

Chapter – 43

Junaid Baghdadi

(??? - 910 AD)

The name is Junaid and Kunniya is Abu al-Qasim. He was born and settled in Baghdad. That is why his nickname is referred to as "Junaid Baghdadi". His father's name was Muhammad, while the name of his grandfather was also Junaid. His date of birth is said to be around the third century Hijri, when Islamic knowledge was at its peak. As a result of the religious and scholarly engagement of the Abbasid Caliph, Mammon-ur-Rashid, the great scholars of those days gathered in the city of Baghdad and were serving the religion and the nation.

The basic education and training of Junaid Baghdadi was taken up by his maternal uncle, Sheikh Sree Saqati. Sheikh Saqati was his religious mentor. With him, he also performed Hajj at the age of seven. He studied Jurisprudence from Abu Thaur, while Hazrat Harith Mahasabi was his Sufi (*Mystic*) teacher. After the completion of the education of religion, he became much fond of engaging himself towards worship and piety. But at the same time he continued to fulfill the usual world affairs as well. His ancestors were doing glass trading but he himself liked to do the textile business and he kept himself busy with this trade.

Junaid Baghdadi used to frequently discuss various aspects of Sufism's with his teacher Haris Mahasabi. As a result of it, he had gathered a lot of knowledge of this subject, to

which he later preserved it in his writings in the form of book. Besides his teacher, he himself have been recognized as the greatest Imam of Sufism. People have given him much regard in this connection. For the subject of Sufism, he was also given the title of "سيد الطائفة", means the chief of the Sufis. In addition, he was also referred to by the name "طاؤس الفقراء".

The writings on Mysticism began in his own time. Khawja Farid-ud-din Attar has mentioned in his book *تذكرة الاولياء* that the person who first published the "Knowledge of Sign" was Junaid Baghdadi. He was the leader who said that Shariat (*the Islamic laws*) and Tareeqat (*its approach*) are not two different ways of Islam, but they are two aspects of the same education.

During his period, while explaining the knowledge of Islam, it was said that there are two aspects to this knowledge. One outward and the other inward. Its appearance refers to "*Shariat*" whereas its inward aspect is called "*Tareeqat*". It was also established that the inward knowledge or Tareeqat was first acquired by Hazrat 'Ali from the noble Prophet Muhammad Mustafa (PBUH). Then Khawja Hassan Basari had received from them and then all the saints of religion are getting in a sort of inner knowledge. That is why Sufism is defined as the "Chain of inner knowledge".

According to Junaid Baghdadi, to abstain from all evils and to adopt every good deeds, is Sufism. He says, "Mystic Knowledge is not outside of Quran and Sunnah. Anyone who has not properly read the Quran and has not read the Hadith is not capable of speaking on Sufism. The greatest wealth of mysticism is its holiness, namely piety. Piety is the name of the emptiness of the heart in all its forms. Sufi are recognized by the extent of closeness with the Almighty Allah and for this

very reason they are respected. Thus, the relationship of a Sufi with the Almighty is very strong and solid.

Hazrat Junaid Baghdadi says, "Since the origin of all things is Allah, therefore after separation all will eventually return to the same Essence, so that they may meet Him again." Moreover a Sufi attains the same status after his annihilation. In connection with the day of judgment, he says, "Then you will be addressed and the addressee will also be yourself. Your circumstances will be explored, and so the investigator will also be yourself. You will be bestowed with blessings and the confessions and blessings will go on from both sides. The power of faith will constantly increase and the blessings will continue to be granted."

While defining *عبدیت* (*Obedience*) he says, "In all open and secrets, the unconditional acceptance of the blessings from Allah and the deep love with His Noble Prophet is the real Obedience."

He says that it is good to be blind if one do not see the Power and Wisdom of Almighty Allah, and it is good to be dumb if one in not regularly engaged with Allah with his tongue, and it is good to be deaf if one is not engaged with the listening of Truth, and it is good to be dead if one's body does not serve on the way of the Almighty Allah.