

**RECOMMENDATION OF DAUD FASTING IN HADITH**

**(Study about The Optional of Daud Fasting and Its Benefits)**



**THESIS**

Submitted to Ushuluddin Faculty to Fulfillment Requirement of Gain  
Undergraduate Degree in Islamic Theology (Tafsir Hadith)

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**WALISONGO**

**SEMARANG**

**2015**



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*Assalamu 'alaikum Wr. Wb.*

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*Wa 'alaikumussalam Wr. Wb.*

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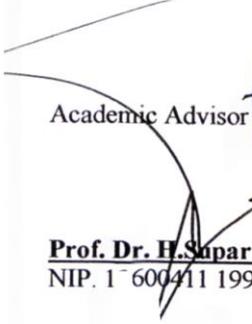
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This paper was examined by two experts and passed on January 9, 2015. Therefore, this paper is accepted as one of requirements for fulfilling Undergraduate Degree of Islamic Theology.

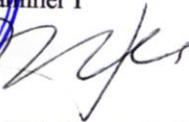
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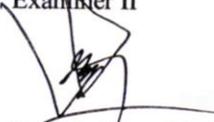
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## DECLARATION

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Semarang, 9 January 2015

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## MOTTO

“أحب الصيام إلى الله صيام داود وأحب الصلاة إلى الله صلاة داود كان ينام  
نصفه ويقوم ثلثه وينام سدسه وكان يصوم يوماً ويفطر يوماً”

*The most beloved fasting in the sight of Allah is the fasting of Daud.  
And the most beloved prayer of God is the prayer of Daud , where he  
sleep at night then a third half has used to stand ( for prayer ) and the  
sixth of night, his sleep again. And he fasted a day and break a day*



## DEDICATION

*The thesis is dedicated to:*

*My dear parents; Mr. Suharno and Mrs. Khizanatul Fakhriroh (alm) love and respect are always for you.*



*My beloved Sisters: Nurul fauza, Ainur Rohmah, Ainur Ro'fah, Dewi Murthosimah*



*My Lecturers*



*All of my friends thanks for lovely friendship.*



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praises and thanks to Allāh, Who had guided me to finish this thesis. May *Sholawat* and *salam* to Prophet Muhammad (peace and blessings of Allāh be upon him) messenger of Allāh, with all respect. I gave title on this thesis: “Recommendation of Daud fasting in Hadith ( Study about the Optional of Daud fasting and Its benefits”, for submitted to the Faculty of Ushūluddin in partial fulfillment of the requirements for the Undergraduate degree in Islamic Theology ((Tafsīr Hadīth)

I would like to extend my deep appreciation to all those who have assisted me during my graduate studies at State Islamic University (UIN) Walisongo Semarang. Best regard to Dr. Abdul Muhayya as caretaker of Ma’had Ulil Albab for Special Program Of Ushuluddin Faculty. I am very thankful for employing the best role as a teacher as well as my father.

Furthermore, My special thanks go to Prof. Dr. Suparman syukur, M.A , and Dr. H. Hasyim Muhammad, M.Ag as my academic advisors, who have given me guidance and encouragement. I get benefit greatly from their constructive criticism. Additionally, many sincere thanks go to all my lectures that taught and educated me during my studies. And all officials of Ushuluddin Faculty UIN Walisongo

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Last but not least, I would like to thank to my friends from 6<sup>th</sup> FUPK "Tambah Sayang", all member of "Tambah Sayang" girl boarding house (Hanik, Anik, Fina, I'ah, Ely, Faiq, Islah, Dewi, I'im, Arum, Atiqoh, Tari, Elvin, Maulida, Maida, Daris, Emi, Lu'lu') and the big family of FUPK, I am so proud to be a part f you , and the big family of BMC who supported me to keep my spirit in finishing my study.

Furthermore, I hoped to Allāh gave reward in return for a helping hand from any parties which could not mention one by one. *Jazākumullāh Khairal Jazā'*. Amīn. Finally, I am aware

that this thesis is not complete. Therefore, I beg constructive criticism from the readers for repairing later and I hope this thesis could be benefit.

Semarang, 9 January 2015

The Writer

**Atik Aminati**



## TRANSLITERATION<sup>1</sup>

Table 1: Transliteration Table: Consonants

Arabic	Roman		Arabic	Roman
ب	b		ط	ṭ
ت	t		ظ	ẓ
ث	th		ع	‘
ج	j		غ	gh
ح	ḥ		ف	F
خ	kh		ق	Q
د	d		ك	K
ذ	dh		ل	L
ر	r		م	M
ز	z		ن	N
س	s		هـ	H
ش	sh		و	W

---

<sup>1</sup> Retrieved on 9 January 2015 from  
[http://rotas.iium.edu.my/?Table\\_of\\_Transliteration](http://rotas.iium.edu.my/?Table_of_Transliteration)

ص	ṣ		ء	ʿ
ض	ḍ		ي	y

**Table 2: Transliteration Table: Vowels and Diphthongs**

Arabic	Roman		Arabic	Roman
َ	a		َ، َ، َ	an
ُ	u		ُو	un
ِ	i		ِ	in
َ، ُ، َ، َ	Ā		َو	aw
ُو	Ū		ِ	ay
ِ	Ī		ُو	uww, ū (in final position)
			ِ	iyy, ī (in final position)

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## ABSTRACT

**Keyword:** *Daud, Fasting, Healthy*

Fasting is one of universal worship. Almost religions do it. Fasting is recommended in Islam consists of obligatory (*fardlu*) and optional (*optional*) fasting. There were optional fasting that one of the uniqueness of fasting , namely Daud fasting. It's a day fasting and breaking one next day or interval fasting. However, Daud fasting is only performed by a minority of people. This could be because a lot of people who are doubt to the validity of the legal basis of Daud fasting. Many people are not aware of the virtues and benefit of fasting for the spiritual and physical health. Turning from the background of the study above, this study is intended to keep track of the traditions on which the law of fasting stand. Further, research will also examine the validity of the hadith about Daud fasting and psychological and health benefits for the people who do.

Therefore, this research focuses on the quality of *sanad* and *matan* hadith of Daud fasting and the advantages for healthy. To make this research systematicly, the researcher use the method of thematic hadith. To analysis the data, the researcher use the descriptive method. Then to understand the hadith, the researcher use several approaches. Namely language approach, contextual and healthy science and psychology.

From the research, researcher conclude that the quality of hadith about Daud fasting, most of the quality of hadith are *valid (Shahih)*, part of *matan* are *good (hasan)*, *shahih lighairihi*. Several hadith have different editorial, but not contradictory, it's mean that have similar meaning. From the explanation above conclude that fasting Daud have some benefits for healthy. Especially are detoxification, accelerate the regeneration of cell of body, and increase endurance body.



## CHAPTER I PROLOGUE

### A. Background

Fasting is one of universal worship. Almost all of religious do it. Not only for muslims but also for the religions before Islam.<sup>1</sup>It shows that fasting contains the important value, especially to increase the spirituality of human.

There were some views and opinions of the previous people about the meaning and the aim of fasting. For the people of ancient Egypt, fasting is used to improve health and excellent physical fitness. Because of this view, they regularly do not eat for 3 days each month. The same was done by the people of ancient Syria, they do not eat just one day a week.<sup>2</sup>

By the instinct and nature, human have known about fasting before the coming of Islam. The ancient of Christians fasting on Wednesday, Friday and Saturday every week. It's a sign for their safety from calamities. Their religious leaders ordered them to fast

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<sup>1</sup>As narrated in QS. Al-Baqarah:183.

ياايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون

*“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous”*

<sup>2</sup>Zaghlul An-Najjar, *Sains Dalam Hadist, Mengungkap fakta Ilmiah dari Kemukjizatan Hadist Nabi*, (Jakarta:Amzah,2011), p.172.

on day when they were hit by a disaster. The command of this fasting is also to commemorate the suppression of the Christian which was called by Great Fasting or "Puasa Agung". This fasting is done by not eating for 40 days, following to Musa and Isa a.s.<sup>3</sup>

In the Encyclopedia of *the harmony practice of religious people* (Praktis Kerukunan Hidup Umat Beragama) explained that in the catholic tradition, the implementation of fasting is held 40 days before Easter without considering Sundays. Number 40 reminds about 40 years of Israel's roaming the desert before entering the holy land, 40 days of the prophet Musa was on mountain Sinai, especially, the length of Jesus fasting is for 40 days. This period is called by the period of prior to Pascal or period of penance and self preparation for the feast of Easter.<sup>4</sup>

Hinduism also recognizes about fasting. Fasting outwardly is stop eating and drinking activities. Fasting is a spiritual lust control. In practice, there are also Hindus who do fasting by

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<sup>3</sup>Rasyad Fuad Sayyid. *Puasa sebagai Terapi Penyembuhan berbagai penyakit*. Translated by Mahfud Hidayat Lukman and Ahmad fairuzi, (Jakarta: PT Mizan Publika, 2004), p. 22

<sup>4</sup>Tim Baitul Hikmah, *Ensylopedia pengetahuan al-qur'an dan hadist*, (Jakarta: Kamil Pustaka ). 2013. p. 380

leaving heavy meal. While in Buddha, fasting is called *Attangasila*.<sup>5</sup>

Prophet Nuh did fasting a whole year, except *eid al-fitr* and *eid al-adha*. There were other opinion that Prophet Nuh did fasting 3 days each month.<sup>6</sup> Prophet Daud did fasting a half year every year. Prophet Musa did fasting for 40 days<sup>7</sup>. While the prophet Ibrahim did fasting 3 days each month.

As-Shadiq said that Prophet Muhammad in the early prophetic did fasting every day. So people think that not a single day he didn't fast. Then he left the fasting continuously so that people think he isn't fasting again. Then he began a day of fasting and a day not fasting that was called by Daud fasting. Then he turned it by fasting three days on 13,14,15 each month, Then he turned again, he divides the day, one day in ten days, The first and the last Thursday and Wednesday in the middle and he continued this way of life to death.<sup>8</sup>

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<sup>5</sup>]Attangasila is avoiding sexual intercourse, not eating before 06.00 and after 12.00, controlling the low lust of senses. Attangasila is done by Buddha every 1st, 8th, 15th, 23th monthly based on lunar calendar.

<sup>6</sup> Muhammad Nasib Ar-rifa'i, *Tafsir 'Ali Al-Qodir lil ikhtishori tafsir Ibnu Katsir*, Juz.1. p. 193

<sup>7</sup> دوهبة بن مصطفى الزحيلي, التفسير المنير في العقيدة والشريعة والمنهج دار الفكر المعاصر – دمشق.ص.128

<sup>8</sup> Sayyid M.H.Thaba'thaba'i. *Tafseer Al-Mizan*. Translated into Indonesian language by Ilyas Hasan.(Jakarta: Lentera, 2011), p.48

Religions recommend the fasting not only for worship but also toward a healthy life. Among the benefit of fasting is to improve the performance of the heart, exhaust system, digestive system, neural system, respiratory system, and other system during fasting. Fasting also improve the human endurance in a bear what may not be borne by a person in the normal mealtimes. This is caused by the different sources of energy in the body of fasting person with person who are not fasting.<sup>9</sup>

It is mentioned in the Britania Encyclopedia that many religions require fasting for the religious. Fasting is implemented to train the soul, including outside the day that was set by religion. Most people do the fasting for solely in order to comply the natural demand to get healthy living.<sup>10</sup>

In addition to the above virtues, according to the Islamic religious scholars, fasting also contains a lot of philosophy, among them are:

1. Fasting is media to feel grateful to God for some graces.

By fasting, we can hold our big appetite off eating,

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<sup>9</sup>Zaghlul An-Najjar, *Sains Dalam Hadist, Mengungkap fakta Ilmiah dari Kemukjizatan Hadist Nabi*, (Jakarta:Amzah, 2011), p.172.

<sup>10</sup>Jamal elzaky, *Fushul fit-Thiibb Rasul* (Cairo) translated into Indonesian language by Dedy Selamat Riyadi, MA, *Buku Induk Mukjizat Kesehatan Ibadah*, 2010 p.242

drinking, and sexual activity that all of those are the biggest grace and disposed by human. Those graces often are forgotten by the human. They forget that God has been giving the biggest graces. Fasting motivated them to thank to God for all graces, because it's obligation. God said in the series of verses of fasting that one of the philosophy of fasting for human is to make them feel grateful to Allah.

2. Fasting is intermediary or a path that will deliver the muslims toward of god-fearing. If lust could be controlled, we can refrain from everything which is forbidden by God, so it will make them into the habit to refrain from the bad habit. So this is appropriate with the final of verses that explain about fasting, in order to be god-fearing.
3. Fasting necessitates breaking habits and control of lust. When lust is satisfied and all desire are reached, lust will be aroused to feel everything more enjoyable to satisfy the desire.
4. Fasting will bring forth a sense of love, affection, and tenderness to the poor, when a person is fasting and experiencing hunger during a certain time, he will feel the hunger experienced by the poor.

Fasting which is recommended in Islam consists of *fardlu(obligatory)* and *sunnah(optional)* fasting. *Fardlu(obligatory)* fasting include the fasting that is required by God at a specific time, namely *Ramadlan* fasting. Fasting is also obligated for certain reason of time and become the rights of God, namely *kafarat* fasting, and fasting which is required by and for the does self, namely *nadzar* fasting.

*Sunnah(optional)* fasting is a fasting that if it is done, the doer will get the reward, and if not, he is executed innocent. According to the scholars, which is included *sunnah(optional)* fasting is as follows:<sup>11</sup>1) Daud fasting is a day of fasting and breaking the fast on the next day ; 2) Fasting a day a month; 3) Fasting on Monday and Thursday; 4) fasting 6 days of month *Syawwal*; 5) Fasting on the day of *Arafah*; 6) Fasting 8 days in the month *Dzulhijjah*, before *Arafah*; 7) Fasting on the *Tasu'a* and *'Asyura*, namely on the 9<sup>th</sup> and 10<sup>th</sup> of Muharram;8) fasting in 4 glorified months;*Muharram, Rajab, Dzulkaidah, and Dzulhijjah*.

One of the privileges of fasting is mentioned in the hadith of the Prophet:

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<sup>11</sup>Wahbah Zuhaili, *Puasa danI'tikaf( Kajian berbagai Madzhab )*, translated into Indonesian language by Agus Effendi dan Bahrudin Fannany, (Bandung: Rosyda Group, 1995), p.123-132

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ عَمَلٍ  
ابْنِ آدَمَ يُضَاعَفُ الْحَسَنَةُ عَشْرًا أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ قَالَ اللَّهُ عَزَّ وَجَلَّ إِلَّا  
الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ يَدْعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي لِلصَّائِمِ فَرْحَتَانِ  
فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ وَالْخُلُوفُ فِيهِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ  
الْمِسْكِ<sup>12</sup>

Narrated from Abu Hurairah ra, Prophet said: “All charity of the son of Adam would be multiplied 10 fold up to 700 fold. Allah says, except fasting, because fasting is for me, and I will reciprocate. He left the lust and food for me. For the fasting there are two excitements, excitement when breaking the fasting and excitement when meeting the God. It’s the smell of the mouth of a fasting person is better than the smell of musk fragrance.”<sup>13</sup>

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<sup>12</sup> CD *Maushu'ah Hadits As-Syarif Al-Khutub tis'ah*, Narrated by Imam Muslim chapter I Fadhilah Shiyam numb. 1945.

<sup>13</sup> Muhammad bin Ibrahim bin Abdullah At-Tuwaijiri, *Ensiklopedi Islam Al-Kamil*, translated by Achmad Munir Badjeber, dkk, (Jakarta Timur: Darus Sunnah Press, 2009),p. 788

Quraish Shihab argued that this hadith indicates one of the uniqueness of fasting<sup>14</sup> Among the *sunnah(optional)* fasting that is agreed by scholars is Daud fasting. It's a day fasting and breaking the fast on the next day or interval fasting.<sup>15</sup> However, Daud fasting is only performed by a minority of people. This could be because a lot of people who are doubt to the validity of the legal basis of Daud fasting. Many people are not aware of the virtues and benefits of fasting for spiritual and physical health.

Among the hadith that mention of Daud fasting is :

حدثنا عبد الله حدثني أبي ثنا محمد بن مصعب حدثنا الأوزاعي عن يحيى عن أبي سلمة بن عبد الرحمن عن عبد الله بن عمرو قال قال لي رسول الله صلى الله عليه وسلم : لقد أخبرت انك تقوم الليل وتصوم النهار قال قلت يا رسول الله نعم قال فصم وافطر وصل ونم فإن لجسدك عليك حقا وان لزورك عليك حقا وان فشددت فشدد على قال فقلت يا رسول الله اني أجد قوة قال فصم من كل جمعة ثلاثة أيام قال فشددت فشدد على قال فقلت يا رسول الله اني أجد قوة قال صم صوم نبي الله

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<sup>14</sup>M.Quraish Shihab, *Wawasan Al-qur'an*, Tafsir tematik atas Berbagai Persoalan Umat (Bandung: PT.Mizan Pustaka, 2007), p.701

<sup>15</sup>Irfan Supandi, M.Ag, *Encyclopedie Puasa*, (Surakarta: Indiva Pustaka, 2008), p.231

داود ولا تزدد عليه قلت يا رسول الله وما كان صيام داود قال كان يصوم يوماً ويفطر يوماً<sup>16</sup>.

The meaning: It has been explained to us Abdullah have told us my father have told us Muhammad bin Mus'ab have told us Al-auza'I from Yahya bin Abi Salamah bin Abdir Rahman from Abdullah bin 'Amr said that The Prophet Muhammad SAW said:” I heard that you praying all night and fast every day. Abdullah bin Amr said: Sure. Then Prophet Muhammad said: Please fasting and breaking, praying and also sleeping. Caused for your body is right, your wife have right, your guest is right, Therefore, please fast 3 days a month, Then I always shove and the prophet remember me, I say again: “ I capable more than that”. The Prophet said: ”please fast every jum’ah(week) three days. I shove and prophet remember me, I say again :”O messenger of Allah: I capable more that, Rasulullah said:” please fasting like Daud fasting, a day fasting and break the next day.<sup>17</sup>

Turning from the background of the study above, this study is intended to keep track of the traditions on which the law of fasting

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<sup>16</sup> CD *Maushu'ah Hadits As-Syarif Al-Khutub tis'ah*, narrative by Imam Muslim Chapter Shaumi tathowwu' .no.6571

<sup>17</sup> CD Room Hadist Sembilan Imam (Lidwa Pusaka)

stand,

further, research will also examine the validity of the hadith about Daud fasting and psychological and health benefits for the people who do.

## **B. Research Question**

Based on the academic background above, this study will specifically examine about the suggestion of Daud fasting in the hadith and the relevance in supporting someone's health. Regarding the study, the problems that may comes around are:

1. How is the quality of *sanad* and *matan* in hadith about Daud fasting?
2. What is the advantage of Daud fasting for health?

## **C. Aims of Research**

Based on research question, the aims of this research are :

1. To know about the quality of *Sanad* and *Matan* of Daud fasting in *hadith*.
2. To know about the advantages of Daud fasting for the health.

#### **D. Significance**

1. Theoretically, this research is intended to give a simple contribution for the treasure of the study of *hadith* and *fiqh*.
2. By examining the quality of *hadith* about Daud fasting, the increase of insight and strengthen belief are intended. Moreover, it also needed to get in depth understanding toward Daud fasting and its virtue, perhaps it motivates us to do.

#### **E. Prior Research**

After a specific researching and browsing the writer has done, there are some academic researches and studies focusing on the fasting. These researches will briefly explained below:

*Ensiklopedia Pengetahuan Al-qur'an dan Hadist (the encyclopedia of al-Qur'an and Hadith knowledge) Part 2* written by *H.Muh.Taufiq,Lc*. In this academic work, the history of fasting commandment, the kind of fasting, and the fasting in philosophy and knowledge are explained. It explains widely about the obliged (*wajib*) fasting, but it only in a flash tells about optional (*sunnah(optional)*) fasting.

Masykur Ali wrote the book *Basmi Penyakit Lever dan Jantung dengan Puasa Daud(abolish lever and heart dieses by*

*Daud fasting*) . This academic work mostly explain about the advantages of *Daud* fasting and it relations toward the health of liver.

A writing of Dr. Ade Hasman Sp.An, under the title *Rahasia Kesehatan Rasulullah: Meneladani Gaya Hidup Sehat Nabi Muhammad Saw*(*the secret of Rasulullah's healthy; to imitate healthy life model of Nabi Muhammad SAW*). it explains about several themes such as fasting, ritual ablution, prayer, the manner of eat, the manner of Rasulullah walking in the healthy perspective. But it hasn't examined specifically about the optional fasting such as *Daud* fasting.

The book *Keampuhan Puasa Dawud (the mystical of daud fasting)*written by Suyadi contains general knowledge about the *Daud* fasting, covering the pillars of fasting, the things that break the fasting, as well as tips to do the fasting. He also cites the hadith of the law of the *Daud* fasting. It's just that there has been no assessment of the quality of hadith set forth. This book is more pared on the author's experiences in practicing the *Daud* fasting, as well as privileges that can be from personal experience and friends who run.

The book *Kisah-kisah Menakjubkan Para Pelaku Puasa Daud (the great stories of daud fasting's actors)* written by Salman Rashid Anwar describes the experiences of actors of

*Daud* fasting. It also reviews some expert opinions about fasting in general health. Similar to this work is the writing of Adam Khalil, *Dahsyatnya Puasa Nabi Daud (the greatness of daud fasting)*. This book describes some of the virtues of Daud fasting based on the testimony of several actors of Daud fasting.

Then next is the book *Puasa sebagai Terapi Penyembuhan berbagai penyakit (fasting as the heal therapy of diseases)*, written by Dr. Rashad Fuad Sayyid. It describes a wide range of fasting, including the shari'a of fasting either prescribed in the religion of Islam or the people of the religions before. It also discusses about the Ramadan in general and fasting guidance outlines of the Prophet. On the other chapters also explained about the positive side of fasting in general against diseases associated with the body, but it has not found an in-depth explanation of optional (*sunnah(optional)*) fasting, especially fasting that being discussed by the writer .

In the book *Terapi dengan Ibadah (Therapy by worship)* written by Hasan Ali Ahmad Hammam et.al describes worship such as forgiveness, *shodaqoh*, *alquran*, prayer and fasting concerning the history, distribution, as well as various medical miracle and few examples.

As far as there searched observed ,a number of the above-mentioned literature has not been found to look specifically and

comprehensively about the *hadith* regarding the suggestion of Daud fasting through *Sanad* and *Matan* analysis approach top psychology and health. Thus, the theme of this research deserves to be further investigated.

## **F. Method of Research**

This research constitutes qualitative research which is based on Library Research. In this research, the sources of data are written texts relating to the topic. The method which is used is thematic method by gathering some *hadith* which have correlation with the fast of Daud in *Kutub at-tis`ah*<sup>18</sup>, then classifying and analyzing it. The research method used by writer in this study includes :

### 1. Sources of Data

To finish this research, the researcher needs many representative data in order to get aim and significance of this research. The sources of data will be classified into two types, they are:

#### a. Primary Data

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<sup>18</sup> The term of *Kutub at-Tis`ah* appears after the opus of Wensinck, *al Mu`jam al Mufahras li Alfāz al-Ḥadith an-Nabawī asy-Syarīf*, Istanbul: Dār ad-Da`wah, 1986. This book contains *Ṣahīhal-Bukhārī*, *Ṣahīh Muslim*, *Sunan at-Tirmidhi*, *Sunan Abī Dāwud*, *Sunan an Nasā`ī*, *Sunan Ibn Mājah*, *Muwatha` Mālik*, and *Sunan Ad-Dārimī*.

Primary data is data which is directly collected by the researcher from the primary source. That is *Hadist* related to the Daud fasting. Intended primary data are *kutub at-Tis'ah* which contains of *Kutub al-Tis'ah* (*Kitab shahih Bukhari, Muslim, Sunan Abu Dawud, Sunan An-Nasa'i, Sunan Tirmidzi, Sunan Ibnu Majah, Sunan ad-Darimi, Musnad Ahmad bin Hambal* and *al-Muwatta' Imam Malik*). To make easy in researching that book, after finding that hadith, the researcher applies a help from books and computer software. They are *al-Mu'jam al-Mufahras li Alfad al-Hadith al-Nabawi al-Syarif* written by A.J Wensinck, CD-ROM *Mausu'ah al-Hadith al-Syarif al-Kutub Al-Tis'ah*, and CD-ROM *Maktabah al-Syamilah*. Then the next step in the collection of data about the biography of the narrator on hadith critics, researcher take on books that relate to the book of *Rijalul Hadits (Tahdzibut at-Tahdzib and Tahdzib al-Kamal fi Asmaar - Rijal)*.

b. Secondary data

Secondary data refers to the data which supports the explanation primary source. The secondary data of this research is taken from many literatures of books, journals, papers, magazines, newspapers, and websites which talk and discuss about this study.

2. Method of collecting data

Because this research is library research, the collecting data is supported by books, websites, journals, magazines, newspapers, and papers relating to the topic. The research also explores several previous researches finding by the expert who have discussed the same topic.

3. Analysis method

After the data being collected by tracking with the help of Mu'jam and Hadith digital applications, the next step is to process the data. So that research can be done in a systematic and focused. The writer, first, would categorize hadith about the *sunnah(optional)* fasting of the prophet regarding to the origin of the command of Daud fasting and its virtue in the hadith. The method

used by the writer is descriptive. Descriptive method<sup>19</sup>Is describing or explaining the whole complete *hadith* with the *sanad*, *matan*, *asbab wurud al-Hadith* (if any) as well as scholarly opinion regarding to the quality of the Hadith. Regarding the search of the quality of *Hadiths*, the writer use assessments of earlier scholars as well as using a CD *Mausu'ah hadith ash-Sharif* and *Ghawami'ul Kaleem version v4,5*

While to analyze the data that has been collected the writer uses *hadith* criticism.<sup>20</sup>In this case the writer applies the help of an application *Gawami' al-Kaleem* to know the quality of the *hadith sanad and matan* in this study. Then to understand the hadith, the writer uses several multidisciplinary approaches, namely:

First is the linguistic approach. This approach is used in order to unravel the meaning of a word or phrase in

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<sup>19</sup>Wardi Bachtiar, *Metodologi Penelitian Ilmu Dakwah*, (Jakarta: Logos Wacana Ilmu, 1997), p. 60

<sup>20</sup>. there are two methods1). *Al-Naqd al-Khariji* or extrinsic criticism, that studying about how the hadith transmitted, the validity of transmission regarding the quality of rawi.2). *Al-Naqd al-Dakhil* atau intrinsic criticism. It examine more about hadith itself. It is shahih or not? And how it can noted as shahih. See Abdurrahman dan Elan Sumarna, *Metode Kritik ḥadīṣ* (Bandung: Remaja Rosdakarya, 2011),p. 92

the *matan* of *hadith*, both in terms of etymology and epistemology.

Second is the contextual approach. This approach is necessary to examine the background of the decline of *hadith* associated with the present context. Thus, the meaning of the hadith can be understood according to what is substantively desired by the speakers.

Third is the approach of healthy science and psychology. This approach is necessary to better understand the benefits of fasting for someone who implement it. Understanding the usefulness of Daud fasting related is based on the belief that all kind of worships recommended for mankind certainly have functional value, both physically and psychologically. With an understanding of the function of Daud fasting scientifically is expected to further strengthen belief in the truth of the teachings of fasting.

## **G. Systemic of Writing**

To make easy for understanding the whole contains in this research, it is necessity to use systematic writing, and approximately they are:

The first chapter is an introduction that includes the background of the problem, to provide an academic explanation of the reasons that underlie this research. Then the problem formulation is intended to reinforce the problem to be studied in order to be more focused, which reflects the substance of the discussion and research methods. This was followed by the objectives and benefits of the research, explaining the urgency of the research and the application of that discussion. The literature review provides an overview of how the position and location of the novelty of writer in this study. While the methods of research intended to explain how the way are and the steps that will be performed by the writer in this study, followed by a systematic writing.

The second chapter describes the general concept of fasting and health. This chapter argues the history of the commanding of fasting for mankind since the time before Islam. This chapter will also feature a variety of fasting undertaken by the followers before the arrival of the fasting law of the Prophet Muhammad. Furthermore, it also pointed out the relevance and benefits of fasting from the stand point of health sciences and psychology.

The third chapter explains about the general overview of *Daud* fasting. General understanding of the fasting of *Daud* needed to be elucidating the meaning and requirements of fasting

*Daud* pillars, as well as the historical background of Daud fasting suggestion. The most important thing to be noted in this chapter is the hadith that become the basis of Daud fasting. In addition to the text of the hadith, the quality of *sanad* and *matan* are also the important things that will be studied in this chapter.

The fourth chapter describes the relevance of Daud fasting in the physical and psychological health aspects. The description of this is necessary to get a scientific over view of the benefits of Daud fasting either in physical or physiological health.

Chapter fifth contains conclusions that are summaries of answers to the questions raised in the formulation of the problem. Furthermore, we will put forward recommendations from the results of this study and remarks-important notes that need to be followed up by further research.

## CHAPTER II

### GENERAL CONCEPT OF FASTING

#### A. *Definition of Fasting*

Fasting, etimologically, derived from the Arabic word, namely *Shiyam*. Fasting is *mashdar* form of *shama*, *yashumu*. It means *amsaka* (refrain). *Fasting* or *Shiyam* means being passive or prevent yourself from anything.<sup>1</sup> The word *fasting* has diverse meanings. However, it all drawn from the same root word, namely *sha-wa-ma* that terminologically means only around of "hold", "stop" or "not moving". While the meaning of the term fasting is refraining from words or actions that break the fast.<sup>2</sup>

In term of language, understanding the meaning of fasting is narrowed by *shari'ah* law. So the word *Shiyam* is only used to "refrain from eating, drinking, and attempts to eject sperm (intercourse), from dawn until sunset.

Al-Quran uses the word *Shiyam* eight times, all of them mean fasting in the sense of Shari'a law. Once Al-Quran also uses the word *fasting*, but its meaning is to refrain to spoke.<sup>3</sup>

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<sup>1</sup> Tim Baitul Kilmah, *Encyclopedia Al-qur'an dan hadist*, (Jakarta: Kamil Pustaka, 2013), p.379

<sup>2</sup> Muhammad Syata al-Dimyati, *I'anat at-Thalibin*, (Semarang: Thaha Putra,t.th), p.215

<sup>3</sup> M.Quraish Shihab, *Wawasan Al-qur'an, Tafsir Tematik atas pelbagai Persoalan Umat* ( Bandung: PT.Pustaka Mizan), 2007. p.689

فَكَلِمِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرَيَنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا.

Translation: Verily I vow of fasting (shauman), so today I'm not going to talk to a human matter (Surah Maryam [19]: 26).

That is Maryam utterance as taught by the Gabriel (*Jibril*) when there are questions about the birth of her son (Isa). This word is also found each once in the form of command to fast in Ramadan, once in the form of the verb which states that "*fasting is good for you*", and once pointed to men and women who did the fasting, namely *ash-shaimin wash-shaimat*.<sup>4</sup>

Sufis, refer to the aim and main purpose of fasting, add activities which should be limited during fasting, including restrictions on the entire body and even the mind of doing all sorts of sins.<sup>5</sup>

## **B. History of Fasting Obligation**

Al-Jurjawi as quoted by DR. Ali Abd Wahid said that the study of the history of religions shows that fasting is included as the oldest human worship and most widely spread throughout the world. According to him, there was almost no religion that is

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<sup>4</sup>Quraish Shihab, *Wawasan Al-qur'an, Tafsir Tematik atas pelbagai Persoalan Umat* (Bandung: PT.Pustaka Mizan, 2007), p.689

<sup>5</sup> *Ibid*, p. 690

embraced by the people which apart from the obligation of fasting.

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It mentioned that humans have recognized fasting since life began. This is evident through the historic documents carved on papyrus found in places of worship of the kings of the Pharaoh of Egypt. It stipulated that the ancient Egyptians had done fasting, especially in times of calamities and wars as their religion teaching.<sup>7</sup>

From the religious side, scholars state that all divine religions are similar in basic principles of faith, *Shari'ah* and depraved. This means that all divine religions teach the oneness of God, prophethood, and the inevitability of hereafter. Prayer, fasting, charity, and visiting certain places as the approach to God is known in the *Shari'ah* principles of divine religions. Of course, the ways and procedure are different, but the essence and goal are the same.<sup>8</sup>

Regarding to the Shari'ah on order of fasting before the birth of Islam already famous and is mentioned in the Qur'an:

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<sup>6</sup> Tim Baitul Kilmah, *Encyclopedia Al-qur'an dan hadist*, (Jakarta: Kamil Pustaka, 2013), p.379

<sup>7</sup> Hasan bin Ahmad Hammam, *Attadawi: Bil istighfar, du'a, shadaqah, shalat, shaum, al-qur'an*, Translated into Indonesian language by .Tim Aqwam, (Solo: Aqwam, 2008), p.364

<sup>8</sup> *Ibid.*, p.705

يا أيها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم  
تتقون (183)<sup>9</sup>

When interpreting the verses of fasting of communities before the advent of Islam, Rashid Rida explained that fasting is prescribed for the followers of the religion before the birth of Islam. Fast becoming is one of the pillars of any religious worship because it includes severe and the best media to edify human behavior. Allah tells the Muslims that fasting is also required on the previous followers to show that the religions of the origin and purpose. Upholding obligations that Muslims are happy to perform the duties of that. For some tasks that are commonly applicable in advance will be more readily accepted than a new task and have not been previously required.<sup>10</sup>

Piece of a verse above suggests that the actual fasting already very old. As worship, fasting had been ordered since the days of Noah (*Nuh*) As. While fasting Ramadan was ordered since Moses (*Musa*) As. As Prophet Moses fasted for 40 days and 40 nights to receive the ten words of God or better known as the ten Commandments. This Shari'a then followed by the prophet Isa

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<sup>9</sup> The meaning: "O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous"

<sup>10</sup> Tim Baitul Kilmah, *Encyclopedia Al-qur'an dan hadist*, (Jakarta: Kamil Pustaka, 2013), p.379

As. in preparation for receiving revelation. Similarly, at the time of the prophet Muhammad Al-Qur'an first revealed in the month of Ramadan.<sup>11</sup>

Al-Qurtubi in *Jami' Lil Ahkam Al Qur'an*, when explaining *kamaa kutiba alalladzina* confirms that similarity here back to time and time levels of fasting. Actually, God has ordered over the people of Moses (*Musa*) and Jesus (Yesus) to fast Ramadan. Then they change it, the pastors they add ten days. At one point one of the priests sick and *nadzar*, "If God healed him, he would add fasting for 10 days. After he recovered, he kept his promise, because of that, Nashrani person fasted for 40 days.<sup>12</sup>

Allah requires fasting gradually and passes several levels. *First*, the Prophet fasting for three days in each month, the companions followed him, so that the fasting was light by them. *Second*, when the Prophet Muhammad migrated to Medina, he saw Jews people perform fasting on *Asyura* day, and he asked them, they said: "Since God has saved Moses and his people on this day, then we implement fast as gratitude to God for the salvation." Then the Prophet said: "We have more right than Moses

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<sup>11</sup> Irfan Supandi, *Ensiklopedie Puasa (Menguraikan Berbagai Hal yang Berkaitan dengan puasa dan Ramadlan dari berbagai aspek)*, (Surakarta: PT.Indiva Media Kreasi, 2008)

<sup>12</sup> Hasbie As-Sidqie, *Pedoman Puasa*, (Jakarta: PT.Bulan Bintang, 1992), p.49

than you. So, Prophet implementing fast on that day and ordered the Muslims to fast. *Third*, after that, it was revealed the verse that ordained of fasting Ramadan.<sup>13</sup>

Ramadan fasting was required after the Prophet migrated to Medina. Historians claim that the obligation to implement Ramadan fasting God set at 2 Sha'ban second year after *Hijrah*. Some scholars claim that fasting three days in a month is the initial stage of the obligation of fasting as in the previous explanation. There are also scholars who argue that al-Qur'an requires them without staging. In the history has been mentioned that the Prophet and the Companions had done before optional (Sunnah) fasting . But it is not the obligation of the Qur'an, more over we cannot find one verse talking about particularly sunnah fasting.

## **C. Kinds of Fasting**

### **1. Fasting of ancient religions**

Hindus, Brahma, and Buddhists have also been familiar with fasting and implemented them in accordance with the specified rules in their scriptures. The Greeks, Romans, Persians, and all the people of the past and ancient peoples have known fasting. This is evident through the ancient Hippocratic

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<sup>13</sup> Abu Sari' Muhammad Abdul Hadi, *Ahkamus Shoum wal'tikaf*, translated by Arif Hizbullaha L,c.( Jakarta:Al-amanah, 1993), p.8-9..

writings a scientist who lived in the fifth century BC and named as the father of medicine who was among the first to formulate ways of fasting and find some therapeutic treatment of fasting in ancient Greece.

At times of Ptolemy dynasty, Alexandria doctors advise patients fasted for healing of various diseases and accelerate the healing process. Fasting have also known among religions before Islam and required for adherents. But the meaning of fasting people, the ancient people of the past or his ways different from existing fasting in the Islamic Shari'ah.<sup>14</sup>

After studied about the form of fasting and the Hindus beliefs about it, an Indian researcher, namely Prof.Mahadevan from Madras presented the results of his research.<sup>15</sup>

There are groups of different parties feast day, especially at the feast, which is used to purify them. The followers of the group each year have special days that they use for prayer and worship. On that occasion, many people are fasting and vigil during the night before the day of the holy pest, bring their scriptures and keep the mind for always try to remember the Lord. Among the commonly known fasting is *Vaiku*

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<sup>14</sup> Hasan Ali Ahmad Hamman. p.364

<sup>15</sup> Abulhasan Ali Abdul Hayyi Al-HasaniAn-Nadwi, *The Four of Islam*, translated by.Zainuddin,dkk.(Jakarta: RINEKA CIPTA: 1992), p.187

*Vantha Ekadasi*, namely fasting associated with Vishnu. It is not only followers of Buddhist followers but also other Buddhist Vishnu. There are also days used by women to fast and pray.

Among Jews (*Yesus*), fasting on the day of peace or *Ghafirat* is mandatory. The duration of one full day is from sunrise to sunset. People who break them punished with death. This has described in the Old Testament in the book of Leviticus (16; 29)

In other source mentioned that in the Torah, there is no information that requires fasting. There are only descriptions praised those who fasted. It was determined that Moses (*Musa*) fasted for 40 days. Jews (*Yesus*) are now fast-one days, which is to commemorate the collapse Darussalam. They are also a day of fasting in the month of 'ab (the eighth month of the syamsiyah year).<sup>16</sup>

In the new agreement, fasting is done in accordance with the needs that are usually associated with a need, for example in preparation for receiving the word of God, (Exodus 34: 28: Daniel 9: 3), as a sign of remorse or repentance individually or together (1 Kings 21: 27), and as a sign of grief (1 Samuel 31: 13)

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<sup>16</sup> M.Hasbi Assidqie, *Pedoman Puasa*, (Jakarta:PT.Bulan Bintang,1992). p.49

Prof.Dr.M.Hasbie assidqie mentions in his book that in the gospels explained that it was a religious fasting and obligate the doer of fasting to anoint their head and wash their face, so that no visible signs of a fasting person. Well known Fasting of Nashrani people was fasting before celebration *Idhul fisshi* (To commemorate the rise Isa Messiah from the grave). There is also the heads of the church who do fasting in other ways, namely fasting from meat, eggs, fish, milk, etc.

## 2. Various Fasting in Islam

There are several kinds of fasting in the sense of Shari'ah / law, including:

- a. Obligated (*wajib*) fasting; a Fasting which is required to all Muslims a full month in the month of Ramadan which starts from dawn until sunset.
- b. *Kaffarat* fasting, due to the violation, or other crime
- c. *Sunnah* Fasting

According to the consensus of the scholars, which is included fasting *tathawwu'* is as follows:<sup>17</sup>

- a. A day of fasting and break a day, this is the kind of most important Fasting *tathawwu'*.

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<sup>17</sup>Dr.Wahbah Az-Zuhaily, *Al-Fiqhal-Islam wa adillatuhu*, (Damaskus: Dar al-Fikr) Translated into indonesian language by Agus Effendi dan Bahruddin Fannany, *Puasa dan I'tikaf: Kajian berbagai Madzhab* (Bandung:Rosda Group), p.123

حدثنا هناد حدثنا وكيع عن مسعر و سفيان عن حبيب بن أبي ثابت عن أبي العباس عن عبد الله بن عمرو : قال قال رسول الله صلى الله عليه و سلم أفضل الصوم صوم أخي داود كان يصوم يوماً ويفطر يوماً ولا يفر إذا لاقى<sup>18</sup>

Meaning: It has been telling us Hannad have told us Waki 'of Mis'ar and of Habib ibn Abu Sufyan Abu Al Abbas Thabit Abdullah bin Amr said; "Prophet sallallaahu 'alaihi wasallam said:" The best of fasting is fasting of David (Daud). He fasted a day and break the next day. Do not run away when meeting the enemy. "Abu 'Isa said:" This is a *sahih hasan* hadith. Abu Al Abbas is Mecca blind poet, his name As Sha`ib bin Farrukh. "Some scholars say:" The best of fasting is the fasting of David (Daud), a day fasting and a day break their daily fast. Some argue that it is the most severe fasting. (HR.Attirmidzi)  
" 19

- b. Fasting three days in every month. In this kind of fasting, the better is the three-day fast on *bidh* day, namely on 13,14, and 15.

حدثنا عبد الله حدثني أبي ثنا محمد بن جعفر ثنا شعبة عن سليمان عن يحيى بن سام عن موسى بن طلحة عن أبي ذر انه قال قال

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<sup>18</sup> CD *Maushu'ah Hadits As-Syarif Al-Khutub Sittah*, narrative by attirmidzi chapter shiyaamut tathowwu'. No. 701.

<sup>19</sup> Cd Room Hadith Sembilan Imam (Lidwa Pusaka)

لي رسول الله صلى الله عليه وسلم : إذا صمت من شهر ثلاثا  
فصم ثلاث عشرة وأربع عشرة وخمس عشرة<sup>20</sup>

Meaning: It has been explained to us Muhammad ibn Ja'far has told us Shu'bah of Sulaiman from Yahya ibn Musa ibn Talha Saam from Abu Dhar, he said, "The Messenger Shallallahu 'Alaihi Wasallam said to me:" If you want to fast three days in each month, then you fast on the thirteenth, fourteenth and fifteenth. (HR.Ahmad)".<sup>21</sup>

c. Fasting on Mondays and  
Thursdays.

حدثنا عبد الله حدثني أبي ثنا عفان ثنا أبان ثنا يحيى بن أبي كثير  
حدثني عمرو بن أبي الحكم عن مولى قدامة بن مظعون عن  
مولى أسامة بن زيد : انه انطلق مع أسامة إلى وادي القرى يطلب  
مالا له وكان يصوم يوم الإثنين ويوم الخميس فقال له مولاه لم  
تصوم يوم الإثنين والخميس وأنت شيخ كبير قد رقت قال ان  
رسول الله صلى الله عليه وسلم كان يصوم يوم الإثنين ويوم  
الخميس فسئل عن ذلك فقال ان أعمال الناس تعرض يوم الإثنين  
ويوم الخميس<sup>22</sup>

This means that: Have told us Abdullah has told me my father had been told us Affan have

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<sup>20</sup>CD *Maushu'ah Hadits As-Syarif Al-Khutub Sittah*, narrative by Imam Ahmad bin Hambal chapter Shoumut tathowwu', no.20465

<sup>21</sup> CD Room Hadith Sembilan Imam (Lidwa Pusaka)

<sup>22</sup>CD Room *Mausu'ah Hadith Assyarif fii kutubut tis'ah*, narrative by Imam Ahmad bin Hanbal, no.20749

to tell Yahya Abban ibn Abi Kathir has told us Umar ibn Abi bin Hakam from Qudaamah Maula Maula Mathghun of Usaamah bin Yaziid: that he had rushed together uasamah to Quro Valley, he worked and he was fasting on Monday and Thursday. So he was asked by his master: Why are you fasting on Monday and Thursday, Truly you are the Great Teacher, really great patience. Then he said that the Prophet fasting Mondays and Thursdays. Then he asked about it, he replied; Surely human deeds are shown on Monday and Thursday. (HR.Ahmad)<sup>23</sup>

d.Fasting six days in  
Shawwal.

حدثنا يحيى بن أيوب وقتيبة بن سعيد وعلی بن حجر جميعا عن إسماعيل - قال ابن أيوب حدثنا إسماعيل بن جعفر - أخبرني سعد بن سعيد بن قيس عن عمر بن ثابت بن الحارث الخزرجي عن أبي أيوب الأنصاري - رضى الله عنه - أنه حدثه أن رسول الله - صلى الله عليه وسلم- قال « من صام رمضان ثم أتبعه ستا من شوال كان كصيام الدهر »<sup>24</sup>.

Meaning: It has been telling us Yahya ibn Ayyub and Qutaibah bin Ali bin Hajar Sa'ddan of Isma'il - Said Ayoub had told us Isma'il ibn Sa'd Ja'far- has been telling Qais bin Sa'd ibn Umar bin Thabit bin Harith al Hujronji, of

<sup>23</sup> CD Room Hadith Sembilan Imam (Lidwa Pusaka)

<sup>24</sup> CD Room *Maushu'ah Hadith Assyarif fii kutub tis'ah* , narrative by Imam Muslim, no.1984

Ayyub al Anshori ra. He told me that the Prophet SAW said: Whoever fasted Ramadan and then fasting six days in Shawwal after that, then that is what is called fasting *Dahr*. (HR.Muslim).<sup>25</sup>

- e. Fasting the day of Arafah, namely fasting on the 9th of Dhu al-Hijjah for those who are not performing the pilgrims.

حدثنا قتيبة و أحمد بن عبده الضبي قالوا حدثنا حماد بن يزيد عن غيلان بن جرير عن عبد الله بن معبد الزماني عن أبي قتادة : أن النبي صلى الله عليه و سلم قال صيام يوم عرفة إني أحتسب على الله أن يكفر السنة التي قبله والسنة التي بعده<sup>26</sup>

Meaning: It has been telling us Qutaibah and Ahmad bin Abduh Ad-dlobbi, said both have told us hammad ibn Yazid ibn Jarir of ghilan of Abdullah bin Az-Zamani Mu'id of Abi Qatada; That the Prophet SAW said: Fasting on the day of Arafat is seen by God as the practice becomes an expiation for one year before and after. (HR.Attirmidzi)<sup>27</sup>

- f. Fasting on the day Tasu'a and 'Ashura; namely on the 9<sup>th</sup> and 10<sup>th</sup> of Muharram.

وحدثنا أبو بكر بن أبي شيبة وأبو كريب قالوا حدثنا وكيع عن ابن أبي ذئب عن القاسم بن عباس عن عبد الله بن عمير - لعله قال

<sup>25</sup> CD Room Hadith Sembilan Imam ( Lidwa Pusaka)

<sup>26</sup> CD maushu'ah, narrative by attirmidzi chapter shoumut tathowwu', no.680

<sup>27</sup> CD Room Hadith Sembilan Imam ( Lidwa Pusaka)

عن عبد الله بن عباس - رضى الله عنهما - قال قال رسول الله - صلى الله عليه وسلم- « لئن بقيت إلى قابل لأصومن التاسع » .  
وفى رواية أبى بكر قال يعنى يوم عاشوراء.<sup>28</sup>

Meaning: Have told us Abu Bakr ibn Abi Shaybah and ash Kuraib, said both have told us waqi 'of Da'b of Qasim ibn Abi Abdullah bin Umair Abbas and Abdullah ibn Umar said both that Rasululllah SAW said: If I am still alive to next year, undoubtedly I will fast on the ninth day. In another narration of Abu Bakr said that what is meant is the day of Ashura'.<sup>29</sup>

g. Fasting in 4 glorified months, that is : Month of *Muharram, Rajab, Dhu al-Qo'dah, and Hijjah*. Fourth month is month after primary month to fast Ramadan.

حدثنى قتيبة بن سعيد حدثنا أبو عوانة عن أبى بشر عن حميد بن عبد الرحمن الحميرى عن أبى هريرة - رضى الله عنه - قال قال رسول الله - صلى الله عليه وسلم- « أفضل الصيام بعد رمضان شهر الله المحرم وأفضل الصلاة بعد الفريضة صلاة الليل ».<sup>30</sup>

The Meaning: It has been telling me Qutaibah bin Sa'id has told us Abu Awanah of Abu Bishr of Humaid bin Abdurrahman Al Himyari of Abu Hurayrah Radliallahu 'anhu he

<sup>28</sup> CD maushu'ah, narrative by Muslim chapter 'shoumut tathowwu', no.191

<sup>29</sup> CD Room Hadith Sembilan Imam (Lidwa Pusaka)

<sup>30</sup> CD Maushu'ah Hadist as-Syarif, narrative by Muslim chapter 'Asshoum fil muharram no.1982

said; Prophet Sallallaahu 'alaihi wasallam said: "The prime fasting after Ramadan is fasting in the month of *Muharram*, and the main prayer after obliged (fardlu) prayer is prayer in the night." <sup>31</sup>

- h. Fasting In the month of *Sha'ban*. Some say that fasting at the mid-end of the month of *Sha'ban* is *Makruh*.

أخبرنا إسحاق بن إبراهيم قال أنبأنا معاذ بن هشام قال حدثني أبي عن يحيى بن أبي كثير قال حدثني أبو سلمة بن عبد الرحمن عن عائشة قالت : لم يكن رسول الله صلى الله عليه و سلم في شهر من السنة أكثر صياما منه في شعبان كان يصوم شعبان كله <sup>32</sup>

The Meaning: It has been preached to us Ishaq ibn Ibrahim, he said; has reported to us Mu'adh ibn Hisham he said; my father had told me from Yahya ibn Abu Katsir he said; have told me Abu Salamah ibn 'Abdur-Rahman from' A'ishah he said; "Prophet sallallaahu 'alaihi wasallam never fasted one month in one year more than his fasting in the month of *Sha'ban*. He fasted in the month of *Sha'ban* every day (a full month). (HR.An-Nasa'i)" <sup>33</sup>

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<sup>31</sup> CD Room Hadith Sembilan Imam ( Lidwa Pusaka)

<sup>32</sup> CD maushu'ah, hadits narrative by An-Nasa'i chapter, asshoum fis Sya'ban no.2151

<sup>33</sup> CD Room Hadith Sembilan Imam( Lidwa Pusaka)

## **D. Fasting Relevance on Health Perspective**

For healthy people, put off eating and drinking for twelve hours is not things that endanger their health, especially life-threatening. Human endurance, not to eat and drink, is quite large. Healthy normal humans can survive for two weeks even without any food at all, as long as keep drinking. As if without eating and drinking at all, normal people in general can last for a week. Therefore, if you just hold eat and drink for 12 hours only, the effect is not bad at all. In conclusion, the method of fasting Ramadan was very safe for the body, even beneficial for health.<sup>34</sup>

Regarding the relevance of fasting from health point of view is not only physical health, but also mental health. Therefore, the researcher divides this discussion into two parts, namely medical and psychological standpoint.

### **1. Medical Benefits Obtained by Fasting**

#### **a. Fasting Effect on Digestive Organ**

Organ systems which are affected directly by the impact of the practice of fasting is the digestive tract and metabolic function, although other system is also influential. System of the digestive tract actually

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<sup>34</sup> Ade Hasman, *Rahasia Kesehatan Rasulullah*, (PT.Mizan Publika,2009). p.136

never stopped working. Peristaltic movement<sup>35</sup>are carried by our gut lasts for 24 hours in a day. While a series of digestive process it self lasts for 6-8 hours. It means, if we eat three times a day, especially stomach is never at rest. Like a mechanical machines that need to pause relaxation, the digestive tract is so, it took a short break. There are hundreds of chemical processes in the digestive organs with continuous operation fitting to consuming large amounts of energy.<sup>36</sup>

Metabolic effects that occur is very variable and depends on many variables, both individual diversity, age, and place (climate and so on). In 1944, d Casablanca, Morocco, never held a conference to discuss of the health benefits of fasting Ramadan. Approximately 50 papers resulted from the meeting: resume, compilation points, and some general metabolic effects may occur as follows:

- 1) Provide an opportunity to rest the digestive tract system. Stomach, intestinal digestive tract, and liver as the main factory of the

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<sup>35</sup> Peristalsis move is a movement of the muscles of the digestive tract that causes a kind of signal causing effects suck or swallow food into the digestive tract.

<sup>36</sup> Ade Hasman, *Rahasia Kesehatan Rasulullah*, (PT.MIzan Publika,2009). P.136-137

metabolism will also decrease the burden to indirectly other organs will also decrease the load.

- 2) Blood sugar level is decreased lower than normal at the time of *maghrib*, but will never endanger the health of the doer of fasting<sup>37</sup> (fasting is safe for patients with well-controlled type II diabetes.
- 3) When people are put off eating for approximately 12 hours then when the metabolism, glucose which is used as a fuel to be used up. Then the body will look for other energy sources to perform glycolysis through the dismantling of fat deposits in the body. Glycogen stored in the liver will be used contents and converted into energy and calorie which is needed by the body.
- 4) Stomach acid levels will increase when *maghrib* in The first day of fasting, but then be back to normal. It is beneficial to

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<sup>37</sup> fatal drop in blood sugar levels (hiplogikemik) <60 mg / dl, physician associations endocrinologists do not recommend fasting for patients with type 1 DM.

eradicate (eliminate) the existing bacteria in the stomach.

b. Fasting Does not Make Someone Shortage of Nutrition

According to Professor Ali Khomsan<sup>38</sup> fasting which is done by Muslims classified as *partial* fasting, because fasting is limited by the meal and break the fast. Besides partial fasting also known with *prolonged* fasting or fasting continuously. second type of fasting is unknown in Islam, because the Prophet never advise it.

In the *partial* fasting, what happened actually is the changes in diet of three meals a day to twice a day. Quantitatively can reduce food intake to the body. But qualitatively what happened is<sup>39</sup> :

- 1) In the view of experts of nutrition, beyond fasting generally people only absorb nutrients as much as 35% of the absorption consumed. With the fast, the absorption can reach 85%. This is because when fasting,

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<sup>38</sup> Ali Khomsan, *Pangan dan Gizi untuk Kesehatan*, (Jakarta: PT.raja Grafindo Persada, 2004), p.163-164

<sup>39</sup> Mustamir, *Rahasia Energi Ibadah untuk Penyembuhan*, (Yogyakarta: Penerbit Lingkaran, 2007). p.232

digestive organs function is better, because when fasting gastrointestinal function is better, because during the day he rested for approximately 6 hours (12:00 to 18:00 hours). between the time of Ruling 9 (04.00) until 12.00 digestive tools still work, because the digestive process in lamb lasted 4 hours and in the gut for 4 hours. So for Ruling until 12.00 digestive organs keep working and start break from 12.00 until the break time. With a total rest for 6 hours, then digestive tract becomes more active in activities to reduce and absorb nutrients consumed. Thus although the intake decreased but increased absorption so that the amount of nutrients in the body is not reduced.<sup>40</sup>

- 2) Many people are of the opinion that the hunger in people who are fasting is a sign that the body is malnourished. This Opinion is not true because hungry is not influenced by nutritional status of someone, but one of them due to lack of blood sugar, protein, and fat in

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<sup>40</sup> Rahman Sani, *Hikmah Puasa tinjauan ilmu kesehatan*, (Jakarta: Alwardi Prima,2001). p.134

the bloodstream. The lack of these nutrients does not mean that the body malnourished. One theory says that hunger is due to lack hormonal imbalance that has nothing to do with the real needs for nutrients and calories.

In the short term, appetite is strongly influenced by fluctuations in *hormone insulin*<sup>41</sup> and not the intake of calories.<sup>42</sup> Which can improve the *hormone insulin* is the increase of *hormone cortisol*<sup>43</sup>. The increased of *hormone insulin* is also caused by the increase gastrointestinal hormones such as *gastrin*,<sup>44</sup> *secretin*,<sup>45</sup> and others. The secretion of these hormones is influenced by one's lunch hour. For example, if someone

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<sup>41</sup>Insulin is a natural hormone in the form of a polypeptide hormone produced by the pancreas (beta cells), which functions in regulating carbohydrate metabolism and blood sugar levels (glucose) in the body.

<sup>42</sup> Rob Faigin, *Natural hormonal Enhancement*, translated by Sugeng Haryanto, (Jakarta: PT raja Grafindo Persada, 2000). p.115-116

<sup>43</sup> Cortisol is a hormone produced by the adrenal glands. This hormone is involved in stress response and increases the pressure and blood sugar levels.

<sup>44</sup> Gastrin is a hormone that stimulates the secretion of gastric acid (HCl) by the parietal cells of the stomach in lamb to help its work.

<sup>45</sup> Secretin is a hormone which is produced in the small intestine that activate the pancreas to drain the pancreatic fluid.

accustomed to lunch at 12.00, then the case during the time he did not eat anyway hormone that will come out, so it stimulates the production of *insulin* and arises hunger. So, we can say that hunger which is felt by fasting person is not related to the nutritional state of a person.

## 2. Wisdom of Fasting for Mental Health

According to Roland Crahay, a Professor of Psychology and Sociology of Warocque Mons Institute, Belgium, from a review of psychology, fasting actually covers three basic mental activity, namely<sup>46</sup>:

- a. Refrain from something endanger up to some certain level. Holding up yourself to not eat or drink for a certain period could be likened to refrain from eating or drinking anything when sick. Food or drink is a source of danger to your health.
- b. Spiritual enrichment. Fasting has a very large effect on aspects of spirituality in your life. People who do fasting seriously will have a very high spiritual consciousness. Moreover, fasting is basically reverse the logic of this kind; every day you can feel satisfied

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<sup>46</sup> Imam Musbikin, *Melogikakan Rukun Islam*, (Jogjakarta: Diva Press, 2008). p.177

if you can eat or drink in accordance with the will of your heart which is controlling yourself what you will eat or drink when hungry or thirsty. When you do fasting, the control is off. how hungry and thirsty you are, for fasting is not allowed to eat or drink anything, despite having a lot of money. In other words, when we are fasting, we subject to the spiritual authority.

- c. Fasting is behavior to ignore the wishes of our bodies, both physical (such as eating and drinking) and psychological (such as anger or desire for sex). Fasting person, knowingly and voluntarily allowed himself to suffer. Voluntarily brought suffering is expected to train the person to face the suffering that might come in the future life. By doing so, fasting can be said as a training tool to face severe trials are likely to face in the future.

For our psychic, overeating will lead someone to not accustomed to use glycogen and fat stored in the body as an energy source, so that people become very dependent on carbohydrate intake moment from the outside. This dependence becomes not good for the mental, because *insulin* is in the body longer than the blood sugar. So *insulin* remains in the blood even though its main task to reduce blood levels over. During that time people will

experience symptoms such as anxiety unpleasant, bad moods, dizziness, poor concentration and cognitive barriers.<sup>47</sup>

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<sup>47</sup> *Ibid*, 234

## CHAPTER III

### GENERAL REVIEW OF DAUD FASTING

#### A. Recognize the Prophet Daud

Prophet Daud is a descendant of the Prophet Ishaq ibn Ibrahim as.<sup>1</sup> His name is Daud bin Yassa bin Ubaid bin Bu'az bin Salmun bin Khasywun ibn Umina Dab bin Arom bin Hashrun bin Farish bin Ya'qub ibn Ishaq ibn Yahudza bin Ibrahim. While Ibn Kathir said that his *nasab* is Daud bin Isha Uwaid bin Salmun ends at Yahudza ibn Ya'qub As.<sup>2</sup>

Prophet Daud has golden hair, blue eyes and the pair of beautiful, reddish face. His skin is thin and her posture is not high. He has a very melodious voice, even the Prophet Daud is the most melodious voice at that time. He is good at playing music instrument with a known good hit and singing<sup>3</sup>

When the Prophet Daud was reading of *Zabur*, the sick person be healed, jinn, humans, and some birds gather all gathered for listening the reciting of *Zabur*. In addition, the wind became calm, mountains and others join hymn praising God. Another miracle of Prophet Daud is he have the hand was very strong. When he caught hold of the iron, then iron it becomes soft like paper, so

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<sup>1</sup> Suyadi, *Keampuhan Puasa dawud*, (Yogyakarta: Mitra Pustaka, 2009). p.18

<sup>2</sup> Hilmi Ali Sya'ban, *Daud as(Silsilah Qishasul Anbiya')*, (Beirut: Darul Kitab Ilmiah,1991). p.5

<sup>3</sup> *Ibid*, p.6

easily he made an assortment of equipment without burnt and hammered iron. (QS. Saba': 10- 11). In other parts of Allah said (QS. Sad: 17-20).

Ahmad Bahjat in his book “*Nabi- nabi Allah*” mentions that posture of Prophet Daud as Although not very complete, the Prophet Daud are smallish and mediocre. His job is herding goats. Although he was smallish, every person who knows his true identity he surely will be amazed. Because he was known as a daredevil .<sup>4</sup>

When he was born, the King who reigns King named Goliath (*Jalut*). So that in the future life of the *Israil* be divorced scattered and oppressed due to their own. Indeed, after Moses (*Musa*) died, The *Israil* led by Yusha' bin Nun. After Moses (*Musa*) died, the *Israil* always held a war to against the people around him, like' *amaliqoh, Madyan, Syrians*, and others.

At that time, God sent the King Thalut to be King to them. But the *Israil* was not willing to accept the Prophet, they jeered and degrading Thalut.<sup>5</sup>

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<sup>4</sup> Masykur Ali, *Basmi Penyakit Lever dan Jantung dengan Puasa Daud.* (Jogjakarta:Diva Press, 2012). p.42

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكُهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

The Prophet said to them that Allah was raises Thalut to be a King, they answer: How Thalut to be a King, whereas we are have

Thalut were chosen by God to be King for the *Israil*, he set out with his army to fight the rebellious, Goliath (*Jalut*) to combat the King of Goliath (*Jalut*), they have to travel a very long journey, and will cross a river. Therefore, Thalut told his people that they would be tested his faith by God, if later have arrived at a river, forbidden to drink water, except a little. But it turns out after arriving at the river, many of those who do not comply with the order. Many of them drinking water to the hilt as much with the excuse that they are too thirsty. While those who believe only a few, for obeying what the ban, just quench the thirst.

Those who continue the journey was finally approaching the destination. Most of them are just drank a lot of water was suddenly frightened that they resigned to war. While those who drink little water, do not feel fear even the slightest enemy they face far greater.

When the battle will take place Prophet Daud requested of permission from the king Thalut to fight king Jalut, although previously he refused to give permission for various reasons and courage, finally King Thalut gave permission for the prophet Daud to against King Jalut. He only took a stick, five stones, and

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the right manage the government than him, He also have no rich enough. The prophet said that Allah have choosen your king and give a godsend wide knowledge and brave body. Allah give the Government for someone who God will . Allah is the great giver and understand".(QS.Al-Baqarah 247)

catapults. Prophet Daud was immediately put on a stone in the sling, then aimed it at the king Jalut .

As the release of the stone from slingshot As the prophet Daud. The wind pushed the stone quickly so that the king Daud could not dodge, the stone hit his forehead. King Jalut fell to the ground and died. Then, the Prophet Daud As approached the King Jalut and took his sword. After that move both armies start real war.<sup>6</sup>

With the permission of Allah, in the battle of army Thalut<sup>7</sup> defeated Jalut and Prophet Daud kill the King Jalut. So the Prophet Daud appointed apostles after the death Thalut. (QS.Al - Baqarah: 249-251).

Prophet Daud lived about 100 years and spent 40 years as king of the Israel. According to Ali Bahjat, no sorrow that most sad for the children of Israel, in addition to the death of the Prophet Daud as. It told there were 40 thousand pastors and thousands of others delivered the bodies of Daud to the last resting place.<sup>8</sup>

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<sup>6</sup> Ahmad Bahjat, *Nabi-nabi Allah* ( Jakarta: Qishti Press,2008), p..374-375

<sup>7</sup> Hilmi Ali sya'ban, *Daud as(Silsilah Qishasul Anbiya')*, (Beirut: Darul Kitab Ilmiah,1991), p.67

<sup>8</sup> Ahmad Bahjat, *Nabi-nabi Allah* ( Jakarta: Qishti Press, 2008), p. 384

## **B. Definition of Fasting Daud**

Daud Fasting term consists of two words, namely fasting and Daud<sup>9</sup>. Definition of fasting has been described more detail in previous chapters. While the meaning of the word refers to the prophet Daud as, it can be said that the Daud fasting is a as Prophet Daud fast<sup>10</sup>.

Fasting Daud is fast intermittent or alternating manner. That is a day of fasting and not fasting the next day. So forth while capable of doing <sup>11</sup>

## **C. *Asbabul wurud* of Daud Fasting**

Regarding to the Background of Daud fasting, there were some editors who explains, one of which is as follows: Abdullah bin Amr is companions who have very spirit of obedience. He wants to carry out fast every day without fail; he does want to pray all night. Therefore, the Prophet Muhammad forbids it. Prophet recommended of fasting three days a month. But Abdullah bin Amr insist to do fasting more than that, then the Prophet advised him to fast a day and break next day. He said that no fasting more important than that, as well as evening prayer, the

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<sup>9</sup> Masykur Ali, *Basmi Penyakit Lever dan Jantung dengan Puasa Daud.*( Jogjakarta:Diva Press, 2012), p.15

<sup>10</sup> *Ibid.*P 23

<sup>11</sup> Irfan Supandi, *Ensiklopedie Puasa (Menguraikan Berbagai Hal yang Berkaitan dengan puasa dan Ramadhan dari berbagai aspek)*, (Surakarta: PT.Indiva Media Kreasi,2008). p.

Prophet gave instructions to perform the prayer as the prayer of the Prophet Daud. Prophet Daud as usual sleep in the mid of first night until the last third of the night. After that he was praying to one-sixth last night. After that he returned to rest his sleep until dawn.<sup>12</sup>

There were some benefits In the story of Abdullah bin Amr, about the prophet's affection to his people, the guidance of the prophet to do something that is appropriate and recommends to the people to do thing that they could, and prohibit excessive worship for fear of leaning to one object and leave worship other, and God hates people who do a worship then negligent. And also optional (*sunah*) worship who established by himself, and also ability to tell pious deeds and do good behavior.<sup>13</sup>

#### **D. Procedures of Daud Fasting**

Relating to the requirements and pillars of Daud fasting, there is no different with the fasting on Ramadan or other optional (*sunnah*) fasting, the different is frequencies. Fasting Daud is day of fasting and next day not fasting, it is regularly and continuously.<sup>14</sup>

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<sup>13</sup> Al-Hafidz Ahmad bin Ali bin Hajar Al-'asqolani, *Fathul Bari (Syarah shohih Bukhari lil Imam Abi abdillah bin Muhammad bin Isma'il Al-Bukhari)*, (Damaskus: Dar-alfikr) Juz .4. P.225-226

<sup>14</sup> Wahbah Az-Zuhaili, *Al-Fiqh al Islam wa adillatuhu* (Damaskus:Dar- al fikr), translated by Agus Effendi dan Bahr uddin Fanany (Bandung: Rosda Group), 1995.P.123

We have known that Daud fasting should not be done in the month of Ramadhan. For the month of Ramadhan Muslims are required to fast Ramadan. Daud Fasting should only be carried out beyond the month of Ramadan. In addition, on certain days that do not allow a person to fast (fast haram), although on that day fell on a day of Daud fasting, then that person shall not perform fasting. When he still did, then his fasting is useless.

#### **E. Hadith about Daud fasting.**

Before the author describes hadiths about fasting on the health sciences approach, first be presented hadith explanation is based on the book *Sharh Hadith* to know the dynamics of the thinking of scholars to understand and explain the traditions of recommendation of Daud fasting .

From the search conducted by the author, based on theme Daud Fasting in *Kutubut Tis'ah via CD Room Mausulatul Hadith al- sharif* , the author found as many as 68 hadith with the following explanation :

1. In Saheeh Bukhari Hadith no.1063, 1839, 1840, 1841, 1842 , 1843, 3165 3166 , 3167.4664 , 5669 , 5805
2. In Saheeh Muslim , there are 10 hadiths, the were hadith no.1962 , 1963, 1967 , 1969 , 1970, 1971 , 1972 , 1973, 1976, 1977 .
3. In Sunan At- Tirmidhi is one hadith, hadist 701.

4. In Sunan An - Nasa'i is contained 16 hadith, Hadith no.1612 , 2304.2347 , 2348 , 2349 , 2350 , 2351 , 2352 , 2353.2354 , 2355 , 2356 , 2357 , 2358 , 2360.2361 .
5. In Sunan Abi Dawud is 4 hadith, hadith no.1181, 2071, 2072, 2092.
6. In Sunan Ibn Majah there are 2 hadith, that is 1702.1703.
7. In Musnad Ahmad is 20 hadith, that is hadith 6188, 6203, 6248, 6471, 6473, 6538, 6548, 6566, 6567, 6571, 6579, 6582, 6585, 6620, 6621, 6627, 6656, 6727, 6790, 6802.
8. In Sunan Al-Darimi is one hadith that is 1687.

In this case the author only put a few traditions that according to the author sufficiently representative of the existing traditions. Author will categorize hadith about Daud fasting into several parts in terms of editorial hadith about Daud fasting, namely;

1. Hadith which only shows the virtue of fasting Daud with editors that show God 's love to the Daud fasting  
 حدثنا عبد الله حدثني أبي ثنا سفیان سمعت عمرا أخبرني عمرو بن  
 أوس سمعه من عبد الله بن عمرو بن العاصي قال قال رسول الله  
 صلى الله عليه و سلم : أحب الصيام إلى الله صيام داود وأحب  
 الصلاة إلى الله صلاة داود كان ينام نصفه ويقوم ثلثه وينام سدسه

وكان يصوم يوما ويفطر يوما (تعليق شعيب الأرناؤوط : إسناده صحيح على شرط الشيخين)<sup>15</sup>

The Meaning : It has been telling us Sufyan I heard Amr has told me Amr bin Aus he heard from Abdullah ibn 'Amr ibn al-'As he said; Prophet sallallaahu 'alaihi wasallam said: "Verily fasting beloved in the sight of Allah is the Daud fasting. And the prayer of the most beloved of God is the prayer of Daud, where he sleep at night, then a third half used to stand ( for prayer ) and the sixth of his sleep again. And he fasted a day and break a day. ( HR Ibnu Hanbal ) .<sup>16</sup>

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ ، قَالَ : حَدَّثَنَا سُفْيَانُ قَالَ : حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ أَنَّ عَمْرَو بْنَ أَوْسٍ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ ، رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : لَهُ أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ - عَلَيْهِ السَّلَامُ - وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ ، وَكَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ وَيَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا<sup>17</sup>.

The Meaning : It has been telling us Ali bin Abdullah ' have told us Sufyan said that have told us 'Amr bin Dinar have told us 'Amr bin Aus that have told us 'Amr bin Ash said that Prophet

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<sup>15</sup> Ahmad bin Hanbal Abu Abdillah as-Suibani, *Musnad Ibnu Hanbal* (Kairo-Muassisah Qurthubiyyah), no.6203.

<sup>16</sup> CD Room Hadith Sembilan Imam (Lidwa Pustaka)

<sup>17</sup> Muhammad bin Ismail bin Mughiroh Al-Bukhari, *Jami'us Shahih (Shahih Bukhari)*, (Kairo: Dar-Syi'b), no.1063

*sallallaahu 'alaihi wasallam* say: The lovest praying is praying of Daud. The most important fasting is the fast brother Daud As where sleep at night, then a third half used to stand (for prayer) and the sixth of his sleep again. And he fasted a day and break a day. . "18

2. Hadith that shows the virtue of fasting by using the

editor افضل الصيام

أخبرنا محمد بن معمر قال حدثنا يحيى بن حماد قال حدثنا أبو عوانة عن مغيرة عن مجاهد قال قال لي عبد الله بن عمرو : أنكحني أبي امرأة ذات حسب فكان يأتيها فيسألها عن بعلها فقالت نعم الرجل من رجل لم يظأ لنا فراشا ولم يفتش لنا كنفنا منذ أتيناك فذكر ذلك للنبي صلى الله عليه و سلم فقال انتني به فأتيته معه فقال كيف تصوم قلت كل يوم قال صم من كل جمعة ثلاثة أيام قلت إني أطيق أفضل من ذلك قال صم يومين وأفطر يوما قال إني أطيق أفضل من ذلك قال صم أفضل الصيام صيام داود عليه السلام صوم يوم وفطر يوم (قال الشيخ الألباني : صحيح<sup>19</sup>)

The Meaning : It has been preached to us Muhammad ibn Ma'mar he said; have told us Yahya bin Hammad he said; have told us Abu 'Awanah of Mughirah of Mujahid he said; 'Abdullah ibn ' Amr said to me ; "My father married me to a woman who has a noble descent. One time my father came to her and asked about

<sup>18</sup> CD Room Hadith Sembilan Imam(Lidwa Pustaka)

<sup>19</sup> Ahmad bin Hanbal Abu Abdillah as-Siibani,*Musnad Ibnu Hanbal* (Kairo-Muassisah Qurthubiyyah)no.6248

her husband. She said; As good as the men were never intercourse with us in bed and never examine our chest (spark or adjacent) since we come to him. "Then she said that the Prophet *sallallaahu ' alaihi wasallam* said: "Bring him here." Then I came with him, and then he asked: "How do you fast?" I replied; "Every day." He said: "Fast every Friday three days". I said; "I'm capable of it!" He said: "Fast two days and eat a day. He said;" I'm capable more than that!" He said: "Fast with most major fasting, fasting of Daud *-alaihissalam-*, fasted a day and break their day".<sup>20</sup>

### 3. Recommendation of fasting three days a month, and then recommendation of Daud fasting

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ ، حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنْ ابْنِ شِهَابٍ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ أَخْبَرَهُ وَأَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَنَّ عَبْدِ اللَّهِ بْنَ عَمْرٍو ، رَضِيَ اللَّهُ عَنْهُمَا ، قَالَ : أَخْبَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبِي أَقُولُ وَاللَّهِ لِأَصُومَنَّ النَّهَارَ وَاللَّيْلَ مَا عَشْتُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْتَ الَّذِي تَقُولُ وَاللَّهِ لِأَصُومَنَّ النَّهَارَ وَاللَّيْلَ مَا عَشْتُ فُلْتُ قَدْ قُلْتُهُ قَالَ إِنَّكَ لَا تَسْتَطِيعُ ذَلِكَ فَصُمْ وَأَفْطِرْ وَقُمْ وَنَمْ وَصُمْ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ فَإِنَّ الْحَسَنَةَ بَعْشَرَ أَمْثَلِهَا ، وَذَلِكَ مِثْلُ صِيَامِ الدَّهْرِ فَقُلْتُ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ ، قَالَ : قُلْتُ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا ، وَذَلِكَ صِيَامُ دَاوُدَ وَهُوَ

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<sup>20</sup> CD Room Hadith Sembilan Imam(Lidwa Pustaka)

عَدَلَ الصِّيَامِ قُلْتُ إِنِّي أُطِيقُ أَفْضَلَ مِنْهُ يَا رَسُولَ اللَّهِ قَالَ : لَا  
أَفْضَلَ مِنْ ذَلِكَ.<sup>21</sup>

The Meaning: It was told by Yahya bin Bukair, Laits have told us from ‘uqail have told us Ibn syihab that Sa’id bin Musayyab have told us abu salamah bin Abd Rahman have told us that Abdullah bin Amr said have told us that Rasulullah SAW said: I heard that you praying all night and fast every day. Abdullah bin Amr said: Sure. Then Prophet Muhammad said: You can fasting and breaking, praying and also sleeping. “Fast 3 days every month because it’s like ten of Goodness “I capable more than that”. The Prophet said:”please fast a day and break two days. I say again:”O messenger of Allah: I capable more than that, Rasulullah said:” please fasting a day and break a day like Daud fasting, it’s Daud Fasting, then I say again:” I capable more than that, the Prophet said: No more than that it.<sup>22</sup>

حدثنا عبد الله حدثني أبي ثنا محمد بن جعفر ثنا شعبة عن حصين عن مجاهد عن عبد الله بن عمرو انه تزوج امرأة من قريش فكان لا يأتيها كان يشغله الصوم والصلاة فذكر ذلك للنبي صلى الله عليه و سلم فقال : صم من كل شهر ثلاثة أيام قال اني أطيق أكثر من ذلك فما زال به حتى قال له صم يوما وأفطر يوما وقال له اقرأ القرآن في كل شهر قال اني أطيق أكثر من ذلك قال اقرأه في كل خمس عشرة قال اني أطيق أكثر من ذلك قال اقرأه في كل سبع حتى قال اقرأ في كل ثلاث وقال النبي صلى الله عليه و سلم ان لكل عمل

<sup>21</sup>Muhammad bin Ismail bin Ibrahim binMughiroh al-bukhari, *Jami’ Ash-Shohih Bukhari*,( Kairo-Dar-Asy-sya’bi)no.3165

<sup>22</sup> CD Room Hadith Sembilan Imam (Lidwa Pustaka)

شرة ولكل شرة فترة فمن كانت شرته إلى سنتي فقد أفلح ومن كانت  
 فترته إلى غير ذلك فقد هلك (تعليق شعيب الأرنؤوط : إسناده  
 صحيح على شرط الشيخين<sup>23</sup>

The Meaning : It has been explained to us Muhammad ibn Ja'far have told us Shu'bah of Hushain of Mujahid Abdullah bin ' Amr , that he was married to women of Quraysh, but he never came ( sleep ), he has been busy with his fast. Have told it to the Prophet *Sallallaahu 'alaihi wa Salam*, and He said: "please fast three days in one month". He said; "I am capable more than that". And he always said so that the Prophet *Sallallaahu 'alaihi wa Salam* said to him: "Fast a day and eat a day". He also said to him: "Read Koran (Qur'an) in a month. "He said; "I am capable of more than that." He said: "Recite the Qur'an in fifteen days." He said; "I'm capable of more than that. He said: "Read it in seven days. "So the Prophet said also: "Read it in three days." He also said: "Verily, every time the practice was no spirit, and every time there is a period of saturated spirit, the spirit tends to my *Sunnah* whoever he was lucky, and he who tends to saturation other than that he will hurt.<sup>24</sup>

4. Recommendation of fasting 3 days a month , then fasting 5 days , fasting 7 days , 9 days of fasting , fasting 11 days , then the Daud fasting.

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<sup>23</sup>Ahmad bin Hanbal Abu Abdillah as-Siibani, *Musnad Ibnu Hanbal*(Kairo-Muassisah Qurthubiyyah), no,6473

<sup>24</sup> CD Room Hadith Sembilan Imam(Lidwa Pustaka)

حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ ، حَدَّثَنَا خَالِدٌ عَنْ خَالِدٍ ، عَنْ أَبِي قَلَابَةَ قَالَ :  
 أَخْبَرَنِي أَبُو الْمَلِيحِ قَالَ دَخَلْتُ مَعَ أَبِيكَ عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو فَحَدَّثَنَا  
 أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذُكِرَ لَهُ صَوْمِي فَدَخَلَ عَلَيَّ فَأَلْقَيْتُ  
 لَهُ وَسَادَةً مِنْ أَدَمٍ حَشَوَهَا لَيْفٌ فَجَلَسَ عَلَى الْأَرْضِ وَصَارَتِ الْوِسَادَةُ  
 بَيْنِي وَبَيْنَهُ فَقَالَ أَمَا يُكَفِّيكِ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ ، قَالَ : قُلْتُ يَا  
 رَسُولَ اللَّهِ قَالَ خَمْسًا قُلْتُ يَا رَسُولَ اللَّهِ قَالَ سَبْعًا قُلْتُ يَا رَسُولَ اللَّهِ  
 قَالَ تِسْعًا قُلْتُ يَا رَسُولَ اللَّهِ قَالَ إِحْدَى عَشْرَةَ ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ : لَا صَوْمَ فَوْقَ صَوْمِ دَاوُدَ - عَلَيْهِ السَّلَامُ - شَطْرَ الدَّهْرِ  
 صُمْ يَوْمًا وَأَفْطِرْ يَوْمًا<sup>25</sup>

Meaning : It has been telling us Ishaq bin Syahin Al Washithiy have told us Khalid ibn ' Abdullah Khalid Al Hadzdza ' of Abu Qalabah said , was news to me Abu Al altered say ; I and my father came to ' Abdullah bin ' Amr then he told us that the Prophet *Sallallaahu ' alaihi wasallam* said about my fast, then he met me. So I gave him a question pillows made of leather tanned contents of the grass, and then he sat down on the ground so that the pillow is in the middle between me and him, then he said: "Is it not enough for you if you fast for three days in each month?" Abdullah ibn ' Amr said; I said: "O Messenger of Allah? (Mean requesting more)". He said: "Have you done five days ". I say again: "O Messenger of Allah?" He said: "Have you done seven days ". I say again: "O Messenger of Allah?" He said: "Have you done nine days". I say again: "O Messenger of Allah? "He said: "Have you done Eleven days ". Then the Prophet *sallallaahu 'alaihi wasallam*

<sup>25</sup> Muhammad bin Ismail bin Ibrahim bin Mughiroh al-bukhari,  
*Jami' Ash-Shohih Bukhari*,( Kairo-Dar-Asy-sya'bi)no.1844

said: " No fasting exceed the fast of Prophet Daud *Aalaihissalam* which is half fast of *Dahr*, he fasted a day and break the next day ". (HR.Imam Bukhari )<sup>26</sup>

أخبرنا زكرياء بن يحيى قال حدثنا وهب بن بقية قال أنبأنا خالد عن خالد وهو الحذاء عن أبي قلابة عن أبي المليح قال دخلت مع أبيك زيد على عبد الله بن عمرو فحدث : أن رسول الله صلى الله عليه و سلم ذكر له صومي فدخل علي فألقيت له وسادة آدم ربعة حشوها ليف فجلس على الأرض وصارت الوسادة فيما بيني وبينه [ ص 216 ] قال أما يكفيك من كل شهر ثلاثة أيام قلت يا رسول الله قال خمساً قلت يا رسول الله قال سبعا قلت يا رسول الله قال تسعاً قلت يا رسول الله قال إحدى عشرة قلت يا رسول الله فقال النبي صلى الله عليه و سلم لا صوم فوق صوم داود شطر الدهر صيام يوم وفطر يوم) قال الشيخ الألباني : صحيح<sup>27</sup>

The Meaning : It has been preached to us Zakaria bin Yahya he said ; have told us Wahb bin Baqiyyah he said ; has reported to us Khalid Khalid Al Hadza ' of Abu Qilabah of Abu Al altered she said ; I go along with your father that Zaid went ' Abdullah bin ' Amr . Then he told me that the Prophet *Sallallaahu ' alaihi wasallam* been told about my fast. Then he entered to see me, then I give a medium-sized leather cushions and contains fiber. He sat on the ground while the

<sup>26</sup> CD Room Hadith Sembilan Imam(Lidwa Pustaka)

<sup>27</sup>Ahmad Syua'ib abu abdir Rahman An-Nasa'i, *Sunan An-Nasa'I*, no.2360

cushion is between me and him. He said: "Is not enough for you (fast) three days in a month?" I said; O Messenger of Allah *Sallallaahu 'alaihi wasallam!* 'He said: 'Five days?' I said; 'O Messenger of Allah *Sallallaahu 'alaihi wasallam!* 'He said: 'Seven days. 'I said; ' O Messenger of Allah *sallallaahu 'alaihi wasallam!* 'He said: 'Nine. 'I said; 'O Messenger of Allah *Sallallaahu 'alaihi wasallam!* 'He said: ' Eleven. 'I said: ' O Messenger of Allah *sallallaahu 'alaihi wasallam!* ' The Prophet *sallallaahu 'alaihi wasallam* said : 'There is no fasting -which the prime was exceed than fasting of Daud, was calculated half -time, a day fast and break their next day. (HR.An - Nasa'i)<sup>28</sup>

5. Recommendation of fasting 3 days a month, then fasting a day, breaking 2 days, then fasting Daud

حَدَّثَنَا أَبُو الْيَمَانِ ، أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ ، قَالَ : أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو قَالَ أَخْبَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِّي أَقُولُ وَاللَّهِ لِأَصُومَنَّ النَّهَارَ وَلِلْأَوْمَنِ اللَّيْلَ مَا عِشْتُ فَقُلْتُ لَهُ قَدْ قُلْتُهُ بِأَبِي أَنْتَ وَأُمِّي قَالَ فَإِنَّكَ لَا تَسْتَطِيعُ ذَلِكَ فَصُمْ ، وَأَفْطِرْ وَقُمْ وَنَمْ وَصُمْ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ فَإِنَّ الْحَسَنَةَ بَعِثَرِ أُمَّتَالِهَا ، وَذَلِكَ مِثْلُ صِيَامِ الدَّهْرِ قُلْتُ إِنِّي أَطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ قُلْتُ إِنِّي أَطِيقُ أَفْضَلَ مِنْ ذَلِكَ قَالَ فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا فَذَلِكَ صِيَامُ دَاوُدَ - عَلَيْهِ

<sup>28</sup> CD Room Hadith Sembilan Imam(Lidwa Pustaka)

السَّلَامُ ، وَهُوَ أَفْضَلُ الصِّيَامِ فَقُلْتُ إِنِّي أَطِيقُ أَفْضَلَ مِنْ ذَلِكَ فَقَالَ  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا أَفْضَلَ مِنْ ذَلِكَ<sup>29</sup> .

Meaning : It has been told us Abu Al Yemen has preached to us from Az Zuhriy Shoaib said , has told me Sa'id ibn al Musayyab and Abu Salamah ibn 'Abdur-Rahman that ' Abdullah ibn ' Amr said; Reported to the Prophet sallallaahu ' alaihi wasallam that I said: "By Allah, indeed I certainly would fast during the day and indeed I will definitely pray night of my life . I say it out loud; "For the father and mother, really I have to say it". Then he said: "What you would not be able to execute it. But fasted and eat, and sleep the night prayer and fasting for three days in every month for every good will be rewarded with ten similar kindness, and it's like fasting throughout the year ". I say; "Really I capable more than that ". He (The prophet) said: "Then your fast day and eat for two days " I say again: "It's more than I can afford it". He said: "Then your fast day and eat a day, It's Daud Fasting which is Prophet David (Daud) 'alaihi salam which is the most important of fasting. I say again: "I can afford more than it". Then he said: "No fasting is more important than that".<sup>30</sup>

6. Recommendation of fasting one day a month , then two days , then 3 days , then the Daud fasting.

حدثنا أبو بكر بن أبي شيبة حدثنا غندر عن شعبة ح وحدثنا محمد  
بن المثنى حدثنا محمد بن جعفر حدثنا شعبة عن زياد بن فياض قال

<sup>29</sup> Muhammad bin Ismail bin Ibrahim bin Mughiroh Al-bukhari,  
*Jami' Ash-Shohih Bukhari*, ( Kairo-Dar-Asy-sya'bi) no.1840

<sup>30</sup> CD Room Hadith Sembilan Imam( Lidwa Pustaka)

سمعت أبا عياض عن عبد الله بن عمرو - رضى الله عنهما - أن رسول الله -صلى الله عليه وسلم- قال له « صم يوما ولك أجر ما بقى ». قال إني أطيق أكثر من ذلك. قال « صم يومين ولك أجر ما بقى ». قال إني أطيق أكثر من ذلك. قال « صم ثلاثة أيام ولك أجر ما بقى ». قال إني أطيق أكثر من ذلك. قال « صم أربعة أيام ولك أجر ما بقى ». قال إني أطيق أكثر من ذلك. قال « صم أفضل الصيام عند الله صوم داود - عليه السلام - كان يصوم يوما ويفطر يوما ». <sup>31</sup>

The meaning: It has been told us Abu Bakr bin Abi Shaybah has told us Ghundar of Shu'bah -in history etc. And Have tell us Muhammad bin Al Mutsanna have told us Muhammad ibn Ja'far have told us Shu'bah of Ziyad bin Fayyadl he said, I heard Abu ' Abdullah bin ' Amr Iyadl of *Radliallahu anhuma* that the Prophet *Sallallaahu ' alaihi wasallam* said to him : "Fast one day then you reward of all time . " Abdullah bin Amr said, "I am still able to do more of it. "He said: "Then fasted two days, then you reward of all time". He said: "Then fasted three days (in every month) you reward of all time. Abdullah bin Amr said, "Truly I still strong more than that. "He said: "Well, fasted four days (in each month), you reward all time". Abdullah said, "I'm still going on strong more than that". He said: " If so, fasted with major fast – The prime fasting beside of Allah that

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<sup>31</sup> Abul Husain Muslim bin Hujjaj bin Muslim al-Qusyairy An-Naisabury, *Shohih Muslim*, ( Dar-Al-Aafaq al Jadidah, Beirut) no.1972

fasting Daud 'alaihis Salam, he fasted a day and break their next day. "<sup>32</sup>

7. Recommendation 3 times a week fasting, fasting two days breaking day, then the fasting of Daud .

أخبرنا محمد بن معمر قال حدثنا يحيى بن حماد قال حدثنا أبو عوانة عن مغيرة عن مجاهد قال قال لي عبد الله بن عمرو : أنكحني أبي امرأة ذات حسب فكان يأتيها فيسألها عن بعلمها فقالت نعم الرجل من رجل لم يظأ لنا فراشا ولم يفتش لنا كنفا منذ أتيناها فذكر ذلك للنبي صلى الله عليه و سلم فقال انتني به فأنتيه معه فقال كيف تصوم قلت كل يوم قال صم من كل جمعة ثلاثة أيام قلت إني أطيق أفضل من ذلك قال صم يومين وأفطر يوما قال إني أطيق أفضل من ذلك قال صم أفضل الصيام صيام داود عليه السلام صوم يوم وفطر يوم) قال الشيخ الألباني : صحيح<sup>33</sup>

The Meaning: It has been preached to us Muhammad ibn Ma'mar he said; have told us Yahya bin Hammad he said; have told us Abu 'Awanah of Mughirah of Mujahid he said; 'Abdullah ibn 'Amr said to me; " My father married me to a woman who has a noble descent. One time my father came to him and asked about her husband. She said; As good as the men were never intercourse with us in bed and never examine our chest (spark or adjacent) since we come to him. "Then he said that the Prophet *Sallallaahu 'alaihi wasallam*, he said: "Bring him here". Then I came

<sup>32</sup> CD Room Hadith Sembilan Imam(Lidwa Pustaka)

<sup>33</sup> Ahmad Syua'ib abu abdir Rahman An-Nasa'I, *Sunan An-Nasa'I* , no.2348

with him, and then he asked: "How do you fast?" I replied; "Every day". He said: "Fast every Friday three days. "I said; "I'm capable more it! "He said: "Fast two days and eat a day. "He said; "I'm capable more than that! "He said: "Fast with most major fasting, fasting of Daud –*Alaihissalam*, fasted a day and break their day".<sup>34</sup>

8. Recommendation of fasting a day, fasting 3 or 5 days in a month, then the recommended fasting of Daud .

حدثنا عبد الله حدثني أبي ثنا روح ثنا شعبة عن زياد بن فياض عن أبي عياض سمعت عبد الله بن عمرو يقول قال لي رسول الله صلى الله عليه وسلم : صم يوما ولك أجر ما بقي حتى عد أربعة أيام أو خمسة شعبة يشك قال صم أفضل الصوم صوم داود عليه السلام كان يصوم يوما ويفطر يوما (تعليق شعيب الأرنؤوط : إسناده صحيح على شرط مسلم)<sup>35</sup>

The Meaning: It has been telling us Rauh said; have told us Shu'bah of Ziyad bin Fayyadl of Abu Iyad he said; I heard Abdullah ibn ' Amr said ; Prophet *Sallallaahu ' alaihi Wasallam* said to me: "fast a day, then you will get the reward of days left, so he counted four days or five days, " Shu'bah still in doubt. He said: "Fast the prime of fasting, that's fasting is done by Daud *Alaihis Salam*, he fasts a day and break their day."<sup>36</sup>

<sup>34</sup> CD Room Hadith Sembilan Imam (Lidwa Pustaka)

<sup>35</sup> Ahmad bin Hanbal Abu Abdillah as-Siibani, *Musnad Ibnu Hanbal*, (Kairo-Muassisah Qurthubiyyah) no Musnad Ahmad,6621

<sup>36</sup> CD Room Hadith Sembilan Imam (Lidwa Pustaka)

9. Recommendation of fasting 3 days a month, 3 days a week, then recommendation of Daud fasting.

حَدَّثَنَا مُوسَى ، حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُعِينَةَ عَنْ مُجَاهِدٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ : أَنْكَحَنِي أَبِي امْرَأَةً ذَاتَ حَسَبٍ فَكَانَ يَتَعَاهَدُ كَنَّتَهُ فَيَسْأَلُهَا عَنْ بَعْضِهَا فَتَقُولُ نَعَمْ الرَّجُلُ مِنْ رَجُلٍ لَمْ يَطَأْ لَنَا فِرَاشًا وَلَمْ يُفَيْشْ لَنَا كَنَفًا مُذْ أَنْتَبَاهُ فَلَمَّا طَالَ ذَلِكَ عَلَيْهِ ذَكَرَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الْفَنِي بِهِ فَلَقِيْتُهُ بَعْدُ فَقَالَ كَيْفَ تَصُومُ قَالَ كُلَّ يَوْمٍ قَالَ وَكَيْفَ تَحْتِمُ قَالَ كُلَّ لَيْلَةٍ قَالَ صُمْ فِي كُلِّ شَهْرٍ ثَلَاثَةَ وَأَفْرَأِ الْقُرْآنَ فِي كُلِّ شَهْرٍ ، قَالَ : فُلْتُ أَطِيقُ أَكْثَرَ مِنْ ذَلِكَ قَالَ صُمْ ثَلَاثَةَ أَيَّامٍ فِي الْجُمُعَةِ فُلْتُ أَطِيقُ أَكْثَرَ مِنْ ذَلِكَ قَالَ أَفْطِرُ يَوْمَيْنِ وَصُمْ يَوْمًا ، قَالَ : فُلْتُ أَطِيقُ أَكْثَرَ مِنْ ذَلِكَ قَالَ صُمْ أَفْضَلَ الصَّوْمِ صَوْمَ دَاوُدَ صِيَامَ يَوْمٍ وَإِفْطَارَ يَوْمٍ وَأَفْرَأْ فِي كُلِّ سَبْعِ لَيَالٍ مَرَّةً فَلَيَّتَيْنِ قَبِلْتُ رُحْصَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَلِكَ أَنِّي كَبِرْتُ وَضَعُفْتُ فَكَانَ يَقْرَأُ عَلَيَّ بَعْضَ آيَاتِ الْقُرْآنِ بِالنَّهَارِ وَالَّذِي يَقْرُؤُهُ يَعْرِضُهُ مِنَ النَّهَارِ لِيَكُونَ أَحْفَ عَلَيْهِ بِاللَّيْلِ ، وَإِذَا أَرَادَ أَنْ يَتَقَوَّى أَفْطَرَ أَيَّامًا وَأَحْصَى وَصَامَ مِثْلَهُنَّ كَرَاهِيَةً أَنْ يَبْزُكَ شَيْئًا فَارَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ بَعْضُهُمْ فِي ثَلَاثٍ وَفِي خَمْسٍ وَأَكْثَرُهُمْ عَلَى سَبْعٍ<sup>37</sup>.

Meaning: It has been tell us Musa have told us Awanah Al-mughiroh from Mujahid have told us Abdullah bin amru said: My father have in marriage with a woman who has ancestral glory. Then my father-in-law asked her about her

<sup>37</sup> Muhammad bin Ismail bin Ibrahim bin Mughiroh Al-bukhari, *Jami' Ash-Shohih Bukhari*, ( Kairo-Dar-Asy-sya'bi) No.4664

husband. Then the son said, "He is the best man, he had never fuck me and not too affectionate hug me since I met him". Then after a lapse of some time, my father was complaining that the Prophet *sallallaahu 'alaihi wasallam*, finally he said: "Bring him here". So after that, I came to see him, and he said: "How is your fasting worship?" I replied, "every day." He asked again, "Then how time you finished to read (khataman) Al Qur'an?" I replied, "That every night." Finally he said: "Fast three days in each month. And read Koran once in every month." I say, "I'm capable of more than that." He said: "Then, fasted three days in a week." I said, "I'm still capable of more than that." He said: "Then, break day and fasted one day." I say: "I'm still capable of more than that." He said: "Fast with most major fasting, it's fasting of Daud, which is a day of fasting and breaking day. And read Koran once in seven days." So in case I receive waivers granted the Prophet *sallallaahu 'alaihi wasallam*, when I was still strong, while now it has become weak. Mujahid said: Then he recited the Qur'an to one-seventh of his family during the day, and the verse which he read, he is shown in the afternoon until the evening it can be more easily read. And if you want to gain strength, then it would be breaking a few days and count them, then he fasted much anyway, because he did not like to leave something from the Prophet *sallallaahu 'alaihi wasallam*. Abu Abdullah said; and some of them said; Three, or five, and the most number is seven.

#### 10. Recommendations of fasting a day of 10

days, a day of 9 days, a day of 8 days.

Then recommendation of Daud fasting.

أخبرنا محمد بن عبد الأعلى قال حدثنا المعتمر عن أبيه قال حدثنا أبو العلاء عن مطرف عن بن أبي ربيعة عن عبد الله بن عمرو قال : ذكرت للنبي صلى الله عليه و سلم الصوم فقال صم من كل عشرة أيام يوماً ولك أجر تلك التسعة فقلت أني أقوى من ذلك قال صم من كل تسعة أيام يوماً ولك أجر تلك الثمانية قلت إنني أقوى من ذلك قال فصم من كل ثمانية أيام يوماً ولك أجر تلك السبعة قلت أني أقوى من ذلك قال فلم يزل حتى قال صم يوماً وأفطر يوماً (قال الشيخ الألباني : صحيح<sup>38</sup>)

Meaning: Had preached to us Muhammad ibn 'Abdul A'la he said; have told us Al Mu'tamir of his father, he said; have told us Abul 'Ala of Mutharrif of Ibn Abu Rabi'a of' Abdullah bin 'Amr he said; I mentioned to the Prophet *sallallaahu 'alaihi wasallam* about fasting, then he said: "Of the ten days fasted a day and you reward nine days left." I said; 'I am able to do more than that. 'He said: 'Of the nine days of fasting a day and you reward eight days left.' I said; 'I am able to do more than that.' He said: 'Of the eight days fast a day and seven-day reward you left.' I said; 'I am able to do more than that. 'He said he remains such until he said: "Fasting one day and eat one day."<sup>39</sup>

11. Recommendation of fasting 3 days a month, then fasting on Monday and Thursday, then recommendation of Daud fasting .

<sup>38</sup> An-Nasa'I, no.2354

<sup>39</sup> CD Room Hadith Sembilan Imam( Lidwa Pusaka)

حدثنا عبد الله حدثني أبي ثنا يعقوب ثنا أبي عن محمد بن إسحاق عن محمد بن إبراهيم بن الحرث عن أبي سلمة بن عبد الرحمن بن عوف قال : دخلت على عبد الله بن عمرو بن العاصي داره فسألني وهو يظن اني من بني أم كلثوم ابنة عقبة فقلت له إنما أنا للكلبية ابنة الاصبع وقد جنتك لأسألك عما كان رسول الله صلى الله عليه و سلم عهد إليك أو قال لك قال كنت أقول في عهد رسول الله صلى الله عليه و سلم لأقرآن القرآن في كل يوم وليلة ولأصومن الدهر فبلغ ذلك رسول الله صلى الله عليه و سلم عني فجاءني فدخل على بيتي فقال ألم يبلغني يا عبد الله انك تقول لأصومن الدهر ولأقرآن القرآن في كل يوم وليلة قال قلت بلى قلت ذاك يا نبي الله قال فلا تفعل صم من كل شهر ثلاثة أيام قال فقلت اني أقوى على أكثر من ذلك قال فصم الإثنين والخميس قال فقلت اني أقوى على أكثر من ذلك يا نبي الله قال فصم يوماً وافطر يوماً فإنه أعدل الصيام عند الله وهو صيام داود عليه السلام وكان لا يخلف إذا وعد ولا يفر إذا لاقى واقرأ القرآن في كل شهر مرة قال فقلت اني لأقوى على أكثر من ذلك يا نبي الله قال فاقرأه في كل نصف شهر مرة قال قلت اني أقوى على أكثر من ذلك يا نبي الله قال فاقرأه في كل سبع لا تزيدن على ذلك ثم انصرف رسول الله صلى الله عليه و سلم (تعليق شعيب الأرناؤوط : صحيح لغيره<sup>40</sup>)

Meaning: Have told us Jacob has told us, my father of Muhammad Ibn Ibrahim Ibn al-Harith from Abu Salamah Ibn Abdur Rahman bin Awf,

<sup>40</sup> Ahmad bin Hanbal Abu Abdillah as-Siibani, Musnad Ibnu Hanbal (Kairo-Muassisah Qurthubiyyah) No,6585

he said: I went to see Abdullah bin 'Amr bin Al' Ash in his house, then he asked me, he thought that I was from Bani Umm Kulthum bint 'Uqbah, then I told him, "I came from Bani Kalbiyah bint Al Ashbagh. Behold, I come to you to ask what the Prophet *Sallallaahu 'alaihi wa Salam* to tell you, "or he said;" you. "He (Abdullah bin' Amr) said; "Indeed, at the time of the Prophet *sallallaahu 'alaihi wa Salam* I never said that I wanted to read (mengkatamkan) Qur'an in a day of fasting overnight and continuous, then it is up to the Prophet *Sallallaahu' alaihi wa Salam*, so he came to see me at my house. Then he said; "It has reached me, O Abdullah. I heard that you should say: "I'm really going to fast continuously and will read the Qur'an in a day and night." He said; I said; "Yes, I have said it, O Prophet of Allah." He said: "Don't you do it, fasted three days in each month." He said; then I said; "I am able to do more than that." He said; "Fast on Monday and Thursday." He said; then I said; "I am able to do more of it, O Prophet of Allah." He said: "then fasted a day and break their day, it is most fitting fasting and balanced in the presence of God, and that fasting Daud` *alaihis Salam*, he has never broken when promised and never run if it met the enemy. And read (khatamkan) Qur'an once a month. "He said; then I said;" I am able to do more of it, O Prophet of Allah. "He said:" Recite the Qur'an in fifteen days". He said; then I said; "I am able to do more of it, O Prophet of Allah." He said: "Read in seven days and do not you add." Then the Prophet *sallallaahu 'alaihi wa Salam* leave .<sup>41</sup>

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<sup>41</sup> CD Room Hadith Sembilan Imam ( Lidwa Pusaka)

12. Recommendation of fasting 3 days a month, fasting 5 days, 10 days, then Daud fasting.

أخبرنا محمد بن عبيد عن أسباط عن مطرف عن حبيب بن أبي ثابت عن أبي العباس عن عبد الله بن عمرو قال قال رسول الله صلى الله عليه وسلم : إنه بلغني أنك تقوم الليل وتصوم النهار قلت يا رسول الله ما أردت بذلك إلا الخير قال لا صام من صام الأبد ولكن أدلك على صوم الدهر ثلاثة أيام من الشهر قلت يا رسول الله إنني أطيق أكثر من ذلك قال صم خمسة أيام قلت أني أطيق أكثر من ذلك قال فصم عشرة فقلت إنني أطيق أكثر من ذلك قال صم صوم داود عليه السلام كان يصوم يوما ويفطر يوما (قال الشيخ الألباني :

صحيح  
(<sup>42</sup>)

The Meaning: It has been preached to us Muhammad ibn ' Abdul A'la he said have told us Khalid had told us Shu'bah he said; has Told Me Habib ibn Abu Thabit she said; I Heard Abul ' Abbas Ash sya'ir Tells of 'Abdullah bin ' Amr he said; Prophet *Sallallaahu ' alaihi wasallam* said to me: " Abdullah bin ' Amr, have you fasted *Dahr* and wake up at night -to prayed- . If you do that, the eye will get damaged and soul will be weak. Not reputed-person who fasting the century (forever), fast three days in a month, it is equal to fasting *Dahr* entirely." I said; ' I am Able to do more than that. 'He said: 'fasting like fasting of Daud,, he Fasted a day and break their next day and he does not run if it met the enemy .<sup>43</sup>

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<sup>42</sup> Ahmad Shua'ib abu abdir Rahman An-Nasa'i, *Sunan An-Nasa'I* no.I,2356

<sup>43</sup> CD Room Hadith Sembilan Imam (Lidwa Pustaka)

**CHAPTER IV**  
**ANALYSIS HADITH OF RECOMMENDATIONS OF DAUD**  
**FASTING WITH HEALTH APPROACH**

**A. Quality of the Hadith**

In determining the quality of hadith about recommendations of Daud fasting , author use the software application *Maushu'atul Hadith al-sharif fii kutubit Tis'ah* and *Ghawami 'Alkalim version v4.5*. The explanation as follows:

1. Hadith about the virtues of Daud fasting with the editorial

احب الصيام الي الله

- a. Quality of Sanad

When viewed from the path *Musnad Ahmad* and *Bukhari*, the quality of sanad is *muttashil*(connected). According to *Syu'aib Al arnuthy* the quality of sanad hadith contained in *Musnad Ahmad* is *shahih(authentic)* according to the requirements of authenticity of *Shahih Bukhari* and *Shahih Muslim*.

- b. Quality of Matan

*Matan* of hadith from the path of *Darimi* assessed *shahih(Authentic)* by *As'ad Salim Hussain*. While the path of *An-Nasa'i* rated authentic (*shahih*) by *Albani*.

2. Hadith about the virtues of Daud fasting with the editorial

افضل الصيام الي الله

a. Quality of Sanad

When viewed from the path of *Imam Ahmad* and *An-nasa'i*, the quality of sanad hadith is *muttashil(connected)*. Shu'aib al-arnuthi rated that the hadith are contained in hadith *imam ahmad* is authentic (*shahih*) according to the requirements of authenticity *Bukhari* and *Muslim*.

b. Quality of Matan.

Matan of hadith of Imam Nasa'i is *shahih(authentic)* according to *Al-bani*.

3. Recommendation of fasting three days in a month, and then proceed with the recommendation of Daud fasting.

a. Quality of Sanad

When viewed from the path *Sunan an-Nasa'i* and *Bukhari*, sanad hadith is *muttashil(connected)*. While the path of Imam Ahmad is *authentic( shahih)* according to the requirements of Shahih Bukhari and Muslim.

b. Quality of Matan

Matan of hadith is authentic (*shahih*), assessed by Albani.

4. Recommendation fasting 3 days, 5 days, 7 days , 9 days, 11 days and then fasting Daud

a. Quality of Sanad.

Sanad hadith of path Imam Bukhari is *muttashil*(*connected*), but there is one of the narrator who qualified as *Shaduq*, namely *Ishaq bin Harith bin Sahin*. While the path of An-Nasa'i is authentic (*shahih*).

b. Quality of Matan

According to Al-Bani, the *matan* of Hadith from the path of *An -Nisa'i* is authentic (*shahih*).

5. Recommendation of fasting 3 times a month, then suggestion a day fasting, 2 days breaking, and then Daud fasting.

a. Quality of Sanad

When viewed the path of Imam Ahmad, sanad hadith is considered hasan by *Al-bani*. While the path of Bukhari is authentic (*Shahih*).

b. Quality of Matan.

Matan Hadith of Imam Ahmad rated *shahih* by Al-bani

6. Recommendation of fasting one day a month, then two days, then 3 days, then fasting Daud.

a. Quality of Sanad

From the path of *An-Nasa'i* and *Shahih Muslim*, the quality of sanad is authentic (*shahih*).

- b. Quality of Matan.  
Matan of Hadith in the path of *An-Nasa'i* rated authentic (*shahih*) by *Al-bani*.
7. Recommendation of fasting 3 times a week, then two days fasting, a day breaking, then the fasting of Daud.
    - a. Quality of Sanad  
*Sanad* from the path of an-Nasa'i is *muttashil*(*connected*), but there is one narrator(*rawi*) who Assessed *Saduq*, namely, Muhammad bin Ma'mar Robi'ii.
    - b. Quality of Matan  
Hadith of path An-Nasa'i rated authentic(*shahih*) by Albani.
  8. Recommendation of fasting a day in a month and fasting 3 or 5 days in a month, then the recommendations of Daud fasting.
    - a. Quality of Sanad  
The quality of sanad is authentic(*shahih*) according to the *Imam Muslim*'s requirements of authenticity.
    - b. Quality of Matan  
Hadith from Ahmad's path worth authentic(*shahih*).
  9. Recommendation 3 days fasting month, 3 days a week, then the recommended of Daud fasting.

- a. Quality of Sanad
 

*Sanad* on the path of Ahmad ibn Hanbal rated “*hasan*” by Syu’aib al-Arnuthy.
  - b. Quality of Matan
 

Matan of hadith from Ahmad ibn Hanbal is assessed *Shahih* by Albani and Syu’aib Al-Arnuthy.
10. Recommendation fasting 10 days, nine days, 8 days, and fasting of Daud.
- a. Quality of Sanad
 

Sanad on the path Musnad Ahmad is authentic ( *shahih*).
  - b. Quality of Matan
 

Matan Hadith of an-Nasa’i and Ibn Hanbal assessed authentic (*shahih*).
11. Recommendation of fasting 3 days a month and fasting on Monday-Thursday, then fasting of Daud.
- a. Quality of sanad
 

Sanad on the path of Ahmad ibn Hanbal worth *muttashil(connected)*.
  - b. Quality of Matan
 

Matan on the Path of Ibn Hanbal is authentic(*shahih*).
12. Recommendation 3 days fasting in the month, 5 days, 10 days, and fasting Daud.

a. Quality of Sanad

Quality of sanad An-Nasa'i is *muttashil*(connected), but one narrator worth Saduq.

b. Quality of Matan

Matan in an-Nasa'i assessed authentic (*shahih*) by Albani.

Depend on the content of some hadith of Daud fasting, the author divided to 3 categories.

1. About the virtue of fasting Daud

حدثنا عبد الله حدثني أبي ثنا وكيع حدثنا سفیان ومسعر عن حبيب بن أبي ثابت عن أبي العباس عن عبد الله بن عمرو قال قال رسول الله صلى الله عليه وسلم : أفضل الصوم صوم أخي داود عليه السلام كان يصوم يوماً ويفطر يوماً ولا يفتر إذا لاقى<sup>1</sup>

Meaning: It has been telling us Waki 'have told us Sufyan and Mis'ar of Habib ibn Abi Thabit of Abul Abbas of Abullah bin Amr she said; Prophet Muhammad *sallallaahu 'alaihi wasallam* said: "The most important fasting is the fast of Daud as where he fasted a day after breaking a day. And he does not flee when meeting the enemy. (HR. ImamAhmad)<sup>2</sup>

Hadith about the virtues of fasting Daud on the path of

Sahih Bukhari, Sahih Muslim, Musnad Ahmad, Sunan At-Tirmidhi, Sunan Abu Dawud, Sunan an-Nasa'i worth

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<sup>1</sup> Imam ahmad bin Hambal Abu abdillah as-Syibani , *musnad Ahmad* (Mu'assisah qurthubiyah.) Juz.6

<sup>2</sup> CD room *Hadith Sembilan Imam (Lidwa Pustaka)*

authentic<sup>3</sup>. While the quality of path of sanad is *muttashil*(connected).<sup>4</sup>

Editorial sentence وأحب الصيام إلى الله صيام داود according to some groups including *Syafi'iyah* said that the virtues of Daud fasting was not only a virtue the outside of hadith, but also in meaning of terms, that fasting *Dahr* was cut off part of the rights of others, such as the right of the wife, family rights , the right to itself and other rights.<sup>5</sup>

Editorial sentence لا يفِر اذا لا قي explains about the prohibition of fasting throughout the year because it was feared that the negligent to other worship. It does not rule out the possibility that the mind, energy, and body drained only on one type of worship that is fasting throughout life. Though he has other responsibilities such as social responsibility, earn a living, to accompany his wife, and others<sup>6</sup>.

In the other hadith also narrates about Abdullah ibn Amr whose asked the Prophet SAW about Daud fasting,

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<sup>3</sup> CD Room *Mausu'ah Hadith as-syarif fii kutub At-tis'ah*

<sup>4</sup> CD Room *Ghawami'ul Kalim versi v4,5*

<sup>5</sup> Imam Ibnu Hajar Al-asqolani, *Fathul Bari*( *Syarah Shahih Bukhari lil Imam Bukhari*), (Dar-Alfikr, Damaskus)

<sup>6</sup> Ibid.P.

then answered by prophet that is fasting-one day breaks and not ran when met enemy, Al-Nasa'i adds to through Muhammad ibn Ibrahim from Abi Salamah with redaction (واذا وعد لم يخلف) "*if promised do not deny*". And this gives cue that the cause of prohibition is afraid not capable in doing something who has been obliged like keep promises. *Al Khattabi* explained that: the result of the story of Abdullah is that God not only considers that fasting is not the only kind of worship, but the form of worship is diverse, if it has finished doing something do something else, then it is more important is moderation in fasting, in order to have the strength for doing other things.

The virtue of Daud fasting more mainstream than fasting throughout life because of someone who did Daud fasting had the opportunity to practice their religion in a balanced others. In addition, the fasting of Daud is suggestion in appropriate with the command of the Prophet that moderation in all things.

## 2. The Method of Daud Fasting in Hadith

حدثنا أبو بكر بن أبي شيبة حدثنا غندر عن شعبة ح وحدثنا محمد بن المثنى حدثنا محمد بن جعفر حدثنا شعبة عن زياد بن فياض قال سمعت أبا عياض عن عبد الله بن عمرو - رضى الله عنهما - أن رسول الله - صلى الله عليه وسلم - قال له « صم يوما ولك أجر ما بقى ». قال إني أطيق أكثر من ذلك. قال « صم يومين ولك أجر ما بقى ».

قال إني أطيق أكثر من ذلك. قال « صم ثلاثة أيام ولك أجر ما بقي ». قال إني أطيق أكثر من ذلك. قال « صم أربعة أيام ولك أجر ما بقي ». قال إني أطيق أكثر من ذلك. قال « صم أفضل الصيام عند الله صوم داود - عليه السلام - كان يصوم يوماً ويفطر يوماً ».<sup>7</sup>

Meaning: It has been told us Abu Bakr bin Abi Shaybah has told us Ghundar of Shu'bah -in history etc. And Have tell us Muhammad bin Al Mutsanna have told us Muhammad ibn Ja'far have told us Shu'bah of Ziyad bin Fayyadl he said, I heard Abu 'Abdullah bin' Amr Iyadl of *radliallahu 'anhuma* that the Prophet *sallallaahu' alaihi wasallam* said to him: "Fast one day then you reward of all time." Abdullah bin Amr said, "I am still able to more of it." He said: "Then fasted two days, then you reward of all time." He said: "Then fasted three days (in every month) you reward of all time." Abdullah bin Amr said, "Truly I still strong more than that." he said: "Well, fasted four days (in each month), you reward all time." Abdullah said, "I'm still going strong more than that." he said: "If so, fasted with major fast-The mainstream fast beside Allah is fasting Daud *'alaihis Salam*, he fasted a day and break the next day." (HR.Muslim)<sup>8</sup>

The quality of sanad hadith above is

*muttashil*(connected),<sup>9</sup> The narrators are *tsiqot*, while the content( *matan*) assessed *shahih*<sup>10</sup>.

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<sup>7</sup> Abul Husain Muslim bin Hujjaj bin Muslim al-Qusyairy An-Naisabury, *Shohih Muslim*, ( Dar-Al-Aafaq al Jadidah, Beirut) no.1972

<sup>8</sup> CD Room *Hadith Sembilan Imam* ( *Lidwa Pustaka*)

<sup>9</sup> CD Room *Mausu'ah Hadis asy-Syarif fikutub tis'ah*.

<sup>10</sup> CD Room *Ghawami'ul Kalim, versi v4,5*

In Sharh Ibn Majah when outlining an explanation of the hadith about fasting Daud explained that fasting Daud is the most severe fasting because for someone who does not get used a day of fasting and breaking it is a difficult thing to do.<sup>11</sup>

### 3. Rights of the Body in Fasting

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ ، أَخْبَرَنَا أَبُو عَاصِمٍ ، عَنِ ابْنِ جُرَيْجٍ سَمِعْتُ عَطَاءً أَنَّ أَبَا الْعَبَّاسِ الشَّاعِرَ أَخْبَرَهُ أَنَّهُ سَمِعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو ، رَضِيَ اللَّهُ عَنْهُمَا بَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِّي أَسْرُدُ الصَّوْمَ وَأُصَلِّي اللَّيْلَ فَإِمَّا أُرْسَلْ إِلَيَّ وَإِمَّا لَقَيْتُهُ فَقَالَ أَلَمْ أَخْبِرْ أَنَّكَ تَصُومُ ، وَلَا تُفْطِرُ وَتُصَلِّي ، وَلَا تَنَامُ فَصُمْ وَأَفْطِرْ وَتُمْ وَتَمَّ فَإِنَّ لِعَيْنِكَ عَلَيْكَ حَظًّا وَإِنَّ لِنَفْسِكَ وَأَهْلِكَ عَلَيْكَ حَظًّا قَالَ إِنِّي لِأَقْوَى لِذَلِكَ قَالَ فَصُمْ صِيَامَ دَاوُدَ - عَلَيْهِ السَّلَامُ- قَالَ وَكَيْفَ قَالَ كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا ، وَلَا يَقِرُّ إِذَا لَاقَى قَالَ مَنْ لِي بِهِذِهِ يَا نَبِيَّ اللَّهِ قَالَ عَطَاءٌ لَا أَدْرِي كَيْفَ ذَكَرَ صِيَامَ الْأَبْدِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا صَامَ مَنْ صَامَ الْأَبْدَ مَرَّتَيْنِ.<sup>12</sup>

Meaning: Have told us 'Amr ibn 'Ali has told us Abu Asim from Abu Jurayj I hear 'Atho' that Abu Al 'Abbas Ash-Sya'ir repot to him that he heard 'Abdullah bin 'Amr Radliallahu 'anhuma says; Have come to the Prophet *sallallaahu 'alaihi wasallam* about me that I'm going to fast every day and prayer all night. I don't remember anymore, if

<sup>11</sup> Muhammad bin Abdul Hadi As-sanadi, *Syarh Ibnu Majah Lissanadi*, P.473

<sup>12</sup> Muhammad bin Ismail bin Mughiroh Al-Bukhari, *Jami'us Shahih (Shahih Bukhari)*, (Kairo: Dar-Syi'b), no ,1841

later he sent a messenger or I see him, and he said: "Is it true that you will fast without break, and prayer all night? Fasting and eat, pray and go to sleep. Because there are parts right from your eyes upon you and for you and your family right there part upon you". Abdullah bin' Amr *radliallahu 'anhuma* said: "What I'm stronger than (deeds) that". He said: "Then you fast with fasting of the Prophet Daud '*alaihiis salam*". He asked: "How did he fast? Prophet *sallallaahu 'alaihi wasallam* said: "The Prophet Daud '*alaihis salam* fast one day and break one day, so that he will not run away when he meet with the enemy". He says: "Who is a role model for me in fasting trouble throughout this era, O God Prophet *sallallaahu 'alaihi wasallam*? 'Atha' said: "I do not know about his mention from the fasting eternally (lifetime), because the Prophet *sallallaahu 'alaihi wasallam* said: "It is not reputed fast for anyone who fasting eternally". He said it twice.

The path of *sanad* on this hadit is *Muttashil*(connected), while *Matan* hadith of Bukhari and Muslim path worth Sahih.

This hadith tells the story of Abdullah bin Umar who likes to fast continuously. The Prophet ordered that he not exceed more than fasting of Daud. In side of *riwayah*, this hadith has a different narration, with different editors. From Husain's path started from recommendation 3 days fasting every Friday. There is also another hadith information, a day fasting and 2 days breaking (*Bukhari*). From the path of Abil Malih (Prophet Told Abdullah bin Amr bin Ash), to fast three days in month, then the recommended fasting 5 days, 7 days, 9 days, 11 days. There is a suggestion from the history of the Muslim fasting one day in every 10 days, Abdullah

bin Amr said that able to do more than that. There is another report that says the recommended fasting day, two days etc.

Al-Hafiz said: There are those who choose, including the al-Mutawaali of syafi'iyah class, that Daud fasting is more important when viewed from *dzahir* (literally) of Hadith, Qaul rajih explain the virtues that also in terms of its meaning. Because the fasting *Dahr* is missed most of the rights of other.

وحدثنا عبيد الله بن معاذ حدثني أبي حدثنا شعبة عن حبيب سمع أبا العباس سمع عبد الله بن عمرو - رضى الله عنهما - قال قال لى رسول الله - صلى الله عليه وسلم- « يا عبد الله بن عمرو إنك لتصوم الدهر وتقوم الليل وإنك إذا فعلت ذلك هجمت له العين ونهكت لا صام من صام الأبد صوم ثلاثة أيام من الشهر صوم الشهر كله ». قلت فإني أطيق أكثر من ذلك. قال « فصم صوم داود كان يصوم يوماً ويفطر يوماً ولا يفر إذا لاقى ». <sup>13</sup>

Meaning: Ubaidillah bin Mu'adz have told us, my father has told us, syu'bah has told us from habib, he ever heard Abu Al-abbas, he heard Abdullah bin Amr that The Prophet Muhammad SAW ask to him: Did you always fasting every day and pray full night? If you do like that, it will make your eyes dim and make your soul suck" No fasting along, fast 3 days a month, it's like fasting a year. He answer": I can fast more that. The Prophet say: please do Daud fasting, a day fasting, and no fasting next day.<sup>14</sup>

There is also a series of narration that narrated by Abu Kuraib which mentions the editor (ونفثت النفس, "Life will become weaker),

<sup>13</sup> Abul Husain Muslim bin Hujjaj bin Muslim al-Qusyairy An-Naisabury, *Shahih Muslim* ( Dar-Al-Aafaq al Jadidah, Beirut) no,1967

<sup>14</sup> CD Room Hadith Sembilan Imam ( Lidwa Pustaka)

Abu Bakr ibn Abi Shaibah narrated by mentioning the editor, (هجمت عيناك ونفخت نفسك), "Your eyes dim and make your soul suck"<sup>15</sup>

Prophet so loved the people that lead them on a *mashlahat* for their lives. He also encourages his people to worship only by their capable fulfilled. He forbade them to go overboard in religious practices that can lead to boredom on his self<sup>16</sup>.

In this hadith also suggested that someone did consistent (*istiqomah*) to do worship without incriminating himself, so practice and even then become a habit for him.

وان لولدك عليك حقا (Behold your son has a right over you) In this hadith editorial contained an explanation that a father has an obligation to educate their children in the form of religious knowledge necessary for the child's life. This teaching assignment is obligatory for the father for the son reached *baligh*.

كان يصوم يوما ويفطر يوما ولا يفر إذا لاقى (the Prophet said: "He had fasted a day and break a day. And he did not run away when met with the enemy). This phrase is mentioned by Prophet Muhammad to explain how fasting has been done by the Prophet Daud. In another hadith, Abdullah said: How can I do not run away from the enemy [to remain fasting] O Messenger of Allah? (من لي قال: بيبده يا نبي الله) The purpose of the above sentence is the way the

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<sup>15</sup> Imam An-Nawawi, *Syarh shahih Muslim*, translated into Indonesian language by Wawan Djunaedi Sowandi ( Jakarta: Pustaka Azzam,2011). p.150

<sup>16</sup> Ibid. p.156

prophet Daud did not run away from the enemy while fasting is a way that is very difficult for me. How so I can do that O Messenger of Allah?

Then the Prophet SAW said;

لاصام من صام الأبد لاصام من صام الأبد لاصام من صام الأبد

Meaning :( Unauthorized persons who perform fasting *Dahr*)

A description of this editorial, there are some comments from the scholars, as follows:

1. Prohibition in the hadith applies where a person has intend to fast without breaking the whole year on a two-day feast and *tasyriq* (11, 12, 13 of Dzulhijjah). This problem has been described by Aisyah.
2. The prohibition applies to people who have *madlarat* ( danger) or it will ignore other obligations. In a narration mentioned that this hadith is intended to Abdullah bin Amr bin Ash. Muslims have cited a history that explains that abdullah ibn Amr ibn Ash does feel weak at the end of his life and regret for rejecting *rukhsah* which have given by Prophet Muhammad SAW. According to the scholars', the reason the Prophet forbade Abdullah bin Amr to do fasting *Dahr*, because he knew that he would be weak because of the worship. It's contrast to Hamzah ibn 'Amr who claimed strong to carry out fasting *Dahr*.
3. Editor means that: a person who suffered harm when fasting *Dahr* its same as not run fast.

وإنك إذا فعلت ذلك هجمت له العين ونهكت (If we do this right, then the eye will be dim and will be very tired so). The meaning of the word “*hajamat*” is becoming dim. While reading the word *nahakat* way, some are reading “*Nahikat*”, there is also a reading “*Nuhikta*”. The meaning are “*you going to be weak*”.

From the hadith above can be concluded that the Messenger provides an alternative to people who feel able to fast during life in order to do Daud fasting as he said in hadith.<sup>17</sup>

About the quality of Hadith about fasting of Daud, Most of the path of *Sanad* hadith are *Muttashil*(connected), that’s can looked in several history about the narrators of Hadith. Most of them rated as class narrators *tsiqah* and little narrators assessed *saduq*. About the quality of *matan* of hadith, Not all hadith are authentic (*shahih*), most of the quality of *matan* are authentic (*shahih*), part of *matan* are good(*hasan*), *shahih lighairihi*. Several hadith have different editorial, but not contradictory, it’s mean that have similar meaning.

## **B. The Relevance of Daud Fasting with the Healthy**

From the point of view of health, fasting continuously will damage the human body, namely the burning of excess fat and protein, and will give a bad result which raises the acid that are

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<sup>17</sup> ( Ali Ahsan Azhacolany, *Buku Pintar segala Jenis Puasa* ( Yogyakarta: Najah,2011), P. 30-32)

toxic or poisonous. This poison will further affect (or be able to attack the organs of the body) such as kidney, heart, and etc.

When fasting, food intake was reduced only, and to increase the calories your body will break down the nutrients back up. Solve these food reserves just taken from fat alone. Little protein breaks down, because fasting is not total. Weight loss was little, his third of the total compared with fasting.

Other researcher said that over food and drink will cause the defence system on the brain to deliver instruction for defence system of body to against the enemy there was no. Over eat and drink that enter to the body reputed by brain as andanger thing. So that it command to system immunity to be one alert. Thus fenomena explain that going on this structure clarifying why obesity appear some diseases.

Doctor Alexis Carrel<sup>18</sup>, an expert of Surgery and psychiatrist who received the Nobel Prize for medicine says, "It's a lot of excessive eating and could damage or interfere with the function of food. Whereas the function of eating massive benefits in maintaining life of human. Therefore, human need for setting a

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<sup>18</sup> Alexis Carrel, was Born on Lyons, France at 28 Juni 1873 and have past away at 5 November 1994 He got the appreciation of Nobel in Physiology sector, favor to his contribution for operation plane.and transplantation blood vessel and organ. (Look at the book Induk Mukjizat Kesehatan Ibadah)

reduction in food. Thus, let man requires him to perform fasting for some times “.<sup>19</sup>

Thus it can be concluded that continuous fasting will affect not good for the body, due to excessive combustion will result in the emergence of toxins that interfere with the body's organs, but excessive eating is harmful and destructive interference of food functions.

There are several benefits of alternate Fasting for the body:

1. Detoxification

Narrated by Abu Hurairah that the Prophet said: "*Fasting is a shield*". A protective shield that keeps people from all-things that harm him, also protect it from enemy attack. One of the great dangers that threaten humans in the day and night are toxins that accumulate in the body.<sup>20</sup>

The medics said that the most dangerous materials that threaten human body is a poison or toxin, it's contained in the human body that affect the function and the body's cells work, even destructive and deadly. Toxin was settled in the cell bodies for a very long time and can't be expelled. The Toxin that are accelerate aging.

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<sup>19</sup> Mustamir, S.Ked, *Rahasia energy Ibadah untuk Penyembuhan*, (Yogyakarta:Penerbit Lingkaran), p.236

<sup>20</sup> H.R.Muslim, *Kutubus siyam*, Chapter Fadhaulus Syiyam, no.1151

Research shows that fasting provides a number of benefits of preventive against various physical and mental illnesses, among others, as follows:

**Strengthen systems of immunity,** So that the body is always sterile from various diseases. Functional indicator spleen cells were improved tenfold. Percentage of cells responsible for immunity qualitative (*lymphocytes*) is also increasing. Several types of antibodies in the body will also increase.<sup>21</sup>

Results of research conducted by Dr. Ahmad al-Qadi from United States, shows that the level of stamina and muscle performance have increased 200% to 30% of people, while the other 40% has increased by 70%. This counter the perception that many in the general public that fasting weakens the body and affect the vitality stamina.<sup>22</sup>

A medical expert from the US said that every human being need the fasting because of toxins from a variety of food and beverages consumed by humans gathered in the body that makes someone like the sick and dispirited. When fasting, the toxin levels will be reduced even will gradually disappear from the body so clean of toxins. The cells of the body return to the updated no more than 20

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<sup>21</sup> Tim Baitul Kilmah, *Ensiklopedia Pengetahuan Al-Qur'an dan Hadith*, (Jakarta: Kamil pustaka,2013), p.386

<sup>22</sup> Ibid, p.392

days after the fasting period is over. Even the body will be flown good vitality.

In various studies conducted by experts, they found that up to now there is no way that most effective to drive and reduce the future levels of toxins in the body. Fasting reduced toxins in the body and eliminated them from the body without affecting the working and functions of all parts of the body.

A medical referral <sup>23</sup>said that the liver functions convert a large amount of toxic material that is insoluble in water. Liver function can do it with the help of the digestive system, or sometimes he took it out of the kidneys. At the time of fasting, a large amount of fat stored in the body is passed to the liver to be used as an energy source. Then the liver issue and set aside substances containing toxins in the fat.

When the stomach to have entered the food in large quantities, it has to work harder. Effects barrage induce labor in other organs. The heart begins pumping blood and blood vessel diameters ranging dilated arterioles for more blood supplier to the digestive system. In addition,

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<sup>23</sup> (William F.Fanong, *Review of Medical Physiology*, Los atos, Appleton & Lange, California, edisi ke-15,1991)

the lungs are also required to absorb more oxygen into the blood in order to be oxygen in nutrients. Liver prepare for the role to be able to optimize the function as a neutralizer and cleaning toxic materials that may enter with food uninvited. Gall began distributing the sap to hydrolyze fat and kidneys are also affected by the heavy burden to finally eliminate harmful elements in the blood to be discarded (eksresi). The opposite also occurs so. When the hull was given a chance to rest a while, then the other organs also have the breathing spell. Reducing the frequency of meals also cause liver more active and freely carry out cleaning or removal of toxins (detoxification) in the body.<sup>24</sup>

In another source said that the liver has an important role to rid itself of toxins to turn it off, or change it which provide useful material for the body. However, the liver has the ability and capacity is limited. Sometimes he can't function properly due to illness or natural causes such as age.<sup>25</sup>

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<sup>24</sup> Ade Hasman, *Rahasia Kesehatan Rasulullah ( Meneladani Gaya Hidup Sehat Islami nabi Muhammad SAW)*, ( Jakarta: PT Mizan Pustaka), p. 139

<sup>25</sup> Abdul Basith Muhammad As-sayyid, *Bahst wa an tashumuu khairul lakum, min al-manzhur at Thiibi,Mausu'ah al-I'jaz lil 'ilmi wa al sunnah*

One of the recommended ways to improve liver function is by fasting, as fasting can increase the production of amino acids and fatty acid which drawn from some meals when dawn and breaking. When we fast, formed proteins, fats phosphate, glisteron, and other chemical compounds that serve to form new cells and clean the liver cells from acid that settles in it after eating. Thus, the liver will be free from the risk of fatty liver, which would impair the function of the liver in the absence of fat that moved him, the fat with very low density (very low density lipids). So it can be concluded that fasting has an important role to maintain the effectiveness of liver-cell function as well as the entire body.<sup>26</sup>

Dr.Macfadon, who reviwed about the advantages of fasting, said that, “all of human need fasting, except become sick. Because deposit of toxin which originated from some foods and medichine precipate in the body until distempere. At last, become weak a body and lack of energy. When someone fast, the deposit of toxin come out of the Body so that he will be concious and powerfull than before.

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<sup>26</sup> Jamal elzaky, *Fushul fit Thiibb Rasul* (Cairo) translated into Indonesian language by Dedy Selamat Riyadi,MA, *Buku Induk Mukjizat Kesehatan Ibadah*, 2010 P.261

Relation to the fasting of Daud, Regularity and continuity in fasting Daud will help discharge toxins in the body faster. In a book<sup>27</sup> mentioned that if we are able to fast of Daud, it's mean we do "saving of energy" remarkable and commendable that the two characters live, patience and gratitude. Moreover on a book mentioned that Prof. Dr. M. Amien Rais, MA, do the Daud fasting about 2 years (from his child, Hanum Rais,) an the fact, he has as around as bell.

## 2. Accelerate the regeneration of Cell<sup>28</sup> of Body

Old age is natural for a person's growth. A person's body is always dependent on the renewal cells naturally from the form of cell. There were two main factors that influence the aging process.

The first factor can't be avoided by anyone because it is associated with the arrangement of human genes. The first menstruation can be seen with the cessation of the

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<sup>27</sup> Ade Hasman, *Rahasia Kesehatan Rasulullah ( Meneladani Gaya Hidup Sehat Islami nabi Muhammad SAW)*, ( Jakarta: PT Mizan Pustaka). p. 144

<sup>28</sup> Cell is one of smallest unit from life. Cell was called by Robert hooke that mean is "kotak-kotak kosong", Beside he use of cross of cork by microscop. Cell is divided by unit of substance it was called by Protoplasma. protoplasma also divided by two part, that is sitoplasma and nukleoplasma. Nukleus(inti sel) is the most important of cell. Every cell have several organel cell which is cover the membrane of cell, that is the outside organel which is protect nucleus and sitoplasma.

menstrual cycle in women and baldness on the man. The alteration like this is beyond human ability. The second factor that affects aging is a wide range of deadly diseases, such as cancer, heart disease, disorders of the vascular system, heart attacks and Stroke. All disease is caused by stack of fatty, which recently called dangerous calories (cholesterol).

That's factors that were investigated by researchers to obtain the best solution and promising. The most general of assumptions associated with this is therapeutic is fasting therapy, because trials of fasting through into cultivated fields coming researchers. The reason medical fasting has become one of the most important methods in order to prevent the above diseases.

Besides functioning cleanse the toxins, fasting also rest the digestive organs and absorption, fasting also has an element that causes cell renewal and rejuvenation. It looks at giving new life and vigor to the cells in the body.<sup>29</sup>

There are two processes experienced by our bodies: first, the metabolic process is a process of storing food in excess. In the body food intake is converted into energy, and the excess will be stored in the form of glycogen and

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<sup>29</sup> Hisyam Thalbah, *Ensiklopedia Mukjizat al-qur'an dan hadith*, (Bekasi:Sapta Sentosa,2008), P.99

fat<sup>30</sup>. Glycogen is stored in the form of muscle, while the fat will raise the fat. Second is the process of catabolism. At the time of human's fasting, no calories that entering into the body. Because the body will remodel the food supplies for the purpose. Fats and proteins eventually burned to form energy.

When the body involved in energy metabolism, the residue will be stored in the body, kidney cells, skin cells, eyelids, as well as in the form of fat and glycogen. This backup at any time will be burned into energy, if the body does not get food supplies from outside. When fasting, these reserves will be used, so that the relief storage organs, including its constituent cells so that these cells have the time to renew themselves. The event is called cell rejuvenation. Therefore it is not surprising that someone who often fast, the skin becomes fresh and soft.<sup>31</sup>

Catabolism in the body during fasting will cause heat to raise the temperature of the body. So that people who fast will cause the heat to raise, it's make the temperature of the body is relatively high, around 37 degrees Celsius. High body temperature according to the study in French,

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<sup>30</sup> Mustamir, S.Ked, *Rahasia Energi Ibadah untuk penyembuhan*, (Yogyakarta;Lingkaran,2007) P.240

<sup>31</sup> *Ibid*, Mustamir.P.241

is will destroy the germs in the body. The Increase body temperature in sick person is a defense mechanism of the body. The same thing happens to people who are fasting will cause it is not susceptible of disease.<sup>32</sup>

The cells were sick and weak in the body will be destroyed by itself when the mechanism of destruction (catabolism) dominating mechanism (anabolism) during fasting, and the cells will grow back when the body experiences a phase of anabolism.<sup>33</sup>

A professor at the University of Moscow, Benjamin stated that, "if we have attention system of the human body metabolism, we will find that at certain times, the body rejects the food. As if he would obligate of fasting on himself at a certain time to realize a balance in all the body's metabolic system to withstand attacks from the outside ".<sup>34</sup>

### 3. Increase the Body's Endurance

Besides fasting is important to clean several toxins in the body that caused by too much eat and drink. Fasting can also help a person to release a person from bad

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<sup>32</sup> Drs. Jumarodin, Dra.Endang Sulistyowati,M.si, *Pelatihan Metode Pengobatan Alami*, (Yogyakarta: DIVA Press,2008), p.251-252

<sup>33</sup> Hisyam Thalbah, *Ensiklopedia Pengetahuan Al-qur'an dan Hadith* , p. 389-390

<sup>34</sup> Dr. Jamal el-Zaky, *Buku Induk Mukjizat Kesehatan Ibadah*, p.242

habits, fasting also can reduce the particular rat average cholesterol production.

According to experts the fast implementation can give the effect of the strengthening of the immune system culprit. This happens due to fasting, the white blood cells which are cells that have important role in the body's defense system, will increase.

According to research at the University of Osaka, Japan, when people fast enters seventh day, the white blood cell count will increase, on the first day until the sixth was not found such an increase, but on the seventh day of the addition takes place very rapidly. Increased white blood cell is automatically boost immunity. These cells protect against inflammation there, so many inflammatory diseases cured by fasting, such as strep throat, inflammation of the nose, and others<sup>35</sup>.

Fasting can also encourage the body to block the growth of harmful parasites, because they spend a supply of food. By stopping the supply of food, germs, bacteria, and cancer cells can't survive. They will come out through bodily fluids along the cells that have died.

Another researcher suggests that by fasting, most of the nutrients and fuel normally used by the digestive

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<sup>35</sup> Mustamir, *Rahasia Ebergi Ibadah untuk Penyembuhan*. p.241

system can be stored to be used for other tasks, such as wound healing and fighting disease.<sup>36</sup>

From the explanation above conclude that fasting Daud have some benefits for healthy. The first is detoxification, the toxin levels will be reduced, even will gradually disappear from the body so clean of toxins Regularity and continuity in fasting Daud will help discharge toxins in the body faster. Second, accelerate the regeneration of Cell of Body, At the time of fasting humans, then no calories that enter into the body. Because the body will remodel the food supplies for the purpose. Fats and proteins eventually burned to form energy, This backup at any time will be burned into energy, if the body does not get food supplies from outside. When fasting, these reserves will be used, so that the relief storage organs, including its constituent cells so that these cells have the time to renew themselves. The event is called cell rejuvenation. Third, .Increase Endurance Body, fast implementation can give the effect of the strengthening of the immune system culprit. This happens due to fasting, the white blood cells which are cells that have important role in the body's defense system, will increase.

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<sup>36</sup> *Ibid*, *Buku Induk mukjizat al-qur'an*. p.247

## CHAPTER V

### EPILOGUE

#### A. Conclusion

From the research that has been done, it can be concluded:

##### 1. Quality of Hadith About Recommendations of Daud Fasting

Hadiths about the fasting Daud are divided for several categories, among them are: hadith about Recommendations of Daud fasting, the ordinances of Daud fasting, the virtue of Daud fasting, etc. On the quality of Hadiths about Daud fasting side, generally, its path of Sanad hadiths are *Muttashil*, it can be looked in several history about the narrators of Hadith. Most of them are rated as *tsiqah* narrators' class and little narrators are assessed *saduq*. Whereas on the quality of matan hadith, most of the quality of matan are *sahih*, but some others matan are *hasan*, *shahih lighairihi*. Several hadith have different editorial, but it is not contradictory, it means that it has similar meaning. It indicates that the Daud fasting can be recommended for *sunnah* practice, even if there is no hadith explained that the Prophet fasted Daud, but from some of hadiths can be concluded that Fasting Daud is the main fasting. The Prophet advocated for someone who has the ability to practice, with no prejudice to the rights of others. Fasting Daud is not only has the virtue of *dzahir* of hadith, but also benefit from the standpoint of health sciences.

2. Contextual Understanding of Hadith about the recommendations of Daud fasting in Health and Sciences.

In an effort to explore and understand the hadith about recommendations of Daud fasting with the approach of Health Sciences, the author has explained the benefits and advantages from fasting Daud. Those are:

- a. Detoxification, if someone fasting, the toxin levels will be reduced, even will gradually disappear from the body so clean of toxins Regularity and continuity in fasting Daud will help discharge toxins in the body faster.
- b. Accelerate the regeneration of Cell of Body, at the time of fasting humans, then no calories that enter into the body. Because the body will remodel the food supplies for the purpose. Fats and proteins eventually burned to form energy; this backup at any time will be burned into energy, if the body does not get food supplies from outside. When fasting these reserves will be used, so that the relief storage organs, including its constituent cells so that these cells have the time to renew themselves. The event is called cell rejuvenation,
- c. Increase Endurance Body, fast implementation can give the effect of the strengthening of the immune system culprit. This happens due to fasting, the white blood cells which are cells that have important role in the body's defense system, will increase.

## **B. Suggestions**

1. The results are just a few of the disciplines of science, the authors are aware that the background of the author is not of the health sector. Therefore, the authors suggest to all friends who study the sector of health to be able to express deeper about the hadiths of Prophet which relate to the health sciences.
2. Some Hadith in this study, only limited to the hadith is in *kutub at-tis'ah*. So the author suggests to the reader to assess the hadiths that exists on other sources in order to broaden the horizon associated with the hadiths about fasting Daud on the hadith.
3. Some Books of Sharh which is used by the author in this study is also very limit. Then the author suggests to the reader can be equipped it with other books sharh.
4. The last suggestion from the author, that we as Muslims continue to explore the science that deals with hadiths of Prophet, so that the treasures of Islamic scholarship can continue to evolve in accordance with the demands of the times.

## **C. Closing**

Praise Gratitude to Allah SWT who has mercy, guidance, and his I'nanah caused the author can finish this thesis. Authors aware, this thesis is still far from perfection. Therefore, the authors expect criticism and constructive suggestions from dear reader. Hopefully

this simple research can provide benefits, especially for the writer himself and for the readers in general.

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