THE ETIQUETTES
OF VISITING THE
HARAMAIN
SHARIFAIN

Shaikh-ul-Arab Wal-Ajam
Arifbillah Hazrat-e-Aqdas
Moulana Shah Hakeem
Muhammad Akhtar Saheb

Publisher

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Dedicated to

All the writings of this humble servant are in reality due to the combined blessings of the company of our spiritual guides:

- Muhyius-Sunnah Hazrat-e-Aqdas Moulana Shah Abrarul-Haq Saheb ( \( \text{R.A.H.} \) ) and
- Hazrat-e-Aqdas Moulana Shah Abdul Ghani Saheb Phoulpoori ( \( \text{R.A.H.} \) ) and
- Hazrat-e-Aqdas Moulana Shah Muhammad Ahmad Saheb ( \( \text{R.A.H.} \) )
  ✨ ✨ ✨ ✨
  Muhammad Akhtar
  ( \( \text{ullah Allah Lahayi Raza} \) )
  ✨ ✨ ✨ ✨
THE ETIQUETTES OF VISITING
THE HARAMAIN SHARIFAIN

LECTURER: Shaikh-ul-Arab Wal-Ajam
Arifbillah Hazrat-e-Aqdas
Moulana Shah Hakeem
Muhammad Akhtar Saheb
May His Shadow Remain Over Us
For A Hundred And Thirty Years

COMPOSING: Syed Azeem-ul-Haq Haqqui

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PRAISES OF ALLAH TA’ALA

YOUR SLAVE HAS COME TO YOUR TRESHOLD
IN THE HOPE OF YOUR GRACE AND KINDNESS

It is only through the Kindness of Allah Ta’ala that His Haram has come before me,
The most precious and valuable moments of my life have come before me.

It is only through the Grace of Lord of the Ka’bah that supplications are not rejected here,
It is my good fortune that the sight of the Multazam* has come before.

Every atom here is an open manifestation of the Anwaar (spiritual effulgence) of the Ka’bah,
It is the Mercy of the Sovereign Being upon whom the bounty of visiting the Haram is bestowed.

* That portion of Ka’bah Shareef which is between the Hajr-e-Aswad and the Door of the Ka’bah Shareef is referred as the Multazam.
Even though Your Servant is drenched in sins,
but where else can Your Slave turn to?
Your Slave has come to Your threshold in the
hope of Your Grace and Kindness.

The tongue of gratitude is deficient. The dictionary
is at a loss for words (to express this gratitude),
O Akhtar! The Kindness and Grace of Allah Ta’ala
upon me has far exceeded my expectations.

(A 6 Ramzanul Mubarak A.H. Within the precincts of the Ka’bah Shareef)

A SUPPLICATION TO ALLAH TA’ALA

IF I HAVE ANY NEED, I PLACE MY HEAD AT YOUR DOORSTEP

O My Allah Ta’ala! Grant me Your Recognition
through Your Grace and Mercy,
Neighter the stars, nor the sun and moon belongs to us.
Beside Your Doorstep, there is no other place I can turn to, 
If I have any need, I place my head at Your Doorstep.

Through Your Grace and Mercy, bestow me with such love for You, 
That Akhtar sacrifices his heart and soul only for You.

For how long will I remain disgraced in the servitude of my enemy i.e. my Nafs, 
O Allah Ta’ala! You make this worthless one Your Beloved once more.

Remove the love of ghair-ullah* from the heart and make us from amongst Your Chosen servants, 
O My Lord! bestow Your special Grace upon us all.

* The love of ghair-ullah refers to the love of all those things which have been strictly forbidden e.g. the love of strange women, or handsome young lads. The love of those things which are permissible are not included e.g. the love of one’s wife or children etc.
Through the blessings of our accomplished Shaikh, 
transform this crow into a beautiful swan, 
For I have endowed my heart and soul to the 
Khanqah of my Shaikh.

I have repented from being neglectful whilst treading 
Your path, O Akhtar! 
The remembrance of Allah Ta'ala day and night, 
is now my constant preoccupation.

AN EPITHET ON THE LOVE 
OF MADINAH TAYYIBAH

I WILL BE DELIGHTED WITH THE GARDENS 
OF MADINAH TAYYIBAH

I will escape from the desolate wilderness of 
a foreign land, 
I will become delighted with the rose gardens 
of Madinah Tayyibah.
I will become intoxicated at the sight of the Green Dome, 
At times I will be filled with Noor (spiritual effulgence) 
and at times I will be like Mount Toor.

Within myself, I will be grieved at the sins that I have committed, 
By the blessings of the intercession of Nabi (saw) 
I will be forgiven.

The dust of Madinah Tayyibah that will raise through the winds, 
I will be covered and concealed in such sand and dust.

After offering Durood at the blessed resting place of Nabi (saw), 
This heart will become enlightened, and this soul will also become enlightened.

* This is a reference to Mount Toor, upon which the Tajaliyyat (effulgence) of Allah Ta’ala was manifested for Hazrat Moosa ( ), causing the mountain to razed to dust.
With the Anwaar (spiritual effulgence) of Madinah Tayyibah throughout the day and night, I will be delighted and pleased, with my heart and soul.

Through the grace of Allah Ta’ala I will be thankful and grateful, Never will I entertain pride and haughtiness in my heart.

In every matter I will tread the path of the Sunnah of Nabi (Sallallahu ‘alayhi wasallam), And with the grace of Allah Ta’ala I will thereby be assisted and aided by Allah Ta’ala.

From the loyal and faithful blood of the martyrs of Uhud, I have taken a lesson, After which I will now become fully subservient to the laws and commands of Allah Ta’ala.

When I leave my heart and soul behind in Madinah Tayyibah, Although having been separated from Madina Tayyibah, I will still be linked to Madinah Tayyibah.
THE SUNNATS OF TRAVELLING

1. As far as possible, there should be a minimum of two people travelling together when undertaking a journey. One should not travel alone. However, if necessity compels one to travel alone, then there is no harm in this.

2. At the time of mounting one’s conveyance, one should place one’s foot on the stirrup of the conveyance and recite (اللَّهُمَّ اعف عني). (In today’s time one can do so whilst entering the car, bus or plane etc. - Translator’s Note)

3. After seating one’s self properly on the conveyance, one should recite (اللَّهُمَّ اعف عني) three times, and thereafter recite the following Du’a:

سُبْحَانَ اللَّهِ ۛ مِنْ خَبَرِهِمَا ۖ وَمَا كَانَ لَهُمَا
مْخُوُّيَّةٌ وَزِنَا إلى رَبِّنَا لَمْ يَقُولَا

“Pure is that Being, Who has subjugated this (conveyance) for us, whereas we were unable to do so ourselves. And we will certainly return to our Lord.”

(Muslim, Tirmizi)
Thereafter, recite the following Du'a:

"O Allah! Make this journey easy for us, and shorten the length of it as well."

"O Allah! You are our companion (and Assistant) on this journey, and You are the One Who takes care and looks after our households."

"O Allah! I seek protection in You from the difficulties of travelling, from witnessing a terrible sight, and from returning home to find my wealth, family and children in a bad condition."

If the need arises to stop along the journey, then the Sunnat method is to pull off to one side of the road. Do not set up camp in the middle of the road, thereby causing an obstruction in the path of the others, hence causing them inconvenience and difficulty.

(Muslim, Vol. 2, pg. 144)

Whilst ascending any place during the journey, one should recite (اللهُ أَكْبَرُ).

(Bukhari, Vol. 1, pg. 420)

Whilst descending any place, one should recite (صَبِيحَانِ اللَّهُ أَكْبَرُ).

(Bukhari, Vol. 1, pg. 420)

Note: In Mirqaat, it has been mentioned that although this is a Sunnat which is particular to travelling, however, if one is ascending the stairs of one’s home or Masjid, then one should begin with the right foot and recite (اللهُ أَكْبَرُ).
even though it may be just a single step, and at the time of descending, one should begin with the left foot and recite (سُيُبَحَّانُ اللَّهُ) even though it may be a small decline, then too there is a hope that one will receive the reward of practicing upon the Sunnat. Mulla Ali Qari (رضي الله عنه) has mentioned that the wisdom of reciting (سُيُبَحَّانُ اللَّهُ) at the time of ascension, is that although it appears that we are going higher and higher, but in reality O Allah! We are not high. Loftiness and greatness belongs to You alone! Whilst descending, the wisdom of reciting (سُيُبَحَّانُ اللَّهُ) is that in essence, we are acknowledging to Allah Ta’ala that we are low and insignificant, but O Allah! You are pure and free of lowliness.

8 Whilst entering the town or city that one had intended travelling to, one should recite the following Du’aa three times.

اللَّهُمَّ بارَكْ لَنَا فِيهَا

“O Allah! Grant us blessings in this town.”

Thereafter, recite the following Du’aa

اللَّهُمَّ ارزُقْنا جَنَانَا وَحَبِّيْنا بَلَاءً وَحَبِّ صَلِيْحٍ أَطْلِيْنا

“O Allah! Bless us with sustenance from this place, and make us beloved to pious people of this locality.”

(Hisne-Haseen)

9 Rasulullah (صلى الله عليه وسلم) has mentioned, that once one has fulfilled the purpose and objective of one’s journey, one should return to one’s home. It is inappropriate to unnecessarily extend one’s stay.

(Bukhari, Vol. 1, pg. 421)
When returning after many days from a lengthy journey, and much of the night has passed, then one should not go directly to one’s home. One should rather wait till the next morning before going to one’s home.

(Mishkaat, pg. 339)

However, if the members of the household are aware of your late arrival, and they are expecting you, then there is no problem in going home immediately.

(Mirqaat, Vol. 7, pg. 338)

By practicing these Sunnats one will acquire benefit in this world, as well as the hereafter.

It is forbidden to take certain things along on a journey, like dogs and bells.

(Muslim, Vol. 1, pg. 202)

The reason for this, is that Shaytan follows such a person, and the blessings of the journey are lost.

Upon returning from a journey, before proceeding to one’s home, it is Sunnat to first go to the Masjid and perform two Rakaats of Salaah.

(Mishkaat)

When returning from a journey, recite the following Du’aa:

آَمَّنَّكُمُ اللَّهُ الَّذِي لَا شَرِيكَ لَهُ وَحْدَيْنَارَبَّنَا حَامِدُونَ

“We are returning (home). We repent for our sins. We worship You alone. We praise Our Lord.”

(Muslim, Tirmizi)

DU’AS WHEN BIDDING FAREWELL

When bidding farewell to one’s family, recite the following Du’aa:

اسْتُعْمَرْ عِبَادُ اللَّهِ الَّذِينَ لَا تَضْطَعُ وَذَلَّةُ

“I entrust you to Allah, that Being whose trust is never broken.”
When bidding someone farewell recite the following Du’aa:

أَسْتَوْعَيْتُ اللَّهِ دِينُكَ وَبَعْضُكَ وَحَزَنُكَ أَغْمَالَكَ

“I entrust your Deen, your belongings and the end result of your actions to Allah.”

When the conveyance is coming to a halt at one’s destination then recite the following Du’aa:

رَبِّ انْوَلِي مَنْزَلًا مَنْزِيلًا كَأَوَّامِي نَحْيَ الْمَنْزِلَاتِ

“O My Lord! Settle me in a blessed manner (in a place of peace and comfort), for verily You are the best of Hosts.”

The following pages regarding the etiquettes of visiting the Two Holy Masjids, are the discourses of Arifbillah Hazrat Moulana Shah Hakeem Muhammad Akhtar Saheb which has been gathered together from different books of Hazrat Wala (Compiler).

THE JOURNEY OF HAJ
AN ACT OF INTENSE LOVE AND DEVOTION

Hazrat Wala (Compiler) mentioned:
The entire act of Haj is a depiction of the epitome of love, in which even the dress of the Hajee has been kept similar to that of a person who is experiencing intense love. He is not permitted to wear clothing that has been sewn, just one sheet for the upper-body and one for the lower-body. Where does one who is intoxicated with love have the time and energy to worry about his clothing? Whilst in the state of Ihraam, you are not allowed to kill a lice. One is not permitted to use any fragrance or perfume, or any thing which is used to acquire cleanliness. One has to remain bareheaded and barefooted, similar to the condition of a person who is totally out of his senses. He has
to wear such shoes which leaves the upper-bone of the foot exposed, just as a lover remembers nothing else besides his beloved. Allah Ta’ala has made every ritual of the Haj ceremony a depiction of extreme love. Some people are fond of showing off their status, but on the occasion of Haj, Allah Ta’ala has flattened the status of one and all. A person is far away from his home, he is deprived of the food, drink and comfort that he is accustomed to, he has to walk bare-footed, has to leave his head exposed, and after Haj he has to shave his head bald. The command of Allah Ta’ala to shave the head is symbolic of the removal of all rebellious thoughts and emotions against the commands of Allah Ta’ala. This is a couplet of Hazrat Khwajah Saheb (R.A):

شکی بیدار ای آمیال سیاں گی
مرگی مر سے نکل جاسے گی

The turban of the Shaikh will be tossed aside,
Rebellion will be removed from his head.

Whilst performing Haj, if a person gets sick with the flu, or catches a cold of fever, he should not become worried, because falling ill whilst performing Haj is also a great bounty and means of acquiring the closeness of Allah Ta’ala. Therefore, when one comes here, then one should understand that we merely belong to Allah Ta’ala. Be ecstatic in every condition. Keep laughing and smiling. Keep praising Allah Ta’ala. To endure difficulties in the path of Allah Ta’ala is a great blessing.

A SIGN OF ALLAH TA’ALA

Hazrat Wala (R.A) mentioned:
Here (i.e. in Makkah Shareef), the sign of Allah Ta’ala can be found in every direction. The entire city of Makkah is a great sign of Allah Ta’ala. The Ka’bah Shareef is also a great sign of Allah Ta’ala. I recall a couplet of Riaz Saheb Khair Aabadi:

THE ETIQUETTES OF VISITING
THE HARAMAIN SHARIFAIN
We have heard that the Ka’bah is the house of a Great God, O Riaz!,
If it is our good fortune, then these poor slaves will also make Tawaaf of the Ka’bah.

During my first Haj, I was bestowed with the following couplet within the precincts of the Ka’bah Shareef:

Where I am deserving of the good fortune to make Tawaaf of Your House?,
O My Lord! Am I awake or is this just a dream.

Janaab Faheem-ul-Haq Saheb, who is the grandson of Hazrat Moulana Shah Abrar-ul-Haq Saheb mentioned to me, that when he makes Tawaaf of the Ka’bah, he recites the aforementioned couplet, (and through the blessings of it) Allah Ta’ala grants him the opportunity of performing Haj the following year. He also mentioned that Hazrat Moulana Shah Abrar-ul-Haq Saheb used to continuously recite this couplet whilst performing Tawaaf.

Where I am deserving of the good fortune to make Tawaaf of Your House?,
O My Lord! Am I awake or is this just a dream.
RESPECT FOR THE KA’BAH SHAREEF

Hazrat Wala (radiyallahu ‘anhu) mentioned:

Whilst performing Tawaaf, the ruling is that one should keep one’s gaze lowered. One should not look at the Ka’bah Shareef. It is not permissible to look at the Ka’bah Shareef whilst performing Tawaaf. What is the reason for this? I have not seen the answer to this question written in any book, but rather it has been inspired in my heart by Allah Ta’ala. The reason is that when one goes to meet the king or president of one’s country, then to stare at him in the eye is disrespectful. The honour and respect of the king demands that we lower our gazes. So it is almost as if Allah Ta’ala is telling us, that when you are making Tawaaf of the Ka’bah, you are making Tawaaf of Me, and you have presented yourself before Me. When I am present before you, then why do you look towards Me. How do you have the courage to look at Me in the eye! It is the demand of the honour and grandeur of the king that you keep your gaze lowered. I am the King of the kings! How then can it be permissible for you to look at Me in the eye?

Within the precincts of the Ka’bah Shareef the following two couplets were formed:

It is not the rose, nor its colour and fragrance that I desire,
The current of my life is flowing in another direction.

The stars of my tears which have fallen on the ground of the Haram, (have caused),
The stars of my servitude to shine brightly in the sky.
At the time of Haj, women from Iran, Egypt and various different parts of the world gather together. Haj was not made compulsory so that we come to admire these women. By looking at these women, we are in fact destroying our Haj. One should abstain from all such actions which will destroy the reward of performing Haj. Allah Ta’ala has commanded us in the Holy Qur’aan to refrain from looking at strange women and handsome young lads, therefore one should abstain from it. We are the slaves of Allah Ta’ala and we should therefore display complete servitude before Allah Ta’ala. In front of the Ka’bah Shareef, we are the slaves of Allah Ta’ala, when we are in foreign countries we are still the slaves of Allah Ta’ala, and here in Makkah Shareef all the more so. Therefore, we should take even more precaution in protecting our gazes from strange women. If we fail to do so, a person will lose all the Noor that he has acquired and will become an agent of Shaytan.

Some people say, “Where in the Qur’aan does it say that we should not look at women?” Allah Ta’ala commands us in the Holy Qur’aan:

قُلْ إِلَى الْمُؤْمِنِينَ وَلْيَلْبِسُوا مِنْ أَبْصَارِهِمْ

“O Nabi! Say to the believing men! Lower some of your gazes!” i.e. shift your gazes away from strange women and handsome young lads.

Ulama have gone as far as saying that the ruling regarding a spiritually-ill person who is habitual of casting evil glances, should not sit close to the Mutaaf, so as to protect his gaze from falling directly on the beauty of these women. He should sit far away from the Mutaaf, the benefit being that the beauty of these women will not be clearly visible and a person will be saved from casting evil glances. Even though it is more virtuous for the general masses to sit close to the Ka’bah Shareef, but if a person cannot control his gaze, even though his intension is to acquire the effulgence of Allah Ta’ala, but in
doing so he has committed a grave sin. Can there ever be permission to do something which has been strictly forbidden? Therefore, it is best to sit far away from the Mutaaf, and in this manner a person will be saved from falling into sin.

TO DISHONOUR THE GUEST IS EQUIVALENT TO DISHONOURING THE HOST

Hazrat Wala (Ñâ€Ž) mentioned:
By casting evil glances at somebody’s guests, one is in actual fact causing disgrace and dishonour to the host. The proof of this can be found in the Qur’aan Shareef. In order to punish the people of Hazrat Lut (Ñâ€Ž) three angels viz. Hazrat Jibra’il (Ñâ€Ž), Hazrat Mika’il (Ñâ€Ž) and Hazrat Isra’fil (Ñâ€Ž) came to Hazrat Lut (Ñâ€Ž). Hazrat Izra’il (Ñâ€Ž) was not sent, because the people of Hazrat Lut (Ñâ€Ž) were to be punished alive in this world, and when the punishment descended on these people, then Hazrat Izra’il (Ñâ€Ž) was sent to take the souls of these people.

So these three angels, Hazrat Jibra’il (Ñâ€Ž), Hazrat Isra’fil (Ñâ€Ž) and Hazrat Mika’il (Ñâ€Ž) came down in the form of handsome youth. Allah Ta’ala tests His slaves according to the spiritual sickness that they are suffering from. The people of Hazrat Lut (Ñâ€Ž) were infatuated with the love of young lads, Therefore, Allah Ta’ala sent these angels in the form of handsome young lads, so that the people of Hazrat Lut (Ñâ€Ž) would go mad over them. From this we understand that casting evil glances at beautiful women and handsome young lads are the actions of people who are going to be punished by Allah Ta’ala. By casting such evil glances, one is inviting the wrath and punishment of Allah Ta’ala. So when the eyes of the people of Hazrat Lut (Ñâ€Ž) fell on these young lads, their uncontrollable lust caused them to lose their senses and go mad. Therefore, they attempted to storm the house of Hazrat Lut (Ñâ€Ž). Hazrat Lut (Ñâ€Ž) began to panic, as he did not know that these three
youngsters were in fact angels. Thus, he addressed his people:

"These are my guests, therefore do not disgrace me!"

Similarly, all the men, women and youth that come to Makkah Mukarramah and Madinah Munawwarah, are all the guests of Allah Ta’ala and Rasulullah (SAW). Therefore, by casting evil glances at them, one in actual fact is committing an act of insolence and disrespect before Allah Ta’ala and Rasulullah (SAW). If perchance, one’s glance happens to fall on a woman, then say to one’s self, “O Allah! This is Your Guest. Hence, she is more honourable and worthy of respect than my own mother. If I had to entertain any evil thought regarding her, it would be as if I am entertaining evil thoughts regarding my very own mother.”

In a similar manner, if one’s gaze falls on a handsome young lad, then one should immediately shift one’s gaze away and ponder over the following, “O Allah! This boy is more honourable and worthy of respect than my own father, because he is Your Guest.” The point is that we should protect our gazes from both strange women and handsome young boys. The same ruling will apply irrespective of which place on the world we are. However, here the matter is much more grave and serious, because Makkah is the City of Sanctuary and Safety, and Madina Tayyibah is the City of Rasulullah (SAW). Therefore, Honour and Greatness of Allah Ta’ala and Rasulullah (SAW) demands that we honour their guests. If Allah Ta’ala accepts this one action of ours, then by blessings of the Taqwa that we have adopted here in Makkah and Madina, Allah Ta’ala will give us the ability to adopt the same Taqwa when we return to our homes in different parts of the world, and the thought will remain with one, that these beautiful women and handsome young lads are all the slaves of Allah Ta’ala, how then can I cast evil glances at them? Thereafter, when one
returns to one’s country, the following Hadith will always be in mind:

“الخلق عباد الله ومتى نحب الحلق
إلى الله من أحسنت إلى عباده”

“The entire creation is the Household of Allah Ta’ala.
The most beloved to Allah Ta’ala from His creation are those who are good to the household of Allah Ta’ala.”

What kind of kindness is it to cast evil glances at others? Therefore, one should strongly resolve to stay away from casting evil glances. Those who suffer from this spiritual malady should sit far away from the Mutaaf, otherwise one will become accursed by casting evil glances at the women performing Tawaaf. To show disrespect to the Guests of Allah Ta’ala is like showing disrespect to Allah Ta’ala. Just as Hazrat Lut (S.A.W.) said to his people, “Do not disgrace me!” But what happened next when these evil and wretched people did not listen? Those people that they had thought to be handsome young lads, were in fact angels. Hazrat Jibra’il (S.A.W.), with the strike of just one wing, caused all of them to become blind. Thereafter, the punishment and wrath of Allah Ta’ala descended, and all their mischievous ways came to an end. That is why, when one is enjoying one’s self whilst casting evil glances, one should in fact fear Allah Ta’ala, because this enjoyment that one experiences is in fact punishment, hence one should immediately flee from such situations.

Protect your gaze! Protect your hearts and protect your bodies! There is absolutely nothing to be gained from casting evil glances. This is a sin of complete stupidity, because in return for absolutely nothing, one causes the heart to become agitated and disturbed. A person once mentioned to Hazrat Hakeem-ul-Ummah (R.D.) that if I don’t look at beautiful women, then my heart becomes troubled and distressed. Hazrat (R.D.) then
asked him if he experienced greater pain by looking or by not looking. He replied that by looking he experienced more pain and distress, because for three days the thought of that beautiful woman would trouble him. On the other hand, by not looking, the pain lasts for only two or three minutes. 

Hazrat Thanwi (R.A.) then told him that he should bare the sadness and pain of two or three minutes, since it is much easier to bear than the sadness and pain of three days.

Whenever a person casts evil glances,
I feel like beating him severely.

SPECIAL GUIDELINES FOR THOSE PERFORMING HAJ AND UMRAH

Important Note: The use of any fragrance or perfume after having made the intension of the Ihraam of Haj or Umrah, is strictly prohibited. Therefore, one should not use the scented tissue paper that is given in the airplanes.

One should take special care to protect one’s gaze i.e. one should not cast lustful glances at any strange women or handsome youth. People from all around the world are present at the Two Holy Sanctuaries, therefore one should take extreme care and precaution not to cast lustful glances, even from the corner of one’s eye. When leaving one’s home, one should make a firm intension in the heart, otherwise the evil Nafs will involve one in casting evil glances. Both the Harams, are cosmopolitan places, where women from all over the world gather, therefore Shaytan will tell you, “Just have a small peek at how the women of Jordan, the women of Morroco and the women of Algeria look.” Be firm and tell Shaytan, “I will not look
under any circumstances. O Rejected one! Get away from me! Thereafter recite:

آمَنَّا بِالله وَرَسُولِهِ

“I believe in Allah and His Messengers.”

This Du’a is a cure for the evil whisperings of Shaytaan.

2 One should safeguard the heart, i.e. one should not entertain any evil thoughts in the heart, nor derive unlawful pleasure from fantasising about unlawful beauties. Similarly, one should not recall and reminisce about past sins and take pleasure thereof. If, however, evil thoughts come into the heart and mind, then remember an important point.

If thoughts come on their own, then there is no evil in this. However, if one intentionally fantasises and bring evil thoughts into the heart and mind, then this will be considered as a sin. If an evil thought occurs, and one begins to occupy one’s self in such thoughts, then this is also a sin.

3 One should not come physically close to any Ghair-Mahram or handsome young lads. (i.e. such lads who are beardless and one is attracted to them. [Translator’s note])

4 One should abstain from unnecessary conversations. One should occupy one’s self in useful and beneficial activities such as performing Tawaaf, making Tilawat and reciting Durood Shareef. If one begins to feel tired or experiences weakness, then look at the Ka’bah Shareef. (This is also an act of Iba’dah and a means of attaining spiritual reward.) [Translator’s note]

5 One should not debate over controversial issues, neither should one get into unnecessary arguments. If anybody causes you harm or difficulty, then immediately forgive them, for if the one who has caused you harm is a visitor, then
he is the guest of Allah Ta’ala and Rasulullah (ﷺ), and if he is a local, then he is a courtier in the Royal Court of Allah Ta’ala and Rasulullah (ﷺ). For this reason, it is incumbent upon one to show utmost respect to the guests and courtiers of Allah Ta’ala and Rasulullah (ﷺ). In a similar manner, one should also respect the shopkeepers of these Holy places, because the shopkeepers of Makkah are the neighbours of Allah Ta’ala and the shopkeepers of Madinah are the neighbours of Rasulullah (ﷺ).

6) During Tawaf, one should not look directly at the Ka’bah Shareef. It is disrespectful to stare at the king when he is being addressed.

7) If one’s gaze unintentionally falls on any Ghair-Mahram woman in Makkah, and the heart becomes attracted to her, then one should meditate upon the fact that she is a guest of Allah Ta’ala and therefore more worthy of respect than one’s own mother. If one’s gaze unintentionally falls on any Ghair-Mahram woman in Madinah, then meditate that she is a guest of Rasulullah (ﷺ). Similarly, if one’s gaze unintentionally falls on any handsome young lad, and the heart becomes attracted towards him, then one should immediately meditate, that he is more worthy of respect than one’s very own father. This is because those who are in Makkah Shareef are the special guests of Allah Ta’ala and those who are in Madinah Shareef are the special guests of Rasulullah (ﷺ).

8) If one is inconvenienced in any way in the Haramain Sharifain, then one should never complain. One should ponder that those present in the Haramain are all royal princes. All they have to do is to perform just one Tawaf and seek forgiveness from Allah Ta’ala. We are not equal to the dust which settles upon their feet.
If the food is not to one’s liking, then one should not complain about it. A person once complained that the yoghurt of Madinah Munawwarah was too sour and that the yoghurt of India was sweet. Thereafter, he saw Rasulullah (ﷺ) in a dream, in which Rasulullah (ﷺ) commanded him to leave Madinah. One should look at every aspect of Haramain with an eye of love, honour and reverence. One should not find faults. One person used to purchase eggs daily from the veiled African women of Madinah Munawwarah. One day, some of eggs turned out to be bad, so he stopped purchasing these eggs. Thereafter, he saw Rasulullah (ﷺ) in a dream in which Rasulullah (ﷺ) told this person, that these veiled African women come from very far, and they are very poor and destitute, so continue purchasing eggs from them. Do not let them become despondent! Thereafter, the person began crying profusely and began purchasing eggs from these women again, despite him not having the need for it, and would thereafter gave them out in charity.

Regarding passing away in Madinah, Rasulullah (ﷺ) has mentioned that whoever has the ability to do so, then he should come to Madinah and pass away there. Rasulullah (ﷺ) will intercede on behalf of that person who passes away in Madinah.

One should consider one’s self to be a servant and not one who deserves to be served. One should be a means of serving others and consider serving them to be one’s honour.

When one’s gaze falls on the Ka’bah Shareef for very first time, then one should ask Allah Ta’ala to bestow him with His Supreme Being. Then supplicate to Allah Ta’ala saying, “O Allah Ta’ala I am unworthy and undeserving, but You are the One Who grants even those who are unworthy.”
Some people request something or the other from You, O My Lord! It is You that I desire from You.

13 If one happens to see a dream, then one should not mention it to anyone other than one’s Shaikh. If one’s Shaikh is not available, then one should mention it to a caring friend who has an understanding of Deen. One should not mention one’s dreams to just anybody.

14 Those performing Haj and Umrah should endeavour not to displease Allah (زُوُرُ الوُجُوُّ) for a single moment.

15 When it is time to pelt the Jamarat, one is advised to wait until the crowd has calmed. When there is a gathering of twenty to fifty people, then go forward to pelt, even though it may be twelve o’clock at night. The ruling which has been written in the books of Fiqha that it is Makruh to pelt after Magrib no longer applies in today’s circumstances. Instead, a person will receive more reward for pelting in this Makruh time, because to protect one’s life is obligatory. Therefore, one should go after Magrib or after Esha or even after twelve o’clock at night. As long as it is done before Subh-e-Sadiq, then there will be no problem.

16 During the hot season, carry some water with you. If one has a flask, one can store some cool water in it and take it along. It may come in handy if one begins to experience severe thirst due to the heat. Sometimes, due to the severe heat and not having access to water, a person can suffer from a heat stroke, or he can be afflicted with some other sickness, therefore one should bear all these factors in mind.
The womenfolk should perform their *Salaah* in their hotel rooms, and may come to the *Haram* for *Tawaaf*. In a similar manner, they may go to *Masjid-un-Nabawi* to convey *Salaat* and *Salaam* upon Nabi (ﷺ). It is more virtuous for the womenfolk to perform their *Salaah* in their hotel rooms. By doing so, they will receive one hundred thousand rewards.

Make *Du‘a* to Allah Ta’ala in abundance. On the plains of *Arafat* and at the *Rowdha-e-Mubarak* (The blessed resting place of Nabi (ﷺ)) *Du‘as* are readily accepted. Make *Du‘a* for yourself, your parents, your family, and for me (Hazrat wala) as well. I again humbly request you to make *Du‘a* for me, and to convey my *Salaams* to Nabi (ﷺ).

These are just a few advices. With regards to the rest of *Haj* and *Umrah*, study the books of any authentic *Aalim*, like the book ‘*Ahkam-e-Haj-o-Umrah*’, which has been written by Hazrat Mufti Muhammad Shafi Saheb (رحیمہ اللہ). Read this book over and over again.

Whilst in the state of *Ihraam*, the womenfolk should not cover their faces with their headgear (*Burqah*). The white piece of cloth that the women tie on their heads is not a part of *Ihraam*, it is merely for the protection of the hair. Some women, out of ignorance, take this piece of cloth to be so necessary, that they even make *Masah* over this cloth, as they wrongly think that by removing this cloth, their *Ihraam* will break (رضوی اللّه). This is complete ignorance and totally wrong. If there are no *Ghair-Mahrams* present, then they may remove this cloth. The use of this cloth is not even necessary. When they are making *Wudhu*, they should remove this cloth, and make *Masah* of the hair, otherwise *Wudhu* will not be valid. Care should be taken that the veil...
At the Rowdha-e-Mubarak of Rasulullah (S) and in Masjid-un-Nabawi (S), one should recite Durood Shareef in abundance. When one’s gaze falls on the Rowdha-e-Mubarak, then look with a gaze of intense love. At this time I normally recite the following couplets:

(Niqaab) of the headgear (Burqa) does not touch the face. If a woman wishes to keep her face veiled, then she should use something like a baseball cap, the type that is used by little children, and in this way the veil (Niqaab) will remain away from the face. Once the Umrah is completed, the condition of Ihraam terminates, thus the restrictions of Ihraam will no longer remain.

After performing Umrah, males should shave their heads, or if one’s hair is very long, then it is permissible to trim the hair by the length of a third of a finger, equally from all sides. Do not imitate the Arabs, who suffice on trimming just a little hair. One will acquire more reward by shaving the head. At the same time, pride will be removed, and a person’s sins will be forgiven.

May Allah Ta’ala accept the Haj of one and all, and through His Infinite Mercy, may He save us from austenation. We should perform Haj solely for the pleasure of Allah Ta’ala. I once again pray to Allah Ta’ala to accept the Haj and Umrah of one and all, and may Allah Ta’ala give us the ability to practise upon the aforementioned teachings and guidelines through the blessings of Rasulullah (Saw).

GUIDELINES FOR THOSE VISITING MADINAH MUNAWWARAH

At the Rowdha-e-Mubarak of Rasulullah (Saw) and in Masjid-un-Nabawi (Saw), one should recite Durood Shareef in abundance. When one’s gaze falls on the Rowdha-e-Mubarak, then look with a gaze of intense love. At this time I normally recite the following couplets:

Darood Shareef Ki Dhikr Ho Rehna Ko Toh
Darood Shareef Ki Dhikr Ho Rehna Ke Toh
Consider the fact that you are standing at the place which is more virtuous than the Arsh-e-Azam of Allah Ta’ala. Ulama have mentioned that the small piece of earth in which the blessed body of Rasulullah (PBUH) is buried, is more virtuous than the Arsh-e-Azam of Allah Ta’ala. This is no insignificant place. That is why I am informing you, so that you do not fall short in terms of respect for these places. It is indeed the great bounty of Allah Ta’ala upon whom He bestows the favour of visiting these blessed places, therefore it is befitting that one shows his gratitude to Allah Ta’ala.

At the Rowdha-e-Mubarak, with utmost respect and in a medium voice recite the following:

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You were searching for the Green Dome,
Look! There it is O restless gaze!

`بُشِيرٌ أَيَّاءٌ طَنَّرَ بُشِير
آَمِبَا شَاهِدٌ مَيِّاذٌ كَأَمْيَرُ`

Take care O agitated soul! Be careful!,
The house of the King of Madinah has come before us.
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Consider the fact that you are standing at the place which is more virtuous than the Arsh-e-Azam of Allah Ta’ala. Ulama have mentioned that the small piece of earth in which the blessed body of Rasulullah (PBUH) is buried, is more virtuous than the Arsh-e-Azam of Allah Ta’ala. This is no insignificant place. That is why I am informing you, so that you do not fall short in terms of respect for these places. It is indeed the great bounty of Allah Ta’ala upon whom He bestows the favour of visiting these blessed places, therefore it is befitting that one shows his gratitude to Allah Ta’ala.

At the Rowdha-e-Mubarak, with utmost respect and in a medium voice recite the following:

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آَلْسَلَّمُ وَالسَّلَامُ عَلِيْكَ ۢيَا رَسُوْلُ اللَّهُ
“Blessings and salutations be upon you, O Rasulullah!”

آَلْسَلَّمُ وَالسَّلَامُ عَلِيْكَ ۢيَا نَبِيِّ اللَّهِ
“Blessings and salutations be upon you, O Nabi of Allah!”

آَلْسَلَّمُ وَالسَّلَامُ عَلِيْكَ ۢيَا حَبِيبُ اللَّهِ
“Blessings and salutations be upon you, O Beloved of Allah!”
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One should recite in abundance any Durood that one knows, because Nabi ( ) is alive in his Blessed Grave and he is replying to the Salaam that we are conveying. After conveying Durood and Salaam, recite the following verse of the Qur’aan Shareef:

وَلَوْ أَنْتُمْ أَذَحَلْنَّكُمْ أَفْسَهْنَكُمْ جَاءَ كَثَرٌ فَأَسْتَغْفِرُوا اللَّهُ وَأَسْتَغْفِرُ لَهُمُ الرَّسُولُ لَوْ جَاءُوا اللَّهَ تَوَابٌ رَّحِيمٌ

“If those who had oppressed themselves had come to you, and sought forgiveness from Allah Ta’ala and if the Messenger ( ) had sought forgiveness on their behalf, then they would have most definitely found Allah Ta’ala to be Most Forgiving and Most Merciful.”

(Surah Nisa; Verse 64)

After reciting:

وَلَوْ أَنْتُمْ أَذَحَلْنَّكُمْ أَفْسَهْنَكُمْ جَاءَ كَثَرٌ فَأَسْتَغْفِرُوا اللَّهُ وَأَسْتَغْفِرُ لَهُمُ الرَّسُولُ لَوْ جَاءُوا اللَّهَ تَوَابٌ رَّحِيمٌ

say the following:

O Allah Ta’ala! I have oppressed myself gravely by committing sins.

After reciting “had come to you .....”,
say the following:

“O Allah Ta’ala! I have oppressed myself gravely by committing sins, but through the Divine ability that You have bestowed upon me, and through Your Kindness and Mercy, I have come to Nabi ( ).”

After reciting “and sought forgiveness from Allah Ta’ala....”,
say the following:

“I am practising on this verse, and I am begging You for Forgiveness.”
“For you O Rasulullah! To seek forgiveness on my behalf is within your capability, and you are extremely kind.”

After reciting;

“then they would have most definitely found Allah Ta’ala to be Most Forgiving and Most Merciful.”

say the following:

O Rasulullah! Two actions were within my capability viz. coming to you and seeking forgiveness from Allah Ta’ala. Through the Divine ability that Allah has bestowed me with, and through His Kindness and Mercy, I have presented myself before you, and I beg of Allah Ta’ala to forgive me. O Rasulullah! Now there is one thing left for you to do, and that is to seek forgiveness from Allah Ta’ala on my behalf, because Allah Ta’ala has said:

“وَاسْتَغْفِرْ لَهُمْ الرَّسُولُ
“and if the Messenger ( ﷺ) had sought forgiveness on their behalf....”

O Allah Ta’ala! You are Most Kind, and Your Messenger is also kind,

How grateful should we be, that we are between the two Kind and Benevolent Beings!

Durood Shareef is such an act of worship, that the Names of Allah Ta’ala and Rasulullah ( ﷺ) come out from the mouth almost simultaneously. When a person says ﷺ, then the beautiful sweet name of Allah Ta’ala is taken, and when
Thereafter, make Du’aa to Allah Ta’ala for a long period of time, without raising one’s hands. To raise one’s hands towards any grave, even the blessed grave of Nabi (رضي الله عنه) is not permissible, because people may get the wrong impression that we are asking from the inhabitant of the grave (رضي الله عنه).

If one desires to raise one’s hands then one should face the Qibla and do so.

Our Shaikh Hazrat Moulana Shah Abrar-ul-Haq Saheb (하여야 عليه السلام) used to make excessive Du’aa at the Rowdha-e-Mubarak, and in the midst of the crowds, he would be pushed and shoved around a lot, and he would enjoy every moment of it. Where in the world does one get pushed and shoved, and this brings him success? Being pushed and shoved at the Rowdha-e-Mubarak is also a beloved action. Allah Ta’ala is watching and Nabi (رضي الله عنه) is also watching that how our lover is being pushed and shoved around. Do you not think that Allah
Ta’ala will show mercy and kindness to such a person? At the Rowdha-e-Mubarak, the mercy of Allah Ta’ala is coming down in torrents, therefore one should ask for Allah Ta’ala to one’s heart’s content. Hazrat Imam Abu Yusuf (رضي الله عنه) has mentioned, “Whenever I am faced with any difficulty, then I go to the grave of my Ustaad Hazrat Imam Abu Hanifa (رضي الله عنه). I do not ask from the inhabitant of the grave, but I ask from Allah Ta’ala that O Allah! This is my Ustaad who is resting here. By the blessings of this great person, please accept my Du’a. Hazrat Imam Abu Yusuf (رضي الله عنه) further mentions, “Never once was my Du’a ever rejected.”

If this was by the blessings of Hazrat Imam Abu Hanifa (رضي الله عنه) then what can be said about that person (i.e. Nabi who by virtue of bringing faith upon him (as the true Messenger of Allah Ta’ala), by whose servitude Hazrat Imam Abu Hanifa (رضي الله عنه) became who he was? How readily will Du’as not be accepted at the Rowdha-e-Mubarak? Therefore, one should make as much Du’aa as one possibly can at the Rowdha-e-Mubarak. Beg Allah Ta’ala to accept your Du’as by the intermediary of Sayyid-ul-Ambiya Hazrat Nabi (صلى الله عليه وسلم). make Du’aa for yourself, for your parents, for your friends and dear ones, for the Musallees of your Masjid, for the people of Khangah, and for the entire Muslim Ummah at large. Even make Du’aa for the Kuffaar thus, “O Allah Ta’ala! Turn the people of Kuffr into the people of Imaan, turn the people of Imaan into the people of Taqwa, and those people who are in difficulty, You turn their distress into comfort, those who are ill, grant them good health, and those who are ignorant, grant them knowledge, and those who are in distress, grant them peace and solace.”

At the end of the Du’aa say the following, “O Allah Ta’ala! You have mercy on the ants in their ant-holes. Have mercy on the fish in the sea. Have mercy on the wild

THE ETIQUETTES OF VISITING THE HARAMAIN SHARIFAIN
animals in the jungle and have mercy on the birds in the sky.”

In this way, you will be making Du’aa for the entire creation, and by begging for mercy for the entire creation one will also make one’s self deserving of Mercy of Allah Ta’ala. Furthermore, make the following Du’aa, by virtue of which, Allah Ta’ala will raise your rank to that of an Abdaal*, and by its blessings, Du’aas will be accepted.

اللَّهُمَّ اغْفِرْلِي وَاغْفِرْ لَأَهِمَّةِ مُحْمَّدَ صلى الله عليه وسلم

“O Allah Ta’ala! Forgive me and forgive the Ummah of Hazrat Nabi ( ﷺ) as well.”

اللَّهُمَّ ارْحَمْنِي وَارْحَمْ أَهْمَةَ مُحْمَّدَ صلى الله عليه وسلم

“O Allah Ta’ala! Have mercy on me and have mercy on the Ummah of Hazrat Nabi ( ﷺ) as well.”

اللَّهُمَّ اهْدِنِي وَاهْدِ أَهْمَةَ مُحْمَّدَ صلى الله عليه وسلم

“O Allah Ta’ala! Guide me and the Ummah of Hazrat Nabi ( ﷺ).”

اللَّهُمَّ عَلِينِي وَغَلِيْفَ أَهْمَةَ مُحْمَّدَ صلى الله عليه وسلم

“O Allah Ta’ala! Grant me and the Ummah of Hazrat Nabi ( ﷺ) safety and good health.”

* Abdaal are the special servants of Allah Ta’ala. At any give time, forty such people exist in the world. If one passes away, he is immediately replaced by another. By the blessings of the Taqua and piety of these people, people are given sustenance and rains fall from the skies, and the Ummah at large is assisted and given benefit.

Make Du’a for the entire Ummah. Recite Durood Shareef excessively at the Rowdha-e-Mubarak and in Masjid-un-Nabawi ( ﷺ). Respect the people of these blessed places. If anybody is rude to you, or causes you harm or difficulty, then never utter a single word to express your displeasure, because these people are royal coutiers in the court of Rasulullah ( ﷺ). You are the guest of Rasulullah ( ﷺ) and they are the

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courtiers. Therefore, they should honour the guests of Rasulullah (ﷺ), and you should honour and respect them. You do your duty, and if there is any shortcoming on their behalf, then do not leave any stone unturned in respecting and honouring them, and keep your tongue silent from saying anything inappropriate about them.

*Hazrat Hakeem-ul-Thanwi (رَحْمَةُ اللَّهِ عَلَيْهِ)* has written that a person once complained that the yoghurt of Madinah was sour, whilst the yoghurt in India was sweet. On the same night, he saw Nabi (ﷺ) in a dream. Nabi (ﷺ) said to him, “Leave Madinah Munawwarah and return home at once! You relish the yoghurt of India, but you do not relish the yoghurt of my city! O foolish one! Why have you come here in the first place?” The person cried a lot, but it was of no benefit. Disrespect is a very dangerous thing, therefore one should not criticise anything in Madinah Munawwarah. Whoever is present in Madinah, respect and honour them, and look upon them with an affectionate gaze. A person should not look for faults in the first place. One should remain focussed and do whatever one has to do.

When looking at the Ka’bah Shareef in the Makkah Shareef, ponder that Nabi (ﷺ) had looked at the Ka’bah. Today, I am looking at the very same place where the blessed gaze of Nabi (ﷺ) had fallen. How grateful should I not be for my good fortune, that in this manner I am indirectly meeting the gaze of Nubuwah (نبي). At the Multazam, ponder that this is the very place where the blessed chest of Nabi (ﷺ) was attached to, and to say that it is my good fortune that I am clinging onto the Multazam. When I look at the moon at Makkah and Madina, then I ponder that this is the very same moon that Nabi (ﷺ) had seen. Oh that portion of the moon on which the gaze of Nabi (ﷺ) had fallen, we should cast our gaze in that direction, so that indirectly our gaze can meet with the gaze of Nabi (ﷺ). On the Mutaaf, one should ponder that this is the place where all the Ambiya (عليهم السلام) had walked.
The blessed feet of Nabi (ﷺ) also walked on this very place, and how many great friends of Allah Ta’ala have also walked on this blessed place. Ponder that directly above the Ka’bah Shareef is the Bait-ul-Ma’mur, around which seventy thousand angels make Tawaaf on a daily basis, and after this one Tawaaf, they will not get another opportunity of making Tawaaf again.

Whilst making Tawaaf, together with the recitation of different Du’as, also recite the following couplet of mine, which is effective in strengthening one’s love for Allah Ta’ala.

Where I am deserving of the good fortune to make Tawaaf of Your House?,

O My Lord! Am I awake or is this just a dream?

Whilst reciting this couplet, don’t just look at the House of Allah, but think about the Owner of this House, that He is also present before me. When entering the boundaries of the Haram, make the following Du’a;

“O Allah Ta’ala! We are entering the boundaries of the Haram. By the blessing of it, make the fire of Jahannum Haraam upon us.”

Take this Kitaab with you, because man has a tendency to forget. When entering the Haram, recite the same couplet with a little amendment:

Where I am deserving of the good fortune to be present at the Haram?,

O My Lord! Am I awake or is this just a dream?

And when entering the Haram of Madinah, recite the couplet in the following manner:
Whichever place you visit, amend the couplet to fit the place.
Amend this couplet to correspond to all the various bounties of these places, as well as the various blessed places, such as Mina, Arafat, Muzdalifah etc. If the scale of the poetry does not fit, then don’t worry too much. Allah Ta’ala is well aware of the meaning. Be careful to save yourself from ostentation. This is of utmost important.

If there is no crowd in Makkah Shareef, and if the opportunity arises, then place both hands on the Multazam and cling to it with one’s chest in the manner that one would cling to someone and cry. Who can be more kind and merciful than Allah Ta’ala? Make Du’aa in abundance, because Du’as here are not rejected. When you return to your countries, write a letter to the inhabitants of Makkah making the following request:

O the inhabitants of Makkah! Remember me also,
A person in the far of distance is pleading.
BLESSINGS AND SALUTATION UPON
THE MASTER OF ALL CREATION ( ﷺ)
TO BE PRESENTED WHILST FACING
THE BLESSED GRAVE OF NABI ( ﷺ)

Composed by
Sayyid Ishrat Jameel Meer Saheb ( ﷺ)

Peace and salutations be upon you,
O chosen and selected one!

Peace and salutations be upon you,
O king of all the Ambiya ( ﷺ)!

Peace and salutations be upon you,
O embodiment of truthfulness and purity!

Peace and salutations be upon you,
O treasure of generosity and giving!

Peace and salutations be upon you,
O bearer of a noble lineage!

Peace and salutations be upon you,
O leader of Jinn and mankind!

Peace and salutations be upon you,
O leader of both worlds, the beloved of Allah Ta’ala!
Peace and salutations be upon you, O mercy unto all of mankind!

Blessings and salutations be upon you, O king of our Deen!

Peace and salutations be upon you, O guide of this strong Deen!

O the one who intercedes on behalf of the sinful on the Day of Judgement!

O the one who gives shelter to the sinner (wishing to repent), this is your Gulley!

I have come running toward you full of hope!

Through your kindness, look towards me with a gaze of compassion.

O the one who intercedes on behalf of the sinner, the best of mankind!

This insignificant one has come to the gulley of the master of all creation.

O the one who intercedes on behalf of the sinful, grasping their hands!

Peace and salutations be upon you, O bearer of lofty character!

O the one who is desirous (of our benefit)! O compassionate one! O merciful one!

Your heartfelt desire revolves around our Imaan!

Not for your own gain, but for the purpose of our reformation.

THE ETIQUETTES OF VISITING THE HARAMAIN SHARIFAIN
PROTECTING ONE’S GAZE FROM EVIL GLANCES

By
HAZRAT MOULANA SHAH SAYYID ABRAR-UL-HAQ SAHEB (رحیم الله Upon him)
FORMER RETCTOR OF MAJLIS-E-ISHAATE-HAQ, HARDOH

The harms of casting evil and lustful glances are so severe, that at times it leads to the destruction of both one’s Dunya (worldly life) as well as one’s Akhirat (hereafter). In today’s times, the means and avenues which lead a person to getting involved in this spiritual sickness are continuously spreading wider and wider. Therefore, we felt it appropriate that something should be written regarding its harms as well as a concise method to save one’s self from this sin. Therefore, if one is vigilant in practising upon the following guidelines, one will easily be able to protect one’s gaze.

1. When passing by members of the opposite sex, one should make a concerted effort to lower one’s gaze, irrespective of how severe the Nafs urges one to look, just as how Aarif-e-Hindi Hazrat Khwajah Aziz-ul-Hasan Saheb Majzoob (رحیم الله Upon him) has cautioned us in the following couplet:

I am the servant of Akhtar, who is your great lover.
Have mercy on my condition, O the one whose beauty supercedes that of the moon!

Ishrat has come to you in a pitiful condition.
I beg of you to intercede on my behalf in front of Our Lord, The Most Magnificent.
Look after your Deen! There is great danger ahead!
Do not allow your gaze to lift,
When venturing into the valley of forbidden temporal beauty, then go with your head lowered.

2 If one lifted one’s gaze, and it happened to fall on someone, then immediately lower the gaze, irrespective of how difficult it may be. Even if one’s life is at stake, then too one should keep one’s gaze lowered.

3 One should ponder, that by not protecting one’s gaze, there is a fear of being disgraced in this world. The Noor and light of obedience is snatched away, and the destruction of one’s hereafter is almost certain.

4 If one happens to cast a lustful glance, then perform a minimum of twelve Rakaats of Nafl Salaah, and also give some charity according to one’s financial capability, and repent abundantly.

5 Think that the heart is destroyed because of the darkness caused by casting evil glances, and this darkness remains for a long period of time before going away, so much so that until one does not continuously protect one’s self from evil glances in spite of the urge to do so, the heart will not become clean.

6 One should ponder that evil glances leads to inclination and inclination leads to love, and love leads to intense love, and due to this intense love, both one’s Dunya (worldly life) as well as Akhirat (hereafter) are destroyed.
One should ponder that by casting evil glances the inclination to be obedient to Allah Ta’ala, to make Zikr and perform other acts of worship decreases. At times one’s condition deteriorates to the extent that one begins to completely leave out these actions. Thereafter, hatred for these actions begins to develop in the heart.

FURTHER IMPORTANT GUIDELINES REGARDING THE PROTECTION OF ONE’S GAZE

From the Teachings of ARIF-BILLAH HAZRAT-E-AQDAS MOULANA SHAH HAKEEM MUHAMMAD AHKTAR SAHEB

1 Protect one’s gaze and heart as well, and devote every breath of your life to Your Creator. In this, you will find more pleasure than the pleasure of Jannah. By abstaining from sins, a person will experience such joy and pleasure within one’s soul which is incomparable to any of the pleasures of both, this world and the Hereafter. Jannat and its bounties are the creation of Allah Ta’ala, and one who sacrifices all his desires for the sake of Allah Ta’ala will find the Creator of Jannat i.e. Allah Ta’ala, and it is obvious that the joy of finding one’s Creator is much more than the creation.)

(Translator’s Note)

2 Remember the command of Qur’aan-e-Kareem:

“Lower some of your gazes!”

and remember that one who does not practise upon it will be regarded as disobedient.
“May the curse of Allah be upon the one who cast evil glances, and those who adorn themselves so that people may cast evil glances at them.”

Remember that Nabi (ﷺ) has cursed the one who casts evil glances. One will be regarded as accursed because of casting lustful glances. In a narration of Bukhari Shareef, Nabi (ﷺ) is reported to have said:

*زَنَا الْعِينِ النَّظَرُ*

“Casting evil glances is Zina (fornication) of the eyes.”

Therefore, by casting evil glances one will be regarded as an adulterer. In this manner, a person will receive three evil titles:

1. **One who is disobedient to Allah Ta’ala.**
2. **One who has committed adultery of the eyes.**
3. **One who is accursed i.e. one upon whom the curse of Allah Ta’ala is.**

Don’t be perturbed by the desire to cast evil glances. Simply don’t bring these desires into action. The more severe the lust and desire to commit evil that one experiences, in proportionate to that a person will be blessed with Noor and light.

4. Before leaving one’s home, one should make a firm intention that one will not look at any female, or any handsome young lad. Make a firm intention that under no circumstances am I going to look.

5. If a person comes forward to kill you, then with what courage will you defend yourself? In a similar manner, when one experiences the desire to sin, then oppose your Nafs with the same courage and resolve.
6 In this time and age, due to not taking precaution, the Nafs overpowers one’s gaze. Therefore, one should lift one’s gaze with much caution, just as a person walking through a storm opens his eyes very carefully.

7 If a person’s gaze accidentally falls on anything forbidden, then immediately shift one’s gaze away. Do not fix your gaze for even a second. That gaze which falls unintentionally is overlooked in Shari‘ah. However, in those places where there is no environment of Purdah, and there is a great possibility of one’s gaze falling on the wrong places, then one should under no circumstances lift one’s gaze. If the need arises, then one should do so with much caution. If a person lifts his gaze without caution, then the Nafs will take forbidden pleasure from this, on the false pretext that the first gaze is forgiven or it was done unintentionally.

8 Your Nafs is making you fool! Understand well, that if one’s eye is searching for a beautiful woman or a handsome young lad, if even for one second, your gaze fall on them, then this will not be regarded as a gaze which occurred accidental, but rather it will be regarded as a gaze that occurred intentionally. Therefore, it is completely forbidden, and regarded as adultery of the eyes. And because one intentionally sought out to look at these objects of beauty, therefore every glance will be regarded as a sin, irrespective of whether one’s gaze does eventually fall on some beauty or not, and all the time sin is being recorded for him. Therefore, whilst travelling, one should not look around. By looking around in this manner, one is actually in search of a beloved, and a person will be sinful in doing so.

9 Meditate over the following, and one will continuously benefit:
When going to the market place, then first and foremost, protect your gaze from beautiful women and handsome young lads. The curse of Allah Ta’ala rains down on the one who casts evil glances, as mentioned in a Hadith of Nabi (ﷺ).

If a person has come under the curse of Allah Ta’ala then how can one possibly receive the Mercy of Allah Ta’ala? Therefore, one should abstain from casting lustful glances.

One can also make the following meditation, that those women who seem to be so beautiful today, imagine now they are a hundred years old, and a group of hundred years old men and women are sitting together, The breasts of the old women are sagging one foot down, and saliva is drooling from their mouths, Diarohea is oozing and flowing down their dry old legs. The condition of the old women is the same. Swarms of the flies are sitting on the faeces and hundreds of thousands more are swarming arround it. Even if one tries to chase them away, they will not go away. All the old men and women are holding up banners in their hands bearing the following message, “O my lover! O foolish one! Where are you now? You once used to look at me with much relish! Why don’t you look anymore? What has happened to all your claims of faithfulness, loyalty and sacrifice? What has happened to all your crying and wailing? Here, have a taste of diarohea, and suck on my drool! O incompetent! Where have you destroyed your life? Now you can sit back and kick yourself!”

May Allah Ta’ala save us from the deception of illicit love relations, and may Allah Ta’ala make us from amongst His chosen servants.
Study the following books of this humble one:

1. (Spiritual Maladies and Their Remedies)
2. (The Harms of Illicit Relationship and Casting Evil Glances and It's Cure)
3. (The Fourteen Harms of Casting Evil Glances)
4. (The Method of Purifying One’s Nafs)

However, it should be noted that for purification of the Nafs, the company of the pious is imperative, and to follow their advices is a necessary condition.

Muhammad Akhtar
Karachi

The Noor (spiritual effulgence) of Sunnah is manifest in the universe, What brilliance and splendour there was in your speech.

Whoever treads in your footsteps, will be successful in both the worlds.
Slave and king, standing alike in one row,
What a magnificent effect there was in the
Prophethood of Nabi ( ).

My heart throbs within my chest,
Aha! When will I reach Madinah?

The one whose heart is not in Madinah,
Is there any worth in his existence?

The believer who sacrifices his life at the
feet of Nabi ( ),
Today too, the treasures of the world are at his feet.

If this Ummah had to follow the Sunnah
of Nabi ( ),
Then the ship of this Ummah will come out safely
from the storms of the troubles of this world.