



Brief biography of the 11th Spiritual Guide of Razviyyah  
Attariah chain

# BLESSINGS OF IMAM JUNAID AL-BAGHDADI

رحمة الله عليه

27 Pages

Blessed mausoleum  
of Imam Junaid  
al-Baghdadi

12

Writing fatwas at the  
age of 20

03

The place of the world in  
the eyes of the righteous..?

25

Salah even in his final  
moments

18

I have pride over Junaid

Presented by: (DA'WAT-E-ISLAM)

AL-MADINAH-TUL-ILMIA

Islamic Research Center

فیضانِ جنید بغدادی رَحْمَةُ السَّمَوَاتِیْہِ

Shaykh Junayd al-Baghdādī رَحْمَةُ اللّٰہِ عَلَیْہِ

## Shaykh Junayd al-Baghdādī رَحْمَةُ اللّٰہِ عَلَیْہِ

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# Shaykh Junayd al-Baghdādī رحمه الله عليه

An English translation of *Shaykh Junayd al-Baghdādī* رحمه الله عليه



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ  
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Du'ā for reading this book

**R**ecite the following before you read a religious book or begin an Islamic lesson; you will remember whatever you study: **بِسْمِ اللَّهِ**

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

**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!**<sup>1</sup>

**Note:** Recite ṣalāt upon the Prophet ﷺ once before and after.

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<sup>1</sup>Al-Mustaṭraf, vol. 1, p. 40

## Table of Contents

<b>Shaykh Junayd al-Baghdādi</b> رَحْمَةُ اللَّهِ عَلَيْهِ .....	1
Attar’s prayer.....	1
Reciting ṣalāt upon the Prophet – one of the best ways to worship Allah	1
Richness is not from money.....	2
Where is true richness found?.....	3
The place of the world in the eyes of the righteous .....	4
Introduction.....	5
His name in the shajara .....	6
An Arabic shajara .....	6
His reputable status.....	7
His extensive acts of worship.....	8
Four hadith of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ .....	8
Knowing what is in the heart (a saintly marvel).....	10
Fasting the entire year.....	10
“You have not done ḥajj at all” .....	10
Allah’s righteous servants never leave good deeds.....	11
Advice of his spiritual guide .....	12
The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used clay pots.....	13
An extremely knowledgeable child.....	14
A religious authority at the age of 20.....	15

Public speaking and his spiritual mentor’s insight.....	15
A believer’s perception .....	17
Allah grants knowledge of the unseen to His saints.....	17
Two miracles in one.....	18
Defining firāsah .....	19
Valuable points .....	19
Not acting upon his wish.....	20
A unique personality.....	20
“I cannot be disrespectful” .....	21
Acquiring Islamic knowledge.....	21
I am proud of Junayd .....	21
Treating the sickness of the carnal self.....	22
Base desires are a cause of destruction .....	23
Junayd al-Baghdādī’s letters in the grave.....	24
The importance of saintly stories.....	24
Six stories of Shaykh Junayd al-Baghdādī <span style="color: green;">رحمته اللہ علیہ</span> .....	25
(1) The murshid knows the state of his murīds .....	25
(2) Consequences for testing one’s murshid .....	26
(3) The doctor was cured.....	27
A note for doctors.....	28
(4) Reminder to be patient.....	28
(5) When the Devil was silenced .....	29

(6) A non-Muslim accepts Islam.....	29
Will I forget the testimony of faith at this time?.....	30
Starting recitation of the Quran again after completing it.....	31
Salah even in his final moments.....	31
Fortunate murid.....	32
Forgiven because of tahajjud.....	32
Morning invocations.....	33
Six quotes from Imam Junayd al-Baghdādi رحمه الله عليه.....	33

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ  
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Shaykh Junayd al-Baghdādī رحمه الله عليه

### Attar's prayer

O Allah! Whosoever reads or listens to the 34-page booklet named *Shaykh Junayd al-Baghdādī*, envelop them with the blessings of the saints, forgive them without accountability, and grant them closeness to Your most beloved and final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat al-Firdaws.

أَمِيرِنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Reciting ṣalāt upon the Prophet – one of the best ways to worship Allah

The jurist Abū al-Layth Samarqandī رحمه الله عليه states:

If you wish to find out whether reciting ṣalāt upon the Prophet is superior to all other acts of worship, then consider this verse (i.e., the Quranic verse in Sūrat al-Aḥzāb regarding the sending of ṣalāt upon the Prophet).



Shaykh Junayd al-Baghdādī رَحْمَةُ اللهِ عَلَيْهِ

This is because Allah ordered His servants to perform certain acts and carry out particular acts of worship. Yet, when it comes to the act of sending ṣalāt upon the Prophet, He Himself was first to do so. He then commanded the angels and believers to do this.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Richness is not from money

A rich man once came to a great saint of Allah and presented 500 gold coins. “Please accept this small gift,” he requested.

The saint asked, “Do you have any wealth besides this?”

“Yes, I’m very well off,” he replied.

The saint then asked, “Do you desire to have more?”

The rich man said yes.

The saint declared, “Keep these gold coins, as you are more rightful to them than I. By the grace of Allah, they are not something I need, yet your heart desires them.”<sup>2</sup>

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<sup>1</sup> *Muṭāli‘ al-Musarrāt*, p. 23

<sup>2</sup> *Al-Risālat al-Qushayriyya*, p. 199

Shaykh Junayd al-Baghdādi رحمه الله عليه

May Allah have mercy upon him and may we be forgiven without accountability for his sake!

اٰوِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Where is true richness found?

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى عَنِ النَّفْسِ

Richness is not in possessing great wealth. In fact, richness is in the heart being rich.<sup>1</sup>

Commenting on the portion of this hadith mentioning richness not being in wealth, Imam Ibn Baṭṭāl رحمه الله عليه states:

This means the truly rich are not those who possess large amounts of worldly wealth, for there are many who have been made financially prosperous by Allah, but are miserly of heart.

They are not content with what they have been apportioned and always want more, not caring for where their money comes from. Due to their greed and desire to collect as much as they can, they can be equated to beggars.

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<sup>1</sup> *Ṣaḥīḥ Bukhārī*, vol. 4, p. 233, hadith 6446

True richness is when one is content with the amount Allah chooses to grant, one does not harbour greed to collect more, and one does not complain of his state.

If an individual does this, he is truly rich. This richness is to remain pleased with the will of Allah and accepting His decree whilst knowing what Allah has is better for the righteous.<sup>1</sup>

Shaykh Sa‘dī رَحْمَةُ اللهِ عَلَيْهِ says in his poetry, “Richness is not from wealth, but from the heart.”

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### The place of the world in the eyes of the righteous

The saint and ascetic who turned down 500 gold coins was none other than Shaykh Junayd al-Baghdādī رَحْمَةُ اللهِ عَلَيْهِ. Alongside his many qualities and distinctions, he is also the 11<sup>th</sup> shaykh in the Qādirī Riḍawī ‘Attārī spiritual order.

The awliyā’ (saints) have no love for the world. They do not run after money, as it has no significance to them. Instead, they spend their lives acting upon the commands of Allah and remembering Him and His beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

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<sup>1</sup> *Sharḥ Ibn Baṭṭāl*, vol. 10, p. 165

Shaykh Junayd al-Baghdādī رَحْمَةُ اللهِ عَلَيْهِ

Due to this, miracles manifested at their hands. When they have the special favour of their Creator and Master, the temporal bounties and wealth of this world bear no value in comparison.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Introduction

Shaykh Junayd al-Baghdādī was a major scholar, renowned saint, and religious authority of his time. His teknonym was Abū al-Qāsim. He was also well known by the title Sayyid al-Ṭā'ifah (leader of the saintly division).

“Al-Baghdādī” is commonly attached to his name, as he was born in Baghdad in 216 AH.<sup>1</sup> He was named Junayd after his grandfather by his father.

His father was named Muhammad and was a glazier (glassworker). The shaykh is sometimes referred to as Al-Qawāriri due to this. Due to working in clothing and fabrics himself, Al-Khazāzī became another name he is known by.<sup>2</sup>

He was both nephew and murīd of the major saint, Imam Sarī al-Saqāṭī رَحْمَةُ اللهِ عَلَيْهِ.

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<sup>1</sup> *Sharīf Al-Tawārikh*, vol. 1, p. 522

<sup>2</sup> *Al-Risālat al-Qushayriyya*, p. 50; *Tarīkh Baghdād*, vol. 7, p. 250

## His name in the shajara

The Amir of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri, has issued a shajarah to all his murīds and those spiritually affiliated with him. In this, he makes dua for Allah to accept his request for the sake of Shaykh Junayd al-Baghdādī, by saying:

O Allah! Bless me with goodness for the sake of Ma'rūf al-Karkhī, grant me humility for the sake of Sarī al-Saqatī, and include me in Your army for the sake of Junayd al-Baghdādī!

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ  
صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## An Arabic shajara

Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ penned a shajarah in a format matching that of ṣalāt upon the Prophet. He devotedly mentions the shaykh in it in the following way:

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ وَعَلَيْهِمْ وَعَلَى الْبُؤَى الشَّيْخِ جُنَيْدٍ  
الْبُعْدَا دِي رَضِيَ اللهُ تَعَالَى عَنْهُ

O Allah! Send mercy and blessings upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, upon his family and Companions, and upon our master,

Shaykh Junayd al-Baghdādi رحمه الله عليه

Shaykh Junayd al-Baghdādi.<sup>1</sup>

### His reputable status

Scholars of Islam refer to him as shaykh al-taṣawwuf (the imam of all Sufis/spiritual aspirants). This is because he kept Sufism far from things forbidden by Islamic law and organised it in complete alignment with Quran and hadith.<sup>2</sup>

Abū al-Abbās ‘Aṭā’ رحمه الله عليه said, “He is our imam and leader in the science of taṣawwuf.”<sup>3</sup>

Abū Ja‘far Ḥaddād رحمه الله عليه used to say, “If intellect was a man, it would be in the form of Junayd al-Baghdādi.”<sup>4</sup>

The shaykh was described as the most pleasant and pure-hearted person of his time, and nobody was as disinterested in the world as him.<sup>5</sup>

Abū Bakr al-Kattānī رحمه الله عليه once asked him a question in Makkah. Upon his eloquent reply, the scholars and saints there issued him the title *Tāj al-‘Ārifīn* (the Gnostic’s crown).<sup>6</sup>

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<sup>1</sup> *Tarīkh wa Sharḥ Shajara Qādirīyya Barakātiyya Riḍawiyya*, p. 109

<sup>2</sup> *Al-Zurkālī’s Al-A‘lām*, vol. 2, p. 141

<sup>3</sup> *Nafḥāt Al-Ins*, p. 257

<sup>4</sup> *Ibid*, p. 258

<sup>5</sup> *Siyar A‘lām Al-Nubalā’*, vol. 11, p. 153

<sup>6</sup> *Al-Risālat al-Qushayriyya*, p. 355

Shaykh Junayd al-Baghdādī رَحْمَةُ اللهِ عَلَيْهِ

Ibn Athīr رَحْمَةُ اللهِ عَلَيْهِ explained, “In his time, Junayd al-Baghdādī was the world’s leading imam.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## His extensive acts of worship

The shaykh would hang a veil in his shop and offer 400 units of voluntary salah behind it.<sup>2</sup> It remained his routine for 30 years to stand after ‘Ishā’ salah, remember Allah till dawn, and offer fajr salah with the same wudu.

He says, “I did not miss the opening takbīr of ‘congregational salah’ even once in 20 years, and if thoughts of the world entered my heart during salah, I would repeat it.”<sup>3</sup>

For the sake of Shaykh Junayd al-Baghdādī, may Allah make us those who offer their five daily salah with the opening takbīr. He who joins in the opening takbīr and offers salah in a group is afforded immense blessings, as described in hadith.

For encouragement, select hadith on this subject are hereby enclosed.

## Four hadith of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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<sup>1</sup> *Al-Kāmil Fī al-Tārīkh*, vol. 6, p. 469

<sup>2</sup> *Al-Risālat al-Qushayriyya*, p. 51

<sup>3</sup> *Tadhkirat al-Awliyā’*, vol. 2, pp. 7-9

Shaykh Junayd al-Baghdādi رَحْمَةُ اللّٰهِ عَلَيْهِ

1. It is 27 times greater to offer salah in congregation, than to offer it alone.<sup>1</sup>
2. Allah makes those who offer salah in congregation His beloveds.<sup>2</sup>
3. When a person offers salah in congregation and asks Allah to fulfil his need, Allah's generosity does not allow for the person to return before said need is fulfilled.<sup>3</sup>
4. He who made complete (full) wudu, set off for an obligatory salah, and offered it with an imam, his sins will be forgiven.<sup>4</sup>

To help us become pious, Mawlana Ilyas Attar al-Qadiri has given us the *72 Pious Deeds* booklet. The second pious deed mentioned in this pertains to offering five daily salah in congregation. To learn more about this beautiful topic, refer to his work *Laws of Salah*. This can be downloaded free of cost from Dawat-e-Islami's website ([www.dawateislami.net](http://www.dawateislami.net)). In fact, with the intention of calling others to righteousness, share this pdf with others.

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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<sup>1</sup> *Ṣaḥīḥ Bukhārī*, vol. 1, p. 232, hadith 645

<sup>2</sup> *Musnad Aḥmad b. Ḥanbal*, vol. 2, p. 309, hadith 5112

<sup>3</sup> *Ḥilyat al-Awliyā'*, vol. 7, p. 299, number 10591

<sup>4</sup> *Ibn Khuzayma*, vol. 2, p. 373, hadith 1489



## Knowing what is in the heart (a saintly marvel)

Khayr al-Nasāj رحمه الله عليه states:

Once at home, a thought occurred to me that Shaykh Junayd al-Baghdādī was at my door. I turned my attention away from this. This thought returned to me twice again. When I eventually opened my door, I saw the shaykh standing outside. He asked, “Why did you not come outside when you first thought of me?”<sup>1</sup>

May Allah have mercy upon them and may we be forgiven without accountability for their sake!

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

## Fasting the entire year

The saint, imam, and scholar, Junayd al-Baghdādī would keep voluntary fasts for the entire year.<sup>2</sup>

## “You have not done hajj at all”

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<sup>1</sup> *Al-Risālat al-Qushayriyya*, p. 274

<sup>2</sup> *Sharīf Al-Tawārikh*, vol. 1, p. 526

A man once came to the shaykh. The latter asked where he had come from. The man said he had just returned from ḥajj. “You did ḥajj?”, the shaykh inquired. “I have, indeed,” the man replied.

The shaykh asked another question: “When you stepped foot out of your home and left your country, did you also leave your sins behind?” The man said no in reply, to which the shaykh exclaimed, “Then you have not done ḥajj at all!”<sup>1</sup>

### **Allah’s righteous servants never leave good deeds**

The shaykh’s successor, Abū Muhammad al-Jurayrī رحمته الله عليه said:

Junayd al-Baghdādī once mentioned *maʿrifa* (cognizance of Allah) in front of an individual, who said, “People of *maʿrifa* reach a point where they no longer need to do good deeds that draw them close to Allah.”

He responded, “Some people speak of leaving deeds, and this is a grave matter in my view. In reality, those who recognise Allah carry out the deeds granted to them by Him, as they enter His court with these.

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<sup>1</sup> *Tadhkirah Mashāʾikh Qādiriyya Barakātiyya Riḍawiyya*, p 193

Shaykh Junayd al-Baghdādī رَحْمَةُ اللّٰهِ عَلَيْهِ

If I were to live for a thousand years, I still would not reduce how many good deeds I perform, even by an atom.”<sup>1</sup>

سُبْحَانَ اللّٰهِ Allah’s righteous servants are indeed unique. May we also be granted such passion for worship. May we offer voluntary prayers alongside our obligatory ones, may we keep all the fasts of Ramadan, and may we even begin keeping voluntary fasts in the sacred months (Dhū al-Ḥajj, Muḥarram, Rajab, and Sha‘bān). May we give money in charity and pay zakat when it is binding for us to do so.

Let us ask Junayd al-Baghdādī to help in this endeavour, via a line of poetry from Imām Aḥmad Razā Khān:

*Ya Junayd! Ae bādshah-i-jund-i-‘irfān; al-madad*

Help us, O Junayd! O leader of saints, cognizant of the divine!

صَلُّوا عَلَيَّ الْحَبِيبِ      صَلَّى اللّٰهُ عَلَيَّ مُحَمَّدٍ

### Advice of his spiritual guide

Imam Junayd al-Baghdādī explains, “My spiritual guide Sarī al-Saqāṭī once said to me, “Try to ensure that the pots you use in

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<sup>1</sup> *Hilyat al-Awliyā’, vol. 10, p. 296, number 15286*

Shaykh Junayd al-Baghdādi رحمه الله عليه

your home have the same taxonomy as you (as in, they are made from clay).”<sup>1</sup>

## The Prophet صلى الله عليه وآله وسلم used clay pots

Imām Aḥmad Razā Khān رحمه الله عليه writes:

There is no proof the Prophet صلى الله عليه وآله وسلم used copper or brass utensils for eating or drinking. Bowls/cups in that time were made from clay or wood, and waterskins were used for water.<sup>2</sup> Eating and drinking from clay utensils is closest to humility. These are best overall, as using them entails neither excess nor pride.”<sup>3</sup>

The final Prophet صلى الله عليه وآله وسلم was seen drinking water from a clay utensil, as his Companion Khabbāb رضي الله عنه says “I saw the Prophet صلى الله عليه وآله وسلم drinking water from a baked clay bowl.”<sup>4</sup>

A hadith declares, “May angels visit the homes of whoever keeps clay utensils in their homes.”<sup>5</sup>

Narrations also mention there being no accountability for the food/drink consumed from them.<sup>6</sup>

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<sup>1</sup> *Qūt al-Qulūb*, vol. 1, p. 344

<sup>2</sup> *Fatāwā Riḍāwiyyah*, vol. 22, p. 192

<sup>3</sup> *Fatāwā Riḍāwiyyah*, vol. 1, p. 336

<sup>4</sup> *Ma’rifat al-Ṣaḥāba*, vol. 2, p. 174, number 2371

<sup>5</sup> *Radd al-Mukhtār*, vol. 9, p. 566

<sup>6</sup> *Qūt al-Qulūb*, vol. 1, p. 288

O those who love Allah’s Messenger! Whilst intending to earn reward and with any other good intentions, we should try to make use of clay utensils. It has been the long-standing routine of Mawlana Ilyas Attar al-Qadiri to use clay dishes for eating and drinking. He says, “I do not feel like eating in normal plates, but it should not be said that using clay utensils is sunnah, as no clear report is found in this regard.”<sup>1</sup>

### **An extremely knowledgeable child**

Shaykh Junayd al-Baghdādī once returned home from madrassa and saw his father crying. He asked what was wrong, and his father lamented, “I took some zakat money to your uncle Sarī al-Saqāṭī, but he refused to accept. This makes me feel as though I have spent my life doing things the friends of Allah dislike.”

Junayd al-Baghdādī took the same money to his uncle and the latter refused again. He then exclaimed, “I take an oath by He Who bestowed blessing upon you and gave justice to my father!”

Sarī al-Saqāṭī asked, “What is the justice that has been given to your father, and what is the blessing that I have been granted?”

He replied, “Allah blessed you with the spiritual openings of a dervish, and He was just to my father by causing him to be busy

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<sup>1</sup> *Monthly Magazine Faizan-e-Madina, October 2019, p. 22*

Shaykh Junayd al-Baghdādī رحمه الله عليه

in the world. It is now up to you whether you accept or reject it, but my father must pay this zakat.”

Sarī al-Saqatī was elated by this and smiled, “Before accepting this zakat, I have accepted you.” Junayd al-Baghdādī then began to study and live with his uncle.

The shaykh, who was young at the time, then went to Makkah. There, a conversation was taking place between scholars on the topic of thankfulness. They said, “O child, what do you think thankfulness is?” He said, “Thankfulness is to not disobey Allah with the very bounties He bestowed.” They unanimously agreed with this.<sup>1</sup>

## A religious authority at the age of 20

Shaykh Junayd al-Baghdādī benefitted immensely from the company of his uncle and spiritual guide, Sarī al-Saqatī. The same applies for his time with Ḥārith Muḥāsibī رحمه الله عليه.

He studied Islamic jurisprudence with Abū Thawr رحمه الله عليه and began writing edicts (*fatwa*) in his presence at the age of 20.<sup>2</sup>

## Public speaking and his spiritual mentor’s insight

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<sup>1</sup> *Tadhkirat al-Awliyā’*, vol. 2, p. 6

<sup>2</sup> *Al-Risālat al-Qushayriyya*, p. 50

Shaykh Junayd al-Baghdādī رَحْمَةُ اللّٰهِ عَلَيْهِ

People once came and asked for him to begin delivering speeches. He replied, “As long as my spiritual mentor Sarī al-Saqāṭī is among us, I cannot do this.”

When Sarī al-Saqāṭī himself told him to do so, the shaykh said with utmost respect, “It does not feel right that I preach and speak publicly whilst you are present.” On the upcoming Thursday night, he beheld the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream, who declared, “Junayd, address the people. Allah shall grant salvation to many through your speeches.”

He awoke in the morning, offered fajr salah, and just as he finished, found a murīd of Sarī al-Saqāṭī awaiting. The former had a message from the latter, which was, “You did not begin speaking publicly when both the people and I asked you to. Yet, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself has now instructed you!”

Shaykh Junayd al-Baghdādī adds, “This is when I realised my spiritual mentor knows well what is in my heart.”<sup>1</sup>

May Allah have mercy upon them and may we be forgiven without accountability for their sake.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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<sup>1</sup> *Kashf al-Mahjūb*, p. 136; *Nafhat al-Ins* in Farsi, p. 81

Shaykh Junayd al-Baghdādī رَحْمَةُ اللهِ عَلَيْهِ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## A believer's perception

The saintly shaykh Junayd al-Baghdādī began to deliver speeches in the central masjid from then. News of this spread quickly and drew the attention of many.

During a gathering in the masjid, a young man stood and asked, “This hadith: **إِتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ** – ‘Fear the believer’s *firāsah*, for he sees with the light of Allah’; what does this mean?”<sup>1</sup>

The shaykh lowered his head for a few moments. He then looked at the young man and said, “You are Christian, and the time has come for you to become Muslim.” **أَلْحَمْدُ لِلَّهِ** After seeing this saintly miracle, the young man who was Christian became Muslim at once.<sup>2</sup>

## Allah grants knowledge of the unseen to His saints

This highlights the high rank of somebody who works to spread Islam. **سُبْحَانَ اللَّهِ** Out of humility, Shaykh Junaid al-Baghdādī

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<sup>1</sup> Sunan Tirmidhī, vol. 5, p. 88, hadith 3138

<sup>2</sup> Rawḍ al-Riyāhīn, p. 157



Shaykh Junayd al-Baghdādī رَحْمَةُ اللهِ عَلَيْهِ

considered himself unworthy of public speaking. This was despite being an amazingly accomplished scholar in his own right by the grace of Allah.

He was also given the indescribable honour of seeing Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his dream, who personally told him to begin giving speeches. This also shows the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has knowledge of the unseen given to him by Allah.

Alongside this, we learn that by the blessings of the Prophet, saints are also granted knowledge of the unseen. This explains how the saint Sarī al-Saqatī learnt of his foremost murīd's dream. In addition, it was firāsah and knowledge of the unseen that allowed Junayd al-Baghdādī to recognise the non-Muslim and invite him to Islam. This miraculous invitation was readily accepted.<sup>1</sup>

## Two miracles in one

Imam Yāfi'ī رَحْمَةُ اللهِ عَلَيْهِ said:

Some people consider this story to have one saintly miracle, but I believe there to be two. Firstly, the shaykh was aware of the young man's disbelief at the time. Secondly, he miraculously knew the young man would accept Islam right then and there.<sup>2</sup>

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<sup>1</sup> *Call to Righteousness*, pp. 321-322

<sup>2</sup> *Nafhāt al-Ins*, p. 81

Shaykh Junayd al-Baghdādi رحمه الله عليه

## Defining firāsah

This hadith mentions firāsah. This refers to a spiritual faculty Allah places in the hearts of His saints, which allows the latter to learn of people’s conditions.<sup>1</sup>

## Valuable points

Abū al-‘Abbās Surayj رحمه الله عليه said, “I once delivered a speech, the content of which left people overjoyed. I explained, “These are the blessings that come from being around Abū al-Qāsim Junayd al-Baghdādi.”<sup>2</sup>

Dear Islamic brothers! Just as this displays Junayd al-Baghdādi’s knowledge, it also serves as a profound example for preachers and callers to Islam.

Abū al-‘Abbās Surayj was praised for his speech. Instead of linking the speech’s content to his own personal skills or knowledge, he said this was a blessing he attained from being around Shaykh Junayd al-Baghdādi.

Unfortunately, our state is opposite to this. Along with singing our own praises, we also consider ourselves rightful to the reward of others by saying, “I taught him how to do that in the first place,” etc.

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<sup>1</sup> *Al-Nihāya*, vol. 3, p. 383

<sup>2</sup> *Siyar A‘lām Al-Nubalā’*, vol. 11, p. 154

## Not acting upon his wish

Ja'far b. Naṣīr رَحْمَةُ اللّٰهِ عَلَيْهِ once said:

Sayyid al-Ṭā'ifah, Junayd al-Baghdādī gave me a dirham and said, “Buy some figs for me with this.” I went and did so. When ifṭār time arrived, he took a fig to his mouth, but immediately removed it and began to cry. “Take this away,” he said. When we asked what had happened, he said, “I heard an unseen voice saying, ‘Are you not ashamed by returning to a desire you left for My sake?’”<sup>1</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

## A unique personality

A pious person said:

I have never seen anybody like a shaykh in Baghdad known as Junayd. He chose the most elegant of words to speak with. His eloquence and rhetoric were unmatched. Philosophers and theologians came to learn the meanings of difficult words and understand complex topics from him.<sup>2</sup>

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<sup>1</sup> *Al-Risālat al-Qushayriyya*, p. 191

<sup>2</sup> *Siyar A'lām Al-Nubalā'*, vol. 11, p. 154

Shaykh Junayd al-Baghdādī رحمه الله عليه

## “I cannot be disrespectful”

The caliph of Baghdad once called somebody disrespectful. The latter replied:

Am I disrespectful, even though I spent half the day with Imam Junayd al-Baghdādī? Somebody who spends even half a day in his company has no trace of disrespect in them. What can then be said of somebody who spent most of his time with him?”<sup>1</sup>

## Acquiring Islamic knowledge

The great gnostic, Imam ‘Abd al-Karīm b. Hawāzin al-Qushayrī رحمه الله عليه states:

Someone asked Shaykh Junayd al-Baghdādī, “Where did you acquire this knowledge?” Pointing to a staircase in his home, he replied, “I acquired this knowledge from Allah by sitting under this for 30 years.”<sup>2</sup>

## I am proud of Junayd

A pious elder saw the final Prophet صلى الله عليه وآله وسلم in a dream with Junayd al-Baghdādī also with him. He then saw a person come and present a fatwa to the Prophet صلى الله عليه وآله وسلم, who then

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<sup>1</sup> *Nafḥāt al-Ins*, p. 80

<sup>2</sup> *Al-Risālat al-Qushayriyya*, p. 51

indicated it should be given to Junayd al-Baghdādī so that the latter could answer.

The person exclaimed, “O Messenger of Allah! You would like me to give this to him whilst your esteemed self is present?”

The Prophet ﷺ replied, “The prophets were proud of their nations, and I am proud of Junayd.”<sup>1</sup>

### Treating the sickness of the carnal self

The saint, scholar, and imam, Junayd al-Baghdādī states:

I could not sleep one night, so I sat up to recite my litanies. Yet, I did not feel the same tranquillity I usually felt when reciting them.

I tried sleeping again, but again I could not. When I sat up again, I found myself not even wanting to do this. My house then began to shake, as though it would fall any second. I left my house and saw a man wrapped in a shawl, laying on the pathway amidst the intense cold.

He lifted his head and said, “O Abū al-Qāsim! Come here for a moment.”

“Without any promise or introduction?” I asked.

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<sup>1</sup> *Sharīf Al-Tawārikh*, vol. 1, p. 29

Shaykh Junayd al-Baghdādi رحمه الله عليه

The man replied, “Yes. I prayed to Allah, the mover of hearts; it is He who directed your heart towards me and allowed us to meet.”

The man then asked, “O shaykh! When does the sickness of the carnal self (*nafs*) become its cure?”

“When you oppose its desires,” I explained.

The man then addressed his carnal self, “Listen! I gave you the same answer seven times! Yet, you said you will only accept this reply when you hear it from Junayd al-Baghdādi!”

Saying this much, he left. I was unable to recognise him.<sup>1</sup>

### Base desires are a cause of destruction

Remember, fulfilling every wish of the carnal-self, without having any concern for the permissible and impermissible, is considered following one’s desires.<sup>2</sup>

Dear Islamic brothers! Following the desires of the carnal-self only results in harm. It is mentioned in a hadith, “Three things

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<sup>1</sup> *Jāmi‘ Karāmāt-e-Awliyā’*, vol. 2, p. 12

<sup>2</sup> *Bātini Bimāriyōn Kī Malūmāt*, p. 101

Shaykh Junayd al-Baghdādī رَحْمَةُ اللّٰهِ عَلَيْهِ

lead to ruin: stinginess which is acted upon, complying with base desires, and for a person to consider himself good.”<sup>1</sup>

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ صَلَّى اللّٰهُ عَلَى الْحَبِيبِ

### Junayd al-Baghdādī’s letters in the grave

Shaykh Junayd al-Baghdādī and Shaykh Abū Bakr al-Kisā’ī رَحْمَةُ اللّٰهِ عَلَيْهِ exchanged letters and writings regarding thousands of religious matters, and the latter replied to all of them.

At the time of his passing, Shaykh Abū Bakr requested for these letters to be placed inside the grave with him, saying, “I keep them as close friends, such that I wish that these matters ‘written on the letters’ are not even touched by people.”<sup>2</sup>

### The importance of saintly stories

It was asked from Shaykh Junayd al-Baghdādī, “Do murīds receive any benefit by listening to stories of saints?”

He replied, “Certainly.”

الْحِكَايَاتُ جُنْدٌ مِّنْ جُنُودِ اللّٰهِ يُقَوِّى بِهَا قُلُوبَ الرُّبُودِ

<sup>1</sup> Mu ‘jam Awsaṭ, vol. 4, p. 212, hadith 2754

<sup>2</sup> Sharīf Al-Tawārikh, vol. 1, p. 530

Shaykh Junayd al-Baghdādī رَحْمَةُ اللّٰهِ عَلَيْهِ

Stories of the righteous are an army from the armies of Allah,  
by which He strengthens the hearts of murīds.

When asked for proof regarding this, he recited this verse:

وَكَلَّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ

*And We relate to you (O Beloved) all the news of the Messengers,  
in order to strengthen your heart with it.*<sup>1</sup>

## Six stories of Shaykh Junayd al-Baghdādī رَحْمَةُ اللّٰهِ عَلَيْهِ

### (1) The murshid knows the state of his murīds

There was a murīd of Shaykh Junayd al-Baghdādī who lived alone in Basra. A thought of a sin once occurred to him, and this caused his face to become pitch dark.

He was extremely worried by this, but it faded away after three days. The very same day, he received a letter from Junayd al-

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<sup>1</sup> Al-Quran, Hūd, part 12, verse 120; translation from Kanz al-`Irfān



Baghdādī, which said, “Control your heart; I had to carry out the work of a washerman for three days to remove the darkness.”<sup>1</sup>

## (2) Consequences for testing one’s murshid

Dātā Ganj Bakhsh ‘Alī Hujwayrī رَحْمَةُ اللّٰهِ عَلَيْهِ writes:

A murīd of Shaykh Junayd al-Baghdādī رَحْمَةُ اللّٰهِ عَلَيْهِ once thought he had gained recognition of Allah and was no longer in need of a murshid. He turned his back on the shaykh and left. He then returned one day to test whether the shaykh was aware of his inner thoughts, and the latter had come to know of this via firāsah.

When he came and asked a question, the shaykh asked him, “What kind of answer do you desire? In words or meanings?”

“In both ways,” he responded.

The shaykh said, “If you desire an answer in words, then listen! If you had tested yourself before testing me, you would have no need of testing me. In terms of meaning, the answer is I have removed you from the station of sainthood.”

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<sup>1</sup> *Tadhkirat al-Awliyā’*, vol. 2, p. 18

Shaykh Junayd al-Baghdādī رحمه الله عليه

The person sighed, “The comfort of certainty has left my heart.” He then began repenting to Allah and seeking forgiveness from Him.

Junayd al-Baghdādī said, “You are unaware, but Allah allows His saints to know His secrets.” The shaykh then recited and blew towards him, and he returned to his previous state.<sup>1</sup>

### (3) The doctor was cured

The eyes of Shaykh Junayd al-Baghdādī were once affected by an ailment and began to ache. A non-Muslim doctor advised, “Protect your eyes from water.” Yet, he performed wudu for salah, and the pain disappeared by dawn. Then a voice from the unseen said, “O Junayd! You did not think about your eye when it came to worshipping Me, so I ended your pain.”

When the doctor enquired in the morning, the shaykh said, “Performing wudu took away my pain.” Inspired by this saintly marvel and his steadfastness, the doctor became a Muslim at once.<sup>2</sup>

This was the deep trust in Allah possessed by the shaykh, and this saintly miracle came about because of this.

The ruling in Islamic law for a common Muslim is that if he is advised by an expert Muslim doctor who is not an open sinner,

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<sup>1</sup> *Kashf al-Mahjūb*, p. 137

<sup>2</sup> *Sharīf al-Tawārīkh*, vol. 1, p. 526

to not utilise water or not follow a certain ruling, then after consultation with a mufti, he may act upon that dispensation.

### **A note for doctors**

Some doctors advise people who have minor illnesses to leave fasting, offer salah whilst seated, or not to pray at all, etc. My message to such doctors is that imposing your personal opinions in religious affairs is a grave matter. Even if you are certain that a sick person will face harm due to not acting upon your advice, you should present your opinion and contact Dawat-e-Islami's Dar al-Ifta Ahl-e-Sunnah for guidance. Otherwise, there is a risk you may fall into sin.

Dar al-Ifta Ahl-e-Sunnah can be contacted on these numbers:

03113993312, 03117864100, 03113993313

Timings: 10am to 4pm Pakistani time (closed from 1pm to 2pm, and Sundays)

### **(4) Reminder to be patient**

The shaykh once went to visit a sick person who was crying due to illness. "This pain upon which you cry; who gave it to you? And to whom do you wish to complain about it?" Hearing these wise words, the sick person fell silent.<sup>1</sup>

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<sup>1</sup> *Sharīf al-Tawārīkh*, vol. 2, p. 12

Shaykh Junayd al-Baghdādi رحمه الله عليه

## (5) When the Devil was silenced

Shaykh Junayd al-Baghdādi رحمه الله عليه mentions:

I once wondered what the Devil looks like. I was then sitting by the door of the masjid when I saw an old man approaching from afar. Seeing him made me anxious. When he came close, I asked who he was.

“I am the one you wished to see,” he replied. I understood it was the Devil, so I sternly said, “O wretched one! What prevented you from prostrating to Prophet Ādam عليه السلام?”

“O Junayd! Do you wish that I had prostrated to other than Allah?” he responded.

I was taken aback at this response, but I then received *ilhām* (words were placed in his heart) which informed me, “O Junayd! Say to him, كَذَبْتَ، لَوْ كُنْتَ عَبْدًا مَأْمُورًا مَا خَرَجْتَ عَنِّي، أَمْرِيه – ‘You are lying. If you were a true slave of Allah, you would not have disobeyed Him.’”

The Devil recognised this matter in the shaykh’s heart and ran away.<sup>1</sup>

## (6) A non-Muslim accepts Islam

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<sup>1</sup> *Kashf al-Mahjūb*, p. 137

رحمة اللوعليه Shaykh Junayd al-Baghdādī

Shaykh Junayd al-Baghdādī saw an extremely handsome young non-Muslim in Bāb al-Ṭalq. He then asked from Allah, “O Allah! You have granted this young man immense beauty. I now ask, allow him to recognise You!”

A short time had just passed after this dua when the young man came to him and expressed that he wanted to accept Islam. The shaykh had him recite the shahādah, and after a few days in his company, the new Muslim attained the station of sainthood.<sup>1</sup>

### Will I forget the testimony of faith at this time?

Abū Muhammad al-Jurayrī رحمه اللوعليه said:

I visited Junayd al-Baghdādī just before he passed away. It was a Friday, and I found him reciting the Quran. When he finished, I said, “You are reciting the Quran even now!”

“Who is more rightful of reciting the Quran than I? Do you not see my book of deeds is about to close?” he responded.<sup>2</sup>

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<sup>1</sup> *Ibid*, p. 54 summarised

<sup>2</sup> *Iḥyā' al-'Ulūm*, vol. 5, p. 232

Shaykh Junayd al-Baghdādī رحمه الله عليه

Someone encouraged him to recite the shahādah, to which he replied, “This shahādah you are reminding me of, I have not forgotten this my entire life (so why would I forget it now?).”<sup>1</sup>

### Starting recitation of the Quran again after completing it

Abū Bakr al-‘Aṭawī رحمه الله عليه mentions,

I was with Junayd al-Baghdādī as he passed away. He recited the entire Quran, began reciting again from al-Baqarah, and eventually passed away after reciting seventy verses.<sup>2</sup>

### Salah even in his final moments

His final moments in this world were also described by Abū Bakr al-‘Aṭṭār رحمه الله عليه:

Along with some friends, I was in the presence of Imam Junayd al-Baghdādī رحمه الله عليه before he passed away. He was offering salah whilst seated, and when he intended to prostrate, he would put his legs together. Bassāmī, a friend of the shaykh, noticed the latter’s feet were swollen.

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<sup>1</sup> *Al-Risālat al-Qushayriyya*, p. 338

<sup>2</sup> *Ibid*, p. 51

Shaykh Junayd al-Baghdādī رحمه الله عليه

“Abū al-Qāsim, what is this?”, asked Bassāmī. “These are the favours of Allah - الله أكبر” the shaykh responded. Once the latter had finished salah, Al-Jurayrī suggested, “You should lie down.”

“Abū Muhammad!”, the shaykh said, “This is a time of reward - الله أكبر,” he replied. He remained in this state until he left this world.<sup>1</sup>

### Fortunate murīd

The renowned scholar, reputable imam, and distinguished gnostic, Shaykh Junayd al-Baghdādī رحمه الله عليه passed away in 298 AH on a Friday, and was buried the next day. Around 60,000 people took part in his funeral prayer.

People continued to flock to his resting place daily for a month, or even more than that. He was blessed to remain in the company of his spiritual mentor in this life as well as after his passing. His resting place is adjoined to that of Shaykh Sarī al-Saqatī رحمه الله عليه.<sup>2</sup>

### Forgiven because of tahajjud

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<sup>1</sup> *Hilyat al-Awliyā'*, vol. 10, p. 229, number 15295

<sup>2</sup> *Tarīkh Baghdad*, vol. 7, pp. 255-266

Shaykh Junayd al-Baghdādi رحمه الله عليه

After the shaykh passed away, someone saw him in a dream and asked, “O Abū al-Qāsim! What happened to you after you left the world?”

He replied, “I benefitted from the short units of salah offered late at night.”<sup>1</sup>

### Morning invocations

In another narration, the shaykh appeared in a person’s dream and said, “My explanations and writings did not benefit me, but my recital of morning invocations did.”<sup>2</sup>

### Six quotes from Imam Junayd al-Baghdādi رحمه الله عليه

1. Whoever desires for his religion to be saved and for his heart and body to find comfort, he should not meet people, for this is an age of barbarity. The wise one is he who adopts solitude in this time. Enduring the hardship of seclusion is easier than showing flattery to people.<sup>3</sup>
2. When Allah intends good for an aspirant of the spiritual path, He makes them meet with Sufis.<sup>4</sup>

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<sup>1</sup> *Hilyat al-Awliyā'*, vol. 10, p. 276

<sup>2</sup> *Al-Risālat al-Qushayriyya*, p. 419

<sup>3</sup> *Ṭabaqāt al-Kubrā*, vol. 1, p. 121

<sup>4</sup> *Ibid*



3. I have not seen anybody honour this world and then live a comfortable life. Comfort only reaches those who deem the world insignificant and turn away from it.<sup>1</sup>
4. He who opens a door of good intentions upon himself, Allah opens seventy doors of ability for him. He who opens a door of evil intentions upon himself, Allah opens seventy doors of disgrace for him from places he cannot even imagine.<sup>2</sup>
5. Sickness and hardship contain four specialties: purification, erasing, reminding, and restraining. They purify one from major sins, erase minor transgressions, remind one of Allah, and restrain one from committing further sin.<sup>3</sup>
6. There are two calamities in the world: knowledge and wealth. Avoid knowledge's calamity by acting upon it, and avoid wealth's calamity by not caring for it.<sup>4</sup>

(To read more statements from the shaykh, read Maktaba-tul-Madinah's booklet *Sayings of Junayd Baghdādī*. It can be downloaded free of charge from [www.dawateislami.net](http://www.dawateislami.net). Read it yourself, and forward it to others to gain reward)

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<sup>1</sup> *Ṭabaqāt al-Kubrā*, vol. 1, p. 122

<sup>2</sup> *Ibid*

<sup>3</sup> *Shu'ab al-Īmān*, vol. 7, p. 227, *hadith* 10106

<sup>4</sup> *Fayḍ al-Qadīr*, vol. 1, p. 519, *under hadith* 716

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