



BLESSINGS OF TAQBEELUL IBHAAMAIN



Taqbeelul Ibhaamain refers to kissing and placing the two thumbnails on the eyes when hearing the name of Rasoolullah (Sallallahu Alaihi Wasallam), especially during Azaan. There are many Deeni and worldly benefits of practicing on this Sunnah, which was performed by Hazrat Sayyiduna Adam (Alaihis Salaam), Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh), and the Awliyah Allah.

It should be noted that although direct narrations and Ahadith have been mentioned regarding this practice in Azaan, it is not confined to only being practiced during Azaan. Iqaamat is in the likeness of Azaan and it has even been called Azaan in the Hadith. Therefore kissing and placing the thumbs during the Iqaamat is also beneficial and a means of blessings. Besides these two circumstances, if a person performs Taqbeelul Ibhaamain when hearing the blessed name of Rasoolullah (Sallallahu Alaihi Wasallam) at any other time, it is absolutely permissible. Rather, if there is goodness intended then the action will be a means of reward.

When Hazrat Adam (Alaihis Salaam) had a yearning in Jannat to meet Rasoolullah (Sallallahu Alaihi Wasallam), Allah Ta'ala sent a revelation to him that Rasoolullah (Sallallahu Alaihi Wasallam) will be from his offspring and will manifest in the last era. Hazrat Adam (Alaihis Salaam) then asked about meeting Rasoolullah (Sallallahu Alaihi Wasallam) so Allah Ta'ala cast the Noor of Rasoolullah (Sallallahu Alaihi Wasallam) (Noor-e-Muhammadi) on the right hand index finger of Hazrat Adam (Alaihis Salaam) and this Noor then glorified Allah Ta'ala. It is for this reason that this finger is called the Shahaadat finger. Then Allah Ta'ala manifested the beauty of Rasoolullah (Sallallahu Alaihi Wasallam) (Jamaal-e-Muhammadi) on both the thumbnails of Hazrat Adam (Alaihis Salaam) like a mirror. Hazrat Adam (Alaihis Salaam) then kissed both his thumbnails and rubbed them over both his eyes hence this Sunnah became prevalent amongst his progeny. When Hazrat Jibraeel (Alaihis Salaam) informed Rasoolullah (Sallallahu Alaihi Wasallam) about this then Rasoolullah (Sallallahu Alaihi Wasallam) said, "The one who hears my name in Azaan, kisses his thumbnails and rubs it over his eyes he will never become blind." [*Tafseer Roohul Bayaan*]

Hazrat Shaikh Abu Taalib Makki (Radiallahu Ta'ala Anh) narrates that once on the 10th of Muharram Rasoolullah (Sallallahu Alaihi Wasallam) came to Masjid-e-Nabawi for Jumua Salaah and sat near a certain pillar. Hazrat Sayyiduna Abu Bakr Siddiq (Radiallahu Ta'ala Anh) was also seated near Rasoolullah (Sallallahu Alaihi Wasallam). Hazrat Sayyiduna Bilaal-e-Habshi (Radiallahu Ta'ala Anh) started to give the Azaan and when he reached 'Ash-hadu Anna Muhammadar Rasoolullah' Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) placed both his thumbnails on his eyes and said, "Qurratu 'Aini Bika Ya Rasoolullah." After Hazrat Sayyiduna Bilaal (Radiallahu Ta'ala Anh) completed the Azaan Rasoolullah (Sallallahu Alaihi Wasallam) said, "Oh Abu Bakr! The one who does as you have done Allah Ta'ala will forgive his previous and future sins." [*Tafseer Roohul Bayaan*]

In another narration it is mentioned that after Hazrat Abu Bakr Siddiq (Radiallahu Ta'ala Anh) rubbed his thumbs over his eyes, Rasoolullah (Sallallahu Alaihi Wasallam) said, "The one who does the same as this beloved friend of mine, my intercession will become permissible for that person." [*Al Maqaasidul Hasanah*]

Hazrat Imaam Sakhaawi (Radiallahu Ta'ala Anh) narrates that Hazrat Sayyiduna Khidr (Alaihis

Salaam) mentioned that the one who hears the Muazzin say ‘Ash-hadu Anna Muhammadar Rasoolullah’ and says ‘Marhaban bi Habeebi wa Qurrati ‘Aini Muhammad ibni Abdillah’ then kisses both his thumbnails and rubs it on his eyes, then his eyes will never pain. [*Al Maqaasidul Hasanah*]

Hazrat Allamah Shaami (Radiallahu Ta'ala Anh) has stated, “It is Mustahab to say ‘Sallallahu Alaika Ya Rasoolullah’ upon hearing ‘Ash-hadu Anna Muhammadar Rasoolullah’ the first time in Azaan and to say ‘Qurratu ‘Aini Bika Ya Rasoolullah’ upon hearing it the second time. And one should place one’s thumbs on one’s eyes and say ‘Allahumma Matti’ni Bissam’i wal Basar’. The one who does this, Rasoolullah (Sallallahu Alaihi Wasallam) will lead that person into Jannat. [*Raddul Muhtaar*]

Hazrat Allamah Nooruddeen Khurasani (Radiallahu Ta'ala Anh) has stated, “I used to kiss my thumbnails and place them on my eyes when I used to hear the blessed name of Rasoolullah (Sallallahu Alaihi Wasallam) in Azaan. Then after a while I stopped doing this and eventually my eyes became sore. One day I saw Rasoolullah (Sallallahu Alaihi Wasallam) in my dream and he asked me, “Why did you stop kissing your thumbs upon hearing my name in Azaan? If you desire that your eyes become cured then resume the practice of that action again.” I then woke up from my sleep and started performing this action (Taqbeelul Ibhaamain) again and the ailment in my eyes was removed and since then it never returned.” [*Jaa’al Haqqu Wazahaqal Baatil*]

These are just a few of the many narrations with regard to the permissibility and blessings of Taqbeelul Ibhaamain. Some people today call this action Haraam and this is sheer ignorance. They say that the Ahadith pertaining to Taqbeelul Ibhaamain are Daef (weak) and therefore it cannot be practiced on. There are several misconceptions pertaining to this. Firstly, in Usool-e-Hadith, when a Daef Hadith is narrated through several chains of narration, it becomes Hasan. The practice of Taqbeelul Ibhaamain is proven through many chains of Ahadith and has therefore reached the rank of Hasan. Secondly, for arguments sake if we accept that the Hadith is Daef, it is still not a problem because Hazrat Allamah Shaami (Radiallahu Ta'ala Anh) states, “To act upon a weak Hadith in connection to excellence of practice is permissible.” [*Raddul Muhtaar*] On the contrary, there is not a single Hadith prohibiting such an action and without proof of prohibition, this practice cannot be censored. Whichever permissible way Rasoolullah (Sallallahu Alaihi Wasallam) is respected is a means of reward.

Lastly, to look at this issue practically, kissing the thumbs and placing them on the eyes has been proven from the pious predecessors and Awliyah Allah to save one’s self from the sickness and pain of the eyes. Hazrat Shah Waliullah Muhaddith Dehlwi (Radiallahu Ta'ala Anh), whom even the deviant sects accept, has written several Amals and Taweezaat in his book *Al Qawlul Jameel*. Hazrat Allamah Shaami (Radiallahu Ta'ala Anh) has written many methods and practices with regard to being saved from black magic, finding a lost object etc. in his book *Raddul Muhtaar*. Are we going to question their methods, practices and cures and question which Ahadith they are proven from? When a person goes to a doctor when he is sick does he question the doctor to find out which Hadith his cure comes from? Yet the same people who will blindly accept the cure a doctor gives them, will question the cure the Awliya Allah have given us. This is hypocrisy and mischief-making!

May Allah Ta’ala grant us the Taufeeq to practice on this beautiful Sunnah of Hazrat Adam (Alaihis Salaam) in respect and honour of Rasoolullah (Sallallahu Alaihi Wasallam), Allahumma Ameen.