

**A Cyber-Ethics Framework Based on the *Ṣaḥīfah al-Sajjādīyah*:  
An Approach to Healthy Interactions on Social Networks**

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**Abstract**

The present study aims to examine the ethical challenges of interactions on social networks and to propose an applied model grounded in the teachings of the *Ṣaḥīfah al-Sajjādīyah*. The central problem of the research is the absence of a coherent framework for promoting users' ethical behavior and the insufficient utilization of religious texts in the domain of cyber ethics. Using a descriptive–analytical method and qualitative content analysis, this study extracts ethical principles from the *Ṣaḥīfah al-Sajjādīyah* and aligns them with contemporary moral issues in digital environments. The findings indicate that principles such as monotheistic orientation, justice, responsibility, self-restraint, and benevolence constitute the foundation of digital ethics, while components such as honesty, courtesy, privacy preservation, patience, constructive participation, and fairness in judgment regulate ethical user behavior. The results suggest that promoting this model through education and the formulation of ethical charters can institutionalize cyber ethics and enhance healthy interactions within digital spaces.

**Keywords:** Cyber Ethics; Social Networks; Digital Responsibility; Virtual Interactions; Ethical Education in Cyberspace; *Ṣaḥīfah al-Sajjādīyah*.



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## Introduction

The rapid expansion of communication technologies and the widespread use of social networks have profoundly transformed the structure of human communication and patterns of social action. Alongside the vast opportunities these platforms provide for interaction and information sharing, they have also generated numerous ethical challenges within digital life—such as rumor dissemination, the spread of misinformation, divisive discourse, violations of privacy, and the escalation of verbal conflicts. This situation highlights the need to reconsider the moral foundations of online behavior and to design a coherent framework to guide users' interactions. In this context, drawing upon authentic religious teachings can offer a reliable and human-centered basis for institutionalizing digital ethics.

The *Ṣaḥīfah al-Sajjādīyah*, as one of the foundational Islamic texts, represents a rich repository of ethical teachings in both individual and social dimensions. It articulates principles such as God-centeredness, justice, responsibility, self-restraint, and benevolence as core elements of faithful conduct. These principles—together with behavioral components such as honesty, courtesy, privacy preservation, patience, constructive participation, and fairness in judgment—provide the conceptual capacity to formulate a comprehensive model for ethical action in virtual spaces. Nevertheless, previous studies have predominantly addressed the general ethical challenges of social networks, paying limited attention to the extraction and alignment of behavioral models derived from religious texts in addressing these challenges.

Accordingly, the present article, titled “Developing a Conceptual Model of Cyber Ethics Based on the Ethical Themes of the *Ṣaḥīfah al-Sajjādīyah*, with an Emphasis on Interactional Challenges in Social Networks”, seeks to address the existing gap in cyber ethics by employing qualitative content analysis of the *Ṣaḥīfah al-Sajjādīyah* and examining the real ethical challenges of online interactions. The primary aim of the study is to extract and articulate a conceptual model for enhancing users' ethical behavior. The central research question asks how the ethical principles and components of the *Ṣaḥīfah al-Sajjādīyah* can be operationalized into a practical framework for ethical conduct on social networks.

### Statement of the Problem

Despite the transformative role of social networks in facilitating communication and social participation, the ethical quality of interactions within these digital environments has become an increasingly serious concern, as phenomena such as rumor dissemination, misinformation, privacy violations, polarizing discourse, and verbal aggression continue to



undermine trust and social cohesion. Existing approaches to cyber ethics have largely relied on legal, technical, or secular normative frameworks and have paid insufficient attention to the potential of religious moral sources to offer integrated, value-based guidance for online behavior. In particular, although the *Ṣaḥīfah al-Sajjādīyah* constitutes a profound repository of ethical principles governing individual conduct and social relations, its capacity to inform and structure ethical interaction in virtual spaces has remained underexplored in scholarly research. The absence of a systematic framework that translates the ethical teachings of this foundational Islamic text into operational guidelines for social network interactions represents a significant theoretical and practical gap. Addressing this gap is essential for developing a coherent, human-centered model of cyber ethics capable of promoting responsible, respectful, and constructive engagement in contemporary digital life.

### **Definition of Key Concepts**

#### **Cyber Ethics**

Cyber ethics, as a branch of applied ethics, constitutes a conceptual system of principles and values that guide human behavior within the digital realm. According to Spinello, cyber ethics is a structured set of normative principles governing online interactions, emphasizing respect, fairness, and responsibility (Spinello, 2010, p. 61). In Persian scholarship, this concept is similarly defined as a set of behavioral norms for virtual interactions, encompassing privacy protection, the avoidance of harm, and the reinforcement of responsibility (Samieeani et al., 2022, p. 74).

An analysis of related theories indicates that cyber ethics is closely connected with fields such as information ethics and media ethics, and provides a framework for technical and moral decision-making (Sadeqi et al., 2022, p. 38; Pourqahramani, 2015, p. 54). Furthermore, weak moral reasoning and the absence of effective enforcement mechanisms are identified as major challenges to the realization of cyber ethics in digital environments (Shahriari, 2008, p. 68). Consequently, redefining the foundations of cyber ethics is a prerequisite for developing ethical models grounded in religious texts such as the *Ṣaḥīfah al-Sajjādīyah* (Fathi et al., 2022, p. 74). An analysis of related theories indicates that cyber ethics is closely connected with fields such as information ethics and media ethics, and provides a framework for technical and moral decision-making (Sadeqi et al., 2022, p. 38; Pourqahramani, 2015, p. 54). Furthermore, weak moral reasoning and the absence of effective enforcement mechanisms are identified as major challenges to the realization of cyber ethics in digital environments (Shahriari, 2008, p. 68). Consequently, redefining the foundations of cyber ethics is a prerequisite for developing ethical models



grounded in religious texts such as the *Ṣaḥīfah al-Sajjādīyah* (Fathi et al., 2022, p. 74).

### **Interactional Challenges in Social Networks**

Interactional challenges in social networks constitute a set of ethical issues arising from human actions in digital environments. Due to characteristics such as anonymity, scale, and the speed of interactions, these challenges have intensified and become more complex (Jamipour, Amiri & Kamarei, 2022, p. 81). Among these challenges are rumor propagation, verbal abuse, privacy violations, dissemination of false information, hasty judgments, and the exposure of personal data. These behaviors not only cause individual harm but also have broad social consequences, including reduced public trust and the weakening of ethical foundations in online relationships. In particular, phenomena such as cyberbullying and unauthorized disclosure of information pose severe threats to human dignity and users' psychological security (Hinduja & Patchin, 2020, p. 186).

Accordingly, social networks have become arenas for testing ethical principles under new conditions, highlighting the necessity of redefining traditional moral norms in light of digital realities and designing coherent ethical frameworks for online interaction.

### **The Sahifa al-Sajjadiyyah**

The *Ṣaḥīfah al-Sajjādīyah*, as a precious collection of prayers and supplications by Imam al-Sajjad (peace be upon him), transcends a purely devotional text, serving as a rich repository of ethical and epistemic teachings that present educational and social guidance in a profound, prayerful format (Mughniyya, 2008, Vol. 1, p. 14). Within this work, values such as honesty, justice, respect, responsibility, and the safeguarding of others' rights are articulated in a coherent relationship with monotheism and human dignity. Prayers such as *Makārim al-Akhlāq* and The Supplication for Friends and Neighbors particularly emphasize self-purification and the proper regulation of human relationships. From this perspective, the *Ṣaḥīfah al-Sajjādīyah*, with its systematic structure of values and ethical norms, can provide an inspiring foundation for designing cyber-ethics models that are compatible with the interactional challenges of social networks.

## **2. Review of Related Theories**

Contemporary ethical theories can provide a conceptual foundation for explaining cyber-ethics models based on religious texts. According to virtue ethics, the cultivation of stable moral traits such as honesty, justice, and patience—rather than merely focusing on behavioral rules—constitutes the core of ethical education (Cahn & Markie, 2016, p. 134). In the context



of cyber ethics, this approach strengthens users' internal disposition when confronting communicative challenges.

The digital social contract theory emphasizes mutual commitment among users to respect rights and privacy (Floridi, 2013, p. 168), whereas Habermas's communicative action theory considers rational and respectful dialogue as the foundation of ethical interactions (Habermas, 2013, p. 86). These principles align closely with the ethical teachings of the *Ṣaḥīfah al-Sajjādīyah*, particularly the supplication *Makārim al-Akhlāq*.

### 3.Literature Review

In recent decades, the rapid advancement of communication technologies and the expansion of social networks have given rise to a variety of ethical challenges in cyberspace. These challenges have highlighted the need for scholars in the fields of ethics, education, and information technology to reconsider the foundations of cyber ethics. Pourjafari (2017) examined ethical challenges in educational information systems and emphasized the necessity of systematic digital ethics education, identifying the lack of indigenous and religious frameworks as a major shortcoming. However, the utilization of Islamic sources, particularly supplicatory texts such as the *Ṣaḥīfah al-Sajjādīyah*, has largely been overlooked in most studies.

In the domain of Islamic cyber ethics, Naqdipour and Eslami (2022) proposed principles such as justice, trustworthiness, and avoidance of harm as the foundations of Islamic ethics in digital environments, emphasizing the importance of honesty and responsibility in content creation. Kiekha (2020) also explored students' perspectives on digital ethics and proposed solutions grounded in religious teachings. Nonetheless, none of these studies have established a connection between cyber ethics and the educational themes of the *Ṣaḥīfah al-Sajjādīyah*.

On the other hand, studies focusing on the *Ṣaḥīfah al-Sajjādīyah*, such as Ahmadvand (2011) and Salimi et al. (2018), identified principles such as honesty, humility, respect for human dignity, and an Islamic ethical education model, but did not examine the application of these teachings in the interactive context of social networks. Furthermore, Panahi (2024) analyzed ethical challenges in social networks and offered recommendations based on honesty and mutual respect, yet did not systematically relate them to Islamic supplicatory sources.

The synthesis of these studies reveals three main gaps: the predominant reliance on Western ethical theories, the underutilization of the educational potential of the *Ṣaḥīfah al-Sajjādīyah*, and the absence of an indigenous model for guiding ethical user behavior. The present study, through qualitative content analysis of the *Ṣaḥīfah al-Sajjādīyah*, seeks to extract



ethical principles relevant to digital life and to propose an Iranian-Islamic model for enhancing ethical conduct in cyberspace.

#### 4. Research Methodology

The present study was conducted using a qualitative content analysis approach, a method suitable for uncovering patterns, concepts, and latent meanings in texts, particularly religious texts (Krippendorff, 2015, p. 178). The aim was to extract ethical themes related to human interactions from the *Ṣaḥīfah al-Sajjādīyah* and to elucidate their connection with interactional challenges in social networks. Given the metaphorical and rhetorical nature of the supplications, this method aligns well with the research context due to its flexibility and capacity to reveal multilayered meanings (Mayer, 2014, p. 43).

Data were collected from the complete text of *Ṣaḥīfah al-Sajjādīyah al-Jami'a li al-Ad'iya* and, after an initial review, passages pertaining to values such as justice, honesty, respect, responsibility, and privacy preservation were selected. Data analysis was then carried out in three stages—open coding, axial coding, and selective coding—to link the final themes with ethical challenges in cyberspace and to develop an Islamic framework for enhancing cyber ethics.

##### 1.1. First Axis: Monotheism and Connection with the Creator in Cyberspace

In analyzing the teachings of the *Ṣaḥīfah al-Sajjādīyah*, three fundamental components were identified regarding human monotheistic connection in the digital environment:

###### 1.1.1. Recognizing God as Present and Observant in Cyberspace

From the perspective of Imam al-Sajjad (peace be upon him), the foundation of ethics in any domain rests upon the remembrance of God and conscious awareness of His presence. In the Sixth Supplication, the Imam refers to the new day as a “divine witness” testifying to human actions:

"And this is a new and occurring day, and it is a steadfast witness over us; if we do well, it bids us farewell with praise, and if we do wrong, it parts from us with blame" (Abtahi, 2000 AH, p. 56).

This perspective indicates that time and human behavior gain meaning in the divine view, and no action escapes God's observation. Accordingly, interactions in cyberspace are considered part of the realm of worship and are subject to divine oversight. The same supplication continues:

"O Allah, facilitate for the noble scribes our responsibilities, and fill for us from our good deeds our records" (ibid.).

This emphasis serves as a reminder that every message, comment, or share on social networks can be accounted among human deeds. By



fostering ethical self-monitoring, it helps prevent inappropriate behaviors such as mockery, lying, or hasty judgment.

### **2.1.1. Strengthening the Belief in Divine Presence in Online Interactions**

The second component of the monotheism axis in cyberspace is the reinforcement of the belief in God's constant presence in human interactions. From the perspective of Imam al-Sajjad (peace be upon him), remembrance of God awakens one from heedlessness and deters sin. He states:

"And awaken me for Your remembrance in times of heedlessness, and employ me in Your obedience during days of respite" (Abtahi, 2000 AH, p. 116),

indicating that continual awareness of God's presence is essential for maintaining proper human behavior and speech. In digital environments, this internalized presence can guide users toward responsible conduct and the respect of others' rights, preventing harms such as rumor propagation and slander.

Imam al-Sajjad (peace be upon him), referencing Qur'anic verses "O you who have believed, remember Allah with much remembrance" and "So remember Me; I will remember you" (Majlisi, Vol. 91, p. 151), considers the remembrance of God as a means of establishing a reciprocal bond between the servant and the Creator. Such a belief facilitates the internalization of monotheistic ethics and softens digital interactions with dignity and respect for oneself and others.

### **3.1.1. Avoiding Polytheism and Its Manifestations in Cyberspace**

The third component of the monotheism axis concerns the skill-based and behavioral dimension of one's relationship with God in cyberspace. In the Forty-Fourth Supplication, Imam al-Sajjad (peace be upon him) states:

"Then purify all of that from the ostentation of the hypocrites and the desire for reputation among listeners; we do not associate anyone with You in it, nor seek any goal other than You" (Abtahi, 2000 AH, p. 211),

expressing the aspiration to be free from ostentation and the pursuit of fame. In social networks, behaviors such as content creation aimed at attracting attention or excessive exhibitionism represent a form of this deviation, akin to "practical polytheism." Imam al-Sajjad's teachings emphasize that faithful users must reassess their motivations and replace the desire for others' praise with the pursuit of divine satisfaction.

Achieving this goal requires the continual cultivation of sincerity in intention and digital behavior, as well as the reinforcement of ethical skills such as self-control, reflection on intentions, and review of the objectives behind media actions. Educational institutions can also facilitate this



approach by modeling and teaching ethically grounded media skills, thereby creating conditions for the development of this ethical orientation among users.

## **Second Axis: Individual and Social Responsibility Toward Others**

The second axis of this study focuses on individual and social responsibility toward others. This axis emphasizes the importance of recognizing duties and responsibilities, fostering empathy and unity in online interactions, and observing the obligation of enjoining good and forbidding wrong in cyberspace as foundational ethical principles for digital relationships.

### **2.1.2. Recognizing Duties and Responsibilities Toward Others**

In Imam al-Sajjad's (peace be upon him) educational framework, recognizing individual and social responsibilities toward others constitutes a fundamental pillar of insight-based ethics. The *Ṣaḥīfah al-Sajjādīyah* emphasizes that virtuous interactions are realized when a person possesses a correct understanding of self and others, and structures relationships based on empathy, benevolence, and spiritual brotherhood. In the Twenty-Sixth Supplication, the Imam states:

"O Allah, bless Mohammad and his family, and guide us in this day and this night and all our days to employ good, avoid evil, give thanks for blessings, follow the Sunnah, and avoid innovations" (Abtahi, 2000 AH, p. 57),

indicating the necessity of adhering to divine traditions and ethical values in social relations. In cyberspace, this insight manifests as ethical self-monitoring, respect for others' dignity, avoidance of prejudice and misinformation, forming the foundation for responsible, healthy, and spiritually oriented digital interactions.

### **2.1.2. Promoting Unity and Empathy in Online Interactions**

In Imam al-Sajjad's ethical system, empathy, unity, and mutual support are core values of human and social relationships. In his supplication for the border guards, he states:

"O Allah, bless Mohammad and his family, unite their ranks, manage their affairs, and harmonize among them" (Abtahi, 2000 AH, p. 132),

emphasizing cohesion, coordination, and synergy. This passage illustrates that empathy and cooperation are not merely individual virtues but essential pillars for the stability of a faithful community. In online interactions, this principle translates into avoiding destructive behavior, suspicion, and verbal conflicts, while promoting constructive dialogue, mutual support, and benevolent conduct. From the perspective of a cyber-ethics model based on the *Ṣaḥīfah al-Sajjādīyah*, fostering unity and empathy in digital spaces strengthens user trust, psychological well-being,



and collective belonging. Training users toward unity and empathy lays the groundwork for an ethical and spiritual community whose interactions are rooted in respect, love, and shared divine purpose.

### **3.1.2. Enjoining Good and Forbidding Wrong in Cyberspace**

From the perspective of ethical education in the *Ṣaḥīfah al-Sajjādīyah*, enjoining good and forbidding wrong symbolizes the behavioral and social skills of a believer toward others. In the Sixty-Fourth Supplication, Imam al-Sajjad (peace be upon him) states:

"And may I oppose anyone who backbites me with good remembrance, give thanks for the good, and overlook the evil" (Abtahi, 2000 AH, p. 112),

emphasizing the continuous ethical responsibility of a person at all times. In cyberspace, this obligation manifests in promoting corrective and ethically oriented actions; enjoining good appears through encouraging respectful behavior, sharing beneficial content, and supporting human values, while forbidding wrong is realized by avoiding verbal violence, rumor propagation, and disrespect. The Imam further advises that once enjoining good and forbidding wrong is undertaken, one must accept guidance from others, stating:

"And grant me success... and the following of those who guide me" (Abtahi, 2000 AH, p. 126),

meaning that one should follow those who advise rightly without dismissiveness or humiliation. Accordingly, Imam al-Sajjad encourages users to actively and responsibly participate in preserving the spiritual well-being of the online community.

#### **Third Axis: Self-Control and Purification in Online Interactions**

From Imam al-Sajjad's (peace be upon him) perspective, self-purification is a fundamental condition for an ethical society, with the regulation of speech, emotions, and behavior as its key indicators. Three principal components of this axis have been identified: "avoiding futile speech," "managing anger and negative emotions," and "humility in digital interactions," which serve as the pillars of virtue-based ethics in cyberspace.

### **1.1.2. Insightful Training in Language Management and Avoiding Futile Speech in Digital Life**

Controlling one's language and avoiding futile speech is a cornerstone of self-purification in Imam al-Sajjad's teachings. He supplicates:

"O Allah, bless Mohammad and his family, and inspire us so that our tongues speak only what You have exemplified" (Abtahi, 2000 AH, p. 211),

highlighting the significance of divine guidance in speech and its role in individual and social well-being. In cyberspace, neglecting this principal manifest in rumor spreading, backbiting, mockery, or dissemination of



worthless content, which diminishes individual credibility and creates a tense and unhealthy environment. Adherence to avoiding futile speech represents a form of linguistic refinement and internal purification. As Imam al-Sajjad considers the tongue a tool of servitude, controlling speech and writing in digital spaces promotes etiquette, serenity, and spirituality in online interactions. Consequently, a cyber-ethics model derived from the *Ṣaḥīfah al-Sajjādīyah* identifies language management as foundational for enhancing ethical conduct and responsible engagement on social networks.

### 2.1.3. Managing Anger and Negative Emotions in Online Interactions

Another dimension of self-purification is the mastery of anger and negative emotions. Imam al-Sajjad (peace be upon him) sincerely prays:

"O Allah, I seek refuge in You from the impulses of greed and the eruption of anger" (Abtahi, 2000 AH, p. 69), and in another supplication: "O Allah, bless Mohammad and his family, and adorn me with the attributes of the righteous, and clothe me with the ornaments of the God-conscious... in restraining anger" (Abtahi, 2000 AH, p. 112).

These passages indicate that controlling anger is a sign of piety and moral maturity. In digital environments, many conflicts, insults, and verbal aggressions arise from users' inability to regulate immediate emotions. Imam al-Sajjad's teachings remind users that mastering anger lays the groundwork for patience, forbearance, and mutual understanding. Given that cyberspace is a venue for rapid exchange of opinions and emotions, this ethical principle teaches users to reflect before responding and to choose wise, deliberate actions instead of impulsive reactions. Thus, a cyber-ethics model based on the *Ṣaḥīfah al-Sajjādīyah* presents anger management not merely as an individual virtue, but as a social necessity for preserving psychological safety and ethical dialogue in online communities.

### 3.1.3. Humility in Online Interactions

Humility, the third virtue associated with purification in the *Ṣaḥīfah al-Sajjādīyah*, is considered foundational to all human excellences. In the Twentieth Supplication, Imam al-Sajjad (peace be upon him) states: "O Allah, bless Mohammad and his family, and do not elevate me among people except that You lower me equally in my own self..." (Abtahi, 2000 AH, p. 110), indicating that true honor is realized through humility before God. In cyberspace, the absence of humility manifests as self-promotion, belittling others, or striving for digital superiority, which undermines empathy. A humble user, by observing respect and fairness, fosters healthy interactions and mutual trust. According to the *Ṣaḥīfah al-Sajjādīyah*, humility is a marker of self-purification and awareness of one's servitude,



guiding users away from self-centered behavior and toward interactions grounded in honesty, etiquette, and justice. Findings indicate that avoiding futile speech, controlling anger, and practicing humility constitute a triad of digital purification that enhances personal growth and the ethical quality of social relationships.

#### **Fourth Axis: Justice and Fairness in Cyberspace**

Justice and fairness are fundamental principles of Islamic ethics, playing a pivotal role in guiding human behavior. Their significance is magnified in cyberspace due to the extensive scale of digital interactions. This axis encompasses observing fairness in information dissemination, impartial judgment, and avoidance of hasty conclusions about others. Findings indicate that a monotheistic perspective on justice, ethical commitment, and refraining from rushed judgments form the foundations for realizing justice in online interactions, thereby enhancing the moral integrity of social networks.

##### **1.1.3. Monotheistic Perspective on Justice**

A monotheistic view of justice considers it not merely as a social rule but as a manifestation of divine order and wisdom in the world. Imam al-Sajjad (peace be upon him) presents divine justice as grounded in mercy, benevolence, and forbearance, as illustrated in the supplication: "Your provision is abundant for those who disobey You, and Your forbearance intervenes for those who oppose You... a justice from Your decree in which there is no oppression" (Abtahi, 2000 AH, p. 151). This perspective invites the believer to reflect on their conduct toward others, reminding them that justice is a divine attribute that should be mirrored in human relationships. In digital life, such insight prevents hasty judgments, humiliation of others, and dissemination of unjust statements, ensuring that interactions are fair, respectful, and ethically grounded. As Imam al-Sajjad describes in the Fifth Supplication, divine justice is the embodiment of grace and wisdom; belief in God's justice in cyberspace encourages users to avoid slander, exaggeration, and injustice, even when encountering opponents (Abtahi, 2000 AH, p. 187). This perspective provides both cognitive and ethical guidance for fostering moral online interactions.



### 2.1.4. Internal Commitment to Justice and Fairness in Digital Information Sharing

An intrinsic commitment to justice and fairness is a core component of ethical training in digital interactions. A fair individual refrains from hasty judgments, rumor-mongering, and dissemination of false information, recognizing their accountability before God. In cyberspace, this perspective translates into avoiding content that harms or violates the rights of others. In the Forty-Fourth Supplication, it is stated: "Grant us success in... being just to those who wrong us" (Abtahi, 2000 AH, p. 287), emphasizing that fairness must be maintained even toward oppressors. Such a belief lays the foundation for ethical dialogue, reduction of rumors, and enhancement of trust and social cohesion in digital environments.

#### 3.1.4. Practicing Justice in Digital Judgments

The principle of justice and impartiality is among the most fundamental values of Islamic ethics (Naraqi, n.d.: Vol. 2, pp. 225–229) and holds special importance in digital interactions, where anonymity and concealment can facilitate unjust judgments and biased preconceptions. From Imam Ali's perspective, justice entails "placing everything in its rightful place" (Nahj al-Balaghah, Wisdom 437). Imam al-Sajjad further identifies justice as a hallmark of piety and a virtue of righteous servants in the *Ṣaḥīfah al-Sajjādīyah*: "Adorn me with the attributes of the righteous... in upholding justice" (Abtahi, 2000 AH, p. 157). These teachings deter individuals from slander, humiliation, and hasty judgments online, guiding them toward responsible and evidence-based evaluation. Justice and fairness in digital interactions are realized through cultivating awareness of others' rights, observing impartiality, and adhering ethically in information sharing. A cyber-ethics model grounded in the *Ṣaḥīfah al-Sajjādīyah* provides a moral framework for online interactions, reinforcing trust, ethical security, and responsible behavior.

The table below illustrates the main themes, sub-themes, and Bloom's domains (cognitive, affective/motivational, and psychomotor/behavioral).



Bloom's domains	Sub-Theme	Main Theme
Cognitive – Attitudinal Affective / Motivational Psychomotor – Behavioral	Recognizing God's presence and observation in cyberspace Belief in divine presence in online interactions Avoidance of polytheism and its manifestations in cyberspace	Theme 1: Monotheism and Connection with the Creator in Cyberspace
Cognitive – Attitudinal Affective / Motivational Psychomotor – Behavioral	Awareness of duties and responsibilities towards others Fostering unity and empathy in online interactions Enjoining good and forbidding wrong in cyberspace	Theme 2: Individual and Social Responsibility towards Others
Cognitive – Attitudinal Affective / Motivational Psychomotor – Behavioral	Insight-based self-discipline in managing language and avoiding useless speech in digital life Managing anger and negative emotions in online interactions Humility and modesty in virtual interactions	Theme 3: Self-Control and Purification in Online Interactions
Cognitive – Attitudinal Affective / Motivational Psychomotor – Behavioral	Monotheistic perspective on justice Ethical commitment and fairness in sharing information Fair judgment and avoidance of prejudice towards others	Theme 4: Justice and Fairness in Cyberspace

#### 4. Analysis of Ethical Themes in *Ṣaḥīfah al-Sajjādīyah* in the Context of Social Media Interaction Challenges

With the expansion of cyberspace and the growth of digital interactions, users face various ethical and behavioral challenges that can affect the individual and collective well-being of online interactions. This section analyzes the ethical themes of *Ṣaḥīfah al-Sajjādīyah* in relation to the most prominent challenges in social media interactions and demonstrates how the educational and ethical teachings of Imam al-Sajjād (peace be upon him) can serve as practical guidance for managing these challenges.

##### 4.1. Challenges Related to Identity and Authenticity in Cyberspace

One of the most significant ethical challenges in digital interactions is the issue of identity and authenticity. Users may employ fake identities, engage in inauthentic self-presentation, or seek undue attention, thereby endangering the moral integrity of the online environment. Analysis of the themes in *Ṣaḥīfah al-Sajjādīyah* indicates that the teachings of monotheism (tawḥīd) and sincerity (ikhlāṣ) provide effective tools to confront these threats. Sincerity entails the purity of intention, free from any form of



polytheism or duplicity, and the affirmation of God's unity. In the first supplication, Imam al-Sajjād (peace be upon him) states: "Grant him good intention, teach him the path and the traditions, remove ostentation from him, and free him from seeking praise" (Abtahi, 1420 AH, p. 135). This emphasizes the necessity of pure intention and maintaining the authenticity of one's spiritual identity. In the seventeenth supplication, he introduces sincerity as a means to resist deceit and hypocrisy. These teachings enable users to avoid non-divine self-promotion, preserve their true moral identity in cyberspace, and engage in honest and responsible interactions.

#### **4.2. Challenges Related to Communication and Interpersonal Interaction**

Cyberspace, due to the speed of information dissemination and the possibility of user anonymity, presents numerous challenges in human interactions. One of the most prominent threats is the neglect of others' rights. Analysis of *Ṣaḥīfah al-Sajjādīyah* reveals that teachings related to ḥaqq al-nās (the rights of people) offer practical solutions to address these challenges. In the sixth supplication, Imam al-Sajjād (peace be upon him) says: "O Allah, I seek Your pardon for the rights of anyone whose due I owed to a believer and did not fulfill" (Abtahi, 1420 AH, p. 132).

As reported by Fayz al-Islām (1368, p. 132), he advised Ma'lī ibn Khunis: "The least of their rights is that you love for them what you love for yourself and dislike for them what you dislike for yourself." In the digital context, observing ḥaqq al-nās prevents the spread of falsehoods and unjust judgments. Thus, the teachings of *Ṣaḥīfah al-Sajjādīyah* provide a practical roadmap for ethically managing human interactions in virtual environments.

#### **4.3. Challenges Related to Content and Information**

The rapid production and dissemination of content on social media pose serious ethical challenges. False news, content distortion, and unfair judgments undermine public trust and threaten the integrity of interactions. The principles of truthfulness and honesty in *Ṣaḥīfah al-Sajjādīyah* offer practical guidance for the responsible creation, sharing, and consumption of content. Imam al-Sajjād (peace be upon him) repeatedly emphasizes justice and fairness in his supplications:

"O Allah, grant me a truthful tongue among those who are absent, a lasting mention among others, and fulfill for me the promise of the first ones" (Abtahi, 1420 AH, p. 237).

Adhering to these principles in cyberspace requires accuracy, verification, and trustworthiness in producing and resharing content, ultimately fostering trust and healthy interactions among users.



#### 4.4. Challenges Related to Privacy and Security

Maintaining privacy and the security of personal information is one of the most significant ethical challenges on social media, as cyberspace enables intrusion and data misuse. Analysis of *Ṣaḥīfah al-Sajjādīyah* shows that teachings such as *satr* (concealment) and refraining from exposing weaknesses, combined with polite interactions, provide practical guidance to address these issues:

“O Allah, since You have concealed me with Your forgiveness... protect me from the disgrace of the abode of permanence” (Abtahi, 1420 AH, p. 123).

In the digital context, these principles imply refraining from sharing confidential information, respecting users’ privacy, and maintaining the ethical security of interactions. Furthermore, the teachings of monotheism, sincerity, *ḥaqq al-nās*, justice, and fairness in *Ṣaḥīfah al-Sajjādīyah* provide effective tools for ethically managing online behavior. These teachings enable users to preserve their true identity, engage responsibly and positively, and prevent ethical harm resulting from misinformation, unjust judgments, and violations of privacy.

Related Ethical Teachings	Challenge Domain	Challenge
Monotheism (Tawḥīd) and Sincerity (Ikhḷās)	Identity and Authenticity	Fake identities, hypocrisy, self-promotion, and seeking undue attention
Rights of People ( <i>Ḥaqq al-Nās</i> ), Enjoining Good and Forbidding Wrong, Empathy, and Self-Control	Communication and Interaction	Offensive behavior, spreading falsehoods, unjust judgments, and neglect of others’ rights
Justice and Fairness	Content and Information	Dissemination of false news, content distortion, information bias, and unfair judgments
Concealment of Secrets, Avoiding Exposure of Weaknesses, and Polite Interaction	Privacy and Security	Intrusion, disclosure of secrets, and misuse of others’ information



## 5. Conceptual Model of Cyber Ethics Based on the Themes of Şahîfah al-Sajjādîyah

Given the importance of human interactions in cyberspace and the necessity for users to adhere to ethical frameworks, this section focuses on designing a conceptual model of cyber ethics based on the teachings of Şahîfah al-Sajjādîyah. This model, grounded in fundamental ethical principles and behavioral components, provides practical and educational guidance for social media users and enables them to engage responsibly with interactional challenges.

### 5.1. Fundamental Principles of the Cyber Ethics Model

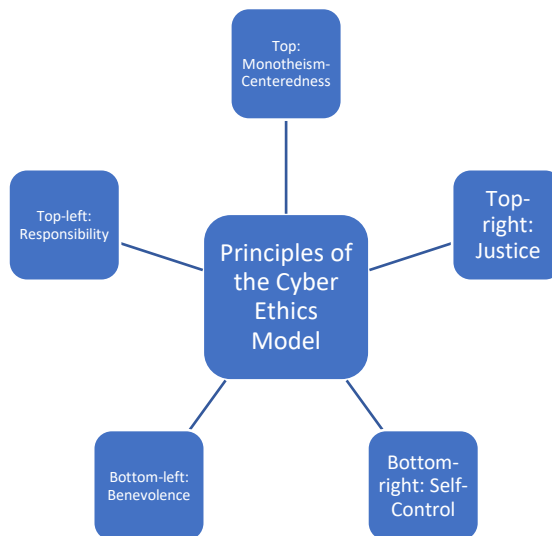
**Principle of Responsibility:** Every message or shared content carries ethical responsibility (Şahîfah al-Sajjādîyah, Supplication 20).

**Principle of Justice:** This principle aims to uphold fairness and improve social relations, preventing discrimination and the spread of hatred (Şahîfah al-Sajjādîyah, Supplication 27).

**Principle of Self-Control:** It encompasses regulating emotions, avoiding impulsivity, and controlling digital language and expression (Şahîfah al-Sajjādîyah, Supplication 45).

**Principle of Benevolence:** This serves as the foundation for healthy interactions, promoting useful content and preventing ethical harm (Şahîfah al-Sajjādîyah, Supplication 24).

These five principles constitute the pillars of the cyber ethics model and provide solutions to the challenges encountered in social media interactions.



## 5.2. Behavioral Components of the Cyber Ethics Model

Behavioral components are the observable manifestations of cyber ethics in digital environments. Based on the foundational principles derived from Sahifa Sajjadiya, these components include honesty and transparency, respect and courtesy, responsibility, privacy protection, constructive participation, patience and forbearance, and justice and fairness.

### 5.2.1. Honesty and Transparency in Identity and Interactions

Honesty and transparency in intention, speech, and action form the foundation of ethical interactions and religious identity. Imam Sajjad (as) emphasizes "sincere intention" in his supplications: "O Allah, send blessings upon Mohammad and his family, and strengthen me with a sincere intention and constant patience" (Abtahi, 1420 AH, p. 131). This passage indicates that sincerity of intention is a prerequisite for any ethical action. In cyberspace, this translates to producing authentic content and avoiding deception and rumor-mongering. Honesty in speech is also emphasized: "O Allah, send blessings upon Mohammad and his family, and adorn me therein with the virtues of the righteous, and clothe me therein with the adornment of the God-conscious in... speaking the truth" (Abtahi, 1420 AH, p. 83). Similarly, honesty in action is highlighted: "Protect us from prolonged expectation, and shorten it for us through the sincerity of action" (Abtahi, 1420 AH, p. 190).

### 5.2.2. Respect and Courtesy in Speech and Writing

Maintaining respect and courtesy in online interactions is a crucial component. In the twentieth supplication, Imam Sajjad (as) stresses avoiding offensive language and violations of others' dignity: "Enable them to follow Your Sunnah, and adopt the best of Your etiquettes... and from my tongue let no obscene or abusive word proceed" (Abtahi, 1420 AH, p. 113). This highlights that language can either elevate or degrade moral behavior. In cyberspace, refraining from insults, backbiting, and inappropriate expressions while promoting courteous communication ensures ethical interactions and a healthy digital environment.

### 5.2.3. Responsibility in Content Dissemination

Assuming responsibility for the growth and well-being of the community, and acknowledging mistakes when duties are neglected, holds particular importance in Islamic teachings. Users are encouraged to accept accountability and apologize for any deficiencies in content dissemination, as this preserves both respect and human values. Imam Sajjad (as) states: "I seek Your forgiveness, my God, for them and their peers, a remorseful apology that serves as a lesson for others. So, send blessings upon Mohammad and his family, and make my regret over past mistakes and my



resolve to avoid future misdeeds a repentance that earns Your love, O Lover of the repentant" (Abtahi, 1420 AH, p. 187). Failure to accept responsibility and apologize undermines trust in cyberspace, whereas responsible behavior indicates individual and social maturity and strengthens online trust.

#### **5.2.4. Protecting One's Own Privacy and That of Others**

Imam Zain al-Abidin (as) emphasizes respecting others' secrets and privacy, establishing ethical foundations for privacy protection. In a supplication regarding interactions with others, he states: "O Allah, send blessings upon Mohammad and his family, and guide me in my dealings with neighbors and allies who recognize our rights, and those who oppose our enemies, by Your best guardianship in safeguarding their secrets and covering their faults" (Abtahi, 1420 AH, p. 131). This highlights the obligation to respect others' confidential information and privacy. In cyberspace, this translates into protecting data, refraining from sharing private information, and respecting users' dignity. Practicing this ethic also encourages individuals to uphold their own privacy, providing a foundation for self-control and the protection of others' rights in digital environments.

#### **5.2.5. Forbearance and Kindness toward Others**

Forbearance and kindness are essential for fostering healthy and sustainable interactions in cyberspace. Adherence to these traits encourages users to avoid hostile behavior and unproductive disputes, creating space for respectful dialogue and empathy. Imam Sajjad (as) remarks: "My God, my hope from You is forgiveness, and my trust in You is goodness. Lighten my missteps, O Lord, for what has passed, and for He who is gentle with his enemies, how much more with those who turn to Him and converse with Him" (Abtahi, 1420 AH, p. 479). In cyberspace, forbearance enhances positive interactions, reduces conflicts, and strengthens trust and solidarity among users. Hence, kindness not only promotes individual ethical conduct but also ensures constructive social participation and ethical productivity online.

#### **5.2.6. Patience and Forbearance in Facing Inappropriate Behavior**

Patience and forbearance help maintain calm and control emotional reactions when encountering inappropriate behaviors. These traits reduce tension, prevent verbal aggression, and facilitate constructive, ethical interactions online. Imam Sajjad (as) frequently emphasizes patience in Sahifa Sajjadiya: "O Allah, assist me in accompanying them with good patience" (Abtahi, 1420 AH, p. 151), and in another supplication: "I ask You for the resolve of the patient and the firmness of the God-fearing" (Abtahi, 1420 AH, p. 245). By exercising patience, users are encouraged to avoid impulsive or retaliatory behaviors, reinforcing positive ethical

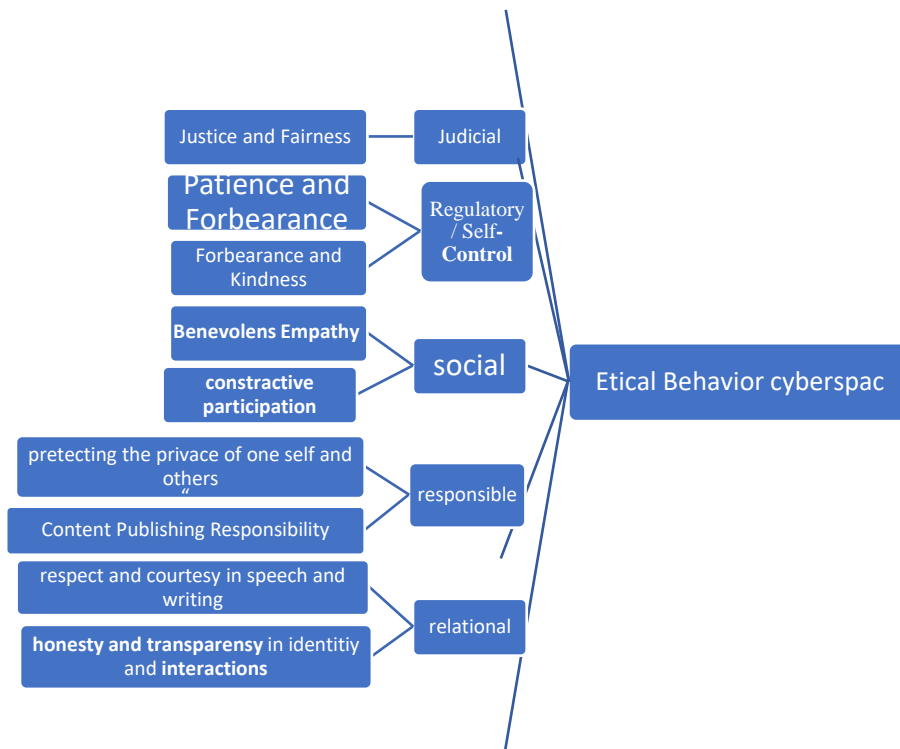


patterns in digital interactions. Thus, patience is not only an individual virtue but also a key factor in promoting social ethics online.

### 5.2.7. Justice and Fairness in Judgment and Decision-Making

Observing justice and fairness in digital interactions is a central behavioral component of cyber ethics, encouraging impartial judgment and avoidance of prejudice. Belief in divine accountability and awareness of God's oversight enhances individual responsibility and motivates ethical conduct online. Imam Zain al-Abidin (a.s.) states: "How can life be enjoyable for one who is certain of the Day of Judgment, when secrets are laid bare and evaluated justly" (Abtahi, 1420 AH, p. 22). Such teachings encourage users to act fairly, make accurate judgments, avoid spreading harmful content, and refrain from unjust evaluations, thereby strengthening justice and fairness in cyberspace.

Proposed Structure of the Conceptual Network Model of Cyber Ethics



## Conclusion

The conclusion of this study, based on qualitative content analysis and the examination of the teachings of *Ṣahīfa Ṣajjādiyyah*, indicates that fundamental ethical principles—including monotheism-centeredness, responsibility, justice, self-control, and benevolence—can serve as a theoretical and normative framework for ethical behavior in the digital environment. These principles, while providing individual criteria for moral self-development, also contribute to fostering a culture of responsible interaction, mutual respect, and social cohesion.

The findings further suggest that specific behavioral components such as honesty and transparency, respect and politeness, accountability in content sharing, privacy protection, constructive participation, tolerance, patience, and fairness in judgment function as effective operational tools for realizing these principles. They are directly related to common social media challenges, including rumor spreading, dissemination of misinformation, and communication tensions.

The proposed cyber-ethics model, by integrating fundamental principles and behavioral components, provides a comprehensive and practical framework that can be operationalized at both individual and social levels. It can be institutionalized through educational content creation, the formulation of ethical charters, and leveraging the capacities of social networks. This approach enhances users' ethical self-awareness and establishes the foundation for healthy, responsible, and ethically guided interactions in the digital space.



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