

Are there any authentic traditions for Imam Ali's (AS) birth in Kaaba?

Imam Ali (AS) Group

Questioner: Ali Amanat

The answer:

Imam Ali's (AS) birth in Kaaba is certain and successive in Shiites point of view, and also a lot of people agreed with it that nobody else has been born in Kaaba except Imam Ali (AS).

Sheikh Mofid wrote about this issue:

Imam Ali (AS) was born in Kaaba (Mecca) on Friday, Rajab 13, n thirty years after Aam Olfyl (the year when Abrahe and his people attack Kaaba with their elephants); neither anybody was born in Kaaba before him nor someone is going to be born there again. Imam Ali's (AS) birth in Kaaba is a prominence and honor which was allocated to him by Allah for his position and degree.¹

ولد بمكة في البيت الحرام يوم الجمعة الثالث عشر من رجب سنة ثلاثين من عام الفيل ، ولم يولد قبله ولا بعده مولود في بيت الله تعالى سواه إكراما من الله تعالى له بذلك وإجلالا لمحلته في التعظيم .

Imam Ali's (AS) birth in Kaaba in Sunni's point of view:

Imam Ali's (AS) birth in Kaaba is certain in Sunni Ulema's (religious authorities) point of view, too; even some of them claimed that issue is successive. Now we are to mention some of those people:²

1. Hakem Neyshabouri:

¹ -Al-Sheikh Al-Mofid, Abi Abdullah Muhammad Ibn Muhammad Ibn Al-Naman Al-Akbari Al-Baghdadi (died in 413 Hejira), Al-Eashad Fi Marefat Hojajollah Ala Al-Ebad, v 1 p 5, Researched by: Ale Al-Beit Alaihem Al-Salam Institute, Le Tahghigh Al-Torath, Published by: Dar Al-Mofid Leltabaat Al-Nashr Al-Tozi, Beirut, Second Edition; 1414 Hejira- 1993

² -Al-Neyshabouri, Muhammad Ibn Abdullah Abu Abdullah Al-Hakem (died in 405 Hejira), Al-Mostadrak Ala Al-Sahihein, v 3 p 550, Researched by: Mostafa Abd Al-Ghader Ata, Published by: Dar Al-Kotob Al-Elmie, Beirut, First Edition; 1411 Hejira- 1990

There are a lot of successive traditions that Fatemeh, Asad's daughter, bore Imam Ali (AS) in Kaaba.

فقد تواترت الأخبار أن فاطمة بنت أسد ولدت أمير المؤمنين علي بن أبي طالب كرم الله وجهه في جوف الكعبة .

Hakem Neyshabouri's translation:

Zahabi wrote about him:

Hakem was the great Hafez (a person who memorizes more than one thousand Hadiths) and leader of tradition narrators. Daar Qhatni debated with him and preferred him. He was reliable and knowledgeable. His writings and works are about one hundred volumes.³

الحاكم الحافظ الكبير امام المحدثين ... ناظر الدارقطني فرضيه وهو ثقة واسع العلم بلغت تصانيفه قريبا من خمس مائة جزء .

Seuti wrote about him:

Hakem was the great Hafez and leader of tradition narrators. He was the leader of the Hadiths narrators in his era. He was familiar with Hadith science adequately. He was upright and reliable.⁴

الحاكم الحافظ الكبير إمام المحدثين أبو عبد الله محمد بن عبد الله محمد بن حمدويه بن نعيم الضبي الطهماني النيسابوري ... وكان إمام عصره في الحديث العارف به حق معرفته صالحا ثقة .

Abu-Ishagh Shirazi introduced Hakem in this way:

Mohammad Ibn Abdullah ... Neyshabouri known as Hakem, and the author of Al-Mostadrak, the history of Neyshabour and the virtues of Shafeei was Faqih (a juriceconsult person in Mohammad law), Hafez, reliable and dignified. He considered Imam Ali (AS) Ibn Abi-Taleb prior to Othman. He ought to be the leader of Hadith people. He started schooling

³ -Al-Zahabi, Shams Al-Din Muhammad Ibn Ahmad Ibn Osman, Tazkerat Al-Hefaz, v 3 p 1039- 1040, Published by: Dar Al-Kotob Al-Elmie,Beirut, First Edition

⁴ -Seuti, Jalal Al-Din Abd Al-Rahman Ibn Abi Bakr (died in 911 Hejira), Tabaghat Al-Hefaz, v 1 p 410- 411, Published by: Dar Al-Kotob Al-Elmie, Beirut, First Edition; 1403 Hejira

from his childhood and he travelled to Saudi Arabia and Iraq twice. He has narrated traditions from a lot of people... and a lot of great people such as Beyhaqhi were schooled by him. Abdulqhafer said: Hakem was the leader of Hadith people in his era, and his house was a place for honesty and righteousness. Abu-Bakr Seyqhi, who was the leader of his era, always accompanied Hakem and recourse him for adjustment and modification of traditions.⁵

هو أبو عبد الله محمد بن عبد الله بن محمد النيسابوري المعروف بالحاكم صاحب المستدرک وتاریخ نيسابور وفضائل الشافعي وكان فقيها حافظا ثقة عليا لكنه يفضل علي بن أبي طالب على عثمان رضي الله عنهما انتهت إليه رئاسة أهل الحديث طلب العلم في صغره ورحل إلى الحجاز والعراق مرتين وروي عن خلائق عظيمة قال الأسنوي ويزيد على الفيء شيخ وتفقه علي أبي الوليد النيسابوري وأبي علي بن أبي هريرة وأبي سهل الصعلوكي وانفع به أئمة كثيرون منهم البيهقي قال عبد الغافر كان الحاكم إمام أهل الحديث في عصره وبيته بيت الصلاح والورع واختص بصحبته إمام وقته أبي بكر الصيغي وكان يراجع الحاكم في الجرح والتعديل .

Ibn Khalakan wrote:

Hakem Neyshabouri, the Hafez (a person who recites more than one hundred thousand Hadiths) and known as Ibn Al-Bei' was the leader Hadith people in his era and authored such books in Hadith science that nobody else had authored like them. He was scholar, mystic, and knowledgeable.⁶

الحاكم النيسابوري الحافظ المعروف بابن البيع إمام أهل الحديث في عصره والمؤلف فيه الكتب التي لم يسبق إلى مثلها كان عالما عارفا واسع العلم .

Abu Al-Feda wrote in his history book:

In that year (455 H) Hafez Mohammad Ibn Abdullah ... known as Hakem died. He was the leader of Hadith people in his era and authored such books in Hadith science that nobody else

⁵ -Al-shirazi, Ebrahim Ibn Ali Ibn Yusef Abu Eshagh (died in 476 Hejira), Tabaghat Al-Foghaha, v 1 p 222, Researched by: Khalil Al-Meis, Published by: Dar Al-Ghalam . Beirut

⁶ -Ibn Khalakan, Abu Al-Abbas Shams Al-Din Ahmad Ibn Muhammad Ibn Abi Bakr (died in 681 Hejira), Vafiyat Al-Ayan va Anba Abna Al-Zaman, v 4 p 280, Researched by: Ehsan Abbas, Published by: Dar Al-Thaghafe, Lebanon

had authored like them. He travelled to learn Hadith. Near two thousand people taught him. He authored a lot of books⁷

وفيهما توفي الحافظ محمد بن عبد الله بن محمد بن حمدويه بن نعيم الضبي الطهماني، المعروف بالحاكم النيسابوري إمام أهل الحديث في عصره ، والمؤلف فيه الكتب التي لم يسبق إلى مثلها ، سافر في طلب الحديث، وبلغت عدة شيوخه نحو ألفين، وصنف عدة مصنفات

According to Hakem Neyshabouri's position among the Sunni Ulema, if there was no other reason except Hakem's speech and confession about the succession of Imam Ali's (AS) birth, it would suffice for those who are seeking the right path. We also put the other Sunni Ulema's speech and confession forward for confirmation and enhancing this issue.

2. Shah Valiollah Dehlavi (died in 1176 H)

He mentioned to Imam Ali's (AS) virtues in his book:

And one of Imam Ali's (AS) virtues that happened while he was given birth was his birth in Kaaba.⁸

Dehlavi's translation:

Azim Abadi wrote about him in his book:

This honorable person, the hadith narrator Valiollah Dehlavi wrote in his book widely so that we cannot express more than what he mentioned. It is such book that no other books have been written about the issue like that.⁹

وقد بسط الكلام فيما يتعلق بالخلافة الذي لا مزيد عليه الشيخ الأجل المحدث ولي الله الدهلوي في إزالة الخفاء عن خلافة الخلفاء وهو كتاب لم يؤلف مثله في هذا الباب .

⁷ -Abu Al-Feda Emad Al-Din Esmael Ibn Ali (died in 732 Hejira), Al-Mokhtasar Fi Akhbar Al-Bashar , v 1 p 247

⁸ -Dehlavi, Shah Valiollah Known as Mohadeth Hendi (died in 1180 Hejira), Ezalat Al-Kholafa An Khalafat Al-Kholafa, v 4 , chapter Ama Maathar Amir Al-Momenin va Emam Ashjaeen Asadollah Al-ghaleb Ali Ibn Abi Taleb Raziollah Anho, Correcter: Seyed Jamal Al-Din Heravi

⁹ -Al-Azim Abadi, Muhammad Shams Al-Hagh (died in 1329 Hejira), Aona Al-Mabud Sharh Sonan Abi Davood, v 12 p 253, Published by: Dar Al-Kotob Al-Elmie, Beirut, Second Edition; 1995

Jamal Al-Din Ghasemi always gave Dehlavi these titles while he was narrating a tradition, etc. from him: Imam (Al-Imam or a great leader), mystic (Al-Aref or a person who knows a lot of things), great (Al-Kabir), erudite (Allameh)¹⁰, shah Valiollah Dehlavi Hendi, the bright star of India was born in 1110 and died in 1176 in Delhi. He was one of the recent Ulema and he was famous in science and practice. Allah resurrected Hadith science in India by him and his children and grandchildren and students. This land runs on the basis of his books and records.¹¹

قال الإمام العارف الكبير الشيخ أحمد المعروف بشاه ولي الله الدهلوي قدس الله سره في كتابه
«حجة الله البالغة»

قال الإمام العلامة ولي الله الدهلوي في «الحجة البالغة» .

الكوكب الديار الهندية الشاه ولي الله أحمد بن عبد الرحيم الدهلوي الهندي رحمة الله المولود سنة 1110 والمتوفى بدلهي سنة 1176 كان هذا الرجل من أفراد المتأخرين علما وعملا وشهرة أحيا الله به وبأولاده وأولاد بنته وتلاميذهم الحديث والسنة بالهند بعد مواتهما وعلى كتبه وأسانيده المدار في تلك الديار.

3. Sebt Ibn Jozi (died in 654 H)

It is said that Fatemeh Bent Asad (Asad's daughter) was circumambulating Kaaba while she was pregnant. She went into labor. The door of Kaaba opened for her. So she got into Kaaba and she gave birth to her baby there.¹²

وروي أن فاطمة بنت أسد كانت تطوف بالبيت وهي حامل بعلي (ع) فضرها الطلق ففتح لها باب الكعبة فدخلت فوضعه فيها .

Sebt Ibn Jozi's translation:

Shamsoddin Zahabi said about him:

Yosuf ibn Qhozali Hanafi was a leader, scholar, Faghih, historian, and unique eloquent speaker. He was an erudite in history. He was a very admirable and popular person in the

¹⁰ -Al-Ghasemi, Muhammad Jamal Al-Din (died in 1332 Hejira), Ghavaed Al-Taahidh Min Fonun Mostalaha Al-Hadith, v 1 p 239, v 1 p 323, Published by: Dar Al-Kotob Al-Elmie, Beirut, First Edition; 1399 Hejira- 1979

¹¹ -Al-Katani, Abd Al-Hai Ibn Abd Al-Kabir (died in 1383 hejira), Fehres Al-Fahares val Athbat va Moajem Al-Moajem Al-Mosalsalat, v 1 p 178, Researched by: D. Ehsan Abbas, Published by: Dar Al-arabi Al-Eslami, Beirut, Lebanon; Second Edition; 1402 Hejira- 1982

¹² -Sabat Ibn Al-Jozi Al-Hanafi, Shams Al-Din Abu Al-Mozafar Yusef Ibn Fargholi Ibn Abdullah Al-Baghdadi, Tazkerat Al-Khavas, p 20, Published by: Ahle Al-Beit Institute, Beirut, 1401 Hejira- 1981

eyes people. He was schooling a little in Badrieh School in Sheblieh. He was erudite, scholar, and punctilious. He disagreed with the governors who did evil deeds. He was modest and humble. Everybody liked him.¹³

يوسف بن قُزُعَلِي بن عبد الله . الإمام ، الواعظ ، المؤرخ شمس الدين ، أبو المظفر التركي ، ثم البغدادي العوني الحنفي . سَيِّطُ الإمام جمال الدين أبي الفرج ابن الجوزي ؛ نزيل دمشق . وُلِدَ سنة إحدى وثمانين وخمسمائة ... وكان إماما ، فقيها ، واعظا ، وحيدا في الوعظ ، علّامةً في التاريخ والسير ، وافر الحرمة ، محبباً إلى الناس ... وُدِّسَ بالشبيلية مدة ، وبالمدرسة البدرية التي قبالة الشبيلية . وكان فاضلا عالما ، ظريفا ، منقطعا ، منكرا ، على أرباب الدول ما هم عليه من المنكرات ، متواضعا صاحب قبول تام .

Abu Mohammad Yafeei (died in 768 H) wrote about him:

He was eloquent speaker and very knowledgeable. He was aware of history. He preached to people in Damascus. And as he had charming face and attractive speaking, he was acceptable through many people's eye.¹⁴

العلامة الواعظ المؤرخ شمس الدين أبو المظفر يوسف التركي ثم البغدادي المعروف بابن الجوزي سبط الشيخ جمال الدين أبي الفرج ابن الجوزي أسمعته جده منه ومن جماعة وقدم دمشق سنة بضع وست مائة فوعظ بها وحصل له القبول العظيم للطف شمائله وعذوبة وعظه .

Qhotb Al-din Al-Yoneini wrote about him:

He was a unique person in preaching and speaking in his era. If someone saw him, they would feel lenity and calmness in their hearts and if someone heard his speech, tears would come to their eyes. He was acceptable through the people's eye. Sometimes he spoke a little and read a piece of poetry in a circle and it made people cry. Scholars, Emirs and viziers (very high officials) and some other ordinary people participated in his circles and people repented before leaving his circles.¹⁵

¹³ -Al-Zahabi, Shams Al-Din Muhammad Ibn Ahmad Ibn Osman Ibn Ghaimaz, Tarikh Al-Eslam Vafiyat Al-Mashahir Al-Alam, v 48, p 183, Researched by: D. Omar Abd Al-salam Tedmeri, Published by: Dar Al-Kotob Al-Arabi, Lebanon/ Beirut, First Edition; 1407 Hejira- 1987

¹⁴ -Al-Yafeei, Abu Muhammad Abdullah Ibn Asad Ibn Ali Ibn Soleiman, Marat Al-Jenan va Ebrat Al-Yaghazan, v 4 p 136, Published by: Dar Al-Ketab Al-Eslami, Cairo, 1413 Hejira- 1993

¹⁵ -Al-Yonini, Qhotb Al-Din Abu Al-Fath Musa Ibn Muhammad, Zeil Marat Al-Zaman, v 1 p 15

وكان أُوحد زمانه في الوعظ حسن الإيراد ترق لرؤيته القلوب وتذرف لسماع كلامه العيون وتفرد بهذا الفن وحصل له فيه القبول التام وفاق فيه من عاصره وكثيراً ممن تقدمه حتى أنه كان يتكلم في المجلس الكلمات اليسيرة المعدودة أو ينشد البيت الواحد من الشعر فيحصل لأهل المجلس من الخشوع والاضطراب والبكاء ما لا مزيد عليه فيقتصر على ذلك القدر اليسير وينزل فكانت مجالسه نزهة القلوب والأبصار يحضرها الصلحاء والعلماء والملوك والأمراء والوزراء وغيرهم ولا يخلو المجلس من جماعة يتوبون ويرجعون إلى الله تعالى .

Al-Akari Al-Hanbali (died in 1089 H) wrote about him:¹⁶

سبط ابن الجوزي العلامة الواعظ المؤرخ شمس الدين أبو المظفر يوسف بن فرغلي التركي ثم البغدادي الهبيري الحنفي سبط الشيخ أبي الفرج بن الجوزي أسمع جده منه ومن ابن كليب وجماعة وقدم دمشق سنة بضع وستمئة فوعظ بها وحصل له القبول العظيم للطف شمائله وعذوة وعظه ... ولو لم يكن له إلا كتابه مرآة الزمان لكفاه شرفاً .

4. Masoudi (died in 146 H) :

Ali Ibn Al-Hussein Masoudi, a famous Shafeei historiographer and literate, said about Imam Ali's (AS) birth in Kaaba:

Imam Ali's (AS) birthplace was Kaaba.¹⁷

وكان مولده في الكعبة .

Masoudi's translation:

Yaqhut Hamavi found him one of the literate people and one of the Abdullah Ibn Maasoud's grandchildren (the Prophet Mohammad's (PBUH) famous companions).¹⁸

¹⁶ -Al-Akari Al-Hanbali, Abd Al-Hai Ibn Ahmad Ibn Muhammad, Shazarat Al-Zahab Fi akhbar Min Zahab, v 5 p 266, Researched by: Abd Al-Ghader Al-Arnawt, Mahmud Al-arnawt, Published by: Dar Ibn Kathir, Damascus, First Edition; 1406 Hejira

¹⁷ -Al-Masoudi, Abu Al-Hasan Ali Ibn Al-Hossein Ibn Ali (died in 346 Hejira), Maruj Al-Zahab, v 1 p 313

¹⁸ -Al-Hamavi, Abu Abdullah Yaqhut Ibn Abdullah Al-Rumi (died in 626 hejira), Moajem Al-adeba Ao Ershad Al-araib Ela Marefat Al-Adib, v 4 p 48, no 567, Published by: Dar Al-Kotob Al-Elmie, Beirut, First Edition; 1411 Hejira- 1991

علي بن الحسين بن علي المسعودي المؤرخ أبو الحسن من ولد عبد الله بن مسعود صاحب النبي صلى الله عليه .

Ali Ibn Al-Hussein Al-Masoudi was the author of historical books like Morvvaj Al-Zahab ... and so and so. It is said that he was one of Abdullah Ibn Masoud's children. He was originally from Baghdad and he lived there for a while. But he lived in Egypt more. He was Hadith narrator, Mufti, scholar, etc.¹⁹

على بن الحسين بن علي المسعودى صاحب التواريخ كتاب مروج الذهب فى أخبار الدنيا وكتاب ذخائر العلوم وكتاب الاستذكار لما مر من الأعصار وكتاب التاريخ فى أخبار الأمم وكتاب أخبار الخوارج وكتاب المقالات فى أصول الديانات وكتاب الرسائل وغير ذلك . قيل إنه من ذرية عبد الله بن مسعود رضى الله عنه أصله من بغداد وأقام بها زمانا وبمصر أكثر وكان أخباريا مفتيا علامة صاحب ملح وغرائب .

And Alimi Hanbali wrote about him:

Ali Ibn Al-Hussein Al-Masoudi was one of the greatest historians. He was one of the most famous people who travelled to accumulate Hadiths. He authored a lot of books such as Moravej Al-Zahab, Akhbar Al-Zaman, and some other worthwhile ones.²⁰

علي بن الحسين بن علي أبو الحسن المسعودي من أعلام التاريخ ومن مشاهير الرحالين ومن الباحثين المقدرين من أهل بغداد أقام بمصر وتوفي فيها عام 346 هـ له مؤلفات عديدة منها مروج الذهب وأخبار الزمان وغير ذلك من المؤلفات القيمة .

Akari Hanbali wrote about him:

Masoudi, the historian and the author of Moravej Al-Zahab book, died in 345 H. he was Abu Al-Hassan Ali Ibn Abi Al-Hess. He travelled to different cities. No one delved about history

¹⁹ -Al-Sabki, Taj Al-Din Ibn Ali Ibn Abd Al-Kafi (died in 771 Hejira), Tabaghat Al-Shafeie Al-Kobra, v 3 p 456, Researched by: D. Mahmud Muhammad Al-Tanahi D. Abd Al-Fatah Muhammad Al-Halav, Published by: Hajar Lel Tabaat Al-Nashr Al-Tozi, 1413 Hejira- Second Edition

²⁰ -Al-Alimi, Mojir Al-Din Al-Hanbali (died in 927 Hejira), Al-Anas Al-Jalil Be Tarikh Al-ghods Al-Khalil, v 1 p 11, Researched by: Adnan Yunes Abd Al-Majid Nabat, Published by: Maktab Dendis, Jordan, 1420 Hejira- 1999

like him. He authored some books about the fundamentals of the religion and the other sciences.²¹

وفيه المسعودي المؤرخ صاحب مروج الذهب وهو أبو الحسن علي بن أبي الحسن رحل وطوف في البلاد وحقق من التاريخ ما لم يحققه غيره و صنف في أصول الدين وغيرها من الفنون .

5. Ganji Shafeei (died in 658 H)

Ganji Shafeei wrote in the book “Kefayat Al-Taleb”:

Imam Ali (AS) was born on Rajab 13, Friday night in Kaaba in the thirtieth year after Aam Olfyl. No one was born before and after him in Kaaba and it is one of his special virtues that Allah has allocated to him for his position.²²

«ولد أمير المؤمنين علي بن أبي طالب بمكة في بيت الله الحرام ليلة الجمعة لثلاث عشرة ليلة خلت من رجب سنة ثلاثين من عام الفيل ولم يولد قبله ولا بعده مولود في بيت الله الحرام سواه إكراما له بذلك ، وإجلالا لمحلته في التعظيم .

Ganji Shafeei translation:

Ibn Khalkan wrote in his translation:

Mohammad Ibn Yusuf Ganji resided in Damascus. He gave attention to Hadith science and he listened to people to learn Hadith. He travelled to obtain more Knowledge. He was the leader and Hadith narrator.²³

الفخر الكنجي محمد بن يوسف بن محمد بن الفخر الكنجي نزيل دمشق عني بالحديث وسمع ورحل وحصل **كان إماما محدثا** .

²¹ -Al-Akari Al-Hanbali, Abd Al-Hai Ibn Ahmad Ibn Muhammad, Shazarat Al-Zahab Fi akhbar Min Zahab, v 2 p 371, Researched by: Abd Al-Ghader Al-Arnawt, Mahmud Al-arnawt, Published by: Dar Ibn Kathir, Damascus, First Edition; 1406 Hejira

²² -Al-Ganji Al-Shafeei, Abi Abdullah Muhammad Ibn Yusuf Ibn Muhammad Al-gharashi, Kafayat Al-Taleb Fi Managheb Ali Ibn Abi taleb, p 407, Al-Bab Al-Sabe Fi Mowaleda Alaihe Al-Salam, Published by: Dar Ehya torath Ahle Beit, Tehran, Third Edition; 1404 Hejira- 1362

²³ -Al-Sefadi, Salah Al-Din Khalil Ibn Aibak (died in 764 Hejira), Al-Vafi Belvafiyat, v 5 p 148, Researched by: Ahmad Al-Arnawt and Torki Mostafa, Published by: Dar Ehya Al-Torath , Beirut, 1420 Hejira- 2000

Yoneini also introduced him so:

Mohammad Ibn Yusuf Ganji was a scholar and literate person. He composed some beautiful poems.²⁴

الفخر محمد بن يوسف الكنجي كان رجلاً فاضلاً أديباً وله نظم حسن .

Haji Khalifeh gave him the title Al-Sheikh Al-Hafez:

Kefayat Al-taleb, a book about the virtues of Imam Ali (AS), was autogored by the Sheikh and Hafez (someone who recites more than one hundred Hadiths) Abu Abdullah Mohammad Ibn Yusuf Ganji Shafeei.²⁵

كفاية الطالب في مناقب علي بن أبي طالب للشيخ الحافظ أبي عبد الله محمد بن يوسف بن محمد الكنجي الشافعي .

6. Ibn Sabbaqh Al-Maleki (855 H)

Ibn Sabbaqh Maleki wrote in Al-Fosool Al-Mohemma:

Imam Ali (AS) was born in Kaaba on Friday, Rajab 13 in the thirtieth year after Aam Olfyl. It was twenty three years before Prophet Mohammad's (PBUH) Hijrat (immigration) to Medina. No one was born in Kaaba before him and it is a supremacy that Allah has allocated to him to respect him and to enhance the status of him.²⁶

ولد علي (عليه السلام) بمكة المشرفة بداخل البيت الحرام في يوم الجمعة الثالث عشر من شهر الله الأصم رجب الفرد سنة ثلاثين من عام الفيل قبل الهجرة بثلاث وعشرين سنة ، وقيل بخمس

²⁴ -Al-Yoneini, Ghotb Al-Din Abu Al-Fath Musa Ibn Muhammad, Zeil Marat Al-Zaman, v 1 p 148

²⁵ -Haji Khalife , Mostafa Ibn Abdullah Al-Ghostantini Al-Rumi Al-Hanafi (died in 1067 Hejira), Kashf Al-Zonun An asami Al-Kotob Al-Fonun, v 2 p 1497, Published by: Dar Al-Kotob Al-Elmie, Beirut, 1413 Hejira- 1992

²⁶ -Ibn Al-Sabbagh, Ali Ibn Muhammad Ibn Ahmad Al-Maleki Al-Maleki (died in 855 Hejira), Al-Fosul Al-Mohema Fi Marefat Al-aeme, v 1 p 171, Researched by: Sami Al-Ghariri, Published by: Dar Al-Hadith Leltabaat Valnashr, Qom, First Edition; 1422 Hejira

وعشرين ، وقبل المبعث باثني عشرة سنة ، وقيل بعشر سنين . ولم يولد في البيت الحرام قبله أحد سواه ، وهي فضيلة خصه الله تعالى بها إجلالا له وإعلاء لمرتبته وإظهارا لتكريمته .

Ibn Sabbagh translation:

Allameh Qhondoozi praised him and wrote in the preface of the book “Yanabi Al-Mawedat” before a quotation from him:²⁷

وقال الشيخ المحدث الفقيه نور الدين علي بن محمد المالكي في كتابه : الفصول المهمة

Sakhaavi who is one of his students gave him the titles to introduce him:

Ali Ibn Mohammad Ibn Ahmad ... was originally from Gaza. He was in Maleki sect of Islam. He was known as Ibn Sabbagh. He grew up in Mecca. He recited the Holy Quran. He authored a treatise about Maleki Fiqh and presented it to Sharif Al-Rahman Farsi, and etc.

He authored a lot of books like Al-Fosool Al-Mohemma Lemarefat Al-Aemma (a book about knowing Imams and leaders).²⁸

علي بن محمد بن أحمد بن عبد الله نور الدين الأسفاقي الغزي الأصل المكي المالكي ويعرف بابن الصباغ . ولد من ذ الحجة سنة أربع وأربعين وثمانين وسبعمائة ونشأ بها فحفظ القرآن والرسالة في الفقه ابن مالك وعرضهما على الشريف الرحمن الفاسي وعبد الوهاب بن العفيف اليافعي والجمال ابن ظهير وقريبه أبي السعود النووي وعلي بن محمد بن أبي بكر الشيباني ومحمد ابن سليمان بن أبي بكر البكري ، وأجاز له وأخذ في الفقه عن أولهم والنحو عن الجلال عبد الواحد المرشدي وسمع على الزين المراغي سداسيات الرازي وكتب بخط الحسن وياشر الشهادة مع إشراف على نفسه لكنه كان ساكنا مع القول بأنه تاب وله مؤلفات منها الفصول المهمة لمعرفة الأئمة وهم اثنا عشر والعبر فيمن شفه النظر ، أجاز لي . ومات في ذي القعدة وخمسين ودفن بالمعلاة سامحه الله وإيانا .

²⁷ -Al-Ghondoozi, Al-Sheikh Soleiman Ibn Ebrahim, (died in 1294 Hejira), Yanabi Al-Mawedat Le Zol Ghoraba, v 3 p 348, Researched by: Seyed Ali Jamal Ashraf Al-Hosseini, Published by: Dar Al-Osvat Lel Tabaat Valnashr, First Edition; 1416 Hejira

²⁸ -Al-Sakhavi, Shams Al-Din Muhammad Ibn Abd Al-Rahman (died in 902 Hejira), Al-Zoe Al-Lame Le Ahle Al-Gharn Al-Tase, v 5 p 283, Published by: Manshurat Dar Maktab Al-Hayat, Beirut

Esmaeel Basha wrote about him:

Ibn Sabbagh, Ali Ibn Mohammad was in Maleki sect. he was originally from Safaghes. He died in 855 H. He authored a lot of books such as: Al-Ebar Fiman Sefahe Al-Wazar and Al-Fosool Al-Mohemma Lemarefat Al-Aemma.²⁹

ابن الصباغ : علي بن محمد بن أحمد الصباغ نور الدين المكي المالكي السفاقيسي الأصل
المتوفى سنة 855 خمسين وخمسائة له العبر فيمن سفه النظر . الفصول المهمة في معرفة الأئمة
وفضلهم ومعرفة أولادهم ونسلهم .

7. Halabi (died in 1044 H)

Ali Ibn Borhan Al-Din Halabi, the author of the book "Sireh Halabi" after a long writing about Imam Ali (AS) argues over his birth in Kaaba because he (Imam Ali (AS)) was born in Kaaba and Prophet Mohammad (PBUH) was thirty then.³⁰

لأنه ولد في الكعبة وعمره (يعني النبي) (ص) ثلاثون سنة .

Whatever mentioned here is a small part of Hadith and knowledge scientists' speech and confession. For more information refer to the books: "Sharif Al-Qhadir" (vol. 6) and "a description to Ehghagh Al-Hagh" (vol. 17).

Was Hakim Ibn Hozam born in Kaaba?

According to Shiites and also some Sunni Ulema's beliefs such as Ibn Sabbagh Maleki and Ganji Shafeei no one was born in Kaaba except Imam Ali (AS) and this great supremacy is one of Imam Ali's (AS) virtues. But unfortunately, the history distorters and Imam Ali's (AS) enemies either denied basically this characteristic of Imam Ali's (AS) Imam Ali (AS) the same as his other ones or shared it with the other people.

Maybe it can be claimed that there are only a few virtues of Prophet Mohammad's (PBUH) household which were not being distorted or criticized somehow. One of them is Imam Ali's (AS) birth in Kaaba. It is claimed that Hakim Ibn Hozam along with Imam Ali (AS) was born in Kaaba too.

²⁹ -Al-Baghdadi Esmaeel Pasha (died in 1339 Hejira), Hediye Al-Arefin Asma Al-Moalefin Athar Al-Mosnefin, v 5 p 732, Published by: Dar Al-Kotob Al-Elmie, Beirut, 1413 Hejira- 1992

³⁰ -Al-Halabi Ali Ibn Borhan Al-Din (died in 1044 Hejira), Al-Sireh Al-Halabiye Fi Sireh Al-Amin Al-Mamun, v 1 p 226, Published by: Dar Al-Marefat, Beirut, 1400 Hejira

The first person who narrated this story was Zubair Ibn Bokar. He died in 250 H. this issue was not mentioned in any Sunni books before him. And after that anybody's narration of this story was based on Zubair's.

He wrote in Jomhorat Nasab Quraysh:

Hakim Ibn Hozam's mother and some other Quraush women entered Kaaba. She was pregnant. Suddenly her labor pain started and she bore her child.³¹

حدثنا الزبير قال وحدثني مصعب بن عثمان قال : دخلت أم حكيم ابن حزام الكعبة مع نسوة من قريش ، وهي حامل بحكيم بن حزام ، فضر بها المخاض في الكعبة ، فأتيت بنطح حيث أعجلها الولاد ، فولدت حكيم بن حزام في الكعبة على النطح .

Zubair Ibn Bokar narrated this story from Mosab Ibn Othman Ibn Mosab Ibn Orvate Ibn Al-Zubair Ibn Al-Avam and it has some problems:

First: Mosab Ibn Othman is an unknown person and his name was not mentioned in any books of famous people.

Second: this tradition is narrative. How could Mosab Ibn Othman tell this story while he was born some decades after it?

Third: this tradition is made among the Zubairs especially by Zubair Ibn Bokar who has made a lot of fictions because of his enmity towards Prophet Mohammad's (PBUH) household. It is one of those fictions which they made to criticize Imam Ali's (AS) special virtues.

On the other hands, Hakim Ibn Hozam and the Zubairs are cousins. As Hakim Ibn Hozam Ibn Khoylad Ibn Assad Ibn Abdul-Aziz and the Zubairs are both Abdul-Aziz's family and grandchildren, there is a possibility that the Zubairs fabricated this story because of their relation with their cousin.

Good Luck

³¹ -Al-Zubair Ibn Bokar Ibn Abdullah (died in 256 Hejira), Jamharat Nasab Ghoraish Akhbareha, v 1 p 77