

Implementation of the *Al-Taisir* Concept in Jamak Prayer for Medical Personnel Performing Surgical Operations

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Abstract: Islamic law is based on strong and flexible principles that are suitable for every country, people, time, and era. There are three principles in Islamic law. First, it is not burdensome and removes difficulties. Second, maintaining the benefit of all human beings. The third is the comprehensive realization of justice. There are many forms of eliminating hardship and difficulty. Among them are in the aspect of worship, in the realm of muamalah and *uqūbah* (sanctions). In the aspect of worship, for example, the permissibility of qasar prayer, tayamum and iftar for travelers and sick people. A situation that is also related to this is the condition of medical personnel when performing surgical operations that require a short time to carry out. It is not uncommon for this to coincide with the time of prayer until it is close to the time limit. Sometimes, the surgery goes beyond the set prayer time, even entering the next prayer time. This research was conducted using a theological-normative approach or *shar'ī* approach presented qualitatively. Primary data sources come from verses of the Qur'an, the Prophet's hadith. Secondary data is obtained from various sources, namely literature that studies the concept of *al-taisir*, scientific journal articles, print and *online* media. The data are analyzed by deductive method.

Keywords: *Al-Taisir, Plural Prayer, Surgical Operation*

INTRODUCTION

Allah swt. is very concerned about the differences in human conditions. Humans as creatures of Allah swt. have various conditions, both healthy and sick, strong and weak. In connection with this, Allah swt. removes difficulties and eliminates difficulties from all humans in general, especially for people who are sick and afflicted with calamities.¹ There are several forms of *'adam al-ḥaraj* and

¹Abd al-Rahmān Ibn Nāṣir al-Sa'dī, *Taisir al-Karīm al-Rahmān fī Tafsīr Kalām al-Mannān* (Cet. II; Al-Riyāḍ: Dār al-Salām, 1422 H/2001 M), h. 639.

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raf' al-masyaqqah (elimination of hardship and difficulty) in Islam including: in the realm of worship, the realm of muamalah, and some are related to *uqūbah* (sanctions). Especially in the realm of worship, there are not many burdens (taklif) in the Qur'an related to this realm, so it is easy to carry out without difficulty and difficulty. The permissibility of qasar prayer when traveling and breaking the fast for the sick or traveler. The permissibility of tayammum as a substitute for ablution for prayer for those who cannot find water or its use causes harm, as well as the permissibility of consuming haraam things such as alcohol and pork when in an emergency.

The application of justice-oriented Islamic law while taking into account humanitarian and other social aspects, will realize Islam as *mercy li 'ālamīn*. A narration states that the Prophet once confronted a thief who had confessed to his actions, but the stolen goods were not found, so the Prophet repeated the question to confirm his confession two or three times. After his confession was confirmed, then the Prophet ordered that his hand be cut off, so he cut off his hand. In another narration, the Messenger of Allah (peace and blessings be upon him) waived the ḥadd for a thief who stole for survival, if he could not find anything other than stealing, and if he suspected that he had a right to the stolen property.

Some of these evidences are conveniences that are one of the principles of Islamic law. Allah swt. has favored the Ummah of the prophet Muhammad (peace be upon him) over previous nations and removed many burdensome burdens and painful punishments. The Jews are a clear example of a people who were subjected to various burdens and punishments in return for their injustice and hostility.²

Talking about the very heavy *masyaqqah* that was imposed on the previous people, then it is very inversely proportional to the *masyaqqah* faced by this ummah. The form of *masyaqqah* in this ummah is closely related to the many conveniences. Allah swt. bestows laws that are easy to implement and make it easy, among the examples is *al-taisir* (ease) in the implementation of prayer.

The condition of medical personnel when performing a surgical operation. A surgeon's job takes a lot of time to perform. The surgery process sometimes takes hours in the operating room. It is not uncommon for this to coincide with prayer time until it is close to the time limit. Sometimes the surgery goes past the set prayer time, and even into the next prayer time.

The professional obligations of medical personnel that should be carried out become an obstacle in the fulfillment of worship. This hindrance becomes a very big *masyaqqah* in their profession. Medical experts are required to complete operations as a form of responsibility for the safety of the lives of patients being treated, but on the other hand there is an obligation to pray that must be fulfilled immediately. This makes some medical personnel wonder how the implementation of worship should be if faced with this situation. Departing from

²QS al-An'ām/6: 146.

this, the main problem is "How is the Implementation of the Concept of *al-Taisir* in the Implementation of Maḥḍah Worship". Then it is organized into several sub-problems as follows; (1) the concept of *al-taisir* in the law of taklif, (2) the principles of 'adam al-ḥaraj and raf' al-masyaqqah in the implementation of maḥḍah worship, and (3) the implementation of *al-taisir* in plural prayers for medical personnel who perform surgical operations.

THE CONCEPT OF AL-TAISIR IN TAKLIF LAW

Etymologically, the term "*taisir*" comes from the word "يَسَرَ" (*yasara*) which means easy, soft, flexible, pliable, organized, flexible and movable. The anonym of the word "تَيْسِيرٌ" (*taisir*) is "تَعْسِيرٌ" (*ta'sir*) which means difficult and confusing.³ In terminology, the meaning of "تَيْسِيرٌ" (*taisir*) according to Manṣūr Muḥammad Manṣūr al-Ḥafnāwī is an abstract thing with a relative judgment. Sometimes *taisir* means something that makes it easier for the believer to fulfill the commandments and avoid the prohibitions, and sometimes it means changing the difficulty of the believer to the ease of performing the commandments and avoiding the prohibitions.⁴

Based on the etymology and terminology, *taisir* basically refers to the taklif ruling given by Allah as the *shāri'* (legislator) to the believers to perform *awāmīr* and avoid *nawāhī* as long as there is no excessive hardship and there is flexibility that allows the believers in its implementation. Such flexibility and flexibility are not absolute. Sometimes the flexibility is found in the 'azimah (original law) when the legalization of the law was first confirmed by the lawmaker, but sometimes it is also found in the original law that has changed due to the circumstances and situation of the mukalaf towards the law of taklif or towards the waq'ī law.⁵

The absoluteness of *taisir* is also stated by 'Abd al-'Azīz Muḥammad 'Azzām who claims that *taisir* can be found in the original law and is also found when the original law is difficult to implement, then *taisir* comes as a solution in the form of leniency (*takhfif*) and eliminating difficulties (*raf' al-ḥaraj*). This is supported by the logic of mukalaf which states that Allah swt. establishes the original law

³Abū al-Faḍl Jamāl al-Dīn Muḥammad Ibn Mukram Ibn Manzūr, *Lisān al-'Arab* (Al-Qāhirah: Dār al-Ma'ārif, t.th.), h. 4957. **Lihat juga:** Ibrāhīm Anīs, dkk., *Al-Mu'jam al-Wasīf*, Juz 2 (Al-Qāhirah: Maktabah al-Syurūq al-Dauliyah, 1425 H), h. 1064. **Lihat juga:** Aḥmad Ibn Muḥammad Ibn 'Alī Abū al-'Abbās al-Muqri' al-Ḥamawī al-Fayūmī, *Al-Miṣbāḥ al-Munīr fī Garīb al-Syarḥ al-Kabīr*, Juz 2 (Bairūt: Dār al-Kutub al-'Ilmiyyah), h. 850-851.

⁴Manṣūr Muḥammad Manṣūr al-Ḥafnāwī, *Al-Taisir fī al-Tasyrī' al-Islāmī* (Miṣr: Maṭba'ah al-Amānah, 1991), h. 16.

⁵Taklif law: the law that regulates the act of obligatory, sunnah, permissible, haram and makruh. For example: Fard prayer is obligatory for a convert. The waq'ī law is a conditional law that accompanies the taklif law. There are 6 types of waq'ī laws, namely: causes, conditions, barriers (*māni'*), 'azimah and rukhsah, as well as valid and void. Example: If someone sees the new moon on 1 Ramadan, then it is obligatory for Muslims to fast, then seeing the new moon is the reason for the obligation to fast.

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with the aim of maintaining things that are substantial and bring benefits to mukalaf, but the law will change if found burdensome things.⁶

The law of taklif is a law that contains commands, prohibitions, and permissibility for a mukalaf. For example, prayer is obligatory for Muslims, adultery is prohibited, and sleeping is permitted. The law of taklif is very important to measure one's faith. Related to this, the law of taklif is absolute, must be obeyed and lived without any interruption.

The application of taklif law to mukalaf by fulfilling two conditions, namely:⁷ (1) provisions related to the mukalaf, meaning that the mukalaf must be alive, the mukalaf is a human being, and not an animal or plant, the mukalaf must have reached puberty, have reason, understand the commands and prohibitions, have the ability to choose, have the ability to carry out, and be Muslim, (2) provisions related to the burden of commands and prohibitions addressed to the mukalaf, i.e. the object of the command and prohibition must not have been done, the object of the command and prohibition must be the result of the mukalaf's own actions, the object of the command and prohibition must be known by the mukalaf, the object of the command and prohibition must be in accordance with Sharia, and the object of the command and prohibition must be in accordance with the ability of the mukalaf.

The Legal Position of *Al-Taisir* in Taklif Law is divided into two, namely: (1) the legal position of *al-taisir* on the object of commands and prohibitions that can be done by mukalaf, both in terms of worship and muamalat so that the taklif law cannot be reduced or removed from the burden on mukalaf on the grounds of difficulty.⁸ (2) The legal position of *al-Taisir* on the object of commands and prohibitions that cannot be done by mukalaf, namely the object of work that has excessive difficulty and is very impossible to be done by mukalaf.

The fiqh rule of the concept of *al-Taisir* is the rule of *al-Masyaqqah tajlib al-Taisir*. The rule means that the difficulty contained in some circumstances of a mukalaf when implementing a law, becomes a valid reason to get ease and remove the difficulty from it.⁹ Derived rules from the rule of *al-Masyaqqah tajlib al-Taisir* are (1) the rule of *Izā Dāqa al-Amr Ittasa'a wa Izā Ittasa'a Dāqa*. This rule consists of two rules. *First*, *Izā Dāqa al-Amr Ittasa'a* means the response to a difficult situation that makes it permissible for a person to do something that would not be permissible under normal circumstances. *Secondly*, *wa Izā Ittasa'a Dāqa* means that when the first condition has returned to normal or the difficulty

⁶Abd al-'Aziz Muḥammad 'Azzām, *Mazāhir al-Taisir fī al-Tasyrī' al-Islāmī* (Miṣr: Dār al-Ḥadīṣ, 2005), h. 8.

⁷Muḥammad Abū al-Fataḥ al-Bayānūnī, *Al-Ḥukm al-Taklīfī fī al-Syarī'ah al-Islāmiyyah*, (Miṣr: Dār al-Ḥadīṣ, 1987), h. 289.

⁸Andi Iswandi, "Penerapan Konsep Taysir dalam Sistem Ekonomi Islam", *Ahkam* 24, no. 2 (Juli 2014): h. 248-249.

⁹Abd al-'Aziz Muḥammad 'Azzām, *Al-Qawā'id al-Fiqhiyyah* (Al-Qāhirah: Dār al-Ḥadīṣ, 2005), h. 114.

has disappeared, it is no longer allowed to do something that was done when it was difficult, but must return to the original law. (2) The rule of *al-Ḍarūrāt Tubīḥ al-Maḥzūrāt*, which means that emergencies allow things that are prohibited. If a person is dying or is close to it, and there is no way out other than using something forbidden, then rukhsah applies to him.¹⁰ (3) The rule of *al-Ḍarūrāt Tuqaddar bi Qadrihā* means that the emergency is limited according to its level. This means that the permissible behavior of using something forbidden in an emergency must be limited to the amount and no more.¹¹

THE PRINCIPLES OF 'ADAM AL-ḤARAJ AND RAF' AL-MASYAQQAH IN THE IMPLEMENTATION OF WORSHIP MAḤḌAH

The principle of *'adam al-ḥaraj* is a principle that aims to prevent mukalaf from difficulties and excessive burdens by bringing *al-taisīr* (convenience).¹² The meaning of *raf' masyaqqah* is to lift and eliminate difficulties or difficulties. According to terminology, *masyaqqah* that brings convenience is all forms of relief that Allah swt. prescribed to mukalaf because of certain reasons so that the relief is prescribed.¹³ The principles of *'adam al-ḥaraj* and *raf' al-masyaqqah* as a whole are the basis for implementing *maḥḍah* worship in various conditions to maintain the existence of Islamic law at all times and places.

The classifications of *masyaqqah* are: (1) *Masyaqqah mu'tādah*, which means natural difficulty. This means that the mukalaf is able to find a way out so that it does not reach the level of *ikrāh* (compulsion), such as feeling thirsty and hungry during fasting, feeling tired during tawaf and saai. Such hardships do not invalidate or alleviate acts of worship or obedience, because if they were alleviated, it would reduce the benefit of the Shariah itself, as Ibn 'Abd al-Salām explained¹⁴ (2) *Masyaqqah gair mu'tādah* is a hardship that is not customary. This means that the mukalaf is not able to bear the hardship, and if he does, it will damage himself and burden his life. These hardships can be measured by the criteria of common sense, Shariah and the interests achieved. This difficulty is allowed to use dispensation (rukhsah), such as women who *istihadah*,¹⁵ then his

¹⁰Muslim Ibn Muḥammad Ibn Mājid al-Dausarī, *Al-Mumti' fī al-Qawā'id al-Fiqhiyyah* (Cet. I; Al-Riyāḍ: Dār Zidnī, 2007), h. 192.

¹¹Muslim Ibn Muḥammad Ibn Mājid al-Dausarī, *Al-Mumti' fī al-Qawā'id al-Fiqhiyyah*, h. 195.

¹²Adnān Muḥammad Jum'ah, *Raf' al-Ḥaraj fī al-Syarī'ah al-Islāmiyyah* (Dimasyq: Dār al-Fikr, 1979), h. 25.

¹³Abd al-Wahhāb Khallāf, *Ilm Uṣūl al-Fiqh* (Al-Qāhirah: Dār al-Ḥadīṣ, 2002), h. 241.

¹⁴Izz al-Dīn Ibn 'Abd al-'Azīz Ibn 'Abd al-Salām, *Qawā'id al-Aḥkām fī Maṣāliḥ al-Anām*, Juz 2 (Al-Qāhirah: Maktabah al-Kulliyāt al-Azhariyyah, 1991), h. 112.

¹⁵*Istihadah* is continuous bleeding in a woman without stopping at all or stopping for a while like a day or two in a month (blood of disease, not menstrual and postpartum blood). *Mustahḍāḥah* women whose menstruation has a definite time, wait for the period of her menstruation. After that bath and pray, even though the blood at that time still came out. **Lihat:** Muḥammad Ibn Ṣāliḥ al-'Uṣaimīn, *Risālah fī al-Dimā' al-Ṭabī'iyyah li al-Nisā'*. terj. Muhammad Yusuf Harun, *Darah Kebiasaan Wanita* (Jakarta: Darul Haq, t.th.), h. 27-28.

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wudu is allowed and valid for the obligatory prayers and other voluntary prayers, as well as the permissibility of praying *khauf* for those who are at war, and so on.¹⁶ Departing from the explanation of *al-masyaqqah*, the spirit of *al-taisir* is in contrast to *al-masyaqqah gair al-mu'tadah*, while in *al-masyaqqah al-mu'tadah*, *al-taisir* is in it.

Aḥmad Ibn Ḥanbal explained that Allah swt. is pleased when concessions for His servants are used because doing so is an acknowledgment of a servant's need for such concessions and in accordance with his needs. Al-Baiḍāwī elaborated on the definition of *rukhsah* as a ruling that is established (by an argument), which contradicts a (previously existing) ruling because of an impediment (excuse). The word *rukhsah* is an antonym of the word *'azimah*. *'Azimah* is an order to carry out a ruling based on established evidence. But *rukhsah* is doing something that is not in accordance with the existing evidence, because of an excuse that is an obstacle to its implementation. The ruling on *rukhsah* can be summarized as: (1) A ruling that is prescribed in the second stage, as an exception to the original general ruling of *'azimah*.¹⁷ (2) The original ruling of *'azimah* is still valid and must be carried out for those who have no excuse. (3) The excuse factor is the reason for the implementation of *rukhsah*.¹⁸ The principle of law in Islamic law is *al-taisir* which is found in the original law. However, if there are obstacles in implementing it, the second law was born, namely *rukhsah* which is easier and easier. This is a picture of Allah's mercy and compassion for humans in worshipping Him.

The similarity between *masyaqqah* and emergency is that both are things that are urgently needed in conditions of necessity. Compulsion is a situation that forces humans to do things that damage, burden or fall into it. Compulsion can come from internal and external factors. Internal factors such as coming from within a person or the existence of a fate that befalls or is expected to occur which forces a person to get away from it. As for external factors, such as coercion from a strong person against a weak person to do harm and cause hardship to himself. The difference between *masyaqqah* and emergency is that *masyaqqah* is closely related to *rukhsah* (relief), which is when a mukalaf faces difficult conditions, while emergency is related to *ibāḥah* (permissibility). Permission applies when a person faces an emergency. There is another difference in terms of the theory of *al-maṣlahah* (benefit). According to Imam al-Syāṭibī, *maṣlahat* in terms of the degree of quality and importance that must be realized is divided into three levels, namely primary needs (*al-maṣlahah al-ḍarūriyyah*), secondary needs

¹⁶Wahbah al-Zuhailī, *Uṣūl al-Fiqh al-Islāmī*, Juz 1 (Cet. I; Dimasyq-Sūriyā: Dār al-Fikr, 1406 H/1987 M), h. 199-200.

¹⁷Al-Baiḍāwī, *Minhāj al-Wuṣūl ilā 'Ilm al-Uṣūl*, Juz 1 (Bairūt: 'Ilm al-Kutub, t.th.), h. 94-95.

¹⁸Abdul Syatar, "Konsep *Masyaqqah* Perspektif Hukum Islam (Implementasi terhadap Isu Fikih Kontemporer)", *Tesis* (Makassar: Prodi Dirasah Islamiyah Konsentrasi Hukum Islam UIN Alauddin Makassar, 2012), h. 44.

(*al-maṣlahah al-hājiyyah*)¹⁹ and complementary needs (*al-maṣlahah al-taḥsīniyyah*). The level of emergency is higher than the level of *masyaqqah*.

THE CONCEPT OF *AL-TAISĪR* IN PLURAL PRAYERS FOR MEDICAL PERSONNEL PERFORMING SURGICAL OPERATIONS

Prayer is a *maḥḍah act* of worship that must be performed at the prescribed time. However, some people find *masyaqqah* in performing it. Based on this, Allah swt. gives His servants a concession by combining two prayers at one time, which is known as plural prayer. Plural prayer is a form of convenience that exists in Islamic law. The jurists agree that the plural prayers of Zuhr and 'Asr are Sunnah, performed on the day of Arafat. As for the plural prayers of Maghrib and 'Isha', they are Sunnah prayers to be performed while in Musdalifah after departing from 'Arafah. Apart from these two places, the jurists differed on the permissibility of combining the prayers. However, many of the Companions and Taabiin allowed the plural prayers, whether they were *taqdīm* or *ta'khīr*, i.e. combining the Zuhr and 'Asr prayers or the Maghrib and 'Isha' prayers. Among the Companions and Tabiin who allowed it were Ibn 'Abbās, Ibn 'Umar, Ṭāwūs, Mujahid, Abū Šaur, and the followers of the Mālikiyyah, Shāfi'iyyah, and Hanābilah schools of thought, with some differences in conditions.²⁰

The jurists are unanimous on the permissibility of combining prayers for a person who is traveling a long distance. However, they disagree on the permissibility of plural prayers for a resident or a person who is not traveling. Imam Mālik and the majority of scholars do not allow a resident who has no impediment to combine prayers. However, the Zāhiriyyah and Asyhab of the Mālikiyyah school of thought allow the pluralization of prayers for a resident. As for the plural prayers for a resident who has an excuse or obstacle such as rain, Imam Shāfi'i allows it, whether it is plural prayers at night or during the day. In contrast to the opinion of Imam Shāfi'i, Imam Mālik does not allow combining prayers during the day and allows it at night. In the case of a sick person, Imam Mālik allows him to combine prayers if he fears that he might faint or have a stomachache. Imam Shāfi'i does not allow it.

Medical personnel are medical and nursing experts whose main function is to provide medical services to patients with the best possible quality using procedures and techniques based on medical science and applicable ethics and can be accounted for. Those included as medical personnel are general practitioners, specialists, dentists, anesthesiologists and nurses who assist doctors. This is because they provide health services to the community. The work of medical personnel is very important for the safety of human life because it treats severe or

¹⁹Ibrāhīm Ibn Mūsā Ibn Muḥammad al-Lukhamī al-Garnāfi Abū Ishāq al-Syātibī, *Al-Muwāfaqāt fī Uṣūl al-Syarī'ah*, Juz 2 (Bairūt: Dār al-Kutub al-'Ilmiyah, t.th.), h. 91-143.

²⁰Ibn Rusyd, *Bidayah al-Mujtahid wa Nihayah al-Muqtasid* (t.t.: Dār al-Kutub al-Islamiyyah, 2012), h. 170.

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mild diseases. Especially medical personnel who perform surgical operations on the human body. Apart from that, medical personnel are also creatures of Allah swt. who have the obligation to carry out Islamic religious law, one of which is prayer.

As time went on, the medical staff had difficulty performing the prayers. Their condition forced them to juggle prayers during the surgery process. This was because the surgery took so long that it was past the time of prayer. Surgical operations are not among the reasons that make it permissible to combine prayers because they are not in a state of travel. But on the other hand, their work is very important because it is related to the safety of other people's lives. In general, there are three reasons why medical personnel may combine prayers during surgery: *First*, preparation before performing surgery. Medical personnel must make good and thorough preparations before performing surgery. The preparations made vary according to the patient's condition. For example: reminding and controlling the patient's fasting before surgery, undressing the patient's body, and calming the patient's heart. As for the preparations made by medical personnel, for example, preparing surgical tools, surgical rooms, washing hands, using special surgical clothing, adjusting the patient's position and waiting for the anesthesia process to work perfectly.²¹ Preparation for surgery sometimes takes a long time or quickly, depending on the type of pain felt. Example: preparation for surgery in the case of acute heart attack which requires a longer time than birth surgery. In light of this, it is not appropriate for the surgical preparation to be an absolute reason for combining the two prayers, because the preparation does not take so long that it exceeds the time limit of the prayer. *Secondly*, the type of surgery. There are various types of surgery, including surgery that reaches the level of *emergency* and surgery that does not reach the level of *emergency*. The reason why it is permissible to combine prayers is that the surgery has reached the level of *emergency* that requires medical personnel to perform surgery in the near future and requires a long time to perform. Examples of emergency operations include surgery, detection operations and medical examinations. *Third*, surgery is related to the duration of the operation. There are two types of surgery based on duration: short surgery and long duration surgery. An example of surgery with a relatively short duration is *caesarean* birth surgery. the entire *caesarean section* procedure will generally take 40 to 50 minutes.²² In light of this, it is not permissible for the medical personnel who perform the *caesarean section* to join the prayers because they do not feel the *masyaqqah* in doing so. As for surgeries with a long duration such as *bypass surgery* or more precisely heart *bypass surgery*. This operation is performed by *grafting* blood

²¹Vinda Astri Permatasari, "Persiapan Prosedur dan Alat-Alat Bedah". *Tugas Praktek Klinik* (Yogyakarta: Politeknik Kesehatan Yogyakarta), h. 15.

²²"Operasi *Caesar*, Ini yang Harus Anda Ketahui", *Situs Resmi Alodokter*.
<https://www.alodokter.com/operasi-caesar-ini-yang-harus-anda-ketahui> (29 Juli 2022).

vessels from other parts of the body, which are then attached and stitched to the heart muscle that is damaged due to blockage of blood vessels. The process of *bypass* surgery or *coronary artery bypass grafting* (CABG) takes approximately 3-6 hours and aims to restore blood flow and oxygen to the heart.²³ Based on this, it is permissible for medical personnel who perform *bypass surgery* to combine prayers due to the *masyaqqah* for them in performing it. If the surgery is performed at the beginning of the *Zhuhr* prayer, then it is permissible to do *jamak taqdīm* (the *Zhuhr* and 'Asr prayers are combined and performed at the beginning of the *Zhuhr* prayer), as well as the *Maghrib* and 'Isha prayers. However, if the surgery is performed before the time of the noon prayer, it is permissible to perform *jamak ta'khīr* by delaying the noon prayer to the time of 'asr and performing them in a plural. Another type of surgery is the conventional method of removing a brain tumor, which takes 2-4 hours. This is because conventional surgery requires removing the skull bone temporarily, then opening the brain membrane and shifting the brain slightly to get to the tumor.²⁴

Based on these examples, the permissibility of plural prayer for medical personnel is based on the following reasons: (1) Concern for the patient's condition. This is related to the emergency benefit of safeguarding the soul. If medical personnel perform prayers in the middle of the surgery process without pluralizing them, then medical personnel are in a difficult condition. The difficulty is not only felt by the medical staff themselves but also by the patient. The patient will be in an emergency condition, so the emergency condition is the reason for the permissibility of leniency in worship. (2) The work of a surgeon is surgery. Surgeons who are bound by the Indonesian medical code of ethics (KODEKI) (*Aegroti Salus Lex Suprema*) in carrying out their obligations which means patient safety is the highest (main) law.

For the reasons mentioned, it can be concluded that the conditions for combining prayers for surgeons are: (1) The type of surgery is emergency surgery, (2) the surgery is performed with a time limit, (3) the surgery takes a long time, (4) no one can replace the doctor with other medical personnel.

Operations that are allowed in Islamic law are those that have the status of emergency or necessity. This is because a need sometimes turns into an emergency. The target of medical personnel in surgery is success in performing surgery because success is a benefit. That is, there is no alternative that is less dangerous than the operation itself. If the target is desired to be achieved, then medical personnel will get a challenge, namely having to complete the operation completely.

²³ “Mengenal Operasi Bypass Jantung, Tujuan, dan Risikonya”, *Situs Resmi Alodokter*. <https://www.alodokter.com/memperpanjang-usia-berkat-operasi-bypass-jantung> (29 Juni 2022).

²⁴Rumah Sakit Akademik Universitas Gadjah Mada, *Operasi Pertama Pengangkatan Tumor Otak Melalui Metode Transnasal Endoscopy di RSA UGM*, *Situs resmi RSA UGM*. <https://rsa.ugm.ac.id/2022/04/operasi-pertama-pengangkatan-tumor-otak-melalui-metode-transnasal-endoscopy-di-rsa-ugm/> (29 Juni 2022).

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The ruling on plural prayers for medical personnel is analogous to the plural prayers performed in Arafat and Muzdalifah. There is an *illatum* in both places, namely the existence of *masyaqqah/difficulties* in the implementation of the Hajj pilgrimage. The reason for the *masyaqqah* faced by the medical staff is that it is their job to perform the surgery that the patient needs, even though it is their job. In this regard, the circumstances of the surgery are so dangerous that it is obligatory to carry out treatment by means of surgery in an urgent manner, even if it can no longer be postponed even for a few minutes. For example, in the case of an acute heart attack, if not treated quickly by surgery, it is estimated that the patient will die about half an hour later after the heart attack.²⁵

Based on this, the pillars and conditions have been fulfilled to implement the concept of *al-taisir* which is closely related to the fiqh rule of *al-masyaqqah tajlib al-taisir*. The pillars include; medical personnel who act as mukalaf; surgical operation as work; handling in an urgent time and the demands of completing the operation process is a difficulty that will definitely be faced. In terms of the requirements, *masyaqqah* has been felt by medical personnel in this condition, namely the fear for the patient's soul. In light of this, it is permissible for medical personnel who perform surgical operations to combine their prayers. In this regard, in addition to the distance factor, there are also factors of conditions and circumstances that allow the plural of prayers as in the case in this study.

CONCLUSIONS

The three problem formulations that have been compiled, found conclusions:

1. The concept of *al-taisir* refers to the ruling of taklif that Allah swt. as the *shāri'* (lawmaker) gives to the believers to perform *awāmir* and avoid *nawāhī* as long as there is no excessive hardship and there is flexibility that allows the believers to do so.
2. The principles of '*adam al-ḥaraj* and *raf'* *al-masyaqqah* are the basis for implementing *maḥḍah* worship in various conditions to maintain the existence of Islamic law at all times and places.
3. Surgical operations that require hours of time cause a *masyaqqah* for medical personnel in performing prayers, so it is permissible to combine prayers. Difficult conditions that can cause destruction and destruction change the optional rukhsah into an obligatory rukhsah to be taken as a form of obedience to a servant by taking *al-taisir* given by Allah swt.

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²⁵ Muḥammad Ibn Muḥammad al-Mukhtār al-Syanqīṭī, *Aḥkām al-Jarahiyyah al-Ṭibbiyyah* (Juddah: Maktabah al-Ṣaḥābah, 1994), h. 134.

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