



The Blessings of Kissing the Thumbs



The Reward for Kissing the Thumbs at the Time of the Adhan

The Loving Style of the Turkish Devotees of the Holy Prophet

Four Occasions When Thumbs Should Not Be Kissed

What if Glasses Are Worn Despite Kissing the Thumbs?

انگوٹھے چومنے کی برکتیں

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتِمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Blessings of Kissing the Thumbs

Supplication of Attar:

O Mighty Lord! Whosoever reads or listens to the booklet *The Blessings of Kissing the Thumbs*, may You grant them the fortune of always kissing their thumbs during the azan and *iqāmah* up to their final breath, preserve the light of their eyes, and forgive them and their parents without accountability.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

A *Ṣalāt* upon the Beloved Prophet ﷺ That Is a Means of Forgiveness

‘Allāmah Yūsuf b. Ismā‘īl al-Nabhānī رَحْمَةُ اللّٰهِ عَلَيْهِ, writes:

In (the Moroccan city of) Fes, there lived a devotee of the beloved Prophet. Whenever she was afflicted by any distress or felt anxious, she would place both her hands on her face, close her eyes, and say: "Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم)." (By the blessing of the name of al-Muṣṭafā صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, her distress would be removed). When this Prophetic devotee passed away, a relative saw her in a dream and asked: "Aunty! Did you see Munkar and Nakīr, the two angels who question in the grave?" She replied: "Yes! They came to me. When I saw them, according to my habit, I placed both hands on my face and said: 'Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم).' When I removed my hands from my face, both of them had departed."¹

May Allah Almighty have mercy upon her and grant us forgiveness without accountability for her sake.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

¹ Shawahid-al-Haqq, p. 230

Why do you no longer kiss your thumbs?

Approximately 700 years ago, the commentator of the noble Quran, Shaykh Nūr al-Dīn al-Khurāsānī رَحْمَةُ اللهِ عَلَيْهِ, heard the muezzin utter, "أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ", during the azan. He then kissed his two thumbs and rubbed his nails against his eyelids. When the muezzin said it a second time, he repeated the action. He was asked the reason for this, to which he replied: "I used to kiss my thumbs and place them upon my eyes, but later I stopped doing this, and began to suffer from an eye ailment. I saw the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream.

He asked: 'Why have you stopped placing your thumbs on your eyes at the time of the azan? If you desire for your eyes to be cured, start kissing your thumbs again.' Then I awoke and performed the act of kissing my thumbs, and my eyes were cured.

الْحَمْدُ لِلّٰهِ! Since then, my eyes have never ailed me."¹

May Allah Almighty have mercy upon him, and may He grant us forgiveness without accountability for his sake.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

O devotees of the beloved Prophet! Kissing the thumbs with love and reverence upon hearing the name "Muhammad" صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been the practice of Muslims from the beginning. Moreover, this blessed act is also proven from the respected father of all mankind, Prophet Ādam Ṣafiullāh عَلَيْهِ السَّلَام. Surely, fortunate children emulate their father in good deeds.

Prophet Ādam عَلَيْهِ السَّلَام Kissed His Thumbs

Shaykh Ismā'īl Ḥaqqī Ḥanafī رَحْمَةُ اللهِ عَلَيْهِ (d. 1137 AH), a great scholarly personality from 300 years ago, writes in his Quranic commentary, *Rūḥ al-Bayān*:

A narration mentions that angels used to follow Prophet Ādam عَلَيْهِ السَّلَام. When he asked why they did so, he was told that the Light of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was in his back, and they were viewing it. Later, this Light

¹ Ḥāshiyah 'alā Kifāyat al-Ṭālib al-Rabbānī, vol. 1, p. 170

would manifest as the final Prophet. Prophet Ādam عَلَيْهِ السَّلَام then supplicated: "O Allah Almighty! Move this Light from behind to in front instead, so that the angels do not come to view it from behind." After this, the Light began to shine from his forehead, and the angels started viewing it from the front. Prophet Ādam عَلَيْهِ السَّلَام then requested in the Divine Court: "O Allah! I also desire to see the Light of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ." Subsequently, that Light appeared on his thumbs, so he kissed his thumbs.¹

Why Do We Kiss Our Thumbs?

سُبْحَنَ اللَّهِ! Those devotees of the noble Prophet who fervently kiss their thumbs and place them on their eyes, out of reverence and love for the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, are deserving of Divine Mercy. This is because Allah Almighty has commanded every believer to honour and revere His beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the noble Quran. It is stated in Juz' 26, Surah al-Fath, Verse 9:

وَتَعَزَّزُوهُ وَتُقَرِّبُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾

*support him (the Messenger), revere him, and glorify Him (Allah) morning and evening.*²

Here is a simplified presentation of the beautiful commentary by the Imam of Ahl al-Sunnah, Imam Aḥmad Riḍā Khan رَحْمَةُ اللَّهِ عَلَيْهِ, on this blessed verse. He says:

May Allah Almighty grant us true love and sincere reverence for His beloved, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, in our hearts, and may He grant all of us death upon this. اٰمِيْنَ يَا اَرْحَمَ الرَّاحِمِيْنَ

O Muslims! Behold, the very purpose of your Lord Almighty, sending the religion of Islam and revealing the Glorious Quran is to teach three things:

¹ Tafsir Rūḥ-al-Bayān, Part 22, Al-Aḥzāb, under āyah: 56, vol. 7, p. 229, abridged; Ar-Rawḍ al-Fā'iḳ, p. 241, selected

² Al-Quran, Al-Fath, verse 9; translation from Kanz al-'Irfān

1. That people believe in Allah Almighty and the Messenger.
2. That they revere the Messenger of Allah ﷺ.
3. That they remain in the worship of Allah Almighty.

O Muslims! Just look at the beautiful sequence of these three most important matters: first, the mention of belief (Īmān); last, His worship; and in between, the reverence of His beloved Prophet ﷺ. This is because, without belief, reverence is useless, as it would be mere outward veneration. Had there been true reverence for the beloved Prophet ﷺ in the heart, people certainly would have embraced belief. Furthermore, until there is true reverence for the merciful Prophet ﷺ, a whole lifetime spent in the worship of Allah Almighty is all in vain and rejected.¹

(For further information, please read "*Tamhīd-i-Īmān bi-Āyāt-i-Quran*." This booklet is on pages 305 to 358 in the 30th volume of *al-Fatāwā al-Riḍāwīyyah*. Every Muslim should read this booklet.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O devotees of the beloved Prophet! The blessed verse mentioned above commands the honour and reverence of the noble Prophet ﷺ in an absolute sense, without mentioning any restriction as to how one should revere him and how one should not. Therefore, if someone, upon hearing the name "Muhammad" ﷺ, lovingly and devotedly kisses their thumbs or the tips of their index fingers and places them on their eyes, they will receive a tremendous reward for revering the noble Prophet ﷺ. It is even possible that this manner of showing respect may become a means for their forgiveness.

Granted Forgiveness for Kissing the Blessed Name Muhammad ﷺ

Sayyidunā Wahb b. Munabbih رَحِمَهُ اللَّهُ عَلَيْهِ relates:

There was a man among the Banī Isrā'īl who disobeyed Allah Almighty for

¹ Fatāwā Riḍāwīyyah, vol. 30, pp. 307, 308, summarised

two hundred years. When he passed away, the people dragged him by his legs and threw him onto a rubbish heap. Allah Almighty revealed to Prophet Mūsā عَلَيْهِ السَّلَام to go and offer his funeral prayer. He submitted: "O Allah Almighty! The Banī Isrā'īl say that he disobeyed You for two hundred years." Allah Almighty stated: "That is true, but whenever he opened the Torah and saw the name of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he would kiss it, place it on his eyes, and send *ṣalāt* upon him. Therefore, I have accepted this deed of his, forgiven his sins, and married him to 70 Ḥūr of Paradise.¹

Dear Islamic brothers! Great scholars and esteemed Hadith masters رَحِمَهُمُ اللَّهُ have recorded this event in their books. In fact, the narrator, Sayyidunā Wahb b. Munabbih رَحِمَهُمُ اللَّهُ عَلَيْهِ, is a great *Tābiʿī*, concerning whom the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "There will be a person in my Ummah whose name will be Wahb. Allah Almighty will grant him wisdom."²

The Blessed Name of the Beloved Prophet ﷺ in the *Injīl*

Mawlānā Rūmī رَحِمَهُمُ اللَّهُ عَلَيْهِ writes in his *Mathnawī* that the blessed name of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was in the *Injīl*. The fortunate would kiss the sacred name out of respect and reverence. By the blessing of this, Allah Almighty protected them from many calamities and misfortunes, while those who showed disrespect to this blessed name were disgraced and humiliated in this world.³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Reward for Kissing the Thumbs at the Time of the Azan

ʿAllāmah Ibn ʿĀbidīn رَحِمَهُمُ اللَّهُ عَلَيْهِ (d. 1252 AH), a great scholar and *Muftī* from about two hundred years ago, writes in his famous *Radd al-Muḥtār*:

¹ Ḥilyat-al-Awliyā, vol. 4, p. 45, tradition 4695

² Dalā'il-al-Nubuwwah li-al-Bayhaqī, vol. 6, p. 496

³ Mathnawī, vol. 1, p. 102, summarised

When the muezzin says: **أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُولُ اللَّهِ**, it is commendable (*mustahabb*) for the listener to say: **صَلَّى اللَّهُ عَلَيْكَ يَا رَسُولَ اللَّهِ**. When he hears these words a second time, he should say: **فَكَرَّثَ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ اللَّهُمَّ مَتِّعْنِي بِالسَّعَةِ وَالْبَصَرِ**, kiss his thumbs, and place them on his eyes. The noble Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** will take such a person with him into Paradise.

‘Allāmah Ibn ‘Ābidīn **رَحْمَةُ اللَّهِ عَلَيْهِ** quotes the following statement of the final Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** from the Hadith collection *Kitāb al-Firdaws*:

مَنْ قَبَّلَ ظُفْرِي إِبْهَامَهُ عِنْدَ سَمَاعِ أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُولُ اللَّهِ فِي الْأَذَانِ أَتَاكَ إِدَّةٌ وَمُدْخِلَةٌ فِي صُفُوفِ الْجَنَّةِ

"The person who kisses the nails of his two thumbs upon hearing '**أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُولُ اللَّهِ**' in the azan, I will be his leader and will admit him into the rows of Paradise."¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Action of the First Caliph of the Muslims

When the first Caliph of the Muslims, Sayyidunā Abū Bakr al-Ṣiddīq **رَضِيَ اللَّهُ عَنْهُ**, heard the muezzin say: **أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُولُ اللَّهِ**, he recited the following supplication:

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نَبِيًّا

He then kissed the inner part of the tips of his two index fingers and placed them on his eyes. Upon this, the beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** stated:

مَنْ فَعَلَ مِثْلَ مَا فَعَلَ خَلِيلِي فَقَدْ حَلَّتْ عَلَيْهِ شَفَاعَتِي

"Whoever does what my beloved friend did, my intercession becomes binding for him."²

Ab aae Shafa'at ki sa'at ab aae

*Zara cheyn le mere ghabrane walay*³

¹ Radd-al-Muhtār, vol. 2, p. 84

² Al-Maqāṣid-al-Ḥasanah, p. 390, under Hadith: 1021

³ Ḥadā'iq-e-Bakhshish, p. 159

Vocabulary: (Shafā‘at): Intercession | (Sā‘at): Moment | (Cheyn): Comfort, Peace |

Explanation of Raza’s poetry: Imam Ahl al-Sunnah, Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ describes that faith-refreshing moment when, amidst the terrifying scenes and most challenging circumstances of the Day of Judgement, the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be granted permission to intercede for his Ummah by the mercy and favour of Allah Almighty.

The Imam رَحْمَةُ اللهِ عَلَيْهِ says: “O sinner! O wrongdoer! O you who fear the trial of Judgement Day! Be brave, be patient. The time for the intercession of the Intercessor of the Ummah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has arrived. Do not panic at the severity of the Day of Judgement; rather, be calm.”

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Action of a Companion is Sufficient for Us

Approximately four hundred and twenty-five years ago, the great *Muḥaddith*, ‘Allāmah ‘Alī al-Qārī al-Ḥanafī رَحْمَةُ اللهِ عَلَيْهِ (d. 1014 AH), after recording the narration concerning the first Caliph of Islam, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ, states: The action of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ is sufficient for us as proof [for kissing the thumbs], because the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "I make incumbent upon you my Sunnah and the Sunnah [i.e., the way] of my Rightly Guided Caliphs (*Khulafā' al-Rāshidīn*)."¹

“The Rightly Guided Caliphs” refers to the first Caliph of the Muslims, Sayyidunā Abū Bakr Ṣiddīq; the second Caliph, Sayyidunā ‘Umar al-Fārūq; the third Caliph, Sayyidunā ‘Uthmān; and the fourth Caliph, Sayyidunā ‘Alī al-Murtaḍā رَضِيَ اللهُ عَنْهُمْ. Thereafter, Sayyidunā Imām Ḥasan al-Mujtabā رَضِيَ اللهُ عَنْهُ served as Caliph for six months. Their Caliphate is known as *al-Khilāfah al-Rāshidah* (Rightly Guided Caliphate).²

¹ Al-Asrār-al-Marfū‘ah fil-Akhbār-il-Mawḍū‘ah, p. 306, under Hadith: 435

² Bahār-e-Sharī‘at, vol. 1, p. 241, Part 1, with slight alteration

It is also Good According to Allah Almighty

Sayyidunā ‘Abdullāh b. Mas‘ūd رَضِيَ اللهُ عَنْهُ said: **فَمَا رَأَى الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ** “That which the Muslims consider good is also good with Allah Almighty.”¹

‘Allāmah ‘Alī al-Qārī al-Ḥanafī رَحِمَهُ اللهُ عَلَيْهِ comments:

In this narration, where it is stated: “*That which the Muslims consider good*,” the Muslims referred to here are the scholars who possess knowledge of the Book and Sunnah and keep themselves away from the unlawful and doubtful matters (*shubuhāt*).²

My dear Islamic brothers! The fact that something is permissible and praiseworthy (*mustahsan*) in the sight of scholars, pious individuals, and the general Muslims, also makes it permissible and praiseworthy with Allah Almighty. And why should this not be so, as the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: **إِنَّ أُمَّتِي لَا تَجْتَمِعُ عَلَى ضَلَالَةٍ** “Indeed, my Ummah will not unite upon misguidance.”³

For centuries, the Muftis of the religion and the scholars of Islam رَحِمَهُمُ اللهُ have derived numerous rulings from the jurisprudential principles of this Hadith: **فَمَا رَأَى الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ** “That which the Muslims consider good is also good with Allah Almighty.”⁴ These can be seen in the great books of Islamic jurisprudence. The following is one such example.

Arranging a Grave for Oneself During One's Lifetime

Approximately 600 years ago, the famous commentator of *Ṣaḥīḥ al-Bukhārī*, ‘Allāmah Badr al-Dīn al-‘Aynī رَحِمَهُ اللهُ عَلَيْهِ, stated this principle in his book *‘Umdat al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī*, while responding to an objection regarding preparing one's grave during one's lifetime:

The fact that an act is not proven from the noble Companions رَضِيَ اللهُ عَنْهُمْ does

¹ Musnad Imām Aḥmad, vol. 2, p. 16, Hadith: 3600

² Mirqāt-al-Mafātīḥ, vol. 3, p. 480, under Hadith: 1385

³ Ibn Mājah, vol. 4, p. 327, Hadith: 3950

⁴ Musnad Imām Aḥmad, vol. 2, p. 16, Hadith: 3600

not necessitate that the act is impermissible, because that which the Muslims consider good is also good with Allah Almighty, especially in a situation where pious individuals are also performing that act.

Furthermore, he relates from the *Muḥaddith* Imam Baṭṭāl رَحْمَةُ اللهِ عَلَيْهِ, who lived four hundred years prior to him:

A group of pious individuals dug their graves before their death so that they could maintain the thought of the arrival of death. Some people objected to this, saying that not a single Companion dug his grave during his lifetime. If arranging a grave during one's life was commendable (*mustaḥabb*), then this practice would have been common among the noble Companions رَضِيَ اللهُ عَنْهُمْ (whereas doing so is not proven from the noble Companions رَضِيَ اللهُ عَنْهُمْ). (In response) I say that the fact that this act is not proven from any Companion does not necessitate that the act is impermissible, because that which the believers consider good is also good with Allah Almighty, especially when the people performing that act are among the best of pious individuals.¹

Proof is Required to Declare Something Impermissible

Dear Islamic brothers! Keep this principle in mind: If something has not been forbidden anywhere in the Shariah, it means that it is permissible. Now, that thing will not become impermissible just because someone says so, as a proof from the Shariah is required to declare something impermissible.

Some ignorant individuals, in order to trouble the common innocent devotees of the noble Prophet and to lead them astray from the straight path, demand proof for kissing the thumbs, or decorating homes for the celebration of the blessed birth of al-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or attending a Mawlid procession. However, the proof should be provided by *them*: Where in the Quran and Hadith has Allah Almighty forbidden these pious deeds and pure acts that increase the love of the beloved

¹ 'Umdat-al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī, vol. 6, p. 84; Sharḥ al-Bukhārī li Ibn Baṭṭāl, vol. 3, p. 267, under Hadith: 1277

Prophet ﷺ in the hearts? When there is no prohibition anywhere, then why do they spread misunderstanding, causing distress and doubt among people?

Such people should pause and consider what sacred act, i.e., expressing devotion and love for the blessed name of Muhammad ﷺ, they are preventing Muslims from performing. With what face will such people present themselves in the Prophetic Court on the Day of Judgement? If only they would repent immediately; otherwise, they may face severe regret after death.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Decision is Yours!

It is customary across the world that when the national anthem is being recited, the entire nation stands in respect, and whoever acts contrary to this is sometimes viewed with disdain. The flag made of cloth is given the salute, which is a sign of honour and reverence. To this day, you will never have heard of anyone in the entire world opposing this act or calling it a sin, even though there is no command for it in the noble Quran and blessed Hadith, and this act was not done in the era of the Companions رَضِيَ اللهُ عَنْهُمْ, not even remotely.

In fact, the one who speaks negatively about standing or saluting for his beloved nation's anthem may be branded a "traitor to the nation." So, what title should be given to the one who prevents showing reverence and respect upon hearing the name of the beloved Prophet ﷺ?

Whenever the Pure Name is Mentioned

O devotees of the noble Prophet! Besides the azan, kissing the thumbs and placing them on the eyes upon hearing the blessed name of the beloved Prophet ﷺ, out of love and reverence, is permissible and praiseworthy (*mustahsan*). The pious predecessors and scholars of Islam رَحِمَهُمُ اللهُ have been doing this for centuries. The Hadith, the events related to the noble Companions رَضِيَ اللهُ عَنْهُمْ, and the narrations of the pious predecessors رَحِمَهُمُ اللهُ regarding kissing the thumbs upon hearing the pure name are present in books written many hundreds of years ago.

The meaning is absolutely clear: this is the way of the pious individuals of Allah Almighty, and we should also act upon it. To further encourage and increase your eagerness for this pious deed, read a faith-inspiring parable and make the intention that you will certainly kiss your thumbs upon hearing the blessed name of the Greatest Prophet Muhammad ﷺ *إِنْ شَاءَ اللَّهُ. صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*

Grit Came Out of the Eye (Parable)

The great *Muḥaddith* and pious predecessor, Imām al-Sakhāwī al-Shāfiʿī رَحِمَهُ اللَّهُ عَلَيْهِ, of approximately five hundred and fifty years ago, writes:

A pious predecessor رَحِمَهُ اللَّهُ عَلَيْهِ says: “Once, the wind blew, and grit fell into my eye. I became tired trying to remove it, but it did not come out, causing severe pain.” He heard the muezzin say, أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ, and recited: مَرْحَبًا بِحَبِيبِي وَفُرْقَةً عَيْنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The grit immediately came out.¹

When Sayyidunā Rawwād رَحِمَهُ اللَّهُ عَلَيْهِ heard this parable, he said: “The virtues (*faḍā'il*) and blessings (*barakāt*) of the noble Prophet ﷺ are so numerous that such a small matter (i.e., the grit coming out of the eye) holds no significance in comparison.”²

May Allah Almighty have mercy upon them, and may He grant us forgiveness without accountability for their sake.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Aik dil hamara kiya hai azaar is ka kitna

*Tum nay to chaltay phirtay murday jila diye hai*³

Vocabulary: Āzār: Pain, Suffering | Chaltay Phirtay Murday: Walking corpses

¹ Al-Maqāṣid-al-Ḥasanah, p. 390, under Hadith: 1021

² Al-Maqāṣid-al-Ḥasanah, p. 391, under Hadith: 1021

³ Ḥadā'iq-e-Bakhshish, p. 101

(refers to non-Muslims) | Jilānā: To revive, to bring to life |

Explanation of Raza's poetry: O Messenger of Allah ﷺ! Allah Almighty has granted you the miracle that you bring the dead back to life. The events of this miracle of yours are present in many blessed *Aḥādīth*. Moreover, by the blessing of your invitation to Islam, such great non-Muslims (who were indeed worse than corpses because their hearts were not alive) embraced Islam by reciting the testimony of faith, such that their mention is now an act of worship for us. Since you possess such virtues and perfections, it is not difficult for you to revive (i.e., purify) our heart, which has become dead from the darkness of sins. Just cast a merciful glance upon our unclean heart as well.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Eyes Shall Never Ache

The great *Muḥaddith*, Imām al-Sakhāwī al-Shāfiʿī رَحْمَةُ اللَّهِ عَلَيْهِ, writes: “Sayyidunā Khidr عَلَيْهِ السَّلَام said: ‘The person who, upon hearing the muezzin declare أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ, says: مَرْحَبًا بِحَبِيبِي وَفَرَّةً عَيْنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ and then kisses his two thumbs and places them on his eyes, his eyes shall never ache.”¹

The Delight of my Eyes

It is narrated from the grandson of the beloved Prophet ﷺ, Sayyidunā Imām Ḥasan al-Mujtabā رَضِيَ اللَّهُ عَنْهُ: “The person who, upon hearing the muezzin announce: أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ, says: مَرْحَبًا بِحَبِيبِي وَفَرَّةً عَيْنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ and kisses his thumbs and places them on his eyes, will neither become blind nor will his eyes ever ache”.²

Will Not Become Blind

Sayyidunā Ṭā'ūsī رَحْمَةُ اللَّهِ عَلَيْهِ states that he heard this Hadith from Khawājah Shams

¹ Al-Maqāṣid-al-Ḥasanah, p. 390, under Hadith: 1021

² Al-Maqāṣid-al-Ḥasanah, p. 391, under Hadith: 1021

al-Dīn Muhammad b. Abī Naṣr al-Bukhārī رَحْمَةُ اللهِ عَلَيْهِ: “The person who, upon hearing the words of *Shahādah* from the muezzin, kisses his thumbnails, places them on his eyes, and recites this supplication:

اَللّٰهُمَّ احْفَظْ حَدَقَتَيَّ وَتَوَرُّهُمَا بِبَرَكَتِكَ حَدَقَتَيَّ مُحَمَّدٍ رَّسُوْلَ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ وَتَوَرُّهُمَا

[1] **Translation:** O Allah! Protect my two eyes and their light by the blessing of the two blessed eyes of Muhammad the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and their light.

will not become blind”.¹

The Saying of Sayyidunā Khidr عَلَيْهِ السَّلَام

Sayyidunā Muhammad b. Ṣāliḥ al-Madanī رَحْمَةُ اللهِ عَلَيْهِ narrates that he heard Sayyidunā Majd Miṣrī رَحْمَةُ اللهِ عَلَيْهِ say: “The person who, upon hearing the mention of the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ during the azan, sends *ṣalāt* upon him, joins his index finger and thumb, kisses them, and places them on his eyes, his eyes shall never ache”.²

Sayyidunā Muhammad b. Ṣāliḥ al-Madanī رَحْمَةُ اللهِ عَلَيْهِ states:

I heard from some *Mashā'ikh* of Iraq or the non-Arab lands that they said when placing one's (kissed) thumbs on one's eyes, one should recite:

صَلَّى اللهُ عَلَيْكَ يَا سَيِّدِي يَا رَسُولَ اللهِ يَا حَبِيبَ قَلْبِي وَيَا تَوَرُّ بَصَرِي وَيَا قُرَّةَ عَيْنِي

‘May Allah Almighty send mercy and blessings upon you, O my Master, O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. O Beloved of my heart, O Light of my sight, and O Delight of my eyes!’

Every Shaykh among them said: “Since I have been performing this act, my eyes have never ached. From the time I heard this from these noble figures, my eyes have also never been afflicted with pain, and I hope that my eyes

¹ Al-Maqāṣid-al-Ḥasanah, p. 391, under Hadith: 1021

² Al-Maqāṣid-al-Ḥasanah, p. 391, under Hadith: 1021

will always remain in good health, and **إِنْ شَاءَ اللَّهُ**, I will be protected from blindness.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Statement of ‘Allāmah Ṭaḥṭāwī رَحْمَةُ اللَّهِ عَلَيْهِ

‘Allāmah Ṭaḥṭāwī رَحْمَةُ اللَّهِ عَلَيْهِ, a great Imam and profound scholar of Ḥanafī Jurisprudence from approximately two hundred years ago, writes:

It is commendable (*mustaḥabb*) to say **صَلَّى اللَّهُ عَلَيْكَ يَا رَسُولَ اللَّهِ** (“O Messenger of Allah! May Allah Almighty send mercy and blessings upon you”) upon hearing the first of the Prophetic testimonies (in the *azan*). And upon hearing the second (testimony, i.e., **أَشْهَدُ أَنْ مُحَمَّدًا رَّسُولُ اللَّهِ**), after placing the thumbs on the eyes, one should recite: **كَرَّمْتَ عَيْنَيَّ يَا رَسُولَ اللَّهِ أَللَّهُمَّ مَتِّعْنِي بِالسَّمْعِ وَالْبَصَرِ** (“O Messenger of Allah! My eyes are delighted by you! O Allah, grant me benefit through (my) hearing and sight”). Then the noble Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** will be a leader for that person towards Paradise.²

The Acceptance of *Shajarah Qādiriyyah* in the Prophetic Court

It was the 29th of Ramadan al-Mubārak, 1428 AH. A responsible Islamic brother from the Malir Halt area of Karachi (Pakistan) was participating in the collective *I’tikāf* at the global Madani Centre of Dawat-e-Islami, *Faizan-e-Madinah* Karachi. The scene was spiritually moving. After the Fajr prayer, those observing *I’tikāf* were blessed to see Amir Ahl al-Sunnah, Allamah Mawlana Muhammad Ilyas Qadiri **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**.

When the *Shajarah ‘Āliyah Qādiriyyah Riḍawiyyah ‘Aṭṭāriyyah* (a chain of spiritual lineage) began to be recited, that Islamic brother came and sat in the first row. All the devotees of the noble Prophet were reciting the poetic devotional verses of the blessed *Shajarah* together in a loud voice. When the blessed mention of the beloved

¹ Al-Maqāsid-al-Ḥasanah, p. 391, under Hadith: 1021

² Ḥaṣhiyat-al-Ṭaḥṭāwī ‘alā Marāqī al-Falāḥ, p. 205

Prophet ﷺ came, he kissed his thumbs and placed them on his eyes. Suddenly, he became drowsy; as his eyes closed, his heart opened. He saw that all the Islamic brothers reciting the blessed *Shajarah* with Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ were present before the golden lattice of the noble Prophet's resting place, and Allah Almighty's beloved Prophet ﷺ was blessing his devotees with his vision. The attendees were reciting the supplicatory verses of the *Shajarah*, and the beloved Master ﷺ was raising his blessed hands and saying *Āmīn* to those supplicatory verses.

صَلُّوا عَلَى الْحَبِيبِ ﷺ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Four Occasions When Thumbs Should Not Be Kissed

My dear Islamic brothers! Whenever you are blessed with the fortune of saying or hearing the pure name of Prophet Muhammad ﷺ, kiss the thumbs of both hands (without making a kissing sound) and place them on your eyes with utmost respect and reverence, with the intention of revering al-Muṣṭafā ﷺ. (According to some narrations, the tips of the index fingers can also be kissed and placed on the eyes). إِنَّ شَاءَ اللَّهُ, you will receive abundant reward, and your sight will be protected.

However, there are four such occasions when Imam Ahl al-Sunnah, Imam Aḥmad Riḍā Khan رَحْمَةُ اللَّهِ عَلَيْهِ, states that the thumbs should not be kissed upon saying or hearing the blessed name of Prophet Muhammad ﷺ:

1. During prayer.
2. During the sermon (*Khutbah*).
3. During the azan of the *Khutbah*.
4. While listening to recital of the noble Quran (because the *Sharʿī* ruling is to listen with complete attention to a *Khutbah* or recital of the noble Quran).¹

¹ Fatāwā Riḍāwiyyah, vol. 5, p. 415, vol. 8, p. 468, summarised

Who Forbade Kissing the Thumbs?

Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ mentions a beautiful point about kissing the thumbs upon hearing the name of al-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his treatise: مُنِيرُ الْعَيْنِ فِي حُكْمِ تَقْبِيلِ الْإِثْمَامَيْنِ, which is presented here in a simplified form:

Kissing the thumbs or both index fingers and placing them on the eyes upon hearing the pure name of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ during the azan is absolutely permissible. There are many proofs for its permissibility. And even if, hypothetically, there was no proof for its permissibility, there is still no proof to declare it impermissible, because it has not been forbidden anywhere in the Shariah. *Allah forbid*, the one who calls this act impermissible is responsible for providing proof. Let him show where in the Quran, Hadith, or the sayings of the pious predecessors رَحِمَهُمُ اللهُ it has been declared forbidden to kiss the thumbs out of reverence upon hearing the name of al-Muṣṭafā صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In fact, there are many proofs for the permissibility of this act from blessed *Aḥādīth*, *Fiqh*, the statements of the scholars, and the actions of the pious predecessors.¹

Angels Delighting in the Pure Name of Muṣṭafā ﷺ

Allah Almighty's beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ states:

I will come to the door of Paradise on the Day of Judgement and command it to be opened. Riḍwān عَلَيْهِ السَّلَام, the angel in charge of the door of Paradise, will ask: "Who are you?"

I will reply: "Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ."

He will then say: كَيْتِكَ "I am at your service. I have been commanded not to open the door of Paradise for anyone before you."²

In the commentary of this Hadith, 'Allāmah 'Abd al-Ra'ūf al-Munāwī رَحْمَةُ اللهِ عَلَيْهِ, a

¹ Fatāwā Riḍāwīyah, vol. 5, p. 430, simplified

² Muslim, p. 107, Hadith: 486

scholar from approximately 500 years ago, writes:

Sayyidunā Ridwān عَلَيْهِ السَّلَام will ask, "Who are you?" to the Master of Paradise, the Distributor of Bounties صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, only so that he may derive pleasure from hearing his blessed name "Muhammad" صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Otherwise, one can see through the doors of Paradise from one side to the other. He will ask this merely to delight in his blessed name صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.¹

سُبْحَنَ اللَّهِ! Sayyidunā Ridwān عَلَيْهِ السَّلَام, the Keeper of Paradise and the angel in charge of its gate, derives pleasure from the name Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, yet on the other hand, an ignorant person who even claims to be an *Ummatī* (follower) of the merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ does not understand kissing the thumbs upon hearing the blessed name Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. What disloyalty and misfortune this is!

When the lips spontaneously meet in a kiss upon the blessed name Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, then why should we not kiss our thumbs or index fingers, following the blessed practice of our revered father, Sayyidunā Ādam عَلَيْهِ السَّلَام, and the first Caliph of Islām, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ.

Imam Aḥmad Ridā Khan رَحِمَهُ اللَّهُ عَزَّ وَجَلَّ, writes:

Lab par aa jaata hai jab naam-e-janaab

Munh mein ghul jaata hai shehad-e-nayaab

Wajd mein ho ke hum ay jaan betaab

Apne lab choom liya karte hain

When the name of the Master comes to the lips, a rare and precious honey dissolves in the mouth.

We, in spiritual ecstasy, O soul, are overcome with yearning, And spontaneously kiss

¹ Fayḍ-al-Qaḍir, vol. 1, p. 50, under Hadith: 2

our own lips.¹

Vocabulary: Lab: Lip(s) | Nām-e-Janāb: The name of Prophet Muhammad ﷺ | Shahd-e-Nāyāb: Precious honey (which is rare) | Wajd mēñ: In spiritual ecstasy, ecstatically | Bētāb: Involuntary |

Exegesis of Raza's poetry: When we utter the sweet, beautiful, and blessed name "Muhammad" ﷺ, the pure name of Allah Almighty's beloved and final Prophet ﷺ, its sweetness makes our mouth as sweet as if a very delicious honey were put in it. Not only this, but upon taking the name Muhammad ﷺ, our lips also sway with ecstasy and involuntarily kiss one another.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A Rational Argument for the Reasonable

O Devotees of the beloved Prophet! Those who read the noble *Aḥādīth* and books of *Sīrah* know the love for the merciful Prophet ﷺ held by the honourable Companions رَضِيَ اللَّهُ عَنْهُمْ. These blessed individuals would take care of the sacred relics of the noble Prophet ﷺ. Upon the birth of their children, they would first present them in the Prophetic Court to attain the blessing of al-Muṣṭafā ﷺ. If children were afflicted with the evil eye or illness, they would request the noble Prophet ﷺ to perform *damm* (spiritual healing). The actions of the noble Companions رَضِيَ اللَّهُ عَنْهُمْ are a beacon of guidance for us.

Although these actions are not obligatory according to the *Shariah*, they are also not forbidden by it. Even today, the devotees of the noble saints take their children to the court of the righteous elders رَحِمَهُمُ اللَّهُ to attain their blessings. The *Tābi'īn* (Successors), *Taba' Tābi'īn* (Successors of the Successors), and many pious predecessors رَحِمَهُمُ اللَّهُ throughout the centuries showed such forms of reverence and respect for al-Muṣṭafā ﷺ upon which there is no *Shar'ī* objection. Devotees of the noble Prophet adopt these practices in their love for the beloved Prophet ﷺ, following the example of the pious predecessors رَحِمَهُمُ اللَّهُ, and

¹ Ḥadā'iq-e-Bakhshish, p. 114

attain blessings.

What *Shar'ī* evidence did the leader of millions of Mālikīs, Imām Mālik رَحْمَةُ اللَّهِ عَلَيْهِ, have that caused him to teach *Aḥādīth* with such meticulous care—by taking a bath, wearing good clothes, and applying perfume?¹

Undoubtedly, reverence for the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was in his blessed heart, which is why he showed such profound respect and honour to the Prophetic *Aḥādīth*. Not only this, but he did not leave the blessed city of Madinah, fearing that death might overtake him outside of it, nor would he ride an animal in Madinah. Along with his reverence for al-Muṣṭafā صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he demonstrated such profound respect and reverence for the city of Madinah—something not outwardly reported from any Companion—but this reflected his deep love for the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. And no scholar of Islam has ever forbidden this form of reverence throughout the centuries, because the *Shariah* has not prohibited it.

Read about the practices of a few more pious predecessors and increase reverence for the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in your hearts:

The great *Tābi'ī* pious predecessor, Sayyidunā Abū Ayyūb al-Sakhtiyānī رَحْمَةُ اللَّهِ عَلَيْهِ, was a great devotee of the noble Prophet. When the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was mentioned in his presence, he would weep so profusely that those who saw him were moved to mercy.²

The shining lamp of the Ahl al-Bayt and the great *Tābi'ī* pious predecessor, Sayyidunā Imām Ja'far al-Ṣādiq b. Muhammad رَحْمَةُ اللَّهِ عَلَيْهِ, was a cheerful and righteous individual. However, when the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was mentioned in his gathering, his blessed complexion would turn pale (out of awe and reverence for al-Muṣṭafā صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).³

The great *Taba'ī* *Tābi'ī* pious predecessor, Sayyidunā Ḍirār b. Murrah رَحْمَةُ اللَّهِ عَلَيْهِ, states that *al-Salaf al-Ṣāliḥīn* (pious predecessors) considered it disliked (*makrūh*)

¹ Al-Shifā, vol. 2, p. 45

² Ḥilyat-al-Awliyā', vol. 3, p. 4, Hadith: 2916; Al-Shifā, vol. 2, p. 42

³ Al-Shifā, vol. 2, p. 42

to narrate the noble *Aḥādīth* without performing *wuḍū'*.¹

Surely, these pure actions of the pious predecessors رَحِمَهُمُ اللَّهُ were due to their love and reverence for al-Muṣṭafā صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Later scholars wrote them down in their books to increase the awe of al-Muṣṭafā صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in our hearts. These actions are neither obligatory (*Fard*) nor necessary (*Wājib*) according to the *Shariah*, but they are greatly appealing and faith-inspiring for those who hold the love of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in their hearts, and there is no command in the noble Quran and blessed Hadith that forbids them.

May Allah Almighty also grant us the ability to listen to and recite the *Aḥādīth* with *wuḍū'*, immersed in the love of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his reverence. How wonderful it would be if we were to kiss our thumbs upon hearing the blessed name of al-Muṣṭafā صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The Loving Style of the Turkish Devotees of the Holy Prophet

The love for the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ demonstrated by the Turkish devotees of the beloved Prophet is magnificent! History cannot present an example of the devotion and respect with which the Ottoman Empire carried out the construction and expansion of *al-Masjid al-Nabawī*.

From the time of the Ottoman Empire, or even earlier, a beautiful style filled with the Love of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has also been observed among the Turkish devotees of the beloved Prophet where, during conversation, when someone takes the name of the Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, these devotees of the beloved Prophet express their ardent love for the name Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by lovingly placing their hand on their chest, towards the heart. This manner of theirs is certainly one that increases the love of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and refreshes faith in the hearts of the devotees of the beloved Prophet.

اَلْحَمْدُ لِلّٰهِ! Amir Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, is a true devotee of the beloved Prophet. When he learned of

¹ Al-Shifā, vol. 2, p. 45

this style of the Turkish devotees of the beloved Prophet, he also adopted this style, and many Islamic brothers have also adopted this style after seeing him. Furthermore, when some people among us greet with salam, they place their right hand on their chest after shaking hands, which has no *Shar'ī* objection. When there is no harm in placing the hand on the chest after offering salam to an ordinary person, then placing the hand on the chest or bowing the head out of reverence upon saying or hearing the pure name of al-Muṣṭafā ﷺ is indeed an act of great fortune.

The Pure Name of Muṣṭafā ﷺ and Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ

Imam Aḥmad Riḍā Khan رَحْمَةُ اللهِ عَلَيْهِ expressed immense respect and reverence for the pure name of al-Muṣṭafā ﷺ. He writes in his devotional poetry collection *Ḥadā'iq-e-Bakhshish*:

Ba Adab jhuka lo sar-e-wila keh me name lun gul-o-bagh ka

Gul-e-tar Muhammad-e-Mustafa chaman un ka pak diyar hai¹

Vocabulary: Bah: With | Sar-e-Wila: Head of love/devotion | Gul-e-Tar: Fresh flower | Chaman: Garden | Diyar: City, Abode |

Exegesis of Raza's poetry: O devotees of the noble Prophet! I am about to utter the blessed name of such a supremely great personality who is the original purpose of the universe, and the city where he resides is the jewel of the universe. But I shall take his pure name only when you all respectfully bow your heads in reverence, awe, and love for him. So here he is! That personality of honour and glory lives in the most beautiful garden of this universe, Madinah, and the fresh flower that fragrances and spreads its scent in that garden is my Master, Muhammad al-Muṣṭafā ﷺ.

Answers to Some Doubts Regarding Kissing the Thumbs

Regarding kissing the thumbs out of love and reverence upon hearing the name

¹ Ḥadā'iq-e-Bakhshish, p. 353

Muhammad ﷺ, Satan misleads some people by instilling various doubts. Those who fall prey to these satanic doubts then try to confuse the simple-hearted devotees of the noble Prophet regarding this pure act. Here, a few doubts and their cures are presented. Reading this will cause an increase in knowledge, **إِنْ شَاءَ اللَّهُ**.

But remember! Kissing the thumbs upon hearing the pure name, and standing up for *ṣalāt* and salam, are actions of those who possess true love (*Ishq*). The fortunate person whose heart is imbued with the love of the beloved Prophet ﷺ will know the value and rank of these blessed actions. However, for the one who chooses to be distant from it, we can only pray for guidance.

You must have seen many people who place their hand on their chest after greeting with salam. Has anyone ever sought a *Shar'ī* ruling about whether this is permissible or impermissible? People kiss their children's hands, feet, and heads out of love and affection. Has anyone ever questioned this, asking where such kissing is written? Yet only when it concerns love and reverence for the beloved Prophet ﷺ does the thought arise: "Where is this written?"

This is written in the destiny of the devotee of the beloved Prophet!

"Do you also see a light?"

Doubt: Sayyidunā Ādam عَلَيْهِ السَّلَام kissed his thumbs after seeing the Light of the beloved Prophet ﷺ in them. Do you also see this Light? If not, then why do you kiss them?

Answer: **مَا شَاءَ اللَّهُ!** At least one thing is clear from your question: you acknowledge our beloved Master ﷺ as Light (*Nūr*), and **الْحَقْدُ لِلَّهِ**, this is proven from the noble Quran and blessed Hadith. Now, regarding your question of whether we also see the Light of al-Muṣṭafā ﷺ like Sayyidunā Ādam عَلَيْهِ السَّلَام did, the response is: Why do you perform the *Istilām* of the Black Stone from a distance while performing the rites of Hajj?

Why do you throw pebbles at the *Jamarāt* in Mina? Do you see Satan in Mina? And why do you perform the *Sa'y* between Safa and Marwah? Are you also driven by

intense thirst?

If an honest answer is given, your response will be that since there is a great crowd during the *Tawāf* and it is not easy for everyone to kiss the Black Stone every time, you perform *Istilām* from a distance by acting upon the narrations and using your hands.

Similarly, the Sunnah of *Sa'y* is performed in memory of Sayyidah Hājirah رَحْمَةُ اللَّهِ عَلَيْهَا, who, out of desperation at the thirst of her young child, Sayyidunā Ismā'il عَلَيْهِ السَّلَام, ran back and forth repeatedly between the two hills of Safa and Marwah. And Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام threw pebbles three times at Mina upon seeing Satan. Now, pilgrims are commanded to perform these blessed acts of those noble figures until the end of time.

So, when you perform so many acts in the contemplation and memory of those great pious predecessors, then you should also kiss your thumbs in memory of Sayyidunā Ādam عَلَيْهِ السَّلَام. What is far-fetched about the possibility that if you sincerely kiss your thumbs with devotion and reverence, mercy might also be bestowed upon you?

"Kissing Thumbs is Not Proven from Any Book"

Doubt: Kissing the thumbs is not proven from any book.

Answer: Have you read all the hundreds of thousands, or rather millions, of Islamic books that have been written from fourteen hundred years ago until now? You are claiming that it is not written in *any* book. Surely your answer will be, "No, I have not read all the books."

The reply is that the details of kissing the thumbs upon the pure name of al-Muṣṭafā صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ present in the books that you have not yet read. Narrations and traditions regarding this, with references, have been presented in the preceding pages. Read them, and then kiss your thumbs upon hearing the name of the Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and encourage others to perform this pious deed so that they may also become deserving of reward.

"What is the Meaning of No Ṣaḥīḥ Hadith?"

Doubt: There is no authentic (Ṣaḥīḥ) Hadith regarding kissing the thumbs upon

hearing the blessed name Muhammad ﷺ; this is an innovation (*bid'ah*).

Answer: Firstly, please tell us: Are the different categories of *Aḥādīth* that the *Muḥaddithīn* رَحِمَهُمُ اللَّهُ present explicitly mentioned in the noble Quran and blessed Hadith? Your answer will certainly be "No."

Secondly: Did any Companion رَضِيَ اللَّهُ عَنْهُ classify any Hadith as "*Ṣaḥīḥ*" (Authentic), "*Ḥasan*" (Good), or "*Ḍa'īf*" (Weak)? Surely, regarding this too, you will say "No."

So, what do you say regarding a matter that is neither in the noble Quran and blessed Hadith nor done by the Companions رَضِيَ اللَّهُ عَنْهُمْ? So, why do you persistently demand a *Ṣaḥīḥ* Hadith?

The categories of *Aḥādīth* that the *Muḥaddithīn* رَحِمَهُمُ اللَّهُ have presented, along with their rules and regulations, are new matters. However, since these matters were established due to a *Shar'ī* necessity, they are a good innovation for which these noble figures will continue to receive reward until the Day of Judgement. No one has objected to this until today because everyone accepts these rules and terminologies.

When you accept and deem correct the terminologies of the Science of Hadith from the *Muḥaddithīn*, who came after the noble Companions رَضِيَ اللَّهُ عَنْهُمْ, then why do you not act upon the narrations (which have been mentioned previously) concerning kissing the thumbs upon hearing the blessed name of the Greatest Prophet Muhammad ﷺ, which are reported from several pious predecessors رَحِمَهُمُ اللَّهُ, including the noble Companions رَضِيَ اللَّهُ عَنْهُمْ?

The Ruling of the Narration on Kissing the Pure Name and the Meaning of *Ṣaḥīḥ* Hadith

Important Point: The meaning of *Ṣaḥīḥ* Hadith is not "right and wrong." Rather, the *Muḥaddithīn* رَحِمَهُمُ اللَّهُ have stated several categories of *Aḥādīth*, of which "*Ṣaḥīḥ*" is the highest category.

The absence of a *Ṣaḥīḥ* Hadith regarding kissing the thumbs or index fingers upon hearing the name of the Prophet Muhammad ﷺ during the azan by no

means implies that, **مَعَادَ اللَّهِ**, this Hadith is forged (*mawḍūʿ*). Rather, the people of knowledge know that if a Hadith is not *Ṣaḥīḥ*, it will belong to another category of Hadith. Not all the *Aḥādīth* in the *Ṣiḥāḥ Sittah* (the six most trusted books of *Aḥādīth*: Bukhārī, Muslim, Abū Dāwūd, Nasāʾī, Tirmidhī, and Ibn Mājah) are *Ṣaḥīḥ*; rather, due to the majority of them being *Ṣaḥīḥ*, these books are collectively called *Ṣiḥāḥ* (meaning *Authentic*).

The statement, "There is no *Ṣaḥīḥ Hadith* about kissing the thumbs," can be understood in simple words as follows: If someone asks a person, "Can you fly a plane?" and he replies, "No." Does this mean that this person cannot drive anything at all? Perhaps he can drive a ship, a train, a truck, a car, or a bike. The negation of one thing does not negate everything.

For further details, read the treatise of Imam Aḥmad Riḍā Khan **رَحْمَةُ اللَّهِ عَلَيْهِ**, **مُنِيرُ الْعَيْنِ فِي حُكْمِ تَقْبِيلِ الْأَيْدِيَّامَيْنِ**. Imam Aḥmad Riḍā Khan **رَحْمَةُ اللَّهِ عَلَيْهِ** poured forth rivers of knowledge from the Science of Hadith in this monograph. He wrote this magnificent treatise, spanning approximately 200 pages, on the topic of kissing the thumbs upon hearing the name of the Prophet Muhammad **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** at the age of 29. If someone reads it sincerely, with an open mind full of love, he will kiss his own thumbs upon hearing the blessed name Muhammad **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and will even encourage others to do so—but experience is essential..

Is Kissing the Thumbs upon Hearing the Pure Name a Mere Folk Practice (*Ṭōṭkā*)?

Doubt: Kissing the thumbs is not a meritorious act; rather, it is a type of *Ṭōṭkā* (folk practice).

Answer: Kissing the thumbs upon hearing the name of the Greatest Prophet Muhammad **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** is not only the Sunnah of Sayyidunā Abū Bakr al-Ṣiddīq **رَضِيَ اللَّهُ عَنْهُ** but also the Sunnah of Sayyidunā Ādam **عَلَيْهِ السَّلَام**. Moreover, there is a Hadith that states:

الْبَرَكَهٗ مَعَ أَكْبَرِكُمْ

"Blessing is with your elders."¹

اَلْحَمْدُ لِلّٰهِ! In the *Aḥādīth* mentioned in this booklet, statements and events concerning the virtues of this blessed action have been related from Sayyidunā Khidr عَلَيْهِ السَّلَام, the noble Companions رَضِيَ اللهُ عَنْهُمْ, and the pious predecessors رَحِمَهُمُ اللّٰهُ.

اَلْحَمْدُ لِلّٰهِ! This has been the practice of the pious predecessors رَحِمَهُمُ اللّٰهُ for centuries. Therefore, perform this act with the intention of reward, and you will receive reward, along with its virtues and worldly benefits, such as protection from blindness and other afflictions.

What if Glasses Are Worn Despite Kissing the Thumbs?

Doubt: Some people try to instil doubts by saying: Look, so-and-so has been kissing his thumbs for so long, yet his eyesight is weak, and he wears glasses.

Cure for the Doubt: There can be several answers to this doubt. For example, the *Aḥādīth* encourage the recitation of many specific supplications for various illnesses or problems. If an illness or problem is not solved despite someone's recitation, this does not affect the authenticity of that Hadith. Rather, Allah Almighty sometimes tests His servant to see whether His servant continues to recite the litanies (*Awṛād*) and spiritual routines (*Wazā'if*) despite this trial.

Therefore, instead of criticising someone, focus your attention on the Mercy of Allah Almighty and the grace of His beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. If Allah Almighty wills, all illnesses will be removed. And if Allah Almighty wills to test you, you should remain content with that as well.

Is Kissing the Thumbs Obligatory (*Fard*)?

Doubt: You claim that kissing the thumbs upon hearing the blessed name of Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is obligatory (*fard*) or necessary (*wājib*).

¹ Mu'jam Awsaṭ, vol. 6, p. 342, Hadith: 8991

Answer: Kissing the thumbs and placing them on the eyes upon hearing the blessed name of the beloved Prophet ﷺ during the azan and *iqāmah* is neither obligatory (*farḍ*), nor compulsory (*wājib*), nor *Sunnah Mu'akkadah*; rather, it is a commendable act (*mustahabb*). It is good to do it, but the one who does not do it will not be called a sinner. This is the ruling according to the Ahl al-Sunnah, and our proofs rest upon this. However, whoever considers this pure act a sin is himself certainly a sinner, for whoever declares sinful that which the *Shariah* has not declared sinful becomes a sinner himself.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ



Faizan-e-Madinah, Muhallah Sodagaran, purani sabzi mandi, Karachi.

UAN +92 21 111 25 26 92 0313-1139278

www.maktabatulmadinah.com / www.dawateislami.net

feedback@maktabatulmadinah.com / ilmja@dawateislami.net