

**LIFE SLEEP
UNCONSCIOUSNESS
DEATH**

by

Abu Shahiryaar

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Life-Sleep Unconsciousness-Death

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ مُرُورِ أَنْفُسِنَا مَنْ
يَهْدِيهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All the praise be to Allah, we seek his help and apologize to him and find refuge in him from the mischief of ourselves and whom Allah guided none can mislead him and whom he sent astray none can guide him and I witness that there is no God except Allah and that Muhammad is his slave and prophet.

In the Qur'an, al-Rooh is mentioned for the revelation. The word روح (al-Rooh) is used for angel Jibril and the word روح soul also comes for the souls of all the children of Adam.

Mentioning of al-Rooh

for the Divine Revelations

Surah Al-Nahl 2 mentions al-Rooh as the divine revelation:

يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ
أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

He sends angels with al-Rooh to whomsoever among His servants, He wills; warning them that there is none worthy of worship but Me, so fear Me.

Surah Ghaffar 15 mentions روح (al-Rooh) as a divine revelation:

رَفِيعِ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى
مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ

He is the owner of glories, possessor of the High Throne, and He puts al-Rooh

on whomsoever among His servants He wills by His command, so that they may fear the Day of Meeting.

Surah Al-Shura 52 mentions الروح (al-Rooh) as a divine revelation:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا
الْكِتَابَ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا يَهْدِي بِهِ مَنْ
نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

And similarly, We revealed to you a Rouh from Our commands – you had no idea what the Book is and what faith is, but We have made this rouh a light by which We guide whomsoever of Our servants We will, surely you are guiding to the straight path.

In above verses, Rouh is described as equivalent to command, or an order or as a divine revelation. The Qur'an also refers to روح (Al-Rooh) as divine revelation in Surah Bani Israel:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ
مَنْ الْعِلْمَ إِلَّا قَلِيلٌ

And they question on al-Rooh (الروح): Say: 'Al-Rooh is from commands of my Lord, and you have been given little knowledge.'

In this verse, divine revelation is discussed and word الروح (al-Rooh) has been given as a proper noun by applying *alif* ا and *laam* ل. This verse is not about every human soul, as in Arabic grammar the soul present in living things (روح) is then common noun.

Mentioning of Al-Rouh

for angel Gabriel

in the Qur'an, the word Rouh is also used with another sense – different from what

is mentioned in the Qur'an with reference to divine revelations. The whole world is full of angels. We are accom-



panied by angels who are scribing all our deeds. They all obey God’s command and ascend and descend to heavens, but the most important of them is the angel Gabriel, who was ordained by God to send down revelations, or some other special command to the prophet. He is thus given an epithet or name – The Holy Spirit (روح القدس).

Jews uses name *Ruach Ha-Kodesh* or *Ruach Haqodesh* for Holy Spirit in Hebrew. In addition, the Torah also mentions the wandering of the spirit of Yahweh on earth, which is called The Spirit of Yahweh or Elohim, which is called *Ruach Elohim*. Yahweh or Elohim are divine names used for Allah in Hebrew. In Torah the second verse of Genesis chapter 1 is

The earth was formless and empty,

and darkness covered the deep waters. And the Spirit of God was hovering over the surface of the waters.

In Psalm 51:11, the term of the Holy Spirit is mentioned that Prophet David used to pray:

Cast me not away from your presence, and take not your Holy Spirit from me. Psa. 51:11

It has been clarified in the Qur’an that God cannot be called as a Holy Spirit, rather it is an epithet given to the angel Jibril or Gabriel. Christians here got deviated and started believing Holy Spirit as a one-third of the divine Trinity. It is mentioned in biblical book of Judges 14:6:

The Spirit of the Lord came upon Samson with power. Samson tore the lion apart like one tears a young goat.

Holy Spirit in Gospels

Nomos

Holy Spirit is translated into Greek as Nomos. The word was Arabized and used by Christians of Arabia as Nomos (ناموس). According to the Arabic dictionary Mukhtar al-Sahaah (مختار الصحاح), the Arab speaking Christians use this term for the Holy Spirit. This term was used for angel Jibril, in the narration on the beginning of the revelations of our prophet Muhammad (blessings be on him). This word Nomos was said by Warqa bin Nufal when he spoke with the Messenger of Allah (peace and blessings of Allah be upon him) and narrate to him that his first experience of revelation is similar to what experienced by Moses and other prophets. The word Nomos appears 89 times in Paul’s letters in the New Testament. Now look at the Qur’an, where it also explained that the Holy Spirit is an

angel who brings divine revelation, and the Qur’an says: That angel is Gabriel:

قل من كان عدوا لجبريل فإنه نزله على قلبك بإذن الله
 Say: "Whoever is the enemy of Jibril
 (Listen) it is Jibril who sends down on revelations onto the heart of Muhammad by Allah’s command."

That is, when Gabriel descent from heavens with the divine command, then he is called the Rough-al-Qudus or Holy Spirit.

It is said in Surah Al-Nahl 102:

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ
 آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ
 Say to them, It has been sent down by the Holy Spirit from my Lord with Truth – in order to strengthen the faith of those who believe, and to guide give glad tidings to Muslims.



The angel Gabriel called al-Rouh الروح Jibril revealed to Jesus in Surah Al-Baqarah 87:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِّقْنَا كَذَبْتُمْ وَفَرِّقْنَا تَقْتُلُونَ

And verily We gave Moses the Book, and sent messengers after him, and We gave signs to Jesus the son of Mary, and confirmed it with the Holy Spirit. Whenever a messenger came to you with a command that your hearts did not want, you were stunned, then you denied

some and killed some (prophets).

Mentioned in Surah Al-Shar'a 193 that Quranic revelations are:

نَزَّلَ بِهِ الرُّوحَ الْأَمِينُ
Brought down by a Honest Spirit.

In *Layla-tul-al-Qadr*, jibril descend with the command. It is said in Surah al-Qadr:

نَزَّلَ الْمَلَائِكَةَ وَالرُّوحَ فِيهَا بِإِذْنِ رَبِّهِمْ مِمَّنْ كُلَّ آمْرٍ
In this night, angels and al-Ruh (Gabriel) descend down by the command of their Lord for every order (or work).

The meaning of Coming of Rouh for non-prophets

An angel also came to the non-Prophet Mary (peace be upon him) which is called Rouh. It is mentioned in Surah Maryam:

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

And Mary put a veil (between her and) the them (priests), so We sent our Spirit, which personified before her as a man.

This angel appeared in front of Mary in the form of a human being. Here the Spirit (Rouh) is not the word of God, otherwise it will become the Christian belief that the Word of God became the form of Jesus, so the Spirit means an angel here. Christians did not understood the essence of this Spirit (or Rouh). The Christians concocted believe that the Word of God (Logos) transformed as a Spirit and entered into the womb of Mary. Their belief is erroneous concept because the Rouh is a creation not Word

of God. The soul placed in the Mary's womb was a soul of human.

Mentioned in Surah Al-Baqara 87:

وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ
We gave Jesus son of Mary clear signs, and helped him with the Holy Spirit.

Thus it was reported that Jesus and the Holy Spirit are not one. It is narrated in Sahih Muslim that the Holy Spirit helped a Prophet's companion, Hasan bin Thabit(may Allah be pleased with him) in the composition of his poems which he was writing in order to respond to poetry of the polytheists.

حدثنا عمرو الناقد وإسحاق بن إبراهيم وابن أبي عمركم عن سفيان قال عمرو حدثنا سفيان بن عيينة عن الزهري عن سعيد عن أبي هريرة أن عمر مر بحسان وهو ينشد الشعر في المسجد فلحظ إليه فقال قد كنت أنشد وفيه من هو خير منك ثم التفت إلى أبي هريرة فقال أنشدك الله أسمع رسول الله صلى الله عليه وسلم يقول أجب عني اللهم أيده بروح القدس قال اللهم نعم



Abu Hurairah mentioned that 'Umar (may Allah be pleased with him) passed by Hassan ibn Thabit, who was reciting a poem in the mosque, so Umar started arguing to him about it. Hassan said, "I have recited the poem when the Messenger of Allah was alive and he was better than you", then Hassan turned to

me (Abu Hurairah) and requested, "Bear witness that you also heard the Messenger of Allaah when he prayed for me, 'O Allah, help him with the Holy Spirit.' So I (Abu Hurairah) confirmed: "Yes, indeed this is true"

Creation of Adam

The First Soul

Allah created the souls of all human beings before the creation of Adam – and at that time these souls had all conscious but no bodies. On the other hand, there was clay, in which there was no life, Adam was being made from it. Adam was being created in a lifeless form – he was devoid of any life, had no movement, no heart beating, no breath. Then (according to Surah al-Hajar) Allah commanded the angels:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ
When I proportionate it and blow out from my Soul in it, you (all) fall into prostration to him.

The body of Adam was in a lifeless state and angels were waiting for the moment when the *Nasmah* or a soul enters into Adam's effigy. As soon as the soul entered Adam, he began to breathe. As Adam took the first breath, the angels of all heavens fell prostrate to Adam. This is how the creation of man started – now the soul enters Adam an Adam has an added attribute of *Mut-nafas* (breathing-one) i.e. the process of respiration started. Due to this characteristic there are following names for the soul in Abrahamic faiths:

روح - نسمة - نفس

Rouh - Nasmah - Nafs

Nasmah means thing which is like air. *Nafs* means due to which the process of breathing continues. As soon as the soul comes out, the breathing will end, the word *Nafs* will lose its meaning – the soul will take the form like that of air or *Nasamah*, which cannot be seen.

In this manner *Nafs* and the soul are spoken interchangeably in Quran. The words (*Nafs* and *Nasmah*) are same but grammatically in Arabic, *Rouh* is masculine, and the *Nafs* is a feminine word. All three words are actually coming from Hebrew.

It is said in Surah Al-Shams:

و نفس وما سواها
And Nafs, and that which He has proportioned

Here, the word body is though not mentioned but it is a stylistic manner in Quran to mention the importance of these things. Note that the soul is blown into body.

Narrated in Saheeh al-Bukhaari chapter The souls are like collective army:

الْأَرْوَاحُ مَجُودٌ مُجْتَمِعَةٌ فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ، وَمَا تَنَازَرَ مِنْهَا ائْتَلَفَ

Souls are like collective armies. They know each another. Their acquaintance remains with those souls they met, and

from whom they do not interact, they turn away.

In this way, this army of the souls is not a static army, but the souls passes over each other and they have consciousness – on the contrary, the bodies in which the souls go are devoid of con-

scious and bodies return to the same state when the soul comes out. The soul of newborn human is selected from this army, and this soul is completely get separated from this souls-army and brought down into the womb of a woman on earth.

The Original Covenant
before descend from heavens
Mentioned in Surah Al-Araf 172-174:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ
وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ نَهَدْنَا
أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ
أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنْ
بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ
وَكَذَٰلِكَ نَفُصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ

And when thy Lord brought forth descendants from the backs of the children of Adam, and said unto them , Am I not thy Lord ? They said, "Why not, we are witnesses, (Then you should not say) on the Day of Resurrection that we were unaware of it." Or you might say, 'Our fathers did association with God before us and we were their descendents (thus carrying Shirk legacy).' And that is how We openly elaborate the verses so that they may return.

This was the covenant taken with all humans that they will worship Allah alone without any association.

According to some narrations, this covenant took place in the field of Arafat, but these reports are weak.

٥٥٤٢ حدثنا حسين بن محمد حدثنا جبرير، يعني ابن
حازم، عن كلثوم بن جبر عن سعيد بن جبير عن ابن
عباس عن النبي صلى الله عليه وسلم قال: أخذ الله

الميثاق من ظهر آدم بنوعمان، يعني عرفة، فأخرج من صلبه كل ذرية ذرأها، فنهتهم بين يديه كالذر، ثم كلمهم قبلاً
أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ نَهَدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا
كُنَّا عَنْ هَذَا غَافِلِينَ (٢٧١) أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا
مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ
الْمُبْطِلُونَ (٣٧١).

The Prophet (peace and blessings of Allah be upon him) said: Allah took the covenant at a place called Numan, that is, in the plain of Arafat, and brought out all his descendants from Adam's back and spread them like ants before him.

This report has been narrated with differences in content. The report is not reliable as Noman and Arafat are two different places. Chain of this hadith is weak since it has Kulthum bin Jabbar. Imam Nasani has declared him a weak narrator غير قوي and indicated that his report's contents are not safe (i.e. not free of textual adulteration). Note that Arafat is a plain south-east of Makkah, and Wadi Noman is in the north-east of Makkah.

أقرأ قلت ما أنا بقارىء

*So he (the angel) seized me until I am exhausted, and then he **released** me, and he said, "Read, I said, I am not a reader."*

The word Yursal also used in Quran in sense of release at other places. In surah Nooh, Allah said:

يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

and He will **release** sky over you pouring down.

In Arabic, making hair lose is also called Rasal رسل to leave the hair. For example, Imam Abu Ja'far al-Tahawi (321 A.H.) writes in Sharh Muskil-al-Athar in a discussion on a narration:

وَأَنَّ يُرْسِلَ شَعْرَهُ جِئْنَ يَسْجُدُ بِسُجُودِهِ

and if (Woman) let lose her (tied) hair while she do sajdah

In all these instances, the term 'Yursal' is utilized, signifying either 'to send' or 'to release'. In this particular verse, 'Yursal' refers to the release of the soul of a sleeping person, indicating that the soul is detained within the body. It is not removed during the process of sleep. This retention of the soul by God is what induces sleep.

The meaning of توفى (Tawaffa) is not 'to pull' or 'to extract'. For 'pulling' or 'extracting', the word سحب (Sahb) is used in Arabic. Some people have translated اللّٰهُ يَتَوَفَّى الْأَنْفُسَ as 'Allah pulls the souls', and they have used the same translation for the state of sleep, which is not only contrary to the context but also conflicts with the Quranic verse about two deaths.

According to the Arabic dictionary المعجم الوسيط أمسك with something

means to hold back. In the context of food or similar, it means to abstain from it, and in the context of spending, it indicates stinginess. When something is in the hand, أمسك implies grasping it, and when applied to oneself, it means to restrain or confine. The word أمسك when used with an object, generally conveys the meaning of stopping. If used for holding something in hand, it means to seize, and it implies confinement or detention.

In the Quran, the word توفى (Tawaffa), meaning 'to seize firmly,' is also used for sleep, indicating that it involves the retention of the soul in the body. At we know that during sleep, a person breathes, murmurs, and may sweat – and human being is considered as living. This means that this act of retention of the soul is not the same as the act of seizing of the soul at the time of death.

Surah Al-Anam is in verses 60-61, Allah said:

وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ () وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ

And it is He Who seizes you by night, and keeps track of what you do in the day, then raises you up by day, so that the appointed term be fulfilled. Then to Him you have to return. He will tell you what you do. When death comes to any of you, Our angels seize it (the soul), and do not neglect anything.

Reflecting upon the verses, it can be understood that during sleep, the retention of the soul occurs within the body, and the soul is not separated from



the body. In contrast, during the process of death, the soul is separated from the body so that it may return to the same formless state as it was originally. For this reason, after death, the body turns to dust, which is not the case after

sleep. In sleep, consciousness remains, but the subconscious becomes limited. It is due to this consciousness that a person wakes up when disturbed by noise during sleep.

One Body – Two Souls ?

Some Weak Narrations

Some people have described dreams during sleep as the flight of the soul * These people subscribe to the concept of two souls in the human body. According to them, one is the higher soul, which leaves the body during sleep, travels to the heavens, communicates with the deceased, and then returns to the body. The other, as they state, is the lower soul, which remains in the body and leaves at the time of death. The concept and belief in two souls are rejected by many scholars and theologians who adhere to the belief in only one soul or self, as the Quran mentions only one soul that is seized at the time of death and sleep. This is mentioned by Zamakhshari in the Tafsir al-Kashaf:

والصحيح ما ذكرت أولا، لأن الله عز وعلا علق التوفي
والموت والنام جميعا بالأنفس

The correct is what I had mentioned earlier that Allah has applied the word Tawaffa to one soul only both for death, and sleep.

In the book of Jewish mysticism book, Zohar I:831-b, there is a mention of the self coming out of the body in sleep and two souls:



* Among those who believe that the soul leaves the body during sleep are Imam Ibn Taymiyyah, Ibn Qayyim, Abdul Rahman Kelani, and others.

But come and behold: The Nefesh of the son of a man (i.e., human being) goes out from him and rises upwards when he goes to bed. And if thou sayest that they all rise upwards, [know that] not each and every one sees the Countenance of the King. Yet the Nefesh rises, and leaves behind a particle of it in the presence of the body (Guf); one impression for minimum life of the heart. And the Nefesh leaves (wanders around) and seeks to rise. And there are many levels to rise. It drifts about and it meets in them bright essences of impurity (qlippot). If it is pure and has not been defiled during the day, then it rises upward. But if it is not pure then it is defiled among them and becomes attached to them, and rises no further. And there are made known to it promises. And there it becomes attached to those

Jews got the idea from the Egyptians that the human soul and the soul are two separate things – and if a soul comes out of the body, a part of it remains in the body – the self that comes out is what it sees is a dream – Jewish Sufism Based on this philosophy in Kabbalah, the tree of life is based on this philosophy. Tree of Life A sigil is made, which is mentioned in Jewish books on magic. Muslim narrators in Iraq have also narrated this philosophy, which seems to be the influence of the Jews of Babylon.

Unconsciousness

For a human

Unconsciousness is also sleep but it is a deep sleep – even if the doctor cuts the human body in this condition, the person does not know. The body does not feel the state of this punishment. Although, during this time the soul is still inside a body but it cannot feel the cutting performed by the surgeon doctor.

What is the difference between sleep and unconsciousness? During sleep person can dream (in which he sees his relatives and friends or the people with whom he meet), indicating that consciousness in the brain or memory function is not yet completely lost. In sleep thus the brain works fully and dreams are formed.

On the contrary, in unconsciousness, the feeling of pain is also eliminated. Unconsciousness is such a deep sleep in which consciousness is also limited. Now whether it's sleep or unconscious, in both of them the soul is limited inside the body, which is explained in the Qur'an as soul-hold or soul-sieze.

Allah mentions the fainting of Moses in Surah Al-Araf 143:

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ قَالَ رَبِّ أَرِنِي أَنْظُرَ
إِلَيْكَ قَالَ لَنْ نَرَاكِ إِلَّا أَنْظُرِي إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ
مَكَانَهُ فَسَوْفَ نَرَاكِ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا
وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا
أَوَّلُ الْمُؤْمِنِينَ

And when Moses came at our appointed time, and his Lord spoke to them, he said, "O my Lord, show me that I may see you! He said, "You cannot see me at all, but look at the mountain, if it stays in its place, you will be able to see me." Then when his Lord manifest (to reveal) towards the mountain, rendered it into scattering, and Moses fell unconscious. Then, when he came to his senses, he

said, "Your self is without blemish, I repent to you. I'm the first to believe.

Humans have also set levels of unconsciousness: One is simply fainting, also called getting unconscious. The second stage is induced unconsciousness that a person be given a chemical, like Anesthesia. This is done during medical operations and the pain ends. The third stage is the condition of coma, in which a person remains unconscious without any medication and its duration becomes very long, which can be many years.

In this way, the state of sleep is transformed into *saaq صَعِقَ* unconsciousness, i.e. the soul is made captive in the body – its contact with the outside world is cut off.



Footnotes

An erroneous narration is reported in both Sahih Bukhari and Sahih Muslim

Prophet said: Each of you are created in the whombs of your mothers for 40 days and then you are like a blob of blood or similar, then you are like a chewed stuff or similar, then angel is sent who blow the soul into you.

From this it is inferred that the duration of these bodily appearances in whomb are $40+40+40=120$ days. Imam Tahavi has investigated the chain of narrators of this hadith in his book Mushkil-ul-Athaar and he discovered that this is wrongly attributed to Prophet. According to him this contents is added by his companion Abdullah ibn Masood. His words are: "We found that through the chain of Jareer bin Hazim from Al-Ammash which reveal that this is an statement of Ibn Masood and not a hadith of a Prophet."