

The Implementation of Qurban Worship in the Perspective of Sahih Hadith of Al-Bukhari: A Case Study of the Muslim Community in Tembung Village

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Abstract: This study aims to analyze the implementation of sacrificial worship in the perspective of authentic hadith of Al-Bukhari with a case study on the Muslim community in Tembung Village. The research method used is qualitative descriptive with a living hadith approach, which involves direct observation, interviews, and literature reviews of hadiths related to qurbani worship. The results of the study show that although the implementation of sacrificial worship in Tembung Village is generally in accordance with the guidance of Islamic law, there are several practices that are less than optimal in the application of the sunnah, such as the installment system in the purchase of sacrificial animals, sacrificing on behalf of the deceased, the mixing of sacrificial meat from various participants, to the provision of slaughterers' wages taken from the sacrificial animal parts. This study emphasizes the importance of a deep understanding of hadith as a source of Islamic law so that the practice of sacrificial worship can be carried out in accordance with the teachings of the Prophet Muhammad PBUH and have higher spiritual and social values.

Keywords : *Qurbani Worship, Sahih Al-Bukhari Hadith, Living Hadith, Muslim community*

Abstrak : Penelitian ini bertujuan untuk menganalisis implementasi ibadah kurban dalam perspektif hadis sahih Al-Bukhari dengan studi kasus pada masyarakat Muslim di Desa Tembung. Metode penelitian yang digunakan adalah deskriptif kualitatif dengan pendekatan living hadis, yang melibatkan observasi langsung, wawancara, serta kajian literatur terhadap hadis-hadis yang berkaitan dengan ibadah kurban. Hasil penelitian menunjukkan bahwa meskipun pelaksanaan ibadah kurban di Desa Tembung umumnya sesuai dengan tuntunan syariat Islam, terdapat beberapa praktik yang kurang optimal dalam penerapan sunah, seperti sistem cicilan dalam pembelian hewan kurban, berkorban atas nama orang yang sudah meninggal, bercampurnya daging kurban dari berbagai peserta, hingga pemberian upah tukang potong yang diambil dari bagian hewan kurban. Studi ini menegaskan pentingnya pemahaman mendalam terhadap hadis sebagai sumber hukum Islam agar praktik ibadah kurban dapat dilakukan sesuai dengan ajaran Nabi Muhammad SAW dan memiliki nilai spiritual serta sosial yang lebih tinggi.

Keywords : *Ibadah Kurban, Hadis Sahih Al-Bukhari, Living Hadis, masyarakat muslim*

How to cite this article:

Umar Akram and others, The Implementation of Qurban Worship in the Perspective of Sahih Hadith of Al-Bukhari: A Case Study of the Muslim Community in Tembung Village, *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan*, 11.1 (2024), 256-279
Doi: <http://dx.doi.org/10.29300/mzn.v11i1.2944>



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Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi, dan Keagamaan

Published by Faculty of Sharia, State Islamic University of Fatmawati Sukarno Bengkulu

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Introduction

The process and procedures for performing Qurban according to hadith are essentially the same as those found in the Qur'an. However, the implementation of Qurban generally follows the guidelines established in Islam, as outlined in the hadiths recorded in Sahih Al-Bukhari. Nevertheless, differences in execution may exist in different regions, depending on local customs and traditions. Therefore, it is important to adhere to the guidelines set by Islamic teachings while also considering the customs and traditions of the local community. This ensures that the Qurban ritual is performed properly and in accordance with religious guidance. Islamic law has comprehensively regulated the system of Qurban, including its requirements, legal rulings, eligible sacrificial animals, and the designated time for its implementation.¹

In Sahih Al-Bukhari Hadith No. 5545, the Prophet (peace be upon him) said: *"Indeed, the first thing we do on this day of Eid al-Adha is perform the prayer, then return and slaughter the sacrificial animal. Whoever does so has followed our Sunnah. Whoever slaughters (the Qurban) before the Eid prayer, then it is merely meat that he gives to his family, and it has nothing to do with the act of Qurban in any way."* Then, Abu Burdah bin Niyar stood up and said, *"Indeed, I have a Jad'ah (a young goat)."* The Prophet (peace be upon him) responded: *"Slaughter it, but this is not for anyone after you."* Mutharrif narrated from Amir, from Al-Bara', that the Prophet (peace be upon him) said: *"Whoever slaughters the Qurban after the Eid prayer, his sacrifice is complete, and he has correctly followed the Sunnah of the Muslims."*²

In Sahih Al-Bukhari Hadith No. 5558, the Prophet (peace be upon him) offered a Qurban with two *Amlah* sheep (predominantly white with some black). I saw him placing his foot on the side of the sheep, then he recited *Bismillah* and said *Takbir*, and he slaughtered both sheep with his own hands.³

Based on the hadith above, it can be understood that the best way to perform Qurban is to follow the practice of Prophet Muhammad (peace be upon him). This includes the selection of the sacrificial animal, its color and physical characteristics, as well as the method of slaughtering according to his Sunnah. The appropriate time for slaughtering has also been explained by the Prophet (peace be upon him) and is recorded in *Sahih Al-Bukhari*. Additionally, the Prophet specified the ideal age of the animal that qualifies for Qurban, ensuring that the sacrifice meets the requirements set in Islamic teachings.

This hadith provides an example of how Prophet Muhammad (peace be upon him) correctly performed the act of Qurban in accordance with Islamic teachings. It serves as an essential reference for Muslims in understanding the proper way to carry out the Qurban ritual. Additionally, the hadith highlights that the Prophet himself performed the sacrifice and personally carried out the slaughtering. Through this hadith, we can grasp the fundamental values of Qurban, such as sacrifice, obedience, and social compassion. It also helps us understand how the practice of Qurban can be applied in the daily lives of Muslim communities.

¹ Abdullah Nur, *Ibadah Qurban dalam Perspektif Hadis*, (Palu: Jurnal. Rausyah Fikr, Vol. 12 No. 1, 2016), h. 144

² Abu Abdillah, Muhammad bin Ismail Al-Bukhari, *Al-Jāmi' Al-Musnad Al-Shahih Al-Mukhtashār min Umūr Rasūlillah saw. Sunanihi Wa Ayyāmihi* (Shahih Al-Bukhari), (Beirut: Dār Thuq An-Najāh, 1422 H), *Kitāb Al-Udhiyah*, Bab Sunah Udhiyah, 2023, jil. 7, h. 32.

³ Al-Bukhari, *Al-Jāmi' Al-Musnad Al-Shahih Al-Mukhtashār min Umūr Rasūlillah saw. Sunanihi Wa Ayyāmihi* (Shahih Al-Bukhari), *Kitāb Al-Udhiyah*, Bab orang yang membeli kurban dengan tangannya sendiri, Jil. 7, h. 101

Previous studies on the practice of Qurban can be categorized into several main themes. The first category focuses on the study of Islamic law regarding Qurban, such as Jayusman's research on collective Qurban.⁴ The second category is the study of hadith, which examines the validity and textual understanding of Qurban, as researched by Muhammad Taufan Siregar.⁵ The third category is social and economic studies, which explore the practical aspects of Qurban in society, such as the research conducted by Hendri & Andriyaldi.⁶ The fourth category focuses on education and the dissemination of Qurban practices, such as the study by Firmantyas Putri & Imanda, which explores the correlation between Qurban education and students' religiosity,⁷ as well as Muhammad Tho'in et al. who discuss the socialization of slaughtering and distributing sacrificial meat in accordance with Islamic law.⁸ Lastly, research related to the technical mechanisms of implementing the sacrifice, such as the study by Renny Puspita Sari & Ahmad Cahyono Adi, which uses the SAW method to determine the quality of sacrificial animals.⁹

The main difference between previous studies and the research "Implementation of the Sacrificial Worship from the Perspective of Sahih Al-Bukhari Hadith: A Case Study of the Muslim Community in Tembung Village" lies in the focus of the study. While previous research discusses sacrifice from the aspects of Islamic law, hadith in general, economics,

social issues, education, and technical aspects, this study is more specific in examining the implementation of the sacrificial worship based on authentic hadith found in Sahih Al-Bukhari, and how the Muslim community in Tembung Village applies it in their religious practices. With a case study approach, this research provides an empirical picture of how well the understanding and practice of sacrifice in this community align with authentic hadiths, which was not the main focus in previous studies.

Method

This research is categorized as a descriptive qualitative study and a hadith interpretation (syarah hadis) with an approach of living hadith. This method can be used to describe phenomena or events related to the implementation of sacrifice among the Muslim community in Tembung Village. It allows the researcher to gain a deeper understanding of the meaning and implications of the sacrifice hadith in the lives of the Muslim community in Tembung Village. This method can be used to analyze the Sahih Al-Bukhari hadiths regarding sacrifice within the Muslim community of Tembung Village.

Primary data refers to information obtained directly from its source. The primary data used by the researcher is based on observation, where the researcher closely examines the practice of sacrifice within the

⁴ Jayusman, "Tinjauan Hukum Islam Terhadap Ibadah Kurban Kolektif," *Al-'Adalah* 10, no. 4 (2012): 435–446.

⁵ Muhammad Taufan Siregar, "Kualitas Hadis-Hadis Qurban Dan Aqiqah Dalam Buku Qurban Dan Aqiqah Menurut Rasulullah Saw Karya T.A. Lathief Rousydiy (Studi Kritik Sanad Dan Matan)" (Pascasarjana IAIN Sumatera Utara – Medan, 2016), [http://repository.uinsu.ac.id/1719/1/Tesis M. Taufan Siregar.pdf](http://repository.uinsu.ac.id/1719/1/Tesis%20M.%20Taufan%20Siregar.pdf).

⁶ Hendri Hendri and Andriyaldi Andriyaldi, "Pemberian Upah Pemotongan Hewan Qurban Menurut Hukum Islam (Studi Pada Masyarakat Tanjung Barulak Kab .

Tanah Datar)," *ALHURRIYAH : Jurnal Hukum Islam* 03, no. 02 (2018): 219–234.

⁷ Imanda Firmantyas Putri, "KORELASI PENDIDIKAN QURBAN TERHADAP TINGKAT RELIGIUSITAS SISWA (Studi Kasus SMP Agus Salim Semarang)," *Inferensi* 9, no. 1 (2013): 47.

⁸ Muhammad Tho'in et al., "SOSIALISASI PENYEMBELIHAN DAN PEMBAGIAN HEWAN QURBAN SESUAI SYARIAT ISLAM" 9, no. 02 (2022): 356–363.

⁹ Renny Puspita Sari and Ahmad Cahyono Adi, "Sistem Penentuan Kualitas Hewan Qurban Di Indonesia Dengan Metode SAW," *Jurnal Nasional Teknologi dan Sistem Informasi* 7, no. 2 (2021): 44–51.

Muslim community in Tembung Village. Secondary data refers to sources related to the research topic and focus. Secondary data can include public data, and it can also be obtained from reference sources, such as the Al-Jami' Al-Musnad Ash-Sahih Al-Mukhtashar Min Umur Rasulillah saw. Wa-Sunanihi Wa-Ayyamihi: Sahih Al-Bukhari by Muhammad bin Ismail Abu Abdillah Al-Bukhari Al-Ju'fi, published in 1442 H by Dār Thuq An-Najah, Riyadh, the Fathul Bāri in Syarah Sahih Al-Bukhari by Ibnu Hajar Al-Asqolani, Volume 10, published in 2001 by Dār Al-Misr Li At-Thiba'ah, Egypt, and the Syarah Sahih Al-Bukhari Li Ibni Batthal by Ibnu Batthal, Volume 6, published in 2003 by Maktabah Ar-Rusyd in Riyadh, the Manār Al-Qāri Syarh Mukhtashar Sahih Al-Bukhari by Hamzah Muhammad Qasim, Volume 5, published in 1990 by Maktabah Dār Al-Bayan, Damascus, Syria, Wahbah Bin Musthafa Az-Zuhaili's Al-Fiqhul Islami wa Adillatuh, Volume 4, published in 2005 by Dār Al-Fikr, Damascus, Syria, and Arabic dictionaries such as Al-Kutub Al-Sittah and Maktabah Syamilah.

Results and Discussion

Implementation of Sacrifice in the Muslim Community of Tembung Village

The act of performing qurban (sacrificial offering) is one of the important practices in Islam, carried out during the celebration of Eid al-Adha. Qurban holds great spiritual value as a form of devotion to Allah and social solidarity toward others. In the village of Tembung, the practice of qurban has undergone various adaptations, with the following practices being observed:

1. Sacrifice with a Installment System

The researcher found that at one of the mosques in the village of Tembung, Masjid Baitul Muslimin, located on Jalan Datuk Kabu Pasar III Tembung, a payment system using installments is implemented. People who wish to perform qurban enter into an

agreement with the Qurban Committee at Masjid Baitul Muslimin, appointing them as the representative (Taukil) to make the purchase agreement for the sacrificial animals. The Muslim community of Tembung submits their installment payments to the committee according to the timeline set by the committee, with the agreed amount and payment deadline.

The installments, ranging from Rp. 2,000,000 to Rp. 2,300,000, begin in the month of Muharram and continue until the 1st of Zulhijah, which is 9 days before Eid al-Adha. The installments are paid to the qurban committee by each participant, with payments ranging from Rp. 50,000 to Rp. 200,000, and the total remains consistent with what was agreed upon. Once the installments are collected, the committee manages the funds to make the purchase agreement and the advance payment for the sacrificial animals, as well as for the necessary supplies during the qurban process. The total cost of Rp. 2,300,000 includes the cost of the sacrificial animals, slaughtering, and the distribution process once completed.

2. Sacrificing on Behalf of Others and the Deceased

In certain segments of the Muslim community in Tembung Village, it is still common for some individuals to perform the qurban ritual on behalf of those who have passed away. Among the community, performing qurban in the name of the deceased has become a tradition or cultural practice passed down from generation to generation as a form of respect and solidarity within families and communities.

The community believes that performing qurban on behalf of the deceased can bring rewards to the deceased in the afterlife. This tradition may be an important part of the identity and belief system that is inherited

through generations in the community of Tembung. As the researcher learned from interviews with a local resident of Tembung Village who also serves on the Qurban Committee at Masjid Baitul Muslimin, this practice not only pertains to the worship aspect but also plays a role in the social and cultural values of the community.

However, it is essential to have knowledge of the opinions of prominent and recognized scholars regarding the legal aspects of this practice. This ensures caution in carrying out the ritual, allowing the values of qurban, such as Taqarrub Ilallah (drawing closer to Allah), to be truly experienced and shared by all.

3. The Sales Agreement Made When Purchasing the Qurban Animal

The people of Tembung Village use a Salam sales agreement when purchasing qurban animals. This was found through interviews with informants, who explained that when the committee members wish to purchase qurban animals, they utilize this Salam sales process. First, the animal is physically inspected, after which an agreement is made with the seller. Once the committee agrees on the animal, they immediately make a down payment (DP) or even fully pay for the animal. Additionally, the committee monitors the animal through electronic media, using video calls (VC) and photos to ensure it meets expectations.

However, there have been some cases of fraud. For example, the animal that was purchased sometimes does not match the one originally agreed upon when it arrives at the slaughtering location. There have also been instances where the animal, upon arrival at the slaughter site, was found to have defects such as eye injuries or missing limbs, rendering it unsuitable for qurban purposes.

4. The Mixing of Qurban Meat with Meat from Other People's Qurban

The mixing of qurban meat with meat from other people's qurban often occurs in the research area of this thesis, which is Tembung Village. After the slaughtering process, the committee moves the slaughtered cattle to another location, where it is welcomed by the team responsible for skinning the slaughtered animals. While one team is skinning the animal, another team calls the next qurban participants one by one, prior to the meat cutting process. The calling process continues with each group consisting of seven people per cattle, until the last cattle is slaughtered.

Once the skinning process is completed, all the slaughtered and skinned animals are gathered in one place. The cattle that have been skinned and some that have already been chopped are mixed together with cattle from different groups of seven people. Usually, each cow for the qurban is shared by seven participants, and the committee calls these seven people before the slaughtering process begins.

After the slaughtering of the first qurban animal, the next slaughtering is carried out, including the second, third, and so on. While some committee members are skinning and chopping the qurban meat, other committee members are moving the animals that are yet to be slaughtered. Once the skinning is finished, the committee members simultaneously begin chopping the meat, causing the qurban meat from participants in different groups to mix together in one chopping area.

This event has become a common practice among the people of Desa Tembung. It can be found at Masjid Al-Falah located on Jalan Beringin Pasar V, Masjid Baitul Muslimin on Jalan Datuk Kabu Pasar III, and Musala Nurul Iman on Jalan Pasar VII Tengah, Desa Tembung, Percut Sei Tuan District, Deli Serdang Regency. The lack of coordination and proper separation during the slaughtering and meat chopping process

often results in the mixing of qurban meat from different animals. Additionally, the limited slaughtering space and inadequate separation facilities make it difficult for the committee to properly segregate the qurban meat of different participants.

In some cases, the mixing of qurban meat can also occur due to intentional actions or negligence from those involved in the process. As a result, everyone involved may view this as a normal occurrence. It is important for this matter to be addressed more carefully before the committee forms the leadership for the qurban implementation. Both the committee and the participants should ensure that the slaughtering, separation, and distribution of the meat are carried out carefully and according to the correct guidelines. This way, the practice of the qurban can be carried out in accordance with the virtues and recommendations of Islamic law, fulfilling the purpose of the sunnah with the utmost care and respect.

5. The Legal Status of Wages for Butchers and the Sacrificial Animal

The slaughterer of the sacrificial animal, also known as the butcher, is responsible for slaughtering the sacrificial animal according to Islamic law and in accordance with the requirements of Sharia. This task includes the slaughtering, cutting, and chopping of the meat, which will later be distributed to those who performed the sacrifice and those entitled to receive the meat. The practice of slaughtering sacrificial animals in the village of Tembung varies. Some practices align with the correct Sharia guidelines, while others are not fully compliant but are still carried out as part of local tradition.

One of the traditions still practiced in the village of Tembung during the sacrificial animal slaughter is the provision of a

payment or reward to the slaughterer, which is typically taken from the sacrificial animal itself. This tradition has been passed down from generation to generation. The usual form of reward is in the form of meat, tail, legs, or other parts of the animal. The purpose of this provision is to show appreciation for the person who slaughters and cleans the sacrificial animal.

However, in the case of the Muslim community in the village of Tembung, it was found that those serving as the butchers or as part of the sacrificial committee receive more than their fair share, with two or more packages of meat, which exceed the portion that they should normally receive according to the customary practice.

6. The Ruling on Not Eating Sacrificial Meat

The researcher found that there are varied perceptions in the Muslim community of Desa Tembung regarding the consumption of sacrificial meat. Some members of the community choose not to consume their sacrificial meat, citing reasons such as the belief that once they have performed the sacrifice, the meat should be given to those in greater need. Others refrain from eating the meat because they witnessed the sacrifice being performed and feel unable to partake in it.

As a result, some people in Desa Tembung do not eat their sacrificial meat. The sacrificial meat is distributed to them through coupons from the kurban committee, which can be exchanged for packages of meat. Once they receive the meat, it is taken back to their homes, where it is often shared with family, relatives, and friends. The reasoning behind this is that the sacrificial meat is seen as more virtuous (Afdhal) to give away entirely to others, rather than consuming it themselves. This practice underscores the communal and

altruistic values within the community, where the act of sharing and helping others is emphasized over personal consumption.

7. The Sunnah That Is Starting to Be Forgotten

The lack of understanding about the teachings and guidelines of Sunnah in the practice of kurban (sacrifice) and the limited knowledge about the procedures and legalities of kurban can cause some Sunnah practices to be overlooked or forgotten. Modern lifestyles and the busyness of daily life can lead to less attention being paid to Sunnah practices, including during the kurban ritual in Desa Tembung. Some members of the community are unaware of the importance of observing Sunnah in the kurban ritual, and this lack of understanding results in the neglect of these Sunnah.

Every act of worship should be preceded by the intention to distinguish it from customary practices. Similarly, in the kurban ritual performed in Desa Tembung, there are several Sunnah practices that are often forgotten. One of these is the Sunnah of trimming the hair and cutting the nails before performing the kurban. The author noticed this gap in knowledge while conducting a lecture for the women at Rumah Tahfidz Majma' Annur in Desa Tembung.

This highlights the importance of education and spreading knowledge about the correct way to carry out Sunnah in the context of kurban, ensuring that the practice aligns with Islamic teachings and fulfills its intended spiritual benefits..

8. Combining the Acts of Kurban and Akikah with One Intention

In the Muslim community of Desa Tembung, an interesting phenomenon has been observed, where some individuals choose to combine the acts of kurban (sacrifice) and akikah (the ritual sacrifice for a newborn) with a single intention or in one

ritual. Akikah is an act of worship performed to express gratitude for the birth of a child, while kurban is an act of animal sacrifice performed during the Iduladha festival as a form of sacrifice and obedience to Allah.

In some cases, the Muslim community in Desa Tembung chooses to combine these two acts of worship by uniting the intention for both akikah and kurban into one animal slaughter. The meat from this combined sacrifice is then distributed to those entitled to receive it, including the poor and the family of the one who performs the sacrifice. The reasons for combining kurban and akikah in one intention vary, with some members of the community thinking it is more practical and efficient to carry out both rituals at the same time.

The lack of consultation with religious scholars and experts in this matter can also lead to errors in practice. Consulting with religious experts can help the people of Desa Tembung understand how to properly perform both kurban and akikah in the most recommended manner according to renowned scholars.

9. The Legality of Performing Kurban Through a Committee

In the village of Tembung, during important moments such as the arrival of Iduladha in the Islamic calendar, a few weeks before the holiday, a kurban committee is formed by the village leaders and religious figures. This committee is responsible for coordinating and organizing the implementation of the kurban ritual in the community, so the atmosphere in Tembung village becomes busy from the moment the committee is established. They plan how many animals will be purchased, where the animals will be obtained from, and how the funds will be collected. This is a complex task, but the committee has been experienced for years and has a strong track record in carrying out this responsibility.

The people of Tembung respond with enthusiasm every time there is an announcement about kurban. Village residents gather at the mosque or local community center to register and contribute to the kurban funds. In some places, there is a contract that the money they contribute will be used to purchase the animals that will be slaughtered, and the meat will be distributed to those in need. Usually, the entire process is entrusted to the committee.

The kurban event through the committee in Tembung is a moment that reflects solidarity, care, and a deep religious understanding among the village's residents. During this time, the community comes together to practice their religious values and celebrate the strong social bonds that have been established within the community.

Analysis of the Implementation of Qurban in Tembung Village Based on the Study of Sahih Al-Bukhari Hadiths

1. Analysis of Qurban with Installment System

Through the research conducted, the researcher found that the transactions carried out by the Muslim community of Tembung Village are included in the sale and purchase system of Salam. It can be concluded that the analysis of the Sahih Al-Bukhari hadiths about qurban with installment payments is permissible. As explained in the commentary of Imam Al-Bukhari on the hadiths regarding installment purchases, he mentions that there is a difference between cash and installment purchases. If the payment is made in cash, then the transaction is a cash transaction. However, if the payment is made in

installments, the installment purchase contract is applied as agreed. As shown in the narration presented by Imam Al-Bukhari in the book of buying and selling, Allah SWT says: "Allah has made trade lawful and has made usury unlawful (Al-Baqarah/2:275)" and "Except if it is a trade in cash that you conduct among yourselves (Al-Baqarah/2:282)."¹⁰

Imam Al-Bukhari discusses this transaction under the chapter of Salam, as mentioned in his Sahih:

35 - Kitab As-Salam, Chapter: Salam on known measures 2239 - Amru bin Zurarah narrated to us, Ismail bin Ulayyah narrated to us, and Ibn Abi Najih narrated to us from Abdullah bin Kathir from Abu al-Minhal from Ibn Abbas (may Allah be pleased with him), he said: "When the Messenger of Allah (peace be upon him) came to Madinah, people were practicing the sale of fruits with the Salam system, where the payment was made upfront, and the goods were received one or two years later, or he said, two or three years later. Ismail was uncertain about this. Then the Prophet (peace be upon him) said: 'Whoever practices Salam in fruits, let it be in a known measure and weight.

The definition of Salam and its explanation, as mentioned by Hamzah Muhammad Qasim in his commentary, states that Salam refers to paying an advance amount at the point of transaction, and it is also called Salaf. Salaf is the term used by the people of Iraq, while Salam is used by the people of Hijaz. In Shariah, it refers to a type of transaction where the delivery of goods is deferred, and a description that matches the guarantee is provided with an upfront payment. This payment is made at the point of the transaction.¹¹

¹⁰ Al-Bukhari, *Al-Jāmi' Al-Musnad Al-Shahih Al-Mukhtashar min Umūr Rasūlillah saw. Sunanihi Wa Ayyāmihi (Shahih Al-Bukhari)*, *Kitab Al-Buyu'*, jil.3, h.52

¹¹ Hamzah Muhammad Qasim, *Mannār Al-Qari Syarh Mukhtashar Shahih Al-Bukhari*, (Damaskus: Maktabah Dār Al-Bayan, 1990), Jilid.3, h. 296

Imam Al-Bukhari's mention of the chapter of Salam further emphasizes the concept of a known payment period. *And among the statements of Ibn Abbas, Abu Said, Aswad, Hasan, and Ibn Umar: "There is no harm in selling described food at a known price for a known period, as long as it is not produce that is not yet mature."*

2253 - Abu Nu'aim narrated to us, Sufyan narrated to us from Ibn Abi Najih from Abdullah bin Kathir from Abul Minhal from Ibn Abbas (may Allah be pleased with him) saying: *"When the Prophet (peace be upon him) came to Madinah, the people were practicing Salam in fruits, paying in advance and receiving the goods after one or two or three years. He said: 'Make Salam transactions on fruits with a known measure and for a known period.'*¹²

2254 - Muhammad bin Muqatil narrated to us, Abdullah narrated to us, Sufyan narrated to us from Sulaiman Al-Shaibani from Muhammad bin Abi Mujalid, who said: *"Abu Burdah and Abdullah bin Shaddad sent me to meet Abdullah bin Abza and Abdullah bin Abi Aufa, and I asked them about Salam transactions. They said: 'We used to receive war spoils with the Messenger of Allah (peace be upon him), and people from the region of Sham came to us, and we would do Salam transactions with them for wheat, barley, and raisins for a fixed period.'*¹³

Ibn Hajar mentions Imam Al-Bukhari's statement in his chapter on Salam transactions with a specified time limit, which refers to the rejection of those who permit Salam transactions without a time limit. This view aligns with the Shafi'i school of thought, while the majority of scholars tend to prohibit it. Those who allow it base their opinion on the stipulation of a known time limit, which

must be clearly defined. Imam Al-Shafi'i added that Ibn Abbas said, *"To specify Salam transactions with a defined time limit."* This is also the opinion of Abu Said Al-Khudri, Hasan Al-Basri, and Al-Aswad bin Yazid An-Nakha'i. Ibn Abbas said, *"I bear witness that Salam transactions with a guarantee and a specified time limit are permissible. Indeed, Allah (SWT) has made it lawful in His book and allowed it."* Then, he recited the verse: *"O you who have believed! When you contract a debt for a specified term, (Al-Baqarah/2:282)."* Hasan, through the narration of Yunus bin Ubaidin, also stated that he believed there is no harm in Salam transactions involving animals, as long as the terms and time limit are clearly defined.¹⁴

Some scholars agree that purchasing through installment or credit systems, with an increase in the price of the goods as mentioned, is valid. This is supported by the Hadith of Barirah:

2717 - Abdullah bin Maslamah narrated to us, Al-Layth narrated to us from Ibn Shihab from Urwah that Aisha (RA) informed him that Barirah came to Aisha asking for her assistance in her process of earning her freedom, but the agreed-upon time had not yet passed. Aisha said to her: *"Go back to your master, and if they wish, I can pay for your freedom and your guardianship will be mine."* Barirah mentioned this to her master, but they refused, saying: *"If she wishes to pay for you, let her, but the guardianship will remain ours."* Then Aisha mentioned this to the Messenger of Allah (PBUH), and he said to her: *"Buy her, then free her, for the guardianship belongs to the one who frees her."* This hadith strengthens the validity of buying through a system of payment over

¹² Al-Bukhari, *Al-Jāmi' Al-Musnad Al-Shahih Al-Mukhtashār min Umūr Rasulillah saw. Sunanihi Wa Ayyāmihi* (Shahih Al-Bukhari), *Kitab As-Salam, Bab jual beli salam untuk batas waktu yang diketahui*, jil.3, h.86-87

¹³ Al-Bukhari, *Al-Jāmi' Al-Musnad Al-Shahih Al-Mukhtashār min Umūr Rasulillah saw. Sunanihi Wa*

Ayyāmihi (Shahih Al-Bukhari), *Kitab As-Salam, Bab jual beli salam untuk batas waktu yang diketahui*, jil.3, h. 87

¹⁴ Al-'Asqolani, *Fathul Bāri Bi Syarh Shahih Al-Bukhari*, Jil. 4, h. 620

time, with a price increase, as it shows the permissibility of such a transaction under specific conditions.¹⁵ Ummul Mukminin Aisha (RA) freed Barirah with the condition that a certain amount of money be paid annually. The installment payments were made on time, according to the agreement. Therefore, this hadith serves as the basis for the permissibility of transactions involving installment systems.

When the Prophet (peace be upon him) migrated to Medina, he found that the Ansar (the native inhabitants of Medina) were conducting transactions using the Salam method. They were selling dates with delivery deferred for one, two, or three years, with the price paid upfront at the time of the transaction. Based on this hadith about Salam transactions, it can be understood that:

1. The permissibility of Salam transactions is based on the fact that the Prophet (peace be upon him) approved and permitted the companions to engage in this type of transaction, provided that certain conditions are met, such as specifying a predetermined time for delivery.
2. To ensure the validity of a Salam transaction, there are several conditions that must be met:¹⁶
 - a) The item being sold must have a clear quantity specification, whether in weight units like kilograms, volume units like liters, or other units such as numbers or sizes. A Salam transaction is invalid if the quantity is not known, as it may lead to loss and disputes.
 - b) The item must have a clearly specified delivery deadline. The transaction is valid only if the time frame for delivery is specified.
 - c) Payment for the item must be made immediately at the transaction session, meaning it is an upfront payment, made before the goods are delivered.
 - d) The deferred goods must be secured with a guarantee, and the seller must retain control when the agreement is made.
 - e) The item sold must meet all the conditions and requirements for a valid sale transaction.
 - f) The item being sold must have distinct characteristics, as this will affect the price. The characteristics to consider include color, type, quality, and origin of the item. This type of transaction is valid for products like wheat, fruits, flour, clothing, iron, tin, sulfur, and all items that can be measured, weighed, cultivated, or counted. However, there is differing opinion about selling animals through Salam. Most scholars, including Ibn Mas'ud, Ibn Abbas, Said bin Musayyab, Al-Auza'i, and Imam Shafi'i, say it is permissible.
 - g) The item being sold must be precisely described in terms of its characteristics, as these influence the price, including its color, type, quality, and origin.
 - h) Ash-Shan'ani stated, "Scholars also have differing opinions on whether the place of delivery must be specified. Most scholars agree that

¹⁵ Al-Bukhari, *Al-Jāmi' Al-Musnad Al-Shahih Al-Mukhtashar min Umūr Rasulullah saw. Sunanihi Wa Ayyāmihi* (Shahih Al-Bukhari), *Kitab Syurut, Bab Syurut dalam jual beli* Jil.3, h. 189

¹⁶ Qasim, *Mannār Al-Qari Syarh Mukhtashar Shahih Al-Bukhari*, Jilid.3, h. 296

the place of delivery must be stated explicitly."¹⁷

The scholars have differing opinions regarding the sale of animals through the Salam method. However, the majority of scholars, including Imam Al-Bukhari, permit such transactions. It is important for the committee organizing the sacrificial offerings (kurban) to pay attention to this matter, as there is often a system based on mutual trust between the committee and the seller, which leads the committee to refrain from inspecting the location of the animals. In the implementation of the sacrificial offering, there are several conditions that must be fulfilled. These include having an agreement with a contract (akad), knowing the characteristics of the animals—such as color, type, breed, and the quality of the meat—along with certainty about these details, and having a clear agreement on the place of delivery. If these conditions are not met, the transaction is considered invalid from the perspective of Islamic law, especially according to Imam Al-Bukhari's view on this matter.

2. Analysis of the Hadith Regarding Sacrificing on Behalf of Others and for the Deceased

Imam Al-Bukhari mentions in his book the ruling on slaughtering a sacrificial animal for someone else:

Chapter on Sacrificing on Behalf of Others, and a man helped Ibn Umar in slaughtering his camel, and Abu Musa instructed his daughters to perform the sacrifice themselves.

5559 - It was narrated to us by Qutaibah, from Sufyan, from Abdurrahman bin Al-Qasim, from his father, from Aisha (may Allah be pleased with her), who said: "The Messenger of Allah (peace be upon him)

came to me while I was in Sarif, and I was crying. He asked, 'What is the matter with you? Are you menstruating?' I replied, 'Yes.' He said, 'This is a matter that Allah has decreed for the daughters of Adam. Do as the pilgrims do, except that you should not perform the Tawaf around the House (Ka'bah).'" Then, the Messenger of Allah (peace be upon him) sacrificed on behalf of his wives with a cow.¹⁸

Ibn Hajar mentions in the explanation of this hadith that Imam Al-Bukhari included the title "Chapter on slaughtering a sacrificial animal on behalf of others" to clarify that the chapter and the previous hadith, which discusses sacrificing with one's own hands, are not conditions for the validity of the sacrifice. In the previous chapter, he mentions an individual who slaughters the sacrificial animal with his own hands. Then, the statement is introduced that someone helped Ibn Umar slaughter his camel for Nahr. In hadith 5559, which was narrated by Aisha, the Prophet's wife, she recounts how the Prophet (peace be upon him) came and found her crying. The Prophet asked why she was crying, and then explained that it was a decree from Allah for the daughters of Adam. The Prophet (peace be upon him) instructed her to continue the pilgrimage rites except for the Tawaf around the Ka'bah. The Prophet then sacrificed an animal on behalf of his wives with a cow.

Additionally, this hadith mentions that Abu Musa instructed his daughters to slaughter the animal themselves. This is also evidence that women are permitted to perform the slaughter. However, according to Imam Shafi'i, it is preferable for a woman to delegate the slaughter to someone else. By presenting hadith 5559 from Aisha, it illustrates how the companions and the family of the Prophet (peace be upon him)

¹⁷ Qasim, *Mannār Al-Qari Syarh Mukhtashar Shahih Al-Bukhari*, Jilid. 3, h. 296-298

¹⁸ Al-Bukhari, *Al-Jāmi' Al-Musnad Al-Shahih Al-Mukhtashār min Umūr Rasulillah saw. Sunanihi Wa*

Ayyāmihi (Shahih Al-Bukhari), Kitab Udhiyah, Bab menyembelih hewan kurban dengan tangannya sendiri, Jil. 7, h. 101

performed the sacrifice with devotion and responsibility. However, scholars differ in opinion regarding the ruling on someone slaughtering a sacrificial animal on behalf of another person.¹⁹

The opinions of scholars from various schools of thought regarding the legality of sacrificing on behalf of deceased individuals, with the intention of seeking closeness to Allah, are discussed by Wahbah Zuhaili in his book on sacrificing on behalf of others. According to the scholars of different schools of thought:

- a. Imam Shafi'i states that it is not permissible to sacrifice on behalf of another person without their permission, and it is also not permissible to sacrifice for a deceased person without a will from them, as mentioned in the following verse of the Qur'an:

"And that man can have nothing but what he strives for." (Q.S. An-Najm/53:39)²⁰

If the deceased person has made a will, then it is allowed, and the sacrifice will be valid. In this case, the entire meat of the sacrifice must be given as charity to the poor, not to the person who carried out the will or to wealthy individuals. This is because the deceased cannot benefit from the meat of the sacrifice.

- b. Imam Malik said that it is makruh (discouraged) to perform the sacrifice on behalf of the deceased if they did not request it before passing away. However, if the deceased asked for the sacrifice without making a vow (nadzar), it is recommended for the heirs to carry it out.
- c. According to the Hanafi and Hanbali schools, it is permissible to offer a

sacrifice on behalf of the deceased, and the process is the same as for the living, whether the meat is donated or consumed, with the reward going to the deceased. However, according to the Hanafi school, it is haram (forbidden) to consume the meat of the sacrifice performed on behalf of the deceased, based on the deceased's request.²¹

Regarding the law of offering a sacrifice on behalf of a deceased person, there is no specific opinion from Imam Al-Bukhari indicating that it is permissible to perform a sacrifice on behalf of someone who has passed away. In Hadith 5559 narrated by Aisha (RA), there is no mention that the sacrifice can be performed on behalf of the deceased. Therefore, from this discussion, there is no clear statement that it is permissible to perform a sacrifice on behalf of the deceased. What Imam Al-Bukhari emphasizes more in this context is the general law of slaughtering a sacrifice on behalf of others, and the permissibility for women to perform the sacrifice themselves.

Imam Al-Bukhari's view suggests that the act of offering a sacrifice is invalid and its reward will not reach the deceased unless they had made a will for it, as sacrifice is an act of worship intended for the living. Hence, Imam Al-Bukhari only allows performing the sacrifice on behalf of a living person, and it is permissible to do so with the person's consent..

3. Analysis of the Sales Contract Made When Purchasing Sacrificial Animals

Imam Al-Bukhari mentions in his book regarding the law of buying and selling:

The Book of Transactions (Al-Buyu')

And Allah, the Almighty, says: "Allah has

¹⁹ Al-'Asqolani, *Fathul Bāri Bi Syarh Shahih Al-Bukhari*, jil.10, h.27-28

²⁰ Departemen Agama RI, *Al-Qur'an dan Terjemahannya*, h. 526

²¹ Az-Zuhaili, *Al-Fiqhul Islami wa Adillatuh*, Jilid 4 h. 2743-2744

permitted trade and forbidden usury." (Al-Baqarah: 275), and His saying: "Except if it is a trade conducted among you as a mutual agreement, there is no harm upon you if you do not write it down." (Al-Baqarah: 282)."²²

Hamzah Muhammad Qasim highlights in his commentary that one of the distinguishing features of Islamic law is its attention to regulating human life in various aspects. While some religions focus solely on spiritual matters such as beliefs, rituals, and religious ceremonies, Islamic law provides guidance on social and economic aspects as well. This makes the scope of Islamic law uniquely comprehensive, offering a framework for both personal and collective well-being.²³

Islamic law regulates not only matters related to the afterlife but also governs human life in worldly affairs. The Shariah is based on primary sources of law such as the Qur'an, Hadith, and Fiqh, which provide detailed guidance on various issues, including social matters. All transactional laws in Islam are grounded in the principle of not unlawfully or unfairly taking the wealth of others. Islam places great emphasis on trade and related activities by setting conditions and laws to protect against engaging in unlawful transactions.

The definition of trade, in linguistic terms, means the transfer of ownership of goods in exchange for goods or money, whether it is an exchange of goods for money, goods for goods, or vice versa. In this context, one party is called the seller, and the other is the buyer. The concept of trade in Islam refers to the voluntary exchange of wealth, based on the mutual consent and agreement of both parties. According to

Islamic law, trade refers to the exchange of lawful wealth for lawful wealth, making the transaction valid and permissible. In this case, the wealth involved must be halal according to Shariah. For example, haram items such as alcoholic beverages cannot be the subject of a trade. The concept of voluntary agreement (mutual consent) in trade according to Islamic law emphasizes that both parties must agree willingly for the transaction to be valid.²⁴

Ibn Hajar mentioned that buying and selling is the process of transferring ownership of something to another person in exchange for a price, whereas purchasing is the act of accepting goods or services by paying a price. The term *al-bay'* refers to a specific contract of sale that occurs after Islamic law allows certain types of transactions and forbids others.²⁵

Therefore, the sale and purchase contract for sacrificial animals must be carried out with honesty, clarity, and certainty, adhering to the principles of Islam that govern transactions to avoid fraud and the unlawful consumption of others' wealth. The buying and selling that takes place in the Muslim community of Desa Tembung requires the attention of the responsible parties to pay more attention to the laws related to sales, such as the contract of the transaction. This includes conducting an investigation at the livestock pens, directly inspecting the animals to be used for sacrifice. This ensures that the concept of *ridha sama ridha* (mutual consent) is achieved, making the sale and purchase contract valid without causing harm to either party. Imam Al-Bukhari's view on the sales contract, as he mentioned in his chapter on hadith, shows that conducting a transaction

²² Al-Bukhari, *Al-Jāmi' Al-Musnad Al-Shahih Al-Mukhtashar min Umūr Rasūlillah saw. Sunanihi Wa Ayyāmihi* (Shahih Al-Bukhari), *Kitab Al-Buyū'*, Jil. 3, h. 52

²³ Qasim, *Mannār Al-Qari Syarh Mukhtashar Shahih Al-Bukhari*, Jil. 3, h. 252-253

²⁴ Qasim, *Mannār Al-Qari Syarh Mukhtashar Shahih Al-Bukhari*, jilid. 3, h. 252-253

²⁵ Al-'Asqolani, *Fathul Bāri Bi Syarh Shahih Al-Bukhari*, jil.4, h.408

with a prior agreement is permissible. Hence, the transactions made by the Muslim community in Desa Tembung, whether from the person making the sacrifice to the committee or from the committee to the seller, can establish mutual consent (*ridha sama ridha*) without causing harm to any party involved.

4. Analysis of the Hadith Regarding Mixing the Meat of One's Own Sacrifice with That of Others

Imam Al-Bukhari mentions in his Sahih the chapter titled "The Division of Sheep and Justice in It" (Bab Qismat al-Ghanam wa al-Adl Fiha).

Hadith 2500 - Narrated to us by Qutaibah bin Sa'id, who narrated from Al-Laits, from Yazid bin Abi Habib, from Abu Al-Khair, from Uqbah bin Amir (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) gave him a sheep to distribute among his companions for the sacrificial offering. After the distribution, a young goat was left that could stand on its own. When this was mentioned to the Prophet (peace be upon him), he said, "You sacrifice it yourself."²⁶

The hadith narrated by Uqbah describes how the Prophet (peace be upon him) gave him a goat to distribute among his companions. After the distribution, a small goat was left, and Uqbah informed the Prophet (peace be upon him), who then instructed him to sacrifice it. The issue of distributing animals without differentiating between the rights of each person arises here, as it was not a specific duty of the Prophet (peace be upon him) to allocate a certain share for anyone. The Prophet (peace be upon him) entrusted Uqbah with distributing the sacrifice among the

companions, but did not establish specific rights for each individual.

This was done out of concern that giving away too much to others in the distribution could potentially diminish the sanctity and completeness of the voluntary act of sacrifice (*kurban*). Therefore, the division of the sacrificial animal by Uqbah was his own *ijtihad* (juridical reasoning) since the division was considered a *sunnah* (recommended) act by the Prophet (peace be upon him), not a mandatory one. In this situation, there was no sense of jealousy or unfairness among the companions. This exemplifies how the Prophet (peace be upon him) implemented fairness and equality without causing harm or discord in the process of distributing the sacrificial offerings.²⁷

Ibnu Hajar explains that the Prophet (peace be upon him) was teaching Uqbah that not every distribution of the sacrificial animal to the companions should be done arbitrarily. The Prophet (peace be upon him) emphasized fairness in the distribution. If Uqbah did not distribute justly, it would have caused difficulty, potentially rendering the act of sacrifice incomplete or diminishing its merit. The distribution of the sacrificial animal must be done with a specific share, and there are two main ways to divide it: one is by dividing it into parts, such as the meat, bones, and skin, and the other is by weight or size.

This highlights the importance of fairness in distributing the sacrificial animal's parts, ensuring that all recipients are treated justly, in accordance with the teachings of Islam. The goal is to maintain the integrity and the excellence of the act of sacrifice, as prescribed by the *Sunnah* of the Prophet

²⁶ Al-Bukhari, *Al-Jāmi' Al-Musnad Al-Shahih Al-Mukhtashar min Umūr Rasūlillah saw. Sunanihi Wa Ayyāmihi* (Shahih Al-Bukhari) *Kitab Syarikah*, Bab

pembagian kambing dan berlaku adil dengannya, Jil. 3, h. 14.

²⁷ Ibnu Batthal, *Syarh Al-Bukhari Li Ibn Batthal*, Jilid. 4, h. 19

(peace be upon him).²⁸

Mixing the sacrificial meat from different participants and then distributing it to each participant, who should have received meat from their own specific animal, causes a deviation from the proper Sunnah of sacrifice. This could potentially reduce the merit (Afdhal) of the sacrificial act, as the correct practice involves ensuring that each participant receives meat from their own sacrificial animal, as this aligns with the Sunnah.

Regarding the issue of whether it is permissible to mix the sacrificial meat from different participants and then redistribute it to the intended recipients, there is a concern. When the sacrifice is performed, each participant is usually called to witness the slaughter of their animal, ensuring they can see their specific animal being sacrificed. However, when it comes to the distribution of the meat, if it has been mixed with the meat from others' sacrifices, it could undermine the intended ritual, as it may cause confusion and prevent each participant from receiving their rightful share.

The proper procedure is that each participant receives meat from their own sacrificed animal, in accordance with the intended Sunnah, as this maintains the sanctity and purpose of the act of sacrifice. Mixing the meats might detract from this process, potentially diminishing the value of the sacrifice for the participants involved.

The explanation related to this discussion is as mentioned by Imam Al-Bukhari in the chapter on the distribution of goats and fairness.²⁹ In the research location, it was found that each group of people performing the sacrifice was given a cow with different sizes and qualities of meat.

However, the payment to the sacrificial committee was done in the same way and with the same cost. Based on the discussion above, it is important to understand that each participant in the sacrifice has the right to the meat from the animal they sacrificed. In Islam, the sacrificial offering is a form of worship and devotion to Allah, and the meat from the sacrifice should be separated and clearly identified for each participant in a fair and just manner.

Therefore, in carrying out the sacrificial worship, it is important to adhere to the applicable rules and ensure that the meat from the sacrifice is separated and distributed according to each participant's portion. This way, the perfection of the sacrificial tradition, as expected, can be realized in accordance with the teachings of the Prophet (peace be upon him). As the Prophet said, "Whoever does this, indeed, they have acted in accordance with our tradition."³⁰ That is, performing the sacrifice should be in accordance with the teachings of the Prophet. Regarding the actions of the Muslim community in Desa Tembung, it was found that, on average, in the sacrifice slaughtering locations in Desa Tembung, the meat from different participants' sacrifices was mixed together. This, of course, falls into the category of actions that diminish the perfection of the sunnah and the Afdhaliyah (superiority) of the sacrifice.

Imam Al-Bukhari does not specifically discuss the applicable rulings on this matter. Therefore, the researcher suggests that the solution to this issue can be understood by considering that it is permissible under the condition that, when making the agreement with the committee, the committee is encouraged to be transparent in explaining the laws related to the agreement,

²⁸ Al-'Asqolani, *Fathul Bāri Bi Syarh Shahih Al-Bukhari*, jil. 10, h. 17

²⁹ Al-Bukhari, *Al-Jāmi' Al-Musnad Al-Shahih Al-Mukhtashār min Umūr Rasulillah saw. Sunanihi Wa Ayyāmihi* (Shahih Al-Bukhari) *Kitab Syarikah*, Bab

pembagian kambing dan berlaku adil dengannya, Jil. 3, h. ١٤٠

³⁰ Al-Bukhari, *Al-Jāmi' Al-Musnad Al-Shahih Al-Mukhtashār min Umūr Rasulillah saw. Sunanihi Wa Ayyāmihi* (Shahih Al-Bukhari), jil. 3, h. 140

particularly those concerning the sacrifice, in a clear and concise manner. The committee should inform those intending to sacrifice that, on the day of slaughter, after the animals are slaughtered, skinned, and butchered, the meat from each participant's sacrifice will be combined and distributed equally among the participants. By having this agreement, the practice of sacrifice, which might otherwise be incomplete or lacking in *Afdhaliyah*, will align with the *sunnah* of the Prophet (saw) and gain *Afdhaliyah* for those performing it.

5. Analysis of the Hadith Regarding the Payment for the Slaughterer of the Sacrificial Animal and the Sacrificial Animal

The slaughterer of sacrificial animals, also known as the butcher, is a person tasked with slaughtering sacrificial animals in accordance with Islamic law and the provisions of *sharia*. This task includes the process of slaughtering, cutting, and chopping the meat to be distributed to the participants of the sacrifice and those entitled to receive the meat. The implementation of the slaughter of sacrificial animals in the Tembung village community is carried out in various ways. Some follow the proper provisions, while others do not comply with the regulations but are still performed based on custom.

One of the customs still practiced in the Tembung village during the slaughter of sacrificial animals is the payment to the slaughterer, which is taken from the sacrificial animal itself. This is due to the long-standing tradition passed down from generation to generation. The customary payment is usually given in the form of meat, the head, feet, or other parts of the animal. The purpose of this payment is as a reward

for the person who slaughters and cleans the sacrificial animal. Regarding the practice in the Tembung Muslim community, it was found that the person tasked with slaughtering, or the committee, receives more than their due share, such as two packages or more, exceeding the portion that they should receive.

As for the payment to the slaughterer of the sacrificial animal, Imam Al-Bukhari clearly explains this in his book under the chapter: (Do not give the butcher any payment from the sacrifice).³¹

1716 - Narrated by Muhammad bin Kathir, who informed us from Sufyan, who said: Ibn Abi Najih narrated to me from Mujahid, from Abdurrahman bin Abu Laila, from Ali (may Allah be pleased with him), who said: "The Prophet (peace be upon him) sent me, and I went to the camels for sacrifice. Then he ordered me, and I distributed their meat. Then he ordered me again to distribute their saddles and their skins." Sufyan said, and Abdul Karim narrated to me from Mujahid, from Abdurrahman bin Abu Laila, from Ali (may Allah be pleased with him), who said: "The Prophet (peace be upon him) ordered me to be present (witnessing the sacrificial animals) and to distribute the sacrifice, but I was not allowed to give anything from the sacrificial animal to the butcher."³²

Imam Al-Bukhari in the chapter he mentions clearly and firmly explains a rule regarding the payment for butchers, or commonly known as *Jazzār*, that no part or payment from the sacrificed animal should be given to the slaughterer. This is intended to keep the act of sacrifice free from materialistic motives, encouraging Muslims to focus on the spiritual values and sacrifice

³¹ Al-Bukhari, *Al-Jāmi' Al-Musnad Al-Shahih Al-Mukhtashār min Umūr Rasūlillah saw. Sunanihi Wa Ayyāmihi* (Shahih Al-Bukhari), Kitab Haji, Bab tidak memberikan tukang jagal upah dari kurban sedikitpun, jil. 1, h. 172

³² Al-Bukhari, *Al-Jāmi' Al-Musnad Al-Shahih Al-Mukhtashār min Umūr Rasūlillah saw. Sunanihi Wa Ayyāmihi* (Shahih Al-Bukhari), Kitab Haji, Bab tidak memberikan tukang jagal upah dari kurban sedikitpun, jil. 1, h. 172

involved. It is also meant to promote fairness, even in the distribution of meat to the community, ensuring there is no envy or unfairness among participants. As Imam Al-Bukhari also discusses regarding the distribution of the sacrificial meat: "*The Chapter of Dividing the Sheep and Being Just in It.*"³³

The narration mentions that Ali was given one hundred camels by the Prophet saw., and he was instructed to distribute the meat. The Prophet also directed Ali to distribute the important parts and skin, and explicitly commanded that the butcher should not receive any portion of the sacrifice. In another narration, the Prophet saw. instructed that the payment be taken from the proceeds of what was slaughtered.

There is a difference of opinion among scholars about whether the butcher can receive any portion of the sacrifice. Some scholars allow giving the butcher a portion from the meat of the sacrificed animal, and Hasan al-Basri even permitted giving the butcher the skin. However, the majority (Jumhur), including scholars such as Imam Malik, Abu Hanifah, and Imam Ahmad, hold the opinion that the butcher should not receive any portion from the sacrifice.³⁴

According to Imam Al-Bukhari, he clearly states that the butcher does not receive any payment from the meat of the sacrificed animal, and considers this to be haram. However, the butcher can receive compensation from the person who is making the sacrifice. Wahbah Zuhaili also commented on this issue, stating that it is permissible to give the butcher or the meat cutter a portion of the sacrifice if they are among those entitled to receive it, such as the poor, or as a gift. This is because they

contribute to the celebration of the day and make themselves of value to others.³⁵

If there is leftover meat after the distribution of the sacrificial meat to the community, there is no specific guidance found in Sahih Bukhari or its commentary. However, based on general principles in Islam, there are a few guidelines that can be followed for the leftover meat:

- a. Given to the poor and needy: If there is leftover meat after the distribution, it is recommended to give it to the poor, orphans, and others in need.
- b. Given as charity (Sadaqah): The leftover meat can be considered as charity and shared with those in need, including people who did not receive a portion through the initial distribution.
- c. Used for personal use: If there is still leftover meat and there are no other recipients in need, it can be kept and used for personal consumption by the person who performed the sacrifice and their family.
- d. Consultation with knowledgeable individuals: If there is uncertainty about how to handle the leftover meat, it is recommended to consult scholars or religious leaders for specific guidance based on Islamic law.

6. Analysis of the Law on Not Eating Sacrificial Meat

Analysis of the Law on Not Eating Sacrificial Meat

Imam Al-Bukhari mentions in his Sahih:

5569 - Abu Asim narrated to us from

³³ Al-Bukhari, *Al-Jāmi' Al-Musnad Al-Shahih Al-Mukhtashar min Umūr Rasūlillah saw. Sunanihi Wa Ayyāmihi (Shahih Al-Bukhari) Kitab Syarikah, Bab pembagian kambing dan berlaku adil dengannya*, Jil. 3, h. ١٤٠.

³⁴ Ibnu Batthal, *Syarh Al-Bukhari Li Ibn Batthal*, Jilid. 4, h. 390-391

³⁵ Az-Zuhaili, *Al-Fiqhul Islami wa Adillatuh*, Jilid 4, h. 2741

Yazid bin Abu Ubaid from Salama bin Al-Akwa, who said: The Prophet (peace be upon him) said: "Whoever among you sacrifices, do not leave any of it in your house after three days." The following year, the people asked, "O Messenger of Allah, should we do as we did last year?" He said: "Eat, feed others, and store some, because that year there was hardship for the people, and I wanted you to assist them."³⁶

5570 - Ismail bin Abdullah narrated to us, saying: My brother narrated to me from Sulaiman from Yahya bin Said from Amrah bint Abdurrahman from Aisha (may Allah be pleased with her), who said: "We used to salt the sacrificial meat and then bring it to the Prophet (peace be upon him) in Madinah. He said: 'Do not eat it for more than three days; this is not obligatory, but I wanted to distribute it to others.' And Allah knows best." ³⁷

5571 – Hibban bin Musa narrated to us, saying: Abdullah narrated to us, saying: Yunus narrated to us from Az-Zuhri, who said: Abu Ubaid, the freed slave of Ibn Azhar, told me that he witnessed the Eid prayer on the Day of Sacrifice with Umar bin Khattab (may Allah be pleased with him). He prayed before the sermon, then delivered the sermon to the people, saying: "O people, indeed, the Messenger of Allah (peace be upon him) has prohibited you from fasting on these two days of Eid. One is the day of your breaking the fast after your fasting, and the other is the day when you eat from your sacrificial

animals."³⁸

5574 – Muhammad bin Abdurrahim narrated to us, saying: Yaqub bin Ibrahim bin Sa'd narrated to us from the nephew of Ibn Shihab, from his uncle Ibn Shihab, from Salim, from Abdullah bin Umar (may Allah be pleased with them), who said: The Messenger of Allah (peace be upon him) said: "Eat from the sacrificial meat for three days." While Abdullah used to eat the sacrificial meat with oil when he returned from Mina.³⁹

Imam Al-Bukhari mentions in his chapter about the meat that can be consumed from the sacrificial animal. He does not specify exactly how much of the sacrificial meat can be eaten by the person who performs the sacrifice. The amount allocated for the person who performs the sacrifice is explained in the commentaries and discussions of the Islamic jurists based on ijtihad in accordance with Islamic law.

Ibn Hajar, in his commentary, explains the intent of Imam Al-Bukhari, who mentioned: "The chapter on what can be eaten from the meat of the sacrifice," meaning: "A discussion about what can be eaten from the sacrificial meat, without specifying a limit such as one-third or half, and the sacrificial meat that can be taken as provision, whether for a traveler or a resident (muqim), and the explanation regarding the ruling on keeping meat for more than three days, which may be abrogated (nasakh) or specific due to certain circumstances."⁴⁰

The following year, the companions

³⁶ Al-Bukhari, *Al-Jāmi' Al-Musnad Al-Shahih Al-Mukhtashār min Umūr Rasulillah saw.* Sunanihi Wa Ayyāmihi (Shahih Al-Bukhari), Kitab Udhiyah, Bab bagian hewan kurban yang boleh dimakan dan yang dijadikan untuk bekal, jil. 7, h. 103

³⁷ Al-Bukhari, *Al-Jāmi' Al-Musnad Al-Shahih Al-Mukhtashār min Umūr Rasulillah saw.* Sunanihi Wa Ayyāmihi (Shahih Al-Bukhari), Kitab Udhiyah, Bab bagian hewan kurban yang boleh dimakan dan yang dijadikan untuk bekal jil. 7, h 103

³⁸ Al-Bukhari, *Al-Jāmi' Al-Musnad Al-Shahih Al-Mukhtashār min Umūr Rasulillah saw.* Sunanihi Wa

Ayyāmihi (Shahih Al-Bukhari), Kitab Udhiyah, Bab bagian hewan kurban yang boleh dimakan dan yang dijadikan untuk bekal, jil. 7, h. 103

³⁹ Al-Bukhari, *Al-Jāmi' Al-Musnad Al-Shahih Al-Mukhtashār min Umūr Rasulillah saw.* Sunanihi Wa Ayyāmihi (Shahih Al-Bukhari), Kitab Udhiyah, Bab bagian hewan kurban yang boleh dimakan dan yang dijadikan untuk bekal, jil. 7, h.104

⁴⁰ Al-'Asqolani, *Fathul Bāri Bi Syarh Shahih Al-Bukhari*, jil. 10, h. 36

asked: "O Messenger of Allah, should we do as we did last year?" This provides the benefit that the prohibition of keeping meat for more than three days applied in the ninth year of Hijrah, as the companions sought permission a year after that. Ibn Munir mentioned that the original prohibition continues indefinitely. Here, the companions believed that the prohibition of storing the meat for more than three days was due to a specific reason, and the question arose for that reason. Therefore, the Prophet saw. replied: "Eat the sacrificial meat, give part of it to others, and keep some of it, because last year people were in hardship, so I wanted you to help them."⁴¹

The Prophet's statement, "Do not eat it beyond three days, this is not a strict command, but I only wanted to give it to others," was clarified by Ibn Hajar. When Aisha was asked about the Prophet's prohibition of eating the sacrificial meat beyond three days, she replied: "The Prophet did not do this except in the year when people were hungry, and the Prophet wanted the wealthy to feed the poor." Imam Khattabi also mentioned, "For the one who performs the sacrifice, it is recommended to eat a little of the sacrificial meat, then give the rest as charity and gifts to others." According to Imam Shafi'i, "It is recommended to divide the sacrificial meat into three parts: 1. Eat, 2. Charity, 3. And feed others."⁴²

Ibn Abd al-Barr mentioned that, according to the opinion other than that of Imam Shafi'i, "It is recommended to eat half of the sacrificial meat, and give the other half to feed others."⁴³ The statements from the scholars mentioned indicate the necessity of consuming the meat of the sacrificial animal

for the person who performs the sacrifice. In fact, in the narration of Abu Shaykh (in the book about sacrifice), through the chain of narrators 'Atha bin Yasar, from Abu Hurairah, in a marfu' manner: "Whoever performs a sacrifice should eat from their sacrifice." This hadith is narrated with trustworthy narrators, though Abu Hatim mentioned that this hadith is mursal.⁴⁴

There is an interesting phenomenon in the practice of the sacrificial ritual (Qurban) in the Muslim community of Desa Tembung, where some individuals who sacrifice animals are reluctant to take their portion of the sacrificial meat to eat at home. This could be influenced by personal or social factors that shape their views on the sacrificial meat. One such factor is the understanding of giving to those in need, as an act of generosity. The discussion above indicates that consuming the sacrificial meat is not obligatory. Even Imam An-Nawawi mentioned: "The majority (Jumhur) states that eating the sacrificial meat is not obligatory; this matter depends on the permission of the person who sacrifices." The person who sacrifices has the right to decide what to do with the meat: whether to donate all of it, take one-third, or keep a small portion for blessings. Imam Nawawi's statement further explains that the person who sacrifices has the authority to decide whether to eat the meat or give it all away.⁴⁵

Ibn Hajar explained the ruling on the charity of sacrificial meat. The most correct opinion is that "the charity (sedekah) must be given from the sacrificial meat that has been slaughtered in the name of Allah, and the most perfect form of charity is to donate the majority of the sacrificial meat." This emphasizes that giving a significant portion

⁴¹ Al-'Asqolani, *Fathul Bāri Bi Syarh Shahih Al-Bukhari*, jil. 10, h. 37-38

⁴² Al-'Asqolani, *Fathul Bāri Bi Syarh Shahih Al-Bukhari*, jil. 10, h. 39

⁴³ Al-'Asqolani, *Fathul Bāri Bi Syarh Shahih Al-Bukhari*, jil. 10, h. 39

⁴⁴ Al-'Asqolani, *Fathul Bāri Bi Syarh Shahih Al-Bukhari*, jil. 10, h. 39

⁴⁵ Al-'Asqolani, *Fathul Bāri Bi Syarh Shahih Al-Bukhari*, jil. 10, h. 39

of the meat as charity is the most virtuous act, ensuring that the meat is used for the benefit of those in need.⁴⁶

7. Analysis of Hadith and Sunnah That Are Starting to Be Forgotten

An act of worship must be preceded by an intention to distinguish it from customary practices or traditions. This is also true for the act of sacrifice (qurban) performed in the village of Tembung. In this regard, Imam Al-Bukhari mentions at the beginning of his discussion in his Sahih book about the intention with the following hadith.⁴⁷

Narrated Al-Humaidi Abdullah bin Az-Zubair: He said: Sufyan narrated to us: Yahya bin Sa'id Al-Ansari narrated to us: Muhammad bin Ibrahim At-Taimi narrated to us, that he heard Alqamah bin Waqash Al-Laitsi say: I heard Umar bin Khattab, may Allah be pleased with him, on the minbar say: I heard the Messenger of Allah, peace be upon him, say: "Indeed, deeds are judged by intentions, and for every person is what he intended. So, whoever migrates for worldly gain or to marry a woman, then his migration is for that which he migrated to."⁴⁸

The intention in the act of sacrifice plays a significant role in ensuring that the sacrifice is valid and accepted by Allah Swt. Intention reflects the sincerity of a person's heart in performing the act of qurban, and it also represents a contract between the servant and Allah, one that acknowledges and aids in fulfilling the true purpose behind the sacrifice. This highlights that every Muslim intending to perform the qurban must have the proper intention.

When the month of Zulhijah arrives, indicated by the sighting of the moon (hilal) or through the method of astronomical

calculation (hisab), according to Imam Malik, Imam Shafi'i, and Imam Ahmad, it is recommended for the person who intends to sacrifice not to cut their hair or nails until the day of the sacrifice. It is even disliked to do so during this time. However, some Hanbali scholars state that it is haram (forbidden) to do so, based on the meaning of the hadith from Ummu Salamah, where the Prophet saw. said: "When you see the hilal of Zulhijah, and one of you intends to make a sacrifice, then do not cut your hair or nails."⁴⁹

This hadith of Ummu Salamah is narrated by the majority of scholars, except for Imam Al-Bukhari. This suggests several possibilities:

- Criteria of Authenticity: Imam Al-Bukhari may not have found a narration of the hadith that met the high standards of authenticity in the chain of transmission (Isnad) and the content (Matan) that he set for inclusion in Sahih Al-Bukhari.
- Limited Number of Hadiths in Sahih Al-Bukhari: Sahih Al-Bukhari has a limited number of hadiths and limited space. He had to carefully select the hadiths to include, and some hadiths may not have been included due to space constraints.
- Imam Al-Bukhari's Judgment on the Hadith's Importance: Imam Al-Bukhari may have considered this hadith to be of lesser importance in the practice of qurban worship, thus he chose not to include it in his collection of Sahih Al-Bukhari.

This Sunnah is one that is beginning to be forgotten among the community. The absence of this hadith in Sahih Al-Bukhari does not mean that the hadith on this matter does not exist in the broader

⁴⁶ Al-'Asqolani, *Fathul Bāri Bi Syarh Shahih Al-Bukhari*, jil. 10, h. 39

⁴⁷ Abdullah, *Wujud Kedekatan Seorang Hamba Dengan Tuhannya*, h. 113

⁴⁸ Al-Bukhari, *Al-Jāmi' Al-Musnad Al-Shahih Al-Mukhtashar min Umur Rasulillah saw. Sunanihi Wa Ayyāmihi (Shahih Al-Bukhari)*, Muqaddimah, Jil. 1, h. 6

⁴⁹ Az-Zuhaili, *Al-Fiqhul Islami wa Adillatuh*, Jilid 4, h. 2735

collection of Islamic hadith literature. It is important to understand that Sahih Al-Bukhari is just one of many hadith collections in Islamic literature.

Ibnu Hajar mentioned in his explanation that the hadith narrated by Maimunah was abrogated (nasakh) by the hadith of Aisha r.a. Regarding the chapter on sending an animal for slaughter, there is nothing prohibited for the one who does so.⁵⁰

*Hadith 5566: It was narrated to us by Ahmad bin Muhammad, who said: Abdullah informed us, Ismail informed us from Ash-Sha'bi from Masruq, who said: He once visited Aisha and said to her: "O Ummul Mukminin, there is a man who sends his sacrificial animal to the Ka'bah while he remains in his town, and he instructs that the animal be marked with a collar. He remains in the state of ihram until the people complete their rites of Hajj." Masruq said: Then I heard Aisha clapping from behind the curtain and she said: "Indeed, I used to prepare the sacrificial animals for the Messenger of Allah (peace be upon him), and he would send his sacrificial animals to the Ka'bah. Anything that was lawful for him to do with his wife would be prohibited for him while he was in the state of ihram until the people returned (from completing the Hajj)."*⁵¹

Ibnu At-Tin's statement in this context refers to his view on Aisha's rejection of someone sending a sacrificial gift while in the state of Ihram (during the Hajj or Umrah pilgrimage). According to him, Aisha's rejection should not be seen as a serious objection. Aisha was simply rejecting the idea that someone in the state of Ihram should send a sacrificial animal in that condition.

Ibnu At-Tin also noted that Aisha did not address or criticize practices that are

recommended during the first ten days of Zulhijah, such as avoiding the cutting of hair or nails. He concluded that the hadith in question has a more general meaning and can be applied broadly.

Imam Syafi'i derived from this explanation that it is permissible to perform recommended actions, such as refraining from cutting hair and nails during the first ten days of Zulhijah. He mentioned that this hadith has been narrated by Muslim, Abu Dawud, At-Tirmidhi, and An-Nasa'i.⁵²

8. Analysis of Hadith Regarding Combining the Intentions of Kurban and Aqeeqah in One Act

Imam Al-Bukhari does not specifically address the combining of the intentions of Aqeeqah and Kurban in one act. Therefore, there is no direct guidance from Imam Al-Bukhari regarding the ruling on this matter. However, based on the chapters in his Sahih collection, he separates the chapter on Kurban from the chapter on Aqeeqah, indicating that his view is that combining the two acts with one intention would not be valid.

According to general principles in Islam and the teachings of the Prophet Muhammad (peace be upon him), ibadah (acts of worship) that have different objectives and methods should be performed separately. Scholars have different opinions regarding this matter.

The first view, found in the works of scholars such as Ibn Hajar Al-Haytami and the majority of scholars, holds that combining the intentions of Kurban and Aqeeqah in one act is insufficient, and even if attempted, it would not be valid. As stated by Ibn Hajar in

⁵⁰ Al-'Asqolani, *Fathul Bāri Bi Syarh Shahih Al-Bukhari*, jil. 10, h. 34

⁵¹ Al-Bukhari, *Al-Jāmi' Al-Musnad Al-Shahih Al-Mukhtashār min Umūr Rasulillah saw. Sunanihi Wa Ayyāmihi* (Shahih Al-Bukhari), *Kitab Udhiyah, Bab*

mengirim hewan sembelihan untuk disembelih tidak ada yang diharamkan kepadanya, jil. 7, h. 102

⁵² Al-'Asqolani, *Fathul Bāri Bi Syarh Shahih Al-Bukhari*, jil. 10, h. 34

his book:

"If someone intends to combine the intention of Kurban and Aqeeqah with one animal, then neither of them will be valid, and this is evident. This is because each of them is a Sunnah with its own purpose. The purpose of Kurban is general hospitality, while the purpose of Aqeeqah is specific hospitality, and they differ in various aspects."⁵³

Through this opinion, it can be understood that the ruling of combining the intention of Aqeeqah and Kurban simultaneously cannot be applied and is invalid. The explanation that each worship has its own purpose is an important point raised in the hadith. The hadith explains that every act of worship has its own value and purpose.

The second opinion regarding the permissibility of combining Aqeeqah and Kurban with one intention is expressed by Al-Buhuti:

"And if Aqeeqah and Kurban are combined and the slaughter is intended for both, meaning for both Aqeeqah and Kurban, it is considered valid according to the text."⁵⁴

Al-Buhuti mentions, as stated in the book *Tuhfatul Wadud*, that Sheikh Shamsuddin Muhammad Ibnul Qayyim also mentions in his book that it is permissible to combine the intention of performing two rakaats for Tahiyat al-Masjid (greeting the mosque) along with the intention of the Sunnah Qabliyah or Ba'diyah prayers. This indicates that combining multiple intentions for different Sunnah prayers in one action is allowed, as long as the actions align with the prescribed Sunnah practices.⁵⁵

The combination of two acts of worship, namely *akikah* and *qurban*, with a single

intention could lead to confusion regarding the specific purpose of each act of worship, potentially violating the principle of clarity and the distinctiveness of the purpose of each worship. Therefore, the majority of scholars tend to advise that *akikah* and *qurban* should be performed separately, each with a clear intention according to the purpose of each act of worship.

9. Analysis of the Law of Qurban Through the Committee

The Qurban committee in society refers to individuals entrusted with the responsibility of slaughtering the sacrificial animals. The committee typically also takes on roles such as collecting funds through an agreement (*akad*), the slaughtering team that slaughters, skins, cuts, and wraps the meat of the sacrificial animal, and distributing it to the rightful recipients. It can be said that the committee members are entrusted as representatives (*Taukil*) and are not part of the zakat body (*Āmil*) that has a claim to the qurban meat. The role of the Qurban committee is to assist the owner of the qurban (*Shahibul Udhiyah*), facilitate the administration of the qurban, and they should not take compensation from the sacrificial meat entrusted to them.

According to Imam Al-Bukhari regarding the law of representation, it is permissible as he mentioned in his book in the Chapter of Agency for the Present and the Absent is Permissible. Ibnu Batthal mentioned in his commentary that the majority of scholars agree that slaughtering the qurban on behalf of another person is valid upon the owner's instruction, and if a family member of the person making the qurban slaughters without the permission of the person making

⁵³ Ahmad bin Muhammad bin Ali bin Hajar Al-Haitami, *Tuhfatul Muhtaj fi Syarh Al-Minhaj*, Al-Maktabah At-Tijarah, Mesir 1983, Jilid. 9, h. 369-370

⁵⁴ Al-Buhuti, *Kasyaf Al-Qana' 'An Matnil Iqna'*, Dār Al-Kutub Al-Alamiyah Beirut 1983, Jilid. 3, h. 29

⁵⁵ Al-Buhuti, *Kasyaf Al-Qana' 'An Matnil Iqna'*, Jilid. 3, h. 29

the qurban, the qurban is still valid.⁵⁶

The existence of a committee facilitates the community in carrying out the Sunnah of sacrifice. According to Imam Al-Bukhari's view, the status of the committee is similar to that of a butcher (Jazzār), meaning they are not entitled to receive compensation from the sacrificial meat. It is therefore forbidden for the committee to take payment from the sacrificial meat. In another narration, it is mentioned that Ali was given one hundred camels by the Prophet (peace be upon him) and was instructed to distribute the meat. The Prophet (peace be upon him) also commanded Ali to distribute the important parts and the skin, and to ensure that the butcher received nothing from what he had slaughtered.⁵⁷

Conclusion

The community of Tembung needs to raise awareness regarding the requirements that must be met in the implementation of the sacrificial ritual, particularly with the installment payment system. While the installment system makes it easier for people to participate, there are challenges such as trust between the committee and the sellers, ensuring the quality of the animals, meeting the agreed criteria, and proper delivery.

Performing the sacrifice on behalf of someone else, or for someone who has passed away, has become a tradition passed down in the Muslim community of Tembung. However, it is important to understand the different views of scholars on this matter. The majority of scholars agree that sacrificing on behalf of someone else is valid, provided it is done with the owner's consent. Regarding the deceased, Imam Al-Bukhari did not specifically mention whether it is permitted or prohibited. However, the majority of scholars state that it is allowed as long as there is a will from the deceased, and

the meat is donated entirely to charity.

Imam Al-Bukhari emphasizes that Islamic teachings permit buying and selling while prohibiting interest (riba). The hadiths in his collection demonstrate Islam's concern for regulating human life in various aspects, including social and economic matters. Therefore, in the purchase of sacrificial animals in Tembung, it is essential to apply Islamic principles of contract in buying and selling. This includes honesty, transparency, and avoiding any form of deceit. Payment for the sacrifice through installments or the Salam sale method is permissible in Islam, as long as the necessary conditions are met. However, caution and integrity must be exercised to ensure fairness, validity, and cleanliness in the transaction.

Imam Al-Bukhari emphasizes fairness in the distribution of sacrificial meat, which is why he included a chapter on the distribution of goats and fairness in his book. The issue of mixing the sacrificial meat from different participants, chopping it, and combining it into one container could lead to violations of participants' rights and potential injustice in the distribution of the sacrificial results. To avoid such problems, it is essential for the committee to carry out the process with transparency and clarity, particularly in terms of slaughtering, grouping, and combining the meat, and then distributing it to the participants. This ensures that each participant receives their rightful portion in accordance with Islamic law. Imam Al-Bukhari clarifies in his book that butchers should not be paid from the sacrificial meat. However, there are differing opinions among scholars on this issue. Some say the butcher may receive a portion due to being needy, while others argue that they should not receive any meat since they are paid for their services.

⁵⁶ Ibnu Batthal, *Syarh Al-Bukhari Li Ibn Batthal*, Jilid. 6, h. 23

⁵⁷ Ibnu Batthal, *Syarh Al-Bukhari Li Ibn Batthal*, Jilid. 4, h. 390-391

Both the kurban (sacrifice) and akikah (ritual sacrifice for a newborn) are recommended sunnah acts in Islam, but they serve different purposes. Kurban is meant as a sacrifice for Eid al-Adha, while akikah is intended to celebrate the birth of a child with the sacrifice of a particular animal. There are several practical differences between the two, such as the time of performance, the type of animal that can be used, the distribution of meat, and more. Therefore, combining kurban and akikah into one act is not valid. In conclusion, kurban and akikah should not be performed with one niyyah (intention) using the same animal, as they have different objectives and contexts.

Credit Authorship Contribution

Umar Akram: study design, investigation, draft preparation, supervision. Muhammad Ali Azmi Nasution: study design, resources provision, Nurlia Damanik: review, editing.

Declaration of Competing Interest

The authors declare no competing interests related to this study. No financial or personal conflicts of interest are present.

Data Availability

Data are not available for sharing.

Acknowledgements

The authors thank the Universitas Islam Negeri Sumatera Utara, for their support and resources.

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