Us and Social Media

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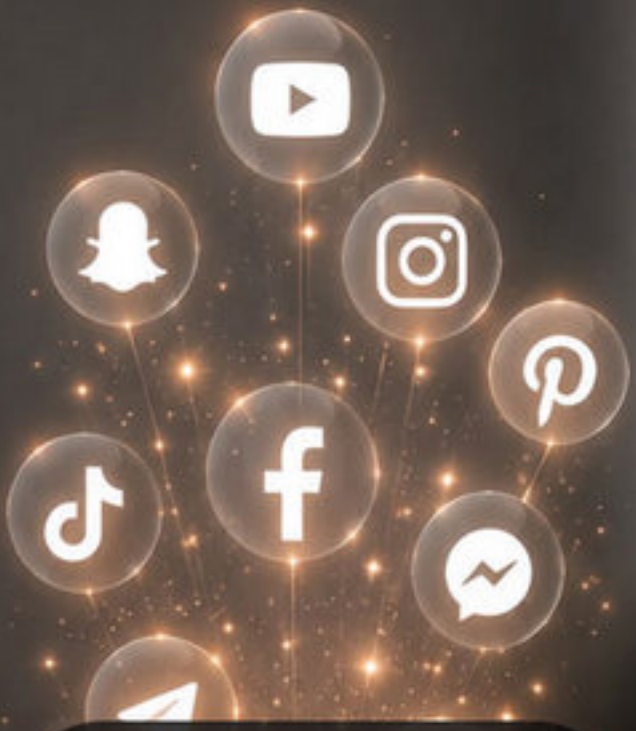

(For Islamic Brothers)

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Us and Social Media

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا حَبِيْبَ الله

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا نُوْرَ الله

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ

I make the intention of Sunnah i'tikāf.

Dear Islamic brothers! Whenever you enter a masjid, make the intention of i'tikāf, for you will then continuously gain the reward of i'tikāf as long as you stay inside. Remember, eating, drinking, sleeping, having sahoor or iftar, or even drinking Zamzam water or the water upon which prayers have been recited is not permitted inside a masjid. If the intention of i'tikāf is made, all of these acts become permissible. One should not make this intention solely to eat, drink, or sleep; rather, it should be made to please Allah.

As mentioned in *Fatāwā Shāmī*:

If somebody wishes to eat, drink, or sleep in a masjid, he should make an intention of i'tikāf and engage in the *dhikr* of Allah for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink, or sleep, he can do so).

Excellence of Reciting Ṣalāt

The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللّٰهَ فِيهِ، وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ اِلَّا كَانَ عَلَيْهِمْ تِرَةً فَاِنْ شَاءَ عَذَّبَهُمْ وَاِنْ شَاءَ غَفَرَ لَهُم

When people sit in a gathering in which they neither remember Allah Almighty nor recite ṣalāt upon their Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, that gathering will be a cause of grief for them on the Day of Judgment. Then, if Allah Almighty wills, He may punish them, and if He wills, He may forgive them. [1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Speech Intentions

The Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: اَفْضَلُ الْعَمَلِ اَلنِّيَّةُ الصَّادِقَةُ – The best of deeds is a sincere intention.[2]

Dear Islamic brothers! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the speech, we can make the following good intentions:

- I will listen to the entire speech to gain Islamic knowledge.
- I will sit respectfully.
- I will not be lazy or inattentive during the speech.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Give This Cloak to So-and-So!

It is stated in a Hadith of *Bukhārī Sharīf* that the beloved mother of the Muslims, Sayyidatunā ʿĀ'ishah al-Ṣiddīqah رَضِیَ اللّٰهُ عَنْهَا, said:

A beautifully designed cloak named *Khamīṣah* was presented to the

[1] Tirmidhi, Kitab-ud-Da'wat, Bab Fi al-Qaumi Yajlisuna wa La Yazkurunallah, vol. 5, p. 247, Hadith: 3391

[2] Al-Jāmiʿ al-Ṣaghīr, p. 81, Hadith 1284

> Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم wore it and offered Salah. After performing salam, he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "I fear that its patterns might distract my attention, so give this cloak to Abū Jahm رَضِیَ اللّٰهُ عَنْهُ." [1]

The famous commentator of the noble Quran, Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللّٰهِ عَلَيْه, writes under this Hadith:

> In Arabic, *Khamīṣah* refers to a patterned cloak. It was a black woollen cloak which Abū Jahm رَضِیَ اللّٰهُ عَنْهُ gave as a gift to the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم wore it while praying and then returned it to him. [2]

The Exalted Rank of the Prophet's blessed Heart

Dear Islamic brothers! The status of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is very high. It is so high that, let alone describing his rank, no creation can fully comprehend it.

The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم possesses such a grand rank that on the Night of Miʿrāj, he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم observed the wonders of the universe, led the Prophets in prayer, travelled through the heavens, and beheld the sights of Paradise. Despite this, his blessed state remained as described in the Quran:

مَا زَاغَ الْبَصَرُ وَمَا طَغٰى ﴿۱۷﴾

Translation from Kanz-ul-Irfan: **The eye did not waver nor did it exceed the limit.**[3]

In other words, his pure heart being distracted is a distant matter for even his blessed sight remained unaffected. This shows that if the beautiful sights of

[1] Bukhari, Kitab-us-Salah, Bab Iza Salla fi Thaub... etc., p. 167, Hadith: 373 selected

[2] Mir'at-ul-Manajih, vol. 1, p. 466 adapted

[3] Al-Quran, Surah Al-Najm, verse 17; translation from Kanz al-ʿIrfān

Paradise could not affect his attention, how could a cloak distract him? In reality, removing this cloak was a lesson for us, his followers. It is as if we were told: "O my servants! Leaving aside things that make one negligent of the remembrance of Allah, if anything causes a disturbance in this remembrance, keep it away from yourselves."

A Major Harm of Mobile Phones

Dear Islamic brothers! Reflect upon this beautiful point! Making a patterned cloak is permissible, buying it is permissible, wearing it is permissible, and offering Salah wearing it is also permissible. Despite this, the lesson from the blessed life of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is that if such a cloak can cause a distraction during Salah, it should be removed.

On the other hand, what is our condition? Making musical tunes is impermissible, acquiring them is impermissible, playing them is impermissible, listening to them is impermissible, and playing them for others to hear is also impermissible. Sadly, musical tunes can be heard inside our masjids during the congregational prayer. One's own Salah is disturbed, and others are also troubled. Then, inside the house of Allah Almighty—a place built specifically for worship—satanic music is played.

In my view, the greatest harm that mobile phones have caused to Islamic society is that they are becoming a means of disrespect to the masjid. Besides, where is music not found in our society? Passing through any street without hearing the sound of music has become extremely difficult. Music in homes, music in streets, music in neighbourhoods, music on roads, music in aeroplanes; it is an unfortunate situation.

The sounds of music echo everywhere, and now in the one place that was safe from this misfortune—the house of Allah Almighty! One of the harms caused by mobile phones is that musical tunes can now be heard in the masjids. Generally, the Imam makes an announcement before the congregational prayer: "If you have a mobile phone, please switch it off or put it on silent." Yet, for some reason, mobile phones are not switched off or put on silent. Many people simply do not care about this announcement.

Gave the Garden in Charity

The Companion of the Prophet, Sayyidunā Abū Ṭalḥah Al-Anṣārī رَضِیَ اللّٰہُ عَنْہُ, owned an orchard, and on one occasion, he was offering Salah there.

Surely, this was a voluntary (*nafl*) Salah, for he would pray the obligatory Salah in congregation in the masjid with the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. While he was praying in the orchard, an earth-coloured pigeon flew up and tried to find a way out. It was a beautiful sight, and the attention of Sayyidunā Abū Ṭalḥah Al-Anṣārī رَضِیَ اللّٰہُ عَنْہُ was drawn towards it, causing him to lose track of the number of rakʿahs he had offered.

اللہ اکبر! Look at the devotion of the Companion! He did not make the bird fly, nor was there any fault on his part in his attention being drawn towards it. However, the orchard belonged to him. Had the orchard not been there, he would not have prayed there, the bird would not have flown, his attention would not have been diverted, and he would not have forgotten the number of rakʿahs. Meaning, through this chain of indirect causes, the orchard ultimately became the reason why he forgot the number of rakʿahs. Therefore, he immediately went to the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم and said: "O Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم! From now on, this orchard is charity."[1]

اللہ! اللہ! Dear Islamic brothers! How expensive must that orchard have been? Yet, because it became a cause of disturbance in Salah, it was given away in charity. We are not being asked to give our mobile phones away in charity, nor are we being asked not to keep mobile phones at all. We are merely told to switch them off at the time of Salah, or at least put them on silent so they do not cause a disturbance in Salah. Sadly, we cannot bring ourselves to do this much.

[1] Muwatta Imam Malik, Kitab Waqt-is-Salah, Bab al-Nazar fi al-Salah... etc., p. 69, Hadith: 225 detailed

Us and Our Prayers

Let us reflect for a moment. How much time do we set aside for the remembrance of Allah? We sit in our shops, busy with work. The adhan is called, yet we sit there until the congregational prayer is about to begin. Only then do we rush to the masjid. We barely manage to join the congregation from the beginning, and that too if we are lucky; otherwise, we miss a few rakʿahs. We spend 15 to 20 minutes in the masjid with great difficulty. Even this short time is not spent with full attention in the remembrance of Allah Almighty. Sometimes musical tunes ring, and sometimes the vibration from the phone distracts us. If even this short amount of time is not solely for the remembrance of Allah, then tell me, what have we achieved? What have we spent our lives doing?

Detach Yourself from Everything!

Allah Almighty states in the Glorious Quran:

وَاذْكُرِ اسْمَ رَبِّكَ

Translation from Kanz-ul-Irfan: **And remember the name of your Lord** [1]

Meaning, O Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Continue remembering the name of your Lord throughout the day and night. It is further stated:

وَتَبَتَّلْ اِلَيْهِ تَبْتِيْلًا ۝

Translation from Kanz-ul-Irfan: **And devote yourself to Him with absolute devotion.** [2]

This means that the worship of Allah Almighty should be such that the heart is not occupied with the remembrance of anyone other than Allah Almighty.

[1] Al-Quran, Surah Al-Muzzammil, verse 8; translation from Kanz al-ʿIrfān

[2] Al-Quran, Surah Al-Muzzammil, verse 8; translation from Kanz al-ʿIrfān

Attachment to anything else should be severed, and one's attention should remain directed solely towards Allah Almighty.[1]

If only we could attain this blessing! May at least this much love for Allah Almighty enter our hearts that whenever we prostrate, our hearts are immersed in His remembrance, with our attention directed towards nothing else.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Us and Social Media

Unfortunately, our state is in complete disarray. Firstly, we do not make time for the remembrance of Allah Almighty at all. Day and night, we are only consumed by thoughts of earning and eating, and whatever little was left has been ruined by the mobile phone. With a mobile phone constantly in our hands, we become oblivious to the world around us and remain absorbed in it. We look at useless posts on Facebook, YouTube, Instagram, and other platforms, sinful reels, videos on TikTok, and scrolling endlessly without purpose.

Many hours pass in these useless and sinful activities. We do not gain any benefit in this world, or make any preparation for the Hereafter; thus, our worldly life is ruined, and our Hereafter is also destroyed! We simply waste our precious time. If only we could realise this and become those who spend their time doing good deeds.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Some Benefits of Social Media

Dear Islamic brothers! I am not saying that social media is purely harmful. Undoubtedly, it also has many benefits. Communication has become very easy through social media; we can stay in touch with our relatives who live far away

[1] Sirat-ul-Jinan, Part 29, Surah Al-Muzzammil, under verse: 8, vol. 10, p. 418

and easily enquire about their well-being. Tasks that took weeks or months to complete can now be completed in hours or even minutes. Social media has made it easier to spread the call to righteousness and to learn and teach religious knowledge.

In fact, social media is also a means of continuous reward (*sadaqah jāriyah*). There are so many scholars among the devotees of the Prophet who have departed from this world, yet their faith-invigorating speeches are available on social media. People listen to them, learn religious knowledge, and become motivated to act upon that knowledge. If we reflect further, we will find that social media has many benefits. However, its disadvantages are greater.

A Thought-Provoking Question

The greatest harm of social media is that it is a major cause of negligence. In the Holy Quran, Allah Almighty asks all humans a thought-provoking question that deserves careful consideration. Allah Almighty states:

يٰۤاَيُّهَا الْاِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيْمِۙ(۶)

Translation from Kanz-ul-Irfan: **O man! What has deceived you concerning your Lord, the Most Generous?**[1]

This question is addressed to me, to you, to Zayd, ʿAmr, Bakr, and everyone else. The answer to this will be different for each person. For some, the love of the world makes them heedless of Allah Almighty; for others, the pursuit of wealth makes them negligent of Allah Almighty. Some are made heedless by the desire for status, while others are distracted by an abundance of useless activities. Desires, jealousy, malice and hatred, and the yearning for honour and fame makes people negligent. One thing that is perhaps a trial for almost everyone—except those who are saved— is social media, which also causes people to become heedless of the remembrance of Allah Almighty.

There are so many people who are negligent of the remembrance of Allah Almighty because of social media. There are so many who miss the

[1] Al-Quran, Surah Al-Infiṭār, verse 6; translation from Kanz al-ʿIrfān

congregational prayer and the prayer altogether because of it. Time is found every day to use social media platforms, but no time is found to open and recite the noble Quran daily. YouTube is watched daily without fail, but ṣalāt is not recited daily. WhatsApp statuses are viewed daily, often several times a day, but we fail to remember Allah Almighty regularly. People post on Facebook and check the responses repeatedly; how many likes did it get? How many people viewed it?

Whether they are in the masjid, marketplace, shopping centre, hotel, shrine of a saint, in the presence of a pious person, in the company of scholars among the devotees of the Prophet, at home, in the sacred *Ḥaram*, or in Madinah — even while standing in front of the Kaʿbah or the golden grilles—the mobile phone is in their hands. There is only one obsession: take a selfie and upload it to social media!

Due to this single futile obsession, people waste so many precious opportunities. There are times when supplications are accepted, and there are sacred places filled with blessings. Instead of supplicating at such times and in such places, instead of benefitting from the blessings of these places, and instead of making arrangements for their forgiveness, people waste their time taking selfies.

Man is in Loss

Dear Islamic brothers! Allah Almighty stated:

وَالْعَصْرِ ۝١ اِنَّ الْاِنْسَانَ لَفِیْ خُسْرٍ ۝٢

Translation from Kanz-ul-Irfan: By time. Surely, man is in loss.[1]

Imam Ḥasan Al-Baṣrī رَحْمَةُ اللهِ عَلَيْه states:

Here, *ʿAṣr* refers to the time of late afternoon. Just as the time of ʿAṣr marks the latter part of the day—when workers and shopkeepers in the marketplace begin winding up their businesses, the time approaches when the one who

[1] Al-Quran, Surah Al-ʿAṣr, verses 1-2; translation from Kanz al-ʿIrfān

earned nothing all day will return home. His children will gather around him, asking for food and money, and he will be left facing embarrassment.

Similarly, O human! The world has reached its time of ʿAṣr. The Day of Judgment has drawn near; soon death will cast its net, your soul will be taken, and you will be lowered into a dark grave. How great is the loss of the foolish person who continues to spend his days and nights in negligence? How much detriment is he facing? Yes! Yes! Soon, very soon, the Day of Judgment will arrive, the resurrection will occur, and we will be brought before our Lord. Then we will be asked: What did you earn in the world? To what extent did you fulfil the rights of the blessings given by Allah Almighty? Questions will be asked regarding every single blessing. Allah Almighty states:[1]

اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَ هُمْ فِیْ غَفْلَةٍ مُّعْرِضُوْنَ ۚ﴿۱﴾

Translation from Kanz-ul-Irfan: **The accountability of the people has drawn near. Yet, they turn away in heedlessness.**[2]

Tell Me What You Need! I Am in a Hurry

A person from the tribe of Banū Tamīm narrates:

> Once, I visited Sayyidunā ʿĀmir b. ʿAbdullāh رَحْمَةُ اللهِ عَلَيْه. When I arrived, he was offering Salah, so I sat down and waited. As soon as he performed *salām*, he said: "Tell me what you need! I am in a hurry." I asked: "What is the hurry?" He answered: "May Allah Almighty have mercy upon you! Who knows when the Angel of Death عَلَيْهِ السَّلَام may arrive?" (In other words, I do not know how much life is left; therefore, I need to gather as many good deeds as possible. This was the urgency he was referring to.)[3]

اللہ اکبر! Dear Islamic brothers! Reflect upon this! These were the pious servants of Allah; people who prepared for the Hereafter! As for us, we have nothing

[1] Tafseer Kabir, Part 30, Surah Al-'Asr, under verse: 1, vol. 11, p. 278 summary

[2] Al-Quran, Surah Al-Anbiyāʾ, verse 1; translation from Kanz al-ʿIrfān

[3] Mawsu'ah Ibn Abi al-Dunya, Kitab Qasr-il-Amal, vol. 3, pp. 334-335, Hadith: 136

but time. We casually spend two to four hours on social media pointlessly. Unfortunately, we no longer value time. But remember! On the Day of Judgement, we will be held accountable for how we spent our lives and the activities in which we invested our time.

Indeed, he is in great misguidance

ʿAllāmah Ibn al-Jawzī رَحْمَةُ اللهِ عَلَيْه writes:

Once Sayyidunā Manṣūr b. ʿAmmār رَحْمَةُ اللهِ عَلَيْه came to Caliph ʿAbd al-Mālik b. Marwān. The Caliph said, 'O Manṣūr! I give you one year to find the answer to a question and bring it. The question is: who is the most intelligent person, and who is the most ignorant person?' Hearing the question of ʿAbd al-Mālik b. Marwān, Sayyidunā Manṣūr b. ʿAmmār رَحْمَةُ اللهِ عَلَيْه walked back. However, he had barely reached the palace door when he returned. ʿAbd al-Mālik b. Marwān asked, 'Why did you return?' He replied, 'I have found the answer. The most intelligent person is the one who performs good deeds and fears Allah Almighty, whereas the most ignorant person is the one who commits sins yet considers himself safe from punishment.'

Upon hearing this admonitory answer, ʿAbd al-Mālik b. Marwān was overcome with emotion and wept so much that his clothes became wet with tears. He said, 'O Manṣūr! By Allah, you have spoken the truth.' Then he said, 'O Manṣūr! Recite a verse from the Holy Quran!' Sayyidunā Manṣūr b. ʿAmmār رَحْمَةُ اللهِ عَلَيْه recited this noble verse:

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا ۚ وَّمَا عَمِلَتْ مِنْ سُوْٓءٍ ۚ تَوَدُّ لَوْ اَنَّ بَيْنَهَا وَبَيْنَهٗۤ اَمَدًۢا بَعِيْدًا ؕ وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ؕ وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ﴿۳۰﴾

Translation from Kanz-ul-Irfan: ⌜Remember⌝ the Day when every soul will be presented with the good it has done and what it did of evil. It will then wish that its ⌜misdeeds⌝ were far away from it. And Allah warns you of His Wrath; and Allah is Most-Compassionate to people.[1]

[1] Al-Quran, Surah Āl-ʿImrān, verse 30; translation from Kanz al-ʿIrfān

Hearing this noble verse, the fear of Allah overcame ʿAbd al-Mālik b. Marwān, and he said, 'O Manṣūr! You have killed me.' Saying this, he collapsed and fell unconscious. When he recovered, he said, 'O Manṣūr! Allah Almighty states:

وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ؕ

Translation from Kanz-ul-Irfan: And Allah warns you of His Wrath.[1]

What does this mean?' He replied, 'It means that Allah Almighty warns you of His punishment.' Hearing this, ʿAbd al-Mālik b. Marwān wept again. When he recovered, he asked, 'Allah Almighty states:

مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا ۚۖ وَّمَا عَمِلَتْ مِنْ سُوْٓءٍ ۚ

Translation from Kanz-ul-Irfan: will be presented with the good it has done and what it did of evil. [2]

What does this mean?' He replied, 'On the Day of Judgment, every small and major sin will be brought before a person.' Hearing this, ʿAbd al-Mālik b. Marwān wept again until he fell unconscious. When he gained consciousness, he said, 'By Allah! The one who reflects upon this noble verse and continues to disobey Him, indeed he is in great misguidance.' [3]

May Allah Almighty bestow His grace upon us! If only we could value our time and spend this precious asset in good deeds.

Unlawful Gazing is Becoming Common

Dear Islamic brothers! Among the major disadvantages of social media is the fact that it has greatly increased the sins committed through the eyes and ears.

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[1] Al-Quran, Surah Āl-ʿImrān, verse 30; translation from Kanz al-ʿIrfān

[2] Al-Quran, Surah Āl-ʿImrān, verse 30; translation from Kanz al-ʿIrfān

[3] Bustan-ul-Wa'izeen, Majlis fi Qaulihi Ta'ala: Yauma Ta'ti Kullu... etc., Hikayat 'an Ahad-is-Salihin, p. 79 selected.

As soon as one opens YouTube, Facebook, or similar platforms, unlawful gazing begins immediately. The situation has now reached the point where, even if one wishes to play something beneficial, like a naʿat or speech, a short advertisement appears at the beginning containing music and immodest imagery.

In short, social media has significantly increased the sins of the eyes and ears, and these are severe sins. Allah Almighty states in the Holy Quran:

اِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ اُولٰٓىٕكَ كَانَ عَنْهُ مَسْـُٔوْلًا ﴿۳۶﴾

Translation from Kanz-ul-Irfan: Indeed the ear, and the eye, and the heart; all of these will be questioned.[1]

It is stated in a Hadith:

اَلْعَيْنَانِ تَزْنِيَانِ

The eyes also commit adultery. [2]

In one narration, it is stated: "The adultery of the eyes is looking." [3]

The Consequences of Unlawful Gazing

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "You will either lower your gaze and guard your private parts, or Allah Almighty will disfigure your faces." [4]

[1] Al-Quran, Surah Bani-Isrāel, verse 36; translation from Kanz al-ʿIrfān

[2] Musnad Imam Ahmad, vol. 2, p. 568, Hadith: 3989 selected.

[3] Abu Dawood, Kitab-un-Nikah, Bab Fi ma Yu'maru bihi... etc., p. 342, Hadith: 2152 selected.

[4] Al-Mu'jam-ul-Kabeer, vol. 4, p. 319, Hadith: 7746

Do Not Even Look at a Woman's Veil

Sayyidunā ʿAlāʾ b. Ziyād رَحْمَةُ اللهِ عَلَيْه said: "Do not cast your gaze even upon a woman's veil, because looking creates lust in the heart." [1]

Allah! Allah! Reflect! We are being cautioned even against looking at the veil of a woman observing Islamic veiling, as it stirs lust in the heart.

On social media, the matter of a veil does not even arise. It is considered a blessing if a woman is fully dressed on social media. If looking at the veil of a veiled woman stirs desire in the heart, then reflect upon what effect looking at someone who is immodestly dressed may have upon the heart. This is one of the reasons why incidents of sexual violence and fornication are increasing in our society, and even young children are not safe from the cruelty of wicked people. Some heartless people commit horrific acts of sexual violence against innocent children and ruthlessly murder them. اَلْاَمَان وَالْحَفِيْظ!

Guard Your Eyes!

Dear Islamic brothers! Social media has become everyone's necessity; however, using it correctly remains within our control. Ideally, you should avoid it altogether, but if you must use it, make every effort to protect yourself from unlawful gazing. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

> When a Muslim (unintentionally) casts a first glance at a woman's beauty and then lowers his eyes, Allah Almighty will grant him the ability to perform such worship whose sweetness he will experience. [2]

سُبْحٰنَ اللّٰه! Look at how great the virtue of avoiding unlawful gazing is. May Allah Almighty grant us the ability to protect ourselves from unlawful gazing.

اٰمِيْن بِجَاہِ خَاتَمِ النَّبِيّٖن صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

[1] Hilyat-ul-Auliya, vol. 2, p. 277, number: 2217

[2] Musnad Imam Ahmad, vol. 9, p. 202, Hadith: 22916

Spreading Misinformation

Dear Islamic brothers! Another major harm of social media is the rapid spread of false information. Incorrect information can spread from one place to another, rather across the entire world. A false post is published, and as it gets forwarded, who knows where it reaches. Furthermore, a trend has developed among us whereby people learn religious matters from social media.

An Incorrect Method of Researching Hadith

A learned person said: “Once, I went to a bookshop. A person was present there who perhaps had incorrect beliefs. In any case, he was not well educated. He started saying negative things regarding the Companion of the Prophet, Sayyidunā Amīr Muʿāwiyah رَضِیَ اللّٰہُ عَنْہُ. He continued saying various things. In order to explain to him, I mentioned a Hadith. He immediately said, 'Where is this Hadith written? Show me the reference.'”

The learned person said: “Since I was in a bookshop, the book of Maktabat-ul-Madinah, *Faizan-e-Amir Mu'awiyah*, was available there. I picked up the book and showed him the Hadith with its reference.” Now that he had seen the Hadith with his own eyes and read it himself, he should have accepted the saying of the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم with humility. But instead, he said 'Alright, fine! I will search for this Hadith on Google and then draw a conclusion.'”

لَاحَوْلَ وَلَاقُوَّۃَ اِلَّا بِاللّٰہِ الْعَلِیِّ الْعَظِیْمِ! How unfortunate is this situation. Social media and the internet are not sources of learning religious knowledge.

From Whom Should We Learn Religious Knowledge?

It is stated in *Ṣaḥīḥ Muslim*: “This knowledge is your religion, so consider who you are learning your religion from.” [1]

[1] Muslim, Muqaddamah Muslim, Bab Bayan Anna al-Isnad... etc., p. 14.

Do you know how our pious predecessors acquired *aḥādīth*? How much effort they put into learning religious knowledge? Imam Jalāl al-Dīn al-Suyūṭī رَحْمَةُ اللهِ عَلَيْه writes:

> Sayyidunā Abū al-ʿAbbās Mustaghfirī رَحْمَةُ اللهِ عَلَيْه received news that Sayyidunā Abū Ḥāmid Miṣrī رَحْمَةُ اللهِ عَلَيْه narrates the Hadith of Khālid b. Walīd in Egypt. So, he left his home and travelled to Egypt to hear this Hadith. He met Sayyidunā Abū Ḥāmid Miṣrī رَحْمَةُ اللهِ عَلَيْه and requested him to recite the Hadith. He replied, "First fast for one year, then I will recite it." Sayyidunā Abū al-ʿAbbās رَحْمَةُ اللهِ عَلَيْه had such a strong desire to hear the Hadith that he fasted for one year. Then he returned and attained the privilege of hearing the Hadith of Khalid b. Walīd. [1]

This is how *aḥādīth* were learned. Access to information has become very easy for us. مَعَاذَاللہ! We have become overly reliant upon social media. May Allah Almighty protect us! Some people feel there is no need for scholars and madrasahs anymore. They believe they can simply become researchers through social media. May Allah Almighty protect us!

A Few Precautions for Using Social Media

Here are a few precautions regarding the use of social media:

(1) Protect Yourself!

An attribute of the pious is described in the Glorious Quran:

وَاِذَا مَرُّوْا بِاللَّغْوِ مَرُّوْا كِرَامًا ﴿۷۲﴾

[1] Jam' al-Jawami', Musnad Khalid bin al-Walid, vol. 14, p. 352, Hadith: 10953

Translation from Kanz-ul-Irfan: and when they pass by indecency, they pass by protecting their honour.[1]

This means that when the pious servants of Allah encounter useless or inappropriate gatherings and matters, they pass by while protecting their honour. Therefore, keep this Quranic guidance in mind while using social media. If you have to use social media, keep yourself protected from all its dangers.

Avoid unlawful gazing. Avoid listening to music. Do not listen to evil people and those with corrupt beliefs. Do not listen to the words of non-Muslims and atheists. Use it strictly out of necessity, and only gain knowledge from scholars who are lovers of the Prophet.

(2) Be Purposeful

Make your use of social media purposeful. Use it only when necessary, and do not use it for any other purpose. A pious elder, Shaykh Tāj al-Dīn Sikandarī رَحْمَةُ اللهِ عَلَيْه said: "This entire world is darkness, and it is the name of Allah Almighty that illuminates it." [2]

The point is that worldly activities are a cause of darkness. However, when we perform them for the sake of Allah Almighty, that task becomes a good deed and light. So, use social media only for good purposes that bring benefit in this world or the Hereafter and in which good intentions can be made. Otherwise, stay away from it.

(3) Set a Time

Create a timetable and allocate a time for the purposeful use of social media. Use it only during that time. Adopt the useful habit of deciding beforehand why you are using your phone. Then, complete that task and put the phone down, and do not open other applications.

[1] Al-Quran, Surah Al-Furqān, verse 72; translation from Kanz al-ʿIrfān

[2] Al-Hikam al-Ata'iyyah, pp. 34-35, selected

(4) Give Time to the Family

Do not use your phone during family time. This is a very important point. Unfortunately, due to social media, people do not give sufficient time to their family and children. Remember! Our beloved Islam encourages us to lead a social life. We should regularly spend time with our family members, relatives, and loved ones. Sit with them, talk to them, listen to their concerns, call them towards righteousness, treat them well, and perform good deeds throughout your life.

(5) Avoid Ostentation

Keep your good deeds to yourself; do not share them on social media. It is becoming increasingly common for people to publicise their good deeds. There is a severe risk of falling into ostentation, so conceal your good deeds as much as possible and do not expose them on social media.

It is stated in a Hadith that the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "I fear minor shirk regarding you the most." It was asked, "O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! What is minor shirk?" He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, "Ostentation." Then he stated, "On the Day of Judgment, when people will be given the reward for their deeds, it will be said to the ostentatious people: 'Go to those before whom you used to show your deeds in the world.'" [1]

(6) Be Careful when Sharing Content

The sixth precaution regarding social media is to exercise extreme caution when sharing content. Many fabricated matters are circulated on social media; do not share them. Likewise, avoid sharing anything that may:

- become a cause of *fitnah* and disorder;
- distance people from righteousness;
- spread hatred among Muslims;
- hurt or offend others;

[1] Musnad Ahmad, vol. 9, p. 591, Hadith: 24273

- cause harm to Islam and Ahl al-Sunnah.

Do not read, watch or share such harmful material.

If someone has posted an incorrect Islamic ruling on Facebook, YouTube, Instagram, WhatsApp, etc., they should rectify it immediately. For example, make a post saying: “On such-and-such date, I made a post containing incorrect information. The correct information is as follows. Therefore, I repent and retract what I previously stated.”

May Allah Almighty protect us from the harms of social media and grant us the ability to use this facility only in a correct and righteous manner.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Dawat-e-Islami and the Positive Use of Modern Technology

Dear Islamic brothers! اَلْحَمْدُ لِلّٰہ! To protect the Ummah from the harms of social media and to make technology a means of good deeds, Dawat-e-Islami, the religious movement of the lovers of the Prophet, is rendering its services. Among the more than 80 departments of Dawat-e-Islami is the Social Media Department. Under this department, through various platforms such as YouTube, Facebook and Instagram, scholarly and research-based content is uploaded with the aim of encouraging lovers of the Prophet to obey the commands of Allah and His Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, instilling in them love for the Companions and the Ahl al-Bayt رَضِیَ اللّٰہُ عَنْہُم, teaching them to show respect towards the saints of Allah, educating them about sound Islamic beliefs, and providing correct religious information.

Dawat-e-Islami has more than 100 social media accounts, with approximately 641 million followers, while the number of views has reached billions. In addition, Dawat-e-Islami has an IT Department through which 40 websites and 32 mobile applications have been released so far. There is an application named *Dawat-e-Islami Digital Services*, through which you can access all of Dawat-e-Islami’s social media platforms and websites.

Encouragement for Pious Deed Number 28

Dear Islamic brothers! In order to become pious, avoid sins, remain steadfast in performing good deeds, and develop the habit of repentance and seeking forgiveness, attach yourselves to the religious environment of Dawat-e-Islami, the religious movement of the lovers of the Prophet, and participate in the 12 religious activities of the zehli halqa. Through its blessings, اِنْ شَآءَ الله, you will attain countless worldly and religious blessings. One of the 12 religious activities of the zehli halqa is filling in the *Pious Deeds* booklet.

Among the 72 pious deeds granted by the Amīr of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه, pious deed number 28 is:

Today, مَعَاذَالله, in case of committing a sin, have you repented immediately?

(May we have the privilege of reciting استغفرالله at least 70 times every day.)

Dear Islamic brothers! We are also encouraged in the Hadith to repent and seek forgiveness daily. By acting upon this pious deed, we will become those who act upon the Hadith, and we will also be included among the beloved servants of Allah Almighty, for Allah loves those who repent.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Sunnahs and Etiquettes of Walking

Dear Islamic brothers! Come, let us listen to the Sunnahs and etiquettes of walking from the booklet *163 Madani Pearls* written by the Amīr of Ahl al-Sunnah, ʿAllāmah Mawlānā Muhammad Ilyas Attar Qadiri Razavi Ziya'i دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه. In Part 15, Surah Banī Isrā'īl, verse 37, Allah Almighty states:

وَلَا تَمْشِ فِي الْاَرْضِ مَرَحًا ۚ اِنَّكَ لَنْ تَخْرِقَ الْاَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُوْلًا ﴿۳۷﴾

Translation from Kanz-ul-Iman: **And do not walk upon the earth arrogantly, indeed you will never split open the earth, and you will never reach the height of mountains.** [1]

- The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "A man was walking arrogantly, wearing two cloaks and filled with pride. He was swallowed into the earth, and he will continue sinking into it until the Day of Judgment."[2]

- The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, who gave news of the unseen by the bestowal of Allah Almighty, used to lean slightly forward while walking, as if he were descending from a height.[3]

- If there is no obstruction, walk along the side of the road at a moderate pace—neither so quickly that people turn to look at you and wonder where you are rushing to, nor so slowly that an observer thinks you are ill.

Announcement

The remaining Sunnahs and etiquettes of walking will be explained in the training circles. Therefore, do participate in the training circles to learn them.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

The 6 salat upon the Prophet and 2 duas that are recited in the Sunna-inspired weekly gatherings of Dawat-e-Islami:

◆◆◆

1. The ṣalāt for the night preceding Friday

[1] Al-Quran, Surah Bani-Isrāel, verse 37; translation from Kanz al-ʿIrfān

[2] Sahih Muslim, p. 1156, Hadith: 2088 summarised

[3] Al-Shama'il al-Muhammadiyyah liltirmidhi, p. 87, number: 118

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدِ النَّبِيِّ الْاُمِّيِّ الْحَبِيْبِ الْعَالِي الْقَدْرِ الْعَظِيْمِ الْجَاهِ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَسَلِّمْ

Saints of Islam have quoted, that whoever recites this ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم at their time of death. They will even see him when they are being buried in the grave, to the extent they will see him lowering them into the grave with his own merciful hands. [1]

2. All sins forgiven

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَسَلِّمْ

It is narrated from Anas رَضِیَ اللّٰهُ عَنْهُ that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be forgiven before he stands.”[2]

3. 70 portals of mercy

صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.[3]

4. The reward of 600,000 ṣalāt

[1] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 151

[2] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 65

[3] Al-Qawl al-Badīʿ, p. 277

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِيْ عِلْمِ اللّٰهِ صَلَاةً دَآئِمَةً بِدَوَامِ مُلْكِ اللّٰهِ

Shaykh Aḥmad Ṣāwī رَحْمَةُ اللّٰهِ عَلَيْه reports from some saints of Islam that whoever recites this ṣalāt once receives the reward of reciting ṣalāt 600,000 times.[1]

5. Nearness to Allah's Messenger ﷺ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا تُحِبُّ وَ تَرْضٰى لَهٗ

Once, a person came to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Amazingly, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم made this person sit between himself and Abū Bakr al-Ṣiddīq رَضِیَ اللّٰهُ عَنْهُ. The Companions were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم explained, "When he sends ṣalāt upon me, he does so in these words."[2]

6. The ṣalāt of intercession

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, "My intercession becomes necessary (wājib) for whoever recites ṣalāt like this."[3]

1. Good deeds for 1000 days

[1] Afḍal al-Ṣalawāt ʿalā Sayyid al-Sādāt, p. 149

[2] Al-Qawl al-Badīʿ, p. 125

[3] Al-Targhīb wa al-Tarhīb: Hadith 31

جَزَى اللّٰهُ عَنَّا مُحَمَّدًا مَا هُوَ اَهْلُهٗ

Ibn ʿAbbās رَضِیَ اللّٰہُ عَنْہُمَا reports that the Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم declared, "Seventy angels write good deeds for a thousand days for whoever recites this."[1]

2. An easy way to spend every night in worship

The Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, "Whoever recites this supplication three times at night; it is as though he found Laylat al-Qadr."[2]

لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ

سُبْحٰنَ اللّٰهِ رَبِّ السَّمٰوٰتِ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيْمِ

There is none worthy of worship except Allah, who is al-Ḥalīm and al-Karīm. Allah is pure, Lord of the seven skies and the magnificent ʿArsh.

Schedule of the Circles of the Weekly Congregation (Overseas), 01 October 2026

1. Learning Sunnahs and etiquettes: **5 minutes**
2. Learning a supplication: **5 minutes**
3. Review: **5 minutes**
4. Total duration: **15 minutes**

[1] Majmaʿ al-Zawāʾid: Hadith 17305

[2] Tārīkh Ibn ʿAsākir: Hadith 4415

Remaining Sunnahs and Etiquettes of Walking

- Looking around unnecessarily while walking on the road is not a Sunnah. Walk in a dignified manner with lowered gazes.
- Take care while walking or going up and down stairs that your shoes do not make noise.
- If two women are standing or walking on the path, do not pass between them, as this has been prohibited in the Hadith.[1]
- Some people have a habit of kicking whatever comes in their way while walking; this is an uncivilised and improper habit. There is also a risk of injuring one's foot, and kicking newspapers, boxes, packets, and empty water bottles with writing on them is also disrespectful.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Supplication to be Included Among the Pious

According to the schedule of the weekly Sunnah-inspired congregation of Dawat-e-Islami, the supplication to be included among the pious will be memorised. The supplication is as follows:

(اَللّٰهُمَّ) رَبَّنَآ اٰمَنَّا بِمَآ اَنْزَلْتَ وَاتَّبَعْنَا الرَّسُوْلَ فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ﴿۵۳﴾

Translation: O our Lord! We have believed in that (Book) which You have sent down, and we have followed the Messenger, so write us down among those who bear witness (to Oneness and Prophethood).[2]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

[1] Sunan Abi Dawood, Kitab-ul-Adab, Bab fi Masyi al-Nisa' ma'a al-Rijal fi al-Tariq, 4/470, Hadith: 5273

[2] Faizan-e-Dua, p. 249

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, "Pondering ˹over the Hereafter˺ for a moment is better than 60 years of worship."[1]

Let's make good intentions before filling in the *Pious Deeds* booklet:

1. To please Allah, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.
2. I will praise (i.e. thank) Allah Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah and make a firm intention to not sin in the future.
5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).
7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allah, be pious, have good character, and spread Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

For all the pious deeds you acted upon, mark the box next to them with an inverted tick. For all the ones you missed, mark 'O' in the box next to them.

[1] Al-Jāmiʿ al-Ṣaghīr: Hadith 5897

Note: When carrying out self-accountability, only look at your own *Pious Deeds* booklet.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Method of collective accountability (72 pious deeds) daily 56 pious deeds

1. Have you made good intentions?
2. Did you offer the five daily prayers in congregation?
3. Wherever you were in the day, did you invite others to offer prayer?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five prayers, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā ʾin al-ʿIrfān* or *Nūr al-ʿIrfān*? Or, have you read or listened to at least two pages from *Tafsīr Ṣirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajara?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your *eyes* from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul *and* lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of *Maktabat* al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?

13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something *happened* that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully with everybody inside and outside the home, be they young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the ʿIshāʾ prayer congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your nigrān?
21. Did you wake up others for Fajr prayer?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?
25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-

meal duʿāʾs?

30. Did you give salaam to the Muslims you met at home; at work; on the bus, train, etc; and other places?

31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?

32. Did you offer the four units (*rakʿāt*) of sunnah for Ẓuhr prior to the farḍ?

33. Did you offer tahajjud prayer at night? If you did not sleep, did you offer ṣalāt al-layl?

34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?

35. Did you offer the preceding sunnahs of ʿAṣr or ʿIshāʾ?

36. Did you encourage *someone* else to take part in at least one of Dawat-e-Islami's 12 religious activities?

37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)

38. Did you refrain from *lying* and engaging in backbiting and taletelling (including listening to these things)?

39. Did you watch Madani Channel for some time?

40. Did you refrain from forming personal friendships based on worldly gain?

41. Despite being able to do so, did you delay paying a debt back in time without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?

42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, "I am a nobody" to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.

43. Did you maintain cleanliness and tidiness?

44. Upon learning of another Muslim's flaw, did you conceal it from others (unless there was a religious reason not to)?

45. Did you deliver or take part in a tafsīr study circle?

46. Did you recite 'بِسْمِ اللّٰه' before everything that is permissible and honourable?

47. Did you deliver or listen to an outdoor dars?

48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?

49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?

50. Did you abide by traffic laws?

51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by shariah)

52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?

53. To build the habit of avoiding trivial speech which carries no worldly or religious benefit, did you communicate even a little using gestures?

54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings and guffawing?

55. Did you wear an '*imāmah*?

56. Did you respect your parents?

Record of qufl-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times
- Conversing without staring - 12 times

Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters' gathering?
58. Did you watch or listen to the weekly Madani Muzakarah?
59. Did you attend the weekly gathering from beginning to end?
60. This week, did you observe i'tikāf on the day off?
61. This week, did you visit at least one ill or distressed person at their home or the hospital according to the sunnah and console them? Or, did you offer condolences upon someone passing away?
62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?
63. Have you read or listened to the weekly booklet?
64. Did you conduct the area visit at least once this week?
65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?
66. Did you participate in the weekly study circle?

Three monthly pious deeds

67. Did you fill in last month's *Pious Deeds* booklet and submit it to your nigrān?
68. This month, did you travel in at least a 3-day Madani qāfilah?
69. This month, did you make a financial contribution to a Sunni scholar (or the imam, muezzin or worker of a masjid)?

One yearly pious deed

70. This year, did you travel in a one-month qāfilah according to the schedule?

Two lifetime pious deeds

71. Have you read the lifetime syllabus?

72. Have you travelled in an uninterrupted 12-month qāfilah and completed different courses (12 Religious Works course, 7-day Islah-e-Amaal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

The Amir of Ahl al-Sunna's dua

O Allah! Whoever sincerely acts upon the *Pious Deeds* booklet, fills it in everyday whilst taking account of himself, and submits it on the first of every Islamic month to the relevant Islamic brother; do not give them death until they recite the kalima.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد