

The Miraculous Birth of Amir al-Mumineen Ali ibn Abi Talib (as) in the Ka'abah: Historical, Spiritual, and Theological Perspectives

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Abstract: *The birth of Amir al-Mumineen Ali ibn Abi Talib (as) within the sacred precincts of the Ka'abah remains one of the most unique and spiritually profound events in Islamic history. Revered by both Shia and Sunni traditions, this miraculous occurrence symbolizes divine selection, spiritual supremacy, and the intertwining of Nubuwwah and guardianship. This paper examines the chronology of events surrounding his birth, the metaphysical manifestations preceding it, the historical testimonies from diverse Islamic sources, and the theological implications of Ali's birth at the epicenter of Islamic sanctity. Moreover, it highlights the continued spiritual significance of the Ka'abah's Mustaj'ar, the miraculous crack in its wall, and the symbolic role of Ali's name as embodying divine mysteries (Ism al-A'zam). This study situates the event not merely as a historical incident but as a divinely orchestrated sign of Wilayah that resonates across centuries of Islamic thought, spirituality, and devotion. Ali Ibn Abi Talib (as), from birth to Shahadah, was exceptional. His birth took place inside the Ka'abah, which has never happened for anyone else before, or after him. His Shahadah took place in the Mahr'ab (the leading place of Salaat in Masjid). Between these two points, Amir al-Mumineen's (as) entire life is filled with Jih'ad, Sabr for the cause of Allah and His Daw'ah, and moving towards divine satisfaction. In the Shi'i Fatimi Ismaili Daw'ah hierarchy, Ali's position as Asas (legatee) denotes that he is superior to all other Imams of Ahl al-Bayt (as), therefore the Ismaili Tayyabis do not consider him as an Imam. The Shi'i Fatimi Ismaili Aqidah is based on the authentic Hadith according to which the status of Wasayah is superior to that of Imamah: "Al Hasan'o Wal Husain'o Imama Haq'qin Qama Aw-Qa'ada Wa Abu'huma Khairun Min'huma", Hasan and Husain both are True Imams, whether they prefer to Q'ama (stand for fight) or Q'ada (sit for peace and ignore legitimate right) and their father is Khayr (superior to other Imams of Ahl al-Bayt), (Wasi). Cracks on the wall of Ka'abah even today bear witness on the birth of Ali (as) that Nawasib have deliberately but unsuccessfully tried to hide. Even as Muslims are divided on whether Muhammad wanted Ali (as) to succeed as his political successor, he remains arguably the most important spiritual and intellectual authority in Islam after Muhammad Rasulullah (S).*

Keywords: Amir al-Mumineen Ali (as); Ka'abah; Miraculous Birth; Wilayah; Islamic History; Shia and Sunni Traditions; Mustaj'ar; Ism al-A'zam; Fatimah bint Asad; Spiritual Manifestations

1. Introduction:

Words are powerless to describe the excellence of Amir al-Mumineen Ali Ibn Abi Talib (as). From birth to Shahadah, his entire life is a chronology of miracles. Jum'ah, 13th Rajab, 23 B.H, is the celebrated day when the Creator bestowed a unique distinction to Ali. The Qur'an clearly depicts the purpose of the Ka'abah as a place of 'ibadah. It was to this sacred place that divine intervention led Fatimah bint Asad, the mother of Ali bin Abi Talib (as). She felt weighed down by intense pain when Ali (as) was about to be born. She knelt to make Dua, and when she raised her head from Sajdah, the wall of the Ka'abah split as if by a miracle to admit her within, and after she stepped in, the portion of the wall returned to its normal position. The Ka'abah was sealed with Fatimah bint Asad inside. Had it not been Mashiyah 'ilahiyyah, such a thing could never have happened. The sign of this crevice is still visible to this day on the wall of the Ka'abah, although enemies have tried to cover it up on numerous occasions.

2. Ali (as) demonstrated Mazahir in the womb of his mother:

The divine persona of Moula Amir al-Mumineen Ali (as) began its Mazahir (wonderful manifestation) during the period of his mother's pregnancy. At that time, Muhammad Rasulullah (S) had not yet announced his Nubuwwah, yet when he passed before Fatimah bint Asad (as), who being his aunt was senior to him, she used to stand up in reverence, and somehow something within her never allowed her to turn her face away from Muhammad Rasulullah (S) as long as he was around. When people asked her about this peculiar behavior, she would say that she could not help it, and that some irresistible urge from within made her do so. This was disbelieved by those who wished to test her, so one day they forced her to sit and assigned two strong family members to hold her down when Muhammad Rasulullah (S) passed by. Then they asked Muhammad Rasulullah (S) if he would walk in front of Fatimah bint Asad, to which he agreed. As he came in front of her, Fatimah arose immediately, throwing both men aside. Rasulullah(S) who alone was aware of this amazing mystery smiled. He was keenly awaiting the birth of his beloved cousin Ali (as). During her pregnancy, whenever Fatimah bint Asad was alone, she heard from within her a mysterious voice that recited unknown Kalim'at to the glorification of the Mudabbir.

Amir al-Mumineen (as) used to do Tasbih and Shukar of his Rabb when he was in the womb of his mother. An amazing tradition is recorded in "Manaqib'e Murtazavi Fi Fada'il Ali": [1]
"During the pregnancy of Sayyidah Fatimah bint Asad, whenever Rasulullah (S) visited the house of his uncle Maulana Abu Talib (as), his aunt always stood from her seat. Therefore, Rasulullah (S) would look at her stomach and say: "Salaam on you my brother". Amir al-Mumineen Ali (as) would reply: "Salaam on you, Rasulullah". When Rasulullah (S) would change direction, Fatimah bint Asad would also change her direction. Rasulullah (S) would talk to Amir al-Mumineen Ali (as) and he would reply. Sayyidah discussed this amazing happening with Maulana Abu Talib (as). As an Imam he knew, but for the sake of Hujjah, he asked Rasulullah (as) with whom he was talking to. Rasulullah (as) replied that I am talking to my Wasi. He did not say I am talking to Ali. Maulana Abu Talib (as) asked who your Wasi is? Rasulullah (S) replied that we were one Noor before the heavens and Earth were created. Both of us would perform Tasbih of our Rabb. This Noor was, and remains as my best

companion. Then Maulana Abu Talib (as) said both these brothers are the “Candles of Guidance”; one will decorate Masnad’e Risalat and the other will beautify Masnad’i Wasayat.”

Abbas bin Abd al-Mutallib, the uncle of Rasulullah (S), narrates: [2]

“I was sitting near the Ka’abah when Al Imam Abu Talib (as), the custodian of the Ka’abah, and his wife entered the Haram, performed Taw’af and offered Dua. We saw Sayyidah Fatimah bint Asad enter the Ka’abah as space was created in the wall and it split open into two parts. People were astonished upon seeing this miracle. Abbas was also one of them. She remained inside the Ka’abah for three days. The third day she walked out of the Ka’abah with an infant in her arms.”

The striking contrast behind Fatimah bint Asad’s (the mother of Ali bin Abi Talib (as)) period of pregnancy and delivery, and that of Mariyam bint Imran, the mother of Essa/Jesus (as), is indeed very interesting. It points towards the elevated status of Fatimah bint Asad, her child and their rank before Allah. The Qur’an relates that when Mariyam bint Imran was facing the pains of labour, she first decided to retreat to the house of ‘ibadah. She was instructed through intuition to come out of there and was told that the Sacred Place is not a site to deliver a child. Therefore, she turned towards the East and secluded herself in the desert to give birth. However, when we research the Sirah Literature, we see that when Fatimah bint Asad was about to deliver and had gone to the Ka’abah to perform the Tawaf (circumambulation) and Dua to seek an easy delivery, the wall of the Ka’abah actually split into two, welcoming her inside. For a period of three days, she remained in this sanctuary, only coming out after the birth of her son, Ali bin Abi Talib (as).

Amir al-Mumineen Ali (as) once spoke with Sayyiduna Saasa’a bin Sawhan al-Abdi: [3]

“Mariyam was inside Masjid al-Aqsa when the time of Essa’s birth approached. Mariyam was instructed to leave Masjid al-Aqsa because it was the place of Ibadah. Contrarily, the wall of Ka’abah split when my mother wanted to give birth to me and I was born there. No one has, or will have, this honour after me.”

And this was not an accidental affair as if a woman was in the Masjid and suddenly she delivered a child. She was explicitly called to enter the Ka’abah, the door of which was locked. The uninformed think that Fatimah bint Asad was in the Baytullah al-Har’am when she felt labour pains, could not go out, and gave birth to her child. The facts are otherwise. It was the month of Fatimah bint Asad’s confinement. She went to Al Masjid al-Har’am where she felt labour pains, and prayed to Allah in the precinct of the Ka’abah, saying: [4]

“O Allah! I pray to you in the name of your honour to put me at ease in this labour.”

Suddenly, at one corner of the wall of Ka’abah - designated as al-Rukn al-Yamani, at Mustajar - the wall split and space was created between the wall and Sayyidah Fatimah bint Asad was pushed inside by an unknown force towards it. The mother of Moula Ali (as) didn’t enter through the door of the Ka’abah.

3. Welcome Ceremony of Ali (as) inside the Ka'abah:

Sayyidah Fatimah bint Asad stayed inside for three days as her husband, Al Imam Abu Talib (as), waited outside patiently. Al Imam Abu Talib (as) and his wife Fatimah were Ahn'af, i.e. following the religion of Ibrahim (as). Similar to naming Yahya (as), Allah granted the name Ali. I challenge any historian if he can bring only one figure before Ali (as) who was given this name. The claim that Al Imam Abu Talib (as) died as a Mushrik (disbeliever) has been propagated by the enemies of Amir al-Mumineen Ali (as). The Saudi authorities attempt to frequently hide the miraculous sign of the crack in the wall of Ka'abah under the pretext of maintenance. The date of the crack's (re) appearance is 13th of Rajab, the 7th Lunar month, each year. This is the birth date of Amir al-Mumineen Ali (as). Qur'an says: [5]

"And they wish to extinguish the Noor of Allah by their mouths; Allah is determined to complete His Noor."

Rasulullah (S) welcomed them both. Sayyidah Fatimah informed Rasulullah (S) that the infant did not take milk, nor did he open his eyes. Rasulullah (S) then took the child in his hands. As soon as Ali (as) was in the hands of the sun of Risalah, the moon of the Wasayah Ali (as) immediately opened his eyes and smiled to see the 'ibda'i Noor. Rasulullah (S) inserted his tongue in Ali's mouth, who consumed the Fayd 'ibdiyyah and took Barak'ah. How could Ali (as) open his eyes inside the Ka'abah which was filled with idols?

The sanctified birth of Ali bin Abi Talib (as), as that of Rasulullah (S), was foretold in the Scriptures when Wahi directed Ibrahim (as) who asked for blessings on Ismail (as): [6]

"And as for Ismail, I have heard thee: Behold I have blessed him and will make him fruitful, and will multiply him exceedingly; twelve princes shall be beget, and I will make him a great nation."

The Prophecy in Genesis 17:20 about the advent of a Rasul foretells the appearance of Ali bin Abi Talib (as). Birth of Amir al-Mumineen Ali (as) in the Ka'abah is unique, for this is the only known occasion in which a child was born within the precincts of the sacred place ever since its foundation thousands of years ago.

4. Why Dua is Mustaj'ab at Mustaj'ar:

Whenever the devotees of Moula Ali bin Abi Talib (as) go for Hajj or Umrah, they remember his birth inside the Ka'abah. While making the Taw'af, they feel proud and content that Moula Ali bin Abi Talib's (as) name is linked with the House of Allah, and at every Tawaf they look towards the wall which had split into two to allow Ali bin Abi Talib's (as) mother to enter the Sacred Premises. This particular place is known as "Mustaj'ar", and here a special ritual is highly recommended. The entire body with the cheeks and the stomach is to be brought into full contact with the wall; in this position, the Za'ir with palms open should seek Taubah and ask Allah for his Haj'at and engage in Dua for the removal of Mushkilah, by remembering Moula Amir al-Mumineen who is Mushkil Kusha. The following Dua should be recited: [7]

"Ya Allah! This House is your House and this person is your slave and this place Mustaj'ar is from where Maghfirah (forgiveness) of sins and safety from the fire of Jahannam is obtained."

Cherishing the glorious event of the birth of Ali Amir al-Mumineen Ali (as) inside the Ka'abah, Khawajah Muinuddin Chishti Ajmeri says [8]:

*Vaqtī ke ba Ka'abah Murtadā Shod Paydā;
Dar Arz o Samā Jalva-Numā Shod Paydā.*

*When Murtadā (as) was manifested in the Ka'abah,
His glory became radiant across the earth and the heavens.*

*Jibrā'il Ze Asmān Farū āmad o Guft;
Ay Khatm'e Rusul, Farzand ba Khāna'e Khudā Shod Paydā.*

*"Jabriel descended from the heavens and proclaimed:
'O Seal of the Rusul, a child has been appeared inside the Ka'abah.*

Khawajah Nizamuddin Awliya recorded the amazing event of the birth of Ali (as) inside the Ka'abah in the following verse [9]:

*Imām'e Haqq Kas'e Bāshad Ke Dar Waqt'e Wilādat-ū,
Būd Dar'e Ka'abah o Ka'abah Ze Kafashash Dar Safā Bāshad.*

*The true Imam is he whose birth took place inside the Ka'abah,
Whose very presence brings purity and sanctity to the Ka'abah itself.*

Amir al-Mumineen Ali (as) has been described as having been found like a priceless pearl in the shell of the Ka'abah, or a sword in the sheath of Allah's House, or as a lamp found in Allah's Abode, shedding light all around.

Shah Waliullah Dahlvi writes: [10]

"Amongst all the blessings which took place at the time of Ali's birth, one was that he was born in the center of the Ka'abah".

Famous Sufi saint Jalaluddin Rumi praises Ali (as) in his celebrated Masnavi: [11]

*Ay Shehnā'e Dasht'e Najaf, Az Tū Najaf Dīda'e Sharaf;
Tū Durri Wa Ka'abah Sadaf, Mastān Salāmat Mī Kunad.*

*O Emperor of the Najaf, through you Najaf has gained its honor;
You are the pearl and the Ka'abah is the shell, accept Salaam from your loved ones*

5. Birth evidence inside the Ka'abah by a few leading Sunni Sources:

Unfortunately, Muslims seem to value the shell of the pearl instead of the precious pearl inside. All historical accounts bear witness that Ali broke idols at the Conquest of Makkah. Amir al-Mumineen Ali (as) was raised on the shoulders of Rasulullah (S) to break all the idols. Ali (as) never ever bowed before any idol. Therefore, he acquired "ilm al-Ladunni" from the fountain of Nubuwwah. The source of 'ilm al-Ladunni comes directly from Rabb Taala through metaphysical bestowal, rather than through conventional means of Talim, has been discussed by in light of

Qur'an 18:65, where al-Khidr (as) is described as having been granted 'ilm'e Ladunnī (divine knowledge). If we define 'ilm al-Ladunnī in this way, then the highest and most perfect form of it is Wahi, followed by Hadith Qudsī, and thereafter other forms of Ta'ed. Numerous reports affirm that such spiritual experiences occurred in the life of Rasulullah (S) and the Imams of Ahl al-Bayt (as). To assume that the 'ilm al-Ladunnī of the Imams (as) was derived solely from studying the Sunnah would be an incomplete understanding. A more accurate explanation is that they possessed a degree of 'ilm al-Ladunnī, granted by Rabb Ta'ala directly, in accordance with their divinely-appointed role as the inheritors of Nabawi Hikmah. 'ilm al-Ladunnī itself as a dimension of Nubuwwah, Risalah, Wasayah, Imamah, though with the caveat that the Imams (as), while not Nabi, were granted access to this divine knowledge by virtue of their unique status. For this reason good faith Sunni Scholars remembers Amir al-Mumineen Ali Ibn Abi Talib (as), as "Karam Allah Wajho" after his name because he never bowed before any Shait'an. [12] Mullah Ali Qari stated: [13]

"Mustadarak al-Hakim recorded that Ali (as) was born in the Ka'abah."

Hasan bin Mumin al-Shablanji writes: [14]

"Ali (as) is the cousin of Muhammad(S), and an unleashed sword; he was born thirty years after Aam al-Feel, on the day of Jumuah, 13th Rajab, inside the Ka'abah, and none was born there before or after him."

Mulla Jami said: [15]

"Ali (as) was born in Makkah, and as per sources, he was born in the Ka'abah".

Nawab Siddiq Hasan Khan Bhopali (renowned Nasibi Wahabi) admitted: [16]

"Ali (as), the cousin of Rasulullah (S) and the sword of Allah, Mazhar al-Ajaeb - the one who showed strange things, was born inside Baitullah al-Har'am. No one was born before him inside the Baitullah al-Har'am."

Sibt ibn al-Jauzi writes: [17]

"It is narrated that Fatimah bint Asad was performing Tawaf of Ka'abah when Ali (as) was in her womb; she had labor signs so the wall opened up, and she entered; and Ali (as) was born there."

Muhammad Baqir Saeedi recorded in "Fada'il Khamsah from Sihah al-Sittah": [18]

According to a narration, Ali (as) was born in the Ka'abah on Jumuah, 13th Rajab, thirty years after A'am al-Feel, and according to other narrations, it was after 25 years of the Aam al-Feel and 12 years after 'Sayyid al-Ba'thah', the appointment of Rasulullah (S), and no one before Ali was born in the Ka'abah."

Shia and Sunni sources with references documented this historical birth of Ali (as) in Ka'abah in their respective books: [19]

"Prior to Ali and after him, nobody was born in the Ka'abah".

Moreover, several leading scholars recorded in their books the historical birth of Amir al-Mumineen in Bayt Allah al-Har'am: [20]

"Wa kāna mawliduhu fī al-Ka'bah"

"And his birth took place inside the Ka'abah."

It is a famous statement found in early Islamic historical and biographical works. It refers specifically to Amir al-Mumineen 'Alī ibn Abī Tālib (as), who, according to numerous reports, is the only person in history born inside the Ka'abah. The event is considered a miraculous sign of Moula 'Alī's elevated spiritual status.

Shaikh Abd al-Hossein al-Amini, a celebrated Shi'i scholar, cited in his magnum opus, "Al-Ghadir Fil-Kitab wal-Sunnah wal-Adab", sixteen Sunni sources and fifty Shi'i sources: [21]

Moula Ali (as) was born in the Ka'abah. The Shaikh has also mentioned forty one poets from the 2nd to the 14th century who have made references to the birth of Amir al-Mumineen Ali (as) in their poems. In his master work, Sharh 'ihqaq al-Haqq [22] Qadi Noorullah al-Shustari (1019/1610), the birth of Ali Ibn Abi Talib (as) inside the Ka'abah is reported from seventeen Sunni sources:

Rasulullah (S), who at the time of Ali's birth was thirty five years old, named the historical year of Ali's birth [23] "Sanat al-Khair'e wal-Barakah", a year of Khair and blessing. According to Shah Abd al-Haq Muhadith Dahlvi: [24]

"Muhadathin and historians have said that Ali (as) was born inside Ka'abah."

6. Every year the crack in the Ka'abah renews its existence and a fragrance originates:

Every 13th of Rajab, the day Moula Amir al-Mumineen Ali (as) was born, the crack in the Ka'abah renews its existence and a smell originates from it that does not exist in any other part of the Ka'abah walls. Look at the crack in the Ka'abah that opens every year which points towards where Sayyidah Fatima bint Asad came out from Al Rukn al-Yamani after 3 days inside the Ka'abah. The evidence of the crack is even clearer from the inside, as Dr. Tarek al-Kateb, who was included in the group of experts that entered the Ka'abah to conceal the crack had realized and admitted: [25]

- i) The crack opens every year, the night the Moula was born, even though they try concealing it.
- ii) The crack still opened even after the Ka'abah was demolished by the Ummayyads (L).
- iii) There is a unique fragrance that comes out of the crack that does not exist in any other part of the Ka'abah. In our Traditions it is mentioned that Rasulullah (S) touches Al Rukn al-Yamani.

7. Al Majalis al-Hatimiyyah of Sayyiduna Hatim Muhiyuddin:

Ali (as) was called Bitrees by the Romans, Kabir by the Indians, Jubayr by the Persians, Bitriq by the Ethiopians, Eliya in the Bible, Bariyah in the Torah and In Surah Mariyam 19:50 Qur'an says "Lisāna Sidqin 'Aliyyā". On the plains of Khaybar he said: [26]

"My mother named me Haydar, while Rasulullah (S) bestowed him the name Ali."

This verse reminds us of an amazingly mysterious episode [27] from the history of Islam. However, this episode is only understood by those whom Allah granted Tawfiq of Walayah with Marifah. Moula indicates a mystifying occasion when he showed his Hij'ab:

I am the one whose mother named him Haydarah (the one who tears in half).

Al Majalis al-Hatimiyyah, is the source of this episode [28]

The 3rd Shi'i Fatimi Ismaili Taysyabi Da'i Sayyiduna Hatim Muhiyuddin (Hutayb, Yemen) narrated that Abu Jahal (L) owned a huge python that he kept in a well near Makkah. Whenever a new baby was born, he used to leave the python near the child. If the child became fearful looking at the python, it was considered illegitimate. When Ali (as) was born, Abu Jahal brought the python to the house of Abu Talib (as) in his absence. Abu Jahl simply put the python near the cradle of Ali (as) and left. When he came back later, he found Abu Talib (as) outside the house, smiling. He went up to him and asked if Ali (as) was alive. Al Imam Abu Talib (as) replied affirmatively. Then Abu Jahal (L) asked permission to get his python. Al Imam Abu Talib (as) replied: "You can't. When it came up to Ali (as), he put both his hands in its mouth, grabbed its jaws and tore it in two pieces. And as long as he kept finding its pieces, he kept playing with them and tearing them in two."

I realize that such things are hard to believe, but don't we believe that Allah created us out of 'Nothing'? As the River Nile parted, Allah knows better what to show through his representatives when and where.

I encourage my brothers and sisters to converse and scrutinize topics such as these. And if I may add, many find even the idea of creatures other than Malaek, 'ins'an and Jinn as something impossible to exist, that they could not be further from the truth. We do not have the simplest clue what were or how Yajuj and Majuj existed, or of the pyramids which Allah kept intact being built by the giants nations of "al-Aad" and Samud, conveniently dismiss truths as falsehood that are beyond our grasp. This is our failure and an example of limiting our knowledge or capacity to understand things beyond the limits that we have set for ourselves.

8. The name of Ali is Ism al-Aazam:

The name of Ali (as) carries Asrar 'ilahiyah. The letter Ayn hints towards the highest secret embodied by Ali (as) who is the representative of the hidden or secret dimension of Islam - the Batin, iontrary to Rasulullah (S) who represents the Zahiri (outer) dimension - that is Shariah, the law of Islam. The letter "Lam" symbolizes the Wilayah, which is the continuation of the status of Wasayah, as a sole Wiratha of Nubuawah of the Muhammad (S). Then, the letter "Ya", the second last letter of the word Ali (as), which terminates with a doubled-edged Dhulfiq'ar, reflects two qualities of Aql [29]: Hayy, the Ever-Living One, and Qayyum, the Self-Existing One. These two names are frequently associated, especially in the Qur'an [30]. Finally, the last Ayah indicates that joint Noor of Muhammad and Ali (as), emanates from the Noor of al-Aql [31].

The 51st Shi'i Ismaili Dawoodi Da'i had composed a marvelous Manqabat in praise of Amir al-Mumineen in which he described the divine status of Ali (as): [32]

*Asmiya Dhil-'Arsh'il-'Aẓīm'i 'Aliyyā;
Mā Kunta illā Nūral-Azaliyyā
O 'Ali, whose name is among the Names of Allah;
You are none but His eternal Noor.*

Ā Mutawajjan Tājan Min al-Malakūt'e Wal-;
Jabarūt'e Min Zill il-Kibriyā'i Saniyyā
O crown-bearer, adorned with the diadem of the heavens;
Bestowed with the glittering crown of divine majesty and sovereignty.

Hādhā Huwan-Nūrul-'ilāhī al-Ladhī;
Fī Wajhi Ādam Qad Anāra Muḍiyyā
This is the Noor of Allah Himself;
Which shone luminously upon the face of Adam.

Naṣṣan Nabīyyu 'Alayhi Naṣṣan Wāḍiḥan;
Bi-Ghadīr'i Khumm in Kal-Nahāri Jalīyyā
Rasulullah (S) declared a clear Nass upon him,
At Ghadīr Khumm, bright and manifest like the shining day.

Ā Nasīmu Balligh bil-Khuḍū'i Salāmanā;
Mawlal-An'ām'i idhā Balaghta Ghariyyā
O gentle breeze of dawn! Carry our humble Salām,
To the Master of all creation, when you pass through Najaf.

As mentioned earlier, Ali (as) consumed the Saliva of Rasulullah (S) as an Ibdai, eternal food. Ali (as) became entitled of "Lahmuka Lahmi" [33] after consuming the sacred saliva. It is that Ma'arif that the short sighted do not have access to. It is from the Asrar 'ilahiyyah which can be obtained only with Tawfiq. The famous Sufi, Shams Tabrezi, appropriately interpreted the event in his famous Manqabat: [34]

Sayyid'e Sarwar;e Karam Guftā Ba Tū Yā ibn'e 'Am;
Laḥmuka Laḥmī Damuka Damī, Dam Hama Dam 'Alī 'Alī

Rasulullah says: "O son of my uncle, your flesh is my flesh, your blood is my blood;
So let every breath proclaim: "Alī, 'Alī."

Theologians have admitted: [35]

Nabawi Saliva entered into the flesh, skin, bones and entire body of Ali (as).

Ibn Khaldun, the hostile, admitted: [36]

"The nobility, excellent character and disposition lasted generation after generation."

9. The Physical description: Nabawi Talim and Tarbiyyah and lineage of Moula Ali (as).

Ḥafidh al-Dunyah Abu Umar Yusuf bin Umar bin Abdullah bin Muḥammad bin Abd al-Barr al-Maliki (d. 463 A.H) described Moula Ali (as) as follows: [37]

"That he was of medium stature, but not short. His eyes were black and wide, and his face was beautiful like the full moon on a night. He had a strong body, and broad shoulders. His neck was akin to a silver water container, and he had a thick beard. His upper arms could not be distinguished from his forearms; indeed they [were tightly] interwoven. When he walked, he walked with confidence. When he refrained a man with his forearms, he would not be able to breathe."

Ali was born in a family whose great grandfathers, from Ibrahim (as) to Abu Talib (as), were most notable nobles. Ali (as) was nurtured in the lap of the one who before the Dawah of Islam was known in Arabia as Amin and Sadiq. Rasulullah (S) bestowed his each and every excellence except Nubuwwah to his successor, Ali (as). Therefore, Rasulullah's (S) words and deeds were seen in the personality of Ali (as). Banu Hashim excelled all over Arabia in nobility, oratory, simplicity, sweetness, leadership and guidance. Round the year Arabs came to Makkah for Ziyarah of Baitullah al-Har'am, and met Al Imam Abu Talib (as). People of Arabian Peninsula acknowledged him as a respected and distinguished poet and fiery orator. Regarding his "Qasidah Lamiyyah", [38] even someone as prejudiced as Ibn Kathir al-Damishqi [39] admitted Al Imam Abu Talib's command of composing Qasaid and acknowledged it as an extra ordinary ability. The Qasaid exhibited his Aqaid and were a clear evidence of Daw'ah to the Right Path of Islam. Ali (as) was the son of Abu Talib (as). The beneficial result of his heir-ship is revealed in Ali's oration and narration, prose and poetry, and 'collection of Adiy'ah [40] "Al-Sahifah al-Alawiyyah". When Ali (as) reached the age of five, Rasulullah (S) became his Kafeel. Al Imam Abu Talib (as) had many children and was worried of famine. To lessen his burden Rasulullah (S) took over the responsibilities of Ali (as), while Abbas (ra) took Sayyiduna Jafar al-Tayyar (as) in his care.

Ali (as) expresses his thoughts regarding his upbringing under the guardianship of Rasulullah(S) in "Khutbah al-Qasiyyah": [41]

"I was still a child when Rasulullah (S) adopted me. Rasulullah (S) brought me up in his 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 using his saliva. Hence, he bestowed me with physical and spiritual food. He blessed me with his perfumed body. Rasulullah (S) found no weak spot in me. Everyday Rasulullah (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 Nubuwwah."

In another Khutbah, Amir al-Mumineen, Ali (as), informs: [42]

"There is no Ayah of the Qur'an which appeared and Rasulullah (S) didn't inform me about. Whatever Allah taught to His Rasul (S), the 'ilm of it transferred to me through Rasulullah (S), who is my patron and benefactor. The 'ilm I have gained through him includes Tanzil, Tawil, Halal, Har'am and Awamir. I have enshrined it all in my chest without ignoring a word".

Rasulullah (S) kept Ali (as) so close that Ali (as) resembled Rasulullah (S) in words and action. This unique Talim and matchless Tarbiyyah made him "Bab Madinat al-'ilm". Amir al-Mumineen Ali said: [43]

"Rasulullah (S) bestowed me with 1000 chapters of 'ilm and Hikmah, and from each chapter another 1000 chapters were opened for me".

Amir al-Mumineen Ali (as) explained the unique style of his Talim and Tarbiyyah: [44]

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

Visualizing the life of Ali (as), Da'i of the 19th Fatimi Imam al-Mustansir, Sayyiduna Abu Muin Nasir Hamiduddin Khusrow, famous as the Ruby of Badakhshan and Hujjah of Khurasan, praises him in a Manqabat: [45]

"Aey Kushaenda'e Darr'e Khaybar;

Qur'an, Bi Kashaish Hai Khubat Khaybar Ast"

O conqueror of Khaybar! 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 Khaybar".

Certainly, Ali (as) is not only the subjugator of the fort of Khaybar, but he is also the conqueror of the fort of 'ilm. He solved the problems of Shariah, similar to conquering Khaybar. He is also the conqueror of the Zahiri and Batini Khaybar. The proximity of Mohammad (S) and Ali (as) was at the pinnacle from the very beginning; it was the reward of Al Imam Abu Talib (as) and Fatimah bint Asad's (as) affection, devotion, contribution, benediction and protection given to Rasulullah (S). Nabawi upbringing brought Ali (as) a combination of nobility, generosity, honesty and dignity, Adal and Fadal, Hikmah and Riyazat, Wasayah and Imamah. Moreover, it is wrongly believed that Ali (as) was the second amongst the adults or the first amongst the children who responded to the Daw'ah of Islam. When was Ali (as) not a Muslim that he needed to enter into the fold of Islam? Ali (as) used to say: [46]

"I established Salaat with Rasulullah (S) seven years earlier than anyone."

It was Ali (as) who made all the necessary arrangements for the famous Daw'ah Dhul-Ashirah extended by Rasulullah (S) to the relatives, prior to the announcement of Risalah. It was Ali (as) alone who responded to the "Clarion Call". For three long years, Rasulullah (S) endured unbearable hardships in the mountainous refuge called "Shi'b Abi Talib", [47] which as the name suggests was owned by Al Imam Abu Talib (as). Both father and son, Abu Talib (as) and Ali (as), were the supreme protectors who served Rasulullah (S). In this period of hardships, the historians and Orientals neglect the unmatched devotion and characteristic role of "Mumin Min al-Quraish", Al Imam Abu Talib (as) and Ali (as). Shi'b Abi Talib is the valley where Rasulullah (S), Amir al-Mumineen Ali (as), Fatimah (as), and the rest of the Ahl al-Bayt (as) sought refuge during the Quraysh boycott of Banu Hashim. This period lasted approximately three years, when the Quraysh imposed a social and economic blockade to pressure Rasulullah (S) and his family to abandon their mission. The sources emphasize that this trial highlighted the steadfastness of the Rasulullah (S) and Ali (AS), demonstrating the importance of patience, faith, and family loyalty in the face of oppression. The valley was rocky and barren, and the inhabitants suffered extreme hunger and deprivation. The Nabawi family reportedly survived on very limited food, sometimes dates and water, and relied heavily on prayer and trust in Allah. Role of Ali in this critical time was as protector of Rasulullah (S) and the family is admitted by historians. His courage, provision of security, and spiritual steadfastness are often highlighted as an example of true leadership and devotion. Shi'b Abi Talib is not just a historical site but a symbol of divine testing and endurance. It represents loyalty, sacrifice, and unwavering faith in Allah, especially the virtues of the Ahl al-Bayt. Shia scholars use this episode to teach resilience against oppression and the importance of supporting the truth even under extreme difficulty. After three years, the Quraysh's pressure failed, and the boycott ended. The valley episode became a turning point in the early history of Islam, reinforcing the legitimacy and moral authority of Rasulullah (S) and

his Ahl al-Bayt. Ali was the Nafs of Rasulullah (S) and the word “Anfusuna” of Ayah Mubahalalah [48] attests to this since Rasulullah (S) took Ali (as) with him for Mubahilah with the Christian Cardinal of Najran.

A well-known and leading Sahabi, Sayyiduna Jabir bin Abdullah al-Ansari (ra), has narrated: [49] “Once we were in the presence of Rasulullah (S) when he declared: “O Ans’ar and Muhajrin! Test the purity (from adultery) of your children (Nasab or lineage) with the love of Ali. Know that the child who loves Ali is Halal (legitimate), and the one who bears any malice to him (Ali) is illegitimate”.

10. Concluding Remarks:

Ma’arifah of Amir al-Mumineen Ali Ibn Abi Talib (as) is beyond the human intellect. Many got confused about him and considered him to be a personification of Allah. However, Ali (as) himself mentioned in his sermons that he is Abdullah and offered Salaat towards the Ka’abah, the house of Allah. Those who believe in his divinity are not on Siraat al-Mustaqeem. In his supernatural personality, so many contrasting facets had so gathered that it was difficult to believe that a mind of ‘insan could manifest such a combination. He has the power to attract and the power to repel, and both these commands are extremely strong. The Qur’an describes the Ka’abah as a place for ‘ibadah, sanctified and safeguarded by divine will. It was to this sacred center that Fatimah bint Asad, the noble mother of Ali (as), was divinely guided during her labor. Overcome by intense pain, she sought refuge and prayed at the Ka’abah’s wall, and as she raised her head from Sajdah, the wall miraculously split open. She entered within by divine command, and the wall returned to its original state, sealing her inside the sanctum for three days. On emerging, she carried in her arms the child who would become the first male to accept Islam, the inheritor of Nabawi knowledge, and the standard-bearer of justice and truth - Ali ibn Abi Talib (as). The sign of this miraculous crevice remains visible on the wall of Ka’abah despite numerous attempts throughout history to conceal it. The event was neither accidental nor symbolic alone - it carried profound theological meaning, distinguishing Ali (as) as the divinely appointed Wasi of Muhammad (S) and signifying the inseparable link between the House of Allah and the House of ‘Ali. The miraculous birth of Amir al-Mumineen Ali ibn Abi Talib (as) inside the Ka’abah is a unique convergence of divine will, spiritual symbolism, and historical testimony. It signifies the elevation of Wilayah at the very heart of Islam’s holiest sanctuary, affirming Ali’s position as the divinely chosen supporter and Wasi of Muhammad Rasulullah (S). Revered across sectarian divides, recorded in both Shia and Sunni historical texts, and celebrated annually by millions, this event continues to radiate spiritual meaning, theological depth, and a reminder of Allah’s ongoing guidance through His chosen representatives. The renewal of the crack of Ka’abah, the fragrance reported to emanate from it, and the deep devotional rituals associated with Mustaj’ar further preserve this miracle as a living testament to divine selection, spiritual purity, and the eternal bond between Nubuwwah and Wilayah. The founder of the Sunni Shafa’i Madhab, Muhammad bin Idris, has reproduced this Hadith in the following couplets: [50]

Bughzu al-Wāsi‘ ‘Alāmatun Maktūbah;
Kutibat ‘Alā Jibhat awlādi az-Zinā’

*The enmity of Wasi (Ali) is a written sign (of adultery);
On the forehead of the illegitimate children.*

In another couplet Muhammad bin Idris al-Shafa'i confirms:

*Yā āl bayti rasūli-llāhi ḥubbukum
Farḍun minallāhi fī-l-Qur'āni anzalahu
Kafākum min 'azīmi-l-qadri annakum
Man lam yuṣalli 'alaykum lā ṣalāta lahu*

*O Ahl al-Bayt of Rasulullah (S), your love
Is an obligation from Allah, revealed in the Qur'an.
It suffices your high status that whoever does not
Send Salawaat upon you, his Salaat is invalid. "O Ahl al-Bayt! Allah has ordained your love
obligatory in the Qur'an;
Your greatness is such that Salaat recited without Salawaat is rejected".*

*This poem highlights the injunction of Qur'an to love Rasulullah's (S) family and the significance
of reciting Salawaat upon them during Salaat. It reflects Muhammad bin Idris al-Shafi'i's deep
reverence for the Ahl al-Bayt and his belief in their pivotal role in Aqidah of Islam and practice.*

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[38] Qasidah Laamiyyah: It is one of the famous poems of Al Imam Abu Talib (as) in which he says:

"O, my friends, I never hear the blame of the reprover, and I have no tendency to evil."

'Ayatullah Amini says: "I ask if the profession and admittance of the Risalat of Rasulullah(S) Muhammad (S), with all these different expressions in the poems of Abu Talib, is not considered as a confession of faith. If one of these descriptions was in poems or words of someone else, everyone would say that he is a Muslim. However in the opinion of the deniers, given all these verbal and written descriptions, doesn't mean that Abu Talib is a Muslim. This denial is a matter of wonder!"

Ibn Abil-Hadid says: "Although these poems don't reach the extent of certainty, they are Mutawatir (frequent) as a whole and all have one thing in common: Abu Talib acknowledges the prophecy of the Rasul of Islam (S)"

[39] Ibn Kathir al-Damishqi, "Al Badayyah wal-Nihayah", Qahirah

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[41] "Khutbah al-Qasiyyah":

[42] Nahj al-Balagha

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[47] Shab'e Abi Talib: It means valley of Abu Talib. It is a valley between the Mount Abu Qubays and the Mount Khandama in Makkah. Seven years after Baath, Musrikeen of Makkah declared an economic and social boycott of Rasulullah(S), Banu Hashim and Muslims. Therefore they lived in the valley for three years under blockade. The valley was owned by Abd al-Muttalib and Sayyidah Khudaijah (as) where she lived with Muhammad (s), and

their children were born in. The valley is in the east of Ka'abah, next to the place where Sa'y is performed. Because the valley is located close to Ka'abah, it was regarded as the best place in Makkah. As Muhammad (S) was also born in that region, it is also called as Shab al-Mawlid – the birthplace valley; Sayyidah Fatimah (as) was born in this region as well. Today, only a small part of this region, called Suq al-Layl, is left and the other parts were added to al-Masjid al-Har'am expansions.

[48] Ayah Mubahilah: Surah Ali Imr'an 3:59-60. The Christians of Najran sent a deputation towards Rasulullah (S) in Madinah to argue about their creed. They maintained that Essa (as) was the son of Allah. Rasulullah (S) tried to prove to them that Essa (as) was a human being, specially chosen as a Nabi by Allah, but they remained obstinate in their belief. At this time, the following Ayah was revealed:

Verily, the likeness of Essa with Allah is as the likeness of Adam, He created him out of dust, then He said to him, "Be!" and he was. (This is) the truth from your Lord, therefore do not be of those who doubt. (Ali Imran, 3:59,60) Rasulullah (S) recited this Ayah to argue that if the Christians said that Essa (as) was the son of Allah, then what about Adam (as) as who did not even have a mother? In this Ayah Allah also reminds us of His Power; all He does when He wills something to happen is to say "Be!" and it becomes. Despite this, the Christians continued to argue and then the Ayah of Mubahalah was revealed as below. But whoever disputes with you (O Muhammad) in this matter after the knowledge has come to you, then say, "Come, let us call our sons and your sons, and our women and your women, and ourselves and your selves, then let us humbly pray to Allah and invoke His curse upon the liars."

Verily, this is the true narrative. There is no god except Allah, and verily, Allah is the Almighty, All-wise.

But if they turn away, then, verily, Allah knows the mischief-makers. (Ali Imr'an, 3:61-63)

According to Allah's command, Rasulullah (S) challenged the Christians to pray and invoke Allah's curse on the party that insisted upon falsehood. They accepted the challenge and on the next day (24th Zulhijjah), Rasulullah (S) came out to the meeting place carrying Al Imam al-Husain (as) in his arms and leading Al Imam al-Hasan (as) by his hand. He was followed by Sayyidah Fatimah (as) and at the end was Amir al-Mumineen Ali Ibn Abi Talib (as) carrying the banner of Islam. He had brought his grandsons as his own "sons" and Sayyidah Fatimah (as) as his "women" and Moula Ali (as) as his Nafs or "self" Seeing that Rasulullah (S) was accompanied by his immediate family and convinced that he was truthful, the Christians backed away from the confrontation and agreed to pay tax to the Muslim state instead.

[49] Hadith: Check the legitimacy of lineage through the Walayah of Ali

[50] Mohammad bin Idris al-Shafa'e, Diw'an, poetic-collection, Mumbai

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