

Here is a story related by the author of It-Haaf. Once one of the mureeds of Sheikh Shibli, the great saint, came to visit him after having performed Hajj. The Sheikh asked him some questions. The mureed continues the story:

The Sheikh asked me: “Did you make a determined niyyat for performing Hajj?”

I replied: Yes, I made a firm intention for performing Hajj.”

Sheikh: “Together with having made a firm intention for Hajj; did you also have a firm niyyat of forever giving up doing all those things you did since you were born that are opposed to the spirit of Hajj?”

I replied: No, I did not.

Sheikh: “In that case you made no Hajj.

Sheikh: “At the time of entering into Ihraam; did you remove your clothing?”

I replied: “Yes, I did.”

Sheikh: “At that time, did you pledge to remove from you everything save Allah SWT”

I replied: “No, I did not

Sheikh: “In that case you did not remove your clothing. Did you cleanse yourself by means of ghusl and wudhu?”

I replied: Yes, I did clean myself in that manner.”

Sheikh: “At that time did you also become cleansed from all evil and Faults”

I replied: “No, that I cannot say.”

Sheikh: “In that case you did not cleanse yourself. Did you recite Labbaik?”

I replied: Yes, I did recite Labbaik.”

Sheikh: “Did you at that time hear answers of Labbaik from Allah?”

I replied: “No, I received no reply.”

Sheikh: “In that case what kind of Labbaik did you recite? Did you enter the Holy Haram (i.e. the area around Makkah)?”

I replied: “Yes, I did.”

Sheikh: Did you at that time pledge to leave aside every Haraam (prohibited act forever)

I replied: “No, I did not”

Sheikh: “Then you did not enter the area of the Haram Shareef.”

Then the Sheikh asked: “Did you visit Makkah?”

I replied: “Yes, did.”

Sheikh: When you did, did you also see the Hereafter (Aakhirat)?”

I replied: “No, I did not see anything.

Sheikh: “Then you did not visit Makkah, Did you enter the Holy Mosque?”

I replied: Yes, I did

Sheikh: “Did you on entering feel the nearness of Allah?”

I replied: “No, I did not.”

Sheikh: “Then you never actually entered the Masjid. Were you present at the Kaabah?”

I replied: Yes, I was.”

Sheikh: “Did you then see that entity, due to Whom the Kaabah is visited?”

I replied: “No I saw nobody”

Sheikh: Then you never saw the Kaabah, Did you perform Ramal (running motion) at the time of Tawaaf around the Kaabah?

I replied: Yes.

Sheikh: “Did you at that time flee from this world in such a manner that you felt you were completely out of this world?”

I replied: “No.”

Sheikh: “In that case you did not perform Ramal. Did you place your hands on the Hajr-e-Aswad (BlackStone) and kiss it?”

I replied: Yes, I did.”

The Sheikh then became very pale and greatly frightened, so much so that a shriek passed from him. And he said: “Woe unto you: Rasulullah Sallallahu Alayhi Wasallam has said: Whoever places his hands on the Hajr Aswad (Black Stone), is like him who actually shook hands with Allah; and whoever shakes the hand of Allah shall in every way remain safe from all things. Did you feel anything about that security?”

I replied: “No, I did not.”

Sheikh: “Then you did not touch the Hajr Aswad. Did you perform two rakaats at the Maqaam-e-Ibrahim?”

I replied: “Yes, I did.”

Sheikh: “You were at that time placed on a high rank by Allah; did you carry out what is due for that high rank for which you stood there?”

I replied: “No, I did nothing.”

Sheikh: “in that case you did not perform salaah at the Maqaam-e Ibrahim.”

Then the Sheikh asked: Did you perform Sa’ee between Safaa and Marwa, and did you ascend Safaa?

I replied: “Yes.”

Sheikh: And what did you do there?”

I replied: “I recited Takbeer thrice; and prayed (made duaa) to Allah to accept my Hajj.”

Sheikh: Did the angels also recite Takbeer with you, and did you have any knowledge of the significance of your own Takbeers?”

I replied: No,”

Sheikh: “Then you did not actually recite the Takbeer. Did you descend from Safaa?”

I replied: ‘Yes.”

Sheikh: “When you descended; did you feel all evil and every weakness departing from you, and inner cleanliness entering yourself?”

I replied: “No.”

Sheikh: “Then you never ascended Safaa nor descended from it. Did you run between Safaa and Marwa?”

I replied: “Yes.”

Sheikh: “At the time of running, did you feel yourself running away from everything else, besides Allah Ta’ala; and reaching Him?” Referring to the Quraanic verse:

“And I fled from you when I feared you!” Allah Ta’ala in another place also says: “And flee towards Allah”

I replied: “No.”

Sheikh: “Then you never ran. Did you ascend Marwa?”

I replied: “Yes,”

Sheikh: While on Marwa, did you perceive the great inner calmness and peace, that descended upon you?”

I replied: “No.”

Sheikh: “Then you never ascended Marwa.”

Then the Sheikh asked: “Tell me, did you proceed to Mina?”

I replied: “I did.”

Sheikh: “While you were there did you attain such hopes in Allah that have nothing to do with evil?”

I replied: “No,”

Sheikh: Then you never went to Mina. Did you visit the Masjid-al Khaif?

I replied: Yes

Sheikh: “And did you then experience such fear for Allah that you have never experienced before?”

I replied: “No,”

Sheikh: Then you never entered the Masjid-al-Khaif,”

Then the Sheikh asked: “Did you reach the plain of Arafaat?”

I replied: Yes.

Sheikh: “And on Arafaat, did you recognize the cause for your coming to this world, what you are doing here and where you shall proceed to afterwards; and did you recognize the thing that points towards these things?”

I replied: No.

Sheikh: “Then you never visited Arafaat.”

Then the Sheikh asked: Did you visit Muzdalifa?”

I replied: Yes.

Sheikh: And did you remember Allah there; so much so that everything else was forgotten as Allah has mentioned. Referring to the Quraan verse:

‘And remember (make the Zikr of) Allah at the Masharul Haram (plain of Muzdalifa).’

I replied: No.

Sheikh: “Then you never went to Muzdalifa,”

He then asked: “Did you go to Mina and make Qurbaani sacrifice there.

I replied: Yes.

Sheikh: ‘At that time did you also make Qurbaani (slaughter) your nafs (ego – carnal self).’

I replied: No.

Sheikh: “Then you performed no Qurbaani. Did you perform Rami - Pelting the shaytaan?”

I replied: “Yes.”

Sheikh: “With every stone that you threw, did you feel yourself shaking off you every form of ignorance and feel your knowledge increasing?”

I replied: “No.”

Sheikh: “Then you did not actually perform Rami. Did you perform the Tawaaf-e-Ziyaarat?”

I replied: “Yes.”

Sheikh: “Did you experience any spiritual enlightenment at that time, and from Allah did honour and respect descend upon you? Rasulullah Sallallahu Alayhi Wasallam said: One who performs Haj or one who performs Umrah is Allah’s guest; and when a visitor visits someone it is only correct that he should be honoured’.

I replied: “No, I experienced nothing.”

Sheikh: “Then you never actually performed tawaaf-e-Ziyaarat. Did you release yourself from Ihraam?”

I replied: “Yes.”

Sheikh: “Did you at that time promise to obtain strictly Halaal earnings at all times?”

I replied: “No,”

Sheikh: In that case you did not become halaal (released from Ihraam).

Then the Sheikh asked: Did you perform the Tawaaf-e-Widaa?

I replied: "Yes."

Sheikh: "Did you then say complete farewell to your whole self, your

I replied: No."

Sheikh: "Then you did not perform Tawaaf-e-Widaa.

Go back and perform Hajj again; and perform it in the manner which I have described to you."

This lengthy conversation has been related to illustrate what type of hajj the Saintly ones perform. Their Hajj was more than just following the crowd and doing what was required. Everything had meaning and benefit. May Allah in His infinite grace and mercy grant us all that type of Hajj. Aameen.

For most people Hajj comes but once in a lifetime. For this reason it is advisable that the full opportunity is taken and complete effort be made to make this Hajj a Hajj-e-Mabroor.

Please make dua for all Deeni institutes and efforts, particularly Darul Uloom Zakariyya and that Allah Ta'ala may guide us, protect us and the Darul Uloom and grant us Taufeeq to work with sincerity and steadfastness. May Allah Ta'ala make these fountains of knowledge spread to the four corners of the world and may it be a source of His pleasure and of Ilm-e-Naafi. Make dua for all those who made this effort possible that Allah accept this effort and reward them abundantly in both the worlds. Aameen.

Related Ahaadith and virtues

In one Hadith Rasulallah Sallallahu Alayhi Wasallam says that there are seventy thousand Malaaiqah around the Kaaba who make Istighfaar (ask for forgiveness) for those making Tawaaf. (Ibn Maajali)

In one Hadith Rasulallah Sallallahu Alayhi Wasallam says that person who has made fifty Tawaafs (every Tawaaf consists of seven rounds and two rakaats Waajib-e salaah) becomes so pure from his sins as if he was born today. (Akhbaru Makkah)

In one Hadith Rasulallah Sallallahu Alayhi Wasallam says, if he Malaa'ikah would have made musaafah (Shaken hands) with anyone, then they would have shaken hands with a person waging Jihaad in Allah Ta'alas Way, with one who is kind to his parents and with one making Tawaaf of the Baitullah-al-Haraam.

Rasulallah Sallallahu Alayhi Wasallam said: "This Ummat will always retrain on goodness (khayr) as long as they honour the Haram with its due honour and respect, when they leave this honouring and respecting the Haramayn they will be in destruction." (Ibni Maajah)

Note: Every shortcoming of ours or wrongdoing can be remedied and atoned for, like through Damm or giving Sadaqah, but this Disrespect for the Haramayn causes one to be deprived of all goodness and leads to complete loss and destruction.

We should be constantly on guard, while in the Haramayn and refrain from all types of disrespect, fighting, quarreling or lewdness and sin.

May Allah Ta'ala safeguard and protect us from all wrong and safeguard and protect our families and loved ones at home. And may He grant every reader and every Haaji, a Hajj Maqbool and Mabroor.