



Facing The Qibla When Defecating (Mukhtalif Al-Ḥadith Study)

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ABSTRACT

Starting from the issue of facing the Qibla when defecating, where there are two different hadith editors in their views on the subject. There are hadiths that allow defecation by facing the Qibla, but there are also hadiths that notaben forbid it in one book at a time (kitab al-Bukhārī). Judging from the two hadiths, it clearly seems to be contradictory regarding facing the Qibla when defecating. With this the author is interested in conducting research with the formulation of the problem. 1. How to understand the hadith about the prohibition and acquisition of defecation facing the Qibla. 2. How to resolve the meaning of the hadith that contradictions between prohibition and the ability to face the qibla when defecating. The study that the author will conduct in this study is to solve two conflicting hadiths using the study of Mukhtalif al-Ḥ adith science. The method used by the author is the qualitative method or (library resarch), with reference to the book of hadith, namely: Ṣ aḥīḥ al-Bukhārī as well as applying the mukhtalif study of Ḥ adīth in completing two contradictory hadiths about the prohibition and ability to face the Qibla when defecating. Based on the results of research on the hadith contradiction about facing the Qibla when defecating, in resolving the contradiction, namely by compromising (al-jam'u). In a sense, it is not allowed to face the Qibla when defecating if it is done in the open or field. And it is allowed if it is in a building. So the two hadiths are both used, without having to delete or silence one of them.

Keywords: *Defecating, Facing, Qibla*

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INTRODUCTION

Forbidden about throwing water in the face of the qibla, the scholars still dispute this, some allow some to forbid with their arguments. Like the hadith that forbids facing the qibla when defecating is the hadith narrated by Abū Ayyub in the book of sahih al-Bukhārī (Humaini, 2019). Here's the text of the hadith:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الرَّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا أَتَيْتُمُ الْعَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ، وَلَا تَسْتَدْبِرُوهَا بِبَوْلٍ وَلَا غَائِطٍ

“Having told us 'Alī bin Abdullah he said to have told us Sufyān, he said to us Az-Zuhrī from 'Aṭā' bin Yazīd al-Laythī from Abī Ayyūb al-Anṣārī that indeed the Prophet PBUH said: When you throw out your wish, then do not face the qibla and do not turn your back, both urinate and defecate.”(Tarmom, 2022)

While the hadith that allows is:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ، وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ: إِنْ نَاسًا يَقُولُونَ إِذَا قَعَدْتَ عَلَى حَاجَتِكَ فَلَا تَسْتَقْبِلِ الْقِبْلَةَ وَلَا بَيْتَ الْمَقْدِسِ، فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: لَقَدْ ارْتَقَيْتُ يَوْمًا عَلَى ظَهْرِ بَيْتِ لَنَا، فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى لِبَتَيْنِ، مُسْتَقْبِلًا بَيْتَ الْمَقْدِسِ لِحَاجَتِهِ

“Having told us Abdullah bin Yūsuf, he said to have preached to us Mālik from Yahya bin Sa'īd from Muhammad bin Yahya bin Ḥabbān from 'Ammah Wāsi' bin Ḥabbān from Abdullah bin 'Umar, indeed he has said that indeed man has said when you sit down to then do not face the qibla and face the baitil Maqdis, then Abdullah bin 'Umar said: One day, I had ascended to our house (the residence of Hafṣah, the Prophet PBUH's wife), so I saw the Prophet PBUH on two sticks (the place of the squat) to discard the wish by facing the rah of Bait al-Maqdis.”(Alqahtani, 2021)

Based on the results of research on the hadith contradiction about facing the Qibla when defecating, in resolving the contradiction, namely by compromising (al-jam'u). In a sense, it is not allowed to face the Qibla when defecating if it is done in the open or field. And it is allowed if it is in a building. So the two hadiths are both used, without having to delete or silence one of them (Faraby, 2018).

On that basis, in this study, the author raised a discussion related to the hadith whether or not to face the Qibla when defecating, which then the hadith was reviewed through the Mukhtalif Science al-Hadīth (Onay, 2021). That way, it is hoped that this research can mediate or find common ground between the two histories. Dwith the formulation of the problem. 1. How to understand the hadith about the prohibition and ability to defecate facing the Qibla. 2. How to resolve the meaning of the hadith that contradictions between prohibition and the ability to face the qibla when defecating.

RESEARCH METHODOLOGY

1. Types of Research

Every research must have a method used in researching the object being studied, of course, with specified conditions. Here researchers conduct research using qualitative methods whose data sources are in the form of literature documents, namely by browsing books, books, journals and online media related to the title of this study (Sucharew, 2019).

2. Data Source

The data sources in this study can be classified as follows:

a. Data Primer

Primary data is a data source that directly provides data to data collectors (researchers)

b. Secondary Data

Skunder data is data obtained or collected by researchers from various existing sources (researchers as second hand).

RESULT AND DISCUSSION

Ilmu Mukhtalif al-Ḥadīth

1. Definition of Mukhtalif al-Ḥadīth

Mukhtalif al-Hadith. Linguistically, mukhtalif (مختلف) is the root form of isim fa'il from the word اختلف which means dispute. According to Ibn Manzur, the word ikhtilaf (اختلاف) is the form of masdar, which is indicative of the meaning of لم يتفق (mismatching) and كل ما لم يتساو (everything that is not the same/diverse). Meanwhile, according to Lois Ma'luf, Ikhtilaf contains several meanings including, تعارض (contradictory), تنوع (diverse) or تعدد (various), and تردد (opposites) (Onay, 2021).

According to Dr. Salamah Noorhidayati M. Ag. in his book entitled Ilmu Mukhtalif al-Ḥadīth, he stated in the book that Ulama' hadith ikhtilaf (dissent) in giving a definition of mukhtalif al-hadith, as al-Hakim al-Nasaiburi pointed out in his work, Ma'rifat 'Ulum al-Hadith, a work known as one of the first and oldest literature in 'Ulum al-Hadith (Masruhan, 2019), states that Mukhtalif al-Hadith Science is:

مَعْرِفَةُ سُنَنِ رِسْوَلِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَارِضُهَا مِثْلُهَا فَيُخْتَلَفُ أَصْحَابُ الْمَذَاهِبِ بِأَحَدِيهِمَا وَهُمَا فِي الصِّحَّةِ وَالسَّقَمِ سِيَانِ.

Knowing the sunahs of the Messenger of Allah saw. Which is contrary to his fellow man, then the scholars' mazhab use one of them as a postulate, on the other hand the two are equal in their shahihan and weakness (Orhan, 2021).

While Imam al-Nawawi gives the definition of mukhtalif al-hadis as follows:

أَنَّ يَأْتِيَ حَدِيثَانِ مُتَضَادَّانِ فِي الْمَعْنَى ظَاهِرًا فَيُؤَفَّقُ بَيْنَهُمَا أَوْ يُرَجَّحُ أَحَدُهُمَا

(Mukhtalif hadith) are two hadiths whose outward meanings contradict each other, then both hadiths are compromised or tarjih (to take which one is strong from one of them) (Butt, 2019).

Scholars of the charismatic hadith of Imam At-Tahawi, give the following definition:

الْحَدِيثَانِ الْمُتَعَارِضَانِ فِي الْمَعْنَى ظَاهِرًا وَمُكْرِنُ الْجَمْعِ بَيْنَ مَذَلُولَيْهِمَا بَعِيرٌ تَعَسَّفُ

(Hadith mukhtalif) are two hadiths that are maqbul whose meaning is mutually contradictory, which makes it possible to compromise the meaning of the two hadiths by means of forced (not sought) (Afianto, 2018).

From some of the definitions above, it can give an idea that hadith experts do not all give a firm and directed definition of the meaning of mukhtalif al-Hadith, but that, we can know from his thoughts by checking the work of each of these figures (Majdalawieh, 2018). Like Ibn Hajar, he suggested that hadith is said to be mukhtalif when it consists of two elements: i.e. it appears contradictory between two hadiths and the second may be resolved by compromise, if the solution of the compromise cannot be done, then the next way out is to be nasakh or tarjih (Salleh, 2019).

2. Forms of Mukhtalif al-Ḥadīth

Among the forms of ikhtilaf al-hadith, as mentioned is taàrud al-hadith. While taàrud al-hadith includes studies from ta'arud al-adillah (opposition of dalils) (Kasmani, 2019). Taàrud al-hadith can be the following: Opposition between the two postulates qat'i, Contradiction between dalil qati and dalil zanni and Opposition between the two postulates zanni (Bsees, 2021)

3. Factors Causing the Occurrence of Ikhtilaf in Hadith (Azmi, 2019)

- a. The historicity of the hadith, which is related to the background of the emergence of the hadith, a) Ibtāl umūr sāidah fī al-jāhiliyah (annulment of the beliefs circulating in Arab society), b) at-tadarruj bi at-tasyrī' (gradualization of the establishment of Islamic law).
- b. The internal factor of the hadith (al-'amīl ad-dākhilī), which concerns the internal redaction of the hadith text which does seem contradictory.
- c. External factors of hadith (al-'amīl ad-khārijī), i.e. factors caused by the context in which the Prophet saw delivered the hadith and to whom he spoke.
- d. The methodological factor (al-bu'du al-manhajī), which is related to the process and way in which a person understands the hadith.
- e. The ideological factor (al-bu'du al-madhhabī), which is related to one's ideology or madhhab when understanding a hadith.

In addition to the above factors, ikhtilāf in the hadith can be caused by several things: (1) there is an error in narrating, (2) a scholar does not narrate the hadith in full, (3) there is a meaning narration, thus changing the actual meaning. (4) me-rafa'-kan hadith (marfu') which is actually the saying of the companion (mauqūf) (Aminuddin, 2022):

a. Method of solving the science of Mukhtalif al-Ḥadīth

Assumptions about rules or methods in the view of scholars vary greatly, the urgency in knowing these rules is very much needed seeing the problem of hadiths that seem to contradict varied as well, it is known that rules are a barometer in solving problematic hadiths. In the view of the majority of hadith

scholars the rules or methods of solving hadiths that appear to contradict there are four (Nurfikri, 2021).

b. Method al-jam'u wa al-taufiq (compromise)

One of the important things to understand hadith is to know the hadiths that seem contradictory and combine one hadith with another. Putting the hadith according to its place so that a common point is found so that it becomes a unit that explains each other.

The compromise effort can be pursued in several ways, namely (a) using the uşūliyah method approach between am and khās, muṭlaq, muqayya, amr and nahī, (b) contextual understanding i.e. paying attention to the context of the descent of the hadith, which includes the context of the situation and conditions (ḥal) and the context of the place (maḥal), (c) correlative understanding i.e. by paying attention to the relationship of meaning between one hadith and another that is viewed as mukhtalif, (d) explaining the difference in maḍlūl from the two hadiths, (e) using the ta'wīl method (Mahmood, 2018).

c. Naskh method

Naskh's method is to remove one of two seemingly contradictory postulates, namely abolishing the syara' law with the syara' law that came later (Thohari, 2021). This method requires first examining in depth the time of descent (asbāb al-wurūd and asbāb al-nuzūl) of the two seemingly contradictory postulates. If it is known which of the two hadith postulates is the first and the last, automatically the latter postulate refutes the first postulate. Thus, the latter proposition is appropriate and qualified to subdue the former. Nasakh in the hadith can be known from the statements of the Prophet saw, the deeds of the Prophet saw, through the words of the companions of the Prophet saw, through historical knowledge, and through the knowledge of ijma' (Yotenka, 2022)(Gabriela et al., 2022).

The terms of nasakh are:

- 1) Al-Nāsikh must be a khiṭāb sharī
- 2) Al-Nāsikh must have the same position as al-mansūkh, or stronger than him.
- 3) Al-Nāsikh should be known when it came down
- 4) Al-mansūkh should be the law of sharī not the law of 'aqlī
- 5) Al-mansūkh is the ruling of 'amali juzī
- 6) Al-mansūkh is not a mu'abbad law (a law that lasts forever).
- 7) There was a conflict between al-nāsikh and al-mansūkh.

d. Tarjih method

The object of this method is if there are two postulates that it is impossible to do a compromise path (jam'ū) on it. Tarjih is etymologically derived from the word rajaḥawhich means strong or inclined. Meanwhile, what is meant by al-tarjih is to corroborate one postulate over another. The scholars

agree that this method can be used to solve mukhtalife hadiths, by fulfilling the existing conditions, namely:

- 1) Both hadiths have the same quality.
- 2) There is no possibility for al-jam'ū to do so.
- 3) One of the dalils is not as nasīkh.
- 4) The two hadiths that contradict are not the mutawāttir hadiths.

In addition, tarjīh can be done in several ways, namely tarjīh based on sanad, tarjīh based on matan, tarjīh based on maḍlūl, and tarjīh based on external factors (outside the hadith) (Tri Wulandari & Adam Mudinillah, 2022).

e. Method at-tasāquṭ (tawaqquf)

The at-tasāquṭ method is a method of aborting or not practicing the two conflicting hadith postulates and leaving the matter to the original law), or in ibn Hajar al-Athqalanī's terms it is called the at-tawaqqūf method (not practicing both or practicing them while waiting for instructions from Allah swt in resolving the conflict (Hartini et al., 2022).

Ilmu Takhrij al-Hadīth

1. Understanding Takhrij al-Hadīth

Takhrij according to the language comes from the word خرج which means to exit or expel. But it can also be interpreted as the gathering of two opposing things on one issue. Meanwhile, according to the term commonly used by hadith scholars, it is to present the hadith to the crowd by mentioning the periwayats in the sanad that convey the hadith (Kartel et al., 2022).

2. Methods Takhrij al-Hadīth

In performing takhrij al-ḥadīth, strategic and practical steps are needed that can facilitate the discovery of a history from the source, as well as knowing the entire sanad path involved in the passage of hadith. Because tracing the source is not as easy as searching for verses from the Qur'an (Assoah, 2007).

Ilmu Sharh al-Hadīth

1. Definition of Sharh al-Hadīth

The word *sharḥ* comes from the Arabic *sharaḥa- yasraḥu- sharḥan* which means to explain, interpret, explain, expand, develop, open, elaborate and review. The word is often used to explain something that is used as an object of study in all fields of science, especially religion that uses Arabic. Meanwhile, what is meant by *sharḥ al-ḥadīth* is to parse the words, actions, and decrees of the Messenger of Allah Saw., along with his sanad. But if *sharḥ* is a book of hadith, then it is *sharḥ Ṣaḥīḥ al-Bukhārī, sharḥ Ṣaḥīḥ Muslim*, and so on (Nopiana et al., 2022).

2. Methods Sharh al-Hadīth

In the book of sharh hadith, several methods of scholars are known in mensharahi a hadith. These methods are *the taḥlīlī* (analytical) method, the *ijmalī* (global) method, and the *muqarīn* (comparative) method. Here's a breakdown of the three methods (Amrina et al., 2022):

First, the *tahlilī* method is to parse, analyze, and explain the meanings contained in the hadith of the Prophet saw., by exposing the aspects contained therein with the expertise and tendencies of *pensharḥ* (Demina et al., 2022).

Secondly, the *ijmalī* method is to explain or explain the hadith according to the order in the book of hadith in the book of poles *al-Sittah* succinctly, this method is often called thematic, because it only examines one hadith that is beagam (Mudinillah, 2019)

Third, the *muqarīn* (comparative) method, this method is often called thematic, because it only examines one hadith that is beagam. The meaning is to compare hadiths that have the same or similar redactions in the same case or have different editors in the same case, or to compare the various opinions of *sharḥ* scholars in interpreting hadith. (Keshav et al., 2022)

Takhrij Hadith Facing Qibla When Defecating

The hadith text that forbids facing the Qibla when defecating is the hadith narrated by Abū Ayyub in the book of sahih al-Bukhārī. Here's the text of the hadith (Qureshi et al., 2022):

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ، وَلَا تَسْتَدْبِرُوهَا بِرَسُولٍ وَلَا غَائِطٍ

“Having told us 'Alī bin Abdullah he said to have told us Sufyān, he said to us Az-Zuhrī from 'Aṭā' bin Yazīd al-Laythī from Abī Ayyūb al-Anṣārī that indeed the Prophet PBUH said: When you throw out your wish, then do not face the qibla and do not turn your back, both urinate and defecate.” (Afif et al., 2022)

While the hadith that allows is:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ، وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ: إِنَّ نَاسًا يَقُولُونَ إِذَا قَعَدْتَ عَلَى حَاجَتِكَ فَلَا تَسْتَقْبِلِ الْقِبْلَةَ وَلَا بَيْتَ الْمُقَدَّسِ، فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: لَقَدْ ارْتَقَيْتُ يَوْمًا عَلَى ظَهْرِ بَيْتِ لَنَا، فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى لَبَتَيْنِ، مُسْتَقْبِلًا بَيْتَ الْمُقَدَّسِ لِحَاجَتِهِ

“Having told us Abdullah bin Yūsuf, he said to have preached to us Mālik from Yahya bin Sa'īd from Muhammad bin Yahya bin Ḥabbān from 'Ammah Wāsi' bin Ḥabbān from Abdullah bin 'Umar, indeed he has said that indeed man has said when you sit down to then do not face the qibla and face the baitil Maqdīs, then Abdullah bin 'Umar said: One day, I had ascended to our house (the residence of Hafṣah, the Prophet PBUH's wife), so I saw the Prophet PBUH on two sticks (the place of the squat) to discard the wish by facing the rah of Bait al-Maqdīs.”

The author also re-examined A.J. Wensick's book of Mu'jam al-Mufahras al-Ḥadīth al-Nabawī on the hadith , so that it can be known by searching for lafadz (قبل), of which in

kutūb al-Sittah there are many but the hadiths that are related to the hadith above are only a few of them (Abdelkader, 2019):

| رقم الحديث | الباب | الكتاب | المصدر | رقم |
|------------|------------------------------|--------------|----------|-----|
| 224 | باب الاستطبة | صحيح المسلم | مسلم | 1 |
| 3 | باب كراهية استقبال قبلة | سنن أبو داود | أبو داود | 2 |
| 13 | باب في النهي عن استقبال قبلة | سنن الترمذي | الترمذي | 3 |
| 114 | باب الاستجاء بالحجارة | سنن ابن ماجه | ابن ماجه | 4 |

And the author also searched the book of Mu'jam al-Mufahras al-Ḥadīth al-Nabawī by A.J. Wensick with the keyword (استقبال). Here are more details:

| الصفحة | الباب | الكتاب | المصدر | رقم |
|--------|-----------------------------|--------------|----------|-----|
| 224 | باب الاستطابة | صحيح المسلم | مسلم | 1 |
| 4 | باب الرخصة في ذلك | سنن أبي داود | أبي داود | 2 |
| 23 | الرخصة في ذلك في البيوت | سنن النسائي | النسائي | 3 |
| 116 | باب الرخصة في ذلك في الكنيف | سنن ابن ماجه | ابن ماجه | 4 |

From the results of this check, the author can conclude that the hadith about the prohibition and ability to throw water in front of the Qibla is contained in the primary books (kutūb al-Sittah).

Sharah Hadith Facing Qibla When Defecating

It is narrated from Abū Ayyūb al -Anṣārī that he said, The Messenger of Allah Saw., said, if one of you comes to the place of defecation, then let him not face the qibla nor turn his back to it. However, face the east or the kebarat.

When the person is in a building, it is blocked by a wall or what seems to be a boulder, fence, tree, and other barriers. Al-Ismaīl said, in the hadith mentioned in this chapter there is no particulars indicating such an exception. these words I answered with three answers (Ehteshami, 2021);

first, that the exception is based on the nature of lafadz al-Ghāiṭ (a place of defecation) where according to the essence of language, al-Ghāiṭ is a flat place on the face of the earth found in an open field. Although thereafter lafaẓ al-Ghāiṭ was used for the name of all that was devoted to the place of defecation in the sense of majaz (figurative). Thus, the prohibition in the above hadith is specific to open places. For a lafaẓ if it is not confined to something, then its meaning returns to the nature of the lafaẓ. This answer was put forward by al-Ismaīlī which was the strongest answer. Second, facing towards the Qibla can be realized if a person is in an open field, while if

it is blocked by a wall or building, then traditionally it is customary to face these things, as Ibn al-Munir said. Third, the expectation only applies to the inhabitants of Medina and the area in the same direction as it. As for the lands whose qibla is in the eastern and western parts, they are allowed to face or turn their backs on the Qibla when disposing, both in buildings and in the open (Alwi, 2021).

فلا يستقبل (do not face the rah qibla) means the kaaba. As for his words, “and don't turn their backs on him.” In the narration of Imam Muslim there is an addition, أو غائطبول (when urinating and defecating). Born (zahir) lafaz ببول (pee) is a special prohibition for something that comes out of the awrah, where the purpose of the prohibition is to glorify the qibla so as not to be contaminated by directing najis to it. This opinion is reinforced by the narration of Jabir which says هرقتنا الماء اذا (when we shed water [pee]) (Abdelaal, 2019).

Ibn Shash al-Maliki has pointed out that the above opinion is one of the views in their madhhab (Maliki), as if the person who expressed this opinion adhered to the history in the kitab *al-Muwatta'* with lafaz لا تستقبلوا القبلة بفر وجكم (do not face the qibla with your[in the open]). However, the meaning of this hadith is understood as the previous hadith, namely when someone throws away the celebration. This is a step to combine the two existing histories. As for the words of Abu Ayyub فنحنرف ونستغفر (then we turned to take the opposite direction) from the direction of the building while begging for mercy (Y. Amin, 2019).

Understanding the Hadith Facing Qibla When Defecating

Regarding the two hadiths about prohibition and allowing it to face the qibla when defecating, the scholars disagreed into several arguments, namely (Shammam, 2019):

According to Abu Ayyub al-Ansari, Mujahid, an-Nakho'I, al-Thauri, Abu Thaur, and Ahmad argued that it is not permissible to face the Qibla when defecating either inside or outside. According to Robi'ah the teacher of imam Malik argued that it is permissible to dispose of water facing the qibla both inside and outside the building. The opinion of imam Shafi'I, imam Malik, and imam Ahmad is one of his opinions that it is haram in the duar of the building and is allowed when inside the building. According to imam Abu Hanifah and imam Ahmad stated that you cannot face the Qibla both inside and outside the building, and may turn your back to it both outside and inside the building (Sarlan, 2021).

On the other hand, there are also scholars who allow absolutely, and this is the view of 'Aisyah, 'Urwah, Rabi'ah, and Dāud. They argue that the hadiths of the Prophet saw in this matter contradict each other, therefore we must return to the original law of *ibahah* (may) (Thuraya, 2022).

Based on the results of research on the hadith contradiction about facing the Qibla when defecating, in resolving the contradiction, namely by compromising (al-jam'u). In a sense, it is not allowed to face the Qibla when defecating if it is done in the open or field. And it is allowed if it is in a building (H. Amin, 2022). So, the two hadiths are both used, without having to delete or silence one of them.

It is narrated from Abū Ayyūb al-Anṣārī that he said, The Messenger of Allah Saw., said, if one of you comes to the place of defecation, then do not face towards the qibla and do not turn his back on it. However, face the east or the kebarat.

Among the methods that are the main choice for solving the mukhtalif hadith, namely the al-jam' wa al-tawfīq (blending or compromising) method. In using this al-jam' method, it can be solved by 4 methods, namely: first, the solution using understanding with the approach of the rule u ṣuliyah.. Then the second way is, mentaqyīd hadith that muṭlaq, Third, the approach Correlative understanding is a method that pays attention to the relationship of meaning between one hadith and another. The fourth uses the ta'wīl way.

Of the various approaches to the completion of mukhtalif al-ḥadīth using the method of al-jam' above, the most appropriate to complete the hadith regarding the prohibition and ability to face the Qibla when defecating is to use the al-jam' method with a collaborative understanding. That is, by looking for common ground and paying attention to the relationship of meaning between one another, so that the meaning or content of meaning the truth of the hadiths can be well understood and thus the apparent contradiction can be found compromised.

Regarding the hadith on the prohibition of facing the qibla when defecating narrated by al-Bukhārī and also the hadith that allows facing the qibla when defecating which is also narrated by al-Bukhārī. In resolving the contradictory between the two hadiths using the *al-jam method*

CONCLUSION

Based on the research and studies and searches that the author has done on the hadith that contains the prohibition and ability to face the Qibla when defecating, the author can conclude that:

1. The jumhur ulama are guided by this hadith so that it is permissible to turn their backs on the Qibla when disposing of the hajat and not to face it, the opinion is derived from Abu Hanifah and Ahmad. In addition, there is also an opinion that distinguishes between an open place and a closed place (in certain buildings), where they allow it in a closed place and prohibit it in the open, either facing the Qibla or turning their backs to it.
2. The completion of the matan hadith about the prohibition and ability to face the qibla when defecating that seems to be physically contradictory, can be done by using the al-jam' wa al-tawfīq method with correlative understanding, which is to try to combine two hadiths that seem contradictory by looking for common ground and paying attention to the relationship of meanings between one another. Based on the results of research on the hadith contradiction about facing the Qibla when defecating, in resolving the contradiction, namely by compromising (al-jam'u). In a sense, it is not allowed to face the Qibla when defecating if it is done in the open or field. And it is allowed if it is in a building. So the two hadiths are both used, without having to delete or silence one of them.

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