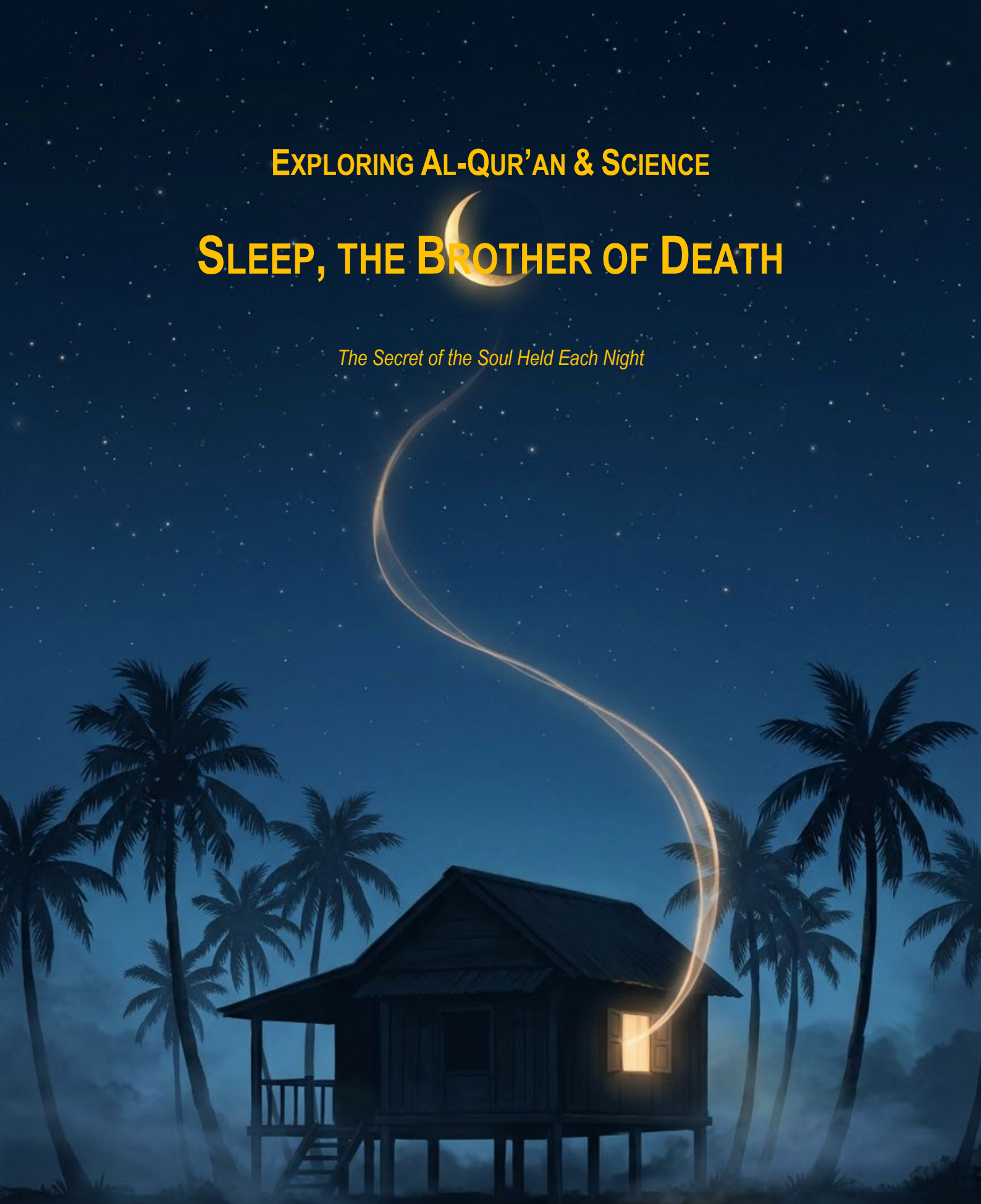
Exploring Al-Qur'an & Science

Sleep, the Brother of Death

The Secret of the Soul Held Each Night



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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

EXPLORING AL-QUR'AN & SCIENCE

SLEEP, THE BROTHER OF DEATH

The Secret of the Soul Held Each Night

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾

"And made your sleep [a means for] rest."

SURAH AN-NABA' 78:9

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ACKNOWLEDGEMENTS

All praise is for Allah, the Ever-Living, the Sustainer, whom neither drowsiness nor sleep overtakes; who takes our souls by night and returns them in the morning. May blessings and peace be upon the Messenger of Allah ﷺ, who taught us to remember Allah before sleeping and to give thanks on waking, and upon his family and Companions.

This eBook is dedicated especially to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

May every time we lay our heads on the pillow remind us of the supplication of the Messenger ﷺ: ***"In Your name I die and I live"*** — and may this eBook be *'ilmun yuntafa'u bih*, knowledge that is benefited from.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook shows ***a deep-blue night sky*** filled with stars and ***a crescent moon***, above ***a quiet Malay village house*** among coconut palms. Only one window still glows softly — a sign that someone has just closed their eyes in sleep.

From that window, ***a thin ribbon of golden light*** winds its way up towards the sky, towards the crescent moon. It symbolises the words of Allah: ***"Then He keeps those for which He has decreed death and releases the others"*** (39:42) — the soul taken during sleep and returned in the morning.

Note: This image is ***symbolic*** only; the true nature of the soul belongs to the unseen, known only to Allah. ***Two golden lines*** at the bottom frame the author's name.

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Colour guide: green box = verse of Al-Qur'an; gold box = Hadith; blue box = scientific finding; blue table = comparison. Narrator names underlined in blue can be clicked to open the narrator's page on sunnah.com.

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SLEEP, THE BROTHER OF DEATH

Every night, without realising it, we pass through something truly remarkable. Our eyes close, the sounds around us fade, and our awareness slowly slips away. A few hours later we wake up again — the same person, with the same memories — as if nothing had happened. Al-Qur'an describes this event with a striking word: ***tawaffā***, meaning that Allah *takes* our souls.

The Messenger of Allah ﷺ described sleep in a short but profound phrase: ***"Sleep is the brother of death, and the people of Paradise do not die."*** This Hadith was recorded by al-Tabarani in *al-Mu'jam al-Awsat*, al-Bazzar in his *Musnad* and al-Baihaqi in *Shu'ab al-Iman*, from Jabir bin 'Abdillah رضى الله عنهما. Al-Haithami stated that the narrators in al-Bazzar's chain are narrators of the Sahih collections, and al-Albani graded it sahih (Sahih al-Jami' 6808). It is not found in Sahih al-Bukhari or Sahih Muslim, so we have not placed it in a Hadith box. However, its meaning is supported by the authentic Hadith from al-Bukhari presented in this eBook.

Why is sleep called the "brother" of death, and not death itself? What happens to the soul and the brain while we sleep? This eBook reflects on these questions through three sources: ***verses of Al-Qur'an***, ***authentic Hadith***, and ***the findings of modern sleep science*** — with honesty, distinguishing between solid harmony and forced interpretation.

SLEEP IN NUMBERS

Before exploring the verses of Al-Qur'an, here are some brief facts about sleep that will be explained in this eBook, together with their sources:

FACT	FIGURE AND SOURCE
Recommended sleep for adults	***At least 7 hours*** a night (Watson et al., 2015).
Increase in space between brain cells during sleep	About ***60%*** — a study in mice (Xie et al., 2013).
Risk of a cold for those sleeping under 6 hours	About ***4 times higher*** than for those sleeping over 7 hours (Prather et al., 2015).
Time awake that impairs performance like alcohol	***17–19 hours*** without sleep ≈ blood alcohol level of 0.05% (Williamson & Feyer, 2000).
A short nap that helps learning	***60–90 minutes*** — comparable to a full night's sleep for one task (Mednick et al., 2003).
Higher risk of death with too little sleep	About ***12%*** (Cappuccio et al., 2010).

Note: The translation of Al-Qur'an verses in this eBook is Sahih International. The grade of each Hadith is stated in its Hadith box, with a link to sunnah.com. Every scientific finding includes a link to its original source.

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THE SOUL THAT IS HELD EACH NIGHT

SURAH AZ-ZUMAR 39:42

ٱللَّهُ يَتَوَفَّى ٱلۡأَنفُسَ حِينَ مَوۡتِهَا وَٱلَّتِي لَمۡ تَمُتۡ فِي مَنَامِهَاۖ فَيُمۡسِكُ ٱلَّتِي قَضَىٰ عَلَيۡهَا ٱلۡمَوۡتَ وَيُرۡسِلُ ٱلۡأُخۡرَىٰٓ إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ ٤٢

Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.

Translation: Sahih International — 39:42

COMMENTARY ON VERSE 39:42

Imam Ibn Kathir explains that in this verse Allah mentions ***two kinds of "taking"***: the major taking, which is death, when the angels take the soul from the body; and the minor taking, which is sleep. The soul of the one decreed to die is not returned, while the soul of the sleeper is released until its appointed term. Tafsir Ibn Kathir 39:42

Ibn Kathir also quotes some of the early scholars (salaf) as saying that the souls of the dead and the souls of the sleeping "meet" by Allah's leave; the soul decreed to die is kept, and the other is returned. This is an ***athar*** (a statement of the early scholars), not a Hadith of the Prophet ﷺ, and it belongs to the matters of the unseen, which we leave to Allah.

The verb used is ***yatawaffā*** — from the root *w-f-y*, meaning to take something completely. Imam al-Qurtubi explains that *tawaffī* originally means *qabdh*, to grasp or take hold, and does not necessarily mean death. Tafsir al-Qurtubi 39:42

SURAH AL-AN'AM 6:60

وَهُوَ ٱلَّذِي يَتَوَفَّىٰكُم بِٱلَّيۡلِ وَيَعۡلَمُ مَا جَرَحۡتُم بِٱلنَّهَارِ ثُمَّ يَبۡعَثُكُمۡ فِيهِ لِيُقۡضَىٰٓ أَجَلٞ مُّسَمًّىۖ ثُمَّ إِلَيۡهِ مَرۡجِعُكُمۡ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ٦٠

And it is He who takes your souls by night and knows what you have committed by day. Then He revives you therein that a specified term may be fulfilled. Then to Him will be your return; then He will inform you about what you used to do.

Translation: Sahih International — 6:60

COMMENTARY ON VERSE 6:60

This verse repeats the same meaning: ***"it is He who takes your souls by night"*** — in Arabic, *yatawaffākum bil-lail*. Ibn Kathir says this refers to sleep, the minor taking, followed by the major taking in the next verse (6:61). Tafsir Ibn Kathir 6:60

The verse also says ***"Then He revives you therein"*** using the word *yab'athukum* — the same word used for the resurrection on the Day of Judgement. Every morning, we experience a small picture of the resurrection.

REFLECTION — THE SOUL IS TAKEN, THE BODY IS LEFT

Notice the subtlety of the language of Al-Qur'an. During sleep the heart keeps beating, the lungs keep breathing and the brain keeps working. The body is still alive. Yet *something* has been "taken" — our awareness, our will and our choice. A sleeping person is not held accountable for what he does, because his soul is in the grasp of Allah.

This is why Al-Qur'an closes verse 39:42 with the call: ***"for a people who give thought"***. Sleep is not merely rest; it is a daily sign that our life and death are always in the hand of Allah.

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SLEEP, REST AND THE GARMENT OF NIGHT

SURAH AN-NABA' 78:9–11

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾

And made your sleep [a means for] rest.

وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا ﴿١٠﴾

And made the night as clothing.

وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا ﴿١١﴾

And made the day for livelihood.

Translation: Sahih International — 78:9-11

COMMENTARY ON VERSES 78:9–11

The word ***subātā*** comes from the root *s-b-t*, meaning to cut off or to stop — from which comes the word *sabt* (the Sabbath, the day of rest for the Children of Israel). Ibn Kathir explains it as ***the stopping of movement***, so that the body can rest from the toil of the day. Tafsir Ibn Kathir 78:9

The verses then list three blessings in order: sleep as rest, ***the night as a garment*** that covers and protects, and the day for earning a living. This order — rest in the dark, work in the light — is a rhythm that Allah has set in human life.

SURAH AL-FURQAN 25:47

وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِبَاسًا وَٱلنَّوْمَ سُبَاتًا وَجَعَلَ ٱلنَّهَارَ نُشُورًا ﴿٤٧﴾

And it is He who has made the night for you as clothing and sleep [a means for] rest and has made the day a resurrection.

Translation: Sahih International — 25:47

COMMENTARY ON VERSE 25:47

This verse repeats the pairing of ***the night as a garment*** and ***sleep as rest***, and names the day ***nushūrā*** — a time of "rising and spreading out". Ibn Kathir explains that people spread out during the day to seek their livelihood. The word *nushūr* is also the name for rising from the graves, just as in the Prophet's ﷺ supplication on waking: "and to Him is the resurrection (*al-nushūr*)". Tafsir Ibn Kathir 25:47

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SURAH AR-RUM 30:23

وَمِنْ ءَايَٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾

And of His signs is your sleep by night and day and your seeking of His bounty. Indeed in that are signs for a people who listen.

Translation: Sahih International — 30:23

COMMENTARY ON VERSE 30:23

Sleep is listed alongside the creation of the heavens and the earth and the diversity of languages and colours as an ***āyah*** — a sign of Allah's greatness. The verse mentions sleep ***by night and by day***, which includes the short midday nap (*qailūlah*) practised by the Companions. It closes with ***"for a people who listen"***: those willing to listen will find lessons in the most ordinary things.

REFLECTION — THE ONE WHO NEVER SLEEPS

SURAH AL-BAQARAH 2:255 (AYAT AL-KURSI)

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٢٥٥﴾

Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

Translation: Sahih International — 2:255

Every living creature needs sleep. Even the strongest person will collapse after a few days without it. That is why the attribute of Allah that ***neither drowsiness nor sleep overtakes Him*** (*lā ta'khudhuhu sinatun wa lā naum*) is among the clearest signs that He is unlike His creation. While all creatures sleep, He remains *al-Hayy al-Qayyūm* — the Ever-Living, the Sustainer of all. Each time we feel drowsy, we are being reminded of our own weakness and of our Lord's perfection.

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THE SLEEP THAT PROTECTS

SURAH AL-KAHF 18:11

فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ فِى ٱلْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾

So We cast [a cover of sleep] over their ears within the cave for a number of years.

Translation: Sahih International — 18:11

COMMENTARY ON VERSE 18:11

Literally, *fa-dharabnā 'alā ādhānihim* means ***"So We sealed their ears"***. Ibn Kathir explains it as: We caused them to sleep soundly in the cave for many years. Al-Qur'an describes this very deep sleep through ***hearing*** — because it is hearing that normally wakes a sleeper. Tafsir Ibn Kathir 18:11

SURAH AL-KAHF 18:18

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ ۖ وَكَلْبُهُم
بَٰسِطٌ ذِرَاعَيْهِ بِٱلْوَصِيدِ ۚ لَوِ ٱطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ
مِنْهُمْ رُعْبًا ﴿١٨﴾

And you would think them awake, while they were asleep. And We turned them to the right and to the left, while their dog stretched his forelegs at the entrance. If you had looked at them, you would have turned from them in flight and been filled by them with terror.

Translation: Sahih International — 18:18

COMMENTARY ON VERSE 18:18

This verse mentions something very striking: ***"And We turned them to the right and to the left"***. Ibn Kathir quotes Ibn 'Abbas رضى الله عنهما: *had they not been turned, the earth would have consumed (their bodies)*. This is an ***athar*** of a Companion in tafsir, not a Hadith of the Prophet ﷺ. Tafsir Ibn Kathir 18:18

The classical commentators grasped this wisdom more than a thousand years before modern medicine discussed ***pressure ulcers*** (bedsores) in patients who lie still for long periods. But remember: the sleep of the People of the Cave for 309 years (18:25) is a ***miracle*** — science cannot explain it, and it does not need science to explain it.

SURAH AL-ANFAL 8:11

إِذْ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَٰنِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ ﴿١١﴾

[Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet.

Translation: Sahih International — 8:11

COMMENTARY ON VERSE 8:11

On the night before the Battle of Badr, the small Muslim force faced a far larger army. Allah sent down upon them ***drowsiness as security*** (*nu'āsan amanatan minhu*). Ibn Kathir explains that this drowsiness removed their fear and calmed their hearts. It was a special help from Allah — yet it also teaches us that sleep is one of the ways Allah calms the soul. Tafsir Ibn Kathir 8:11

REFLECTION — SLEEP AS A SHIELD

In these three verses, sleep appears as ***protection***: shielding young believers from a tyrant, keeping their bodies from decay, and calming the hearts of the Companions before battle. Sleep is not lost time; it is the time when Allah guards us while we are unable to guard ourselves.

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WAKING FROM SLEEP

If sleep is the "minor death", then waking from it is ***the minor resurrection***. Al-Qur'an uses the experience of waking from sleep to bring closer our understanding of the Day of Resurrection.

SURAH AL-KAHF 18:19

وَكَذَٰلِكَ بَعَثْنَٰهُمْ لِيَتَسَآءَلُواْ بَيْنَهُمْۚ قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْۖ قَالُواْ لَبِثْنَا
يَوْمًا أَوْ بَعْضَ يَوْمٍۚ قَالُواْ رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَٱبْعَثُوٓاْ أَحَدَكُم بِوَرِقِكُمْ
هَٰذِهِۦٓ إِلَى ٱلْمَدِينَةِ فَلْيَنظُرْ أَيُّهَآ أَزْكَىٰ طَعَامًا فَلْيَأْتِكُم بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ
وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

And similarly, We awakened them that they might question one another. Said a speaker from among them, "How long have you remained [here]?" They said, "We have remained a day or part of a day." They said, "Your Lord is most knowing of how long you remained. So send one of you with this silver coin of yours to the city and let him look to which is the best of food and bring you provision from it and let him be cautious. And let no one be aware of you.

Translation: Sahih International — 18:19

COMMENTARY ON VERSE 18:19

After sleeping for 309 years, the young men of the Cave thought they had slept only ***"a day or part of a day"***. Ibn Kathir explains that they woke at a time similar to the time they had fallen asleep, so they assumed the period was short. In the end they left the knowledge of it to Allah: ***"Your Lord is most knowing of how long you remained."*** Tafsir Ibn Kathir 18:19

This verse describes a reality we experience every day: ***in sleep, we lose our sense of time***. Eight hours pass in the blink of an eye. This is in harmony with the finding that awareness — including awareness of time — fades during deep sleep (Massimini et al., 2005).

SURAH YASIN 36:51–52

وَنُفِخَ فِى ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾

And the Horn will be blown; and at once from the graves to their Lord they will hasten.

قَالُواْ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَاۜ هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ

﴿٥٢﴾

> They will say, "O woe to us! Who has raised us up from our sleeping place?" [The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth.
>
> *Translation: Sahih International* — 36:51-52

COMMENTARY ON VERSES 36:51–52

On the Day of Resurrection, those who denied the resurrection will say: ***"Who has raised us up from our sleeping place?"*** (*man ba'athanā min marqadinā*). The word *marqad* means ***a place of sleep***. Ibn Kathir cites the view of some scholars that, for them, the grave will feel like sleep compared with the terror of the Day of Resurrection. Tafsir Ibn Kathir 36:52

REFLECTION — EVERY MORNING IS A REHEARSAL FOR THE RESURRECTION

Each time the alarm rings and we wake, we are going through ***a small rehearsal*** for a great day. The supplication of the Messenger ﷺ on waking — ***"and to Him is the resurrection (al-nushūr)"*** — reminds us that one day we will wake not to a worldly morning, but to the plain of gathering. The question is: in what state do we wish to be raised?

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LEAVING THE BED FOR THE SAKE OF ALLAH

Al-Qur'an praises sleep as a blessing, but it also praises those who ***sacrifice part of their sleep*** to worship Allah at night. This chapter brings these verses together.

SURAH AS-SAJDAH 32:16

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿١٦﴾

They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend.

Translation: Sahih International — 32:16

COMMENTARY ON VERSE 32:16

The phrase ***"Their sides part from their beds"*** (*tatajāfā junūbuhum 'anil-madhāji'*) depicts the body "moving away" from the mattress. Ibn Kathir explains that this verse refers to ***the night prayer*** (qiyam al-layl), when they leave the comfort of sleep to call upon Allah in fear and hope. Tafsir Ibn Kathir 32:16

SURAH ADH-DHARIYAT 51:17–18

كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾

They used to sleep but little of the night.

وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

And in the hours before dawn they would ask forgiveness.

Translation: Sahih International — 51:17-18

COMMENTARY ON VERSES 51:17–18

The righteous are described as ***sleeping little of the night*** and seeking forgiveness before dawn. The commentators explain that they did not spend the whole night asleep, but set aside part of it for prayer and remembrance. Tafsir Ibn Kathir 51:17

SURAH AL-ISRA' 17:79

وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

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> And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.
>
> *Translation: Sahih International* — 17:79

COMMENTARY ON VERSE 17:79

Allah commands the Messenger ﷺ to ***rise during part of the night*** for the tahajjud prayer, with the promise of ***"a praised station"*** (*maqāman mahmūdā*). Ibn Kathir explains that tahajjud means prayer performed ***after sleeping***. Tafsir Ibn Kathir 17:79

REFLECTION — BALANCED SLEEP

Do these verses contradict the scientific advice to sleep at least 7 hours? The Sunnah of the Messenger ﷺ shows ***balance***: he ***slept early after 'Isha'*** (Bukhari 568), rose during part of the night to pray, and the Companions took ***a short daytime nap*** (qailulah, see Bukhari 939). Indeed, the Messenger ﷺ rebuked Companions who wished to stay up the whole night without sleep, as is well known in the authentic Hadith on moderation in worship. Night worship does not mean denying the body its right to rest.

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EVIDENCE FROM THE HADITH

This chapter presents ***eleven Hadith*** related to sleep. Each Hadith is shown in full with its Arabic text, the chain of narrators linked to the narrator pages on sunnah.com, its translation and its grade.

HADITH	THEME
Sahih al-Bukhari 6320	Supplication before sleep: "If You keep my soul…"
Sahih al-Bukhari 6312	"In Your name I die and I live."
Sahih al-Bukhari 595	Bilal overslept: Allah takes the souls and returns them.
Sahih al-Bukhari 247	Performing ablution and lying on the right side before sleep.
Sahih al-Bukhari 568	Sleeping early; no needless talk after 'Isha'.
Sahih al-Bukhari 1147	"My eyes sleep, but my heart does not sleep."
Sahih al-Bukhari 1142	The three knots of Satan and how to untie them on waking.
Sahih al-Bukhari 5017	Reciting al-Mu'awwidhat and wiping the body before sleep.
Sahih al-Bukhari 6985	Good dreams are from Allah, bad dreams from Satan.
Sahih Muslim 2263	The three kinds of dreams.
Sahih al-Bukhari 939	Qailulah — a short nap during the day.

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FIRST HADITH — "IF YOU KEEP MY SOUL…"

HADITH — SAHIH AL-BUKHARI, NO. 6320

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم «إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لاَ يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ يَقُولُ بِاسْمِكَ رَبِّ وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ». تَابَعَهُ أَبُو ضَمْرَةَ وَإِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنْ عُبَيْدِ اللَّهِ. وَقَالَ يَحْيَى وَبِشْرٌ عَنْ عُبَيْدِ اللَّهِ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَرَوَاهُ مَالِكٌ وَابْنُ عَجْلاَنَ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم.

TRANSLATION:

Abu Hurairah رضى الله عنه said: The Prophet ﷺ said: "When any of you goes to his bed, let him dust off his bed with the inner edge of his lower garment, for he does not know what has come onto it after he left it. Then let him say: ***'In Your name, my Lord, I lay down my side, and by You I raise it. If You keep my soul, then have mercy on it; and if You release it, then protect it as You protect Your righteous servants.'***"

(Imam al-Bukhari mentions supporting narrations: Abu Damrah and Isma'il bin Zakariyya narrated it from 'Ubaidullah. Yahya and Bishr narrated it from 'Ubaidullah, from Sa'id, from Abu Hurairah, from the Prophet ﷺ. Malik and Ibn 'Ajlan also narrated it from Sa'id, from Abu Hurairah, from the Prophet ﷺ.)

CHAIN Narrated by Imam al-Bukhari: from Ahmad bin Yunus, from Zuhair bin Mu'awiyah, from 'Ubaidullah bin 'Umar, from Sa'id bin Abi Sa'id al-Maqburi, from his father, Abu Sa'id al-Maqburi, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Invocations (Kitab al-Da'awat), Hadith No. 6320.

GRADE: SAHIH — narrated by Imam al-Bukhari in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:6320

LESSONS FROM THIS HADITH

First: This supplication closely mirrors the wording of verse 39:42. The verse says *fa-yumsiku… wa yursilu* (He keeps… and releases); the supplication says ***in amsakta… wa in arsaltahā*** (if You keep… and if You release it). The Prophet ﷺ taught us to carry the meaning of that verse to our pillow every night.

Second: We do not know whether our soul will be returned. So the supplication before sleep is the prayer of one ***ready to die***, and the supplication on waking is the prayer of one ***given another chance to live***.

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SECOND HADITH — "IN YOUR NAME I DIE AND I LIVE"

HADITH — SAHIH AL-BUKHARI, NO. 6312

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ «بِاسْمِكَ أَمُوتُ وَأَحْيَا». وَإِذَا قَامَ قَالَ «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ». تُنْشِرُهَا: تُخْرِجُهَا.

TRANSLATION:

Hudhaifah رضى الله عنه said: When the Prophet ﷺ went to his bed, he would say: ***"In Your name I die and I live."*** And when he woke up, he would say: ***"All praise is for Allah, who gave us life after He had caused us to die, and to Him is the resurrection."***

(Imam al-Bukhari adds an explanation of a word from another verse: *tunshiruhā* means *brings it out*.)

CHAIN Narrated by Imam al-Bukhari: from Qabisah bin 'Uqbah, from Sufyan al-Thauri, from 'Abd al-Malik bin 'Umair, from Rib'i bin Hirash, from Hudhaifah bin al-Yaman رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Invocations, Chapter: What to Say on Going to Sleep, Hadith No. 6312.

GRADE: SAHIH — narrated by Imam al-Bukhari in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:6312

LESSONS FROM THIS HADITH

First: The Prophet ﷺ himself called sleep ***"death"*** and waking ***"life"*** — *ahyānā ba'da mā amātanā*. This is authentic evidence supporting the meaning "sleep is the brother of death".

Second: The waking supplication ends with ***wa ilaihi al-nushūr*** — and to Him is the resurrection. Every morning is a small reminder of the great Day of Resurrection.

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THIRD HADITH — BILAL SLEPT UNTIL SUNRISE

HADITH — SAHIH AL-BUKHARI, NO. 595

حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، قَالَ حَدَّثَنَا حُصَيْنٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ سِرْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم لَيْلَةً فَقَالَ بَعْضُ الْقَوْمِ لَوْ عَرَّسْتَ بِنَا يَا رَسُولَ اللَّهِ. قَالَ «أَخَافُ أَنْ تَنَامُوا عَنِ الصَّلاَةِ». قَالَ بِلاَلٌ أَنَا أُوقِظُكُمْ. فَاضْطَجَعُوا وَأَسْنَدَ بِلاَلٌ ظَهْرَهُ إِلَى رَاحِلَتِهِ، فَغَلَبَتْهُ عَيْنَاهُ فَنَامَ، فَاسْتَيْقَظَ النَّبِيُّ صلى الله عليه وسلم وَقَدْ طَلَعَ حَاجِبُ الشَّمْسِ فَقَالَ «يَا بِلاَلُ أَيْنَ مَا قُلْتَ». قَالَ مَا أُلْقِيَتْ عَلَىَّ نَوْمَةٌ مِثْلُهَا قَطُّ. قَالَ «إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ، وَرَدَّهَا عَلَيْكُمْ حِينَ شَاءَ، يَا بِلاَلُ قُمْ فَأَذِّنْ بِالنَّاسِ بِالصَّلاَةِ». فَتَوَضَّأَ فَلَمَّا ارْتَفَعَتِ الشَّمْسُ وَابْيَاضَّتْ قَامَ فَصَلَّى.

TRANSLATION:

'Abdullah bin Abi Qatadah narrated from his father رضى الله عنه, who said: We were travelling with the Prophet ﷺ one night, and some of the people said: "If only you would stop with us to rest in the last part of the night, O Messenger of Allah." He said: "I fear that you will sleep through the prayer." Bilal said: "I will wake you." So they lay down, and Bilal leaned his back against his mount. His eyes overcame him and he fell asleep.

The Prophet ﷺ woke when the edge of the sun had already risen, and said: "O Bilal, what about what you said?" Bilal replied: "Never has such a sleep come over me." He said: ***"Indeed Allah took your souls when He willed, and returned them to you when He willed.*** O Bilal, stand and call the people to prayer." Then he performed ablution, and when the sun had risen high and become bright, he stood and prayed.

CHAIN Narrated by Imam al-Bukhari: from 'Imran bin Maisarah, from Muhammad bin Fudail, from Husain bin 'Abd al-Rahman, from 'Abdullah bin Abi Qatadah, from his father, Abu Qatadah al-Ansari رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Times of Prayer, Chapter: The Adhan After the Time Has Passed, Hadith No. 595.

GRADE: SAHIH — narrated by Imam al-Bukhari in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:595

LESSONS FROM THIS HADITH

First: His words ***"Allah took your souls… and returned them"*** are the Prophet's ﷺ own explanation of verse 39:42. That very deep sleep is described as the soul being held by Allah.

Second: Bilal رضى الله عنه was not blamed. One who sleeps through a prayer without intending to is not sinful, and should pray as soon as he wakes. Islam understands that in sleep, a person's self-control is ***taken from him***.

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FOURTH HADITH — ETIQUETTE BEFORE SLEEP

HADITH — SAHIH AL-BUKHARI, NO. 247

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم «إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلاَةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ، ثُمَّ قُلِ اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ، اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ مُتَّ مِنْ لَيْلَتِكَ فَأَنْتَ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَتَكَلَّمُ بِهِ». قَالَ فَرَدَدْتُهَا عَلَى النَّبِيِّ صلى الله عليه وسلم فَلَمَّا بَلَغْتُ «اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ». قُلْتُ وَرَسُولِكَ. قَالَ «لاَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ».

TRANSLATION:

Al-Bara' bin 'Azib رضى الله عنه said: The Prophet ﷺ said: "When you go to your bed, ***perform ablution as you do for prayer***, then ***lie down on your right side***, then say: 'O Allah, I submit my face to You, I entrust my affairs to You, and I rely upon You, out of hope and fear of You. There is no refuge and no escape from You except to You. O Allah, I believe in Your Book which You revealed, and in Your Prophet whom You sent.' ***If you die that night, you will die upon the fitrah.*** Make these the last words you speak."

Al-Bara' said: I repeated it before the Prophet ﷺ, and when I reached "O Allah, I believe in Your Book which You revealed", I said "and Your Messenger". He said: "No — (say) 'and Your Prophet whom You sent'."

CHAIN Narrated by Imam al-Bukhari: from Muhammad bin Muqatil, from 'Abdullah bin al-Mubarak, from Sufyan al-Thauri, from Mansur bin al-Mu'tamir, from Sa'd bin 'Ubaidah, from al-Bara' bin 'Azib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Ablution, Chapter: The Virtue of Sleeping in a State of Ablution, Hadith No. 247.

GRADE: SAHIH — narrated by Imam al-Bukhari in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:247

FIFTH HADITH — SLEEP EARLY, DO NOT STAY UP WITHOUT NEED

HADITH — SAHIH AL-BUKHARI, NO. 568

حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ، قَالَ أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، قَالَ حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرْزَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا.

TRANSLATION:

Abu Barzah رضى الله عنه narrated that the Messenger of Allah ﷺ ***disliked sleeping before the 'Isha' prayer and talking after it***.

CHAIN Narrated by Imam al-Bukhari: from Muhammad bin Salam, from 'Abd al-Wahhab al-Thaqafi, from Khalid al-Hadhdha', from Abu al-Minhal Sayyar bin Salamah, from Abu Barzah al-Aslami رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Times of Prayer, Chapter: The Dislike of Sleeping Before 'Isha', Hadith No. 568.

GRADE: SAHIH — narrated by Imam al-Bukhari in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:568

LESSONS FROM THESE HADITH

First: The Hadith of al-Bara' teaches four etiquettes: performing ablution, lying on the right side, reciting the supplication of surrender, and making it one's last words. Sleep begins like that of someone ready ***to meet Allah***.

Second: The Hadith of Abu Barzah shows the Prophet's ﷺ pattern of life: sleeping early after 'Isha' so as to wake for the night prayer and Fajr. This pattern is in harmony with ***"the night as clothing… the day for livelihood"*** (78:10–11).

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SIXTH HADITH — "MY EYES SLEEP, BUT MY HEART DOES NOT SLEEP"

HADITH — SAHIH AL-BUKHARI, NO. 1147

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ، سَأَلَ عَائِشَةَ ـ رضى الله عنها ـ كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي رَمَضَانَ فَقَالَتْ مَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَزِيدُ فِي رَمَضَانَ وَلاَ فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاَثًا، قَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَتَنَامُ قَبْلَ أَنْ تُوتِرَ. فَقَالَ «يَا عَائِشَةُ، إِنَّ عَيْنَىَّ تَنَامَانِ وَلاَ يَنَامُ قَلْبِي».

TRANSLATION:

Abu Salamah bin 'Abd al-Rahman asked 'Aishah رضى الله عنها: "How was the prayer of the Messenger of Allah ﷺ in Ramadan?" She replied: "The Messenger of Allah ﷺ never prayed more than eleven rak'ahs, in Ramadan or at any other time. He would pray four — do not ask about their beauty and length — then four — do not ask about their beauty and length — then three."

'Aishah said: I asked: "O Messenger of Allah, do you sleep before praying witr?" He replied: ***"O 'Aishah, my eyes sleep, but my heart does not sleep."***

CHAIN Narrated by Imam al-Bukhari: from 'Abdullah bin Yusuf, from Malik bin Anas, from Sa'id bin Abi Sa'id al-Maqburi, from Abu Salamah bin 'Abd al-Rahman, from 'Aishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tahajjud, Chapter: The Night Prayer of the Prophet ﷺ in Ramadan and Other Months, Hadith No. 1147.

GRADE: SAHIH — narrated by Imam al-Bukhari in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:1147

LESSONS FROM THIS HADITH

First: The sleep of the Messenger ﷺ is ***a special quality of prophethood***: his eyes slept, but his heart remained aware. Scholars explain that this is among the reasons the dreams of prophets are revelation. This is not the ordinary human state and cannot be equated with any scientific phenomenon.

Second: Yet this Hadith also reminds us that sleep is not necessarily "all or nothing". Modern science has found that parts of the brain can be in different states during sleep — but we do not make that finding an explanation of the Prophet's ﷺ special quality.

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SEVENTH HADITH — THE THREE KNOTS OF SATAN

HADITH — SAHIH AL-BUKHARI, NO. 1142

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلاَثَ عُقَدٍ، يَضْرِبُ كُلَّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ، فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلاَّ أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلاَنَ».

TRANSLATION:

Abu Hurairah رضى الله عنه narrated that the Messenger of Allah ﷺ said: ***"Satan ties three knots at the back of the head of any of you when he sleeps.*** On every knot he whispers: 'You have a long night, so sleep.' ***If he wakes and remembers Allah, one knot is undone; if he performs ablution, another knot is undone; and if he prays, the last knot is undone.*** Then he begins the morning lively and in good spirits. Otherwise, he begins the morning in bad spirits and lazy."

CHAIN Narrated by Imam al-Bukhari: from 'Abdullah bin Yusuf, from Malik bin Anas, from Abu al-Zinad, from al-A'raj, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tahajjud, Chapter: Satan's Knots at the Back of the Head, Hadith No. 1142.

GRADE: SAHIH — narrated by Imam al-Bukhari in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:1142

LESSONS FROM THIS HADITH

First: The Messenger ﷺ taught ***three morning steps***: remembrance, ablution and prayer. All three move the tongue, the body and the soul out of the lethargy of sleep.

Second: The result is stated clearly: ***"lively and in good spirits"***. Anyone who begins the day with Fajr and remembrance can feel this. The knots of Satan belong to the unseen; we believe in them without trying to explain them biologically.

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EIGHTH HADITH — RECITING AL-MU'AWWIDHAT BEFORE SLEEP

HADITH — SAHIH AL-BUKHARI, NO. 5017

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُفَضَّلُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا {قُلْ هُوَ اللَّهُ أَحَدٌ} وَ{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} وَ{قُلْ أَعُوذُ بِرَبِّ النَّاسِ} ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلاَثَ مَرَّاتٍ.

TRANSLATION:

'Aishah رضى الله عنها narrated that ***every night when the Prophet ﷺ went to bed, he would put his palms together, blow into them and recite: "Qul huwallāhu ahad", "Qul a'ūdhu bi rabbil-falaq" and "Qul a'ūdhu bi rabbin-nās".*** Then he would wipe with his hands whatever parts of his body he could reach, beginning with his head, his face and the front of his body. He did this three times.

CHAIN Narrated by Imam al-Bukhari: from Qutaibah bin Sa'id, from al-Mufaddal bin Fadalah, from 'Uqail bin Khalid, from Ibn Shihab al-Zuhri, from 'Urwah bin al-Zubair, from 'Aishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of Al-Qur'an, Chapter: The Virtue of al-Mu'awwidhat, Hadith No. 5017.

GRADE: SAHIH — narrated by Imam al-Bukhari in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:5017

LESSONS FROM THIS HADITH

First: Before the "soul is taken" (39:42), the Messenger ﷺ ***entrusted his protection to Allah*** through the last three surahs of Al-Qur'an. Sleep begins with tawhid (Al-Ikhlas) and seeking refuge (Al-Falaq and An-Nas).

Second: This practice is short, easy and can be taught to children — ***a bedtime routine*** that calms the soul.

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NINTH HADITH — GOOD DREAMS AND BAD DREAMS

HADITH — SAHIH AL-BUKHARI, NO. 6985

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي ابْنُ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ «إِذَا رَأَى أَحَدُكُمْ رُؤْيَا يُحِبُّهَا فَإِنَّمَا هِيَ مِنَ اللَّهِ، فَلْيَحْمَدِ اللَّهَ عَلَيْهَا، وَلْيُحَدِّثْ بِهَا، وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ، فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا، وَلاَ يَذْكُرْهَا لأَحَدٍ، فَإِنَّهَا لاَ تَضُرُّهُ».

TRANSLATION:

Abu Sa'id al-Khudri رضى الله عنه heard the Prophet ﷺ say: ***"If any of you sees a dream that he likes, it is from Allah, so let him praise Allah for it and speak about it. And if he sees something else that he dislikes, it is from Satan, so let him seek refuge from its evil and not mention it to anyone, for it will not harm him."***

CHAIN Narrated by Imam al-Bukhari: from 'Abdullah bin Yusuf, from al-Laith bin Sa'd, from Yazid bin al-Had, from 'Abdullah bin Khabbab, from Abu Sa'id al-Khudri رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Interpretation of Dreams, Chapter: Dreams Are From Allah, Hadith No. 6985.

GRADE: SAHIH — narrated by Imam al-Bukhari in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:6985

TENTH HADITH — THE THREE KINDS OF DREAMS

HADITH — SAHIH MUSLIM, NO. 2263

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُسْلِمِ تَكْذِبُ وَأَصْدَقُكُمْ رُؤْيَا أَصْدَقُكُمْ حَدِيثًا وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ خَمْسٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ وَالرُّؤْيَا ثَلاَثَةٌ فَرُؤْيَا الصَّالِحَةِ بُشْرَى مِنَ اللَّهِ وَرُؤْيَا تَحْزِينٌ مِنَ الشَّيْطَانِ وَرُؤْيَا مِمَّا يُحَدِّثُ الْمَرْءُ نَفْسَهُ فَإِنْ رَأَى أَحَدُكُمْ مَا يَكْرَهُ فَلْيَقُمْ فَلْيُصَلِّ وَلاَ يُحَدِّثْ بِهَا النَّاسَ». قَالَ «وَأُحِبُّ الْقَيْدَ وَأَكْرَهُ الْغُلَّ وَالْقَيْدُ ثَبَاتٌ فِي الدِّينِ». فَلاَ أَدْرِي هُوَ فِي الْحَدِيثِ أَمْ قَالَهُ ابْنُ سِيرِينَ.

TRANSLATION:

Abu Hurairah رضى الله عنه narrated that the Prophet ﷺ said: "When the time draws near (to the Hour), the dream of a Muslim will hardly be false. Those with the truest dreams are those truest in speech. The dream of a Muslim is one of forty-five parts of prophethood. ***Dreams are of three kinds: a good dream is glad tidings from Allah; a distressing dream is from Satan; and a dream is from what a person thinks about within himself.*** If any of you sees something he dislikes, let him get up and pray, and not tell people about it."

He said: "I like (to see in a dream) shackles on the feet and I dislike a collar on the neck. Shackles on the feet mean steadfastness in religion." (The narrator said:) I do not know whether this is part of the Hadith or the words of Ibn Sirin.

CHAIN Narrated by Imam Muslim: from Muhammad bin Abi 'Umar al-Makki, from 'Abd al-Wahhab al-Thaqafi, from Ayyub al-Sakhtiyani, from Muhammad bin Sirin, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Dreams, Hadith No. 2263.

GRADE: SAHIH — narrated by Imam Muslim in Sahih Muslim.

Source: https://sunnah.com/muslim:2263a

LESSONS FROM THE HADITH ON DREAMS

First: Islam divides dreams into ***three kinds***. The third kind — ***"what a person thinks about within himself"*** — is especially interesting: it acknowledges that some dreams arise from our own thoughts and experiences. Modern science has also found that dream content is linked to the activity of particular brain regions (Siclari et al., 2017).

Second: Yet Islam does not regard ***all*** dreams as mere brain activity. A true dream is *bushrā* (glad tidings) from Allah — a matter of the unseen beyond the reach of the laboratory. The etiquette for bad dreams is clear: seek refuge, do not tell others, and get up and pray.

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ELEVENTH HADITH — QAILULAH: A SHORT NAP DURING THE DAY

HADITH — SAHIH AL-BUKHARI, NO. 939

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ، بِهَذَا وَقَالَ مَا كُنَّا نَقِيلُ وَلاَ نَتَغَدَّى إِلاَّ بَعْدَ الْجُمُعَةِ.

TRANSLATION:

Sahl bin Sa'd رضى الله عنه said (with the same chain as the preceding Hadith in this book): ***"We would not take the qailulah nap or have our midday meal except after the Friday prayer."***

CHAIN Narrated by Imam al-Bukhari: from 'Abdullah bin Maslamah, from Ibn Abi Hazim, from his father, Abu Hazim Salamah bin Dinar, from Sahl bin Sa'd رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Friday Prayer, Chapter: The Words of Allah: "And when the prayer has been concluded, disperse within the land", Hadith No. 939.

GRADE: SAHIH — narrated by Imam al-Bukhari in Sahih al-Bukhari.

Source: https://sunnah.com/bukhari:939

LESSONS FROM THIS HADITH

First: This Hadith shows that ***qailulah*** — a short midday nap — was a normal practice of the Companions. On Fridays, they postponed it in order to hasten to the mosque.

Second: A short daytime nap helps those who rise at night for worship. Modern research has also found that a short nap can help learning and alertness (Mednick et al., 2003) — an interesting harmony with the practice of the Companions.

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WHAT MODERN SCIENCE SAYS

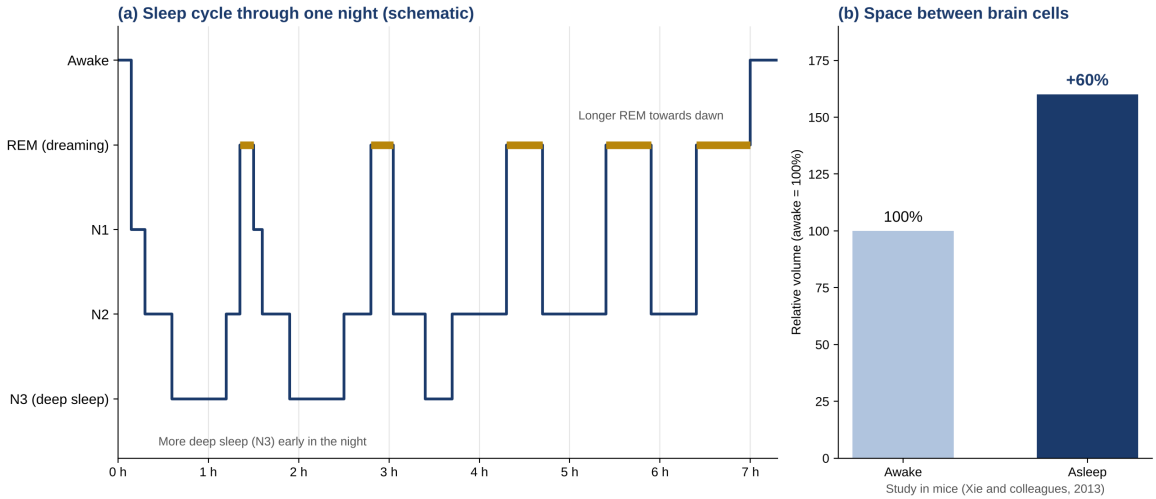


Figure 1: (a) A schematic of the sleep cycle through one night — deep sleep (N3) and REM sleep alternate roughly every 90 minutes; (b) The space between brain cells increases by about 60% during sleep (study in mice, Xie and colleagues, 2013).

AWARENESS THAT IS "TAKEN"

SCIENTIFIC FINDING: CONNECTIONS IN THE BRAIN BREAK DOWN DURING SLEEP

Massimini and colleagues (2005) stimulated one part of the brain with a magnetic pulse while recording brain waves. During ***wakefulness***, the signal spread to other brain areas like ripples on water. During ***deep (NREM) sleep***, the signal still appeared — even more strongly — but ***died out quickly and did not spread***. The researchers concluded that the fading of consciousness in sleep may be related to a ***breakdown in effective connectivity*** between parts of the cerebral cortex.

In other words: the brain is still alive and active, but the aware "person" within it seems to be absent.

RESEARCH REFERENCE:

Massimini, M. et al. (2005). Breakdown of cortical effective connectivity during sleep. Science, 309(5744), 2228–2232. https://doi.org/10.1126/science.1117256

SCIENTIFIC FINDING: THE EARS STILL HEAR, BUT AWARENESS DOES NOT RESPOND

Portas and colleagues (2000) used simultaneous fMRI and EEG. During NREM sleep, sounds still activated the ***auditory cortex and thalamus*** — the ears and hearing pathways keep working. But the ***prefrontal and parietal*** areas, needed to become aware of the sound, were less active. Interestingly, meaningful sounds (such as one's own name) still activated the amygdala and left prefrontal cortex.

This is why an alarm clock or the calling of our name can wake us. It helps us appreciate why Al-Qur'an describes the sleep of the People of the Cave as ***"We sealed their ears"*** (18:11): ordinarily, hearing is the gateway to waking.

RESEARCH REFERENCE:

Portas, C.M. et al. (2000). Auditory processing across the sleep-wake cycle. Neuron, 28(3), 991–999. https://doi.org/10.1016/S0896-6273(00)00169-0

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THE BRAIN IS CLEANSED WHILE WE SLEEP

SCIENTIFIC FINDING: THE GLYMPHATIC SYSTEM: CLEARING THE BRAIN'S WASTE

Xie and colleagues (2013), from Maiken Nedergaard's group at the University of Rochester, found that when mice sleep, ***the space between brain cells increases by about 60%***. This allows more cerebrospinal fluid to flow in and ***remove waste products***, including the ***beta-amyloid*** protein linked to Alzheimer's disease. The rate of beta-amyloid clearance increased during sleep.

Fultz and colleagues (2019) later observed in ***humans*** that during NREM sleep, slow brain waves are followed by waves of blood flow, and then by large ***waves of cerebrospinal fluid*** flowing into the brain.

RESEARCH REFERENCE:

Xie, L. et al. (2013). Sleep drives metabolite clearance from the adult brain. Science, 342(6156), 373–377. https://doi.org/10.1126/science.1241224

Fultz, N.E. et al. (2019). Coupled electrophysiological, hemodynamic, and cerebrospinal fluid oscillations in human sleep. Science, 366(6465), 628–631. https://doi.org/10.1126/science.aax5440

SCIENTIFIC FINDING: MEMORIES ARE ORGANISED DURING SLEEP

A review by Diekelmann and Born (2010) concluded that sleep is a state that ***strengthens newly learned memories***. During slow-wave sleep, memories from the hippocampus are "replayed" and transferred to the cortex for longer-term storage. REM sleep supports strengthening at the level of the synapses.

For students of knowledge, here is a lesson: learning without enough sleep is like writing on sand.

RESEARCH REFERENCE:

Diekelmann, S. & Born, J. (2010). The memory function of sleep. Nature Reviews Neuroscience, 11(2), 114–126. https://doi.org/10.1038/nrn2762

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THE SLEEP THAT CALMS THE SOUL

SCIENTIFIC FINDING: REM SLEEP EASES EMOTIONAL IMPACT

Van der Helm and colleagues (2011) found that REM sleep is linked to a ***reduction in the reactivity of the amygdala*** — the brain's centre of fear and emotion — to emotional experiences from the previous day. Participants also reported that those experiences felt less upsetting the next day.

This matches human experience since ancient times: problems that feel heavy at night often feel lighter after sleep. It reminds us of ***"drowsiness [giving] security"*** (8:11) — although the event at Badr was a special help from Allah.

RESEARCH REFERENCE:

van der Helm, E. et al. (2011). REM sleep depotentiates amygdala activity to previous emotional experiences. Current Biology, 21(23), 2029–2032. https://doi.org/10.1016/j.cub.2011.10.052

SCIENTIFIC FINDING: LESS SLEEP, MORE ILLNESS

Prather and colleagues (2015) measured the sleep of 164 healthy adults with a wrist device, then gave them a cold virus through the nose. Those who slept ***less than 6 hours*** a night were about ***4 times more likely*** to develop a cold than those who slept more than 7 hours.

RESEARCH REFERENCE:

Prather, A.A. et al. (2015). Behaviorally assessed sleep and susceptibility to the common cold. Sleep, 38(9), 1353–1359. https://doi.org/10.5665/sleep.4968

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WITHOUT SLEEP, LIFE IS THREATENED

SCIENTIFIC FINDING: EXTREME SLEEP LOSS CAN BE FATAL

Rechtschaffen and colleagues (1983) prevented rats from sleeping in a controlled experiment. The sleep-deprived rats ***suffered severe physical decline and died***, while control rats that received the same stimuli but could still sleep survived.

Vaccaro and colleagues (2020) at Harvard found that in flies and mice, sleep loss causes ***an accumulation of oxidative molecules (ROS) in the gut***, and this is what led to the death of the flies.

RESEARCH REFERENCE:

Rechtschaffen, A. et al. (1983). Physiological correlates of prolonged sleep deprivation in rats. Science, 221(4606), 182–184. https://doi.org/10.1126/science.6857280

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THE NIGHT AS A GARMENT: THE BODY CLOCK

SCIENTIFIC FINDING: THE BODY CLOCK AND LIGHT AT NIGHT

The 2017 Nobel Prize in Physiology or Medicine was awarded to Jeffrey Hall, Michael Rosbash and Michael Young for discovering ***the molecular mechanisms controlling the circadian rhythm*** — the "body clock" in almost every cell that aligns the body with the cycle of day and night.

Chang and colleagues (2015) found that reading a light-emitting electronic book before bed caused participants to ***take longer to fall asleep, produce less melatonin and have a delayed body clock***, and they were less alert the next morning than when reading a printed book.

RESEARCH REFERENCE:

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HOW LONG AND HOW WE SLEEP

SCIENTIFIC FINDING: RECOMMENDED SLEEP DURATION

The consensus statement of the American Academy of Sleep Medicine and the Sleep Research Society (Watson and colleagues, 2015) recommends that adults ***sleep at least 7 hours a night*** on a regular basis for optimal health.

RESEARCH REFERENCE:

Watson, N.F. et al. (2015). Recommended amount of sleep for a healthy adult. Sleep, 38(6), 843–844. https://doi.org/10.5665/sleep.4716

SCIENTIFIC FINDING: CHANGING BODY POSITION AND PRESSURE ULCERS

A Cochrane review by Gillespie and colleagues (2020) states that ***immobility*** is a major risk factor for pressure ulcers, and that repositioning patients is a common preventive measure. However, the available studies are not yet strong enough to determine the ***best frequency*** for repositioning.

This is an example of caution: science supports the general principle that a body lying still for long periods needs to be moved — in harmony with the athar of Ibn 'Abbas on 18:18 — but science does not prove the details of the miracle of the People of the Cave.

RESEARCH REFERENCE:

Gillespie, B.M. et al. (2020). Repositioning for pressure injury prevention in adults. Cochrane Database of Systematic Reviews, 6, CD009958. https://doi.org/10.1002/14651858.CD009958.pub3

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DREAMS: WHAT HAPPENS IN THE BRAIN?

SCIENTIFIC FINDING: A DREAM ZONE AT THE BACK OF THE BRAIN

Siclari and colleagues (2017) used high-density EEG and found that dreaming occurs ***not only in REM sleep***, but also in NREM sleep. Whether or not a person dreams was linked to activity in an area at ***the back of the cortex*** that they called a "hot zone". By monitoring this zone, the researchers could predict whether participants would report dreaming when woken.

This finding helps us understand the kind of dream that comes from ***"what a person thinks about within himself"*** (Muslim 2263). But science cannot — and does not try to — judge true dreams from Allah.

RESEARCH REFERENCE:

Siclari, F. et al. (2017). The neural correlates of dreaming. Nature Neuroscience, 20(6), 872–878. https://doi.org/10.1038/nn.4545

SCIENTIFIC FINDING: A SHORT NAP, A GREAT BENEFIT

Mednick, Nakayama and Stickgold (2003) found that ***a 60–90 minute nap*** containing slow-wave sleep and REM produced learning gains ***comparable to a full night's sleep*** on a visual perceptual task. The effect also increased when followed by a night's sleep.

RESEARCH REFERENCE:

Mednick, S., Nakayama, K. & Stickgold, R. (2003). Sleep-dependent learning: a nap is as good as a night. Nature Neuroscience, 6(7), 697–698. https://doi.org/10.1038/nn1078

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THE DANGER OF STAYING AWAKE WITHOUT REST

SCIENTIFIC FINDING: 17–19 HOURS AWAKE IS LIKE DRIVING AFTER DRINKING ALCOHOL

Williamson and Feyer (2000) tested 39 transport workers and army personnel. After ***17–19 hours without sleep***, their performance on some tests was ***equal to or worse than a blood alcohol level of 0.05%***. Response speed became up to 50% slower. After longer periods awake, performance matched an alcohol level of 0.1%.

This is why driving while drowsy is very dangerous. Islam, which forbids alcohol to protect the mind, also teaches us to protect ***the body's right to sleep***.

RESEARCH REFERENCE:

Williamson, A.M. & Feyer, A.M. (2000). Moderate sleep deprivation produces impairments in cognitive and motor performance equivalent to legally prescribed levels of alcohol intoxication. Occupational and Environmental Medicine, 57(10), 649–655. https://doi.org/10.1136/oem.57.10.649

SCIENTIFIC FINDING: SLEEP DEBT AND BLOOD SUGAR

Spiegel, Leproult and Van Cauter (1999) restricted the sleep of 11 young men to ***4 hours a night for 6 nights***. As a result, ***glucose tolerance fell***, evening cortisol levels rose, and the sympathetic nervous system became more active. The researchers concluded that sleep debt impairs carbohydrate metabolism and endocrine function, with effects resembling the ageing process.

RESEARCH REFERENCE:

Spiegel, K., Leproult, R. & Van Cauter, E. (1999). Impact of sleep debt on metabolic and endocrine function. The Lancet, 354(9188), 1435–1439. https://doi.org/10.1016/S0140-6736(99)01376-8

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NOT TOO LITTLE, NOT TOO MUCH

SCIENTIFIC FINDING: SLEEP DURATION AND THE RISK OF DEATH

A meta-analysis by Cappuccio and colleagues (2010) combined 16 prospective studies involving ***more than 1.38 million people***. Sleep that is ***too short*** was associated with a risk of death about ***12% higher***, while sleep that is ***too long*** was associated with a risk about ***30% higher***.

The researchers stress that this is an ***association***, not proof of cause and effect — sleeping too long may be a sign of existing illness. Yet it is in harmony with the principle of ***moderation (wasatiyyah)***: sleep is a blessing to be taken in the right measure.

RESEARCH REFERENCE:

Cappuccio, F.P. et al. (2010). Sleep duration and all-cause mortality: a systematic review and meta-analysis of prospective studies. Sleep, 33(5), 585–592. https://doi.org/10.1093/sleep/33.5.585

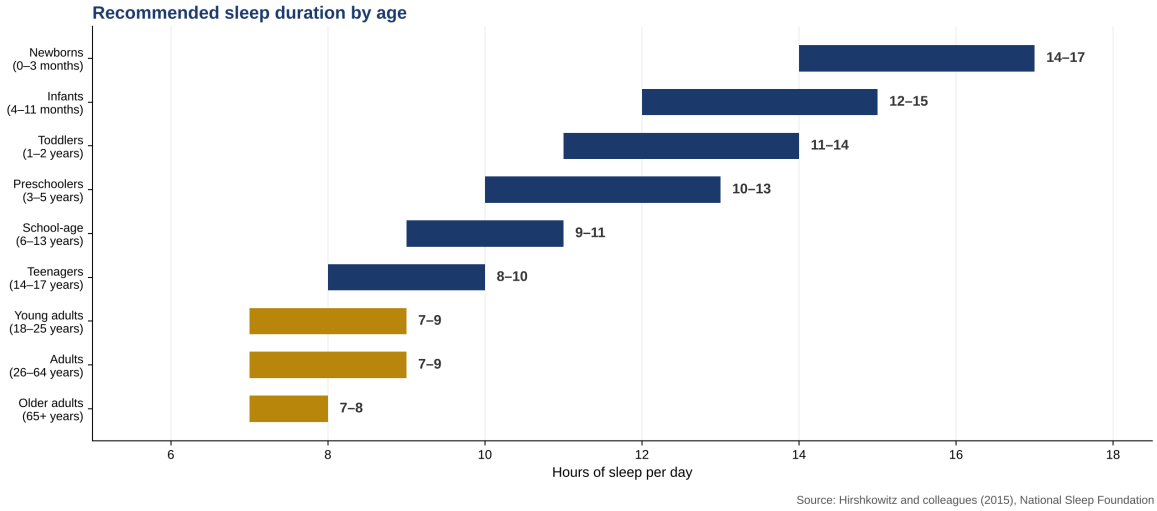


Figure 2: Recommended sleep duration by age group from the National Sleep Foundation expert panel (Hirshkowitz and colleagues, 2015). Sleep needs vary with age and between individuals.

SCIENTIFIC FINDING: SLEEP NEEDS CHANGE WITH AGE

The 18-member expert panel of the National Sleep Foundation (Hirshkowitz et al., 2015) recommends ***14–17 hours*** for newborns, ***9–11 hours*** for school-age children, ***8–10 hours*** for teenagers, ***7–9 hours*** for adults and ***7–8 hours*** for older adults. Individual needs may vary slightly.

RESEARCH REFERENCE:

Hirshkowitz, M. et al. (2015). National Sleep Foundation's sleep time duration recommendations: methodology and results summary. Sleep Health, 1(1), 40–43. https://doi.org/10.1016/j.sleh.2014.12.010

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BETWEEN HARMONY AND CAUTION

The table below summarises our assessment of claims often heard about sleep, Al-Qur'an and science.

POPULAR CLAIMS AND THEIR ASSESSMENT

CLAIMS OFTEN HEARD	ASSESSMENT
"Verse 39:42 proves modern science about the sleeping brain."	Not accurate. The verse speaks of the ***soul (nafs)*** — a matter of the unseen. Science measures the brain, not the soul. What exists is ***harmony in effect***: awareness really is "lost" during sleep (Massimini, 2005).
"Sleep is the same as death."	No. The Hadith calls sleep the ***brother*** of death, not death itself. During sleep the brain is very active: clearing waste and organising memories (Xie, 2013; Diekelmann & Born, 2010).
"Allah turned the People of the Cave so their bodies would not decay."	This interpretation comes from the ***athar of Ibn 'Abbas*** in Tafsir Ibn Kathir, not from science. Modern medicine confirms the general principle that immobility leads to pressure ulcers (Gillespie, 2020). Sleeping for 309 years remains a ***miracle***.
"Sleeping on the right side is scientifically proven best for the heart."	***There is no strong evidence yet.*** We lie on the right side because it is the ***Sunnah of the Messenger*** ﷺ (Bukhari 247), not because we await scientific confirmation.
"Night for rest and day for work suits the body."	***Strong.*** The discovery of the body clock (Nobel 2017) and the effect of night-time light on melatonin (Chang, 2015) are in harmony with 78:9–11 and 25:47.
"Humans will die without sleep."	Animal studies show extreme sleep loss can be fatal (Rechtschaffen, 1983; Vaccaro, 2020). Such experiments are not done on humans for ethical reasons.
"Sleep calms the soul, like the drowsiness at Badr (8:11)."	In general harmony: REM sleep reduces amygdala reactivity (van der Helm, 2011). But the event at Badr was a ***special help from Allah***, not merely a biological process.
"Science has explained all dreams as brain activity."	***Not accurate.*** Science studies brain activity while dreaming (Siclari et al., 2017), but Islam states that there are true dreams from Allah — a matter of the unseen beyond laboratory study.
"People devoted to worship do not need enough sleep."	***Not accurate.*** The Sunnah shows balance: sleeping early, rising for part of the night and qailulah. Chronic lack of sleep harms health (Spiegel et al., 1999).

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CLAIMS OFTEN HEARD	ASSESSMENT
"The more sleep, the healthier."	***Not accurate.*** Sleeping too long is also associated with higher risk (Cappuccio et al., 2010) — moderation is better.

REFLECTION — WHY THIS CAUTION MATTERS

Al-Qur'an is a book of guidance, not a sleep-science textbook. The purpose of the verses on sleep is to invite us ***to reflect*** (39:42), ***to listen*** (30:23) and ***to be grateful*** (78:9–11). When modern science discovers how complex sleep is, it increases our wonder — but our faith does not depend on laboratory findings. If a scientific theory changes tomorrow, the verses of Al-Qur'an remain true and remain guidance.

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A GUIDE TO HEALTHY SLEEP: SUNNAH AND SCIENCE

Knowledge about sleep is not merely for reflection; it helps us safeguard ***the trust of the body***. The following table combines the Sunnah of the Messenger ﷺ with the scientific findings presented in this eBook. It is ***not personal medical advice***.

PRACTICE	SUNNAH AND SCIENCE
Sleep early	The Messenger ﷺ disliked sleeping before 'Isha' and talking after it (Bukhari 568). Our body clock is in tune with the day–night cycle (Nobel 2017).
Reduce bright screens	Night as a "garment" (78:10). Screen light before bed delays melatonin and the body clock (Chang et al., 2015).
Perform ablution and lie on the right side	A Sunnah before sleep (Bukhari 247). Practised because it is Sunnah, not because of scientific claims.
Supplications and al-Mu'awwidhat	The supplications in 6320 and 6312, and reciting the three Quls (Bukhari 5017) — calming the soul before sleep.
Sleep enough	Adults at least 7 hours (Watson et al., 2015); children and teenagers longer (Hirshkowitz et al., 2015).
Qailulah	A short midday nap practised by the Companions (Bukhari 939); a short nap helps learning (Mednick et al., 2003).
Wake with remembrance, ablution and prayer	Untying the three knots of Satan (Bukhari 1142) and starting the day lively.
Do not drive when drowsy	Being awake 17–19 hours impairs performance like alcohol (Williamson & Feyer, 2000).

POINTS TO REMEMBER

First: If you often ***snore loudly, gasp during sleep, or are very sleepy during the day***, seek a doctor's advice — it may be a sign of a treatable sleep disorder.

Second: ***Do not take sleeping pills without a doctor's advice.***

Third: Children need more sleep. A bedtime routine such as ablution, supplications and the three Quls can become ***a family practice***.

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LESSONS AND CONCLUSION

LESSONS FROM THIS EBOOK

First: Sleep is a daily reminder of death. ***"In Your name I die and I live"*** (Bukhari 6312) — every night we rehearse for a meeting that is certain.

Second: Our souls are in Allah's grasp. He keeps and releases as He wills (39:42; Bukhari 595). No one is guaranteed to wake tomorrow morning.

Third: Sleep is a blessing, not laziness. It is rest for the body (78:9), a cleanser for the brain, an organiser of memory and a calmer of the soul.

Fourth: Revive the Sunnah of sleep. Sleep early after 'Isha' (Bukhari 568), perform ablution, lie on the right side and recite the supplications (Bukhari 247, 6320).

Fifth: Honour the night as a garment. Reduce bright screens before bed, and let the night cover us with rest (78:10).

SUMMARY: VERSES, MESSAGES AND REFLECTIONS FROM SCIENCE

THE VERSE AND ITS MESSAGE	REFLECTION FROM MODERN SCIENCE
39:42 — Allah takes the souls in sleep, then keeps or releases them.	Awareness fades during sleep as connections within the cortex break down (Massimini et al., 2005).
78:9 — Sleep made for rest (*subātā*, a cessation).	The brain is cleansed and memories are organised during sleep (Xie et al., 2013; Diekelmann & Born, 2010).
78:10–11; 25:47 — Night as a garment, day for livelihood.	The body clock aligns the body with day and night (Nobel 2017).
18:11 — The ears of the People of the Cave were "covered".	Hearing is a main gateway to waking (Portas et al., 2000).
18:18 — They were turned to the right and the left.	Prolonged immobility causes pressure ulcers (Gillespie et al., 2020).
8:11 — Drowsiness as security.	REM sleep calms the reactivity of the amygdala (van der Helm et al., 2011).
51:17–18 — Sleeping little for the night worship.	Balance: enough sleep, qailulah and rising at night.

A PERSONAL ACTION PLAN

- ***Tonight:*** Recite the supplication "Bismika amūtu wa ahyā" and the three Quls before sleeping.
- ***Tomorrow morning:*** Wake with remembrance, perform ablution and pray Fajr to untie the three knots.
- ***This week:*** Switch off screens at least 30 minutes before sleep.
- ***Every day:*** Aim for at least 7 hours of sleep, and take a qailulah nap if needed.

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• ***Every night:*** Remember that sleep is "the brother of death" — sleep in a state ready to meet Allah.

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CONCLUSION

The Messenger of Allah ﷺ called sleep ***the brother of death***. Al-Qur'an describes it as the soul being ***taken and returned***. Modern science has found that during sleep our awareness fades while the brain works hard to clean itself, organise memories and calm emotions. These three sources meet in one conclusion: sleep is one of ***the signs of Allah*** closest to us — and the one we most often forget.

So before closing your eyes tonight, say with full awareness: ***"If You keep my soul, then have mercy on it; and if You release it, then protect it as You protect Your righteous servants."***

In sha' Allah, the series Exploring Al-Qur'an & Science will continue with the same method: Al-Qur'an, Hadith and science, with honesty and caution.

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GLOSSARY OF TERMS

TERM	BRIEF MEANING
Tawaffā / wafat	To take something in full; used for both death and sleep.
Subāt	Cessation or interruption; the meaning of sleep as rest in 78:9.
Nushūr	Rising and spreading out; also a name for the resurrection from the graves.
Qailulah	A short sleep or rest at midday.
Tahajjud	The voluntary night prayer performed after sleeping.
NREM sleep	Sleep without rapid eye movement; includes deep sleep (N3).
REM sleep	Sleep with rapid eye movement, often associated with dreaming.
Glymphatic system	The brain's waste-clearing system, more active during sleep.
Circadian rhythm	The roughly 24-hour "body clock" that regulates the sleep–wake cycle.
Melatonin	A hormone released in darkness that helps sleep.
Amygdala	The part of the brain related to fear and emotion.
Pressure ulcer	A wound of the skin and tissue caused by prolonged pressure from not moving.
Athar	Words or actions of a Companion or Successor, not the words of the Messenger ﷺ.

QUESTIONS FOR REFLECTION AND DISCUSSION

• Why does Al-Qur'an use the same word (*tawaffā*) for sleep and death? How does this affect the way we sleep tonight?

• How do we balance the call to rise at night (32:16; 51:17) with the body's need for enough sleep?

• What is the difference between a true dream, a dream from Satan and a dream from one's own thoughts? What is our etiquette towards each?

• How do we distinguish between harmony of a verse with science and a forced interpretation? Give one example from this eBook.

• What is one small change in your family's sleep routine that could begin tonight?

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Sahih al-Bukhari 939. https://sunnah.com/bukhari:939

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

From Abu Hurairah رضى الله عنه, from the Messenger of Allah ﷺ, who said: "Charity does not decrease wealth. Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

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CHAIN: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurairah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship, Chapter: The Encouragement of Forgiveness and Humility, Hadith No. 2588.

ريوايت إمام مسلم دالم صحيح مسلم، كتاب البر والصلة، حديث نومبور ٢٥٨٨

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

From Abu Hurairah رضى الله عنه, that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: a continuing charity, knowledge that is benefited from, or a righteous child who prays for him."

CHAIN: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurairah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills, Chapter: The Reward That Reaches a Person After His Death, Hadith No. 1631.

ريوايت إمام مسلم دالم صحيح مسلم، كتاب الوصية، حديث نومبور ١٦٣١

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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