

The Revivalist Society

Training Manual: Addressing the ‘Pornification’ of Society – Part 1

Research Paper / Manual

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Introduction

Among the signs of the hour that our Prophet Muhammad ﷺ foretold is the proliferation and spread of sexual immorality and indecency. The addictive and integrative nature of this immoral behaviour will be such, that humanity will normalize its practice while its prohibitors, disregarded. Imam Abū Ya'la al-Musallī (d. 307 AH - may Allah ﷻ have mercy on him) narrated a stark Prophetic report to this effect¹:

وَالَّذِي نَفْسِي بِيَدِهِ لَا تَفْتِي هَذِهِ الْأُمَّةَ حَتَّى يَقُومَ الرَّجُلُ إِلَى الْمَرْأَةِ فَيَفْتَرِسَهَا فِي الطَّرِيقِ فَيَكُونَ خِيَارُهُمْ يَوْمَئِذٍ مَنْ يَقُولُ لَوْ وَارَيْتَهَا وَرَاءَ هَذَا الْحَائِطِ

Abū Hurayrah (may Allah ﷻ be pleased with him) reported: The Prophet ﷺ said, “By the One in whose hand is my soul, this nation will not perish until a man mounts a woman and they fornicate in the street. The best among them in that time will merely say: *If only you had taken her around the corner!*” [Musnad Abī Ya'la]

One of the reasons why divine revelation has consistently warned us against *fāhishah* (moral indecency) is because it weakens one of the core pillars of a healthy society; the purity of the *nafs* (inner self). The very desire by which we seek to complete our *Deen* through marriage and bring forth our offspring, can also descend a human being into an uncontrolled beast whose desires resemble a bottomless pit. When unrestricted, the disease of *fāhishah* can spread to an entire nation, like that of the Prophet Lūt ﷺ. Only the swift punishment from the heavens stopped the spread of their unrepented sins.

Indeed, Allah ﷻ has linked our rise and fall in proportion to the purity of our inner selves. Allah ﷻ said:

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَنْ رَزَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

Surah Al-Sham 91:7-10 – “And by the soul and by Him Who perfectly proportioned it; and inspired it [with discernment of] its evil and its righteousness, He has succeeded who purifies it, And he has failed who instills it [with corruption]”

Although we haven't yet reached such a regressed level of publicized and open fornication as Prophesized, the advent of the internet and smartphones has popularized another medium of immorality that penetrates even the inner realms of our homes, families and private lives. Therefore, this article (as the first of two parts) will seek to present a training manual that will help address the pertinent need in the Muslim community to defend against the onslaught of pornography and its global dissemination. The chosen audience of this manual will be individuals ideally between the ages of **12 and 40** who are often frequenting local mosques and Islamic organizations, and fall within the category of 'practicing Muslim youth'. This group was chosen for two main reasons:

- 1) Statistically, this broad age group represents the most vulnerable demographic for exposure, and subsequent addiction, to pornographyⁱ.
- 2) They are a highly accessible demographic via mosques and Islamic organizations (who already have a duty to address this spiritual, social, and psychological affliction).

Please note:

- *The emphasis on 'practicing Muslim youth' is **not** intended to discriminate against any other group (whether Muslim or otherwise). Rather, this group is chosen as the primary audience as our analysis and solutions emanate from and align with Islamic principles. Furthermore, the manual's design and structure are meant to serve as a guiding resource in establishing tailored programs by leaders of Islamic organizations.*
- *Although this manual is targeting a collective approach to raising awareness and healing, implementing self-treating mechanisms are also important and will be discussed separatelyⁱⁱⁱ.*

Healing from addictive habits or substances undoubtedly requires a great resolve and sincerity from the user to drive change. Hence, this manual will seek inspirational parallels from another world where the challenges of large-scale and complicated changes are studied extensively: The world of multinational organizations. Policy and structural reforms in complex entities with thousands of associates overcoming the inert forces against change, is analogous to the dynamics faced in local communities and demographics, like the one chosen in this article. These overlapping qualities are of innate rigidity, overlooking real problems to maintain a superficial sense of calm, and the general fear of confronting long-term threats to avoid sacrifice and constriction in the short term^{iv}; all quintessential pitfalls of a society that fails to adapt to threats like the Muslim community has, thus far, against pornography. To this effect, the framework of change adopted in this manual will be ‘**The Three-Act Transformational Model**’ developed by Noel Tichy and Mary-Anne Devanna, sub-divided into more detailed components as follows^v:

Tichy & Devanna – Three-Act Transformational Model		
Act 1: Awakening	Act 2: Mobilizing	Act 3: Reinforcing
<ul style="list-style-type: none"> a. Framing the problem b. Impact on audience 	<ul style="list-style-type: none"> c. Mitigation techniques d. Case study discussion e. Crafted personal goals 	<ul style="list-style-type: none"> f. Support network g. Mentor follow-up
<p>Note - For brevity, only the points highlighted in red will be expanded upon in Part 1 of 2.</p>		

Framing the Problem

Although it is quite difficult to measure accurately, the pornography industry in the United States alone, which serves as the leading producer of this media, was estimated to generate \$10-\$14 billion annually from various forms such as videos, porn networks, pay-per-view movies, internet sites, adult magazines, sex toys, and more^{vi}. This startling figure from a peer-reviewed study back in 2010,

meant that this industry surpassed the revenue generated by all of Hollywood combined that year at \$11.1 billion, without even including the impact from the smartphone boom that came in the decade after^{vii}. Due to its prominence, research institutions have been studying the effects of its consumption on various aspects of behaviour and interactions, such as the neurological changes from its addictive properties, impact on relationships with partners and family members, correlation with development of harmful behaviour such as sexual aggression and rape, and other possible vices. Additionally, as researchers gathered deeper insights from data collected across multiple generations, several past studies that failed to identify the detrimental properties of pornography were debunked^{viii}. This certainly complicates and counters the efforts for normalizing pornography as seen by proponents of modern liberalism, strands of feminism, sexual liberation movements, and other mainstream platforms like 'OnlyFans'^{ix}.

In order to understand the depth of this matter, let's examine a 2008 study posted in the Journal of Cyberpsychology, Behavior and Social Networking, that incorporated 563 college students (192 boys - 371 girls) to observe key data surrounding age, frequency, and type of exposure. This study specifically examined the use of internet pornography, as it is the most prominent source of this media in the digital era where high speed access is at the fingertips of children even as young as 10 years old^x. In terms of age of exposure, **93% of boys and 62% of girls** viewed porn before the **age of 18**. The sharpest increase in the exposure for boys came at the **age of 12** where **11%** admitted to viewing it, whereas the sharpest initial increase in girls was seen at **age 13 at 15%**. When examining the frequency of the time spent watching porn for more than 30 minutes before age 18, **35% of boys** indicated doing this more than 10 times, and **11% of girls** admitted to between 2 and 10 times (**3%** reporting more than 10 times)^{xi}.

Some of the reasons for indulging in porn as examined by this study included: Desiring sexual excitement (**69% of boys and 17% of girls**), sexual curiosity (**53% of boys and 26% of girls**), exposure

from friends (**34% of boys and 21% of girls**), and wanting information on sexuality (**40% of boys and 20% of girls**). Even though there are various reasons for exposure to porn, an interesting statistic came in the form of accidental/unintended exposure at **7% for boys and 42% of girls^{xii}**. Despite many individuals watching porn with a specific intent, the wide dissemination and availability caused a large unintended exposure particularly among young girls.

Finally, the type of pornography viewed ranged from: Same-sex intercourse (**11% of boys and 3% of girls**), to softcore scenes (**18% of boys and 6% of girls**), to more severe and increasingly abnormal manifestations such as rape/sexually violent porn (**1% for boys and 0.3% for girls**), to sexual activity involving animals, urine, and feces (**3.1% of boys and 1.1% of girls^{xiii}**). On the topic of the type of pornography, the modality also becomes an important consideration. Boys and men overwhelmingly prefer picture and video content, whereas a large portion of women consume literary/written forms of pornography as well (**6% of men and 28% of women^{xiv}**).

Although the previously quoted statistics are from a Western study (among several), the effects emanating from consumption (and to a lesser extent, production) of pornography in the global Muslim community are also alarming. However, one disconcerting reality as of 2025 is the lack of peer-reviewed studies that attempt to quantify the true impact specific to the Muslim demographic. Many of the “statistics” quoted in popular media seem to be unreliable at best, if not flat-out lies meant to denigrate the community^{xv}. However, the plethora of experiences conveyed by leading Muslim figures in psychology research, counselling practices, and family law firms have certainly triggered alarm bells as porn usage reportedly creeps into our personal and familial lives. Crippling addictions, sexual dysfunctions, growing marital discord from porn-addicted spouses, and the rise of prominent online communities like “*r/MuslimNofap*” with 28K members on Reddit^{xvi} seeking desperate help from this disease, certainly shines some light on the matter. As we navigate a globalized society shaped by a convoluted moral landscape from the West, it is to no surprise that transgressive sexual desires are

unleashed among Muslims. Consequently, both adolescents and adults, men and women alike, are turning to the drug of pornography.

Impact on Audience

The first realization is, that pornography is indeed an addiction that fits a framework similar to conventional substance addiction (i.e. heroin, cocaine, etc.); a reality concluded by several recent studies that refuted outdated opposing claims. Despite the fact that DSM 5^{xvii} doesn't officially recognize a code for sexual compulsivity, the onslaught of countless men and women who experienced a loss of impulse control in pornographic consumption has led many therapists and in-patient centers to recognize its addictive merit^{xviii}. This is also in alignment with the Islamic framework towards all objectively incorrect and immoral behaviour as per the standards of Allah ﷻ. The Prophet ﷺ said on the authority of Abū Hurayrah (may Allah ﷻ be pleased with him):

“Verily, when the servant commits a sin, a black spot appears upon his heart. If he abandons the sin, seeks forgiveness, and repents, then his heart will be polished. If he returns to the sin, the blackness will be increased until it overcomes his heart.” (Sunan Al-Tirmidhi)^{xix}

Allah ﷻ also describes the state of the sinners as:

كَلَّا بَلْ سَرَّانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

Surah Al-Mutaffifin 83:14 - “By no means! But on their hearts is the stain of the (sin) which they do!”

These texts, among many others, highlight the impact of breaking any kind of moral or ethical boundaries (in this case, raising of the gaze to the unlawful) as having a physical and spiritual impact on the heart; the faculty of faith, spirituality, reason, and intellect. The scientific terminology for this impact is called ‘neuroplasticity’. It describes the physical process that reforms the neural pathways in response to the release of hormones, likes dopamine and oxytocin, as a reward/reinforcement towards everyday actions such as consuming food, water, and sexual acts. However, the same reward system for positive behaviour also has the capacity of making a subject dependent on the consumption of harmful

substances such as excessive sugar, nicotine, and pornography^{xx}. As a result, the subject experiences compulsive behaviour that leads to a loss of control, preoccupation of the act, unsuccessful attempts to stop, increased need for higher dosage, immunity/desensitization, and harsh withdrawal symptoms; all properties of addictions^{xxi}.

The second impact of consuming pornography is its correlation with: Negative sexual behaviours involving sexual violence or aggression, non-violent emotional or physical neglect of a partner, loss of libido, and erectile dysfunction^{xxii}. Despite the fact that researchers haven't seen a plausibly direct correlation between pornography consumption and rape from its textbook or legal definition, the positive correlation to increased sexual aggression observed amongst the genders is an indication that no human behaviour exists in a vacuum^{xxiii}. For example, when a person engages in watching sexually-violent porn on a consistent basis until it builds tolerance, the mind normalizes the act and the heart desires nothing but to live it. This also leads to unhealthy sexual relationships as the "normal" is no longer enough to satisfy the sexual appetite, and more extreme acts that the brain is accustomed to, are required. How can we expect a man or woman subjecting their inner self, mind, and heart to such assaults, to have affection and mercy towards their partner as bestowed by Allah ﷻ? He ﷻ informs us that:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً. إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Surah Al-Rum 30:21 - "And among His Signs is this, that He created for you wives from among yourselves, that you may find tranquility in them, and He has put between you affection and mercy.

Verily, in that are indeed signs for a people who reflect."

Some of the exegetes of the Quran extracted the key foundation of healthy relationships from this verse as the presence of tranquility. That is a blessing that only comes when Allah ﷻ places a sense of affection and mercy between the couple. In turn, that only happens when both are sincere to Allah ﷻ, and therefore, align their lives to what He has made lawful and abstain from that which He has made

unlawful^{xxiv}. As such, Allah ﷻ commanded us to cut this evil tree from its root to maintain our purity and the purity of our families.

قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۗ ذَٰلِكَ أَرَىٰ لَهُمْ ۖ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

Surah Al-Nur 24:30 - Tell the believing men to lower [from] their gaze and protect their private parts.

That is *purier** for them. Verily, Allah is All-Aware of what they do.

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا...

Surah Al-Nur 24:31 - And tell the believing women to lower [from] their gaze, and protect their private parts and not to show off their adornment except that which is apparent...

The final impact that will be examined here is the destruction of the foundations of power within the individual due to the consumption of pornography; a factor that is seldom considered in the secular discourse. As quoted in the introduction of this article, Allah ﷻ admonishes humanity by stating that “**he who purifies it [i.e. their self] has succeeded, and he who corrupts it has failed**”^{xxv}.

Effectively, the Creator has linked the cause of success and failure itself, whether individually or collectively, relative to how sound our minds and hearts are.

The establishment of any great civilization is based on the quality and contribution particularly of the youth, aged 12-40; who are the ones spearheading intellectual progress, implementing sound ideologies, conquering empires, and defending their bases from oppressive forces. Specifically, the fight against oppressive forces from within and from external entities (corrupt leaders, governments, elites, etc.) can only be achieved if there is a firm attachment to a set of higher goals along with patience in the face of difficulties. However, a person who is addicted to harmful substances and pre-occupied for hours in corrupting themselves shall never be blessed to allocate their time towards these rewarding acts. These are stations reserved for the believers (*Mumīnīn*) and the good-doers (*Muḥsinīn*). Hence, Allah ﷻ says in the Chapter of ‘The Light’:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا. يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا. وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

Surah Al-Nur 24:55 - Allah has promised to those among you who believe and do righteous deeds, that He will make them successors in the land just as He made those who passed away before them, and that He will establish their religion, which He has approved for them, on strong foundations and will change their (present) state of fear into peace and security. Let them worship Me and associate none with Me; and the one who disbelieves after this," shall be of those who are perverse transgressors.

And the Prophet ﷺ emphasized to: "Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your free time before your work, and your life before your death."^{xxvi}.

He ﷺ also emphasized the rewards of "a young man who passed his youth in the worship and service of God, the one whose heart is attached to the mosque, and the man who is invited to commit a sin but declines saying that 'I fear Allah'", with shade under the throne of Allah ﷻ on the day of judgement, when there is no shade but His shade^{xxvii}. Finally, he ﷺ also said "whoever guarantees for me what is between his jaws [purity of speech] and his legs [sexual purity], I can guarantee for him Paradise."^{xxviii}. Indeed, these are powerful incentives for the youth and the adults alike, to allocate their prized time in beneficial deeds.

Mitigation Techniques

As with any facet of life, the believers must look to the Prophetic examples in addressing their needs. To illustrate this, let's analyze a narration on the authority of Abū Umāmah Al-Bāhilī (may Allah ﷻ be pleased with him), when a young man came to the Prophet ﷺ and said:

'O Messenger of Allah, allow me to commit *zina* (fornication).' The companions turned to him and started rebuking him. The Prophet ﷺ gently said to him: "come closer". When the young man came near the Prophet ﷺ and sat down, the Prophet ﷺ asked him: "would you like it [i.e. *zina*] for your

mother?” The young man answered: “No! by Allah. May Allah make me a protection for you.” The Prophet ﷺ replied and said: “Neither do the people like it for their mothers”. Then the Prophet ﷺ put his hand on him and said: “O Allah, forgive his sins, purify his heart, and guard his chastity.” After that **the young man never paid any attention to anything of that nature (i.e. the sin).^{xxix}**

The first lesson we learn from this hadith is the fact that the ailing young man came forward with his concern to the one whom Allah ﷻ chose as a means for guidance from darkness to light. Coming forward as a result of acceptance, is the very first step in the process of repentance and is a sign of sincerity. Therefore, we need to encourage those who are experiencing addictive exposure to pornography to actively seek help from appropriate channels and organizations that are aiding.

The second lesson from the above hadith is the gentleness in receiving the concern of the young man who was experiencing a difficult ordeal in his life. In order to influence positive change, community leaders and support resources need to be receptive to the challenges faced by the affected population without inflicting the harmful effects of shaming. After all, we are growing up in a deliberately hyper-sexual environment fueled by the fulfillment of desires and lusts. Opening the doors of repentance wide with empathy, becomes an essential step in mitigating and addressing this problem.

The third Prophetic lesson is in the gentle and wise reframing of the affliction, to incline the young man away from sin and towards the deeper implications of accountability. Internalizing how a sin only harms oneself and others, evokes a sense of healthy guilt (a sign of piety in the heart) which encourages turning to Allah ﷻ in supplication for guidance and help. It should be emphasized, that the supplication of the Prophet ﷺ was never relegated simply to spoken words, but rather a comprehensive methodology for change based on the guidance he received from Allah ﷻ. These actions would then constitute the final steps in the process of repentance – intending never to go back to the sin and replacing the evil with good.

Another important mitigation technique that our Prophet ﷺ enjoined is to rely upon (*tawakkul*) and capitalize on the limitless strength of Allah ﷻ. Anas ibn Mālik (may Allah ﷻ be pleased with him) narrated that a man from among the companions came to the Prophet ﷺ and said:

“O Messenger of Allah, should I tie my camel and trust in Allah, or should I leave her untied and trust in Allah?” The Prophet ﷺ said, “Tie her and trust in Allah.” ^{xxx}

The proverbial ‘tying of the camel’ obligates the subject to take as many protective measures as possible in order to evade the algorithmic onslaught of pornography. In the past, a prominent means of protecting against pornography was the use of web filters and porn blockers natively through the internet modem settings and/or third-party apps^{xxx}. Although this method can be helpful for parents to monitor and filter content to an extent, these methods have only proved to be effective with pre-teens and unassuming children/infants. The 2008 study quoted in this article mentioned that **40% of boys and 20% of girls** deliberately searched for pornography to gain information about sex, since promiscuous sexual exploration can begin even in early teenage years^{xxxii}. The statistical reality shows that those individuals who intended to consume pornography will do so, regardless of forced oversight from parents, programmed filters, or VPNs. As the saying goes: ***‘Where there is a will, there is a way’***.

Additionally, **7% of boys and 42% of girls** also stumbled onto it by accident as no parental control is 100% effective^{xxxiii}. **34% of boys and 21% of girls** also had friends who exposed them to pornography^{xxxiv}. Then there is the elephant in the room: ‘Problematic Smartphone Use’ (PSU). With highly accessible pornographic content on-the-go, through direct websites and social media apps inclusive of porn (Reddit, X.com, etc.), there is further fuel added to the fire. According to a study conducted with 18- and 19-year-old college-aged adults, 91% adopted smartphones as their medium for watching porn^{xxxv}. Certainly, the application of ‘tying our camel’ involves a sincere self-scrutiny that ignites the flames of piety in the heart, such that a person commits themselves to limit the usage of their devices and problematic social media apps. There is certainly no replacement for blocking the

means of evil (سد الذرائع) and busying ourselves in productive activities such that the 'Shaytan' has no chance of influencing us towards evil.

Summary

The '**Three-Act Model**' for change was adopted in this publication for its articulation of the Prophetic model with a practical application in a modern context. Part 1 of this article has summarized three out of seven components of this model:

- **Framing the problem** - We began by understanding how pornography has deeply permeated into our global communities via quantified data and experiences of qualified experts.
- **Impact on audience** - Then we analyzed the behavioural, neurological, and spiritual harms of pornography on individuals, relationships, and the broader collective society.
- **Mitigating techniques** - We presented the Prophetic techniques of empathy, analogy, reframing from a state of sin to piety, repentance, and blocking the means of evil.

Part 2 of this article will expand on the next four steps (grouped into two):

- **Case study discussion / Crafted personal goals** – This section will showcase a rehabilitation case study featuring a real-life development plan, crafted goals, applied safeguards, and a breakdown of productive tasks to maintain a cycle of self-accountability. This is meant to encourage the average user and addict of pornography suffering from hopelessness, with hope in the mercy of Allah ﷻ through piety and practice.
- **Support network / Mentor follow-up** – Finally, we will highlight the importance of developing a stellar support network consisting of mentors to track progress and seek answers to concerns and challenges faced along the path. Key self-reflecting exercises will also be provided to ensure motivation by mastering the connection between the heart, mind, and limbs in obedience to Allah



An important caveat to note is that a global issue like pornography is not going to be solved overnight with a single lecture, workshop, article, or seminar. Rather, a comprehensive and scalable training manual that is systematically tailored, taught, and established by rehab institutions across the globe are required. These goals can only be achieved realistically when the collective stigma of shame is removed, so that resources including counselling platforms, support networks, and mentors can become accessible.

May Allah purify the hearts of the Muslims and allow the future generations to be free of this disease.

Ameen!

ⁱ Abū Ya'ālā al-Musallī (d. 308 AH). *Musnad Abī Ya'ālā 6183 (11/43)*. دمشق – دار المأمون للتراث. Grade: *Qawi* (strong) according to Hussain Salim Asad.

ⁱⁱ Ballester-Arnal, R., García-Barba, M., Castro-Calvo, J., Giménez-García, C., & Gil-Llario, M. D. (2022). Pornography consumption in people of different age groups: An analysis based on gender, contents, and consequences. *Sexuality Research & Social Policy: A Journal of the NSRC*. Advance online publication. <https://doi.org/10.1007/s13178-022-00720-z>

ⁱⁱⁱ Pornography consumption has reached epidemic levels and impacts both males and females from all age groups as young as 5-6 years old. Although the chosen audience for this manual is 12-40, there are key principles mentioned in this article which will still be applicable to those falling outside this range. However, please refer to other resources available online and in registered counselling practices to address possible addictions if this article doesn't address any direct concerns.

^{iv} Theo Tsaousides Ph.D. *What Makes Change Difficult? Approaches that make change hard and even impossible (Posted October 16, 2020)*. Psychology Today. <https://www.psychologytoday.com/ca/blog/smashing-the-brainblocks/202010/what-makes-change-difficult#:~:text=Change%20requires%20resisting%20well%2Destablished,designed%20to%20make%20life%20easier.>

^v Tichy, Noel & Mary Anne Devanna (1986). *The Transformational Leader*. New York: John Wiley and Sons (2nd edition 1990). Accessed from D. Eleanor Westney (2009) - *Organizational Change: An Overview*.

^{vi} Martin S Weinberg, Colin J Williams, Sibyl Kleiner, Yasmiyn Irizarry (2010). *Pornography, Normalization, and Empowerment*. Journal: Archives of Sexual Behavior.

^{vii} John Naughton. *The growth of internet porn tells us more about ourselves than technology (Dec 30, 2018)*. <https://www.theguardian.com/commentisfree/2018/dec/30/internet-porn-says-more-about-ourselves-than-technology>

^{viii} **Note:** One example relates to studies on erectile dysfunction and its sharp rise after internet pornography became common.

Park, B. Y., Wilson, G., Berger, J., Christman, M., Reina, B., Bishop, F., Klam, W. P., & Doan, A. P. (2016). *Is internet pornography causing sexual dysfunctions? A review with clinical reports*. Behavioral Sciences, 6*(3), 17. <https://doi.org/10.3390/bs6030017>

^{ix} A digital subscription-based content platform that has soared in popularity since the COVID-19 pandemic, becoming synonymous with paid pornographic content and sex work. As of 2023, they generated **\$6.6 billion** in revenue.

^x Sabina, C., Wolak, J., Finkelhor, D. *The nature and dynamics of internet pornography exposure for youth*. (2008). Journal of Cyberpsychology, Behavior and Social Networking. Pg. 691-693

^{xi} Ibid

^{xii} Ibid

^{xiii} Ibid

^{xiv} Ingrid Solano, Nicholas R. Eaton & K. Daniel O’Leary (2020) Pornography Consumption, Modality and Function in a Large Internet Sample, *The Journal of Sex Research*, 57:1, Pg. 97, DOI: 10.1080/00224499.2018.1532488

^{xv} Musa Furber (2015 – Updated Nov 2016). *Comment: Why porn is exploding in the Middle East*.
<https://musafurber.com/2015/01/18/comment-why-porn-is-exploding-in-the-middle-east/>

^{xvi} Reddit is a primarily Western social media outlet with several communities (or sub-reddits) that are created and managed by Muslims for this specific demographic. It is important to note that Eastern Muslims are heavily active on these platforms as well.

^{xvii} DSM-5 Definition: “*The American Psychiatric Association’s (APA) Diagnostic and Statistical Manual of Mental Disorders (DSM) is a classification of mental disorders with associated criteria designed to facilitate more reliable diagnoses of these disorders. (2013 – latest edition)*”. Source: <https://psycnet.apa.org/record/2013-14907-000>

^{xviii} Skinner, K. B. (2014, November 3). *Is Pornography (Sexual) Addiction Real?* Retrieved from Psychology Today: <https://www.psychologytoday.com/ca/blog/inside-porn-addiction/201411/is-pornography-sexual-addiction-real>

^{xix} Sunnah.com. *Sunan Al-Tirmidhi 3334*. Grade: Hasan (fair) according to Al-Albani

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^{xxix} Musnad Aḥmad 22211. Grade: Sahih according to Shu’aib Al-Arna’ut (Takhreej Al-Musnad 36/545)

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