

Enlightening the Eyes by **Kissing the Thumbs**



Excerpted from:

Munir al-Aeyn fi Hukmi Taqbil al-Ibhamayn by AlaHadrat, Imam Ahmad Rida Khan al-Qadiri (Alayhir Rahmah) & Ja'-AlHaq, Chapter 24 by Hakim al-Ummah, Hadrat Allamah Mufti Ahmad Yaar Khan Naeemi (Alayhir Rahmah).

الحمد لله الذي نورعيون المسلمين بنورعين اعيان المرسلين، والصلاة والسلام على نورالعيون سرورالقلب المحزون محمد نالرفيع ذكره في الصلاة والاذان، والجيب اسمه عند اهل الايمان، وعلى اله وصحبه والمشروحة صدورهم لجلال اسراره والمفتوحة عيونهم بجمال انواره، واشهد ان لا اله الا الله وحده لا شريك له، وان محمدا عبده ورسوله بالهدى و دين الحق ارسله صلى الله تعالى عليه وعلى اله وصحبه اجمعين، وعلينا معهم وبهم ولهم يارحم الراحمين امين

When hearing the Mu'azzin proclaims, "اشهد ان محمد رسول الله", it is preferred (Mustahab) to kiss the two thumbs or the Shahadah finger and place them on the eyes. There are many religious and worldly benefits associated to this, as well as numerous Ahadith documenting its practice. Doing so is even practiced by the Sahabah, and Muslims everywhere perform it in the belief that it is Mustahab. It is stated in the book, Salat al-Mas'udi:

روي عن النبي صلى الله عليه وسلم انه قال من سمع اسمي في الاذان ووضع ابهاميه على عينيه فانا طالبه في صفوف القيمه و قائده الى الجنة

"The Noble Messenger صلى الله عليه وسلم 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'udi, Vol. 2, Chapter 20]

Allamah Ismail Hiqqi (Alayhir Rahmah) writes under the verse 58 of Surah al Maidah,

وضعف تقبيل ظفري ابهاميه مع مسبحتيه والمسح على عينيه 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 shahadah finger when saying "Muhammadur-Rasoolullah صلى الله عليه وسلم has been classified as weak (Da'eef) because it is not proven from a marfu' Hadith. However, Muhaddithin have agreed that to act upon a Da'eef Hadith to incline people towards [good] deeds and instill fear within them is permitted." [Tafsir Ruh al-Bayan, Vol. 3, Page 282]

Allamah Shaami (Alayhir Rahmah) 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 "SallAllahu Alayka Ya RasoolAllah صلى الله عليه وسلم on the first and "Quratu Aeyni bika Ya RasoolAllah 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 صلى الله عليه وسلم will lead the person who does this into Jannah. The same has been documented by Kanz al-Baad, Quhistani and in Fatawa Sufiya. Kitaab al-Firdaus states that the Prophet صلى الله عليه وسلم has said: I shall lead into Jannah 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 Jannah'. 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, Fatawa Sufiya, Kitab al-Firdaus, Quhistani 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 Atwira Ala as-Sunnah", Imam Sakhawi (Alayhir Rahmah) states,

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

"Daylmi reports that Hadrat Abu Bakr Siddiq (Radi Allahu Anhu) once said 'When I heard the Mu'azzin say Ash'hadu anna Muharnrnadar-Rasoolullah ﷺ, I said the same, kissed the inner-side of my Kalimah finger and placed it on my eyes. When the Holy Prophet ﷺ 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 Mujibaat ar-Rahmah, Imam Sakhawi (Alayhir Rahmah) 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 ابهاميه ويجعلهما على عينيه لم يرمد أبدا

"It is reported from Hadrat Khidr (Alayhis Salam) , "If a person says "Marhaban bi-Habibi Quratu Aini Muhammad ibn Abdullah" when hearing the Mu'azzin 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 Baba, narrating his personal experience, states.

أنه هبت ريح فوقعت منه حصاة في عينه فأعياه خروجها وآلمته 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 Baba heard the Mu'azzin say "Ash'hadu anna Muhammad ar-Rasoolullah, " he said this "Quratu Aeyni... and, immediately, the pebble fell out." [al-Maqasid al-Hasanah, Hadit 1021, Dar al Kutb Ilmiyah (Berut - Lebenon), Page 384]

Allamah Shams Muhammad ibn Saalih Madani (Alayhir Rahmah) 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 ﷺ in the Adhaan joins his Kalimah 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 (Alayhir Rahmah) who was an accomplished scholar in Egypt, further states,

بعض شيوخ العراق أو العجم أنه يقول عندما يمسح عينيه صلى الله عليك يا سيدي يا رسول الله يا حبيب قلبي ويا نور بصري ويا قرّة 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 (Alayhir Rahmah) 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, Hadith 1021, Dar al Kutb Ilmiyah (Berut - Lebenon), Page 385]

Imam Hasan (Radi Allahu Anhu) 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 Mu’azzin 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 al-Maqasid al-Hasanah confirms this practice by many Imams of the deen.

Sharah Niqaayah 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 “Qur’atu Aeyni bika Ya Rasoolallah and place the thumbs on the eyes when hearing the first part of the second Shahadah. The Holy Prophet ﷺ will lead the person who does so into Jannah. Kanz al-Ibaad says likewise.” [Jami’ ar-Rumuz, Fasl al Adhan, Maktabah Islamiya (Iran), Vol. 1, Page 125]

Mawlana Jamaal ibn Abdullah ibn Umar Makki (Alayhir Rahmah) states in his Fatawa,

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

“Taqbeel al-Ibhaamain (kissing and placing the thumbs on the eyes when hearing the blessed name of Rasoolullah ﷺ in Adhaan) is not just permissible, but Mustahab. Our Mashaikh have elucidated this.”
[Fatawa Jamal Ibn Abdullah Ibn Umar Makki]

Allamah Muhammad Tahir (Alayhir Rahmah) classifying this Hadith as Ghayr-Sahih, also states,

وروي تجربة عن كثيرين

“There are many reports of this benefit being experienced.” [Majma’ Bihar al-Anwar, Vol. 3, Page 511]

Besides the Ulama of the Hanafi Madh’hab, Ulama from the Shafi’i and Maaliki Madh’habs have also ruled the kissing of the thumbs (Taqbeel al-Ibhaamain) to be Mustahab. A famous Shafi’i book of Fiqh, I’aanatut-Taalibeen ‘Ala 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 ar-Rabbani Ii Risaalati Ibn Abi Zaid Qeerwaani (Alayhir Rahmah), 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]

Shaykh Ali Saeed Adawi (Alayhir Rahmah) 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 الموذن يقول اشهد ان محمدا رسول الله قبل ابهامي نفسه و مسح بالظفرين اجفان عينيه من الماق الي ناحيه الصدع ثم فعل ذلك عند كل تشهد مرة فسالته عن ذلك ففقال كنت افعله ثم تركته فمرضت عيناى فرئيتة 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 Allamah Mufassir Nooruddin Khorasaani (Alayhir Rahmah) at the time of Adhaan. When he heard the Mu’azzin 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 Shahadah. 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 ﷺ 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 painig,

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.” [Nahj al-Istamia, Page 177]

Hadrat Sadr al-Afadhil, Mawlana Sayyid Muhammad Na’eemuddin Muradabadi (Alayhir Rahmah) 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 Sayyiduna Adam (Alayhis Salam) wished to see the Noor of the Beloved Mustafa صلی اللہ علیہ وسلم (Rooh al-Quds). The Noor was made bright on the nails of his thumbs. Hadrat Sayyiduna Adam (Alayhis Salam) then kissed and placed them on his eyes out of love and appreciation. [Gospel of Barnabas, Chapter 39]

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 Khutbah 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 مَا كَانَ مُحَمَّدٌ ابًا أَحَدًا مِنْ رِجَالِكُمْ 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’bah, 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 (Alayhis Salam), Abu Bakr Siddique (Radi Allahu Anhu) and Imam Hasan (Radi Allahu Anhu). Even Imams of the Shafi’i and Maaliki Madh’hab have ruled it to be Mustahab. In every era, Muslim deemed this practice to have this very ruling, along with the following benefits:

1. The eyes of a person who does this are saved from being sore.
2. In sha Allah, he will never become blind.
3. It is an excellent cure to remove something problematic to the eyes. These benefits have been experienced several times.
4. The Prophet صلی اللہ علیہ وسلم will intercede for the one who practices this.
5. Sayyiduna Rasoolullah صلی اللہ علیہ وسلم 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 Makruh), a specific proof is needed! So, calling this practice Haraam is sheer ignorance and an act of prejudice and straight-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

Allah Almighty and His Beloved Rasool صلی اللہ علیہ وسلم knows the best.