



Bulletin of Islamic Research

ISSN (Online): 3031-4526

Received: 14-04-2026, Revised: 15-05-2026

Accepted: 16-06-2026, Published: 24-07-2026

DOI: <https://doi.org/10.69526/bir.v4i3.429>

Qur'anic Concept of An-Naum Subāta: Linguistic Study and Relevance to Human Detoxification

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Abstract

Purpose – Sleep is a fundamental biological necessity recognized in both the Qur'an and contemporary scientific research. The Qur'an refers to sleep through the terms *an-naum*, denoting natural rest for physical and mental restoration, and *subāt*, describing deep and restorative sleep that temporarily suspends human activity. This study aims to analyze the terminological meanings of *an-naum* and *subāt* in the Qur'an and to examine their relationship with the human body's detoxification process from the perspective of modern neuroscience.

Design/methodology/approach – This study employs a qualitative library-based research design using descriptive-analytical methods. The analysis focuses on QS. Al-Furqān (25): 47 and QS. An-Naba' (78): 9 through linguistic interpretation (*i'jāz bayānī*) and scientific interpretation (*i'jāz 'ilmī*). Relevant literature in Qur'anic exegesis, sleep science, and neuroscience is critically examined to explore the correspondence between Qur'anic concepts and contemporary scientific findings. **Findings** – The study demonstrates a significant convergence between the Qur'anic concept of sleep and modern scientific understanding of sleep physiology. While *an-naum* reflects the general biological function of rest, *subāt* corresponds conceptually to the deep sleep phase, during which restorative processes and brain detoxification mechanisms are most active. The findings indicate that the Qur'an portrays sleep not only as a divine blessing and physiological necessity but also contains scientific indications that are consistent with contemporary explanations of neural recovery and metabolic waste clearance during deep sleep. **Research implications/limitations** – As a conceptual study based on literature analysis, the findings remain interpretive and have not been validated through empirical biomedical research. Future interdisciplinary studies involving Qur'anic scholarship, neuroscience, and sleep medicine are needed to further examine the proposed conceptual relationship. **Originality/value** – This study contributes to the growing field of Qur'an and science by integrating Qur'anic semantics with contemporary neuroscience. It offers a novel interpretation of *an-naum* and *subāt* as complementary concepts of sleep physiology, enriching the discourse on *i'jāz 'ilmī* while highlighting the importance of sleep quality for both physical and spiritual well-being.

Keywords: An-Naum; Subāt; Detoxification; Glymphatic System; I'jaz Ilmi.

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Introduction

Sleep is an inescapable human need; in fact, insufficient sleep – or sleep that does not meet one's needs – can cause problems for the body, one of which is headaches. These findings support the need for future research investigating distinct signatures of sleep that precede headache onset by a few days [1, p. 93]. Lack of sleep or poor sleep can interfere with metabolic conditions and can trigger overeating [2, p. 28]. Difficulty in concentrating is often caused by mental and muscular tension. Under tense or stressful conditions, cognitive activities are not optimal, resulting in individuals having difficulty absorbing information or Low sleep duration and poor sleep quality can affect the cognitive and psychomotor skills of medical students [3, p. 9].

If the sleep profile in students is not immediately recognized and addressed, it will have an impact on their health in the future. This study aims to describe the profile of sleep duration and perceived sleep quality of medical students and then provide input for good sleep management. And the scholars also discuss how sleep is mentioned in the Quran and how the night was created by Allah. In the book Jawahir Thanthowi also has an opinion on what time humans rest or sleep, the body's need for sleep varies depending on age. *Yakhtalifu ihtiyāj al-jism ilā al-naʾwmi bikhtilāf as-sinn. Faṭ-ṭifl muḥtāj ilā an-naʾwmi mudda aṭwal mim mā yaḥtāju ilayhā shābb kamā yaḥharu dhālika min al-bayān al-ānī. Alladhīna sinnuhum min (4) ilā (8) sanawāt yanāmūna min (10) ilā (13) sā'ah Alladhīna sinnuhum min (9) ilā (12) sanah yanāmūna min (9) ilā (10) sā'āt. Alladhīna sinnuhum min (13) ilā (16) sanah yanāmūna miqdār (10) sā'āt. Alladhīna sinnuhum min (16) ilā (25) sanah yanāmūna miqdār (9) sā'āt* [4]. The thing that makes me interested in studying this when I find several verses that state that God has created the day to work and the night to rest, there are also words that read "*an naumu stubata*" which states that sleep is silent, in the interpretation of Fakruddin ar razi states that in the silence of the body there are things that the body does to remove the toxins contained in the body.

Ibnu katsir has said in his tafseer with "*Wa qawluhu: "Wa huwa allathee ja'ala lakumu al-layla libaasan"* ay: *yalbisu al-wujooda wa yughasseeh* (2), *kamaa qala: "Wa al-layli idhaa yaghshaa"* [al-Layl: 1] *wa qala: "Wa al-layli idhaa yaghshaaha"* [ash-Shams: 4]. "*Wa al-nauma subaatan"* ay: *qataa'an lil-harakaati li-raahati al-abdaani, fa'inna al-a'daa'a wal-jawaariha takillu min kathrati al-harakaati fi al-intishaari bil-nahaar fi al-mu'aayish, fa-itha ja'a al-laylu wa sakana sakhanati al-harakaati, fa-istaraahat, fa-hassala al-naumu allathee feehi raahatul-badani wal-roohi ma'an* [5]. where he also said that in the word *an naumu subata* there is that silence in sleep is not just silent.

These two points raise a question that forms the research question of this article, What is the meaning of the word *an-naumu subāta* in the Qur'an?, What is relevance of Term *an-naumu subāta* in the Qur'an and How the body can remove free radicals or toxins in eastern perspective and quranic prespective ?

These two points arise from the preceding context: Surah al-Furqan, verse 47; Surah ar-Rum, verse 23; and Surah an-Naba', verse 9 contain references to the relationship between sleep and science. In addition, these verses also contain semantic aspects will we discuss in this article. Based on the problem formulation above, this research has the following objectives: To reveal the meaning of the term *an-naumu subātan* in the Qur'an based on linguistic analysis and Qur'anic prespective and, To reveal the relevance of the concept of *an-naumu subātan* in the Qur'an in relation to bodily restoration, particularly the process of eliminating free radicals or toxins, viewed from Eastern holistic perspectives and the Qur'anic worldview.

Therefore, based on the review of previous studies, research on sleep in the Qur'an has been explored from various perspectives, including health, education, and classical interpretation. However, these studies generally focus on sleep as a form of rest, a theological sign, or a factor influencing human well-being, without specifically linking it to detailed biological mechanisms. In particular, no study has comprehensively examined the integration of specific Qur'anic terms (*An-Naum subātan*) with modern neuroscientific findings, especially regarding the glymphatic system and its role in brain detoxification.

Therefore, this research offers a distinct contribution by applying an interdisciplinary approach (*tafsīr ilmī*) that connects Qur'anic linguistic analysis with contemporary scientific discoveries, providing a deeper understanding of sleep as a physiological process of purification.

Method

This thesis uses the library Research method, which is where the research data comes from written reading materials such as books, articles, pictures, documents, and so on with additional relationships with the Qur'an and tafsir in the library [6]. We also used some primary sources are data obtained directly or collected by researchers related to the topics discussed. The sources used are as follows:

First, *Al-Jawāhir fī Tafsīr al-Qur'ān al-Karīm* by Tantāwī al-Jawharī is used because this work discusses the concept of sleep from an Islamic perspective, including its relation to different stages of human age, Second, the researcher uses *Mafātīḥ al-Ghayb* by Fakhrudīn al-Rāzī, as his tafsīr is known for its scientific orientation, particularly its analysis of the terms *naum* and *subāt* from a

scientific point of view, Third, the researcher refers to *Why We Sleep* by Matthew Walker because this book examines the functions of sleep from a scientific perspective, including topics such as brain detoxification and researcher uses *Sleep to Save Your Life: The Complete Guide to Living Longer and Healthier Through Restorative Sleep* by Gerard T. Lombardo, as it explains the long-term health impacts of sleep, including its relationship with heart disease, obesity, and diabetes, Lastly, the researcher employs *The Promise of Sleep* by Dr. William C. Dement because this book discusses REM and NREM sleep cycles, offering a detailed explanation of the stages of sleep from a scientific viewpoint.

The Method of Collecting Data

The method of collecting data in this research was carried out through documentation, namely by gathering various references that are relevant to the study. The data were obtained from an in-depth examination of texts, books, journals, magazines, as well as other literature sources that provide theoretical and empirical support. This approach was chosen because it allows the researcher to explore, compare, and synthesize information from a wide range of scholarly materials, ensuring that the discussion is well-grounded and comprehensive Methode of Data Analysis [7, p. 19].

The data analysis method is a crucial step in the search for scientific knowledge [8,p.4-6] Through this method, knowledge is organized systematically, allowing for a deeper understanding, and its findings are expected to provide new information to others [9]. Qualitative data can be obtained through direct observation of the issues to be researched, using data analysis techniques, data processing, and data classification., the research method refers to the forms of research. The forms of research methodology used in this study are: analysis method organizes data into basic patterns, categories, and units to find themes, which are then found as hypotheses from the results of data collection according to certain classifications [10]. The descriptive method is a data collection method that aims to perfect the research [11, p. 30]. It is a study of science utilizing collecting facts, data, and current scientific documents relating to the verses of the Qur'an that will be discussed by researchers in research followed by proper organization [12, p. 25].

Result and Discussion

1. The meaning of term *An-Naum subātan*

The Word *An-Naum*, in the terminology of the Qur'an and modern health science, is understood as the body's natural recovery process, which plays a vital role in physical and mental health. From a scientific perspective, sleep is not merely a passive state, but an active phase during which the body performs

internal repairs and cleansing. Specifically, during deep sleep, the brain undergoes a detoxification process through the glymphatic system, which cleanses the central nervous system of metabolic waste and toxins that accumulate during daily activities.

Sleep is seen as one of the signs of Allah's power and a form of His love for humans. The Qur'an refers to sleep as a means of tranquility and recovery that supports human life, as stated in QS. Ar-Rum verse 23 and QS. An-Naba 'verse 9. These verses show that sleep has both spiritual and biological dimensions, which connect human dependence on Allah with natural physical needs. [13, P.143.] From a health perspective, deep sleep conditions similar to subātan allow for optimal cellular recovery. During this phase, the body regenerates tissue, balances hormones, and strengthens the immune system. Deep sleep also plays an important role in reducing oxidative inflammation, improving insulin sensitivity, and stabilizing the body's overall metabolism [14].

The human detoxification process occurs through various organ systems such as the liver, kidneys, skin, and lymphatic system, but sleep plays a central role in optimizing all of these mechanisms [15]. During sleep, the activity of the glymphatic system increases significantly, allowing for more effective cleansing of toxins in the brain. In addition, stress hormone cortisol levels decrease, while growth hormones increase to support the repair of damaged cells and tissues.

Thus, sleep and the *subātan* state are not merely rest activities, but rather perfectly designed mechanisms for detoxification and regeneration of the body. An integrative understanding of the Qur'an and science confirms that maintaining sleep quality is part of the effort to maintain holistic health and an expression of gratitude for the blessings of life bestowed by Allah.

2. Analysis of the word *Subattan* in QS 78 : 9 and QS 25 : 47

In his book, Abu Hayyan also discusses the meaning of the word *subut/subattan*, which he interprets as the cessation or discontinuation of all worldly activities such as seeking knowledge and seeking sustenance. However, this is emphasized by the following verse, "*wa ja'alnā an-nahāra nusyūrā*," where the word *nusyūrā* itself is interpreted by Abu Hayyan as dissemination or revival [16].

During sleep, humans do not experience complete rest, but they are still capable of cognitive thinking, as evidenced by the fact that humans have dreams. Tia Nurmilah Lubis, "*Tidur Dalam Al-Qur'an (Tinjauan Ilmu Kesehatan)*" (Universitas Islam Negeri Sultan Syarif Kasim Riau, 2017), P.10.] Where as most people think that the meaning of the word "*subbat*" is the same as the meaning of '*naum*' in the Qur'an and think that "*subbat*" is our normal sleep.

In the Arabic dictionary, the word (*subāt*) has various contexts and meanings. Etymologically, this word comes from the root س ب ت, which means to be silent, to stop, or to rest. From this root, various derivative forms with interrelated meanings have emerged, such as (*sabata*), which means to be silent or to stop moving; (*as-sabt*), which refers to Saturday as a day of rest after creation; and (*tasbit*), which means to calm or put to sleep. As for (*subāt*) itself, it contains the meaning of sleep or total rest, as used in the Qur'an (QS. An-Naba': 9) to describe sleep as a form of tranquility and complete recovery for the human body [18].

The verse "*Wa al-layla libāsan wa an-nauma subātan.*" in QS. Al-Furqan verse 47 is understood by Muslim Scholars (Mufasssirūn) as an affirmation of the function of sleep as a means of physical and psychological recovery for humans. The term (*an-naum/sleep*) is explained by the word *subāta*, which has the root word (*as-sabāt*) from the root (*al-qat'u*), meaning "disconnection." Thus, sleep is understood as a condition that "disconnects" the body from the activities, movements, and busyness that take place during the day. The Muslim Scholars (Mufasssirūn) emphasize that this process of disconnection is a form of deep rest that allows the body to return to a state of balance after fatigue, so that on a physiological level, sleep is considered an important mechanism for restoring energy and returning the body to normal function.

The verse "*Wa ja'alnā naumakum subātā*" in Surah An-Naba' verse 9 has received in-depth attention from scholars, with interpretations developed through four major approaches: physiological, linguistic, spiritual, and philosophical. The first and most dominant approach is the physiological aspect, in which sleep is understood as a form of physical rest. Ath-Thabari explains that sleep is "*rāḥah li-abdānikum*" or rest for the body, and he emphasizes that Allah made sleep a break from activity that restores human vitality after exhaustion from activity [19].

Al-Qurthubi added an explanation from Ibn 'Abbas that sleep is "*rāḥah min at-ta'ab*," meaning rest from fatigue, so that the body and heart obtain tranquility that restores energy [20]. This interpretation positions sleep as a biological necessity that is essential for human survival.

On the other hand, scholars who focus on linguistic aspects emphasize the basic meaning of the word *subāt*, which comes from the root word (*sabata*), meaning silent, calm, or disconnected. Al-Baghawi explains that *subāt* means "*qaṭ'an lil-ḥarakah*" or movement stopper, even giving the example of the term "*arḍun sabtah*," which means land that does not grow anything [21].

Zamakhshari provides a similar explanation and defines *subāt* as "*al-inqitā' 'an al-ḥarakah*", meaning the cessation of movement [22]. Zamakhshari

provides a similar explanation and defines subāt as “al-inqītā’ ‘an al-ḥarakah”, meaning the cessation of movement.

Another perspective comes from scholars who emphasize theological and spiritual aspects. Fakhruddin ar-Razi associates subāt with the concept of “little death,” because during sleep there is a loss of consciousness and movement, which resembles the phase of death. According to him, Allah's ability to wake humans from sleep is proof of His power to resurrect humans from death in the hereafter [23, p. 56]. Ibn Kathir also interpreted sleep as a form of physical rest (*rāḥah li al-abdān*) as explained by As-Suddī, but overall he linked this verse to a series of blessings from Allah that are proof of His power. From this perspective, sleep is not only seen as a biological need, but as a sign rich in meaning about life, death, and resurrection.

A philosophical approach emerged from contemporary scholars such as As-Sa'di, who viewed *subāt* as part of the balance of human life (*tawāzun*). He explained that sleep is a means to stop activities and restore energy so that a person can return to carrying out their responsibilities in life with renewed enthusiasm and strength [24, p. 911]. Sleep is not an end goal, but rather a mechanism that connects work, rest, and the continuity of daily activities. This interpretation emphasizes that sleep plays an important role in maintaining human productivity and balance in life.

It can be seen that the word subāt in Surah An-Naba' verse 9 has a broad and deep meaning, from these four approaches. Scholars agree on the basic meaning, which is the cessation of activity, but differ in their focus: whether on the biological, linguistic, spiritual, or philosophical aspects. These interpretations complement each other, showing that sleep, which seems simple, actually has a very complex nature. It is a great blessing from Allah that supports the human body, affirms theological wisdom, and perfects the system of life that He has established.

Then, in Al-Furqān verse 47, scholars offer various explanations regarding the meaning of “*an-nauma subātan*”, particularly in relation to the phrase “*an-nauma subātan*”. In the tafsir bi al-ma'tsūr school of thought, Ibn Kathir interprets subatan as a blessing in the form of physical rest, while quoting a hadith qudsi that uses the term *subāt al-layl* in the context of neglecting nightly worship [5, p. 101]. Meanwhile, Al-Qurthubi combines the accounts of Ibn Abbas and Mujahid, which confirm that subāt is a break from movement and a means of physical rest provided by Allah [25, p. 48]. This approach emphasizes the physiological function of sleep as a cessation of bodily activity.

The tafsir bi al-ra'yi school of thought provides a more linguistic and metaphorical explanation. Az-Zamakhshari visualizes night as “clothing”

because it covers humans with its darkness, and sleep as *subāt* because it interrupts activity, as in the classical Arabic expression *arḍun sabtah*, which refers to land that produces nothing [26, p. 4]. Al-Alusi then synthesized various opinions and added that *subāt* can be interpreted as a form of soothing “little death,” as well as *as-sukūn* (tranquility) which is the counterpart of daytime activity (*nushūr*) [15, p. 189].

In contemporary interpretations, Sayyid Quthb sees *subāt* as part of God's gentle design for human restoration, where deep and peaceful sleep is in keeping with the quiet atmosphere of the night [27, p. 92]. Wahbah az-Zuhaili summarizes the meaning of *subāt* as complete rest, including the cessation of sensory activity, peace of mind, and release from physical fatigue [28, p. 145]. Thus, the differences in interpretation among scholars are not contradictory, but rather demonstrate the semantic depth of the word “*suubatan*”, which encompasses physiological, linguistic, spiritual, and even philosophical aspects, all rooted in the basic meaning of the word *subatan*, which means disconnected and stopped.

3. Correlating between semantic findings with modern science

Having established the semantic dimensions of *subāt* through Qur'anic analysis, the discussion now moves beyond its linguistic meaning to examine its relevance in light of contemporary scientific knowledge. This transition is essential because the semantic findings not only reveal the conceptual depth of *subāt* within the Qur'anic discourse but also provide a foundation for evaluating how this concept corresponds with current scientific understandings of sleep, physiological recovery, and human health. By correlating the semantic interpretation with empirical evidence, a more comprehensive understanding of *subāt* can be achieved.

Scientific Review of the Concept of *Subāt* (Total Rest)

The concept of *subāt* or “total rest” in classical Arab thought refers to a state of deep rest that goes beyond normal sleep, often likened to a form of “hibernation” or intense inactivity Badr al-Din Al-Zarkashi, Al-Burhān Fī ‘Ulūm Al-Qur’ān [Cairo: Dar al-Hadith, 2004], P.245]. In Arabic, the root word س ب ت is consistently used to describe the cessation of activity, the interruption of movement, and the attainment of complete physical calm. This meaning then developed in tafsir studies, especially when associated with the term *subāt* in QS. An-Naba' verse 9, which is understood as the deepest form of rest that allows the body to fully recover.

From the perspective of modern medicine, the condition that most closely resembles the description of *subāt* is found in stage N3 Non-REM sleep (slow-wave sleep). This is a state in which our brain reaches the lowest brain wave

frequency that the brain can achieve, namely delta waves (0.5-4 Hz), during which the body experiences decreased blood pressure and breathing at its most stable and regular level. During this phase, central nervous system activity decreases dramatically, brain waves are dominated by delta waves, and the body enters an intensive restorative phase. Tissue repair, immune system strengthening, and declarative memory consolidation occur most optimally at this stage. Thus, although subāt is not a medical term, its description bears a phenomenological resemblance to the mechanism of sleep in modern science [30, p. 175].

However, there is an epistemological gap between the concept of subāt in Islamic intellectual tradition and contemporary scientific findings on sleep physiology. Recent neurobiological research shows similarities in the basic mechanisms of deep sleep, torpor, and hibernation in some mammals. Interestingly, Drew's study identified the potential existence of a "hibernation induction trigger" that can be activated even in primates that do not naturally hibernate, opening up a new discussion about the possible similarities in evolutionary mechanisms between deep sleep and hibernation [31, p. 140].

This finding shows that the concept of subāt, despite emerging in religious and linguistic contexts, still resonates with modern scientific discourse on how the body enters its deepest state of rest.

4. Scientific Correlation of An-Naum and Subāt with Sleep-Related Brain Protection

Based on the explanation in Tafsir al-Misbah with the help of Tafsir al-Muntakhab, sleep functions as a phase of cleansing and recovery for the body, during which human nervous and physical activity decreases, causing the body's energy and heat to decrease, muscles to relax, and the body's systems to work selectively and regularly. In this state, metabolic processes, perspiration, and kidney filtration continue as natural mechanisms to eliminate harmful metabolic waste, while the reduction in breathing intensity and heart rate helps the body achieve a calm and balanced state. Thus, sleep (*subāt*) is not only a form of rest, but also an important means for the body to cleanse itself, maintain internal stability, and restore human biological readiness [32]P 985].

Researchers have found that during sleep—especially during *slow-wave sleep* (SWS) or the N3 stage—the brain activates a special cleaning system that works very effectively. This system, called the glymphatic system, acts like the brain's waste-removal pathway and is most active during deep sleep [33, p. 1592].

This is consistent with the fact that sleep in the NREM 3 phase has the same characteristics as when the body experiences temporary death, often

referred to as deep sleep, but in the Qur'an it is referred to as "*suubbat*," which means "disconnection."

The glymphatic system works by sending cerebrospinal fluid (CSF) through the spaces between brain cells to wash away waste products that build up while we are awake [34, p. 147]. This process helps remove harmful proteins such as beta-amyloid and tau, which are linked to diseases like Alzheimer's [35, p. 373]. The system works best during SWS because of certain changes in the brain, such as a 60% increase in the space between brain cells and shifts in ions that make fluid exchange easier [36, p. 106].

Besides this physical cleaning process, sleep also protects the brain through hormonal regulation. Melatonin, a hormone released in higher amounts at night, not only controls our sleep-wake cycle but also acts as a strong natural antioxidant [37, p. 253]. It can neutralize Reactive Oxygen Species (ROS) and reduce oxidative stress in the brain. Since melatonin can cross the blood-brain barrier, it can directly protect neurons and reduce inflammation in the brain [38, p. 97].

Together, the glymphatic system and melatonin form a combined defense that helps keep the brain healthy. When sleep quality or duration—especially deep sleep—is disrupted, these detoxification processes become less effective, which may increase the risk of neurological disorders. These findings show that good sleep is essential not only for daily function but also for long-term brain health and the prevention of neurodegenerative diseases [39, p. 1444].

The following statement can be simplified with the analogy that the glymphatic system is a garbage truck that carries away waste from the brain, while melatonin itself is a night manager who regulates and ensures that the truck runs by performing its task of removing waste from the brain at night. However, it is not just about these two factors; there are many other things that can affect the cleaning process, and imam qosimi said in his book : nightwear (the darkness of night). Due to the sleep that occurs within it, it adds to human beauty and freshness to the limbs, perfects the strength of the senses and movements, and wards off physical fatigue and disturbing (or frightening) thoughts [40]p.88].

REM sleep is a cycle that plays an important role in how the body eliminates toxins. REM and NREM sleep are not passive states, but rather active phases in which the brain works in a very orderly manner and performs specific functions. During REM sleep, the brain produces more intense dreams, often involving aggressive, tense, or conflict-filled social situations. This is because the parts of the brain associated with emotions and threat processing are more active during this phase. Conversely, in NREM sleep—especially stage N2—dreams

tend to be calmer, friendlier, and more cooperative. Brain activity in this phase is more stable, creating more positive social scenarios [1, p. 72].

The difference in dream patterns between REM and NREM is not just a coincidence, but also reflects their respective roles in maintaining mental balance. REM helps the brain practice dealing with difficult or stressful situations, while NREM helps strengthen positive social relationships and calm the nervous system. Both types of sleep are important for psychological health, emotional regulation, and memory reorganization so that we can function well in our daily lives [41]. Slightly deviating from the discussion, the researcher will briefly discuss dreams and how science explains the occurrence of dreams.

Dreams and REM sleep are actually regulated by separate brain mechanisms. the assumption that dreams only occur during REM sleep and are absent during NREM sleep lacks strong evidence. Dreams can occur during all stages of sleep, not just REM, but there is a difference: dreams that occur during REM sleep tend to be strange, unlike dreams that occur during the NREM phase, which are similar to thoughts and less emotional [42].

Referring to how the body experiences the Sleep Wave cycle during sleep brings to mind an image in the book *The Promise of Sleep* by Dr. William C., which discusses in detail the sleep waves that serve as a reference for researchers in examining how science views sleep.

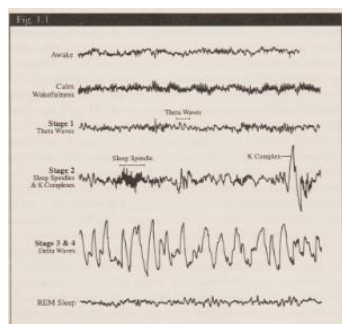


Figure 1



Figure 2

From the image above, it can be seen that In his book, Dr. William C. Dement asserts that sleep patterns are not static. Throughout the night, a person will go through repeated sleep cycles, starting from Stage 1, descending to Stage 4 (deep sleep), then rising back to Stage 2, and finally entering the REM phase [43].

This cycle lasts approximately 90 minutes. In the first half of the night, the body tends to experience more deep sleep (Stages 3 and 4), while towards morning, the duration of the REM phase becomes longer and increasingly dominates the overall sleep pattern.

In addition to the second image, it states that the entire phase of the body to complete the wave sleep cycle is around 90-110 minutes, and after completion, it will return to phase 2 with a duration of around 90 minutes and will repeat until morning [44].

Conclusion

This conclusion summarizes the research findings by answering the main questions, namely examining how Islam views sleep in terms of health and how science studies it, and from a scientific perspective, the researchers also present how the sleep cycle occurs and how the process of free radical release in the brain takes place. Thus, this conclusion covers the main findings of the research while providing suggestions and input related to aspects that still require further research and attention.

The Qur'an presents the concept of sleep with deep linguistic and physiological dimensions through the use of various terms such as *an-naum*, *subāt*, and *manām*, each of which carries distinct nuances of meaning and contextual usage. The term *subāt*, which denotes a state of total rest as mentioned in QS. An-Naba' (78): 9 and Al-Furqan (25): 47, reflects a condition of complete physical and mental disengagement from activity. This concept shows a strong parallel with the slow-wave sleep process (stage N3), which is the deepest phase of sleep in modern sleep science. During this stage, the body undergoes intensive recovery processes, including tissue repair, immune system strengthening, and metabolic regulation, indicating a convergence between Qur'anic linguistic expression and contemporary physiological understanding of deep sleep.

Physiologically, sleep plays a fundamental role in the brain and body's cleansing mechanisms, particularly through the glymphatic system, which functions optimally during both NREM and REM sleep phases. In this process, the brain actively removes metabolic waste products such as beta-amyloid, thereby reducing the risk of protein accumulation associated with neurodegenerative disorders. Furthermore, melatonin produced during sleep not only regulates the sleep-wake cycle but also acts as a potent antioxidant that neutralizes free radicals and mitigates oxidative stress at the cellular level. The harmony between Qur'anic teachings and modern scientific findings is evident in this context, as the Qur'an's discourse on sleep encompasses not only spiritual significance but also implicit health guidance. Islamic sleep practices – such as sufficient nighttime sleep, *qailulah* (midday nap), and recommended sleeping positions – have been shown to support physical recovery, cognitive performance, and circadian rhythm balance, reinforcing the holistic alignment between revelation and scientific evidence.

Author Contributions

Ilham Habibullah: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Rochmad, M.A., Ph.D.:** Methodology, review & editing, Supervision, Investigation. **Mahmud Rifaannudin S.Ud., M.Ag:** Methodology, review & editing, Investigation, Supervision. **Muhammad Hafidz Syaputra Utama:** Conceptualization, Methodology, Writing – review & editing.

Acknowledgement

We would like to express our sincere gratitude to Darussalam Gontor University (Indonesia) and Mr. Doden for reviewing our ideas and offering solutions to those that were less than ideal or seemed off, which was of great help in completing this journal.

Conflict of Interest

The authors declare no conflicts of interest.

Funding

This research did not receive any financial support

Use of artificial intelligence (AI)

The authors declare that no generative artificial intelligence (AI) tools were used in the preparation, analysis, or writing of this manuscript

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