

## Combined Prayer for Surgeons During Medical Operations: A Maqasid al-Shari'ah Perspective

**Muhammad Ridwan<sup>1</sup>, Rahmadi<sup>1</sup>, Muhammad Mustajab<sup>1</sup>, Muhammad Awais Shaukat<sup>2</sup> & Fitri Qadarsih.B<sup>3</sup>**

<sup>1</sup> UIN Sulthan Thaha Saifuddin Jambi, Indonesia

<sup>2</sup> Ehya Education Services, Lahore, Pakistan

<sup>3</sup> Abdul Manaf Hospital, Jambi, Indonesia

email: [ored95165@gmail.com](mailto:ored95165@gmail.com)

### Abstrak

This research is motivated by the importance of *maqasid al-shari'ah* as a foundation in establishing Islamic law, particularly in responding to social dynamics such as the implementation of combined prayer (*salat jamak*) by surgeons during operations. The research problem addressed is how the implementation of combined prayer for surgeons during operations is viewed from a *maqasid al-shari'ah* perspective. This study employs a qualitative methodology with a library research approach examining relevant literature. The research findings indicate that combining prayers is permissible for physicians in surgical conditions requiring extended time, emergency situations, or intensive preparation, in accordance with Islamic jurisprudential provisions such as *jam' taqdim* and *jam' ta'khir*. The application of combined prayer is valid as long as legitimate legal excuses (*'udhr shar'i*) exist, however, a casual attitude must be avoided as scholars unanimously prohibit combining prayers without religiously justified reasons.

Keywords: Prayer, Surgeon, Medical Operation, Doctor, Maqashid Sharia.

## INTRODUCTION

The topic concerning the permissibility of combined prayers (salat jamak) for surgeons during surgical operations has been selected due to the increasingly complex challenges faced by healthcare professionals in maintaining religious obligations while fulfilling professional duties. Surgeons are frequently confronted with lengthy medical procedures that cannot be abandoned, such as craniotomy operations that may extend for 5–7 hours. Under such circumstances, physicians risk neglecting prayers at their prescribed times, potentially resulting in the dereliction of shari'ah obligations.<sup>1</sup> Conversely, Islam establishes prayer as the pillar of religion and the first act of worship to be reckoned in the hereafter.<sup>2</sup> Therefore, this discourse is essential for seeking balanced legal solutions that preserve both shari'ah compliance and patient safety.

The selection of the specific variables "salat jamak" and "surgeons" is motivated by the frequency of medical emergency cases that impede the performance of prayers at their designated times. Combined prayer (salat jamak) serves as a jurisprudential instrument that can bridge religious obligations with the demands of medical practice.<sup>3</sup> Surgeons, as the subject of this study, represent the profession most vulnerable to encountering such conditions due to their highly technical responsibilities requiring complete focus. By understanding the operational context and time requirements of surgical procedures, this study becomes highly relevant. The focus on maqasid al-shari'ah as a normative approach also strengthens the analysis of the urgency and validity of combined prayers in this context.

Previous research has highlighted the importance of maqasid al-

---

<sup>1</sup> Wahbah al-Zuhayli, *Al-Fiqh al-Islami wa Adillatuh*, vol. 8 (Damascus: Dar al-Fikr, 1986), p. 45.

<sup>2</sup> Muhammad Abdul Aziz and Ahmad Hawwas, *Fiqh al-'Ibadah* (Beirut: Dar al-Fikr, 2009), p. 87.

<sup>3</sup> Kamal ibn Sayyid Abu Malik, *Sahih Fiqh al-Sunnah wa Adillatuh* (Cairo: Al-Maktabah al-Tawfiqiyyah, 2015), p. 123.

## Combined Prayer for Surgeons During Medical Operations

shari'ah in establishing contextual Islamic law responsive to modern social dynamics. Several jurisprudential works, including those by Ahmad Sarwat,<sup>4</sup> Shaykh Zayn al-Din al-Malibari (in *Fath al-Mu'in*),<sup>5</sup> and Muhammad ibn Qasim al-Ghazi (in *Fath al-Qarib*),<sup>6</sup> have elaborated on the law of combined prayers in the context of travel and general legal excuses (*uzur shar'i*). However, specific discussion regarding surgeons during operations as a legitimate legal excuse remains minimally addressed comprehensively. Studies on *maqasid al-shari'ah* have been extensively employed as analytical tools for legal analysis, yet their specific application to medical professionals' roles in emergency situations remains limited. Consequently, the integration of classical jurisprudential analysis with *maqasid al-shari'ah* regarding contemporary medical cases represents an urgent academic necessity.

This article offers novel contributions by bridging the lacuna in discussions concerning the application of combined prayers within the context of medical professions, particularly surgeons. The primary innovation lies in the approach to legal derivation (*istinbath*) that relies not solely on textual evidence (*dalil bayani*), but also incorporates causal (*ta'lili*) and public interest (*istishlahi*) approaches within the framework of *maqasid al-shari'ah*.<sup>7</sup> This research demonstrates that the aspect of *hifz al-nafs* (preservation of life) can serve as a basis for consideration in permitting prayer rescheduling for physicians in emergency conditions.<sup>8</sup> The literature gap lies in the minimal exploration of applied jurisprudence (*fiqh*) for critical professions in modern public service. Addressing this gap is not only academically important but also practically urgent as it directly relates to religious rights and patient safety.

This research employs qualitative methodology with a library research approach examining relevant classical and contemporary literature. The

---

<sup>4</sup> Ahmad Sarwat, *Shalat Jama': Panduan Lengkap Salat Jamak dan Qashar* (Jakarta: Rumah Fiqih Publishing, 2012).

<sup>5</sup> Zayn al-Din al-Malibari, *Fath al-Mu'in bi Sharh Qurrat al-'Ayn* (Beirut: Dar Ibn Hazm, n.d.).

<sup>6</sup> Muhammad ibn Qasim al-Ghazi, *Fath al-Qarib al-Mujib* (Surabaya: Al-Hidayah, n.d.).

<sup>7</sup> Ma'ruf al-Dawalibi, *Al-Madkhal ila 'Ilm Usul al-Fiqh* (Damascus: Maktabah Dar al-Bayan, 1965), 234.

<sup>8</sup> Zuhayli, *Al-Fiqh al-Islami*, 1:78; Muhammad Mansif al-Asri, *Maqasid al-Shari'ah wa Atharuha fi Fiqh al-Mu'amalat* (Riyadh: Dar al-Tadmuriyyah, 2008), p. 156.

theoretical framework utilized is *maqasid al-shari'ah*, encompassing five fundamental principles: *hifz al-din* (preservation of religion), *hifz al-nafs* (preservation of life), *hifz al-'aql* (preservation of intellect), *hifz al-nasl* (preservation of lineage), and *hifz al-mal* (preservation of wealth).<sup>9</sup> Primary data are collected from jurisprudential works such as *Fath al-Qarib*, *Fath al-Mu'in*, and *Shalat Jama'* by Ahmad Sarwat, while secondary data are obtained from journals, articles, and fatwas from the Indonesian Council of Islamic Scholars (*Majelis Ulama Indonesia*). Analysis is conducted through legal derivation (*istinbath*) approaches encompassing textual (*bayani*), causal (*ta'lili*), and public interest (*istishlahi*) methods. Through this approach, the research endeavors to present robust and applicable legal justification for physicians' needs in the context of surgical emergencies.

### **Definition and Evidence of Combined Prayer (Salat Jamak)**

Combined prayer (*salat jamak*) is "the combining of two prayer times into one time." It has also been defined as "performing the *dhuhr* and '*asr* prayers in one time, and the *maghrib* and '*isha*' prayers in one time." Combining two prayers means performing the *dhuhr* and '*asr* prayers or the *maghrib* and '*isha*' prayers together in one time, whether performed at the time of the first or second prayer.

Combined prayer refers to prayers that are collected together. What is meant are two of the five obligatory prayers. They are performed at specific times, for instance, the *dhuhr* and '*asr* prayers are performed at the time of *dhuhr* or the time of '*asr*. The prayers that may be combined are only between *dhuhr* and '*asr*, and between *maghrib* and '*isha*'. Meanwhile, the *subh* (dawn) prayer must be performed at its own designated time. A person who is traveling may combine the *dhuhr* and '*asr* prayers, and the *maghrib* and '*isha*' prayers at the desired time. The desired time means: between *dhuhr* and '*asr*, combination may be performed at the time of *dhuhr* or '*asr*. And between *maghrib* and '*isha*', it may be performed at the time of *maghrib* or '*isha*'.

### **Maqashid Syari'ah**

*Maqasid al-shari'ah* consists of two words: *maqasid* and *shari'ah*. The

---

<sup>9</sup> Al-Zuhayli, *Al-Fiqh al-Islami*, 1:34.

## Combined Prayer for Surgeons During Medical Operations

word *maqasid* is the plural form of *maqshad*, which means purpose or objective, while *shari'ah* means the laws of Allah established for humanity to serve as guidance for happiness in this world and the hereafter. Thus, *maqasid al-shari'ah* is defined as the objectives to be achieved from the establishment of law. The study of *maqasid al-shari'ah* theory in Islamic law is extremely important. This urgency is based on considerations including that Islamic law is law sourced from divine revelation and intended for humanity.<sup>10</sup> The commands and prohibitions of Allah in the Qur'an, as well as the prohibitions and commands from Prophet Muhammad (peace be upon him) in the *sunnah* that are formulated in jurisprudence (*fiqh*), demonstrate that all have specific purposes and are not in vain.

The position of *maqasid al-shari'ah* as a fundamental element of legal purpose serves as a method for addressing social changes in society regarding combined prayer for surgeons during operations. Therefore, the science of *maqasid al-shari'ah* is highly beneficial as an analytical tool for deriving laws by observing continuously dynamic social phenomena. It demonstrates three principles of components in the concept of *maslahah* (public interest): freedom, security, and equality.<sup>11</sup>

### Role in Human Life

*Maqasid al-shari'ah* is a science that plays an important role in human life. Without the science of *maqasid al-shari'ah*, humans lose direction in determining the purpose of legislating laws in life. Among the roles of *maqasid al-shari'ah* are:

- a. *Maqasid al-shari'ah* enables understanding of laws that are general (*kulliyah*) or specific (*juz'iyah*).
- b. Understanding legal texts (*nash shar'i*) correctly in practical application.

---

<sup>10</sup> Asafri Bakri, *Konsep Maqashid Syariah Menurut Al-Syathibi* (Jakarta: PT Raja Grafindo Persada, 2018), 59; Ardian Kurniawan, Syarif Bin Muhammadromli Samae, dan Hamida Arbi, "From Judicial Discretion to Maqasid al-Shari'ah Reasoning: The Case of Marriage Dispensation at the Muara Bulian Religious Court, Indonesia". *Islamic Law and Social Issues in Society* 1 no. 1 (2025): 63-83.

<sup>11</sup> Muhammad Roy Purwanto, *Dekonstruksi Teori Hukum Islam: Kritik terhadap Konsep Mashlahah Najmuddin al-Thufi* (Yogyakarta: Kaukaba, 2014), 4.

- c. Limiting the intended meaning of expressions correctly, because legal texts are highly varied in both expression and meaning.
- d. When there are no Qur'anic or sunnah evidences in contemporary contexts, mujtahid scholars use maqasid al-shari'ah in legal derivation (istinbath) after combining ijtihad, ihsan, and istihlah.
- e. Maqasid al-shari'ah helps mujtahid scholars to give preference (tarjih) to laws according to societal conditions.<sup>12</sup>

### Legal Derivation (Istinbath) Methods

The istinbath method in the science of usul al-fiqh is usually discussed together with discussions of the Qur'an and hadith. This approach is considered inadequate because there are differences between the Qur'an and hadith on one side and legal derivation methods on the other. Shaykh Yusuf al-Qaradawi categorizes the istinbath methods that have developed within the Islamic legal scholarly tradition into three categories: bayani, ta'lili, and istishlahi methods.<sup>13</sup>

1. Bayani Method (Linguistic Approach): A form of reasoning that emphasizes language and the meanings of sentences or expressions.<sup>14</sup> It covers four main topics regarding the meaning of expressions: 'amm, khas, mushtarak, mutlaq, and muqayyad.
2. Ta'lili Method (Analogical Approach): A method that emphasizes the approach of 'illah/cause (logic). This approach is based on the assumption that every divine decree regulating human life has a reason ('illah) or wisdom to be achieved.
3. Istishlahi Method: A supporting and reinforcing method for bayani and ta'lili methods that emphasizes general evidences, due to the absence of specific evidences related to problems faced, based on the foundation of public interest (maslahah).

### Surgeons

A general surgeon is a specialist physician who treats diseases, injuries, or emergency conditions of the body through surgical methods and medications. To become a surgeon, one must complete general medical

---

<sup>12</sup> Muhammad Mustafa Az-Zuhayli, *Maqashid Syariah Al-Islamiyah* (Maktabah Samilah), p. 19.

<sup>13</sup> Ma'ruf Al-Dawalibi, *Al-Madkhal Ila 'Ilm Ushul Fiqh* (Lebanon: Dar Al-Kutub Al-Jadid, 1965), 422.

<sup>14</sup> Ali Hasballah, *Ushul Tasyri' Al-Islamy* (Cairo: Dar Al-Ma'arif, 1964), 173.

## Combined Prayer for Surgeons During Medical Operations

education and practice, then pursue specialist surgical education for 4–5 years. Specialist surgeons usually receive referrals from general practitioners or other specialists regarding patient conditions requiring surgical intervention. Subsequently, surgeons will make diagnoses according to their expertise and knowledge to determine whether surgical procedures are necessary.<sup>15</sup>

In treating patients, general surgeons are responsible for caring for patients before, during, and after surgical procedures. Surgeons work collaboratively with anesthesiologists and nurses during surgical procedures.

This research employs qualitative library research methodology, examining and analyzing literature related to the problem under investigation: Combined Prayer for Surgeons During Operations from a Maqasid al-Shari'ah Perspective.

The primary data used by the author includes the book "Salat Jama'" by Ahmad Sarwat, Lc., MA, the book "Fiqh Popular" (translation of Fath al-Mu'in) by Shaykh Zayn al-Din ibn 'Abd al-'Aziz al-Malibari, and "Fath al-Qarib" by Muhammad ibn Qasim ibn Muhammad al-Ghazi ibn al-Gharabali Abu 'Abd Allah Shams al-Din. Secondary data are derived from books, magazines, journals, papers, internet sources, and others.

## DISCUSSION

### Combined Prayer for Surgeons During Operations from a Maqasid al-Shari'ah Perspective

The five daily prayers are individually obligatory (fard 'ayn) for every mukallaf (legally responsible) person. Anyone who rejects the obligation of the five daily prayers is equivalent to a disbeliever. Performing prayer connects a servant to his Creator, and prayer is a manifestation of servitude and need to Allah Almighty. It serves as a medium for supplication and seeking help in removing all difficulties encountered by humans in their life journey.

Prayer is the most emphasized pillar of Islam after the two testimonies of faith (shahadain). It is the second pillar of Islam. Many verses and authentic hadith emphasize its position, encourage its

---

<sup>15</sup> Departemen/SMF/Illmu Bedah, *Pedoman Penggunaan Antibiotika Di Bidang Bedah* (Surabaya: 2019), 9.

constant observance, and contain threats for those who abandon and neglect it; all of this demonstrates the importance of prayer and its noble position in Islam. Prayer is the supporting pillar of Islam. When someone maintains prayer, he will be even more likely to maintain other obligations in this religion and avoid what Allah Almighty has forbidden. This is as Allah Almighty says:

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ ۚ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْعَعُونَ

"Recite what has been revealed to you of the Book (the Qur'an) and establish prayer. Indeed, prayer prohibits immorality and wrongdoing." [Al-'Ankabut/29:45]

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَةَ فَسَوْفَ يَلْقَوْنَ غِيًّا  
إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا

"But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil, except those who repent, believe and do righteous deeds." [Maryam/19:59-60]

"The Messenger of Allah combined dhuhur and 'asr, maghrib and 'isha' in Madinah, not due to fear nor rain." Ibn 'Abbas was asked: "Why did he do so?" Ibn 'Abbas replied: "So as not to burden his community." [Narrated by Muslim].

Neurosurgical operations can take 3-5 hours for regular craniotomy. For awake craniotomy, surgery can take 5-7 hours. This includes pre-operative, peri-operative, and post-operative phases. If a physician begins surgery before maghrib time, that physician will automatically miss maghrib prayer, as the required time is 5-7 hours for surgery. Generally, maghrib time in Indonesia ranges from 6:00 PM to 6:30 PM, and 'isha' from 7:00 PM to 7:30 PM, meaning maghrib and 'isha' times are one hour apart. How could a surgeon perform maghrib prayer if beginning surgery at 5:30 PM? In this case, the physician performing surgery requires 5-7 hours, with surgery starting at 5:30 PM. If 5 hours are spent on surgery, it would only finish at 10:30 PM.

Considering the case in this question, it constitutes an excuse



### **Combined Prayer for Surgeons During Medical Operations**

('udhr), thus combining prayers is permitted. If the ongoing surgery is abandoned midway to perform prayer at its designated time, this would certainly cause harm (madharat) to the patient. Therefore, physicians are permitted to combine dhuhur and 'asr prayers before surgery if the operation is scheduled around 2:00 PM as mentioned in the above question, even if not performed directly consecutively. For instance, after dhuhur prayer there is no surgical plan, but suddenly at 2:00 PM a patient requires surgery that cannot be completed until nighttime according to medical calculations. The solution is to perform 'asr prayer during dhuhur time. Then maghrib and 'isha' prayers are combined after surgery completion.

For physicians in emergency conditions, such as operating on patients requiring hours of surgery, they may perform prayers by combining them. If the surgical process begins before maghrib and is estimated to last until 'isha', the physician may perform jam' ta'khir (delayed combination). If surgery begins after dhuhur and is estimated to continue until maghrib, making it difficult to perform 'asr prayer at its designated time, they may perform jam' taqdim (advanced combination). This represents a dispensation so physicians can still perform prayers.

If surgical time becomes even longer, making it impossible to find time for either jam' taqdim or jam' ta'khir, such as when surgery begins before dhuhur but continues until near the end of 'asr time, the physician may perform dhuhur or 'asr prayer while conducting surgery. After surgery completion, the physician may perform qada' (makeup) for the prayer.

Prayer performed by physicians while conducting surgery is also called salat khawf (prayer of fear), namely prayer performed in dangerous or critical conditions. This is similar to people on battlefields who find it difficult to perform prayer normally as usual. Regarding prayer performance in emergency conditions for physicians and healthcare workers, the Indonesian Council of Islamic Scholars (MUI) has issued a fatwa discussing prayer methods for healthcare workers handling and treating COVID-19 patients while using personal protective equipment (PPE). This is regulated in Fatwa Number 17 of 2020 concerning Guidelines for Prayer Methods for Healthcare Workers Using Personal Protective Equipment (PPE) while Treating and Handling COVID-19 Patients.

It is known that based on health protocols, PPE usage is single-use only and cannot be removed for certain periods. Therefore, in several cases, medical personnel's working hours with complete PPE exceed prayer times. Meanwhile, for Muslims, as long as possible, they remain obligated to perform obligatory prayers under all existing conditions. In such conditions, as quoted from the official MUI website, Chairman of the MUI Fatwa Commission KH Asrorun Niam Sholeh stated that if medical personnel wearing PPE still find prayer time when finishing or beginning work, they must perform obligatory prayers as usual.

If the working hours of medical personnel wearing complete PPE begin before dhuhur or maghrib prayer time, while completion remains within 'asr or 'isha' prayer time, they may perform prayers with jam' ta'khir, namely at 'asr or 'isha' time. This also applies conversely. If medical personnel's working hours fall within the time span of two prayers that can be combined, such as dhuhur and 'asr or maghrib and 'isha', they may perform prayers by combining them.

Surgeons may perform maghrib prayer while operating, referring to Ahmad Sarwat's opinion that this falls under the dharuriyyat (essential needs) category. Dharuriyyat interests are essential and if unfulfilled, will result in the destruction of human life order, where the community's condition does not differ much from animals. Al-kulliyat al-khamsah (the five universals) exemplify this level: preserving religion, life, intellect, lineage, wealth, and honor. Islamic shari'ah highly values human life, not only Muslim lives, but even the lives of disbelievers or evil people. The threat of qisas (retaliation) law guarantees that life cannot be taken arbitrarily.

"Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely."

From Ahmad Sarwat's opinion, physicians conducting surgery may abandon prayer due to emergency circumstances and to save human lives. Therefore, there must be ways for surgeons to perform prayers during operations.

### **Application of Combined Prayer for Surgeons During Operations from a Maqasid al-Shari'ah Perspective**

## Combined Prayer for Surgeons During Medical Operations

Combined prayer means performing two obligatory prayers in one time. Prayers that may be combined are dhuhur with 'asr and maghrib with 'isha'. There are two types of combined prayer: (1) jam' taqdim, performing dhuhur and 'asr prayers at dhuhur time or performing maghrib and 'isha' prayers at maghrib time. (2) jam' ta'khir, performing dhuhur and 'asr prayers at 'asr time or performing maghrib and 'isha' prayers at 'isha' time.

### 1. Jama' Taqdim (Advanced Combination)

There are four conditions for performing jam' taqdim:

Sequential order (tartib): prioritizing the first prayer over the second, such as prioritizing dhuhur over 'asr or prioritizing maghrib over 'isha'.

Intention for combined prayer in the first prayer: the intention implementation is recommended simultaneously with takbirat al-ihram. The formula for jam' taqdim intention for dhuhur and 'asr:

أُصَلِّيَ فَرَضَ الظُّهْرِ أَرْبَعَ رَكَعَاتٍ مَجْمُوعًا بِالْعَصْرِ جَمْعَ تَقْدِيمٍ لِلَّهِ تَعَالَى

"Ushalli fardl al-dhuhri arba'a raka'atin majmu'an bil-'asri jam'a taqdimin lillahi ta'ala"

"I intend to perform the obligatory dhuhur prayer of four rak'ah combined with 'asr through jam' taqdim for Allah Most High."

Jam' taqdim intention for maghrib and 'isha':

أُصَلِّيَ فَرَضَ الْمَغْرِبِ ثَلَاثَ رَكَعَاتٍ مَجْمُوعًا بِالْعِشَاءِ جَمْعَ تَقْدِيمٍ لِلَّهِ تَعَالَى

"Ushalli fardl al-maghribi raka'atin majmu'an bil-'isha'i jam'a taqdimin lillahi ta'ala"

"I intend to perform the obligatory maghrib prayer of three rak'ah combined with 'isha' through jam' taqdim for Allah Most High."

Continuity (muwalat): no interval between the first and second prayers; after completing the first prayer, one must immediately perform takbirat al-ihram for the second prayer.

Still traveling: when performing the second prayer, still in travel, though the journey need not reach the distance for shortened prayer (masafat al-qasr).

## 2. Jamak Ta'khir (Delayed Combination)

The conditions for jam' ta'khir are two: first, intention for jam' ta'khir made during the time of the first prayer. The formula for jam' ta'khir intention for dhuhur and 'asr:

أُصَلِّيَ فَرَضَ الظُّهْرِ أَرْبَعَ رَكَعَاتٍ مَجْمُوعًا بِالْعَصْرِ جَمَعَ تَأْخِيرًا لِلَّهِ تَعَالَى

"Ushalli fardl al-dhuhri arba'a raka'atin majmu'an bil-'asri jam'a ta'khirin lillahi ta'ala"

"I intend to perform the obligatory dhuhur prayer of four rak'ah combined with 'asr through jam' ta'khir for Allah Most High."

The formula for jam' ta'khir intention for maghrib and 'isha':

أُصَلِّيَ فَرَضَ الْمَغْرِبِ ثَلَاثَ رَكَعَاتٍ مَجْمُوعًا بِالْعِشَاءِ جَمَعَ تَأْخِيرًا لِلَّهِ تَعَالَى

"Ushalli fardl al-maghribi raka'atin majmu'an bil-'isha'i jam'a ta'khirin lillahi ta'ala"

"I intend to perform the obligatory maghrib prayer of three rak'ah combined with 'isha' through jam' ta'khir for Allah Most High."

Second, when performing the second prayer, still in travel as explained in jam' taqdim. Wallahu a'lam (Allah knows best).

Maqasid al-shari'ah linguistically is a combination of two words: al-maqasid and al-shari'ah. Maqasid derives from qasada yaqsidu, meaning to intend or aim toward. Maqasid is the plural form of maqsid or maqsad, meaning intention or purpose. Meanwhile, al-shari'ah in Arabic literature means the path to a water source or can be interpreted as the path toward the main source of life, namely God's shari'ah. Thus, maqasid al-shari'ah essentially contains the meaning of purposes and secrets placed by the Lawgiver (Allah) in every law He has revealed.<sup>16</sup>

When discussing maqasid al-shari'ah as an independent scientific discipline, we do not find concrete and comprehensive definitions by

<sup>16</sup> Aminah, "Maqasid Asy-Syariah Pengertian dan Penerapan Dalam Ekonomi Islam," *Fitrah* 3, no. 1 (Juli 2017): 168.

## Combined Prayer for Surgeons During Medical Operations

classical scholars, resulting in various definition versions.<sup>17</sup> For instance, according to Wahbah al-Zuhayli, maqasid al-shari'ah are values and objectives of the shari'ah implicit in all or most of its laws, where these values and objectives are viewed as the purposes and secrets of shari'ah established by the Lawgiver (Allah) in every legal provision.

The science of maqasid al-shari'ah is important in measuring and considering problems to ensure they bring benefit and prevent harm.<sup>18</sup> Jurists (fuqaha') divide maqasid al-shari'ah into three categories:

1. Dharuriyyat (Essential Needs): everything most important in human life for both religious and worldly purposes. If these essential needs are not fulfilled, human life becomes corrupt and disadvantaged both in this world and the hereafter.
2. Hajiyyat (Complementary Needs): needs required by humanity to provide ease to servants and eliminate constraints that lead to difficulty and hardship. If these essential needs are not fulfilled, they do not cause disruption in human life as occurs with dharuriyyat needs, but may create difficulties in human life.
3. Tahsiniyyat (Embellishment Needs): needs that do not reach the level of dharuriyyat or hajiyyat needs. However, these needs must be fulfilled to provide perfection and beauty to human life.

In the first discussion, the researcher explained the evidence for permitting abandoning maghrib prayer for surgeons performing 5-7 hour operations from the perspective of maqasid al-shari'ah principles. This discussion would be incomplete if it only explained permission to abandon prayer for surgeons during operations without providing solutions for physicians to perform prayers. In Islam, there is combined prayer (salat jamak), divided into two types: first, jam' taqdim, and second, jam' ta'khir. For physicians performing surgery before maghrib, it can be concluded that surgeons performing such operations should perform jam' ta'khir since their prayers are performed at 'isha' time.

Maqasid al-shari'ah divides benefit (maslahah) into five main aspects: hifz al-din (preserving religion), hifz al-nafs (preserving life), hifz

---

<sup>17</sup> Ali Mutakin, "Teori Maqashid al Syariah dan Hubungannya Dengan Metode Istinbath Hukum," *Kanun* 19, no. 3 (Agustus 2017): 551.

<sup>18</sup> Muhammad Mansif al-Asri, *Al-Fikr al-Maqasidi Inda al-Imam Malik* (Cairo: Dar al-Hadith, 2008), 28.

al-'aql (preserving intellect), hifz al-nasl (preserving lineage), and hifz al-mal (preserving wealth).

- a. Hifz al-nafs (preserving life) becomes the primary priority because surgeons' duty is to save human lives.
- b. If ongoing surgery is extremely urgent and cannot be abandoned to perform prayer on time, combining prayers is permitted to avoid greater harm.

Regarding combined prayer for surgeons during operations from a Maqasid al-Shari'ah perspective, combined prayer falls under dharuriyyat because performing prayer is obligatory and considered fard kifayah to maintain hifz al-din (preserving religion) so prayer continues to be performed. Therefore, physicians are permitted to perform combined prayer. In essence, combined prayer implementation must conform to its pillars and conditions, as this determines the validity of the performed prayer.

According to the Maqasid al-Shari'ah perspective, combined prayer for surgeons during operations is permitted if truly necessary, whether during surgery or other conditions requiring physician presence. However, what must be noted regarding combined prayer is the need for caution against taking combined prayer lightly. Scholars have reached consensus (ijma') that combining two prayers while resident (muqim) without any excuse whatsoever is not permitted.

## CONCLUSION

This research concludes that combined prayer for surgeons during operations from a Maqasid al-Shari'ah perspective is permissible. Surgeons combine their prayers due to surgical operations. Nevertheless, not all operations may serve as cause or reason for surgeons to combine prayers. Therefore, attention must be paid to pre-operative preparations, types of operations classified as emergency, and the duration of these operations. Operations that may justify combined prayer are those requiring lengthy preparation, emergency operations, and operations consuming considerable time. The method of combining prayers follows usual Islamic shari'ah practices, either performed at the first time (jam' taqdim) or second time (jam' ta'khir). This may be done between dhuhur and 'asr prayers, and between maghrib and 'isha' prayers. However, between subh and dhuhur prayers

## Combined Prayer for Surgeons During Medical Operations

or between 'asr and maghrib prayers, combination is not permitted.

The application of combined prayer for surgeons during operations from a Maqasid al-Shari'ah perspective permits physicians to combine prayers when truly necessary, whether during surgery or other conditions requiring physician presence. However, regarding combined prayer, caution must be exercised against taking combined prayer lightly. Scholars have reached consensus (ijma') that combining two prayers while resident without any excuse whatsoever is not permitted.

## REFERENCES

- Abdul Aziz, Muhammad, dan Ahmad Hawwas. *Fiqh al-Ibadah*. Beirut: Dar al-Fikr, 2009.
- Abu Malik, Kamal bin Sayyid. *Shahih Fiqh as-Sunnah wa Adillatuhu*. Kairo: Al-Maktabah at-Taufiqiyyah, 2015.
- Ahmad Sarwat. *Shalat Jama': Panduan Lengkap Salat Jamak dan Qashar*. Jakarta: Rumah Fiqih Publishing, 2012.
- Al-Asri, Muhammad Mansif. *Maqashid asy-Syari'ah wa Atharuha fi Fiqh al-Mu'amalat*. Riyadh: Dar al-Tadmuriyyah, 2008.
- Al-Dawalibi, Ma'ruf. *Al-Madkhal ila 'Ilm Ushul al-Fiqh*. Damaskus: Maktabah Dar al-Bayan, 1965.
- . *Al-Madkhal ila 'Ilm Ushul al-Fiqh*. Libanon: Dar al-Kutub al-Jadid, 1965.
- Al-Ghazi, Muhammad bin Qasim. *Fath al-Qarib al-Mujib*. Surabaya: Al-Hidayah, tanpa tahun.
- Al-Malibari, Zainuddin. *Fath al-Mu'in bi Syarh Qurrat al-'Ain*. Beirut: Dar Ibn Hazm, tanpa tahun.
- Al-Yasa Abu Bakar. *Ahli Waris Sepertalian Darah: Kajian Perbandingan Terhadap Penalaran Hazairin dan Penalaran Fikih Madzhab*. Seri INIS XXXVI. Jakarta: INIS, 1998.
- . *Diktat Ushul Fiqh*. Banda Aceh: Fakultas Syariah, IAIN Ar-Raniry, 1987.
- Ali Hasballah. *Ushul at-Tasyri' al-Islami*. Mesir: Dar al-Ma'arif, 1964.
- Ali Mutakin. "Teori Maqashid al-Syariah dan Hubungannya dengan Metode Istinbath Hukum." *Kanun: Jurnal Ilmu Hukum* 19, no. 3 (2017).
- Aminah. "Maqasid Asy-Syariah: Pengertian dan Penerapan dalam

- Ekonomi Islam.” *Fitrah* 3, no. 1 (2017).
- Bintu Afiqah Aiman Binti Azhar. “Pemahaman dan Preferensi Madzhab Mahasiswi UIN STS Jambi Berkaitan Tentang Haid.” Skripsi, Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi, 2019.
- Djamali, R. Abdoel, dan Lenawati Tedjapermana. *Tanggung Jawab Hukum Seorang Dokter dalam Menangani Pasien*. Jakarta: CV Abardin.
- Kurniawan, Ardian, Syarif Bin Muhammadromli Samae, dan Hamida Arbi. “From Judicial Discretion to Maqasid al-Shari’ah Reasoning: The Case of Marriage Dispensation at the Muara Bulian Religious Court, Indonesia.” *Islamic Law and Social Issues in Society* 1, no. 1 (2025): 63–83.
- Ma’ruf al-Dawalibi. *Al-Madkhal ila ‘Ilm Ushul al-Fiqh*. Libanon: Dar al-Kutub al-Jadid, 1965.
- Muhammad Mansif al-Asri. *Al-Fikr al-Maqasidi ‘Inda al-Imam Malik*. Kaherah: Dar al-Hadith, 2008.
- Muhammad Nawawi bin Umar al-Jawi. *Sullam al-Taufiq*. Diterjemahkan oleh Achmad Sunarto. Surabaya: Al-Miftah, 2012.
- Peunoh Dali. *Menelusuri Pemikiran Mashlahat dalam Hukum Islam*. Jakarta: Panji Mas, 1988.
- Syekh Syamsidin Abu Abdillah. *Terjemah Fathul Mu’in*. Surabaya: Al-Hidayah, 1996.
- Umar Abdul Jabbar. *Mabadi’ul Fiqih*. Diterjemahkan oleh Anas Ali. Surabaya: Salim Nabhan.
- Wahbah al-Zuhaili. *Al-Fiqh al-Islami wa Adillatuh*. Damaskus: Dar al-Fikr, 1986.
- . *Ushul al-Fiqh al-Islami*. Cet. 2. Damaskus: Dar al-Fikri, 1986.