

The Nature of Sleep in the Qur'an: The Perspective of Al-Mishbah Exegesis and Its Relevance to Mental Health

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Article	Abstract
<p>Article History : Received: June 29, 2025 Reviewed: Sept., 4, 2025 Accepted: Oct., 30, 2025 Published: Oct., 31, 2025</p> <p>Keywords: <i>Sleep, Qur'an, Tafsir Al-Mishbah, health psychology, interdisciplinary study.</i></p>	<p>Sleep is a natural human phenomenon that plays an important role in maintaining physical and psychological balance. The Qur'an discusses sleep in several verses (including QS. Al-An'am: 60, Az-Zumar: 42, Al-Furqan: 47, and Ar-Rum: 23), describing it as a divine system (sunnatullah) and a manifestation of Allah's mercy, not merely a biological need. This study aims to examine the essence of sleep from the perspective of the Qur'an based on M. Quraish Shihab's Tafsir Al-Mishbah and analyze its relevance to contemporary health psychology. The research uses a qualitative method with a thematic (maudhu'i) approach, through the collection of Qur'anic verses related to sleep, analysis of their semantic structure and context, and their relationship with psychological theories about rest, stress regulation, and emotional recovery. The results show that Tafsir Al-Mishbah interprets sleep as a sign of Allah's power and human dependence, representing a temporary withdrawal of consciousness or "little death" (al-mawt al-sughra). Sleep also functions as a means of spiritual renewal that brings tranquility (sukn) and psychological recovery. These findings are consistent with the views of health psychology and neuroscience regarding the restorative role of sleep. This study confirms the Qur'an's view of physical and spiritual harmony and offers an interdisciplinary framework that connects Qur'anic interpretation with modern mental health discourse.</p>

INTRODUCTION

Sleep is a fundamental biological need that plays a crucial role in maintaining the balance of human physical and psychological functions. In general, sleep is often perceived as merely a physiological activity to restore the body from fatigue. However, from an Islamic perspective, particularly as outlined in the Quran, the concept of sleep has a more comprehensive dimension.

The Qur'an is the word of Allah revealed by Allah SWT. to the Prophet Muhammad through the intercession of the angel Gabriel, who has the main function as a guide (hudan) for all mankind. This holy book contains universal divine messages, which guide humans to understand the nature of life and implement divine and human values in balance. (Kristi et al., 2022).

As in QS. Al-Isra' verse 9:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِّمَنِ اتَّقَىٰ لِّقَوْمٍ وَّرَوَيْتَ الْمُؤْمِنِينَ إِنَّ الَّذِي يَعْمَلُونَ الصَّلِحَاتِ لَنَّ لَهُمْ لِجَرَأَ كَيْرَأً

"Indeed, this Qur'an guides to the straightest (path) and gives good news to the believers who do good deeds that for them there is a very great reward.

The Quran also contains a wealth of knowledge about the essence and secrets of human life. Various phenomena frequently experienced by humans, yet not fully understood in depth,

have received attention and explanation in the Quran as guidance for humans to continually learn, research, and draw wisdom from them. As the holy book of Muslims, the Quran not only discusses aspects of faith and worship, but also comprehensively covers various dimensions of human life, including a discussion of the phenomenon of sleep. (Setiawan, 2016) .

Sleep is a fundamental human need to restore the body's stamina and return to optimal condition (A'yun, 2024) . Sleep is a routine human activity that is as important as eating and drinking. Since ancient times, sleep has been a crucial element of life, as its effects extend beyond physical health to mental and spiritual balance.

Several recent studies have shown a significant link between sleep quality and mental health. A meta-analysis of 10,196 adult participants revealed that improved sleep quality consistently contributed to a significant reduction in symptoms of depression and anxiety, confirming sleep's role as a crucial factor in mental and emotional balance.

In Indonesia, the prevalence of sleep disorders in early childhood and adolescence is relatively high. Research in East Jakarta showed that 62.9% of adolescents aged 12–15 years experienced sleep disorders, with sleep-wake transition disorders being the most prevalent type (Haryono et al., 2016) . Another study in Semarang found the prevalence of sleep disorders in children aged 4–6 years was 73.6%, and these disorders were shown to be significantly related to emotional and behavioral problems (Lukmasari et al., 2017) .

Local data also reinforces the urgency of this research. A study conducted at SDN 03 Pondok Cina, Depok, showed that 44.8% of children aged 7–12 years experienced sleep disturbances. This condition was significantly associated with academic achievement, particularly in Mathematics ($p = 0.006$) and overall grade point average ($p = 0.025$). These findings confirm that poor sleep quality can directly impact children's cognitive function and learning performance (Indahwati & Sekartini, 2017) . Meanwhile, in the elderly population in Depok, sleep disturbances did not always show a direct link to depressive symptoms. This suggests that other factors, such as physical condition, daily routines, or physiological changes due to aging, may also influence sleep patterns and quality in older adults (Aulia & Prismayanti, 2023) .

Besides being influenced by internal factors, sleep quality is also declining due to technological developments and modern lifestyles. Various international studies have shown that the use of gadgets, the internet, and digital media is negatively correlated with sleep duration and quality, while also increasing the risk of developing insomnia symptoms. Furthermore, post -*bedtime screen use* has been shown to significantly reduce sleep quality, particularly in adolescents and young adults.

In general, people view sleep simply as a result of drowsiness (Fatihuddin, 2022) . And many still understand sleep as simply a time to relax from physical activity. Several studies have shown that good sleep can prevent dementia in the elderly (Pramana & Harahap, 2020) . This view needs to be deepened with a comprehensive scientific approach, one of which is through the thematic interpretation method (*maudhu'i*) which examines a concept in the Qur'an in depth and comprehensively.

One of the primary references for understanding verses about sleep is M. Quraish Shihab's *Tafsir Al-Mishbah* , which uses a thematic (*maudhu'i*) approach and emphasizes the relevance of context in interpretation. This interpretation is able to connect divine messages with the realities of modern life, making it an excellent basis for examining the nature of sleep, not merely as a biological need, but also as a means to achieve inner peace and maintain mental health.

Based on the results of the author's study in the book

الكريم there are 9 verses about sleep related to humans, namely in the letter (Marzuq, nd) : QS. Al-Furqan: 47, Ali 'Imran: 153–154, Al-Qalam: 19–20, Ar-Rum: 23, Az-Zumar: 42, Al-Anfal:

43, An-Naba': 9–10, Al-A'raf: 97, and Ash-Shaffat: 102, as well as the term *ar-ruq d* in QS. Al-Kahf: 18. The diversity of the editorial indicates the breadth of the dimensions of sleep which includes biological, psychological and spiritual aspects.

The study of the nature of sleep from the perspective of *Tafsir Al-Mishbah* is becoming increasingly important today, considering the increase in sleep disorders triggered by life stress, spiritual crises, and a tendency towards a materialistic lifestyle (Radityo, 2012). The use of electronic media is currently a serious concern due to its increasingly disturbing impacts. Media such as television, *PlayStation*, and cell phones often disrupt healthy sleep patterns (Nurbaiti et al., 2025). This disorder is not only experienced by adults, but also by children who have been accustomed to using cell phones from an early age (Ma'rifatullah, 2023).

Although sleep has been extensively studied from a medical and psychological perspective, discussion of the nature of sleep in the Qur'an, particularly through the thematic interpretation approach as explained by Quraish Shihab in *Tafsir Al-Mishbah*, is still relatively limited. The urgency of this research lies in the importance of integrating the study of *Tafsir Al-Mishbah* with contemporary issues related to sleep disorders and mental health. The high prevalence of sleep disorders in various age groups, from children, adolescents, to the elderly in Indonesia, as well as their negative impact on mental health and quality of life, emphasizes the relevance of this study. With this background, this research carries the title: "The Nature of Sleep for Humans in the Qur'an according to *Tafsir Al-Mishbah* and Its Relevance to Mental Health."

RESEARCH METHODS

research applies a qualitative approach with the thematic interpretation (*maudhu'i*) method. Karimah et al., in their book, explain the *maudhu'i method* as a research method that collects all verses of the Quran related to a particular theme (Nazhifah & Karimah, 2021). This research examines sleep in the Quran. The compilation of verses includes explicit mentions through phrases such as *naum* (نَوْمٌ), *ruqud* (رُقُودٌ), and *subat* (سُبَاتٌ), as well as implicit mentions implied in stories or metaphorical expressions. *Tafsir Al-Mishbah* by M. Quraish Shihab is used as the main reference, but this research does not simply re-examine the interpretation. The researcher acts as an analyst who develops an understanding of the interpretation by reviewing the psychological, spiritual context, and needs of modern humans. The analysis was conducted descriptively by integrating textual meaning, interpretation, and relevant scientific literature, and validated through source triangulation and a literature review. With this approach, the research is expected to provide a deep and comprehensive understanding of the nature of sleep in the Quran and reveal its relevance to human mental health in the contemporary era.

RESULTS AND DISCUSSION

The Essence of Sleep in the Quran

Sleep is a natural biological phenomenon experienced by every human being once or twice a day, when humans move from a conscious state to an unconscious state. During sleep, humans do not perceive what is happening around them, not even the time dimension in which they are (Ibrahim, A.S, 2006, p. 41). Sleep is a natural, *reversible state* (can return to its initial state), in which the response to external stimuli is reduced and the body tends to be inactive, and consciousness is reduced (Zain & Hanif, 2023). From a faith perspective, sleep is one of the proofs of the greatness and power of Allah SWT that is worthy of gratitude. Some individuals experience sleep disorders that require medical intervention, including the regular use of sleeping pills. Therefore, for those who are given the ease of natural sleep, it is appropriate to be grateful for this blessing (Maisyah, 2021).

The results of the identification of verses of the Quran about sleep are presented in Table 1 below.

Table 1. Al-Quran verses about sleep

Paragraph	Contents
Qs. Al-Furqan: 47	And He it is Who made the night for you as a covering, and sleep for rest, and He made the day for waking up and striving.
Qs. Ali-Imran: 153-154	Then He sent down to you security (in the form of) a brief sleep after the sadness that had enveloped a group of you...
Qs. Al-Qolam: 19-20	So a calamity from your Lord engulfed the garden while they were sleeping (19), and it became like a pitch-dark night (20).
Qs. Ar-Rum: 23	And among His signs is your sleep by night and by day...
Qs. Az-Zumar: 42	Allah takes the souls of people when they die and the souls of those who have not died during their sleep...
Qs. Al-Anfal: 43	When Allah shows them to you in your dreams a little...
Qs. An-Naba': 9-10	And We made your sleep a relief from your tiredness.
Qs. Al-A'raf: 97	Do the people of those towns feel secure from Our punishment coming upon them at night while they are asleep?
Qs. Ash-Shaffat: 102	So when the child reached the age of being able to work with Ibrahim, Ibrahim said: 'O my son, indeed I see in my sleep that I am slaughtering you...
Qs. Al-Kahfi: 18	And you think they are awake, but they are asleep.

The Quran describes sleep not only as a biological activity but also as part of a life system imbued with spiritual meaning. In Surah Al-Furqan, verse 47, Allah created the night as a time for rest and sleep as a means of bodily recovery, demonstrating that sleep is a manifestation of Allah's love for humans. This is further emphasized in Surah An-Naba', verses 9-10, which state that sleep serves as a means of relieving fatigue, emphasizing the biological and therapeutic dimensions of sleep. Meanwhile, Surah Ar-Rum, verse 23, mentions sleep as one of the signs of Allah's power that prevails day and night, placing sleep within the realm of submission to the sunnatullah.

Sleep is not just a physical activity, but also has a strong spiritual dimension. In the Qur'an, Surah Az-Zumar, verse 42, it is stated that Allah holds the souls of those who sleep, just as He holds the souls of those who die. This shows that sleep is a form of *al-mawt ash-shughra* (small death), which reminds humans of their total dependence on Allah. Furthermore, Surah Ali-Imran, verses 153-154, shows that the sleepiness that is sent down to Muslims amidst anxiety is a form of tranquility from Allah, showing sleep as a medium for soul recovery and spiritual peace. In Surah Al-Anfal, verse 43, and Surah Ash-Shaffat, verse 102, sleep also becomes a medium for dreams that carry divine messages. The dreams of the Prophet Muhammad (peace be upon him) and the Prophet Ibrahim (peace be upon him) show that sleep can be a means of communication between humans and God in the context of prophecy.

Meanwhile, several verses also define sleep in the context of caution and negligence. For example, in Surah Al-Qolam verses 19-20, which tells of garden owners who were struck by punishment while sleeping, depicts sleep as a symbol of negligence and unpreparedness to face God's decree. Similarly, in Surah Al-A'raf verse 97, it is stated that punishment can come at night while humans are asleep, as a reminder that sleep should not make humans negligent from spiritual vigilance. Meanwhile, Surah Al-Kahf verse 18 tells the story of the young Ashabul Kahfi who slept for hundreds of years as a form of God's protection. Sleep in this story is not only a form of rest, but also a symbol of Divine protection over believers and their steadfastness in upholding their beliefs. It can be concluded that the verses of the Quran provide

a variety of concepts of sleep, both as a biological need, peace of mind, a reminder of death, a medium of divine communication, a symbol of negligence, and a form of God's protection.

The Essence of Sleep According to the Qur'an: The Perspective of Tafsir Al-Mishbah

The first verse, QS. Al-Furqan: 47. "And He it is Who has made the night a garment for you, and sleep a rest, and He has made the day a time for waking up to strive." According to Quraish Shihab, the night is likened to a garment (lib san) because it protects humans from light and busyness, creates tranquility, and is a time that supports the activity of sleeping as a form of rest (sub ta). The word *sub t* itself contains the meaning of the cessation of all activities, which makes sleep a moment of complete recovery for the body and soul. Sleep was created by God as a means to reduce fatigue, ease anxiety and psychological stress, and simultaneously restore a person's mental state to stability and balance. This demonstrates that night and sleep are part of a system designed by God to maintain balance in human life (Shihab, 2021).

The second verse, Qs. Ali-Imran: 153-154. "Then He sent down upon you security (in the form of) a brief sleep after the sadness that had enveloped a group of you...". In Surah Ali Imran verse 152, Allah confirms that He has kept His promise by providing assistance to the believers. In the midst of sadness after defeat, Allah sent down a sense of security in the form of a light sleepiness to some of them as a form of spiritual calm. However, others whose faith was not yet solid were filled with anxiety and negative prejudices against Allah, reflecting the mindset of Jahiliyah who did not understand that everything happens by His will. The sleepiness that Allah sent down did not make them fall asleep, because that would have risked enemy attacks. The Prophet's companion, Abu Talhah, narrated that in the Battle of Uhud he dropped his sword several times due to drowsiness. Sleep or drowsiness, according to Ibn 'Assyur, is a blessing that can lighten the burden of the heart, even reducing sadness if it continues. The feeling of drowsiness experienced at that time was a form of peace of mind that Allah gave as an effort to reduce the anxiety and mental pressure felt by the companions after the Battle of Uhud (Shihab, 2002c).

The third verse, Qs. Al-Qolam: 19-20. "So a calamity from your Lord seized the garden while they were sleeping (19), and it became like a pitch-dark night (20)". According to Prof. Quraish Shihab in Tafsir Al-Mishbah, the word *n 'im n* in the 19th verse refers to the physical state of the garden owners who were sleeping at night. Contextually, this shows that they were unaware of the calamity that befell their garden, because the event occurred suddenly and beyond their knowledge.

Allah tests a group of people with despicable traits, just as He once tested the garden owners. Three garden owners, two of whom agreed to pick their produce in the morning without the knowledge of the poor, so that they would not receive a share. They vowed to do so, but forgot to base their plan on Allah's will, that is, they did not say " *Insya Allah* " or a similar phrase that indicates dependence on Him. As a result of this attitude, Allah afflicted their garden with a great calamity. The calamity came at night while they were sound asleep. When they awoke, the garden had become completely dark like a pitch-black night, or charred like black ash, or like a garden that had been barren because all its produce had disappeared. All of this shows that human success cannot be separated from the will and power of Allah (Shihab, 2011).

The fourth verse, Qs. Ar-Rum: 23. "And among His signs is your sleep by night and by day...". This verse illustrates the regular balance between activity and rest in the dynamics of human life. Sleep is understood as a form of grace from Allah that provides inner peace, while also playing an important role in restoring mental and emotional conditions due to fatigue and stress faced in daily life. The verse discussing sleep and work in the Qur'an concludes with " *li qaumin yasma' n* " (for those who listen). Sayyid Quthub explains that sleep and work (as

forms of stillness and movement) can be recognized through hearing, so the ending of this verse is considered in harmony with the verse's content. Meanwhile, Thahir Ibn 'Asyur adds two reasons why the verse ends with a call to hearing. First, because sleep and work are routine activities whose meaning as signs of Allah's power is often overlooked, so external reminders are needed. Second, because the sleeper is unaware of what is happening while he is asleep, information about his sleep state is obtained from others who are awake. Thus, hearing is a crucial key to understanding the meaning of sleep, both physically and spiritually. (Shihab, 2023)

The fifth verse, Qs. Az-Zumar: 42. "Allah takes the souls (of people) at the time of their death and (takes) the souls (of people) who have not died during their sleep...". Quraish Shihab explains that sleep has similarities with death because both involve the removal of the soul by Allah. However, what differentiates them is their nature: sleep is temporary and can be returned. This verse emphasizes that human consciousness and life are completely in the power of Allah. This verse reminds us that sleep is a way for humans to realize that their souls depend on God, as well as being a time to calm the heart. In *Tafsir Al-Mishbah*, sleep is not only understood as a biological activity, but also as a spiritual experience that makes humans aware of the transience of life in this world (Shihab, nd).

The sixth verse, Qs. Al-Anfal: 43. "When Allah reveals them to you in your dreams a little..." The term "man m" () in this verse means dream and comes from the root word nwm which means sleep. In the context of this verse, what is meant is the dream of the Prophet Muhammad which was shown by Allah SWT before the Battle of Badr. This dream is understood as a form of divine guidance intended to calm the hearts of the Prophet and his companions, so that they would not feel afraid when facing a larger enemy force.

This verse explains that Allah revealed the small number of polytheists in a dream of the Prophet Muhammad (peace be upon him) before the Battle of Badr. This dream was conveyed to the Muslim army and successfully galvanized them. If the enemy had appeared large in number, it could have caused fear and division. This demonstrates that dreams in Islam are not simply a product of the subconscious or the influence of physical conditions during sleep, but can also be a means of divine guidance. The Prophet (peace be upon him) also stated that dreams are divided into three types: glad tidings from Allah, whispers from the heart, and disturbances from Satan (Narrated by Ibn Majah) (Shihab, 2002a).

The seventh verse, Qs. An-Naba': 9-10. "And We made your sleep a relief from your fatigue." Some interpret the word sub tan as originating from the word sabata, which means "to cut off," meaning to interrupt activity, thus meaning rest. Others interpret it as a calm state of the body's potential that was previously active while conscious, and from here it is understood as sleep. Sleep is an essential human need that can refresh the soul. Sleep also helps maintain balance between body and mind, and protects against stress or mental disorders. *Tafsir al-Muntakhab* explains that sleep is a reduction in brain nerve activity, causing a decrease in energy and body temperature. During sleep, the body relaxes because the muscles and nerves stop working intensely. Body activity decreases except for vital functions such as metabolism, urine output, and sweat. Breathing becomes deeper, the heart rate slows, and muscles relax. All of this shows that sleep is a natural rest phase that is important for the body's recovery (Shihab, 2002d).

The eighth verse, Qs. Al-A'raf: 97. "Do the people of the towns feel secure from Our punishment coming upon them at night while they are asleep?" The word "sleep" () describes a state of unconsciousness and lack of vigilance, which Allah uses as a warning of the sudden arrival of punishment at night. Because their disobedience and moral deviation are so profound, that it seems as if they feel immune from Allah's punishment, they are asked a question in a condemning tone: *Are the people of the towns so negligent and heedless of Our warnings, that they feel secure from the possibility of Our terrible punishment coming upon them, which could come suddenly at night while they are asleep?* This verse describes the

activities of the disbelievers in only two forms: deep sleep and enjoyment. The mention of these two is not only to demonstrate their careless lifestyles, but also to signal that God's punishment will come at a time they least expect. If they had a premonition of impending punishment, they would certainly be unable to sleep or play peacefully (Shihab, 2002b).

The ninth verse, Qs. Ash -Shaffat: 102. " And when the boy reached (the age) of being able to work with Ibrahim, Ibrahim said: 'O my son, indeed I see in my sleep that I am slaughtering you...' " The word "al-man m" () in this verse means a dream in sleep. According to Prof. Quraish Shihab in Tafsir Al-Mishbah, the dream experienced by Prophet Ibrahim AS was not an ordinary dream, but rather a form of revelation from Allah. Prophet Ibrahim AS then conveyed the dream to his son, not as a command that must be forced, but as a form of invitation that requires the willingness of the son. This shows that Prophet Ibrahim understood that obedience in this context must come from the awareness and willingness of his son. If the son refused, then it became his personal responsibility before Allah. Such a refusal would be considered a form of disobedience, as was the attitude of the son of the Prophet Noah AS who refused his father's advice and invitation (Shihab, nd).

The tenth verse, Qs. Al-Kahf: 18 (the story of the Companions of the Cave). "And you think they are awake, while they are asleep...". Sleep is a way of protecting the body and soul from social and political pressures. Quraish Shihab explains that the sleep of the young men is not just rest, but also a way for Allah to maintain their mental condition until the situation outside becomes safer. Quraish Shihab states that the long sleep experienced by the Companions of the Cave is a form of protection from Allah for the believers. Sleep does not reduce their spiritual awareness, but rather is a way for Allah to protect their faith from oppressive power. This shows that sleep can also be a means of protection and purification of the soul (Shihab, 2022).

The Quran describes sleep not merely as a biological activity, but as a phenomenon with spiritual, social, and psychological dimensions. A study of related verses reveals that sleep is viewed as a blessing, a reminder of death, a means of divine communication, a symbol of forgetfulness, and a form of protection from God. This interpretation aligns with the perspective of modern psychology, which views sleep as a vital process for energy recovery, emotional stability, cognitive function, and mental health balance.

Integration of Verses, Tafsir Al-Mishbah, and Psychological Theory

To clarify the relationship between verses, Quraish Shihab's interpretation in Tafsir Al-Mishbah, as well as the relevance to modern psychological/psychiatric theory, can be seen in Table 2 below:

Table 2. Integration of the Concept of Sleep: Al-Qur'an – Tafsir Al-Mishbah – Modern Psychology

Paragraph Al-Qur'an	Tafsir Al-Mishbah (Quraish Shihab)	Relevance of Modern Psychology/Psychiatry
QS. Al-Furqan: 47 Sleep as rest	Night is like clothing that protects, sleep as <i>sub t</i> (comprehensive recovery of body and soul).	This aligns with the <i>restorative theory of sleep</i> , which explains that sleep plays a role in restoring the body's energy and reducing stress levels. Sleep deprivation has been shown to cause concentration problems, reduce cognitive abilities, and trigger emotional instability.
QS. Ali-Imran: 153–154 Sleepiness as tranquility	Sleepiness was sent down by Allah as a sense of security amidst anxiety, spiritual recovery after the trauma of the Battle of Uhud.	This concept is also in line with <i>coping mechanisms</i> and <i>stress relief</i> in psychology, where sleep or short rest serves to relieve acute anxiety and reduce nervous tension, thereby helping individuals achieve emotional balance and mental stability.
QS. Al-Qolam: 19–20 Sleep when the punishment comes	The garden owners were negligent, asleep as the punishment befell	From a psychological perspective, excessive sleep can reflect a form of <i>avoidance coping</i> , a mechanism for escaping stress or problems. This condition is often associated with symptoms of depression, where

	them. Sleep is understood as a symbol of spiritual negligence.	individuals use sleep passively as a way to avoid reality or avoid facing life's challenges.
QS. Ar-Rum: 23 Sleep as a sign of Allah's power	Sleeping and waking day and night show the balance system of life created by Allah.	According to the theory of <i>homeostasis</i> in psychiatry, sleep plays a crucial role in regulating circadian rhythms, which maintain human biological and emotional balance. Irregularities in sleep rhythms have been linked to various psychiatric disorders, such as insomnia and <i>bipolar disorder</i> , both of which impact mood stability and cognitive function.
QS. Az-Zumar: 42 Sleep as a small death	Sleep is seen as <i>al-mawt ash-shughra</i> , reminding humans of their dependence on Allah.	From an existential psychology perspective, sleep is seen as a moment of "letting go" or <i>ego letting go</i> , where individuals surrender completely to natural processes beyond their control. This state helps humans recognize and accept their limitations, thereby alleviating existential anxiety and fostering a sense of surrender and inner peace.
QS. Al-Anfal: 43 Dreams of the Prophet Muhammad	Dreams as a form of divine guidance, calming the heart before the Battle of Badr.	In modern psychotherapy, dreams are understood as manifestations of the subconscious, as described by Freud and Jung, reflecting inner conflicts, hidden desires, or psychological healing processes. Meanwhile, in Islamic psychology, dreams can serve as a means of <i>self-reflection</i> , helping individuals understand their mental state, calming the heart, and reducing anxiety through their spiritual meaning.
QS. An-Naba': 9–10 Sleep as a relief from fatigue	The word <i>sub t</i> = to break off activity, to provide physical and psychological relaxation.	In line with findings in neuroscience research, sleep plays an important role in improving nervous system function, reducing cortisol levels as a stress hormone, and increasing endurance by strengthening the immune system.
QS. Al-A'raf: 97 Sleep when the punishment comes	Sleep is understood as spiritual negligence. The negligent believe they are safe when in fact, punishment can come suddenly.	In psychiatry, a <i>false sense of security</i> and excessive sleeping habits can be indicators of latent depression, a condition in which an individual appears outwardly calm but is actually experiencing deep emotional distress. In this state, sleep serves as an escape from reality and a defense mechanism against unconscious feelings of hopelessness or anxiety.
QS. Ash-Shaffat: 102 Dreams of Prophet Ibrahim (AS)	Prophet Abraham's dream was a revelation, showing sleep as a medium of divine communication.	In line with the perspective of religious psychology, dreams serve as a meaning- <i>making process</i> that helps individuals interpret their life experiences spiritually. Through this interpretation, dreams can strengthen spiritual resilience, foster optimism, and enhance one's readiness to face life's various trials.
QS. Al-Kahf: 18 Ashabul Kahf	Long sleep as protection from Allah, maintaining their faith and physical condition.	In crisis psychology, sleep is seen as a natural <i>coping strategy</i> that helps individuals relieve emotional stress and restore psychological stability. Meanwhile, in psychiatry, there's the concept of "mental hibernation," a condition in which the mind unconsciously slows down its activity as a protective mechanism to protect the mind from the effects of severe trauma or extreme stress.

Based on the integration between the interpretation of *Tafsir Al-Mishbah* and modern psychological studies, it can be concluded that the essence of sleep in the Qur'an includes several interrelated dimensions, namely: Al-Qur'an – *Tafsir Al-Mishbah* – Modern Psychology which is presented in the following visualization of Figure 1.

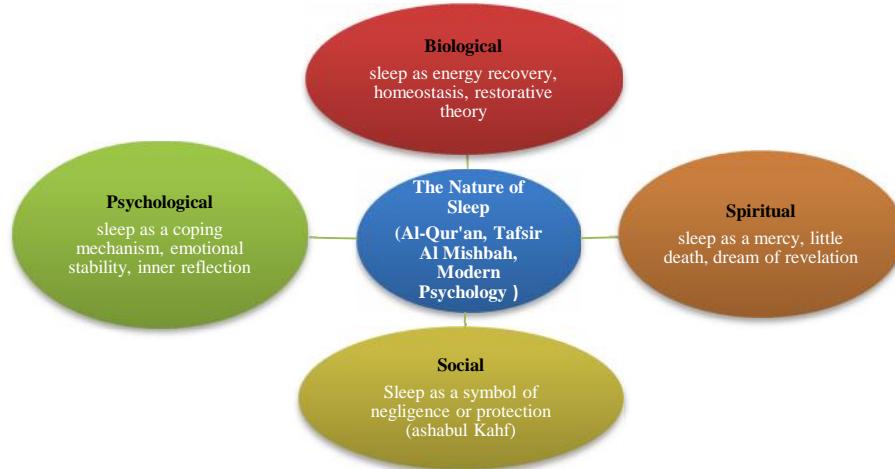


Figure 1. The Nature of Sleep (Al-Qur'an, Tafsir Al-Mishbah, Modern Psychology)

First , the biological dimension, sleep functions as a means of restoring energy, maintaining physiological balance (*homeostasis*), and reducing stress levels through the process of restoring the body's systems. *Second*, the spiritual dimension, sleep is understood as a form of *al-mawt ash-shughra* (little death) that reminds humans of their mortality, becomes a medium of divine communication through dreams, and displays signs of God's greatness and power. *Third* , the psychological dimension, sleep acts as a natural *coping mechanism* that helps regulate emotions, stabilize mental conditions, and strengthen mental health through inner peace. *Fourth* , sleep can have a dual meaning in the social dimension, on the one hand being a symbol of negligence if done excessively, but on the other hand functioning as a form of divine protection and care as depicted in the story of the Companions of *the Cave* . Thus, the interpretation of Al-Mishbah and modern psychological theory complement each other in explaining the nature of sleep not only as a biological need, but also as a spiritual and psychological phenomenon that is integral to the balance of human life.

The Relevance of Sleep According to Tafsir Al-Mishbah to Human Mental Health

The Quran is a guide to life revealed by Allah SWT to mankind through the Prophet Muhammad as guidance covering all aspects of life. This guidance is not limited to matters of faith and worship, but also encompasses moral and social values, as well as physical and mental health. Each verse contains wisdom as a foundation for behavior and lifestyle that are in harmony with human nature. Therefore, the Quran needs to be understood not only as a holy book to be read and interpreted, but also to be interpreted and applied as a comprehensive guide to life, including in simple matters related to human essence such as sleep. Through verses discussing sleep and interpretations of Quranic verses by theological thinkers such as M. Quraish Sihab in *Tafsir Al-Mishbah*, spiritual and practical guidance regarding the nature, function, and value of sleep further emphasizes so that humans can live a healthy, balanced, and meaningful life.

The *Tafsir Al-Mishbah* provides a thorough explanation of sleep, not only as a physical need, but as a process full of spiritual and psychological meaning. In his *Tafsir*, M. Quraish Sihab explains that sleep is understood as a divine blessing and system in which Allah has established it as a means to restore human physical and psychological conditions. From a mental health perspective, this is in line with psychological theory that emphasizes the

importance of sleep in maintaining emotional stability, reducing stress, and improving cognitive function in all age groups (Aprilia Andary Daulay et al., nd) . Daulay's research results prove that sleep can prevent negative psychological impacts such as anxiety disorders, depression, and even spiritual crises. Therefore, sleep, as *a sunnatullah*, is a natural mechanism that helps humans maintain mental and emotional resilience.

Furthermore, discussing temporary death or *al-mawt ash-sughra* is interpreted as a condition that makes humans aware of their limitations and fosters a sense of trust in Allah based on a psychological context, it is very important to cultivate a humble attitude, release excessive burdens and control, and accept reality spiritually. Research by Kurniasari, et al., proves that a soul that is able to realize its dependence on Allah will be better prepared to face the pressures of life, reduce mental burdens, and create inner peace (Kurniasari et al., nd).

Tafsir Al-Mishbah also interprets sleep as a spiritual medium, where dreams, especially in the context of *ru'ya sadiqah* , are said to provide peace. In the context of Islamic psychotherapy, dreams can function as a channel for inner reflection that reduces emotional stress, strengthens faith, and fosters positive expectations for life. The results of this study align with Dewi's research, which concluded that sleep can be a means of spiritual healing (Dewi, 2025) .

However, Quraish Sihab also points out that sleep is a symbol of negligence when humans become complacent and neglect spiritual vigilance. In a psychological context, negligence can be interpreted as a form of denial about life's problems and can lead to chronic stress. This fact is reinforced by research by Wulansari & Ufan, which confirms that excessive sleep can be an indication of mental disorders such as depression and anxiety disorders. (Wulansari & Urfan, 2024) . Therefore, awareness is needed to make sleep a balanced activity, not an escape from reality. This finding is important for humans to recognize so that they can utilize sleep as a mindful recovery.

The latest interpretation analysis reveals that sleep serves as a form of protection and a life strategy. Based on the story of the Companions of the Cave, it is concluded that sleep is God's means of protecting His servants from external threats while also providing a space for human spiritual restructuring in the face of threats. In the modern world, this story remains relevant to the human need for a moment of relaxation from worldly activities to restore the soul, reflect on life's direction, and rebuild mental strength.

CONCLUSION

Based on the results of the study of the verses of the Qur'an related to the phenomenon of sleep and their interpretation in *Tafsir Al-Mishbah* by M. Quraish Shihab, it can be concluded that sleep has a multidimensional nature, encompassing biological, psychological, and spiritual aspects. In the perspective of the Qur'an, sleep is not only seen as a physiological human need, but also as a manifestation of the divine system (*sunnatullah*) which functions to maintain balance between the physical and spiritual. Through Quraish Shihab's interpretation, sleep is understood as a form of mercy as well as a sign of God's power that reminds humans of their limitations and dependence on the Creator.

From a psychological perspective, the nature of sleep as described in the Qur'an is closely related to the restorative function of the soul, emotional stabilization, and the creation of inner peace. The integration of tafsir interpretation and modern psychological theory shows that sleep is not a passive biological activity, but rather an active process that plays a vital role in maintaining mental health, managing stress, and building an individual's spiritual balance. This research is based on an integrative approach between the study of Qur'anic interpretation and health psychology, which has rarely been developed in previous research. This research contributes to the development of interdisciplinary discourse in Islamic studies, particularly

through the application of contextual tafsir combined with contemporary psychological theory. Thus, the results of this study are expected to serve as a foundation for the development of a spiritual approach in mental health therapy and provide a new understanding of the actualization of Qur'anic values in modern life through harmony between body, soul, and spirit.

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