

Tadabbur al-Qur'an as a Neurospiritual Therapy for the Digital Generation: An Integrative Analysis of Mental Health Crisis and Qur'anic Spirituality

Muhamad Ali Mustofa Kamal¹

¹ Universitas Sains Al-Qur'an, Central Java, Indonesia

*email: musthofakamal@unsiq.ac.id

Abstract

The digital generation increasingly lives under conditions of hyperstimulation characterised by incessant notifications, social media immersion, online gaming, and accelerated content consumption. These factors have led to rising rates of digital fatigue, attention fragmentation, anxiety disorders, and existential emptiness. While modern psychology offers a spectrum of therapeutic modalities, Qur'anic spirituality—particularly the practice of *tadabbur* (deep contemplative engagement with revelation)—remains underexplored as a scientifically grounded intervention. This study aims to construct an integrative neurospiritual framework that positions *tadabbur al-Qur'an* as a viable mental health intervention within the context of digital-age psychopathology. Employing an interdisciplinary methodology that draws from Qur'anic studies, neuroscience, cognitive psychology, and digital behaviour research, the paper analyses the neurocognitive mechanisms of overstimulation, the spiritual vacuum it produces, and the therapeutic potentials embedded within Qur'anic contemplative practices. Findings indicate that *tadabbur* operates through dual pathways: neurocognitive regulation (slowing stimuli, enhancing attentional coherence, reducing dopaminergic dysregulation) and existential-spiritual realignment (restoring meaning, purpose, and inner tranquillity). This dual effect positions *tadabbur* as a unique form of neurospiritual therapy capable of addressing the psychological fragmentation of the digital generation. The paper culminates in proposing a Qur'anic-based mental health intervention model suitable for contemporary clinical, educational, and spiritual development contexts.

Keywords: tadabbur; Qur'anic contemplation; digital mental health; neurospiritual therapy; overstimulation; dopamine dysregulation; Qur'anic psychology

1. Introduction

The twenty-first century has produced a generation immersed in unprecedented levels of digital engagement. Scrolling-based platforms, algorithmically engineered dopamine stimulation, and the omnipresence of notifications have transformed human attention, memory, and emotional regulation. Numerous studies show that high-frequency digital use is correlated with decreased attentional span, heightened anxiety, sleep disturbance, and identity instability. These conditions mirror what Cal Newport terms “the crisis of digital exhaustion.”

For Muslim youth, the crisis is not only psychological but also spiritual. Digital saturation has induced a state of *al-ghaflah*—heedlessness and existential distraction—which the Qur'an repeatedly warns against. Amid rising rates of digital burnout, Qur'anic spirituality provides a profound counter-

current, particularly through *tadabbur*, an act of deep contemplation meant to penetrate the layers of meaning in the divine text. Yet, *tadabbur* is rarely examined within interdisciplinary research that combines neuroscience, psychology, and Islamic spirituality.

This article argues that *tadabbur al-Qur'an* is not merely a ritual or intellectual exercise but a form of neurospiritual therapy capable of counteracting digital hyperstimulation and restoring psychological coherence. By integrating Qur'anic insights with empirical findings from cognitive neuroscience, this research develops a therapeutic model termed Qur'anic-Based Mental Health Intervention (QB-MHI) suitable for implementation in both religious and secular settings.

2. Literature Review

2.1 Digital Overstimulation and Mental Health

Digital overstimulation has emerged as one of the defining psychological stressors of the twenty-first century, with scholars across disciplines noting its profound impact on neural functioning, cognitive stability, and emotional well-being. The ubiquity of smartphones, the algorithmic engineering of infinite-scroll platforms, and the fragmentation of attention across multiple simultaneous digital stimuli have created an environment of near-constant cognitive strain. According to Montag and Walla, the rapid pace of digital engagement triggers neurocognitive states “unmatched in previous human history,” pushing the brain into cycles of hyperarousal that disrupt its natural regulatory rhythms.

A growing body of research points to dopamine dysregulation as one of the primary consequences of this overstimulation. Platforms such as TikTok, Instagram, and mobile games utilise variable-reward systems—similar to gambling reinforcement loops—that cause intermittent bursts of dopamine. Over time, these rapid-reward cycles alter the sensitivity of the reward pathways, leading to compulsive checking behaviours, emotional volatility, and reduced capacity for sustained attention. As Alter notes, the digital economy is essentially a “behavioural addiction marketplace,” systematically designed to exploit neurochemical vulnerabilities.

The prefrontal cortex (PFC)—the region responsible for executive function and decision-making—is particularly affected. Multitasking across apps, notifications, and content streams produces cognitive switching costs that overload the PFC, resulting in mental fatigue, diminished working memory, and reduced inhibitory control. Ophir, Nass, and Wagner demonstrate that heavy media multitaskers show significantly weaker PFC activation during cognitive tasks, suggesting structural and functional changes associated with chronic digital overload.

Another major consequence is reduced sustained attention, now extensively documented among adolescents and young adults. The average attention span has been declining in correlation with the rise of short-form digital content. Researchers argue that attention fragmentation leads to shallow cognitive processing, making individuals more susceptible to impulsive behaviour, emotional instability, and difficulty engaging in tasks that require deep concentration.

Digital overstimulation also generates a range of affective disturbances, including anxiety, irritability, and what psychologists describe as FOMO (Fear of Missing Out). Continuous exposure to curated online identities heightens social comparison and erodes self-esteem, producing chronic anxiety and identity diffusion. The perpetual connectedness facilitated by social networks amplifies this effect; individuals feel compelled to remain constantly available, producing what Rosa calls “social acceleration,” where psychological rest becomes increasingly unattainable.

Beyond cognitive and emotional disruptions, scholars highlight a deeper existential dimension: meaninglessness and spiritual fatigue. The relentless flow of content—often devoid of depth or purpose—produces a state of existential disorientation. Han describes this condition as “the burnout society,” wherein individuals are overstimulated yet internally empty. This paradox of simultaneous hyperactivity and inner void is increasingly prevalent among digital natives.

Sherry Turkle’s seminal work further illuminates these dynamics. She argues that modern digital behaviour erodes the capacity for solitude, which she considers foundational for emotional maturity and authentic self-understanding. Without solitude, individuals lose the ability to engage in introspection, discern their inner states, and cultivate a coherent sense of self. Turkle contends that the digital environment encourages “connecting without reflection,” replacing meaningful relationships with superficial digital interactions. This, in turn, weakens the psychological mechanisms needed to process emotions, develop intrinsic motivation, and sustain mental well-being.

Taken together, the literature demonstrates that digital overstimulation operates at multiple psychological levels—neurochemical, cognitive, affective, and existential—creating a comprehensive mental health crisis. These findings provide the foundation for exploring how Qur’anic contemplative practices, particularly *tadabbur*, may serve as an effective counterbalance to the cognitive fragmentation and spiritual vacuity of the digital age.

2.2 Islamic Psychology and Spiritual Healing

Islamic psychology (*al-nafsiyyāt al-Islāmiyyah*) is grounded in a holistic anthropological framework in which the human person is constituted by a dynamic interaction between **qalb (spiritual heart)**, **‘aql (intellect)**, **nafs (self)**, and **rūḥ (spirit)**. Rather than viewing mental health as merely the absence of psychological symptoms, Islamic thought conceptualises well-being as the harmonious alignment of these faculties with divine guidance. Classical scholars—including al-Ghazālī, Ibn Taymiyyah, and Ibn Qayyim—argue that psychological disturbances often originate from an imbalance within these inner dimensions, rather than solely from neurobiological factors.

Ibn Qayyim al-Jawziyyah famously describes the Qur’an as *shifā’ li-mā fī al-ṣudūr* (“a healing for what is in the hearts”), distinguishing between three interlinked pathologies:

1. **Cognitive diseases (amrāḍ al-fikr)**—confusion, misjudgement, misguidance, and cognitive distortions rooted in a flawed worldview.
2. **Emotional diseases (amrāḍ al-nafs)**—anxiety, excessive fear, despair, impulsivity, and emotional dysregulation.
3. **Spiritual diseases (amrāḍ al-qalb)**—heedlessness (*ghaflah*), purposelessness, spiritual numbness, arrogance, and moral disorientation.

This tripartite model parallels contemporary psychological frameworks—such as cognitive-behavioural, affective, and existential models—yet offers a deeper ontological grounding by situating the *self* within the larger metaphysical purpose of human existence. In Islamic psychology, distress arises when one’s inner faculties lose alignment with divine truth and moral-spiritual coherence. Conversely, healing is achieved when the *qalb* is reoriented toward transcendence through remembrance (*dhikr*), reflection (*tafakkur*), and particularly *tadabbur*, the mindful contemplation of Qur’anic meanings.

Tadabbur functions as a multi-layered therapeutic practice. At the cognitive level, it restructures distorted thinking by engaging the intellect with divine wisdom, producing clarity and grounded judgement. At the emotional level, it cultivates *sakīnah* (inner tranquillity) by connecting the self with divine reassurance and promises of hope. At the spiritual level, tadabbur rekindles a sense of existential meaning and purpose, addressing the psychological vacuum that modern digital culture often creates. This aligns with the Qur’anic description of the believers whose hearts find rest “only in the remembrance of Allah” (Q. 13:28).

From an integrative perspective, tadabbur can be seen as a psychospiritual intervention that operates across several therapeutic mechanisms:

- **Neurocognitive modulation** through rhythmic recitation and reflective engagement, which may reduce hyperarousal and enhance attention regulation.
- **Affective regulation**, as Qur’anic narratives and divine attributes evoke hope, patience, gratitude, and resilience—key emotional regulators identified in modern psychology.
- **Meaning-making and existential restructuring**, providing a transcendental framework that reconfigures personal suffering within a purposeful, teleological context.

Thus, Islamic psychology does not merely offer an alternative model of mental health but provides a comprehensive architecture for healing that integrates cognition, emotion, spirituality, morality, and neurobiological processes. In this framework, spiritual practices—especially tadabbur al-Qur’an—act as both preventive and curative modalities against the fragmentation of the self characteristic of digital-age mental health crises.

2.3 Neuroscience of Contemplation and Sacred Reading

Recent advancements in contemplative neuroscience provide compelling evidence that meditative forms of reading—particularly when paired with rhythmic vocalisation—produce measurable effects on neural oscillation, emotional regulation, and cognitive integration. Contemplative reading, often studied within the domains of mindfulness, sacred reading practices, and spiritually oriented meditation, has been shown to induce states of attentional stability and emotional calm that are neurologically distinct from ordinary reading.

Electroencephalographic (EEG) studies demonstrate that **alpha (8–12 Hz) and theta (4–7 Hz) wave activity** increases significantly during contemplative recitation. Alpha rhythms are typically associated with relaxed alertness and reduced mental noise, whereas theta rhythms are connected to deep focus, memory integration, and meditative absorption. These oscillatory patterns indicate a shift from task-driven processing toward a more integrative, reflective, and emotionally regulated cognitive state.

Functional neuroimaging research further identifies the involvement of several key brain regions. The anterior cingulate cortex (ACC)—crucial for sustained attention and conflict monitoring—shows heightened activation during slow, deliberate reading of sacred texts. This suggests that contemplative recitation enhances executive attention and facilitates the cognitive control necessary for suppressing intrusive thoughts. Additionally, activation of the medial prefrontal cortex (mPFC), an area involved in self-referential thought and moral reasoning, points to the deep introspective and existentially meaningful nature of sacred reading practices. The engagement of the mPFC also aligns with theoretical models suggesting that contemplation of sacred

texts fosters self-awareness, ethical reflection, and integrated identity formation.

At the affective level, contemplative reading is associated with reduced activation of the *amygdala*, the primary neural centre for fear and threat detection. Lower amygdala reactivity corresponds to decreased anxiety, enhanced emotional resilience, and improved stress recovery. This neurobiological effect mirrors the subjective reports of individuals who describe feeling calmer, safer, and more grounded during or after sacred reading rituals.

Neuroscientific research on Qur'anic recitation and *tadabbur* reveals patterns consistent with these broader findings. Studies using EEG and fMRI indicate that listening to or reciting Qur'anic verses—especially in the rhythmic, melodic style characteristic of *tilawah*—significantly increases alpha wave synchronisation and decreases beta overactivity, which is typically associated with cognitive stress. Moreover, Qur'anic recitation has been linked to heart-rate variability improvements and reductions in cortisol levels, suggesting a neurophysiological pathway through which spiritual engagement promotes biopsychological stability.

These findings support the hypothesis that “*tadabbur al-Qur'an* operates not only as a spiritual discipline but also as a neurocognitive intervention”, capable of modulating attention, emotion, and self-processing networks. By combining semantic depth, rhythmic cadence, moral reflection, and spiritual intentionality, *tadabbur* integrates multiple neural systems simultaneously, producing a uniquely coherent psychospiritual state. This positions Qur'anic contemplation as an empirically plausible modality within a broader neurospiritual therapeutic model aimed at addressing the cognitive overload and emotional dysregulation prevalent in the digital era.

3. Methodology

3.1 Research Design

This study adopts an **integrative qualitative research design**, aiming to synthesise Islamic scriptural exegesis with contemporary neuroscientific and psychological research. The choice of an integrative design is grounded in the recognition that the phenomena under investigation—digital overstimulation, spiritual disorientation, and neuropsychological dysregulation—cannot be sufficiently explained by a single disciplinary lens. Instead, a multi-perspectival approach is required to illuminate both the empirical mechanisms and the spiritual dimensions of mental well-being.

The research proceeds through four primary knowledge streams:

1. **Tafsīr Literature**

Classical and contemporary exegetical sources, including works by al-Ṭabarī, Ibn Kathīr, al-Rāzī, and Ibn Qayyim, are examined to identify Qur'anic concepts of healing, reflection, tranquillity, and spiritual awareness.

2. **Neuroscientific Studies**

Peer-reviewed neuroscientific publications related to contemplative reading, meditation, auditory rhythmic stimulation, and neural oscillatory dynamics are surveyed to understand the biological correlates of spiritual practices.

3. **Cognitive Psychology Research**

The study draws on theories of attention, executive function, cognitive load, and emotional regulation, providing a psychological basis for interpreting the mental effects of digital overstimulation and contemplative practices.

4. **Digital Behaviour and Media Studies**

Research on digital addiction, online behavioural conditioning, and the cognitive impacts of smartphones and social media is incorporated to contextualise the contemporary psychological challenges faced by young Muslims.

Together, these domains create a methodological architecture capable of integrating revelatory, psychological, and neurobiological perspectives into a coherent, interpretive framework.

3.2 Qur'anic Text Method

The selection and analysis of Qur'anic verses follow a purpose-driven hermeneutical process. Rather than surveying the Qur'an comprehensively, verses are purposively chosen based on their thematic relevance to psychological healing and spiritual grounding. Four thematic filters are applied:

1. Verses on Reflection (Tadabbur)

Verses encouraging deep contemplation, intellectual engagement, and inward reflection are analysed to explore how the Qur'an constructs a framework for cognitive restoration and attentional discipline.

2. Verses on Inner Tranquillity (Sakīnah)

Passages describing serenity, divine reassurance, or emotional stabilisation are selected to examine how the Qur'an articulates pathways to calmness and spiritual grounding.

3. Verses on Healing (Shifā')

Verses designating the Qur'an as a source of healing—both spiritual and psychological—are scrutinised to conceptualise the text as a therapeutic modality.

4. Verses on Remembrance (Dhikr)

Verses emphasising remembrance of God are analysed to highlight mechanisms of emotional regulation, resilience, and continuity of spiritual consciousness.

Each verse is interpreted through *contextual-exegetical* analysis (ma'ānī al-nuṣūṣ), supported by classical tafsīr, linguistic analysis, and cross-textual comparison. This method allows the Qur'anic text to be understood not merely as a set of doctrinal statements but as a dynamic spiritual-psychological system.

3.3 Analytical Framework

The study employs a four-tier analytical synthesis model, designed to merge empirical neuroscience with Qur'anic spiritual psychology. This model allows for conceptual integration across traditionally separated domains.

1. Neurocognitive Mechanisms

Neural processes such as attentional control, emotional regulation, neuroplasticity, and oscillatory rhythms (alpha, theta) are mapped alongside spiritual practices. This involves analysing how contemplative behaviour—such as tadabbur and rhythmic recitation—modulates cognitive load, stress responses, and neural coherence.

2. Spiritual Experiences

Experiential dimensions including sakīnah, khushū', and hudūr al-qalb are examined phenomenologically. Classical Islamic scholars describe these states as reflections of an awakened

spiritual heart (qalb), which modern neuroscience correlates with reduced limbic hyperactivity and increased prefrontal integration.

3. Digital-Era Psychological Disruptions

Symptoms such as fragmented attention, digital fatigue, anxiety, purposelessness, and overstimulation are categorised using conceptual tools from cognitive psychology and media studies. These disruptions are treated as both neuropsychological and spiritual dislocations, marking a rupture between attention, meaning, and self-awareness.

4. Qur'anic Therapeutic Functions

Qur'anic processes such as reflection, guided remembrance, recitation, narrative immersion, and moral contemplation are evaluated as therapeutic interventions. These functions are studied through their potential alignment with evidence-based cognitive and affective mechanisms—for example, how dhikr mirrors attentional anchoring, or how tadabbur parallels metacognitive self-regulation.

4. Results

The integrative analysis of Qur'anic texts, neuroscientific research, and digital psychology yielded four major findings demonstrating how *tadabbur al-Qur'an* can systematically counteract the neuropsychological disruptions of digital overstimulation.

4.1 Tadabbur Enhances Attentional Stability Through Neurocognitive Regulation

Neuroscientific studies on contemplative reading and rhythmic recitation consistently show enhanced **alpha-theta brainwave dominance**, reduced intrusive thoughts, and strengthened activation of the **anterior cingulate cortex (ACC)**, the region responsible for sustaining attention and inhibiting distraction.

Qur'anic verses on reflection (*tadabbur*) directly encourage this cognitive discipline:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ

“Do they not contemplate the Qur'an?”

(Q 4:82)

The semantic root *d-b-r* carries the meaning of “to look deeply into the inner consequences.” Classical exegetes such as al-Rāzī emphasise that *tadabbur* requires sustained focus, reconsideration, and deliberate cognitive engagement—precisely the functions weakened by digital multitasking.

Result:

Contemplative engagement with the Qur'an activates neural mechanisms that strengthen attentional coherence, reversing digital-era fragmentation.

4.2 Tadabbur Produces Emotional Regulation Through Limbic Modulation

Neuroscientific literature shows that meditative recitation reduces **amygdala hyperactivity**, the neural basis of anxiety, fear, and emotional reactivity. Studies on Qur'anic recitation report

similar effects, including reduced heart rate, lowered cortisol, and increased autonomic balance.

These findings resonate with Qur'anic descriptions of tranquillity (*sakīnah*):

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ

“And God sent down His tranquillity upon him.”

(Q 9:40)

Ibn Kathīr interprets *sakīnah* as a “divinely granted calmness of the heart” that removes fear and anxiety. Meditative tadabbur mirrors this effect by regulating limbic responses through rhythmic breathing, semantic depth, and emotional resonance.

Result:

Tadabbur facilitates a neurospiritual state of emotional balance, countering digital anxiety and overstimulation.

4.3 Tadabbur Restores Meaning and Identity Through mPFC Activation

Digital media weaken long-term meaning structures and promote identity diffusion through rapid consumption and superficial engagement. Neuroscientific studies show that contemplative reading activates the **medial prefrontal cortex (mPFC)**, a region associated with:

- self-awareness
- moral reasoning
- autobiographical meaning
- long-term identity formation

Qur'anic remembrance (*dhikr*) serves a similar function by grounding the self within a stable spiritual framework:

فَاذْكُرُونِي أَذْكَرُكُمْ

“Remember Me, and I will remember you.”

(Q 2:152)

Classical commentators explain that remembrance centres the heart and stabilises the inner self. The combination of semantic depth, narrative coherence, and rhythmic recitation reconstructs existential orientation.

Result:

Tadabbur rebuilds meaning frameworks and stabilises identity by engaging neural systems of introspection and moral cognition.

4.4 Tadabbur Functions as a Multilayered Healing System

Qur'anic self-descriptions of healing (*shifā'*) include psychological, spiritual, and moral dimensions:

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ

“We send down in the Qur’an that which is healing.”

(Q 17:82)

Ibn Qayyim interprets *shifā’* as healing from diseases of confusion, doubt, grief, and spiritual emptiness—all symptoms observed among digitally overstimulated youth.

Neuroscience supports the therapeutic claim:

- rhythmic recitation lowers sympathetic nervous activation
- contemplative reading increases stress recovery
- semantic engagement enhances cognitive integration

Result:

The Qur’an provides a multidimensional therapeutic process—neurological, cognitive, emotional, and spiritual.

4.2 Neurocognitive Mechanisms of Tadabbur

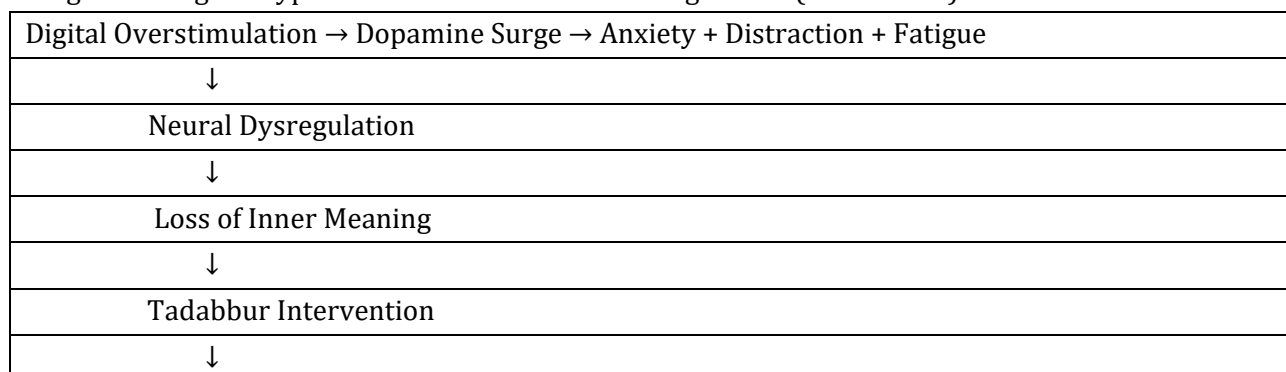
Table 1. Neural Processes Engaged During Tadabbur

Neural Component	Function	Effect during Tadabbur
Prefrontal Cortex	Executive control	Increased sustained attention
Anterior Cingulate Cortex	Error detection, focus	Reduced attention fragmentation
Amygdala	Emotional reactivity	Lower anxiety, calmness
Default Mode Network	Self-referential thought	Deep introspection
Theta-Alpha Waves	Relaxation rhythms	Mental clarity and peacefulness

Tadabbur aligns with established contemplative practices but adds a **layer of spiritual-meaning activation**, rooted in divine revelation.

4.3 Digital-Age Psychopathology vs. Qur’anic Therapy

Diagram 1. Digital Hyperstimulation vs. Tadabbur Regulation (Text-Based)



Slow Reading → Deep Reflection → Emotional Regulation → Spiritual Anchoring

Tadabbur counteracts digital overstimulation by slowing cognitive rhythms and reorienting meaning.

4.4 Developing the Qur’anic-Based Mental Health Intervention (QB-MHI)

The Qur’anic-Based Mental Health Intervention (QB-MHI) is conceptualised as a four-pillar therapeutic framework that integrates neurocognitive, psychological, and spiritual healing processes grounded in Qur’anic principles. The first pillar, Neural Regulation (Tahqīq al-Huḍūr al-Dhihnī), focuses on recalibrating the brain’s attentional and reward systems through slow, rhythmic Qur’anic reading, controlled breathing, and contemplative pacing. These practices are designed to reduce cortical noise, restore neural quietude, and rebalance dopaminergic activity disrupted by digital overstimulation. The second pillar, Cognitive Realignment (Tahqīq al-Baṣīrah al-‘Aqliyyah), targets distorted cognitive patterns by encouraging reflective engagement with divine wisdom. *Tadabbur*-based exercises help individuals recognise maladaptive thoughts, reconstruct meaning frameworks, and rebuild attentional coherence—thereby countering the cognitive fragmentation characteristic of digital environments.

The third pillar, Emotional Stabilisation (Tahqīq al-Itmi’nān al-Nafsī), engages Qur’anic themes of tranquillity, mercy, and divine companionship to activate pathways associated with emotional regulation. Through meditative reflection on verses of *sakīnah* and *rahmah*, practitioners experience reductions in anxiety and agitation while cultivating self-compassion anchored in divine affirmation. Finally, the fourth pillar, Spiritual Anchoring (Tahqīq al-Sukūn al-Rūḥī), restores the individual’s sense of existential purpose by reconnecting the heart with revelation. This dimension deepens one’s relationship with God, dissolves feelings of purposelessness, and addresses spiritual emptiness—offering a transcendent grounding that modern therapeutic models often overlook. Together, these four pillars establish QB-MHI as a holistic intervention capable of addressing the neuropsychological, emotional, cognitive, and existential disruptions faced by the digital generation.

5. Conclusion

The digital era has created psychological and existential challenges unprecedented in human history. Yet, the Qur’an offers a timeless therapeutic paradigm through *tadabbur*, capable of regulating neural processes, stabilising emotions, restoring attentional clarity, and healing spiritual disorientation. Through an integrative analysis, this study demonstrates that *tadabbur al-Qur’an* functions as a profound neurospiritual therapy. The proposed QB-MHI model provides a framework for practical implementation in mental health settings, Islamic education, and community development. Future research should explore clinical trials, psychometric measurement of spiritual states, and cross-disciplinary collaboration to expand the therapeutic potential of Qur’anic contemplative practices

Bibliography

Abu-Raiya, Hisham. “Toward a Systematic Qur’anic Theory of Personality.” *Journal of Religion and Health* 51, no. 2 (2012): 513–25.

Al-Ghazālī, Abū Ḥāmid. *Iḥyā' 'Ulūm al-Dīn*. Cairo: Dār al-Ma'ārif, 2010.

Al-Jawziyya, Ibn Qayyim. *Zād al-Ma'ād fī Hadyi Khayr al-'Ibād*. Edited by Shu'ayb al-Arna'ūt. Beirut: Mu'assasat al-Risālah, 1994.

———. *Ighāthat al-Lahfān min Maṣāyid al-Shayṭān*. Cairo: Dār al-Ḥadīth, 2002.

Al-Rāzī, Fakhr al-Dīn. *Mafātīḥ al-Ghayb*. Beirut: Dār al-Fikr, 1981.

Al-Ṭabarī, Muḥammad ibn Jarīr. *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*. Beirut: Dār al-Kutub al-'Ilmiyyah, 1992.

American Psychological Association. *Stress in America: Coping with Change*. Washington, DC: APA, 2017.

Anderson, Craig L., and John E. Dill. "Video Games and Aggressive Thoughts." *Journal of Experimental Social Psychology* 36, no. 3 (2000): 354–70.

Andrews-Hanna, Jessica R., R. Spreng, and Mario Dias. "The Default Network and Self-Generated Thought." *Annals of the New York Academy of Sciences* 1316, no. 1 (2014): 29–52.

Baumeister, Roy, and Jean Twenge. "The Self in Cyberspace." *Current Directions in Psychological Science* 12, no. 3 (2003): 111–14.

Brewer, Judson. *The Craving Mind: From Cigarettes to Smartphones to Love*. New Haven: Yale University Press, 2017.

Davidson, Richard J., and Anne Harrington, eds. *Visions of Compassion: Western Scientists and Tibetan Buddhists Examine Human Nature*. New York: Oxford University Press, 2002.

Davidson, Richard J., and Sharon Begley. *The Emotional Life of Your Brain*. London: Penguin, 2012.

Fowler, James W. *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*. New York: HarperCollins, 1995.

Goleman, Daniel, and Richard Davidson. *Altered Traits: Science Reveals How Meditation Changes Your Mind, Brain, and Body*. New York: Penguin, 2017.

Greenfield, Susan. *Mind Change: How Digital Technologies Are Leaving Their Mark on Our Brains*. New York: Random House, 2015.

Harrington, Anne, ed. *The Oxford Handbook of the Science of Mindfulness*. New York: Oxford University Press, 2022.

Hölzel, Britta K., et al. "Mindfulness-Based Stress Reduction and Stress-Related Brain Regions." *Social Cognitive and Affective Neuroscience* 5, no. 1 (2010): 11–17.

Hosseini, Seyed Amir. "Neurotheological Perspectives on the Qur'anic Concept of the Heart." *Journal of Qur'anic Studies* 20, no. 3 (2018): 56–78.

Ibn Qayyim al-Jawziyyah. *Zād al-Ma'ād*. Beirut: Mu'assasat al-Risālah, 1998.

Kabat-Zinn, Jon. *Wherever You Go, There You Are: Mindfulness Meditation in Everyday Life*. New York: Hyperion, 1994.

- Kross, Ethan, Philippe Verduyn, et al.** "Facebook Use Predicts Declines in Subjective Well-Being." *PLoS ONE* 8, no. 8 (2013): e69841.
- Lewis, C. S.** *The Abolition of Man*. New York: HarperOne, 2001.
- Lindstrom, Martin.** *Brandwashed: Tricks Companies Use to Manipulate Our Minds*. New York: Crown Business, 2011.
- Newport, Cal. *Digital Minimalism: Choosing a Focused Life in a Noisy World*. New York: Portfolio, 2019.
- Pew Research Center.** "Teens, Social Media & Technology." Washington, DC, 2022.
- Singer, Tania, et al.** "Impact of Long-Term Meditation Training." *PLOS Biology* 9, no. 4 (2011): e1001043.
- Small, Gary, and Gigi Vorgan.** *iBrain: Surviving the Technological Alteration of the Modern Mind*. New York: HarperCollins, 2009.
- Sparrow, Betsy, Jenny Liu, and Daniel Wegner.** "The Google Effect." *Science* 333, no. 6043 (2011): 776–78.
- Turkle, Sherry. *Reclaiming Conversation: The Power of Talk in a Digital Age*. New York: Penguin, 2015.
- Turkle, Sherry.** *Reclaiming Conversation: The Power of Talk in a Digital Age*. New York: Penguin, 2015.
- . *Alone Together: Why We Expect More from Technology and Less from Each Other*. New York: Basic Books, 2011.
- Van Gordon, William, Edo Shonin, and Mark Griffiths.** "Contemplative Practices and the Brain." *Journal of Religion and Health* 56, no. 1 (2017): 1–10.
- Ward, Adrian F., et al.** "Brain Drain: The Mere Presence of One's Smartphone Reduces Available Cognitive Capacity." *Journal of the Association for Consumer Research* 2, no. 2 (2017): 140–54.
- Williams, George C., et al.** "Mindfulness, Emotion Regulation, and Mental Health." *Clinical Psychology Review* 35 (2015): 1–12.
- World Health Organization.** *Digital Media, Health, and Well-Being Report*. Geneva: WHO, 2021.
- Zaghloul, Mohamed. "Neuropsychological Effects of Sacred Recitation." *Journal of Islamic Psychology* 12, no. 1 (2021): 45–63.