

Before Sleeping

بِسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا

"Bis-mi-kal-lāhum-ma A-moo-tu wa Ah-yā"

(In Your Name, O Allāh, I die and I live)¹

The text of the Hadeeth:

From among the great words of remembrance which the noble Prophet (Sallallahu Alaihi wa Sallam) used to recite consistently at the **time of sleeping** and at the time of awakening from sleep is what is narrated by al-Bukhāri: "Whenever the Prophet (Sallallahu Alaihi wa Sallam) intended to sleep he would say: '***In Your Name, O Allāh, I die and I live.***' And whenever he awakened from his sleep he said: '***All praise belongs to Allāh, Who gave us life after He caused us to die, and unto Him is the resurrection.***'"²

Explanation of the Hadeeth:

As for his saying (Sallallahu Alaihi wa Sallam): "**Bis-mi-kal-lāhum-ma...**" (In Your Name, O Allāh...) '**Allāhum-ma**' means: 'Yā Allāh' (i.e., O Allāh, I am calling upon You). The letter '**Ba**' (in **Bis**) means '*Is-ti-'ā-nah*' (seeking help or assistance in doing something). So, the meaning here is: I sleep seeking help in You, asking for Your safe-keeping (*Hifdh*), and hoping for protection (*Al-Wiqāyah*), safety (*As-Salāmah*), and well-being (*Al-'Āfiyah*) from You!

His saying (Sallallahu Alaihi wa Sallam): '**A-moo-tu wa Ah-yā**' (I die and I live) means: I am remembering Your Name (even) in this condition. So, with the mention of Your Name I am given life and with Your Name I die.

These words contain an indication that a Muslim is never without need of remembering his Lord, even for the blinking of an eye - at the time of sleeping, awakening from sleep, and in all of his affairs.

¹ Fortress of the Muslim no. 105.

² Al-Bukhāri, no. 6324.

So, here he is at the time of sleeping, sealing his deeds of the day with the remembrance of Allāh. Likewise, the first of actions upon awakening is the remembrance of Allāh. He is giving the utmost care to the remembrance of Allāh at every moment of his day. In this way he is in remembrance of Allāh, the One Free from all imperfections, when life is given to him (upon awakening), when it is taken (upon sleeping), and at the time of being raised to live (after death) on the Day of Resurrection, In Sha Allah!

In his saying (Sallallahu Alaihi wa Sallam): '**Bis-mi-kal-lāhum-ma A-moo-tu...**' (In Your Name, O Allāh! *I die...*) when one intends to sleep is an indication that '*Nawm*' (sleep) is referred to as '*Mawt*' (death) as well as '*Wafāh*' (demise, decease), even though life is still present in the person.

This is seen in the saying of Allāh, the Most High:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فِيم_Sِكِّ الْأَلَّتِي قَضَى عَلَيْهَا

الْمَوْتِ وَيُرْسِلُ الْأُخْرَى إِلَى أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

"It is Allāh who (*Yata-waffa*) takes away the souls, at the time of their death (*Mawt*), and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest (back) for a term appointed. Verily, in this are signs for a people who think deeply." (39:42)

For this reason, he (Sallallahu Alaihi wa Sallam) said in the completion of this Hadeeth, at the time of awakening: "All praise belongs to Allāh, who gave us life after He caused us to die...", pointing to the condition of sleep which the person was in (before awakening again). The sleeping person resembles the dead because movement in him has ceased and his ability to discern what is happening around him is absent. For this reason liability and responsibility for one's actions is lifted until he awakens from his sleep.

[Taken from: '*Reflections Upon Selected Daily Supplications*' - Abu Muhammad]