

SLEEP IN AL-QUR'AN
(STUDY ON M. QURAISH SHIHAB'S INTERPRETATION
IN TAFSIR AL-MISBAH)



THESIS

Submitted to Ushuluddin Faculty in Partial Fulfillment of the
Requirements for the Degree of S-1 of Islamic Theology
On Tafsir and Hadits Departement

By:

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UNIVERSITAS ISLAM NEGERI WALISONGO

SEMARANG

2016

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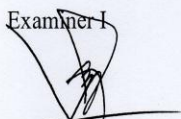
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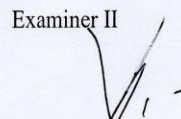
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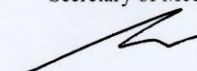
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I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings include in the thesis are quoted or cited in accordance with ethical standards.

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MOTTO

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا
النَّهَارَ مَعَاشًا ﴿١١﴾

“Dan Kami jadikan tidurmu untuk istirahat, dan Kami jadikan malam sebagai pakaian dan Kami jadikan siang untuk mencari penghidupan”.¹

¹ An-Naba' [78]: 9-11

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Praise is to Allah, the Most Merciful, and the Compassionate that is success and guidance so I can finish the preparation of this thesis.

Thesis titled Sleep in the Qur, an (Study of M. Quraish Shihab interpretation in Tafsir Al - Misbah) prepared for fulfillment of the requirements for the degree of S-1 of Islamic Theology on Tafsir and Hadis in Islamic State University Walisongo Semarang.

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9. Various parties that directly or indirectly have helped both moral and material support in preparation of the thesis. In the end, the author realized that this writing has not yet reached perfection performance true sense, but the authors hope this paper can be useful for the writer's own particular and readers in general.

Semarang, 3 June 2016

Muhamad Arif Rahman Hakim

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English Transliteration System International Version²

Consonant:

Arabic	Roman
ب	B
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ

Arabic	Roman
ع	'
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
و	w
ه	h
ء	‘
ي	y

² Tim Penyusun Skripsi, *Pedoman Penulisan Skripsi Fakultas Ushuluddin*, (Semarang: Fakultas Ushuluddin Iain Walisongo, 2013), hal. 142-144

Translation Table : Vowels and Diphthong

Arabic	Roman
	a
	u
	i
ا, ء, ي	ā
و, ؤ	ū
ي	ī

Arabic	Roman
ا, ء, ي	an
و	un
ي	in
و	aw
ي	ay
و	uww, ū (in final position)
ي	yy, ī (in final position)

ABSTRACT

The purpose of this study is to determine the meaning of sleep and its benefits in view of M. Quraish Shihab investigated in the Tafsir al-Misbah.

Human needs to fulfill their life necessary by working all the day, until they forget to get sleep enough. Moreover sleep is very important to human health, physically and psychologically. Sleep is very helpful to create a balance in individual life. As we know that sleep is one of the signs of God power in order to looking for His glory. Those are looking for livelihood and working to fulfill family need. Allah makes an example for the death and raising are like sleep and wake up. Some of the points above are the reasons why the researcher makes this research.

The focus of this study is (1) What is the meaning of sleep according to M. Quraish Shihab in Tafsir al-Misbah? (2) What are the benefits of sleep by M. Quraish Shihab in Tafsir al-Misbah?

In this study, the authors used a qualitative approach. Data collection and data sources using the library research. Mauduiy (thematic) method, to answer the formulation problems by collecting verses about sleep. With this approach the author directly obtain a description of sleep and sleep benefits by way of examining verses describe Tafsir al-Misbah.

Results from the study show that sleep in the view of M. Quraish Shihab has two meanings that sleep likened to a small death and sleep as a means of rest or cleaning of the dirt. As to the benefits that can be examined are the benefits of a physical and psychic.

Keywords: Sleep, Sleep Benefits

CHAPTER I

INTRODUCTION

A. Background

Qur'an is the last holy book transferred by God to the prophet Muhammad SAW. It is used as a life guideline for human. Moreover, it is the source of the norm instead of *al-Sunnah*. It is also as a direction of life *hudān linnās* for the people who believe in and obey all its teachings.¹ Qur'an is not just merely control about human and God relationship but more on human to human and the environment as well. Briefly, it conducts a guide to all aspect of human life, both on earth and heaven.²

It is a remarkable blessing as a Moslem that every single activity brings joy in daily life. Even in a very simple part that maybe neglected by others; it has a value that really brings beneficial to human beings. One of them is sleeping. Sleeping is a voyage of a soul to the sky where Allah takes and places it next to Him. God shows us the death and resurrection through the activity of sleeping.³ God words in Az-Zumar [39]: 42

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ
الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي
ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Meaning: God keep the soul of the death people in his death and keep alive people on their sleeping. So, He will keep the soul of the death

¹ Muhammad Nor Ichwan, *Tafsir Ilmy, Memahami Al-Qur'an Melalui Pendekatan Sains Modern*, (Jogjakarta: Menara Kudus, 2004), Ed. I, p. 24

² Choiruddin Hadhiri SP, *Klasifikasi Kandungan Al-Qur'an*, (Jakarta: Gema Insani Press, 1996), p. 25

³ Muhammad Hasan Yusuf, *Resep Tidur Ala Nabi*, trans: Muhammad Bin Ibrahim Lc, (Solo: Qaula Smart Media, 2008), Ed. I, p. 35

people and let the soul of the alive people until the time when God take it. It shows the power of the god. (Az-Zumar [39]: 42).⁴

Ibnu Kathīr in his interpretation said that: Allah SWT tells about the precious thing that he did all things as he wants. He takes the soul from the body in the heavy death and takes the soul during sleeping. Some preachers stated that the soul of the death body is taken when they die and the soul of alive people is taken when they sleep. He will keep the soul of the death man and return it back for alive people until the right time; it is the rest of their life.⁵

Indonesian dictionary define sleeping as a verb means condition of stop of the body and awareness by closing eyes. In other definition, sleeping is understood as a relative unconscious. It is not merely silence without any activity but more like a cycle, which has various awareness and physiology process. There is a low response toward outside stimulus. In other words, it is a condition when a person cannot be woken up by outside sensor or stimuli.⁶

Science said that sleeping is a biological process that actively moves in the brain that causes certain effect to the body. Medical side defines sleeping as chemistry element that is called adenosine that is formed in the blood that it causes sleepiness. Through the nerve this substance spread out but still controlled by neurotransmitters whether people are asleep or awake.⁷

In other understanding, sleeping is understood as a cleaning up of what it called “*rubbish of sleepy*”. Scientists stated that the rubbish is formed the whole day human activity. It consists of dioxide and lactate acid. These substances are gathered in the blood which has toxic effect to the nerve.

⁴ Az-Zumar [39]: 42.

⁵ Muhammad Hasan Yusuf, *op. cit.*, p. 36

⁶ Abdul Aziz Ahsan, *Energi Hypnosleep, Untuk Hidup Lebih Sukses dan Bahagia*, (Jogjakarta: JAVALITERA, 2012), Ed. I, p. 9

⁷ Departemen Agama RI, *Kesehatan dalam prespektif Al-Qur'an (Tafsir Al-Qur'an Tematik)*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2009), p. 212

Therefore tiredness and sleepiness happened. During the sleeping this rubbish is disposed so we feel fresh when we wake up.⁸

Sleeping is also helpful in balancing the life of the people. Because of those facts, sleeping is not a simple thing. We should really care of it. Allah SWT said in (Ar-Rūm [30]: 23),

وَمِنْ آيَاتِهِ مَتَاعُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَآتِيتَاؤُكُمْ مِنْ فَضْلِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمِعُونَ

Meaning: And among His signs in the sleep that ye take by night and day, and the quest that ye (make for livelihood) out of His Bounty: verily in that are signs for those who hearken. (Ar-Rūm [30]: 23).⁹

Based on the statement above we know that sleeping is one of God's powers. Here sleeping is part of the symbol of God's power and to find the gracious of God: earn for living, for the family.¹⁰ 'Abdullah Yūsuf 'Alī said that when we deeply think about sleep, dream, refreshment and all about this actually it shows the sacred of God. People are not aware about the cycle of our daily activity which is a part of the miracle of God.¹¹

Sleeping is a biological phenomenon that happened in human life. It covers two periods namely a period of sleep to awake and period of awake to sleep. These two periods has different links. When people are sleeping, it is connected to metaphysic world whereas when people are awake, they are connected to the world of realistic. The body and soul of the people during

⁸ Sofia Amatullah, *Tidur Nyenyak Ala Rasul*, (Jakarta: Ation Religi, 2008), p. 4

⁹ Ar-Rūm [30]: 23.

¹⁰ Departemen Agama RI, *op. cit.*, p. 218

¹¹ Abdullah Yusuf Ali, *The Holy Qur'an: Text Translation And Comentary Amana Corps USA*, trans: Ali Audah, (Jakarta: Pustaka Firdaus, 1994), Vol 2, p. 1033

their sleep is still existed. However, his or her spirit is taken for a while in the metaphysic and later it is returned back.¹²

The scientists, in this 20th century did some research about sleeping. They found that during the sleeping there were some changes in the body like temperature, heartbeat, speed of breath. In contrast, the nerve still actively controls but the awareness is not functioned temporarily.¹³

In this modern era, people must fulfill their life by working. Through working people show their identity as a perfect creature of God that differs from other kind of being.¹⁴ Working is people right to keep their human level and earn for living for sure.

Nowadays, many people should spend their time more on working. It is because many stores open 24 hours a day. In other words, people should spend their sleeping time for rest less than their working hours. That is why they tend to ignore sleeping. In fact, it is really important for people to spend sleep as a part of taking rest. It against with what Allah has said in Qur'an An-Naba' [78]: 9-11,

وَجَعَلْنَا نَوْمَكُمْ سُباتًا . وَجَعَلْنَا اللَّيْلَ لِبَاسًا . وَجَعَلْنَا النَّهَارَ مَعَاشًا

Meaning: and we make your sleep for a rest, and we make the night as your clothes and the day as a time for earning living". (An-Naba' [78]: 9-11).¹⁵

Allah SWT also said in another verse:

¹² Departemen Agama RI, *op. cit.*, p.. 210

¹³ *Ibid.*, p. 211

¹⁴ Baharuddin Lopa, *Al-Qur'an dan Hakhak Asasi Manusia*, (Yogyakarta: PT Dana Bhakti Prima Yasa, 1996). p. 92

¹⁵ An-Naba' [78]: 9-11.

وَمِنْ رَّحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ
فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

Meaning: Because of His grace. He made the night and day for you, in order you are able to take a rest and also earn your living on the day as part of your thanks. (Al-Qaṣaṣ [28]: 73).¹⁶

The word of the God above is more than the science has today. The science later defines the same as Qur'an that one effective way to take a rest is by sleeping. Medical stated that enough resting will really helpful for body's immunity.

It is why sleeping is really important in our daily life. Less time for sleeping will reduce the level of immunity to our body. Both sleeping in day or night is the blessing of God to people. However, there are some people ignore for certain reasons. Enough sleeping is not only helping us to reduce our fatigue but also reduce our bad mood and stimulates the positive thinking. There is a big secret that unrevealed by scientist through their researches. Only a few facts of the reality of sleeping can be found out about the mystery of sleeping.¹⁷

Based on that fact, there is a need to dig out what is the real perspective of Qur'an and hygiene about the meaning of sleeping and what is the beneficial of sleeping.

To discuss about sleeping needs accurate method, namely, *mawḍu'iy* interpretation as stated above. The verses which are talking about sleeping exist in many letters. So the first thing to do is collecting all verses in the thematic interpretation framework. Hence, the writer discuss the sleeping

¹⁶ Al-Qaṣaṣ [28]: 73.

¹⁷ Keajaiban Tidur (*Menjelajahi Misteri Alam Kematian Kecil*) translation from book *Asrār al-Nawm: Riḥlah fī 'Alam al-Mawt al-Aṣghār* by Dr. Ahmad syawqi Ibrahim trans: Syamsu A. Rijal, (Jakarta: PT Serambi Ilmu Semesta, 2007), Ed. I, p. 37

based on Qur'an understanding as the topic of the study entitled Sleep in Al-Qur'an (Study of M. Quraish Shihab interpretation in Tafsir al-Misbah)

B. Research Question

Based on the background of the study, some problem of the study may reveal:

1. What is the meaning of sleeping based on M. Quraish Shihab in Tafsir al-Misbah?
2. What are the benefcials of sleeping based on M. Quraish Shihab in Tafsir al-Misbah?

C. Aim And Significant Research

The aims of the study based on the problems above are:

1. to get the meaning of sleeping based on M. Quraish Shihab in Tafsir al-Misbah
2. to know the beneficial of sleeping based on M. Quraish Shihab in Tafsir al-Misbah

The beneficial of the study are:

1. The result of the study of Qur'an commentary is hopefully able to contribute a simple concept in developing study of Qur'an. For the next study is also used as alternative source or reference for other writer who wants to study more about sleeping.
2. Hopefully able to enlarge insight about sleeping based on M. Quraish Shihab commentary
3. As a knowledge contribution for the people in general Islamic point of view and spesifically the study of Qur'an

D. Prior Research

There is no other similar title or material discussing about sleep in books, article or even in other study. However, there is some discussions related to this study.

al-Mawt and *al-Wafāh* (*Studi Penafsiran al-Baiḍowīy dalam Tafsīr Anwār al-Tanzīl wa Asrār al-Ta'wīl*) written Herman Feelani (Students number 05530030. UIN Sunan Kalijaga, Yogyakarta) in this study stated that *al-Mawt* is another word for sleeping as explained in Qur'an Az-Zumar [39]: 42. *al-Baiḍowīy* explains that human consist of two parts namely soul and spirit. Soul which enable human to think. God takes the soul from the body when they are asleep. Spirit that make people alive. When people die God separate spirit from the body so the life is gone. In other side, *al-Mawt* means the losing of mind or stupidity when the person cannot accept the truth.

The writer also found some articles that is discussing about sleeping that published Media Kompas.com on Saturday 17th, August 2013 written Unoviana Kartika. She said that sleeping is the best way to relief the condition. Lack of sleeping causes bad effect on concentration, analytical sense, creativity that also produces some diseases. Some experts suggest at least to sleep six hours a day. On the other side, too much sleeping may cause: diabetes, heart disease, depression, backache and also make us easily to forget something.¹⁸

Another review that has a relation to this study:

1. Syekh Muhammad Hasan Yusuf, in his book sleeping tips based on prophet (Rahasia Tidur sehat dan berpahala), translated: Muhammad bin Ibrahim Lc. In this book explained in hadith about the principles of sleeping and waking up. Some of them: it is not advisable to sleep in the position of prone. The prophet said: from *Tikhfah al-Ghifariy*. He said:

¹⁸ <http://health.kompas.com/read/2013/08/17/1337214/Bahaya.Terlalu.Banyak.Tidur>

Rasullah SAW found me sleep in the mosque pronely, so He kicked me out and said:”Why do you sleep in that way?” this what God dislike about.” (*Sunan Ibnu Majjah*: 3791). The explanation of the hadith: Ash-Shalhub said in the *al-Adab* (Page 227): that hadith clearly explain about the warning of position of sleeping in this way and surely God hates it. He must leave of all things that Allah hates. In more explanation it is not adviseable because it looks like the thing who inhabit in the hell, *wallāhu a’lam*.¹⁹

2. Etika Tidur Nabi (*Agar Tidur Kita Benar Dan Berpahala*), Written by Muhammad Hasan Yusuf. This book is about the ethics of the Prophet’s sleeping that is taught by Muhammad SAW. As we know that sleeping monopolizes one third of somebody’s life. It means that people sleep in eight hours a day. So, it is a good luck for those who follow what the prophet’s has said about sleeping. It is a long period for people so that it is worthed and meaningful for the person to do and rewarded from God SWT. The good man is a person who can change from something common to something that has worship values.²⁰
3. Jangan Takut Sehat! Karya Dr. H. Briliantono M. Soenarwo
Sleeping a routine activity that signed by the coming of sleepiness. It indicates our body needs some rests. During the sleeping, blood pressure and heart beat decrease, the breath is also quiet. One thing that we should really care of is the length of our sleep. The as mentioned above the sample of length of our sleep is 6-7 hours based on Rasulullāh SAW. He started sleeping and getting up earlier. When we are late to sleep the organ of the body will have some problems. A research that ever conducted by *University Hospital of Madrid*, Spain, showed that one of the cause senile

¹⁹ Muhammad Hasan Yusuf, *Resep Tidur Ala Nabi (Rahasia Tidur Sehat Dan Berpahala)*, trans: Muhammad Bin Ibrahim Lc, (Solo: Qaula Smart Media, 2008), Ed. I. p. 75

²⁰ Muhammad Hasan Yusuf, *Etika Tidur Nabi (Agar Tidur Kita Benar Dan Berpahala)*, trans: Saiful Aziz, (Solo: Media Zikir, 2008), p. 25

of a person is too long period of sleeping. The one who spend 8-9 hours a day for sleeping will have higher risk of senile twice more than the one who spend 6 hours a night.²¹ The 3 years research showed that somebody who sleep longer than the normal people do, will feel more sleepy in the day and it is one of the signal of senile.²²

4. Allah Sang Tabib (*Kesaksian Seorang Dokter Ahli Bedah*), written by Dr. H. Briliantoro M. Soewarno.

In this book discussed about enough rest. Rasulullah SAW always spend resting though he was so busy. He as usually sleep after isya prayer and wake up almost subuh prayer. He took a bath and does the tahajjud prayer and witr. He then spell the verses of Al-Qur'an after wards. Sometimes, he laid down his body a while just for releasing the fatigue after *qiyāmu al-layl*. Next, he went to the mosque to do dzuhur prayer then took a rest and sleep a while. "actually your body has its own right upon you."²³

E. Research Method

In a scientific study, methodology plays important role because it is one of scientific effort that relate to the mechanism to understand and organize object that become the target of the science that is being observed. Whereas the method that the writer used in this study is:

- 1) Methodology in collecting the data and data source

In collecting the data, the writer used library study. It is a method by using library research through reading, observing, understanding the book,

²¹ Briliantono M. Soenarwo, *Jangan Takut Sehat!*, (Jakarta: Halimun Media Citra, 2013), Ed. I. p. 223

²² *Ibid.*, p. 224

²³ Briliantono M. Soenarwo, *Allah Sang Tabib (Kesaksian Seorang Dokter Ahli Bedah)*, (Jakarta Selatan: Al Mawardi Prima, 2009), p. 190

magazine and other literatures that become the main source that has a close relation with the main problems in order to get the data.²⁴

The sources of the data divided into two kinds of data sources. The first, primary source by choosing the bible Qur'an al-Karīm to reveal sleeping in Qur'an and also the book entitled *Keajaiban Tidur (Menjelajahi Misteri Alam Kematian Kecil)* translated from the bible *Asrar al-Nawm: Riḥlah fī 'Alām al-Mawt al-Aṣghār* written by Dr. Ahmad Syawqi Ibrahim.

The secondary source is any kind of source that quoted from other sources that indirectly as a historical document for the need of research.²⁵

2) Data analysis method

Qualitative analysis is used. In order to get the data some methodologies are employed:

Mawḍu'iy (thematic commentary) method is used as it is accordance with Qur'an. It is by collecting all verses of Qur'an that has same or similar topic being discussed based on chronological when it came. All explained well and supported some believes that is believed scientifically it is derived from Qur'an, hadith and rational thinking as well.

al-Farmawīy stated some steps or mechanism of the method:

- a) Choose and decide the problem that will be focused thematically (mawḍu'iy)
- b) Trace and collect verses that has link with the problem formulated, makiyah and madaniyah verses
- c) Arrange the verses chronologically and enclosed with some knowledge and the background of the revelation or asbab al-nuzul
- d) Knowing the correlation (munāṣabah) of those verses in each letters, and
- e) Arrange the theme of the discussion systematically and complete

²⁴ Sumadi Suryabrata, *Metodologi Penelitian*, (Rajawali Press, Jakarta, 1999), p.16

²⁵ Surakhmad, *Pengantar Penelitian Ilmiah Dasar Metode dan Teknik*, (Bandung: Tarsito, 1980), p. 134

F. Systematic of Writing

At the end of this research is the report of the research which has the following systemic:

First chapter is the introduction that covers background of the study as the basic step of the research. Then, it is formulated in the problem formulation as the limitation of the study. In this chapter, the writer also enclose the aim and the beneficial of the study. To show the newest of the study, the writer also stated the prior research, research method that is used and the systematic of the writing of the study.

Second chapter contains about the general explanation about sleep in various point of view

Chapter three presents the biography of M. Quraish Shihab, his works and contributions, the description of Al-Misbah comentory and some comments from the people about Al-Misbah commentary

Chapter four contain sleeping prayers and the commentary of M. Quraish Shihab about sleeping. Moreover, it tells about the meaning of the sleeping itself. It is enclosed so that help people in understanding the concept of sleeping based on M. Quraish Shihab in Al-Misbah contemporary.

Next, some conclusion of the study is discussed in chapter five. Some conclusions from the previous discussion are presented so the answer of the problem will be found. The last chapter is completed with some suggestions and closing for the better research in the future.

Reference is the page of reference list that is used as a materials resource. The reference is really important to keep the validity and otentisity of the reference that is used in this study.

CHAPTER II

GENERAL VIEW OF SLEEPING

A. The meaning of sleep

In Qur'an, sleeping has several words: *an-nawm*, *al-muḍṭaji* (lay down), *ar-raqd*, an- *an-nuas* (sleepiness).¹ Several countries has different names for sleeping: Sleep in English, schlafen in Germany, dormir in French, dormer in Spanish, sonna in Italy, slapen in Dutch, sen in Poland, dormi in Rome, sonna in Urdu, sona in Indian, janjada in Korean, shui and shuijiao in Chinese and naum in Arabic.²

Al-Isfahanīy defines sleeping:

استرخاء اعصاب الدماغ برطوبات البخار الصاعد اليه, وقيل ان يتوفي الله النفس من غير موت, وقيل: النوم موت خفيف والموت نوم ثقيل.

Meaning: the soften of the nerve in the brain with the oxygen humidity through the brain. Other statement: sleeping is a condition where Allah take the soul of someone without dead. It is also agreed that sleeping is small death whereas the real death is heavy death.³

Said ibn Jubarīy said the tactually Allah take the spirit of the dead person after his/ her death and take the spirit of alive people in their sleep. So, the spirit will interact each other as what God wants. Allah keep the spirit of the assigned people of their death and return back the spirit of the people who has not been decided of their death to their body until the right time for the death.⁴

¹ Louis Ma'luf, *Al-Munjid Fī Al-Lughah Wa Al-A'lām*, (Beirut: Al-Maktabah al-Katalikiyah, t.th), p. 848.

² Departemen Agama RI, *Kesehatan Dalam Prespektif Al-Qur'an (Tafsir Al-Qur'an Tematik)*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2009), p. 211

³ Ar-Rāghib Al-Isfahanīy, *al-Mufrādat fī Ghorībi al-Qur'ān*, (Makkah al-Mukarāmah Maktabah Nizār Mustafā al-Bazz, 1997), Vol 2, p. 660

⁴ Ahmad Syawqi Ibrahim, *Keajaiban Tidur (Menjelajahi Alam Kematian Kecil)*, terj. Syamsu A. Rizal, (Jakarta: PT. Serambi Ilmu Semesta, 2007), Ed. I, p. 29

What we learned from Rasulullah SAW, Umar r.a said that sleeping is the part of death. It was told as a *marfu'* from Jabir r.a that when Rasulullah was asked, "Are the people who inhabit in haven sleep?" He answered, "No, Sleeping is part of death, whereas in heaven there is no death."⁵

Abu Huraiah r.a said that when the spirit of believers came out from the body, he/she would be welcome two angels that will be lifted. Zayd ibn Aslam stated that Rasulullah said "To all human beings, actually Allah SWT holds our spirit. When he wants, he return it back to us not at this moment".⁶

Guyton and Hall (1997) defined sleeping as a unconscious condition that people is still able to wake up through motoric sensor or other stimulus. Potter and Perry (2005), sleep is physiology cycle that happened longer than just wake up. So, sleep physiology is a kind of arrangement of sleeping activity because there are two cerebral mechanisms that activate and press the brain in turn for sleep and wake up.⁷

Science defines sleeping as a biological process that actively move in the brain and has certain effect on the body. Medical said sleeping as a chemical substance called adenosine that is formed in the blood. This cause the sleepiness that later gradually broken during sleeping. The nerve, *neurotransmitter*, however, still do controller whether awake or asleep. This substance works in a nerve cell (*neuron*) in the brain. *Neuron* connects the nerve to the spine. It produces *serotonin* and *norepinephrine* that control some part of the brain when the body is awake. The other nerve cells at the bottom

⁵ Abū Bakar Aḥmad bin Ḥusayn Al-Bayhaqīy, *Shu'bu al-Iman*, (Bayrut: Dārr al-Kutub) Ed. I, Vol 4, p. 183

⁶ Abū Al-Sa'ādāt Ibnu Al-Athir, *Jāmi' al-Uṣūl Min Ahādīth ar-Rasūl*, Vol 6, Bab *Al-Nawāfil Al-Maqrūnah Bi al-Awqāt*.

⁷ Abdul Azis Ihsan, *Energi Hypnosleep, Untuk Hidup Lebih Sukses dan Bahagia*, (Jogjakarta: Javalitera, 2012), Ed. I, p. 10

of the brain start working during the sleeping. These cells works by killing the signals that causes people awake.⁸

In other meaning: sleeping is a way to clean up the body from the fatigue rubbish. Chemist said that in a day, the kind of “rubbish” that come from the body mostly consist of dioxide and lactate, it gathered in the blood with the toxic effect. This effect causes what we call sleepy. During the sleeping all the rubbish is destroyed in such a way so that in the morning when we get up we feel fresh.⁹

Dr. Roan, a psychiatrist of *Ongkomulyo hospital*, Jakarta adds that the sleepiness is closely related to *hypotamulus* in our brain. In normal condition *hypotamulus* work well so that it can give respond to any kind of change both our body and environment. However, when body is tired after working hard all day and other condition that support for silence, it has lack respond toward surrounding and makes people feel sleepy. In other words, sleeping is not just taking a rest but also take a rest for the brain. Cerebral cortex is the most important part that functioned as highly mental. It is used in remembering, visualizing, imagining, judging and also argumentum.¹⁰

Based on the above explanation, it is concluded that sleeping is the biological process that has certain effect to the body. Also, the soften of the nerve system of the brain with the oxygen to the brain. Another opinion about it: sleeping is a condition when Allah SWT is holding the soul of the person without dead. Also, it is mentioned that sleeping is “small death” and dead is “big death”.¹¹

⁸ Departemen Agama RI, *op. cit.*, p. 212

⁹ Sofia Amatullah, *Tidur Nyenyak Ala Rasul*, (Jakarta: Ation Religi, 2008), p. 4

¹⁰ *Ibid.*, p. 5

¹¹ Departemen Agama RI, *op. cit.*, p. 213

B. The history of Sleep concept

People live in two different world namely, awake and asleep world. In the awake world people connect themselves to the real world, whereas in the asleep world, people connect themselves to universe and spirit that is full of secret and miracle. The great thing of sleeping is now less cared by the people since they think it is just common thing that happen daily. In fact, sleeping is the most incredible moment in our life.¹²

It has been years that sleeping concept being discussed. Old Greek believe that every single thing in this world, it has a God as well as sleeping. Hypnos is the God of sleeping. The Greek believed that the night God *Nyx* has a kid that is called *Hypnos*. Based on that legend, *Hypnos* has a brother called *Thanatos*, the evil God. So, they think that sleep and death is sibling. Prayer is done by Greek before they sleep hoping that the next day they still able to live.¹³ Ancient Greek philosophers have attempted to identify the causes of sleep. But they still disagree. Empedocles believed that man was made up of four basic elements, namely: water, air, fire, and earth. According to him, if the element of fire regardless of the human body, he will sleep soundly. Since ancient times to the Middle Ages and thereafter always appear different theories about the secret of this sleep

There is no significant development of the science to reveal the mystery of sleeping. The famous theory said that sleeping is lack of oxygen in the body that give impact to the brain.¹⁴ So far, the scientist gas not found the mystery of sleeping yet. Some theories are as follows:

a) Machinov, Louis Pasteur students

At the end of XIX century, Machinov said that sleeping caused by the rest of disposal waste in the brain. It could be cleaned up by sleeping.

¹² Ahmad Syawqi Ibrahim, *op. cit.*, p. 37

¹³ *Ibid.*, p. 38

¹⁴ Ahmad Syawqi Ibrahim, *op. cit.*, p. 40

b) Chemical theory or *Auto-taxemia*

The theory said that part of the body work when we awake on the day. The activity produces *protogen*, a substance that stimulate sleep. This substance will disappear when we sleep through oxidation

c) Poisoned theory *Asam Lipnek*

When the theory is right, so it is right too for the similar theory. It is happened both human or animal. Yet, it has not proven the truth.

d) Auto-toxemia through *Alkalik* substance

Another theory stated that the poisoned itself is not caused by *Lipnek* substance. It caused by *Alkalik* substance called *Lokomafine*. It influences the nerve so the organ softer and finally sleep.

e) Imunity Theory

Various laboratory work has been done through animals. The animals, a dog, is forced to keep running for hours until they feel exhausted and hang up. The researcher took the extract of its muscle, then injected to the other animals which is fresh and healthy. And the result it is really destroying. The animals look weak and cannot live longer around 20-40 after the cutting.

f) Recent Chemical theory

When the body is awake and do some activities, it produces waste of disposal from the changing process. The waste is soporific poison, that in step growing in the blood. Also, it is found in C. S. F or cerebral-spinal fluid, so we feel tired and lose our energy. In order to heal from the substance, the body dissolve and oxidation. So the body will have fresh condition after sleeping.¹⁵

¹⁵ *Ibid.*, p. 59

C. Sleep based on health science

Healthy is the most important in our life. WHO (World Health Organization) defines health as fixing the condition of the body whether physically, psychological, social and not just merely eradicate health. *Majelis Ulama Indonesia* in national summit 1983 defined health as the endurance of physical, mental, social that owned people as the gift from god that must be blessed. It is a part of obeying and take care of God's words. Health is a condition for living creatures to function its organs harmonically. For human being, health can be explained as the perfection of physical, mental and social.¹⁶

Healthy sleep can be seen from two aspects, namely: (1) sleeping based on duration and time. (2) Sleep based on position. The explanation is as follows:

1. Sleep based on time and duration

a) Take a nap

Medically stated that sleepiness on the day is something common biologically. It is because the natural rhythm of the body that needs short break. It covers taking a nap around 14.30. That's why when we feel sleepy on that period it is the part of the cycle of sleep and get up.

A research done by National sleep foundation, USA stated that the duration for good take a nap is around 20-30 minutes. When we follow that ideal time for taking a nap there will be beneficially for us. However, when we sleep more than the ideal period, it will bring not convenience for the body. The condition is called *inersia*: we feel hard and lazy to do activity.¹⁷

b) Sleep at night

Sleeping at the night time is believed bring a lot of beneficial than take a nap. A research found that pineal body in the brain is driving out substance

¹⁶ Ahsin W. Al-Hafidz, *Fikih Kesehatan*, (Jakarta: Amzah, 2007), p. 4-5

¹⁷ Abdul Azis Ihsan, *op.cit.*, p. 20-21

called melatonin. This substance is fast growing in the dark place. Night also brings us silence and conducive for us to take a rest.¹⁸

Joyce Walsleben, the author of *A Woman's Guide to Sleep* said that the quality of our sleep is depending on what happened on a day. When we feel not good (worry, nervous, etc) on the afternoon, our sleep will be not good. Also, the lack of time for taking rest will broke imunity system of the body, unfocused and lead to obesity. So, for woman who are having diet program, the amount of sleeping should be highly considered. Sleeping at night cannot be replaced by the longer take a nap. When it happened, people feel bad when they got up.¹⁹

c) Sleep without duration

Generally, sleeping time is the same for all people. However, age reflect the different time for sleeping. Dr. Titania Nur Shelly noted that according to time, science has shown that sleeping is not just sparing the not active time. It involves a lot of activities that relate to our health. The table below can be guideline about the duration of sleeping based on the age.

Age	Development Stages	Time Needed
0-1 month	Baby born	14-18 hours/day
1-18 month	Baby	12-14 hours/day
18 month-3 years	Children	11-12 hours/day
3-6 years	Pre school	11 hours/day
6-12 years	School period	10 hours/day

¹⁸ Ahmadie Thaha, *Kedokteran Dalam Islam*, (Surabaya: PT. Bina Ilmu, t.th), p. 145-146

¹⁹ Abdul Azis Ihsan, *op. cit.*, p. 22

12-18 years	Teenagers	8-9 hours/day
18-40 years	Adult	7-8 hours/day
40-60 years	Middle aged	7 hours/day
>60 years	Old age	6 hours/day

The data from The National Sleep Foundation, USA, stated that babies should sleep 80% of his/her time in a day. On the other side, adult people spend 30% sleeping of the 24 hours period. Some guide from Mayo clinic released some guide about the duration of sleeping. Children in the age of pre-school spend 11 hours a day. Children age at school spend 10 hours sleeping. Teenagers spend 9 hours, adult spend 7-8 hours and old spend 7-8 hours.²⁰

Daniel F Kripke, Psychiatrist from University California, has done research about the duration of sleeping relate to the death in Japan and USA for 6 months. The ages of respondent is 30-120 years. He concluded that someone who sleeps under 4 hours a day has a faster death risk than the one who sleep 6-7 hours a day. They have a longer live.²¹

From the various research, it is clear that a good sleep is enough time for sleeping, it is 7 hours a day. When we feel difficult to sleep we can do some ways like: doing several natural activities, take a warm water for take a bath, drink hot chocolate or read some light books to relax the muscle so that we can sleep easier.²²

²⁰ *Ibid.*, p. 22-26

²¹ Ade Hashman, *Rahasia Kesehatan Rasulullah; Meneladani Gaya Hidup Sehat Nabi Muhammad Saw*, (Jakarta: Noura, 2012), p. 202

²² Abdul azis Ihsan, *op. cit.*, p. 27

2. Sleep position

Since sleeping plays important role in our live, we can ignore sleeping. Many people have their own way to sleep. Some people take a sit, lay down and many others. Although this kind of position do not give us complete comfort. The right way or position to sleep is lay down horizontally.²³

Ahmad Syawqi Ibrahim mentioned there some position that can be²⁴:

- a) Sleep on one side of the body, bend down the legs and put one hand on our face.
- b) *Qarfusha* Sleep: sleep on one side of the body by bending both knee deeply.
- c) Sleep on the stomach by folding arm on our head.
- d) Sleep on the stomach by folding arms on our face.
- e) Sleep on backs by the hands are stretching parallel to our body.
- f) Sleep on backs by folding arms under the head.
- g) Sleep on backs by folding arms next to our head.
- h) Sleep on backs by putting arms on our chest.
- i) Sleeping on backs by bending down the knee and put on hand on head and put the other one under the body.
- j) Sleep on backs and put one leg to the other leg.
- k) Sleep on the right side of the body, a little bit bend on our leg and arm and put the right hand below the face.

Hadits Rasullulah stated about the mechanism of sleeping. Rasullulah when he slept, he leant his body on the right side and both his hands and legs a bit bend. Then, he put his right hand below the check and face to qibla. This is the best position of sleeping. It shows the comfort of the body and soul. It was as stated Imam Muslim from Jabir that Rasullulah said:

²³ Departemen Agama RI, *op.cit.*, p. 235

²⁴ Ahmad Syawqi Ibrahim, *Misteri Tidur: Rahasia Kesehatan, Kepribadian, dan Keajaiban Lain di Balik Tidur Anda*, trans. Syamsu A. Rizal and Luqman Junaidi (Jakarta: Zaman, 2013), p. 94-97

لايستلقين احدكم ثم يضع احدي رجليه علي الاخري (رواه مسلم)

Meaning: Don't ever slept on backs and the leg position is on the top of the other foot. (Moslem History).²⁵

The meaning of the above hadis is that by putting other leg into other cause uncomfortable condition to the body and soul. The comfort can be obtained by having relax on all muscle and joint.²⁶

Facing the body to the right side is agreed as a healthy sleep position. That is why, this position (after thorough observation) can brings some benefecials, namely: (a) resting the left brain, (b) reduce the load of heart, (c) resting the hull, (d) increase the discharge of the gall bladder and pancreas, (e) increase the nutrient absorbance, (f) stimulate defecate, (g) resting the left legs, (h) retain the health of lungs, (i) keep the health of bronchi.²⁷

D. Problems of sleep

Good sleep can be our need. When we lack of sleeping it can give bad impact to our health. Moreover, it causes some diseases to our body. The very common problem may rise from sleeping are: *insomnia, sleep apnea, sleep walking, narcolepsy, cataplexy, hypersomnia, trypanosomiosis, and restless legs syndrome*. Also, psychological problem may rise such as *depression* and *schizophrenia*.²⁸

1. Insomnia

Insomnia is the symptom of sleeping disorder that is hard to sleep for many times although there is a chance to sleep. Insomnia caused by some kind

²⁵ Abū Al-Husayn Muslim, *Al-Jāmi' Al-Shaḥiḥ Al-Musammā Shaḥiḥ Muslim*, (Beyrut: Dār al-afāt al-Jadidah, Vol 6, tth), p. 154

²⁶ Departemen Agama RI, *op.cit.*, p. 236-237

²⁷ Abdul azis Ihsan, *op.cit.*, p. 16-19

²⁸ Departemen Agama RI, *op.cit.*, p. 241-242

of diseases or psychological problems,²⁹ Ahmad Syawqi Ibrahim stated insomnia can have three categories:

- a) Difficult to start sleeping: When the person is able to sleep he/she will sleep naturally.
- b) Frequent wake up: there is no problem to start sleeping, but often wake up so the sleeping is not smooth.
- c) Too quickly get up: the stickman will get up earlier in the morning then they cannot sleep.

Some factors that cause insomnia can be grouped into three: psychological, organic, and environmental acts. In order to cure the diseases managing the sleeping time is a must. Relaxing and refreshing are done during the night to avoid the day. Avoiding caffeine, coke and alcohol during the night, a cup of coffee in the day: the bed should well prepared and asking Allah's help with prayer.³⁰

2. Sleep apnea (breath problem during the sleep)

Sleep apnea is a kind of breath problem during the sleep. It happened because obesity or lack of power of our muscle because of the age. The changes cause deflates of the windpipe during the breath. This problem is characterized by the loud sound of snore. However, not all snorers has this kind of problem. It happened when the nerve that functioned as controller during the breath does not work during sleep.³¹

The process of snore starts from the low tension of the muscle when we asleep. On the other side, tongue, jaw move a bit backward, especially when we sleep on backs. This condition can hamper of the air flow in nasal cavity, so it is forcedly breath through the mouth.³²

²⁹ Abdul Azis Ihsan, *op.cit.*, p. 27-28

³⁰ Ahmad syawqi Ibrahim, *op.cit.*, p. 187-190

³¹ Departemen Agama RI, *op.cit.*, p. 245-246

³² Ahmad syawqi Ibrahim, *op.cit.*, p. 196

The sound of snore is varied from person to others. It is because of sleeping position. One of the cause of snore is opening mouth or sleep on back. Some ways to heal the snore is by changing the position of our sleep or inhale vapor before go to bed so the nostril will open and we feel easier to breath.³³

3. Sleep walking

Sleep walking is walking while sleeping. It happened in the middle of sleeping and usually happened in children but it also happened in other age with low percentage. This condition has nothing to do with dreaming, because it happened before people are dreaming.³⁴ Some ways to overcome sleep walking can be as follows:

- a) Stabilize both physical and nerve,
- b) Put the iron trellis on the window, so that someone will not fell down,
- c) Lock the doors of the house with unreachable key,
- d) Sleep in the low place and the basement so that person will not fall down,
- e) Take the person to the doctor to cure the health problem.³⁵

4. Narcolepsy (an attack of sleeping need)

It is a nerve problem that is marked by sudden take a nap and continuous sleepiness. The main characteristic of narcolepsy is extreme sleepiness though we have enough sleep during the night.³⁶

The patient of this disorder feel urgently sleep and cannot handle it. Then, he will asleep and snore thought it just started.³⁷ This attack is usually

³³ Abdul azis Ihsan, *op.cit.*, p. 28-29

³⁴ Departemen Agama RI, *op.cit.*, p. 247

³⁵ Ahamad Syawqi Ibrahim, *op.cit.*, p. 201-202

³⁶ Abdul Azis Ihsan, *op.cit.*, p. 29-30

³⁷ Departemen Agama RI, *op.cit.*, p. 248

brings trouble. For example: a lecturer who is giving the lesson or driver who is driving the car or conductor who is driving the train.³⁸

5. Cataplexy

The attack of this disorder happened to few people. The person will feel weak in the muscle both the power and reflexed. So, usually the person will fall down suddenly wherever he/ she is. The common thing happened to the ground of on the table. It happened when the person has high emotionally act like laugh out loud. The common age that is usually suffer from this is young age and seldom found in adult.³⁹ Cataplexy is kind of sleeping problem that causes lame.⁴⁰

6. Hypersomnia

It is a kind of really strong need to sleep in the day time and takes very long time. In this condition, the person will sleep for long time and deep.⁴¹ So, when we wake them up they will go sleep again very soon. The factor causes this disorder is the destruction of *hipohtalasamus*, where exist the central sleep nerve and nerve awareness. It also caused by the less function of kidney or liver because of consumption of sedative drugs and sleep pills.⁴²

7. Trypanosomiasis

The disease caused by certain parasite carried by fly tsetse. It is transferred to human and animals. Tsetse fly is a kind of fly that take the food from the blood of their victims.⁴³ The flies are various and the parasite they bring is also many kinds. It is greatly found in West Africa, central

³⁸ Ahmad Syawqi Ibrahim, *op. cit.*, p. 202

³⁹ Departemen Agama RI, *op.cit.*, p. 248

⁴⁰ Ahamad Syawqi Ibrahim, *op.cit.*, p. 203

⁴¹ *Ibid.*,

⁴² Departemen Agama RI, *op.cit.*, p. 250

⁴³ Ahamad Syawqi Ibrahim, *op.cit.*, p. 203

Africa and East Asia. The parasite attacks the liver, heart and central nerve system and last cause people will have really long sleep even death.⁴⁴

8. Restless legs syndrome

Restless leg syndrome (RLS) is a kind of disease that attack the body and causes little acts, puncture, or even uncomfortable amused in leg part. It stimulate the legs to move in such a way to get the comfort feeling. It mostly happened in old ages. This disease can be cured by drugs that has influence to *neurotransmitter dopamine*. It indicates that normal dopamine causes two symptoms the disease.⁴⁵

9. Depression

Disorder mental is 3% caused by human relation and 11 % caused by siblings. People who suffered from mentally illness will feel pressure to their nerve muscle so it is hard to stand up. It is clear when they are depression the person will not feel fresh and relax.⁴⁶

The person who has mentally disorder cannot complete their sleep. They tend to get up earlier and cannot continue sleeping since their mind full of negative thinking. Mentally pressure is commonly caused by bad experience in their life such as great disaster such as loosing family members or even their belongings. It makes them hard to sleep at night when their minds are full of sorrow.⁴⁷

10. Schizophrenia

The Chronicle disease that follows this problem is severe problem in thinking. They might think the people around them will do bad thing.⁴⁸ The person is haunted by their own fantasy that the people around them will kill

⁴⁴ Departemen Agama RI, *op.cit.*, p. 249

⁴⁵ *Ibid.*, p. 249-250

⁴⁶ *Ibid.*, p. 251

⁴⁷ Ahamad Syawqi Ibrahim, *op.cit.*, p. 205

⁴⁸ *Ibid.*, p. 206

and destroy them. It causes misbehave and extreme emotion. Insomnia will happen later.⁴⁹

11. Sleeping problem in old ages

There are many problem of sleeping experience by old ages:

- a) Complaint pain in the joint and vulnerability bone.
- b) The increasing of gastric acid and gastric lymph that go back to the throat.
- c) The problem of gastric disease and long breath system.
- d) Hardening vessel of artery. Some diseases that is commonly rise is Parkinson, Alzheimer, etc.⁵⁰

We can conclude based on the above explanation it is clear that problem disorder has bad effects to our body. It is not attack people physically but also mentally or the soul of the person.

⁴⁹ Departemen Agama RI, *op.cit.*, p. 252

⁵⁰ *Ibid.*, p. 249

CHAPTER III

THE BIOGRAPHY OF M. QURAISH SHIHAB AND THE DESCRIPTION OF COMMENTARY OF AL-MISBAH

A. The biography M. Quraish Shihab

Muhammad Quraish Shihab was born in Rapping, Ujung Pandang, South Sulawesi, and 16 February 1944.¹ After finishing the elementary education in Ujung Pandang, he continued middle education in Malang. While he went to the public school, he also joined himself in *Islamic Boarding School al-Hadith al-Faqiyyah* from *Thanāwiyyah* to *‘Āliyah*.²

He was educated Arabic descendant. His father, Abdurrahman Shihab (1905-1986) graduated from Jami’atul Khair Jakarta, the oldest Islamic education institution in Indonesia. This institution focused on modern Islam ideas. His father was great lecturer in interpretation, he used to be rector IAIN Alaudin. He was one the founder of Indonesian Muslim University in Makasar.³ Since he was a child, he struggled in learning religious values. In the age 6-7, he should join his father prayer. His father asked him to read Qur’an.⁴ Since then he loved to learn about Qur’an.

In 1958, M. Quraish Shihab went to Cairo to study in Tsanawiyah Al-Azhar since he got scholarship from the local government of Sulawesi. He spent 9 years to finish the study. In 1967 he got Lc (under graduate) from the faculty of Ushuludin in hadith interpretation of Al-Azhar University. He

¹ M. Quraish Shihab, *Secercah Cahaya Ilahi: Hidup Bersama Al-Qur’ān*, (Bandung: PT. Mizan Pustaka, 2007), p. 5

² Badiatul Roziqin, dkk, *101 Jejak Tokoh Islam di Indonesia*, (Yogyakarta: e-Nusantara, 2009), p. 269

³ M. Bibit Suprpto, *Ensiklopedia Ulama Nusantara: Riwayat Hidup, Karya dan Sejarah Perjuangan 157 Ulama Nusantara*, (Jakarta: Galeri Media Indonesia, 2010), p. 668

⁴ *Ibid.*, p. 270

continued the master degree in the same faculty and finished the study 1969 by dissertation “*al-I’jāz at-Tashrī’i al-Qur’ān al-Karīm*”⁵

In 1973 he was called back by his father to help him handling IAIN Alaudin. M. Quraish Shihab became the vice rector for academic and students affairs until 1980. Besides, he also helps his father preaching due to the old ages of his father. Right after that, he take care of several duties like the coordinator of Indonesian Private University association region VII east Indonesia, helped the police department in guiding the corps mentally and some others duties. In his spare time, he completed some research like the facts of tolerance among religion in Indonesia (1975) and “*wakaf*” matter in South Sulawesi (1978).

Muhammad Quraish Shihab spent mostly of his time by focusing his job and almost forget about himself. Until he was 30 years of age, he hasn’t got married. Every time he went out town, he tried to get acquaintance especially for his couple. Finally, after A. J. Mokodompit, the former rector of Education and teacher training Ujung Pandang helped him to get the partner, he found a woman from Solo, Fatmawati. This woman then became his wife. They got married in 16 February 1975.

He loved so much on Qur’an. In order to make his dream come true, he continued to study more on bible interpretation in Al-Azhar, Cairo 1980. He took Al-Qur’an interpretation. He spent two years to finish his study. The dissertation “*Nazm ad-Durār lī al-Biqā’ī Tahqiq wa Dirāsah* (a study about the authenticity of Nazm ad-Durār holy book written by al-Biqā’īy) was able to defense his dissertation really well (Mumtaz Ma’ā Martabah aṣh-Sharaf al-Ūla or summa cum laude).

Howard M. Federspiel found that Quraish was a unique Indonesian because took the education in Middle East than western which is mostly

⁵ M. Quraish Shihab, *Membumikan al-Qur’an*, (Bandung: Mizan, 1999), p. 17

chosen by other Indonesian. “When I did a research about his biography I found that he came from Sulawesi, educated in Islamic Boarding School, and got the high education in Egypt in Al-Azhar University. It what made him educated more than the other writer in most popular person in Indonesian literature of the Qur’an. More than that, his high education that was taken in Middle East made him unique for Indonesia where most of the people spend in western country to continue their study. Also, he had a good career in teaching. Various universities had ever been his institution. This was very clear.⁶

In 1984, the new step of his working career, he moved to Jakarta and worked in Ushuluddin Faculty of IAIN Jakarta. He taught the interpretation and Ulum Al-Qur’ān in undergraduate and postgraduate programs until 1998. Moreover, he also became rector for twice period of duty (1992-1996 and 1997-1998). Then, he ever became the minister of religion affairs for almost 2 months. After that, he became Indonesian ambassador for Egypt and Djibouti located in Cairo.

M. Quraish Shihab brought new atmosphere for the people. That is why he got some trust to handle some departments such as: the leader of *Majelis Ulama Indonesia* (1984), the member of *Lajnah Pentashhih Qur’an Departemen Agama* (1989). He also joined some professional organization such as ICMI (Indonesian association of Moslem intellectual).⁷ He was a minister of religion in development ministry VII 1998. Other organizations that he joined in are: the association of syariah, consortium of religious knowledge, Education and cultural department.

⁶ Howard M. Federspiel, *Kajian al-Qur’ān di Indonesia: Dari Mahmud Yunus hingga Quraish Shihab*, (Bandung, Mizan, 1996), p. 295-299.

⁷ Islah Gusmian, *Khazanah Tafsir Indonesia*, (Jakarta: Penerbit Teraju, 2003), p. 80-81

Moreover, he was also active editor in chief in *Studia Islamika*: Indonesian journal for Islam studies, *ulumul Qur'an*, *Mimbar Ulama*, and *Refleksi Jurnal Kajian Agama dan Filsafat*. All publication in Jakarta.

M. Quraish shihab also well known as writer and great preacher. His background of study, skill of communication enabled him be accepted in all level of people. His activity was done in several mosques in Jakarta like Al-Tin and Fathullah. He did the preacher also through electronic media. During Ramadhan, he would be so busy with many programs on TV (RCTI, Metro TV) in this program he would be the host.

M. Quraish Shihab is not the only one who is expert in interpreting Qur'an, however, his ability in translating and delivering what is meant by Qur'an in the modern time is more popular. He tends to emphasize the interpretation based on *Mauḍu'īy* (thematic), it means that interpret by collecting some verses of Qur'an which have similar topics that spread out in Qur'an. The various verses then define completely and later were concluded as the answer of the basic problems. He said that through this method, many problems of life would be linked and as a prove that the verses in Qur'an are in accordance with the development of science and technology and people civilization.

M. Quraish Shihab emphasized on the importance of understanding God's words contextually and not just merely to the textual meaning so the meaning of the words can be applied in the real life. He always motivates his students especially postgraduate students so that they are brave in interpreting the bible that seen as a standard. He added that the interpretation of the words or bible will be everlasting. Time through time, many interpretations of bible come up that enclosed with the new technology and the development of science. However, we should be really careful and not just claim the

interpretation as Qur'an said. Moreover, he said that the biggest sin when person force his/ her ideas in the name of Qur'an.⁸

B. M. Quraish Shihab Work's

M. Quraish Shihab, with his knowledge has produced many word like book, article, or collection of article that compile into a book. There are 51 books that is already published,⁹ namely:

1. Tafsir al-Manar, Keistimewaan dan Kelemahannya (Ujung Pandang, IAIN Alauddin, 1984),
2. Untaian Permata Buat Anakku (Bandung: Mizan 1998),
3. Pengantin al-Qur'an (Jakarta: Lentera Hati, 1999),
4. Haji Bersama M. Quraish Shihab (Bandung: Mizan, 1999),
5. Sahur Bersama M. Quraish Shihab (Bandung: Mizan 1999),
6. Shalat Bersama M. Quraish Shihab (Jakarta: Abdi Bangsa),
7. Puasa Bersama M. Quraish Shihab (Jakarta: Abdi Bangsa),
8. Fatwa-fatwa (4 Jilid, Bandung: Mizan, 1999),
9. Satu Islam, Sebuah Dilema (Bandung: Mizan, 1987),
10. Filsafat Hukum Islam (Jakarta: Departemen Agama, 1987),
11. Pandangan Islam Tentang Perkawinan Usia Muda (MUI & Unesco, 1990),
12. Kedudukan Wanita Dalam Islam (Departemen Agama),
13. Membumikan al-Qur'an (Bandung: Mizan, 1994),
14. Lentera Hati (Bandung: Mizan, 1994),
15. Studi Kritis Tafsir al-Manar (Bandung: Pustaka Hidayah, 1996),
16. Wawasan al-Qur'an (Bandung: Mizan, 1996),
17. Tafsir al-Qur'an (Bandung: Pustaka Hidayah, 1997),

⁸ Dewan Redaksi, *Suplemen Ensiklopedi Islam*, 2, (Jakarta, PT Ichtiar Baru Van Hoeve, 1994), p. 110-112

⁹ id.wikipedia.org/wiki/Muhammad_Quraish_Shihab, diakses 23/Mei/2013, 11:05

18. Hidangan Ilahi, Tafsir Ayat-ayat Tahlili (Jakarta: Lentara Hati, 1999),
19. Tafsir Al-Mishbah (15 Jilid, Jakarta: Lentara Hati, 2003),
20. Jilbab Pakaian Wanita Muslimah; dalam Pandangan Ulama dan Cendekiawan Kontemporer (Jakarta: Lentara Hati, 2004),
21. Rasionalitas al-Qur'an; Studi Kritis atas Tafsir al-Manar (Jakarta: Lentara Hati, 2006),
22. Menabur Pesan Ilahi; al-Qur'an dan Dinamika Kehidupan Masyarakat (Jakarta: Lentara Hati, 2006),
23. Wawasana al-Qur'an; Tentang Dzikir dan Doa (Jakarta: Lentara Hati, 2006),
24. Asma' al-Husna; Dalam Perspektif al-Qur'an (Jakarta: Lentara Hati),
25. Al-Lubab; Makna, Tujuan dan Pelajaran dari al-Fatihah dan Juz 'Ammah (Jakarta: Lentara Hati),
26. Berbisnis dengan Allah; Tips Jitu Jadi Pebisnis Sukses Dunia Akhirat (Jakarta: Lentara Hati),
27. Menjemput Maut; Bekal Perjalanan Menuju Allah Swt. (Jakarta: Lentara Hati),
28. M. Quraish Shihab Menjawab; 1001 Soal Keislaman yang Patut Anda Ketahui (Jakarta: Lentara Hati),
29. Al-Qur'an dan Maknanya (Jakarta: Lentara Hati),
30. Membumikan al-Qur'an Jilid 2; Memfungsikan Wahyu dalam Kehidupan (Jakarta: Lentara Hati)

C. Description of Al-Misbah

This book was written by M. Quraish Shihab in Cairo, Egypt on Friday Rabi'ulawal 1420 H or 18 Jult 1999 and finished in Jakarta on 8 Rajab 1423 H or 5 September 2003 that was published by Lentara Hati under in charge of his daughter Najwa Syihab.

This book was written in series and it consists of 15 volumes. Previously, 1997, he has written “*Tafsir al-Qur’an al-Karim, Tafsir Surat-surat Pendek*” based on the time announced. It was published Pustaka Hidayah Bandung. There 24 letters being discussed in that book. The explanation mostly refer to Al-Qur’an and Hadis by using *tahlili* method of vocabulary that became key word and the letters that are being discussed were taken based on the time.

Tafsir Al-Misbah is interpreted using *tahlili* method. It means that verses are composed in such away based on the location in Qur’an. M. Quraish Shihab stated that Qur’an is one unity that cannot be separated. In Tafsir Al-Misbah he was not forget to discuss *al-Munāsabāt* that reflect in the 6 followings:

- 1) The accordance of words by words in one surah,
- 2) The accordance of the content of the verses with the closing verses (*Fawāshil*),
- 3) The accordance of relation one verse with the next verse,
- 4) The accordance of previous description in one surah and the closings,
- 5) The accordance of closing surah with the previous surah afterwards,
- 6) The accordance of the theme of the surah with the name of the surah.

Method that is used and chosen in interpreting is *tahlili*. It can be seen from the interpretation by explaining verses by verses, letters by letters according to the content in Mushaf. On the other side, M. Quraish Shihab found that the method has some weaknesses. That is why he used *Mauḍu’īy* method or thematic. He added the method has some benefits. It can give clear and deep view and messages of Qur’an that connect to some themes being discussed. Because of the weaknesses of the method, M. Quraish Shihab added some others in his work. He believed that *Mauḍu’īy* was the precise

way to present what is the message of Qur'an. It means that *Mauḍu'īy* combined two methods namely *tahfīlī* and *Mauḍu'īy*.

The pattern used in Tafsir Al-Misbah is *Ijtimā'iy* or sociological. It is because the description and the explanation related to the problems that existed in the society.¹⁰ He followed some steps in interpreting:

- 1) The beginning of his writing, he put introduction about the letter that is going to be discussed in detail. It covered the number of verses, themes that are being focused on for discussion and other names of the letter.
- 2) The writing of the verses of the interpretation was classified in certain theme according to the order and followed by the meaning.
- 3) Explaining some vocabularies that are regarded as a need and explaining the absurd of the verses being interpreted both before and afterwards.
- 4) Then interpret the verses that are being discussed followed by some ideas of other *mufasssir* and narrated the prophet hadis that related with the verses being discussed.

The source of interpretation that used Tafsir Al-Misbah is: individual interpretation of the writer and second, in order to support his ideas, other references are employed. The other references came from *fatwa ulama* that is relevant both in the past or recent time.

Tafsir Al-Misbah is not just personal interpretation. M. Quraish Shihab himself said in the foreword: finally the writer (M. Quraish Shihab) needs to tell to the reader that all written here is not merely the writer's ideas but it also the result of the former *ulama* and contemporary. Many of their ideas were narrated especially the expert of interpretation Ibrahim Ibnu Umar al-Baqā'īy (w.887 H/ 1480 M) that still in the form of manuscript that became the materials for dissertation in Al-Azhar, Cairo twenty years ago. Also the

¹⁰ Lihat Abdul Hary al-Farmawy, *Metode Tafsir dan Cara Penerapannya*, Jakarta: PT. Raja Grafindo, Ed II, 1996, p. 27-28

highest leader of Al-Azhar, Sayyid Muhammad Tanṭāwī, Saykh Mutawalli al-Sha'rawī, Sayyid Quṭub, Muhammad Ṭahir Ibnu Ashur, Sayyid Muhammad Husayn Ṭabaṭaba'ī, and many other experts.¹¹

D. The comments toward Tafsir Al-Misbah

When we look at the sites, there are many complement for Tafsir Al-Misbah. With the strength and weaknesses one agreement that the only book of interpretation that mostly liked is Tafsir Al-Misbah.

It is clear that the person who observe the archipelago interpretation, recommend that the interpretation done by M. Quraish Shihab really worthed and a compulsory to be one of the source for all people all over the world.

KH. Abdullah Gymnastiar explained " every words that came is from love and has deep and complete knowledge will have a power: touching power, the power of penetrate and motivator for the reader. That's what I felt when I read the book from our teacher Prof. Dr. M. Quraish Shihab. Hj. Khofifah Indar Parawangsa said that the systemic of the interpretation is easy to understand not only for those who study Islam but also for all level; academic, students, *ulama* even for *muallaf*."

And also Ir. Shahnaz Haque, he said "reading the books of Quraish Shihab is a luck because the expert is brave in telling and able to open the shell and show the pearls inside it is the things that is being looked for". Chrysmansah Rahadi-Chrisye, "the freedom to interpret based on the ability of thinking and of course the basic concept of Qur'an and hadith also based on the rule stated Allah SWT. The writing is communicative and can be imagined the visualization." *'Alā kullī ḥāl*, this interpretation is worthy to read and observed.

¹¹ M. Quraish Shihab, Tafsir al-Misbah; Pesan, Kesan dan Keserasian al-Qur'an, Vol. I, Jakarta: Lentera Hati, 2002.

CHAPTER IV

M. QURAISH SHIHAB'S INTERPRETATION TOWARDS VERSES ABOUT SLEEP AND THE BENEFIT OF IT IN TAFSIR AL-MISBAH

A. Words of Sleep in Al-Qur'an

There are some words related to sleeping. They are *Nawm*, *Ar-Ruqud*, *As-Sinah*, and *An-Nu'as*. The word *An-Nawm* is repeated twelve times that is spread out in ten surah, namely:

- a) Word means sleeping. Each exists in Al-'An'ām [6]: 60, Al-'A'rāf [7]: 97, Az-Zumar [39]: 42, Az-Zāriyāt [51]: 17, Al-Qalam [68]: 19.
- b) Sleeping as a symbol of Allah SWT almighty exist in Surah Ar-Rūm [30]: 23.
- c) Sleeping as a phenomenon that is not available for Allah SWT, God the creator of universe. It exists in one verse in Surah Al-Baqarah [2]: 255.
- d) Sleeping as a means of resting. It exists in two verses in two surahs, namely: Surah Al-Furqān [25]: 47 and An-Naba' [78]: 9.
- e) Sleeping related to dream. It is repeated fifteen times. It exists in: Surah Al-'Anfāl [8]: 43, Yūsuf [12]: 4, 5, 6, 36, 43, 44, and 100; Al-Hajj (22): 5, Al-Ḥajj [22]: 5, Aṣ-Ṣāffāt [37]: 102, 103, 104, and 105, Al-Fath [48]: 27 and At-Ṭūr [52]: 32.

Words *Ar-Ruqud* exists in two verses, namely:

- a) Telling about young man who was asleep in the cave for 309 years, in Surah Al-Kahf [18]: 18.
- b) The words of heathen people that are resurrected by Allah SWT. They said," Who resurrect us from our long sleep?" it is in Surah Yāsīn [36]: 52.

Words *An-Nu'as*, is repeated twice:

- a) Meaning sleep for awhile, exists in surah Al-'Anfāl [8]: 11.

- b) The comfort feeling in the form of sleepiness exists in surah ‘Ali ‘Imrān [3]: 154.

Words *As-Sinah*, is repeated once:

- a) Allah SWT does not feel sleepy at all or even sleep, exists in surah Al-Baqarah [2]: 255.¹

B. M. Quraish Shihab Interpretation about verses of sleep

1. Sleep the symbol of Allah SWT almighty

وَمِنْ ءَايَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِّنْ فَضْلِهِ ...

Meaning: And among the signs of His power is sleeping in the night and day and as a part of your effort to find His blessing (Ar-Rūm [30]: 23).²

The creation of earth and sky by His power created day and night. And among the signs of His power that related to day and night is sleeping in the day and night that you cannot ignore some symptoms of sleepiness or even hoping that you want to sleep when He doesn't want to. Among the signs is sleeping in the night and earn living in the day.

M. Quraish Shihab stated that this verses is in accordance with verses in Al-Quran that explain Allah SWT created the night for take a rest and day for earn living (An-Naba' [78]: 10-11). Though this understanding is a must be obeyed.

There is no problem understanding the verses above based on the words. Nowadays, night has become a time to take a rest and for some people also for earning the living as well as the day. Some people has more time to

¹ Department Agama RI, *Kesehatan Dalam Persepektif Al-qur'an (Tafsir Al-Qur'an Tematik)*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, Vol 5, 2009), p. 213-214

² Ar-Rūm [30]: 23.

work at night than a day time such as doctor, security, nurse, driver, army, police and some factory workers.³

إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ
وَلَا يَسْتَنْوُونَ . فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ .
فَأَصْبَحَتْ كَالصَّرِيمِ .

Meaning: indeed we have tested them (*Musyrikīn Mekkah*) as we have tested the landlord. When they say for sure will do harvest in the morning then they didn't put aside for the poor. Then the garden is covered with the disaster from your God. The God will come when you are sleeping, so the garden is full of darkness. (Al-Qalam [68]: 19).⁴

The verses above remind us of the arrogant of having all things. It is actually the temptation from Allah SWT to human beings. The verse said: "Actually we have already tempted them with some tests as we tested the landlord. Most of them said that they promised to do the harvest in the morning in order the poor will not see them also not able to take it. At the same time they didn't say: we will do the harvest, inshā allāh or any words that refer to the bound with Allah SWT. As a result, the garden got a big disaster that come from Allah SWT, the God of guidance and care taker. The disaster came when they sleep deep and full of the darkness. It is almost like the dark of the night or like the black ashes or the bare tree that has just got harvested.⁵

³ M. Quraish Shihab, *Tafsir Al-Misbah (Pesan, Kesan Dan KecerAsian Al-Qur'an)*, (Jakarta: Lentera Hati, 2002), p. 191-192

⁴ Al-Qalam [68]: 19

⁵ M. Quraish Shihab, *op. cit.*, p. 250-251

أَفَأَمِنْ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ . أَوْ أَمِنْ أَهْلُ
الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ .

Meaning: so is the people here comfort with the coming of penalty that come at night when they sleep? Or are they comfort with the coming of penalty when the day come? (Al-‘A’rāf [7]: 97-98).⁶

In this verse, M. Quraish Shihab explains that they did severe sin, when they think that it is impossible for them to get punishment from Allah SWT. A warning question delivered to them: are the people of the country is so mean that forget the threats from God and feel no guilty and free from punishment that came during their sleep?

Some of them think that when they are not asleep the punishment will not appear. Later He said: are the people both individual or as a group feel save from the punishments when it also came on the day time when they are fresh and enthusiastic when they play?. From the statements above, M. Quraish Shihab concluded that the verse reflect the activity of unbelievers only sleep and play.⁷

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ...

Meaning: when Allah appears them to you in the form of dream. (Al-‘Anfāl [8]: 43).⁸

In this interpretation is explained that dream is not just an unaware condition and appears when the weak of human control of themselves or during sleep. It is not just a fresh thing in the memory or conscious. In the matter of dream as what Rasūl has said⁹: there are three kinds of things: it is

⁶ Al-‘A’rāf [7]: 97-98

⁷ M. Quraish Shihab, *op.cit.*, p. 220-221

⁸ Al-‘Anfāl [8]: 43

⁹ M. Quraish Shihab. *op.cit.*, p. 549-550

good news from God, the whisper from the heart and something scary from Satan” (HR. Ibnu Majjah from Abu Hurairah).¹⁰

وَحَسَبُهُمْ أَيْقَازًا وَهُمْ رُقُودٌ ...

Meaning: and they thought they awake, although they are asleep. (Al-Kahf [18]: 18).¹¹

This verse explains the information about the young men who inhabited the cave. They looked like sleeping and you, who you are if pay attention to them, you will think that they are not in a deep sleep and conscious fully, though actually they are in a deep sleep. Some said that it will so scary for others when they see their eyes are open when they sleep. M. Quraish Shihab said that God wants to raise the feeling of afraid of something they saw without any reasons. This condition hinders everyone who want to get closer with them.¹²

2. Sleep as a small death

قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ...

Meaning: they said: poor us! Those who resurrect us from our sleep (graveyard)... (Yāsīn [36]: 52).¹³

The word *marqadinā* or our bed comes from *ar-ruqad*. It means deep sleep but just a little. That literary meaning according to Ar-Raghīb Al-Ashfahanīy. On the other side, people use that words as a reason to reject the existence of life in *barzah* world include the good and the bad. Who are in the graveyard life will not feel anything because they are in the deep sleep, and

¹⁰ Muhammad Ibn Yazīd Abū ‘Abdillāh Al-Quzwaynīy. *Sunan Ibnu Majjah*, (Bayrūt: Dār al-Fikr, Vol 2, tth), p. 1285.

¹¹ Al-Kahf [18]: 18

¹² M. Quraish Shihab, *op.cit.*, p. 260-261

¹³ Yāsīn [36]: 52

when they are resurrected they feel shocked while wondering. That understanding is not right properly. In the dead life before *sangkakala* is blown there will be second severe penalty. However after they are resurrected they aware that penalty in the hell is much more severe. So the penalty in *barzah* world is jut like sleeping.¹⁴

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

Meaning: Allah hold the soul of the people because of the death and hold the soul of the people who are not dead yet in their sleep: So, He will hold the soul of the dead people as he decided and release the soul of the other people until the time of dead. Actually, those are the signals of the almighty of Allah SWT for those who think. (Az-Zumar [39]: 42).¹⁵

M. Quraish Shihab quoted from the explanation that stated by Ibnu Ashur that the verses above explain an incredible situation for beings, it is sleeping and dead that is why the verses closed with: Actually there are some verses for those who think.

M. Quraish Shihab gives his view toward above verses: It is only Allah SWT who holds the soul of the people perfectly until the time of dead when the soul is separated from the body and also He holds the soul of beings who is not dead yet until the time of their death; so he will keep in His hands under His power the beings that already set the time of the death and releases others who are sleeping so the soul will go back to the body until the time of

¹⁴ M. Quraish Shihab, *op. cit.*, p. 168

¹⁵ Az-Zumar [39]: 42

the set death. Actually that is the symbol of Allah for those who are thinking.¹⁶

وَهُوَ الَّذِي يَتَوَفَّنَا بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

Meaning: He who gives sleep to you in the night and He who what you are doing in the day tie, and then He wakes you up in the day time to complete your age as decided. You will come back to Him. Later He will tell you what you have done on earth before. (Al-‘An’ām [6]: 60).¹⁷

Sleeping is almost the same as death. Basically, the scientist stated that both sleep and dead make people cannot do activity or move in their control, even isolate with surroundings. Sleeping is a comfort thing, when we want it is not automatically come and that makes us restless. However, when it comes, we have to take it and we will feel the comfort. Sleeping is a proof of the almighty of Allah SWT in the form of resurrects those who are dead.

By sleeping, Allah SWT reminds people that is not the spirit in the body who bless people so that they can move. It is Allah SWT who holds the spirit in the body and gives possibility people to move. In this verse explains that put the sleep as the death, also wake up and resurrect from dead so both are called resurrect in Qur’an.¹⁸

¹⁶ M. Quraish Shihab, *op. cit.*, p. 505-506

¹⁷ Al-‘An’ām [6]: 60

¹⁸ M. Quraish Shihab, *op. cit.*, p. 472-473

3. Sleep is not available for Allah SWT the creator of the universe

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ...

Meaning: Allah, there is no other to worship except He who live forever and continuing take of beings is not sleepy and not sleep. (Al-Baqarah [2]: 255).¹⁹

Gods' characters that is stated in the above verses is arranged in such away so against the bad whisper that create the doubt of people about the guidance and take care Allah SWT. It is reflected also that the power of God is so remarkable. So it abolishes what might people doubt about take care and guide.

Among the basic character: the word *Al hayy* with the eternal life. The devil may come bringing the doubt and said: "that He lives eternally is right but He does not care with human matter, or even the applicant. Another citation to defense this lie is by His words *Al Qayyum*, continuing take care of His beings. In order to make sure about the character of Allah SWT. It is continued with *Lā Ta'khudhu Sinatun Wa La Nawm* (He can not be defeated by sleepy and sleep), sleep like human beings that have no power to prevent the sleepy and can not go away from sleeping. Allah SWT is continuing take care of us. And so on based on citation other verses.²⁰

4. Sleep as part of taking rest

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا

Meaning: we make your sleep as a rest. (An-Naba' [78]: 5).²¹

¹⁹ Al-Baqarah [2]: 255

²⁰ M. Quraish Shihab, *op. cit.*, p. 548

²¹ An-Naba' [78]: 5

The word *subātan* is meant as a cut that is take a rest. The other defines as a quiet, the quietness of potential that used to be active when people are aware. Here it means sleeping. M. Quraish Shihab gives his comments as quoted from *Tafsīr Al-Mukātabah*. Sleeping is the stop or less activity of the nerve brain of the people. That is why, when we sleep, the energy and the heat of the body decreased. When sleeping, the body feels relax after the muscle or the nerves are fatigue in working. All body activities decreased when we sleep, except the metabolism circulation, urine circulation from kidney and sweats. Those processes will be dangerous if it stopped. The breath will have low intensity, however, it will be longer come out from the chest than stomach. The heart will beat slower so the blood circulation is also low. The tense muscle will be relax so people has a difficulty to fight. All those things cause sleeping as the best way to take a rest.”²²

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا

Meaning: He who make night for you as a cloth and sleep for rest, and He who make day for you to work. (Al-Furqān [25]: 47).²³

M. Quraish Shihab in his interpretation for this verse as quoted from Ṭabaṭaba'i: the condition of the people that is covered by the dark of the night, the stop of the activity for rest, then how they earn they living when the day come. M. Quraish Shihab added: and among the proof of the almighty of Allah SWT and His power is that He himself that make the night for you with the darkness as your clothes that cover you, and make sleep as a the closing of all activities so that you can take a rest to refresh the energy. And He also make day time for the people to do their work for earning their living.²⁴

²² M. Quraish Shihab, *op. cit.*, p. 10

²³ Al-Furqān [25]: 47

²⁴ M. Quraish Shihab, *op. cit.*, p. 101-102

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ . وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ . وَفِي
أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ .

Meaning: in the world they spend less time to sleep at night. Always ask for grace in the morning .in their wealth there is a right of the poor who asks and do not have the portion. (Az-Ẓāriyāt [51]: 17).²⁵

The verses above based on M. Quraish Shihab has three specialty for those who has the characters. First, they spend less time sleeping at night when the other people commonly sleep. They fill their time for praying to Allah SWT, namely Tahajud prayer, second, when the night is over, it is in the dusk they *istighfar*. It indicates how great their afraid of Allah SWT although they are more than enough praying to God. And the third, make them oblige to spend their money for the poor that commonly people do not want to spend their money as what it should.²⁶

ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِّنكُمْ ...

Meaning: then after you mourn, Allah gives you the safety in the form of sleepiness. (‘Ali ‘Imrān [3]: 154).²⁷

In this verse clearly stated that Allah SWT has proven His promises by giving help and guidance for the good moslem. This kind of help is in the form of mourning when the other people cannot sleep. He gives you safety in the form of flash sleepy right after the sadness whereas the other people who have less faith will feel anxious by themselves so they do not feel comfortable. Allah SWT does not give them sleep only short period of sleeping because when they asleep they could be have a sudden attack. Imam Bukhari explains the friends of Muḥammad the prophet SAW, Abū Ṭalḥah

²⁵ Az-Ẓāriyāt [51]: 17

²⁶ M. Quraish Shihab, *op. cit.*, p. 76-77

²⁷ ‘Ali ‘Imrān [3]: 154

said: *“I am the person who also powered by sleepiness in Uhud war so the sword fell down many times from my hands. Then I take it back. It happens many times.”*

As quoted by M. Quraish Shihab in Ibnu Ṭahir Ibnu Ashur statements in the interpretation of this verse, in the reality, sleeping or sleepiness is something grace. The reality also shows that the heavy problem in our heart will be less after sleeping, and the more days with sleeping reduce more mourn.”²⁸

إِذْ يُغَشِّيكُمُ النَّعَاسَ أَمَنَةً مِّنْهُ ...

Meaning: (remember) when God makes you sleepy that what His bless to give peace... (Al-‘Anfāl [8]: 11).²⁹

This verse according M. Quraish Shihab explains about blessing that Allah SWT gives. Blessing here means peace in your heart. When your conscious covered with sleepy so that for a while you do not focus and do not care to surroundings. By this means, you will get your break from the long journey. It means that the sleepy is not abolished, except their fatigue. It does not state that they conquered with sleeping just sleepy because when they deeply sleep enemy could attack them. The sleepy is given Allah SWT for peace by reasons that so scary and happened to all body. Sleeping or sleepiness is not happen because of human need. It will not come when we want but it so hard to stay away when they come.³⁰

²⁸ M. Quraish Shihab, *op. cit.*, p. 303

²⁹ Al-‘Anfāl [8]: 11

³⁰ M. Quraish Shihab, *op. cit.*, p. 477-478

C. The analysis of the view of Muhammad Quraish Shihab

1. The meaning of sleep based on M. Quraish Shihab in Tafsir Al-Misbah

a) The importance of sleep

There are some verses in Qur'an that discuss about sleeping. Sleeping is stated as *an-nawm*, *ar-ruqud*, *as-sinah*, and *an-nu'as*. From the fourth words, it can be revealed that through the interpretation of M. Quraish Shihab that is actually it is steps from the blessing that are given by Allah SWT.

In the *Tafsir Al-Qur'an Tematik Oleh Badan Litbang Dan Diklat Departemen Agama RI*, stated that sleeping happen in some steps. First, *An-Nu'as* (tired, want to sleep). Second, *As-Sinah* (in the condition of sleepy, almost sleep). Third, *An-Nawm* (deeply sleep). The word *As-Sinnah* is meant eyes is covered by sleepiness, whereas *An-Nuas* and *As-Sinah* is the fatigue that spread out through the body and want to sleep. In this step head is felt so heavy and the eyes is forcedly closed. However, it is not the actual meaning of sleeping because this condition is called almost sleep. When we want to sleep for the first time what happened is *An-Nu'as* (weak, want to sleep) then *As-Sinah* (feel sleepy) so make the head so heavy, then sleep in the step of *An-Nawm*.³¹

Just like virtue the signs of Allah SWT's power (Ar-Rūm [30]: 23), by creating the earth and sky by system day and night. Where the night is for resting and the day is for looking for money. When people want the sleepiness come as they want it cannot be and for those who do not want to sleep, they cannot abolish it. This is the form of the almighty and the power of Allah SWT.

This is in accordance with what is written in Qur'an (An-Naba' (78): 9), Where the night is used as a time for taking rest. It is shown in the words

³¹ Department Agama RI, Kesehatan Dalam Persepektif Al-Qur'an (Tafsir Al-Qur'an Tematik), (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, Vol 5, 2009), p. 221

“*Wa Ja’alnā Nawmakum Subātan*” (and we make your sleep for taking rest), sleeping here is meant by M. Quraish Shihab that taking rest is the quiet potential of somebody that at the beginning they are fresh or in conscious condition. The potential which is shown is “*the stop or the lack of nerve system of human nerve system. So, when they are asleep, the energy is reduced and the temperature decreased. When they asleep, the body feels relax and quiet after the muscles working hard. All activities of the body will decrease during sleeping, except the metabolism, urine cycle form the kidney and sweats.*”

The same as what Syawqi Ibrahim said in his book “*Keajaiban Tidur*” stated asleep and sleep come in turn in the cycle of life so the nerve system just like biological period that influences all organ of the body. Because of that condition, people sleep on certain time as well as they awake without waken up by somebody else.³²

There is also comments from *Tafsir Al-Qur’an Tematik Karya Badan Litbang Dan Diklat Departemen Agama RI*, the words is written in al-Qur’an (Jumu’ah [62]: 10) “be spread you in the earth, find the bless of Allah and remember always Allah SWT so that you get the luck”. In this verse explain the meaning of “*al-ibtiga (look for)*” it was put at the end of the verse by word “*al-faḍl (bless)*”, this is the sign that people should believe what they have is from Allah SWT for them. So, there are many verses that contain “look for the bless” followed by “the time of conscious”.³³

It is continued the explanation in Al-Qur’an (Al-Furqān [25]: 47, is given the description about the condition of human beings that dressed with the dark night. The stop of the activity to take a rest, and the activity in the day for earning money.

³² Ahmad Syawqi Ibrahim, *Keajaiban Tidur (Menjelajahi Alam Kematian Kecil)*, trans. Syamsul A. Rizal, (Jakarta: PT. Serambi Ilmu Semesta, 2007), p. 64

³³ Department Agama RI, op. cit., p. 217

Next, in Qur'an (Az-Zāriyāt [51]: 17, according M. Quraish Shihab, there three specialty that has own that character. First, they just sleep for a short time while others are sleeping. They fill the day with praying to God by Tahajjud prayer. Second, when the night almost finish it is in the dusk, they do devotion. It shows that they really afraid of Allah SWT, although they do the prayer well. Third, oblige themselves to spend their money for poor not like others that do not spend at all.

M. Quraish Shihab responds: blessing of Allah SWT to the people who are sleeping is sleeping as the peace of heart, in Al-Qur'an the story about *Uhud War* (Al-Anfāl [8]: 11), the word *An-Nuas* means the sleepiness that can abolished fatigue. The joy of sleepy is done for peace from Allah SWT. The reasons sleepiness happens in the scary situation and happen to all people. Sleepy and sleep is not done by human. It is hard to invite and hard to leave.

Qur'an ('Āli 'Imrān [3]: 154. In this verses Allah SWT gives help and guidance to the good moslem. This help is given in mourn situation, when the common people cannot sleep. Allah SWT gives safety in the form of short sleepy after the mourn they feel. *Ibnu Ṭahir Ibn Athūr*: stated "*in the reality sleeping or sleepiness is a great bless. It also shows the heavy problem of the life will be less after sleeping and day by day the mourn will be less too*".

On the other side, in Qur'an (Al-Qalam [68]: 19), Allah SWT reminds about the bad impact of arrogant of the wealth owner. Also all the wealthy comes from God for the people. It shows how Allah SWT tests the people and He gives anger when the liars on their deep sleep. As the Qur'an stated (Al-'A'rāf [7]: 87-98, their perfidy and depravity is so extreme that they do not feel guilty and act as no punishment come to them. The reason why Allah SWT's anger come during the deep sleep because no one can predict if they

can go away from it. This verse show the activity of the people who disbelieved such as sleep and play.

b) The meaning of Sleeping

1) Sleep is not for God

All human being need sleeping. It is different from God the creator of universe. Allah SWT is not proper and can not feel sleepy or even sleep. It is written in *ayat kursi* (Al-Baqarah [2]: 255), is explained some characters of God. Among the characters: *Al ḥayy* (the one who lived) with the eternal life, *Al Qayyum*, continue taking care of beings, followed by *Lā Ta'khudhuhu Sinatun Wa Lā Nawm* (He cannot be bet by sleepiness and sleep). Sleep like human beings that cannot be ignored and cannot reject from sleeping. Allah SWT keeps awake. It shows how Allah SWT has the character that cannot be compared with others especially weak human beings that feel sleepy and sleep.

In *Tafsir Al-Qur'an Tematik Karya Litbang Dan Departemen Agama RI* stated it is impossible for Allah SWT to feel sleepy or even sleep. It is because it will be fatal for the universe. There will be some damage in the solar system include earth that we, human beings inhabit it. It is because God controls all things.³⁴

Syawqi Ibrahim comments that sleeping is the transition of beings from certain condition to another condition. Because Allah SWT is the one who changing cannot be changed so He is free from the changes. Allah SWT is not possible to sleep or die, because sleeping and death is His creation. All rules for human beings will die and gone but not for God the greatest.³⁵

2) Sleeping is reflection of death

Every human being has two period times: geographical time and biological time. Every day people will follow these two phase of period. First,

³⁴ *Ibid.*, p. 222

³⁵ Ahmad Syawqi Ibrahim, *op. cit.*, p. 17-18

awake phase, people relates to the condition of the body. It covers mind, soul and spirit and sleeping phase relates to universe. It also relates with the cut mind. The discharge of the soul shows the death. It means people who are sleeping is having small death because the soul come out from the body but it still being bound. Some Sufis said that soul has special bound to the body, not inside or outside.³⁶

As the hadith said: “*All the glory for Allah that live up and after make us die and to Him we go back.*”³⁷ and hadith, “*all the glory is for Allah that return back my soul and give health to my body and permits me to remind it*”.³⁸ From this hadith indicates that sleeping is death, however, it just small death. Actually, human beings sleep when they live by mystery of life that contain in the body. In the sleeping, all senses of the body, such as: eyes, ears and other senses that are asleep. Somebody in the middle cannot feel the time go by. It because the soul in the nature of spirit that no time travel inside it. As the story told about aṣḥābul kahfi sleep for 309 years.³⁹

Qur'an (Al-Kahf [18]: 18). Here is seen that Allah SWT turns off for a while the cave inhabitant (aṣḥābul kahfi). In qissah Surah (Yāsīn [36]: 52) explained sleeping is the condition of person when in the *barzah* world, sleeping is equated as the lie downing as well resurrection.

M. Quraish Shihab in Qur'an (Az-Zumar [39]: 42) stated that It is only Allah SWT that is able to hold the soul of beings when they come to the death time by separating the body and hold the soul of beings that is not yet decided.

³⁶ *Ibid.*, p. 86-87

³⁷ Muhammad Isma'īl Abū Abdillāh Al-Bukhārīy, *Al-Jamī'u Al-Shaḥīḥ Al-Bukhārīy*, (Bayrūt: Darr Ibnu Kathir, Cet.3, 1987 M/ 1407, Vol 5), p. 2326

³⁸ Muhammad Bin 'Īsa Abū 'Īsa at-Turmudhīy, *Al-Jamī'u Al-Shaḥīḥ at-Turmudhīy*, (Bayrūt: Darr Ihyā At-Turāth Al-'Arābīy, Vol 5, tth), p. 472

³⁹ Department Agama RI, op. cit., p. 224

M. Quraish Shihab added in *Al-Lubab*: sleeping is look like death. It symbolized as the kite which is flying high but the thread is still in hand. Where as the death is look like the kite flying away. So when it goes by wind we do not where it goes. Although sleeping is almost the same as death, there are some external factors that in this case faith and alms of the people who make it more comfortable than sleeping or pain more than various pains.⁴⁰

In *qissah* (Al-‘An’ām [6]: 60), explained that sleep and death has the similarity for the word pass away. It causes human beings cannot move and control himself and cannot connect totally to surroundings.⁴¹ It is explained sleep and death make people cannot do the activity, sleeping is an enjoyable thing. When you ask it to come it is not automatically come and you will feel restless, however, when it comes you must accept totally and finally feel comfort. By given movement, Allah SWT reminds people about the existence of the spirit in the body. When people sleep, Allah SWT put the spirit in the body and keeps giving movements to human beings.

2. The benefit of sleep based on M. Quraish Shihab in Tafsir Al-Misbah

As we know that sleeping is blessing form Allah SWT and sleeping is also great enjoyable things for the people. Sleeping can be understood as relative unconscious where the person can be woken up by stimulus or other sensor. It also called as a biological process that move actively in the brain and has certain effect to the body. People seem to be passive and no movement when they asleep. However, the body refresh the body, energy and thinking during sleeping.⁴²

In other understanding, sleeping defined as actually a way to clean up our body from the trashes of tiredness. Sleeping is also used a way to balance

⁴⁰ M. Quraish Shihab, *Al-Lubab: Makna, Tujuan, Dan Pelajaran Dari Surah-Surah Al-Qur'an*, (Tangerang: Lentera Hati, 2012), p. 438

⁴¹ *Ibid.*, p. 344

⁴² Arif Hakim, *Jangan Tidur Sore Hari !!!*, (Jogjakarta: Diva Press, 2013), p. 17

the body. Another view; sleeping is a condition where Allah SWT is holding the soul of the person without death. It is mentioned that sleeping is the same as the small death whereas the death itself is big death.

In some verses of Qur'an (An-Naba' [78]: 5), sleeping is less power of the nerve in the brain of human beings. When people sleep, energy and the temperature is decreased. When people sleep, the body feel more relax after the muscle and the nerve is tired in working. All the activity of the body will reduce during the sleeping except metabolism cycle, urine cycle, kidney and sweats. Those processes if it stopped will have fatal effect to the body. The breath is less intensity but longer and more from the chest than stomach. The heart will beat slower so the blood circulation is less. The tense muscle will be relax so people will have difficulty to fight the feeling of sleepiness.

In Surah (Al-Furqān [25]: 47). Sleeping is used as the end of various activity so that people can take a rest to refresh the power. He makes day time for earing living.

Also, sleeping defined as the peace maker. It is stated in surah (Al-'Anfāl [8]: 11), sleepiness or sleeping used Allah SWT as a peace maker when people have severe problem and scary situation. Also in surah ('Āli 'Imrān [3]: 154), it is stated that Allah SWT give the sleepiness as a help for the person who has a problem in his life. Ibnu Ṭāhir Ibn Athur said that: the reality of sleeping or sleepiness is something joyful. The life burden will less after sleeping. The more days that is go through with sleeping the less burden.

According Ibnu Al-Qayyim keeping health depends on how people manage the consumption of food and drink, clothes, place to live, air ventilation, time to sleep and awake, movement, take a break, sexual relationship, shifting and relax.⁴³ Sleeping is one that gives influence to our body. Sleeping is *sunnatullāh*, a biological rule that can be used as a way to

⁴³ Yusuf Al-Qardhawi, *As-Sunnah Sebagai Sumber Iptek Dan Peradaban*, trans. Setiawan budi Utomo, (Jakarta: Pustaka Al-Kautsar, 1998), p. 184

make the body healthy. When people cut this process it means denying the scientific nature. Sleeping is in the day and work in the night will probably cause some diseases such as weak of muscles cause lack of sun light that gives vitamin D.⁴⁴

Sleeping that influences the people health is qualified and healthy sleep. One indicator of qualified sleeping is wake less or people commonly say deep sleep. Qualified sleeping can give ability people to decide something better, wise and optimum.⁴⁵

Based on Division of sleep medicine in Harvard Media School, the benefit of sleeping are as follows:

1) Sleeping help to fix personal

During sleeping, the body produce extra molecules protein that help to strengthen the ability to prevent infectious and keeping the health.

2) Sleep helps heart to stay health

Cardiovascular is in the tense continuously and sleeping reduce the level of distressful and inflammation of the body. The high level from "*Inflamantory Markers*" that relates to the heart disease, stroke or brain attack.

3) Sleep reduces distressful

Deeply sleep in the night will reduce the high blood tension and increase the production of hormones that prevent the distressful.

4) Sleeping increase memory

Deeply sleep will eliminate the problems because the brain is busy in controlling and relates memory.

5) Sleeping helps to control weight

Sleeping helps to control hormones that influence the appetite.

6) Sleeping reduce the risk of diabetes

⁴⁴ Ahmadic Thaha, *Kedokteran Dalam Islam*, (Surabaya: PT. Bina Ilmu, t.th), p. 146-147

⁴⁵ Arif Hakim, *op. cit.*, p. 25

The researches that are done division of sleep medicine in Harvard Media School shows the decrease of glucose process for a group of people that reduce sleeping time from 8-4 hours.

7) Sleeping reduce bad mood

By lacking of sleeping time, many people become restless or mourn in the day. However, when lack of sleeping become chronic problem, the research shows that it refers to mood problem for a long time such a depression or anxious.⁴⁶

⁴⁶ Abdul Aziz Ihsan, *Energi Hypnosleep (Untuk Hidup Lebih Sehat Dan Bahagia)*, (Jogjakarta: Javalitera, 2012), p. 12-16

CHAPTER V

CONCLUSION

A. CONCLUSION

The last part of the study is presenting conclusion or answer the main problem as follows:

- 1) Sleeping based on M. Quraish Shihab, Sleeping means take a rest or clean from dirt. It is because the potential of the quiet from unconscious condition. Sleeping is also defined as the death condition of a person, the condition of human beings leave the body for a while and later wake up. People who are sleeping have a small death because the spirit out of the body but it is still bound with. When the sleep comes all senses of the body: eyes, nose and other senses are asleep. Different from real dead, sleep does not relate to the world or other humanity (brain, soul and spirit) and the law of the nature (time journey).
- 2) The benefit of sleeping based on M. Quraish Shihab, The benefit of sleeping can be seen two sides namely physical and psychic. *First*, physical, in Qur'an Surah Al-Furqān [25]: 47 and An-Naba' [78]: 9, when sleeping the body feel relax and sleeping is used as restore of the power. It can be identified as fixing himself, clean up the heart to stay fit, control the weight, reduce the risk of diabetes. *Second*, physics, it is in Al-Qur'an Surah Al-'Anfāl [8]: 11 and 'Āli 'Imrān [3]: 154, sleeping is used as a tranquilizer of heart and help in the restless. It can be identified as follows: reduce distressful, increase memory, reduce mood. From both of these benefits we can draw the conclusion that between science and interpretation of passages from the book of sleep Tafseer al-Misbah works m. Quraish Shihab there are similarities

B. Critic and Suggestion

The research tries to observe the ideas of M. Quraish Shihab in respond the sleeping phenomenon and the function of sleeping for health, whether it is true that sleeping influences health.

Although, the observation has done still limited and it's far from perfection. In this study only limits the profile of M. Quraish Shihab. So it is possible for the coming up study and wider study. Therefore, some suggestion can be proposed: first, study about profile that is not only around the interpretation of verses through phenomenon. Second, the next research should be done that combines the essence of religion and science.

C. Closing

Alhamdulillahillāhi rabbi al-‘ālamīn with His bless and grace from Allah SWT the almighty. So that the writer can finish writing the thesis wentitled “Sleep in Qur’an (Study on M. Quraish Shihab’s interpretation in Tafsir al-Misbah)” the writer realizes in conducting this study there still many mistakes both the languages and the analysis.

Finally with blessing from God, the study brings benefits to all readers and to the writer himself. Also it will bring more positive knowledge to science.

As a common people that not far from making mistakes and weaknesses, the writer open for critics that develop this study and some suggestions for the sake of improvement of the study.

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Semarang, 28 Juni 2016

(M. Arif Rahman Hakim)