



The Principle of Convenience in Islamic Sharia: An Analysis of the Rules of Al-Masyaqqah Tajlibut Taysir

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Info Articles	Abstract
Article History Received: 2025-11-09 Revised: 2025-11-22 Published: 2025-12-30 Keywords: <i>Al-Masyaqqah Tajlibut;</i> <i>Taysir Rukhsah;</i> <i>Contemporary Fiqh</i>	Leniency (rukhsah) in carrying out Islamic sharia is a form of convenience given by Allah SWT to His people, as enshrined in the rules of fiqh "al-masyaqqah tajlibut taysir". This rule is an important foundation in facing various challenges and dynamics of modern life that often cause difficulties. This study aims to analyze the application of the rules of al-masyaqqah tajlibut taysir in the context of contemporary worship and muama. The research method used is library research with a normative-philosophical approach. The research stages include collecting data from primary and secondary literature, identifying basic concepts and principles, and analyzing relevant contemporary cases. The results of the study show that the rules of al-masyaqqah tajlibut taysir have strong relevance in providing sharia solutions to new problems, such as prayer relief for night shift workers, the determination of fasting times for travelers on planes, or the flexibility of digital financial transactions. The application of this rule requires a deep understanding of the maqashid sharia (sharia goals) and uruf (customs) of society. Further discussions highlighted the importance of collective ijtiha in interpreting and applying these rules so that there is no abuse or liberalization of sharia. This research is expected to contribute to the development of contemporary fiqh that is responsive to the changing times without ignoring the basic principles of sharia.

I. INTRODUCTION

The feelings experienced by humans, whether in feelings of sadness, happiness, difficulty, joy, worry, security and so on are common feelings in daily life, occurring in the past or in the future, because these events have become natural and are included in sunnatullah and will never be separated from any of these feelings. Like a Muslim when carrying out daily worship that will never be separated from the difficulties and difficulties that accompany it. Fiqh is a general guide in carrying it out even though there are many differences of viewpoint from the fuqoha' circles in its application related to the various laws that accompany it (Sodiqin, 2012). This difference arises in the peihal furu'iyah only so that it does not have an impact on the illegality of worship (Hermanto, 2018). The differences that arise in the various points of view of the scholars can also be categorized in the sunnatullah as a sign of the realization of universal benefits. Islam as a reference for all teachings and the application of

laws enshrined in the holy book of the Qur'an as a guide for the betterment of life in this world until the hereafter (Ridwan et al., 2021). Then theoretical foundations are needed as an understanding of the law in the form of deeds, words and attitudes that are directly inclined towards all actions of the Prophet Muhammad PBUH as an implementation of the Islamic teachings contained in the Qur'an Various scholars who delve into this science formulate various laws and rules in fiqh, including Al Masyaqqah Tajlib At Taisir which means that in difficulties it will bring convenience (Zulhamdi, 2021). Because Islamic law has not been or is not directly mentioned by the Qur'an and Al-Hadith, and can only be known after excavation through ijtiha, the term dzanni law or ijtiha law is known in fiqh so that it affects the application of the law (تطبيق الأحكام) which must be integrated with the current conditions and situations, and must even be in line with the demands of the times along with their fame which is the main principle of the shari'ah of shari'ah

(maqashid al-shari'ah) to solve legal problems faced by mukalaf (Zulhamdi, 2021).

Difficulties and difficulties that are problems that occur in mukallaf require the establishment of laws to achieve fame and legal certainty in order to answer the problems that occur. So that in self-servitude to Allah SWT there is no mistake, Allah SWT makes special regulations called sharia for the benefit of humans themselves. Of course, sharia is adjusted to the level of ability and potential possessed by a servant, because basically sharia is not for the benefit of God but for the benefit of humans themselves.

II. RESEARCH METHODS

This study adopts a normative legal approach with a focus on in-depth literature study (Sonata, 2014). The main sources of data will come from classical and contemporary jurisprudence books, Islamic legal literature, scientific journals, and other related publications that discuss the rules of al-masyaqqah tajlibut taysir and its application. The analysis method used is qualitative, by interpreting and explanatory legal texts to understand the meaning, scope, and implications of these rules. In addition, the research will involve a philosophical approach to explore the maqashid sharia (sharia goals) behind the establishment of these rules, as well as how they are relevant in the context of modern life. The identification of contemporary cases that cause difficulties or masyaqqah will be carried out to analyze how the rules of al-masyaqqah tajlibut taysir can be applied as a sharia solution. The research stage begins with data collection, followed by classification and categorization of information, data interpretation, and finally comprehensive conclusions.

III. RESULTS AND DISCUSSION

A. Definition of Al Masyaqqah Tajlibut Taysir

Al-masyaqqah starts from syaqq-a-yasyuqq which means al-ta'bu or tired, syaqq can be interpreted as al-juhdu which means hard work. While altaysir in language is ease and gentleness, tame which means alsamhah (tolerance), yusr itself is the opposite of 'asr (hardship) (Nasution et al., 2025). Outline, al-masyaqqah brings to ease

(taysir), namely all difficulties that reach the limits of human habits. Difficulties in this regard are not absolute in all their forms, for everyone will experience difficulties and difficulties in their different lives. The difficulty here is only in the matter of preventing the existence of doctrine if a commandment is still applied. al-Syatibi in Al-Muwafaqah fi Ushul al-Ahkam groups the masyaqqah into two groups (Alawiyah et al., 2024):

1. Ordinary masyaqqah, namely all difficulties that can be carried out without experiencing obstacles and mudharat, such as difficulties in obligatory worship, earning a living, jihad and so on. So these difficulties do not require legal ease in their application, because they aim to maintain the benefits of life in the world only.

2. Masyaqqah is extraordinary, that is, difficulties that cause misery so that they are unable to be carried out and cause harm so that they cannot be useful for him. In a narration it is mentioned that whenever the Prophet was faced with two choices, the Prophet always chose the easiest of the two (Aysaruhuma). As a hadith narrated from Aisyah RA said:

Meaning: *From 'Aisha (may Allah be pleased with her), she said: "The Messenger of Allah صلى الله عليه وسلم was given a choice between two things, but he chose the easiest between the two, as long as it is not a sin. If it is a sin, then he is the one who shuns it the most. And the Messenger of Allah صلى الله عليه وسلم did not take revenge for himself, unless Allah's prohibition was violated, then he would take revenge for Allah's sake."* (HR. Bukhari and Muslim).

The criteria of al-masyaqqah that can be attractive to the facility with the following conditions (Shuhufi, 2024):

1. Difficulties that do not oppose the text, if they contradict then alternative actions must be determined. If there is a ruling of nash that is lawful and there are difficulties in applying it, then the concept of the method is suspended and then it is recommended to find other alternatives so

that it does not contradict the law of nash (the Qur'an and al-Hadith). It is stated in the Quran surah al aqarah verse 286 among others:

It means: "Allah does not burden a person but according to his ability. He is rewarded for his deeds and for his deeds. (They pray): "O our Lord, do not punish us if we forget or we are guilty. O our Lord, do not burden us as You did those before us. O our Lord, do not burden upon us what we are not able to bear. Forgive us, forgive us, and have mercy on us. You are our Helper, so help us to face the disbelievers."

2. Difficulties that are beyond the limits of human capabilities
3. Difficulties do not deviate far from worship, for example, fatigue when trying to carry out prayers, so this matter cannot realize the existence of masyaqqah because it will leave obligations.
4. Difficulties are not from the provisions of sharia, for example, difficulties in jihad, undergoing stoning for adultery and so on.

The connection of taysir is found in the words takhfiif (leniency) and tarkhis (dispensation), both of which have a more specific meaning when compared to taysir. Takhfif (relief) is when taklif (burden of worship) is felt heavy, then relief is given to facilitate it. Meanwhile, tarkhis if there is a reason or udzur not to do it, then there is a dispensation or leniency based on that reason. Rukhsoh (leniency) is linguistically interpreted as layin (soft), yusr (easy), tawasssu' (loose). It is said in the misbah al-munir al-rukhsah, namely tashil and taysir (ease), when the sharia gives rukhsah, it makes it easier for the mukallaf. Meanwhile, in terms of the laws that are stipulated by sharia' based on udzur (reasons) that allow working on prohibitions due to difficulties or difficulties (Lasepe et al., 2025). The various types of taysir (convenience) in the sharia are explained as follows (Thanks, 2020):

1. The shari'a (Allah) decree on the shari'a of Islam, Islam is a religion that has been determined in its convenience since the beginning of its revelation to the Prophet Muhammad.

2. The ease of the shari'a in the laws related to amaliyah.
 - a. Al yusr al asli, convenience that is the foundation and purpose of the shari'a.
 - b. Al yusr al takhfifi, facilities in the form of dispensation and relief given by syara'

The scholars divide the masyaqqah in terms of the severity of the difficulty into three levels (Rahmaputri et al., 2025):

1. Al-Masyaqqah al-'Azhimah such as the fear of losing soul and/or limbs causes us to not be able to carry out worship perfectly. Masyaqqah brings relief.
2. Al-Masyaqqah al-Muthawasithah, consideration is needed in determining the use of leniency because if it tends to feel heavy, then leniency is allowed, but if it is the opposite, then leniency is not allowed.
3. Al-Masyaqqah al-Khafifah, for example, feels hungry during fasting, feels tired during tawaf and sa'i, feels dizzy when prostrating and prostrating, and so on. This kind of masyaqqah can be overcome easily, namely by being patient in carrying out worship. Because the benefits of the world and the hereafter reflected in the worship are more important than the relief needed in the masyaqqah.

Seven types of leniency recognized by syara' (Rahmaputri et al., 2025):

1. Abortion relief. Such as the fall of the obligation to pray Friday, performing hajj, jihad and so on due to the existence of udzur, it is called Takhfif Isqath
2. Reduced relief. Like qashar praying four rak'ahs into two rak'ahs because of the musyafir, it is called Takhfif tanqish.
3. Relief as a substitute. Like ablution, bathing can be replaced by tayamum, because of illness or not getting water, is called Takhfif ibdal.
4. A relief that takes precedence over something when it's not yet time. Like jama' (taqdim) performing the 'Asr prayer with the Zhuhur prayer at the time of Zhuhur, or prioritizing zakat before the year (haul) of

obligatory zakat arrives, it is called Takhfif taqdim.

5. A relief that ends something when the time comes. Like jama' (ta'khir) praying Zhuhur with 'Ashar at the time of 'Ashr prayer and ending the Ramadan fast on days other than Ramadan for people who are unable to fast due to udzur, illness, travel or others are called Takhfif ta'khir.
6. A relief that gives generosity. Such as consuming animals that are punished as haram as a treatment called Takhfif tarqish.
7. Relief by changing the rules that have been set, such as changing the rules of prayer for people who are in a state of fear of a calamity that will threaten them is called Takhfif taghyir.

Syeikh 'Izz al-Din bin Abd al-Salam al-Syafi'i, divided the leniency or rukhsah into six things. Meanwhile, according to the scholars of the Hanafi madhhab as explained by Ibn Nujaym, including Al-Ala'i, rukhsah divides rukhsah into seven groups, namely (Akbar, 2022):

1. تخفيف إسقاط – Waivers abort obligations. For example: It is not mandatory or cancels Friday prayers because there are certain obstacles, the obligation to pray is canceled for women who menstruate and puerperium, and the obligation of Hajj and Umrah is canceled due to insecurity, and the obligation to fast is canceled due to being too old.
2. تخفيف تنقيص – Lightening reduces the load. For example: shortening or qasar the prayer of dhuhr, ashar and isha' into two rak'ahs when traveling.
3. تخفيف إبدال – Substitution or exchange waiver. For example: Replacing worship with worship, such as replacing ablution and bathing with tayamum when there is no water or cannot afford to wear it, replacing fasting at a later time because of incapacity, and so on.
4. تخفيف تقديم – Relief comes first. For example: jama' taqdim prayer.
5. تخفيف تأخير – Relief ends. For example: jama' takhir prayer, postponing the Ramadan fast due to travelers, menstruating women,

postpartum women and postponing prayers in order to save suffocation and burns.

6. تخفيف ترخيص (اضطرار) – Relief gets rukhsah because of desperation or compulsion. For example: Drinking alcohol because you are too thirsty and because there is no water and you are required to eat the carcass because you are in a hurry, if you don't do it, it will cause death or for medical purposes
7. تخفيف تغيير – A change or change light. For example: Changing and changing the position and how to stand up for prayer when in a state of fear and facing the enemy.

B. Rules of AL Masyaqqah Tajlib At Taisir

1. When a matter becomes narrow, the law is extended. This rule is a rule made by asy-Shafii. The meaning of this rule is that if there is a narrowness/difficulty in carrying it out, then in such a situation the "territories" that were originally forbidden become permissible. For example: an adult man is forbidden to hold the body of an adult woman who is not his mahram, but if in an area there is only one person who is an expert in the field of fertility (childbirth) and he is a man, while there is a woman who wants to give birth, then the man who is not his mahram may help (touch and see the aurat) of the woman. And the opposite of this rule is: when a matter becomes broad, the law narrows This rule shows the flexibility of Islamic law that can be applied appropriately to every situation. For example: if the woman who gave birth earlier has given birth and has recovered, then the male doctor is no longer allowed to touch and see her aurat.
2. When the original one is difficult to work then move to its successor For example: Tayamum instead of ablution.
3. What is impossible to keep (avoid it), then it is forgiven. For example: When we are shaum, we gargle, then it is impossible to avoid the taste of water in the mouth or there are still remnants
4. The facilities (rukhsah) cannot be linked to the wickedness This rule is linked to ensure

that the facilities in the law are not abused to commit vices (wickedness or sins). For example: A person travels with the intention of committing immorality, for example to kill people or to gamble or trade in prohibited goods, then such a person should not use the lenies in Islamic law.

5. If a word is difficult to interpret with its true meaning, then the word changes its meaning to its figurative meaning. For example: Mr. Syarkawi said "I waqf my land to the son of Haji Ishaq". Even though everyone knows that Haji Ishaq's son has long since died, all that exists is his grandson named Sarifudin. So in this case, the word child must be interpreted as his grandson, which is a figurative word, not a real word. Because, it is impossible to endow property to a deceased person.
6. If it is difficult to practice a word, then the word is left Example: A person who claims an inheritance and he claims to be a relative of the deceased, then after examining from the family card, it turns out that the deceased has no brothers. So the person's words are left out in the sense that his words are not acknowledged.
7. It can be forgiven at the continuation of the act and cannot be forgiven at the beginning
8. Forgiven at the beginning but not forgiven at the continuation For example: A person who has just converted to Islam and does not know that gambling, adultery or liquor is forbidden or haram, then that person is forgiven for the beginning because of his ignorance. Furthermore, after he finds out that gambling, adultery or liquor is haram, then he must stop the haram act.
9. It can be forgiven for what follows and not forgiven for others For example: endowment of a plot of garden whose plants have been damaged, then waqf is valid, because what is damaged is the plant that follows the garden.

C. **AL Masyaqqah Tajlib At Taisir in Everyday Life**

Although difficulties in practicing religion must be eliminated, it does not necessarily have to be easily eliminated easily and at will. There are at least seven conditions in which in daily life that difficulties must be eliminated, namely: First, on the way, when a person is traveling, at the same time he is considered to be in a state of difficulty, so that the implication of these difficulties is that those who are traveling are allowed to qasar prayer, plural taqdim or plural ta'khir, break the fast and be allowed not to perform Friday prayers for men replaced with Dzuhur prayers (Hardi, 2018).

Second, the state of illness, the illness in question can be divided into two, namely those that are still expected to recover and those that cannot be expected to recover again. In a sick position that is still expected to recover, the sick also get relief such as not being able to use water or when using water the disease will then get worse, so it is allowed for him to pray. Likewise, when sick in the month of Ramadan, it is permissible to cancel the fast by replacing it at a later date. While in the sick position which is the second sick category, the sick is no longer expected to recover, so in this category it is permissible not to fast in the month of Ramadan but to replace it by feeding orphans (Ahyani, 2021).

Then it is also permissible for a person who is sick whose recovery is no longer expected to be replaced by another person or often known as hajj badal (badlu al-haj) (Ahyani, 2021).

Third, forced conditions that can endanger survival. There are some scholars who argue that when in a desperate situation that endangers oneself (life/soul), it is permissible for a person who is desperate to do something easier. For example, a person in a state of extreme hunger is only a fruit in a garden whose owner is not there, while for permission to ask for the fruit is not possible, then it is permissible to take the fruits to eat in order to protect oneself from the harm that will then befall him (Shuhufi, 2024).

Fourth, forget. Forgetfulness is one of those who is not subject to the taklif law for him. As in

the hadith of the Prophet Muhammad PBUH which reads: "rufi'a alqalam 'an tsalatsa: the one who sleeps until he wakes up, the one who loses his sanity until he wakes up and the child until he reaches puberty". From the hadith, it is explained that the forgetful person is given leniency for them until their memory returns. Although the opinion in the book *Ibrozul al-Hikam* states that the adoption of the law of taklif for the three categories above is majazi (simile). In the sense that because these three categories do not include people who are charged with sharia. For example, for those who forget that the relief given is to eat and drink while fasting in the month of Ramadan, then it is forgiven for him to continue fasting until breaking the fast.

Fifth, ignorance, for example in daily life, is not sanctioned for a person who has just converted to Islam when he does something that is not allowed when he really does not know the law of his actions.

Sixth, the general al-balwa, for example, is when a woman is sick or giving birth and at the same time there is no female doctor. In such conditions, the male doctor is allowed to treat the woman even though she is not her mahrom.

And seventh, the inability to act legally. This seventh point can also be based on the hadith used in the fourth point, so that the violation of the law committed by these three types of people cannot be legally enforced on them. Then there are several levels that can be used as a standard in classifying the level of difficulty faced, namely al-masyaqqah al-adzimah (severe difficulty), al-masyaqqah al-mutawasithoh (moderate difficulty) and al-masyaqqah al-khofifah (mild difficulty). In this section, the classification of difficulty levels can also be paralleled with the theory of maqasid sharia. Maqasid etymologically is the plural of the meaning, what is meant here is the meaning, purpose, and purpose of a law (Thanks, 2020).

While sharia are laws that have been set by Allah SWT for his servants or it can also be said that sharia is the laws contained in the Quran and the Sunnah of the Prophet Muhammad SAW. On the other hand, Islamic thinkers also interpret maqasid as masholihul alammah (benefit). general), the opinion of Abdul Malik al-Jawaini is

quoted by Jaser Auda in his book¹⁶. The correlation between the classification of the level of difficulty above is that maqasid sharia and traditional calcification are divided into three levels of necessity, namely doruriat, hajiya and tahsiniyat (there are also those who argue that there are five levels of inevitability like Zarkasy in the book *Nahwa Taf'el Maqasid Shariah*, namely: Doruroh, hajiya, benefits, adultery and fudhul) (Akbar, 2022).

Doruriat in Mu'jam Ushul Fiqh is interpreted as a maslahah that stands on human life and the sustainability of society, in the sense that if this doruriat disappears, life will also disappear. Therefore, the classification of masyaqqoh adzimah is also on par with doruriat. If a Muslim mukallaf enters a condition that can endanger his life and soul, then it is obligatory for him to eliminate these difficulties. For example, in the first category, a person in a state of distress is allowed to eat food that is haram according to the sharia (eating pork when there is no other food so that it endangers the soul). The level of masyaqqoh mutawasitoh is in line with the hajj in maqasid sharia. difficulties that are not heavy and not light, in their position the mukallaf Muslims must consider which is the tendency of the mudorot (Thanks, 2020).

While hajiya means to enter the category of flexibility and minimize narrowness that has implications for difficulties, but if this hajiya is not carried out by a Muslim in general he will find difficulties, but these difficulties do not reach a position that endangers and damages the order of life. Thus, when a Muslim falls into the category of secondary difficulty, he can find a lighter way. For example, it is permissible in Islam for a Muslim not to fast on the way, to be sick, to pray sitting for the sick and so on. The third difficulty classification in the rules of masyaqqoh tajlibu at-taisyir and the classification of maqasid sharia are masyaqqoh khafifah and tahsiniyat. This mild difficulty is a difficulty that does not require this rule to implement but can be overcome naturally.

While tahsiniyat (tertiary) is to carry out what is related to the perfection of noble morals, which when it is not done does not cause damage that causes difficulties but its absence will erode the

personality, noble morals and true nature. The example of the nature of daily life from these last two calcifications is that it is not permissible to take a high profit on a commodity even though in theory the law of demand states that "if the price of a good increases, the quantity of goods demanded will decrease, and vice versa if the price of a good decreases, then the quantity of goods demanded will increase".

Meanwhile, there are still other events that are wiser to determine the profit on the merchandise, namely through the calculation of the principal capital plus the total cost incurred in obtaining the goods and added to the expected profit.

IV. CONCLUSION AND SUGGESTIONS

A. Conclusion

The rule of difficulty attracts to ease with the aim that difficulty leads to ease. The law that in practice makes it difficult for individuals or groups, the shari'a provides relief so that the burden is within the ability without feeling difficulties. The law of rukhsah is a law about leniency that is applied because of difficulties. Islam as an easy religion, does not burden its people to carry out worship in difficulty. In this case, the concept of rukhsah in the rules of al-Masyaqqah tajlibu al-Taysir is the answer to the problem that occurs. Which is based on religious teachings that strongly uphold the welfare of the soul more than maintaining the religion. Al-masyaqqah is more flexible with Islamic law because of the leniency and ease that ignores the legal demands sharia by Allah SWT due to the existence of uzur so that it has difficulties in its implementation for mukallaf.

B. Suggestion

As for this writing, we know that there are still shortcomings in it, therefore we as writers ask for advice from the course instructors and friends to provide corrections so that in the future there will be no next writing errors.

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