

There are several areas of discussion here:

The previous hadith of Abu Barza al-Aslami τ says, “The Prophet ρ never liked to sleep before it and talk after it.” There is no problem however if a person wants to stay awake to discuss beneficial information for Muslims, for work, or for welcoming a guest and so on. What substantiates this is the following: A- The hadith of ‘Umar Ibn al-Khattab τ who said, “The Prophet ρ used to talk with Abu Bakr about the affairs of the Muslims and I was with them.”¹ B- Ibn ‘Abbas (may Allah be pleased with him) narrated, “Once I stayed overnight at the house of (my aunt) Maymuna while the Prophet ρ was with her, to see how the night prayer of Allah’s Messenger ρ was. He talked to his wife for a while and then slept.”¹ The reason that it is disliked to stay awake after ‘Isha’ – and Allah knows best – is that the person might oversleep and not perform the Fajr prayer or miss the additional night prayer if it was his habit to do so. Thus, the Prophet ρ chided the one who oversleeps and misses the Fajr prayer as it is reported in Ibn Mas’ud’s τ two sound sahihs that Ibn Mas’ud said, “A person was mentioned before the Prophet ρ and he was told that he had kept on sleeping until morning and had not woken up for the prayer. The Prophet ρ said: ‘He is a man in whose ears (or ear) Satan had urinated.’”² The significance of this hadith is that it is disliked for the person to oversleep as he might lose the Fajr prayer. ‘Umar Ibn al-Khattab τ used to prevent people from spending the whole night awake (for no valid reason) as this would lead them to neglect the Fajr prayer. He – as ‘Abdul Razzak said in his collection of ahadith - used to say, “Awake in the beginning of the night and sleep at its end.”³