

CHEAP QURBAN CAMPAIGN: A QURBAN HADITH ANALYSIS WITH JADZA‘AH LAMB PERSPECTIVE OF FIQH AL-TAYSÎR

Muhammad Kudhori^{1*}, Anindya Mitra Raisnur Putri², Mundhir³

¹Universitas Islam Negeri Walisongo Semarang, ²Universiti Kebangsaan Malaysia
kudhori@walisongo.ac.id, p91039@siswa.ukm.edu.my, mundhir@walisongo.ac.id

*Corresponding Author

▪ Received: 22-01-2023

▪ Revised: 29-07-2023

▪ Accepted: 31-07-2023

Abstract

The ritual of sacrificing animals known as Qurban is one of the most prominent worships in Islam. Nevertheless, on account of the highly criteria of *qurban's* animals, the price of animals often very excessive. Hence, qurban is considered as an expensive kind of worship for many Indonesian Muslims, to be specific, for the middle to low economic class of Muslims. Whereas in fiqh literature, there is an opinion that it is permissible to perform sacrifice with *jadza'ah* sheep whose price is more affordable. Unfortunately, this opinion is not well known among the Indonesian Muslim community. This article will analyze the hadith of qurban with *jadza'ah* sheep in the perspective of *fiqh al-taysîr*. This article is considered as qualitative research that use literature references that are relevant to the theme. The methods of research are content analysis and descriptive-analytical method. *Fiqh al-taysîr* emphasizes a notion that are easier for Muslims to implement. In its implementation, *fiqh al-taysîr* considers these matters; a more moderate aspect, emergency factor, easier opinion, being careful in deciding between obligatory and sunnah, free from mahdzab fanaticism, facilitating things that cannot or might be difficult to avoid, taking into *maqâsid syari'ah* consideration and applying the rules: changes in fatwas due to the change of times, places, conditions, and habits. In the context of the criteria for *jadza'ah* sheep as an alternate animal for Qurban, the concept of *fiqh al-taysîr* takes the opinion of ulemas who state that *jadza'ah* sheep are sheep that are perfectly six months old and the price is relatively affordable in price, thus they are easier to practice by the Muslim community of the middle to lower economic class.

Keywords: *fiqh al-taysîr*, hadith, low-cost qurban, *jadza'ah* sheep

Abstrak

Ibadah kurban merupakan ibadah yang sangat dianjurkan dalam Islam. Namun demikian, ibadah ini oleh banyak masyarakat muslim Indonesia kalangan bawah masih dianggap sebagai ibadah yang mahal, karena adanya anggapan masyarakat tentang kriteria tinggi pada hewan kurban sehingga harganya relatif lebih mahal. Padahal dalam literatur fikih, ada pendapat yang memperbolehkan melakukan kurban dengan domba *jadza'ah* yang harganya lebih terjangkau. Hanya saja pendapat ini memang kurang masyhur di kalangan masyarakat muslim Indonesia. Artikel ini akan mengkaji hadis kurban dengan domba *jadza'ah* dalam perspektif *fiqh al-taysîr*. Artikel ini merupakan penelitian kualitatif yang memanfaatkan referensi-referensi kepustakaan yang relevan dengan tema yang dibahas. *Content analysis* dan deskriptif-analitis dipakai sebagai metode analisis dalam artikel ini. *Fiqh al-taysîr* menekankan kepada pendapat yang lebih mudah dilaksanakan oleh umat Islam. Dalam implementasinya, *fiqh al-taysîr* mempertimbangkan aspek keringanan, unsur darurat, memilih pendapat yang lebih mudah, berhati-hati dalam memutuskan hukum wajib dan haram, bebas dari fanatisme mazhab, mempermudah dalam hal-hal yang tidak bisa atau sulit dihindari, mempertimbangkan *maqâsid syari'ah* dan menerapkan kaidah: perubahan fatwa karena perubahan zaman, tempat, kondisi dan kebiasaan. Dalam konteks kriteria hewan kurban dengan domba *jadza'ah*, konsep *fiqh al-taysîr* mengambil pendapat ulama yang menyatakan bahwa domba *jadza'ah* adalah domba yang berusia sempurna enam bulan yang harganya relatif lebih murah, sehingga lebih mudah diamalkan oleh masyarakat muslim kalangan ekonomi bawah.

Kata kunci: *fiqh al-taysîr*, hadis, kurban murah, domba *jadza'ah*.

INTRODUCTION

Animal sacrifice (Qurban) or in fiqh terms is called *uḍḥiyyah* is a worship that is highly recommended in Islam. Because of this recommendation, several ulemas from the Hanafiyyah, one version of the opinion in the Maliki school, al-Tsawri, al-Awza'i and al-Layts argue that the legal sacrifice is obligatory for people who can afford it. It's just that the majority of ulemas are of the opinion that the law of sacrifice is a *sunnah mu'akkad*, a *sunnah* that is highly recommended. Qurban itself is a form of self-approach to Allah by slaughtering animals that have been determined by the Shari'a (camels, cows and goats) which are carried out on Eid al-Adha and the following three *tasyrik* days. Qurban itself by many Muslim communities in Indonesia among the lower middle class is still considered an expensive worship, only people who have excess wealth can carry out this worship. Data from several sacrificial animal distribution agencies, the cheapest qurbani prices are in the range of two million rupiah. Several sacrificial animal distribution agencies in collaboration with Bank Syariah Indonesia (BSI), the institutions that set the lowest price for sacrificial goats are the Baitul Wakaf and Baitul Maal Hidayatullah (BMH) which cost Rp. 1,392,000.00 and Rp. 1,500,000.00 respectively. However, the two goats offered at such low prices are African goats which are likely to be distributed in Africa as well. As for the goats that will be distributed in Indonesia, Baitul Wakaf sets a price of Rp. 1,758,000.00 for goats in NTT and Rp. 2,200,000.00 for goats in remote areas. Meanwhile Baitul Maal Hidayatullah (BMA) sets a price of Rp. 2,150,000.00 for regular goats/sheep.

Other institutions on average set the cheapest sacrificial goat/sheep price of around 2 million rupiah, such as BSI Maslahat of Rp. 1,950,000.00, BAZNAS of Rp. 2,900,000.00, Dompot Dhuafa Republika of Rp. 1,955,000.00, Rumah Zakat Indonesia Rp. 1,950,000.00, Orphanage Rp. 2,300,000.00, Human Initiative Rp. 1,975,000.00, Sinergi Foundation Rp. 1,900,000.00 for African sheep and Rp. 2,550,000.00 for economical sheep, Indonesian Zakat Initiative Rp. 2,500,000.00, Baitulmaal Muamalat (BMM) Rp. 2,050,000.00, Griya Yatim dan Dhuafa Rp. 2,750,000.00, Mandiri Amal Insani Rp. 2,500,000.00, Laznas Dakwah Council Rp. 1,550,000.00 for sheep Chad, Africa and special goats save Rp. 1,850,000.00, Laznas

PPPA Daarul Qur'an Rp. 2,000,000.00, LAZISMU Rp. 3,200,000.00, Yatim Mandiri Rp. 2,250,000.00 and DT Cares: Rp. 1,975. 000.00.¹

The minimum standard price for sacrificial animals which is quite high –especially for the lower economic class – could be caused by several reasons. First, the influence of the Shafi'i school which is followed by the majority of Muslims in Indonesia which states that the minimum qurban or sacrificial animal is a sheep (al-ḍa'n) that has entered the age of one year (one year more).² The Indonesian Ulema Council (MUI) itself through fatwa No. 32 of 2022 concerning Laws and Guidelines for the Implementation of Qurban Worship During the Foot and Mouth Disease Epidemic, it states that lambs that are legally used as sacrifices are sheep that are one year old and are entering their second year. This opinion quotes from the opinion of the Shafi'i school of thought.³ Nahdlatul Ulama (NU) on its official NU website also argues that the criteria for a sheep that can be used as a sacrifice is one that has reached one year of age, or has lost its teeth (al-jadza'). While the peanut goat (al-ma'z) must have reached the age of two years.⁴ Muhammadiyah through the Tarjih and Tajdid Council of the Muhammadiyah Central Executive believes that the criteria for a goat that can be used as a sacrifice is that it is at least one year old.⁵ The National Amil Zakat Agency (Baznas) also stipulates the criteria for one-year-old lambs that may be used as sacrifices. While the goat is at least one year old and has entered the second year.⁶

Second, the number of preachers in the areas conveying to the wider community that animals that are used as sacrifices will later become vehicles in the afterlife or will become vehicles when passing al-Ṣirāṭ. This kind of information actually refers to the hadith of the Prophet. which reads *istafrihū ḍaḥâyâkum fa innahâ maṭâyâkum 'alâ al-ṣirâṭ*, improve your sacrificial animals (qurban), because these sacrificial animals will later become your vehicles passing ṣirâṭ. In another narration using the editorial *'azzimû ḍaḥâyâkum fa innahâ 'alâ al-ṣirâṭ*

¹ Data harga kambing/domba ini diambil dari data harga kambing/domba yang ditawarkan lembaga-lembaga tersebut dalam aplikasi BSI Mobile yang diakses pada tanggal 24 Juni 2023.

² Ach. Faisol, "Analisis Pemikiran Asy-Syafi'iyah Dalam Berkurban Pada Masa Wabah Penyakit Mulut Dan Kuku (Pmk) Di Madura," *al-Hakim*, Vol. 5, No. 1 (Mei 2023), 45.

³ Majelis Ulama Indonesia (MUI), *Fatwa Majelis Ulama Indonesia, Nomor: 32 Tahun 2022 tentang Hukum dan Panduan Pelaksanaan Ibadah Kurban Saat kondisi Wabah Penyakit Mulut dan Kuku*, 7.

⁴ Zakky Mubarak, "Hukum, Makna, Jenis Hewan, dan Ketentuan Ibadah Kurban" dalam <https://islam.nu.or.id/haji-umrah-dan-kurban/hukum-makna-jenis-hewan-dan-ketentuan-ibadah-kurban-SSAKT> diakses 19 Juni 2023.

⁵ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Pengembangan HPT (II): Tuntunan Idain dan Qurban* (t.t., t.p., t.th.), 22. Dapat didownload melalui: https://lazismujatim.org/wp-content/uploads/2017/08/tuntunan_idain-min-1.pdf

⁶ Lihat dalam: https://baznas.go.id/index.php/artikel/baca/Begini_Kriteria_Hewan_Kurban_yang_Wajib_Anda_Ketahui/44 diakses 19 Juni 2023.

maṭâyâkum, enlarge your sacrificial animals, because these sacrificial animals will later become your vehicles when crossing al-ṣirâṭ. This hadith is found in the book *al-Firdaus bi Ma'tsûr al-Khitâb* by al-Daylamî (d. 509 H.)⁷ that was also included by al-Suyûṭî (849-911 H.) in his book *al-Jâmi' al-Ṣaghîr* which is often studied by Indonesian people, especially among Islamic boarding schools. It's just that al-Suyûṭî who included this hadith considered this hadith as a ḍa'îf (weak) hadith.⁸ While Ibn Ḥajar al-'Asqalânî (773-852 H.) considered one of the hadith narrators named Yaḥyâ to be a very weak narrator (ḍa'îf jiddan). Ibn Ṣalâḥ (577-643 H.) stated that the hadith is unknown and its validity cannot be accounted for. Whereas Ibn al-'Arabî (468-543 H.) considered that none of the hadiths that specifically talk about the virtues of sacrifice are valid, including this hadith.⁹ From this description, of course, this hadith cannot be used as a guide, because its quality is very weak.

Based on the two factors above, many Indonesian people have high criteria for their sacrificial animals. It is not surprising that the price of their sacrificial animals for goats or sheep ranges from two million, three million, four million rupiah or even more. There are also many people who think that sacrificing using a lamb that is 6 months old is not legal or not perfect. Even though regarding the minimum criteria for this sacrificial animal, regarding the age of the sheep that can be used as a sacrifice, the ulemas differed. Although the Syafi'i school of thought, the school followed by the majority of Indonesian Muslims, believes that the minimum criterion for a sheep to be used as a sacrifice is one year old, in fact the Hanafi and Hanbali schools argue that the minimum criterion for a sheep to be used as a sacrifice is 6 months old. This last opinion is indeed not well-known, or more precisely, no one has campaigned for it or socialized it in general among Indonesian people. In fact, this opinion can be used and is a solution for Muslims who are economically mediocre to be able to carry out sacrifices and carry out the Shari'a of Prophet Abraham. With cheaper animal prices, of course it will further encourage and attract the interest of the grassroots community to participate in this sacrificial service. Thus the number of Muslims who perform the sacrifice will be more.

⁷ Abû Syujâ' al-Daylamî, *al-Firdaus Bi Ma'tsûr al-Khitâb*, Vol. 1 (Beirut: Dâr al-Kutub al-'Ilmiyyah, 1986), 85.

⁸ 'Abd al-Raḥmân bin Abî Bakr al-Suyûṭî, *al-Jâmi' al-Ṣaghîr* (t.t.: t.p., t.th.), 77.

⁹ Ibn Ḥajar al-'Asqalânî, *al-Talkhîṣ al-Ḥabîr Fî Takhrij Ahâdîts al-Râfi'î al-Kabîr*, Vol. 4 (Beirut: Dâr al-Kutub al-'Ilmiyyah, 1989), 341-342. 'Abd al-Raḥmân al-Sakhâwî, *al-Maqâṣid al-Ḥasanah Fî Bayân Katsîr Min al-Aḥâdîts al-Musytahirah 'Alâ al-Asinah*, Vol. 1 (Beirut: Dâr al-Kitâb 'Arabî, t.th.), 114. Ismâ'îl bin Muḥammad al-'Âjilûnî, *Kasyf al-Khafâ' Wa Muzîl al-Albâs 'Ammâ Isytahara Min al-Aḥâdîts 'Alâ Alsinat al-Nâs*, Vol. 1 (Beirut: Dâr Ihyâ' al-Turâts al-'Arabî, t.th.), 121. Zayn al-Dîn al-Munâwî, *Faiḍ al-Qadîr Syarḥ al-Jâmi' al-Ṣaghîr*, Vol. 1 (Beirut: Dâr al-Kutub al-'Ilmiyyah, 1994), 634.

Several articles about qurban have been written by academics and researchers. However, as far as the authors have searched, none of these articles have specifically written about the low-cost sacrifice campaign with 6-month-old lambs from the perspective of fiqh al-taysîr. Several articles about qurbani published in scientific journals include discussing collective qurbani as written by Jayusman with the title "Review of Islamic Law on Collective Sacrifice Worship". This article examines the phenomenon of collective sacrifices carried out by the wider community, especially in educational institutions -with a large number of participants for goat sacrifices- in a review of Shari'a. As a result, contributions made by many people with a certain nominal value and then buying sacrificial animals cannot be categorized as sacrifices, but only ordinary charity.¹⁰ The next article is titled "Metamorphosis of Sacrificial Worship in the Qur'an" written by Durratul Faridah. As the title suggests, this article examines the metamorphosis of sacrifice since the time of Prophet Adam as. until the sacrifice at the time of the Prophet Muhammad.¹¹ B. Hariyanto wrote an article entitled "The Dynamics of Sacrificial Worship in the Development of Islamic Law". This article highlights some of the phenomena that occur around qurbani worship, starting from the collective sacrifice of goats, the slaughter of sacrificial animals with mechanical devices, online sacrifices and canning of qurbani meat.¹² Nur Hadi wrote an article entitled "Istinbath Law of Money Sacrifice from an Islamic Economic Perspective". According to him, based on the Koran, Hadith, Atsar, Qiyas, Istihsân, Istishâb, Istislâh (benefit), maqashid syari'ah, legal contextualization and the principle of benefits and maslahah, sacrifice with money is permissible.¹³ Furthermore, an article entitled "Thematic Interpretation of Sacrificial Worship (Study of Surat al-Hajj: 36)" was written by Kusnadi. As the title implies, this article discusses several legal issues contained in surah al-Hajj: 36, such as the criteria for sacrificial animals, reading basmalah when slaughtering sacrificial animals, the time of slaughter and distribution of sacrificial animals.¹⁴

Based on the articles mentioned above and as far as the author has searched, it appears that there are no scientific articles that specifically examine the sacrifice of six-month-old

¹⁰ Jayusman, "Tinjauan Hukum Islam Terhadap Ibadah Kurban Kolektif," *Al-Adalah*, Vol. X, No. 4 (Juli 2012), h. 435-446.

¹¹ Durratul Faridah, "Matemorfosis Ibadah Kurban dalam Al-Quran," *Qaf*, Vol. 1, No. 01 (September 2016), h. 79-96.

¹² B. Hariyanto, "Dinamika Ibadah Kurban dalam Perkembangan Hukum Islam," *Ijtihad: Jurnal Hukum Islam dan Pranata Sosial* Vol. 34 No. 2 (November 2018), h. 127-136.

¹³ Nur Hadi, "Istinbath Hukum Kurban Uang Perspektif Ekonomi Islam," *Ijtihad: Jurnal Hukum Islam dan Pranata Sosial* Vol. 34, No. 2, (November 2018), h. 127-136.

¹⁴ Kusnadi, "Tafsir Tematik tentang Ibadah Kurban (Studi Surat al-Hajj: 36) ," *Jurnal Ulumul Syar'i*, Vol. 10, No. 2 (Desember 2021), h. 29-43.

lambs. Therefore this article will examine in more detail the validity of sacrificing with sheep that are six months old from the perspective of hadith and fiqh al-taysîr, fiqh which makes it easy to implement, especially for the lower economic class.

This article is a qualitative research that utilizes library research in the form of dissertations, theses, journal articles, books and other literary sources that are relevant to the themes discussed.¹⁵ The primary data source for this article is the hadiths which explain the legality of sacrificing with jadza'ah sheep contained in the main books of hadith. While secondary data sources were obtained from books, scientific journal articles, research, books and fatwas of ulemas, both those that have been recorded and those that are spread on websites and social media that are relevant and related to the theme of this article. The data analysis method that will be used in this study is content analysis and descriptive-analytical. Content analysis was carried out by analyzing the legality of qurbani with jadza'ah sheep in the perspective of fiqh al-taysîr. While descriptive-analytical is an attempt to describe, record, analyze and interpret the concept of fiqh al-taysîr on the hadith on the legality of sacrificing with jadza'ah sheep.

RESULTS AND DISCUSSION

A. *Fiqh al-Taysîr*, The Helpful Fiqh

The term fiqh al-taysîr is formed from two words, namely fiqh and al-taysîr. Etymologically the word fiqh consists of fa'-qâf-hâ' which means idrâk al-syai' wa al-'ilm bih, knowing something.¹⁶ Ibn al-Mandhûr mentions that fiqh is al-'ilm bi al-syai' wa al-fahm lah, knowing and understanding something. In the development of knowledge and understanding referred to here then tend to lead to knowledge and understanding of religious knowledge.¹⁷ The definition of fiqh which means knowing and understanding refers to several editorials of the word "fiqh" contained in QS. Al-Nisâ': 78, al-Isrâ': 44 and also the hadith of the Prophet. which states that the length of one's prayer and the summary of one's sermon is a sign of one's faqihan (understanding of religion). The definition of fiqh in terms is knowledge of sharia laws that are amaliyah in nature from their detailed arguments. Or also fiqh is the knowledge of Shari'a laws relating to the

¹⁵Sutrisno Hadi, *Metodologi Research I* (Yogyakarta: Yayasan Penerbitan Fakultas Psikologi UGM, 1987), h. 4.

¹⁶ Abû al-Husayn Aḥmad Ibn Fâris, *Mu'jam Maqâyîs al-Lughah*, Vol. 4 (Beirut: Dâr al-Fikr, 1979), 442.

¹⁷ Ibn al-Manzûr al-Afrîqî, *Lisân al-'Arab*, Vol. 13 (Beirut: Dâr al-Şâdir, t.th.), 522.

activities of the face-to-face which is explored from the detailed arguments, namely the texts of the Qur'an, al-Sunnah, Ijma' and Ijtihad (Qiyas).¹⁸

While the word taysîr is etymologically a form of maşdar from the word yassara which means easier/facilitating.¹⁹ It is mentioned in the Qur'an itself:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ.

“Truly, We have really made the Qur'an easy as a lesson. So, is there anyone willing to take lessons?”²⁰

While in the hadith, the Prophet SAW. said: "Yassirû walâ tu'assirû", make it easy, don't make it difficult.²¹

From the two meanings of the words fiqh and taysîr above, fiqh al-taysîr can be defined as knowledge of shari'a laws and their derived rules in accordance with reality and based on the ability of mulaf which is in accordance with the goals of al-Syâri' (Allah Swt.).²² Fâlih bin Muḥammad al-Şaghîr as quoted by 'Umar Muḥammad Jabahjî defines fiqh al-taysîr as the objective application of sharia laws as contained in the Kitab (Book) of Allah SWT. and the Sunnah of His Prophet, without exaggerating by forbidding what is lawful and vice versa, justifying what is unlawful. Fiqh al-taysîr also pays attention to the condition of the mulaf and prioritizes the sharia laws that have been determined by al-Syâri' by taking into account the conditions, times and places.²³ Yûsuf al-Qaraḍâwî uses the terms taysîr al-fiqh and al-fiqh al-muyassar al-mu'âşir in the context of this fiqh al-taysîr. In his view, what is meant by taysîr al-fiqh are two things. The first is to facilitate the understanding of fiqh for contemporary Muslims who are preoccupied with various activities of everyday life. Second, it makes it easy for the fiqh laws themselves to be easily practiced and realized, away from being heavy and favoring those that are easy and light.²⁴ The second is what is meant in this paper, namely taysîr which is related to fiqh law itself, so that it is easy for Muslims to practice and realize today, both related to

¹⁸ Muştafâ Alkhin, Muştafâ al-Bughâ dan 'Alî al-Syarbajî, *al-Fiqh al-Manhajî 'Alâ al-Madżhab al-Imâm al-Syâfi'î*, Vol. 1 (Damaskus: Dâr al-Qalam, 1992), 7.

¹⁹ Ibn al-Manzûr al-Afrîqî, *Lisân al-'Arab*, Vol. 5 (Beirut: Dâr al-Şâdir, t.th.), 295. Abû al-Ḥusayn Aḥmad Ibn Fâris, *Mu'jam Maqâyis al-Lughah*, Vol. 6 (Beirut: Dâr al-Fikr, 1979), 155.

²⁰ QS. Al-Qamar: 17, 22, 32, 40. Lajnah Pentasyihan Musyaf Al-Qur'an Badan Litbang dan Diklat Kementerian Agama, Al-Qur'an dan Terjemahannya Edisi Penyempurnaan 2019 (Jakarta: Kementerian Agama, 2019).

²¹ Muḥammad bin Ismâ'îl al-Bukhârî, *al-Jâmi' al-Şahîḥ*, Vol. 1 (Kairo: Dâr al-Sya'b, 1987), 27. Muslim bin al-Hajjâj al-Naysâbûrî, *al-Jâmi' al-Şahîḥ*, Vol. 5 (Beirut: Dâr al-Jayl, t.th.), 141.

²² 'Abd al-Raqîb Şâlih Muḥsin al-Syâmî, *Fiqh al-Taysîr Fî al-Syari'ah al-Islâmiyyah* (Kuwait: Wizârat al-Awqâf Wa al-Syu'un al-Islâmiyyah, 2019), 15.

²³ 'Umar Muḥammad Jabahjî, *Fiqh al-Taysîr Fî al-Syari'ah al-Islâmiyyah* (t.t.: t.p., t.ts), 7.

²⁴ Yûsuf al-Qaraḍâwî, *Taysîr al-Fiqh Li al-Muslim al-Mu'âşir Fî Daw' al-Qur'ân Wa al-Sunnah* (Beirut: Mu'assasah al-Risâlah, 2001), 7-18.

worship, muamalah and all matters of individual and social life. In the context of sacrificial animals, it is also easy for Muslims from the lower middle class to practice.

Al-Qaraḍāwī emphasized that the taysīr meant here is not making a new sharia, then aborting things that have been made obligatory by Allah SWT, making things lawful that Allah SWT has forbidden. or make something new in religion that is not approved by Allah SWT. Al-Qaraḍāwī further explained that the concept of taysīr in question is based on several reasons; *First*, Regarding *rukḥṣah* aspect (dispensation). This is because everyone has different abilities from one another. Thus it is not appropriate to apply the same provisions to everyone. Weak people are certainly not given a burden as strong people. The same goes for people who are just getting to know Islam or have just repented (hijrah, in terms currently circulating). Prophet Saw. itself fulfills the basic obligations when receiving Arabī (inland) people who ask what a Muslim should do.²⁵ In another hadith, the Prophet SAW. also said: "Indeed, Allah SWT. like when the dispensation is done as Allah SWT. also hate when things are prohibited by Allah SWT. done.". In another editorial, the Prophet SAW. said that Allah SWT. like if the dispensation is done as Allah SWT. also likes it when the azīmah (original law that has been established by Allah SWT.) is carried out.²⁶

Second, consider the emergency elements and mitigating conditions, because the emergency itself allows someone to do things that are prohibited with certain conditions and limitations. Prophet Saw. in this context is very concerned about a person's condition. Prophet Saw. does not equate the weak and the strong, the young and the old in the same legal provisions.

Third, Choosing an easier opinion (*al-aysar*) over a more careful opinion (*al-aḥwaḥ*) today. This views the weakness of religion in most Muslims as expressed by the muta'akḥkhirīn ulemas with the term taghayyur al-zamān (a changed era) or fasād al-zamān (a corrupted era) which causes a change in fatwa. Ibn 'Ābidīn in his treatise entitled *Nasyr al-'Arf Fī Binā'i Ba'd al-Aḥkām 'Ala al-'Urf* said: "Many laws have changed due to changing times, due to changes in the habits of the people or because of an emergency or breakdown. society, so that when the law is the same as the law stipulated in the past, it will undoubtedly cause objections, fatigue and make it difficult for humans. That would

²⁵ Muḥammad bin Ismā'īl al-Bukhārī, *al-Jāmi' al-Ṣaḥīḥ*, Vol. 3 (Kairo: Dār al-Sya'b, 1987), 37.

²⁶ Aḥmad bin Ḥanbal al-Syaibānī, *Musnad Aḥmad bin Ḥanbal*, Vol. 2 (Kairo: Mu'assasah Qurṭubah, t.th.), 108. Ibn Khuzaymah al-Naysābūrī, *Ṣaḥīḥ Ibn Khuzaymah*, Vol. 3 (Beirut: al-Maktab al-Islāmī, 1970), 259. Ibn Ḥibbān al-Bustī, *Ṣaḥīḥ Ibn Ḥibbān*, Vol. 2 (Beirut: Mu'assasah al-Risālah, t.th.), 69.

certainly be contrary to the Shari'a which was built on convenience and rejecting difficulties and damage, so that this world continues to exist based on the perfect and best rules."²⁷

According to al-Qaraḍāwī, if in one case there are two different opinions, one is aḥwat (more careful) and the other is aysar (easier), then the one chosen to be given fatwa to the majority of Muslims is the one that is easier, not more careful. The argument is what was conveyed by 'Ā'ishah that Rasulullah SAW. when faced with two choices, he will definitely choose the easiest of the two choices, as long as that choice is not a sin. But if that choice is a sin, then Rasulullah SAW. are the ones who stay away from it the most.²⁸

Fourth, careful in deciding on obligatory and unlawful law. Including al-taysīr which is needed in the context of fiqh al-taysīr is to narrow or be careful in deciding laws, especially those relating to obligatory and unlawful. This means that a person cannot be arbitrary in deciding the law on a matter related to obligatory and unlawful with reasons that are invalid but ṣarīḥ (clear) or valid but not ṣarīḥ, moreover it is invalid and not ṣarīḥ. Determination of obligatory and unlawful laws must be based on valid arguments and the ṣarīḥ (clear) dalālah.

Fifth, Free from madhhab fanaticism. The freedom from madhhab fanaticism that is meant here is not then anti or even denouncing the existing fiqh schools, or criticizing the school's scholars. Being free from madhhab fanaticism does not mean not using or making use of the existing schools and their books. What is meant by being free from madhhab fanaticism is not limiting oneself by continuing to follow one particular school of thought in various kinds of legal issues, even though sometimes the opinion of that school is difficult, hard to work on or when its evidence is deemed weak. Free from the fanaticism of the schools referred to here is that a faqih does not limit himself to taking the opinion of only one school of thought, but can take the opinion of any school which is

²⁷ Ibn 'Ābidīn al-Ḥanafī, *Nasyr al-'Arf Fi Binā'i Ba'd al-Aḥkām 'Ala al-'Urf* (Oman: Markaz Anwār al-'Ulamā' Li al-Dirāsāt, 2020), 101.

²⁸ Mālik bin Anas, *al-Muwattā'*, Vol. 2 (Mesir: Dār Ihyā' al-Turāts al-'Arabī, t.th.), 902. Muḥammad bin Ismā'īl al-Bukhārī, *al-Jāmi' al-Ṣaḥīḥ*, Vol. 4 (Kairo: Dār al-Sya'b, 1987), 230. Muslim bin al-Ḥajjāj al-Naysābūrī, *al-Jāmi' al-Ṣaḥīḥ*, Vol. 7 (Beirut: Dār al-Jayl, t.th.), 80. Abū Dāwud al-Sijistānī, *Sunan Abi Dāwud*. Vol. 4 (Beirut: Dār al-Kitāb al-'Arabī, t.th.), 396. 6, 115. Aḥmad bin Ḥanbal al-Syaibānī, *Musnad Aḥmad bin Ḥanbal*, Vol. 6 (Kairo: Mu'assasah Qurṭubah, t.th.), 115.

judged to be a stronger opinion in the argument and in accordance with the values of the maqâsid al-syarî'ah.²⁹ This is certainly a breadth and convenience for Muslims.

Sixth, Facilitate things that have become 'umûm al-balwâ (things that are impossible or difficult to avoid. An important concept in fiqh al-taysîr is to provide convenience to problems that have become 'umûm al-balwa, both in matters of worship and muamalah. For example, when there are schools of thought that are very strict on the issue of ṭahârah (purification) and uncleanness, such as the Syafi'î school of thought, for example, which argues that the dung of animals that are lawful to consume is unclean and a little water that is contaminated with impurity becomes unclean even though the water has not changed, then the concept of fiqh al-taysîr does not force people to follow this opinion if indeed this opinion is burdensome, especially for people who live in rural areas, who interact with their livestock every day. In cases like this a faqih can direct people to follow the opinion of the Malikî and Ḥanbalî schools which state that animal dung that is lawful to consume is not najis (holy) and a little water that is exposed to impurity does not automatically become unclean if it does not change its nature. This kind of opinion is the opinion stated by Ibn Taymiyyah which is supported by several arguments.³⁰ Another case in the field of muamalah that has become 'umûm al-balwâ is the issue of buying and selling contracts, where the Syafi'î school requires that there is ṣighat (ijab-qabul) which must be pronounced to show the goodwill of both parties. Consequently, if the consent-qabul is not carried out, then the sale and purchase is considered invalid, because one of the pillars of the sale and purchase is not fulfilled. In fact, if observed, there are almost no or very few Indonesian Muslims who practice buying and selling by mentioning consent-qabul during transactions. From here the Syafi'î scholars themselves such as al-Ghazâlî (450-505 H.), al-Nawawî (631-676 H.), Ibn Şabbâgh (400-477 H.), al-Mutawallî (426-478 H.), al-Baghâwî (433-516 H.), al-Ruyânî (415-502 H.) then strengthened the opinion of the Mâlikî school which allows buying and selling without ṣighat (ijab-qabul) or what is called mu'âṭah buying and selling. According to al-Mutawallî and other scholars, this opinion was chosen and issued a fatwa. Al-Nawawî himself chose this opinion and judged

²⁹ *Tarjih*, menilai pendapat mana yang lebih kuat di antara berbagai pendapat mazhab banyak dilakukan oleh para ulama terdahulu, seperti al-Nawawî. Pendapat-pendapat yang dinilai lebih kuat oleh al-Nawawî dikenal sebagai *qaul mukhtâr*, pendapat yang dipilih dan dinilai lebih kuat secara dalil oleh al-Nawawî yang berbeda dengan pendapat mazhab Syafi'î. Lihat lebih lanjut dalam Muhammad Kudhori, "Qaul Al-Mukhtâr Al-Nawawî sebagai Pendapat Alternatif Muslim Nusantara". *Al-Manâhij*, Vol. 12, No. 1 (2018).

³⁰ Wahbah al-Zuhaylî, *al-Fiqh al-Islâmî Wa Adillatuh*, Vol. 1 (Damaskus: Dâr al-Fikr, t.th.), 269. Lihat juga dalam Aidil Alfin dan Muhamad Rezi, "Komersialisasi Pupuk Kandang dalam Perspektif Hukum Islam," *Jurnal Mahkamah*, Vol. 4, No.2 (Desember 2019), 280.

it as the argumentatively stronger opinion.³¹ Al-Bâjûrî, the former Grand Shaykh of al-Azhar who belongs to the Syâfi'î school of thought, advises Muslims to follow this opinion in order to avoid sin, because the practice of buying and selling without consent of this kind cannot be avoided anymore by the majority of Muslims.³²

Seventh, the concept of fiqh al-taysîr considers universal maqâsid syarî'ah which aims to realize the benefit of humans in their life in this world and the hereafter, and to prevent harm to humans. Fiqh al-taysîr does not ignore maqâsid which is universal because of the existence of partial texts, but rather combines the two.

Eighth, Applying the rule "taghayyur al-fatwâ bi taghayyur al-zamân wa al-makân wa al-ḥâl wa al-'urf", changes in fatwa are caused by changes in time, place, conditions and habits and are not old-fashioned against the opinion of the appropriate jurists with circumstances and times.³³

The concept of fiqh al-taysîr basically refers to the arguments of the Qur'an and al-Sunnah which show that Islamic law is built on the concept of al-yusr, facilitating as in QS. Al-Mâ'idah: 6; al-Baqarah: 177, 185, 286; al-Nisâ': 28; al-Ḥajj: 78 and al-Anbiyâ': 107. Hadiths of the Prophet Muhammad also put a lot of emphasis on the ease of carrying out this religious order, so basically this concept is not a new concept.³⁴

B. Hadith About Qurban With Jadza'ah Sheep and Explanation of the Ulemas

The hadith which explains the permissibility of performing sacrifice with jadza'ah sheep is an authentic hadith narrated by Muslim, from Jâbir ra. that the Prophet said:

لَا تَذْبَحُوا إِلَّا مُسِنَّةً إِلَّا أَنْ يَعْسَرَ عَلَيْكُمْ فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ.

“Do not slaughter the sacrificial animals (qurban) except the musinnah, unless you have difficulty getting the musinnah, then slaughter the jaza'ah of the sheep.”³⁵

The ulemas explained that al-musinnah is al-Tsaniyyah and above from camels, cows and goats. The editorial of this hadith clearly shows that the qurban may not use al-

³¹ Yahyâ bin Syaraf al-Nawawî, *al-Majmû' Syarḥ al-Muhadzdzab*, Vol. 9 (t.t.: t.p., t.th.), 162-163. Yahyâ bin Syaraf al-Nawawî, *Rauḍ al-Ṭâlibîn wa 'Umdat al-Muftîn*, Vol. 3 (Beirut: al-Maktab al-Islâmî, 1405 H.), 337. Abû Bakr al-Ḥiṣnî, *Kifâyat al-Akhyâr*, Vol. 1 (Jakarta: Dâr al-Kutub al-Islâmiyyah, 2004), 332-333.

³² Ibrâhîm al-Bayjûrî, *Ḥâsiyyah al-Bayjûrî*, Vol. 1 (Beirut: Dâr al-Kutub al-'Ilmiyyah, 2013), 654. Lihat dalam Muhammad Kudhori, “Qaul Al-Mukhtâr Al-Nawawî sebagai Pendapat Alternatif Muslim Nusantara”. *Al-Manâhij*, Vol. 12, No. 1 (2018).

³³ Yûsuf al-Qaradâwî, *Taysîr al-Fiqh Li al-Muslim al-Mu'âṣir Fî Ḍaw' al-Qur'ân Wa al-Sunnah* (Beirut: Mu'assasah al-Risâlah, 2001), 28-43.

³⁴ Yûsuf al-Qaradâwî, *Taysîr al-Fiqh Li al-Muslim al-Mu'âṣir Fî Ḍaw' al-Qur'ân Wa al-Sunnah* (Beirut: Mu'assasah al-Risâlah, 2001), 16-17. 'Umar Muḥammad Jabahjî, *Fiqh al-Taysîr Fî al-Syarî'ah al-Islâmiyyah* (t.t.: t.p., t.ts), 7-10.

³⁵ Muslim bin al-Ḥajjâj al-Naysâbûrî, *al-Jâmi' al-Ṣaḥîḥ*, Vol. 6 (Beirut: Dâr al-Jayl, t.th.), 77.

jadza' other than al-jadza' of the type al-ḍa'n (sheep). This opinion is agreed upon by the ulemas as cited by al-Qâḍî 'Iyâḍ. According to al-Awza'î as quoted by al-'Abdarî and others, it is permissible to sacrifice al-jadza' from camels, cows, al-ma'z (bean goat) and al-ḍa'n (sheep). This opinion is narrated from 'Aṭâ'. The Syafî'î school and the majority school of ulemas allow sacrifices with jadhâ' from sheep, whether there is musinnah or not. History from Ibn 'Umar and al-Zuhrî says it is not permissible to sacrifice with jadhâ' from sheep if there is musinnah. This opinion refers to the textual meaning of the hadith. It's just that the majority of ulemas are of the opinion that this hadith leads to sunnah and virtue (afdaliyyah). The hadith seems to say, "It is sunnah for you not to slaughter sacrifices except for the musinnah, if you have difficulty getting the musinnah, then you may slaughter the jadza'ah of the sheep. Thus this hadith does not clearly explain prohibiting the sacrifice of jadza'ah sheep. The majority of ulemas agree that the hadith is not interpreted textually, but is directed to sunnah and afdaliyyah.³⁶

The ulemas then differed in understanding al-jadza' and al-Tsaniy (musinnah) in the hadith as follows; *Fisrt*, According to Ḥanafiyah, jadza'ah of the type of al-ḍa'n (sheep) are sheep that are 6 months old with the record that the sheep are large and when collected with tsaniyyah from afar they look the same. According to al-Za'farânî from the Ḥanafî school of thought, 7 months. Another opinion says 8 months and 9 months. Al-Tsaniy of the type of sheep and goat kacang (al-ma'z) is a goat that is one year old. While al-Tsaniy of the cow is a cow that is two years old. While al-tsaniy of the camel is a camel that is five years old.³⁷

Second, according to Malikiyyah, al-jadza' of this type of sheep is a sheep that is one year old and has entered its second year. Al-Tsaniy of the Peanut Sheep and Goat breed is a goat that is perfectly two years old. Al-Thaniy of cows is a cow that is three years old and has entered its fourth year. Al-Tsaniy of camels is a camel that is five years old and is in its sixth year.³⁸

Thrid, according to Syafî'iyah in his qaul aṣah, al-jadza' of the type of sheep is a sheep that has completed one year of age and is entering its second year. Al-Tsaniy of the peanut goat breed is a goat that has been perfect for two years. According to another

³⁶ Yahyâ bin Syaraf al-Nawawî, *al-Minhâj Syarḥ Şaḥîḥ Muslim bin al-Ḥajjâj*, Vol. 6 (Beirut: Dâr Ihya' al-Turâts al-'Arabî, 1392 H.), 456.

³⁷ Fakhr al-Dîn al-Zayla'î, *Tabyîn al-Ḥaqâ'iq Syarḥ Kanz al-Daqâ'iq*, Vol. 16 (t.t.: t.p., t.th.), 305. Abû Bakr bin Mas'ûd al-Kâsânî, *Badâ'î 'al-Şanâ'î 'Fî Tartîb al-Syarâ'î'*, Vol. 10 (t.t.: t.p., t.th.), 277. Lihat juga dalam Cholidi Zainuddin dan Zuraidah Azkia, "Polemik Usia Hewan Aqiqah: Studi Komparasi Pendapat Imam Madzhab Hukum Islam," *Mazahib*, Vol XVI, No 2 (Desember 2017), 178.

³⁸ Lihat Ḥisâm al-Dîn 'Afânah, *al-Mufaṣṣal Fî Ahkâm al-Uḍḥiyyah* (t.t.: t.p., t.th.), 52.

opinion, it has been perfect one year and entered the second year. Al-Tsaniy of the cow is a cow that is two years old and is in its third year. Al-Tsaniy of camels is a camel that has completed five years and is entering its sixth year.³⁹

Fourth, according to Ḥanabilah, al-jadza' of this type of sheep is a sheep that is six months old and enters its seventh month. Al-Tsaniy of the peanut goat breed is a goat that is one year old and is entering its second year. Al-Tsaniy of the cow is a cow that is two years old and is entering its third year. Al-Tsaniy of camels is a camel that is five years old and has entered its sixth year.⁴⁰

The difference of opinion of the jurists in explaining the meaning of al-jadza' and al-tsaniy is due to the absence of evidence from both the Qur'an and Hadith which clearly explains these criteria. This difference stems from differences in linguists in explaining the two terms, so that in explaining the two terms they refer to linguists.

C. Cheap Qurban Jadza'at al-Ḍa'n (six months lamb) Fiqh al-Taysîr Perspective

One of the concepts of fiqh al-taysîr as explained above is to take an opinion that is easier when there is a choice of several opinions among the ulemas. Fiqh al-taysîr emphasizes taking opinions that are easier to practice (aysar) than opinions that are more careful (aḥwaṭ). In the case of qurban using jadza'ah sheep, fiqh al-taysîr will take the opinion of the ulemas who state that jadza'at al-ḍa'n is a sheep that is six months old perfect. This opinion will be more easily practiced by lower-economic class Muslim communities and rural communities who have a mediocre income but have a high desire and enthusiasm to carry out qurbani worship. With this opinion, it will be easier for the lower-class Muslim community to carry out the qurbani ritual, without having to buy a super goat that costs more than two million or even more than three million rupiah, because the price for sheep at the perfect age of six months is relatively cheaper. At the time this article was written, the price of sheep at the perfect age of six months in the Semarang area was around 1.2 million rupiah at the price of goat breeders.⁴¹

In a review of the opinions of the ulema, the opinion that says that jadza'at al-ḍa'n is a perfect lamb aged six months is not only the opinion of Ḥanafiyah and Ḥanabilah,

³⁹ Muṣṭafâ Alkhin, Muṣṭafâ al-Bughâ dan 'Alî al-Syarbajî, *al-Fiqh al-Manhajî 'Alâ al-Madzhab al-Imâm al-Syâfi 'i*, Vol. 1 (Damaskus: Dâr al-Qalam, 1992), 233.

⁴⁰ Ibn Qudâmah al-Maqdisî, *al-Mughnî Fî Fiqh al-Imâm Aḥmad bin Ḥanbal al-Syaibânî*, Vol. 11 (Beirut: Dâr al-Fikr, 1405 H.), 100

⁴¹ Informasi ini didapat dari wawancara secara langsung dengan salah satu peternak domba di daerah Mijen, Semarang yang bernama Muhammad Ichrom pada tanggal 23 Juni 2023.

but also the opinion chosen and fatwaed by Middle Eastern ulemas such as 'Alî Jum'ah⁴² and Naşr Farîd Wâşil⁴³ from Dâr al-Iftâ' Egypt, 'Abdullâh bin Ghadayân, 'Abd al-Razzâq 'Affî and 'Abd al-'Azîz bin 'Abdullâh bin Bâz from al-Lajnah al-Dâ'imah Li al-Buḥûth al-'Ilmiyyah wa al-Iftâ' Saudi Arabia⁴⁴, Yûsuf al-Qaraḍâwî⁴⁵, Muḥammad bin Şâliḥ al-'Utsaymîn⁴⁶, Muḥammad Şâliḥ al-Munajjid,⁴⁷ 'Alawî bin 'Abd al-Qâdir al-Saqqâf⁴⁸ and Markaz al-Fatwâ Islamweb.net Department of Da'wah and Religious Guidance at the Ministry of Waqf and Islamic Affairs Qatar.⁴⁹

Choosing this opinion means providing options and solutions for lower-income Muslims to participate in conducted the qurban worship in accordance with their financial capabilities. This opinion is also very appropriate to be voiced and campaigned for in difficult times like today, where economic and financial conditions are still difficult, especially for the lower class and post-pandemic informal sector workers.

Choosing this opinion does not mean then denying the virtue of animal sacrifice (qurban) that is bigger, super and of good quality, because this opinion is aimed at the lower economic community who have the desire to carry out the sacrifice but are limited by the funds they have, not the upper middle class who are financially secure. Referring to the statement of al-Imâm 'Abd al-Wahhâb al-Sya'rânî, the difference of opinion of the ulemas is a choice and concession for the people. Opinions that tend to be heavy are for those who are capable and strong, in the context of qurbani are those who are financially strong and can afford super and high-quality sacrificial animals without any difficulties.

⁴² Lihat fatwa 'Alî Jum'ah dalam: <https://www.dar-alifta.org/ar/fatawa/12348/%D8%A7%D9%84%D8%A7%D8%B6%D8%AD%D9%8A%D8%A9-%D9%88%D8%A8%D8%B9%D8%B6-%D8%A7%D8%AD%D9%83%D8%A7%D9%85%D9%87%D8%A7> diakses 30 Juni 2023.

⁴³ Lihat fatwa Naşr Farîd Wâşil dalam: <https://www.dar-alifta.org/ar/fatawa/14313/%D8%B4%D8%B1%D9%88%D8%B7-%D8%A7%D9%84%D8%A7%D8%B6%D8%AD%D9%8A%D8%A9> diakses 30 Juni 2023.

⁴⁴ Al-Lajnah al-Dâ'imah Li al-Buḥûth al-'Ilmiyyah wa al-Iftâ', *Fatâwâ al-Lajnah al-Dâ'imah al-Majmû'ah al-Ulâ*, Vol. 11 (t.t.: t.p, t.th.), 414.

⁴⁵ Lihat fatwa al-Qaraḍâwî dalam; <https://www.al-qaradawi.net/node/3666> diakses 30 Juni 2023.

⁴⁶ Muḥammad bin Şâliḥ al-'Utsaymîn, *Aḥkâm al-Uḍḥiyyah wa al-Dzakâh* (t.t.: t.p., t.th.), 5.

⁴⁷ Lihat fatwa Muḥammad Şâliḥ al-Munajjid dalam: <https://islamqa.info/ar/answers/41899/%D8%A7%D9%84%D8%B3%D9%86-%D8%A7%D9%84%D9%88%D8%A7%D8%AC%D8%A8-%D9%85%D8%B1%D8%A7%D8%B9%D8%A7%D8%AA%D9%87-%D9%81%D9%8A-%D8%A7%D9%84%D8%A7%D8%B6%D8%AD%D9%8A%D8%A9> diakses 30 Juni 2023.

⁴⁸ Lihat dalam: <https://dorar.net/feqhia/3074/%D8%A7%D9%84%D9%85%D8%A8%D8%AD%D8%AB-%D8%A7%D9%84%D8%AB%D8%A7%D9%86%D9%8A:-%D8%B0%D8%A8%D8%AD-%D8%A7%D9%84%D8%A3%D8%B6%D8%AD%D9%8A%D8%A9> diakses 30 Juni 2023.

⁴⁹ Lihat: <https://islamweb.net/ar/fatwa/13271> diakses 30 Juni 2023.

While easy opinions are reserved for those who are weak. In the context of the victims, they are those who are financially weak and those in the mediocre economy.⁵⁰

CONCLUSION

Fiqh al-taysîr is the objective implementation of Shari'a laws as contained in the Qur'an and al-Sunnah without exaggerating by forbidding what is lawful and also conversely justifying what is unlawful. Fiqh al-taysîr pays attention to the condition of the face-to-face and prioritizes the shari'a laws that have been determined by al-Syâri' taking into account the conditions, time and place. Fiqh al-taysîr also emphasizes the opinion that is easier for the face to practice. In the context of the criteria for qurban animals with jadza'at al-ḍa'n (sheep), the concept of fiqh al-taysîr takes the opinion of ulemas who state that jadza'at al-ḍa'n is a sheep that is six months perfect in age which is relatively cheaper and affordable, so it is easier to practice by the Muslim community in the lower economic class.

Because of this opinion, the lower class Muslim community will find it easier to carry out qurban, not insisting and struggling to buy super goats which are relatively expensive. This opinion means providing choices and solutions for lower-income Muslims to participate in carrying out qurban according to their financial capabilities. This opinion is also very appropriate to be voiced and campaigned for in difficult times like today. Moreover, this opinion is also widely supported and fatwaed by Middle Eastern ulemas.

REFERENCES

‘Afânah, Hisâm al-Dîn. *al-Mufaṣṣal Fî Ahkâm al-Uḍḥiyyah*. t.t.: t.p., t.th.

‘Ajilûnî (al), Ismâ‘îl bin Muḥammad. *Kasyf al-Khafâ’ Wa Muzîl al-Albâs ‘Ammâ Isytahara Min al-Aḥâdîts ‘Alâ Alsinat al-Nâs*, Vol. 1. Beirut: Dâr Ihyâ’ al-Turâts al-‘Arabî, t.th.

‘Asqalânî (al), Ibn Ḥajar. *al-Talkhîṣ al-Ḥabîr Fî Takhrîj Aḥâdîts al-Râfi‘î al-Kabîr*, Vol. 4. Beirut: Dâr al-Kutub al-‘Ilmiyyah, 1989.

Afriqî (al), Ibn al-Manẓûr. *Lisân al-‘Arab*, Vol. 13. Beirut: Dâr al-Şâdir, t.th.

_____. *Lisân al-‘Arab*, Vol. 5. Beirut: Dâr al-Şâdir, t.th.

Alfin, Aidil dan Rezi, Muhamad. “Komersialisasi Pupuk Kandang dalam Perspektif Hukum Islam,” *Jurnal Mahkamah*, Vol. 4, No.2 (Desember 2019).

⁵⁰ ‘Abd al-Wahhâb al-Sya‘rânî, *al-Mîzân al-Kubrâ*, Vol. 1 (Mesir: Syirkah Maktabah wa Maṭba‘ah Muṣṭafâ al-Bâbî al-Ḥalabî wa Awlâduh, t.th.), 4-5.

Alkhin, Muṣṭafâ, Muṣṭafâ al-Bughâ dan ‘Alî al-Syarbajî, *al-Fiqh al-Manhajî ‘Alâ al-Madzhab al-Imâm al-Syâfi‘î*, Vol. 1. Damaskus: Dâr al-Qalam, 1992.

Al-Lajnah al-Dâ’imah Li al-Buḥûts al-‘Ilmiyyah wa al-Iftâ’, *Fatâwâ al-Lajnah al-Dâ’imah al-Majmû‘ah al-‘Ulâ*, Vol. 11. t.t.: t.p, t.th.

Aṣḥuḥî (al), Mâlik bin Anas. *al-Muwattâ’*, Vol. 2. Mesir: Dâr Ihyâ’ al-Turâts al-‘Arabî, t.th.

Bayjûrî (al), Ibrâhîm. *Hâsiyyah al-Bayjûrî*, Vol. 1. Beirut: Dâr al-Kutub al-‘Ilmiyyah, 2013.

Bukhârî (al), Muḥammad bin Ismâ‘îl. *al-Jâmi‘ al-Ṣaḥîḥ*, Vol. 1. Kairo: Dâr al-Sya‘b, 1987.

_____. *al-Jâmi‘ al-Ṣaḥîḥ*, Vol. 3. Kairo: Dâr al-Sya‘b, 1987.

_____. *al-Jâmi‘ al-Ṣaḥîḥ*, Vol. 4. Kairo: Dâr al-Sya‘b, 1987.

Daylamî (al), Abû Syujâ‘. *al-Firdaus Bi Ma’tsûr al-Khiṭâb*, Vol. 1. Beirut: Dâr al-Kutub al-‘Ilmiyyah, 1986.

Faisol, Ach. “Analisis Pemikiran Asy-Syafi’iyah Dalam Berkurban Pada Masa Wabah Penyakit Mulut Dan Kuku (Pmk) Di Madura,” *al-Hakim*, Vol. 5, No. 1 (Mei 2023).

Faridah, Durratul. “Matemorfosis Ibadah Kurban dalam Al-Quran,” *Qaf*, Vol. 1, No. 01 (September 2016).

Hadi, Nur. “Istinbath Hukum Kurban Uang Perspektif Ekonomi Islam,” *Ijtihad: Jurnal Hukum Islam dan Pranata Sosial* Vol. 34, No. 2, (November 2018).

Ḥanafî (al), Ibn ‘Âbidîn. *Nasyr al-‘Arf Fî Binâ’i Ba‘ḍ al-Aḥkâm ‘Ala al-‘Urf*. Oman: Markaz Anwâr al-‘Ulamâ’ Li al-Dirâsât, 2020.

Hariyanto, B. “Dinamika Ibadah Kurban dalam Perkembangan Hukum Islam,” *Ijtihad: Jurnal Hukum Islam dan Pranata Sosial* Vol. 34 No. 2 (November 2018).

Ḥiṣnî (al), Abû Bakr. *Kifâyat al-Akhyâr*, Vol. 1. Jakarta: Dâr al-Kutub al-Islâmiyyah, 2004.

<https://www.dar->

[alifita.org/ar/fatawa/12348/%D8%A7%D9%84%D8%A7%D8%B6%D8%AD%D9%8A%D8%A9-%D9%88%D8%A8%D8%B9%D8%B6-%D8%A7%D8%AD%D9%83%D8%A7%D9%85%D9%87%D8%A7](https://www.dar-alifita.org/ar/fatawa/12348/%D8%A7%D9%84%D8%A7%D8%B6%D8%AD%D9%8A%D8%A9-%D9%88%D8%A8%D8%B9%D8%B6-%D8%A7%D8%AD%D9%83%D8%A7%D9%85%D9%87%D8%A7) diakses 30 Juni 2023.

<https://www.dar-alifita.org/ar/fatawa/14313/%D8%B4%D8%B1%D9%88%D8%B7-%D8%A7%D9%84%D8%A7%D8%B6%D8%AD%D9%8A%D8%A9> diakses 30 Juni 2023.

https://baznas.go.id/index.php/artikel/baca/Begini_Kriteria_Hewan_Kurban_yang_Wajib_Anda_Ketahui/44 diakses 17 Juni 2023.

<https://dorar.net/feqhia/3074/%D8%A7%D9%84%D9%85%D8%A8%D8%AD%D8%AB-%D8%A7%D9%84%D8%AB%D8%A7%D9%86%D9%8A:-%D8%B0%D8%A8%D8%AD->

[%D8%A7%D9%84%D8%A3%D8%B6%D8%AD%D9%8A%D8%A9](#) diakses 30 Juni 2023.

<https://islamqa.info/ar/answers/41899/%D8%A7%D9%84%D8%B3%D9%86-%D8%A7%D9%84%D9%88%D8%A7%D8%AC%D8%A8-%D9%85%D8%B1%D8%A7%D8%B9%D8%A7%D8%AA%D9%87-%D9%81%D9%8A-%D8%A7%D9%84%D8%A7%D8%B6%D8%AD%D9%8A%D8%A9> diakses 30 Juni 2023.

<https://islamweb.net/ar/fatwa/13271> diakses 30 Juni 2023.

<https://www.al-qaradawi.net/node/3666> diakses 30 Juni 2023.

Ibn Fâris, Abû al-Ḥusayn Aḥmad. *Mu'jam Maqâ'yîs al-Lughah*, Vol. 4. Beirut: Dâr al-Fikr, 1979.

_____. *Mu'jam Maqâ'yîs al-Lughah*, Vol. 6. Beirut: Dâr al-Fikr, 1979.

Jabahjî, 'Umar Muḥammad. *Fiqh al-Taysîr Fî al-Syarî'ah al-Islâmiyyah*. t.t.: t.p., t.th.

Jayusman, "Tinjauan Hukum Islam Terhadap Ibadah Kurban Kolektif," *Al-Adalah*, Vol. X, No. 4 (Juli 2012).

Kâsânî (al), Abû Bakr bin Mas'ûd. *Badâ'i' al-Ṣanâ'i' Fî Tartîb al-Syarâ'i'*, Vol. 10. t.t.: t.p., t.th.

Kudhori, Muhammad. "Qaul Al-Mukhtâr Al-Nawawî sebagai Pendapat Alternatif Muslim Nusantara". *Al-Manâhij*, Vol. 12, No. 1 (2018).

Kusnadi, "Tafsir Tematik tentang Ibadah Kurban (Studi Surat al-Hajj: 36) ," *Jurnal Ulumul Syar'i*, Vol. 10, No. 2 (Desember 2021).

Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Pengembangan HPT (II): Tuntunan Idain dan Qurban* (t.t., t.p, t.th.), 22. Dapat didownload melalui: https://lazismujatim.org/wp-content/uploads/2017/08/tuntunan_idain-min-1.pdf

Majelis Ulama Indonesia (MUI), Fatwa Majelis Ulama Indonesia, Nomor: 32 Tahun 2022 tentang Hukum dan Panduan Pelaksanaan Ibadah Kurban Saat kondisi Wabah Penyakit Mulut dan Kuku.

Maqdisî (al), Ibn Qudâmah. *al-Mughnî Fî Fiqh al-Imâm Aḥmad bin Ḥanbal al-Syaibânî*, Vol. 11. Beirut: Dâr al-Fikr, 1405 H.

Munâwî (al), Zayn al-Dîn. *Faiḍ al-Qadîr Syarḥ al-Jâmi' al-Ṣaghîr*, Vol. 1. Beirut: Dâr al-Kutub al-'Ilmiyyah, 1994.

Nawawî (al), Yahyâ bin Syaraf. *al-Majmû' Syarḥ al-Muhadzdzab*, Vol. 9. t.t.: t.p., t.th.

_____. *al-Minhâj Syarḥ Ṣaḥîḥ Muslim bin al-Ḥajjâj*, Vol. 6. Beirut: Dâr Iḥyâ' al-Turâts al-'Arabî, 1392 H,

_____. *Rauḍ al-Ṭālibîn wa ‘Umdat al-Muftîn*, Vol. 3. Beirut: al-Maktab al-Islâmî, 1405 H.

Naysâbûrî (al), Muslim bin al-Ḥajjâj. *al-Jâmi‘ al-Ṣaḥîḥ*, Vol. 5. Beirut: Dâr al-Jayl, t.th.

_____. *al-Jâmi‘ al-Ṣaḥîḥ*, Vol. 7. Beirut: Dâr al-Jayl, t.th.

_____. *al-Jâmi‘ al-Ṣaḥîḥ*, Vol. 6. Beirut: Dâr al-Jayl, t.th.

Qaraḍâwî (al), Yûsuf. *Taysîr al-Fiqh Li al-Muslim al-Mu‘âşir Fî Ḍaw al-Qur‘ân Wa al-Sunnah*. Beirut: Mu‘assasah al-Risâlah, 2001.

Sakhâwî (al), ‘Abd al-Raḥmân. *al-Maqâşid al-Ḥasanah Fî Bayân Katsîr Min al-Aḥâdîts al-Musytahirah ‘Alâ al-Alsinah*, Vol. 1. Beirut: Dâr al-Kitâb ‘Arabî, t.th.

Sya‘rânî (al), ‘Abd al-Waḥhâb. *al-Mîzân al-Kubrâ*, Vol. 1. Mesir: Syirkah Maktabah wa Maṭba‘ah Muştafâ al-Bâbî al-Ḥalabî wa Awlâduh, t.th.

Syâmî (al), ‘Abd al-Raqîb Şâlih Muḥsin. *Fiqh al-Taysîr Fî al-Syarî‘ah al-Islâmiyyah*. Kuwait: Wizârat al-Awqâf Wa al-Syu’un al-Islâmiyyah, 2019.

Syaybânî (al), Aḥmad bin Ḥanbal. *Musnad Aḥmad bin Ḥanbal*, Vol. 6. Kairo: Mu‘assasah Qurṭubah, t.th.

Sijjâtânî (al), Abû Dâwud. *Sunan Abî Dâwud*. Vol. 4. Beirut: Dâr al-Kitâb al-‘Arabî, t.th.

Suyûṭî (al), ‘Abd al-Raḥmân bin Abî Bakr. *al-Jâmi‘ al-Ṣaḥîḥ*. t.t.: t.p., t.th.

‘Utsaymîn (al), Muḥammad bin Şâlih. *Aḥkâm al-Uḍḥiyyah wa al-Dzakâh*. t.t.: t.p., t.th.

Zainuddîn, Cholidi dan Azkia, Zuraidah. “Polemik Usia Hewan Aqiqah: Studi Komparasi Pendapat Imam Madzhab Hukum Islam,” *Mazahib*, Vol XVI, No 2 (Desember 2017).

Zakky Mubarak, “Hukum, Makna, Jenis Hewan, dan Ketentuan Ibadah Kurban” dalam <https://islam.nu.or.id/haji-umrah-dan-kurban/hukum-makna-jenis-hewan-dan-ketentuan-ibadah-kurban-SSAkT> diakses 17 Juni 2023

Zayla‘î (al), Fakhr al-Dîn. *Tabyîn al-Ḥaqâ‘iq Syarḥ Kanz al-Daqâ‘iq*, Vol. 16. t.t.: t.p., t.th.

Zuḥaylî (al), Waḥbah. *al-Fiqh al-Islâmî Wa Adillatuh*, Vol. 1. Damaskus: Dâr al-Fikr, t.th.