



## Review of Islamic Law on The Sale and Purchase of Sacrificial Animal Skins Among the Community

Putri Rahmaida Ulfah, Abdul Hafiz Sairazi, Ruslan, Khairiyah, Dika Idha Saputri, Nuril  
Madinah

Faculty of Sharia, Antasari State Islamic University  
Jalan Ahmad Yani, Km. 4.5 Banjarmasin, Indonesia  
Email: [Putriulfah16@gmail.com](mailto:Putriulfah16@gmail.com)

Received 20-02-2023 | Received in revised form 02-04-2023 | Accepted 12-06-2023

### ABSTRACT

This study examines the Review of Islamic Law Regarding the Sale and Purchase of Sacrificial Animal Skins Among the Community. Sacrifice is the ritual of slaughtering livestock such as goats, sheep, cows and buffaloes. Sacrifice is carried out by Muslims who can afford it on Eid al-Adha. The purpose of this research is to find out how the practice of buying and selling qurban animal skins is in the community? To find out how the review of Islamic law regarding the sale and purchase of sacrificial animals among the community? This study used a descriptive qualitative research method and the collection technique was carried out by collecting data by observing and interviewing the parties who were used as research informants. The interview technique that was carried out was by asking questions, one of which was via the media via WhatsApp to people I knew who I often saw or witnessed the buying and selling process of the sacrificial animals. The results of the research I got showed that usually people do this because they need to buy plastic to wrap, buy food and even drink for the slaughterers and even the money can also be used for their own personal interests. In Islamic law, it is forbidden to sell parts of the qurban animal in the form of meat, head, legs, bones and skin. Therefore, the law is clear that based on the Qur'an, hadith and the opinions of the scholars, it is argued that the sale and purchase of the skins of sacrificial animals is prohibited.

Keywords: buy and sell, sacrificial animal skins

### ABSTRAK

Penelitian ini mengkaji mengenai Tinjauan Hukum Islam Mengenai Jual Beli Kulit Hewan Qurban Di Kalangan Masyarakat. Kurban adalah ibadah penyembelihan hewan ternak seperti kambing, domba, sapi, dan kerbau. Berkurban dilakukan oleh umat muslim yang mampu pada Idul Adha. Tujuan penelitian ini adalah untuk mengetahui bagaimana praktik jual beli kulit hewan qurban ini di kalangan masyarakat? Untuk mengetahui bagaimana tinjauan hukum Islam mengenai jual beli hewan qurban di kalangan masyarakat? Penelitian ini menggunakan metode penelitian kualitatif bersifat deskriptif dan teknik pengumpulannya dilakukan dengan mengumpulkan data dilakukan dengan observasi dan wawancara dari para pihak yang dijadikan informan penelitian. Teknik wawancara yang dilakukan adalah dengan bertanya-tanya salah satunya dengan media via whatsapp kepada orang yang saya kenal yang saya ketahui sering melihat atau menyaksikan proses jual beli hewan qurban tersebut. Hasil penelitian yang saya dapatkan menunjukkan bahwa biasanya

orang melakukan hal tersebut karena kebutuhan ingin membeli plastik untuk membungkus, membeli makanan bahkan minuman untuk para penyembelinya bahkan uangnya bisa juga digunakan untuk kepentingan pribadi masing-masing. Di dalam Hukum Islam Jual Beli kulit hewan qurban hukumnya adalah haram menjual sebagian dari hewan qurban baik berupa daging, kepala, kaki, tulang, dan kulit. Oleh sebab itu, jelas hukumnya bahwa berdasarkan al-qur'an, hadis dan pendapat para ulama berpendapat bahwa jual beli kulit hewan qurban dilarang.

Kata Kunci : Jual Beli, Kulit Hewan Qurban

## INTRODUCTION

My discussion is "Review of Islamic Law Regarding the Sale and Purchase of Sacrificial Animal Skins" this needs to be discussed because it is very important for people to know how the law is if they sell qurban animal skins. And this is a common problem in society. What is interesting about this research is the Islamic law.

The reason this case occurred is because many people have economic difficulties, so they take advantage of the remaining skins of sacrificial animals by buying and selling the skins and using the money for personal gain. My assumption is that many people, after performing qurbani, sell the leftover skins for personal gain. The reason why this is still done is because of the lack of economic and public understanding of the law of buying and selling in Islam.

The kinds of research findings that I get are:

1. The title of the thesis "Distribution of Qurban Animal Skins in Metro City in the Perspective of Islamic Law" with the author Eko Budiyanto, a student of the Islamic Economics Department.  
Discusses the distribution of animal skins. While the research conducted emphasizes more on how the views of fiqh scholars on the sale and purchase of sacrificial animal skins at the Depok Regional Assalafiyah Mosque.
2. The second title is "The views of Sharia and Law Lecturers on the Sale and Purchase of Sacrificial Animal Skin" Author Nurul Riskia Muchni Muamalah Study Program Student. As discussed in this thesis, it discusses the views of the Faculty of Sharia and Law lecturers on the sale and purchase of sacrificial animal skins. But the research conducted by researchers is more inclined on the views of fiqh scholars on the sale and purchase of sacrificial animal skins.
3. The title of the thesis "Sale of Sacrificial Animal Skins in the Perspective of Islamic Law in Pasar Baru Village, Curup District, Rejang Lebong Regency, Bengkulu" with the author Siti Anisa AR Muamalat Study Program Student.  
This thesis discusses the sale of sacrificial animal skins in the perspective of Islamic law in Pasar Baru Village, Rejang Lebong Regency.

This should be necessary and important to study because it provides a view of how the law of buying and selling qurban animal skins in Islamic law. One of the problems I encountered when conducting this research was finding sources who were willing to explain clearly.

## METHODS

This study is qualitative in nature, and is analyzed with a sociological approach, phenomenology) to the incident in Anjir Serapat, the reason is that in this village there is still frequent buying and selling of sacrificial animal skins. descriptively and analyzed directly open interviews with informants found as many as 2 people because it helps this to be found to reveal the problem.

## DISCUSSION

### Understanding the Sale and Purchase of Qurban Animals

Buying and selling or trading in fiqh terms is called *البيع* etymologically is *بشئ مقابلته* which means exchanging something for something.<sup>1</sup>

According to Sheikh Zainuddin Al-Malibari, buying and selling is exchanging property for property in a special way.<sup>2</sup>

Sacrifice is an act of worship in which several livestock are slaughtered, including goats, sheep, cows, and others. This sacrifice is done by Muslims who can afford it on Eid al-Adha.

According to Imam Shafi'i, slaughtering sacrificial animals for Muslims is *sunnat muakkadah*, *sunnat* that is strengthened close to obligatory. With the aim of getting closer to Allah. Sacrifice is an animal that is slaughtered as a form of devotion to Allah SWT. However, when sacrificing, there are people who sell the skins of their qurbani animals, and this is of course contrary to Islamic law.

In terms of buying and selling, in essence, it applies only in the commodity (*ma'qud alaih*), namely in the form of goods (*ain*), benefits.

The cause of buying and selling applies only to *maaliyah* materials, while services are essentially not included in *maaliyah*. In the categorization of *maaliyah* services or benefits, it is only limited to *majaz*, due to its abstract existence (*ma / home*) and more due to the montelerir of the validity of holding service transactions (*manfaah*).<sup>3</sup>

The reason for this practice is that many Indonesians have recently been selling the skins and heads of sacrificial animals. The motifs vary. This usually happens because the economic capacity in this area is still lacking, so when there are animal skins left over from sacrifices, there are those who misuse them by selling them.

## LEGAL BASIS:

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُ أَنْ يَقُومَ عَلَى بَدْنِهِ وَأَنْ يَقْسِمَ بَدْنَهُ كُلَّهَا لِحُومِهَا وَجُلُودِهَا وَجَلَالِهَا (فِي الْمَسَائِكِينَ) وَلَا يُعْطَى فِي جَزَائِهَا شَيْئًا

<sup>1</sup> Shamsuddin Muhammad bin Ahmad Ar-Romli Al-Anshori As-Shafii, Ghayatu

<sup>2</sup> Zainuddin Al-Malibari, Fathu Al-Muin, (Surabaya: Dâr Al-ilmî Tt), p. 66

<sup>3</sup> Muhammad Ash-Sharbini, Mughni al-Muhtâj, p. 407

"Ali (Radhiyallahu 'anhu) reported that the Prophet (peace and blessings of Allaah be upon him) ordered him to take care of his budn (hogs)<sup>4</sup>, divide them, and distribute them<sup>5</sup> (to the poor).

He should not give any of it to the slaughterer." [narrated by al-Bukhari (1717), and added in brackets by Muslim (439/1317).

أَمَرَ نَبِيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَقُومَ عَلَى بُدْنِهِ وَأَنْ أَتَصَدَّقَ بِلَحْمِهَا وَجُلُودِهَا وَأَجَلَّتْهَا وَأَنْ لَا أُعْطِيَ الْجَزَارَ مِنْهَا  
قَالَ نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا

"The Messenger of Allah (peace and blessings of Allaah be upon him) commanded me to take care of his sacrificial camels, to give in charity their meat, skins and jilpa. And that I should not give anything to the slaughterer. And he (peace be upon him) said: "We will give the butcher from us." [Muslim narration 348, 1317]

Explanation:

As for the explanation of this Hadith. This Hadith shows that 'Ali (may Allah be pleased with him) was commanded by the Prophet (peace and blessings of Allah be upon him) to give in charity the meat of the hog, its skin, and even its fat. To give in charity the meat of the sacrificial animal, its skin and even its jilat. It is not permissible to take the rest or any part of the sacrificial animal. That would be buying and selling. From this Hadith, the scholars deduced that it is forbidden to sell anything from the sacrificial animal.

The fiqh review according to the scholars about the sale and purchase of sacrificial animals:

So according to imam ash'shafi'i said that :

"If a person has designated an animal for sacrifice, its wool is not sheared. As for an animal that one has not designated as a sacrifice, it is permissible for him to shear the wool.

The sacrificial animal is a *nusuk* (an animal slaughtered to draw closer to Allah). It is permissible to eat it, feed it to others and keep it. This is permissible for all parts of the sacrificial animal.

He said: "I hate selling something from him". Exchanging it is the same as buying and selling. He also said: "I do not know of any dispute among the people concerning this matter, which is that whoever sells one of the sacrificial animals must give back its price or the value of what he sold it for, if it is not more than its price for what the animal sacrificed.

---

<sup>4</sup> Hadyu: Easily available livestock, such as camels, cows, or goats, which are slaughtered by the pilgrim and given to the poor in Makkah. The Prophet's Hadyu at that time was 100 camels. Some hadyu are obligatory and some are Sunnah. See Minhajus Salik pp.396, 405 by Shaykh Muhammad al-Bayyumi, Tahqiq Dr. Shalih bin Ghanim as-Sadlan.

Reference : <https://almanhaj.or.id/2294-menjual-kulit-binatang-kurban.html>

<sup>5</sup> Jilal : the cloth that is put on the camel's back to protect itself from cold and the like, like human clothing.

He must give back the price or the value of what he sold, if the value is not more than the price for what the sacrificial animal was allowed for. But if he gives it in charity, that is preferable to me, just as giving in charity the meat of an animal is preferable to me.<sup>6</sup>

As for Imam Nawawi, he said:

"Our view is that it is not permissible to sell the skin of the hadiy or sacrifice, and it is not permissible to sell it. That is our madhhab. An Nakha'i, Maalik, Ahmad and Ishaq said: There is nothing wrong with buying sieves, axes, scales and the like with the money from the sale of the skin.

Al-Hasan al-Bashri said: "It is permissible to give the skin to the slaughterer, but this discards the Sunnah, wallahu a'lam. See al-Sharia Muslim 5/74-75, Darul Hadith, Cairo.

### **Subchapter (Islamic Law Review on the Sale and Purchase of Sacrificial Animal Skins)**

What I see in the community regarding my analysis is that in the Anjir Serapat area there are still many people who buy and sell qurban animal skins. And what they often sell is the skin. They sell the rest for personal use. So this is not right to do because it is not in accordance with Islamic law.

Many people do this and it happens often without anyone reprimanding them. There are many reasons why they do this, one of which is because there is still a lot of skin left after the sacrifice.

This activity is still common in the community due to the lack of economy in the area. And also his understanding of Islamic law regarding buying and selling. And many people want the profit from the sale and purchase for personal gain. This sale and purchase is carried out on average by the butchers. But the community can also do it, especially those who help a little in this activity.

This is still often practiced because we don't want to waste it. In fact, it can actually be donated and the law is permissible. However, people do not do that, but instead use it for personal gain. They sell it and divide the proceeds.

The community's view on this is that many people do not know about the law of this sale. Many of them have economic difficulties and use the rest to sell. Even though the hokum of buying and selling qurban animals is prohibited. But for the reason of not wanting to throw away the rest then sell it even though it can still be used for charity to the poor.

Based on my interview with the interviewee, he said that :

*Previously, I asked the interviewee not to take offense at what I asked. Then I asked if it was true that the news circulating in the area did something like that?*

*Then he replied: "Yes, it does happen here."*

---

<sup>6</sup> The narration of 'Atha's opinion here differs from that of An-Nawawi, who stated that 'Atha was among the scholars who prohibited the sale of sacrificial skins.

*Then I asked him again what the reason was, and he replied that: "the community does this because no one forbids it and the economic difficulties of the community".*

That's all I got from the interviewees. I asked two people and their answers were the same. And based on the views of the community that I got, it is clear that the people in the area are right to do this. And the reason is also the same as what I think. However, in reality there are some people who object when someone does this. But they cannot reprimand, because it feels bad.

But there are also those who think that because those who sacrifice do not mind if the rest is sold, this causes them to dare to sell the rest for personal gain. So that many people benefit from this.

The use of the ruling in relation to my case in terms of Islamic legal studies, which is my approach, is from the use of the ruling that I found and from the words of the scholars above, I can conclude the following.

So anyone who sacrifices may utilize his sacrifice. Such as eating some of it, giving some of it in charity, feeding others and utilizing what can be utilized.

The scholars unanimously agreed that it is forbidden to sell the meat. As for selling the skin, the scholars differed.

That is:

1. It is not permissible. This is the view of the majority of scholars. And this is the safest, in sha Allah
2. It is permissible as long as it is with goods, not with money. This is the view of Abu Haneefah, but Ash-Shafi'i says that exchanging goods is also buying and selling.
3. It is permissible. This is the view of Abu Tsaur. But this view is contrary to the hadeeths mentioned above. As for when the leather is sold, what is saved is the proceeds of the sale.

In managing the slaughtering of sacrificial animals, it is not permissible to make rash and haphazard decisions about the skin. For example, taking the initiative to sell the skins for the benefit of the mosque or outside the scope of permissible provisions.

The interesting thing about the results of my material review is that it is interesting to know how Islamic law deals with the sale and purchase of the remaining skins of sacrificial animals. With this, I learned that there are still many people who do it. One of them is not far from my own area.

By studying this material, I learned about the Islamic ruling on the sale and purchase of sacrificial animal skins. I know the ruling clearly from several hadiths and the various scholarly opinions and rulings.

I got a lot of benefits from studying this material, knowing the Islamic law and the reasons why people still do things like this.



The solution that I suggest for this discussion is to explain to the local community how Islamic law applies to the sale and purchase of sacrificial animal skins. For example, giving advice or suggestions to the head of the village or to those who sacrifice to not do something like this again.

This is permissible but not for buying and selling. However, the remainder may be given in charity to the poor. So the ruling becomes permissible and even rewarding.

### **CONCLUSIONS:**

Based on the discussion of my material, it can be concluded that buying and selling is exchanging treasures for treasures in a special way. qurbani is the worship of slaughtering livestock such as goats, sheep, cows and buffaloes.

The scholars also agreed that it is forbidden to sell meat, skins and so on. Some of the scholarly opinions on selling the skins of sacrificial animals are:

- It is not permissible. This is the view of the majority of scholars
- This is the view of Abu Hanifah, but Ash-Shafi'i said that exchanging goods for money is also buying and selling.
- It is permissible. This is the view of Abu Tsaur. But this opinion contradicts the hadeeths above.

However, when the skins are sold, it is the money (the proceeds of the sale) that is saved, which is given in charity. The benefit to the community based on my material is that the community knows the Islamic law on the sale and purchase of sacrificial animal skins.

### **LITERATURE**

Book:

Shamsuddin Muhammad bin Ahmad Ar-Romli Al-Anshori As-Shafii, Ghayatu Al-Bayan 'Ala Syarhi Zubad Ibn Ruslan, (Beirut: Dâr Al-Kutub Al-Ilmiyyah, 2012)

Zainuddin Al-Malibari, Fathu Al-Muin, (Surabaya: Dâr Al-Ilmi Tt),

Minhajus Salik pp.396, 405 by Shaykh Muhammad Al-Bayyumi, Tahqiq Dr. Shalih bin Ghanim As-Sadlan.

Journal:

Reference : <https://almanhaj.or.id/2294-menjual-kulit-binatang-kurban.html>

<https://www.dompethuafa.org/menjual-kulit-hewan-kurban/>

<https://repository.uinjkt.ac.id/dspace/bitstream/123456789/55409/1/FARHAN%20YAZID%20-%20FSH.pdf>