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The Location of Hajj Dam Slaughter in the Thematic Exegesis of Al-Tabari: Normative Rulings, Modern Ihṣār, and SDGs Perspectives

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Abstract

Objective: This study examines Qur’anic verses concerning the location of hadyu by analyzing al-Ṭabarī’s exegetical framework to clarify the relationship between the normative ruling that designates the Ḥaram as the required site of slaughter and the legitimate exceptions concerning slaughter locations. **Theoretical framework:** The analysis employs the al-tafsīr al-mawḍū‘ī al-wajīz model as articulated by al-Farmawī and Fathullāh Sa‘īd, with al-Ṭabarī’s tafsīr serving as the primary exegetical source for interpretive data. This framework integrates the systematic compilation of relevant verses, historical–contextual examination, munāsabah, ḥadīth corroboration, and a comprehensive integrative analysis, while engaging contemporary perspectives related to SDG 3, SDG 12, and SDG 16. **Literature review:** Contemporary studies predominantly engage with issues of digitalized dam payments, hajj services, and regulatory reforms, yet none have addressed the question of slaughter location through a concise thematic exegesis constrained within the authoritative boundaries of al-Ṭabarī’s tafsīr. **Methods:** A qualitative–descriptive approach aligned with thematic exegesis guides the data compilation, analytical sequencing, and interpretive techniques used throughout the study. **Results:** Al-Ṭabarī identifies two conditions governing the location of hadyu slaughter: under normal circumstances, sacrificial rites are performed within the Ḥaram, as established in QS al-Mā’idah: 95, QS al-Ḥajj: 33, and Ibn Mājah (4/238); under exceptional circumstances of iḥṣār, the slaughter is carried out at the site of obstruction. **Implications:** These findings support the permissibility of dam slaughter outside the Ḥaram within the framework of “modern iḥṣār,” including public health risks from mass slaughter (SDG 3), inefficiencies and waste in sacrificial logistics (SDG 12), and governance constraints in pilgrimage management (SDG 16), as analogically reflected in QS al-Baqarah: 196 and QS al-Fath: 25. **Novelty:** Slaughtering outside the Ḥaram is not an equivalent alternative to the normative rule but a valid and scripturally grounded option in specific circumstances (classic or modern iḥṣār).

Keywords: location of hadyu, tafsir al-ṭabari, thematic exegesis, sdgs, modern iḥṣār.

INTRODUCTION

The *dam* for *tamattuʿ* and *qirān* constitutes an integral component of the Islamic pilgrimage system as prescribed by the Shariʿah. These two forms of pilgrimage obligate pilgrims to offer an animal sacrifice as a form of *dam*, a consequence inherent to the rites they have chosen. The Indonesian Council of Ulama affirms that “pilgrims performing *tamattuʿ* or *qirān* are required to offer a sacrifice by slaughtering a goat”. This mechanism aligns with classical jurisprudence, which defines *tamattuʿ* as performing ‘umrah before hajj within a single journey, thereby necessitating the slaughter of a goat as *dam*. More broadly, a *dam* is understood as a compensatory act for violations or modifications of prescribed pilgrimage rites, including cases in which a person “performs *qirān* and *tamattuʿ*”. Thus, a *dam* is not merely an ancillary technical requirement but reflects a structural dimension of Shariʿah inherent to certain forms of pilgrimage [1].

However, a major contemporary debate has emerged regarding the proper location of *dam* slaughter. The classical juristic majority maintains that *hadyu* may only be slaughtered within the sacred precincts (*Tanah Haram*). Athiyyah Shaqr explicitly states that “the place for slaughtering *al-hadyu* is the Haram of Mecca... According to the majority of scholars, it is impermissible to slaughter outside the Haram”. The Hanafi school, represented by al-Kāsānī, further argues that slaughtering *hadyu* outside the Haram invalidates the Qurʾanic notion of “being delivered to the Kaʿbah,” concluding that “it is impermissible to slaughter *hadyu* except within the Haram. If it were permissible, then the phrase ‘delivered to the Kaʿbah’ would be meaningless”. Consequently, the traditional view holds that “the slaughter of a *dam* for *tamattuʿ* or *qirān* must be performed in the Haram; slaughtering outside the Haram renders it invalid” [2].

In contrast, contemporary hajj administration, particularly in Indonesia, has witnessed the emergence of new policy proposals regarding the permissibility of slaughtering *dam* outside the Haram. The 2024 Indonesian Hajj Symposium (Mudzakarah Perhajian) concluded that “slaughtering and distributing *hadyu/dam* outside the Haram, including within Indonesia, is permissible and valid.” The government has also been mandated to “establish regulatory guidelines for *dam* management... including provisions for slaughter and distribution outside the Haram, including domestically.” Proponents of this policy often cite classical reports indicating that *hadyu* meat “may be distributed beyond the Haram, as the Companions transported their *hadyu* meat back to Madinah” [3].

This policy development, however, directly contrasts with MUI Fatwa No. 41/2011, which prohibits slaughtering a *dam* outside the Haram. The fatwa notes that some Indonesian Muslims question the social utility of slaughtering a *dam* in Mecca since the meat rarely reaches the poor in their home regions and therefore “propose that the *dam* be slaughtered domestically so that its benefit is greater”. Nevertheless, the fatwa upholds the Shariʿah requirement that slaughter is valid only within the Haram. This tension between classical jurisprudential authority and contemporary administrative needs forms the backdrop of the current debate on *dam* regulation [4].

The scale of mass slaughter in Mecca also situates the issue within broader concerns of public health, humanitarian welfare, and risk management. Studies indicate that workers in Mecca’s abattoirs face heightened risks of zoonotic diseases due to their exposure to dense livestock populations. Moreover, ritual slaughter conducted amid millions of pilgrims raises intersecting questions of religious practice, public health, and the ethics of ritual slaughter as highlighted in comparative studies of Islamic and Jewish practices. This complexity is further amplified by the fact that Hajj and ‘Umrah constitute the world’s largest mass gatherings, attracting pilgrims from over 190 countries, more than half of whom are elderly or from resource-limited regions. Hence, the debate on slaughter location is not merely a matter of jurisprudence; it is embedded within the wider ecosystem of global hajj management involving health, logistics, and pilgrim welfare [5].

Amid these dynamics, a deeper investigation through Qur'anic exegesis becomes highly relevant. Such examination requires revisiting the meanings of key Qur'anic expressions such as *maḥill* and *bāligh al-ka'bah*, which directly pertain to the location of *hadyu* slaughter. Determining slaughter location through thematic exegesis calls for a rigorous inquiry grounded in classical exegetical tradition, particularly the tafsīr of al-Ṭabarī. Yet this inquiry must also account for contemporary considerations such as the rising importance of *fiqh al-awlawiyyāt* (the jurisprudence of prioritization) in hajj administration and the need for Sharī'ah adaptation amid technological and social change [6].

Modern scholarship on the topic has largely focused on digital payment systems for the *dam*, the integration of SDGs, service facilitation, or distribution efficiency. Other studies address socioeconomic concerns such as financing, meat distribution, or the substitution of sacrificial animals with monetary payments, while public policy scholarship discusses the issue through the lens of *sadd al-dharī'ah*. Meanwhile, Indonesia's Ministry of Religious Affairs has increasingly encouraged discussion on the possibility of domestic *dam* slaughter. This article is stimulated by that policy discourse but adopts a different approach by examining the debate through Qur'anic thematic exegesis with reference to al-Ṭabarī, thereby addressing a clear research gap [7].

This study aims to compile all Qur'anic verses related to the location of *dam* slaughter, analyze them comprehensively based on Tafsīr al-Ṭabarī, and construct a thematic interpretive framework for understanding “slaughter location” within the Qur'anic discourse. Theoretically, the study contributes to the development of thematic exegesis in the context of pilgrimage jurisprudence. Practically, the findings may serve as a scholarly reference for Indonesia's Ministry of Religious Affairs and the MUI as they navigate future policy decisions on the *dam*. Epistemologically, the study reanimates the authority of classical tafsīr in addressing contemporary challenges related to *dam* slaughter, including issues of *istithā'ah*, pilgrims' religious dilemmas, and the state's constitutional duty to safeguard freedom of religion. Accordingly, this research seeks to provide a robust scholarly foundation bridging classical jurisprudence with the practical needs of modern hajj administration [8].

LITERATURE REVIEW

Research on the *dam* in the contemporary context has expanded significantly over the past decade, driven by the digital transformation of hajj services, regulatory developments, and growing attention to sustainability and pilgrim welfare. Existing literature indicates that issues related to *dam* payments, *hadyu* distribution, and the health and welfare implications of pilgrimage rituals have been widely examined. However, the question of where the *dam* should be slaughtered remains understudied, particularly from the perspective of thematic Qur'anic exegesis grounded in Tafsīr al-Ṭabarī. This section reviews three clusters of literature: (1) contemporary studies on *dam*, (2) classical exegesis along with modern fatwas and policies, and (3) the resulting research gap [9].

Contemporary scholarship on the *dam* largely focuses on administrative convenience and digital integration in hajj management. Harahap notes that recent studies aim to evaluate and improve accessibility to information and *dam* (penalty) payments during hajj, aligning with Islamic law and the Sustainable Development Goals (SDGs). Digitalization plays a central role, with the Saudi government designating institutions such as Alrajhi Bank and Hadiyah to facilitate streamlined payment systems that enhance accessibility and transparency. Pilgrim convenience is prioritized; *dam* payments can be made directly to official entities, specifically the Hadiyah office appointed by the Saudi government. Payments are accompanied by receipts and can be processed in person or online at the standard amount of 1,000 Riyals per sacrificial animal. These developments illustrate that contemporary research primarily addresses administrative ease and digital integration rather than deeper juristic or exegetical inquiries regarding the proper location of *hadyu* slaughter [10].

Beyond digitalization, recent studies also address the complexity of *dam* obligations. A *dam* is viewed as a penalty or compensation for violating pilgrimage requirements, including performing *qirān* or *tamattu*. Arifin categorizes *dam* obligations into four types: *takhyīr ta' dīl*, *takhyīr taqdīr*, *tartīb ta' dīl*, and *tartīb taqdīr*. Such classifications highlight the growing complexity of *dam* implementation in modern contexts, particularly when pilgrims require *rukhsah* (legal concessions) or ritual adjustments based on capacity. The literature on hajj moderation is also relevant. Subhi emphasizes the avoidance of extremism and the pursuit of balance (*wasāṭiyyah*) in pilgrimage performance, especially during the health- and safety-sensitive Armuzna phase. Collectively, this scholarship shows that contemporary discourse on *dam* is dominated by technical, welfare-oriented, and modernization aspects rather than textual or exegetical analyses [11].

Other strands of contemporary hajj research examine service quality, academic literature trends, and financing mechanisms. Izza finds that reputable journals increasingly focus on hajj service trends, while Albahar develops a deep-learning model based on expectation-confirmation theory to assess pilgrim satisfaction with hospitality services. In the area of financing, Jamal explores payment contracts for hajj completion funds and their compliance with Shari'ah principles. Such studies demonstrate that the discourse on *dam* in contemporary literature is largely administrative and socio-technical, leaving unaddressed the epistemological questions related to textual sources and exegesis [12].

In classical exegesis, primary discussions on *hadyu* refer directly to Qur'anic verses that specify the location of slaughter. Exegetes and jurists base their arguments on verses such as QS al-Mā'idah 95, which states that *hadyu* must be brought to the Ka'bah; QS al-Baqarah 196, which prohibits shaving before the sacrificial offering reaches its designated place; QS al-Hajj 33, which directs that *badanah* are to be slaughtered near *al-bayt al-'atīq*; and QS al-Fath 25, which describes sacrificial animals prevented from reaching their place of slaughter. These verses have generally been understood by the juristic majority as proof of the obligation to perform slaughter within the Ḥaram [13].

Classical jurists offered varying interpretations regarding slaughter location. Athiyyah Shaqr affirms that the place for slaughtering *al-hadyu* is the Ḥaram of Mecca, and the majority of scholars maintain that slaughter outside the Ḥaram is impermissible. Within the Ḥanafī school, al-Marghīnānī allows for the validity of slaughter performed outside the Ḥaram under certain conditions. Imam al-Nawawī, based on the case of *iḥṣār*, holds that an individual prevented from entering the Ḥaram may slaughter at the point of obstruction as occurred during the Treaty of Ḥudaybiyyah. Ḥadīth literature further reinforces the breadth of permissible slaughter sites within the greater Mecca area, such as the report stating that “every pass of Mecca is a pathway and a place of slaughter, and all of Minā is a site of slaughter” HR. Ibn Mājah. These classical understandings collectively demonstrate that *hadyu* slaughter is intrinsically linked to the Ḥaram, except in cases of *iḥṣār* [14].

Within the classical exegetical tradition, Tafsīr al-Ṭabarī occupies a place of exceptional prominence. Ross notes that al-Ṭabarī's work is praised as one of the greatest Qur'anic commentaries, with al-Suyūṭī describing it as *min ajall al-tafāsīr*. Although once thought lost in the 19th century, the survival of more than 106 manuscripts attests to its extraordinary popularity. Saleh observes that later exegetes largely ceased referencing pre-Ṭabarī works because al-Ṭabarī's tafsīr had already synthesized the full range of available reports. Globally, modern scholarship on al-Ṭabarī is extensive; combined studies on al-Ṭabarī and al-Rāzī nearly match the total of the fifty most influential tafsīr studies published in recent decades. Consequently, Tafsīr al-Ṭabarī, as the primary source in this study, carries widely acknowledged authority [15].

At the level of legal policy and fatwa, two opposing positions dominate the discourse. MUI Fatwa No. 41/2011 insists that *dam* slaughter is valid only within the Ḥaram, grounded in the principle that *hadyu* meat must be consumed by the poor of the Ḥaram, as explained by Imam al-Nawawī. In contrast, the 2024 Indonesian Hajj Symposium declares that

slaughtering and distributing *hadyu/dam* outside the Ḥaram, including within Indonesia, is permissible and valid, provided pilgrims follow designated administrative procedures [16].

Theoretically, this study adopts the thematic exegesis framework outlined by al-Farmawī, which includes compiling relevant verses, historical analysis (Makkan–Madinan classification, chronological order of revelation, and contexts of revelation), *munāsabah*, and integrative analysis. Saʿīd categorizes thematic exegesis into three levels: *wajīz* (concise), *wasīṭ* (intermediate), and *basīṭ* (comprehensive). Regarding ritual jurisprudence, al-Marghīnānī emphasizes that slaughtering *hadyu* is an act of worship (*qurbah*) that is *ghayr maʿqūlat al-maʿnā*; its rationale is devotional rather than analytical. This assertion is reinforced by the principle that charity for the poor may be performed anywhere, whereas slaughtering a *dam* is not similarly flexible [17].

This review makes clear a significant research gap. Contemporary studies focus on digital payments, pilgrim services, Armuzna moderation, or hajj financing, but not on the textual question of slaughter location. No study has examined this issue through Qurʾanic thematic exegesis, nor has it utilized Tafsīr al-Ṭabarī to analyze the meanings of *maḥill* and *bāligh al-kaʿbah* in depth. Yet the tension between MUI 2011 and the 2024 Symposium underscores the need for research grounded in primary scriptural sources [18]. Thus, the literature review demonstrates that the study of *dam* slaughter location through thematic Qurʾanic exegesis specifically using Tafsīr al-Ṭabarī remains absent from existing scholarship, representing a significant gap that the present study aims to fill.

METHODOLOGY

This study employs a qualitative–descriptive design grounded in the thematic exegesis approach (*al-tafsīr al-mawḍūʿī*). This approach is selected because the research aims to produce a deep and substantive explanation of Qurʾanic verses concerning the location of *dam* slaughter within the interpretive framework of Tafsīr al-Ṭabarī, an inquiry that epistemologically necessitates analytical–qualitative rather than quantitative methods [19]. As emphasized in qualitative research, data are analyzed qualitatively, presented in descriptive narrative form, and conclusions are drawn inductively based on emerging patterns and themes. Qualitative inquiry seeks to provide in-depth, structured, and systematic explanations by analyzing phenomena through substantive meaning [20]. Thus, this research aligns with the nature of qualitative studies, which aim to generate a comprehensive and deep description, particularly through the interpretation of Qurʾanic verses on the slaughter location of the *dam* using the primary reference of Tafsīr al-Ṭabarī.

The descriptive orientation of this study emphasizes documentation, interpretation, and contextual analysis of textual data. This is consistent with descriptive research models, such as those used in hajj service studies that combine observation, interviews, and documentation, followed by data presentation and conclusion drawing. In the present study, documentation consists primarily of Qurʾanic verses and classical tafsīr texts, which are analyzed narratively rather than through statistical instruments. The thematic exegesis method itself is inherently analytical–qualitative, requiring the exegete to “synthesize, harmonize, and unite verses that are general and particular, absolute and restricted, and to resolve tensions among verses that appear contradictory so that all converge into a coherent meaning”. Accordingly, methodologically, this study lies at the intersection of qualitative descriptive inquiry and the thematic exegesis methodology.

Data Sources

This study draws upon two categories of data. First, the primary source is the monumental work *Jāmiʿ al-Bayān ʿan Taʾwīl Āy al-Qurʾān* by Abū Jaʿfar Muḥammad ibn Jarīr al-Ṭabarī, published by Dār al-Tarbiyah wa al-Turāth. Tafsīr al-Ṭabarī is selected due to its exceptional authority within the classical exegetical tradition; it is widely regarded as the apex of tafsīr literature and an encyclopedic reference for subsequent exegetes.

Second, secondary sources include official fatwas such as MUI Fatwa No. 41/2011, the 2024 Indonesian Hajj Symposium resolutions, scholarly articles on *hadyu*, *dam*, digitalization of hajj services, and thematic exegesis methodology references such as al-Farmawī's *Al-Bidāyah fī al-Tafsīr al-Mawḍū'ī*. These secondary materials serve as methodological guides, comparative references, and contextual supports for analyzing Tafsīr al-Ṭabarī.

Analytical Procedures and Techniques

This study adapts al-Farmawī's seven-step methodology of thematic exegesis as outlined in *Al-Bidāyah fī al-Tafsīr al-Mawḍū'ī*: 1). Theme Selection. The theme is determined based on its Qur'anic grounding, in contrast to *waqi'ī* (social-contextual) themes preferred by some contemporary thematic exegetes. The selected theme, "the location of *dam* slaughter," is justified by both academic urgency and its contemporary relevance in Indonesia. 2). Compilation of Relevant Verses. Verses containing the terms *al-hadyu*, *hadyan*, *maḥill*, *sha'ā'ir*, *hajj*, and *'umrah* were compiled through digital tools such as Qur'an Kemenag in Word. Irrelevant verses captured through lexical overlap (e.g., *al-hajar* appearing in searches for *hajj*) were removed. Substantive reduction yielded four key verses: QS al-Mā'idah 95, QS al-Baqarah 196, QS al-Hajj 33, and QS al-Fath 25. 3). Chronological Ordering and Contextual Study. Verses are arranged according to their Makkan–Madinan classification and chronological sequence to identify the developmental trajectory of the *hadyu* concept and to explore potential *asbāb al-nuzūl* through classical sources. 4). Analysis of *Munāsabah*. Structural and semantic relationships between the compiled verses and their immediate textual surroundings are explored to illuminate the contextual coherence of each verse. 5). Construction of a Coherent Thematic Structure. A thematic framework is built to enable systematic analysis of the compiled data. 6). Incorporation of Prophetic Traditions. Relevant ḥadīth, such as the reports in Ibn Mājah designating the greater Mecca area as a slaughter site, are used to complement and enrich the thematic synthesis. 7). Integrative and Harmonizing Analysis. This final step represents the core of al-Farmawī's method, in which verses are harmonized, potential contradictions are resolved, and contextually grounded yet textually authoritative conclusions are drawn, while the synthesized findings are analytically engaged with contemporary perspectives related to SDG 3 (Good Health and Well-being), SDG 12 (Responsible Consumption and Production), and SDG 16 (Peace, Justice and Strong Institutions) to articulate their broader policy and ethical implications.

The analytical procedures described above correspond to specific sub-sections within the methodological framework of this study. Steps 1, 2, and 5 are incorporated into the sub-section titled "Compilation of Qur'anic Verses on the Location of Dam Slaughter," as they involve selecting the thematic focus, gathering all relevant verses, and organizing them into a coherent thematic structure. Step 3 is elaborated in the sub-section "Historical Analysis," which addresses the *Makki–Madani* classification, chronological order of revelation (*tartīb al-nuzūl*), and examination of *asbāb al-nuzūl* where applicable. Step 4 is integrated into the sub-section "Contextual Coherence (*Munāsabah*) of the Verses," focusing on the relational and structural linkages among the compiled verses. Step 6 forms the basis of the sub-section "Prophetic Traditions on the Location of Dam Slaughter," which supplements Qur'anic analysis with relevant ḥadīth evidence. Finally, Step 7 culminates in the sub-section "Comprehensive Integrative Analysis," where all textual data Qur'anic verses and prophetic traditions are harmonized to produce a synthesized and authoritative thematic conclusion, while the interpretive understanding of the verses is further enriched through engagement with contemporary perspectives related to SDG 3 (Good Health and Well-being), SDG 12 (Responsible Consumption and Production), and SDG 16 (Peace, Justice and Strong Institutions) to ensure contextual relevance to present-day challenges, by employing established exegetical analytical instruments such as *'ām–khāṣṣ*, *muṭlaq–muqayyad*, and *naskh–mansūkh*.

RESULTS AND DISCUSSION

Compilation of Qur’anic Verses on the Location of Dam Slaughter

The selection of Qur’anic verses related to the location of the *dam* slaughter was conducted in several stages. The first stage involved compiling verses using the “Qur’an Kemenag in Word” tool based on six key terms associated with the concept of *hadyu*: “الهدى” (*al-hady*), “هديا” (*hadyan*), “محل” (*mahill*), “شعائر” (*sha ‘ā’ir*), “حج” (*hajj/hijj*), and “عمرة” (*‘umrah*). These six keywords were chosen because they represent two crucial dimensions in the study of the *dam*: the dimension of the sacrificial object (*hadyu*) and the dimension of location (*mahill*), together with their connection to the rites of *hajj* and *‘umrah*. The initial search yielded 4 verses containing “الهدى” (*al-hady*), 1 verse with “هديا” (*hadyan*), 5 verses with the keyword “محل” (*mahill*), 4 verses with “شعائر” (*sha ‘ā’ir*), 41 verses with “حج” (*hajj/hijj*), and 1 verse with “عمرة” (*‘umrah*). In total, 56 verses were captured at this preliminary stage.

The second stage consisted of an initial reduction of these verses. This reduction was necessary because searches based on polysemous terms such as “حج” may retrieve verses that are not thematically relevant, for instance, verses containing the word “الْحَجَر” (*al-hajar*). This process aimed to ensure that only verses genuinely pertinent to the theme of *hadyu* slaughter locations were retained for further analysis [21].

Table 1. Compilation and Initial Reduction

Keyword	Meaning	Relevant	Not Relevant	Total
الهدى (<i>al-hady</i>)	Hadyu	4	0	4
هديا (<i>hadyan</i>)	Hadyu	1	0	1
محل (<i>mahillu</i>)	Place of slaughter	3	2	5
شعائر (<i>sha ‘ā’ir</i>)	Sacred symbols/ rites	4	0	4
حج (<i>hajj/hijj</i>)	Hajj	7	34	41
عمرة (<i>‘umrah</i>)	Umrah	1	0	1

The third stage involved substantive reduction through direct reading of all verses resulting from the compilation. Particular attention was given to verses that explicitly contain the word “محل” (place), or phrases that denote arriving at a destination, such as “بلغ” (to reach) and its derivations. From this close examination, only four verses were found to explicitly mention the location of *dam* slaughter, namely QS al-Baqarah 196, QS al-Mā’idah 95, QS al-Hajj 33, and QS al-Fath 25. These four verses then became the main focus of analysis.

QS al-Baqarah: 196

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلِفُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ ۖ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَٰلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ ۖ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾ [البقرة: 196]

Complete the pilgrimages, major and minor, for the sake of God. If you are prevented [from doing so], then [send] whatever offering for sacrifice you can afford, and do not shave your heads until the offering has reached the place of sacrifice. If any of you is ill, or has an ailment of the scalp, he should compensate by fasting, or feeding the poor, or offering a sacrifice. When you are in safety, anyone wishing to take a break between the minor pilgrimage and the major one must make whatever offering they can afford. If he lacks the means, he should fast for three days during the pilgrimage, and seven days on his return, making ten days in all. This applies to those whose household is not near the Sacred Mosque. Always be mindful of God, and be aware that He is stern in His retribution.

QS al-Māidah: 95

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّرَ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهُ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ [المائدة: 95]

You who believe, do not kill game while you are in the state of consecration [for pilgrimage]. If someone does so intentionally, the penalty is an offering of a domestic animal brought to the Kaba, equivalent, as judged by two just men among you, to the one he has killed; alternatively, he may atone by feeding the needy or by fasting an equivalent number of days, so that he may taste the full gravity of his deed. God forgives what is past, but if anyone re-offends, God will exact the penalty from him: God is mighty and capable of exacting the penalty.

QS al-Hajj: 33

لَكُمْ فِيهَا مَنَافِعٌ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ [الحج: 33]

Livestock are useful to you for a set time. Then their place of sacrifice is near the Ancient House

QS al-Fath: 25

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَنْ تَطَّوُّهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا [الفتح: 25]

They were the ones who disbelieved, who barred you from the Sacred Mosque, and who prevented the offering from reaching its place of sacrifice. If there had not been among them, unknown to you, believing men and women whom you would have trampled underfoot, inadvertently incurring guilt on their account- God brings whoever He will into His mercy- if the [believers] had been clearly separated, We would have inflicted a painful punishment on the disbelievers.

The fourth stage consisted of exploring the exegesis of these verses in *Tafsīr al-Ṭabarī*, using the formula “قال أبو جعفر” (“Abū Ja‘far said”) as the primary entry point for locating al-Ṭabarī’s own positions. The detailed narrative structure and argumentative rigor of *Tafsīr al-Ṭabarī* enable a nuanced mapping of the concept of *dam* slaughter locations.

The four verses obtained through the methodological process above can be summarized as follows:

Table 2. Four Principal Verses on the Location of Dam Slaughter

Verse	Makki-Madinan	Chronology (Tartib Nuzul)	Key Location Phrase	Thematic Context
Al-Baqarah: 196	Madinan [25, p. 736]	<i>Iḥṣār</i> Hudaibiyyah	“يَبْلُغُ الْهَدْيِ مَحَلَّهُ”	Ḥajj/‘umrah, prohibition of taḥallul before hadyu reaches its place
Al-Māidah: 95	Madinan [25, p. 736]	Post-legislation of ḥajj	“هَدْيًا بَالِغَ الْكَعْبَةِ”	Hadyu as expiation for iḥrām violations, brought up to the Ka‘bah
Al-Ḥajj: 33	Madinan [25, p. 216]	Post-legislation of ḥajj	“ثُمَّ مَجَلَّهَا إِلَى الْبَيْتِ الْعَتِيقِ”	Location of Badanah slaughter directed towards the Ancient House (Baitullāh)
Al-Fath: 25	Madinan [25, p. 216]	<i>Iḥṣār</i> Hudaibiyyah (explicit in verse)	“أَنْ يَبْلُغَ مَحَلَّهُ”	Quraysh’s obstruction of the Prophet; hadyu prevented him from reaching its place

The first verse analyzed is QS al-Baqarah 196, which contains the pivotal phrase “وَلَا تَحْلِفُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ” (QS al-Baqarah 196). This verse links the permissibility of *taḥallul* (ending the state of *iḥrām*) to the arrival of the *hadyu* at its place of slaughter. Al-Ṭabarī explains that “محله” refers to the location where the *hadyu* is meant to be slaughtered, whether in normal circumstances or in situations of *iḥṣār*. He emphasizes that this meaning encompasses all individuals prevented from completing *ḥajj* or ‘*umrah*, who are then required to offer their sacrificial animals at the place where they are obstructed. This verse, therefore, opens two possibilities: an ideal slaughter location (the Ḥaram) and an alternative location in cases of *iḥṣār* (the place of obstruction) [22]. The second verse, QS al-Mā’idah 95, contains the phrase “هَدْيًا بَالِغَ الْكَعْبَةِ” (QS al-Mā’idah 95). This verse explicitly commands that the *hadyu* be brought until it reaches the Ka‘bah. Al-Maḥallī interprets this as indicating the obligation to slaughter *hadyu* within the Ḥaram, in line with God’s statement, “an offering brought to the Ka‘bah”. This verse serves as a primary textual basis for the majority opinion that the slaughter location of *hadyu* must lie within the sacred territory [23].

The third verse, QS al-Ḥajj 33, employs the emphatic construction “ثُمَّ مَجَلَّهَا إِلَى الْبَيْتِ الْعَتِيقِ” (QS al-Ḥajj 33). Al-Ṭabarī explains that this verse refers to *badanah* (sacrificial camels) and that their place of slaughter is Mecca, where *al-bayt al-‘atīq* (the Ancient House) stands. The verse underscores the structural connection between *hadyu* and the Sacred Mosque as the divinely designated locus of slaughter [24].

The fourth verse, QS al-Fath 25, recounts the events of Hudaibiyyah and describes the Prophet’s and the Companions’ *hadyu* being prevented from reaching its slaughter site: “مَعْقُوفًا أَنْ يَبْلُغَ مَحَلَّهُ” (QS al-Fath 25). Al-Ṭabarī interprets this as referring to the *hadyu* reaching “its place of slaughter, namely entering the Ḥaram”. In other words, “محله” in this verse is clearly interpreted as the point at which the *hadyu* enters the Ḥaram. However, the historical reality of *iḥṣār* at Hudaibiyyah indicates that, in that particular year, the Prophet actually slaughtered the *hadyu* outside the Ḥaram because he was prevented from entering Mecca, as noted by al-Ṭabarī in his discussion of the verse’s context. Consequently, this verse possesses both a normative dimension (ideal location) and a historical dimension (alternative location due to *iḥṣār*) [25].

Taken together, these four verses reveal an integrated pattern consisting of two categories: normal circumstances (slaughter within the Ḥaram) and *Iḥṣār* circumstances (slaughter outside the Ḥaram due to *iḥṣār*). The normal circumstances are supported by two verses, QS al-Mā’idah 95 and QS al-Ḥajj 33, while the *Iḥṣār* circumstances are clarified by QS al-Baqarah 196, QS al-Fath 25, and the historical narrative of Hudaibiyyah. Al-Ṭabarī affirms that slaughter due to *iḥṣār* constitutes a legitimate exception, grounded in the Prophet’s own precedent of slaughtering outside the Ḥaram [26].

This compilative analysis leads to a preliminary conclusion that the Qur'an delineates two categories of *hadyu* slaughter locations: (1) the original, normative location the Ḥaram, as indicated by the commands “بَالِغِ الْكَعْبَةِ” (QS al-Mā'idah 95) and “إِلَى الْبَيْتِ الْعَتِيقِ” (QS al-Ḥajj 33); and (2) a dispensation location (*rukhsah*) in situations of *iḥṣār*, normatively articulated through the phrase “يَبْلُغُ الْهَدْيُ مَحَلَّهُ” (QS al-Baqarah: 196) and historically contextualized by “يَبْلُغُ مَحَلَّهُ” (QS al-Fath 25), as interpreted directly by al-Ṭabarī. This structured understanding of the four verses forms the basis for subsequent analysis concerning their relevance to contemporary debates on dam slaughter policy [27].

Al-Ṭabarī's Exegesis of the Selected Verses

The four principal verses identified through the processes of compilation and reduction, QS al-Baqarah 196, QS al-Mā'idah 95, QS al-Ḥajj 33, and QS al-Fath 25 form the thematic foundation for examining the concept of the location of *dam* slaughter. The methodology of al-Farmawī outlined earlier provides a framework for interpreting these verses in an integrative manner. This section elaborates Imām al-Ṭabarī's exegesis, which, within the tradition of *tafsīr bi al-riwāyah*, represents the most comprehensive primary reference and serves as a key foundation for understanding the normative position, dispensations (*rukhas*), and territorial boundaries of *dam* slaughter. Each verse is analyzed based on al-Ṭabarī's own syntheses, typically introduced by the formula “قال أبو جعفر” (“Abū Ja'far said”), through which he inductively concludes from the various reports he collects [28].

Al-Ṭabarī's interpretation of QS al-Baqarah 196 situates this verse as central to understanding the relationship between normal circumstances and *iḥṣār* conditions in determining the location of *hadyu* slaughter. He begins by noting that exegetes differ regarding the meaning of “الإحصار” (*iḥṣār*) [29]. He then distinguishes between *iḥṣār* obstruction not caused by enemies, such as illness or loss of transport, and *ḥaṣr*, which is associated with obstruction by a hostile force. At the same time, al-Ṭabarī cites reports that this “enemy obstruction” verse was revealed in connection with the event of Ḥudaybiyyah, when the Prophet and his Companions were prevented from entering Mecca. This shows that al-Ṭabarī combines linguistic and historical approaches to conceptualize *iḥṣār* as a legally recognized exceptional condition [30].

After outlining the context of *iḥṣār*, al-Ṭabarī turns to the meaning of “مَا اسْتَيْسَرَ مِنَ الْهَدْيِ” and presents the differing opinions among the jurists. On the basis of the available reports, he adopts the view that the minimal *hadyu* is one sheep. This determination is important as it clarifies the lightest binding form of *dam* and elucidates the relationship between “ease” (*istaysār*) and the type of sacrificial animal prescribed by the Sharī'ah [31].

The apex of this verse's relevance to the issue of slaughter location lies in al-Ṭabarī's interpretation of the phrase “حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ”. He explains that the verse prohibits *taḥallul* before the *hadyu* reaches its place, namely, the slaughter location. However, al-Ṭabarī emphasizes that “محله” is not restricted to the Ḥaram; rather, it also encompasses the place where *iḥṣār* occurs. This assertion is highly significant, as al-Ṭabarī provides a normative basis for recognizing two legitimate slaughter locations: *al-ḥaram* (the ideal location) and *al-hill* (the *iḥṣār* location). This constitutes one of the strongest arguments in the *tafsīr* corpus for the permissibility of slaughtering outside the Ḥaram in specific exceptional circumstances [32].

In QS al-Ḥajj 33, al-Ṭabarī interprets the phrase “ثُمَّ مَجَلَّهَا إِلَى الْبَيْتِ الْعَتِيقِ” as indicating that the *badanah* (sacrificial camels) are directed towards the Meccan sanctuary as their place of slaughter. He situates this verse within the broader sequence concerning “شَعَائِرَ اللَّهِ” (*sha'ā'ir Allāh*). According to him, the meaning of “مَجَلَّهَا” is the place where the animal falls at the moment of slaughter, and that this location is Mecca, where *al-bayt al-ʿatīq* stands. This exegesis further consolidates the understanding that, under normal conditions, *hadyu* is to be slaughtered within the Ḥaram. At the same time, al-Ṭabarī situates this verse within the concept of *sha'ā'ir*, which he understands as encompassing places of worship,

ritual times, and the sacrificial animals themselves. As he notes, “every act and place which God has made a sign of the hajj for His servants”, so this verse establishes a structural relationship between the sacrificial animal and sacred spaces, with Mecca as the central locus of the rites [33].

QS al-Fath 25 introduces a distinct historical dimension. The verse depicts the Prophet and the Companions’ *hadyu* being detained before reaching their place of slaughter. Al-Ṭabarī interprets the phrase “أَنْ يَبْلُغَ مَحَلَّهُ” explicitly as the slaughter place of the *hadyu*, namely its entry into the Ḥaram: “أَنْ يَبْلُغَ مَحَلَّ نَحْرِهِ وَذَلِكَ دُخُولُ الْحَرَمِ”. It is important to note, however, that during the Ḥudaybiyyah incident, the *hadyu* was in fact slaughtered outside the Ḥaram due to Quraysh’s obstruction, as al-Ṭabarī explains in his commentary on al-Baqarah 196: “فَفَحَرَ الْهَدْيُ خَارِجَ الْحَرَمِ”. The tension between the ideal norm (*maḥill* = the Ḥaram) and the emergency reality (slaughter in the *hill*) is resolved by al-Ṭabarī through the principle that *iḥṣār* constitutes a condition in which a Shar‘ī concession (*rukhsah*) is granted. Thus, QS al-Fath 25 provides a historical basis for permitting slaughter outside the Ḥaram in cases of obstruction, without abrogating the original ruling [34].

QS al-Mā'idah 95 is the most important verse for determining the normative location of *hadyu*. The phrase “هَذِيًّا بَالِغَ الْكَعْبَةِ” explicitly mandates that *hadyu* offered as expiation must reach the Ka'bah. Al-Ṭabarī understands this as affirming the obligation to bring the *hadyu* into the Ḥaram area, rather than to the physical structure of the Ka'bah itself. He explains that all *hadyu* required as expiation for *iḥrām* violations share the same legal status as the sacrificial offering for hunting. Accordingly, *balāgh al-ka'bah* in al-Ṭabarī’s reading signifies a territorial concept, not a single geographic point [35].

Taken as a whole, these readings show that al-Ṭabarī constructs a robust conceptual structure regarding the location of *hadyu* slaughter: the original legal rule is slaughter within the Ḥaram, as indicated by QS al-Mā'idah 95 and QS al-Ḥajj 33; yet the Shar‘ī ah allows for relaxation in situations of obstruction, as evidenced by QS al-Baqarah 196 and QS al-Fath 25. Al-Ṭabarī’s *tafsīr* thus provides not only a legal framework but also an integration of norm and historical reality, in line with the comprehensive nature of *tafsīr bi al-riwāyah*. These findings become particularly significant when brought into contemporary discourse between MUI Fatwa No. 41/2011 and the 2024 Indonesian Hajj Symposium, since al-Ṭabarī clearly delineates between the *asl* (the original location) and the *iḥṣār* location two categories that must not be conflated [36].

Historical Analysis

Historically, the four verses examined in this study, QS al-Baqarah 196, QS al-Mā'idah 95, QS al-Ḥajj 33, and QS al-Fath 25 are all classified as Madinan revelations. Yet collectively they form a consistent conceptual nexus regarding the location of *dam* slaughter. The obligation of *hajj* was instituted in the ninth year of Hijrah, and the Prophet ﷺ performed *hajj* only once in his lifetime, in the tenth year of Hijrah, an event known as *hajj al-wadā*. The obligation of the *dam* is intrinsically tied to the obligation of *hajj* because it arises in one of two conditions: normal circumstances or obstruction (*iḥṣār*).

Under normal circumstances, a *dam* is required for one of two reasons. The first is gratitude (*dam al-shukrān/ dam al-hady*), which applies to those performing *tamattu* entering *iḥrām* for ‘umrah first, exiting it, then re-entering *iḥrām* for *hajj* or *qirān*, entering one *iḥrām* for both ‘umrah and *hajj* simultaneously. The second is deficiency or violation (*dam al-jabrān/ dam al-fidyah*). Deficiencies such as abandoning a *wājib* of *hajj* result in the category of *tartīb–taqdīr* (ordered and quantitatively determined). Violations produce three categories: *takhyīr–ta’dīl* (optional, non-sequential, value-equivalent), *takhyīr–taqdīr* (optional, non-sequential, quantitatively determined), and *tartīb–ta’dīl* (sequential, value-equivalent) [37].

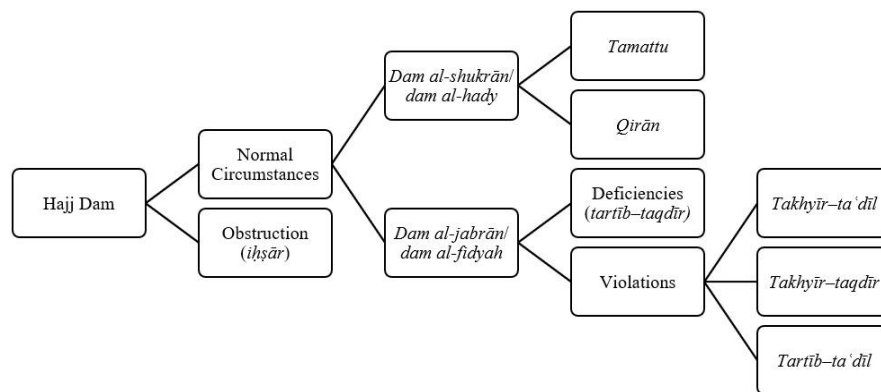


Figure 1. Classifications of the Hajj Dam

QS al-Ḥajj 33 was revealed within the context of pilgrimage rites, emphasizing the manifold benefits of sacrificial animals (*hadyu/dam*). Given that the verse speaks about *hajj*, it must have been revealed after the institution of the pilgrimage obligation in the year 9 AH. The phrase “تَمَّ مَجْلُهَا إِلَى النَّبِيِّ الْعَتِيقِ” is understood by al-Ṭabarī to indicate that the *badanah* and *hadyu* must be guided until they reach Mecca. Chronologically, this reflects the establishment of a foundational ruling: the ideal location of *dam* slaughter lies within the Ḥaram [38].

QS al-Mā'idah 95 addresses *hadyu/dam* as expiation for violations of *iḥrām*, requiring that the offering be brought “up to the Ka'bah.” The thematic content of the verse indicates that it also descended after the legislation of *hajj*. Like QS al-Ḥajj 33, it reinforces the assertion that “the ideal slaughter location is within the Ḥaram,” as signaled by the phrase “هَدْيًا بَالِغَ الْكَعْبَةِ.” Al-Ṭabarī interprets this as an obligation to bring the sacrificial animal to the Ḥaram territory, whether as *shukrān* or *jabrān*, not to the physical structure of the Ka'bah itself. Here, *balāgh al-ka'bah* is read not as “touching the Ka'bah,” but as “reaching the territorial domain of the Ḥaram,” encompassing the entire city of Mecca. QS al-Baqarah 196 and QS al-Fath 25 represent a critical turning point, as both are directly linked to the historical event of Ḥudaybiyyah. Al-Ṭabarī explicitly states that QS al-Baqarah 196 was revealed when the Prophet ﷺ was prevented (*iḥṣār*) by the polytheists from entering Mecca. Consequently, the Prophet performed the slaughter outside the Ḥaram. QS al-Fath 25 similarly depicts the *hadyu* as “مَعْكُوفًا أَنْ يَبْلُغَ مَجْلَهُ” detained from reaching its slaughter place. Al-Ṭabarī interprets “مَجْلَهُ” here as the designated slaughter area within the Ḥaram. Yet historically, the Prophet ﷺ performed the slaughter outside the Ḥaram that year due to obstruction [39].

Here al-Ṭabarī harmonizes norm and reality: on the normative side, *maḥill* refers to entry into the Ḥaram; on the contextual side, during *iḥṣār*, the slaughter takes place where the obstruction occurs, whether inside or outside the Ḥaram. His emphatic note that “no historian reports that the Prophet waited until the *hadyu* entered the Ḥaram” further confirms that slaughter outside the Ḥaram during *iḥṣār* is a historically validated fact. Accordingly, from a historical perspective, the concept of *dam* slaughter location consistently emerges in two distinct layers: a normative layer (the Ḥaram as the intended destination) and a *rukhsah* layer (the *iḥṣār* site as an alternative location). Al-Ṭabarī does not view these as contradictory; rather, they constitute a legitimate structure of original ruling and exception, shaped through the gradual revelation of the Qur'anic verses and the historical realities of Ḥudaybiyyah.

Contextual Coherence (Munāsabah) of the Verses

From the perspective of *munāsabah*, QS al-Baqarah 196 is situated within a sequence of verses addressing warfare, the sanctity of the Sacred Mosque, and the obligation to complete *hajj* and *umrah*. Preceding this verse are discussions on the prohibition of

fighting within the Sacred Precinct, *qisās* concerning violations of the sanctity of the sacred months, and the command to spend in the path of God (QS al-Baqarah 191–195). Immediately after this series, the command “وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ” appears, followed by the legal clause “فَإِنْ أَحْصَرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ... وَلَا تَحْلِفُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ”. This placement indicates that the command to complete *hajj* and *umrah* coexists with the recognition of potential instability such as obstruction due to conflict, illness, or other impediments (*iḥṣār*). Just as the original ruling prohibits warfare in the Sacred Mosque and during the sacred months but allows exceptions under particular circumstances, the original ruling of slaughtering *hadyu/dam* within the Ḥaram likewise admits exceptions under specific conditions [40].

QS al-Ḥajj 27–37 presents a landscape of pilgrimage rites: the call of Abraham, the benefits of *hajj*, remembrance of God, circumambulation, and the ritual slaughter of livestock as part of the *sha ‘ā’ir*. Within this sequence, the declaration “وَمَنْ يُعْظَمْ شَعَائِرَ اللَّهِ فَإِنَّهَا” (QS al-Ḥajj 32) is directly followed by “لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحَلُّهَا إِلَىٰ” (QS al-Ḥajj 33). The coherence lies in the notion that honoring the *sha ‘ā’ir* is expressed not only through the proper selection of sacrificial animals but also through honoring their divinely designated location, being guided toward *al-bayt al-‘atīq*. Al-Ṭabarī interprets this within a broader frame in which the ritual sites of the pilgrimage, Minā, Muzdalifah, and ‘Arafah constitute a network of sacred markers (*sha ‘ā’ir*) centered on the House of God.

QS al-Fath 24–25 serves as a historical commentary on QS al-Baqarah 196. In QS al-Fath 24–25, God recounts how “in the valley of Mecca it was He who held their hands back from you and your hands back from them,” and how the disbelievers “barred you from the Sacred Mosque and prevented the offering from reaching its place of sacrifice.” QS al-Baqarah 196 outlines the rulings of *hadyu/dam* under obstruction and in normal circumstances, including *dam shukrān*. The *munāsabah* between the two passages illustrates that *iḥṣār* is not a hypothetical construct; it is a concrete historical experience of the Prophet and his Companions during a pilgrimage hindered by external forces. As for QS al-Mā’idah 93–98, the passage discusses the permissibility for believers to partake in lawful (*mubāḥ*) activities such as hunting. These lawful acts become moral tests to prevent excess or misuse. Exceeding the lawful limit, such as hunting while in a state of *iḥrām*, requires *dam takhyīr-ta’dīl* as expiation (QS al-Mā’idah 93–95). The coherence of the passage emphasizes responsible religious conduct and situates the requirement of the *dam* within a broader discourse of ethical restraint.

Prophetic Traditions on the Location of Dam Slaughter

The Prophetic traditions reinforce the thematic reading of the Qur’anic verses discussed above. The ḥadīth of Jābir “وَكُلُّ عَرَفَةَ مَوْقِفٌ، وَكُلُّ الْمَزْدَلِفَةِ، وَكُلُّ فَجَاجٍ مَكَّةَ طَرِيقٌ وَمَنْحَرٌ، وَكُلُّهَا مَنْحَرٌ” indicates a spatial expansion of the slaughter area within the sacred precinct. All of Minā is a place of slaughter; every pathway in Mecca is a route and a slaughter site. This aligns with the Qur’anic indications that the *maḥill* of *hadyu* is oriented toward the House of God, and that the network of ritual spaces surrounding the Ḥaram functions collectively as loci of worship.

Conversely, the traditions concerning Ḥudaybiyyah reinforce the aspect of *rukhsah*. In the report of Ka’b ibn ‘Ujrah, the Prophet instructed him to shave his head and offer compensation (*fidya*) when infestation (*qamāl*) afflicted him before the *hadyu* reached its designated place; the verse “فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ” was revealed in this very context. Another report describes how the Prophet set out for *umrah*, but “the disbelievers of Quraysh blocked him from the House, so he slaughtered his *hadyu* and shaved his head at Ḥudaybiyyah”. This ḥadīth confirms that slaughtering at Ḥudaybiyyah, located outside the boundary of the Ḥaram, was the Prophet’s own practice during *iḥṣār*. Collectively, these traditions bridge the normative guidance of the Qur’anic verses, which direct *hadyu* toward the Ḥaram, with the exceptional dispensations applied during circumstances of obstruction.

In doing so, the ḥadīth corpus substantiates both the ideal and the contextual dimensions of *dam* slaughter within the broader framework of Islamic ritual law.

Comprehensive Integrative Analysis

Using al-Farmawī's thematic framework, comprehensive analysis represents the culminating stage in which Qur'anic verses, Prophetic traditions, historical circumstances, and contextual coherence (*munāsabah*) are harmonized to produce an integrated and authoritative interpretive conclusion. At this stage, the exegete is required not merely to juxtapose textual evidence, but to reconcile general and particular rulings (*'ām-khāṣṣ*), original norms and legal concessions (*'azimah-rukhsah*), as well as textual ideals and lived historical realities, so that the Qur'anic discourse may speak coherently across time.

From the perspective of historical analysis, the four principal verses QS al-Mā'idah 95, QS al-Hajj 33, QS al-Baqarah 196, and QS al-Fath 25 emerged within the Madinan phase, a period characterized by the institutionalization of pilgrimage law. Al-Ṭabarī's exegetical synthesis demonstrates that these verses were revealed in response to two distinct yet interconnected historical realities: (1) the stabilization of pilgrimage rites under normal circumstances, and (2) the experience of obstruction (*iḥṣār*) during the Treaty of Ḥudaybiyyah. This historical bifurcation is not accidental; rather, it reflects the Qur'an's gradual articulation of an original ruling (*al-ḥukm al-aṣlī*) alongside a legitimate concession responding to real constraints faced by pilgrims.

When examined through *munāsabah*, this dual structure becomes even clearer. QS al-Hajj 33 (”ثُمَّ مَجَلَّهَا إِلَى الْبَيْتِ الْعَتِيقِ”) appears within a passage emphasizing the sanctity of the *sha'ā'ir* and the moral obligation to honor sacred spaces, thereby establishing the Ḥaram as the normative locus of slaughter. Similarly, QS al-Mā'idah 95 (”هَدْيًا بَالِغَ الْكَعْبَةِ”) situates the obligation of *hadyu* within a discourse on ethical restraint and expiation, reinforcing the territorial orientation of slaughter toward the sacred precinct. In contrast, QS al-Baqarah 196 and QS al-Fath 25 are textually and thematically embedded in narratives of conflict, prevention, and vulnerability, where access to the Ḥaram is no longer guaranteed. Al-Ṭabarī explicitly resolves this tension by interpreting “*maḥill*” in cases of *iḥṣār* as “the place where one is obstructed, whether inside the Ḥaram or outside it” (الموضع الذي أحصر فيه، في حرم كان (أو في حلّ)). Through this hermeneutic move, al-Ṭabarī harmonizes norm and exception without collapsing one into the other.

The Prophetic traditions further consolidate this integrative framework. Reports concerning the Prophet's practice during Ḥudaybiyyah, where he slaughtered the *hadyu* outside the Ḥaram due to Quraysh's obstruction, provide a concrete historical application of the Qur'anic concession articulated in QS al-Baqarah 196 and narrated in QS al-Fath 25. Conversely, ḥadīths declaring that “all of Minā is a place of slaughter” and “every pathway of Mecca is a place of slaughter” reinforce the spatial centrality of the Ḥaram under normal conditions. Together, these traditions confirm that the Qur'anic discourse on slaughter location is neither rigid nor arbitrary, but structured around a principled distinction between normal access and genuine obstruction.

Within this exegetical structure, contemporary hajj realities invite renewed reflection on the scope of *iḥṣār*, particularly when examined through the lenses of the Sustainable Development Goals. From the perspective of SDG 3 (Good Health and Well-being), modern hajj has increasingly been framed as a global mass-gathering health challenge. Studies identify heat-related illness, crowd trauma, vector-borne diseases, and the spread of antimicrobial-resistant pathogens as persistent risks during hajj and 'umrah. Moreover, large-scale ritual slaughter poses occupational and public health risks, including zoonotic transmission among abattoir workers and environmental contamination. Field data from interviews with KH. Aris Nikmatullah further corroborates these findings, noting instances of *dam* slaughter conducted in unmanaged locations, resulting in compromised sanitation within and around the sacred area. Such conditions, while not identical to classical military

obstruction, may constitute a form of *functional obstruction* where health risks effectively prevent the safe realization of the normative slaughter model, thus opening conceptual space for modern *iḥṣār*.

From the standpoint of SDG 12 (Responsible Consumption and Production), the scale of *hadyu* and dam slaughter raises acute concerns regarding waste, logistics, and food safety. In the case of *ta'dīl*, it is felt that it is necessary to divert money into bread or other food according to need because there is an element of waste in the large number of livestock resulting from dam payments. This condition highlights the difficulty of ensuring responsible production and utilization of sacrificial resources within a limited spatial and temporal framework. Without effective mechanisms to manage surplus meat safely and proportionately, the risk of spoilage and inefficiency persists. Such constraints suggest that the inability to responsibly manage production and distribution may, in certain contexts, function analogously to *iḥṣār*, restricting the fulfillment of the ritual in its normative form despite the pilgrim's intent.



Figure 2. Interview with KH Aris Nikmatulloh

Finally, SDG 16 (Peace, Justice, and Strong Institutions) foregrounds governance-related challenges within hajj administration that have direct implications for the orderly fulfillment of religious obligations, including the dam. Empirical research indicates that procedural and informational barriers remain a persistent issue for pilgrims, as Harahap et al. explicitly observe that many pilgrims still experience difficulties in paying the dam due to the lack of information and the complexity of existing procedures. Within a broader institutional context, studies on legal protection for hajj pilgrims further report that there are still many complaints experienced by pilgrims related to hajj services, including transportation, accommodation, and consumption. Field evidence from interviews with KH. Aris Nikmatullah reinforces this governance concern, noting that dam slaughter is still widely practiced through illegal and informal channels, giving rise to problems of sanitation, lack of transparency, fraud, and other abuses. Such persistent illegal practices indicate limitations in the state's capacity to regulate and oversee dam implementation effectively, and within al-Ṭabarī's framework of norm and concession, these institutional constraints may be understood as a form of modern obstruction that hinders pilgrims' access to clear, transparent, and shar'ī-compliant mechanisms for fulfilling ritual obligations [41].

Taken together, these contemporary challenges do not negate the normative Qur'anic command to slaughter within the Ḥaram. Rather, they invite a careful analogical assessment grounded in the classical framework articulated by al-Ṭabarī. The original ruling ('azimah) remains slaughter in the Ḥaram as an expression of reverence for the sha'ā'ir; however, when genuine obstruction, whether physical, health-related, logistical, or institutional, prevents its realization, the Sharī'ah recognizes a concession (rukhsah) analogous to *iḥṣār*. In this sense, modern *iḥṣār* is not a departure from scriptural norms, but an extension of their underlying legal logic, firmly anchored in the harmony of Qur'anic text, Prophetic precedent, and historical reality as articulated in Tafsīr al-Ṭabarī.

CONCLUSION

This study demonstrates that a thematic exegesis grounded in al-Ṭabarī's interpretive framework clarifies the Qur'anic discourse on the location of hadyu slaughter by establishing a principled relationship between normative rulings and legitimate exceptions. Through the harmonization of historical analysis, munāsabah, and Prophetic traditions, the findings confirm that the original ruling (al-ḥukm al-aṣlī) designates the Ḥaram, particularly Mecca and Minā, as the required site of slaughter under normal circumstances, as indicated by QS al-Mā'idah: 95, QS al-Ḥajj: 33, and the Prophetic report in Ibn Mājah (4/238). At the same time, al-Ṭabarī consistently affirms that under exceptional circumstances of iḥṣār, slaughter at the site of obstruction is valid and legally sanctioned, as normatively articulated in QS al-Baqarah: 196 and historically exemplified in QS al-Fath: 25 and the event of Ḥudaybiyyah. Building upon this classical framework, the study further argues that contemporary challenges in hajj administration such as public health risks arising from mass slaughter (SDG 3), inefficiencies and waste in sacrificial logistics (SDG 12), and governance constraints affecting transparency and institutional capacity (SDG 16) may constitute forms of modern iḥṣār when they genuinely prevent the realization of the normative model. Accordingly, slaughtering outside the Ḥaram is neither an equivalent alternative nor a general substitution for the original ruling, but a context-dependent concession (rukhsah) that remains firmly grounded in scriptural evidence, Prophetic precedent, and the authoritative exegesis of al-Ṭabarī.

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Author Contribution

All authors contributed equally to the main contributor to this paper; some are the chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

Conflicts of Interest

All authors declare no conflict of interest.

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