

WEEKLY BOOKLET: 334



The blessed sayings of 11th Spiritual Guide of Qadiriyyah,
Razawiyyah, Attaria Sufi Order under the title:

Sayings of Junaid Baghdādī

رَحْمَةُ اللهِ عَلَيْهِ

17 Pages



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Reason for keeping a Tasbīh
in the hand

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Departure of light and blessings
of knowledge

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What is Sufism?

11

Highest and lowest level of
arrogance

پبشکوار
المدينة العامية
Islamic Research Center

ارشاداتِ جنیدِ بغدادی رَضِيَ اللهُ عَنْهُ

Sayings of Junaid Baghdādī رَضِيَ اللهُ عَنْهُ

Sayings of Junaid Baghdādī رَحْمَةُ اللهِ عَلَيْهِ

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Sayings of Junaid Baghdādī رَحْمَةُ اللهِ عَلَيْهِ

An English translation of ‘Irshadaat-e-Junaid Baghdadi رَضِيَ اللهُ عَنْهُ’



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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الصَّلَاةُ وَ السَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ

Du'ā for reading this book

Read the following du'ā before you read a religious book or begin an Islamic lesson; you will remember whatever you study **إن شاء الله**

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَ انشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

Translation

O Allah! Open the doors of knowledge and wisdom for us and have mercy on us! O He Who is the Most Glorious and Honourable! *(Al-Mustatraf, vol. 1, p. 40)*

Note:

Recite ṣalāt upon the Prophet ﷺ once before and after.

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Sayings of Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ
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الرَّحْمَنِ الرَّحِيمِ

Sayings of Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ

Du'ā` of the Amir of Ahl al-Sunnah

"O Lord of Muṣṭafā, whosoever reads or listens to the 20-page booklet "*Sayings of Junaid Baghdādī*," bestow him with the blessings of the noble saints, and grant him and his parents forgiveness without accountability."

أَمِينُ بَجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Swelling in the hand was relieved

Sayyidunā 'Abd al-Raḥmān b. Aḥmad رَحْمَةُ اللَّهِ عَلَيْهِ narrates:

I went to the bathroom and slipped. Due to the pain, my hand became swollen. (While reciting Salat upon the Prophet) I slept in this state of pain, and in a dream, I saw the blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. While expressing my suffering, I called out, "O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!" So, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, "O my son! Your recitation of Salat (in the state of pain) has caused me restlessness."

When morning arrived, there was no trace of pain and swelling in the hand.¹

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Brief Introduction

The great saint of the Qādiriyyah Razawiyyah Aṭṭāriyyah order, Abu al-Qāsim Junaid b. Muhammad Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ was a major saint of the third century Hijri and the imam of his era. His blessed sayings contain invaluable pearls of Sufism. He passed away on the 27th of Rajab, and *إِنْ شَاءَ اللَّهُ*, on the occasion of his blessed death anniversary, a booklet on his biography will be published.

The shrine of Sayyidunā Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ, the leader of the sufis and the imam of sharia and *ṭarīqah*, is located in the radiant city of Baghdad. He is from the spiritual guides of the Crown of Saints, Shaykh Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ. May Allah Almighty honour us with his spiritual blessings.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

(1) Endorsement from the divine court

¹ Al-Qawl al-Badī', p. 328, Selected

Sayings of Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ

The great and perfect saint, Imam ‘Abd al-Karīm b. Hawāzin Qushayrī رَحْمَةُ اللَّهِ عَلَيْهِ said that Sayyidunā Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ stated:

I saw in a dream that I was present in the court of Allah Almighty. Allah Almighty instructed me, “O Abu al-Qāsim! The statements that you mention to people, where do you acquire them from?” I said, “I only speak the truth.” Allah Almighty replied, “You have spoken the truth.”¹

(2) Praise of Allah Almighty

Sayyidunā Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ was heard making du‘ā` in this manner, “All praise belongs to Allah Almighty. O my Lord! Your praises are as numerous as Your knowledge. (Meaning, O Allah Almighty! We cannot befittingly state Your praise; just as Your knowledge has no limits, similarly Your praises are infinite and innumerable.)²

(3) Means of gaining proximity to Allah Almighty

Sayyidunā Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ narrates:

I saw in a dream that I am addressing people, and then an angel came and stood before me, and asked, “What is a great means of attaining the closeness of Allah Almighty?” I replied, “The action that was done in secret and is complete in the balance (of deeds).” The angel

¹ Al-Risālah al-Qushayriyyah, p. 423

² Ḥilyah al-Awliyā’, vol. 10, p. 300

said, while leaving, “By Allah Almighty! This is inspired speech.”¹

(Madani Pearl: Allah Almighty has appointed an angel to the heart of every human being, who invites him towards goodness; the angel is called Mulhim and its invitation is referred to as Ilhām.)²

(4) Pinnacle of divine love

Sayyidunā Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ mentioned:

The Prophet of Allah Almighty, Sayyidunā Yūnus عَلَيْهِ السَّلَام wept so much that his eyesight weakened, and he stood so much (to worship Allah Almighty) to the extent that a curvature developed in his back, and he offered salah so much that he lost the strength to walk. He said, “By Your honour and might! If there was a sea of fire between me and You, (even then) I would enter it because of my love and longing for You.”³

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

(5) Reason for keeping a *tasbīh* in the hand

When someone asked why he still holds a *tasbīh* in his hand even after becoming such a great saint, Sayyidunā Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ replied: "I cannot leave the path (i.e., *tasbīh*), through which I reached Allah Almighty."⁴

¹ Al-Risālah al-Qushayriyyah, p. 421

² Minhāj al-‘Ābidīn, p. 47

³ Iḥyā’ al-‘Ulūm, vol. 5, p. 85

⁴ Al-Mustatraf, vol. 1, p. 252

Sayings of Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ

(6) Encouragement to act on the Sunnah

All the paths that lead to Allah Almighty are closed for every person except the one who acts upon the Sunnah of the beloved and final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.¹

(7) What does it mean by “all paths are closed?”

The saying of Sayyidunā Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ that "all paths are closed" means that by traversing such paths, one cannot reach Allah Almighty because these paths do not lead to Allah Almighty. One must walk on the paths that lead to Allah Almighty in the exact manner that the noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did.²

(8) Having knowledge prevents harm

Advising Sayyiduna ‘Abd al-Wāḥid b. ‘Ulwān رَحْمَةُ اللَّهِ عَلَيْهِ, he said, "O youth! Hold fast to knowledge."³

(9) Departure of light and blessings of knowledge

If you try to gain honour through knowledge without fulfilling the rights of sacred knowledge or ascribe yourself to knowledge or desire to be called a scholar, then the "light of knowledge" will depart from you, and only the sign of knowledge will remain on you. This knowledge will not work in your favour, rather it will act against you. This is because knowledge undoubtedly calls towards its

¹ Al-Risālah al-Qushayriyyah, p. 50

² Al-Ḥadīqah al-Nadiyyah, vol. 1, p. 169

³ Ḥilyah al-Awliyā’, vol. 10, p. 276

application (i.e., action), and if knowledge is not acted upon, (many of) its blessings depart.¹

(10) Do not follow ignorant people

Sayyidunā Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ said in relation to not making an ignorant person an imam (leader): "One who does not memorise the Quran and does not gather the sayings of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should not be followed, because our knowledge (Sufism and the spiritual path) is connected with the teachings of the Quran and Sunnah."²

(11) Advising those who act against the sharia

In regards to those who are ignorant and oppose the sharia but claim to be Sufis, and who go to the extent of saying, "Sharia is a path and only those who have not reached destination require a path; we have already reached the destination," Sayyidunā Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ said: "They speak the truth, as they have arrived, but where? In Hell."³

(12) Greater than the crowns of kings

For those who possess the recognition of Allah, "worship" is better than the crowns of kings.⁴

¹ Ḥilyah al-Awliyā', vol. 10, p. 287

² Al-Risālah al-Qushayriyyah, p. 51

³ Al-Yawāqīt wa al-Jawāhir, p. 206

⁴ Ḥilyah al-Awliyā', vol. 10, p. 276

Sayings of Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ

(When this is the status of worship for the elite saints who have gnosis of Allah Almighty, then it is imperative to avoid those who are false claimants of *tasawwuf* and who fall short regarding the *farā`iḍ* and *wājibāt*. To learn more about who can become a spiritual guide in the sharia, obtain the book entitled *Ādāb-e-Murshid-e-Kāmil* from Maktaba al-Madinah or download it for free from www.dawateislami.net)

(13) Great method of protecting the eyes

Sayyidunā Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ was once asked, "O my master! I want to develop the habit of keeping my gaze lowered. Please tell me something that will help me in keeping my eyes down." He replied: "Be mindful of the fact that before you look at someone else, an observer (i.e., Allah Almighty) is watching you."¹

إِسْمُخَنَ اللَّهُ! إسْمُخَنَ اللَّهُ! إسْمُخَنَ اللَّهُ! My spiritual guide, Sayyidunā Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ, has explained a beautiful method of lowering one's gaze. If only we could adopt this approach and remember at the time of staring at unveiled women, using mobile phones in seclusion, and watching indecent scenes on the internet that "Allah Almighty is watching," and the fear of Allah Almighty dominates our heart, then by Allah, a person will tremble and refrain from sins. If only we can develop such fear of Allah Almighty that prevents us from disobeying Him.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Iḥyā' al-'Ulūm, vol. 5, p. 129

*Chup ke logoṇ se kiye jis ke gunāh, woh khabardār hai kyā
honā hai*

*Aray O mujrim be parwāh daikh! Sar pe talwār hai kyā honā
hai*

Explanation of the poetry of Raza: The Reviver of Islam, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ says, “O foolish servant! You commit sins in seclusion from people, but you should fear Allah Almighty as He is aware of all your actions. O sinner! When you commit sins, you do not care about anyone's disapproval. Remember, the sword of death is hanging over your head, and do you not know that you will die and face the consequences of these sins?”

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

(14) Sign of engaging in useless activities

A sign that Allah Almighty has left a servant is that He causes him to engage in useless things.¹

(15) Mercy on three occasions

Mercy descends upon the Noble Sufis during three times, two of which are: (1) During meals, as these blessed individuals do not eat without hunger so that they can engage in more worship after eating. (2) During the time of scholarly discourse, because these noble individuals only

¹ Al-Mustatraf, vol. 1, p. 252

Sayings of Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ

engage in conversation pertaining to the states and accounts related to the saints of Allah Almighty.¹

(16) Calling towards righteousness - the way of the prophets, saints, and the truthful (*siddīqīn*)

Sayyidunā Abū al-Ḥasan ‘Alī b. Hārūn رَحْمَةُ اللَّهِ عَلَيْهِ said that he heard Sayyidunā Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ say:

Remember! Advising the people and directing them towards the best thing for both you and them (meaning preparation for the Hereafter), is the most superior deed of your life, and it brings you extremely close to your contemporary companions.

Know this: at all times, in all eras, and in every place, the best and highest-ranking person is the one who carries out essential matters in the best way, progresses swiftly towards the beloved things of Allah Almighty, and then benefits the servants of Allah Almighty the most. So, take a large share for yourself, and by benefiting others, become compassionate and merciful towards them.

Know that those capable of guiding those under their supervision to the path of guidance, those who benefit the creation, and those ever prepared to warn and give glad tidings are assisted through power and authority. Success is bestowed upon them with firmness in the knowledge of certainty. The subtleties of religious signs are revealed to them, and their minds are expanded to understand the Noble Quran.

¹ Iḥyā' al-'Ulūm, vol. 2, p. 334, Derived

They gain recognition of the grace of Allah Almighty upon them as well as His great command and steadfastly act upon His laws. They swiftly act upon the ordained tasks and do their utmost to call towards Allah Almighty. This was the way of the prophets عَلَيْهِ السَّلَام in dealing with their nations and regarding the fulfilment of divine commands. Likewise, it was the way of their followers, namely the revered Saints, the Truthful (*siddīqīn*) and all those pious individuals who call towards the path of Allah Almighty.¹

(17) Two types of asceticism

Asceticism is of two types: (1) External and (2) Internal. External asceticism is that a person does not like what he possesses, and he does not desire what he does not have. Internal asceticism is that the desire for those things ends in the heart, and they are forgotten. When this happens, Allah Almighty grants the person the ability to see the Hereafter and focus on it with sincerity.

At that time, the person knows death is close, and due to the scarcity of hope for forgiveness, he strives in doing good deeds. This is because his heart is distanced from means, and it becomes engrossed only in matters of the Hereafter. In this way, the reality of asceticism reaches his heart, and it is filled with the pure remembrance of the Generous Lord.²

(18) The gateway to every important task

¹ Ḥilyah al-Awliyā', vol. 10, p. 301

² Qūt-ul-Qulūb, vol. 2, p. 535

Sayings of Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ

The gateway to every honourable and significant work opens through hard work.¹

(19) What is Sufism?

We have not gained Sufism merely through discourse; rather, it was obtained via hunger, by abandoning worldly desires and sacrificing beloved and cherished things, for Sufism entails keeping one's dealings pure with Allah Almighty, the foundation of which lies in turning away from the world. Just as the Companion of the Prophet, Sayyidunā Ḥārithah رَضِيَ اللَّهُ عَنْهُ said: "My carnal-self turned away from the world, so I prayed at night and fasted during the day."²

(20) The highest degree of sincerity

Sincerity is a secret between Allah Almighty and His servant, unknown even to the angels. Satan also does not know of it, so he cannot corrupt any sincere action, and even the carnal-self is unaware of it, hence they cannot incline a person towards them.³

On another occasion, he said: "Indeed, Allah blesses the hearts according to how sincere they are in His remembrance. So, observe what your heart is connected to!"⁴

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Ḥilyah al-Awliyā', vol. 10, p. 296

² Ḥilyah al-Awliyā', vol.10, p.296

³ Al-Risālah al-Qushayriyyah, p. 244

⁴ Ḥilyah al-Awliyā', vol. 10, p. 297

(21) Definition of the world

Sayyidunā Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ was asked: "What is the world?" He replied: "Whatever comes close to the heart and distracts it from Allah Almighty."¹

(22) The world is an abode of tests

Whatever reaches me from this world does not feel bad to me because I have established a principle: that the world is a house of sorrow, grief, calamity, and test. If everything I like comes to me, it is a grace and benevolence; otherwise, the original state is the first thing.²

(23) Contentment defined

Contentment is when your desire does not go beyond what you currently have (i.e., you do not wish for more).³

(24) The reality of gratitude

Do not seek help from any blessing of Allah Almighty to disobey Him.⁴

(25) Caution in conversation

Being cautious and abstinent in conversation is more difficult than practical piety and abstinence.⁵

¹ Ḥilyah al-Awliyā', vol. 10, p. 292

² Ḥilyah al-Awliyā', vol. 10, p. 288

³ Ḥilyah al-Awliyā', vol. 10 p. 281

⁴ Ḥilyah al-Awliyā', vol. 10, p. 286

⁵ Ḥilyah al-Awliyā', vol. 10 p. 287

Sayings of Junaid Baghdādī رحمه الله عليه

(26) Being cordial with the lower self

Do not be friendly with the lower self (due to its deceptions), even if it always supports you in the obedience of Allah Almighty.¹

(27) Two types of etiquette

There are two types of etiquette: (1) Hidden etiquette and (2) apparent etiquette. Hidden etiquette entails the purity of the hearts, while apparent etiquette is to protect one's limbs (such as hands, eyes, ears, feet, etc.) from sins.²

(28) The generosity of Allah Almighty

If a generous glance of Allah Almighty falls upon a sinner, he becomes virtuous.³

(29) Highest and lowest level of arrogance

The highest level of evil regarding arrogance is that you consider yourself the greatest, and a lower degree is when such a thought crosses your heart. (That is, considering oneself superior is the worst trait of arrogance, while the mere thought of it is also bad.)⁴

(30) Sincere advice

¹ Ḥilyah al-Awliyā', vol. 10, p. 287

² Al-Mustatraf, vol. 1, p. 252

³ Ḥilyah al-Awliyā', vol. 10, p. 285

⁴ Ḥilyah al-Awliyā', vol. 10, p. 292

Sayyidunā ‘Ali b. Hārūn b. Muhammad رَحْمَةُ اللَّهِ عَلَيْهِ narrates that Sayyidunā Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ wrote the following letter to his friend:

Undoubtedly, Allah Almighty neither leaves the earth empty of His saints nor does He deprive the earth of His beloved servants so that He may protect His creation through them. He has made these honourable personalities the guardians and protectors of His creation, and He has made them a proof of His existence. I humbly implore the Most Generous that He includes us and you among those (i.e., the saints) who are entrusted with His secrets and are protectors of His great command.

Indeed, the blessed way of Allah Almighty is that He has adorned His vast and expansive kingdom with His friends, making them shine brightest on the earth. Through them, His light spreads, and the hearts of those who recognize Allah Almighty exhibit divine manifestations. These blessed individuals are more beautiful than the light of the stars and the radiance of the sun and moon in the sky. These noble beings are signs of pathways leading to Allah Almighty, and the paths of His obedient ones.

Their signs are the greatest means of benefit for the creation, and in terms of warding off harm from the creation, their goodness is more evident than the stars that guide in the darkness of land and earth and when lost on the path. This is because the guidance of the stars leads to the safety of wealth and lives, and the guidance of the scholars leads to the preservation of religion.

Sayings of Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ

There is a clear distinction between success in preserving one's faith and preserving one's life and wealth.¹

(31) The joy of life

Sayyidunā Muhammad b. 'Ali b. Ḥubaysh رَحْمَةُ اللَّهِ عَلَيْهِ mentions that when Sayyidunā Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ was asked about "*riḍā*" (i.e., remaining content with Allah's decrees in every state), he replied:

You have asked concerning a joyful life and the coolness of the eyes, i.e., who is pleased with Allah Almighty? Some scholars say: The most pleasurable and enjoyable life is for those who remain content with Allah Almighty. Contentment is to welcome the calamity that has come and to await an approaching difficulty while reflecting and giving it importance. This is because Allah Almighty deals with His servant in the best possible way; He is the one who shows the most mercy to him, and He knows best what benefits His servant.

When Allah's decision comes, a person should not dislike it because that was Allah's will. Hence, a servant should consider the work of Allah Almighty as good; if he does consider a calamity that reaches him as something good from Allah Almighty, he is content. In short, *riḍā* is the intention that is accompanied by acceptance, so that a person becomes one who desires

¹ Ḥilyah al-Awliyā', vol. 10, p. 298

what Allah Almighty has done and loves Allah Almighty, and he becomes content with Him."¹

(32) A beautiful du'ā`

During difficult times, Sayyidunā Junaid Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ used to make du'ā` in the following manner:

All praise is for Allah Almighty; to Him belongs praise that is eternal, abundant, pure, blessed, and that never ends. Such praise that is befitting for Your noble essence, greatness, and majesty. Every purity, nobility, elevation, and praise is for You, and every good, pure and beautiful thing that You like is for You.

O my Lord! Shower Your mercy upon Your chosen, blessed, and special servant, our master, our leader, Sayyidunā Muhammad al-Muṣṭafā صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, all the noble Companions, and all the honourable Prophets عَلَيْهِمُ السَّلَام. O my Lord! Bestow Your mercy upon those who obey You in the heavens and earth, and send down Your mercy upon Sayyidunā Jibrīl, Sayyidunā Mīkā'īl, Sayyidunā Isrāfīl, Sayyidunā 'Izrā'īl, the gatekeeper of paradise, Sayyidunā Riḍwan, and the overseer of Hell, Sayyidunā Mālik عَلَيْهِمُ السَّلَام.

O my Lord! Bestow Your mercy upon all Your angels, the inhabitants of the heavens and the earth, and wherever there is a dweller in Your universe according to Your knowledge, such a mercy that has Your approval, is pleasing to You, and which they are all deserving of.

¹ Hilyah al-Awliyā', vol. 10, p. 298

Sayings of Junaid Baghdādī رحمه الله عليه

O my Lord! For the sake of Your Great Lordship by which You granted loftiness to the *'arsh*, I seek Your generosity, grace, favour, kindness, goodness, and mercy. O Abundant Bestower! O Generous One! I seek forgiveness for all my sins which are in Your knowledge, and ask for You to pardon all our mistakes. O my Lord! Out of Your kindness and mercy, help us fulfil the rights that are binding upon us, keep our outcomes upright, and replace our wrongdoings with goodness.

O the one who can erase or affirm whatever He wills, and the one with whom is the original decree. None can be like You. For the duration of our lives that remain until death, keep us protected from sins. Make everything You dislike loathsome for us, and make beloved to us everything that is beloved to You, and along with this, make us travel on a path that is pleasing to You. Preserve it for us till death; make our purposes and intentions firm and strong upon it, rectify our solitude in this regard, make our limbs act upon this, grant us capability, and bless us with an increase and sufficiency.

O my Lord! Grant us awe, reverence and fear of You. Make us modest before You, diligent in our efforts to do good, and prompt in turning towards every pure deed that is inclusive of praising You. O my Lord! Make us like Your chosen and righteous servants, always mentioning You and performing sincere actions that are perfect, consistent, pure and most pleasing to You, and assist us in carrying out that deed as long as we live.

O my Lord! Make our death blessed, and make that day a day of love, honour, closeness, serenity, and admiration. Do not make it a day of regret and hopelessness. Allow us

to enter our graves with joy and with coolness in our eyes, and turn our graves into a garden from Your gardens of Paradise; a place of honour, mercy, and grace. Teach us the answers in the grave and protect us from the horrors of the grave.

O Allah Almighty! When You raise us from our graves, raise us with safety and satisfaction. O gatherer of people on the day regarding which there is no doubt, that day in which we have no doubt, keep us secure from the anxieties of that day, distance us from its difficulties, save us from its great sorrow, and quench our thirst in its intense heat.

O my Lord! On the Day of Judgement, gather us with the group of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, whom You have chosen and made an intercessor for Your friends, whom You have granted superiority to over all Your beloved people, and whose group You shall save from difficulties.

O Allah Almighty! Make our reckoning easy, free of any scolding and detailed accountability. Deal with us with kindness, and make us among those who are saved quickly and admired. Grant us our Books of Deeds in our right hands, make us cross the bridge of *ṣirāt* swiftly, make our good deeds heavy on the scales, do not let us hear the roaring of Hell, and save us from it and every action that brings us close to Hell.

O Allah Almighty! Grant us, by Your grace and generosity, in the honourable and blissful abode of Paradise, the companionship of those whom You have blessed – the prophets, the truthful, the martyrs, and the

Sayings of Junaid Baghdādī رحمه الله عليه

righteous. What good companions they are! Gather us in the best and happiest state in the Gardens of Paradise with our ancestors, mothers, relatives, and children. Unite us with our Muslim brothers who have love and affection for us.

O Allah Almighty! Shower Your mercy and blessings upon all believing men and women, those who have departed this world while believing in Your oneness, so become a helper, protector and guardian for both us and them. Their Books of Deeds have been sealed, their pious actions have stopped, and have mercy on the deceased who are undergoing trials, and grant the ability to repent to those sinners who are alive, accept their repentance, forgive those who have committed oppression and aid the oppressed. Grant cure to the sick, and bestow upon us and them the ability to repent sincerely according to Your liking. Certainly, You are the Most Generous, the Adorner, and Capable of all things.

O Allah Almighty! Rectify the affairs of those who are guardians and those whom You have entrusted to them. Grant them the ability to demonstrate compassion, kindness, and mercy to those under their supervision. Keep us and them steadfast upon this.

O Allah Almighty! Bring us together on the truth, protect our lives, keep us away from trials, save us from all calamities, and through Your grace, make us recipients of all these things, as You are Most Knowledgeable of this and You have the greatest power over this. Do not allow us to see fighting and dispute amongst Muslims.

O Allah Almighty! We beseech You for honour, protection from disgrace and lowliness, bestowal of elevation and support. Gather the paths of all matters for us; worldly affairs lead us to Your obedience and aid us in carrying out Your commands, as long as our inclination towards the Hereafter is utmost. In Him we trust, and to Him we are to return. Certainly, this matter will be fulfilled for us through Your help and will be correct for us through the ability You grant [us].

O Allah Almighty! Complete sovereignty belongs to You. You are capable of everything. O Allah Almighty! Grant us complete well-being in our bodies and all circumstances. Grant perfect well-being to all our friends, children, and relatives as well, and extend this well-being to all believing men and women. Implement Your beloved laws upon us, as well as those things which aid us in performing every such action that leads to Your proximity.

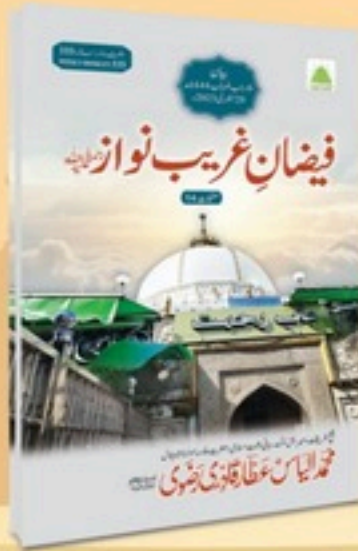
O Hearer of all voices! O Knower of all hidden things! O Ruler of the heavens! Send salutations upon Your special servant, Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his family, in the beginning and the end, outwardly and inwardly. Accept our du'ā` and deal with us according to Your majesty. O Most Compassionate of those who are compassionate, and Most Merciful of those who are merciful!¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Hilyah al-Awliyā', vol. 10, p. 302

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