

Examining the Interconnection Between Maqasid al-Shariah and Sleep Quality: Implications for Holistic Wellbeing in Islamic Legal and Ethical Frameworks.

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Abstract

Sleep quality significantly impacts physical, mental, and emotional wellbeing, yet its relationship with Maqasid al-Shariah (Islamic Law Objectives) remains understudied. This narrative review examined the interconnections between Maqasid al-Shariah and sleep quality, analyzing their implications for holistic wellbeing in Islamic contexts. A comprehensive literature review was conducted using multiple databases, focusing on peer-reviewed articles published in the last two decades. The analysis revealed five key interconnections between Maqasid al-Shariah principles and sleep quality: physical health preservation, cognitive function enhancement, mental health maintenance, cultural practice integration, and economic implications. Each interconnection is aligned with specific Maqasid al-Shariah objectives, particularly preserving life (*hifz al-nafs*), intellect (*hifz al-‘aql*), community (*hifz al-nasl*), religion (*hifz al-dīn*), and wealth (*hifz al-māl*). The findings demonstrate how Islamic principles can inform sleep health interventions while suggesting directions for future research on specific Maqasid principles' effects on sleep quality across different Islamic societies.

Keywords: Maqasid al-Shariah, sleep quality, holistic wellbeing, Islamic contexts.

1.0 Introduction

The quality of sleep is a major factor from the holistic perspective of an individual, and it has a profound effect on a person's physical, mental, and even emotional states. "Sleep quality" refers to the extent to which sleep is restorative, uninterrupted, and sufficient to support optimal physical, cognitive, and emotional functioning (İpar, 2024). It encompasses factors such as sleep duration, depth, continuity, and the absence of sleep disturbances. This is distinct from merely "getting sleep," which focuses only on the number of hours slept and does not necessarily guarantee health benefits if the sleep is fragmented, shallow, or misaligned with natural circadian rhythms. This distinction underlines that simply obtaining sleep duration alone is insufficient without considering the quality, which impacts overall health and functioning. People need sufficient and restorative sleep, as it is necessary for memory, attention, and decision-making (Weighall & Kellar, 2024). Meanwhile, a lack of quality sleep can cause an increase in stress, anxiety, and other diseases like obesity, diabetes, and heart disease (Oliver & Geng, 2022). Sleep also regulates a person's mood and emotional stability. Inadequate and disturbed sleep patterns may foster mood dysregulation by impacting emotional disorders such as depression. Quality of sleep shapes social interactions, which in turn also influences productivity, relationships, and work performance (Gordon et al., 2021).

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Quality sleep remains a fundamental aspect of an individual's health as it encourages enhanced mental health, emotional strength, and life satisfaction. Unarguably, promoting beneficial sleep habits is an important aspect of overall health is clear evidence that there is a need to promote good sleeping behaviours as more people understand the importance of sleep quality.

Despite the importance of sleep quality as an essential part of health, there appears to be a lack of understanding regarding how Maqasid al-Shariah fulfils the goal of universal human goodness (Muhammad Amin, 2020), which overlaps with sleep health in Islam (BaHammam, 2011; BaHammam & Gozal, 2012). Following the view of Maqasid al-Shariah, life, intellect, and wellbeing need to be preserved (Maulida & Ali, 2023) and this would have to be linked to the need for adequate sleep to function and maintain health. These principles could help foster a more nuanced view of the impact of sleep on health and community welfare (Hale et al., 2020). Alongside this, it is also possible that sleep health could be resolved through Maqasid al-Shariah, allowing for more culturally appropriate and acceptable solutions for the Muslim communities, which could, as a result, improve the quality of life of people. Not only does this align with the importance of sleep, but it also endorses the essence of the propounded tenets of Islam, which focus on the effective growth of humankind. A *maqāṣid*-based approach is necessary because it situates sleep quality within a broader moral and spiritual framework, rather than treating it solely as a biomedical issue. This perspective highlights the ethical obligation to preserve life, intellect, and community wellbeing through adequate rest. Unlike conventional health approaches that focus primarily on physiological outcomes, the *maqāṣid* framework reveals the interconnected nature of individual sleep health with community welfare, economic productivity, and spiritual fulfillment. It also bridges modern health science with Islamic jurisprudence, offering culturally resonant solutions that are more likely to gain acceptance and sustainability in Muslim societies.

The objective of this review is to examine and synthesize the interconnections between Maqasid al-Shariah principles and sleep quality, and to analyze their implications for holistic wellbeing within Islamic contexts. This review offers several advantages that can significantly enhance the understanding of holistic wellbeing in Islamic contexts. By exploring how the principles of Maqasid al-Shariah, which prioritise the preservation of human welfare (Azis et al., 2024), intersect with sleep health, researchers can uncover valuable insights into the role of spiritual and ethical frameworks in promoting better sleep practices among Muslim communities. This examination not only highlights the importance of sleep as a fundamental aspect of overall health but also emphasises the potential for Islamic teachings to guide individuals toward healthier lifestyles that align with their faith. Furthermore, understanding these interconnections can inform community-based interventions and policies that integrate religious values with health promotion strategies, ultimately fostering a more comprehensive approach to wellbeing that addresses both physical and spiritual needs (Ghazali & Mohamed, 2023). Such research can also contribute to the broader discourse on the significance of cultural and religious contexts in health-related behaviours, paving the way for more tailored and effective health initiatives that resonate with the community's values and beliefs.

1.1 Brief Concept of Maqasid al-Shariah

A fundamental feature of Islamic law is its objectives, commonly known as Maqasid al-Shariah, which acts as a guide in ethical and legal matters regarding social welfare and human development. Religion, life, intellect, community, and wealth are among the most important objectives of Maqasid al-Shariah. This goal is not abstract; rather, it is aimed at the wellbeing of individuals and communities, the existence of social justice, and moral conduct in every sphere of life (Ammar, 2023; Jatmiko et al., 2024). To some scholars, a thorough comprehension of Maqasid al-Shariah is crucial for Muslim jurists (*fuqahā*) to engage in *ijtihād*, or make independent decisions, as well as for the application of Islamic principles to contemporary problems (Qasem Al-Nahari et al., 2022). This approach is very clear concerning the modern practices of the economy, where Islamic finance is expected to be pursued following the objectives of Shariah, which amplifies social welfare and economic equity (Deuraseh, 2022).

Moreover, the integration of Maqasid al-Shariah is not limited to dealing with economic activities but also includes the state of the environment and public health. Some recently published works have advanced the concepts further by adding *ḥifẓ al-bi'ah* (preservation of environment) and *ḥifẓ al-ṣiḥḥah wa daf' al-marad* (preservation of health) as components of the Maqasid al-Shariah (Al Madani et al., 2020). This particular way of looking at the problem of Islamic law application defends the significance of Maqasid al-Shariah in global issues such as environmental sustainability and public health and, most recently, the outburst of the COVID-19 pandemic (Triwibowo et al., 2023; BaHammam, 2022). Variations and evolving interpretations in the definitions of Maqasid al-Shariah have encouraged scholars to adopt diverse methodological approaches and proactive strategies, often prioritising the prevention of harm and the safeguarding of welfare over the pursuit of additional advantages.

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The Maqasid al-Shariah framework can be operationalised through relevant *qawā'id fiqhīyyah* (Islamic legal maxims) that provide actionable principles to achieve these higher objectives. For example, the maxim "*al-darar yuzāl*" (harm must be eliminated) supports efforts to address sleep deprivation due to its measurable harms to health and productivity, a point consistent with the expanding scope of *maqāṣid* beyond classical necessities to encompass broader societal wellbeing (Opwis & Eriouiche, 2022). Similarly, "*al-ādah muḥakkamah*" (custom is authoritative) allows consideration of culturally embedded sleep practices, provided they do not contradict Sharī'ah, echoing how Islamic principles have guided health-related technological interventions such as mobile applications for early cancer detection (Meor Badi'auzzaman, 2022). Moreover, integrating *maqāṣid* with these *qawā'id* aligns with contemporary discussions on preserving life (*ḥifẓ al-naḥs*) in contexts like biosafety, underscoring the importance of proactive health measures within Muslim communities (Osman & Omer, 2023).

2.0 Literature Review

The relationship between Maqasid al-Shariah and holistic wellbeing has recently been studied, offering the potential for a framework for quality of life (QoL) measures. The preservation of religion, life, intellect, posterity, and wealth are five components of Maqasid Shariah, and as defined, have been previously used to evaluate development and wellbeing at the individual and societal levels (Yusof et al., 2019). Studies have shown that physical, intellectual, and spiritually focused approaches toward QoL measurements have much broader and more unified effects than traditional methods (Rabe et al., 2017). There is also literature that correlates other Maqasid al-Shariah with wellbeing components such as housing and community development (Aziz et al., 2024). These together mean that Maqashid Al Shariah principles, if integrated into QoL measures, can give more in-depth information about wellbeing, which greatly influences the formulation of policy and development plans (Abdul Rasool et al., 2020).

The link between Maqasid al-Shariah and sleep quality is intriguing, especially considering its connections to overall wellbeing. The idea of Maqasid al-Shariah encompasses the objectives of Islam's legal system that guide its application towards the betterment of the individual and society while safeguarding religion, life, intellect, lineage, and property. Holistic approaches that cover all aspects of life, such as sleep health and sleep wellness, are crucial since sleep is a factor that impacts a person's health and wellbeing. It is a fact that sleep quality and wellbeing are correlated. Evidence abounds concerning the negative consequences of inadequate sleep, including mental illness, low cognitive abilities, and poor interpersonal relations (Wani, 2024). The relationship between Maqasid al-Shariah and sleep quality highlights the significance of sleep in holistic wellbeing, given that sleep enhancement positively impacts the health and functioning of a person, which is beneficial to society as well.

Sleep quality has been widely regarded as an indicator of one's overall wellbeing. For example, a study shows that improved sleep quality was positively correlated with resilience and subjective wellbeing (Wang et al., 2020). In addition, sleep quality relates to the principles of Maqasid al-Shariah, which highlights the significance of health preservation as a prerequisite to intellectual and life preservation. Moreover, sleep quality gains attention concerning the occupational wellbeing of people, arguing that those who enjoy restorative sleep are more likely to perform better in their jobs (Peng et al., 2023). This is why it is crucial to incorporate sleep hygiene education into the development programs within the communities that have been designed under the Maqasid al-Shariah principles to promote general health.

Individual health is significantly impacted by the quality of sleep, as it influences social relationships and community interactions. The lower the quality of sleep, the more it negatively correlates with relationships and social health (Ghose et al., 2022; Sameera, 2023). This becomes extremely relevant in the context of Maqasid al-Shariah, which tries to improve social welfare and the bonds in communities. For instance, caregivers of mentally ill patients tend to have more disrupted sleep patterns, which increases stress and worsens health-related problems (Yang et al., 2023). Therefore, addressing sleep patterns could improve caregivers' emotional states, allowing them to create more resilient communities.

Additionally, the impairment of psychological wellbeing and academic performance in students due to poor quality of sleep exercises has more alarming implications. Studies show that students who prioritise sleep perform better academically and maintain a higher psychological state (Armand et al., 2021; Noor & Ahmad, 2021). Education is crucial in aiding societal growth and personal empowerment, and these are significant concerns for Maqasid al-Shariah. Schools and other educational organisations need to spread awareness, focusing on sleep hygiene and encouraging students to improve sleep to achieve the objectives of Maqasid al-Shariah and improve overall wellbeing.

Besides the fact that the quality of sleep directly impacts a person's general wellbeing, other factors come into play and have to be looked at. An example of one factor is resilience, which is a variable between the two factors of sleep quality and subjective wellbeing, whereby those who are highly resilient appear to be better able to deal with problems associated with poor sleeping (Su & He, 2023). Fostering such relationships within communities aids in boosting the overall welfare of individuals and, therefore, becomes very important. The comprehensive health and wellbeing approach can be taken fully in conjunction with the principles of Maqasid al-Shariah, as it is possible to design programs that combine sleep hygiene education with other activities of resilience training. Not only does the sleep quality and wellbeing of people in the community improve, but the Maqasid al-Shariah principles are also taken care of by encouraging a setting that improves the health outcomes of people as well as the whole community.

In addition, the social aspects regarding the quality of sleep need to be considered. Anxiety and depression are among other disorders related to inadequate sleep, which further aggravate sleep problems (Li et al., 2020). The relationship between sleep and mental health creates a loop that can be hard to break without proper intervention. Such strategies should be created to improve the sleep and mental state of more at-risk groups, e.g., caregivers and students. Such measures, coupled with support in the management of mental health, can alleviate some of the challenges posed to Maqasid al-Shariah. It aims to maintain the intellect and emotional wellbeing of society. Such approaches are protagonists of self-concern, as they not only seek to improve people's health but also enhance the strength and stability of the entire society. The means to achieve the values of Maqasid al-Shariah and emotional care are at the heart of this civic health. This is in line with understanding the tenets of Maqasid al-Shariah, which acknowledge public health concerns.

Studies around inadequate sleep highlights its broad implications on health, like metabolic complications and peculiar changes in physical recovery (Singh et al., 2022). This imbalance emphasises the reason for developing community health programs where health and sleep are treated as an integrated approach towards improving public health. These programs can be formulated and crafted by incorporating Maqasid al-Shariah, which sets a sustainable health outcome that is beneficial to the community as a whole. A society that upholds the importance of sleep, as well as health, will be resilient. This moves towards the enhancement of comprehensive welfare goals that are inherently prescribed in Islam.

In conclusion, the link between the Maqasid al-Shariah and sleep quality is a multi-dimensional problem that affects the whole person. If all stakeholders realised the value of sleep towards health, social interactions, and academic performance, and developed sleep quality interventions, these efforts would be in line with the reasons for the existence of Shariah law, such as the betterment of the lives of individuals and society as a whole, which is critical for meeting the objectives of Maqasid al-Shariah. While the health benefits of quality sleep for individuals are well-documented, its broader societal implications deserve equal emphasis. Research demonstrates that communities with higher collective sleep quality tend to exhibit lower healthcare burdens, stronger interpersonal trust, and enhanced social capital, outcomes that extend far beyond individual wellness. These outcomes align with *maṣlaḥah 'āmmah* by promoting public welfare, reducing societal risks, and fostering resilience. The interconnectedness of individual rest and societal health underscores the need for integrated policies that address both levels simultaneously. This dual-level approach is particularly relevant within the Maqasid al-Shariah framework, where individual wellbeing (*maṣlaḥah khāṣṣah*) and collective welfare (*maṣlaḥah 'āmmah*) are viewed as mutually reinforcing rather than competing priorities. This relationship should be further investigated to identify proper evidence-based approaches to improving sleep quality within the context of the broad framework of community development and wellbeing. Therefore, focusing on sleep health within the Maqasid al-Shariah framework will positively impact an individual's life as well as that of society, ultimately transforming into a healthier and productive community.

3.0 Methodology

In this paper, as the primary methodology, a review analysis was preferred to integrate existing literature on the topic. The search process entailed the use of specific keywords: 'Maqasid al-Shariah,' 'sleep quality,' 'holistic wellbeing,' and 'Islamic contexts,' which were strategically selected to facilitate a broad spectrum of relevant studies focused on Islamic principles and sleep health. These were chosen to enable a larger pool of relevant studies. Several academic databases, such as Scopus, Web of Science and ScienceDirect were included, from which a wide range of peer-reviewed articles, theses, and conference papers were accessed that were relevant to the topic in question. This approach radically ensured that the review captured both traditional and modern literature on the topic, which gave a rounded perspective regarding the subject matter.

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The literature selection criteria were strictly defined concerning relevance as well as review quality. The literature selection process employed Boolean operators (AND, OR, NOT) to enhance the precision of search results. Specific search strings such as “Maqasid al-Shariah” AND “sleep quality,” “Islamic wellbeing” OR “holistic health,” and “Islamic principles” AND “health outcomes” were used to retrieve studies that directly addressed the interconnection between Maqasid al-Shariah and sleep quality within the context of holistic wellbeing. The literature selection criteria were strictly defined in terms of relevance and study quality. Articles published between 2018 to 2024 were accepted with a preference for those that defined the issue of the relationship between Maqasid al-Shariah and sleep quality or wellbeing from an Islamic perspective. Emphasis was placed on studies that have examined the impact of sleep on physical, mental and spiritual health because these are crucial components of holistic wellbeing. In the review process, a thematic approach was employed in the selected literature, from which the themes, methodologies, and findings were extracted and then synthesised. This detailed analysis revealed the gaps in the available literature, as well as the relationships that may exist between the tenets of Maqasid al-Shariah and sleep quality.

To ensure a rigorous and transparent literature review process, clear inclusion and exclusion criteria were established beyond the basic time frame and topic relevance. Studies were included if they were peer-reviewed articles published in reputable journals, written in English, and accessible in full text. Language restrictions were applied to focus on English-language publications, maintaining consistency and accessibility. Furthermore, a structured quality assessment was performed on the selected studies, evaluating aspects such as methodological rigour, relevance to the research topic, and overall contribution to understanding the interconnection between Maqasid al-Shariah and sleep quality. This comprehensive approach aimed to ensure the reliability and credibility of the findings. The analysis framework for this study was designed to systematically explore the interconnection between Maqasid al-Shariah and sleep quality, with an emphasis on their implications for holistic wellbeing within the Islamic context. A thematic analysis approach was employed to identify, organise, and interpret patterns of meaning across the selected literature. The analysis framework is conducted in several levels, namely: (a) thematic analysis process; (b) theme identification and validation; and (c) data extraction and synthesis.

3.1 Thematic Analysis Process

The thematic analysis was conducted following the process outlined by Braun and Clarke (2006). All included articles were thoroughly read to achieve familiarity with the content. Initial codes were then generated by highlighting relevant segments of text related to Maqasid al-Shariah, sleep quality, and holistic wellbeing. These codes were systematically applied across the entire dataset to ensure consistency.

3.2 Theme Identification and Validation

Themes were identified by collating similar codes and organising them into broader, meaningful categories. The process involved both inductive and deductive coding techniques: inductive coding allowed for the emergence of novel themes, while deductive coding ensured alignment with predefined concepts related to Maqasid al-Shariah and sleep quality. To enhance validity, themes were continually refined and reviewed by comparing them against the original dataset to ensure they accurately represented the underlying data.

3.3 Data Extraction and Synthesis

A structured data extraction form was developed to systematically collect relevant information from each study, including author details, publication year, study objectives, methodologies, key findings, and relevance to the research question. The synthesis process involved comparing and contrasting findings from different studies to identify patterns, discrepancies, and gaps in the literature. An integrative synthesis approach was applied to combine qualitative insights from various sources, providing a comprehensive understanding of how Maqasid al-Shariah principles relate to sleep quality and holistic wellbeing. This synthesis also facilitated the identification of practical implications and theoretical contributions.

The flow of the review analysis has been simplified in the flow chart below (Figure 1):

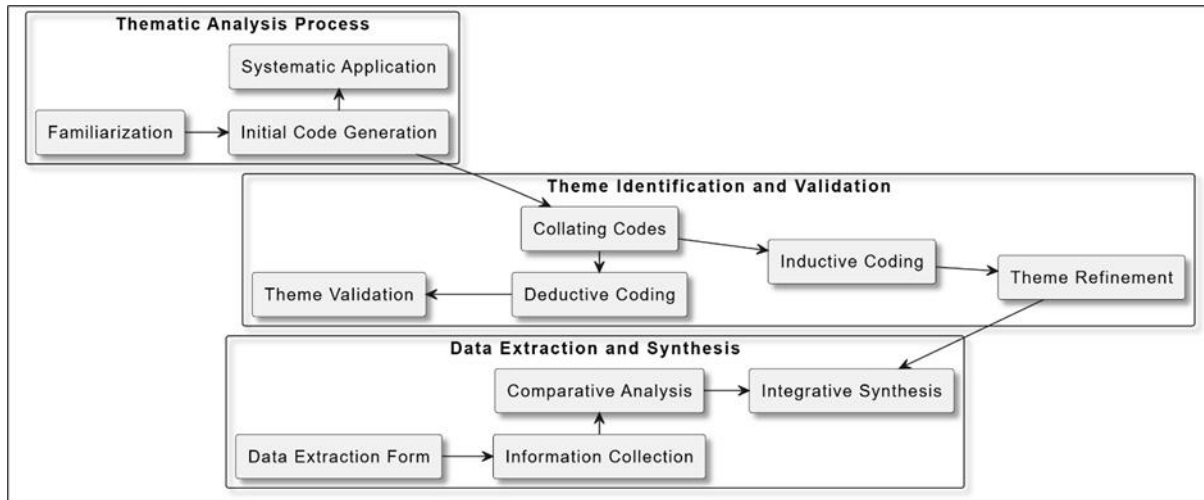


Figure 1: A Flow of Review Analysis.

Employing a review analysis technique has been advantageous in this research. To begin with, it served as a valuable starting point in understanding how existing literature has discussed those issues concerning how the principles of Maqasid al-Shariah can be used to enhance sleep health and wellbeing. The analysis combined different perspectives to shed light on the complex relationship between Islam and sleep, thus providing an understanding that individual studies would have missed. In addition, the review uncovered some gaps in existing literature that warrant additional research, particularly into specific principles of Maqasid al-Shariah that can contribute to sleep and health improvement in Muslims. This approach strengthened the research outcomes, but equally as importantly, this claim underlines an emerging issue of the incorporation of Islamic principles in health and wellness.

4.0 Results and Discussion

From the perspective of Maqasid al-Shariah, the concept of sleep quality can be further understood through the dual lenses of *maṣlaḥah ‘āmmah* (public interest) and *maṣlaḥah khāṣṣah* (individual interest) (Dahlan et al., 2023). *Maṣlaḥah ‘āmmah* considers the societal benefits of adequate sleep, including improved public health, enhanced economic productivity, and strengthened social cohesion. Conversely, *maṣlaḥah khāṣṣah* addresses the direct benefits to individuals, such as preservation of health, emotional stability, and spiritual attentiveness. By framing sleep quality within both dimensions, this study situates the issue within a holistic Islamic legal and ethical framework that acknowledges both personal wellbeing and the collective good. The review analysis highlights five interconnections between Maqasid al-Shariah and sleep quality with implications for holistic wellbeing in Islamic contexts, namely: (a) impact of sleep on physical health with Maqasid al-Shariah of preserving life (*maqāṣid ḥifẓ al-nafs*), and preserving wealth (*maqāṣid ḥifẓ al-māl*); (b) cognitive function and academic performance with Maqasid al-Shariah of preserving intellect (*maqāṣid ḥifẓ al-‘aql*), and preserving community (*maqāṣid ḥifẓ al-nasl*); (c) mental health and emotional wellbeing with Maqasid al-Shariah of preserving life (*maqāṣid ḥifẓ al-nafs*), and preserving intellect (*maqāṣid ḥifẓ al-‘aql*); (d) cultural perspectives on sleep practices with Maqasid al-Shariah of preserving community (*maqāṣid ḥifẓ al-nasl*), and preserving religion (*maqāṣid ḥifẓ al-dīn*); and (e) economic implications of sleep deprivation with Maqasid al-Shariah of preserving wealth (*maqāṣid ḥifẓ al-māl*), and preserving life (*maqāṣid ḥifẓ al-nafs*). These results illustrate how the quality of sleep can be interconnected with various aspects of health, education, culture, and economics while also reflecting multiple principles of Maqasid al-Shariah and their relevance to holistic wellbeing in Islamic contexts. The interconnections between Maqasid al-Shariah and sleep quality have been simplified into the framework below (Figure 2):

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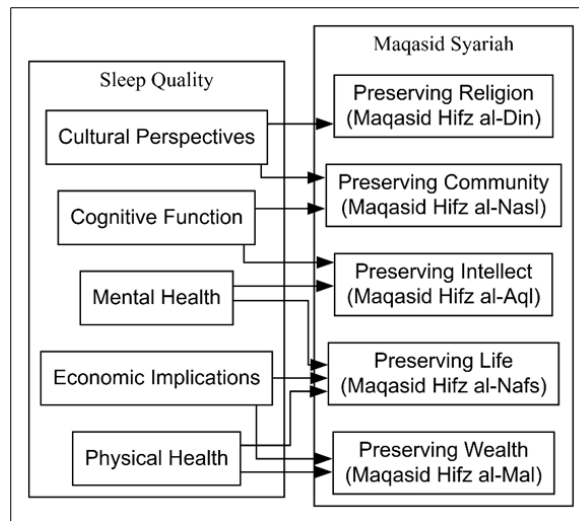


Figure 2: Interconnections between Maqasid al-Shariah and Sleep Quality.

4.1 Impact of Sleep on Physical Health

The analysis may show a significant relationship between efficient sleep duration and the outcomes of personal health. When one does not sleep well, it can give rise to serious medical problems, such as obesity and hypertension. This contemporary observation follows the Maqasid al-Shariah of preserving life (*maqasid hifz al-nafs*), which stresses the preservation of health as a basic need of any human being within the context of Islam (Hashi, 2022). Moreover, it ties to the Maqasid al-Shariah of preserving wealth (*maqasid hifz al-māl*) in that improvement in general health leads to less spending on medicine and better general productivity (Zailani et al., 2022), which accentuates the focus on the need for establishing indicators in line with Islamic principles. By engaging in sleep hygiene, members of society will improve their health and, at the same time, meet their moral religious obligations of taking care of their bodies bequeathed to them by Allah (Irfan & Yaqoob, 2024), leading to self-growth and development at the societal level. Furthermore, more importantly, it has the potential to change the lives of such people positively. In general, changing the values of society to emphasise sleep face will improve life quality, which is part of the Islamic ideology of *da'wah*.

The deficiency of sleep is linked to cardiovascular problems, weight gain, and poor memory, which diminish one's overall welfare (Koburtay et al., 2022). In Islam, this aspect is intertwined with the concept of health, where sleep management is essential (Afifah, 2022). The IWI, which is the Islamic WellBeing Index, adopts a combination of health, education, and social variables to measure the welfare of the people in Muslim-populated countries (Batchelor, 2021). Positive shifts in IWI signify that Maqasid al-Shariah is being achieved through the enhancement of physical and mental wellbeing. People can strengthen their personal and faith obligations by practising sleep as one of the core components of good health. This way, personal wellbeing is achieved, which in turn makes the individual feel united with others, which is instilled in the principles of Islam.

In addition, as the principle of moderation (*wasatiyyah*) indicates, one of the keys to achieving complete wellbeing is adequate sleep, which shows a practice of moderation in all forms of life (Ashimi, 2020). The principle of *wasatiyyah* offers a balanced approach to sleep, avoiding both excessive indulgence and harmful deprivation. Prophetic traditions provide specific guidance: discouraging sleeping before '*Ishā*' prayer (which would disrupt proper prayer observance) and excessive conversation after it (which can delay needed rest) (Al-Nawawi, 2023), while also warning against oversleeping into mid-morning (which can lead to sluggishness and missed spiritual obligations) and persistent sleep loss that impairs judgment and physical health. This practical guidance reflects the moderation embodied in *wasatiyyah*. From a contemporary health perspective, this aligns well with circadian rhythm research, which shows that maintaining consistent evening routines (including proper prayer timing) and optimal sleep duration (typically 7-9 hours) supports both physical restoration and cognitive function. Applying *wasatiyyah* to sleep habits promotes physical vitality, mental clarity, and spiritual alertness, aligning health behaviours with Islamic ethical teachings. This balanced approach prevents both the spiritual negligence associated with improper prayer timing and the health complications linked to chronic sleep deprivation, demonstrating how Islamic principles can inform evidence-based health practices while supporting the natural diurnal rhythm of humans as inherently daytime creatures, thus maintaining healthy circadian function (BaHammam, 2025). The broader significance of *wasatiyyah*, as a middle path rooted in justice and equity, is underscored in contemporary

scholarship on Islamic moderation and its social application (Nafisa et al., 2024). Muslims receive guides from the Quran and Hadith on how to properly manage their daily practices, including how their sleep hygiene is undertaken to increase physical health and, as a result, spiritual wellbeing. In Islam, a breach of the health of any one component, including sleep, will result in an imbalance that will influence the overall health of Muslims (Alimohammadi et al., 2021). Individuals can achieve restful sleep and good spiritual health by practising moderation, which *wasatīyyah* strongly emphasises. Such measures promote not only the personal welfare of the person who applies them but also the welfare of the community, attesting to the holistic nature of individual and communal health in Islam.

Ensuring the students' physical health and overall academic output for students can greatly benefit from fostering good sleeping habits in educational settings, especially in Islamic schools (Iman et al., 2024). Better approaches in the models of integrated Islamic education, where children's sleeping needs are taken into account, tend to produce better results in all aspects of learners' lives (Zakariyah, 2024). This scenario helps to achieve the proper Maqasid al-Shariah because educational activities are designed to genuinely enhance the lives of students in a manner that nurtures them into responsible and productive citizens. Educators can enhance supportive sleep hygiene and ensure diet control to improve the cognitive function, emotional strength, and overall academic output of the students (Sultana-Muchindu & Chiwala, 2024). Notably, such approaches not only benefit children at an individual level but also foster a culture of health and wellbeing within the school, which is conducive to the healthy goals of Islamic education.

As a final note, sleep, health, and Maqasid al-Shariah are all interrelated, emphasizing the need for an all-inclusive perspective on these phenomena within an Islamic framework. Resting enhances wellbeing, which alleviates the obligations that an individual carries for themselves and the community, and through such, the higher objectives of Islamic law can be achieved. Prioritising sleep fosters not only personal health but also strong societal health that resonates with balance and moderation as taught in Islam. Additionally, improving sleep hygiene practices in people's daily lives, as well as in educational systems, provides a foundation to support the wellbeing of the entire community in anticipation of the holistic approach to health put forward by Islam. Finally, understanding sleep within a wider context of Maqasid al-Shariah produces positive change from both the individual and societal perspectives.

4.2 Cognitive Function and Academic Performance

The results may suggest that learners with proper sleeping habits tend to have better cognitive processes and perform well academically. This adds to the Maqasid al-Shariah of preserving intellect (*maqasid of hifz al-'aql*), which emphasises the necessity of learning and education in Islam (Shihan et al., 2023). In addition, this is also correlated with Maqasid al-Shariah of preserving community (*maqasid hifz al-nasl*) because educated people are more likely to make positive impacts on their families and society (Mohamad et al., 2020). Students' proper sleep is essential in achieving quality learning and good decisions; this knowledge gained would be beneficial not only to the individuals but to society as well. To enable students to sleep better, educational institutions make it possible to have students who are well-informed and who are ready to take up the responsibilities in the ummah.

The relationship between cognitive function, academic achievement, Maqasid al-Shariah, and sleep quality is interrelated in a way that emphasises the value of total welfare in the Islamic concept. Cognitive function involves a range of mental activities such as attention, memory, and problem-solving, and it is associated with the impact on academic performance. It is established that better cognitive abilities are associated with better performance in school, and therefore, cognitive function stands as one of the factors influencing success in education (Olipas & Cochanco, 2021; Kumar et al., 2020). This is further explained by literature noting that students with good cognitive profiles also tend to have good self-management and self-monitoring skills, which positively affect their academic performance (Shi & Qu, 2021a; Shi & Qu, 2021b). Beyond academic and occupational outcomes, cognitive function directly influences the quality of one's worship (*'ibādah*). Acts such as reciting the Quran, performing *ṣalāh* with focus (*khushū'*), and engaging in reflective supplication require mental alertness, memory retention, and sustained attention, all of which are impaired by poor sleep (Khan & Al-Jahdali, 2023). Thus, maintaining satisfactory sleep quality is not merely a matter of personal productivity but a prerequisite for fulfilling religious obligations with excellence (*ihsān*).

In addition, it must also be understood that sleep quality deserves attention. For instance, sleep is integral to all forms of thinking and reasoning. Inadequate sleep quality has been associated with a decline in cognitive and academic outcomes (Isoard-Gauthier et al., 2023). In much of Islamic scholarship regarding Maqasid al-Shariah, which stresses the preservation of intellect and health, setting provisions for adequate sleep is critical. Muslims are taught to lead a well-rounded life, which encompasses adequate sleep as part of overall wellbeing (Naveed et al.,

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2020). When one appreciates the importance of sleep on intellectual capacity, informed decisions are made to improve learning and personal growth. Such understanding is not only self-empowering but also adds greater value to society's intelligence. It is the society's values of care and responsibility and Islam's teachings that foster such understanding.

Moreover, the consequences of these interrelations go further than personal achievement towards the greater good of the society in question. Exceptional performance is usually linked to favourable employment opportunities and even mental health, which in turn adds to the growth of society (Valdebenito-Villalobos et al., 2022). In Islam, the acquisition of knowledge is not merely an academic undertaking; it is more of a collective obligation for the advancement of society. In this light, enhancing the cognitive performance of a person through sufficient sleep and efficient learning methods can be classified as serving the Maqasid al-Shariah, which seeks to improve the wellbeing of a person or any person in the community. Sleep and education should be given priority, and as a result, society will have an abundantly knowledgeable and trained populace that will benefit society (Mehta, 2024), which underlies the comprehensive definition of wellbeing in Islam.

Each individual's cognitive health is not only vital for personal growth but also for society, which needs to progress as a whole. This growth is greatly appreciated in the world of Islam. Focusing on the interplay between cognitive function, sleep quality, Maqasid al-Shariah, and academic performance, one can examine how necessary an all-encompassing method is when it comes to education and wellbeing in this context. Prioritising Maqasid al-Shariah allows people to be more focused and motivated to learn. It also gives them the possibility of never straying from ethical and moral values. In turn, sleep and learning become easier and more effective. Considering how respecting sleep and education creates the possibility of a more educated society that is more resilient and able to achieve focus and the bigger aims of Maqasid al-Shariah, it further proves this idea.

4.3 Mental Health and Emotional Wellbeing

The review could emphasise the link between the quality of sleep and health, presenting an argument that insufficient sleep correlates with higher anxiety and depression levels. This highlights the Maqasid al-Shariah of preserving life (*maqāsid ḥifẓ al-naḥs*) as well as the indication of emotional wellbeing (Abdul Wahab et al., 2023). In addition, it relates to Maqasid al-Shariah of preserving intellect (*maqāsid ḥifẓ al-ʿaql*), because clarity of mind and stability of emotions are vital to good decisions and choices (Abdelali & Tarshany, 2020). Islam encourages the pursuit of mental health as part of general wellbeing. Understanding the place of sleep in mental health issues makes it possible for societies to create enabling conditions for comprehensive wellbeing within the framework of Islamic ethics and, therefore, more social harmony (Papoush et al., 2020). Not only do such policies improve the mental health of individuals, but they also improve the social fabric of the community, where people can prosper together following how practising their religion dictates.

The quality of sleep is an essential factor in the mental state. Unfavourable sleep worsens mental issues, which leads to emotional and mental distress. Studies show that emotional intelligence is crucial to mental health, as higher emotional intelligence is linked to better health outcomes (Ndayiragije, 2021). This means that developing emotional intelligence can provide better mechanisms for individuals to deal with negative stimuli, thus improving their sleep and overall mental health. Furthermore, poor emotional regulation is associated with several mental health concerns, such as anxiety and depression, which can further worsen sleep disturbances (Anwar et al., 2022). By resolving these emotional regulation problems, people can avoid the effects of sleep deprivation on mental health, leading to better emotions and improved mental performance. In the long term, focusing on enhancing emotional intelligence along with sleep quality will help in promoting better mental health and improving coping mechanisms.

When it comes to Maqasid al-Shariah, the persuasion for mental health preservation serves the same purpose as sleep, which is an essential element of health. This perspective that mental health is more than just the absence of an ailment is consistent with the legislative imperatives of travelling, which Shariah aims to promote—the presence of positive emotional and psychological states. Such focus is supported by studies that prove the necessity of having emotional wellbeing for one's comprehensive mental health. The dual-factor model of mental health argues that the general feelings of wellbeing are very important for what one considers one's mental health status. To enhance mental health in a community, if the principles of Maqasid al-Shariah are integrated, such communities will be able to cultivate environments that promote emotional intelligence as well as sleep. Such approaches not only cater to the individuals' unique mental health challenges but also build social cohesion and community strength, which embodies the social, economic and health welfare in Islam.

Additionally, the need to attend to the mental health and emotional wellbeing of communities, especially in the Islamic world where mutual assistance is valued, was accentuated due to the global pandemic of SARS-CoV-19 (Radfar et al., 2021). The youth, in particular, have been profoundly affected by the pandemic, aside from the general increase in mental health problems like anxiety and depression (Racine et al., 2021). This promotes the necessity of developing emotional wellbeing interventions that conform to the aspirations of Maqasid al-Shariah while fostering resilience and enhanced coping that mitigates the impact of such crises (Jeeawody et al., 2021). The empty stigmas surrounding mental health, open dialogue, and creating a community foster an environment that encourages individuals to seek assistance and speak about their challenges freely in Islamic societies (Awaad et al., 2023). The goal is that these interventions, when incorporated at the community level, are expected not only to aid challenging wellbeing outcomes for individuals but also to strengthen the social as well, following Islamic philosophies of compassion and support.

In addition, the relationship between Maqasid al-Shariah, the state of one's mental health, and the quality of sleep accentuates the role of both emotional intelligence and regulation as subsystems in achieving balanced development. People will better meet the objectives of Maqasid al-Shariah and, therefore, improve their mental health and quality of life through fostering emotional wellbeing and improving sleep quality. This relative convergence would enhance not only personal development but also social resilience and strengthen the spirit of compassion and support for one another as taught in Islam. Further, these things prioritise; it is possible to reduce the problem and sharpen the information that people will have about mental health, which is how people can cope with problems in a good way while still adhering to the principles of the religion. Thus, the nurturing of emotional intelligence and quality of sleep, a relative measure of modern lifestyle, is a means of building a peaceful and progressive society.

4.4 Cultural Perspectives on Sleep Practices

Cultural perspectives on sleep practices within Islamic communities represent the dynamic intersection between universal religious principles and local customs, where practices maintain their religious foundation while adapting to diverse cultural contexts. Cultural attitudes toward sleep vary across societies, shaping daily routines, family structures, and overall wellbeing. This is linked to the Maqasid al-Shariah of preserving community (*maqāṣid ḥifẓ al-nasl*), as cultural practices (Don et al., 2022) related to sleep may bear some consequences on family structure and raising the next generations. It also relates to the Maqasid al-Shariah of preserving religion (*maqāṣid ḥifẓ al-dīn*), because cultural practices influence the ways people and families will practice spirituality (Nasution et al., 2023). An understanding of these cultural approaches enables designers of interventions to appreciate the need to respect and promote the community's ethos and ensure that children will grow up in settings that optimise their health (Viola et al., 2024). Such intervention, when approached from the vantage point of these cultural beliefs, may enable the creation of a pro-sleep health-promoting environment within the community.

Maqasid al-Shariah maintains the survival of religion, life, intellect, community, and wealth, which indicates the importance of sleep, including midday nap (*qailulah/qaylulah*) (Demirkol et al., 2025; Tumiran et al., 2018). Sleep is a critical aspect of keeping one's mind and body healthy, thus aligning with the Islamic purpose of maintaining life and intellect. The quality of sleep is dependent on a combination of factors such as one's psychological state and lifestyle that contribute to wellbeing (Daud et al., 2023). The incredibly rich body of work on the relationship between sleep quality and mental state demonstrates that a lack of sleep can lead to mental health issues, negatively impacting life and intellect preservation (Lakshmi, 2023). For this reason, it becomes important to promote the quality of sleep people are receiving in today's world, not only aiding in maintaining their health but also endorsing the principles of Maqasid al-Shariah by achieving a healthier and stronger society. By enhancing sleep education and awareness within the community systems, people can learn and implement strategies that improve their health while maintaining their spiritual and social beliefs.

Cultural practices surrounding sleep in Islam might help improve sleep quality. For example, the performance of ablution (*wuḍū'*) before going to bed, rooted in prophetic tradition, is a religious act with spiritual significance, yet it also carries cultural expressions in different Muslim communities. While its religious basis aligns with the Maqasid objective of preserving religion (*ḥifẓ al-dīn*), its cultural adoption in various forms reflects the maxim "*Al-'ādah muḥakkamah*", demonstrating how religious practices can be embedded within local customs to enhance both spiritual and physical rest while maintaining their essential religious character. (Setyowati et al., 2022). Moreover, observed cultural norms and sleep hygiene practices, such as in the case of Balinese culture, show that practising good sleeping habits has a bearing on quality, which is important for good, restful sleeping (Iswari, 2023). Such activities are part of the culture, but they also aim at improving sleep qualitatively and therefore are important for one's wellbeing. The addition of these practices to routine activities helps embrace religion more deeply while boosting the state of mind and health. Such cultures should be understood and

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appreciated because health decisions become easier to employ, have a better outcome in communities, and improve the quality of life for most families.

Apart from these, expressing gratitude and experiencing a positive psychological state were also shown to correlate with good sleep quality. Studies reveal that gratitude can greatly affect the sleep quality of young adults, thus demonstrating the benefits of positive emotions to mental health and sleep (Thadani & Joshi, 2024). This is consistent with the Islamic view that gratitude as a virtue is magnified because it improves one's overall emotional health, thus furthering the preservation of intellect and mental health. Through gratitude, anxious individuals may become less anxious and more emotionally stable, which would subsequently improve their sleep. Further, gratitude practices, including but not limited to daily reflections and thankful prayers, might be beneficial by forming a soothing pre-sleep routine (Boggiss et al., 2020). Rather, it aids relaxation and loosens the mind in preparation for sleep. Fosters an anxiety-free environment. Finally, understanding the connection between gratitude and sleep quality would encourage people to employ practices that would improve their lives in general without compromising their beliefs.

It is safe to say that the relationship between Maqasid al-Shariah and sleep quality is demonstrated through cultural practices that encourage good sleep hygiene and spiritual activities that improve one's mental state and other psychological determinants of sleep. The knowledgeable members of society have a responsibility to help the person reach this state since it can enhance overall wellbeing. The holistic approach to looking at health emphasises the importance of cultural practices alongside religion as well as sleep, which is an integral part of health. Concerning how communities encourage the people within their jurisdiction to actively take care of their spiritual and physical wellbeing, the result is a well-rounded generation prepared for all life's challenges. These interrelationships, once properly harnessed, will facilitate enriched lives that meet the Maqasid al-Shariah goals in an integrated and balanced manner where wellbeing meets spirituality.

4.5 Economic Implications of Sleep Deprivation

The findings may lead to the conclusion that sleep deprivation can incur large economic costs through reduced productivity and elevated healthcare expenditure. This is highly coherent with Maqasid al-Shariah of preserving wealth (*maqāṣid ḥifẓ al-māl*), as it affirms that sleep does benefit economic productivity since the people engaged in work will be more rested and willing to work (Mansur et al., 2024). From a broader perspective, it corroborates the Maqasid al-Shariah of preserving life (*maqāṣid ḥifẓ al-naḥs*) since economic power is needed to support the population's health and social needs (Mohd Noh, 2022). Companies can enhance overall productivity and the economic situation by endorsing the mowing policies, which also ensure the broader objectives narrated in the Islamic teachings are achieved. This type of argument points out that developing a culture focusing on health, and especially physical rest, is not just a personal choice but a social obligation that helps everyone.

In terms of Maqasid al-Shariah and quality of sleep, sleep deprivation has economic implications that are vital for holistic wellbeing in any Islamic society. Lack of sleep can have negative effects on an individual's productivity, mental wellbeing, and life satisfaction, ultimately affecting the economy. Islam values wellbeing from both a spiritual and physical perspective, which reflects how Kader integrates wellbeing, morality, and economic practices in Islam (Kader, 2021). This holistic approach complements the Maqasid al-Shariah, which is concerned with the greater civilisation and human wellbeing, including health. Improving sleep health could be an effective approach policymakers can use to promote economic productivity and stability alongside his legislation of sleep hygiene initiatives and economic policies. Even so, sleep deprivation has severe consequences on the economy of Turner. Furthermore, attention given to both sleep deprivation and economic productivity may foster a society that prioritises spiritual and physical wellbeing, hence making a stronger society.

Sleep quality is evidenced to be a crucial determinant in employee engagement and productivity. For instance, empirical evidence suggests that a positive workplace environment, which entails proper refreshment and sleep, increases employees's subjective wellbeing and engagement significantly (Asan et al., 2020). This is very important in Islamic settings, where treating employees fairly and taking care of their wellbeing is a large part of corporate social responsibility (Solihati, 2023). This is in concurrence with the economics of Islam, which emphasises achieving comprehensive wellbeing (Fallah) through ethical economic practices that take care of all stakeholders (Samad & Sugeng, 2022). By adjusting their human resource policies to give more attention to sleep, companies can create a more engaged and productive workforce, which will result in improved organisational outcomes. In addition, sleep wellness promotion programs can be embedded into the corporate social responsibility strategy to improve the ethical standing of the business, which is consistent with Islam and stands for the welfare of all people.

The ramifications of sleep deficiency are also societal and economic. Islamic financial institutions are required to ensure that their policies and practices are supportive of social wellbeing by tackling matters such as sleep deficiency, which are detrimental to productivity and economic development (Akbar & Siti-Nabiha, 2021). The relationship between sleep qualities and economic productivity indicates that sleep deprivation is a target that, if resolved, can improve productivity levels and, as a result, fulfil the Maqasid al-Shariah targets of promoting welfare and preventing harm. It is possible to expand the economic pie by investing in people because if people get better sleep, their performance at work is likely to improve (Pilcher & Morris, 2020). This preemptive action not only lies within the permissible boundary of Islam; it is much deeper because it enables the cultivation of a society where people are rather happier and healthier.

All in all, sleep deprivation brings about serious economic consequences within Islamic frameworks, ranging from the effects and impacts upon people to the economy in general. Recognising sleep as important and considering its quality along with Maqasid al-Shariah can help stakeholders come up with strategies that boost individual wellbeing, which in turn boosts economic development. The prevention of sleep deprivation can enhance economic performance while at the same time lowering the expenses incurred on medical services, thereby increasing the healthcare base of the economy. In addition, promoting a culture that takes into account Islam encourages organisations to embrace ethical practices that are not only good for the organisations themselves, but for society as a whole. Therefore, in this manner, sleep quality can be enhanced without holding any individual's needs hostage, thereby meeting the needs of the greater community.

5.0 Conclusion

This review examined the interconnections between Maqasid al-Shariah and sleep quality, revealing five key relationships affecting holistic wellbeing in Islamic contexts: physical health preservation, cognitive function enhancement, mental health maintenance, cultural practice integration, and economic implications. The findings demonstrate how Maqasid al-Shariah principles provide a comprehensive framework for understanding and improving sleep quality while supporting individual and community wellbeing. Future research should investigate specific Maqasid al-Shariah principles' effects on sleep outcomes, develop and evaluate culturally relevant sleep interventions, conduct longitudinal studies examining sleep quality's impact on physical and mental health, explore the role of family and community support in sleep enhancement, and integrate Islamic principles with contemporary health sciences. These directions will strengthen our understanding of how Maqasid al-Shariah can guide the development of effective sleep interventions that respect Islamic values while promoting holistic wellbeing.

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