

Kissing the Thumbs

الحمد لله الذي نور عيون المسلمين بنور عين اعيان المرسلين، والصلاة والسلام على نور العيون سرور القلب المحزون محمد نال رفيع ذكره في الصلاة والاذان، والجيب اسمه عند اهل الايمان، وعلى آله وصحبه والمشروحة صدورهم لجلال اسراره والمفتوحة عيونهم بجمال انواره، واشهد ان لا اله الا الله وحده لا شريك له، وان محمداً عبده ورسوله بالهدى ودين الحق ارسله صلى الله تعالى عليه وعلى آله وصحبه اجمعين، وعلينا معهم وبهم ولهم يا ارحم الراحمين أمين

When hearing the Muazzin proclaim, "Ash'hadu anna Muhammad ar-Rasoolullah" it is preferred (Mustahab) to kiss the two thumbs or the shahaadat finger and place them on the eyes. There are many spiritual, religious and worldly benefits associated to this, as well as numerous Ahadith documenting its practice. Doing so is even practiced by the Sahaaba, and Muslims everywhere perform it in the belief that it is Mustahab. It is stated in the book, Salaat al-Mas'oodi:

روي عن النبي صلى الله عليه وسلم انه قال من سمع اسمي في الاذان ووضع ابهاميه على عيني فانا طالبه في صفوف القيمة وقائده الى الجنة

"The Noble Messenger is reported to have said, "On the Day of Qiyaamat, I shall search for the person who used to place his thumbs on his eyes when hearing my name during the Adhaan. I shall lead him into Jannat." [Salat al-Mas'oodi, Vol 2, Chapter 20]

Allama Ismail Haqqi Radi ALLAHu Ta'ala Anho writes under the verse 58 of Surah al Maidah,

وضعف تقبيل ظفري ابهاميه مع مسبختيه والمسح على عيني عند قوله محمد رسول الله لانه لم يثبت في الحديث المرفوع لكن المحدثين اتفقوا على ان الحديث الضعيف يجوز العمل به في الترغيب والترهيب

"Kissing the nails of the thumbs and the shahadat finger when saying "Muhammad ar-Rasoolullah SallAllaho Alaihi wa Sallam has been classified as weak (zaeef) because it is not proven from a marfoo' Hadith. However, Muhadditheen have agreed that to act upon a zaeef Hadith to incline people towards deeds and instill fear within them is permitted." [Tafseer Rooh al-Bayaan, Vol 3, Page 282]

Shaami states,

يستحب أن يقال عند سماع الأولى من الشهادة : صلى الله عليك يا رسول الله ، وعند الثانية منها : قرت عيني بك يا رسول الله ، ثم يقول : اللهم متعني بالسمع والبصر بعد وضع ظفري الإبهامين على العينين فإنه عليه السلام يكون قائدا له إلى الجنة ، كذا في كنز العباد . قهستاني ، ونحوه في الفتاوى الصوفية . وفي كتاب الفردوس من قبل ظفري إبهامه عند سماع أشهد أن محمدا رسول الله في الأذان أنا قائده ومدخله في صفوف الجنة وتمامه في حواشي البحر للرملي

"On the testimony (of Prophethood) in Adhaan, it is Mustahab to say "Sallallaahu Alaika Ya Rasoolallah SallAllaho Alaihi wa Sallam on the first and "Quratu Aini bika Ya RasoolAllah SubHanuhu wa Ta'ala on the second. Then, place the nails of your thumbs on your eyes and say, "Allahumma Matti'ni bis-Sam'i wal-Basr." The Holy Prophet SallAllaho Alaihi wa Sallam will lead the person who does this into Jannat. The same has been documented by Kanzullbaad, Qohistaani and in Fataawa Soofia. Kitaabul-Firdaus states that the Prophet SallAllaho Alaihi wa Sallam has said, I shall lead into Jannat the person who kisses his thumbnails when hearing "Ash'hadu anna Muhammad ar-Rasoolullah. I will also place him amongst the ranks of the inmates of Janna'. The complete discussion on this has been given in the marginal notes on Bahr ar-Raa'iq of Ramli." [Radd al Muh'tar, Baab al-Adhan, Vol. 3, Page 233]

This extract has given the reference of 5 books Kanz al-Ibaad, Fataawa Soofia, Kitaab al-Firdaus, Qohistaani and the marginal notes on Bahr ar-Raa'iq. All of them have ruled this practice to be Mustahab.

In the book "al Maqasid al Hasanah Fil Hadisil AtwiraH Alas Sunnah". Imam Sakhawi Radi ALLAHu Ta'ala Anho states,

ذكره الديلمي في الفردوس من حديث أبي بكر الصديق أنه لما سمع قول المؤذن (أشهد أن محمدا رسول الله) قال هذا وقيل باطن الانمئتين السبابتين ومسح عينيه فقال (من فعل مثل ما فعل خليلي فقد حلت عليه شفاعتي) ولا يصح

"Dailmi reports that Hadrat Abu Bakr Siddique Radi ALLAHu Ta'ala Anho once said 'When I heard the Muazzin say Ash'hadu anna Muhammad ar-Rasoolullah SallAllaho Alaihi wa Sallam, I said the same, kissed the inner-side of my Kalima finger and placed it on my eyes. When the Holy Prophet SallAllaho Alaihi wa Sallam noticed this, he said. My intercession becomes obligatory upon he who does the same as my beloved.' This Hadith hasn't reached the classification of Sahih." [al Maqasid al Hasanah, Hadit 1021, Dar al Kutb Ilmiyah (Berut - Lebenon), Page 384]

Quoting the book Moojibaat ar-RaHmah, Imam Sakhaawi Radi ALLAHu Ta'ala Anho further writes.

عن الخضر عليه السلام أنه من قال حين يسمع المؤذن يقول أشهد أن محمدا رسول الله مرحبا بحبيبي وقرّة عيني محمد بن عبد الله ثم يقبل إبهاميه ويجعلهما على عينيه لم يرمد أبدا

"It is reported from Hadrat Khidr Alaihis Salam , "If a person says "Marhaban bi-Habibi Quratu Aini Muhammad ibn Abdullah" when hearing the Muazzin say "Ash'hadu anna Muhammadur-

Rasoolullah, then kisses his thumbs and places them on his eyes, never will they (the eyes) be sore." [al Maqasid al Hasanah, Hadit 1021, Dar al Kutb Ilmiyah (Berut - Lebenon), Page 384]

He further writes that Abul Abbas Ahmad said that Muhammad ibn Baabaa, narrating his personal experience, states.

أنه هبت ریح فوقعت منه حصاة في عينه فأعياه خروجها وألمته أشد الألم وأنه لما سمع المؤذن يقول أشهد أن محمدا رسول الله قال ذلك فخرجت الحصاة من فوره

"Once, due to a heavy wind blowing, a pebble hit my eye and refused to come out. I experienced major pain because of it." When Muhammad ibn Baabaa heard the Muazzin say "Ash 'hadu anna Muhammad ar-Rasoolullah, " he said this "Quratu Aini ... 'and, immediately, the pebble fell out." [al Maqasid al Hasanah, Hadit 1021, Dar al Kutb Ilmiyah (Berut - Lebenon), Page 384]

Allama Shams Muhammad ibn Saalih Madani Alaihis Salam reports Imam Amjad to have said.

من صلى على النبي إذا سمع ذكره في الاذان وجمع أصبعيه المسبحة والابهام وقبلهما ومسح بهما عينيه لم يرمد أبدا

"If the person who hears the name of the Noble Messenger SallAllaho Alaihi wa Sallam in the Adhaan joins his Kalima finger and his thumbs," "Kisses and places them on his eyes, never will they be sore." [al Maqasid al Hasanah, Hadit 1021, Dar al Kutb Ilmiyah (Berut - Lebenon), Page 384]

Imam Amjad Radi ALLAHu Ta'ala Anho who was an accomplished scholar in Egypt, further states,

بعض شيوخ العراق أو العجم أنه يقول عندما يمسخ عينيه صلى الله عليك يا سيدي يا رسول الله يا حبيب قلبي ويا نور بصري ويا قرة عيني وقال لي كل منهما منذ فعله لم ترمد عيني

"Some non-Arab and Iraqi Mashaikh have said that by this practice, the eyes will never be sore." "From the time I have brought this into practice even my eyes have not ached." [al Maqasid al Hasanah, Hadit 1021, Dar al Kutb Ilmiyah (Berut - Lebenon), Page 384]

Ibn Saalih Radi ALLAHu Ta'ala Anho states,

وأنا والله الحمد والشكر منذ سمعته منهما استعملته فلم ترمد عيني وأرجو أن عافيتهما تدوم وأني أسلم من العمى إن شاء الله

"From the time I heard this benefit. I brought this action into practice. Since then, my eyes haven't become sore and it is my hope that, Insha-Allah, they will never be and I will be saved from being blind." [al Maqasid al Hasanah, Hadit 1021, Dar al Kutb Ilmiyah (Berut - Lebenon), Page 385]

Imam Hasan Radi ALLAHu Ta'ala Anho states,

من قال حين يسمع المؤذن يقول أشهد أن محمدا رسول الله مرحبا بحبيبي وقرّة عيني محمد بن عبد الله ويقبل إبهاميه ويجعلهما على عينيه لم يعم ولم يرمد

"The eyes of he who says 'Marhaban bi-Habibi wa Quratu Aini Muhammad ibn Abdullah' when hearing the Muazzin say "Ash'hadu anna Muhammad ar-Rasoolullah and kisses and places his thumbs on them will never pain nor will he become blind." [al Maqasid al Hasanah, Hadit 1021, Dar al Kutb Ilmiyah (Berut - Lebenon), Page 385]

In short, the book alMaqaasid al Hasanah confirms this practice by many Imams and Scholars of the Deen.

Sharah Niqaaya states,

واعلم انه يستحب أن يقال عند سماع الأولى من الشهادة : صلى الله عليك يا رسول الله ، وعند الثانية منها : قرت عيني بك يا رسول الله ، وضع ظفري الإبهامين على العينين فإنه عليه السلام يكون قائدا له إلى الجنة ، كذا في كنز العباد

"It should be known that it is preferable (Mustahab) to say "Quratu Aini bika Ya Rasoolallah and place the thumbs on the eyes when hearing the first part of the second shahaadat. The Holy Prophet SallAllaho Alaihi wa Sallam wilt lead the person who does so into Jannat. Kanz al-Ibaad says likewise." [Jami' ar-Rumooz, Fasl al Adhan, Maktaba Islamiya (Iran), Vol 1, Page 125]

Maulana Jamaal ibn Abdullah ibn Umar Makki Radi ALLAHu Ta'ala Anho states in his Fataawa,

تقبيل الإبهامين ووضعهما على العينين عند ذكر اسمه عليه السلام في الأذان جائز بل مستحب صرح به مشائخنا

"Taqbeelul-Ibhaamain (kissing and placing the thumbs on the eyes when hearing the blessed name of Rasoolullah SallAllaho Alaihi wa Sallam in Adhaan) not just permissible, but Mustahab. Our Mashaikh have elucidated this."

Allama Muhammad Taahir Radi ALLAHu Ta'ala Anho classifying this Hadith as Ghair-Sahih, also states,

وروي تجربة عن كثيرين

"There are many reports of this benefit being experienced." [Khatima Majma' BiHar al-Anwaar, Vol 3, Page 511]

There are many other quotations besides these that can also be presented. For the sake of conciseness. we make do with only these. Hadrat Sadr al-Afadhil, Maulana Sayyed Muhammad Na'eem al-Din Muraadabadi states that a very ancient copy of the Injeel (New Testament) has been discovered. It is known as the Gospel of Barnabas and has been translated into almost every language. The majority of its rulings and laws resemble Islamic commands. It's written inside that when Hadrat Adam Alaihis Salam wished to see the Noor of the Beloved Mustapha SallAllaho Alaihi wa Sallam (Rooh al-Quds). The Noor was made bright on the nails of his thumbs. Hadrat Adam Alaihis Salam then kissed and placed them on his eyes out of love and appreciation.

Besides the Ulama of the Hanafi Mad'hab, Ulama from the Shafee and Maaliki Mad'habs have also ruled the kissing of the thumbs (Taqbeel al-Ibhaamain) to be Mustahab. A famous Shafa'ee book of Fiqh, I'aanatut-Taalibeen 'Alaa Hali alfaazi Fat'hil-Mu'een, states,

ثم يقبل ابهاميه و يجعلهما على عينيه لم يعم ولم يرمد ابدا

"Then kiss and place your thumbs on your eyes. By doing so, never will you become blind nor will your eyes be sore," [I'aanatut-Taalibeen, Page 247, Egyptian Edition]

Another famous book of the Maaliki Mad'hab, Kifaayat at-Taalib arRabbani li Risaalati Ibn Abi Zaid Qeerwaani Radi ALLAHu Ta'ala Anho, after saying much about this practice, states,

عينيه لم يعم ولم يرمد ابدا

"Never will the eyes of the person who does so pain, nor will he become blind." [Kifaayat at-Taalib ar-Rabbani, Vol 1, Page 169, Egyptian Edition]

Shaikh Ali Saeed Adawi Radi ALLAHu Ta'ala Anho writes in his commentary of this extract,

لم يبين موضع التقبيل من ابهامين الا انه نقل عن الشيخ العالم المفسر نور الدين الخراساني قال بعضهم لقيته وقت الاذان فلما سمع المؤذن يقول اشهد ان محمدا رسول الله قبل ابهامي نفسه و مسح بالظفرين اجفان عيني من الماق الي ناحيه الصدع ثم فعل ذلك عند كل تشهد مرة فسألته عن ذلك ففقال كنت افعله ثم تركته فمرضت عيناى فرئيتہ صلى الله عليه وسلم مناما فقال لما تركت مسح عينيك عند الاذان ان اردت ان تبرء عيناك فعد في المسح فاستيقظت و مسحت فبرئت ولم يعاود في مرضها الي الان

"The writer didn't mention when the thumbs should be kissed. However, it is reported that some people met Allama Mufassir Nooruddin Khorasaani Radi ALLAHu Ta'ala Anho at the time of Adhaan. When he heard the Muazzin say "Ash'hadu anna Muhammad ar-Rasoolullah he kissed and placed his thumbs on the eyelashes and comer of his eyes, right until the temples. He did this on every shahaadat. When the people asked him about this practice of his, he replied, "I used to kiss my thumbs but stopped after a while. My eyes later became sore. I then saw the Holy Prophet SallAllaho Alaihi wa Sallam in a dream and he said to me, "Why did you stop kissing your thumbs and placing them on the eyes during the Adhaan? If you want your eyes to stop paining, resume this practice." Thus, from then on, I continued this action and gained comfort. The pain didn't return from the time I recommenced this." [Nahjul-Istamia, Page 177]

Important Note: Direct narrations and Ahadith have been presented regarding this practice in Adhaan. Takbeer (Iqaamat) is in the likeness of Adhaan, and it has even been called Adhaan in the Ahadith. Therefore, kissing and placing the thumbs during the Takbeer is also beneficial and a means of blessings but during Salah or a Khutba or whilst listening to the Qur'an it should not be done!

Not performing it during salah is evident and the impermissibility during listening to the khutba or the Qur'an is because one should have utmost attention at these times and refrain from any unnecessary movements. When the verse Maa kaana muhammadun abaa ahadim mir rijalikum is recited, so many people kiss their thumbs, it is as if birds have gathered to sing and they do it to such an extent that people from afar cannot even hear some words of the holy Qur'an. Even if there is no harm to place the thumbs on the lips and then place them on the eyes at this time; there is no ruling to make a sound during the kiss of reverence – like when one kisses the black stone, the ka'aba, the Qur'an or the hands and feet of the pious. There is no rule to make the noises like a flock of birds.

Conclusion:

This entire discussion establishes that kissing and placing the thumbs during the Adhaan, etc. is Mustahab. It is found as the Sunnat of' Hadrat Adam Alaihis Salam, Abu Bakr Siddique Radi ALLAHu Ta'ala Anho and Imam Hasan Radi ALLAHu Ta'ala Anho. Even Imams of the Shafa'ee and Maaliki Mad'habs have ruled it to be Mustahab. In every era, Muslim deemed this practice to have this very ruling, along with the following benefits,

The eyes of a person who does this are saved from being sore.

1. Insha-Allah, he will never become blind.
2. It is an excellent cure to remove something problematic to the eyes. These benefits have been experienced several times.
3. The Prophet SallAllaho Alaihi wa Sallam will intercede for the one who practices this.
4. Sayyiduna Rasoolullah SallAllaho Alaihi wa Sallam will also search for the person who used to perform it and lead him into Jannah.

As long as no explicit proof of its prohibition is found, It cannot be stopped. Muslims deeming something preferable (Mustahab) is sufficient proof for it being so. However, for certification of Karaahat (i.e. to deem something Makrooh), a specific proof is needed! So, Calling this practice Haraam is sheer ignorance and an act of prejudice and strait-mindedness of a person afflicted with the blindness of Faith (Eiman). May Allah protect us from falling to this depth of depravity and deviation from the right path... Aameen!!

والله سبحانه وتعالى اعلم ورسوله اعلم بالصواب

Almighty Allah SubHanuhu wa Ta'ala and His Beloved Rasool Sallallaho Alaihi wa Aalihi wa Sallam knows the best!

Reference Books:

1. al-Ataya an-Nabawiyah Fi Fatawa ar-Radawiyah [New 33 Volume Edition], Vol 5, Page 429-436 by AlaHadrat Ash-Shah Imam aHmad Rida al-Qadiri Radi ALLAHu Ta'ala Anho

2. Munīr al-Áyn fī Hūkmi Taqbīl al-Ibhāmayn by AlaHadrat Ash-Shah Imam aHmad Rida Khan al-Qadiri Radi ALLAHu Ta'ala Anho

3. Ja-AlHaq, Chapter 24 by Hakeem al-Ummah Hadrat Allama Mufti aHmad Yaar Khan Naeemi Radi ALLAHu Ta'ala Anho