

Once one of the students of Sheikh Shibli (d.334 A.H.) who was the student of The great Junaid Al-Baghdadi came to visit him after having performed Haj. The Sheikh asked him some questions. The student continues the story:

The Sheikh asked me: "Did you make a determined niyah for Haj?"

I replied: "Yes I made a firm intention for performing Haj."

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

I replied: "No, I did not."

Sheikh: "In that case you had no niyah for Haj". Then he said: "At the time of entering into the Ihraam, did

you remove your clothing?"

I replied: "Yes, I did".

Sheikh: "At the time did you pledge to remove from you everything save Allah?"

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 the answers of Labbaik from Allah?"

I replied: "NO, I received no reply".

Sheikh: "In that case what kind of Lab'baik 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 Haram (prohibited) act forever?"

I replied: "No, I did not".

Sheikh: "Then you did not enter the area of the Haram Sharief at all". "Did you visit Makkah?"

I replied: "yes, I did".

Sheikh: "When you did; did you also see the Hereafter?"

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 then, on entering felt the nearness of Allah"

I replied: "No, did not".

Sheikh: "Then you never actually entered the Masjid". "Where you present at the Ka'bah?"

I replied: "Yes I was".

Sheikh: "Did you then see that entity; due to which the Ka'bah is visited?"

I replied: "No, I saw nothing"

Sheikh: "Then you never saw the Ka'bah". "Did you perform ramal at the time of tawaaf around the Ka'bah"

(Ramal signifies a running motion).

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 black stone 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 (Sallaho Alaihe Wassallam) has said; "Whoever places his hands on the

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 then feel anything about that security?"

I replied: "No, I did not".

Sheikh: " Then you did not touch the black stone. "Did you perform two rak'akhs at he Maqaam-e-Ibrahim?"

I replied: "Yes I did".

Sheikh: "You were at that particular 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". "Did you perform Sa'ee between

Safaa and Marwa; and did you ascend the Safaa?"

I replied: "Yes".

Sheikh: "And what did you do there?"

I replied: "I recited takbeer, thrice; and prayed to Allah to accept my Haj".

Sheikh: "Did the angels also recite the takbeer with you?", and "Did you have any knowledge of the significance of your own takbeers?"

I replied: "No".

Sheikh: "Then you descend; did you feel all evil and every weakness departing from you, and inner cleanliness entering yourself?"

I replied: "No".

Sheikh: "Then you never ascended Safa nor descended from it". "Did you run between Safa and Marwa?"

I replied: "Yes".

Sheikh: "At that time of running, did you feel yourself running away from everything else; beside Allah; and

reaching Him?"

(Referring to the Qur'anic verse; Surah Shu'ra; "And I fled from you when I feared You", and Allah 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 acquire great inner calmness and peace, that descended upon you?"

I replied: 'No'

Sheikh: "Then you never ascended Marwa". "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 Masjid-ul-Khaif?"

I replied: "Yes"

Sheikh: "And did you then experience such fear for Allah that you never ever experienced before?"

I replied: "No"

Sheikh: "Then you never entered Masjid-ul-Khaif". "Did you reach the plain of Arafaat?"

I replied: "Yes".

Sheikh: "And on Arafaat, did you recognize the cause for your coming into 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". "Did you visit Muzdalifah?"

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 Qur'anic verse: "And remember Allah at the Mash'arul Haraam plain of Muzdalifah'.)

I replied: "No"

Sheikh: "In that case you never reached Muzdalifah" "Did you perform Qurbani at Mina?"

I replied: "Yes"

Sheikh: "Did you then sacrifice your own self?"

I replied: "NO"

Sheikh: "Then you performed no Qurbani". "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-Ziyaarah?"

I replied: "Yes".

Sheikh: "did you experience any spiritual enlightenment at that time; and from Allah did honor and respect

descend upon you?" for Rasulullah (Sallaho Alaihe Wassallam) said: "One who performs Haj, or one who

performs umra is Allah's guest; and when visits someone it is only right that he should be honored".

I replied: "No, I experienced nothing".

Sheikh: "Then you never actually performed Tawaaf-e-Ziyaraah". "Did you then release yourself from Ihraam?"

I replied: "Yes".

Sheikh: "Did you at that time promise to adhere to strictly Halaal earnings at all times?"

I replied: "NO"

Sheikh: "In that case you did not become Halaal". (Released from Ihraam) "Did you perform the farewell tawaaf?"

I replied: "Yes".

Sheikh: "did you then say a complete farewell to your whole self, desires and passions?"

I replied: "No"

Sheikh: "Then you did not perform Tawaaf-ul-Widaa". "Go back and perform Haj again; and perform it in the manner which I have described to you".