

## Naqshbandi Principles to Overcome the Negative Impact of Social Media

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### Abstract

Sufism emerged from various influences, including a mystical implication in some of the teachings of Prophet Muhammad (SAAS), the practice of Isolation and constant remembrance of God in Cave Hira. Sufism emerged from various influences, among them the mystical implication in some of the teachings of Prophet Muhammad practised Isolation and constant remembrance of God in Cave Hira. In the 2nd century of Islam, it was a desire to escape the hardships due to the political upheavals of the time. This gave rise to the Sufi philosophy of life for a peaceful existence. In the contemporary era, human calmness and the sublime of the soul are snatched by social media. It emerges as intoxication or addiction which keeps one away from the reality of the world. To save one's soul from such intoxication or media addiction, Naqshbandi Sufi developed eleven standards Hosh dar Dam, Nazar bar Qadam, Safar dar Watan, Khalwat dar Anjuman, Yad kard, Baz gasht, Nigah dasht, Yad dasht, Wuquf Zamani, Wuquf 'Adadi and Wuquf Qalbi to remain away from the effects of unethical practices,

**Keywords:** Naqshbadi silsila, Dhikr, Principles, Social Media, Awareness

The Arabic term Sufi “man of wool” was coined in the early 9th century C.A. as a name for mystics whose ascetic Practices included wearing coarse woolen garments, or sufa, known as Ashab-i Sufa. A learned community gave up worldly desires to attain knowledge. Humans have always quested to know themselves, and the world around them, and find their place in the world. But Sufi’s life is based on personal purification, Mystical worship, and union with God through dhikr and leaving any worldly desire which detaches them from God. But in the contemporary era, challenges of very high magnitude emerged encompassing all aspects of life. In such circumstances, people of high spiritual integrity and confidence can save themselves from the negative impact of modern-day life, because all sources of immorality are available off and online. Social media has less positive but more negative impacts on humans particularly students in many ways. The worst among them are mentioned which have negative effects on students that every parent should pay attention to help their child before indulging them in social media. Starting with cyberbullying which has a major impact worldwide on students as well as general human beings. It is a technique which manipulates, humiliates and causes harm to another person online. It creates a mental imbalance and leads to psychological problems. It has become the reason students are getting mentally tortured and emotionally unwell. It detracts humans and more particularly students from achieving academic goals. They are getting acquainted with more and more sites which are harmful to academic life and not only lead to wastage of time but also to mental frustration. Maximum involvement in social media leads to addiction. Addiction to social

media can be very dangerous and harmful for young minds.<sup>1</sup> Parents must be attentive towards their kids, they shouldn't let their children become addicted.

Mostly it leads to mood disorders because of the impact of ultraviolet rays which are emitted by mobiles and other devices. In such circumstances, the major negative effects are that humans get less time for sleep which leads to mental disorders<sup>2</sup> and affects emotional health. Proper sleep is necessary for the right upbringing of humans and students in particular. Obscene images disturb the mental health of the young generation in particular and lead to drug addiction when such desires are not practically fulfilled. It also exposes the young generation<sup>3</sup> to personal information sharing and acts as counterproductive for them. It later on leads to threats and becomes the source of lacking confidence.

To save the young generation from the negative impact of social media. It is necessary to train and orient them about the value of life and the need for moral uprightness. In modern-day life people and human society in general must get acquainted with the negative effects of social media and devise rules and regulations to keep the young generation from such negative effects which curtail their efficiency. The purpose should be to reduce the impact of the anxiety and social disorders of being controlled by social media, the trauma of virtual viciousness, or even the wrong directions for children's development. The awful people displayed by people under the impact of the Internet can rescind a person's average lifestyle, develop forcefully mental evils and even lead to suicide.<sup>4</sup>

<sup>1</sup>Tarafdar, Monideepa, et al. "Explaining the Link between Technostress and Technology Addiction for Social Networking Sites: A Study of 'Distraction as a Coping Behavior.'" *Information Systems Journal* (2019)

<sup>2</sup> Dr. Papadopoulos Linda, "How does social media affect the mental health of young people?" April 12th, 2017

<sup>3</sup> Caldas, Nicholas, "Will social media destroy the next generation?" September 24, 2016, "Global Science" magazine

<sup>4</sup> China Internet Network Information Center (CNNIC). The 24th Statistical Report on Internet Development in China [EB/OL]. <http://www.cnnic.cn/uploadfiles/doc/2009-07-16>.

To counter the negative impact of social media, Sufi saints emphasized personal training, to remain upright, steadfast and intact in the world. They developed different methodologies for the well-being of humans and directed them to keep steadfast on the moral code of conduct. Among the Sufis, Naqash bandi Sufi put forth 11 principles to save one's life from negative thoughts prevailing in the world. While analyzing all the eleven principles, they are the best available tools to keep oneself away from the negative impact of social media too.

The first principle among them is "*Hosh Dar Dam*<sup>5</sup>" which indicates Consciousness of breathing. It is meant to maintain a positive attitude in the world and not indulge in thoughtless stations and predispositions. The inhalation and exhalation of breath revolve around the philosophy of reality of life which owns purity. Those who are on the path must overcome bodily desires and inculcate the purity and piety of inner consciousness. The human spirit is covered by the body one is divine in nature and the other is worldly in nature. Both have tendencies and inclinations according to their natural occurrence. But human consciousness has to direct their breathing towards God for success in this world and life hereafter. It also involves the thought process and thinking ability. In this regard the breathing that is inhaled and exhaled without God's Manifestation is based on negligence leads to death of the heart and blind consciousness. In the present circumstances where every kind of evil is spread through social media to corrupt young minds must own such thoughts for a successful life.

Another concept which will help to overcome the social media influence and lead a happy and stress-free life is *Nazar bar Qadam*<sup>6</sup>. Means watch your steps. This means to understand one's place in the universe as a conscious being.

<sup>5</sup> Farida Khanam; Sufism: An introduction, Goodword Books Publications, New Delhi, p.154

<sup>6</sup> Amal M A Ibrahim, The Principles of Naqshbandi Sufi Order, Journal of Science and Technology, 2013, 14/2, p. 4

All spirits have accepted God as a creator in *Alam-i Malakut*, i.e. in the high heavens. This philosophy guides them to remain focused on their mission and target to achieve all the benefits of life. To understand the value of life, it is exemplified that the seeker while walking should keep his eyes on his feet.<sup>7</sup> People are not allowed to go for vandalism but remain focused on seeking goals in life. This is the main purpose of saying, that the seeker while walking must keep his eyes on his feet but not cast his glance here and there because unnecessary sights will veil the heart. To overcome the vicious nature of social media and its harmful effects, it is necessary to build one's psyche on the perfect model of humanity while value-based life is more important. People who are wasting their time on social media and getting mentally tired, face stress and the porno picture deviate them from the focused life because veils on the heart are created by the pictures which are transmitted from your eyes to your heart and mind during your daily living on social media. Excess usage of social media disturbs the human heart and leads to disorder because of the huge lavish desires which mould the human mind towards wrong activities. These images develop black curtains on the heart and distort and diminish positive thinking. In such situations, a person does not remain in a position to judge between right and wrong, legal and illegal and between positive and negative. Such thoughts block the Light of the Divine Presence because of the mental control by the devil. This is why Sufi saints don't allow their followers, who have purified their hearts through constant Dhikr, to look at other than their feet. Their hearts are like mirrors, reflecting and receiving every image easily. This might distract them and bring impurities to their hearts. So the seeker is ordered to lower his gaze in order not to be assailed by the arrows

<sup>7</sup> Ahmad Farooqi, Maktubat letter no 295

of devils. It is also an indication that one is following the footsteps of the Prophet Muhammad ﷺ, who when he walked never used to look right or left, but used to look only at his feet, moving steadfastly towards his destination.<sup>8</sup>

## Safar dar Watan<sup>9</sup>

is a Sufi philosophy of life which garners the value of true life. It is a journey towards originality so that one may achieve the best of his life. Journey towards the higher heavens is the ultimate journey and everyone has to return towards his creator. In this journey, the seeker travels from the world of creation to the world of the Creator. It is related that the Prophet Muhammad (SAAS) said, "I am going to my Lord from one state to a better state and from one station to a higher station." It is said that the seeker must travel from the Desire for the forbidden to the Desire for the Divine Presence.<sup>10</sup> A human being travels from a world of illusions to a world of reality. All social media is illusionary in nature and leads a person towards a negative mentality and develops psychological disorders. Most people use social media to get perfection but in reality, they are moving far away from the reality of life and succumbing to unethical life. To overcome such a lifestyle, it is necessary to travel in this external world for guidance of a perfect being to whom God has attributed divine qualities.<sup>11</sup> When he gets guidance from a perfect being, needs to travel towards the inner world which helps to get rid of low manners and move to high manners, to throw out of his heart all worldly

<sup>8</sup> Hadith of Prophet Muhammad (SAAS)

<sup>9</sup> Shamsul Hasan, Impact of the Naqshbandi Silsilah on Indian Muslims, PhD Thesis, (Unpublished) Aligarh Muslim University 2010, p.101

<sup>10</sup> [Full text of "Golden Chain of Naqshbandi Order" \(archive.org\)](#)

<sup>11</sup> <http://nurmuhammadia.com/11 Principles of the Naqshbandiyatul Aliya Sufi Order • Nur Muhammad Realities Biography Islam Allah Haqiqat al Muhammadiya>

desires. This will help a person to remain away from the intoxication of social media and sites which annoy the mental ability.

*Khalwat dar Anjuman*<sup>12</sup> means one should be alone in the world of the internet which is known as the global world. Humans need to remain in contact for the great cause of human welfare, instead of lavish entertainment which corrupts the human brain and develops great psychological setbacks. At the same time, it is necessary to fashion one's thoughts in a more civilized war and by the ethical guidelines of Islam. Etymologically, it is to remain outwardly in the company of the people, but inwardly be consistent with Godly teachings.<sup>13</sup> A Durat line needs to be constructed between the false notions to remain in external seclusion and the second to rely on internal seclusion for greater guidance. According to the philosophy of *Khalwat dar Anjuman*,

"The seeker will be so deeply involved in the silent *dhikr* [Contemplation] in his heart that, even if he enters a crowd of people, he will not hear their voices".<sup>14</sup> Because the state of *dhikr* overcomes his external disturbance. The demonstration of the spiritual intent pulls him towards God and makes him unmindful of all external activities as he remains in constant remembrance of the Lord. "*By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayers, nor from the practice of regular Charity: Their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new).*"<sup>15</sup>

<sup>12</sup> Shah Sahab Makhdoomi, *Kitab Khalwat Der Anjuman*. Dar Matbah, (n.d.) pp 5-35

<sup>13</sup> Yusuf, S. Maryam. 2020. "Inter-Subjectivity of Khalwat (Suluk) Members in the Tarekat Naqsyabandiyah Khalidiyah Ponorogo." *Indonesian Journal of Islam and Muslim Societies* 10(1): 103-26.

<sup>14</sup> Abdullah, Fuady. 2018. "Spiritualitas Sosial Tarekat Naqsyabandiyah: Kajian Terhadap Prinsip Khalwat Dar Anjuman." *Jurnal Tsaqafah* 14(2): 223-40.

<sup>15</sup> Abdullah Yusuf Ali, *The Noble Quran*, Surah Nur; 24:37

"(O Prophet), enjoin believing men to cast down their looks and guard their private parts. That is purer for them. Surely Allah is well aware of all that they do."<sup>16</sup>

***Yad kard***<sup>17</sup> encompasses the value of the Dhikr spiritually and philosophically. In the postmodernist world religious foundations are shattered by the thought of free thinking and expression. At present, people discuss and deliberate on any issue and discuss its applicability/ compatibility and non-compatibility particularly traditional philosophies to achieve one's objective. According to Khwaja Ubaydullah Ahrar, "The real meaning of *dhikr* is inward awareness of God. The purpose of *dhikr* is to attain this consciousness."<sup>18</sup> The purpose of the *dhikr* is to keep one's heart and attention entirely focused on the Beloved in love and devotion.

*Yad kard* is inherently both oral and mental and needs mental stability for operational activities. Such stability is achieved through constant dhikr and is achieved through ecstatic hallucination. Khawaja Bahauddin Naqshband said, "The aim in dhikr is to make heart be always aware of al-Haq [The Truth], for its practised expatriate negligence".<sup>19</sup> Many young people have no idea of the beatific vision and how to reach the objective of one's creation. It is necessary to overcome all hazardous notions, ideas and thoughts which restrict human intellect from attaining the real goal of life. But people intoxicated by the constant use of social media have no chance to build one's spiritual life and creative and

<sup>16</sup> Surah Nur; 24:30

<sup>17</sup> Özkan Gozel, In a Foucaultian Perspective Sufism As An Art of Existence, *Kayqi*, 2012, p. 161, Available on <http://dergipark.org.tr/tr/download/article-file/276721>

<sup>18</sup> Khwaja Ubaydullah Ahrar, *Malfuzat Khaja Bahauddin Naqshband*, Trans. Hafeez Anwar, Published by Hafiz Anwar, 2018, p.20

<sup>19</sup>

philosophical notions necessary for human development. It affects the ability to think and such life leads to detractions and deviations.

The significance of dhikr is powerfully expressed in the Quran. A large number of verses discuss the importance of dhikr and its impact and results on humans. Surahs such as 57:26, Kahf: 28, Muzamil: 8, Ahzab: 35, 41; Araf: 205; Az-Zumur: 22-23; Aali- Imran:191; Nissa:103; Taubah:18; Araf:205; 13:27-28; 24: 37-37; 29:45; 33:41-42, 56; 63:9; 73:8; 87:14-15; 62:10; 4:103; 8:45; 28:8; 5:74; 6:54. Maulana Ashraf Ali Thanvi in his work "*Islahi Nisab*" quoted large number of *ahadith* to signify the need of dhikr in daily life. A shift from social media intoxication to spiritual developments through the constant process of *Yad Kard* will help to the large number of evils which are different.<sup>20</sup> Islam is the religion of nature that rejects a static view of life and a psychologically pathetic life. Instead, Islam advocates dynamism because the ultimate spiritual basis of Islam is eternal and reveals a dynamic change on all fronts of life. A society which owns dynamism must reconcile in its life, the categories of change.

People have deviated from the need to think about God, who is the creator and we all have to return. He is omnipotent, omniscient and omnipresent. He is all-powerful and compassionate and guides his servants who wish to return him for happiness and success. Narrated by Hadrath Umar (RA) Prophet Muhammad (SAAS) said;

*"For everything, there is a polish, and the polish for the hearts is the Zikr (remembrance) of Allah. There is nothing more potent in saving a person from the punishment of Allah than the Zikr of Allah. "It was said: Not even Jihad in the path*

<sup>20</sup> Ashraf Ali Thanvi, *Islahi Nisab*, Idara Taleef Asfariya, 1405 Hijra, pp.415-450

of Allah. So he replied: 'Not even if you were to continue striking with your sword until it breaks.'<sup>21</sup>

In many ahadith of the Prophet Muhammad (SAAS), the *yad kard* (dhikr) has been upheld with great eloquence. Narrated by Abu Darda the Prophet Muhammad (SAAS) said: "Shall I not tell you of the best of your deeds, the most pleasing to your Sovereign, those that raise you most in status, and that are better than giving gold and silver, or meeting your enemy (in battle) and you strike their necks and they strike your necks?". They said: "What is that, O Messenger of Allah? He said: "Remembering Allah (Dhikr)"<sup>22</sup>

In another hadith of Prophet Muhammad (SAAS) narrated by Abu Huraira and Abu Darda, Prophet Muhammad (SAAS) said;

"No people sit in a gathering remembering Allah. But the angles surround them, mercy covers them, tranquility descends upon them and Allah remembers them before those who are with Him"<sup>23</sup>

Prophet Muhammad (SAAS) said: "Allah says: 'I am with My Slave when he remembers Me, and his lips move saying My Name'"<sup>24</sup>

God has eloquently mentioned in the Quran that remembering Him always provides solace to the heart and peace of mind. This verse is the best remedy to remain away from the negative effects of social media.

<sup>21</sup> Imam Abi Bakr Ahmad bin Hussain al-Baihaqi, Sunan Al Kubra Baihaqi, Bab al-Zikr, (urdu Trans.: Hafiz Sonallah), Maktaba rahimia, Lahore,

<sup>22</sup> Imam Muhammad Bin Yazeed Ibn Majah Al-Qazwinf, Sunan Ibn Majah, (Eng. Trans. Nasiruddin al-Khattab), Maktaba Dar-usSalam, 2007

<sup>23</sup> Sahih Bukhari , Hadith Number 3791

<sup>24</sup> Sahih Bukhari, Hadith Number 3792

**Only in the remembrance of Allah (swt) will your heart find peace" (Al-Quran; 13: 28)**

People intoxicated by social media and always online waste their time in luxurious activities. Such people will face a harsh future and will not be rewarded for their negativity instead, they will be inflicted with punishments.

"Whosoever turns away from My remembrance, his life will be made tight and narrow on the Day of Resurrection We shall raise him blind"

(Al-Quran; 20: 124)

## **Yad dash**

It means that the reciter of Dhikr safeguards his heart with negation and affirmation in every breath without leaving the Presence of Allah Almighty and Exalted.

- It requires the seeker to keep his heart in Allah's Divine Presence continuously.
- This allows him to realize and manifest the Light of the Unique Essence (*anwar adh-dhat al-Ahadiyya*) of God.
- He then casts away three of the four different forms of thoughts:
  1. the egoistic thoughts,
  2. the evil thoughts, and
  3. the angelic thoughts,
  4. Keeping and affirming solely the fourth form of thought, the *haqqani* or truthful thoughts.
- This will lead the seeker to the highest state of perfection by discarding all his imaginings and embracing only the Reality which is the Oneness of Allah, Almighty and Exalted.

**Baz gasht**<sup>25</sup> has great value from the social media point of view. Many people feel that they cannot return to originality due to the very worst impact and addiction to social media sites. They feel that they are so immersed and infected by social media sites that they cannot get solace in the heart and serenity of the mind without it. For these people, *Baz gasht* is the philosophy which inculcates a true understanding of life. All earlier companions developed and inculcated this quality within their souls. This is a state in which the seeker, who makes dhikr by negation for illogical activities and affirmation of the reality of life, comes to understand the Holy Prophet's saying;

**“My God, you are my aim, and Your good pleasure/satisfaction is what I seek.”<sup>26</sup>**

A person involved in dhikr loudly or silently in the heart, his constant remembrance will help him to keep one's thoughts from wandering. The constant remembrance helps to master one's thoughts and inculcate sight of love and divine perfection to keep oneself away from a negative attitude.<sup>27</sup> To reach a higher level of perfection the Naqshbandi followers involve themselves in the practice of constant dhikr to excerpt from their hearts the secret of Oneness, and to open themselves to the Reality of the distinctive heavenly manifestation.

The place where damage is prevented is beneficial, human nature encourages everyone to return to the merits, and any deviation from the available life leads to continuous destruction and destruction instead of leading to perfection and ascension. Such a person is moving towards harm instead of

<sup>25</sup>K. Sunarman, The Meaning of Four Books, No Publisher, place of publication and date mentioned, p.258

<sup>26</sup>Majmua alRasail al-Naqshbandiya al Khalidiya, Available on <https://pdfcoffee.com/qdownload/-/18439-pdf-free.html>, Retrieved on 18/5/2024

<sup>27</sup> Okzan Gozel, Op. Cit, p.161

welfare and every moment he is looking to lose his life. If a person gets stuck in the quagmire of social media and starts to feel confined in a cage, then he should return to the light path of divine nature. So that he can compensate for his past wrongdoings<sup>28</sup>

**Nigah dasht<sup>29</sup>:** Be attentive, According to Zafrullah Khan, "Struggle with all alien and weak thoughts and actions. Be always mindful of what you are thinking and doing so that you may put the imprint of your immortality on every passing incident and instance of your daily life. Be watchful. Be aware of what catches your attention. Learn to withdraw your attention from undesirable objects. This is also expressed as to be vigilant in thought and remember yourself."<sup>30</sup>

**Allama Iqbal discussed it in a more unique way by saying;**

صورت شمشیر ہے دست قضا میں وہ قوم  
کرتی ہے جو بر زمان اپنے عمل کا حساب<sup>31</sup>

**The people who evaluate their activities at every age are like swords  
in the hands of Destiny.**

A sound logic of life to save oneself from detraction is to focus on positive and reliable things. One's eyesight must guard our heart and safeguard it by foiling bad thoughts from inflowing into it. Unscrupulous inclinations keep the heart from union with the Divinity. It is admitted in the Naqshbandi Sufis that for a seeker to protect his heart from bad inclinations for fifteen minutes is a great achievement. Immoral advertising and unethical sites disturb the human psyche

<sup>28</sup> Jawad Muhdasi, Fitrat ki Taraf Bazgasht, (Urdu Trans.) Margoob Aalam Askari, Mutharia Fikri wa Saqafati Markaz, Srinagar, 2014, p.31

<sup>29</sup> M. Fethullah Gülen defined it as self-supervision, Sufism Emerald Hills of the Heart, Eng. Trans. by Ali Ünal, Tughra Books, New Jersey, 2009, vol.3, p.14

<sup>30</sup> Zafarullah Khan, Islam in the Contemporary World: A New Narrative, National Book Foundation Islamabad, 2016, p.18

<sup>31</sup> Allama Iqbal. Kuliyat Iqbal (Urdu), Masjid Qartabi, Bali-Jibril, pp. 393/136

and create social imbalance. Islam is the power to safeguard the heart from bad thoughts and protect it from low inclinations but it needs conviction for changing life towards happiness and peace. Whoever accomplishes these two goals will know his heart, and whoever knows his heart will know his Lord. *The Messenger of Allah (pbuh) said:*

**“Who knows himself, knows his Lord.”<sup>32</sup>**

Life is a divine gift and needs to be preserved from all sorts of evil practices which surround always around human life in the contemporary era. Among the benefits of social media which are very less but vices are larger than the benefits have devastated human life and resulted in depression and family disputes. Many researchers pinpointed that the impact of social media always results in depression and family disputes. Even though the gender percentage of social media users is likely the same. It is observed by many claims that girls spend more time on social media than boys.<sup>33</sup> Females spent more time on social media per day in comparison to males. Due to their social media activities, it is also found female cases of depression are very high among women in comparison to their male counterparts during adolescent age, and this pattern may continue into emerging adulthood. Gender differences in depression arise in adolescence and extend through emerging adulthood<sup>34</sup>. It is found women have more impact on social sites and are influenced and involved more towards luxuries due to social

<sup>32</sup> *al-Tawdīh li-Sharh al-Jāmi' al-Sahīh 2/512*, al-Bukhari, an-Nasa'i and Ibn Majah, *Iḥyā' Ulūm al-Dīn* 3:2-3 , *Iḥyā' Ulūm al-Dīn* 3/358, *Hilyat al-Awliyā' 10/208*

<sup>33</sup> Duggan, et.al, Social media update 2014. Retrieved from <http://www.pewinternet.org/05/20/2024>

<sup>34</sup> Meadows et.al, Depressive symptoms, stress, and support: Gendered trajectories from adolescence to young adulthood. *Journal of Youth and Adolescence*, 2006, 35(1), 93-103

media. This too is observed in gender differences in mental health and highly inclined towards all odds of social media which implies internalizing problems.<sup>35</sup>

According to Branje, et.al (2010), "the quality of a mother-child relationship is linked to depressive issues in both males and females, while the quality of a father-child relationship is linked to depressive problems in males".<sup>36</sup> In terms of social media use during emerging adulthood, there are a range of gender variances. According to Simoncic et al., (2014), more women use social media, compared to men.<sup>37</sup>

*Wuquf Zamani, Wuquf 'Adadi and Wuquf Qalbi:* Awareness is the state or quality of being conscious of something. It involves having knowledge or perception of a situation, fact, or environment. It is a fundamental aspect of cognition that allows individuals to process information, make informed decisions, and respond appropriately to their surroundings to save one's life from wrongdoings.<sup>38</sup> Awareness is the psychological and Sufi philosophy is an insight or understanding of the prevailing situation or thought.<sup>39</sup> Awareness of thoughts which create dissent or accord between human beings and divinity is incumbent. Such a concept is frequently known as consciousness. Sufi scholars such as Naqshbandi Khawajagan along with other terms for safety developed three awareness terms *wuqufi Zamani, wuqufi Adadi, and wuqufi Qalbi*<sup>40</sup>. These terms of

<sup>35</sup> Galambos, et.al. Gender development in adolescence. In R.M. Lerner & L. Steinberg (Eds.), *Handbook of adolescent psychology: Vol. 1: Individual bases of adolescent development*, Hoboken, NJ: John Wiley & Sons. 2009, pp.305-357

<sup>36</sup> Branje, et.al (2010). Longitudinal associations between perceived parent-child relationship quality and depressive symptoms in adolescence. *Journal of Abnormal Child Psychology*, 38(6), pp.751-763.

<sup>37</sup> Simoncic, et.al (2014). Facebook use and depressive symptomatology: Investigating the role of neuroticism and extraversion in youth. *Computers in Human Behavior*, 40, pp.1-5.

<sup>38</sup> Fowler, et.al. (1981). Lexical access with and without awareness. *Journal of Experimental Psychology: General*, pp.110,341-362

<sup>39</sup> Hussain, Amir; et.al (2009). *Brain Inspired Cognitive Systems*, Springer Science Business Media, New York, 2008 pp. 298

<sup>40</sup>. Fethullah Gülen, Op. cit, 2009, p.15

awareness of the programme are found for human life which discuss, time, number and heart. All these are meant for the action based on realism so humankind may remain always conscious about the happenings around him.

Wuquf Zamani (Awareness of time) is very significant in the life of humans because timely recovery from a negative lifestyle helps to safeguard from anxiety. Due to social media people vanish their precious lifestyle and culminate their spiritual journey. They must remain vigilant, exercising the highest level of caution and self-control, and acting with wisdom in every aspect of their lives. This stage is often considered a crucial spiritual milestone on the path to enlightenment. Avoiding social media addiction on time aids in achieving positive life goals. If not addressed, it can become a persistent habit, making it challenging to overcome anxiety, stress, and negativity. People who waste their time need to recover and count their spiritual instincts daily to recover from the loss. Sufi scholars use the term Wuquf Adadi <sup>41</sup> (Awareness of number). This is a term used to describe how initiates should be careful to mention certain words or phrases in the exact number that their guide wants them to. The fundamental purpose is to recite dhikr through counting to groom one's heart for positivity in life. So counting is not for the sake of numbers but to concentrate purposefully for the sake of securing the heart from bad thoughts and to cause it to concentrate more in the effort to achieve the possible goal.<sup>42</sup> The number theory is not random but relies on the guide which varies from one dhikr to another. According to Shah Naqshband, "Observance of the numbers in dhikr is the first step in the state of

<sup>41</sup> M. Fethullah Gulen, 2009, Op. Cit. p.15

<sup>42</sup> <http://naqshbandi.org/teachings/topics/the-principles-of-the-naqshbandi-way/awareness-of-numbers-wuquf-adadi/> retrieved on 20th May 2024

acquiring Heavenly Knowledge (*ilm ul-ladunni*).<sup>43</sup> To overcome negativity in life, one needs to concentrate on training the epi-centre of the body (heart) to develop traits necessary for human development. Such stage of life is known as *Wuquf Qalbi* (Awareness of one's heart): This term signifies that initiates who have reached the final point in journeying should turn to God with all their faculties and concentrate on Him. It is a state belonging to those who have reached the peak.<sup>44</sup> For the healing of the heart, recovery from false and negative notions of life plays a vital role. Life is precious and all its intentions are trained in the processor of the body known as the heart. When your *nigah* (eye) catches any sight of any object it sends a message to the heart for reaction. After processing in the heart, if a person is well aware of the negative thoughts of vices, the heart quickly reacts to save the being from detraction. But if a person avoids the signals of the heart, it slowly impacts his heart and mind negatively which results in the desolation of human character.

## CONCLUSION

Human beings are created by the God best of His moulds and are guided by all which he requires in life to be happy and faithful to the creator. It is observed humans have the utmost talent because of the mindset given by God to him. He can use rationality and develop thoughts which have long-lasting effects. Humans from the very beginning have the curiosity to explore nature and to know the reality behind it. God has guided them to travel into the earth and know how God originated things. From socio-economic laws to scientific advancement, humans excelled in all fields of knowledge. This utmost quality developed pride and

<sup>43</sup> <https://nurmuhammad.com/11-principles-of-the-naqshbandiyatul-aliya-sufi-order/> retrieved on 20<sup>th</sup> May 2024

<sup>44</sup> Shivan Mahendarajah M. The Sufi Saint of Jam History, Religion, and Politics of a Sunni Shrine in Shi'i Iran in Cambridge Studies in Islamic Civilization, Cambridge University Press, 2021, p. 205

prejudice also among them and resulted in deviations. Humans across the world are connected through the internet and at present social media have control of all humans at the global level. On the one hand, humans came close to each other but on the other thoughts having an unethical impact too were developed with all pornographic design. Such thought created among humans lavish desires and resulted in immoral activities. Such activities need to be controlled earlier otherwise their impact results in stress and takes the shape of psychological depression. Another disadvantage is the loss of time which deteriorates the future of young generations. In the contemporary era particularly after the secularistic approach to life people, instead of coming close to the God-given system most of the time stitch themselves with immoral activities and such a situation reaches to an alarmed situation. Though Quran and Sunnah guidance is available due to a lack of information people in general and the young generation in particular are moving away from divine guidance. In this regard, Naqshbandi Sufi developed a very keen strategy known as the 11 principles of the Naqshbandi order. From the first principle of *Hosh Dar Dam* to *Wuqufi Qalbi* if followed in letter and spirit, then social media sites cannot deviate such a person. All the eleven principles are discussed and deliberated at length in this paper. All these have the potential to change life towards divine activism and lead to happiness in this world and life hereafter. It is observed that the young generation is wasting much of their precious life on watching social media sites, which cuts their future deters their progress in all walks of life and results in frustration, depression, stress and intoxication. Such people are prone to accidents resulting in loss of life. So it is the responsibility of every social being from parents to their mentors and Elderly citizens to play their role to overcome such a situation will soar all aspects of life.

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