

**THE STORY OF SLEEPING OF *AŞHĀBUL KAHF*
IN THE QUR'AN
(NEUROSCIENCE AND HIBERNATION PERSPECTIVE)**



THESIS

Submitted to Ushuluddin and Humanity Faculty
in Partial Fulfillment of the Requirements for the Degree of S-1
of Islamic Theology
on Tafsir Hadith Department

Written by:

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**SPECIAL PROGRAM OF USHULUDDIN AND HUMANITY
FACULTY
STATE ISLAMIC UNIVERSITY (UIN) WALISONGO
SEMARANG
2018**

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**Dean of Faculty of Ushuluddin and Humanity
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MOTTO

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِقَوْمٍ يُسْمَعُونَ

“And among His Signs, He shows you the lightning, by way both of fear and of hope, and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are signs for those who are wise.” (QS. Ar-Rum: 23)

TRANSLITERATION¹

Table 1: Transliteration Table: Consonants

| Arabic | Roman | | Arabic | Roman |
|--------|-------|--|--------|-------|
| ب | B | | ط | ṭ |
| ت | T | | ظ | ẓ |
| ث | Th | | ع | ‘ |
| ج | J | | غ | Gh |
| ح | ḥ | | ف | F |
| خ | Kh | | ق | Q |
| د | D | | ك | K |
| ذ | Dh | | ل | L |
| ر | R | | م | M |
| ز | Z | | ن | N |
| س | S | | ه | H |
| ش | Sh | | و | W |
| ص | ṣ | | ء | ’ |
| ض | ḍ | | ي | Y |

¹ Retrieved on 20 April 2015 from http://rotas.iium.edu.my/?Table_of_Transliteration

Table 2: Transliteration Table: Vowels and Diphthongs

| Arabic | Roman | | Arabic | Roman |
|---------------|-------|--|--------|-------------------------------|
| َ | A | | أَ، أُ | An |
| ُ | U | | وُ | Un |
| ِ | I | | يِ | In |
| َ، اَ، آ، اِي | Ā | | وَ | Aw |
| ُو | Ū | | يَ | Ay |
| ِ | Ī | | وُ | uww, ū (in final position) |
| | | | يَ | iyy, ī (in final position) |

DEDICATION

The thesis is dedicated to:

My beloved parents: Abi Muhammad Thoaha Thoyyib (Alm), Umi Siti Mushoffa (Almh),

Ibu Mufarrohah.

Love and respect are always for you. Thank you for the valuable efforts and contributions in making my education success.



My beloved brother and sisters

(Mas Kiki, Mba ida, Mas barik, Mas faiq, dek Syikma, dek Tasya)

Thanks for your love for me Keep on your job.



BMC 2013

JHQ Ushuluddin

FUPK female dormitory

Posko Sakinah 13

Being with you is an unforgettable adventure.



My love, dek Tutut, dek Laila, yuk fathul, dek Intan, and Kak Estanu thanks for supporting my life.



My classmates, FUPK 2013, mb zila, dek esti, mb icha, mb nia, mb ve, mb zie, nok laily, mb naya, mb qorina, mami hurin, mas anam, kak estanu, bang haris, bang ulul, bang iin, mas Ali, mbah yakin, bang Mahmud, masbos, bang fahmi, bang islah, bang syarif.

We have made a history guys.



All of my friends thanks for lovely friendship.

ACKNOWLEDGMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise is to Allāh, Who had guided me to finish this paper: never could I have found guidance, had it not been for the guidance of Allāh. Most verily Allāh and His Angels send blessings on the Prophet: O ye that believe! Send you blessings and salute on Prophet Muhammad (peace and blessings of Allāh be upon him), Messenger of Allāh, with all respect. I hope all of human today are granted that shine. *Amīn*

This final task entitled: “THE STORY OF SLEEPING OF *AŞHĀBUL KAHF* IN THE QUR’AN (NEUROSCIENCE AND HIBERNATION PERSPEKTIF)”, for submitted to the Faculty of Ushūluddīn and Humanity in partial fulfillment of the requirements for the degree of Islamic Theology in Tasīr and Hadīth Department.

I would like to extend my deep appreciation to all those who have assisted me during my graduates studies at State of Islamic Unity (UIN) Walisongo Semarang. First, I would like to thank to Prof. Dr.H. Muhibbin, M.Ag Rector of State of Islamic University (UIN) Walisongo Semarang. Second, my sincere thanks go to Dr. H. Mukhsin Jamil, M. Ag, Dean of Faculty of Ushuluddīn and Humanity.

I am greatly indebted to the kind and honor of my academic advisors, Dr. H. Mukhsin Jamil, M.Ag, and Dr. H. Hasyim Muhammad, M.Ag, for providing their valuable guidance, whose were encouraging, kind, and valuable assistance enabled me to complete this study.

I am also thankful to the head and secretary of Tafsīr and Hadīth department, Mokh. Sya’roni, M.Ag and Sri Purwaningsih, M.Ag, who both offered and facilitated me to find the problem which is proper to be discussed and all in the faculty of Ushuluddīn and Humanity lecturers for valuable knowledge, guidance, and advices during the years of my study. My special thanks also go to Dr. Abdul Muhayya and Muhammad fakhruddīn Aziz, who is my father,

inspiration and motivator during study in Ushuluddin and Humanity of Faculty. Additionally, many sincere thanks go to all my lectures that taught and educated me during my studies.

Certainly, I also would like to express my special gratitude to my parents, Abi Muhammad Thoha Thoyyib (Alm), Umi Mushoffa (Alm), Ibu Mufarrohah who continuously encourage and motivate me through their pray and advices, and to my extended family who used to support my academic ambitions. This simple expression really cannot describe the depth of my feeling.

Last but not least, I would like to thank my friends; my close friends, my classmate FUPK 2013, Posko kkn 13 Sakinah, all member of female dormitory, My big family BMC 2013, JHQ family and the big family of FUPK from the all cohorts who supported me to keep my spirit in finishing this paper and always inspire me to do better.

Furthermore, I hoped to Allāh gave reward in return for a helping hand from any parties which could not mention one by one. *Jazākumullāh Khairal Jazā'*. Amīn. Finally, I was conscious of short of this paper. And my success (in my task) could only come from Allāh, in Him I Trust, and unto Him I look. I received always the constructive criticism for repairing later. I hope this paper could benefit especially for me and generally to another person.

Semarang, 20 Desember 2017

The Writer

Nuris Shobaha
NIM. 134211059

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ABSTRACT

The purpose of this research is to know how the story of *Ashābul Kahfi* in Al Quran from neuroscience and hibernation perspective. As we know, many scientific phenomena have been evident in the development of the present era. The story of *Ashābul Kahfi* is one of the scientific phenomena of the stories or other events that have been included in the Qur'an. *Ashābul Kahfi* is a faithful youth who ran into the cave because of chased by the unjust king, with Allah's grace they slept for hundreds of years. Although they sleep for hundreds of years, they still in good health without any damage to their body. This research uses neuroscience and hibernation theory. For neuroscience theory, researcher used a spiritual neuroscience.

This research type is qualitative type that is based on library research. In this research the authors use *mauḍu'ī* method, it is to collect verses of the Qur'an that have the same intention in the sense of both discussing a topic of the problem and arrange it based on chronology and the reasons for the decline of the verses. This research takes data from *Ashābul Kahfi's* sleep that related to neuroscience theory and hibernation. While in the processing of data analyst, method that used by author is descriptive analysis. Where the authors seek and collect data about the objects of research and then compiled and described in a systematic, objective and then analyzed explanatory, that serves provide a more in-depth explanation than just describe a text meaning. Then, the data that have been collected the interpretation of sleep verses *Ashābul Kahfi* and scientific knowledge theory arranged in systematic, then explained and analyzed.

The results of this study showed that the story of *Ashābul Kahfi's* sleep is a real story. Allah SWT shows the scientific process of "sleep" to "wake up" so clearly described in article al-Kahf (18); 9-26, and how Allah arranges the surrounding environment that allow them to keep asleep not coma or death. If seen from the perspective of the neuroscience theory and hibernation, there are several factors that affect *Ashābul Kahfi's* sleep so that their bodies keep health and undamaged although sleep for a long time That is Allah closed their ears so they not hear voices from outside. In addition, before they sleep they pray sincerely and faith to Allah. It can affect the workings of the brain, that prayer can affect the performance of their brains. Then, their bodies are turned in order not to be damaged, Allah also

set the surrounding environment as cave that not exposed from direct sun, so that their bodies are not damaged by the sun. *Aṣhābul Kahfi* condition who slept in a long time as animals condition that being hibernated, although they sleep long can still survive without damage in the body.

Keyword: Story, Aṣhābul Kahfi, Neuroscience, Hibernation

CHAPTER I

INTRODUCTION

A. Background

Al-Quran was being a guidance and direction of mankind towards the right path in a society. Al Quran is the holly book, there are no hesitancy at all in it. For humans, The Qur'an is everlasting miracle of Islamic are eternal and its miracles always reinforced by science advances.¹ The Qur'an was not only as information giver or good news but also lot of things that are listed in the Qur'an from issues of worship, *mu`āmalah*, morals, laws until about the story. Many stories in the Qur'an described the various events that happened preceding people (predecessor), such us the story of their life or inheritance of them. The stories in the Qur'an have meaning and purpose and all stories in the Qur'an is truth, there is no imaginary stories or legend.

إِنَّ هَذَا هُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ هُوَ الْعَزِيزُ الْحَكِيمُ^٢ (ال عمران: ٦٢)

"This is the true account: there is no Allah except Allah and Allah He is indeed the exalted in power the wise".³

The main purpose of story in the Qur'an is as *ibrah* which is for lessons. Therefore, the main idea in the story was not

¹Manna' Khalil Qattan, *Studi Ilmu-Ilmu al-Qur'an*, Terj. Mudzakir, (Bogor:Pustaka Lintera Antar Nusa,2009), p.1

² Kementrian Agama RI, *Al Qur'an dan Tafsi'rannya*, (Jakarta: Widya Cahaya, 2011), p. 574

³Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, (Lahore:Goodword Books,1934), p. 25

explaining place and date of the incident, but gave lessons and educations about the consequences of an event. Allah said that”:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِّأُولِي الْأَلْبَابِ (يوسف : ١١)

"There is in their story instruction for men endowed with understanding"⁴

The story in the Qur'an can be used for a scientific investigation (research).⁵ Thus it will create a continuous effort to look for the truth about the phenomena that have happened. As we have witnessed now in this modern era, the science and technology progress, it was relating to the results of investigation and the scientific development of the medieval century. The investigations which have been conducted by scientists earned great creation used until now, both in the general or religion field as we knew and feel in everyday life. Like the theory of Ibn Rusyd in the field of medicine which confirms that person will only get measles disease in lifetime and embraced by medical world until now. In addition, it can be motivating scientist that interested on history and social life to do scientific research.

There were many scientific phenomena behind of the story and events in the verses of the Qur'an. We can analyze through the truth of Qur'an by mastering science, because the Qur'an

⁴*Ibid.*, p. 144

⁵ Nashrudin Baidan, *Wawasan Baru Ilmu Tafsīr*, (yogyakarta:Pustaka Pelajar, 2005), p. 245

contains all science including modern science.⁶ This inspires some interpreter to interpret scientific aspects from the verses of al Qur'an which known as *Tafsīr 'ilmi*⁷. Al Qur'an was not a scientific book but the Qur'an contains extraordinary scientific cues which are when examined in depth. The interpretation of the Qur'an has a tendency to scientific knowledge or *Tafsīr ilmi*, as an effort to prove that modern science is not incompatible with the Qur'an and always relevant to the development of science. One of the phenomena in the Qur'an contains scientific cues is the story of *Aṣḥābul Kahf*.

Aṣḥābul Kahf is the story of a youth group who believe to Allah and hide inside a cave outside the city to escape a religious presecution.⁸ The others of the youth, there was a dog keep them in front of cave. The story begins when they fled into the cave after being pursued by the army who wanted to kill them because of the steadfastness of faith. Those, they choose to hide for keeping the faith in the cave. Then, Allah showed its greatness by putting them to bed for 309 years. The extraordinary thing in this story is how Allah Swt exposes the scientific process "sleep" to

⁶ Ridwan Abdullah Sani, *Sains berbasis Al Qur'an*, (Jakarta:Bumi Aksara,2015), p. 294

⁷ *Tafsīr 'ilmi* is an effort to understand the verses of the Qur'an contains scientific cues from the perspective of modern science.

⁸ Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, vol 7, (Jakarta:Lentera Hati, 2002), p. 245

"wake up" is clearly described in surah Al Kahfi (18); 9-26, Allah also set up the environment for them to sleep not dead or coma.⁹

The story of sleeping of *Ashābul Kahf* is one of the scientific phenomenon from other stories or events that have been noted in the Qur'an. Maybe some people thought if this is a invent story or just looking for justification. Whereas the Qur'an does not require of justification because it is a holly book is full magical power and no doubt at all in it. Allah bestow the mind for thinking about how greatness, highness, and all the creation of Allah. With this mind, human ware being able to uncover and strive to increase the knowledge that occur of many centuries ago. To related of the verses in Qur'an with scientific theories obviously required to make a cooperation between interpreter and scientists or two paradigm all at once, that was a paradigm theory of science or scientific related with verse and paradigm theory of interpretation of verses in the Qur'an.¹⁰

Considering the story of *Ashābul Kahf* sleep, there was interested things that makes the researcher want to research it is how the story of *Ashābul Kahf* sleep in the Qur'an through scientific approaches in particular neuroscience and hibernation theory. This story showed the existence scientific cues. The scientific process has been described in the verses of Allah in surah Al-Kahf. They long sleep for 309 years without eat and

⁹ Nadirsyah Hosen, Nurussyariah hammado, *Ashābul Kahf Melek 3 Abad*, (Jakarta:PT Mizan Publika,2013), p.7

¹⁰ Andi Rosadisastra, *Metode Tafsīr Ayat-Ayat Sains dan Sosial*, (Jakarta:AMZAH,2007), p. 25

drink. In this case, Allah wants to give a new lesson to mankind that Allah able to death the life human and bring to life human, as will Allah resurrection later in the last day. In addition, *Ashābul Kahf* is a youth believers. then Allah made them as a sign and proof of the powers of Allah to unite the soul and the bodies after death. The story of *Ashābul Kahf* long sleep begins when Allah shuts their ears until awakens.

Sleep is one of the habit of humans. Allah makes it as one sign of His greatness. Sleep is one of the means to rest from fatigue. In addition, sleep is time to take a rest for the brain and the heart then it can again to activity well. The real of sleep can be seen from the spiritual or scientific. From the spiritual side can be spirituality media as previous stories in the Qur'an which described that sleep can be a spirituality journey media. In fact, sleep can be used protection and paralyze the enemy. The scientific side, the Qur'an also gave information that sleep can be used to save the rate of body metabolism and accelerate the healing process of disease ¹¹.

The primary function of sleep does not seem to be provide an opportunity for the body to repair the wear and tear that occurs during waking hours. Changes in a person's level exercise do not significantly alter amount of sleep the person needs the following night, instead, the most important function of slow-wave sleep

¹¹ Nadirsyah Hosen, dan Nurussyariah Hammado, *op.cit.*, p. 37

seems to be lower the brain's metabolism and permit the brain to rest.¹²

Sleep is take to rest the body from the tired and to restore the vitality of body for other activities. Thus, the sleep give benefit for people. Sleep can maintain the status of the health at the optimal level. In addition, the process of sleep can fix a variety of cells in the body.¹³ If necessary of sleep enough then the amount of energy that is expected to restore the health and maintain activities in daily life are fulfilled.

As we know, when we sleep the soul left the body. The sleeper are related with the universe, while those that are awake related with the earthly life of concrete. The sleeper like the dead, but his heart was still throbbing and his lungs still breathing. Then, Allah keep soul and decide the body, either for interim or forever.¹⁴ The people sleep often moved change the position, although not feeling what's going on around him.

Sleep is a biological phenomenon is happen in humans, as happen in other creatures. Rest and sleep is different. The people was move or stationary is not similar with sleep. The people was sleep often moving, even unconsciously to rise up from his bed, then running at home and doing some activity, then back to his

¹² Neil R. Carlson, *Foundatioan of Behavioral Neuroscience*, (England:Pearson, 2014), p. 215

¹³ Diana Diahwati, *Seba Serbi Manfaat dan Gangguan Tidur*, (Bandung:Pionir Jaya, 2011), p.7

¹⁴ Ahmad Syawqi Ibrahim, *Misteri Tidur:Rahasia Kesehatan, Kepribadian, dan Keajaiban lain di Balik Tidur Anda*, terj Syamsu A. Rizal dan Luqman Junaidi, (Jakarta:Zaman, 2013), p. 28

bed. After waking up, they do not remember what happened during sleep. In medical terms, this event called "sleepwalking".¹⁵ Therefore sleep is not silent. In fact, scientifically proven the sleeping is move. As the story of sleeping of *Aṣhābul Kahf*, they bodies turn back to right and to the left by Allah .The people sleep if only resting on one side will cause a bad impact on health. After waking up from a long sleep, we usually need to move the Agency to loosen muscles, joints, skin, and other organs of the body. Due to the grace of Allah was man accustomed to back and forth her at every sleep soundly.

Considering the story of *Aṣhābul Kahf* sleep for hundred years can be understood based on knowledge of Science. We can say that they are not likely to survive long sleep. Except, there is maintenance and upkeep are perfect as a gift by Allah. Thus, we have to acknowledge of Allah as His will to creatures. They sleep with condition of healthy body, Allah protects them from damage and turn back their body to the left and to the right. It was their body does not destroy and damage, because sleep only one position. Such as the therapy recommended by modern doctors to treat patients who can not move his body, like a stroke or other illness. Their bodies must be turn back to the right and left periodically to prevent blood clotting occurs or wounds on the part of body that resides in one position for long periods of

¹⁵ *Ibid.*, p. 84

time.¹⁶ This is the scientific interpretations that can be pointed out, because their skin remains intact and were not suffer decay.

In the deep sleep, commotion and noise will not be heard, that hearing is a major factor and that is most important because sensory hearing is the grace of Allah given to human it can recognize the universe and explains the worship to Allah while thankful for all the favors which Allah granted to them. Thus, Allah close the senses of hearing of *Ashābul Kahf* and made them to deep sleep and the sounds around them does not wake them up. The auditory senses is the only senses that continue to be active even when we are sleeping. Allah disable system activity (the ascending reticular activating system) located in the forebrain. This system is related with auditory nerve tissue that has two functions at once, it is the function of hearing and balance function, both the inside and outside.¹⁷ The science of related to the nervous system and the brains is Neurosciences.¹⁸

¹⁶ Jamal Elzaky, *Buku Pintar Mukjizat Kesehatan Ibadah*, (Jakarta:Zaman, 2015), p. 531

¹⁷ *Ibid*, p. 530

¹⁸ The nervous system is an electrochemical communication network in the body. The main parts of the nervous system are the brain, spinal marrow forming the central nervous system (CNS), which is the center of control and coordination body. The nervous system consists of all systems that are responsible for the smell, vision, hearing and movement. Billions of neurons length (merger of some neurons is called a nerve) to form the nervous system perifical (tip of the peripheral nerves) that transmits nerve implus between CNS and other body parts. Every neuron has three parts, namely, body cells, Dendrite branches to receive signals from other neurons and axons, shaped like a tube to change the signals from the neurons become implus electricity. See *Ensiklopedia sains dan teknologi referensi visual IPA dan IPS*, (Jakarta;PT Lentera Abadi, 2007), p. 238

Neuroscience is the scientific study of nervous system.¹⁹ It is a multidisciplinary branch of biology that deals with the anatomy, biochemistry, molecular biology, and physiology of neurons and neural circuits. It is also draws upon other fields with the most obvious being pharmacology, psychology and medicine.²⁰ The main task of the Neurosciences to explain human behavior from the perspective of activities that occur in the brain.²¹ To relate his story of *Ashābul Kahf*, the researcher used the theory of spiritual neuroscience. Attempts to explain religious experience of spirituality and hypotheses to explain these phenomena. Spiritual Neuroscience is one sub-disciplines that specialize in the study of the brain and human spiritual. Spiritual Neuroscience is a relatively new study has been described in the scientific development by Taufiq Pasiak. He is expert of Neurosciences in Indonesia. The results showed that brains maintaining human activities have significant role in the spiritual activities and creative potentiality. Spirituality in the study of neuroscience focused on the religious experience which is tried to be seen using the scanner of brain. In this discussion showed that neuroscience explain about the real of phenomena in our daily life. Spiritual neuroscience focuses to meditation, prayer,

¹⁹ Taufiq Pasiak, *Tuhan dalam Otak Manusia*, (Bandung, PT Mizan Pustaka, 2012), p. 15

²⁰ Suyadi, *Teori Pembelajaran Anak Usia Dini, Dalam Kajian Neurosains*, (Bandung, PT Remaja Rosdakarya, 2014), p. 7

²¹ Taruna Ikrar, *Ilmu Neurosains Modern*, (Yogyakarta:Pustaka Pelajar 2015), p. 3

forgiveness, love, hope, rituals and myths that all viewed from the perspective of brain (the happens in the brain because of those events) and the resulting implications (the holistic health effects of spirituality as spiritual health)

The long sleeping of *Aṣhābul Kahf* is like as hibernation theory. Hibernation is a state of decreased metabolism, slowing of the heart rate, slowing the breath, low body temperature and low metabolic rate than normal temperature. Hot-blooded Mammals are a type of animals whose body temperature is very constant, such as human.²² If feels cold, these animals will try to warm up. During hibernation, the body temperature of small mammals such as squirrels, the normal temperature of 40⁰ drops to a little of freezing point, as if set by a key. Then, the metabolism will be slowed and the heart rate drops from normal condition 300 times per minute became a 7-10 times per minute. His reflexes stopped and electrical activity in the brain slowed down almost undetectable.²³

Based on the background that has been outlined above, the authors are interested in lifting a discussion under title **“THE STORY OF SLEEPING OF AṢHĀBUL KAHF IN THE QUR'AN (NEUROSCIENCE AND HIBERNATION PERSPECTIVE) ”**.

²² Samir Abdul Halim, *99 Fenomena menakjubkan dalam al Qur'an*, (Tangerang:PT Kamil Pustaka, 2015), p. 9

²³ Harun Yahya, *Keruntuhan Teori Evolusi*, (Jakarta:Dzikra, 2000), p. 178

B. Research Question

Based on the background above, then the researcher consider to formulate of the core issues that will be focus on the deliberations of its first chapter, they are:

1. How could *Aṣhābul Kahf* sleep in the Quran?
2. How could *Aṣhābul Kahf* sleep according to the neuroscience and hibernation perspective ?

C. Aim and Significance of Research

As for the aim of this study is:

1. To know sleeping of *Aṣhābul Kahf* in the Quran.
2. To know sleeping of *Aṣhābul Kahf* according to the neuroscience and hibernation perspective.

As for the significance of this research are:

1. Theoretically, this research gives an additional insight and information of islam and Qur'anic studies toward to the story of sleeping of *Aṣhābul Kahf* in the Qur'an
2. Practically, the results of this research are expected to show the scientific marvels contained in the Qur'an and was able to provide a stimulant for Muslims to develop science.
3. Theologically, the research is expected to add to our faith as Muslims.

D. Literature Review

Based on the author's knowledge, there are several research theses or books that discuss *Aṣhābul Kahf*. Nonetheless, the thesis or book was different from the discussion of the

researcher's thesis, there was similar of research object, with different in discussion. Here the thesis that discusses about the *Ashābul Kahf*, as follows:

Kisah Ashab Al-Kahfi dalam Tasir Al Misbah Karya M. Quraish Shihab. Thesis UIN Sunan Kalijaga by Azzah Azizah 2008. This thesis focused on the framework and perspective in the interpretation of the Tafsīr al Misbah by Muhammad Quraish Shihab. In conclusion. This thesis he concluded from thoughts Quraish Shihab in human civilization and not imaginary stories.

Kisah Ashābul Kahf dalam Al Quran dan Implementasinya terhadap Penyebaran dakwah (Kajian Tafsīr Tematik). Thesis by Ahmad Sahnan 2013 UIN Sultan Syarif Kasim Riau. This thesis study about the story *Ashābul Kahf* with relating with implementation against the spread of Da'wah. This thesis explained how related the story of *Ashābul Kahf* that relevant to this periode and take the some learning from that story.

Kisah Ashābul Kahf dalam al Qur'an Prespektif Muhammad Ahmad Khalafullah dalam Al Fann al Qasas fi al Qur'an al Karim 2010. By Fathul Hadi UIN Sunan Kalijaga Yogyakarta. This thesis use Muhammad Ahmad Khalafullah analysis with a literary approach that already contained in the *Al Fann al Qasas fi al Qur'an al Karim*.

Nilai-nilai Pendidikan Keimanan dalam Kisah Ashābul Kahf (Telaah atas Q.S. Al Kahf Ayat;9-26). Thesis by Umi Khamidah 2014 IAIN Salatagia. This thesis review in terms of

education, explain of educational values contained in *Aṣḥābul Kahf*.

Studi Tematik Hadith Tentang Tata Cara Tidur Nabi Muhammad SAW,. Thesis by Khumaidah Ulfa 2014 UIN Walisongo. This thesis is concerned with the quality of Hadith about the sleeping Prophet Muhammad, as well as the rule the sleeping Prophet Muhammad

Peranan Jaringan Adiposa Coklat (Brown Adipose Tissue) pada Hewan Yang Mengalami Hibernasi 2010. By Hernawati from Universitas Pendidikan Indonesia. The thesis deals with the role of brown adipose tissue in animals that undergo hibernation

Tidur dalam prespektif Hadith (sebuah kajian tentang implikasi pola tidur Nabi terhadap kesehatan) 2013 . Thesis by Masrukhin UIN Syarif Hidayatullah Jakarta. This thesis discussed with the Prophet's sleep patterns and implications for health.

The book that discussed *Aṣḥābul Kahf* here several books related to *Aṣḥābul Kahf* can be seen in several books such as: *Kisah-Kisah dalam Al Qur'an*, by Ahmad Thahir al Basyuni 2013. This book discusses the dwellers, how they deal with the absence of struggle and the constancy of their faith in the oneness of Allah SWT. The book discussed Neuroscience, such as *Anatomy of The Soul: Surprising connections between neuroscience and spiritual practices that can transform your life and relationship*, by Curt Thompson, M.D. t.th. This book discusses.

The journal that discussed *Neuroscience*, can be seen in several one such as: *The Neuroscientific Study of Religious and Spiritual Phenomena or Why Allah Doesn't Use Biostatic*. Journal Volume 40, Issue 2, June 2005 by Andrew B. Newberg M.D.. This journal focus on methodological issues to determine which areas have been weakness and strengths in the current studies. This area of research also poses important theological and epistemological question that require careful consideration if both the religion and scientific elements are to be appropriately respected. The best way to evaluate the held is that currently affect the field and explore how best to address such issues. so that future investigation can be as robust as possible and can become more mainstream in both the religious and the scientific areas.

There were a lot of research discusses the story of the *Ashābul Kahf* in the Qur'an, but here the author focused studies on the process of sleep that is revealed in the Qur'an, then the author will explain it with the theory of science specially theory of neuroscience and hibernation. So that, this research found scientific cues that exists in the story.

E. Research Methods

Attempt to obtain data or information did by this following method as follows:

1. Type of research²⁴

This type of research was used (library research) which were a study that made references as a source of primary data that are intended to explore theories and concepts that have been determined by preceding expert then followed by in areas that will be examined, acquiring an extensive orientation on the topic selected, utilizing secondary data as well as avoiding duplication of research.

2. Data source

This study was library (library research), then in the data collection the authors using a variety of sources which are divided into two parts, namely:

- a. *Primary data* which used as references from the discussion of this thesis.²⁵ Besides that, the other sources regarded as primary sources are Qur'an and books of *tafsīr* which are representative to support this research. Those books of *tafsīr* are as follow: Tafsīr Al-Misbah by Muhammad Quraish Shihab, Al-Jauhari Fi Tafsīr al-Qur'an by Tanthowi Jauhar and Tafsīr Ibnu Katsīr.
- b. *Secondary data* It refers to the data that supports the explanation of primary source. The secondary data of this research is taken from many literatures of books, journals, papers and websites which distinctly discuss about *Ashābul*

²⁴Tim Penyusun Skripsi, *Pedoman Penulisan Skripsi*, (Semarang: Fakultas Ushuluddin UIN Walisongo, 2013), pg.41

²⁵ Winarno Surakhan, *Pengantar Penelitian ilmiah* (Dasar-Dasar Metode Tekbik), Tarsito, bandung, 1990, p.134

Kahf sleep. The secondary data were books they are with the title: *Kisah Aṣḥābul Kahf Melek 3 abad* by Nadhrsyah Hosen, *Mukjizat Kesehatan Ibadah* by Jamal el-Zakki. *Misteri Tidur: Rahasia Kesehatan, Kepribadian, dan Keajaiban lain di Balik Tidur Anda*. And other books that support in this discussion.

3. Method of Collecting Data

This type of research is qualitative research, it is research intended to express symptoms of holistically-contextual through the collection of data from the background as source directly with research as key instrument and the research produces descriptive data either written words or oral.²⁶ The collecting data is supported by books, journals, and papers that have relationship to the topic. In this research, the researcher explores several previous findings and research done by the experts who have discussed the same topic. Then, the data in question here is the data that is presented in the form of verbal words, not form.²⁷ The qualitative approach was intended to unravel a problem which wants to fundamentally and comprehensively researched, until its roots.²⁸ The sources that served as qualitative research data

²⁶ Lexy J.Moleong, *Metodologi Penelitian Kualitatif*, (Bandung:PT Remaja Rosdakarya, 2009), p. 6

²⁷ Noeng Muhadjir, *Metodologi Penelitian Kualitatif Edisi III*, (Yogyakarta:Rake Sarasin, 1996), p 29

²⁸ Nurim Zuriah, *Metodologi Penelitian Sosial dan Pendidikan*, (Jakarta:PT Bumi Aksara, 2006), p. 198

derived from written materials that appropriate with the themes discussed. This research is a series of scientific activities in problem solving. The researcher sought to find the secrets of *Aṣhābul Kahf* sleep in neuroscience and hibernation perspective.

The steps in the data collection through several stages, as follow:

- a. Finding and collecting literatur
- b. Collecting information from variety of sources in the library or other sources related to the discussion of the themes *Aṣhābul Kahf* and review science.
- c. Combining multiple sources collected, either quoting directly or indirectly and others.

The researcher uses thematic study (*tafsīr mawḍuʿī*) method. This thematic method was getting down the cases from Qur'anic verses that have correlation with the topic. All of the verses which have relation the topic be collected then analyzed them from any approach as commentary from *Mufasssīr*, *Asbāb al-Nuzūl*, and scientific to explain it, belonging our argument who rational that accountable as scientific.

4. Data Analysis

The method used by the descriptive analysis, Where the researcher seek and collect data about the objects of research and then complied and describe systematic, objective and analyzed explanatory, that serves provide a more in-depth

explanation than just describe a text meaning. Then, the data that have been collected the interpretation of sleep verses about *Aṣḥābul Kahf* sleep in the Qur'an and scientific knowledge theory, The researcher used neuroscience and hibernation arranged systematic, then explained and analyzed. It aims to seek understanding of interpreter on sleeping verses *Aṣḥābul Kahf* and understanding of scientist from the neuroscience and hibernation perspective. All of assisting approach that is able to clarify the problem will be utilized by the researcher provided that they are relevant with the topic.

F. Systematics of Writing

To get description of the research comprehensively, and to be able to get relation between one chapter and others, it needs very much to be explained in a systematical writing which is arranged as below:

Chapter I locates background of this study which makes the problem appears, formulation of problems and the significance of this study, at last elaborates the research methodology and writing systematic. By this chapter, so the readers can understand the aim of this study.

Chapter II is one step to understand the object of study about the sleeping of *Aṣḥābul Kahf*. This chapter is primarily to reveal the meaning and to know deeply about sleeping *Aṣḥābul Kahf* for getting many information, discourse and insight. Besides that, in this chapter discuss about the neuroscience and hibernation

perspective including about the kind of sleep and the benefit of sleep in order to make clear and distinguish.

Chapter III is discussing about the verses in Qur'an which indicate the story of *Aṣhābul Kahf* sleep and its *asbābun nuzul*, comments of *Mufasssirin* to *Aṣhābul Kahf* verses and its condition, environment around *Aṣhābul Kahf*, comments of contemporary Moslem scholars.

Chapter IV is analysis of some problems related to the view of Qur'an toward *Aṣhābul Kahf* sleep from neuroscience and hibernation perspective to answer the research questions in this research.

Chapter V is closing that contains conclusion, suggestion and epilogue in which explains the result of this study after employing scrupulous methods and meticulous analysis.

CHAPTER II

ABOUT SLEEP, NEUROSCIENCE AND HIBERNATION: GENERAL OVERVIEW

A. Understanding of Sleep

Sleep is a state of mind and body where the body rested in calm, characterized by altered consciousness, relatively inhibited sensory activity, inhibition of nearly all voluntary muscles and reduced interactions with surroundings.¹

According to the dictionary of Indonesian Language, sleep is the condition of break (*mengaso*) body and awareness (usually the close of eyes).² From the language, *an-nawm* (sleep) is synonym with the word *al mudtāji* ' (lay), *ar-raqd* (permanent), *an-nu'ash* (sleepy). In this case, Al-Isfahani define of sleep with the phrase:

اسْتَرْخَاءِ اعْصَابِ الدِّمَاغِ بِرُطُوبَاتِ الْبُخَارِ الصَّاعِدِ إِلَيْهِ , وَقِيلَ أَنْ يُتَوَفَّى
اللَّهُ النَّفْسَ مِنْ غَيْرِ مَوْتٍ , وَقِيلَ: النَّوْمُ مَوْتُ خَفِيفٌ وَ الْمَوْتُ نَوْمٌ ثَقِيلٌ .

"The soft of brain with moisture of oxygen on the brain. Another opinion: sleep is a State where God was holding a soul without dying. "Sleep", also known as small dead, while "dead" is sleep weight. "

Whereas according to the dictionary of science, sleep is condition of easy, decrease of awareness and metabolic activity occurred periodically in many animals. Usually accompanied by

¹ Deepak Chopra, *Tidur Nyenyak, Mengapa tidar?Ucapkan Selamat Tinggal Pada Insomnia*, (Yogyakarta: Ikon Teralitera, 2003), p. 4

² Tim Penyusun Kamus Pusat Pembinaan dan pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1990), p. 943

awake of physical, the beginning *characteristic* of sleep in human and other mammals are by changes in the electrical activity of the brain, which was recorded by *electroencephalogram* as waves low frequency and high amplitude high (slow-wave sleep)³

According to science explain that sleep is a biological process that moves active in brain and has a specific effect on the body. According to medical experts, sleep meant a chemical called *adenosine*, which was formed in the blood makes drowsiness.⁴ Then, these substances are gradually broken up during sleep. However, the nerve transmitter of chemical substances called *neurotransmitters* take a control until the process fixed, either when sleeping or awake. Other nerve cells that are at the base of the brain starts to act when sleeping. These nerve cells begin to appear to turn off the signals that make a person awake. Sleep is a mechanism that is produced by the process of evolution forces us to convert energy.⁵

The other understanding of sleep is actually a means to clean yourself from what is called "trash cause fatigue". Research of chemist said that in a day, the product of "garbage" that comes from throughout muscle activity, largely compose of dioxide and

³ Elizabeth A. Martin, *Kamus Sains* (Yogyakarta:Pustaka Pelajar, 2012) , p. 1100

⁴ The chemistry act in various group of nerve cells (neurons) in the brain. *Neuron* in the level brain that connect the brain with the spinal brain will be produce neurotransmitters such as *serotonin* and *norepinephrine* which controls some parts of activity brain at the time the body is awake

⁵ James.W. Kalat, *Biospikologi*, (Jakarta:Penerbit salemba Humanika, 2012), p. 140

the garbage is destroyed so that when waking up the body will feel fresh.

Sleep can be interpreted as moving active biological processes in the brain and has a particular effect on the body. The brain nerves becoming soft with oxygen humidity headed to the brain. Another opinion sleep is a condition which Allah Swt holding the person's soul without make him a dead. And "sleep" also referred to a small dead, while "dead" was deep sleep.

Healthy is one of the biggest favour grace from God towards his servant. With a body and a sense healthy a person will be able to learn, to do, to hard work and fight for his religion, self-esteem, or his homeland. Thus, God's favor, health is a mediator for us to be closer to God, obey to God and carry out obligations by the way good or perfect.

As Prophet Muhammad has been reminded to his members of a religious community in order to not careless when given health.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِعْمَتَانِ مَعْبُودٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ
الصِّحَّةُ وَالْفَرَاغُ⁶

“The Prophet Muhammad said: "two grace the much neglected human: health and free time" (HR.At-Tirmidzi)

This Hadīth reminds us in order to always preserve the health. According to Ibn al Qayyim keeping the health is depend on how organize food and drink, cloth, shelter, air vents, and keep the bed

⁶ Abu Isa Muhammad bin Isa bin Saurah, *Jami' Al-Shahih Wahuwa Sunan At Tirmidzi, Juz 4* (Beirut: Dar al-Fikr, 1988), p. 477

time, the setting of motion, rest, sexual intercourse, relaxed and defecating.⁷

From the explanation above concluded that sleep is one of the things that has affect health. Sleep is *sunnatullāh*, biological rules that can be a way to let the body stay healthy. If humans trying to disapprove this biological *Sunnah*, deny the scientific fact, sleep in the day and work all night, it is not impossible he will be exposed various disease. Such wake of muscles, because it doesn't get much vitamin D from sunlight.⁸

Sleep is a condition occurs of the decrease speed on the body's metabolism up to 20%, which is generally characterized by muscular of boy became more relaxed, body temperature and breath, the blood flow slower, and blood vessel in the skin wider⁹

The healthy and quality sleep can affect human health. One of the characteristics of a quality sleep is halved sleep, or so-called "dead sleep". Quality sleep give someone the ability to take good, wise and optimal decisions.

B. Sleep as The Little Death

Every day we pass through two very different conditions, sleep and awake. When the people sleep is in contact with the

⁷ Yusuf Al Qardhawi, *As-Sunnah sebagai Sumber Iptek dan Peradaban*, Terj. Setiawan Budi Utomo, (Jakarta: Pustaka Al-Kautasr, 1998). p.184

⁸ Ahmadi Thaha, *Kedokteran Dalam Islam*, (Surabaya:PT. Bina Ilmu), p. 146

⁹ Nadirsyah Hosen dan Nurussyariah Hammado, *Ashābul Kahf Melek 3 Abad*, (:Jakarta: Mizan Publika,2013), p. 40

universe, while awake is in contact with the concrete life. Thus, people sleep like the dead, but his heart is still throbbing and his lungs are still breathing. People sleep often moves to change the position, despite not feeling what's going on surrounding area. In addition, he did not feel the time is running on and around it. Time goes on her called the biological clock, while something surroundings it called time geography. He was also not aware of the placed. Therefore, the people who is sleep lives outside of space and time.¹⁰

Sleep and dead have many similarities. The most striking similarity is both of them separating between bodies with soul. The difference, for someone who is sleeping is soul that separated will turned it back on the body, except when the person sleep then directly passed way. While in the dead, the soul is not returnable, except in people who near death experience or “*Mati Suri*”.¹¹

Someone asleep separated from everything around him as a dead man.

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ (الزمر : ٤٢)

“It is Allah that takes the souls [of men] at death; and those that die, not [He takes] during their sleep: those on whom He has

¹⁰ Ahmad Syawqi Ibrahim, *Misteri Tidur: rahasia Kesehatan, kepribadian, dan keajaiban lain di Balik Tidur Anda*, terj. Syamsu A.Rizal dan Luqman Junaidi (jakarta:Zaman, 2013), p. 28

¹¹ Muhammad Nuchid, *Agama Di Penghujung Senja*, (Kairo: penerbit Cakrawala Pustaka, 2017), p. 45

passed the decree of death, He keeps back [from returning to life], but the rest He sends [to their bodies] for a term appointed verily in this are Signs for those who reflect."¹²

As the story of 'Uzayr, Allah has decide that he a long sleep because sleep is death, although only a little death. The story of 'Uzayr stated in surah Al-Baqorah (2): 259.

أَوْ كَالَّذِي مَرَّ عَلَى قَرْبَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لحمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“Or [take] the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall Allah bring it [ever] to life, after [this] its death?" but Allah caused him to die for a hundred years, then raised him up [again]. He said: "How long didst thou tarry [thus]?" He said: [Perhaps] a day or part of a day." He said: "Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age; and look at thy donkey: And that We may make of thee a sign unto the people, Look further at the bones, how We bring them together and clothe them with flesh." When this was shown clearly to him, he said: "I know that Allah hath power over all things."¹³

Some interpreter said that "Verily Allah has sent the Angel then the Angel holding the soul of 'Uzair so he sleep during 100

¹² Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary* (Lahor : Goodword Books), 1934. p. 233

¹³ Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary* (Lahore: Goodword Books), 1934. p. 19

years", the evidence of the truth about 'Uzair has waked from his long sleep and he still in the real world and nothing change in his body. So, in this case there is a powerful reason to explain, that Allah does not allow of death on the body 'Uzair, as well as biological clock in his body. Because Allah has woke him up from his long sleep.¹⁴

The sleeper will not feel pass, the sleep has different place with the awake time. At the time of his soul being in the soul that there is no time. As an example of *Ashābul Kahf's* sleep for 309 years and they wake up, they were not know how long they sleep. Because the soul left from body when sleeping. So they don't know anything what is going on around them.

The soul out from the body is death. Therefore, when a person is sleeping means is having a little death. Because its soul has gone out of his body, but just the soul and his body still associated.¹⁵

The relationship between soul and body in the sleep is different with awake. Allah make the soul dead or hold the soul when someone sleep so that the soul has a liberty to out of the physical bonds that limit its potential ability to enter the death area, a special circumstance which soul can across limit of the place and time. In this condition the soul can receive or confront

¹⁴ Tim pentashihan Mushaf Al-Qur'an, *Kesehatan dalam prespektif Al-Qur'an (Tafsir tematik)*, (Jakarta:Lajnah Pentashihan Mushaf Al-Qur'an, 2009), p. 216

¹⁵ *Ibid.*, P. 227

something which cannot receive by human body being with all of sensory.

Because the ability of the human body is limited by place and time.¹⁶The soul is a substance that has different characteristic from the body that is material. So, that is the soul can receive and know of events. Thus, during asleep the soul and the body have interrelatedness which only known by Allah, so that the soul can transfer all the received in a sleep to the body though in the form of symbols or signs that very tough interpreted. Therefore, sleep is death.

Quraish Shihab said that verse explain that only Allah is holding perfectly of soul when arrive him death until the soul separate from his body and only Allah hold the soul who have not dead in the his sleep time. Then Allah hold in his hands, and by His Willing the human soul which decided by Allah and Allah waive the other soul, that is for the sleep man, in order returning the soul to his body, until the time of his death arrived. In truth, that can be found in verses, such as the real evidence for the authorization of Allah for a people who think.¹⁷

¹⁶Jamal Elzaky, *Buku Pintar Mukjizat Kesehatan Ibadah*, (Jakarta:Zaman. 2015), p. 488

¹⁷ M.Quraish Shihab, *Tafsīr Al-Misbah: Pesan, Kesan, dan Keserasian al Qur'an*, vol 11 (Jakrta:Lentera hati, 2002). p. 506-507

C. The Word of Sleep in Qur'an

In the Qur'an, the word sleep is mentioned with meanings of *An-Naum*, *Ar-Ruqud*, *As-Sinah*. and *An-Nu'as*. The word *An-Naum* in Qur'an repeated twelve times spread in ten surah.¹⁸

1. The meaning of sleep, they are on surah Al-An'ām (6): 60, Al-A'rāf (7): 97, Al-Kahf(18): 18-19, Az-Zumar (39) :42, Az-Zāriyat (51) :17, Al-Qolam (68) :19, Ar-Rūm (30), Al-Baqoroh (2): 25, Al-Furqōn (25): 47, An-Naba'(78) : 9.
2. The sleep related with dream, repeated until fifteen, they are on the surah al-Anfāl (8) :43, Yūsuf (12) : 4,5,6 dan 36,43,44,100, al-Hajj (22):5, as-Saffat (37); 102.103,104, and 105, al-Fath (48) : 27 and at-Tūr (52) :32.
3. The word *Ar-ruqud* in the Qur'an mention twice, they are: To tell condition of *Ashābul Kahf* who slept in the cave during 309 years, in the Qur'an on the surah *Al kahf* (18):18. and the explaining about of disbeliever human (kafir) when awaked by Allah :Siapakah yang membangkitkan kami, dari tidur kami yang panjang,” surah Yāsin (36):52
4. The word *An-nu'as* repeated in the al-Qur'an twice: The mean is sleep a short time, surah al-Anfāl (8): 11. The feeling peaceful as sleepiness, surah al-Imron (3): 154

¹⁸ Tim Penulis Tafsīr Al-Qur'an Tematik, *Kesehatan Dalam Prespektif Al-Qur'an*, (Jakarta: Perpustakaan Nasional RI,2012), p. 176

D. The variety of Sleeping in the Qur'an

In the Qur'an there are some name mention for the sleep, that is:

1. *An-Nu'as* called sleepy as mentioned in the word of God: اِذْ

يُعَشِّيكُمُ النَّعَاسَ اَمَنَةً مِنْهُ "(remember) when Allah make you

sleepy to give blessing from him". The word *an-Nu'as* in the verse to mean sleepy that is does not bring up a dream or delirium.

2. *As-Subat* is deep sleep when someone almost completely lost consciousness. This verse is mentioned in the Qur'an surah *an-Naba ' (78)*; 9. وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا "And made your sleep for rest".

The word *Subat* (rest) in the verse means rest and quiet. Another meaning of "*subat*" is stopping yourself from all the activities. So, that verse is stop all movement then rest the body. Thus, there various meaning in understanding "*as-subat*" according to linguist. They are : to stop the movement, energy, the part of body, to rest, to sleep the unconscious, or the beginning of a felt head.¹⁹

3. *Al-Manām* or usual sleep which is mentioned in Qur'an. Surah *Al-Anfāl :43* and *As Shaffāt :102*. The meaning of *Al-Manām* in these verses is one of the stages of sleep that allows people to dream.

¹⁹ *Ibid.*, p. 189

4. *Al-Riqad*, the very deep sleep is only used in two condition, in condition of young men who slept in the cave (*Ashābul Kahf*).²⁰As mentioned in the word وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ زُقُودٌ

"Thou wouldst have deemed them awake, whilst they were asleep" the word is also used in the *riqad* to mention the condition of man after death. As mentioned surah Yasin : 51-52.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾
 قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ
 الْمُرْسَلُونَ ﴿٥٢﴾.

"The trumpet shall be sounded, when behold! from the sepulchres [men] will rush forth to their Lord! (51).They will say: "Ah! Woe unto us! Who hath raised us up from our beds of repose?"... [A voice will say:] "This is what [Allah] Most Gracious had promised. And true was the word of the messengers!" (52).²¹

The word *ruqūd* is used for someone who sleep on the ground. However, the sleep (*ruqūd*)of *Ashābul Kahf* is different with in sleep (*ruqūd*) of human after death. The cave was a place lying asleep, while the grave is the place where the dead are lying and they are not moving in it at all. Thus, the movement of *Ashābul Kahf* sleep in a cave showed by the Greatness of Allah

²⁰ Jamal Elzaky, *Buku Pintar Mukjizat Kesehatan Ibadah*, (Jakarta:Zaman. 2015), p. 482

²¹ Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary* (Lahore: Goodword Books), 1934. p. 220

and His omnipotence. if someone sleep for long periods, as *Ashābul Kahf* and the body does not move at all, then part of the body sustaining all the body will damaged or organ death or tissues of the body (pressure atrophy).²²

E. The Benefits of Sleep

When human sleep was look like rest and do not something. Whereas, during sleep the body keep doing certain activities are beneficial to the body, such as restoring power, energy, and mind. The benefits of sleep:

- 1) resting the muscles
- 2) decreasing of metabolism
- 3) Drafting bone of protein in the brain
- 4) Saving energy
- 5) Producing the hormone in the bod of many
- 6) Occurs strengthening the immune system
- 7) rearranging memory²³

It can be understood that sleep is not the loss of consciousness human, but rather special phases that should be experienced by everyone. While slept, there was some activity in a

²² Atrophy is a function of cells, tissues, or glands of the body caused by damage or cell death of the body. Circulatory disorders can be the cause of cell damage so t he cells resist the nutrients it needs to perform its function. Damage caused by the temporary damage may become atrophy or permanent. Pressure atrophy is damage or death of tissue, organs or glands, caused by the pressure long enough at one part of the body. View. Jamal Elzaky, *Kemukjizatan Ibadah* (Jakarta: the times, 2015), pg. 482

²³ James.W. Kalat, *Biospikologi*, (Jakarta:Penerbit salemba Humanika, 2012), p.. 31

particular body. During sleep, we are not in a one positions of body condition, but rather the body back and forth to the left and right. Even nearly the whole body moves when sleep. All that movements in sleep is unrealized movement. Everyone has different movement. Even during sleep, someone else's movement was different from time to time. We entered the stage of deep sleep. The movement body is decreases. The movement of the body completely stops when someone enters the stage of REM.

Indeed when a person in a condition of sleep, he seen as passive. If sleep be good condition, reasonable and proportional will build the capabilities of cognitive. In addition, the sleep can give the ability of concentration, creativity, thoroughness, spirit and positive emotions, all of built were humans sleep. In the condition of sleep will bring up a dream world.²⁴ When a person is sleeping and dreaming, the brain work with movement of nerve cells and release of the charge. Dream not only as the "flower bed", but also as a means proclaim to brain by yourself.

According to researcher that dream at quarter of human sleeping time. Most of these dreams cannot remember except the dream give big influential on the person psychological abuse so he still remember when wake up. Most of human dream appear in

²⁴ According to Freud's theories, dreams are a product of the activity of the intellect. Meanwhile, according to psychologists, dream is the media used the human mind to restore some of the fun question or otherwise, and some problems which cannot be solved in everyday life. See Ahmad Ibrahim Syauqi, *Misteri Tidur: rahasia Kesehatan, kepribadian dan keajaiban lain di Balik Tidur Anda*, terj. Syamsu A.Rizal dan Luqman Junaidi (jakarta:Zaman, 2013), p. 125

pieces series story. Formed by a collection of memories and consists of some scenes was overlap. According to the study of psychology, dream is a mental activity which takes place in bed. The mental in dream is different with the mental a person is awake. The characteristic and secret activities of dream has become the object of research and clinical trials in laboratory.

1. The Effect of Sleep

- a. *Physiology effect on it is nervous system.* The person who is the medulla spinal transposed in his neck does not pay attention to physiological effects in the body below the transposed level can be connected to the sleep cycle and vigilant. The absence of sleep and alertness does not cause significant harm to the body's organs or impaired function. On the other hand, not having sleep can give affect in the functions of the central nervous. In long alert condition is often accompanied by progressive malfunctions from the mind and behavior of the nervous system. The increased of slowness of thinking happened in the end of alert long.
- b. *Effect on other structures.* Sleep had considerable effect on the peripheral bodies. An increasing activity during awake and an increased number of implus to skeletal muscle to improve muscle tone. During sleep, the arterial blood pressure decreases, the speed of the pulse down, blood of

vessels on the skin dilate, the muscles was a state of perfect rest, and rate of basal metabolic down roughly 10-20%.²⁵

2. The Functions of Organs during Sleep

There are several functions of the body organs during sleep is as follows:

- a. Body temperature decreased, about half degree. This is due to slowing activity some biological processes in the body, but it is also due to relax the muscle at the time of sleep, because muscle stretching can cause muscle heat.
- b. Blood pressure decreased. This happens because the muscle relaxation and psychological during sleep. But, if human has frightening dream or difficult to breath then this blood will suddenly soaring up.
- c. The slow of intestines movement slows during sleep, but always moving and don't stop. The release of digestive fluid in the stomach and intestines is reduced. This is due the digestive process to slow down.
- d. During sleep occur changes in the expenditure of various hormones in the body, such as: a decreasing secretion of hormones *cortizon* from fat glands. And increasing the secretion of growth hormone from the *hypophysis* gland. That is hormone that stimulated the process of change and increase the growth of the child's body.

²⁵Syaifuddin, Fisiologi Tubuh Manusia: untuk mahasiswa keperawatan edisi 2, (Jakarta:Salemba Pustaka, 2009), p. 180.

- e. Sympathetic nerve activity is decreased. As a result, spending on Adrenaline also decreased. On the other hand, the neural activity of anti-sympathetic i.e. the nerve non- international increases.
- f. In certain phase, the rapid eye movements occur and brain activity also increased, while the activity of organ motion stops²⁶.

During sleep almost end, the body temperature begin to rise again and the heart rate quick to the normal level. Other than the blood pressure increased to the level of pressure usually the body and hormone cortisol level. Humans sleep will pass a limit condition resemble hibernation. At the time, the average absorption of nutrients will be decreased to 15%, it causes the body temperature levels decreased.

F. Biological Clocks

Our daily lives are characterized by cycles in physical activity, sleep, body temperature, secretion of hormones, and many other physiological changes. Circadian rhythms-those with a period of approximately one day-are controlled by biological clocks in the brain. The principal biological clock appears to be located in the suprachiasmatic nuclei of the hypothalamus; lesions of these nuclei disrupt most circadian rhythms, and the activity of neurons located there correlates with the day-night cycle. Light, detected by special

²⁶ Ahmad Syawqi Ibrahim, *Misteri Tidur:rahasia Kesehatan, kepribadian , dan keajaiban lain di Balik Tidur Anda*, terj. Syamsu A.Rizal dan Luqman Junaidi (jakarta:Zaman, 2013), p. 34

cells in the retina that are not involved in visual perception, serves as a zeitgeber for most circadian rhythms. The human biological clocks tend to run a bit slow, with a period of approximately twenty-five hours. The presence of sunlight in the morning is detected by melanopsin-containing photoreceptors in the retina, conveyed to the SCN, and the daily cycle is resynchronized.²⁷

Biological clock regulates all the organ and tissues activities in the body and divides them into several 24 hour tasks-sharing times. Biological clock is the internal psychological system that allows any organism with the rhythms of the universe, such as the rotation between day and night, and the changing of the seasons. The setting of are present in all species of creatures in both plants and animals.

Biological clock is located in the cavity brain is *hypothalamus*,²⁸ the part of the brain that regulating basic needs such as hunger, thirst, and sexual desire. This biological clock is not only found in the human brain, but also in animals, even insects. Pineal gland located in the hypothalamus is responsible for producing the hormone melatonin as a response when the body is overwhelmed by darkness or the absence of light. Hormone has a very important role to regulate the daily rhythm of the human body.

²⁷ Neil R. Carlson, *Foundatioan of Behavioral Neuroscience*, (England:Pearson, 2014), p.228

²⁸ It is located below the thalamus in wall ground and Foundation of the ventricles of the brain into 3. They contributed in organizing the environment in the body, such as the hypothalamus helps control heart rate, body temperature and fluid balance, together with the hipofisis gland (pituitary gland). See Rusbandi Sarpini, *Anatomi dan fisiologi Tubuh Manusia*, (Jakarta: In Media, 2014), p. 134.

Some researchers found that sleep with the lights turned off is beneficial to the health of the body and believed to boost the immune system. When in the dark the body produces the hormone melatonin which serves as a shield to expel various diseases such as breast cancer and prostate cancer.

Scientific secret about blackout light or room during sleeping, that light prevents the release of melatonin and increased darkness. It also the word of the messenger of Allah "When the night comes, take care of your children because the demons scattered. Please close the door and remember to Allah Swt, because the devil does not open the closed door. Close your vessel and turn off your light ".

As the darkness of night trigger the body to produce hormones, bright light during the day also triggers the body to produce other hormones which strengthen the body's immune then the body is protected from various diseases.²⁹

One of the effects of melatonin is keep the body and brain cells from the harm antioxidant substances. Melatonin is a substance that prevent rusting and cleansing the body of harmful molecules (reactive molucule) that are formed during the change of process in the body.

G. The Stage of sleep

The investigations have been done using an electroencephalograph (EEG) recorded the electrical activity of the

²⁹ Jamal Elzaky, *Buku Pintar Mukjizat Kesehatan Ibadah*, (Jakarta:Zaman. 2015, p. 491

brain during sleep, this tool can measure average electrical potential of cells and brain fibers that are located closest electrodes on the scalp.³⁰

There are two stages of sleep, each stage characterizes by a different type of brainwave activity, as follows.

1. *Non Rapid Eye Movement (NREM)* , NREM phase has four stages :

- a. The first stage occurs mostly in the beginning of sleep, with slow eye movement. This state is sometimes referred to as relaxed wakefulness.
- b. The second stage, no eye movement occurs and is very rare. The sleeper is quite easily awakened.
- c. The third stage, slow-wave sleep when the body begins it is hard to wake up. The slower brain waves known as the delta waves. At this stage a person will be feeling deep relaxed atmosphere, he was totally does not aware of what was going on around him.
- d. The fourth stage is deep sleep, brain waves become slower and very regular, there was recovery and repair body functions. The third and fourth stage covers 50% of time asleep and someone who snores phase occurs at the NREM³¹.

2. *Rapid Eye Movement (REM)*

Also known as “paradoxical sleep”. This is because the brain waves emitted during this stage seem contradictory to sleep. Another

³⁰J.W. Kalat, *Biospsikology:Biological Psychology*, (Jakarta:Penertbit Salemba Humanika), 2010, p. 115

³¹ Nardirsyah Hosen dan Nurussyariah Hammado, *Ashābul Kahf Melek 3 Abad*, (Jakarta:PT Mizan Publika, 2013), p.40

aspect of this paradox is the fact that even though your brain shows heightened activity, most of your muscles are paralyzed. This step covers 20-25% of the total sleep time. This step follows the stages of NREM and last 4-5 times during normal sleep time, between 8 to 9 hours. The first period of REM at night probably only lasted for 10 minutes, while the latter can last for an hour.³²

In this phase, the movement of the eyeball became faster and an overview of the electric wave of activities resembles the condition when the body is conscious. People who are snoring, his breath become more regular, the body temperature rises and blood flow to the brain is also increase This marked the onset of increased brain activity. Dreams occur in this phase and also more easily awakened. Information and activities that occur when the body is in a condition of conscious will be consolidated by brain cells on this phase.

H. The Principle of a Healthy Sleep

The good sleep can also supported by a comfortable and conducive environment. There are many factors which are linked here, including factors of sound and light. In providing this convenience, there are several things that can be done. That is:

1. Set the room of temperature so that it feels comfortable.
2. Turn off lights and reduce noise by listening to the voices are soft, like the sound of the fan.

³² Jamal Elzaky, *Buku Pintar Mukjizat Kesehatan Ibadah*, (Jakarta:Zaman. 2015), p. 170

3. Sleep with a good position. The experts suggest to sleep on her back because it allows organs break correctly. But many experts suggest sleep sideways to the right. Sleeping sideways towards the left feared would suppress lung, stomach, liver, and heart, so that it can cause strain on those organs. Sleep on her back can compress all your organs, including the lungs that causes breath becomes shallow and hard. Sleep like this can also due the neck becomes stiff and problems on the upper back.

I. Understanding of Neuroscience

In etymologically, Neuroscience is the study of neural (neural science) learn the nervous system, especially the study of neurons or nerve cells with a multidisciplinary approach.

In terminology, Neuroscience is the scientific study of nervous system.³³ It is a multidisciplinary branch of biology that deals with the anatomy, biochemistry, molecular biology, and physiology of neurons and neural circuits. On this basis, the Neurosciences are also referred as the science that studies the brain and nerve functions all over the back nerves.³⁴

The term neuroscience was first use in the 1960 when a number of field contributing to neuroscience agreed to have the same language, the same term and some purposes, Neuroscience becomes a very complex science, broad but also deep, He also studied behavior

³³ Taufiq Pasiak, *Tuhan dalam Otak Manusia*, (Bandung, PT Mizan Pustaka, 2012), p. 15

³⁴ Suyadi, *Teori Pembelajaran Anak Usia Dini dalam Kajian Neurosains*, (Bandung:PT Remaja Rosdakarya, 2014), p. 4

extensively through an understanding of the work of nerve cells in a dynamic body-soul interaction.

The main object of neuroscience is *neuroanatomy* and *neurophysiology*. That is the science that deals with architecture and function of innervation system with a more macro approach. Includes the study of the structure of the nerve cells are microscopic, and how nerve cells connect with each other to help a circuit (wiring diagram). Neuroscience learn how the workings of the brain, such as Anatomy (the form and structure of the brain), Physiology (the functions of the parts of the brain), biochemistry (chemical properties in the brain), the science of Psychology (behavior and emotions) and cognitive science (science of thought processes), computer simulation (computer science, statistics), clinical neurology (medicine and diseases of the brain).

The brain is the Crown Jewel of the human body. With the power and magic of the human brain, the human could find many things that can enjoy now. The function of the miracle of the human brain is the center of intelligent sentient, thinking, innovating, the brain functions as the center of the translator five sense. All of organ systems (such as: heart, lungs, liver, intestines, kidneys, and others) are in control and regulation systems of the brain.³⁵

The basic principles of neuroscience, intended to provide of understanding basic about the workings of the human nervous system. Neuroscience is a field that studies the nervous system specifically in

³⁵ Taruna Ikrar, *Ilmu Neurosains Modern*, (Yogyakarta:Pustaka Pelajar), 2015, p. 3

the body of creature. Whereas, the Neuroscience is a modern science that interacts with the whole concept of life, specifically combining both Sciences and humanities. The nervous scientists is from a variety of backgrounds, including psychology, computer science, biology, statistics, philosophy, physics, and medicine. So neuroscience has progression in understanding of the humanities that explains the underlying mechanism of thought, and behavior.

Collaboration in various fields of science that makes neuroscience became develop widespread, science in prospective and when discussing the human. Neuroscience study the human brain in a large perspective, there are two important goals:

- a. Explanation: describe how the nervous system works throughout life (since the fetus to old), how five sense system set response to stimulus, how memory systems is worked, how consciousness is formed, even up how mysterious happenings, like will and intention happens in the brain.
- b. Control: how to intervene in order to knowledge of the brain process useful in the prevention and treatment of diseases related to the nervous system. In addition, Neuroscience also studied what more essential from humans (human being)

1. The Scope of Neuroscience

Neuroscience are able to deepen the human dimensions in more detail, not only the relationship of brain-mind, body, soul and intellect but also in the realm of a very microscopic on molecular-secular to the regulation of behavior and sociology.

a. Cellular-Molecular

The scope of Cell-molecular studies a variety of nerve cells and how they perform specific functions that different with one another to produce various complex behaviors, such as emotion, cognition and action.

b. Nervous system

The system of nervous area in-flight examines the functioning nerve cells in a complex system. For example, the vision is examined in "visual system", problems of movement are examined in the "motoric system" or system kinesthetic; hearing problems are examined in "auditory systems".

c. Behavioral of Neuroscience,

Behavioral Neuroscience examines how various systems as mentioned above work together to produce a particular behavioral. For example, how the visual nerve, auditory nerves, and the motoric nerves process the information, thus producing stimulant action or a particular behavioral.

d. Social systems (Sociology)

This scope is a strong candidate in neuroscience applications in the field of social. This field examines how the "social brain" of human take function in helping humans to form relationships with others.

Neuroscientists using various tools in sharpening accuracy and determination, to understand the nervous system. There are some tools used for such purposes, such as:

Functional Magnetic Resonance Imaging (fMRI), (Electro Encephalogram) EEG, computers and even dyes and microscopes to explore things related molecules, DNA, cells, tissues, nerve system and brain. Of such research, neuroscientists formulate how the nervous system develops, operates in normal or healthy, so did the failure of nerve function in many cases of neurological disease or psychiatric.

The central nervous system consists of the brain and spinal cord. The brain is divided into three regions, they are:

- a. *myelencephalon*, located in the behind skull. The main function of the medulla to control blood pressure, heart rate and respiratory. It also contains the cerebellum which controls smooth movement like threading a needle. Reflex and feedback are also very important from the back of the brain function, because it is part of the spinal cord.
- b. *Mesencephalon*, located between the myelencephalon and the forebrain. Information from the eyes, ears, and skin delivered through the midbrain. For example, as when the head is moved to the left or to the right, the midbrain will command the eye to move smoothly in the opposite direction, this is to keep your eyes focused on the object though the head moves.
- c. *Forebrain*, is the part of the brain which is very developed. The signal from the thalamus, which comes from the eyes and other sensory organs is transmitted to the forebrain. This process plays an important role in management/

dynamics of feelings. Another part of the forebrain is the hypothalamus. The hypothalamus regulates various aspects of feeling, such as: hunger, thirst, and sexual desire.³⁶

The brain is like a board panel place (input) in the form of information processed in such a way, understood, and then returned again in the form of intelligent output. All the process is attributed to the smallest component in the brain called nerve cells (neurons) which are along the long cells and glia cells, perfunctory function and works of the human brain. In the human body, the part smallest thus holds a very large to maintain the work of the body so that human can live.

The brain is the part of central nervous system stored in the skull. The relationship of the brain with other nerve in the body that forming neural streets that regulate all activities of the organs body.³⁷

The creation of the perfect human can also be detected from the existence of electromagnetic waves of the brain. The human brain is designed by Allah perfectly. Under certain conditions, the brain can be ordered to relax and calm. At other time, the brain can coordinate all members of the body to be creative and inspirational. At the time another can coordinate of body to cure disease from the natural body, and manage in the rejuvenation of the cells of the body.

³⁶ Taruna Ikrar, *Ilmu Neurosains Modern*, (Yogyakarta:Pustaka Pelajar, 2015), p. 25

³⁷ Taufiq Pasiak, *Revolusi IQ/EQ/SQ: Antara Neurosains dan Al Qur'an* (Bandung:Mizan, 2002), p. 55

There are four State of the wave energy in the human brain when detected by EEG (electroencephalograph), they are:

- a. **Beta** is associated normal waking consciousness and a heightened state alertness, logic and critical reasoning
- b. **Alpha** is present in deep relaxation and usually when the eyes are closed, when we are sleeping into a lovely daydream or during light meditation. It is an optimal time to program the mind for success and it is also heightens your imagination, visualization, memory, learning and concentration.
- c. **Theta** is present during deep meditation and light sleep, including the all- important REM dream state. It is realm of your subconsciousness and only experienced momentarily as you drift off to sleep from Alpha and wake from deep sleep (from delta)
- d. **Delta** is the slowest of the frequencies and is experienced in deep, dreamless sleep and in very deep, transcendental meditation where awareness is fully detached.³⁸

2. Spiritual Neuroscience

Spiritual Neuroscience is one of sub disciplines neuroscience specializing in the study of the brain and human spirituality. Spiritual Neuroscience is a relatively new study, which describe developments in science by Taufiq pasiak, who is

³⁸ Nurul Maghfiroh, *99 Fenomena Menakjubkan dalam Al-Qur'an*, (Bandung, PT Mizan Pustaka, 2015). P. 107

an expert on Neuroscience. Spiritual neuroscience attempts to explain religious experience of neural phenomena with subjective experience of spirituality and hypotheses of religion which studies mental, rather than neural, states. The focus of the spiritual neuroscience such as about meditation, prayer, sorry, love, hope, ritual and myths. All of them are seen from the perspective of the brain and the implications of them.³⁹

Spirituality in this context is unrelated to institutional religion (formal). Spirituality is an innately human potential that make connection with great power, then he feels there is connection between himself and the universe, which is shown in a number value.

3. The Development of Spiritual Neuroscience

Findings of neuroscience provide empirical support of the biological frame in the brain that works when in mystical or condition, regardless of whatever religion adhered. The same biological circuits in the brain on all adherents of different religions, shows not only the existence of something transcendent in human, but also for practical purpose.

Spiritual-related trends have strong roots in the findings of neuroscience research. In this case, the Neuroscientist found that at the level of functional brain shows very rich and complex functions. In addition its ability to provide back-up activities rationale (which involves the senses), memory, perception and

³⁹ Taufiq Pasiak, *Tuhan dalam Otak Manusia; Mewujudkan Kesehatan Spiritual Berdasarkan Neurosains*, (Bandung:Mizan, 2012), p. 32

thinking, as well as that are emotional activities, the brain also becomes a "factory" or the driving force of what is called spirituality.⁴⁰

Spiritual neuroscience is a term used to describe the human spirituality in the perspective of health and medicine. Thus combination in 3 approaches they are; 1) neuroscience, 2) Hierarchy of reason and 3) Experienced God or (Lord of empiric).

Spiritual neuroscience has a scientific explanation of the presence of Allah in human. Attempts to explain religious experience of spirituality and hypotheses to explain these phenomena. It can provide an explanation of the meaning of the so-called "faithful". There is an exclusive characteristic in the dynamics of the brain of the believer and unbelieving brain. Used neuroscience approach, indicators of the believer can be practical. Thus, it can be measured and assessed, though not then automatically that human can measure into another human faith.

Spiritual is one part of the whole human (physical and emotional). Spiritual is a meaningful experience, value, and aims in life when a person associated with the transcendent, and manifested in relationships with other people.⁴¹

⁴⁰ *Ibid.*, p. 38

⁴¹ Taufiq Pasiak, *Tuhan dalam Otak Manusia; Mewujudkan Kesehatan Spiritual Berdasarkan Neurosains*, (Bandung:Mizan), 2012, p. 34

The latest findings in neuroscience

- An intense Prayer and meditation permanently can change amount of structure and function in the human brain, the turn will change the values of life and view of reality.
- Not only the prayer and spiritual practices that can relieve stress and worry, but also twelve minutes of meditation a day may delay the aging process.
- Contemplation of the presence of Allah can be shrink stress, anxiety, depression and increase the sense of security, soul and love.
- Fundamentalism is a cancer and can trigger feelings of anger are destructive and permanently change the structure of the brain.

J. Understanding of Hibernation

Hibernation is a state of physiological form of decreased metabolism, slowing of the heart and heart rate system and decreased breathing, also body temperature is maintained at lower level than normal.

The hibernation of animals occurred during the winter, it is they take long sleep, the incredible of hibernation was able to continue to live despite the body temperature down to match the cold outer temperatures body. Hibernation occurs in mammals. Mammals are warm-blooded vertebrates⁴². Mammals are warm-blooded animals that body temperature very constant, like humans. So, human belongs

⁴² Ethel Sloane, *Anatomi dan Fisiologi untuk pemula*, (Jakarta:EGC, 2014), p.3

to the class of mammals.⁴³ If it feels cold, the animals will try to warm themselves. This means shows that in normal conditions the temperature of his body is always constant, because the body always regulate temperature body.⁴⁴

One of the dangers of no motion in very cold body temperature is the clearance of body tissue and the destruction of this network by ice crystals. However, the animals were hibernation protected by danger because specific properties possessed. Their liquid bodies retained by chemical materials with a big molecular. Then, their frost down and protected from harm.

Animals that hibernation was being low the body temperature close on the temperature environment (but they limited the low temperature in order not to freeze their blood). Some mammals, especially the small species, conserve energy during the winter months, with Hibernation. As a number of reptiles (snakes snakes). Their body temperature decreased, the slow breath, metabolism decreases to nearly zero, and use fat reserves. When hibernating, the animal becomes not active and difficult to wake up. A Western European Hedgehog, for example start hibernation when temperatures outside of the decreased almost 15° C, and in the middle of winter the body temperature decreases to 6° c. on some bats, ever recorded temperature of the rectum of 0° C during hibernation. The larger mammals, such as the black bear American, not hibernation

⁴³ Samir Abdul Halim, *99 Fenomena menakjubkan dalam al Qur'an*, (Tangerang: PT Kamil Pustaka, 2015), p. 85

⁴⁴ Harun Yahya, *Keruntuhan Teori Evolusi*, (Jakarta: Dzikra, 2000), p. 178

completely. They sleep and being cold, but may wake up more easily. The process of hibernation is associated with the *aestivasi* that is the condition is not active during the summer. Like hibernation, *aestivasi* save energy when eating medium rare.⁴⁵

During hibernation, the movement of breath decreased, the speed of the circulation of the blood are also reduced to the lowest level, and the body temperature down close the level of ice sheet. Even, his blood is not frozen, because his body remove a chemicals that prevents blood clots, as well as the freezing of water. Thus, during hibernation was still in life goes on.

1. The Cold Effect on Circulation

When a cold object is attached directly to the skin, the blood vessels contract to a temperature of 15⁰ C. When point reaches the maximum degree of contraction of blood vessels begun to dilate. This dilation caused by the direct effect of local cooling on the vessel itself. The cold contraction mechanism makes nerve impulse to come into the vessel at a temperature near 0⁰ C. Then, the blood vessels achieve maximum vasodilation. This can prevent the freezing of part body that exposed especially hands and ears.⁴⁶

⁴⁵Indrawati Gandjar Roosheroe, *Ensiklopedia Biologi Dunia Hewan 2: Mamalia*, (Jakarta: Lentera Abadi, 2010), p. 87

⁴⁶ Syaifuddin, *Fisiologi Tubuh Manusia: untuk mahasiswa keperawatan edisi 2*, (Jakarta:Salemba Pustaka), 2009, p. 324

2. The Facts of Hibernation

- a. Hibernation occurs in small mammal animals such as bats and squirrel. During the winter, the bear sleep but does not decrease temperature body as low as small mammal animals.
- b. Sometimes hamster hibernate. If during the winter of Hamsters are placed cold in the room with the dim light, maybe hamsters no look like dead but it is hibernating.
- c. Every few days, the animals end their hibernation period temporarily in a few hours. However, these animals take advantage of the not hibernation period by sleep.
- d. Hibernation inhibits the aging process. Hamster that spend a longer time to Hibernate proportionately have a longer life expectancy to other hamsters. Hibernation is also a period relatively immune to infection and trauma, normal procedure makes brain damage, such as stabbing a needle into the brain in hibernation period will make very little brain damage.⁴⁷

⁴⁷J.W. Kalat, *Biopsikologi: Bioslogical Psychology, Edisi 9*, (Jakarta: Penerbit Salemba Humanika, 2010), p. 32

CHAPTER III
THE VERSES INTERPRETATION RELATED TO THE
SLEEPING OF AŞHĀBUL KAHF

A. Asbabun Nuzul Surah Al Kahf

Surah Al-Kahf including the category of surah *Makkiyah*. As we know, every verses in Qur'an has meaning and purpose. Surah Al- Kahfi go down when there was a different view between *kafir quraisy* and Prophet Muhammad SAW. This case showed that there was a conflict between believers with the polytheists (*kafir*) who were represented by the inhabitants of Quraish. Ibnu Jarir narrated that Quraish sent An Nadhr ibnu Harits and Uqbah ibn Abi Mu'aith to meet Ministers of the jewish in Medina. The Quraish delivered the message to both of delegation, "Ask them about Prophet Muhammad, ask them to tell me the character of Muhammad and tell it to them about his words. Because, they were adherent of book and they have knowledge of the prophets that we don't have."

Both of the delegation departed to this city and arrived in Medina, afterward, they were directly asked the Jewish. Then, the Jewish of clergyman conveyed the message to the Quraish: "ask to Muhammad about three things, if He was able to tell you that truly one, he was a Prophet who was sent us. And if He cannot answer the questions, it was indicated that He was not the truly Prophet. "Ask Muhammad about *Aşhābul Kahf*, *Dzulqarnain*, and the soul". After that, they come to the prophet Muhammad and

convey three questions. Then, the Prophet Muhammad promised to answer questions on the next day without saying *Insya Allah*¹

Prophet Muhammad waited for the arrival of *Jibril* to go down the revelation to fifteen nights, but *Jibril* was not coming to him. It makes the inhabitants of Mecca started shaky and make Muhammad was getting sad. After that, *Jibril* came and brought the surah Al Kahf. The contents of surah Al-Kahfi were not only answers for Quraish, but also warning to the Prophet Muhammad for his sadness. However, this revelation give little treat the sorrow of the Prophet Muhammad. Because, he can answer two out of three questions. The question has answer by Muhammad is *Ashābul Kahf* and *Dzulqarnain*. While, another question that related to soul was answered by Prophet Muhammad through surah Al Isrā' (17): 85.

Once in narration narrated by Ibn Jarir originated from *Ibn Marduwaih* that referred to Ibn Abbas that Prophet Muhamad ever swore. After forty nights, then Allah go down surah Al Kahfi verse 23 and 24 are cautioned when swearing should be followed by the utterances of *Insya Allah*.

This issue that was the background of go down surah Al-Kahf., The surah Al-Kahf consists of 110 verses that became the miracles of the Prophet Muhammad. Another history told us that 110 go down as a warning to the person who was praying or

¹ Jalaluddin as-Suyuthi, *Terjemah Tafsir Jalalain Berikut Asbabun Nuzul*, Terj Bahrin Abubakar, (Bandung:Sinar Baru Bandung, 2007), p. 1236

fasting or give alms which gets praise his worship freely and feel excited for the praise.

B. Understanding of Story in Al Qur'an

The word "story" from the Arabic language, *al-qaṣaṣu* or *al-qiṣoṣatu* it is news story. The words of the story are also one meaning with *tatabbu'ul atsar* that is mean a report rehash things of the past.² According to Mannā' al Qattan it is mean "seek or

follow the trail." As in surah Al-Kahfi (18): 64 فَأَتَدَّا عَلَىٰ آثَارِهَا 64

: "So they went back on their footsteps, following [the path

they had come "That is two men came back again to follow the

trail from where they came. Surah Al-Qaṣas verse 11: وَقَالَتْ لِأُحْتَبِهٖ 11

" a voice was heard: "O Moses!"³

The story of the Qur'an is notification the Qur'an regarding of situation the members of a religious community and the prophets earlier, and the events that have occurred. Based on the understanding that, then the stories contained in the Qur'an is the truth, there is no imaginary stories or legend.

1. The Various Stories in Qur'an

- a. The story of the prophets. This is story contains their missionary endeavor towards his clan. The miracles as

² Rusydie Anwar, *Pengantar Ulumul Qur'an dan Ulumul Hadith*, (Yogyakarta:IRCioD,2015), p. 143

³ Manna' Khalil Qattan, *Studi Ilmu-Ilmu al-Qur'an*, Terj. Mudzakir, (Bogor:Pustaka Lentera Antar Nusa,2009), p.. 436

proof as messenger to reinforce the truth of his treatise, the attitude of people who hostile, a journey of missionary endeavor and development with consequences received by people the rebellious. Such as the story of *Nuh, Ibrahim, Musa, Harun, Isa, Muhammad* and others.

- b. The stories as events that happened in the past and those who are not ascertained his prophecy, such as the story of *Talut* and *Jalut, Aṣḥābul Kahf, Ashabul Ukhdud, Maryam, Ashabul Fill* and others.
- c. The stories that happened during the Prophet periode, as the battle of Badr, the battle of Uhud, the battle of Tabuk, the battle of Hunain, Hijrah, Isro' Mi'roj of Prophet and others.

The third category of acts contained in the Qur'an it appears obvious that aim to provide lessons for the people to true ways and not doing the abasement to Allah.

C. The Story of *Aṣḥābul Kahf* in the Qur'an

Al Qur'an tells the story of *Aṣḥābul kahfi* in surah Al Kahf (18): 9-26.:

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾ إِذْ
 أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ
 أَمْرِنَا رَشَدًا ﴿١٠﴾ فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ
 بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾ نَحْنُ نَقُصُّ
 عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاَهُمْ هُدًى ﴿١٣﴾

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَن
 نَدْعُو مِن دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾ هُوَ لَاءِ قَوْمًا اتَّخَذُوا مِن
 دُونِهِ آلِهَةً لَّوَلَا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيِّنٍ فَمَن أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَىٰ
 اللَّهِ كَذِبًا ﴿١٥﴾ وَإِذْ اعْتَرَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوُوا إِلَى الْكَهْفِ
 يَنشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا ﴿١٦﴾
 وَتَرَى السَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَن كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ
 تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَن يَهْدِ
 اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضِلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا ﴿١٧﴾ وَتَحْسَبُهُمْ
 أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ
 ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلِئْتَ مِنْهُمْ
 رُعبًا ﴿١٨﴾ - كَذَلِكَ بَعَثْنَا لَهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ
 قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا
 أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ
 بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾ إِنَّهُمْ إِنْ يَظْهَرُوا
 عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَن تُفْلِحُوا إِذًا أَبَدًا ﴿٢٠﴾
 وَكَذَلِكَ أَعَثَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَن وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ
 فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرُهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ
 قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿٢١﴾ سَيَقُولُونَ
 ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ

وَيَقُولُونَ سَبْعَةَ وَثَمَانِيَهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا
 قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾
 وَلَا تَقُولَنَّ لِيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ
 رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٤﴾
 وَلِيْتُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾ قُلِ اللَّهُ أَعْلَمُ
 بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ
 مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾

(9.) Has the story of Moses reached thee?

(10). Behold, he saw a fire: So he said to his family, "Tarry ye; I perceive a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."

(11). But when he came to the fire, a voice was heard: "O Moses!

(12). "Verily I am thy Lord! therefore [in My presence] put off thy shoes: thou art in the sacred valley Tuwa.

(13). "I have chosen thee: listen, then, to the inspiration [sent to thee].

(14). "Verily, I am Allah: There is no god but I: So serve thou Me [only], and establish regular prayer for celebrating My praise.

(15). "Verily the Hour is coming - My design is to keep it hidden - for every soul to receive its reward by the measure of its Endeavour.

(16). "Therefore let not such as believe not therein but follow their own lusts, divert thee therefrom, lest thou perish!"

(17). "And what is that in the right hand, O Moses?"

(18). He said, "It is my rod: on it I lean; with it I beat down fodder for my flocks; and in it I find other uses."

(19). [Allah] said, "Throw it, O Moses!"

(20). He threw it, and behold! It was a snake, active in motion.

(21). [Allah] said, "Seize it, and fear not: We shall return it at once to its former condition" ..

(22). "Now draw thy hand close to thy side: It shall come forth white [and shining], without harm [or stain],- as another Sign,-

(23). "In order that We may show thee [two] of our Greater Signs.

(24). "Go thou to Pharaoh, for he has indeed transgressed all bounds."

(25). [Moses] said: "O my Lord! expand me my breast; 26. "Ease my task for me;"⁴

Ashābul kahfi are the story of a youth group who believe in Allah Almighty, who suffered religious persecution. They sequester themselves inside a hidden cave. Then, They run away from the King's Army pursuit despotic who are looking for them to force follow the teachings brought by the King. So, they hide in cave.

In the cave, they was pray to Allah, "Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!" Those, Allah gives grace to them and made deep sleep of years with close their ears so that no sound noise it can wake them up.

There is a dog that is follow them. The dog stand guard at the entrance of the cave with the stick to the two arms. As if he keep them in the cave. The dog feel their blessing, it was sleep like *Ashabul Kahf*, There were argued that a dog for hunting one of them and that is the most appropriate opinions. *Wallahu a'lam*.

Many interpreter from the *Salaf* said that they are the children of the King of Roman and Honorable people leaders. They are united by faith. When they invited the King to believe

⁴ Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary* (Lahore: Goodword Books, 1934), p. 138

to Allah, the King refused the invitation, even threatened and told to undress they wear. Then, the King gave them time to think of leaving religion in their follow. During the time, they managed to escape the King and maintain religions adhered from slander. Then, they find a place in a cave and hid inside.⁵ The King was losing them. Those, Allah gave His blessing to them by make them to sleep for years. They sleep in a long time and Allah while maintain their body with turn back to the right and left so that their body is not damage eaten by soil

After long sleep in the cave, they ask each other to know their condition. They are asking how long to sleep. One of them asked "how long we stayed in this cave? They said, "we lived in this cave a day or half day" and that the answer did not know certainty how long they live. These, one of them said: "your Lord knows how long you stay here". The words of this young man is very wise to refute the statement and answers his friends. It is as if the statement were inspired by Allah Almighty. Finally, they realize the limitations and their ability to know the invisible.

Once they are aware, They considering attention turn to the needs of the subject matter, they are eating and drinking. One of them was told to go to the city and bring the silver coins to buy food. Before buying, he was asked to attention to the food to see which ones are allowed and forbidden. He also asked to take care on the way, both during the entry into city or back from the city.

⁵ Abdullah bin Muhammad Alu Syaikh, *Tafsir Ibn Katsir*, terj M. Abdul Ghoffar, (Jakarta:Pustaka Imam Syafi'i, 2008), p. 413

When arrived in the city, he see a different atmosphere than before. When it comes to the city, he found his people has believed to Allah Almighty. Their meeting began when he pulled out of money to pay the price of the food. On the silver coins there is a picture of the King of unbelievers. The seller were being surprised and shocked. Then he brought the metal currency to officials in the city. Eventually. He admitted who is he and telling his friends that others hiding in the cave. This event made a shocked society at the time. The people and the King witnessed the remarkable incident that brought them to belief of resurrection day.⁶

Afterward, the king want to meet them. He decided to meet *Ashabul Kahf* in the cave with several aides. Once arrived in the cave, the youth told his friends that they fell asleep in a cave for hundreds of years and has changed from generation to another generation. When they are hear this story, they worry if made them would be concerned if people are honoured. Therefore, *Ashabul Kahf* immediately appealed to Allah and pray that they soon die.⁷

The king and people known if they had died. Finally, the king said that this is one form of the willing of Allah to prove

⁶ Kementrian Agama RI, *Al Qur'an dan Tafsirannya juz 13-15*, (Jakarta:Widya Cahaya, 2011), p. 593

⁷ M.Ahmad Jadul Mawia dan M. Abu al-fadhl Ibrahim, *Buku Induk Kisah-Kisah al Qur'an*, (Jakarta:Zaman, 2009). p. 435

how great He is. Then, they establish houses of worship to exalt the story of *Aṣhābul Kahf*.⁸

Ashabl Kahf sleep long time. They slept for 309 years without eating and drinking. In this condition, Allah give a new lesson to human that Allah Almighty can turn life and bring up human, as will Allah do it later on the day of resurrection. In addition, *Aṣhābul Kahf* is a youth who believers. Then Allah made them as a sign and proof of the greatness to collect the soul and the body after death.⁹

The story appears in the Qur'an (surah Al-Kahf, verse 9-26) as thus is important to Islam. The Qur'anic story does not state the exact number of sleepers, but gives the number of years that they slept as 309 years. The Islamic version includes mention of a dog who accompanied the youths are referred to as "The people of the Cave or *Aṣhābul Kahf*")

1. The Cave of *Ashabul Kahf*

There are three version places that mention *Aṣhābul Kahf*'s cave. The first cave is the cave of *Ephesus* in *Anatolia Turkey*, the second cave in *Damascus Syria*, and the third in *Amman, Jordan*. Because there are difference versions of it, the archaeologists, classic and contemporary scholars do research. The movement of the sun on the cave has a proof

⁸ Jalaluddin al-Suyuuti, *Asbabun Nuzul, Latar Belakang Historis Turunnya Ayat-ayat al Qur'an*, Ter. Shaleh, Dahlan, (Bandung:CV Ponegoro, 1992), p 313

⁹ Hamid Ahmad Ath-Thahir, *Kisah Teladan dalam Al-Qur'an*, (Solo; Aqwam, 2013), p. 191

their assessments.¹⁰ They assess that the condition of the cave in Jordan is appropriate with the characteristics of the Aṣḥābul Kahf's cave has mentioned in surah Al-Kahfi (18) : 17;

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَحِدَ لَهُ وَلِيًّا مُرْشِدًا .
(الكهف: ﴿١٧﴾)

“Thou wouldst have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the Signs of Allah: He whom Allah, guides is rightly guided; but he whom Allah leaves to stray,- for him wilt thou find no protector to lead him to the Right Way”¹¹.

In the Tafsīr Al Misbāh, Quraish Shihab quoted from Thabathaba'i that there are five cave assumption as the *Aṣḥābul Kahf* cave.

First in *Episus* or *Epsus*, an old town in Turkey, it is around 73 km from *Izmir* City and on a mountain in the *Ayasuluk* village. This cave was popular as Aṣḥābul Kahf cave among Christians and some Muslims. However, there are no former mosque or House of worship of the surroundings. The directions not accordance those described in the Qur'an.

¹⁰ Yanuar Arifin, *Misteri Ashabul Kahf: Mengungkap Kebenaran 7 Sosok Pemuda yang Tertidur Selama 309 Tahun*, (Yogyakarta:Diva Press, 2015), p. 11.

¹¹ Abdullah Yusuf Ali, *loc.cit.*

Second, the cave in Qasium, it is near the *Al-Shalihiyah town in Damascus*.

Third, Cave Al-Batra in *Palestine*.

Fourth, the cave that he said was found in one of the regions in Scandinavia. Allegedly, there were found seven dead bodies of humans who are not damage and allegedly they are *Aṣhābul Kahf*.

Fifth, *Rājib Cave*, it is around eight kilometers from the 'Amman city, capital city of the Kingdom *Yordania*.¹² Once village called *Rājib*. The place of the cave on a hill, it was found a big stone that hole in southern peak of the hill. East and west side was open then sunlight can enter in the cave. The door of cave was facing the South. There are many stone in the cave as coffin used as Christians of the Byzantine period, the amount eight or seven. In addition, there is a red picture of a dog and some other images. There is former house of worship f Byzantine on top the cave and currency of, relics that show the place was built in *Justiunus* (428-427 M), and other relics.

The cave found in 1963. *Rafiq Wafa Al-Dajani*, the researcher and archaeologist have write the results of research entitled “*Iktisyaf Kahf Ashab al Kahf /Penemuan Gua Ashabul al-Kahf*” published in 1964, which is he describes the toil has suffered of the research and the characteristics of the cave and

¹² M.Quraish Shihab, *Tafsir Al Misbah: Pesan, Kesan dan Keserasian al Qur'an*, vol 7, (Jakarta, Lentera Hati, 2002), p, 247

the relics found there. Hold on an existing has description in the Qur'an, archaeologists and scholars believe that the location of cave in *Ar-Raqim*, Jordan, that is approached as described in the Qur'an as the hideaway of *Ashābul Kahf*. Now, the cave recognized of *Ashābul Kahf* cave that is described in the Qur'an. The cave is corresponding with the characteristics described in the Qur'an.¹³

2. The Position of *Ashābul Kahf* Sleep

In the Qur'an, Allah explained the position of *Ashābul Kahf* for long sleep in the cave. It is also showed the miracle of Quran.

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ
وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا
وَلَمَلَيْتَ مِنْهُمْ رُعبًا (الكهف: ١٨)

“Thou wouldst have deemed them awake, whilst they were asleep, and We turned them on their right and on their left sides, their dog stretching forth his two fore-legs on the threshold. And if you see them, you would have certainly turned back from them in flight, and wouldst certainly have been filled with fear of them”.¹⁴

The verse explain how to sleep pose of *Ashābul Kahf*. So, their bodies turn back to the right and left to the left. So, their body is spared from damage.

¹³ *Ibid.*, p. 248

¹⁴ Abdullah Yusuf Ali, *loc.cit.*

As we know, the position of *Ashābul Kahf* in cave that has been mentioned in the Qur'an, Allah Swt wants to show His willing. So we can see in some ways, as follows.

- a. Allah made them sleep for years. However, the earth cannot damage the body and their feelings. So, either people or animal dares to go to them.
- b. If sleep their eyes has opened. The aim it is to keep their eyes from being damaged. Because that the air enter to eyes so that it can retain it. Pupil reflexes (small circles of the eyes) and the eye's ability to accommodate the quantity of supplies of light into the eye depends on the integrity circuit of the brain and the proponent nerves. If the eyelids are closed long time, then work the nerves of the eye will be decreased, even will be lost because it is not used as it should so happens is *disused atrophy*, that is eye nerve's will shrink, dysfunction and can cause blindness.¹⁵
- c. The other purpose of their open eyes is to frighten others.

لَوْ اِظْلَعْتَ عَلَيْهِمْ لَوَلَّيْتَهُمْ مِنْهُمْ فِرَارًا وَلَمْلَمْتَ مِنْهُمْ رُعبًا...

“...if thou hadst come up on to them, thou wouldst have certainly turned back from them in flight, and wouldst certainly have been filled with terror of them”.

¹⁵Nadirsyah Hosen dan Nurussyariah Hammado, *Ashabul Kahf Melek 3 Abad*, (Jakarta: Mizan Publika,2013), p. 13

- d. Allah turn back their bodies so that is body can be damaged and can be eaten by the ground.

وَنُقَلِّبُھُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ....

“... We turned them on their right and on their left sides”

- e. The form of protection and the maintenance of Allah given to youth of *Ashābul Kahf* is a dog that was made to keep them at the door of cave.

D. The Verses Interpretation Related To The Sleeping of *Ashābul Kahf*

In this chapter the researcher will describe the verses interpretations of scholar related on sleeping of *Ashābul Kahf* in the Qur'an. The researcher use interpretation of Muhammad Quraish Shihab, Ibn Kasir, Imam Fakhruddin Ar Razi and Tantowi Jauhari

As the researcher explained in Chapter 1 that the story of *Ashābul Kahf* has in surah Al-Kahfi. The word *al-kahf* is cave on the mountain, and it where *Ashābul Kahf* was hidden. The verses about the story of *Ashābul Kahf* has been explained in the Qur'an al- kahfi verse 9-26. They are the youth group who believe to Allah and they want to accept the truth ways than the older generation that have lost way in false religious. Therefore, most of the people who did the commands of Allah and His messenger is the youth. While the older generation of the Quraish prefer to

keep embracing their religion and no one want to keep Islamic religion

The verses that describe the story of *Ashābul Kahf* so, the researcher will focus on discussion of the verses related on sleeping of *Ashābul Kahf* in the Qur'an. As the verses that are discussed in surah Al Kahf (18):10, 11, 17 and 18.

1. Surah Al-Kahfi (18) Verse 10 :

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا. الكهف: ﴿١٠﴾

“Behold, the youths betook themselves to the Cave: they said, "Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!"¹⁶

In Tafīr al-Misbah, Quraish Shihab interpreted the word (فتية) is the plural form of *fityah* which shows meaning little. The single is (فتي) *fata* it is youth. This not only shows the words of their weaknesses in the physical or little amounts but only it is mean they are the youth who have faith and idealism that is embedded in the minds and soul so that they are willing to leave their homes. Indeed, the idealism of youth often defeat the wisdom and experience of parents.

The word من لدنك commonly used for something sourced from Allah which is beyond human capabilities to imagine. They are, Allah assist is commonly used to things that are beyond the law of cause and effect that we know. This is difference with the

¹⁶ Abdullah Yusuf Ali, *loc.cit.*

term *من عندك*, it means from thy side. Quraish Shihab quoted from Thobāthaba'i that the departure of the youth when their leave home and go to cave. It is happened after a every ways can instead their done and not left anything except what was in beyond human capability.

The interpreted this verse, Ibn katsīr reveals that Allah Almighty explained about the youths escape and hold their religious. Then, they went running away and hiding in the cave. When they were enters the cave, they said while pray and ask for mercy and bless to Allah Almighty, *(ربنا اتنا من لذك رحمة)* "Our Lord! bestow on us Mercy from Thyself,".it is mean, grant us mercy from thy side, which you love and protect us. *لنا من امرنا* "and dispose of our affair for us in the right way!". It is mean, keep the right way for us in our affair. In other words, make our end be the right ways.

In interpreted of Tanthowi Jauhari, they are the youth who got the grace of Allah. They prayed with resignation will be their affair. Then, Allah gave grace can eliminate their sadness, they are as forgiveness, fortune, and the security of the enemies that associate Allah and they got right way.

2. Surah Al-Kahfi (18) : 11

فَضْرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا (الكهف: ١١)

"Then We draw [a veil] over their ears, for a number of years, in the Cave, [so that they heard not]."¹⁷

¹⁷ Abdullah Yusuf Ali, *loc.cit.*

According to Quraish Shihab this verse was response to sincere prayer of *Aṣḥābul Kahf*. Thus, Allah listened their prayers and shut their ears then they cannot hear and they can deep sleep.

The word (ضربنا) *faḍarabnā* come from the word (ضرب) *ḍaraba*. it has many meaning although at first it means touching something material to something else. That is hit, whatever hittenit and any purpose beating. Quraish Shihab said in his interpretation that use of the word *ḍaraba* in this verse are understood by scholars it is mean touch the thick veil to draw their ears. Thus, they are not able to hear any sound and can deep sleep.¹⁸ In other meaning they are hit the drum with very smooth into their ears. As like mother who is singing small for putting her son. Whatever the chosen meaning, Allah putting them to deep sleep.

The word سنين is a plural from the word سنة, is year. This word is *nakirah* because of the years that are not described amount of the years. This showed how many years, this verse adding the word عدا it means the count, that means a lot. According linguists, everything uncountable if accompanied by the addition of the word عدد as verse, it has many meanings. Because, if the numbers is little, it does not need to be calculated cause has known so it is not addition of those words. The Understanding other of the word ' *adad* is few meaning, with

¹⁸ M.Quraish Shihab, *Tafsir Al Misbah: Pesan, Kesan dan Keserasian al Qur'an*, vol 7, (Jakarta, Lentera Hati, 2002), p. 252

reason that many could not be calculated so that if he counted, it was not a lot. In this meaning were chosen, may be only little numbers. Thus if their sleep period compared by the period of waiting their beds in the realms of *barzah*. As we know, since the first human died until the last human died will be gathered in *barzah* to wait for the coming of the resurrection day from the grave. That is all the people rose up together from the grave to *Mahsyar*.

According to *Ibn Katsīr* the meaning of this verse is Allah putting them in the cave and made them asleep for years.

Thantawi Jauhari interpreted the verse *فَضَرَبْنَا عَلَى آذَانِهِمْ* "Then We draw [a veil] over their ears". Allah made them to deep sleep that cannot hear the voices in the cave. Thantawi Jauhari said that in this verse there are disposal *maf'ul* as word *al-hijābā*. The word *فِي الْكَهْفِ سِنِينَ* is a description of a place and time for the word *darabnā*, and the *عَدَدًا* is to affirm that year has account.

Fakhruddin Ar Razi said in his interpretation, "the intrepeter have argued about verse ; *(فَضَرَبْنَا عَلَى آذَانِهِمْ)* means "We draw [a veil] over their ears ". The word meaning is "We shut hearing them or make a barrier between the senses of hearing and the reality around them then they do not hear the voice in the

cave.¹⁹ Thus, according intrepeter has a disposal word as *maf'ul* that is حجابا.

Thus, Allah expalined us that He shut their ears in a cave as a description of a place. سنين عددا is a description of the time.

Fakhruddin Ar Razi said there are two discussiom: *first*, the argued of the Al-Zujaj as saying that of number to affirm many years. *Second*, used *nashob* to the word عددا there are two point.

3. Surah Al-Kahfi (18) Verse 17 :

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا (الكهف: ١٧)

“Thou wouldst have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the Signs of Allah: He whom Allah, guides is rightly guided; but he whom Allah leaves to stray,- for him wilt thou find no protector to lead him to the Right Way”.²⁰

Quraish Shihab interpreted this verse described the position of the cave and how Allah set up the around them so they could be preserved with the influx of light at the same time and they get light and air can get although in cave. Thus, they are not near to the vave door. This is some of the signs of the greatness of Allah. He whom Allah, guides is rightly guided; but

¹⁹ Fakhruddin ar-Razi, *Tafsir Kabir Mafatihul Ghaib*, jilid 11, (Beirut: Dar al-Kutub al-ilmiah, 1990), p. 70

²⁰ Abdullah Yusuf Ali, *loc.cit.*

he whom Allah leaves to stray,-for him wilt thou find no protector to lead him to the Right Way

According to Quraish Shihab, the sentence (ذات اليمين – ذات الشمال) the meaning is still disputed by scholars. There is a difference argued understanding the right and left side is should be seen from the person who entered the cave. There is understanding of the cave are dealing with the North Pole and the door were in the west, while the left to the east are touched by the sun will set. This is, based on the view that the right and left side of the direction of who entered entered the cave. As seen to proclaim that cave in the *Ephesus* that is *Aṣḥābul Kahf* cave. However, the fact is considered right and left direction, such as the houses cave and everything that has a door is not assigned based on people who will enter it, but based on the people that came out of it.²¹

The word of تَقْرُضُ means "turning away". it is away slowly so as not touch them and the light through them slowly. *Ibn Katsīr* explained this verses, he has give information longer that the door of cave facing to north, it can be understood from Qur'an that the sunrise will be the leaning of the cave "to the right". They are the shadows from the Sun is on the right. As he quoted of *Ibn 'Abbas Sa'id Ibn Jubayr* and *Qutaadah*: (تَوَاوُر) that

²¹ M.Quraish Shihab, *Tafsir Al Misbah: Pesan, Kesan dan Keserasian al Qur'an*, vol 7, (Jakarta, Lentera Hati, 2002), p. 257

mean leaning. It is because every time the rising sun, then the shadows move and there is no a shadow at the time of noon. Therefore, Allah says; **“ وَإِذَا عَزَمْتَ تَفْرِضُهُمْ ذَاتَ الشَّمَالِ ”**, and when it set, turning away from them to the left ". That is the sunlight came into their caves from the left door of the cave, that comes from the East. It has been very obvious to people who really pay attention to the position and the rotation of the Sun, moon, and stars.

If the door of cave facing to East, so there will be coming of light at the set. There is not also the shadows are going in the right and left. And if the door of the cave facing to West, then will be not coming of light at the sunrise, but the light enter after slip and still sunset.²²

“ ذَاتَ الْيَمِينِ وَإِذَا عَزَمْتَ تَفْرِضُهُمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ”, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave ". They are in the place of the widely in the cave, and they not reached by the Sun, if the Sun were their bodies then the bodies and their clothes will fire. Similarly said by *Ibnu Abbas* **“ ذَلِكَ مِنْ آيَاتِ اللَّهِ ”** "Such are among the Signs of Allah ". Allah has directing them to the cave that is

²² Abdullah bin Muhammad bin Abdurrahman bin Ishaq Alu Syaikh, *Lubaabut Tafsir Min Ibn Katsir jilid 5*, terj Abdul Ghoffar dkk,(Jakarta: Pustaka Imam Asy-Syafi'i, 2008), p. 405

given life and wind can freely enter to cave, so their body was maintained.

Ibn Katsir also explains that the main purpose to understanding of verse is we think and understand it. Because Allah does not explain where the cave was and where the country cave is located. It is only that Allah give information of characteristic and did not inform where it belongs but it is part of the signs of the greatness and Allah Almighty. He gives us a right way that they can survive in the cave without damage on their bodies. He whom Allah, guides is rightly guided; but he whom Allah leaves to stray, for him wilt thou find no protector to lead him to the Right Way.

Tanhowi Jauhari interpreted this verses related on the position of the cave can be seen when someone saw the cave. Then, he will see the sun rise on the right cave and when sunset on the left cave. He thinks with this position of *Ashābul Kahf* in the cave when the sun rises are on the right side of the cave and at sunset is located on the left side of the cave, these conditions provide enough to give heat and light intake to ensure the temperature of the air inside the cave and stay in conditions within not be exposed to sunburn well in times of Sunrise till sunset.²³

The existence of the cave and set up of Allah to them is part of the signs of the greatness of Allah. He whom Allah,

²³ Tanhowi Jauhari, *Al-Jawahir fī tafsir Al-Qur'an Al-Karim*, t.tp, 1350 Hijriah). p. 127

guides is rightly guided; but he whom Allah leaves to stray, for him wilt thou find no protector to lead him to the Right Way.

In *Mafātihul Ghaib*, Imam Fakhruddin Ar Razi interpret this verse with two opinions of interpreter. First, the opinion says that the location of the cave and their position that specifies a sunburn can be hit *Ashābul Kahf*, and the position give the good air that can into the cave. Thus, their bodies preserved from rottenness and the damage. Second, this opinion is not location and position the cave but Allah was the one who did it all His willing. According this opinion, if it was as the first opinion it is something commonplace but it was as a second opinion, then is something is incredible and amazing of *karomah*²⁴.

4. Surah al-Kahfi (18) Verse 18 :

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ
بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمْلَمْتَ
مِنْهُمْ رُجُوبًا (الكهف ١٨)

“Thou wouldst have deemed them awake, whilst they were asleep, and We turned them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold: if thou hadst come up on to them, thou wouldst have certainly turned back from them in flight, and wouldst certainly have been filled with terror of them”²⁵.

²⁴ Fakhruddin ar-Razi, *Tafsir Kabir Mafatihul Ghaib*, jilid 11, (Beirut: Dar al-Kutub al-ilmiah, 1990), p. 184

²⁵ Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary* (Lahore: Goodword Books, 1934). p. 138

After discussed the verses previous of the position cave. Now, the next verse described how the condition is *Aṣḥābul Kahf* in the cave. Quraish Shihab in interpret this verse that anyone who pays attention to their condition of *Aṣḥābul Kahf*. The People would think they are as people who do not sleep but awake and still awareness, but they were deep sleep. In addition, Allah also turn back their bodies to the right and to the left in order they get wind and the Sun. Thus, their bodies are not damage because eaten by soil.²⁶

The mean of the dogs stretched out both his arms at the door of cave is as if the dog was guard them. So, when looking at the condition of the cave, the dogs stand guard at the door and who will see them then turn away and fled, and surely the heart and all Agency will be supplied with fear and no one go there. Thus, they cannot be in touch by hand until the time has determined by Allah.

The word (الْوَصِيد) *al washīd* Take from the word (وَصَد) that mean is closing. The word of *washid* is something serves to close or in other mean is the "door". This mean of verse is the door of cave. There are also understood is in the front yard of the cave or the land around the cave.

²⁶ M.Quraish Shihab, *Tafsir Al Misbah: Pesan, Kesan dan Keserasian al Qur'an*, vol 7, (Jakarta, Lentera Hati, 2002), p. 260

The word اطلعت take from word طلع it is mean the rise. The word used in this verse meaning is seriousness to see things from a high place. Then, the word was understood in the sense of seeing something that cannot be seen by others. This impressive words that no one ever closer towards *Ashābul Kahf* and see height is cause fear, especially who will close towards them. These verses give precedence to the Word that put in run than fear. This gives meaning that run was not caused fear but it is reasonable referred by afraid then run. Thus. There are two psychiatric conditions that can seeing them, they are run and afraid.

The scholars different with argued of cause the fear was mention on the verse. There is argued it was caused with the condition of *Ashābul Kahf* that open their eyes when sleep and horrible for anyone who saw it. Quraish Shihab also take the opinion of Al-Biqā'i that it caused the wisdom from their faces. While *Ibn 'Assyur* wrote it was because they would as if as roger. *Thaba'thaba'* argue that their condition of horrible make the people worry will be something damaged of them.. We can say that Allah Almighty instilled feeling fear in the hearts who viewed their condition without unknown the reason. This is to deter everyone who will go there.

The story of *Ashābul Kahf* described in the verse that their body always turn back to the right and left, being their dog is not mention. It makes the scholars difference opinion that the purpose of turn back their bodies is to keep them, because how

can be the dog could be preserved without turned back it body. In order an opinion that their dog had died and not left except bones. However, that opinion is not acceptable, because if this opinion accepted they want not suspect asleep around only day. Maybe, the truth is their dog moves alternates, though in this verse does not mention. It has can be understood from the condition of the youth.

Ibn Katsīr said that most of the scholars mentioned when Allah put them, then their eyes were not closed and keep open so that it is not easily to broken, because was opened, it will opened for air.²⁷

Ibn Katsīr take from Ibn Juraij about dog that stretched of two arms at the door of cave that the dog is guard them at the door of the cave. It is a great advantage and it character, where it lies down while argue that their feet in front of the door, as if it is keeping them. The dog felt the blessing of them, it was feel in the condition so as *Aṣḥābul Kahf* sleep for hundred years. According to some opinions that the dog belonged to one of them.

The condition in the cave making people afraid to enter cave because it was the verse *لَوْ اَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا*

“if thou hadst come up on to them, thou wouldst

have certainly turned back from them in flight, and wouldst

²⁷ Abdullah bin Muhammad bin Abdurrahman bin Ishaq Alu Syaikh, *Lubaabut Tafsir Min Ibn Katsir*, terj. Abdul Ghofar dkk, (Jakarta:Pustaka Imam Syafi’I, 2008), p. 406

certainly have been filled with terror of them” because they have been protected by Allah. There is some learning in that story, and Allah gives the great grace.

According to Tantowi Jauhari in his interpretation, this verse explain that people will think if they were awake because their eyes are open even though they deep sleep. Their always turned back to the right and to the left so that their body is not eaten by the Earth and without damage.²⁸ The dog that stretched and both of arms in front of the door of the cave. And when looking at this condition may will surely run away because Allah gave that condition to make people afraid, and a heart filled with fear.

Fakhruddin Ar Razi interpret of verse “ وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ

رُفُودٌ " Thou wouldst have deemed them awake “This verse explains that their eyes was open while they sleep, *Fahrudin Ar Razi* also take from the opinion of *Az zujaj* that they think *Aṣḥābul Kahf* awake because their body always turn back, this opinion is based on the verse وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ " We turned them on their right and on their left sides:". And the difference of scholars' opinion in time turned of *Aṣḥābul Kahf* body. From *Abu Hurairah* that indeed they are in turned at twice

²⁸ Tanthowi Jauhari, *Al-Jawahir fi tafsir Al-Qur'an Al-Karim*, (t.tp 1350 Hijriah), p. 127

during the year. According to *Mujāhid* they sleep on the right side for nine years and sleep on the left side for nine years. And according to other people's opinion of them on turned the body each '*Asyurā*'. According to Fakhruddin Ar Razi that opinion were not unreasonable and the Qur'an does not mention it and there is no true Hadith that explains it. According to *Ibn Abbas* the function of in returning their bodies that in order to body is not eaten by the Earth. And according to Fakhruddin Ar Razi it was a incredible that Allah mention to keeping their body for three hundred years but on the other hand, Allah didn't mention how can be He keep their bodies with turned their bodies.²⁹

²⁹ Fakhruddin ar-Razi, *Tafsir Kabir Mafatihul Ghaib*, jilid 11, (Beirut: Dar al-Kutub al-ilmiah, 1990), p. 86

CHAPTER IV
AN ANALYSIS OF AṢHĀBUL KAHF SLEEPING AS
REFLECTED NEUROSCIENCE AND HIBERNATION
PERSPECTIVE

Based on the description in the previous chapters, the story of *Aṣhābul kahf* have a *isyārah* scientific or part of the verses of the Qur'an which is scientific miracle of the Qur'an. In the analysis of the study, the story *Aṣhābul kahf* sleep is need to supported by opinion or invention of scientist, Specially who is experts in the understanding depth of the scientific miracle of the Qur'an.

A. The Sleep of *Aṣhābul kahf* According to Neuroscience Perspective

The story of *Aṣhābul kahf* has been mentioned in the al-Qur'an, they are young men who believe in Allah who suffered religious persecution then they sequester themselves inside a hidden cave. They run from the despotic King's Army pursuit who are looking for them in forcing to follow the king's religion, but they still firm to Allah, and they went in the cave.

In the cave, they pray to Allah. "Our Lord! best o won us Mercy from Thyself, and dispose of our affair for us in the right way!". That is Allah gives grace to them and close their ears that they did not hearing sound noise then they cannot wake them up.

Prayer has a physiological impact on the body that can determined and measured. In this case, prayer was delivered with a sound or silent, associated with an increase in brain cortical activity marked by an increased frequency of *beta* waves, with an

awareness and vigilance. This shows that prayer can give an impact on heathen them. Not only the prayer and spiritual practices that can relieve stress and worry, but also 12 minutes of meditation a day may delay the aging process.

Prayer can give affect the health of four mechanisms: *first*, prayer serves as a relaxation response. *Second*, prayer serves as a placebo. *Third*, prayer serves as an expression of positive emotions. *Fourth*, prayer serves as a channel for the intervention. Recent studies have showed that soul training and self- calming efforts have a major effect on the improvement of the immune system, because the positive thoughts and beliefs of religion that trigger the glandular system (the lymph glands and pituitary gland or the parent gland) to produce the hormones that body needs. If the system functioned properly, then the basic of function body will work well; as setting of body temperature, hunger and thirst, sleep rhythm, sexual activity, and others. That hormones have an important role as connecter between the nervous system and the immune system.¹ This showed that there is a connection of the human brain with attitudes of diversity and the influence of beliefs and faith on health.

Spiritual Neuroscience has scientific explanation of the presence of Allah in human. It can provide an explanation of the meaning called by "faithful". There is an exclusive characteristic in difference the dynamics of the faithful human brain and the

¹ Jamal Elzaki, *Buku Pintar Mukjizat Kesehatan Ibadah*, (Jakarta; Zaman, 2015), p. 554

unbeliever brain. By using this neuroscience approach, a faithful person has a practical indicator. Thus, it can be measured and assessed, though not then automatically means that human can measure into another human's faith.

It can be seen the story of *Aṣhābul kahf* were faith and belief to Allah, this can give affect the workings of that remains healthy and their memories are still sharp though they have slept for hundreds of year. Because a deep sleep can restore the memory. In addition, a healthy or quality sleep can affect human health. One of the characteristics of a quality sleep is called "deep sleep". Quality sleep may give someone the ability to take good, wise and decisions.

In addition, *Aṣhābul kahf* can sleep quietly and stay healthy in the long period without getting hurt. There are several factors that affected it. They are:

1. Disabling of the hearing function

فَصَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١٧﴾

“Then We draw [a veil] over their ears, for a number of years, in the Cave, [so that they heard not].”²

This is related to the senses of hearing in the ear which is the only one working continuously in all conditions that connect a person with something that comes from outside. Hearing is a process that began with the advent of sound

² Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary* (Lahore: Goodword Books, 1934), p. 138

called the source, then the voice enters through the ear captures and accept it, then pointed at the center of the sensor and the language in the brain.

The sense of hearing is the unique senses, the receptors are in the inner ear, such as the labyrinth of a snail's home or *cochlea* (*cochlea*, from the Latin language that's mean a snail). Without other component of hearing, the air vibration stimulus will not reach its receptor. The sound receptors in the form of hair cells are also arranged in a special manner, called *corti* which placed in special structures tools in special structures also in the form of a snail's house.³

The sound from the outside which was entered and accepted by the ear can make someone to wake up someone when sleeping. Because of that is Allah closed of hearing *Ashābul kahf* thus made them in order to deep sleep and the sounds around them don't wake them up. The senses of hearing is the only senses that continue to be active though we are asleep. Therefore, they was sleep with deep sleep.

The Ear is known to have four acupuncture points that are responsible for suppressing appetite. Therefore, the sentence of *فَضَرَبْنَا عَلَىٰ آذَانِهِمْ* (Allah draw ears) it also means

³ Vincentius Sutarmo Setidji, *Fungsi Sensorik Sistem Saraf*, (Jakarta:Fakultas Kedokteran Universitas Indonesia, 2015), p. 104

Allah pressed four-point acupuncture on hearing of *Aṣhābul kahf* then, that their appetite is greatly reduced.⁴

After deep sleep on the stage of *hipnagogik* (make the sleep) has been measured by the amount of sound that needed to wake him up. The loudest sound usually needed to wake the person who has been asleep for one hour. However, a voice that is almost as loud as it's also necessary to wake the person who has been asleep for half an hour. This shows that in general we deep sleep quickly through the stage of *hipnagogik*. During two hours from deep sleep only needed the slowly sound to wake him up. Thus, Allah closes ears *Aṣhābul kahf* to deep sleep and not awakened by another sound.

When the *Aṣhābul kahf's* ear is disabled, it is like a case of anesthesia. Someone can get into a deep sleep. All of operational systems and body heat system. Body was declined as in sleep and disconnected to the outside world. This condition caused two things. First, keep their body systems from a loss of functionality in order to keep living and working are minimal. It is like going on cells and outside skin which is awake at low heat levels so that the cells and skin stop growing even if they are alive. Second, disabling the inner catalyst that can wake the normal sleeper with the

⁴ Kementerian Agama RI dan Lipi, *Mengenal ayat-ayat Sains Dalam Al Qur'an Dalam perspektif Al Qur'an dan Sains; Waktu*, (Jakarta:Widya Cahaya, 2014), p. 522

mentioned connection system above, such as feeling sick, hungry Thirsty or dream feeling.

2. Disabling activity system (ascending reticular activating system) in the forebrain.

This system is connected with a hearing nerve tissue (auditory nerve) which has two functions at once, they are the function of hearing and balance, both inside and outside the body. The body's balance system contained in the inner ear that has a very important when a person awake because it could trigger the activity of all the networks and other body functions. While, Allah shut their ears, all functions that cannot work so they can deep sleep as they are break from the outside world.⁵

Allah draw ears and no hearing them, the word "ears" refers to the structure of the anatomy body that has two functions, such as hearing and balance the body. Thus the "draw ears" means to inhibit two functions at once. This stage can be achieved function in the central brain. Allah shut ears of *Aṣḥābul kahf*, they was not hear noise from outside that can wake up from sleep. In other words, the closure of the ear, which is "disconnected" hearing means silence. This will be able to extend the time to long sleep.

⁵ Jamal Elzaky, *Buku Pintar Mukjizat Kesehatan Ibadah*, (Jakarta:Zaman. 2015), p. 530

Ashābul kahf can survive in their sleep, because Allah keep and protect them from all dangers and all causes that make them sleep in a long time. Their functions are stay protection though in the level of need that energy very low. That way, the functions of life will not be damaged and dead (for example, cells and tissues of the body remain guarded in a low temperature so that the cells and tissues of the body that does not grow nor die). In addition, Allah also protects them from everything that can wake them up like feel sick, hunger, thirst, or the dreams that make surprised.

3. Keeping *Ashābul kahf* with turned them on their right and left sides of body.

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ
وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا
وَلَمَلَّيْتَ مِنْهُمْ رُعبًا ﴿١٨﴾

“Thou wouldst have deemed them awake, whilst they were asleep, and We turned them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold: if thou hadst come up on to them, thou wouldst have certainly turned back from them in flight, and wouldst certainly have been filled with terror of them.”⁶

“Thou wouldst have deemed

them awake” close the eyes is one physical sign for someone

⁶ Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary* (Lahore: Goodword Books, 1934), p. 138

who is sleeping. However, the verse implies when someone see the physical of *Aṣḥābul kahf* surely he will think they don't sleep because the eyes remain open, probably by blinks or not. Pupil reflexes (circle of small eye) and the ability of eye to accommodate the quantity of light of supplies coming into the eye depends on the integrity of the brain circuitry and supporting nerve, If the eyelids are closed long time, eye nerves work will be decreased, even lost because they are not used they should be usually so happen is disused atrophy, that eye will shrink, dysfunction, and cause to blindness. However, other problems if the eyelid is left open for a long time the eye will become dry, wounds, and finally can cause blindness also.

Another phenomenon from the part verse is Allah turned back their bodies to the right and left. It is intended to land that became their bedding of them does not destroy their bodies injured due to the position doesn't change or due to the occurrence of blood clotting on certain parts. Modern doctors recommend to treat the patients who can't move his body, such as periodic stroke in order to blood become not breezing or wounds on the body part in one position for long periods.

Medically, to keep *Aṣḥābul kahf* in order to remain in good health and protect them, both from within and outside by turn back of body continuously during sleep. As the word of God "وَنُقَلِّبُھُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ ۗ" and We turned them on

their right and on their left sides). This for the soil does not eat their bodies, then when the lungs and blood vessels to clot. This is suggested by modern medicine in providing therapy patients who unconscious or paralyzed⁷.

Some experiments showed that all those the sleeper can changed positions many times in one night. The change of position might be a lot like from the side to the other side without getting up. It may be just the movement of arms or legs, it's possible to find comfort. During a half last sleep period, the body movement are followed by a contraction of stomach that shows the hunger. This showed how Allah always keep *Aṣhābul kahf* with turn the body to healthy.

The condition of *Aṣhābul kahf* sleep is different with our sleep. Allah made them sleep but in the condition as awake. How *Aṣhābul kahf* sleep gave two benefits in one time, they are: Protective, because by way of sleep like that will cause fear in the hearts of people who see them. Preventive, because the way they sleep by way of sleep then the system of their energy supply to the brain and their heart still keep their body systems working.

Modern scientists was try to uncover the phenomenon of sleep which similar to phenomena of *Aṣhābul kahf*. In 1940, Ernst Kretschmer, bryan Jennett, and scientist from

⁷Hilsham Thalbah, *Ensiklopedia Kemukjizat Al Qur'an dan Hadith*. Ter. Syarif hade Masyah, (Bekasi:PT Sapta Sentosa, 2008), p. 158

American Fred Plum call that phenomena as the vegetative (vegetative State) or comma. In the world of medicine, a coma is a condition in which a person was not aware and cannot from the outside. The people who experiencing of vegetative state looks like a sleeping person but both eyes open, sometimes he smiling occasionally and feel what's going on around. Sometimes it can also swallow his saliva when realize. He looks like a conscious, but it shows there are similarities between *Aṣḥābul kahf* sleep and coma (vegetative state). A lot of scientific researching brain activity of human until conclude that the real brains of people afflicted comas functioned as the brains of people who are aware and awake. The condition of the body of the person comatose look good, then another people who see them suspect his like conscious condition and healthy. Thus we remember the words of Allah Swt. about *Aṣḥābul kahfi* "Thou wouldst have deemed them awake"

Other similar phenomenon of *Aṣḥābul kahf* sleep is a woman in America who suffered a coma for six years, then, suddenly one day she was conscious and talk with her family as if nothing happens what on her. She remained conscious for three days and then come back in a coma. This shows that the system of the brain is still activating and working so that when she wakes up thought does not happen anything.

Sleep is obviously a restorer, but researchers have not been found the exact substance involved in this process.

However, we know that after a good night's sleep. Most people wake up feeling fresh and vigorous.⁸

Pay attention to the phenomenon of *Aṣḥābul kahf*, the more we believe of the truth of the Qur'an which explain of this extraordinary story with an explanation that coherently and logically. Because of the power of Allah, the young man was still healthy even though sleep in a long period of time, without eating and drinking. Thus, the miracles of Allah should add our faith and belief unto Allah and the truth of His word in the Qur'an.

B. The Sleep of *Aṣḥābul kahf* According to Hibernation Perspective

As we know that *Aṣḥābul kahf* was slept a long time. This is similar to the theory of hibernation that found by scientists in lately. As mammals can sleep for a long time without eating and drinking. The greatness of hibernation was able to continue to live or survive although the temperature body is down and almost equal to the cold outside temperature of the body. Hibernation occurs in mammals. Mammals are warm-blooded vertebrates⁹. Mammals are warm-blooded animals, the body temperature very constant, like humans. A human being can be defined in different term of biological, spiritual and cultural, or in a mixture. Biologically, humans are classified as homo sapiens which means “human who

⁸ Glolier international, *Ilmu pengetahuan populer, jilid 9* (Jakarta : PT Widyadara, 1984), p.2

⁹ Ethel Sloane, *Anatomi dan Fisiologi untuk pemula*, (Jakarta: EGC, 2014), p. 13

knows", a primate species of mammals that are equipped to high brain. So, human beings belong to the class Mammals.¹⁰

Hibernation is condition of physiological form of decreased metabolism, slowing of the heart and rate of heart system and breath system decreased, as well as maintained body temperature at lower level than normal condition. Many of the animals that do hibernate in a long time, usually they hibernation in the winter. This condition was to defend himself to stay alive. They kept his body by sleeping or called by hibernation. Examples of animals that hibernate is a bear pole, they hibernate when the temperature is very cold. When the cold season, the temperature in the pole very extreme and very limited food availability. The bears will lower the rate of metabolism to a very low level and be able to survive without food during the winter. In these conditions, the bears will sleep in the cave in temperature warmer.

Related to hibernation, like the story of *Ashābul kahf*, they sleep in the cave for time. In addition, Allah also mentions the State of *Ashābul kahf*. As the word of God in the Qur'an, surah Al-Kahf (18): 17.

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ
تَقْرُبُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ
فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا.

¹⁰ Samir Abdul Halim, *99 Fenomena menakjubkan dalam al Qur'an*, (Tangerang: PT Kamil Pustaka, 2015), p. 85

“Thou wouldst have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the Signs of Allah: He whom Allah, guides is rightly guided; but he whom Allah leaves to stray,- for him wilt thou find no protector to lead him to the Right Way”.¹¹

It is already clear to people who really pay attention and acknowledge of science about the position and the journey of the Sun, moon, and stars. If only the door of cave is located in the Eastern, then there will be no sunlight will enter in sunset. And suppose also that door cave facing the West, then at the time of the Sunrise there will be no sunlight coming into the cave, but the rays came after slipped and still continued until the evening.¹²

Thus, this verse implies that willing of Allah Swt, the Sun is not located in front of cave, but when the sun rise are on the right side of the cave and at sunset is located on the left side of the cave, these conditions provide enough to give heat and light intake to ensure the temperature of the air inside the cave and stay in conditions that can cause a decrease in metabolic brain but does not cause the condition of coma or death.¹³

The selection of the cave as the place to sleep also has its own meaning. The cave is regarded as a safe place to hide. In

¹¹ Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary* (Lahore: Goodword Books, 1934), p. 138

¹² Abdullah bin Muhammad bin Abdurrahman bin Ishaq Alu Syaikh, *Lubaabut Tafsir Min Ibn Katsir*, terj. Abdul Ghofar dkk, (Jakarta:Pustaka Imam Syafi'I, 2008), p.. 405

¹³ Samir Abdul Halim, *op.cit.*, p. 10

addition, the science aspect of dwelling in cave which the low-temperature for a long time and may also cause to decrease of temperature body (hipotermi) which resulted in inhibition (inhibition) and rate of brain metabolism and disorder regulates organ function. Weight-light Quality of disturbance depends on degree of hipotermi because each decline in brain temperature 1°C will cause decreased cerebral metabolic rate of 6%. As a note, the normal human body temperature ranges between 35°C-37°C. The decrease in body temperature up to 30°C because heart rhythm slower and if body temperature below 20oC, it will make heart failure because the nodes electric of heart failed function and can caused death.

Related to the story of *Aṣḥābul kahf* mentioned that they were in the large cave. From one site of biospeleology (the study of cave and the surrounding environment) explains that the temperature in the cave ranges on average daily temperatures outside the cave in a year. Regardless of how the topography of the cave, this verse implies that Willing of Allah the Sun are not exactly in front of the cave, but the sunrise on the right side of the cave and going down on the left side of the cave. This makes conditions that provide enough heat and light intake to ensure the air temperature in the cave was in range and their bodies are not stung by the sun so that their body is still awake.

In addition, with environmental conditions of humidity in the cave were very high provide an important role. That is very

high humidity, the body of those who dwelt long in the cave will be moist because it is so saturated with moisture content.

The cave is identical to a dark room. Sleep typically occurs at night. *Ashābul kahf* sleep in the cave without lamp of lights. Always in dark condition with cold temperatures that being able to extend the deep sleep time. Darkness stimulates growth hormone secretion, it stimulates the secretion of the hormone melatonin as. Melatonin is a hormone that is produced by *pineal* glands. That's gland as half peanuts and located in the middle of the brain. Melatonin come out at night so it is sometimes called the "hormone of the night", or "the hormone of darkness". The research proves that the production of melatonin by gland pineal more decrease because you add age. The age of 40-50 years, the production of melatonin decreases until half of that generated during the 20-year-old.¹⁴

In addition, one of the melatonin of effects is keeping the body and brain cells from harm antioxidant substances. Melatonin become materials that prevent rusting and clear the body from harmful molecules (reactive molucule) formed during the process of change in the body.

Melatonin can also make younger. Some studies show that the quiet worship in prayer is an important factor for increased production of hormone youth melatonin, which is a hormone that

¹⁴ Ahmad Syawqi Ibrahim, *Misteri Tidur: rahasia Kesehatan, kepribadian , dan keajaiban lain di Balik Tidur Anda*, terj. Syamsu A.Rizal dan Luqman Junaidi (jakarta:Zaman, 2013), p. 48

keeps young and suspends the occurrence of symptoms of aging. Produce the hormone melatonin actually does not need medicines but enough to keep the condition of the soul to stay calm and avoid working or doing night work. Thus, the body gets a sufficient portion of sleep.

On the related the story of *Ashābul kahf* who are sleep in the cave. This referred to the bed of *Ashābul kahf*, it is cave. The cave is where they sleep for long time and in dark conditions. Then this can affect their body to stay healthy and the brain in healthy condition as well.

In addition, melatonin can make ageless, Hibernate can prevent aging. So that the young men of the cave permanently young from that influences. It also cannot be separated from the power of Allah who always keep their bodies without any damage at all.

The theory of hibernation, according to scientists with the story *Ashābul kahf*

1. About food and drink

The science has proved that the combination of liquid ice with salt that has injected into the body can make the temperature of the blood dropped dramatically from 37°C to 10°C.. When the temperature of the blood drop, metabolism of body down.

Ashābul kahf slept for 309 years, without the intake of food and drink because they in deep sleep. Although the age increased, they still looked young. So when they wake up, they think just sleep for a day or half a day. This shows that

Allah has been applying the theory of hibernation are perfectly against the youth of *Ashābul kahf*.

2. About poop/Feces

Scientists still difficult in addressing the matter of feces. The new Scientists discovered the fact that many animals who can adopt the hibernate system perfectly are only bear. But in the case of youth *Ashābul kahf*, we found miraculous facts. That's, they never get the intake of food and drink can survive without removing the feces.

This fact has supported by rational argument, if someone doesn't get the intake of food or drink. Then, he will not pull out the dirt. Therefore, it is natural that *Ashābul kahf* do not remove dirt during sleep

3. About Light

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا
عَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ
مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا
(الكهف : ١٧)

“Thou wouldst have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the Signs of Allah: He whom Allah, guides is rightly guided; but he whom Allah leaves to stray,- for him wilt thou find no protector to lead him to the Right Way”.¹⁵

¹⁵ Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary* (Lahore: Goodword Books, 1934), p. 138

Light is one of the factors to maintain body condition. Sunlight can help humans maintain the condition of their body.¹⁶ In the medical world sunlight is considered essential for cleansing, strengthening bones, skin and all various other benefits. The verse explain us that they got the ray of the Sun. With the rays of the Sun, the body of the youth *Aṣhābul kahf* successfully repaired.

Understanding the quality of the hibernating of animal nerves can lead to development of medicine or therapies to save lives of people post stroke or heart attack.

Another example of hibernation was happened from Japan. in 2006, Mitsutaka Uchikoshi (35 years) fall of snow mountain in southern Japan and saved after missing for 24 days and found in the condition of hypothermia.

Mitsutaka Uchikoshi founded in a condition of severe injury, his pelvis bone broken and pulse is undetectable, and body temperature drop up to 22°C. In addition, her vital organs showed no activity and a lot of blood loss. These conditions, makes people think that he was dead.

However, after speeding critical period, Uchikosi recover 100% is health. He came back life as before. One of the doctor who handle him said that is he states entry in conditions that are similar to hibernation. The organ function had slowed down, but his brain is protected and in good condition. Therefore, Shinichi Sato, the doctor

¹⁶ Yanuar Arifin, *Misteri Aṣhābul kahfi: menguak kebenaran 7 sosok pemuda yang tertidur selama 309 tahun*, (Yogyakarta:Divya Press, 2015), p. 14

who take care of him believe that the ability of the Uchikosi's brain can recover 100%.

Another case, similar Cases has occurred in Canada. Now, this disaster befell a toddler named Erika Nordby. She stuck outdoors in temperatures close to 0°C. She found by her mother, Erika in a condition almost froze. Her heart had stopped beating for 2 hours. Her temperature also drop to 16°C. However, finally Erika can be recovered as they are.

From here, the doctors believe that the mystery of these cases can be solved. Thus, the technological hibernation for humans will evolve in the future. The study of hibernation also believed to be able to save the astronauts to travel into outer space.

Then, the secret of the *Ashābul kahf* long sleep is the hibernation mechanism who has run and set by Allah perfectly. So, even though the times have changed for hundreds years, the body of the youth of *Ashābul kahf* remain intact and unchanged becomes old.

CHAPTER V

CLOSING

A. Conclusion

Based on the explanation on chapter before, the writer obtain the conclusions, as follows:

1. *Aṣḥābul kahfī* are the story of a youth group who believe to Allah, who suffered religious persecution, Then, they sequester themselves inside a hidden cave. Because of the faith, the young man gets help and mercy from Allah, then Allah shut their ears and make him sleep for 309 years. Allah also kept an eye on them by turn back their bodies back to the right and left so that their body is not broken and eaten by soil. In addition, Allah give the light in order to get into the cave and the sun does not sting them. Then, when it rise, declining to the right from their Cave, and when it set, turning away from them to the left

In the story *Aṣḥābul kahf*, Allah exposing the scientific process "sleep" to "wake up" is so obvious that have been described in the surah al Kahf (18); 9-26, and He also set up the environment that is possible to still asleep not dead or coma during the years. In this case, Allah wants to give a new lesson to us that Allah Swt can bring life human and turn off human, as Allah will generate on resurrection day. In addition, *Aṣḥābul kahf* is a youth believer and Allah made them as a sign to reunite the spirit and the body after death.

2. Before Allah made *Aṣḥābul kahf* sleep long time, they pray with a sense of abandonment unto Allah. This in the science of spiritual

Neuroscience can affect their brain and nervous system they remain healthy. It shows that prayer can give an impact on health. Then, they are still in a healthy condition. Allah also disable system activity (the ascending reticular activating system) located in the front of the brain. This system is associated with auditory nerve tissue that has two functions at once, such as the function of hearing and balance, both inside and outside. So, it would still make deep sleep and the sounds around of them could not wake them.

The story of *Ashābul kahfi* sleep with the theory of hibernation is similar sleep in a long time in the cave. This condition of hibernation aim to survive. Cave has an important role in protecting their body and the light settings that are around them. In case of dark cold with temperatures that are able to extend the time to deep sleep. As we know, darkness stimulates secretion hormone melatonin. The hormone of melatonin can made young and hibernate can prevent aging. Then, they still young because some factors it. They slept are mechanism of hibernation perfectly by Allah. Even though, the times have changed for 309 years, their bodies remain intact and not damaged and not turn to old. The story of *Ashābul kahf* give inspirations to the development of science and technology, in particular theory of hibernation, they are, the conditions of disable and decrease in metabolism that similar with condition of the sleep. They slept long time and they can survive to life without eat, drink, and the body cannot broke.

B. Suggestion

1. The results of this research are small part of the discipline of science, then the author aware that the background of the author is not expert from study of neuroscience and hibernation. Then, author suggested to all who understand about neuroscience and Hibernation to more make explanation on understanding *Aṣhābul kahf* in the Qur'an related to the science of neuroscience and hibernation.
2. The interpretation which was taken by the author only a few explanation taken from interpreter or *mufasīr*. Then, the author suggests to the reader to study in depth of interpretation in another source and in order to get insight related to this research.
3. The books that was used by the author is limited. Then the author's advice to the reader can equip from the other books.
4. Through this paper the authors convey to all Muslims, especially readers in order to study more and we are as Muslim should continue to understand depth of science. Then, Islamic of treasure Science always develop on generation to generation.

C. Epilogue

Alhamdulillah praise be to Allah who has given millions luxury as well as grace and His willing. This paper can be finished in the form of a thesis. The author realizes many deficiencies. Thus, the author expects of criticisms and constructive suggestions for this research in order to achieve the common good.

Hopefully this thesis provided many benefits to writers specially and for readers generally. And may the Qur'an has been a guidance of us, we always read literally and understood also in the content of content. Only word of Allah has rightness, it is al-Quran al-Karim.

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GLOSARY

A

Abuse: Harmful treatment of another person.

Active immunity: Resistance to disease due to the presence of an antibodies.

Active listening: A way responding that shows than the listener hears and understands.

Adenosine: Nucleoside composed of adenine and-ribose.

Adrenaline: a hormone that prepares the body to react during times of stress or in an emergency.

Agility: The ability to rapidly change the position of the body.

Assessment: The procedure used to measure the results or efforts toward a desired goal.

Amplitude: The loudness of a sound

Auditory: Pertaining to the act or the organs of hearing

B

Brain: A mass of nerve tissue that acts as the control center of the body function.

Biological age: A measure of how well person's body system are functioning

Biopsychology: The school of psychiatry and psychology in which the individual is considered as the sum of his environment as well as being considered a physical organism.

Blood pressure: The force of blood against the artery walls

Body System: A group of organs that work together to perform a man body function.

Bone: The structural material of the skeletal system

Bone marrow: The soft tissue in the hollow center area of most bones where red blood cells are produced.

C

Cancer: A group of diseases in which cells divide in an uncontrolled manner. These cells can form a tumor.

Cell: The smallest living part of the body.

Cerebrum: The largest and most prominent part of the brain, composed of the cerebral hemispheres. It is responsible for thinking, sensory perception, originating most conscious motor activity, personality and memory.

Cerebellum: A region of the brain important in sensory-motor coordination. It is largely responsible for posture and smooth body movements.

Cochlea: The snail-shaped portion of the inner ear that contains the actual organ of hearing. The spiral organ (of corti)

Coma: An unconscious state caused by trauma to neurons in regions of the brain responsible for stimulating the cerebrum, thalamus. Coma can be caused by mechanical shock, such as might be caused by a blow to the head, tumors, infections, drug overdose (from barbiturates, alcohol, opiates, or aspirin), or failure of the liver or kidneys.

Cortisol: A natural hormone produced by the adrenal glands.

E

Element: Any substance that cannot be broken down into simpler substances by ordinary chemical means.

Environment: Everything around a person.

F

Fatigue: A state in which a muscle is physiologically unable to contract despite continued stimulation. Muscle fatigue results from a relative deficit of adenosine triphosphate.

G

Gland: epithelial tissue that secretes a product.

H

Habitat: The natural environment or place where an organism, population, or species lives.

Health: The quality of life that includes physical, mental, emotional.

Heart: a four-chambered muscle that pump.

Heart attack: The death of cardiac muscle caused by a lack of blood to the heart.

Heart rate: The number of times the heart contracts each minute

Hibernation: Profound decrease in metabolic rate and physiological function during winter, with a body temperature near 0°C, in certain warm-blooded vertebrates

Hormone: A chemical messenger released by cells of the endocrine system that travels through the circulatory system to affect receptive target cells.

Hypothermia: Abnormally low body temperature

Hypothalamus: A small brain region located below the thalamus is essential to maintaining a stable environment within the body. The hypothalamus influences blood pressure, heart rate, digestive activity, breathing rate, and many other vital physiological processes. It acts as the body's "thermostat"; regulates food intake, hunger, and thirst: coordinates the activities of the nervous system and the endocrine system; and part of the circuitry for emotions.

I

Immune System: The system of the body directly involved with body defenses against specific targets not recognized as belonging in the body.

Inner ear: A series of passageways in the temporal bone that houses the organs for hearing (cochlea) and the sense of equilibrium.

L

Lugs: The main organs of the respiratory system.

M

Mammalia: A large class of warm-blooded vertebrates.

Melatonin: A hormone secreted by the pineal gland that reduce jet lag and promotes sleep.

Muscular System: The system of the body that consist of muscles that provide motion and maintain posture.

N

Motoric: Pertaining to efferent nerves which innervate muscles and gland

Nucleus: The command center of the cell containing almost all the genetic information.

Nerve: A bundle of parallel axon, dendrites, or both from many neurons. A nerve is usually covered with tough connective tissue.

Neurons: Nerve cells involved in intercellular communication, A neuron consist of a cell body, dendrites, and an axon. Neurons are excitable in the nervous system specialized to generate and transmit electrochemical signals called action potentials or nerve impulses.

Nucleus: The command center of the cell containing almost all the genetic information.

O

Organ: A structure with a specific function composed of two or different tissues.

Organ of Corti: The spiral organ. The portion of the cochlea in the inner ear that contains receptor cells that sense vibration caused by sound. It is most directly responsible for the sense of hearing.

Organ System: A group of organs with a common function.

P

Pupil: The small hole through the center of the iris through which light passes to enter the eye. The size of the pupil is altered to regulate the amount of light entering the eye.

Pineal gland: The gland that produces the hormone melatonin and is located at the center of the brain.

Pituitary gland: The endocrine organ connected to the hypothalamus by a short stalk. It consists of the anterior and posterior lobes and is also called the hypophysis. **Placebo:** In a controlled experiment to test the effectiveness of a drug, it is a substance that appears to be identical to a drug but has no known effect on the condition for which it is taken.

Receptor: A protein molecule located in the cytoplasm and on the plasma membrane of cells that is sensitive to chemical messengers.

R

Reticular Activating System: An extensive network of neurons that runs through the medulla and projects to the cerebral cortex. It filters out unimportant sensory information before it reaches the brain and controls changing levels of consciousness.

S

Serotonin: A neurotransmitter in the central nervous system thought to promote a generalized feeling of well-being.

Sleep: a state of deep relaxation in which there is little movement or consciousness

Spinal cord: A tube of neural tissue that is continuous with the medulla at the base of the brain and extends about 45 cm (17 in) to just below the last rib. It conducts messages between the brain and the rest of the body and serves as a reflex center.

Spinal nerves: Thirty-one pairs of nerves that arise from the spinal cord. Each spinal nerve services a specific region of the body. Spinal nerves carry both sensory and motor information.

Systemic circuit (of circulation): The pathway of blood from the left ventricle of the heart to the cells of the body and back to the right atrium.

T

Tissue: A group of cells that work together to perform a common use.

Tunic: One of the covering layers of a body part, especially a blood vessel or other tubular structure.

Thymus gland: A gland located on the top of the heart that secretes the hormones thymopoietin and thymosin. It decreases in size as we age.

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