

From Mullā ‘Alī al-Qārī’s

Al-Asrār al-Marfū‘a fil-Akhbār al-Mawḍū‘a

Translation and Notes GF Haddad – Shawwāl 1425

Wiping the eyes with the index fingers after kissing them upon hearing the caller to prayer say: “I bear witness that Muḥammad is the Messenger of Allāh,” at the same time repeating these words and adding: “I am pleased with Allāh as my Lord, with Islām as my Religion, and with Muḥammad ﷺ as my Prophet. Al-Daylamī related in the *Firdaws* from Abū Bakr al-Ṣiddīq [رضي الله عنه] that the Prophet ﷺ said:

“Whoever does this, my intercession will definitely take place for him.”

Al-Sakhāwī said:

Inauthentic. Shaykh Aḥmad al-Raddād cited it in his book *Mūjibāt al-Raḥma [wa-‘Azā‘im al-Maghfira]* with a broken chain containing unknown narrators from al-Khaḍir رضي الله عنه. In fact, everything related on this chapter is inauthentic as attributed to the Prophet ﷺ.

If it can only be established as a saying of the Ṣiddīq it would be enough as a basis for practice because of the Prophet’s saying ﷺ:

“You must follow my Sunna and the Sunna of my Rightly-Guided Successors.”¹

It was also said: “It is neither done nor forbidden and its strangeness is no secret to those endowed with intelligence.”²

¹Narrated from al-‘Irbād ibn Sāriya in the *Sunan* and *Musnad*.

² Yet Ibn ‘Ābidīn in his *Hāshiyā* (1:398) states that thumb-kissing is desirable (*mustaḥabb*) upon hearing the first call to prayer (*adhān*) together with invoking blessings on the Prophet ﷺ and adding, “Welcome, my beloved and the coolness of my eyes, Muḥammad ﷺ!” then asking for healthy sight and hearing. So did another Renewer of Islam, Imām Aḥmad Riḍā Khān in his monographs *Munīr al-‘Ayn fī Hukmi Taqbil al-Ibhāmāyn* and *Nahj al-Salāma fī Hukmi Taqbil al-Ibhāmāyn fil-Iqāma*, both citing previous Ḥanafī sources such as al-Qahistānī’s *Jāmi‘ al-Rumūz fī Sharḥ al-Nuqāya* and Faḍl Allāh ibn Muḥammad ibn Ayyūb al-Suhrawardī’s *Fatāwā Sūfiyya*. As for al-Mu‘allimī’s rejection of the finding that thumb-kissing has proven healthy in his edition of al-Shawkānī’s *al-Fawā‘id al-Majmū‘a* (p. 38 §58 n. 6) on the grounds that “The Religion is not founded on experimentation” and that “idol-worshippers will tell you that plenty of their practices have proven healthy” then these are false analogies on two grounds: [1] the approval of beneficial matters by the Religion does not constitute establishing something new in the Religion regardless of the flimsiness of the transmitted reports on those matters (e.g. taking a bit of salt before and after meals) and [2] what mind-sickness and khārijite heart-blindness still rouse some persons to defame Muslims by comparing them to idol-worshippers? Allāh is our help!