

# Study Of The Meaning Of The Prohibition Of Sleeping After Fajr With A Scientific Approach In The Hadith Narrated By Abu Daud Index Number 2606

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## Abstract

Sleep is a necessity for every human being in everyday life. However, several times are not recommended, including sleeping after dawn. In the hadith, it is also mentioned that the Prophet forbade his people to sleep after dawn. However, not all hadiths are authentic and can be used as evidence. Therefore, it is necessary to re-examine the validity and meaning of the hadith. To examine the meaning of the hadith, the author uses the study of tahlili. This study aims to describe the prohibition of sleeping after dawn from the hadith perspective with a scientific approach. The method used in this research is the descriptive qualitative method. The results of this study prove that sleeping after dawn is not suitable for health, and the views of the scholars regarding sleeping after dawn are highly discouraging and make it a habit.

Keywords: *Dawn sleep, Hadis, Science*

## Introduction

Sleeping after Fajr is a familiar habit. Everyone is accustomed to sleeping after Fajr, as sleep is a standard requirement for all humans.<sup>1</sup> However, certain times are not recommended for sleep, such as after Fajr, Asr, and after meals. In the Quran, the appropriate times for human activities or sleep are mentioned, following His words:

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا (الفرقان: 47)

*"And He is the One who made the night a covering for you and slept as a means of rest, and He made the day for rising and striving."<sup>2</sup>*

<sup>1</sup> Putri, *Konsep Tidur*, (Skripsi UM Surabaya, 2020), hal. 6.

<sup>2</sup> Alquran. 25:47.

The above verse is explained by the Tafsir al-Muyassar, where Allah made the night as a covering for humans with its darkness, just as clothing covers them. Allah also designated sleep a time for human rest, providing tranquility and peace. And He made the day for humans to engage in their daily activities.<sup>3</sup>

According to the National Sleep Foundation, sleeping for 7 to 9 hours each night is one of the ways to reduce physical and mental fatigue. Everyone needs sleep to rest the body, mind, and heart. Sleep is not just a passive activity, as the senses continue to work while in sleep. Therefore, it is likely that the brain orchestrates various bodily activities to ensure that humans can sleep well.<sup>4</sup>

Good sleep is considered after the Isha prayer (around 20:00) and continuing to sleep throughout the night until Fajr time (around 04:30). As for daytime sleep; it is referred to as qailulah sleep,<sup>5</sup> which is highly beneficial for humans to rest and alleviate fatigue after engaging in activities. A psychological expert from Al-Azhar University, Dr. Fathi Afifi, states that a restful one-hour nap during the day is as important as a long night's sleep.<sup>6</sup> Nevertheless, some types of sleep are not recommended as they can negatively impact the body, including sleeping after Fajr. This is mentioned in the book Sunan Abu Dawood with index number 2606, which states:

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا هُشَيْمٌ، حَدَّثَنَا يَغْلَى بْنُ عَطَاءٍ، حَدَّثَنَا عُمَارَةُ بْنُ حَدِيدٍ، عَنْ صَخْرٍ الْعَامِدِيِّ، عَنِ النَّبِيِّ صَلَّى عَلَيْهِ وَسَلَّمَ قَالَ: «اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا». . وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا بَعَثَهُمْ مِنْ أَوَّلِ النَّهَارِ «وَكَانَ صَخْرٌ رَجُلًا تَاجِرًا، وَكَانَ يَبْعَثُ تِجَارَتَهُ مِنْ أَوَّلِ النَّهَارِ فَأَثَرِي وَكَثُرَ مَالُهُ» قَالَ أَبُو دَاوُدَ: «وَهُوَ صَخْرُ بْنُ وَدَاعَةَ»<sup>7</sup>

*"Narrated to us Sa'id bin Manshur, narrated to us Husyaim, narrated to us Ya'la bin 'Atho', narrated to us 'Umarah bin Hadid, from Shakhr Al Ghamidi, from the Prophet Muhammad ﷺ, he said, "ALLAAHUMMA BAARIK LI UMMATII FII BUKUURIHAA (O Allah, bless my nation in their mornings)." And whenever he sent an expedition or a troop, he would dispatch them early in the morning. Shakhr was*

<sup>3</sup> <https://tafsirweb.com/6303-surat-al-furqan-ayat-47.html> (diakses tanggal 21 Juni 2023)

<sup>4</sup> Irma Miftahur Rohmah, *Hadis Larangan Tidur Setelah Makan (Kajian Ma'ani al-Hadith Kitan 'Amal al Yaum wa Allailati Nomor 488 Karya Ibn al-Sunni dengan Pendekatan Kesehatan)*, (Skripsi Jurusan Ilmu Hadis UINSA, 2021), hal. 3.

<sup>5</sup> Syamsinar, *Pola Tidur Dalam Alquran (Kajian Tahlili Terhadap QS. Al-Furqan 25:47)*, (Skripsi Jurusan Tafsir Hadis UIN ALAUDDIN MAKASSAR, 2016), hal. 27.

<sup>6</sup> Juharotul Muthohharoh, *Larangan Tidur Sore Perspektif Hadis (Studi Analisis Hadis dengan Pendekatan Medis)*, (Skripsi Jurusan Tafsir Hadis UINSA, 2019), hal. 3.

<sup>7</sup> Abū Dāwud Sulaimān bin al Asy'at bin Ishāq bin Basyīr bin Syadād bin 'Amrū al Azdī al Sijistānī, *Sunan Abū Dāwud*, Juz. 3, (Beirut: al Maktabah al 'Ashriyah), hal. 35.

*a trader and sent his merchandise early in the morning, so his wealth increased. Abu Dawood said, he is Shakhr bin Wada'ah.”<sup>8</sup>*

The above hadith explains that the Prophet Muhammad prayed for his nation in the morning. Allah SWT indeed accepts the supplication of a Prophet. In the morning, it is the time to start the day by seeking blessings. Allah obliges His servants to wake up and perform the obligatory Fajr prayer. According to Imam Ibn Qayyim, "Sleeping at the time of Fajr prevents sustenance," as it is the time when people begin their activities and seek their livelihood.<sup>9</sup>

As for morning sleep, it is strongly discouraged because the Fajr time is when sustenance is distributed. Morning sleep is allowed only in cases of absolute necessity due to illness or other valid reasons. Moreover, sleeping in the morning can be harmful to the body, leading to headaches and lethargy. The ruling on sleeping after Fajr is considered makruh (strongly discouraged) because, besides being harmful to the body, this time serves as the key to the descent of sustenance and blessings. Therefore, sleeping after Fajr is akin to wasting that precious time.<sup>10</sup>

There are several reasons for selecting the hadith narrated by Abu Dawood with index number 2606 as the object of study. Firstly, because this hadith is included in the book Sunan Abu Dawood, hadith researchers must ensure its quality and authenticity. Therefore, the author intends to examine the meaning of the prohibition of sleeping after Fajr through a meticulous analysis, subsequently connecting it with a scientific approach.

This research will employ a scientific approach to describe the prohibition of sleeping after Fajr from the perspective of hadith. Thus, the author hopes that everyone understands the negative impact of sleeping after Fajr so that individuals refrain from adopting detrimental habits.

This study employs a scientific approach, specifically qualitative descriptive research. Qualitative descriptive research aims to describe existing phenomena,

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<sup>8</sup> Sunan Abū Dāwud, *Terjemahan Ensiklopedia Hadis*, No. 2606, Bab Berpagi-pagi saat melakukan perjalanan.

<sup>9</sup> <https://repository.uin-suska.ac.id/2482/3/BAB%20II.pdf> (diakses tanggal 21 Juni 2023).

<sup>10</sup> Ibid, hal. 32.

whether natural or human-made.<sup>11</sup> The qualitative explanatory model utilizes data directly without making any changes or other treatments.<sup>12</sup> Therefore, the data to be described descriptively include explanations and descriptions of the quality of the hadith narrated by Abu Dawood with index number 2606, as well as scientific research regarding the negative impacts of sleeping after Fajr on the human body.

However, this type of research utilizes a literature review, which involves collecting literature materials such as theses, journals, books, manuscripts, and additional relevant data related to the research topic.

As for the data of the hadith narrated by Abu Dawood with index number 2606, it is as follows:

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا هُشَيْمٌ، حَدَّثَنَا يَغْلَى بْنُ عَطَاءٍ، حَدَّثَنَا عُمَارَةُ بْنُ حَدِيدٍ، عَنْ صَخْرِ الْعَامِدِيِّ، عَنِ النَّبِيِّ صَلَّى عَلَيْهِ وَسَلَّمَ قَالَ: «اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا». وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا بَعَثَهُمْ مِنْ أَوَّلِ النَّهَارِ «وَكَانَ صَخْرٌ رَجُلًا تَاجِرًا، وَكَانَ يَبْعَثُ تِجَارَتَهُ مِنْ أَوَّلِ النَّهَارِ فَأَثَرَى وَكَثُرَ مَالُهُ» قَالَ أَبُو دَاوُدَ: «وَهُوَ صَخْرُ بْنُ وَدَاعَةَ»<sup>13</sup>

*"Narrated to us Sa'id bin Manshur, narrated to us Husyaim, narrated to us Ya'la bin 'Atha', narrated to us 'Umarah bin Hadid, from Shakhr Al Ghamidi, from the Prophet Muhammad ﷺ, he said, "ALLAAHUMMA BAARIK LI UMMATII FII BUKUURIHAA (O Allah, bless my nation in their mornings)." And whenever he sent an expedition or a troop, he would dispatch them early in the morning. Shakhr was a trader and sent his merchandise early in the morning, so his wealth increased. Abu Dawood said, he is Shakhr bin Wada'ah."*<sup>14</sup>

As for the quality of the hadith, it is considered sahih (authentic) due to the connected chain of narrators from Prophet Muhammad ﷺ to the companions. Below is the chain of narrators (sanad) for this hadith:

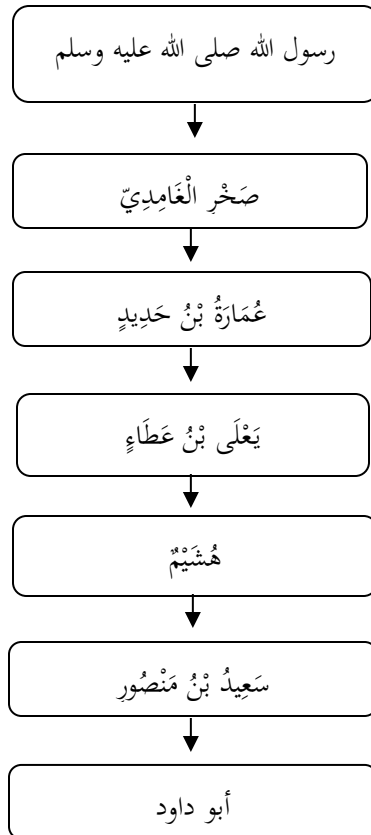
<sup>11</sup> Rusandi dan Muhammad Rusdi, "Merancang Penelitian Kualitatif Dasar/Deskriptif dan Studi Kasus", *Jurnal Staidi Makassar*, Vol. 2, No. 1.5, hal. 2.

<sup>12</sup> Ibid, hal. 3.

<sup>13</sup> Abū Dāwud Sulaimān bin al Asy'at bin Ishāq bin Basyīr bin Syadād bin 'Amrū al Azdī al Sijistānī, *Sunan Abū Dāwud*, Juz. 3, (Beirut: al Maktabah al 'Ashriyah), hal. 35.

<sup>14</sup> Sunan Abū Dāwud, *Terjemahan Ensiklopedia Hadis*, No. 2606, Bab Berpagi-pagi saat melakukan perjalanan.

**Figure 1:** Sanad hadith



For the interpretation of the hadith narrated by Abu Dawood with index number 2606, the author employs the method of tahlil, which involves explaining each meaning of the Prophet's hadith by presenting the aspects contained within it. The meaning of this hadith is that a trader named Shakhr bin Wada'ah sent his merchandise every morning. His wealth gradually increased thanks to Shakhr's effort and habit of never wasting his morning time. Not only that, the hadith also mentions that the Prophet prayed for his nation, and Allah SWT indeed accepts the supplication of a Prophet. Imam Tirmidhi also expressed his opinion on this hadith, stating that the hadith narrated by Abu Dawood is considered good (sahih). Therefore, the Prophet did not encourage his nation to sleep after Fajr because the morning was the time to descend blessings.

Various disciplinary approaches can be used to understand and study hadith.<sup>15</sup> The author employs a scientific method for this hadith as it is more appropriate to comprehend the aspect of sleeping after Fajr. "science" originates from the Latin word "scientia," which means knowledge. However, this broad understanding is used in a narrow sense, referring specifically to physical and life sciences.<sup>16</sup> In this discussion, the term science is designated explicitly as life sciences, encompassing the study of living organisms and their interactions with the environment.<sup>17</sup>

The scientific approach to the hadith narrated by Abu Dawood with index number 2606 suggests that if individuals sleep after Fajr, the blood vessels to the brain will experience constriction, resulting in reduced blood flow to the body's organs. Therefore, for individuals with pre-existing vascular issues, this could lead to heart attacks and strokes.<sup>18</sup>

Furthermore, the narrowing of blood vessels to the brain occurs when someone sleeps after Fajr because oxygen does not flow smoothly to the brain. Consequently, the brain becomes sluggish (less sharp), weakening human cognitive abilities, such as remembering less, analyzing less, finding problem-solving more challenging, and experiencing a decline in creative thinking. Another consequence is the weakening of the heart.<sup>19</sup>

In this study, the author employs the interview method for data excavation. The results of the interviews are as follows:

**Table 1:** The results of the interviews

<b>Name</b>	<b>Ever/Never Slept After Fajr</b>	<b>Often/Rarely Sleeps After Fajr</b>	<b>Effects</b>
Alif	Ever	Rarely	The body feels weak and dizzy

<sup>15</sup> Juharotul Muthohharoh, *Larangan Tidur Sore.....*, hal. 51.

<sup>16</sup> Asri Widowati, *Diktat Pendidikan Sains*, (Fakultas Matematika & Ilmu Pengetahuan Alam Universitas Yogyakarta, 2008), hal. 1.

<sup>17</sup> Loly Filly Purba, *Biologi*, hal.1.

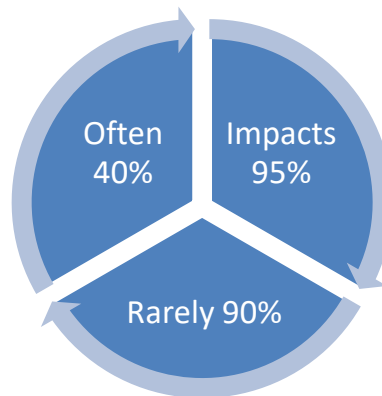
<sup>18</sup> Fuad Nashori, *Sehabis Subuh: Jangan Tidur, Bergeraklah!*, (Fakultas Psikologi dan Ilmu Sosial Budaya Universitas Islam Indonesia, 2021).

<sup>19</sup> Ibid.

Annisa	Ever	Often	No noticeable effects
Nila	Ever	Often	The body feels warm if he sleeps too long
Ilma	Ever	Rarely	Usually feels heavy upon waking and dizzy
Anisa	Ever	Often	No noticeable effects
Rosita	Ever	Rarely	Becomes lazier in activities and feels disoriented and confused upon waking
Safira	Ever	Often	Occasionally, it feels less fresh, and the body becomes stiff
Any	Ever	Rarely	No noticeable effects
Zunda	Ever	Rarely	Becomes lazier, leading to decreased productivity
Wulan	Ever	Rarely	It depends; if one sleeps long, the body easily becomes tired and weak.

From the table of interview results above, it can be concluded that, on average, everyone has slept after Fajr at some point, but it is rarely done. The following is a diagram representing the interview results:

**Figure 1:** diagram representing the interview results



It can be concluded that sleeping after Fajr is indeed not good for health. It is fine if done only once or twice due to illness or exhaustion. However, if it becomes a habit, it can lead to negative effects on the body, resulting in various health issues, as follows:<sup>20</sup>

#### 1. Diabetes

Several studies indicate that insufficient sleep at night can increase the risk of diabetes, and excessive sleep can also elevate this risk. This is because sleep disturbances can lead to increased insulin resistance,<sup>21</sup> causing blood sugar levels to rise in individuals with irregular sleep patterns.

#### 2. Obesity

Too little or too much sleep can contribute to weight gain. However, research indicates that individuals who sleep less than 7 hours per night have a higher risk of obesity. Insufficient sleep can increase appetite, prompting individuals to eat more.

<sup>20</sup> Rosita, *Tidur di Pagi Hari Tidak Baik bagi Kesehatan*, (Fakultas Keperawatan Universitas Airlangga, 2022).

<sup>21</sup> Turunnya kemampuan insulin untuk merangsang penggunaan glukosa tubuh atau turunnya respon sel/organ (otot, otot jantung, jaringan lemak, dan hati) terhadap konsentrasi insulin fisiologis.



### 3. Cardiovascular Diseases

The habit of sleeping in the morning can lead to cardiovascular diseases, such as heart attacks and strokes.

### 4. Cancer

The habit of sleeping in the morning due to engaging in certain activities at night (staying up late) can increase the risk of developing cancer.

## Views of Prominent Figures on Sleeping After Fajr

The perspectives of prominent figures on sleeping after Fajr are as follows:

1. According to Ibn Qayyim al-Jauziyyah, sleeping after Fajr is considered makruh (strongly discouraged). This is because the morning is the time to seek sustenance and the descent of blessings.<sup>22</sup>
2. According to Urwah bin Zubair, he strongly prohibits sleeping after Fajr, just as he prohibits his child from sleeping after Fajr.:

كان الزبير ينهى بنيه عن التصبح (وهو النوم في الصباح)

*"Zubair bin Awwam forbids his child from sleeping after Fajr."*

Urwah states that the emergence of blessings in a person's life is good and can benefit oneself and others. Humans must perform righteous deeds or acts of virtue to attain blessings, mercy, and guidance from Allah SWT. Therefore, the habit of sleeping after Fajr should be avoided because it is the time when sustenance and blessings descend.<sup>23</sup>

3. Muhammad bin Abi Bakr bin Ayyub bin Sa'd al-Zar'i al-Dimashqi, also known as Ibn Qayyim al-Jauziyyah, declares:

وَتَوَدُّ الصُّبْحَةَ يَمْنَعُ الرِّزْقَ، لِأَنَّ ذَلِكَ وَقْتُ تَطَلُّبِ فِيهِ الْحَيْقَةِ أَرْزَاقَهَا، وَهُوَ وَقْتُ قِسْمَةِ الْأَرْزَاقِ، فَتَوَدُّ حِرْمَانًا إِلَّا لِعَارِضٍ أَوْ ضَرُورَةٍ

*"Sleeping after Fajr prevents sustenance because the Fajr time is when creatures seek their livelihood and sustenance is distributed. Sleeping after Fajr is prohibited (makruh) unless there is a specific cause or necessity.."*

<sup>22</sup> Fuad Nashori, *Sehabis Subuh: Jangan Tidur, Bergeraklah!*, (Fakultas Psikologi dan Ilmu Sosial Budaya Universitas Islam Indonesia, 2021).

<sup>23</sup> A'isy Hanif Firdaus, *Rezeki Mengalir, Jangan Tidur Setelah Shalat Subuh*, (NU Online, 2022).

Makruh means something that is strongly not recommended or discouraged. Therefore, instead of sleeping after Fajr, which has no benefit, it is better to use the time after the Fajr prayer for beneficial morning activities, such as working or learning. Additionally, Allah SWT also states:

فَسُبِّحْنَ اللّٰهَ حَيْثُ تُمْسُونَ وَحَيْثُ تُصْبِحُونَ

*“So exalt [Allah] with praise of your Lord when you arise (in the morning) and in the evening.”* (QS Ar-Rum: 17)

According to the above verse, the morning time can be utilized for praising and sanctifying oneself to Allah SWT instead of being used for sleep. Sustenance that always brings goodness to its possessor and others is called blessed sustenance. If sustenance is used for better, the received sustenance will also be more significant.<sup>24</sup>

## Conclusion

The interpretation of the hadith narrated by Abu Dawood with index number 2606, where Prophet Muhammad ﷺ prayed for his nation in the morning for their blessings, and the supplication of a Prophet is undoubtedly accepted by Allah SWT. Therefore, the Prophet strongly discourages his nation from sleeping after Fajr.

Sleeping after Fajr can have adverse effects on overall health. This includes issues with blood vessels that may increase the risk of heart attacks and strokes, a weakening of cognitive abilities, and a decline in heart strength. Furthermore, this habit may also contribute to the risk of obesity, diabetes, and cancer. Therefore, it is highly recommended to avoid sleeping after Fajr to maintain overall health.

The views of prominent figures on sleeping after Fajr indicate that it is considered makruh (strongly discouraged). This is because the morning is a time to seek sustenance and for blessings to descend. Instead of using this time for sleep, it is better to praise Allah, learn, or engage in beneficial activities.

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<sup>24</sup> Ibid.

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