Abstract: The word kutiba in the Qur'an which means obligation is used 4 times. One of them is the obligation to carry out fasting. The purpose of this study is to describe the meaning of the word kutiba contained in QS 2:183-185. This type of research is qualitative research using the Descriptive method of analysis. The instruments used in this research are the researchers themselves and are assisted by documentation studies. The source of data in this study is QS 2, 183-185. Data analysis is carried out in the following way. First, syntagmatic analysis and paradigmatic analysis. Second, interpret the results of syntagmatic and paradigmatic analysis. Third, find weltanschauung. The results showed the following. (1) In Q.S 2:183, the word kutiba means obligation (furidha). (2) The word kutiba which means obligation has a characteristic, namely an obligation or duty that is not liked and the obligation is delivered in a loud tone. (3) QS 2:184 and 185 were revealed not to inform that believers may not fast if they are sick or travel long distances. However, the verse was revealed as an affirmation of the importance of the obligation to fast in Ramadan, so the sentence is repeated twice in succession. (4) Wa an t&s;u khairul lakum ing kuntum ta'salam (2:184) means and fasting is better for you if you know. So it can be concluded that the obligation to fast in Ramadan is an obligation that must be done by believers under any circumstances. Fasting in Ramadan is better if you understand it.

Keywords: Kutiba, Pua sa Ramadan, Semantic Approach

INTRODUCTION

Fasting is one of the five pillars in Islam. The order to observe fasting was revealed in the second Hijra of Islam in Medina Al Munawara (Hossain, 2012). Ramadan fasting is a sacred obligation and a great Islamic worship, as well as one of the five pillars of practical Islam, which is a pillar of religion (Qardhawi, 2020). The implementation of fasting in Ramadan is found in QS 2, 183-185. Refrain from eating and drinking at certain times (Ma'luf, 1986). Fasting is refraining from things that break the fast from dawn to sunset with the intention of fasting (al-Fiqh al-Manhaji 'ala Mazhab al-Imam ashShafii, p. 331). Fasting is one of the pillars of Islam that is required for every Muslim. Ramadan fasting is compulsory based on the Qur'an, As-Sunnah and Ijma (Sabiq, 2013).
Fasting during Ramadan is an obligation that believers must perform. O believers, it is obligatory upon you to fast as it was required of those before you that you may practice piety (Qs. 2:183). Fasting is a worship that has long developed and was carried out by humans before Islam (Ash-Shiddeeqy, 2009).

The obligation to fast in Ramadan is also marked by the word kutiba in the verse. In Tafsir At-Thabari when explaining the meaning of عَلَيْكُمُُ كُتِبَُ (kutiba 'alaykum) is obligated upon you. According to Shaykh Abu Bakr Jabir al-Jazairi kutiba is defined as obligatory and established. In QS 2: 183 the obligation referred to is the obligation to carry out fasting in Ramadan.

However, in interpreting the obligation to fast in Ramadan, Fiqh experts focus more on interpreting the obligation to fast which is contained in QS 2, 184 and 185. Jurisprudence scholars mostly discuss concepts related to things that allow believers not to fast in Ramadan so that fasting in Ramadan is no longer an obligation to do. The reasons for leaving Ramadan fasting are as follows: sick people, travelers, weak parents, people who work hard, pregnant women breastfeeding (Department of Religious Affairs of the Republic of Indonesia, Sabiq (2013). But there are some groups who get dispensation from Allah may not fast in Ramadan because of old age, such as; pregnancy, breastfeeding, forced by others, travel (safar), illness, jihad, hunger, thirst, and old age (Shaih bin Uthaymeen, 2012).

In fact, if analyzed more in QS 2, 184 and 185 there is a sentence required to replace fasting on another day and the sentence fasting for you is better if you know it. The two sentences have implied meanings. The analysis of meaning can be used with a semantic approach. Semantics is an inseparable part of language, because semantics examines meaning in a language. Semantics is an inseparable part of the structure of language that has a direct relationship with the meaning of speech and the structure of the meaning of a speech. Semantics is an element of language structure related to meaning, expression and meaning structure (Chaer: 2013). Semantics is a science that studies the meaning of the vocabulary of a language, in which there is a study of the concept of changing the meaning of a word. A change certainly has a cause, nature and effect on the consequences that must be accepted. Semantics can be interpreted as the scientific study of meaning and is divided into philosophical, logical, and linguistic semantics. Linguistic semantics is the study of the transmission of meaning through language.

Therefore, to solve the problem of meaning correctly can use the point of view of language. Leech (1977) looked for the nature of meaning in language. For the result, there are six things used to find the nature of meaning in language, namely (1) paraphrasing, (2) synonyms, (3) involvement, (4) suppositions, (5) logical
inconsistencies, and (6) contrasts. The emergence of a meaning cannot be separated from several factors that determine it. Factors that determine meaning include linguistic factors, historical factors, social factors, psychological factors, the influence of foreign languages, and the need for new words (Ullmann, 1972). Semantic-based techniques are concept-based search tools that retrieve results based on word meaning, matching contextual meanings (Alqahtani & Atwell, 2016). Breal (1883) also considered semantics as a pure-historical science in the sense that it is still related to elements outside language, such as the background of changes in meaning, the relationship of changes in meaning with logic, psychology, culture, and so on.

The semantics of the Qur'an are specific, focused on certain words that have meanings and concepts that the Qur'an offers to the readers. Semantics is known as the structure of linguistics that talks about the meaning of an expression or word in a language (Azima, 2017). Meaning in semantics can be analyzed syntactically and paradigmatically. Syntactic analysis aims to see the meaning of words if they are accompanied by other words. Paradigmatic analysis seen from structural analysis by means of analysis of the intrinsic elements of the textual context (Izutsu, 1996). This analysis aims to examine the relationship between the verses. According to Mohamed et al., (2017) situational extrinsic element analysis examines the feelings of the heart of the recipient of the Qur'an or verse. The inner mood in a text can be analyzed using syntactic and syntactic and paradigmatic analysis (Saussure, 2011). Menefindkan weltanschoung aims to discover and express the basic meaning of the Qur'an and can be practiced in life (Izutsu, 1996).

If you look at this research has never been done before. However, there are several studies that are relevant to this study, which are as follows. Leslie J. Hoppe, O.F.M (2015) with the research title ISAIAH 58:1-12, Fasting and Idolatry. This study discusses fasting and idolatry. MoHAMeD M HAssAnEl (2015) entitled Diabetes and Ramadan: how to achieve a safer fast for Muslims with diabetes. Research discusses the link between Ramadan fasting and diabetes. Dadang Darmawan (2017) entitled Semantics Of The Qur'an: The Past And Opportunity In The Future. The study discusses efforts to reduce abstract concepts of the Qur'an into concrete. Hammad Afzal1 and Tayyeba Mukhtar (2019) entitled Semantically Enhanced Concept Search of the Holy Quran: Qur'anic English WordNet. This study discusses searching for Qur'anic concepts using semantic analysis assisted by Quranic English WordNet. Adnan Mahmoud Abumahfouz, Yasser Issa Al-Shboul (2020) entitled Qur'anic Semantic Markedness: A Translation and Linguistic Perspective. The study discusses the semantics of the Qur'an in terms of lexical level, spatial deictic level, preposition level, and schematic level.
The research conducted is different from previous studies. Although both analyze the Qur'an based on a semantic point of view. However, the novelty of this study is the focus on understanding the Qur'anic verse that discusses fasting. During this time, many understand the meaning of fasting easily or interpret fasting with gambling. Therefore, this study will reveal the meaning both expressed and implied in QS 2: 183-184. This study was conducted with the aim of analyzing the meaning of the word kutiba contained in QS 2, 183 -185 from a semantic point of view.

METHOD

This type of research is qualitative research. The method used is the descriptive method of analysis. The method of analytical description is used to describe and analyze the semantic interpretation data of fasting verses contained in the Qur'an. Creswell (2012) explained that the characteristic of qualitative research is that the data analyzed is in the form of text that will be interpreted in meaning. The source of data in this study is QS 2: 183-185. Hasan (1972) explains that the Qur'an is perfect because there are no words or sayings that Allah covers in the Qur'an. All words, phrases, clauses, sentences, and everything in the Qur'an are sacred and true (Zeidan, 2003). The meaning of the Qur'an is sacred so it is impossible for man to achieve, but his task is to understand the Qur'an as best he can. Humans can interpret the Qur'an using literature. This study will interpret QS 2: 183-185 using a semantic approach. The instruments used in this study are the researchers themselves and assisted by documentary studies. Documentation studies are used to obtain data on Qur'anic verses that discuss fasting. Descriptive data analysis is carried out with the aim of obtaining data related to the interpretation of fasting verses in the Qur'an when viewed from a semantic approach. The steps of this research are as follows. First, syntactic analysis and paradigmatic analysis. Syntactic analysis aims to see the meaning of words if accompanied by other words (Izutsu, 1996). Paradigmatic analysis seen from structural analysis by means of analysis of the intrinsic elements of the textual context. This analysis aims to examine the relationship between the verses. Next analysis of the extrinsic elements of the situational context. According to Mohamed et al., (2017) situational extrinsic element analysis examines the feelings of the heart of the recipient of the Qur'an or verse. The inner mood in a text can be analyzed using syntactic and syntactic and paradigmatic analysis (Saussure, 2011). Syntactic analysis aims to check the correlation of words in sentences. Paradigmatic analysis aims to examine the historicality of word meanings using a language archaeology approach. This analysis aims to understand the emphasis of the Qur'an, where the spirit of the text is behind. The second step is to interpret the results of the syntactic and paradigmatic analysis. Third, finding weltanschoung aims to
find and express the basic meaning of the Qur'an and can be practiced in life (Izutsu, 1996). Descriptive analysis is carried out by recording data, presenting data, drawing conclusions, and verification (Miles, Huberman, & Saldaña, 2014).

RESULT

Kutiba can be interpreted as an obligation. Kutiba which means obligation is only found in 4 verses of the Qur'an, namely Q.S 2: 178, 180, 183, and 216. Kutiba 'alaikum-ul-qisāṣu (Q.S 2:178), kutiba in the verse means the obligation to perform Kisas. Kisas comes from Arabic from the word قِصَاص which means to seek traces like al-Qashâsh, while in Islamic legal terms it means the evildoer is retaliated for as he did. Kutiba 'alaikum iżā ḥaḍara aḥadakumul (Q.S 2: 180), kutiba in the verse means the obligation to testify. Wills etymologically are messages or promises of a person to others to do a deed, both when the testator is still alive and after death (Wahbah al-Zuhaili, 2004). Kutiba 'alaikumush-shiyamu (Q.S 2: 183), kutiba in the verse means the obligation to fast in the month of Ramadan. In Arabic, fasting comes from the word shaum or shiyam which means to withhold. Linguistically, fasting means "to withhold". According to Islamic law, fasting is a form of worship activity to Allah Almighty by refraining from eating, drinking, lust, and other things that can cancel fasting, from dawn to sunset / magrib, with the intention of first beforehand. Kutiba 'alaikumul-qitālu (2:216), kutiba in the verse means the obligation to fight. Fighting here is defined as fighting against enemies from among the infidels. "It is permissible (to fight) to those who are fought, because they are indeed persecuted. And indeed, God is almighty to help them." (Qs. 22:39).

The four words kutiba in the above verse have the same characteristic, namely an unpleasant obligation or duty. According to Ain al-Jawni, some scholars argue that the use of the word kutiba in the 4 verses is because the obligations contained in the verse are burdensome. Whenever there is an obligation that is unpleasant or burdensome, God always motivates it. For example, in QS 2:183, Kamā kutiba 'alallāţīna ming qablikum la'allakum, the motivational form of the sentence is that the obligation to fast is not only done by 1 believer, but believers before you have also done it. Wa 'asā an tahrabū syai'aw wa huwa khairul lakum, wa 'asā an tuḥībbū syai'aw wa huwa syarrul lakum (QS 2: 216), the motivational sentence form may be what you hate when it is very good for you and it may be what you like, even though it is very bad for you.

Motivation indicates that the word kutiba is a serious and firm obligation so that it is delivered in a loud tone. However, there are very many commentators who interpret the word kutiba in a relaxed tone, especially the obligation to fast in Ramadan. Many commentators think that the obligation to fast in Ramadan is not something that should
be done in Ramadan. A person can change the fast in Ramadan to another day, if the person is unable to fast in Ramadan. In fact, if we look at fasting in Ramadan is closely related to religion, beliefs, and social life (Kendler et al., 2003 and Farmer, Trapnell & Meston, 2009). Even if seen in Morocco which is not dominated by Muslims, based on the results of research many sick people in Morocco who keep their fast, they are reluctant to break the fast (Buitelaar, M., 1993).

Commentators emphasize the meaning of fasting not in the word kutibanya, but the meaning of fasting found in QS 2: 184 and 185. QS 2: 184. So that the discussion is more focused on things that cause a person to break the fast. The reasons for leaving Ramadan fasting are as follows: sick people, travelers, weak parents, people who work hard, pregnant women breastfeeding (Department of Religious Affairs of the Republic of Indonesia, Sabiq (2013). But there are some groups who get dispensation from Allah may not fast in Ramadan because of old age, such as; pregnancy, breastfeeding, forced by others, travel (safar), illness, jihad, hunger, thirst, and old age (Shaih bin Uthaymeen, 2012). Imam Nawawi (may Allah have mercy on him) said in the book of Majmu, (6/261) "A sick person who feels weak to fast because of illness and there is hope of recovery, he is not required to fast, if clearly he feels heavy fasting.

Though studied semantically, the verse was revealed not to ask Muslims to break the fast during Ramadan. The sentence was derived as an affirmation of how important the obligation to fast in Ramadan is, so the sentence is repeated twice in succession. QS.2:184 reads Ayyāmam ma'dūdat, fā mang kāna mingkum marīdan au 'alā safara fā 'iddatun min ayyāmin ukhar, wa 'alallāzīna yūtīqunahū fidyatun ṭā'ūmu miskīn, fā man ta'tawa'a khairan fā huwa khairul lah, wa an taṣūmu khairul lakum ing kuntuṭ ta'lamūn (i.e. some specific days. Then whoever of you is sick or on the way (and does not fast), then (is obliged to substitute) as many days (that he does not fast) on other days. And for those who are hard to run, it is obligatory to pay fidyah, which is to feed a poor man. But whosoever willingly works virtue, it is better unto him, and thy fasting is better unto you if ye know.)

QS.2:184 reads Shahru ramaḍ ānallažī unzila fīhil-qur'ānu hudal lin-nāṣī wa bayyinātim minal-hudā wal-furqān, fā man shahida mingkumus-shahra fāyaṣum-h, wa mang kāna marīḍ an au 'alā safara fā 'iddatun min ayyāmin ukhar, yuṇdulāhu bikumul-yusra wa lā yuṇdu bikumul-'usra wa litukmilul-'iddata wa litukabbirullāha 'alā mā hadākum wa la'allakum tasykuṭun, (The appointed days are the month of Ramadan, the month in which the Qur'ān was revealed (the beginning) as a guide for man and explanations of that guidance and distinction (between the right and the righteous). Therefore, whoever of you is present (in the land where he lives) in the month, let him fast in that month, and whoever is sick or on the way (and breaks his fast), then (it is
obligatory for him to fast), as many days as he has left, on other days. God wants ease for you, and does not want trouble for you. And be sufficient in number, and glorify God for his instruction which is given you, that ye may be grateful.)

If examined further, the phrase fa 'iddatum min ayyāmin ukhar (then "it is obligatory for him to fast" as many days as it is left on other days) (Q2:184). This sentence is a statement that indicates seriousness in carrying out fasting because there is a word that must be changed. The word must be replaced there can mean something that must be done, even if it is another day. If analyzed further, the presence of the replaced word implies that do not cancel the fast even if you are sick or on a long trip. Under no circumstances should you keep fasting because fasting is better for you if you know it. Wa an tāṣumu khairul lakum ing kuntum ta'alamūn (2:184) means and fasting is better for you if you know.

DISCUSSION

Kutiba is one of the verbs found in the Qur'an. However, various interpretations can be made regarding the meaning of the word kutiba. Kutiba is another form of fi'il mādī "kataba". In the Qur'an the meaning of kutaba refers to 4 things, namely furidha the meaning is obligatory, quḍiya the meaning is fixed, ju'il the meaning is made, and umira the meaning is commanded, (Damaghani, 1983:400-401). In Q.S 2: 178, 180, 183, and 216 the word kutiba means obligation (furidha). Al-Thabari in his tafsir Jāmi' al-Bayan fi Ta'swil ayy al-Qur'an, that the meaning of kutiba in the verse is furidha, which means "difardhukan". In Tafsir At-Thabari when explaining the meaning of عَلَيْكُمُُ كُتِبَُ (kutiba 'alaykum) is obligated upon you. According to Shaykh Abu Bakr Jabir al-Jazairi kutiba is defined as obligatory and established. This commanded obligation dates back to human history, therefore Allah does not use the redaction of the word furidha (obligated or fardukan) but the word kutiba (Said Agil Husain Al-Munawar et. al)

In the 4 verses mentioned above, the word kutiba can be interpreted as something burdensome or difficult to live. For example, fasting in Ramadan, some Muslims think that fasting in Ramadan is hard. Syarifuddin (2004) explained that ibadah fasting is categorized as heavy worship carried out because fasting refrains from eating and drinking which are the needs of the limbs. Moller (2005) states that, because fasting in Ramadan is more difficult because it is an important jihad for Indonesian Muslims. Many Muslim communities consider Ramadan to be the ultimate Islamic ritual obligation (Blankinship 1996). Another example, carrying out war is also a burdensome obligation. According to Syuryansyah, (2021), war in religion is included in a very heavy obligation. In fact, some Muslims, Khawārij for example, set the obligation of war as a measure of the quality of one's Islam.
If you look further, the verb kutiba has the same characteristic, which is an obligation or an unpleasant task. For example, observing fasting is not something to be happy about. If you see no one who likes to fast because fasting is refraining from eating, drinking, and other things that cancel the fast. Another example is the obligation to fight, who likes to go to war because the person who goes to war will be killed or killed. Such ungodliness is not pleasing to man's basic disposition. According to Ibn al-Jawzi, some scholars have explained that the word kutiba was chosen because it is usually a burdensome obligation for humans.

In every word kutiba that means obligation, there is always motivation in it. This motivation is done with the aim that the obligation no longer seems burdensome. For example, in QS 2:183 the type of motivation given is external motivation in the form of environmental influences. Environment is a variable that has a great influence in a person (Herbert, 2012). In QS 2: 183 the motivation given is in the form of strength to carry out fasting, so that fasting can be lived with enthusiasm and iklas. In the verse, it is explained that the obligation to fast is not only carried out by 1 believer, but also carried out by other believers. The prophet Issa (A) fasted for forty days in the desert and commanded his followers to fast (Matthew 4:16, 2008). Al-Hafizh Ibn Kathir in Acts of the Prophets and Messengers, quotes Ibn Majah about Noah's fasting. The Prophet (peace be upon him) once said, "Noah's fast is a whole year, except for Eid al-Fitr and Eid al-Adha". Al-Alusi explained that looking at the outward verse, it is possible that the obligation of fasting has existed since the time of the Prophet Adam.

In QS 2: 216 the type of motivation given is internal motivation in the form of the influence of cognition or knowledge. Cognitive approaches have proven useful in understanding motivation (Herbert, 2012). In QS 2: 183 the motivation given is in the form of knowledge that something that is not liked is not necessarily not good. In 3:19 it is reiterated that then if you do not like them, (then be patient) because maybe you do not like something, when Allah makes him much good." The verse also confirms that something that is thought not good is not necessarily bad and something that is thought good is not necessarily also a good thing. In QS 2: 178 the type of motivation given is external motivation in the form of emotional motivation. Semiautonomous emotional circuits may play an important role in behavioral motivation. The ability to act as a result of emotions (LeDoux, 2000). In QS 2:178 the motivation given is in the form of action that by doing qishash can alleviate the crimes you commit. In QS: 2:179 *it is reaffirmed that And in qisas there is (guarantee) of life for you, O intelligent people, that you may be pious.*

*The word kutiba is also characterized by conveying in a loud tone so that the obligation is a very serious and firm obligation. According to Abu Hayyan in the book*
of Tafsir Bahrul Muhit, the meaning of kutiba found in Surah Al-Baqarah means affirmation and determination, meaning obligatory and established. Likewise with fasting, the obligation to fast is a very serious obligation. The obligation to fast is not something that can be alleviated by various reasons of incapacity. Fasting during Ramadan will not cause a person to get sick. Based on the results of research conducted by Develioglu, Mine Havva Saban Gunay and Mehmet (2013) stated that fasting in Ramadan will not interfere with the body's immune system. Ramadan fasting has been shown to modulate certain aspects of the immune system and aid in HIV AIDS prevention (Mohammed KIA and Mahmood, MM, 2010 and Parkhurst &Whiteside, 2010). Fasting can avoid illness, aging, and add health (de Cabo R, Mattson MP, 2019). Not only as an axis of strength, fasting is also about increasing devotion, moral and social commitment (Schielke 2009). In addition, fasting in Ramadan is also part of a form of religious expression to promote spirituality, morality, solidarity and social identity among Muslims (Campante & Yanagizawa-Drott, 2015; Moller 2005; Schielke 2009).

In QS 2, 184 and 185 it does not mean that it is required to cancel the fast if unable to. If we examine again, there is an important sentence in it, namely that there is an obligation to replace fasting. The sentence is repeated 2 times in the Qur'anic verse. It states that the obligation to fast is something that really must be done not to be done. If not, then inevitably you will still replace it. If analogous, a person is asked to attend an activity, then he is unable to attend. So, the person must change the activity on another day. It states that the activity is important and should not be abandoned. So it is with fasting. As for the obligation of people who leave Ramadan fasting, either because there is a cause of shari'a ("udzur) or without a reason of shara”, the law must replace it (qadha”) in the eleventh days of the following month (Nafis, 2015).

With the obligation to fast in Ramadan, it is more relieving than replacing fasting outside Ramadan because fasting in Ramadan is done together so that it seems lighter. If it is done outside the month of Ramadan, it is more burdensome because at that time only we fasted others did not. In that context, it can be interpreted that fasting is easier for you, so do not cancel fasting in Ramadan even if you are sick or traveling far. If you cancel then, that's what makes it more difficult for you.

There is even 1 last sentence that is not less important, wa an tasum y khairul lakum ing kuntum ta'lamu (QS 2:184) means and fasting is better for you if you know. In that sentence there is an emphasis that fasting is better for you. The sentence can be interpreted that fasting in a sick condition is better than breaking the fast. However, unfortunately you don't know it so you prefer to cancel the fast. The sentence if you know, can be interpreted that a knowledgeable or knowledgeable person will not easily...
break the fast because the person knows that fasting is better than not fasting. So it can be concluded that the obligation to fast in Ramadan is an obligation that must be done by believers under any circumstances. Fasting in Ramadan is better if you understand it.

**CONCLUSION**

In Q.S 2: 178, 180, 183, and 216 the word kutiba means obligation (furidha). In the 4 verses mentioned above, the word kutiba can be interpreted as something burdensome or difficult to live. The word kutiba which means obligation has several characteristics, which are as follows. First, an unpleasant obligation or duty. In every word kutiba that means obligation, there is always motivation in it. In QS 2: 183 the type of motivation given is external motivation in the form of environmental influences. The motivation given is in the form of strength to carry out fasting, so that fasting can be lived with enthusiasm and ikhlas. In the verse, it is explained that the obligation to fast is not only carried out by 1 believer, but also carried out by other believers. Second, the delivery is in a loud tone, so that the obligation is a very serious and firm obligation.

In QS 2:183 there is an obligation to fast in Ramadan for believers. It's just that, commentators emphasize the meaning of fasting not on the word kutibanya, but the meaning of fasting contained in QS 2: 184 and 185. QS 2: 184. So that the discussion is more focused on things that cause a person to break the fast. If examined semantically, the verse was revealed not to ask Muslims to break the fast during Ramadan. The sentence was derived as an affirmation of how important the obligation to fast in Ramadan is, so the sentence is repeated twice in succession.

There is even 1 last sentence that is not less important, *wa an taṣụm khaɪrul lakum -ing kunum ta'lamuṇ* (QS 2:184) means and fasting is better for you if you know. In that sentence there is an emphasis that fasting is better for you. The sentence can be interpreted that fasting in a sick condition is better than breaking the fast. However, unfortunately you don't know it so you prefer to cancel the fast. The sentence if you know, can be interpreted that a knowledgeable or knowledgeable person will not easily break the fast because the person knows that fasting is better than not fasting. So it can be concluded that the obligation to fast in Ramadan is an obligation that must be done by believers under any circumstances. Fasting in Ramadan is better if you understand it.

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