When any one of you goes to his bed, let him dust off his bed with the end of his lower garment, for indeed he does not know what came unto it after he had left it

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When any one of you goes to his bed, let him dust off his bed with the end of his lower garment, for indeed he does not know what came unto it after he had left it. Then one should say: 'In Your Name, O my Lord, I place my side (on the bed), and by You I will lift it. If You take my soul, then have mercy on it, and if You send it, then protect it as You protect Your righteous slaves.'"

[Authentic hadith] [Narrated by Bukhari & Muslim]

This Hadīth talks about the Dhikrs at the time of sleep. It is the moment when one submits his soul to his Lord, a moment in which he possesses neither might nor power. So he leaves it in the hand of its Creator to protect it and return it, as he entrusts his affairs completely to Allah, the Exalted. Scholars stated that the wisdom behind the Dhikr and supplication at the time of sleeping and waking up is to make both the conclusion and commencement of one's deeds an act of obedience. In this blessed Hadīth, the Prophet (may Allah's peace and blessings be upon him) explains to us the actions and statements which the slave should perform as an act of the Sunnah at the time of sleeping. The Prophet (may Allah's peace and blessings be upon him) instructed us on the action to be done in that situation when he said: “When any one of you goes to his bed, let him dust off,” and this is because the Arabs used to leave their beds as they were, and it was possible that some harmful insects would enter the bed after one had left it, or it became polluted with dust or the like. So, the Prophet (may Allah's peace and blessings be upon him) ordered that the bed should be dusted off before sleeping. Then he referred to the dusting and cleaning tool saying: “Then let him dust off his bed with the end of his lower garment”, i.e. the end of the under clothes, because it is easier in dusting, and to prevent the external part of the clothes from getting dirty, in addition to the fact that this is a better way for concealing one's private parts. Then the Prophet (may Allah's peace and blessings be upon him) explains the reason for this dusting and cleaning: “for indeed he does not know what came unto it after he had left it”, and this indicates the keenness of the Shariah on ensuring the wellness of the body, because the body is the element on which religion is established. This way the explanation of the practical Sunnah, along with its reason, are concluded. Second: The verbal Sunnah: Then the Prophet (may Allah's peace and blessings be upon him) said: "Then one should say: 'In Your Name, O my Lord’”, i.e. in the name of Allah the Most High, the Magnificent, I place this dormant body on the bed. This indicates that it is recommended for a person to remember his Lord at all times. Then he said: “I place my side (on the bed), and by You I will lift it”, i.e. I will not place

this body or lift it except accompanied by Your remembrance. Then he said: "If You take my soul, then have mercy on it," as an allusion to death. His statement, may Allah's peace and blessings be upon him: "And if You send it," as an allusion to life. His statement: "Then protect it as You protect Your righteous slaves", i.e. protect me and my soul with whatever You protect Your slaves with. It is a general protection from all sins, grave offenses and evils. As he said: "Be mindful of Allah, and Allah will protect you." This is a general protection, and that is why he made it specific to the righteous. Because the Exalted Lord's protection is attained by righteousness only. Therefore, there is no share for the excessively negligent person concerning Allah's protection, a special protection that Allah, Exalted, grants His allies and loved ones. However, it is possible that part of the general protection could reach such a negligent person.

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