



## IS IT PERMISSIBLE TO KISS ONE'S THUMBS AND WIPE THEIR EYES WITH THEM DURING ADAN OR IQAMA?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

With respect to this issue there are two quite distinct and opposing camps. One group view the hadith narrated by Sayyidina Abu Bakr transmitted by Imam Daylami as weak and therefore not in a position to determine from it positive law. The other camp regard it as mustahab and should be performed at every time and individuals who do not perform this act are looked down upon.

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

Imam Daylami transmits in al-Firdaws from the hadith of Abu Bakr al-Siddiq that when he heard the statement of the Mu'addin 'Ash'hadu anna Muhammadar-Rasululla', He said this and kissed the inner-side of the tashahud fingers and wiped his eyes. He [the Prophet] said, 'Whomsoever does similar to what my close friend has done then my intercession becomes obligatory upon hime.' [This hadith is] not of Sahih.' [al-Maqasid al-Hasana fi al-hadith al-atwira 'ala'l sunna, Hadith 1021, Dar al Kutb Ilmiyah (Berut - Lebenon), Page 384]

Hence this is an athar of the first Caliph and his, i.e. Sayyidina Abu Bakr's practice.

This hadith is considered weak in technical terms a Marfu' hadith, according to the Muhadithun, and as a result the Sunna cannot be established by it. However it is not fabricated and as a result it can be utilised in what is termed Fada'il al-'amal - 'excelling in good works'. In short one cannot determine fard or wujub but one can determine a means to excel in good works.



Imam ibn Abidin states,

يستحب أن يقال عند سماع الأولى من الشهادة : صلى الله عليك يا رسول الله ، وعند الثانية قرت عيني بك يا رسول الله ، ثم يقول : اللهم متعني بالسمع والبصر بعد وضع ظفري : منها الإبهامين على العينين فإنه عليه السلام يكون قائدا له إلى الجنة ، كذا في كنز العباد . فهستاني ، 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 وتماه في حواشي البحر للرملي

"[In Adan, it is praiseworthy at the time of hearing the first from the testimony [to say] 'Sallallaahu Alayka Ya Rasulalla SallAllahu Alayhi wa Sallam' and on the second "Quratu Ayni bika Ya RasulAllah'. Then, say, 'Allahumma Matti'ni bis-Sam'i wal-Basr' after placing the nails [on the eyes] from the nails are the thumbs on the eyes for indeed he upon him be peace will lead the person who does this into Jannat. The same has been documented by Kanz al-'lbad, Quhistani and in Fatawa Sufiyya. Kitab al-Firdaws states that [the Prophet said] Whomsoever kisses the nails of his thumbs at the time of hearing, 'Ash'hadu anna Muhammad ar-Rasulullah', in Adhan then I shall lead him into Janna and 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 in Bahr al-Ra'iq of Ramli." [Radd al Muh'tar, Baab al-Adhan, Vol. 3, Page 233]

In summary, a person can choose to perform these acts with the intention of seeking the Prophet's intercession. One cannot declare that it is not permissible to perform this act, but also one cannot determine that it is necessary or compulsory.

والله اعلم وعلمه أحكم و أتم