

From Prophetic Manners to Online Conduct: Reassessing Social Media Ethics in the Light of Seerah

Engr. Hafiz Muhammad Haris
(Corresponding Author) M.Phil Scholar at the University of Management and
Technology, Lahore, Pakistan.
Email: f2025317003@umt.edu.pk

Dr. Sajid Iqbal Sheikh
Associate Professor, Department of Islamic Thought and Civilization, University of
Management and technology, Lahore, Pakistan.
Email: sajid.shiekh@umt.edu.pk

Received on: 02-01-2026

Accepted on: 04-02-2026

Abstract

The rapid development of social media has transformed the conversation of the people, the formation of identity and the current pattern of communication, but it has also enhanced the spread of fake news, online bullying, cyber addiction, exposure to nakedness and obscenity, and the growing popularity of unfit celebrities to promote unhealthy or misleading information. Such issues cause moral decay of the digital societies, further than individual behavior manipulation. In this article, I intend to critically analyze these emerging ethical concerns through the lens of the Seerah Nabawiya SAW by arguing that the Prophetic model provides a comprehensive ethical framework that is applicable in modern contexts on the Internet. This paper redefines these ageless values in digital behavior by referring to Quranic teachings and the exemplary life of the Prophet SAW, particularly, his commitment to telling the truth, being modest, practicing emotional restraint, responsible oratory, healthy interaction, and safeguarding the unity of the community. The paper will offer viable and principle driven solutions to such issues as fake news, trolling, cyberbullying, dishonesty, the psychological impact of continuous screen time, and the vulnerability to unhealthy dependence on virtual approval by balancing social media ethics with prophetic messages. Ultimately, the paper makes the assertion that Seerah-oriented moral principles can be a source of transformational moral guidance and enable Muslims to make use of digital life in a socially responsible, ethically upright, and balanced way.

Keywords: Social Media Ethics, Digital Conduct Digital Addiction, Moral Degradation,

Introduction

To a great extent, social media can be characterized as the collection of interactive Internet applications that contribute to (collaborative or individual) creation, curation, and sharing of user-generated content. Many and diverse are the examples of social media platforms¹. They

are Facebook, Instagram, Snapchat, TikTok, Wikipedia, dating sites, and YouTube. All of the social media sites share the characteristics mentioned above, yet are in several ways outstanding from each other. Specifically, in terms of platforms, they may differ in their architecture, structure, normative, and users.

Regardless of its positive attributes, social media has many grave negative consequences which have been widely documented by researchers. Research indicates that inadvertent use has a close association with anxiety, depression, loneliness, and low self-esteem, particularly among the youth. It also causes distraction, poor grades, sleep problems and addiction habits as a result of constant notifications and the need to be connected. Besides, social media sites tend to promote unrealistic beauty and prosperity standards and provide a source of comparison stress and body-image concerns. The lack of privacy, cyberbullying, misinformation, and the lack of face-to-face communication only contribute to its harmful effects on mental health and social relationships.

Although social media has been well-officially documented to have negative effects on social media, that as anxiety, depression, distraction, addictive usage, cyber-bullying, unrealistic self-presentation, and proliferation of misinformation, the answer is not a complete cessation of social media use, but rather a corrective reformation of our usage patterns. The main idea behind the *From Prophetic Manners to Online Conduct: Reassessing Social Media Ethics in the Light of the Seerah* is the fact that the life of the Prophet SAW is an ever-relevant source of moral principles, which can be effectively transferred to the digital frontier. Through the examination of the *Seerah*, we learn ethical guidelines of truthfulness, modesty, restraint, compassion, responsibility and respect to others that directly relate to the current online problems. Thus, this article argues that a Prophetic ethic of digital engagement can transform social media from a source of harm into a space of moral discipline, positive influence, and spiritually grounded conduct.

Social Media Related Issues and Their Impact on Mental Health

The use of social media has become so ingrained in everyday life that it is a proven fact that the excess and uncontrolled use of the media has severe dangers to the mental well-being of most people, particularly teenagers and young adults². Continuous exposure to filtered pictures and perfect lifestyles embraces unrealistic comparisons, which result in low self-image, sustained dissatisfaction, and distorted body images. Another worrying development is Snapchat Dysmorphia, where people become obsessed with beauty filters to the point where it causes anxiety, depression, or obsessive thoughts about their actual looks, and some of them even undergo cosmetic surgeries so that they can resemble the images they have edited on Snapchat. Body-image anxiety caused by Instagram, TikTok comparison fatigue, and selfie dysmorphia are other examples of behaviors that contribute to negative perfection ideals. Evidence also points to a high degree of correlation between the overuse of social media and an increased rate of anxiety, loneliness, sleep disorders, and addictive behavior caused by constant notifications and the desire to experience the feeling of missing out (FOMO). Meanwhile, emotional pressure and social withdrawal are aggravated by negative online experiences, including cyberbullying, hate speech, and misinformation. All these developing syndromes and psychological strains indicate that although social media has the potential to create opportunities in relations, its current trends of consumption are significant

dangers to mental health and general well-being.

Social Media Influence, Vulnerability, and Moral Decline Among Youth:

Social media has provided an online space where the youth are more prone to bad influences, and many tend to pattern their lives on the polished lifestyles of strangers, celebrities or other online personalities. Studies also indicate that active exposure to the negative role models like those who encourage aggressiveness, vulgarity, the willingness to take risks, or materialistic values may warp adolescents' moral judgment and social values, luring them into some behaviors that they would not want to engage in³. Research also suggests that personal urge to belong to such online groups heightens the vulnerability to peer influence, where some young people are led into unhealthy or even harmful activities such as drug abuse, cyberbullying, or even unhealthy sex⁴. It is a psychological vulnerability aggravated by inadequacy feelings, comparison pressures, and fear of missing out (FOMO), which has proven to increase anxiety, depression, and emotional instability⁵. The perfectness of the virtual lives of influencers is sometimes fabricated, leading to the appearance of a false reality, and thus, young people who are not satisfied with their own lives are more inclined to follow the harmful fashions. Moreover, exposure to romanticized negativity, including unhealthy relationships, low-brow humor, and violent material, also makes these practices less deviant, so these norms are washed away by the constant stream of content⁶.

The Psychological and Social Damage Caused by Cyberbullying

One of the most devastating impacts of social media has turned out to be cyberbullying, which has a serious, devastating effect on the emotional, psychological, and even physical health of a person and especially an adolescent. The studies continue to indicate that cyberbullying victims are more likely to feel depressed, anxious, lonely, and have suicidal thoughts than victims of offline bullying⁷. According to the *Journal of Adolescent Health*, adolescents who become victims on the Internet face lasting emotional disturbances, social isolation, poor grades, and chronic stress, since the harassment is chronic, public, and hard to avoid⁸. The extensive research suggests that a considerable percentage of young people across the globe, between 20 to 40 per cent, based on the area and platform, have faced some type of cyberbullying, which indicates its prevalence⁹. Since offensive messages, threats, and embarrassing materials may go viral and be posted online, people who suffer become helpless and overpowered. Researchers also highlight the fact that social media makes harassment even more severe as individuals are able to get away with it due to the anonymity that social media offers¹⁰. The combination of these results indicates that cyberbullying is not a small online dispute but a severe social-health problem that harms life, undermines mental health, and impacts millions of individuals all around the world yearly.

The Harmful Impact of Misinformation and the Chaos It Creates Through Social Media

False information on social media has turned out to be a significant issue of concern across the whole world, with severe impacts on individuals, communities, and even the stability of nations. False information is transmitted more rapidly as opposed to confirmed information, which leads to fear, confusion, and destructive acts by people who base their decisions on the misleading information. Research has demonstrated that misinformation significantly

contributes to the increased anxiety of the population, social polarization, as well as the mistrust in organizations, health care systems, and governments¹¹. A study conducted by Vosoughi, Roy, and Aral in the publication *Science* (2018) reported that false news spreads six to seven times faster than true information to reach many more individuals and cause widespread panic. This has been manifested in world events like pandemics, elections or even natural disasters, whereby false posts have led to social instability, violence, loss of money and disorder in society. In times of health emergencies, such as false cures, refusal to treat, and augmented mortality, and misinformation, the WHO labelled it an infodemic as it caused chaos in the world. Social media increases conspiracies and hate speech as well, which makes communities increasingly unstable and fuels hostility between groups¹². Finally, fake news not only falsifies facts but also upsets lives, ruining mental health, social unity, and causing massive disorder in society, which has proven to be one of the most harmful digital threats of this century.

Social Media Verses Face-to-Face Interaction

Social media has greatly diminished the quality and frequency of human interaction, extending the real human interaction to digital interaction. Studies indicate that individuals who use social media more frequently report having lower levels of in-person socialization and worse quality of relationships since interactions over social media tend to replace face-to-face interactions. The University of Michigan conducted a study that revealed that the heavier the use of social media, the more the respondents were considered to be feeling lonely and the less real-life social interaction¹³. One more research, conducted at Oxford University, claims that unremitting digital communication undermines empathy and emotional appeal, which people can best build during face-to-face interaction¹⁴. According to the Pew Research Centre, half of teenagers (57) are distracted by their phones even in the presence of their peers, and the conversations are very superficial, and they split their attention. This has led to the erosion of meaningful relationships, social anxiety, and the subsequent inability of the young people to interact with others in face-to-face situations with confidence.

Towards a Code of Conduct Inspired by Prophetic Values

Although modern studies provide a lot of evidence concerning the psychological, social, and moral evils that are inherent in uncontrolled digital conduct, the Islamic tradition, chiefly the Seerah of Prophet Muhammad SAW, provides everything necessary to counter these issues, because the ethical code is rather a fully formed system. The Prophet, on the teachings of truthfulness, modesty, emotional control, respectful communication, confirmation of information and maintenance of communal harmony, gives timeless moral dictates that can be transformed successfully to the online era. This part defines some of the important Prophetic values and the manner in which they construct a strong ethical code of ethics of safe, responsible, and spiritually oriented social media use.

Truthfulness and Verification: Combating Misinformation

One of the most critical problems in today's digital environment is misinformation. The blowout of false claims, rumours, and unverified content mirrors the Quranic prohibition against circulating unverified reports. Allah commands:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوهُ¹⁵

“O believers! If a wicked person brings you any news, verify it first”

This verse creates the foundational principle of *tathabbut* (verification), which is immediately needed in an age where millions share information immediately without confirming its authenticity. The Prophet Muhammad SAW reinforced this principle when he declared:

كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ¹⁶

“It is enough of a lie for a person to repeat everything he hears.”

In the context of social media, this injunction warns against forwarding messages, sharing unverified posts, and participating in rumour-based discourse. By adhering to the Prophetic ethic of truthfulness (*sidq*) and verification, Muslims can actively reduce digital chaos, prevent panic, and promote reliable information online.

From Screen to Soul: The Role of Modesty in Digital Conduct

Social media platforms repeatedly promote vulgarity, indecency, objectification, and hypersexualised content. The Prophet SAW described *haya* (modesty) as a fundamental trait of faith:

الإيمان بضع وستون شعبةً، والحياء شعبةٌ من الإيمان

‘Faith consists of sixty-odd branches, and modesty is one of the branches of faith¹⁷.’

He (SAW) further emphasized that a follower must not engage in or encourage indecent content:

إِنَّ الْفُحْشَ وَالْفَحْشَ لَيْسَا مِنَ الْإِسْلَامِ، وَإِنَّ أَحْسَنَ النَّاسِ إِسْلَامًا أَحْسَنُهُمْ خُلُقًا¹⁸

“Verily, obscenity and vulgarity are not part of Islam. Verily, the best people in Islam are those with the best character.”

In digital spaces where inappropriate pictures, comments, and trends spread rapidly, the Seerah teaches restraint, dignity, and moral boundaries. Following Prophetic modesty discourages youth from engaging with vulgar influencers, immodest challenges, or sexually explicit content. It encourages them instead to uphold personal dignity and contribute to morally uplifting environments.

Prophetic Principles of Speech and Emotional Discipline

Much of online harm, trolling, cyberbullying, hateful comments, and verbal anger arises from unrestrained emotions and irresponsible speech. The Prophet SAW taught emotional control as a core aspect of character:

لَيْسَ الشَّدِيدُ بِالظَّوْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ¹⁹

“The strong person is not the one who defeats others in wrestling. The strong person is the one who controls himself when angry.”

Furthermore, the Prophet SAW warned:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ²⁰

“Whoever believes in Allah and the Last Day should speak what is good or remain silent.” These teachings directly address the toxic behaviours that lead in online spaces today. By following the Prophetic model:

- Users avoid hurtful comments,
- Resist reacting impulsively,
- Refrain from trolling and harassment, and
- Encourage kinder, more constructive dialogue.

Digital manners (*adab al-isti'māl*) thus become an extension of Islamic character.

Upholding Human Dignity: A Moral Framework for Social Media Use

Prophet Muhammad SAW highlighted honouring others, protecting their dignity, and avoiding behaviour that harms their psychological well-being. He said:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ 21

“A Muslim is one from whose tongue and hand other Muslims are safe.”

Applied to social media, this principle forbids cyberbullying, public shaming, mocking, and sarcastic attacks. The Seerah is filled with examples of the Prophet showing compassion even toward opponents, avoiding disgrace, and correcting others with gentleness. Such examples guide Muslims toward responsible digital interaction that promotes empathy, not hostility.

Digital Confidentiality and the Morality of Avoiding Suspicion

Social media normalizes spying, stalking, and invading other's privacy. Islam prohibits such behaviours clearly:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ 22

“O you who have believed, avoid much suspicion. Indeed, some suspicion is sin. And do not spy on one another, and do not backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And fear Allah.”

The Prophet SAW also said:

لَوْ عَلِمْتُ أَنَّكَ تَلْمِزُ فَلَقَدْ طَعَنْتُهُ فِي عَيْنَيْكَ. وَقَدْ أَمَرَ اللَّهُ بِالْإِسْتِئْذَانِ لِحِمَايَةِ الْعُضَّةِ 23

“If I were to know that you had been peeping, I would have thrust it in your eyes. Allah has prescribed seeking permission because of protection against glance.”

These teachings highlight the sanctity of personal boundaries, strongly discouraging:

- Hacking accounts,
- Viewing private content,
- Sharing screenshots,
- Exposing others' secrets, or
- Violating digital privacy in any form.

Time Management and Digital Discipline in the Age of Social Media

Digital addiction reduces productivity, disturbs sleep, and quarantines individuals from meaningful real-life activity. The Prophet SAW warned against wasting time and highlighted accountability for how one lives their life:

لَا تَمْنُؤِي قَدَمًا عَبْدًا فِي الْيَوْمِ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ تَحْمِيسٍ: عَنْ حُمْرٍ فِيهَا أَفْنَاءُ، وَعَنْ عَلِيٍّ فِيهَا عَمَلٌ بِهِ، وَعَنْ مَالٍ وَمِنْ أَيْنٍ
ا كُنْتَسِبَهُ فِيهَا أَنْفَقَهُ، وَعَنْ جَسَدِهِ فِيهَا أَبْلَاهُ، وَعَنْ قَلْبِهِ فِيهَا أَحْسَنَ 24

“The feet of the slave of Allah shall not move [on the Day of Judgement] until he is asked about five things: about his life and what he did with it, about his knowledge and what he did with it, about his wealth and how he earned it and where he spent it on, about his body and for what did he wear it out.”

Social media addiction must therefore be managed with *wasatiyyah* (balance), limiting unnecessary screen time and prioritising worship, relationships, and personal development.

Positive Influence in the Digital World: Knowledge and Morality

The desire to disseminate positive knowledge, uplift others and influence to endorse goodness is one of the most powerful ethics that Prophet Muhammad SAW taught. This Prophetic principle is relevant in the environment of social media, whereby all users are content creators, commentators or sharers. The Prophet SAW emphasized that the words spoken by a believer should be of benefit to others or be silent. The application to digital life would be to share correct information, ethically encouraging messages, educational content, and reminders via online platforms, causing a positive change.

The Prophet ﷺ said:

مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ 25

“Whoever guides someone to goodness will have a reward similar to the one who does it.” The desire to disseminate positive knowledge, uplift others and influence to endorse goodness is one of the most powerful ethics that Prophet Muhammad SAW taught. This Prophetic principle is relevant in the environment of social media, whereby all users are content creators, commentators or sharers. The Prophet SAW emphasized that the words spoken by a believer should be of benefit to others or be silent. The application to digital life would be to share correct information, ethically encouraging messages, educational content, and reminders via online platforms, causing a positive change.

Said the Prophet SAW:

Another important teaching is:

بَلِّغُوا عَنِّي وَلَوْ آيَةً 26

“Convey from me, even if it is one verse.”

This narration also helps to urge all Muslims to share something positive, even in a small part. This involves utilising personal platforms in the digital generation to disseminate Quranic teachings, the wisdom of the Prophet, helpful messages, and virtuous principles. Even brief posts or stories can warm their hearts, lift people out of a bad mood, or demystify Islam. In a world where fake knowledge is fast spreading, the dissemination of true knowledge is a type of worship and social responsibility.

Furthermore, the Prophet SAW described the superiority of beneficial knowledge:

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ 27

“When a person dies, all his deeds come to an end except three: ongoing charity, beneficial knowledge, and a righteous child who prays for him.”

The dissemination of positive, correct, and ethically positive information on the Internet can turn into a kind of positive knowledge that is further propagated even after the initial publication. This turns the online presence of a Muslim into an endless rewarding presence

as opposed to regretting.

Making positive content popular in the contemporary environment is also a way of fighting the psychological negative effects of online negativity, cyberbullying, vulgarity, and fake news. Studies have indicated that prosocial online behaviour that disseminates learning, spiritual or emotionally supportive information enhances social well-being and heightens resilience of the community (Greitemeyer, *Journal of Personality and Social Psychology*, 2011). Prophetic ethics, therefore, are in line with the current research in the field of psychology in identifying the transformative nature of positive online influence. The Prophetic model, in fact, demands that Muslims can be consumers of bad content on social media, but can be productive contributors to online good, raise the level of online discourse, and make the digital world a place of positive knowledge, ethical righteousness, and spiritual elevation.

Conclusion

The high rate of development of social media has transformed the way people communicate, identify and interact; however, it has also brought significant psychological, ethical and social issues with it that require critical consideration and reformation of ethics. The facts provided in this work show that uncontrollable online interactions lead to anxiety, depression, negative self-perception, addiction, cyberbullying, misinformation, loss of privacy, and deterioration of real-world face-to-face relationships. Although these harms are well reported in the present-day research, this article holds that the best and sustainable ethical solutions lie in the eternal Prophetic model. The Seerah of Prophet Muhammad SAW offers a moral guide that fully covers the digital age dilemmas due to principles of truthfulness, modesty, verification, emotional restraint, responsible speech, respect of human dignity, privacy, balanced time management and propagation of beneficial knowledge.

In turn, these Prophetic virtues can be translated into practical digital behaviour and turned into a force of moral decay into a force of spiritual development, social responsibility, and positive influence with the help of Muslims. Honesty stands against fake news; humility stands against the hyper-sexualised internet; emotional control stems from trolling, anger and hate speech; respectfulness would prevent cyber bullying; and prioritisation of useful knowledge would transform internet space into learning and inspiring communities. The Seerah, therefore, does not just give a moral compass; it provides a road map of how to navigate the have and beth of modern technology.

Finally, in this paper, it is concluded that Prophetic teachings on social media ethics can be used to bring balance, integrity, and compassion back to digital interactions. Through such values, Muslim people will be able to interact on the internet in a way that respects their religion, builds a better character and adds value to society. With the digital influence becoming one of the most critical factors in the lives of humans to date, the Prophetic model is a timeless and applicable guiding light in creating healthier, more ethical, and spiritually conscious digital communities.

Bibliography

Jenny L. Davis, "Social Media," in *The International Encyclopedia of Political Communication*, ed. Gianpietro Mazzoleni, Kevin G. Barnhurst, Ken'ichi Ikeda, Rousiley C. M. Maia, and Hartmut Wessler (Chichester, UK: John Wiley & Sons, 2015)

Dawn Bounds, Ph.D., "Social Media's Impact on Our Mental Health and Tips to Use It Safely," UC Davis Health, May 10, 2024, blog post, reviewed by Dawn Bounds, Ph.D., Betty Irene Moore Fellowship for Nurse Leaders and Innovators,

Jean M. Twenge, *iGen: Why Today's Super-Connected Kids Are Growing Up Less Rebellious, More Tolerant, Less Happy—and Completely Unprepared for Adulthood* (New York: Atria Books, 2017).

Mitchell J. Prinstein, Jacqueline Nesi, and Eva H. Telzer, "An Updated Agenda for the Study of Digital Media Use and Adolescent Development: Future Directions Following Odgers & Jensen (2020)," *Journal of Child Psychology and Psychiatry* (2020)

¹Mayank Gupta and Aditya Sharma, "Fear of Missing Out: A Brief Overview of Origin, Theoretical Underpinnings and Relationship with Mental Health," *World Journal of Clinical Cases* 9, no. 19 (2021): 4881–4889

¹Patti M. Valkenburg and Jessica Taylor Piotrowski, *Plugged In: How Media Attract and Affect Youth* (New Haven, CT: Yale University Press, 2017).

¹Sameer Hinduja and Justin W. Patchin, *Cyberbullying Identification, Prevention, and Response* (Cyberbullying Research Center, 2019)

¹Robin M. Kowalski, Gary W. Giumetti, Amber N. Schroeder, and Micah R. Lattanner, "Bullying in the Digital Age: A Critical Review and Meta-Analysis of Cyberbullying Research among Youth," *Psychological Bulletin* 140, no. 4 (July 2014).

¹NICEF, *The State of the World's Children 2021: On My Mind—Promoting, Protecting and Caring for Children's Mental Health* (New York: United Nations Children's Fund, 2021)

Robert Slonje, Peter K. Smith, and Ann Frisé, "The Nature of Cyberbullying, and Strategies for Prevention," *Computers in Human Behavior* 29, no. 1 (2013).

¹Stephan Lewandowsky, Ullrich K. H. Ecker, Colleen M. Seifert, Norbert Schwarz, and John Cook, "Misinformation and Its Correction: Continued Influence and Successful Debiasing," *Psychological Science in the Public Interest* 13, no. 3 (December 2012).

¹Claire Wardle and Hossein Derakhshan, *Information Disorder: Toward an Interdisciplinary Framework for Research and Policy Making* (Strasbourg: Council of Europe, 2017).

¹Muslim ibn al-Ḥajjāj, *Sahih Muslim*, trans. Abdul Hamid Siddiqui (Riyadh: Darussalam, 2007) 'Āmad, Hadith 20813.

¹Muḥammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, trans. Muhammad Muhsin Khan (Riyadh: Darussalam, 1997) *The Qur'ān*.

Abu 'Isa Muhammad ibn 'Isa at-Tirmidhī, *Jāmi' at-Tirmidhī*, trans. Abu Khaliyl (Riyadh: Darussalam, 2007).

Ibn Hisham, *Sirah Rasul Allah*, edited and published edition, Urdu version (Lahore: Maktabah Kahlil, 2013)

Khalid Alwi, *Insaan-e-Kamil* (Lahore: Al Faisal, 1974)

Muhammad Hamidullah, *Pighambar-e-Islam*, trans. Khalid Parvez (Multan: Beacon Books, 2020).

Safi-ur-Rahman Mubarakpuri, *Ar-Raḥeeq Al-Makhtum* (Lahore: Al-Kutbah Al-Salafia).

Ayid Al Qarni, *An Inspiration to the World*, trans. Nasiruddin Al-Khattab, ed. Huda Khattab (Riyadh: Darussalam, 2022).

Martin Lings, *Muhammad: His Life Based on the Earliest Sources* (Cambridge: Islamic Texts

Society, 1991).

References

¹ Jenny L. Davis, "Social Media," in *The International Encyclopedia of Political Communication*, ed. Gianpietro Mazzoleni, Kevin G. Barnhurst, Ken'ichi Ikeda, Rousiley C. M. Maia, and Hartmut Wessler (Chichester, UK: John Wiley & Sons, 2015)

² Dawn Bounds, Ph.D., "Social Media's Impact on Our Mental Health and Tips to Use It Safely," **UC Davis Health**, May 10, 2024, blog post, reviewed by Dawn Bounds, Ph.D., Betty Irene Moore Fellowship for Nurse Leaders and Innovators,

³ Jean M. Twenge, *iGen: Why Today's Super-Connected Kids Are Growing Up Less Rebellious, More Tolerant, Less Happy—and Completely Unprepared for Adulthood* (New York: Atria Books, 2017), 342.

⁴ Mitchell J. Prinstein, Jacqueline Nesi, and Eva H. Telzer, "An Updated Agenda for the Study of Digital Media Use and Adolescent Development: Future Directions Following Odgers & Jensen (2020)," *Journal of Child Psychology and Psychiatry* (2020)

⁵ Mayank Gupta and Aditya Sharma, "Fear of Missing Out: A Brief Overview of Origin, Theoretical Underpinnings and Relationship with Mental Health," *World Journal of Clinical Cases* 9, no. 19 (2021): 4881–4889

⁶ Patti M. Valkenburg and Jessica Taylor Piotrowski, *Plugged In: How Media Attract and Affect Youth* (New Haven, CT: Yale University Press, 2017), 320.

⁷ Sameer Hinduja and Justin W. Patchin, *Cyberbullying Identification, Prevention, and Response* (Cyberbullying Research Center, 2019)

⁸ Robin M. Kowalski, Gary W. Giumetti, Amber N. Schroeder, and Micah R. Lattanner, "Bullying in the Digital Age: A Critical Review and Meta-Analysis of Cyberbullying Research among Youth," *Psychological Bulletin* 140, no. 4 (July 2014): 1073–1137

⁹ NICEF, *The State of the World's Children 2021: On My Mind—Promoting, Protecting and Caring for Children's Mental Health* (New York: United Nations Children's Fund, 2021)

¹⁰ Robert Slonje, Peter K. Smith, and Ann Frisé, "The Nature of Cyberbullying, and Strategies for Prevention," *Computers in Human Behavior* 29, no. 1 (2013): 26–32

¹¹ Stephan Lewandowsky, Ullrich K. H. Ecker, Colleen M. Seifert, Norbert Schwarz, and John Cook, "Misinformation and Its Correction: Continued Influence and Successful Debiasing," *Psychological Science in the Public Interest* 13, no. 3 (December 2012): 106–131

¹² Claire Wardle and Hossein Derakhshan, *Information Disorder: Toward an Interdisciplinary Framework for Research and Policy Making* (Strasbourg: Council of Europe, 2017).

¹³ Ethan Kross, Philippe Verduyn, Emre Demiralp, Jiyoung Park, David Seungjae Lee, Natalie Lin, Holly Shablack, John Jonides, and Oscar Ybarra, "Facebook Use Predicts Declines in Subjective Well-Being in Young Adults," *PLoS ONE* 8, no. 8 (August 14, 2013)

¹⁴ Sherry Turkle, *Reclaiming Conversation: The Power of Talk in a Digital Age* (New York: Penguin Press, 2015).

¹⁵ *The Qur'ān*, 49:6

¹⁶ Muslim ibn al-Ḥajjāj, *Sahih Muslim*, trans. Abdul Hamid Siddiqui (Riyadh: Darussalam, 2007), Hadith 5

¹⁷ Muslim ibn al-Ḥajjāj, *Sahih Muslim*, trans. Abdul Hamid Siddiqui (Riyadh: Darussalam, 2007), Hadith 35.

¹⁸ Musnad Ibn 'Āmad, Hadith 20813

¹⁹ Muḥammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, trans. Muhammad Muhsin Khan (Riyadh: Darussalam, 1997), Hadith 6114; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, trans. Abdul Hamid Siddiqui (Riyadh: Darussalam, 2007), Hadith 2609.

²⁰ Muḥammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, trans. Muhammad Muhsin Khan (Riyadh: Darussalam, 1997), Hadith 6018; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, trans. Abdul Hamid Siddiqui (Riyadh: Darussalam, 2007), Hadith 47

²¹Muḥammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, trans. Muhammad Muhsin Khan (Riyadh: Darussalam, 1997), Hadith 10; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, trans. Abdul Hamid Siddiqui (Riyadh: Darussalam, 2007), Hadith 40

²² *The Qur'ān*, 49:12

²³ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, trans. Abdul Hamid Siddiqui (Riyadh: Darussalam, 2007), Hadith 2158.

²⁴ Abu 'Isa Muhammad ibn 'Isa at-Tirmidhī, *Jāmi' at-Tirmidhī*, trans. Abu Khaliyl (Riyadh: Darussalam, 2007), Hadith 2417

²⁵ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, trans. Abdul Hamid Siddiqui (Riyadh: Darussalam, 2007), Hadith 1893

²⁶ Muḥammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, trans. Muhammad Muhsin Khan (Riyadh: Darussalam, 1997), Hadith 3461; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, trans. Abdul Hamid Siddiqui (Riyadh: Darussalam, 2007), Hadith 1626

²⁷ Muḥammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, trans. Muhammad Muhsin Khan (Riyadh: Darussalam, 1997), Hadith 2576; Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, trans. Abdul Hamid Siddiqui (Riyadh: Darussalam, 2007), Hadith 1631.