

## **FASTING A PROPHATIC TRADITION**

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**ABSTRACT:** *Fasting is essentially self-restraint. Fasting worship provides valuable learning for someone from faith, society, community, and others. This study uses a qualitative methodology by using the quranic verses and prophetic tradition, various books and research results on fasting in various socio-religious or cultural traditions as the primary source. The purpose of the Islamic obligation of fasting includes aspects of worship, spirituality, self-control, social empowerment, and consciousness-raising. It helps individuals to deepen their relationship with Allah SWT, form a good personality, and contribute to the overall progress of society.*

**Keywords:** *Ramadhan, Fasting, Religion, Tradition*

### **INTRODUCTION**

*Fasting is essentially self-restraint. Fasting worship provides valuable learning for someone from faith, society, community, and others. The concept of fasting is traditionally associated with the Holy Month of Ramadan in the Islamic world; however, fasting has been observed as a custom in different cultures, some predating monotheistic religions. This idea is presented in the Qur'an, which states: "O you who believe, fasting is prescribed for you as it was prescribed for those before you that you may become pious." (Surat al-Baqarah: 183)*

*According to some experts, religion is a human effort to imitate the attributes of God under the position of humans as creatures. In this case, God's power in the form of qauliyah verses (revelation) and kauniyah verses (signs of nature) can be a washilah for humans to contemplate and, at the same time, manifest God's attributes.*

*Muhammad Quraish Shihab explained that fasting consists of three kinds. The first is ruwah fasting, namely fasting that shortens wishful thinking. The second is mind fasting. With this fast, humans are invited to reject the invitation of lust. The third is sensory fasting, which is refraining from eating, drinking, and sex at certain times.<sup>1</sup>*

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<sup>1</sup> Na'imah Fathoni, L. (2015). AL-RUKHSHAH LA TUNATU BIL MA'ASHI, DASAR DAN KAIDAH PENERAPANNYA AL-RUKHSHAH LA TUNATU BIL MA'ASHI. Al-Risalah Jurnal Studi Agama dan Pemikiran Islam, 5(1), 53.

*Previously, Fasting was known as an image of piety in various traditions worldwide, such as Islam, Buddhism, Hindu monks, or yogis. They practice contemplation, giving up food and drink, and seeking spiritual enlightenment. Even in the past, Fasting was done out of necessity, like, when food was scarce; at this time, Fasting is the latest trend and diet model, where Fasting is becoming known as a fast way to get fit.*

*These are some values in fasting*

- 1. Fasting in health means that a person trains himself to have an awareness of increasing his body to be healthy and away from all diseases.*
- 2. Fasting psychologically means that a person trains himself to control himself from all matters or situations faced so that he has a wise reaction in making all decisions.*
- 3. Fasting spiritually means a person trains to live more focused only on Allah. He constantly encountered God by fasting, praying, and reading the Bible.*
- 4. Fasting theology forms holistic thinking about the paradigm of fasting from health, psychological and spiritual perspectives into a single entity that cannot be separated. Health, psychology, and spiritual growth are the meaning of fasting theology: success on earth and success in heaven.*

*Thus, the article explores the fasting as a tradition practiced by religious adherents. And some verses and hadiths that describe the obligation of fasting and the pattern of fasting practiced by previous generations also mentioned to strengthen the discussion.*

## **RESEARCH METHOD**

*This study uses a qualitative methodology by using various books and research results on fasting in various socio-religious or cultural traditions as the primary source.*

## **RESULT AND FINDINGS**

### **1. Fasting in various traditions**

*Fasting is not an act of worship that is only practiced by Muslims, but has also been practiced by previous people as part of their religious practices as well as other religions. Fasting has existed since the time of the previous prophets such as Prophet Moses, Prophet David, and Prophet Jesus. However, the form and manner of implementation may differ from the fasting practiced by Muslims today.*

*Pope Shenouda III, the late Pope of Alexandria and Patriarch of the See of Saint Mark, stated, in his book *The Spirituality of Fasting*, that fasting is the oldest commandment known to humankind. The first commandment that God asked Adam to follow was to refrain from eating the fruit of certain trees, which, according to Shenouda III, set limits for the body and demanded control over their wills. Shenouda III views that, by abstaining from food, people cope with their bodily needs, and that, for him, is the wisdom behind fasting. He further noted*

*that fasting existed from the earliest religious traditions, including pagans, in Buddhism and Brahmanism. For these religions, fasting aims at conquering the physical need to allow the soul to transcend the body as physical and spiritual training. In Buddhism, for example, nirvana can only be achieved through fasting and penance.*<sup>2</sup>

*Fasting in Ancient Egypt was one of the basic tenets of religious belief, as Waseem al-Sisi, professor of Egyptology, spoke to Raseef. He noted that the Ancient Egyptians used to fast for 30 days a year. Fasting for them is to enforce the moral law through training the human soul to exercise self-control. This law rests on the concept of restraint. They believe that people should refrain from activities such as stealing and killing and abstain from eating and drinking for a particular time. Fasting would begin at dawn and last until sunset; throughout the fasting days, they would refrain from sex, even after sunset. Since the pharaohs believed that the human body was made of earth, they believed that they had to eat from the plants on earth in order to create balance. Therefore, they will break their fast with foods such as fül (fava beans) and bessāra (bean stew and coriander).*<sup>3</sup>

*According to Ahmed Ghoneim, professor of Islamic Studies at American University, in his book Falsafat-ul-Siyām (Philosophy of Fasting), fasting is considered a universal custom was appearing centuries before the advent of the Abrahamic religions. Context and differences in time, place, environment, and culture significantly influenced the philosophy of fasting, which he said meant purification and spirituality. Ancient Greek Hellenistic religious philosophy was used to communicate with spirits and receive blessings in prophecies and dreams. In the Inca Empire in Peru, fasting was a way to atone for sins after confession to a priest. Fasting is sometimes associated with celebratory or mourning occasions. For example, it is customary for the bride and groom to fast before the wedding among the Taita people of East Africa or the Santhal people of West Bengal. It is also observed in this context among Orthodox Jews. In China, Korea, and parts of Africa, fasting is observed for catastrophic and crisis events, such as when a tornado hits land, according to Ghoneim. As for the forms of fasting, it varies between partial and complete abstinence from food, certain types of food, drink, or both. Fasting also involves abstinence from other pleasures, such as sex.*<sup>4</sup>

*In his book Studies in the Jewish and Christian Religions, Saud al-Khalaf, a professor at the Daawa Faculty at the Islamic University of Medina, states that fasting is also observed in Judaism. Although the times for fasting are different, the rituals are different. Similar to what Islam teaches. In Judaism, fasting begins before sunrise and ends after sunset. During this time, they refrain from eating, drinking, and having sexual intercourse. There are several days on which they fast to mark important events in Jewish history, including Yom Kippur,*

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<sup>2</sup> <https://www.wethecopts.com/post/what-does-pope-shenouda-iii-say-about-fasting> and Solaiman, Normine. 3 June 2017. "Was Fasting A Custom Before It Became A Form Of Worship." <https://raseef22.net/article/1070152-fasting-custom-became-form-worship>

<sup>3</sup> Alfian, A. (2022). Comparing the Teachings of Fasting in Christianity and Islam: A Reflective Comparison. *Satya Widya: Jurnal Studi Agama*, 5(2), 1-15.

<sup>4</sup> *ibid*

*considered the most critical event. They also fast to commemorate Tisha B'Av (the ninth Jewish month of Av), which marked a series of tragedies in Jewish history, including the Babylonian invasion and the destruction of the First Temple. As for Christians, fasting includes refraining from eating and drinking until noon, after which they consume only staple foods in some denominations. Some sects fast daily tonight and observe a fast every Wednesday to commemorate Christ's betrayal and Friday to remember His crucifixion and death. In the Orthodox denomination, Christians fast during Advent (43 days before Christmas) and other days of the year. The most crucial occasion for fasting in Christianity is Lent, which for Catholics is considered 40 days before Easter, although, in certain Orthodox denominations, this number increases to 55 days. Abdel Maseeh Baseet, a priest at the Church of the Virgin Mary in Egypt, explained to Raseef22 that the church has observed fasting since the first century AD, which involves abstinence from animals and dairy products. The purpose of fasting is to lift the spirit closer to God and submit to prayer under challenging times facing the church.<sup>5</sup>*

## **2. Fasting in Various Religions**

*Worship, ceremonies, and religious customs differ substantially between the various religions.*

### **a. Jew Tradition**

*Until now, Jews still fast on certain days, such as the 10th of Tishri (Muharram), the Sabbath, nuptial ceremonies, Yom Kippur, and others. As mentioned above. The Jewish fast is more extreme than that of Muslims. They can fast - not eating, not drinking, and not sleeping - for one full day (24 hours). As mentioned in the book *Fasting in the Past and Present*, there are many reasons and motives that cause the Jewish people to carry out such fasts. Among them are contemplating the holy things of the heavens, sorrow for sin, hope in God due to suffering and sorrow. In addition, the reasons they fasted were to appease God's anger, to expect inspiration, to face threatening dangers such as epidemics. Jews mark and commemorate past historical events by fasting. There are at least four important fasts, namely when Jerusalem was besieged (10 Tebeth), when the walls of Jerusalem were erected (17 Tammuz), when the Jewish temple fell (9 Ab), and when the Governor of Judea Gedaliah was enthroned (3 Tishri).<sup>6</sup>*

### **b. Christian Tradition**

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<sup>5</sup> Andrew Rippin and Teresa Bernheimer. (2019). *Muslims: Their Religious Beliefs and Practices*, 5th edition. [https://www.academia.edu/39983551/Muslims\\_Their\\_Religious\\_Beliefs\\_and\\_Practices\\_5th\\_edition](https://www.academia.edu/39983551/Muslims_Their_Religious_Beliefs_and_Practices_5th_edition)

<sup>6</sup> <https://www.reviewofreligions.org/242/yom-kippur-the-jewish-fast/>

*In the Gospel of Barnaba, fasting is an obligatory act of worship for Christians. But unfortunately, in 496 AD Pope Galasius issued a decree, one of the contents of which was to prohibit Christians from reading the Barnaba Gospel. As a result, the teaching of fasting in Christianity was removed because it was considered burdensome for its followers. Fasting was no longer an obligation, but only a recommendation. However, early Christians fasted during Lent for 36 days to ask for forgiveness and commemorate the suffering of Jesus. In addition, a well-known Christian fast is the fast before Easter. Christians interpret fasting as an expression of grief, sorrow, sin or a way to reflect on holy things. Until finally fasting is only considered as a recommendation. Christian leaders also do not require their followers to observe it. At least, there are several reasons or motives for Christians to fast. First, to gain physical supervision and heightened awareness. Second, to remember God and worship Him. Third, to gain soul satisfaction for the favors obtained. For monks, fasting is a means to control lust so as not to fall into sexual relations or adultery.<sup>7</sup>*

**c. Hindu and Budhis Tradition**

*In Hinduism, fasting is practiced as a form of self-sacrifice to achieve spiritual goals, and also to cleanse oneself of sins and negative karma. In Buddhism, fasting is practiced as a form of self-control and purification of the soul, and also as a form of respect for the Buddha.*

*Overall, fasting has become a religious practice practiced by many faiths around the world as a form of self-control and obedience to Allah SWT and spiritual values.<sup>8</sup>*

**d. Islamic Tradition**

*The tradition of fasting is a practice practiced by various religions and cultures around the world. In the context of Islam, fasting is one of the Five Pillars of Islam and is practiced by Muslims during the month of Ramadan. Ramadan is the 9th month of the Hijriyah calendar, the Muslim calendar that uses the circulation of the moon as its reference. Adult Muslims or Muslim women who are healthy and are not under a shar'i impediment are required to fast during the month of Ramadan from dawn until sunset. For Muslims, Ramadan is a holy month. They compete to do good and beneficial things during the month of Ramadan. Muslims believe that the Qur'an was revealed during the holy month of Ramadan, How long is the Ramadan fast? The days in the Hijri calendar are usually 29 or 30 days. It depends on when the hilal (crescent moon that marks the beginning of the Hijri month) is sighted or not. If the moon is not visible on*

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<sup>7</sup> Kusuma, S., Th, S., & Min, M. (2021). *Okultisme: Antara Budaya Vs Iman Kristen: Pengungkapan Fakta Okultisme Dan Kiat Gereja Dalam Menghadapinya*. PBMR ANDI.

<sup>8</sup> Zulkarnain, M. I. (2018). *Ajaran Puasa dalam Agama Hindu dan Budha*.

*the night of the 29th day, then Ramadan will last for the full 30 days. Meanwhile, if the moon is visible, then Ramadan fasting is only 29 days. There are actually two methods commonly used by Muslims to determine the beginning and end of Ramadan, namely rukyatul hilal (the activity of observing the visibility of the moon) and hisab (mathematical and astronomical calculations to determine the position of the moon).*

*Here is some information about the tradition of fasting in Islam:*

*The month of Ramadan: Fasting in Islam is practiced during the month of Ramadan, the ninth month of the Hijri calendar. The month of Ramadan is considered holy and special because during this month the Quran was revealed to the Prophet Muhammad. Muslims are required to fast from dawn (dawn) to sunset.*

*Purpose of Fasting: Fasting has several purposes in Islam. First, as a form of worship to Allah SWT as an obligatory command. Second, to get rewards and blessings from Allah SWT. Third, to increase the spiritual awareness and piety of Muslims. In addition, fasting also teaches patience, discipline, and empathy towards those less fortunate.*

*Prohibitions and Obligations: During fasting, Muslims are required to refrain from eating, drinking, and marital relations from dawn to sunset. In addition, there are additional prohibitions such as lying, profanity, sinning, and other negative behaviors. Fasting also teaches us to keep our thoughts, words and actions in line with religious values.*

*Sahur and Iftar: Before starting the fast, Muslims usually consume a meal before dawn called sahur. This is done to provide sufficient energy throughout the day. At the end of the day, fasting usually ends with breaking the fast or iftar, where Muslims start eating and drinking after sunset. Charity and Kindness: Apart from refraining from eating and drinking, fasting also encourages Muslims to be more charitable and do good deeds. Many Muslims increase their acts of worship such as praying, reading the Quran, giving alms, and doing social charity during Ramadan. Fasting in Islam has many spiritual values and benefits. It teaches Muslims to appreciate the blessings of food and drink more, increases social awareness, and strengthens bonds with Allah SWT and fellow humans.<sup>9</sup>*

### **3. Phases of the obligatory Ramadan fast**

*Imam As-Suyuthi in his tafsir quoted from Imam Ahmad, Abu Daud, Ibn Jarir, Ibnul Mundzir, Ibn Abi Hatim and Al-Hakim sourced from Mu'adz bin Jabal mentioned that like*

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<sup>9</sup> Yusuf Qardhawi. *Fiqih Puasa*. Solo: Intermedia, 1998.

prayer, fasting has three phases of development in it. Initially, when the Prophet Muhammad PBUH arrived in the city of Medina, he fasted three days each month, also fasting on the day of Ashura. Then Allah made the fast of Ramadan obligatory by sending down verse 184 as a command to fast Ramadan by still giving leniency. Including for people who are strong to fast and are staying at home in the form of a choice between fasting or feeding the poor instead.

In the second phase, Allah stipulates the obligation to fast for healthy people, provide relief (*rukhsah*) for the sick and travelers, and still set the obligation to feed the poor (*fidyah*) for people who are unable to fast with the intermediary of the revelation of verse 185 of Surah Al-Baqarah.

The third phase is the time of fasting, which initially if Muslims sleep after breaking the fast, when they wake up they are not allowed to do activities that break the fast, then this makes some Muslims upset, including Umar bin Khattab at that time, then verse 187 of Surah Al-Baqarah was revealed which explains the permissibility of doing activities that can break the fast while not yet dawn *shadiq*. In this case we can see the compassionate nature of Allah to His creatures by providing stages (*tadrij*) in the implementation of worship.<sup>10</sup>

#### 4. Quranic Verses on Fasting

##### a. QS. Al Baqarah Ayat 183

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

**Meaning:** *O you who believe, it is obligatory upon you to fast as it was obligatory upon those who were before you, that you may fear Allah. (QS. Al-Baqarah ayat 183)*

##### b. QS. Al Baqarah Ayat 184

أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

**Meaning:** *(i.e.) in certain days. So if any of you is sick or traveling (and he breaks the fast), then (he must fast) the number of days missed on other days. And it is obligatory for those who find it difficult to observe it (if they do not fast) to pay the fidyah, (which is) to feed a*

<sup>10</sup> As-Suyuthi, *Ad-Durrul Mantsur fi Tafsiril Ma'tsur*, [Beirut, Darul Fikr: 2011 AH/1433 AH], juz I, page 427

poor person. Whoever willingly does good deeds, that is better for him. And fasting is better for you if you know. (QS. Al-Baqarah ayat 184)

**c. QS. Al Baqarah Ayat 185**

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى  
وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ  
عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ  
الْعُسْرَ ۚ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ  
تَشْكُرُونَ

**Meaning:** (These appointed days are) the month of Ramadan, the month in which is revealed (the beginning of) the Quran as a guidance for mankind and an explanation of that guidance and a distinction (between right and wrong). Therefore, whosoever of you is present (in his country of residence) in that month, let him fast in that month, and whosoever is sick or traveling (and breaks his fast), then (he must fast) the number of days he missed on other days. Allah wants ease for you, and does not want hardship for you. And let your numbers be fulfilled, and let you glorify Allah for His guidance given to you, that you may be thankful. (QS. Al-Baqarah ayat 185)

**d. QS. Al Baqarah Ayat 187**

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَقُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ  
لِبَاسٌ لَّهُنَّ ۚ عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ  
وَعَفَا عَنْكُمْ ۚ قَالِ الَّذِينَ بَاشِرُوهُنَّ وَأَتَّبِعُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا  
وَأَشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ  
الْفَجْرِ ۖ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى الْيَلِّ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنتُمْ عَاكِفُونَ فِي  
الْمَسْجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لِّلنَّاسِ  
لَعَلَّهُمْ يَتَّقُونَ

**Meaning:** It is lawful for you on the nights of the fasting month to have intercourse with your wives; they are clothing for you, and you are clothing for them. Allah knows that you could not restrain your lusts, so He forgave you and pardoned you. So now mix with them and follow



*what Allah has prescribed for you, and eat and drink until the white thread of the black thread, which is dawn, becomes clear to you. Then complete the fast until the night (comes), (but) do not mix with them while you are in tikaaf in the mosque. That is the prohibition of Allah, so do not approach it. Thus Allah explains His verses to men, that they may fear. (QS. Al-Baqarah ayat 187)*

**e. QS. Maryam ayat 26**

فَكُلِّيْ وَاشْرَبِيْ وَقَرِّيْ عَيْنًا قَائِمًا تَرِيْنَ مِنَ الْبَشَرِ اَحَدًا فَقَوْلِيْ اِنِّيْ  
تَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ اُكَلِّمَ الْيَوْمَ اِنْسِيًّا

**Meaning:** *So eat, drink and be merry. If you see a man, then say: "Verily, I have vowed to fast for God, the Most Gracious, so I will not speak to any human being today". (QS. Maryam ayat 26)*

**f. QS. Al Mujadalah ayat 4**

فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ اَنْ يَتِمَّ سَأَلَ فَمَنْ لَّمْ  
يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِيًّا ذٰلِكَ لِتُؤْمِنُوْا بِاللّٰهِ وَرِسُوْلِهِ وَتِلْكَ  
حُدُوْدُ اللّٰهِ وَلِلْكَافِرِيْنَ عَذَابٌ اَلِيْمٌ

**Meaning:** *Whoever cannot find a slave, it is obligatory for him to fast for two consecutive months before they mix. And whoever cannot, it is obligatory upon him to feed sixty poor persons. So that you may believe in Allah and His Messenger. And these are the laws of Allah, and for the disbelievers there is a very painful punishment. (QS. Al-Mujadalah ayat 4)*

**g. QS. Al-Maidah Ayat 95**

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْتُلُوْا الصَّيْدَ وَاَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ  
مُّتَعَمَّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدِيًّا  
بَلِغَ الْكَعْبَةِ اَوْ كَفَّارَةٌ طَعَامُ مَسْكِيْنٍ اَوْ عَدْلُ ذٰلِكَ صِيَامًا لَّيْدُوْقٍ  
وَبَالَ اَمْرِهِ عَفَا اللّٰهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللّٰهُ مِنْهُ وَاللّٰهُ  
عَزِيْزٌ ذُوْ اِنْتِقَامٍ

**Meaning:** *O you who believe, kill no game while you are in ihram. If any one of you kills it intentionally, then the penalty shall be to sacrifice a livestock animal equal to the game he killed, according to the judgment of two just men among you, as a had-yad brought up to the Ka'bah, or to expiate by feeding poor people or fasting equal to the food expended, so that he may feel the evil of his deed. Allah has forgiven what is past. And whoever does it again, Allah will punish him. Allah is All-Powerful, and has the power to punish. (QS. Al-Ma'idah ayat 95)*

## **5. Fasting in Prophet's Hadiths**

- a. *The Prophet (SAW) fasted the day of 'Ashura' (10th of Muharram) and ordered (the Companions) to fast it too. After Allah made the fast of Ramadan obligatory, the fast of 'Ashoora' was abandoned. And 'Abdullah ibn 'Umar (may Allah be pleased with him) did not fast the day of 'Ashura' except when it coincided with the days of fasting that he used to do. (HR. Bukhari)*
- b. *News reached the Prophet that I would continue to fast and pray at night. I do not remember whether he sent a messenger or I went to him, and he said: "Is the news true that you will fast and not break your fast and pray at night (without sleeping)? Fast and break the fast, pray and sleep. Because for your eyes there is a share due to you and for yourself and your family there is a share due to you". 'Abdullah bin Amru RA said: "Indeed I am stronger than that". He said: "Then make the same fast that Prophet David (peace be upon him) made". He asked: "How to do that". He replied: "The Prophet David fasted a day and broke a day so that he would not run away when he met the enemy". He said: "Who then is my example in this matter of fasting throughout the ages, O Prophet of Allah? 'Atha' said: "I don't know how he mentioned fasting eternally (throughout life), because the Prophet SAW said: "It is not considered fasting for whoever fasts eternally". He said it twice. (HR. Bukhari)*
- c. *In Jahiliyyah, the day of 'Ashura (the tenth of Dhu al-Hijjah) was a day when the Quraysh used to fast, and the Prophet (blessings and peace of Allah be upon him) used to fast on that day. When he arrived in Madinah, he continued to fast on that day and ordered the Muslims to fast it (as an obligation). But after the command to fast Ramadhan came down, whoever wanted to was allowed to fast the day of 'Ashura and whoever wanted to was allowed not to do so. (HR. Bukhari)*
- d. *The Messenger of Allah (SAW) never observed more fasts in a month than the month of Sha'ban, for which he observed the entire month of Sha'ban. He said: "Do the deeds that you are able to do, for Allah will not turn away (from rewarding) until you turn away (from doing the deeds) first." And the prayers that the Prophet (peace and blessings of Allaah be upon him) loved the most were the ones that he kept up, even if it was a little. And when he became accustomed to performing (sunnat) prayers, he would keep up the continuity. (HR. Bukhari)*

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- e. *When the beginning of Ramadan arrives, the devils and jinn are shackled, the gates of hell are closed, not a single door is opened. The gates of Paradise are opened, and not a single door is closed. Then there is a call (in Ramadan): O you who desire good, come. O you who want evil, restrain yourself. On every night Allah SWT has people who are freed from hell." (HR Tirmidhi)*
- f. *The month of Ramadan, the month of blessings, has come, and Allah has made it obligatory for you to fast in that month; the gates of Paradise are opened, the gates of Hell are shut, the devils are bound, and there is one night in that month that is better than a thousand months. (HR. Ahmad)*
- g. *You should fast on the basis of the sighting of the moon, and celebrate on the basis of the sighting of the moon; if the moon is lost to your sight, then complete the number of Sha'baan by thirty days. (HR Bukhari)*
- h. *Eating Suhoor is a blessing, so do not forsake it, even if you only drink a sip of water, for Allah and the angels pray for the one who eats Suhoor. (HR. Ahmad) and The difference between our fasting and the fasting of the People of the Book is the Suhoor meal. (HR. Muslim)*
- i. *Jibril came to him (the Prophet) on every night of the month of Ramadan, and he (Jibril) recited the Qur'an with him. (HR. Bukhari) and The Messenger of Allah (SAW) was the most gentle of human beings, especially in the month of Ramadan when the angel Gabriel met him. It was Jibril who came to him every night in Ramadan, where Jibril taught him the Quran. Indeed the Messenger of Allah SAW was the gentlest person than the wind that blows. (HR Bukhari)*
- j. *Islam is that you testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, that you establish the prayer, give the zakat, fast Ramadan, and perform the hajj to the house (of Allah) if you are able to travel the road to do so. (alhadith)*
- k. *There is a door to everything, and the door to worship is fasting. (H.R. Ibn Al-Mubarak in Az-Zuhud)*
- l. *Whoever draws near to Allah with a good deed in it (Ramadan) is like one who performs an obligatory act of worship in another month. And whoever does an obligatory deed in it is like one who does seventy obligatory deeds in another month. Ramadan is the month of patience, and the reward for patience is Paradise." (HR Ibn Khuzaimah)*
- m. *It has been narrated that the prophet (peace be upon him) made tikaaf every Ramadan for 10 days. In the year he died, he did tikaaf for 20 days. (HR Abu Dawud, Bukhari and Ibn Majah) and That the Prophet (PBUH) observed I'tikaf on the last 10 days of Ramadan until he passed away, then his wives observed I'tikaf after that. (HR. Bukhari)*

## **6. Fasting as God's law for the good of mankind**

*The obligation of fasting in Islam refers to Allah's command to Muslims to fast during the month of Ramadan. From the various verses and hadiths mentioned earlier, it can be interpreted that fasting exemplified by Nabi Muhammad SAW is an ideal pattern for the good of humanity itself. Fasting is one of the Five Pillars of Islam that every adult and physically and mentally fit Muslim must observe, except in certain circumstances that exempt individuals from the obligation (such as difficult health conditions or the condition of pregnant or lactating women).*

*The purpose of the obligation to fast is as follows:*

- a. To fulfill an act of worship: Fasting is a form of worship prescribed by Allah SWT in the Quran. In Islam, the obligation of fasting is considered a command of Allah that must be obeyed as a form of servitude and obedience to Him.*
- b. Getting Closer to Allah: Fasting helps Muslims to improve the quality of their spiritual relationship with Allah SWT. By refraining from eating, drinking and certain activities during the fasting period, individuals are exposed to self-awareness, self-restraint and deeper spiritual reflection.*
- c. Self-Cleansing and Self-Control: Fasting teaches Muslims to control their desires and negative urges. By refraining from forbidden things during fasting, individuals are taught to control their desires and strengthen self-discipline.*
- d. Moral and Social Nurturing: Fasting helps build good personality and moral traits in individuals. During Ramadan, Muslims are encouraged to do good, give alms, help others, and promote positive social interactions. This creates a sense of social obligation and empowerment in society.*
- e. Increased Awareness and Empathy: Fasting brings awareness about the needs and sufferings of the less fortunate. By feeling hunger and thirst during fasting, Muslims are invited to experience and encourage empathy towards those who live in deprived circumstances.*

*The purpose of the Islamic obligation of fasting includes aspects of worship, spirituality, self-control, social empowerment, and consciousness-raising. It helps individuals to deepen their relationship with Allah SWT, form a good personality, and contribute to the overall progress of society.*

## **CONCLUSION**

*Fasting is not just about refraining from eating and drinking, but also brings many benefits and wisdom for Muslims who carry it out with full sincerity and obedience to Allah SWT. The obligation of fasting in Islam refers to Allah's command to Muslims to fast during the month of Ramadan. From the various verses and hadiths mentioned earlier, it can be interpreted that fasting exemplified by Nabi Muhammad SAW is an ideal pattern for the good of humanity itself. Fasting is one of the Five Pillars of Islam that every adult and physically and*

*mentally fit Muslim must observe, except in certain circumstances that exempt individuals from the obligation.*

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