose prayers are always accepted.

childhood; his elders saw him as a polite and obedient child and hence deeply adored him.”

The contemporaries also narrate:

Ḥaḍrat Faqīh Mahāimī رحمته الله respected his mother to the highest extent. Once, she was resting on her bed and asked her beloved son for water. He stood up and fetched it. When he returned, he saw that his mother had fallen asleep, consequently, he stood the entire night with the bowl in his hand in case she woke up and asked for it. When her eyes opened just before daybreak, she saw Ḥaḍrat Faqīh Mahāimī رحمته الله standing with the bowl and asked, “My dear! The coolness of my eyes! Why and from when have you been standing here with this bowl?”

He رحمته الله said, “Dear mother! I have been standing here since you asked for water in the night. You had fallen asleep when I returned so I did not wake you. I have been standing here in case you asked for it again.

As she heard this, she realized that her son was extremely respectful, and her heart roared with happiness at his love and dedication. She got up from the bed, took the bowl of water, made ablution and prayed two *Rak'at*. She began supplicating for her son to Allāh سبحانه:

“O Allāh سبحانه! O Acceptor of Supplications! You are aware that the coolness of my eyes which is my son, has made me happy with his dedication and extreme

veneration, I am truly pleased with him. O My Allāh ﷻ! May You also be pleased with him. Lord of the Worlds! Bless my son with the greatest sainthood. O Lord of the firsts and the lasts! Grant him the right *Ṣoḥbah* (companionship).”

As soon as she completed her supplication, Allāh ﷻ blessed Ḥaḍrat Makhdūm Faqīh Mahāimī ﷺ with such a *Wilāyah* (sainthood) that he became superior and better than everyone in that era.

2.

I have heard from my pious elders:

“Ḥaḍrat-e-Faqīh Mahāimī ﷺ possessed a she-goat in his childhood which he used to play with. Once, he went to his teacher to recite Qurān Sharīf and his she-goat passed away. His mother ordered the housemaid:

“The she-goat is dead, you must go to the seashore and leave it there.”

The housekeeper fulfilled the order. Ḥaḍrat Makhdūm Mahāimī ﷺ returned after a while and wished to play with the goat. When he could not find it, he asked his mother, “Dear mother! Where is my she-goat?”

His mother replied, “Son! It is dead and the housemaid has dumped it near the seashore.”

Ḥaḍrat-e-Faqīh Mahāimī رحمته الله told the housemaid, “You must come with me and show me where you have dumped it.”

He reached the seashore and found his dead goat and said, “You should go back now.”

The housemaid left his vision but stood near him, watching. She witnessed that first he sat near the she-goat and then held its ears and started saying,

يَا أَيَّتُهَا الشَّاةُ! قُوْنِي بِحُكْمِ اللَّهِ سُبْحَانَهُ وَتَعَالَى وَهُوَ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ

“O she-goat! Get up with the command of Allāh رحمته الله who gives and takes life and has absolute authority over everything.

The goat immediately stood up as before and he returned home with it happily.

The housemaid informed his mother of this incident. When this incident became well-known, people gathered that Allāh رحمته الله had blessed him with *Wilāyah* due to his mother’s prayers. <sup>10</sup>

Numerous miracles other than these occurred in his childhood. It was Allāh’s رحمته الله special bounty upon him and indeed He blesses whoever He wishes.

10) The graves of the she-goat and the housemaid remain to this day south of Ḥaḍrat Makhdūm Mahāimī’s رحمته الله shrine.

## The Second Section

This section consists of a few parts:

### Part One

This part will entail how he رحمته الله met Ḥaḍrat-e-Khiḍr رضي الله عنه and attained “ilm-e-ladunnī”<sup>11</sup> through him.

3. It is narrated by the scholars and contemporaries:

After Ḥaḍrat Makhdūm-e-Mahāimī رحمته الله completed his studies of the Qurān-e-Karīm, the desire to attain knowledge of the pristine *Sharīʿah* grew in him and when he found no source to satiate his growing thirst in Mahim, he decided to travel abroad. He went to his mother for permission but did not have the heart to talk about leaving her, so he stood silently.

(When his mother glanced upon him, she gathered that there is some matter and hence,) she asked, “What is the matter? Why are you so silent? Tell me if you need something.”

He (gathered courage and) said, “Mother! I am not able to obtain Islamic knowledge here and hence I

11) Knowledge that is acquired only through the grace of Allāh ﷻ; our own efforts or the teachings of a teacher hold no place in it.

have come to you to ask for permission to travel, so I may continue with my education.”

(How could his mother accept the departure of her beloved child?) She said, “O peace of my heart! Do not hasten, stay with me because I cannot endure separation from you.”

This grieved him and he said, “Mother! How will I be able to study if I stay here?”

She replied, “Son! Why do you worry? Are you not aware that Allāh ﷻ has power over everything. He is able to do all things. He also has power to make arrangements for your education here itself.”

(Who can deny Allāh’s ﷻ power?) His sorrow turned into happiness, he said, “Dear mother! You must pray that Allāh ﷻ bestows me with education as well as His love and attachment.”

At night, his mother made *Wuḍū*, prayed two *Rak'at* and supplicated to her Lord. As soon as she finished, her prayers were accepted.

It is narrated:

In the morning, when he reached the seashore after praying, he saw an eloquent, articulate and bright faced *Shaykh* sitting on a large rock. That rock is still present to this date. But it is under the water now.

People are blessed with its sight when the water level goes down.<sup>12</sup>

Ḥaḍrat Makhdūm رحمته الله greeted him. When the *Shaykh* saw him, he said, “Welcome! Welcome! ‘Alī! Do you wish to study something?”

He replied, “Yes.”

The *Shaykh* said, “‘Alī! From today onwards, meet me at this rock and study.”

He asked, “Ḥuḍūr, what is your blessed name?”

He رحمته الله responded saying, “I am Khidr; but this secret must stay between us. If you reveal this to anyone, you will never meet me again.”

Further, he رحمته الله said, “Sit! Let us begin from today itself.”

He sat and began studying.

12) This rock was famously known as “the Chillah (the spot where a religious man spends 40 days in seclusion for spiritual upliftment) of Ḥaḍrat Makhdūm Mahāimī رحمته الله”. People had constructed a small grave here. When the water level decreased, sellers would sell bags of milk heavily diluted with water. The ignorant would buy these and offer them as a votive offering at the fake grave. The government demolished this Chillah on 24th March 2023 (Ramadan 1444 H). This act protected Muslims from a sinful innovation, but it also erased one more remembrance of Makhdūm-e-Mahāimī رحمته الله.

For an extended period of time, he would come to this rock daily and study with Ḥaḍrat Khidr رضي الله عنه. This was the result of Allāh's ﷻ grace and bounty and his mother's prayers.

### صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ

4. It is further narrated by scholars and contemporaries:

One day when Ḥaḍrat Faqīh Mahāimī رحمته الله came to his mother, she inquired saying, “Where do you go every morning?”

He replied, “Mother! I go to study.”

She asked, “Where?”

He responded saying, “Do you know that boulder near the sea? I go there.”<sup>RE</sup>

She asked, “Who teaches you there?”

He replied, “Mother! How can I tell you when my teacher has instructed me not to tell anyone.”

She further said, “Has he asked you to not tell me also?”

He became silent at this question.

She asked once again, “Why do you not tell me? I am asking you: Has he prevented you from telling me as well?”

(For how long could this well-mannered boy stay silent?) He finally had to say, “His name is Khiḍr.”

Next morning, Ḥaḍrat Faqīh Mahāimī رحمته الله waited for Ḥaḍrat Khiḍr عليه السلام at the rock for a long time, but he did not come. The second day also passed like this. He was crestfallen. He came to his mother and started crying loudly. When his mother inquired the reason for his sadness, he said, “Mother! Ḥaḍrat-e-Khiḍr had stopped me from telling anyone his name and had also warned me that if I did so, I would never meet him again. Two days ago, I had revealed his name to you; he has not come to teach me since then. Tell me, how will I complete my studies here?”

His mother was grieved by this (if she had not asked for the name, 'Alī's education would not have ceased). She consoled him saying, “'Alī! There is no need for you to be worried and forlorn, Allāh سبحانه has absolute authority over everything, He will surely do something.”

After daybreak, she made *Wuḍū*, prayed two *Rak'at* and began praying for her son:

“O *Thiqah Al-Wāthiqīn!* O *Mu'tī Al-Sāilīn!* O *Ilāh Al-Ālamīn!* <sup>13</sup> I am your sinful servant. I pray to you for your greatest favour that you bestow my son with complete knowledge without him having to go through

13) *O Confidant of Confidants, O Answerer of Prayers, O Lord of the Universe.*

the trials and tribulations of travelling. Indeed, You have power over it. O my *Mawlā!* Honour my prayers.”

Even this *Du‘ā* (supplication) of hers was accepted since she was *Mustajāb Al-Da‘wāt* <sup>14</sup>. On the third day, when Ḥaḍrat Faqīh رحمته الله went to the market after ‘*Aṣr* prayers, he met Ḥaḍrat Khiḍr رضي الله عنه. He رضي الله عنه held his hand and took him to the seashore and said, “Alī! Due to your mother’s supplications, Allāh جبار has commanded me to give you “*‘Ilm-e-Ladunnī*.”

Following this, Ḥaḍrat Khiḍr رضي الله عنه removed a morsel from his mouth and said, “Alī! Open your mouth.”

Ḥaḍrat Khiḍr رضي الله عنه placed this morsel in his mouth, and he ate it.

Ḥaḍrat-e-Khiḍr رضي الله عنه said, “Know it! I have made you an expert in numerous sciences and arts. But preserving this knowledge is your responsibility.”

He رضي الله عنه said this and concealed himself (disappeared).

After this, Ḥaḍrat Faqīh Mahāimī رحمته الله returned to the mosque and prayed *Maghrib* with the congregation. He felt his chest full; with knowledge and wisdom. He became ecstatic and went and fell onto his mother’s feet and said, “Mother! Allāh جبار has bestowed

14) A person whose prayers are always accepted.

me with “*‘Ilm-e-Ladunnī*”. I attained excellence and profundity in knowledge and wisdom because of your prayers. Indeed, Allāh ﷻ has absolute sovereignty over everything.”

His mother said, “Yes, my son! Allāh ﷻ does whatever He wishes and commands whoever He wants.”

## Part Two

The books in which he has left various knowledge and sciences as a remembrance.

It is narrated from scholars and contemporaries:

Ḥaḍrat Faqīh Mahāimī رحمته الله was distinguished in *Taşawwuf* (Islamic mysticism). ‘*Fuṣūṣ Al-Ḥikam*’<sup>15</sup>, the book of Imam Muḥy Al-Dīn Ibn ‘Arabī رحمته الله, is the reason for this. Ḥaḍrat Faqīh Mahāimī رحمته الله had authored two commentaries on this. He was in the process of writing the third one as well, but it could not be completed.

15) This refers to ‘*Khuṣūṣ Al-Ni‘am Fī Sharḥ Fuṣūṣ Al-Ḥikam*’, a commentary on the exemplary book, ‘*Fuṣūṣ Al-Ḥikam*’ by Ḥaḍrat Muḥy Al-Dīn Ibn ‘Arabī. ‘*Fuṣūṣ Al-Ḥikam*’ was the first book where Shaykh wrote in detail about the philosophy of *Waḥdah Al-Wujūd* ‘وَحْدَةُ الْوُجُود’. In this commentary, Ḥaḍrat Makhdūm Mahāimī رحمته الله addressed and dismissed objections relating to ‘*Fuṣūṣ Al-Ḥikam*’ clearly and definitively. The book, spanning 727 pages, has been published by *Dār Al-Kutub Al-‘Ilmiyyah*, Lebanon, Beirut.

He has not only dispelled the doubts and suspicions of the objectioners and their false claims that this book is full of *Kufr* (infidelity) and *Shirk* (polytheism), but has also proved its details according to the *Sharī’at-e-Muḥammadiyah*, upon which the *Ahl-e-Sunnat Wa Jamā’at* is firmly established, in such a way that it satisfies the hearts of the believers and does not leave any space for opposers and critics to raise any objections relating to ‘*Fuṣūṣ Al-Ḥikam*’.

Following are more of his writings:

## 2. *Sharḥ Al-Fuṣūṣ*.<sup>16</sup>

This is an unparalleled commentary on ‘*Fuṣūṣ*’.

*16 This refers to ‘Mashra’ Al-Khuṣūṣ Ilā Ma’ānī Al-Nuṣūṣ’ authored by Shaykh Ṣadr Al-Dīn Qūnwī ؒ (d. 671 H/1272), an illustrious Ṣūfī and disciple of Shaykh-e-Akbar. Known as Shaykh-e-Kabīr among Ṣūfīs, his famous book ‘Fuṣūṣ’ particularly discusses Mushāhadāt (divine sights), Maqāmāt (ranks/stations), and Tajalliyāt (manifestations). He carried out a detailed discussion on the complicated and abstruse matters of Fanā (mortality) and Baqā (immortality). Ḥaḍrat Makhdūm ‘Alī Mahāimī ؒ expanded on these topics of ‘Fuṣūṣ’ and elucidated its more difficult sections. This book, 270 pages long, has also been published by Dār Al-Kutub Al-‘Ilmiyyah, Lebanon, Beirut. Muḥammad Ḥasan Ghawthī Shaṭṭārī ؒ says in ‘Gulzār-e-Abrār’ about this book:*

*“Ḥaḍrat Mahāimī ؒ remained alive in the eyes of the world for approximately five years after writing the commentary on Ṣadr Al-Dīn Qūnwī’s ؒ ‘Fuṣūṣ’. The commentary was compiled in 830 H (1426).”*

### 3. *Tarjamah Lam'āt Al-'Irāqī.*<sup>17</sup>

'*Lam'āt*' is Imām 'Irāqī's book. Ḥaḍrat Faqīh Mahāimī رحمته الله has translated it.

### 4. *Sharḥ Lam'āt Al-'Irāqī.*<sup>18</sup>

He also wrote an interpretation of '*Lam'āt*' and he did it in such a manner that the objectors of Sufism once again fell into despair.

### 5. *Al-Nūr Al-Azhar Fī Kashf Al-Qaḍā Wa Al-Qadr.*<sup>19</sup>

### 6. *Al-Ḍaw Al-Azhar Fī Sharḥ Al-Nūr Al-Azhar.*<sup>20</sup>

17) This book is in Persian and its author is Shaykh Fakhr Al-Dīn 'Irāqī رحمته الله (d. 688 H/1289). Recognising its significance, Ḥaḍrat Makhdūm 'Alī Mahāimī رحمته الله translated it into Arabic.

18) After completing the translation of '*Lam'āt*', he رحمته الله wrote a precise interpretation, feeling the topics were too brief.

19) Ḥaḍrat Makhdūm 'Alī Mahāimī رحمته الله performed elucidation with the intellectual and transmitted evidences of the perspective of Shaykh Muḥy Al-Dīn Ibn 'Arabī on *Qaḍā* (divine order) and *Qadr* (decree) in this book. The explanation of this perspective of Ibn 'Arabī is that divine order and divine providence is connected to *A'yān-e-Thābitā* (knowledge that is specific to Allāh Ta'ālā only) or with the truths of things before their time, which is proven in the knowledge of Allāh. This eternal knowledge of things is what is meant by providence and destiny, which precedes their existence.

20) This book serves as an exegesis of the booklet '*Al-Nūr Al-Azhar Fī Kashf Al-Qaḍā Wa Al-Qadr*'. Due to not being able to find the entire

This book is an exegesis of the abovementioned book 'Al-Nūr Al-Azhar Fī Kashf Al-Qaḍā Wa Al-Qadr'.

7. *Istijlā Al-Başar Fī Al-Rad 'Alā Istiqşā Al-Nazar.*

21

8. *In'ām Al-Malik Al-'Allām Bi-Aḥkām Ḥukm Al-Aḥkām.*<sup>22</sup>

This book is written on the virtues and the secrets and mysteries of *Sharī'ah*.

9. *Sharḥ Risālah Al-Wujūd.*<sup>23</sup>

book, Yūsuf Khaṭkhaṭay had published it incomplete. This printed booklet is present in the Kutub Khāna-e-Muḥammadiyah of Jāmī' Masjid, Mumbai.

21) This book was written as an answer to the book *Istiqşā Al-Nazar* by the *Shī'ah* scholar, Ibn-e-Muṭahhir Ḥillī. Numerous people have mentioned it but it is now unavailable.

22) This book is written on the secrets and mysteries of *Sharī'ah* which is the most complex and profound section of the 'Ilm Al-Ḥadīth (Science of prophetic sayings). He has presented every matter in this book by placing it on a touchstone of intelligence.

Makhdūm 'Alī Mahāimī ؒ is the first amongst the Indian scholars who has written a complete book on this topic. Unfortunately, it is no longer available.

23) The original name of this book is 'Al-Wujūd Fī Sharḥ Asmā Al-Ma'būd'. He has written about specialties and peculiarities of Allāh Ta'ala's Dhātī (intrinsic) names and the ones relating to his Şifāt (attributes), but it too is lost.

10. *Ajillah Al-Ta.īd Fī Sharḥ Risālah Al-Tawḥīd*.<sup>24</sup>

11. *Mir.āh Al-Ḥaqāiq*.<sup>25</sup>

This is a translation of the booklet 'Jām-e-Jahā(n) Numā'.

12. *Tafsīr Qurān Al-'Azīz*.<sup>26</sup>

24) The original name of this book is 'Ajillah Al-Ta.īd Fī Sharḥ Adillah Al-Tawḥīd'. This is an explanation of his own book 'Adillah Al-Tawḥīd'. After writing 'Adillah Al-Tawḥīd', he felt the need to clarify its difficult words. So, he began writing its detailed explanation and completed it.

25) 'Mir.āh Al-Ḥaqāiq' is the Arabic translation of Ṣūfī Muḥammad 'Izz Al-Dīn's Persian book 'Jām-e-Jahā(n) Numā'. Marātib-e-Wujūd (Stages of Existence) is its topic. This book is quite compendious and ambiguous and is amongst the most difficult and abstruse books on Sufism.

26) The name of this exegesis is 'Tafsīr Al-Raḥmān Wa Taysīr Al-Mannān Ba'd Mā Yushīr Ilā I'jāz Al-Qurān' but is famously known as 'Tafsīr-e-Mahāimī' or 'Tafsīr-e-Raḥmānī'. This commentary is something unique as compared to others. Its biggest attribute is links between verses, and the second is that there is a new explanation of 'Bismillāh' in the beginning of every Sūrah (chapter). The third attribute is that a brief introduction and the reason for the name is given in the beginning of every Sūrah. Additionally, compared to other exegetes/interpreters, he does not interact with complicated matters of Arabic Naḥw (syntax) and Ṣarf (morphology) and does not provide lengthy explanations for every word. Rather, he elucidates the verses of the Qurān with small sentences and understandable metaphors.

This is his magnum opus. He has created an unparalleled connection between every word and verse. None other than him have written a book such as this.

The abovementioned matter has been derived from the book of Ḥaḍrat Mawlānā Sayyid Muḥammad Khaṭīb Kalyānī رحمته الله. There are more of his written works other than this. <sup>27</sup>

*One copy of this book is present in Anjuman Ahl-e-Sunnat Ashrafi Dār Al-Muṭāli'ah, Al-Jāmi'ah Al-Ashrafiyah, Mubarakpur, Azamgarh, India whose printing was done in Būlāq Printing House, Egypt, in two thick volumes. Three volumes are present in Kutub Khāna-e-Khalīlī Makhdūmī in Jāmi' Masjid, Mahim. One handwritten copy of 'Tafsīr-e-Mahāimī' is present in Kutub Khānah Dargāh Ḥaḍrat Pīr Muḥammad Shāh, Ahmedabad. The book was copied in 1159 H and has now been published by Kitāb Nāshirūn, Beirut, Lebanon in three volumes with referencing.*

*Alḥamdulillāh, we have found two more manuscripts in PDF format: One is from the T.C. Istanbul Fatih Library in Turkey, bearing the stamp of 'Al-Sayyid Ibrāhīm'.*

*The other is from the Murad Molla Library in Turkey. It possesses the stamp of "Abdallāh Āfandī Ibn Al-Muṭī Al-Marḥūm Minqāri Zādah Yaḥyā Āfandī".*

*27) He has authored 103 books. (Footnote of 'Ḍamīr Al-Insān', Page 3, Shihābiyah Printing House, Mumbai) Whether we call it carelessness of the people or the action of divine decree, most of the books are lost. All that he has written has been extremely scholarly. He has caused such a sea of truths and subtleties to flow that it makes*

the reader drown and resurface from his own astonishment and surprise. The aggrieving thought of how those intellectual and research-based books must have been does not leave the mind. Regret is the only thing we have. But the quest for these treasures remains ongoing, and one can only hope for their rediscovery.

**Whatever we could find out about any book other than the 12 mentioned is presented as follows:**

### 1. Adillah Al- Tawhīd.

This booklet was written as a ratification for the perspective of Shaykh Muḥy Al-Dīn Ibn-e-'Arabī on Waḥdah Al-Wujūd 'Unity of Existence'. He رحمته الله has proved this by adducing the references from Qurān and prophetic traditions, leaders of the religion, exegetes and Ṣūfiyah. Shaykh-e-Muḥaqqiq Shāh 'Abd Al-Ḥaq Muḥaddith Dehlawī says relating to this book:

”بغايت درجه موزون منقح، در تحرير دلائل عقليه و براين قاطعه و ازاله تشكوك و احاطه شبهات، سخن را بغايت تدقيق نموده“  
 “This book is concise and fluent in intellectual evidences and incontestable proofs, removing doubts with subtle precision. The writer has presented his thoughts in a very subtle manner.”

(Akhhbār Al-Akhyār, Page: 179)

This is the very same booklet which the author Mawlānā Sayyid Ibrāhīm Madanī رحمته الله has mentioned under number 10.

### 2. Al-Fiqh Al-Makhdūmī.

This book relates to Shāfā'ī Jurisprudence. It is said to be one of his works but its narration style differs from his other writings. According to Yūsuf Khaṭkhaṭay Ṣāḥib, either alterations have been made in this book or it is one of his earliest works. The translation along with the original script has been published in 1314 H (1896) by Gulzār-e-Husaynī Printing House, Mumbai. The translator is Mawlānā 'Abd Al-'Azīz 'Uthmānī.

### 3. Imḥāq Al-Naṣīḥah.

This is his second book in the defense of Shaykh-e-Akbar Muḥy Al-Dīn Ibn-e-‘Arabī. Shāh ‘Abd Al-Laṭīf famously known as Sayyid Shāh Muḥy Al-Dīn Qādrī Daylowrī has taken a lot of help from this book in his work, namely, ‘Faṣl Al-Khiṭāb Bayn Al-Khaṭā Wa Al-Ṣawāb’. A manuscript of ‘Imḥāḍ Al-Naṣīḥah’ is preserved in the Khuda Bakhsh Oriental Library, Patna.

#### 4. **Al-Rutbah Al-Rafī’ah Fī Al-Jam’ Wa Al-Tawfīq Bayn Asrār Al-Ḥaqīqah Wa Anwār Al-Sharī’ah.**

This book was written as an answer to the objections raised upon Ibn-e-‘Arabī. When Ḥaḍrat Makhdūm Faqīh ‘Alī Mahāimī رحمته الله found out that Shaykh Ismā’īl Muqrī, a resident of Zubayd, Yemen has written a book by the name ‘Al-Dharī’ah Ilā Nuṣrah Al-Sharī’ah’ in which he has raised objections on many Ṣūfīs, especially Ibn-e-‘Arabī, he رحمته الله wrote this book. He embellished the book with evidences and proofs in such a manner that the criticisms of the objector seem worthless now.

This book is of 230 pages. A written copy of this book is available in Kutub Khāna Dargāh Pīr Muḥammad Shāh, Ahmedabad. This booklet was copied in the life of Makhdūm-e-Mahāimī رحمته الله itself, in 802 H (1399). Ismā’īl Muqrī’s book as the original script in red ink and Makhdūm-e-Mahāimī’s answer as the commentary in black ink under it. There are three stamps on this book, one of Mughal Emperor Jahāngīr, second of ‘Karīmā Bah Bakshāy Bar Ḥāl Mā’ and third of ‘Fayyāḍ Al-Dīn Muẓaffar Al-Dīn ‘Adam Tabdīl’.

This sentence is written at the end:

يَوْمَ الْجُمُعَةِ، وَقَدْ الْعَصِرِ، الثَّانِي مِنْ صَفَرٍ، سَنَةِ ائْتَمَّتَيْنِ وَمِائَتَيْنِ مِنَ الْهَجْرَةِ النَّبَوِيَّةِ عَلَى صَاحِبِهَا أَفْضَلُ الصَّلَاةِ وَالشُّعْبِيَّةِ.

The book was completed on 2nd Ṣafar, Friday, ‘Aṣr time, 806 H (1399).

#### 5. **Irā.ah Al-Daqāiq Fī Sharḥ Mir.āh Al-Ḥaqāiq.**

He wrote ‘Irā.ah Al-Daqāiq Fī Sharḥ Mir.āh Al-Ḥaqāiq’ to clarify the complex and concise content of ‘Mir.āh Al-Ḥaqāiq’. This work was

printed by Matba'-e-Taraqqī, Bhendi Bazar. Muftī Muḥammad Fārūq Mahāimī possesses both a manuscript and a printed edition of this book. He has recently translated it with the name 'Marātib-e-Wujūd' which has been published collaboratively by Ashrafiyah Islamic Foundation, Hyderabad, and Aslaf Publishers, Kalyan. In Shā Allāh, it will be published along with its Arabic script soon.

#### 6. **Zawārif Al-Laṭāif Fī Sharḥ 'Awārif Al-Ma'ārif.**

“Awārif Al-Ma'ārif” is a famous work in Islamic mysticism written by Ḥaḍrat Shaykh Shahāb Al-Dīn Suharwardī ؒ (d. 632 H / 1234 CE). In the 13th century, when the Ṣūfī orders were arranged and organised, many of them adopted this book. The book discusses the fundamental principles of Sufism, its practical implementations, the reverence of the Khānqāhs, the dynamics between Shaykhs and their disciples, and other matters pertaining to religion and etiquettes, all under the light of the Qurān and Ḥadīth (prophetic tradition).

Understanding the usefulness of this book, Ḥaḍrat-e-Makhdūm-e-Mahāimī ؒ wrote an exegesis with the name 'Zawārif Al-Laṭāif' and elucidated its complicated and difficult sections. He also added extra incidents from the books of Ṣūfīs and Prophetic Traditions. A copy of it is preserved in Kutub Khāna-e-Muḥammadiyah Jāmi' Masjid, Mumbai. The scribe of the book is Muḥammad 'Aẓmatullāh Bāri Bin Mawlawī Karāmatullāh.

#### 7. **Sharḥ Sayyid Al-Istighfār.**

This is a brief elucidation of the Ḥadīth (tradition) 'Sayyid Al-Istighfār'. This booklet is included at the end of 'Al-Ḍaw Al-Azhar Fī Sharḥ Al-Nūr Al-Azhar', which is present in Kutub Khāna-e-Muḥammadiyah Jāmi' Masjid, Mumbai. One copy of the manuscript is available on the internet at this web address:

[http://liiif.lib.harvard.edu/manifests/view/drs:12116806\\$1i](http://liiif.lib.harvard.edu/manifests/view/drs:12116806$1i)

This booklet is of 16 pages. The Du'ā of 'Sayyid Al-Istighfār' is written in red ink. The book was completed in 1265 H (1848). The owner of

Aslaf Publishers, Janāb ‘Abd Al-Ghaffār Ṣāhib, professor at Bandra Urdu Highschool, got it published in 2017.

It has once again been published by Maula Ali Research Center, Minara Masjid, Mumbai in 2025.

#### 8. **Al-Risālah Al-‘Ajībah.**

This booklet is a masterpiece of Ḥaḍrat Makhdūm Faqīh ‘Alī Mahāimī’s ﷺ extraordinary intelligence, wisdom and profundity of knowledge, leaving readers in awe of his unparalleled mastery. In this, he has written 1,48,34,45,524 Wujūh-e-l’rāb (reasons of diacritical marks) for the verse ‘*لَمْ يَكُنْ لِرَبِّكَ الْكِتَابَ الْغُبُورِ*’ in a very fine manner.

#### 9. **Sharḥ Al-Qaṣīdah Al-Rā.iyyah.**

Qaṣīdah-e-Rā.iyyah was written in the prohibition of Samā’ (Congregation for a genre of Ṣūfī poetry famously known as Qawwālī among the laity). But he ﷺ wrote the exegesis of the very same poem in an extremely reasonable and logical way on the permissibility of Samā’.

#### 10. **Tanwīr Al-Jinān Fī Tafsīr Al-Fatiḥā.**

This is a commentary on Sūrah Al-Fātiḥā, separate from ‘Tafsīr -e-Mahāimī’.

#### 11. **Al-Fatāwā Al-Makhdūmiyyah.**

This is a compilation of the verdicts which have been sought from him.

#### 12. **Asrār Al-Fiqḥ.**

This book is written on the secrets and mysteries of Fiqḥ (Islamic Jurisprudence).

#### 13. **Ghāyah Al-Jūd Bi-Ma’rifah Waḥdah Al-Wujūd.**

The topic of this booklet is ‘Unity of Existence’. No biographer has mentioned this booklet as yet. It was present in the library of a scholar, Muḥammad Amīn ‘Itqī from Aleppo. We have acquired it. In

## Part Three

This section mentions miracles which occurred between his adolescence and his demise.

5.

It is narrated from the contemporaries:

Ḥaḍrat-e-Makhdūm-e-Mahāimī رحمته اللہ علیہ employed a maid who was very pious, devout, *Qā'im Al-Layl*<sup>28</sup> and *Mustajāb Al-Da'wāt*<sup>29</sup>. She knew the secrets of *Ṭayyi-e-Manāzil* and *Qaṭ'-e-Marāḥil*<sup>30</sup>. Everyone says she was a godly scholar and revealed many miracles.

It is narrated by the scholars and contemporaries:

Ḥaḍrat Faqīh Mahāimī's رحمته اللہ علیہ maid was very pious. She would stay busy in the service of Ḥaḍrat's mother. Whenever Ḥaḍrat-e-Faqīh رحمته اللہ علیہ wished to get his clothes washed, he would give it to this maid. It was her habit

*Shā Allāh, it will soon be researched upon and published with its translation by Maula Ali Research Center, Minara Masjid, Mumbai.*

*We have found out about these 13 books other than the 12 mentioned in the actual script of Ḍamīr Al-Insān. Like this, the total number of his books reaches 25.*

28) One who spends nights in worship.

29) A person whose prayers are always accepted.

30) A miracle of the Awliyā in which the land contracts in such a way that their steps fall miles apart, and journeys which could have taken months are completed in a few hours or days.

to keep the first rinsed water after washing the clothes for her personal use. She would drink from it. It was the blessing of this water that Allāh ﷻ blessed her with sainthood and gave the power of *Ṭayyi-e-Manāzil* and *Qaṭ'-e-Marāḥil* in her hands.

It is narrated by Mawlānā Gharīb Muḥy Al-Dīn رحمته الله:

I have heard from trustworthy and reliable ancestors that one day Ḥaḍrat-e-Khiḍr رضي الله عنه came to meet Ḥaḍrat Faqīh Mahāimī رحمته الله in shabby clothes at the time of *Zuhr*. He رحمته الله was sitting in the mosque after the prayer. Ḥaḍrat-e-Khiḍr رضي الله عنه met him, shook his hands and sat near him.

Ḥaḍrat-e-Faqīh Mahāimī رحمته الله thought that the poor man had come from afar and must be hungry, so he said, “Sit here, I will just come back from my house.”

He reached his house. When he came to his mother, she said, “Son! Come have lunch with me.”

He said, “How can I eat here when that dervish who has come to meet me is sitting in the mosque?”

She replied, “You must eat here and send food to him with the maid.”

He told the maid, “Go and give this food to the dervish who is sitting in the mosque at so and so place and he is wearing so and so clothes.”

Her first step was at the *Masjid-e-Bayt*<sup>31</sup> and the second one was at the entrance of the mosque. The dervish was nowhere to be seen. She looked towards the *Ka'bah in Mecca* and found the dervish sitting in its *Ḥaram*. The maid kept her third step in the *Masjid-e-Ḥarām* and said, "Why are you sitting here when my master had told you to wait in the mosque? Take this, he has sent food for you." Ḥaḍrat-e-Khiḍr رضي الله عنه was listening to her silently, he then took the food from her hand and did not utter a word.

Allāh ﷻ granted the maid the greatest sainthood in return for her drinking the water from Ḥaḍrat-e-Faqīh Mahāimī's ﷺ washed clothes.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ<sup>32</sup>

6.

It is narrated by the scholars and contemporaries:

31) A place in the house which females designate for prayers and worship.

32) *Al-Qurān Al-Ḥakīm, Sūrah Al-Ḥadīd: 57, Verse: 21*

*Translation: This is Allāh's bounty, which he gives to whom he wills. And Allāh is the Lord of infinite bounty.*

There used to be a successful non-muslim trader in Mahim; he owned many ships. He would employ them on water for trade.

Once, a ship dispatched for a faraway port and then there was no news about it for seven years; whether it drowned or was saved. This was a cause of worry for families of the workers for a long time. One day, all of them came to the trader and said, “Do you have any news about the ship? Please make us aware of the truth, we do not have the capacity to hear more vague and doubtful information.”

“Listen brothers! I myself am unaware about whether it is safe or has drowned. How can I give you any information when I am also worried and perplexed.”

The businessman was filled with regret after they left. He called a group of astronomers to his house who were well-versed with numerology as well. He inquired about the ship. They began trying to get information about it through astronomy and numerology, but could not agree on one result, so they said, “We are only able to find vague news about the ship. Because it has been such a long time, there is no solid information.”

After the trader heard the helplessness of the astronomers, he called a group of pandits and yogis and asked about any information relating to the ship. A few of them said, “It has been quite a few years to the incident of this ship. How can we find any information

about it now? We might figure something if it is safe, but the likelihood is that it has drowned.”

Some of them said, “The ship is safe, but it is somewhere faraway. Do not worry, it will come back.”

The trader was grieved when he heard that there was no consistency and concreteness in their information. A passerby Muslim saw the sorrowful trader and asked, “Why are you so unhappy today?”

He explained everything to the man: the loss of the ship, his consultation with astronomers and pandits to inquire about it, and the varying responses they provided.

The Muslim man heard everything and said, “You must listen to me and come with me to Ḥaḍrat Faqīh Mahāimī رحمته اللہ علیہ and ask him about the ship. He will inform you about its correct whereabouts with Allāh’s ﷻ grace.”

The trader immediately stood up and went with the man to Ḥaḍrat Faqīh Mahāimī’s رحمته اللہ علیہ court. He رحمته اللہ علیہ was sitting at the door of the mosque. The trader first fell to his feet, kissed them and then stood respectfully.

Ḥaḍrat-e-Faqīh Mahāimī رحمته اللہ علیہ inquired, “What has brought you here?”

He replied, “I have come to you to ask about a large ship that departed from the port of Mahim and

has remained unaccounted for over the past seven years.”

He عليه السلام said, “Sit facing the *Qiblah*. Close your eyes and see the condition of the ship with the eyes of your heart.”

When he sat facing the *Qiblah* and closed his eyes, Ḥaḍrat-e-Makhdūm Faqīh Mahāimī عليه السلام put such a favorable and saintly glance upon him that his heart became enlightened. He saw his ship safe and sound, nearing the port of Mahim. He happily opened his eyes and said, “I saw my ship safe and sound. It is sailing towards the port of Mahim and is very close. It will reach this port today by your grace. O My Leader! Without you, I would never have been able to see the whereabouts of this ship.”

Ḥaḍrat-e-Faqīh Mahāimī عليه السلام said, “Now go! Allāh ﷻ will fulfill your wishes.”

He returned to his house and sent some people to the seashore. When the news of the ship being visible over the horizon reached the trader; he along with many other people reached there ecstatic. The ship finally reached the shore and anchored itself. Workers disembarked from the ship and met the trader happily.

The sailor informed the trader saying, “We have carried out business on various ports all across since we left from here seven years ago. We have earned so

much that this entire ship is filled with pure gold and we have left much money other than this on various other ports for safekeeping.”

When the trader heard the entire incident, the locks of infidelity and polytheism in his heart broke. He was sure that the religion of Ḥaḍrat-e-Faqīh Mahāimī رحمته الله was true because he had seen everything with the eyes of his own heart. He thought it best for himself to offer all the wealth in the court of Ḥaḍrat-e-Faqīh Mahāimī رحمته الله and embrace Islam on his true hand.

In the morning, the trader went to Ḥaḍrat-e-Faqīh Mahāimī's رحمته الله court along with his entire family and said, “Ḥuḍūr! My Master! I am present in your court with all my family and wealth so I can accept Islam and enter the religion of your Prophet Muḥammad صلی الله علیه و آله و سلم. All my wealth belongs to you now. You may distribute it as you please.”

Ḥaḍrat-e-Faqīh Mahāimī رحمته الله made him, his family and his workers accept Islam by reciting the *Kalimah* and said, “All this wealth is yours. Spend from it in Allāh's سبیل path and keep the rest for yourself and carry out trade just like you used to before. May Allāh سبحانه be pleased with you and your work.”

وَهُوَ أَرْحَمُ الرَّاحِمِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ  
الْعَلِيِّ الْعَظِيمِ .

By the grace of Almighty, the booklet comes to an end here.



## (Supplication of the Author)

O My Allāh ﷻ! In the sake of your Beloved Muḥammad Muṣṭafā ﷺ, Ḥaḍrat Maḥbūb-e-Subḥānī Muḥy Al-Dīn Shaykh 'Abd Al-Qādir Jilānī رحمته الله, Ḥaḍrat Makhdūm Faqīh 'Alī Mahāimī رحمته الله, and all the Awliyā:

Bless me with the wealth of complete faith, increase my sincerity in love for You, let me desire your obedience and worship.

Make me from the people of knowledge and practice and amongst the people of contemplation and remembrance.

Protect me from the evil of sinful desire, *Shayṭān*, lies, ostentation, pride, ego, and deception.

Bestow me with lawful sustenance and free me from all difficulties, misfortunes, trials and distress.

O Acceptor of Prayers! Forgive the sins of my parents and all believers along with me.

Bless me with the pilgrimage of Your house and the house of Your Beloved ﷺ.

O Allāh ﷻ, it is your promise:

وَاِذَا سَاَلَكَ عِبَادِي عَنِّي فَاِنِّي قَرِيْبٌ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَاَنِ <sup>33</sup>

O Lord of all the worlds! Accept these supplications of your weak servant and fulfill all his wishes.



33) Al-Qurān Al-Hakīm, Sūrah Al-Baqarah: 2, Verse: 186.

Translation: And (O Beloved) when My servants ask you about Me, (tell them :) "I am near. I reply to the call of the supplicant whenever he calls Me out."

# ضَمِيرُ الْإِنْسَانِ

## لِلْأُذْيَادِ اشْتِيَاقِ الْمُحِبِّينَ إِلَى ذِكْرِ الرَّحْمَنِ

تأليف

السيد ابراهيم بن السيد محمد القادري

الحسيني المدني الكلياني

(١٢٩٢ هـ - ١٨٧٤ م)

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الأستاذ

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ناشر

مركز مولانا علي للأبحاث،

مسجد المينارة، مومباي

## مُقَدِّمَةُ التَّحْقِيقِ

الْكِتَابِ الَّذِي بَيْنَ يَدَيْكَ اسْمُهُ: "صَمِيمُ الْإِنْسَانِ لِإِرْدِيَادِ اسْتِيْقَاقِ الْمُحِبِّينَ إِلَى ذِكْرِ الرَّحْمَنِ." وَهُوَ أَوَّلُ كِتَابٍ كُتِبَ عَنْ حَيَاةِ حَضْرَةِ الْمَحْدُومِ الْفَقِيهِ عَلِيِّ الْمَهَائِمِيِّ. وَهَذِهِ هِيَ أَكْبَرُ مِيزَةٍ لِهَذَا الْكِتَابِ. وَقَدْ اسْتُخْدِمَ الْمُؤَلِّفُ السَّيِّدُ إِبْرَاهِيمُ بْنُ السَّيِّدِ مُحَمَّدٍ الْقَادِرِيُّ الْحُسَيْنِيُّ الْمَدَنِيُّ الْكَلْبَانِيُّ (الْمُتَوَفَى: ١٢٩٢ هـ - ١٨٧٤ م) فِي تَرْتِيبِ هَذَا الْكِتَابِ كِتَابَ الْمَلَّا الْخَطِيبِ الْكَلْبَانِيِّ، كَمَا زَيَّنَهُ بِالرِّوَايَاتِ الَّتِي تَنَاقَلَهَا الْعُلَمَاءُ وَرِجَالُ الدِّينِ جِيلًا بَعْدَ جِيلٍ.

### طَرِيقَتُنَا فِي تَحْقِيقِ الْكِتَابِ وَتَسْهِيلِهِ

إِعْتَمَدْنَا فِي إِخْرَاجِ هَذَا الْكِتَابِ عَلَى نُسَخَتَيْنِ خَطِيئَتَيْنِ وَنُسَخَةٍ مَطْبُوعَةٍ:

### الْمَخْطُوطَةُ الْأُولَى:

أَخَذْنَا هَذِهِ الْمَخْطُوطَةَ مِنْ مَكْتَبَةِ جَامِعَةِ مُومَبَائِي، وَهِيَ تَحْتَوِي عَلَى ٢٣ صَفْحَةً، وَكُلُّ صَفْحَةٍ تَحْتَوِي عَلَى ١٦ سَطْرًا وَ ١٠ كَلِمَاتٍ أَوْسَطًا، فِي الصَّفْحَةِ الْأُولَى يُوجَدُ اسْمُ الْكِتَابِ وَفِي الصَّفْحَةِ الْأَخِيرَةِ تُوجَدُ هَذِهِ الْعِبَارَةُ الَّتِي كُتِبَتْ فِيهَا سَنَةُ كِتَابَتِهَا:

”تَمَّتْ تَمَامُ شُدُّ بَنَارِ بَيْخِ ٤ شَهْرِ مُحَرَّمِ الْحَرَامِ،

بَرُوزِ جَهَارِ شَبَّهِ سَنَةِ ١٢٩٢ هِجْرِيَّةً مَقْدَسَهُ“

### المخطوطة الثانية:

أخذنا هذه المخطوطة الثانية من "مكتبة المدرسة المحمدية في المسجد الجامع لمومبايي". رقمها: AM355. تعني من AM: المخطوطة العربية. تحتوي هذه المخطوطة على ٢٠ صفحة، وتحتوي كل صفحة على ١٣ سطراً وعلى ١٢ كلمة أو سطراً.

ووجدت على دفة هذه المخطوطة ملصقاً مكتوباً عليها اسم الكتاب والمؤلف. وسنة الكتابة ليست بموجودة، ولكن يظهر من هيئتها أنها أقدم من الأخرى، وقد كتب في الصفحة الأخيرة دعاء المؤلف أيضاً.

### النسخة المطبوعة:

وهذه النسخة المطبوعة طبعت من المطبعة الشهابية الكائنة بمومبايي سنة ١٣٢٣هـ، وهي تحتوي على ١٦ صفحة، وكل صفحة تحتوي على ٢١ سطراً و ١٣ كلمة أو سطراً. ومن جهة الصحة فهي أصح من سائر الكتب، ولذا في موضع الخلاف احتزننا عبارة هذه المطبوعة.

- حصرتنا الآيات الفرائية الكريمة بين قوسين موهرين ﴿﴾، وجعلناها برسم المصحف الشريف.
- ضبطنا الكلمات بالشكل الكلي الذي لا يكون معه التباس على القارئ، ووضعنا علامات الترفيم المناسبة.
- علقنا على بعض المواضع في الكتاب عندما دعت الحاجة إلى التعليق.
- أضفنا بين معقوفين [] ما كان مناسباً للسياق من كلمات وحروف.
- ترجمنا لمؤلف الكتاب ترجمة موجزة.

وَمَعَ أَنَّنَا بَدَلْنَا جَمِيعَ مَا فِي وَسْعِنَا فِي سَبِيلِ تَصْحِيحِ الْكِتَابِ وَتَقْدِيمِهِ  
لِلْفُرَّاءِ مُوشَّحًا بِأَجْمَلِ ثِيَابِهِ وَمُحَلِّيًا بِأَبْهَى حُلِيِّهِ، لَا نَدَّعِي الْبِرَاءَةَ فِيهِ عَنْ خَطِّ أَوْ  
زَلَّةٍ. فَالْكَمَالُ لِلَّهِ وَحْدَهُ لَيْسَ لِأَحَدٍ سِوَاهُ.

### وَقَدْ سَاعَدَنِي فِي هَذَا الْعَمَلِ:

• أَخِي الْكَرِيمُ الْأُسْتَاذُ مُحَمَّدُ شَمْشِيرِ عَلِي الصِّدِّيقِي الْمِصْبَاحِيُّ  
الْعُجْرَاتِيُّ، عُضُو هَيْئَةِ التَّدْرِيسِ بِدَارِ الْعُلُومِ فَيْضِ عَائِشَةَ وَفَيْضِ مُصْطَفَى،  
سَاوَرُ كُنْدَلَا، أَمْرِيَلِي، عُجْرَاتِ،

• وَأَخِي الْكَرِيمُ الْأُسْتَاذُ مُحَمَّدُ فَيْرُوزِ أَحْمَدُ الْعَلِيمِيُّ الْمِصْبَاحِيُّ مِنْ  
أَسَاتِيدِ دَارِ الْعُلُومِ مُحَبُّوبِ سُبْحَانِي، كُرْلا، مُومَبَائِي،

• وَالْأُسْتَاذُ مُحَمَّدُ مَظْهَرِ حُسَيْنِ الْعَلِيمِيِّ، عُضُو هَيْئَةِ التَّدْرِيسِ  
بِالْجَامِعَةِ الْعَوْتِيَّةِ نَجْمِ الْعُلُومِ، مُومَبَائِي،

• وَالْحَافِظُ مُحَمَّدُ بِلَالِ الْأَشْرَفِيِّ، مُشْرِفُ مَرْكَزِ مَوْلَا عَلِيٍّ لِلْأَبْحَاثِ،  
مَسْجِدِ الْيَمِينَارَةِ، مُومَبَائِي،

حَيْثُ اعْتَنَوْا بِالْكِتَابِ اعْتِنَاءً بَالِغًا، فَطَالَ عَوْهُ مِنْ أَوَّلِهِ إِلَى آخِرِهِ بِكُلِّ  
رُغْبَةٍ وَإِخْلَاصٍ، وَصَحَّحُوهُ، وَتَطَاهَرُوا بِآرَائِهِمُ الْمُفِيدَةَ الْقِيَمَةَ.

فَأَقْدِمُ إِلَيْهِمْ هَذَا يَا غَالِيَةً وَأَهْدِي إِلَيْهِمْ زُهْرًا زَاكِيَةً لِلشُّكْرِ وَالْإِمْتِنَانِ  
مِنْ أَعْمَاقِ الْقَلْبِ دَاعِيًا لَهُمْ أَنْ يَقْبَلِ اللَّهُ تَعَالَى مِنْ أَعْمَالِهِمُ الْقِيَمَةَ هَذِهِ وَيَجْزِيَهُمْ  
أَحْسَنَ مَا يَجْزِي عِبَادَةَ الْمُخْلِصِينَ.

وَخَتَمًا أَشْكُرُ شُكْرًا جَزِيلًا لِجُمْلَةِ أَسَاتِدَتِي الْبَارِعِينَ وَ لِوَالِدَيَّ  
الْكَرِيمَيْنِ، فَإِنَّهُ لَوْلَا تَوْجُّهُمَا تَهُمُ الْعَالِيَةَ وَإِرْشَادَاتُهُمُ الْعَالِيَةَ لَمَا وَصَلْتُ إِلَى  
الْهَدَفِ الْمَنْشُودِ بِبُسْرٍ وَسُهُولَةٍ.

فَلِلَّهِ الْحَمْدُ وَالْمِنَّةُ أَوْلَا وَأَخْرًا عَلَى مَا وَفَّقَنِي لِهَذَا الْعَمَلِ النَّافِعِ الْجَلِيلِ  
وَمَا كُنْتُ أَهْلًا لَهُ. وَهُوَ الْمُوفِّقُ وَالْمُعِينُ وَالْهَادِي إِلَى سَوَاءِ السَّبِيلِ.

نَسَأَلُ اللَّهَ تَعَالَى أَنْ يَجْعَلَ عَمَلَنَا هَذَا خَالِصًا لَوَجْهِهِ الْكَرِيمِ، وَأَنْ يُنْفَعَنَا  
بِهِ وَالْمُسْلِمِينَ، وَيَتَجَاوَزَ عَمَّا أَحْطَأْنَا فِيهِ، رَبَّنَا لَا تَوَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا،  
وَتَرَجُّوْا مِنَ الْقَارِيءِ الْكَرِيمِ أَنْ يَدْعُوَ اللَّهَ تَعَالَى لَنَا بِالْعَفْوِ وَالْعَافِيَةِ الدَّائِمَةِ فِي  
الدِّينِ وَالْدُنْيَا وَالْآخِرَةِ، إِنَّهُ قَرِيبٌ مُجِيبٌ.

فَارُوقَ حَانَ الْمَهَائِمِيِّ الْمِصْبَاحِيِّ

عَضُوهُ هَيْئَةَ التَّنْذِيرِ بِجَامِعَةِ الْمَدِينَةِ فَيَضَانِ كَثْرَةَ الْإِيمَانِ،

بِمَدِينَةِ دُونِ عَرَبِيٍّ، مُدْبِرَةَ مُؤَمَّبَائِي، وَلَا يَتِيهِ مَهَارَا شَتَّرَ.

يَوْمَ الْحَمِيسِ - ١٨ شَعْبَانَ الْمُعْظَمِ ١٤٢٥ هـ - ٢٩ فَبْرَايِرِ ٢٠٢٢ م

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## مُقَدِّمَةُ الْكِتَابِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي غَفَرَ ذُنُوبَ الْمُذْنِبِينَ بِالرَّحْمَةِ وَالْعُفْرَانِ، وَبَعَثَ النَّبِيَّ بْنَ  
مُبَشِّرِ بْنِ بَالِجَتَانَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَيْرِ الْبَشَرِ وَالْإِنْسَانِ وَعَلَى آلِهِ وَأَصْحَابِهِ  
الْهَادِينَ إِلَى طَرِيقِ الرَّحْمَنِ.<sup>34</sup>

قَالَ الْفَقِيرُ الْحَقِيرُ الرَّاجِي إِلَى رَحْمَةِ رَبِّهِ الْقَادِرِ الْغَنِيِّ السَّيِّدِ إِبْرَاهِيمَ بْنِ  
السَّيِّدِ مُحَمَّدِ الْقَادِرِيِّ الْحُسَيْنِيِّ الْمَدَنِيِّ:

”لَمَّا رَأَيْتُ رَعْبَةَ الرَّاغِبِينَ إِلَى اسْتِمَاعِ خَوَارِقِ حَضْرَةِ مَوْلَانَا وَحَبِيبِنَا  
مُحِبِّ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَأَفْضَلِ الْعُلَمَاءِ الرَّاسِخِينَ [وَأَعْمَدَةِ الْمُحَقِّقِينَ  
وَرُبْدَةَ الْمُدَقِّقِينَ حَضْرَةَ مَوْلَانَا الْمَخْدُومِ الْفَقِيهِ عَلِيِّ الْمَهَائِمِيِّ قَدَّسَ اللَّهُ سِرَّهُ وَ  
تَوَضَّرَ بِرُحْمَتِهِ وَعَصَمَنَا اللَّهُ تَعَالَى بِعِضْمَتِهِ وَغَفَرَ ذُنُوبَنَا بِوَسِيلَتِهِ، فَجَمَعْتُ هَذِهِ  
الرِّوَايَاتِ الْبَاهِرَاتِ وَخَوَارِقِ الْعَادَاتِ<sup>35</sup> مِنَ الْكُتُبِ الْمُقَدَّمَةِ وَمِنْ رِوَايَةِ أَهْلِ  
زَمَانِنَا وَعُلَمَاءِ أَوَانِنَا وَسَمَّيْتُهُ بِـ”صَمِيمِ الْإِنْسَانِ لِإِزْدِيَادِ اشْتِيَاقِ الْمُحِبِّينَ إِلَى  
ذِكْرِ الرَّحْمَنِ“ وَافْتَصَرْتُهُ عَلَى ثَلَاثَةِ أَبْوَابٍ.

الْبَابُ الْأَوَّلُ فِي ذِكْرِ نَسَبِهِ وَتَارِيخِ وِلَادَتِهِ وَوَفَاتِهِ وَظُهُورِ خَوَارِقِهِ قَبْلَ بُلُوغِهِ  
رَحْمَةَ اللَّهِ عَلَيْهِ، وَفِيهِ فُصُولٌ: الْأَوَّلُ فِي ذِكْرِ نَسَبِهِ رَحْمَةَ اللَّهِ عَلَيْهِ، الْفُضْلُ

<sup>34</sup> فِي الْمَخْطُوطِ: الْهَادُونَ بِطَرِيقِ الرَّحْمَنِ.

<sup>35</sup> فِي الْمَخْطُوطِ: خَوَارِقِ الْآيَاتِ.

الثَّانِي فِي تَوَارِيخِ وَلَا دَيْهِ وَوَفَاتِهِ قَدَّسَ اللَّهُ سِرَّهُ وَتَوَرَّضَ بِحَهُ. الْفَصْلُ الثَّلَاثُ فِي بَيَانِ ظُهُورِ خَوَارِقِهِ قَبْلَ بُلُوغِهِ رَحْمَةَ اللَّهِ عَلَيْهِ.

الْبَابُ الثَّانِي فِي بَيَانِ خَوَارِقِهِ الدَّالَّةِ عَلَى عُلُوِّ مَرْتَبَتِهِ بَعْدَ بُلُوغِهِ إِلَى الْوَفَاةِ. وَ فِيهِ فُضُولٌ: الْفَصْلُ الْأَوَّلُ فِي بَيَانِ مَلَاقَةِ الْخَضِرِ عَلَيْهِ السَّلَامُ وَإِعْطَائِهِ أَنْوَاعَ الْعُلُومِ لِمَوْلَانَا الْمَخْدُومِ الْفَقِيهِ عَلِيِّ الْمَهَائِمِيِّ قَدَّسَ اللَّهُ سِرَّهُ وَتَوَرَّضَ بِحَهُ. الْفَصْلُ الثَّانِي فِي بَيَانِ تَصْنِيفِهِ الْكُتُبَ فِي أَنْوَاعِ الْعُلُومِ قَدَّسَ اللَّهُ رُوحَهُ. الْفَصْلُ الثَّلَاثُ فِي ظُهُورِ خَوَارِقِهِ الَّتِي دَلَّتْ عَلَى عُلُوِّ مَرْتَبَتِهِ بَعْدَ بُلُوغِهِ إِلَى الْوَفَاةِ.

الْبَابُ الثَّلَاثُ فِي بَيَانِ ظُهُورِ الْخَوَارِقِ بَعْدَ وَفَاتِهِ <sup>36</sup> قَدَّسَ اللَّهُ سِرَّهُ وَتَوَرَّضَ بِحَهُ وَعَصَمَنَا اللَّهُ تَعَالَى بِعِصْمَتِهِ وَعَفَرَ ذُنُوبَنَا بِوَسِيلَتِهِ، آمِينَ بِجَاهِ سَيِّدِ الْمُرْسَلِينَ وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ.

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<sup>36</sup> فِي جَمِيعِ نُسَخِ صَمِيرِ الْإِنْسَانِ لَمْ يُوجَدْ إِلَّا الْبَيَانُ الْأَوَّلَانِ، وَيُمْكِنُ أَنْ الْمَوْلَى كَانَ يَقْضِي فِي الْبِدَايَةِ أَنْ يَكْتُبَ ثَلَاثَةَ أَبْوَابٍ، لَكِنْ لَمْ يَحْضَلِ الْفُرْصَةُ فِيمَا بَعْدَ.

## الْبَابُ الْأَوَّلُ

فِي بَيَانِ ذِكْرِ نَسَبِهِ وَتَارِيخِ وِلَادَتِهِ وَوَفَاتِهِ وَظُهُورِ حَوَارِقِهِ قَبْلَ بُلُوغِهِ  
رَحْمَةُ اللَّهِ عَلَيْهِ.

وَفِيهِ فُصُولٌ:

### الْفَصْلُ الْأَوَّلُ

فِي ذِكْرِ نَسَبِهِ رَحْمَةُ اللَّهِ عَلَيْهِ:

نَسَبُ حَضْرَةِ مَوْلَانَا وَمَخْدُومِنَا وَحَبِيبِنَا مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي تَالِبٍ  
وَأَفْضَلِ الْعُلَمَاءِ الرَّاسِخِينَ الْمَخْدُومِ الْفَقِيهِ عَلِيِّ بْنِ الْمَهَائِمِيِّ قَدَّسَ اللَّهُ سِرَّهُ وَنَوَّرَ  
ضَرْبَهُ عَلَى قَوْلَيْنِ:

الْقَوْلُ الْأَوَّلُ عَلَى هَذَا التَّرْتِيبِ:

”الْمَخْدُومُ عَلِيُّ بْنُ أَحْمَدَ بْنِ عَلِيِّ بْنِ أَحْمَدَ الْمَشْهُورِ بِابْنِ بِنْتِ حُسَيْنِ  
نَاوُحْدَانِي كُؤَلِيَا.“

نُقِلَ هَذَا الْقَوْلُ مِنْ كِتَابِ مَوْلَانَا الْمَلَّاحِ مُحَمَّدِ الْخَطِيبِ الْكَلْبَانِيِّ عَفَرَ اللَّهُ  
لَهُ.

وَالْقَوْلُ الثَّانِي عَلَى هَذَا التَّرْتِيبِ:

عَلِيُّ بْنُ حَسَنِ بْنِ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ - مُصَنِّفِ تَفْسِيرِ الْهَامِ الرَّحْمَنِ  
وَمُنْتَهَمِ تَفْسِيرِ تَبَصُّرَةِ الرَّحْمَنِ - بْنِ مُحَمَّدِ بْنِ أَحْمَدَ الْمَلَقِّ بِكَوْدَرِ كَجَوْهَرِ.

وَجَدْتُ هَذَا الْقَوْلَ الثَّانِيَّ مَكْتُوبًا عِنْدَ تَمَامِ كِتَابِ شَمَائِلِ الْأَتْقِيَاءِ الَّذِي هُوَ مَكْتُوبٌ مِنْ يَدِهِ الْمُبَارَكَةِ رَضِيَ اللَّهُ عَنْهُ. وَتَبَّتْ عِنْدَ عُلَمَاءِ زَمَانِنَا وَفُضَّلَاءِ أَوَانِنَا عَلَى أَنَّ هَذَا الْقَوْلَ الثَّانِيَّ مَكْتُوبٌ مِنْ يَدِ مَوْلَانَا وَحَبِيبِنَا مُحِبِّ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَأَفْضَلِ الْعُلَمَاءِ الرَّاسِخِينَ الْمَحْدُومِ الْفَقِيهِ عَلِيِّ الْمَهَائِمِيِّ قَدَّسَ اللَّهُ سِرَّهُ وَنَوَّرَ مَضْجَعَهُ.

آمِينَ يَا رَبَّ الْعَالَمِينَ.

## الفصل الثاني

فِي ذِكْرِ وِلَادَتِهِ وَوَفَاتِهِ قَدَّسَ اللَّهُ سِرَّهُ:

عَلِمَ زَمَانٌ وَوِلَادَةُ مَوْلَانَا الْمَحْدُومِ الْفَقِيهِ عَلِيِّ الْمَهَائِمِيِّ - رَحِمَهُ اللَّهُ عَلَيْهِ - مِنَ التَّوَارِيخِ الْمَكْتُوبَةِ فِي كِتَابِ مَوْلَانَا الْمَلَّامُحَمَّدِ الْخَطِيبِ الْكَلْبَانِيِّ مِنْ أَنَّهُ كَانَ وِلَادَةُ حَضْرَةِ مَوْلَانَا وَمَحْدُومِنَا مَحْدُومِ الدِّينِ وَالدُّنْيَا، الْمَحْدُومِ الْفَقِيهِ عَلِيِّ الْمَهَائِمِيِّ فِي سَنَةِ سِتَّةٍ وَسَبْعِينَ وَسَبْعِ مِائَةٍ (٥٤٤٦ هـ) مِنَ الْهَجْرَةِ النَّبَوِيَّةِ عَلَى صَاحِبِهَا أَفْضَلُ الصَّلَوَاتِ [وَأَكْمَلُ التَّحِيَّاتِ].

وَقَدْ تُوِّفِيَ الْإِمَامُ الْهُمَامُ، قُدْوَةُ الْأَنَامِ، عُمْدَةُ الْمُحَقِّقِينَ، زُنْدَةُ الْمُدَقِّقِينَ، شَمْسُ الْعَارِفِينَ، نُورُ الرَّاسِخِينَ، سِرَاجُ الْمَشَائِخِ<sup>37</sup>، الْعَلَّامَةُ ذُو الْأَخْلَاقِ السَّنِيَّةِ وَالْأَوْصَافِ الرَّضِيَّةِ وَالْفَضَائِلِ الْمَرْضِيَّةِ، جَامِعُ الْفُرُوعِ وَالْأَصُولِ، مُهَيِّدُ الْمُعْقُولِ وَالْمَنْقُولِ، عَالِمُ الْهُدَى<sup>38</sup>، دَافِعُ الرَّذَى، عَلَاءُ الْحَقِّ وَالْحَقِيقَةِ وَالِدُنْيَا وَالِدِّينِ، الْمَحْدُومِ الْفَقِيهِ عَلِيِّ الْمَهَائِمِيِّ قَدَّسَ اللَّهُ سِرَّهُ وَوَقَّتَ الْعِشَاءَ، لَيْلَةَ الْجُمُعَةِ، الثَّامِنَةَ مِنَ الشَّهْرِ الْمُبَارَكِ جُمَادَى الْآخِرَةِ سَنَةِ خَمْسٍ وَ

<sup>37</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: سِرَاجُ الْمَشَائِخِ.

<sup>38</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: عَلَمُ الْهُدَى.

ثَلَاثِينَ وَثَمَانِ مِائَةً (٥٨٣٥ هـ) مِنَ الْهَجْرَةِ النَّبَوِيَّةِ عَلَى صَاحِبِهَا أَفْضَلُ الصَّلَاةِ  
وَالتَّسْلِيمِ.

وَدُفِنَ يَوْمَ الْجُمُعَةِ عِنْدَ رُبْعِ النَّهَارِ صُبْحَ تِلْكَ اللَّيْلَةِ فِي مَحْرُوسَةِ مَهَائِمِ -  
صَانَهَا اللَّهُ تَعَالَى عَنِ الْآفَاتِ وَالْجَرَائِمِ - فِي مَقْبَرَةِ أَقَارِبِهِ الَّتِي فِيهَا أُمُّهُ - رَحْمَةُ  
اللَّهِ عَلَيْهَا وَقَدَّسَ [اللَّهُ] رُوحَهَا وَنَوَّرَ ضَرْيُحَهَا وَجَعَلَ الْجَنَّةَ مُنْقَلَبَهَا وَ مَثْوَاهَا  
وَمَا وَاهَا بِحَقِّ النَّبِيِّ وَمَنْ وَالِاهُ - وَعُمُرُهُ تِسْعٌ وَخَمْسُونَ سَنَةً وَاللَّهُ أَعْلَمُ [بِالصَّوَابِ]  
وَإِلَيْهِ الْمَرْجِعُ وَالْمَأْتَبُ، نُقِلَ مِنْ كِتَابِ مَوْلَانَا الْمَلَا مُحَمَّدِ الْخَطِيبِ الْكَلْبَانِيِّ غَفَرَ  
اللَّهُ لَهُ.

### الفصل الثالث

فِي بَيَانِ ظُهُورِ خَوَارِقِهِ قَبْلَ بُلُوغِهِ رَحْمَةَ اللَّهِ عَلَيْهِ:

قَدْ جَاءَتْ<sup>39</sup> رِوَايَةٌ مِنْ أَهْلِ زَمَانِنَا أَنَّهُمْ يَقُولُونَ كَانَ لِأُمِّهِ رَحْمَةُ اللَّهِ عَلَيْهَا  
نَصِيبٌ وَافِرٌ فِي الْعِبَادَةِ وَالتَّقْوَى وَاحْيَاءِ اللَّيْلَةِ وَأَسْتِجَابَةِ الدُّعَاءِ حَتَّى أَنَّهُمْ  
قَالُوا:

كَانَتْ أُمُّهُ - رَحْمَةُ اللَّهِ عَلَيْهَا - مِنْ عُلَمَاءِ الْآخِرَةِ وَكَانَ الْفَقِيهُ عَلِيٌّ  
الْمَهَائِمِيُّ - قَدَّسَ اللَّهُ رُوحَهُ - فِي حَالَةِ الصَّغَرِ مُؤَدِّبًا بِكَمَالِ الْأَدَبِ، وَكَانَ أَكْثَرَ مِنْ  
كِبَارِ أَهْلِ زَمَانِهِ يُوقِرُونَهُ وَيُعْظَمُونَهُ<sup>40</sup> بِكَثْرَةِ التَّعْظِيمِ وَالْأَدَبِ.

كَمَارُوي مِنْ أَهْلِ زَمَانِنَا وَعُلَمَائِنَا أَنَّهُمْ يَقُولُونَ:

أَنَّ مَوْلَانَا وَحَبِيبَنَا الْمَحْدُومَ الْفَقِيهُ عَلِيًّا الْمَهَائِمِيَّ - قَدَّسَ اللَّهُ سِرَّهُ وَنَوَّرَ  
مُضْجَعَهُ - كَانَ مُؤَدِّبًا بِغَايَةِ الْأَدَبِ فِي حَضْرَةِ وَالدَّتِيهِ - رَحْمَةُ اللَّهِ عَلَيْهَا - حَتَّى أَنَّ  
لَيْلَةً مِنَ اللَّيَالِي كَانَ أُمُّهُ - رَحْمَةُ اللَّهِ عَلَيْهَا - مُضْطَّجِعَةً عَلَى السَّرِيرِ، وَطَلَبَتْ

<sup>39</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: جَاءَ.

<sup>40</sup> فِي الْمَطْبُوعِ: يَعْلَمُونَهُ.

الْمَاءِ لِأَجْلِ الشَّرْبِ مِنْ وُلْدِهَا مَوْلَانَا وَمَخْدُومِنَا، الْمَخْدُومِ الْفَقِيهِ عَلِيِّ الْمَهَائِمِيِّ - قَدَّسَ اللَّهُ رُوحَهُ -، وَهُوَ - رَحْمَةُ اللَّهِ عَلَيْهِ - قَامَ وَأَخَذَ كُوزًا مَمْلُوءًا مِنَ الْمَاءِ وَجَاءَ عِنْدَ أُمِّهِ، فَرَأَى أُمَّهُ - رَحْمَةُ اللَّهِ عَلَيْهَا - قَدْ نَامَتْ، فَقَامَ بَيْنَ يَدَيْهَا مَعَ كُوزِ الْمَاءِ مُنْتَظِرًا لِطَلِبِهَا الْمَاءَ، حَتَّى جَاءَ وَقْتُ السَّحْرِ، فَأَنْتَبَهَتْ - رَحْمَةُ اللَّهِ عَلَيْهَا - مِنَ النَّوْمِ، وَفَتَحَتْ عَيْنَيْهَا وَرَأَتْ مَوْلَانَا وَمَخْدُومَنَا الْمَخْدُومَ الْفَقِيهَ عَلِيًّا الْمَهَائِمِيَّ - قَدَّسَ اللَّهُ سِرَّهُ - قَائِمًا بَيْنَ يَدَيْهَا، [وَ] فِي يَدِهِ كُوزٌ مِنَ الْمَاءِ، فَقَالَتْ:

“يَا وَلَدِي! وَيَا قُرَّةَ عَيْنِي! لِمَا وَقَفْتَ عِنْدِي مَعَ كُوزِ الْمَاءِ؟”

قَالَ:

“يَا أُمِّي أَنْتِ طَلَبْتِ الْمَاءَ<sup>41</sup> لِأَجْلِ الشَّرْبِ وَقَتَ الْعِشَاءِ، وَأَنَا جِئْتُ عِنْدَكَ يَا أُمَّاهُ! مَعَ الْكُوزِ، فَوَجَدْتُكَ نَائِمَةً، مَا نَبَّهْتُكَ مِنَ النَّوْمِ، وَقُمْتُ فِي خِدْمَتِكَ لِتَطْلُبِي الْمَاءَ، حَتَّى جَاءَ وَقْتُ السَّحْرِ.”

فَلَمَّا سَمِعَتْ هَذَا الْكَلَامَ عَلِمَتْ أُمُّهُ - رَحْمَةُ اللَّهِ عَلَيْهَا - أَنَّهُ مُؤَدَّبٌ بِحُسْنِ الْأَدَبِ، وَدَخَلَ فِي قَلْبِهَا الرَّحْمَةُ وَالْفَرَحُ وَالشُّرُورُ، وَفَرِحَتْ كَثِيرًا بِمَحَبَّتِهِ وَحُسْنِ آدَابِهِ، وَقَامَتْ مِنَ السَّرِيرِ، وَأَخَذَتْ مِنْ يَدِهِ كُوزَ الْمَاءِ، وَتَوَضَّأَتْ وَصَلَّتْ رُكْعَتَيْنِ، وَدَعَتْ لَهُ وَنَاجَتْ فِي حَقِّهِ إِلَى رَبِّهَا وَقَالَتْ:

“يَا إِلَهِي! وَيَا سَيِّدِي! وَيَا مُجِيبَ دَعْوَاتِ الْمُلْحِنِينَ! أَنْتَ تَعْلَمُ أَنَّ وَلَدِي وَقُرَّةَ عَيْنِي<sup>42</sup> أَفْرَحَ<sup>43</sup> قَلْبِي بِحُسْنِ الْخِدْمَةِ وَكَمَالِ الْأَدَبِ، وَإِنِّي رَاضِيَةٌ مِنْهُ رِضَاءً تَامًا، وَأَنْتَ يَا إِلَهِي! تَرْضَى عَنْهُ<sup>44</sup> بِكَمَالِ الرِّضَاءِ، وَهَبْ يَا إِلَهَنَا! لِوَلَدِي وَقُرَّةَ

<sup>41</sup> فِي الْمَخْطُوطِ: طَلَبْتِنِي الْمَاءَ.

<sup>42</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: أَنْ وَلَدِي وَقُرَّةَ عَيْنِي الْفَقِيهَ عَلِيًّا الْمَهَائِمِيَّ.

<sup>43</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: فَرِحَ.

<sup>44</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: مِنْهُ.

عَيْنِي وَوَلَايَةَ عَظِيمَتِهِ جَسِيمَةً وَمَحَبَّةً صَحِيحَةً كَامِلَةً ، وَاجْعَلُهُ مِنَ الْمُجِيبِينَ  
الْكَامِلِينَ، يَا إِلَهَ الْأَوَّلِينَ وَالْآخِرِينَ.“

فَلَمَّا فَرَعَتْ أُمُّهُ مِنَ الدُّعَاءِ ، قَبِلَ اللَّهُ سُبْحَانَهُ وَتَعَالَى دُعَاءَهَا وَوَهَبَ  
لِمَوْلَانَا الْفَقِيهَ عَلِيِّ الْمَهَائِمِيِّ قُدَّسَ اللَّهُ رُوحَهُ وَوَلَايَةَ عَظِيمَتِهِ ظَاهِرَةً حَتَّى جَاءَتْ<sup>45</sup>  
غَلَبَتُهُ عَلَى أَهْلِ زَمَانِهِ رَحْمَةُ اللَّهِ عَلَيْهِ وَقُدَّسَ اللَّهُ رُوحَهُ وَتَوَرَّضَ رُبُّحَهُ وَجَعَلَ الْجَنَّةَ  
مَثْوَاهُ وَمَاوَاهُ. آمِينَ يَا إِلَهَ الْعَالَمِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

وَقَالَ [الْمُصَنِّفُ] إِنِّي سَمِعْتُ مِنَ الْمُتَقَدِّمِينَ وَهُمْ يَقُولُونَ:

أَنَّ الْفَقِيهَ عَلِيًّا الْمَهَائِمِيِّ - قُدَّسَ رُوحُهُ - كَانَتْ لَهُ شَاةٌ<sup>46</sup> ، يَلْعَبُ مَعَهَا  
فِي أَيَّامِ الصُّغُرِ حَتَّى جَاءَ يَوْمٌ مِنَ الْأَيَّامِ وَهُوَ - رَحْمَةُ اللَّهِ عَلَيْهِ - خَرَجَ مِنَ الْبَيْتِ إِلَى  
الْمُعَلِّمِ لِقِرَاءَةِ الْقُرْآنِ الْعَظِيمِ وَمَاتَتِ الشَّاةُ خَلْفَهُ ، وَأَمَرَتْ أُمُّهُ لِلْجَارِيَةِ:

“حُذِي هَذِهِ الشَّاةَ الْأَمِيَّتَةَ وَارْزَمِيهَا إِلَى سَاحِلِ الْبَحْرِ.“

فَقَامَتِ الْجَارِيَةُ وَأَخَذَتْهَا وَرَمَتْهَا عَلَى سَاحِلِ الْبَحْرِ ، فَلَمَّا جَاءَ الْفَقِيهَ  
عَلِيُّ الْمَهَائِمِيِّ - قُدَّسَ اللَّهُ رُوحَهُ - مِنْ عِنْدِ الْمُعَلِّمِ إِلَى الْبَيْتِ ، وَجَاءَ عِنْدَ أُمِّهِ وَطَلَبَ  
الشَّاةَ لِيَلْعَبَ مَعَهَا ، مَا وَجَدَ الشَّاةَ فِي الْبَيْتِ ، فَجَاءَ عِنْدَ أُمِّهِ وَسَأَلَهَا:

“يَا أُمَّاهُ! أَيْنَ صَارَتْ شَاتِي؟“

قَالَتْ أُمُّهُ رَحْمَةُ اللَّهِ عَلَيْهَا:

يَا وَلَدِي! وَيَا فُتْرَةَ عَيْنِي! مَاتَتِ الشَّاةُ وَرَمْتَهَا الْجَارِيَةُ عَلَى سَاحِلِ

الْبَحْرِ.

<sup>45</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: جَاءَ

<sup>46</sup> فِي الْمَخْطُوطِ: الْغَنَمَةُ. وَفِي كُلِّ مَكَانٍ مِنْ هَذَا الْفَضْلِ كُنِبَتْ كَلِمَةُ “غَنَمَةٍ” بَدَلًا مِنْ “شَاةٍ“ ، وَلِدَا كُنِبْنَا

”الشَّاةُ“ فِي كُلِّ مَوْضِعٍ مِنْ هَذَا الْفَضْلِ.

فَلَمَّا سَمِعَ هَذَا الْكَلَامَ، قَالَ لِلجَارِيَةِ:

تَعَالِي مَعِي! وَأَرِنِي أَيْنَ رَمَيْتِ الشَّاةَ.

فَلَمَّا جَاءَ مَوْلَانَا الْفَقِيهُ عَلِيُّ الْمَهَائِمِيِّ وَمَعَهُ الْجَارِيَةُ إِلَى سَاحِلِ الْبَحْرِ،  
رَأَى الشَّاةَ مَيِّتَةً، فَقَالَ لِلجَارِيَةِ:

”إِذْ هَبِي أَنْتِ إِلَى الْبَيْتِ“

فَخَرَجَتِ الْجَارِيَةُ مِنْ عِنْدِهِ وَقَامَتْ فِي مَكَانٍ آخَرَ تَنْظُرُ إِلَيْهِ مَا يَفْعَلُ  
بِالشَّاةِ، وَهُوَ -رَضِيَ اللَّهُ عَنْهُ- جَلَسَ وَأَخَذَ ذَنْ الشَّاةِ وَقَالَ:

”يَا ابْنَتَهَا الشَّاةُ! أَفُؤْمِي بِحُكْمِ اللَّهِ سُبْحَانَهُ وَتَعَالَى وَهُوَ يُحْيِي وَيُمِيتُ،  
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.“

فَلَمَّا تَمَّ كَلَامُهُ، قَامَتِ الشَّاةُ عَلَى حَالِهَا وَجَاءَتْ مَعَهُ إِلَى الْبَيْتِ كَمَا  
كَانَتْ فِي الْأَوَّلِ، فَلَمَّا رَأَتِ الْجَارِيَةَ ذَلِكَ أَحْبَرَتْ بِهِ أُمَّهُ، فَلَمَّا اسْتَهَرَّ هَذَا الْحَالُ  
بَيْنَ النَّاسِ عَلِمَ<sup>47</sup> أَهْلُ زَمَانِهِ أَنَّهُ وَهَبَهُ اللَّهُ سُبْحَانَهُ وَتَعَالَى وَلا يَبُوءُ عَظِيمَةً عَالِيَةً  
كَامِلَةً مِنْ دُعَاءِ أُمَّهِ، وَظَهَرَتْ مِنْهُ خَوَارِقُ لا تُحْصَى وَلا تُعَدُّ فِي حَالَةِ الصِّغَرِ غَيْرِ  
هَذَا، أَنَّهُ مِنْ فَضْلِ اللَّهِ، وَإِنَّ الْفَضْلَ يَبْدُو لِلَّهِ يُؤْتِيهِ مَنْ يَشَاءُ، وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ.

## البَابُ الثَّانِي

فِي بَيَانِ ظُهُورِ خَوَارِقِهِ الدَّالَّةِ عَلَى عُلْمِهِ مَرَّتَبَتِهِ بَعْدَ بُلُوغِهِ إِلَى الوَفَاةِ.

وَفِيهِ فُصُولٌ:

### الفَصْلُ الأوَّلُ

فِي بَيَانِ مَلَاقَاةِ الخِصْرِ - عَلَيْهِ السَّلَامُ - وَتَعْلِيمِهِ أَنْوَاعِ العُلُومِ لِمَوْلَانَا وَحَبِيبِنَا مُحَبِّ الأَنْبِيَاءِ وَالمُؤْتَمِلِينَ وَأَفْضَلِ العُلَمَاءِ الرَّاسِخِينَ خِصْرَةَ المَحْدُومِ الفَقِيهِ عَلِيِّ المَهَائِمِيِّ قَدَّسَ اللهُ بَرَّهُ وَتَوَرَّضَ رِجْلَهُ.

قَدْ جَاءَتْ<sup>48</sup> رِوَايَةٌ مِنْ أَهْلِ زَمَانِنَا وَعُلَمَاءِ وَأَوْنَانَا أَنَّهُمْ يَقُولُونَ:

أَنَّ مَوْلَانَا وَمَحْدُومَنَا المَحْدُومَ الفَقِيهِ عَلِيًّا المَهَائِمِيِّ - قَدَّسَ اللهُ رُوحَهُ - لَمَّا فَرَعَ مِنْ قِرَاءَةِ القُرْآنِ العَظِيمِ غَلَبَتْ عَلَى قَلْبِهِ مَحَبَّةُ حُصُولِ عِلْمِ الشَّرِيعَةِ<sup>49</sup>، فَارَادَ أَنْ يَطْلُبَ الإِذْنَ مِنْ أُمَّهِ، كَمَا رُوِيَ مِنْ أَهْلِ زَمَانِنَا وَأَكْثَرِ عُلَمَاءِ وَأَوْنَانَا أَنَّهُمْ يَقُولُونَ:

أَنَّ الفَقِيهِ عَلِيًّا المَهَائِمِيِّ - قَدَّسَ اللهُ رُوحَهُ - قَدْ جَاءَ يَوْمًا مِنَ الأَيَّامِ عِنْدَ أُمَّهِ - رَحْمَةُ اللهِ عَلَيْهَا - مَعَ كَمَالِ الأَدَبِ وَحُسْنِ الخِدْمَةِ وَرِقَّةِ القَلْبِ، وَقَامَ بَيْنَ يَدَيْهَا، فَقَالَتْ أُمُّهُ رَحْمَةُ اللهِ عَلَيْهَا:

<sup>48</sup> فِي المَحْطُوطِ: جَاءَ.

<sup>49</sup> فِي المَحْطُوطِ: حُصُولِ العِلْمِ الشَّرِيعَةِ.

”يَا وَلَدِي، يَا قُرَّةَ عَيْنِي! لِأَيِّ حَاجَةٍ جِئْتَ عِنْدِي الْيَوْمَ سَاكِئًا.“

فَقَالَ:

”يَا أُمَّاهُ! إِنَّ مَرَادِي مِنْ عِنْدِكَ الْخُرُوجَ إِلَى السَّفَرِ لِطَلَبِ كَمَالِ الْعِلْمِ، فَأَذِنِي لِي<sup>50</sup> يَا أُمَّاهُ! حَتَّى أَسَافِرَ وَأَقْرَأَ الْعِلْمَ؛ لِأَنَّهُ لَا يُحْصَلُ الْعِلْمُ فِي هَذَا الْمَكَانِ.“

فَقَالَتْ أُمُّهُ رَحْمَةً لِلَّهِ عَلَيْهَا:

”يَا وَلَدِي، يَا قُرَّةَ عَيْنِي! لَا تُعَجِّلْ وَاجْلِسْ عِنْدِي، فَإِنِّي لَا أَقْدِرُ عَلَى فِرَاقِكَ.“

فَلَمَّا سَمِعَ هَذَا الْكَلَامَ حَزَنَ قَلْبُهُ، وَقَالَ:

”يَا أُمَّاهُ! كَيْفَ يَحْصُلُ الْعِلْمُ لِي بِأَخْرُوجِ؟“

فَقَالَتْ أُمُّهُ رَحْمَةً لِلَّهِ عَلَيْهَا:

”يَا وَلَدِي! لَا تُحْزَنْ قَلْبَكَ، إِنَّ اللَّهَ قَادِرٌ عَلَى تَحْصِيلِ الْعِلْمِ لَكَ<sup>51</sup> فِي هَذَا الْمَكَانِ، إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.“

فَلَمَّا سَمِعَ كَلَامَ أُمِّهِ فَرِحَ قَلْبُهُ، فَقَالَ:

”أَنْتِ يَا أُمَّاهُ! أَدْعِي اللَّهَ سُبْحَانَهُ وَتَعَالَى حَتَّى يَهَبَنِي كَمَالِ الْعِلْمِ مَعَ الْمَحَبَّةِ.“

<sup>50</sup> فِي الْمَخْطُوطِ: فَاسْتَأْذِنِي.

<sup>51</sup> فِي الْمَخْطُوطِ: عَلَى حُضُورِ عَلِيكَ.

فَلَمَّا جَنَّ اللَّيْلُ، قَامَتْ أُمُّهُ وَتَوَضَّأَتْ وَصَلَّتْ رَكْعَتَيْنِ وَدَعَتْ وَنَاجَتْ  
إِلَى رَبِّهَا فِي حَقِّهِ، فَلَمَّا فَرَعَتْ مِنَ الدُّعَاءِ أَوْصَلَ اللَّهُ تَعَالَى ذَلِكَ الدُّعَاءَ فِي مَكَانِ  
الْإِجَابَةِ.

قَالَ الرَّاوي:

حَتَّى جَاءَ وَقْتُ الصُّبْحِ، خَرَجَ مَوْلَانَا الْفَقِيهُ عَلِيُّ الْمَهَائِمِيُّ - قَدَّسَ اللَّهُ  
رُوحَهُ - مِنَ الْبَيْتِ إِلَى الْمَسْجِدِ وَصَلَّى، فَلَمَّا فَرَعَ مِنْ صَلَاةِ الصُّبْحِ خَرَجَ إِلَى سَاحِلِ  
الْبَحْرِ، فَرَأَى شَيْخًا مُتَوَرَّعًا وَجْهَهُ، مَلِيحَ اللِّسَانِ، أَفْصَحَ الْكَلَامِ، جَالِسًا عَلَى  
الصَّخْرَةِ الَّتِي كَانَتْ فِي ذَلِكَ الْوَقْتِ عَلَى سَاحِلِ الْبَحْرِ - وَتِلْكَ الصَّخْرَةُ مَوْجُودَةٌ  
إِلَى الْآنَ فِي ذَلِكَ الْمَكَانِ؛ لَكِنْ دَخَلَتْ فِي الْمَاءِ، يَزُورُهَا النَّاسُ<sup>52</sup> عِنْدَ خُرُوجِ  
الْمَاءِ مِنْ ذَلِكَ الْمَكَانِ - فَلَمَّا وَصَلَ عِنْدَهُ وَقَامَ بَيْنَ يَدَيْهِ وَسَلَّمَ عَلَيْهِ، فَتَنَظَرَ ذَلِكَ  
الشَّيْخُ إِلَيْهِ وَقَالَ:

”مَرَّحَبًا بِكَ يَا عَلِيُّ! أَنْتَ تَرِيدُ قِرَاءَةَ الْعِلْمِ؟“

قَالَ: ”نَعَمْ. يَا سَيِّدِي!“

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قَالَ الشَّيْخُ:

”يَا عَلِيُّ! أَنْتَ تَعَالَى فِي هَذَا الْمَكَانِ كُلِّ يَوْمٍ.“

قَالَ مَوْلَانَا الْفَقِيهُ عَلِيُّ الْمَهَائِمِيُّ قَدَّسَ اللَّهُ رُوحَهُ:

”يَا سَيِّدِي! مَا اسْمُكَ؟“

قَالَ:

<sup>52</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: يَزُورُونَهَا النَّاسُ.

<sup>53</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: بِأَفْقِيهِ عَلِيٍّ.

<sup>54</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: بِأَفْقِيهِ عَلِيٍّ.

”إِسْمِي الْخِضْرُ، لَكِنْ لَا تَظْهَرُ هَذَا الْإِسْمَ عِنْدَ أَحَدٍ قَطُّ، وَلَوْ أَظْهَرْتَ عِنْدَ أَحَدٍ لَا ثَلَاثِينَ يَوْمًا بَعْدَ ذَلِكَ.“ وَقَالَ: ”إِجْلِسْ وَأَقْرَأْ.“

فَجَلَسَ وَقَرَأَ، وَبَقِيَ عَلَى ذَلِكَ مُدَّةً، كُلُّ يَوْمٍ يَجِيءُ وَالْخِضْرُ عَلَيْهِ السَّلَامُ يَصِلُ إِلَيْهِ عَلَى تِلْكَ الصَّخْرَةِ وَيُعَلِّمُهُ الْعِلْمَ كُلَّ يَوْمٍ بِفَضْلِ اللَّهِ وَكَرَمِهِ وَ يَدْعَاءُ أَهْلِهِ رَحْمَةً لِلَّهِ عَلَيْهَا.

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَإِلَيْهِ أَجْمَعِينَ.

وَرَوَى أَهْلُ زَمَانِنَا وَعُلَمَاءُ أَوَانِنَا أَنَّهُمْ يَقُولُونَ:

قَدْ جَاءَ الْفَقِيهَ عَلِيُّ الْمَهَائِمِيِّ يَوْمًا مِّنَ الْأَيَّامِ عِنْدَ أُمِّهِ -رَحْمَةَ اللَّهِ عَلَيْهَا- وَقَامَ بَيْنَ يَدَيْهَا مَعَ الْأَدَبِ، فَقَالَتْ أُمُّهُ:

”يَا وَلَدِي! أَيْنَ تَرُوحُ كُلَّ يَوْمٍ؟“

فَقَالَ: ”يَا أُمِّي! إِلَى الْمَعْلَمِ لِقِرَاءَةِ الْعِلْمِ.“

قَالَتْ: ”فِي أَيِّ مَكَانٍ؟“

قَالَ: ”عَلَى الصَّخْرَةِ الَّتِي عَلَى سَاحِلِ الْبَحْرِ.“

قَالَتْ: ”مَنْ هُوَ؟ وَمَا اسْمُهُ؟“

قَالَ: ”يَا أُمِّي! كَيْفَ أَظْهَرُ عِنْدَكَ؟ وَهُوَ مَنَعَنِي مِنْ إِظْهَارِ اسْمِهِ عَلَيَّ“

أَخْبَدُ.“

قَالَتْ أُمُّهُ:

”يَا وَلَدِي! هَلْ مَنَعَكَ<sup>55</sup> مِنْ إِظْهَارِ الْإِسْمِ عِنْدِي أَيْضًا؟“

فَسَكَتَ رَحْمَةً لِلَّهِ عَلَيْهِ.

فَقَالَتْ: "لِمَا لَا تَظْهَرُ عِنْدِي."

فَقَالَ: "يَا أُهْمِي! اسْمُهُ الْخِضْرُ عَلَيْهِ السَّلَامُ."

فَلَمَّا جَاءَ وَقْتُ الصُّبْحِ خَرَجَ الْفَقِيهُ عَلَيَّ الْمَهَائِمِي - قَدَّسَ اللَّهُ رُوحَهُ - إِلَى تِلْكَ الصَّخْرَةِ وَجَلَسَ عَلَيْهَا مُنْتَظِرًا لِإِتْيَانِ الْخِضْرِ عَلَيْهِ السَّلَامُ حَتَّى يَفُورَ عِنْدَهُ، لَكِنْ مَا جَاءَ الْخِضْرُ عَلَيْهِ السَّلَامُ فِي ذَلِكَ الْيَوْمِ، وَفِي الْيَوْمِ الثَّانِي كَذَلِكَ مَا جَاءَ عِنْدَهُ الْخِضْرُ عَلَيْهِ السَّلَامُ، فَلَمَّا مَضَى الْيَوْمَيْنِ عَلَى هَذَا الْحَالِ حَزِنَ قَلْبُهُ وَجَاءَ عِنْدَ أُهْمِي - رَحْمَةً لِلَّهِ عَلَيْهَا - وَبَكَى بُكَاءً شَدِيدًا.

قَالَتْ أُمُّهُ:

"يَا وَلَدِي! وَيَا فِتْرَةَ عَيْنِي! لِمَاذَا تَبْكِي؟"

قَالَ:

"يَا أُهْمِي! إِنَّ الْخِضْرَ عَلَيْهِ السَّلَامُ كَانَ مَنَعَنِي مِنْ إِظْهَارِ اسْمِهِ عَلَيَّ أَحَدٍ، وَأَوْصَى لِي لَوْ أَظْهَرْتَهُ عِنْدَ أَحَدٍ لَأَثَلَا قَيْمِي<sup>56</sup> مِنْ بَعْدِ ذَلِكَ، فَلَمَّا جِئْتُ ذَلِكَ الْيَوْمَ عِنْدَكَ يَا أُمُّهُ، وَ[أَنْتِ] سَأَلْتَنِي عَنِ اسْمِهِ، فَأَظْهَرْتُ لَكَ اسْمَ الْخِضْرِ وَلَمْ أَقْدِرْ أَنْ أَمْتَنِعَ [عَنْ إِظْهَارِهِ]<sup>57</sup> أَدَبًا بِكَ، فَلِأَجْلِ ذَلِكَ لَا يَلَا قَيْمِي<sup>58</sup> الْخِضْرُ عَلَيْهِ السَّلَامُ مُنْذُ يَوْمَيْنِ. يَا أُهْمِي! كَيْفَ يَحْصُلُ الْعِلْمُ لِي الْآنَ فِي هَذَا الْمَكَانِ؟"

فَلَمَّا سَمِعَتْ هَذَا الْحَالَ رَقَّتْ قَلْبُهَا وَقَالَتْ:

<sup>56</sup> فِي الْمَخْطُوطِ: مَا تَلْفِي.

<sup>57</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: لَمْ أَقْدِرْ أَمْتَنِعُ.

<sup>58</sup> فِي الْمَخْطُوطِ: لَا يَجِئُنِي.

”يَا وَلَدِي! لَا تَخَفْ وَلَا تَحْزَنْ، إِنَّ اللَّهَ تَعَالَى قَادِرٌ عَلَى كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.“

فَلَمَّا جَاءَ وَقْتُ السَّحْرِ قَامَتْ أُمُّهُ وَتَوَضَّأَتْ وَصَلَّتْ رُكْعَتَيْنِ وَدَعَتْ وَنَاجَتْ فِي حَقِّهِ إِلَى رَبِّهَا، وَقَالَتْ:

”يَا نِيقَةَ الْوَانِقِينَ! وَيَا مُعْطِي السَّائِلِينَ! إِنِّي أَمْتُكَ الْعَاصِيَةَ جِئْتُ عَلَى بَابِكَ، يَا إِلَهَ الْعَالَمِينَ! أَسْأَلُ مِنْ فَضْلِكَ الْعَظِيمِ أَنْ تَرْحَمَ عَلَيَّ وَوَلَدِي، وَهَبْ يَا إِلَهَنَا لِي وَلَدِي وَقُرَّةَ عَيْنِي عِلْمًا كَامِلًا يَلَا مَشَقَّةً وَلَا مِحْنَةً، وَأَنْتَ عَلَى ذَلِكَ قَدِيرٌ، وَيَا لِجَابَةِ جَدِيرٌ.“

فَلَمَّا فَرَغَتْ مِنْ ذَلِكَ الدُّعَاءِ قَبِلَ اللَّهُ سُبْحَانَهُ وَتَعَالَى دُعَاءَهَا فِي حَقِّي وَوَلَدِهَا، حَتَّى جَاءَ يَوْمُ الثَّلَاثِ وَخَرَجَ الْفَقِيهُ عَلَيَّ الْمَهَائِمِيُّ -قَدَّسَ اللَّهُ رُوحَهُ- مِنَ الْبَيْتِ إِلَى الْمَسْجِدِ وَصَلَّى الْعَصْرَ وَخَرَجَ إِلَى السُّوقِ، فَلَقِي فِي السُّوقِ الْخِضْرُ عَلَيْهِ السَّلَامُ وَأَخَذِيدهُ بِيَدِهِ الْمُبَارَكَةِ، وَخَرَجَ [بِهِ] إِلَى سَاحِلِ الْبَحْرِ وَقَالَ:

”يَا عَلِي! <sup>59</sup> أَمَرَنِي اللَّهُ سُبْحَانَهُ وَتَعَالَى أَنْ أُعْطِيكَ الْعُلُومَ كُلَّهَا بِبِرَّةٍ دُعَاءِ أُمَّتِكَ.“

وَبَعْدَ ذَلِكَ أَخْرَجَ مِنْ فَمِهِ لُقْمَةً وَقَالَ:

”يَا عَلِي! <sup>60</sup> افْتَحْ فَاكِ.“

فَلَمَّا فَتَحَ الْفَمَ، أَلْفَى فِي فَمِهِ تِلْكَ اللَّقْمَةَ الَّتِي أَخْرَجَهَا مِنْ فَمِهِ. فَكَلَّهَا، وَقَالَ الْخِضْرُ عَلَيْهِ السَّلَامُ:

<sup>59</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: يَا فَاقِيَهُ عَلِي.

<sup>60</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: يَا فَاقِيَهُ عَلِي.

”إِنِّي أُعْطِيتُ لَكَ كُلَّ عِلْمٍ بِأَنْوَاعِهِ بِحُكْمِ اللَّهِ سُبْحَانَهُ وَتَعَالَى فِي هَذَا الْيَوْمِ، فَاحْفَظْهُ يَا عَلِيُّ! 61 بِكَمَالِ الْحِفْظِ.“

وَوَغَابَ عَنْهُ، فَلَمَّا جَاءَ الْفَقِيهَ عَلِيُّ الْمَهَائِمِيُّ -قَدَّسَ اللَّهُ سِرَّهُ- فِي الْمَسْجِدِ وَصَلَّى الْمَغْرِبَ مَعَ الْجَمَاعَةِ، رَأَى قَلْبَهُ مَمْلُوءًا بِكَمَالِ الْعِلْمِ وَالْحِكْمَةِ، فَفَرِحَ قَلْبُهُ وَجَاءَ عِنْدَ أُمِّهِ -رَحْمَةُ اللَّهِ عَلَيْهَا- وَوَقَعَ عَلَى قَدَمَيْهَا وَقَامَ بَيْنَ يَدَيْهَا وَقَالَ:

”يَا أُمَّي! وَهَبْنِي اللَّهُ سُبْحَانَهُ وَتَعَالَى مَوَاهِبَ مِنَ الْعِلْمِ اللَّدِّيِّ وَحَصَلَ لِي بِدُعَائِكَ يَا أُمَّي! كَمَالُ الْعِلْمِ وَالْحِكْمَةِ، إِنَّ اللَّهَ قَادِرٌ عَلَى كُلِّ شَيْءٍ.“

قَالَتْ رَحْمَةُ اللَّهِ عَلَيْهَا:

”نَعَمْ. يَا وَلَدِي! يَفْعَلُ اللَّهُ مَا يَشَاءُ وَيُحْكُمُ مَا يُرِيدُ.“

## الفصل الثاني

فِي بَيَانِ تَصْنِيفِ كُتُبِهِ -رَحْمَةُ اللَّهِ عَلَيْهِ- فِي أَنْوَاعِ الْعُلُومِ:

رَوَى أَهْلُ زَمَانِنَا وَعُلَمَاءُ أَوَانِنَا أَنَّهُمْ يَقُولُونَ:

كَانَ الْفَقِيهَ عَلِيُّ الْمَهَائِمِيُّ -رَحْمَةُ اللَّهِ عَلَيْهِ- مُمْتَازًا فِي التَّصَوُّفِ، شَرَحَ الْفُضُوصَ [آي: فَضُوصَ الْحِكْمِ] لِلشَّيْخِ مُحْيِي الدِّينِ ابْنِ الْعَرَبِيِّ مَرَّتَيْنِ وَبَعْضَ الثَّالِثِ وَأَحْسَنَ فِيهِ، وَرَفَعَ عَنْهُ مَا رَابَهُ الْأَكْثَرُونَ مِنَ الْكُفْرِ وَالْبِدْعَةِ، بَلْ أَقَامَهُ عَلَى نَهْجِ الشَّرِيعَةِ الْمُحَمَّدِيَّةِ الْفَوْيْمَةِ الَّتِي عَلَيْهَا أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ، بِحَيْثُ يَقْبَلُهُ كُلُّ مُوَافِقٍ وَمُخَالِفٍ، وَلَا يَسْعَ لِلْمَعَانِدِ إِلَّا الْقَبُولَ وَالسَّمْعَ وَالطَّاعَةَ، كَشَفَ الظُّلُمَاتِ وَأَزَالَ الشُّبُهَاتِ.

61 فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: يَا فَاقِيهَ عَلِيُّ.

62 فِي الْمَخْطُوطِ: يَشْرَحُ الْفُضُوصَ.

شَرَحَ الْفُصُوصَ شَرْحًا لَا نَظِيرَ لَهُ.<sup>63</sup>  
 وَتَرْجَمَهُ اللَّمَعَاتُ لِلْعِرَاقِيِّ.  
 وَشَرَحَهُ [آي: شَرَحَ اللَّمَعَاتُ لِلْعِرَاقِيِّ] شَرْحًا يَكُونُ لِلْمَخَالِفِ حَرْجًا.  
 وَصَنَّفَ رِسَالَةً "التُّورِ الْأَزْهَرِي كَشْفِ الْقَضَاءِ وَالْقَدْرِ."  
 وَشَرَحَهَا بِشَرْحِ سَمَاهَا "الضُّوءُ الْأَزْهَرِي فِي شَرْحِ التُّورِ الْأَزْهَرِي".  
 وَصَنَّفَ "اسْتِجْلَاءَ الْبَصْرِ فِي الرَّدِّ عَلَى اسْتِغْصَاءِ النَّظَرِ" لِابْنِ مُطَهَّرِ  
 الْحَلِيِّ.  
 وَصَنَّفَ فِي أَسْرَارِ الْفُقَهِ وَمَحَاسِنِ الشَّرِيعَةِ كِتَابًا سَمَاهَا "إِنْعَامُ الْمَلِكِ  
 الْعَلَامِ بِأَحْكَامِ حُكْمِ الْأَحْكَامِ".  
 وَشَرَحَ رِسَالَةَ الْوُجُودِ فِي شَرْحِ [أَسْمَاءِ الْمُعْبُودِ].  
 وَ"أَجَلَةُ التَّائِيدِ فِي شَرْحِ رِسَالَةِ التَّوْجِيدِ."<sup>64</sup>  
 وَزَوَّارِفَ شَرْحِ الْعَوَارِفِ.  
 وَإِمْحَاضَ النَّصِيحَةِ.  
 وَتَرْجَمَ رِسَالَةَ جَامِ جَهَانَ نُمَائِ وَسَمَاهَا "مِرَادَةُ الْحَقَائِقِ".

<sup>63</sup> وَالْمُحْطُوطَةُ الْمُؤَجَّدَةُ فِي جَامِعَةِ مُومْبَائِي مَكْتُوبٌ فِيهَا اسْمُ هَذَا الْكِتَابِ: "بَعْمُ الْخُصُوصِ شَرْحُ الْفُصُوصِ"، لَكِنْ اسْمُهُ الْحَقِيقِيُّ هُوَ: "مَشْرَعُ الْخُصُوصِ إِلَى مَعَانِي الْفُصُوصِ"، وَقَدْ نُشِرَ هَذَا الْكِتَابُ مِنْ دَارِ الْكُتُبِ الْعِلْمِيَّةِ، بَنْغَلُورْتْ، لِبنَانِ، وَهُوَ مُشْتَمِلٌ عَلَى 270 صَفْحَةً.  
<sup>64</sup> كَانَ الْفَقِيهَةُ عَلِيُّ الْمَهَائِمِيِّ صَنَّفَ رِسَالَةً فِي ثُبُوتِ وَحْدَةِ الْوُجُودِ، وَسَمَاهَا "أَدِلَّةُ التَّائِيدِ" وَبَعْدَ ذَلِكَ شَرَحَهَا شَرْحًا جَامِعًا وَسَمَاهُ "أَجَلَةُ التَّائِيدِ فِي شَرْحِ أَدِلَّةِ التَّوْجِيدِ"، وَهُوَ الْمُرَادُ هُنَا.

وَأَعْظَمُ تَصْنِيفًا تَه تَفْسِيرُ الْقُرْآنِ الْعَزِيزِ مِمَّا لَمْ يَسْتَقْبَلْ بِمِثْلِهِ، رَ بَطْفِيهِ كَلِّ  
كَلِمَةٍ بِمَا قَبْلَهَا وَكُلِّ آيَةٍ بِمَا سَبَقَهَا، لَمْ يُصَنَّفْ مِثْلُهُ قَطُّ.

وَلَهُ تَصَانِيفُ غَيْرُ ذَلِكَ<sup>65</sup> نُقِلَ هَذَا مِنْ كِتَابِ مَوْلَانَا الْأَمَلَا مُحَمَّدِ  
الْخَطِيبِ الْكَلْبَانِيِّ غَفَرَ اللَّهُ لَهُ.

### الْفَصْلُ الثَّلَاثُ

فِي بَيَانِ ظُهُورِ حَوَارِقِهِ الَّتِي دَالَتْ عَلَى عُلُوِّ مَرْتَبَتِهِ بَعْدَ بُلُوغِهِ إِلَى  
الْوَفَاةِ:

قَدْ جَاءَتْ<sup>66</sup> رِوَايَةٌ مِنْ أَهْلِ زَمَانِنَا:

<sup>65</sup> كَانَ الْفَقِيهَ عَلَى الْمَهَائِمِيِّ كَتَبَ مَاهًا ثَلَاثَةً كُتِبَ، لَكِنْ لِأَسْفِ فُقِدَتْ مُعْظَمُهَا، وَكُتِبَتْ الَّتِي بَحَثْنَا عَنْهَا

هِيَ:

- (١) تَبْصِيرُ الرَّحْمَنِ وَتَبْسِيرُ الْمَنَانِ بَعْضُ مَا يُشِيرُ إِلَى عَجَازِ الْقُرْآنِ (الْمَعْرُوفِ بِـ "تَفْسِيرِ الْمَهَائِمِيِّ" وَ  
"تَفْسِيرِ الرَّحْمَانِيِّ"). (٢) أَدْلَةُ التَّوْحِيدِ. (٣) أَجَلَةُ التَّائِيدِ فِي شَرْحِ أَدْلَةِ التَّوْحِيدِ. (٤) مِرَادُ الْحَقَائِقِ. (٥)  
إِرَاءَةُ الدَّقَائِقِ فِي شَرْحِ مِرَادِ الْحَقَائِقِ. (٦) التَّوْزِ الْأَزْهَرِي كَشْفُ الْقَضَاءِ وَالْقَدْرِ. (٧) الصَّوَاءُ الْأَزْهَرِي فِي شَرْحِ  
التَّوْزِ الْأَزْهَرِ. (٨) الْفِقْهُ الْمَحْدُومِي. (٩) أَشْرَازُ الْفِقْهِ. (١٠) مَشْرَعُ الْخُصُوصِ إِلَى مَعَانِي النُّصُوصِ. (١١)  
خُصُوصُ النِّعَمِ فِي شَرْحِ فُضُوصِ الْحُكْمِ. (١٢) زَوَارِفُ اللَّطَائِفِ فِي شَرْحِ عَوَارِفِ الْمَعَارِفِ. (١٣) اسْتِجْلَاءُ  
النُّبْرِ فِي الرَّؤْيِ عَلَى اسْتِغْصَاءِ النَّظْرِ. (١٤) الْفَتَاوَى الْمَحْدُومِيَّةُ. (١٥) إِحْضَاؤُ التَّصْبِيحَةِ. (١٦) اِنْعَامُ  
الْمَلِكِ الْعَلَامِي بِالْحُكْمِ الْحُكْمِ الْأَحْكَامِ. (١٧) الْوَجُودِ فِي شَرْحِ أَسْمَاءِ الْمَعْبُودِ. (١٨) تَرْجَمَةُ الْمَعَاتِ  
الْعِرَاقِيَّةِ. (١٩) شَرْحُ الْمَعَاتِ الْعِرَاقِيَّةِ. (٢٠) التَّرْتِيبَةُ الرَّفِيعَةُ فِي الْجَمْعِ وَالتَّوْفِيقِ بَيْنَ أَشْرَارِ الْحَقِيقَةِ وَأَنْوَارِ  
الشَّرِيعَةِ. (٢١) الرِّسَالَةُ الْعَجِيبَةُ. (٢٢) تَنْوِيزُ الْجَنَانِ فِي تَفْسِيرِ الْفَاتِحَةِ. (٢٣) شَرْحُ الْقَصِيدَةِ الرَّائِيَّةِ.  
(٢٤) شَرْحُ سَيِّدِ الْاسْتِغْفَارِ. (٢٥) غَايَةُ الْجُودِ بِمَعْرِفَةِ وَحْدَةِ الْوَجُودِ.

<sup>66</sup> فِي الْمَحْطُوطِ وَالْمَطْبُوعِ: جَاءَ.

أَنَّ الْفَقِيهَ عَلِيًّا الْمَهَائِمِيَّ - رَحْمَةُ اللَّهِ عَلَيْهِ - كَانَتْ لَهُ جَارِيَةٌ وَكَانَ لَهَا نَصِيبٌ وَافٍ فِي الْعِبَادَاتِ وَالتَّقْوَى وَاحْيَاءِ اللَّيْلِ وَاسْتِجَابَةِ الدُّعَاءِ وَطَيِّبِ الْمَنَازِلِ وَقَطْعِ الْمَرَاجِلِ.

وَاجْتَمَعَتِ الْأَقْوَالُ عَلَى أَنَّ تِلْكَ الْجَارِيَةَ كَانَتْ مِنْ عُلَمَاءِ الْآخِرَةِ، وَلَهَا خَوَارِقٌ عَظِيمَةٌ وَكِرَامَاتٌ سَنِيئَةٌ، كَمَا رَوَى عَنْ أَهْلِ زَمَانِنَا وَعُلَمَاءِ أَوَانِنَا أَنَّهُمْ يَقُولُونَ:

كَانَتْ لِلْفَقِيهِ <sup>67</sup> عَلِيٍّ الْمَهَائِمِيَّ - رَحْمَةُ اللَّهِ عَلَيْهِ - جَارِيَةٌ صَالِحَةٌ، وَكَانَتْ كُلُّ وَفَّتِ تَحْدُمُ وَالدَّتَهُ وَكَانَ الْفَقِيهَ عَلِيٍّ الْمَهَائِمِيَّ - قَدَّسَ اللَّهُ رُوحَهُ - إِذَا اِخْتَجَّ إِلَى غَسْلِ الْأَثْوَابِ يَنْزِعُهَا مِنْ بَدَنِهِ وَيُعْطِيهَا، وَكَانَتْ عَادَتُهَا أَنَّهَا إِذَا أَخَذَتِ الْأَثْوَابَ الْبَدَلَةَ مِنْ بَدَنِهِ - رَحْمَةُ اللَّهِ عَلَيْهِ - تَعْطُسُهَا فِي الْمَاءِ وَتَجْمَعُ الْعُسَالَةَ الْأُولَى مِنْهَا فِي إِنَاءٍ، ثُمَّ تَشْرِبُهَا <sup>68</sup>، فَيَبْرَكُ شَرِبُ تِلْكَ الْعُسَالَةِ أَعْطَاهَا اللَّهُ سُبْحَانَهُ وَتَعَالَى لِتِلْكَ الْجَارِيَةَ <sup>69</sup> وَلَا يَبَّةً عَظِيمَةً ظَاهِرَةً وَخَوَارِقَ لِأَيْحَةٍ فِي قَطْعِ الْمَرَاجِلِ وَطَيِّبِ الْمَنَازِلِ بِكَمَالِ فَضْلِهِ وَكَرَمِهِ.

كَمَا رَوَى مَوْلَانَا عَرَبِيٌّ مُحِي الدِّينِ وَهُوَ يَقُولُ إِنِّي سَمِعْتُ مِنَ الْمُتَقَدِّمِينَ الْوَاتِقِينَ أَنَّهُمْ يَقُولُونَ:

جَاءَ يَوْمًا مِنَ الْأَيَّامِ الْخِصْرُ عَلَيْهِ السَّلَامُ لِلِقَاءِ <sup>70</sup> حَضْرَةِ قُدْوَةَ الْوَالِصِينَ مَوْلَانَا وَمَحْدُومِنَا الْمَحْدُومِ الْفَقِيهِ عَلِيٍّ الْمَهَائِمِيَّ - رَحْمَةُ اللَّهِ عَلَيْهِ - فِي لِبَاسِ الْفُقَرَاءِ وَقَتَّ الظُّهْرَ، وَكَانَ الْفَقِيهَ عَلِيٍّ الْمَهَائِمِيَّ - رَحْمَةُ اللَّهِ عَلَيْهِ - قَدَفَرَغَ مِنْ صَلَاةِ الظُّهْرِ، فَلَقِيَهُ الْخِصْرُ عَلَيْهِ السَّلَامُ وَصَافَحَهُ وَجَلَسَ عِنْدَهُ فِي الْمَسْجِدِ،

<sup>67</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: لِفَقِيهِهِ

<sup>68</sup> هُنَا فِي الْعِبَارَةِ اضْطِرَابٌ، صَحَّحْنَا بِإِعْتِبَارِ الْمُفْهُومِ.

<sup>69</sup> فِي الْمَخْطُوطِ: لِذَلِكَ الْجَارِيَةِ.

<sup>70</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: إِلَى زِيَارَةٍ، وَالَّتِي كَتَبْنَا هِيَ مِنْ سَبَبِهَا لِلْحَالِ.

وَظَنَّ الْفَقِيهَ عَلِيَّ الْمَهَائِمِيِّ - رَحْمَةُ اللَّهِ عَلَيْهِ - أَنَّ الْفَقِيرَ قَدْ جَاءَ مِنْ بَعِيدٍ ، رَبَّمَا يَكُونُ جَائِعًا ، فَقَامَ وَقَالَ لِلْخَضِرِ [عَلَيْهِ السَّلَامُ] :

”أَيُّهَا الْفَقِيرُ! اجْلِسْ أَنْتَ هَهُنَا ، وَأَنَا آجِي مِنْ الْبَيْتِ.“

وَبَعْدَ ذَلِكَ سَارَ الْفَقِيهَ عَلِيَّ الْمَهَائِمِيِّ - قَدَّسَ اللَّهُ رُوحَهُ - إِلَى بَيْتِهِ ، فَلَمَّا وَصَلَ عِنْدَ أُمِّهِ - رَحْمَةُ اللَّهِ عَلَيْهَا - قَالَتْ أُمُّهُ :

”يَا وَلَدِي! اجْلِسْ عِنْدِي وَكُلِ الطَّعَامَ مَعِي.“

فَقَالَ :

”يَا أُمِّي! إِنَّ فَقِيرًا جَاءَ لِلِقَائِي<sup>71</sup> وَهُوَ جَالِسٌ فِي الْمَسْجِدِ ، فَكَيْفَ يَسْتَوْعُ لِي أَنْ أَكُلَ مَعَكَ؟“<sup>72</sup>

فَلَمَّا سَمِعَتْ أُمُّهُ - رَحْمَةُ اللَّهِ عَلَيْهَا - ، قَالَتْ :

”خُذِ الطَّعَامَ وَأَرْسِلْهُ مَعَ تِلْكَ الْجَارِيَةِ<sup>73</sup> ، وَاجْلِسْ عِنْدِي.“

فَلَمَّا سَمِعَ الْفَقِيهَ عَلِيَّ الْمَهَائِمِيِّ - قَدَّسَ اللَّهُ رُوحَهُ - قَالَ لِلْجَارِيَةِ :

”خُذِي هَذَا الطَّعَامَ وَأَعْطِيهِ الْفَقِيرَ الَّذِي هُوَ جَالِسٌ فِي الْمَسْجِدِ ، وَلِبَاسُهُ كَذَا وَكَذَا ، وَفِي جَانِبِ كَذَا.“

فَلَمَّا خَرَجَتِ الْجَارِيَةُ مِنْ عِنْدِهِ مَعَ الطَّعَامِ ، كَانَتْ إِخْدَى رِجْلَيْهَا عَلَى عَتَبَةِ الْبَيْتِ وَالْأُخْرَى عَلَى عَتَبَةِ بَابِ الْمَسْجِدِ ، فَمَا رَأَتْ فَقِيرًا فِي الْمَسْجِدِ ، فَتَنَظَّرَتْ الْجَارِيَةُ إِلَى بَيْتِ اللَّهِ الْحَرَامِ فَرَأَتْ ذَلِكَ الْفَقِيرَ جَالِسًا فِي حَرَمِ الْكَعْبَةِ ،

<sup>71</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ : لِزِيَارَتِي ، وَالَّتِي كَتَبْنَا هَاهُنَا مِنْسَبَةً لِلْحَالِ .

<sup>72</sup> فِي الْمَخْطُوطِ : كَيْفَ أَكُلُ الطَّعَامَ عِنْدَكَ .

<sup>73</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ : وَأَرْسِلْ مَعَ ذَلِكَ الْجَارِيَةَ .

فَرَفَعَتْ رِجْلَهَا الَّتِي عَلَى عَتَبَةِ بَابِ الْمَسْجِدِ وَوَضَعَتْ عَلَى عَتَبَةِ الْمَسْجِدِ الْحَرَامِ  
وَقَالَتْ:

يَا أَيُّهَا الْفَقِيرُ أَلَمْ يَقُلْ لَكَ سَيِّدِي:

”إِجْلِسْ فِي الْمَسْجِدِ، وَأَنَا آجِيءُ مِنْ الْبَيْتِ.“

وَأَنْتَ خَرَجْتَ مِنَ الْمَسْجِدِ وَجِئْتَ فِي الْمَسْجِدِ الْحَرَامِ، خُذْ هَذَا الطَّعَامَ  
الَّذِي أَرْسَلَ إِلَيْكَ سَيِّدِي، فَسَكَتَ الْخَضِرُ عَلَيْهِ السَّلَامُ، وَأَخَذَ الطَّعَامَ مِنْ يَدِهَا،  
وَمَا قَالَ لَهَا شَيْءٌ.<sup>74</sup>

هَكَذَا وَهَبَهَا اللَّهُ تَعَالَى وَلايَةً عَظِيمَةً ظَاهِرَةً بِبَرَكَهٍ شَرْبِ الْعُسَالَةِ  
لِاثْتِوَابِ الْفَقِيرِ عَلِيِّ الْمَهَائِمِيِّ - قَدَّسَ اللَّهُ بَرَّهُ - بِكَمَالِ فَضْلِهِ.

﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾<sup>75</sup>

وَقَدْ جَاءَتْ<sup>76</sup> رِوَايَةٌ مِنْ أَهْلِ زَمَانِنَا وَعُلَمَاءِ وَأَنَا أَنَّهُمْ يَقُولُونَ:

كَانَ فِي الْمَهَائِمِ تَاجِرٌ كَبِيرٌ عَظِيمُ الشَّانِ مِنْ فِرْقَةِ الْمُشْرِكِينَ، وَعِنْدَهُ  
مَرَائِبٌ كَثِيرَةٌ، وَكَانَ يَسْتَعْمِلُهَا فِي التِّجَارَةِ، فَاتَّفَقَ أَنَّ مَرْكَبًا مِنْ مَرَائِبِهِ حَمَلَ  
بَضَائِعَ التِّجَارَةِ إِلَى بَنْدَرٍ بَعِيدٍ وَغَابَ حَتَّى مَضَتْ عَلَيْهِ سَبْعُ سِنِينَ وَلَمْ يَأْتِ خَبْرُهُ،  
فَاجْتَمَعَ النَّاسُ مِنْ قِبَلِ أَهْلِ ذَلِكَ الْمَرْكَبِ عِنْدَ التَّاجِرِ<sup>77</sup> وَسَأَلُوهُ عَنِ الْمَرْكَبِ وَ  
قَالُوا لَهُ:

<sup>74</sup> فِي الْمَخْطُوطِ: وَقَالَ لَهَا شَيْءٌ. وَفِي الْمَطْبُوعِ: مَا قَالَ لَهَا شَيْءٌ.

<sup>75</sup> الْقُرْآنُ الْحَكِيمُ، سُورَةُ الْبَقَرَةِ: 02، رَقْمُ الْآيَةِ: 186

<sup>76</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: جَاءَ.

<sup>77</sup> فِي الْمَطْبُوعِ: فَاجْتَمَعَ كُلُّ مَنْ كَانَ لَهُ مَالٌ عِنْدَ التَّاجِرِ.

”مَا لَنَا صَبْرٌ بَعْدَ هَذَا، وَلَا تَقْدِرُ الْإِنْتِظَارَ فَوْقَ هَذَا، فَأَخْبِرْنَا الْخَبِيرَ الصَّحِيحَ.“

فَلَمَّا سَمِعَ التَّاجِرُ كَلَامَهُمْ قَالَ لَهُمْ:

”يَا أَيُّهَا النَّاسُ! مَا وَصَلَ عِنْدِي خَبِيرٌ صَحِيحٌ مِنْ غَرْفِهِ وَسَلَامَتِهِ، وَ لَا أَدْرِي مَاذَا أُجِيبُكُمْ، فَقَدْ عَجَزْتُ وَتَحَيَّرْتُ فِي أَمْرِهِ.“  
فَأَنْصَرَفُوا مِنْ عِنْدِهِ.

وَرَقَّ قَلْبُ التَّاجِرِ، فَطَلَبَ فِي دَارِهِ جَمَاعَةً مِنَ الْمُتَجِمِّينَ الْعَارِفِينَ فِي عِلْمِ الْحِسَابِ، وَسَأَلَهُمْ عَنْ حَالِ ذَلِكَ الْمَرْكَبِ، فَلَمَّا سَمِعُوا مِنْهُ فَتَشُّوا فِي عِلْمِ الْحِسَابِ وَقَوَاعِدِ التُّجُومِ، فَمَا اتَّفَقُوا عَلَى رَأْيٍ وَمَا وَقَفُوا عَلَى خَبْرِهِ، وَقَالُوا جَمِيعُهُمْ:

”إِنَّ حَالَ ذَلِكَ الْمَرْكَبِ مُبْهَمٌ لَا يُعْرَفُ، وَذَلِكَ بِسَبَبِ طُولِ الْمُدَّةِ.“

فَلَمَّا سَمِعَ ذَلِكَ التَّاجِرُ كَلَامَهُمْ سَكَتَ، وَطَلَبَ عُلَمَاءَ دِينِهِ وَكِبْرَاءَ مِلَّتِهِ، وَسَأَلَهُمْ عَنْ حَالِ الْمَرْكَبِ.

فَلَمَّا سَمِعُوا، قَالُوا:

”إِنَّ الْمَرْكَبَ مَصَّتْ عَلَيْهِ مُدَّةٌ طَوِيلَةٌ، كَيْفَ يُعْرَفُ خَبْرُهُ، وَإِنْ كَانَ فِي السَّلَامَةِ يَبْصُلُ خَبْرُهُ، وَالْأَغْلَبُ أَنَّهُ غَرِقَ فِي الْبَحْرِ.“

وَمِنْهُمْ مَنْ قَالَ:

”إِنَّ الْمَرْكَبَ فِي سَلَامَةٍ؛ لَكِنْ هُوَ فِي مَكَانٍ بَعِيدٍ، سَيَبْصُلُ إِلَيْكَ، لَا تَخْزَنُ قَلْبُكَ عَلَى هَذَا.“

فَلَمَّا رَأَى ذَلِكَ التَّاجِرُ فِي أَحْبَارِهِمْ اِخْتِلَافًا، وَمَا جَاءَ أَحَدٌ بِخَبْرٍ إِلَّا وَهُوَ مُبْهِمٌ، حَزَنَ قَلْبُهُ حُزْنًا شَدِيدًا، فَبَيَّنَمَا هُوَ كَذَلِكَ إِذَا وَصَلَ عِنْدَهُ رَجُلٌ مِنَ الْمُسْلِمِينَ، وَرَأَى التَّاجِرَ فِي حُزْنٍ شَدِيدٍ فَسَأَلَ سَبَبَ حُزْنِهِ وَقَالَ:

“يَا أَيُّهَا التَّاجِرُ! لِمَا جَلَسْتَ الْيَوْمَ مَعْمُومًا وَمَحْزُونًا؟”

فَأَخْبَرَهُ مَا كَانَ مِنْ حَالِ الْمَرْكَبِ وَ سُؤَالِهِ عَنِ الْمُنْجِمِينَ وَ عُلَمَاءِ دِينِهِ وَ كُتِرَاءِ مِلَّتِهِ وَمَا كَانَ مِنْ جَوَابِهِمْ، فَلَمَّا سَمِعَ الْمُسْلِمُ هَذَا كَلَّمَهُ، قَالَ لَهُ:

“يَا أَيُّهَا التَّاجِرُ! اسْمَعْ كَلَامِي وَ قُمْ نَمِضِي إِلَى حَضْرَةِ مَوْلَانَا وَ مَخْذُومِنَا الْمَخْذُومِ الْفَقِيهِ عَلِيِّ الْمَهَائِمِيِّ - قَدَّسَ اللَّهُ رُوحَهُ - وَ نَسْأَلُهُ عَنْ حَالِ ذَلِكَ الْمَرْكَبِ، حَتَّى يُبَيِّنَ لَكَ خَيْرًا صَحِيحًا كَمَا هُوَ، مِنْ فَضْلِ اللَّهِ وَ كَمَالِ رَحْمَتِهِ.”

فَلَمَّا سَمِعَ ذَلِكَ التَّاجِرُ قَامَ فِي الْحَالِ مِنْ مَكَانِهِ، وَ سَارَ مَعَهُ إِلَى حَضْرَتِهِ، فَلَمَّا وَصَلَ عِنْدَهُ وَهُوَ - رَحْمَةُ اللَّهِ عَلَيْهِ - جَالِسٌ عَلَى بَابِ الْمَسْجِدِ، فَوَقَعَ عَلَى قَدَمَيْهِ وَ قَبَّلَهُمَا وَ قَامَ فِي حَضْرَتِهِ مَعَ الْأَدَبِ وَ الْإِحْتِرَامِ، فَقَالَ لَهُ رَحْمَةُ اللَّهِ عَلَيْهِ:

“الْيَوْمَ مَا حَاجَتُكَ يَا تَاجِرُ؟”<sup>78</sup>

فَقَالَ:

“يَا مَوْلَانَا! وَيَا سَيِّدَنَا! أَنْ مَرَّادِي فِي خِدْمَتِكُمْ الشَّرِيفَةِ خَيْرٌ صَحِيحٌ عَنْ حَالِ الْمَرْكَبِ الَّذِي سَافَرْنَا مِنْ هَذَا التَّنْدَرِ لِلتَّجَارَةِ، وَمَا وَصَلَ خَيْرُهُ بَعْدَ ذَلِكَ حَتَّى تَمَّ لَهُ سَبْعُ سِنِينَ، أَهْوَى بِسَلَامَةٍ فِي مَكَانٍ أَوْ غَرَّقَ فِي الْبَحْرِ، كَيْفَ هُوَ خَيْرٌ يَا مَوْلَانَا؟”

فَلَمَّا سَمِعَ حَبِيبْنَا وَ مَوْلَانَا الْمَخْذُومِ الْفَقِيهِ عَلِيِّ الْمَهَائِمِيِّ - رَحْمَةُ اللَّهِ عَلَيْهِ - هَذَا الْكَلَامَ مِنْهُ، قَالَ لَهُ:

<sup>78</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: مَا حَاجَتُكَ إِلَى الْيَوْمِ يَا تَاجِرُ.

” أَيُّهَا التَّاجِرُ اجْلِسْ مَكَانَكَ مُسْتَقْبِلَ الْقِبْلَةِ وَأَعْمِضْ عَيْنَيْكَ  
وَأَنْظُرْ حَالَ الْمَرْكَبِ بِعَيْنِ قَلْبِكَ<sup>79</sup> كَيْفَ هُوَ.“

فَلَمَّا جَلَسَ مُسْتَقْبِلًا<sup>80</sup> إِلَى الْقِبْلَةِ وَغَمَضَ عَيْنَيْهِ نَظَرَ إِلَيْهِ مَوْلَانَا  
الْمَخْدُومُ الْفَقِيهُ عَلِيُّ الْمَهَائِمِيِّ - رَحْمَةُ اللَّهِ عَلَيْهِ - نَظْرَةً وَاحِدَةً حَتَّى نَوَّرَ قَلْبَهُ وَفَتَحَ  
نَظْرَ قَلْبِهِ إِلَى جَانِبِ الْبَحْرِ فَرَأَى ذَلِكَ الْمَرْكَبَ صَحِيحًا تَامًا مُتَوَجِّهًا إِلَى بَنْدَرِ  
الْمَهَائِمِ حَتَّى وَصَلَ قَرِيبًا مِنْهُ، فَلَمَّا رَأَى كَذَلِكَ فَتَحَ عَيْنَيْهِ مَسْرُورًا وَقَالَ:

”يَا مَوْلَانَا وَمَخْدُومَنَا! إِنِّي رَأَيْتُ الْمَرْكَبَ صَحِيحًا سَائِرًا قَرِيبًا إِلَى  
بَنْدَرِنَا، وَلَعَلَّهُ الْيَوْمَ يَدْخُلُ فِي هَذَا الْبَنْدَرِ بِبَرَكَتِكَ وَكَرَامَتِكَ يَا مَوْلَانَا، وَمَا رَأَيْتُ  
هَذَا الْحَالَ بِعَيْنِ الْقَلْبِ قَطًّا إِلَّا مِنْ بَرَكَتِكَ يَا مَخْدُومَنَا!“

فَقَالَ لَهُ الْفَقِيهُ عَلِيُّ الْمَهَائِمِيِّ [رَحْمَةُ اللَّهِ عَلَيْهِ]:

”بِيرَأْنَتْ، حَصَلَ لِلَّهِ تَعَالَى مُرَادُكَ.“

فَلَمَّا خَرَجَ مِنْ حَضْرَتِهِ أُرْسِلَ رَجُلًا إِلَى سَاحِلِ الْبَحْرِ لِيُؤَيِّدَ الْمَرْكَبَ، فَلَمَّا  
وَصَلُوا عَلَى سَاحِلِ الْبَحْرِ رَأَوْا ذَلِكَ الْمَرْكَبَ مِنْ بَعِيدٍ، فَلَمَّا جَاءَ الْخَبْرُ عِنْدَ ذَلِكَ  
التَّاجِرِ خَرَجَ مَسْرُورًا وَالتَّاسُ خَرَجُوا مَعَهُ مُتَعَجِّبِينَ مَسْرُورِينَ إِلَى السَّاحِلِ، حَتَّى  
دَخَلَ ذَلِكَ الْمَرْكَبَ فِي بَنْدَرِ الْمَهَائِمِ، ثُمَّ نَزَلَ رِبَّانُ السَّفِينَةِ<sup>81</sup> مِنَ الْمَرْكَبِ وَجَاءَ  
عِنْدَ ذَلِكَ التَّاجِرِ وَلَقِيَهُ بِالْفَرَحِ وَالسُّرُورِ وَقَالَ لَهُ:

”لَمَّا خَرَجَ مَرْكَبُنَا مِنْ هَذَا الْبَنْدَرِ وَلَا زَالَ يَحْمِلُ بَصَائِعَ التِّجَارَةِ مِنْ بَنْدَرِ  
إِلَى بَنْدَرٍ آخَرَ حَتَّى جَاءَ عَلَيْهِ سَبْعُ سِنِينَ<sup>82</sup> وَحَصَلَ مِنَ الرِّيحِ مَالًا كَثِيرًا حَتَّى مَلَأَ

<sup>79</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: بِعَيْنَيْكَ.

<sup>80</sup> فِي الْمَخْطُوطِ: مُقَابِلًا.

<sup>81</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: نَأْخُذُهَا.

<sup>82</sup> فِي الْمَخْطُوطِ: حَتَّى جَاءَ سَبْعُ سِنِينَ.

هَذَا الْمَرْكَبِ مِنَ الذَّهَبِ الْخَالِصِ، وَغَيْرِ هَذَا قَدْ بَقِيَ مِنْ مَائِنَا وَدُبْعَةٍ فِي بِنَادِرِ كَذَا  
وَكَذَا.”

فَلَمَّا سَمِعَ ذَلِكَ التَّاجِرُ خَبَرَ الْمَرْكَبِ كُلَّهُ، فَرِحَ قَلْبُهُ وَحَصَلَ لَهُ الشُّرُورُ  
وَالرَّاحَةُ وَانْفَتَحَ مِنْ قَلْبِهِ قُفُلُ الْكُفْرِ وَالشُّرْكِ، وَجَاءَ فِي قَلْبِهِ أَنْ دِينَهُ - رَحْمَةُ اللَّهِ  
عَلَيْهِ - دِينٌ صَحِيحٌ، حَتَّى رَأَيْتُ هَذَا الْحَالَ كُلَّهُ بِعَيْنِ الْقَلْبِ، فَأَحْسَنَ لِي أَنْ أَذْهَبَ  
بِهَذَا الْمَالِ كُلِّهِ فِي حَضْرَتِهِ وَأُسَلِّمَ عَلَى يَدَيْهِ.

فَلَمَّا أَصْبَحَ قَامَ ذَلِكَ التَّاجِرُ وَجَاءَ عِنْدَهُ مَعَ مَالِهِ كُلِّهِ وَتَوَابَعَهُ، وَوَقَعَ عَلَى  
قَدَمَيْهِ الْمُبَارَكَتَيْنِ وَقَالَ:

”يَا مَوْلَانَا! يَا مَخْدُومَنَا! أَنَا جِئْتُ عِنْدَكَ مَعَ الْمَالِ وَالْغِيَالِ كُلِّهِمْ،  
حَتَّى أُسَلِّمَ عَلَى يَدِكَ وَأَدْخُلَ فِي دِينِ نَبِيِّكَ، وَأَنَّ الْمَالَ عِنْدِي هَذَا كُلَّهُ مَوْجُودٌ فِي  
حَضْرَتِكَ، وَأَنْتَ يَا مَوْلَانَا تَصَرَّفَ فِي شَأْنِ الْمَالِ كُلِّهِ كَيْفَ تَشَاءُ.“

فَلَمَّا سَمِعَ مَوْلَانَا وَحَبِيبُنَا وَمَخْدُومَنَا الْفَقِيهُ عَلِيُّ الْمَهَائِمِيِّ -  
قَدَّسَ اللَّهُ رُوحَهُ - هَذَا الْكَلَامَ مِنْ ذَلِكَ التَّاجِرِ، عَرَضَ عَلَيْهِ وَعَلَى تَابِعِيهِ وَأَهْلِ بَيْتِهِ  
وَأَهْلِ مَرْكَبِهِ الْإِسْلَامَ، وَقَالَ لَهُ مَوْلَانَا رَحْمَةُ اللَّهِ عَلَيْهِ:

”يَا أَيُّهَا التَّاجِرُ هَذَا الْمَالُ كُلُّهُ لَكَ، وَأَنْتَ بِيَدِكَ تَصَرَّفُهُ فِي طَرِيقِ اللَّهِ  
تَعَالَى، وَ الْبَاقِي خُذْ عِنْدَكَ وَاعْمَلْ عَمَلَ التِّجَارَةِ كَمَا كُنْتَ فِي الْأَوَّلِ، إِنَّ اللَّهَ  
تَعَالَى يَرْضَى عَنْكَ وَعَنْ عَمَلِكَ <sup>83</sup>، وَهُوَ أَكْرَمُ الْأَكْرَمِينَ وَأَرْحَمُ الرَّاحِمِينَ  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.“

تَمَّ بِفَضْلِ اللَّهِ.

<sup>83</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: يَرْضَى مِنْكَ وَمِنْ عَمَلِكَ.

اللَّهُمَّ بِحَقِّ حَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِحَقِّ مَحْبُوبِكَ الشَّيْخِ  
مُحْيِي الدِّينِ السَّيِّدِ عَبْدِ الْقَادِرِ الجِنَائِيِّ وَبِحَقِّ وَلِيِّكَ صَاحِبِ هَذِهِ الْفَضَائِلِ  
مَوْلَانَا وَمَخْدُومِنَا الْمَخْدُومِ الْفَقِيهِ عَلِيِّ الْمَهَائِمِيِّ وَبِحَقِّ جَمِيعِ أَوْلِيَائِكَ [رَحْمَةً  
اللَّهُ عَلَيْهِمْ أَجْمَعِينَ].

أَسْتَلْكَ أَنْ تَرْزُقَنِي إِيمَانًا مُسْتَقِيمًا وَإِقَانًا كَامِلًا<sup>84</sup>، وَرِزْدَ سُؤْفِي فِي  
مَحَبَّتِكَ وَإِخْلَاصِكَ وَرَغْبَتِي إِلَى طَاعَتِكَ وَعِبَادَتِكَ، وَاجْعَلْنِي مِنْ أَهْلِ الْعِلْمِ وَ  
الدِّكْرِ وَالْعَمَلِ، وَقِنِي مِنْ شَرِّ فِتْنَةِ النَّفْسِ وَالشَّيْطَانِ وَالرِّبَاءِ وَالْكِبْرِ وَالْعَجَبِ  
وَالْكَذِبِ وَالْحَلَالِ، وَأَرْزُقْنِي رِزْقًا حَلَالًا<sup>85</sup>، وَاحْفَظْنِي عَنِ الْآفَاتِ وَالْهُمُومِ  
وَالْعُمُومِ، وَاعْفُ لِي ذَنْبِي كُلَّهُ وَذُنُوبَ الْيَدِي وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَا مُجِيبَ  
الدَّعَوَاتِ!

وَيَلِّغْنِي إِلَى زِيَارَةِ رَسُولِكَ الْمُكْرَمِ وَحَجِّ بَيْتِكَ الْمُحَرَّمِ وَأَفْضِ حَاجَاتِي  
جَمِيعَهَا بِكَمَالِ الْجُودِ وَالْفَضْلِ وَالْكَرَمِ يَا مَنْ! أُنْتُ:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ طُأْجِبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾<sup>86</sup>

اسْتَجِبْ هَذَا الدُّعَاءَ مِنْ عَبْدِكَ الضَّعِيفِ إِنَّكَ بِالْعِبَادِ لَطِيفٌ يَا اللَّهُ!  
يَا رَحْمَنُ! يَا رَحِيمُ! يَا حَيُّ! يَا قَيُّوْمُ!

وَصَلِّ عَلَى نَبِيِّكَ وَصَفِيِّكَ مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ وَ[يَا] الْكَرِيمِ  
الْأَكْرَمِينَ! وَيَا أَرْحَمَ الرَّاحِمِينَ! وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

<sup>84</sup> فِي الْمَطْبُوعِ: يَفِينًا كَامِلًا.

<sup>85</sup> فِي الْمَخْطُوطِ وَالْمَطْبُوعِ: مِنَ الْحَلَالِ.

<sup>86</sup> الْقُرْآنُ الْحَكِيمُ، سُورَةُ الْبَقَرَةِ: 2، رَقْمُ الْآيَةِ: 186.



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