

## Chapter on the sleeping of Sayyidina

### Rasulullah Sallallahu Alayhi Wasallam.

In this chapter is mentioned how Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam slept, what he recited before retiring etc. Six ahaadith have been compiled in this chapter.

#### (242) Hadith Number 1.

Baraa Radiyallahu 'Anhu reports: "When Rasulallah Sallallahu 'Alayhi Wasallam retired, he put his right hand under his right cheek, and recited this du'aa:

Rabbi qini adhaa-baka yauma tub-a-thu 'ibaadaka

Translation. 'O Allah, save me from Your punishment on the day of qiyaamah",

#### Commentary

It is stated in the Hisn Haseen that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam recited this du'aa thrice. This has also been reported by 'Abdullah bin Mas'ud Radiyallahu 'Anhu in a narration. We find that this was the general Practice of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam, which many Sahaabah Radiyallahu 'Anhum had witnessed. Although Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam was sinless, he recited these types of du'aas (supplications) to express his humbleness and bondmanship. It is proper that a devoted worshipper asks only his creator, or this was done to educate the ummah. It is clear, from this hadith that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam slept on his right side. This was his noble practice. Therefore it is mustahab to sleep on the right side. A special benefit may be derived from this. The heart is on the left side of the chest, and by sleeping on the right side, the heart remains on the top side. One will not have a deep sleep, but will sleep lightly. If one sleeps on the left side, the heart will be at the bottom, which will result in a deep slumber. Some physicians have for this reason said, that it is good to sleep on the left side, because if one has a deep sleep, the food digest better. This is a fact. But there is a harm too, which has not be taken into consideration. If the heart is at the bottom, the weight of the whole body will be on it and this will affect it. The heart is one of the main organs of the body. Putting a little pressure on it may cause many diseases. Therefore, medically speaking, if it is good to sleep on the left, then too it is detrimental, from which one should at all times take precaution. In this respect, from the medical point of view it is important to sleep on the right side. Besides, sleeping on the right side reminds one of the grave. We have been commanded to remember death regularly. Many worldly and religious benefits are derived by constantly remembering death. One should constantly remember the breaker of all pleasures. The fact is this, how can one forget a thing that every being will experience which is sure to come and it is not known when it shall take place?

### (243) Hadith Number 2.

Hudhayfah Radiyallahu 'Anhu says: "When Rasulullah Sallallahu 'Alayhi Wasallam lay down on a bed, he recited:

Allahurmma bi-ith-mika a-mutu wa ahyaa  
Translation: O Allah! In Thy name do I live and die'.

When he awakened he recited this du'aa:

Alhamdulillahil ladhi ahyanaa ba'da rnaa amaataana wa-ilyahin nushur  
Translation: 'Praise be to Allah Who restored unto us life, having caused us to die and unto Him shall be the Resurrection'".

### Commentary

Sleep is synonymous with death. That is why sleep has been linked to death, and waking with life. For this reason too one should sleep on the right side, as sleeping is an example of death. Because sleep is likened to death, and waking up is becoming alive again. The 'ulama have written, it is a thing that should be pondered upon, that, after dying in this manner on the day of qiyaamah one will be given life again. In reality Allah 'Ta'aala has made this world a little replica of the hereafter. An example of everything has been made in this world so that one may ponder and take heed of things to come. The life in this world is not more than a dream. A person is happy, affluent, possessing all types of luxuries and does not experience any sort of trouble. If this person sees in a dream that he is being taken to jail and flogged, and is experiencing all types of calamities, not realising that it is a dream, he is distressed, and crying too. Suddenly the eyes open and all the tranquility and happiness returns. The troubles of this dream does not remain nor are its effects felt. In the same manner, this is the state of a pious person. All the difficulties that are experienced in this world, are like, a dream. After opening the eyes when all the happiness is experienced, what effect shall the dream have? But imagine the opposite? If one is experiencing luxuries in a dream, then on awakening one finds oneself in jail with all its punishments, what taste shall remain of a sweet dream? If a detainee that is sentenced to hard labour, sees in a dream that he has become king of the worlds, but after awakening finds himself chained in the dark dungeons, of what benefit will this kingmanship be to him? The Sahaabah Radiyallahu 'Anhum understood this, they pleasantly endured all hardships, remembering that this life is but like a dream. May the Almighty Allah through His Infinite Mercy also grant us this valuable treasure. His Mercy is widespread.

### (244) Hadith Number 3.

'Aayeshah Radiyallahu 'Anha narrates: "Every night before Rasulullah Sallallahu 'Alayhi Wasallam slept on his bed, he put together his hands (as in the du'aa) and blew on it and recited (the surahs of) Al-Ikhlâas (Qul huwauahu ahad), Al-Falaq (Qul a'udhu birabbil falaq), and An-Naas (Qui a'udhu birabbin naas) and wiped those parts of the body that he could (wherever the

hand could reach). He began with the head, then the face and then the front part of his body. This was done thrice".

### Commentary

The ahaadith state that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam recited different du'aas before he went to bed. He also recited different surahs and aayaat of the Qur-aan. It is reported from Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam that if one recites a portion of the Qur-aan before sleeping, an angel is appointed to protect one till one awakens. From the above hadith it is found that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam himself recited the three surahs mentioned. Besides these, it has been narrated that he recited the musabbahaat. i.e. those surahs that begin with Sabbaha, Yusabbibu, Subhaana etc. He also regularly recited the Surahs of (Alif Laam) Sajdah and Surah Mulk (Tabaarak). The ahaadith state that he also recited the Aayatul Kursi and the last two aayahs of Suratul Baqarah. A sahabi reports that, Sayidina Rasulallah Sallallahu 'Alayhi Wasallam Advised him to recite Suratul Kaafirun (Qul yaa ayyuhal kaafirun) before retiring to bed. Besides these, other du'aas have been narrated that were read by Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam before sleeping. -Fathul Baari.

### (245) Hadith Number 4.

Ibn 'Abbaas Radiyallahu 'Anhu reports: "Once Rasulallah Sallallahu 'Alayhi Wasallam slept and began snoring. It was, the nature of Rasulallah Sallallahu 'Alayhi Wasallam that he snored, when he slept. Bilaal Radiyallahu 'Anhu gave the call to prepare for salaah. Rasulallah Sallallahu 'Alayhi Wasallam awakened and performed the salaah. He did not perform the wudu". This hadith has a detailed incident.

### Commentary

It is a peculiarity of the Ambiyaa that their wudu does not become invalid by sleeping. For this reason Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam did not perform wudu. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam informed us of the reason. When the Ambiyaa sleep their hearts and minds do not sleep, only their eyes sleep. The dreams of the Ambiyaa are also revelations. They are protected from the influence of the shaytaan. The incident that Imaam Tirmidhi refers to took place at the House of the aunt of Sayyidina ibn 'Abbaas Radiyallahu 'Anhu. It will be discussed in the fifth hadith of the ensuing chapter. The subject was not relevant to this chapter, therefore the author omitted it here.

### (246) Hadith Number 5.

Anas bin Maalik Radiyallahu'Anhu says: "When Rasulallah Sallallahu 'Alayhi Wasallam went to bed, he recited this du'aa:

*Alhamdulillahil ladhi at'a-manaa wa-saqaanaa wa-kafaanaa wa-aa-waa-naa-fa-kam mim-mal laa  
kaafiya lahu wa-laa mu-wiya*

Translation: 'Praise be to Allah Who gave us food and drink, provided us sufficiently, and gave us (a place for) shelter! How many there are who have neither a provider nor a shelterer!'"

### Commentary

The law of Allah is that when one leaves one's work to Allah, Allah Ta'aala also takes care and fulfils one's work through an unknown source. And whosoever keepeth his duty to Allah, Allah will appoint a way out for him. -Surah Talaq, 3. And this is certainly completed on Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam. Therefore the sufficing is of a complete nature. Thereafter, the more one relies and has trust in Allah, so much more does Allah fulfil one's needs. This has been mentioned in many ahaadith under different headings. It is reported in a hadith: 'To whom poverty reaches and that person asks the people for rescue from starvation, then the person's needs are not fulfilled. If one puts forward one's request to Allah Ta'aala, then soon in some way or the other, that need is fulfilled'. In another hadith it is reported that Allah Ta'aala says: "O son of man. If you free yourself (from all things) for the sake of My worship. I will fulfil your needs and fill you with richness (from all wants). Otherwise I will fill your hearts with problems and I will not let your needs be fulfilled". Those who wait for their material needs to be fulfilled, so that they can spend their time for religious activities, should take heed from this. The only way to fulfil religious needs is to make oneself free from material needs, and concentrate on the path of Allah. The du'aa of the above hadith has been mentioned by Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam so that one may be reminded to express gratitude to Allah. It is important that everyone thank Allah according to one's capacity. The more one thanks Allah, the more one receives of His blessings. Allah Ta'aala says in the Qur-aan: "If ye give thanks, I will give you more;.." -Surah Ebrahim, 7. Allah Ta'aala has also commanded that one should remember those who are less fortunate, so that thanks may emit from the heart. How many people are there in the world who have no food and are starving? They do not have someone to aid them in their difficulties. How great is Allah Ta'aala's Mercy, that He has bestowed upon us such great bounties.

### (247) Hadith Number 6.

Abu Qataadah Radiyallahu 'Anhu relates: "If Rasulallah Sallallahu 'Alayhi Wasallam made an early journey-break in the last portion of the night on his travels, he slept on his right side. If he was staying there till before the morning, he lifted his right arm, put his head on it and slept".

### Commentary

The reason being that if there was more time he lay flat and slept. His noble habit was to sleep on the right side. But if time was short, he lifted his arm and slept on it for a little while. In such circumstances he did not lie flat and sleep, as this might result in a deep slumber, and the time for the salaah would pass.