

Kabah: Birth Place of Ali

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Words are powerless to assess the excellence of Ali Ibn Abi Talib. From birth to Shahadah, his entire life is chronology of miracles. Human intellect fails to discuss his contributions in depth. Jumuah, 13th Rajab, 23 B.H is the celebrated day when the Creator bestowed a unique distinction to Ali. It was the wish of the mother of Essa (A.S) to give birth to his child in the sacred place of Bait al Muqaddas. At the time of birth of Essa Nabi(A.S), his illustrious mother was instructed to leave Bait al Muqaddas, as it is the sacred land of Anbiya Bani Israel. A voice directed her to leave the place of Ibadah. Ali was the only person to be born inside the Kabah. "Abbas bin Abd al Mutallib, uncle of Rasulullah (S) narrates that he was sitting near the Kabah, when Syedna Abu Talib the custodian of the Kabah and his wife entered in the Haram and performed Tawaf and offered Dua. We saw Syedah Fatimah bint Asad enter inside the Kabah. The people were greatly astonished. Abbas was also one of them. She remained inside the Kabah for three days. The third day she walked out of Kabah with an infant in her arms" [1].

Rasulullah (S) welcomed both of them. Syedah Fatimah informed Rasulullah(S) that the infant did not take milk; nor opened his eyes. Rasulullah(S) took the child in his hands. As soon as Ali was in the hands of Risalat, he immediately opened his eyes and smiled to see the Noor of Nubuwat. Rasulullah (S) inserted his tongue in Ali's mouth. Ali sucked the tongue and took Barak'at. How could Ali open his eyes in Kabah filled with idols?

Cherishing the glorious event of birth of Ali Amir al Muminin in the Kabah, Khawajah Moinuddin Chishti Ajmeri says [2]:

"Waqti Bakabah Murtaza Shood Paida;

Dar Ard u Sama Jalwa Numa Shood Paida"

("What a time it was, when Ali was born in the Kabah. Shimmering Noor was spread right from the Earth to the Sky)

"Jibrael Za Asm'an Faru Amad U Guft;

Ai Khatmi Rusul Farzand Ba Khanai Khuda Shood Paida"

("Jibrael appeared and proclaimed, O Rasul (S)! What a lofty blessing of Allah that a son has been born inside the Kabah")

Khawajah Nizamuddin Awliya certified the historical event of birth of Ali in the Kabah in these words [3]:

"Imami Haq Kasi Bashad Ki Dar Waqti Wiladat Au;

Bud Darri Kabah u Kabah Za Kafashash Dar Safa Bashad"

("Who else can be the true Imam, who at the time of his birth, was in the Kabah and the Kabah was glorified by his steps")

“Amongst all the blessings which took place at the time of Ali’s birth, one was that he was born in the centre of the Kabah” [4]. The birth of Amir al Muminin, Ali bin Abi Talib in the Kabah is such a matchless blessing bestowed to him that nobody can equal it, till the Qiayamat”. “Prior Ali and after him nobody was born in the Kabah” [5]. Famous Sufi saint Jalaluddin Rumi praises Ali in his famous Masnavi in these beautiful words: [6]

*“Ai Shehnai Dashti Najaf Az Tu Najaf Dedai Sharaf;
Tu Durri u Kabah Sadaf Mastan Salamat Mi Kund”*

(“O Emperor of Najaf! Only because of you Najaf got the honor, you are pearl and Kabah is oyster, accept Sal’am from your loved ones”)

All historical accounts bear witness that Ali broke idols at the Conquest of Makkah. Ali was raised on the shoulders of Rasulullah (S) to break idols. He never ever bowed before any idol. He acquired “Al ilm al Ladunni” from the fountain of Nubuwwat. For this reason Awliya called him Karam Allah Wajaho, after his name because he never bent before any Shait’an [7]. Rasulullah (S) named the year of Ali’s birth as “Sanat al Khair-e-wal Barakah”, a year of Khair & blessing”. At the time of Ali’s birth, Rasulullah (S) was 30 years old. “Mother of Ali named him Haidar while Rasulullah (S) bestowed the name Ali” [8]. Syedna Taher Saifuddin wrote a masterpiece Arabi Manqabat in praise of Ali. He described the divine status of Ali so well [9]. As a gesture of devotion four verses are presented:

*“Asmiyan Zil Arshil Azimi Aliya;
Ma Kunta illa Nurah ul Azaliya”*

(O Ali! Whose name is a name of Allah, you are not but His eternal Noor)

*“Aa Mutawajjan Tajan Minal Malakuti Wai;
Jabaruti Min Zil Kibriyai Saniya”*

(O crown-holder! Who is crowned by Allah with the glittering crown of divine lordship and sovereignty)

*“Haza Huwan Nurul ilhahul Lazi;
Fi Wajhi Adama Qad Anara Muziyya”*

(This--Ali-- is Noor of Allah, which showed glowingly in the face of Nabi Adam)

*“Aa Nasimo Balligh Bil Khuzui Salamana;
Maulal An’ami Iza Balaghta Gharriya”*

(O breeze of mourning! Convey humbly our Sal’am to the Moula of the creation, when you pass through Najaf).

As mentioned earlier, Ali sucked the Saliva of Rasulullah (S), as a spiritual and physical food. “He became entitled to “Lehmuka Lahmi” [10]. It is that ilm al Marefat, where short sighted can not have access. This is the Asrar ilahiyah, obtained with Allah’s Tawfiq. Famous Sufi, Shams Tabrezi interpreted beautifully the event in his famous Manqabat:

*“Syede Sarwari Karam Gufta Ba Tu Ai Ibni Aam;
Lehmuka Lehmi Damuka Dami Dam Hama Dam Ali Ali” [11]*

(Rasulullah (S) said: “O, son of my Uncle! Your flesh is my flesh and your blood is my blood so, do become the Rosarian of Ali”)

“The Saliva of Rasulallah (S) entered into the flesh, skin, bones and the entire body of Amir al Muminin, Ali [12]. A famous intellectual of Muslim world admitted: “The nobility, excellent character and disposition lasted generation after generation” [13]. Ali was born in a family, whose great grandfathers, from Ibrahim (A.S.) to Syedna Abu Talib, was most notable nobles. Ali was nurtured in the lap of the one whom before the Dawat of Islam known in whole Arabia as Amin and Sadiq. Rasulallah (S) bestowed his each and every excellence except Nubuwwat to his successor, Ali. Rasulallah’s (S) words and deeds were seen in the personality of Ali. Banu Hashim excelled all over Arabia in nobility, oratory, simplicity, sweetness, leadership and guidance. Round the year Arabs came to Makkah for Ziyarat of Baitullah al Har’am, and met Syedna Abu Talib. People of Arabian Peninsula acknowledged him as a respected and distinguished poet and a fiery orator. Regarding his ‘Qasidah Lamiyah’, [14] even Ibn Kasir Dameshqi, a prejudiced, admitted the ability and command to compose such Qasidah and acknowledged it as an extraordinary piece of literature.

The Qasaed exhibited his Aqaid and a clear evidence of Dawah to the Right Path of Islam. Ali was the son of Abu Talib. The beneficial result of his heir-ship is revealed in Ali’s oration and narration, prose and poetry, “Nahj al Balagha” and “Al Sahifah al Alawiyah”. The world has acknowledges the words and phrases of Ali soon after Rasulallah (S). When Ali reached the age of 5 years, Rasulallah(S) became his Kafil. Syedna Abu Talib had many children, and was worried of famine. To lessen his burden Rasulallah (S) took over the responsibilities of Ali while Abbas took Jafar al Tayyar with him.

“Nahj al Balagha” is a masterful contribution of words & phrases of Ali compiled by Syed Razi. Expression and thought of Nahj al Balagha reveal Ali’s upbringing, under the guardianship of Rasulallah(S). In the “Khutbah al Qasiyah”, Ali says:

“I was still a child when Rasulallah (S) adopted me. Rasulallah (S) brought me up in his own arms and fed me with his own morsels. He took me in his lap and caressed me with his chest. I followed him wherever he went like a baby-camel following its mother. He allowed me to sleep by his side. He provided me food after chewing and making it soft mixing with his saliva. Accordingly he bestowed me physical and spiritual food. He blessed me with his perfumed body. Rasulallah (S) found no weak spot in me. Everyday Rasulallah (S) delivered me a fresh Daras, theoretical as well as practical. Whenever he went to the cave of Hira, I used to be with him and no one else could see him. I smelt his fragrance and observed the Noor of Nubuwwat” [15].

In another Khutbah Amir al Muminin, Ali says:

“There is no Ayah of the Qur’an which appeared and Rasulallah (S) did not inform me. Whatever Allah taught to His Rasul (S), the ilm of it transferred to me through Rasulallah (S), who is my patron and my benefactor. The ilm, I have gained through him included Tanzil, Tawil, Halal, Har’am and Awamir. I have enshrined it all in my chest without ignoring a word”.

His company kept Ali close and inseparable made him resemble Rasulallah (S) in words and action. This unique Talim and matchless Tarbiyat made him “Bab Madinat al ilm”.

Amir al Muminin, Ali said: "Rasulullah (S) bestowed me 1000 chapters of ilm and Hikmat and from each chapter another 1000 chapters were opened for me". He received Talim & Tarbiyah in a unique way. He says:

"Rasulullah (S) filled me with ilm in such a manner as bird feeds its offspring".

Visualizing the life of Ali, Dai of 19th Fatemi Imam al Mustansir, Syedna Abu Moinuddin Nasir Khusrow, famous as Ruby of Badakhshan, Hujjah of Khurasan, praises Ali in a Manqabat as follow:

"Aey Kushaendai Darri Khaibar;

Qur'an, Bi Kashaish Hai Khubat Khaibar Ast" [16]

("O conqueror of Khaiber! Unless you do not open the locks of the Hikmah of Qur'an, with the Noor of your ilm al Ladunni, the Qur'an remains an invincible fort like Khaibar").

Certainly Ali is not only a conqueror of the fort of Khaibar, but he is also the conqueror of the fort of ilm. He solved the problems of Shariah, similar to the fort of Khaibar. He is the conqueror of both the forts, the Zahiri and Batini Khaibar. The closeness of Mohammad (S) and Ali was at the highest pinnacle from the very beginning. It was the reward of Abu Talib and Fatimah bint Asad's affections, devotion, contribution, benediction and protection given to Rasulullah (S). Nabawi upbringing brought Ali a combination of nobility, generosity, honesty and dignity, Adal and Fazal, Hikmah and Riyazat, Wasayah and Imamah. Ali became the pride of humanity, because it was Rasulullah (S) who conferred his all merits to him [17]. It is wrongly believe that Ali was the second amongst the adults or the first amongst the children who responded to the Dawah al Islam. When was Ali not a Muslim that he entered into the fold of Islam?

[18] Ali used to say:

"I established Salaat with Rasulullah(S) seven years earlier to any other."

It was Ali, who made the necessary arrangements for the famous Dawah Zil Ashirah, extended by Rasulullah (S) to the relatives, before testimony to the Risalah. It was Ali alone who responded the "Clarion Call". For three long years, Rasulullah (S) endured unbearable hardships in his mountainous refuge called "Shabe Abi Talib". Syedna Abu Talib and Ali was the supreme protector along with a few family members, who served Rasulullah (S). In this period of hardships, the Historians and Orientals neglect the marvelous, devotion and characteristic role of "Mumin Min al Quresh", Syedna Abu Talib and Ali. In short it is not possible to comprehend Ali because a drop of Knowledge would fail to comprehend an ocean full of Ali's divine ilm. What I have discussed is even not equal to a drop but it is like a feel of wetness. Ali is the Nafs of Rasulullah (S) and the word "Anfosuna" of Ayah al Mubahilah is a proof of this and to be known to everyone. Rasulullah (S) took Ali with him for Mubahilah.

One of the famous leading Ash'ab, Syedna Jabir bin Abdullah al Ansari, has narrated "once we were in the presence of Rasulullah (S) when he declared:

"O Ans'ar & Muhajrin! Test the purity of your children with the love of Ali. One, who loves Ali, knows that child is legitimate and the one, who bears any malice to him (Ali), then know that child is an illegitimate".

Founder of Shafai School of thought Mohammad bin Idris has reproduced this Hadith beautifully in the following couplets: [19]

*“Bughz al Wasi-i Alamatun Maktubatun;
Kutebat Ala Jibhati Awlad al Zinao”*

“The enmity of Wasi (Ali) is a sign of illegitimacy, written on the forehead of the illegitimate children).

In another couplet Shafae says:

*“O Ahl al Bait! Allah has ordained your love obligatory by mentioning it in the Qur’an).
(It is enough for your greatness that one who does not recite Salaw’at in Sal’at, his Sal’at would not be accepted”).*

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