

## Sleep Phenomena from the Perspectives of Islam and Science

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### Article history

Received :25 April 2013  
Received in revised form :  
10 February 2014  
Accepted :20 February 2014

### Abstract

This article discusses the phenomenon of sleep, with emphasized to its importance, sleeping times, sleeping positions and even the etiquette of sleeping, from the views of Islam and Science. The Quran and Science are inseparable and the relationship between the two is highly balanced. Scientists have said that the phenomena of sleep is a miracle that deserves to be analysed and studied in depth, as it is a complex phenomena. Glory and Praise to be Allah Almighty has decreed in the Quran of the importance of sleep in the day and night, and that sleep is one of the signs of Allah's Almighty power and is a miracle to be studied by each individual. Islam places great importance on taking care of one's body and sleep is one need that has to be fulfilled. Scientists have stressed that sleep is needed to rest the brain, improve memory, and increase one's energy. This shows that Islam places great importance on having productivity and alertness in each individual's deed. Many scientific facts that had been clearly stated in a fundamental manner in the Quran could only be analysed with the advanced technology of the 20th century. These facts were not known when they were first revealed and are proof that the Quran is the book of Allah Almighty. The view of Islam on the sleep phenomenon is in line with and is according to the findings of contemporary science.

*Keywords:* Sleep; al-Quran; sciences; phenomenon; contemporary

### Abstrak

Artikel ini membincangkan tentang fenomena tidur yang membahaskan tentang kepentingannya, waktu tidur, posisi tidur mahupun adab tidur dari kaca mata Islam dan Sains. Al-Quran dan Sains tidak dapat dipisahkan bahkan hubungan antara duanya adalah suatu hubungan yang sangat seimbang. Para saintis mengatakan fenomena tidur adalah satu keajaiban yang layak direnungkan dan dikaji secara mendalam kerana ia merupakan fenomena kompleks. Maha Suci Allah yang telah mengisytarkan dalam al-Quran tentang pentingnya tidur pada waktu malam dan siang hari, dan menegaskan bahawa tidur adalah salah satu tanda kebesaran Allah dan keajaiban yang harus dikaji oleh setiap individu. Islam menitik beratkan penjagaan tubuh badan dan tidur merupakan salah satu hak yang perlu dipenuhi. Para saintis menegaskan bahawa keperluan tidur bagi merehatkan otak, mengukuhkan ingatan, dan meningkatkan kecergasan seseorang. Semua ini menunjukkan bahawa Islam amat mementingkan produktiviti yang berkualiti dan kecergasan diri seseorang dalam setiap amalan. Banyak fakta saintifik yang dinyatakan secara jelas dengan cara yang amat mendasar dalam al-Quran hanya mampu disingkap melalui kecanggihan teknologi abad ke-20. Semua fakta ini tidak diketahui ketika penurunan wahyu dan ini juga adalah bukti bahawa al-Quran adalah kalam Allah S.W.T. Pandangan Islam tentang fenomena tidur selaras dan bertepatan dengan penemuan sains kontemporari.

*Kata kunci:* Tidur; al-Quran; sains; fenomena; kontemporari

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### 1.0 INTRODUCTION

The sleep phenomenon occurs in every living thing. It is one of the gifts of Allah Almighty to his creation, deserving gratitude and serious consideration. The human body is able to obtain full respite, with a good sleep.

Scientists have found that the brain in fact gets tired during the day time, due to the compilation data delivered to it, leading to a reduction in performance effectiveness. Therefore the human body requires respite, even though just for brief moment. Relaxation of the brain will allow it to reorganize all the

information and the organization of cell waves, as well as to consolidate the information obtained during the day time [1].

Frequently, the sleep phenomenon is linked with the metaphysical world. This relates to the condition of the body when the spirit leaves the body. When asleep, the body and soul remain present while the spirit is lifted temporarily to the metaphysical world. When the spirit is reunited with the body, the body will awaken, together with its' awareness and consciousness [2].

In light of the importance of sleep to generate rest in mankind, the Prophet p.b.u.h. taught us how to sleep in

accordance with the Islam demands, as sleep is the best form of rest. Aside from food and drink, sleep is also the first step towards rejuvenation.

## 2.0 DEFINITION OF “SLEEP”

Linguistically, sleep (*an-naum* in Arabic) is synonymous with the word to lie down (*mudtaji*), to be still (*ar-raqd*) and sleepiness (*an-nu`as*) [3]. Al-Isfahani [4] defined sleep as follows: “to soften the nerves of the brain, with moisture of oxygen to the brain”. Other views; *sleep is a state where Allah Almighty holds a person’s soul without death. Sleep is also known as the little death, while death is the heavy sleep.* “Whereas according to al-Kindi: “*Sleep is to allow the soul to be used by all senses. If we do not see, hear, feel, taste, touch, without any usual illness (causing it) and we are in a normal state, then we are said to be sleeping*” [5]. Sleep is also defined as the body being in an unconscious state, where eyes are closed, because of resting [6]. In Latin, sleep is known as “*somnus*” which means recovery and is a physiological state to rest the brain and the body. Meanwhile, scientists are of the view that sleep is a subconscious state where a person can still be awakened by the application of sensoric or other stimulants [7].

Therefore, sleep is indeed the best form of rest for the human body, tired from its daily activities. A biological process moving actively in the brain that greatly impacts on the human body. Indeed, sleep is a state where Allah Almighty holds a person’s soul without giving him death. Hence sleep is seen as a gift that is bestowed by Allah Almighty to mankind. Allah says which means:

*“It is out of His Mercy that He has put for you night and day, that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day), and in order that you may be grateful.”*

## 3.0 SLEEPS AS A SIGN OF ALLAH ALMIGHTY POWER

Allah Almighty has decreed in the Noble Quran on how important sleep is during day and night, as well as affirming that sleep is one of the signs of his greatness, and a miracle that must be reflected on. Allah Almighty said, which means:

*“And among His Signs is the sleep that you take by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.”*

[Surah al-Rum: 23]

Imam Ibn Kathir emphasized [8]:

*“It is included in signs of His greatness, Allah makes sleep for you by night and by day, with sleep man will have peace, serenity, and all his weariness and tiredness may fall away.”*

Professor Dr. Quraish Shihab [9] when explaining the above sentence stated that there are no obstacles to understanding the statement in accordance with its text and sound. Indeed the nights were created by Allah Almighty for rest (sleep) and the day for fortune (work). The sentence can also be understood to mean in the opposite, as some people work during the night instead of in the day time. He further said, to date, scholars have not yet understood the process of sleep, how it occurs, the science of dreams, and other aspects relating to sleep. For this reason, more research needs to be done on the secrets of sleep.

Seen from the aspect of faith, Dr. Adnan Syarif [10] believed that during sleep, the spirit leaves only a part of the body and soul and returns to the Creator. Sleep is a small death for the body and soul and by returning the spirit to the Creator, the soul

and the whole body can rest. This is because the spirit is the first cause and stimulant of the soul and body. Because of the presence of the spirit, the soul and body experience fatigue. Through the activity of sleep, gradually the entire body of a living being can have a temporary respite from the heavy burden it bears.

Based on his experience in treating patients with anxiety and insomnia, Dr. Adnan is of the view that treatment via sleeping pills is of little use. However, he finally succeeded in educating the patients that belief in Allah Almighty is the best and safest way to achieve peaceful and serene sleep [11].

Additionally, people are most often visited by dreams while sleeping. In fact, Sigmund Freud explained that dreams are the psychic activities of a person when sleeping or under the realms of awareness. The soul of a sleeping person is still connected to the outside world. Dreams are only impulses which have been suppressed, yet to be manifested through virtual actions [12]. Until today, man has yet to uncover the secrets of dreams. How does a spirit leave the body and how does it interact in the dream realm? These questions are yet to be answered by man and clearly demonstrate the power and might of Allah Almighty.

## 3.1 Sleep is the Body’s Right

Islam not only asks man to sleep, but also stresses that it is a need that must be met. Each Muslim must allow the body its rights to rest, after a long day’s work and carrying out various exhausting activities. From the hadith of the Prophet p.b.u.h. on the story of Abu Darda, who, amongst others, had not wanted to sleep at night because he had wanted to do night worship, Salman, his friend had rebuked him, saying:

*“Your Lord has rights over you, your self has rights over you and your wife has the right over you. Give those rights their due.” When the Prophet p.b.u.h. heard the words of Salman, the Prophet said: “Salman spoke the truth.” [13]*

The above hadith requires each Muslim to emphasise the body’s health condition, by allowing it to get enough rest, and sleep is a need which cannot be neglected. In fact it is the natural urge of every living thing, which is why every person will sleep at a specific time at night, and wake at a specific time in the day, without needing to be woken up by anyone.

Hence, sleep is one of life’s main needs, for all living things. Each being who is denied the chance to or is prevented from sleep, will in a very short time, die. However, our level of knowledge has yet to successfully understand the main reason every living man organizes a collection of chemical compounds which influence the sleep nerve centres in the brain, in such a way that the person may sleep and be healthy [14].

## 3.2 Sleep is a Form of Worship

Sleep is a form of rest urged by Islam and is considered as worship. As a religion that comprehensively covers all aspects of a man’s life, sleep is given emphasis as a form of respite and rest for the body in order to properly perform daily activities and worship. Imam Bukhari narrated from Aisyah r.a. that the Prophet p.b.u.h. had said, which means:

*“If one of you dozes off, he must sleep until the drowsiness fades. If someone prays when he is drowsy, he is more likely to find himself reciting istighfar when he is in fact asking for something bad for himself.” [15]*

In other hadiths, it is related that Prophet p.b.u.h. once entered a mosque and found a rope connecting two pillars. On enquiry, he was told that the rope belonged to Zainab, for her to cling to when she was tired while performing solat. The Prophet p.b.u.h. immediately issued the following instruction:

*"Untie these ropes! Let one of you pray when he has the energy for it, and when sleepy, let him sleep."* [16]

Both these hadiths show that Islam places great importance on good productivity in each deed. It also illustrates the relationship between productivity and the quality of worship, with a person's state of fitness. Sleep is one of the ways to re-energize a person.

#### 4.0 DURATION OF SLEEP

Generally, humans need between six to eight hours of sleep daily. This view however has been rejected by Western scientists, amongst them Dr Ray Meddis, a professor in the Department of Human Sciences, England University of Technology, who stated that a person actually needs only three hours of sleep [17]. Sleep experts have agreed that the need for sleep differs for each person. An optimum sleep is at a rate which will not cause a person to feel sleepy when concentrating on a task. For some, the optimum rate is five to six hours each night. However the normal rate for an adult is between seven to eight hours.

There are no specific provisions regulating how many hours a person need to sleep a day. However, most medical professionals will suggest a minimum of eight hours a day. The number of hours required by a person will depend on the age, type of work, activities carried out and the condition of that person [18]. This is because the number of sleeping hours of children is higher, as compared to that of adults. Children need more sleep a day compared to adults to allow them to develop and grow well. And individuals whose work requires more mental power will require more sleep compared to those whose work are more physical in nature [19].

#### 5.0 SLEEP FROM THE VIEWPOINT OF SCIENCE AND ISLAM

Sleep activity is a different activity from activities of consciousness, as sleep does not mean the body weakens or a withdrawal from the human body's activities. Instead several changes occur to the functions of a body's organs in a regulated periodical manner. In addition, there is a change in the activity of the endocrine glands. At sleep, the body temperature reduces, blood pressure is lowered, and the production of hormone for activity and movements also reduce, such as, for example the *cortisone* hormone. However, growth hormones will increase during sleep [20].

A deep sleep is a 'luxury' and is a blessing. Fatigue caused by insufficient sleep, can lead to physical and mental stress. Sleep is one of the gifts given by Allah Almighty to mankind. Every day, a person will experience two completely different worlds; the conscious world, and the realm of sleep, in which no soul, spirit and intellect exists. While sleeping, a person does not see, hear or feel the passing of time. It clearly proves the might of Allah Almighty who brings to life and puts to death each of His creation regardless of day or night.

#### 5.1 The Night Time

The biological rhythm is a system found in the human body, which can cause a body to feel tired and drowsy at night, and alert in the day time. This situation is controlled by hormones in our bodies where the pineal gland will produce the melatonin hormone at night, which causes sleepiness when the part of the brain known as hypothalamus, is stimulated by it. The rate of melatonin in the body is at its optimum around 1.30 a.m. to 2.00 a.m. in the morning, and at its minimum at 6.00 a.m. in the morning [21]. At the front of the hypothalamus is the operation centre for the sleep nerves system, whereas the consciousness nerves operator is found at the back of the hypothalamus. Both

these nervous operating centres work and rest in turn, to allow the coordination of sleep and rest with the cycle of day and night. It is clear that there exists in the brain, a biological clock that is immensely exact and precise in coordinating sleep and consciousness [22].

From the biological aspects, a human physical system itself forces the body to rest. Generally the life cycle of a man has been well organized. From the Islamic perspective, every Muslim believes that night is the creation of Allah Almighty, created as a gift to allow mankind to rest, as was clearly explained in the Quran, which means:

*"And it is He Who makes the night a covering for you, and the sleep (as) repose, and makes the day Nushur (i.e. getting up and going about here and there for daily work, etc. after one's sleep at night or like resurrection after one's death)."*

[Surah al-Furqan: 47]

Ahmad Syaqui Ibrahim has stated that the biological time in a human body concur with the rotation of night and day, in that the biological cycle sees increased activities in the day and decreased activities at night [23]. There clearly exists a strong relationship between results of scientific research and the truth found in the Quran. The suitability of night accepted by the brain for resting (sleep) is clearly in accordance with the Quranic verses, which had emphasized relaxation at night as required by the human body.

#### 5.2 Day Time (Qailullah)

Scientifically, unlike in the day time, the human body is influenced by the cortisol hormone. This hormone affects the body when doing various activities. Cortisol or better known as stress hormone acts to accelerate the cardio and respiratory movements in the day. The production of these hormones is at its maximum when a person experiences stress. Biologically, it has been proven that the productive time to do work is between 8.00 a.m. in the morning to 1.00 p.m. in the afternoon. An individual will enter into the "secondary sleep gate" phase after undergoing the productive period.

Islam encourages sleeping for a short while in the afternoon, known as "qailullah" or "napping" in English [24]. Al-Qailullah is a Sunnah of the Prophet p.b.u.h. which means taking a short nap of around 10 to 20 minutes during the day. Indeed it can also be done by lying down and resting. Qailullah completes the sleep taken at night, especially if a person is too sleepy or is tired. In the book "Misykatul Masabih" it is said:

*"A short nap in the afternoon is not looked down upon. The Prophet p.b.u.h. has done the same. This can balance the strength of the body after performing night prayers."*

Scientifically, *qailullah* provides great benefit, as have been acknowledged by scientists in the world. Qailullah generally can provide physiological and psychological benefits to a worker. The results of a study conducted over a period of 25 years in relation to the effect of sleep in industrial and post industrial countries, have found that 92.5% of workers who had the opportunity to nap in the afternoon, had higher levels of creativity compared to those who did not. Their ability to resolve problems also improved, simultaneously increasing their overall productivity [25].

Sleep experts from Cornell University conclude that an afternoon nap of around 15 to 20 minutes is sufficient to re-energize and for a person to be healthy [26]. Whereas another researcher, Mr. Donald Greeley is of the view that naps are beneficial as long as they do not exceed 1 hour. Amongst the experts who encourage day time naps are Dr. William A. Anthony and Camille W. Anthony, authors of *The Art of Napping at Work*. David F. Dinges and Roger J. Broughton in their book *Sleep and Alertness* also agreed with this view. A short nap in the afternoon for 30 minutes can reduce the risk of heart

problems by 30% compared to those who do not nap [27]. The effectiveness of *qailullah* has led to many positive results, such as reducing headaches and migraine, improving the memory and increasing productivity at work [28].

### 5.2.1 The Implementation of the Al-Qailullah Concept

Generally, it is not aware that *al-qailullah* is actually being practiced by other non-Muslims countries such as the United States of America, Canada and Japan, called the “power nap”, or the power of a short sleep. After decades of research, the importance of *qailullah* has been acknowledged by many, for instance, the U.S.A had established the National Sleep Disorder Association to increase public awareness about the positive effects of daytime naps [29].

In Malaysia, specifically for workers from various sectors, this culture is yet to be popular, and in fact, is viewed with suspicion by employers and colleagues. This is compared to the West which possesses awareness of the positive impacts of *qailullah*, as seen by the fact that many organisations are encouraging their employees to take short naps in the afternoon. Japanese workers, for instance, well-renowned for their high productivity, are encouraged to take short naps in the afternoon. This is evidenced by the establishment of nap salons in major cities in Japan. Taking short naps have also been implemented in Meizan High School in Japan, in the year 2005, to promote mental fitness by encouraging students to take a 15 minute nap after lunch [30].

Ariz; an up and coming Software Company in Scottsdale, allows its workers to take short naps in beds in a luxury rooms, complete with calming music, couches and privacy. In addition, organisations such as Yahoo!, Time Warner and Hearst for example, have employed YeloSpa (an organization carrying out spa treatments), to help raise the workers’ productivity [31].

Based on this finding, Canada has initiated steps to formulate a policy to allow workers to take a short nap during working hours, at specified schedules. This was implemented for the employees of Canadian Pacific Railway in Calgary and will be expanded to all Railway Departments in Canada and U.S.A if successful.

Employers should allow their employees to get a good rest in the day time, by not organizing meetings or assigning tasks to the employees that will affect their afternoon breaks. The implementation of *qailullah* which is clearly effective in improving the quality of work should be expanded to the public and private sectors in this country.

### 5.3 The Prohibition of Sleeping Between Two Praying Times and Its Rule

There are two periods during which sleep has been forbidden by the Prophet p.b.u.h., that is, after *subh* and after *asar* prayers. The Prophet p.b.u.h. did not sleep after morning (*subh*) prayers as Allah Almighty give His blessing to those who work in the mornings. The Prophet p.b.u.h. said, as reported by al-Tabarani, which meant:

*“Work in the morning (subh) in finding your fortune, as working in the morning brings blessings and success.”* [32]

In relation thereto, the *fukah*’ panel decreed that sleeping after morning (*subh*) prayers is *makruh* (or is strongly discouraged). Although in fact there are no justifications or verified hadiths on this prohibition on sleeping after *subh* (only the views from scholars on sleeping after morning prayers being strongly discouraged but no direct ban). On the hadiths which stated that those who sleep after morning (*subh*) prayers will find it difficult to find fortune, Sheikh Muhammed Salih al-Munajjid said that he had never come across any prohibition on this. As there are no verified hadiths on this matter, the rule therefore is that it is permissible. However, that notwithstanding, the Prophet

p.b.u.h. and his companions, did not make it a habit to sleep after morning prayers. They stayed awake until sunrise.

On sleeping after *asar*, there are justifications on it based on the following hadiths:

*“Whoever sleeps after `Asr, and as a result of that his brain weakened, he should not blame except himself.”* [33]

However, the hadith above has been classified as being too weak by Albani, al-Dhahabi, Ibn Jawzi and others. Ibn Qaiyim [34] further added:

*“Sleeping in the day is condemned because he will inherit the inflammation disease (face looks swollen and dark) disaster, pigmentation, inflamed spleen, debilitation of the nerve and lower libido. The most abhorrent sleep is during the earliest period of the day (sunrise) and worst than that is the sleep at the end of the day (after Asr).”*

From the above explanation, it is clear that there are no specific prohibitions against sleeping after morning prayers. However, it is better not to sleep then, but to maximize the time therein with activities that are beneficial and not time wasting. The same applies to sleeping after *asar*. However, notwithstanding the same, sleeping in the late afternoon has been shown to weaken a person although not to the point of insanity. What is important is that it cannot be said to be a hadith from the Prophet p.b.u.h. and thus should be taken as an advice or words of wisdom on not weakening the body.

## 6.0 THE SLEEPING POSITIONS BASED ON SUNNAH AND SCIENCE

Human beings need to allocate time for sleep to obtain rest for themselves. That is why a man can sleep in a sitting position although this will not give the rest that the body requires. The sleeping position has significant impact on a person’s health. Their physical and mental health may be adversely affected by something incorrectly applied during sleep. In addition, sleep can be considered as a form of a slave’s worship to his Creator, if the person sleeps in line with the Rasulullah’s Sunnah. This is because, in the Prophet p.b.u.h. there can be found good example, as has been said by Allah Almighty in His decree:

*“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”*

(Surah al-Ahzab: 21)

Among the hadiths on the sleeping position of the Prophet p.b.u.h. are as follows:

*“If you are intending to sleep then take ablution as if you are going to pray, then lie down on your right hip, and recite this doa (as explained below) and make the recitation the last thing you say (your words).”* [35]

The Apostle p.b.u.h. further said, which means:

*“As reported by Al-Barra’ bin Azib: “The Apostle p.b.u.h. when he is about to sleep he will lie on his right, and recite: “Oh Allah, I submit to you and I turn my face to you and entrust my affairs to you and I retreat to you for protection with hope for you and fear of you, indeed there is no resort and no delivery from your punishments other than return to you. I affirm my faith in the Book you revealed and the messenger whom you sent.”* [36]

Other hadiths are:

*From Huzaifah, he said “Indeed the Prophet p.b.u.h. when lying in his bed, will put his right palm under his right cheek, and recite a prayer which means: “Oh My Lord, save me from*

*Your punishment on the Day when You resurrect Your slave.”*  
[37]

The Prophet p.b.u.h. also said which mean:

*“Lie on your right rib.”* [38]

There are many hadiths of the Prophet p.b.u.h. which suggest sleeping on one's right side clearly will have many benefits. From the perspective of health, the best sleep position is by lying on one's right, as the left lung is smaller than the right lung, which will cause the heart to bear a lighter burden. The liver will also be in a fixed stable place and not in suspense. The stomach will lie snugly above it. This will make it easier to discharge food from the stomach after the digestion process completes.

Based on the hadiths explained above, although every Muslim is encouraged to prefer sleeping on the right (on right ribs), pillowed with the right palm, it is not wrong to move the position to the left. Notwithstanding the foregoing, sleeping on the left is not encouraged, as the heart will then be pressed by the right lung, which is bigger than the left lung. This can affect the heart's function, and reduces its efficiency, especially for the elders. At the same time, the stomach, full at the time, will also put pressure on the heart.

Studies which have been conducted on the differences between sleeping on the right side and on the left side, have shown that food move from the stomach to the colon in about 2.5 hours to 4.5 hours for those who sleep on their right, whereas the same process will take from 5 to 8 hours for those who sleep on the left.

Whereas the result of one scientific study has found that sleeping on the right side or left side can improve the quality of sleep and also lowers the risk of having neck pain upon waking [39].

The instructions of the Apostle p.b.u.h. in the hadiths above are not in respect of any obligatory practices; as at other times, he had also changed his sleeping position. In other narrated hadiths, the Apostle p.b.u.h. once laid on his back by placing one leg on top of the other, as explained in the hadith below:

*“From ‘Abbad bin Tamim, from his uncle, indeed Rasulullah p.b.u.h. had slept on his back in the mosque while putting one leg over the other.”* [40]

Commenting on this sleeping position, Dr. Thafer al-Attar [41] emphasized that this way will lead to breathing through the mouth, as the mouth will open when lying on the back, as the jaw will be loosened. It is better to have breathing occur through the nostrils as there are tiny hairs and fluid which act to filter incoming filter and there are many veins to heat the air. Breathing through the mouth will cause a person to catch a cold in the winter, and also lead to dryness of the gum, which eventually may lead to inflammation.

In relation to sleeping on the stomach or lying face down, there are hadiths that refer to the Apostle p.b.u.h. advice against this. Abu Hurairah r.a had narrated that the Apostle p.b.u.h., upon seeing a man lying down on his stomach, said which means:

*“Indeed this is the way of lying down which invokes the wrath of Allah Almighty and his messengers.”* [42]

In another hadith, Abu Umamah r.a narrated: the Prophet p.b.u.h. approached a man who was sleeping on his stomach in the mosque. He then hit his leg and said:

*“Awake you from your sleep and sit, as indeed this is how the sleep of the people of Hell.”* [43]

On this method of sleeping, Dr. Thafer al-Attar states that a person sleeping on his stomach will after some time, find it difficult to breath from the weight on his back, which will prevent the chest from expanding and contracting while inhaling

or exhaling breath. This position also causes difficulty in breathing and can affect the heart and brain [44].

From the hadiths of the Prophet p.b.u.h. and the findings of scientific research carried out as mentioned above, it can be summarized that the best sleeping position is on the right chest, that is, to lie on one's right side. Changes to this position after sleeping will not be a problem as long as one is not lying on the stomach. Clearly the Prophet p.b.u.h.'s Sunnah if practiced, has a variety of benefits to the spiritual and physical health.

## 7.0 CONCLUSION

Sleep is a biological phenomenon that cannot be denied by anyone. Man may be able to abstain from food or drink but not from sleeping. Islam's views on sleep whether on its importance, the time, the position, etiquette and other aspects, can be proven through current studies especially in this modern era of science and technology. The Quran and science are inseparable and the link between them is one that is well balanced. The teachings of Islam with regards to sleep, emphasizes that sleep is one of the gifts of Allah Almighty and acts to take care of one's health for the survival of life. Failure to get enough sleep will lead to conditions such as insomnia, sleep apnoea, sleepwalking, and other types of ailments. Many scientific facts which had been expressed clearly in a fundamental manner in the Quran can only be analysed now with the advent of 20th century technology. All these facts were not known at the time of revelation and this is further proof that the Quran is the word and book of God. Indeed, the teaching of Islam is so perfect and comprehensive over all daily problems and is a balanced teaching that can raise mankind to excellence.

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