

LETTER THREE
CONCERNING ABSTINENCE

With His Glorious Name ﷻ
Allah, Allah, Allah

Dear *Hadrat Maulānā* Abdul Wāhid (may the legacy of our scholars persist):

Assalāmu °alaykum wa rahmatullāhi wa barakātuhu.

I was pleased to read your most recent letter. This *faqīr* is fine and hopes you remain well until the Day when we will be raised before our Creator.

Just as the stars beautify the heavens, the presence of those who abstain enlightens the earth. Abstinence means leaving anything that may produce a negative effect on one's relationship with Allah ﷻ. Our elders have said that abstinence is perfected when nothing shameful would be revealed should the heart's desires be openly displayed in the marketplace.

Whoever abstains from intentional sins is included among the truthful [*siddiqīn*].¹³ Today, the average person has become lazy and satisfied with a lack of steadfastness; hence, insight and perception approach extinction. This is why the heart is void of the excellence embodied in the statement of our Noble

¹³ The *siddiqīn* are those whose heart, speech, and actions are in complete conformity with truth and good.

Prophet ﷺ, “Beware of the insight of the believer, for he sees with the light of Allah.” Where are the heirs of “my eyes sleep but my heart does not”?¹⁴ Fortunate are those blessed with this gift, and fortunate are those who strive to attain it.

I am happy to learn that you are regular in your remembrance [*dhikr*] and reflection [*murāqabah*]. This *faqīr* will continue to pray that this message enters the ear and pierces the heart, that spoken words become clear, and that those acts disliked in the Islamic Law [*sharʿah*] become naturally distasteful to the inner being.

Our righteous predecessors have said that a seeker [*salik*] cannot become complete unless he annihilates himself in the Beloved ﷻ and that the vast earth should feel restricted until such a state is reached.

(They felt guilty) to such a degree that the earth seemed constrained to them, despite all its vastness, and their own souls seemed straightened to them - and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. (9:118)

The object of one’s desires is only obtained with deep resolution. There is a famous saying that “Whoever strives,

¹⁴ Statement of our Noble Prophet ﷺ concerning the continuous state of remembrance bestowed upon his blessed heart.

attains.” You now have permission to start the third lesson, *Latif Sirr*¹⁵. This *faqir* shall remain spiritually attentive.

Was-salam ma’ al-ikram,

Faqir Zulfiqar Ahmad Naqshbandi *Mujaddidi*

¹⁵ The Naqshbandi *tariqah* gradually develops the seeker’s spiritual connection with Allah ﷻ through a series of lessons in accordance with the Holy Quran and the *sunnah*. Here the *shaykh* has advised his student to now focus on the next step in his spiritual development.

