

**SPITTING IN ISLAMIC LEGAL AND ETHICAL PERSPECTIVE:
AN ANALYSIS OF HADITH LITERATURE****Muzakkir**

Universitas Islam Negeri Ar-Raniry Banda Aceh

muzakirbuhus@gmail.com**ABSTRACT**

This article examines the hadiths of the Prophet PBUH about the practice of spitting with the aim of analyzing the normative messages contained in them and their implications for the religious practices of Muslims. This study arose because the practice of spitting is often considered a purely biological act, even though in the hadith of the Prophet PBUH this behavior receives special attention, especially in the context of worship and the use of sacred spaces. This research is a qualitative research with a library research approach, with the main data sources in the form of primary hadith books and sharia hadith literature. Data analysis is carried out through a descriptive-analytical approach by examining hadiths related to the practice of spitting, then interpreting them textually and contextually. The results of the study show that the hadiths of the Prophet PBUH about spitting affirm the prohibition of spitting in mosques and towards the qibla as part of the formation of adab, respect for sacred spaces, and the cultivation of the values of cleanliness and social ethics. These hadiths are not repressive, but educational and proportionate, while still considering human reality. Therefore, the hadiths about the practice of spitting provide a normative foundation that is relevant in shaping civilized and benefit-oriented religious behavior.

Keywords: Hadith, Spitting, Ethic.**ABSTRAK**

Artikel ini mengkaji hadis-hadis Nabi SAW tentang praktik meludah dengan tujuan menganalisis pesan normatif yang terkandung di dalamnya serta implikasinya terhadap praktik keagamaan umat Islam. Kajian ini berangkat dari kenyataan bahwa praktik meludah sering dipandang sebagai tindakan biologis semata, padahal dalam hadis Nabi SAW perilaku tersebut mendapatkan perhatian khusus, terutama dalam konteks ibadah dan penggunaan ruang sakral. Penelitian ini merupakan penelitian kualitatif dengan pendekatan studi kepustakaan (*library research*), dengan sumber



data utama berupa kitab-kitab hadis primer dan literatur syarḥ hadis. Analisis data dilakukan melalui pendekatan deskriptif-analitis dengan menelaah hadis-hadis yang berkaitan dengan praktik meludah, kemudian memaknainya secara tekstual dan kontekstual. Hasil penelitian menunjukkan bahwa hadis-hadis Nabi SAW tentang meludah menegaskan larangan meludah di masjid dan ke arah kiblat sebagai bagian dari pembentukan adab, penghormatan terhadap ruang sakral, serta penanaman nilai kebersihan dan etika sosial. Hadis-hadis tersebut tidak bersifat represif, melainkan edukatif dan proporsional, dengan tetap mempertimbangkan realitas manusiawi. Oleh karena itu, hadis-hadis tentang praktik meludah memberikan landasan normatif yang relevan dalam membentuk perilaku beragama yang beradab dan berorientasi pada kemaslahatan.

Kata Kunci: Hadis, Meludah, Adab

INTRODUCTION

The practice of spitting is part of the biological behavior of mankind which is often considered trivial and has no normative dimension. However, in Islam, daily actions, including those that are biological, are not separated from the framework of ethics and religious manners. This is reflected in the Prophet Muhammad's attention to the practice of spitting, which is recorded in a number of hadiths that regulate the prohibitions, recommendations, and procedures of spitting in certain situations, especially when in a mosque, facing the qibla, or in a condition of worship. Therefore, the practice of spitting in Islam is not only understood as an individual habit, but also as an act that has normative and social implications.

In the hadiths of the Prophet PBUH, the prohibition of spitting in the mosque and towards the qibla appears repeatedly with various redactions. The prohibition not only emphasizes the aspect of cleanliness, but is also closely related to respect for sacred spaces and symbols of worship. The Prophet PBUH even gave practical directions on how a person should behave if forced to spit, such as spitting to the left or covering it with soil. This kind of narrative shows that hadith is not only legal-formal, but also educational and ethical in shaping the collective consciousness of Muslims.

However, the understanding of the spitting hadiths is not always singular. In fiqh literature, for example, these hadiths are generally placed in the discussion of manners when in the mosque or the ethics of worship, with a variation of emphasis between strict prohibitions and educational recommendations. Some scholars understand the prohibition of spitting in mosques as a form of haram, while others consider it as makruh that aims to maintain the purity and comfort of worshippers. This difference in meaning shows that the spitting hadith requires a more in-depth analysis, both in terms of the context of the narration and its normative purpose.



On the other hand, contemporary studies of behavior in public spaces emphasize more aspects of cleanliness, health, and social ethics, without explicitly linking them to Islamic normative sources, especially the hadith of the Prophet PBUH. In fact, the study of these hadiths is important to affirm the position of the practice of spitting in Islam, whether it is purely a matter of manners, or whether it has broader legal implications within the framework of fiqh.

Based on this background, this paper aims to examine the hadiths of the Prophet PBUH about the practice of spitting thematically and analytically. The focus of the study was directed on two main questions. *First*, what are the characteristics and normative messages of the hadiths of the Prophet PBUH that discuss the practice of spitting. *Second*, what are the implications of these hadiths on the understanding of manners and religious practices of Muslims. Through this approach, it is hoped that this study can provide a more proportionate and contextual understanding of the practice of spitting in Islam, as well as place it within the framework of ethics and the sanctity of the worship space.

METHODS

This research is a qualitative research with a library *research approach*, which aims to analyze the hadiths of the Prophet PBUH about the practice of spitting thematically and normatively. The main source of data for this study is the primary hadith books, such as *Şahîh Bukhârî*, *Şahîh Muslim*, *Sunan Abu Dâwûd*, *Sunan At-Tirmîzî*, and *Sunan Ibn Mâjah*, which contain hadith narrations related to the prohibition and manners of spitting. In addition, this research also uses supporting literature in the form of sharia hadith books and contemporary works in the field of hadith and Islamic jurisprudence studies to enrich the analysis and strengthen the theoretical framework of the research.

Data analysis was carried out by descriptive-analytical method through several stages. *First*, identification and grouping of the hadiths of the Prophet PBUH that discuss the practice of spitting based on the context and redaction of the narration. *Second*, analysis of the meaning of the hadith is carried out by paying attention to textual and contextual aspects, including the background of the hadith situation and the normative purpose it contains. *Third*, the results of the analysis are associated with the views of scholars to see the implications of spitting hadiths on religious manners and practices in Islam. Through this stage, the research is expected to be able to produce a systematic and proportionate understanding of the practice of spitting in Islam based on the hadith of the Prophet PBUH.



RESULT AND DISCUSSION

HADITH ABOUT THE PRACTICE OF SPITTING

The hadiths of the Prophet Muhammad PBUH that discuss the practice of spitting are part of Islamic teachings that emphasize manners, cleanliness, and respect for sacred spaces. These narrations are spread in various primary hadith books, especially in the discussion of mosque manners and the ethics of prayer implementation. In general, these hadiths contain the prohibition of spitting in the mosque or towards the qibla, as well as providing guidance on the permissible attitude when spitting is unavoidable. The existence of these hadiths shows that Islam does not separate the dimensions of ritual and ethics of daily behavior.

One of the most popular hadiths narrated by Bukhārī and Muslim from Anas bin Mālik RA, the Prophet PBUH said:

إِنَّ الْبَرَاقَ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَارُهَا دُفْنُهَا

"Indeed, spitting in a mosque is a mistake, and the atonement is to cover (bury it)."

This hadith clearly shows that the practice of spitting in the mosque is seen as a despicable act (*khatī'ah*), although the Prophet PBUH did not stop at the prohibition alone, but also provided a practical solution in the form of an order to clean or close the spit. This reflects the normative approach of hadith that is educational and realistic, while still considering the human condition.¹

In another narration the Prophet PBUH also said the following:

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَإِنَّهُ يُنَاجِي رَبَّهُ، فَلَا يَبْرُقُ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ، وَلَكِنْ عَنْ شِمَالِهِ تَحْتَ قَدْمَهُ مُتَفَقٌ عَلَيْهِ

"It was narrated from Anas (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allaah be upon him) said, "When one of you prays, he is actually praying to his Lord. Therefore he shall not spit before him or on his right side, but on his left side under the soles of his feet."

This hadith relates the prohibition of spitting directly to the theological and spiritual dimension, namely awareness of the presence of Allah SWT in the implementation of prayer. The prohibition is not only based on considerations of physical cleanliness, but also respect for the vertical relationship between the servant and God. Therefore, the practice of spitting

¹ Mohd Asri bin Ishak, "ADAB-ADAB MASJID MENGIKUT SUDUT PANDANG IMAM NAWAWI DALAM KITAB RIYADUSSOLIHIN," *Al-Mimbar: International Journal of Mosque, Zakat, And Waqaf Management* 4, no. 2 (2024): 130.



in this context is positioned as an act that can interfere with the solemnity and sacredness of worship.²

This instruction explains that the hadith does not deny the biological reality of humans, but directs such behavior to remain in the corridor of manners and decency. Thus, the prohibition of spitting in the hadith is not absolute in all situations, but is limited by the context of certain spaces and conditions, especially when in a place of worship or while performing prayers.³

From the entire hadith, it can be seen that the practice of spitting in the perspective of the Prophet PBUH has a layered normative dimension. On the one hand, these hadiths affirm the prohibition of spitting in mosques and towards the qibla as a form of respect for the sacred space. On the other hand, the hadith also provides practical guidance for maintaining cleanliness and social ethics. Therefore, the hadiths about spitting can not only be understood partially, but also need to be analyzed thematically and contextually as a basis for the formation of religious manners and norms in Islam.⁴

In addition to the narrations that explicitly prohibit spitting in mosques and towards the qibla, the hadiths of the Prophet PBUH about the practice of spitting also show editorial variations that strengthen their normative message. In some narrations, the prohibition is conveyed in the form of moral affirmation, while in other narrations it is accompanied by an expression of displeasure of the Prophet PBUH towards this behavior. This variation of the editorial shows that the spitting hadiths do not stand as a single rigid rule, but also as a series of ethical teachings that are conveyed in accordance with the social and pedagogical context at the time of the Prophet Muhammad PBUH.⁵

These hadiths also show a close connection between the practice of spitting and the concept of cleanliness (*tahārah*) in Islam. Even though spitting is not materially categorized as unclean, the Prophet PBUH still pays serious attention to the social and symbolic impact of the practice of spitting, especially in the worship hall. This indicates that the prohibition of

² Muhammad Fakhruddin Al-razi and Sri Mukti, "Mindfulness in Salah Prayer: Understanding Khusyu ' from A Psychological Term Approach," 2025, 1140.

³ Manziloah Syahidaturrahma, Amna Mauliza, and Siti Masyithoh, "MENELISIK ADAB DALAM IBADAH: DIMENSI SPIRITAL DAN ETIKA DALAM THAHARAH , SHALAT , ZAKAT , PUASA , DAN HAJI EXPLORING ETIQUETTE IN WORSHIP: SPIRITAL AND ETHICAL DIMENSIONS IN ABLUTION , PRAYER , ZAKAT , FASTING , AND," *Indonesia Journal of Islamic Studies (IJIS)* 1, no. 2 (2025): 404.

⁴ Amelia Maulida, "Adab Dalam Ibadah: Reaktualisasi Nilai-Nilai Spiritual Dan Sosial Dalam Pembentukan Karakter Muslim," *IHSAN: Jurnal Pendidikan Islam* 3, no. 3 (2025): 595, <https://doi.org/https://doi.org/10.61104/ihsan.v3i3.1496>.

⁵ Wiwin Dwi Lestari, "Semantik Dan Pragmatik Terhadap Variasi Redaksi Verbal Teks : Menyingkap Makna Kontekstual Dalam Studi Matan Hadis," *Journal of Hadith Studies* 4, no. 1 (2021): 3, <https://doi.org/10.32506/johs.v4i1-01>.



spitting in the hadith is not solely based on the legal status of saliva, but rather on the aspects of manners, respect for holy places, and the comfort of worshippers. Thus, the spitting hadiths reflect Islamic principles that place cleanliness as an integral part of social and spiritual piety.⁶

Furthermore, if viewed from the historical context of the narration, the hadiths about spitting can also be understood as the Prophet's response to the social conditions of the early Muslim society. The mosque during the time of the Prophet PBUH not only functioned as a place of worship, but also as a center of social activities, education, and deliberation. In this context, the practice of spitting has the potential to disrupt the cleanliness, comfort, and honor of the common space. Therefore, the hadiths about spitting can be seen as an effort by the Prophet Muhammad PBUH in building the collective awareness of Muslims about the importance of maintaining manners in public spaces that have sacred and social value at the same time.⁷

NORMATIVE MEANING OF HADITH ABOUT SPITTING

The hadiths of the Prophet PBUH about the practice of spitting, as explained in the previous section, not only contain prohibitions and technical recommendations, but also contain a more profound normative message. The normative interpretation of these hadiths requires a reading that does not stop at the textual aspect alone, but also considers the context of worship, the sacred space, and the ethical goals to be realized. Within this framework, the practice of spitting is positioned as an act that can reflect an attitude of respect, or vice versa, towards the values of purity and manners in Islam.⁸

One of the main normative dimensions in the spitting hadiths is the affirmation of respect for the direction of the qibla and the implementation of prayer. The prohibition of spitting towards the qibla, as mentioned in the hadith, is understood by scholars as a form of cultivating spiritual awareness that a servant is in a position to face Allah SWT when carrying out worship. Imam An-Nawawi explained that the prohibition does not only mean a physical prohibition, but also aims to maintain the solemnity and

⁶ J M Muslimin and Ibnu Rusydi, "The Concept of Holistic Hygiene In Islam: The Integration of Taharah And Nazafah," *Tafkir: Interdisciplinary Journal of Islamic Education* 6, no. 2 (2025): 514, <https://doi.org/10.31538/tijje.v6i2.1601>.

⁷ Ahlan, "PERAN MASJID SEBAGAI BASIS PERADABAN ISLAM," *An-Natiq Jurnal Kajian Islam Interdisipliner* 2, no. 2 (2022): 155, <https://doi.org/10.54443/sibatik.v4i7.2992>.

⁸ Abdul Haris, "COMMANDMENTS AND PROHIBITIONS IN THE HADITH REVIEWED FROM THE PERSPECTIVE OF ETHICAL NORMS AND ETIQUETTE," *Sibatik Journal* 4, no. 7 (2025): 1537, <https://doi.org/10.54443/sibatik.v4i7.2992>.



manners of a Muslim in worship, so that all forms of actions that have the potential to damage spiritual awareness must be avoided.⁹

In addition, the hadiths about spitting also contain normative values in the form of maintaining the sanctity and honor of the mosque. In Ibn Hajar al-'Asqalānī's view, the mention of spitting in the mosque as *khatā'ah* indicates that the prohibition has a moral dimension, although it is not necessarily understood as a major sin. The term, according to him, emphasizes more on the aspect of violating the manners and ethics of the worship space, not on the saliva itself. Therefore, the norm to be emphasized in the hadith is not only physical cleanliness, but as a symbolic respect for the mosque as a sacred room.¹⁰

The normative meaning of the hadith of spitting also shows the balance between the ideals of manners and human reality. When the Prophet PBUH gave an alternative to spitting to the left or covering the spit with soil, it shows that the norms in Islam are not rigidly and ahistorically constructed. These hadiths teach that religious manners must still take into account the biological and situational conditions of humans, without eliminating the ethical values that are the main goal. In this context, the norm of hadith is guiding (*irshādī*) and educational, not merely repressive.¹¹

Furthermore, the normative meaning of the spitting hadith is also related to the formation of the social consciousness of Muslims. The prohibition of spitting in the worship hall not only has an impact on the individual relationship between the servant and God, but also on the comfort and honor of other worshippers. Wahbah Az-Zuhaylī emphasized that Islamic teachings in the matter of public manners always contain a collective dimension, namely maintaining the common good and preventing actions that can cause social discomfort. Thus, the hadith of spitting can be understood as an instrument for the formation of social ethics rooted in religious values.¹²

Departing from this normative meaning, it can be said that the hadiths of the Prophet PBUH about the practice of spitting do not aim to limit human behavior excessively, but to instill ethical awareness in religion. The norms built through these hadiths place cleanliness, respect for sacred spaces, and

⁹ Syahidaturrahma, Mauliza, and Masyithoh, "MENELISIK ADAB DALAM IBADAH : DIMENSI SPIRITAL DAN ETIKA DALAM THAHARAH , SHALAT , ZAKAT , PUASA , DAN HAJI EXPLORING ETIQUETTE IN WORSHIP: SPIRITUAL AND ETHICAL DIMENSIONS IN ABLUTION , PRAYER , ZAKAT , FASTING , AND."

¹⁰ Ibn Hajar Al-'Asqalany, *Fath Al-Barry* (Al-Maktabah AL-Salafiyyah, n.d.).

¹¹ Anita Agustina, "Perspektif Hadis Nabi Saw Mengenai Kebersihan Lingkungan," *Jurnal Pendidikan Ilmu Ushuluddin* 1, no. 2 (2021): 99, <https://doi.org/10.15575/jpiu.12206>.

¹² Muhammad Shohib, "MENELUSURI ETIKA BERMASYARAKAT : ANALISIS PERSPEKTIF WAHBAH AL ZUHAILI DALAM KITAB AL-TAFSIR AL-MUNIR FI AL-AQIDAH, AL-SHARI'AH DAN AL-MANHAJ," *Al-Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, no. 4 (2024): 2870, <https://doi.org/10.35931/aq.v 18i4.3612>.



social awareness as integral parts of a Muslim's piety. This normative understanding is an important basis before moving on to the discussion of the implications of these hadiths in religious practice and the construction of Islamic law.

The normative meaning of the spitting hadiths can also be reviewed from the pedagogical purpose of the Prophet PBUH in conveying his teachings. The prohibition of spitting in mosques and towards the qibla is not always conveyed in the form of rigid legal orders, but through moral language that builds the awareness and ethical sensitivity of the people. This is in line with the general character of the adab hadiths, which according to scholars emphasize more on the formation of character (*tahdhib al-suluk*) than on the determination of legal sanctions. With this approach, the hadith of spitting functions as a means of moral education that instills awareness of the importance of maintaining purity and order in worship.¹³

Furthermore, the normative interpretation of these hadiths shows that Islam views cleanliness and manners as an integral part of spirituality. Although spitting is not categorized as unclean, the act of spitting in a prayer room is still considered inappropriate because it is contrary to the symbolic sanctity value of the mosque. Ibn Ḥajar emphasized that this prohibition is related to *ta'zīm al-sha'ā'ir* (the glorification of Allah), so that the norms built do not rest on the substance of the deeds alone, but on the symbolic meaning and its impact on the religious consciousness of the congregation.¹⁴

In addition, the normative meaning of the spitting hadiths also shows the principle of moderation in Islamic teachings. When the Prophet PBUH provided an alternative solution for people who were forced to spit, it emphasized that religious norms are not meant to burden, but to guide human behavior proportionately. This principle is in line with the general rule of the Shari'ah which rejects excessive difficulty (*raf' al-haraj*). Therefore, the spitting hadiths can be understood as a representation of Islamic norms that are balanced between the ideals of adab and the reality of daily life.

IMPLICATIONS OF HADITH ON THE PRACTICE OF SPITTING IN ISLAM

The normative interpretation of the hadiths of the Prophet PBUH regarding the practice of spitting as described in the previous section has direct implications for the way Muslims position this behavior in religious life. These hadiths do not stop at the level of symbolic prohibition, but form an ethical framework that influences daily practices, especially in the context of worship and the use of sacred spaces. Therefore, the implications of the

¹³ Nisa Siagian et al., "Pendidikan Akhlak Berdasarkan Hadis: Menanamkan Nilai Moral Dalam Pembentukan Karakter," *Mudabbir: Journal Research and Education Studies* 5, no. 1 (2025): 179.

¹⁴ Al-'Asqalany, *Fath Al-Barry*.



spitting hadith need to be understood as a guideline of behavior that balances the spiritual demands and social reality of Muslims.

One of the main implications of the spitting hadiths is the affirmation of the obligation to maintain the honor and sanctity of the mosque. In this context, the practice of spitting in mosques is positioned as an act that is contrary to religious manners, even though the saliva itself is not unclean. The scholars explained that the prohibition aims to maintain the mosque as a common worship space that must be free from behavior that can reduce the sacredness and comfort of worshippers. An-Nawawī emphasized that the manners towards the mosque are part of the respect for Islamic teachings, so that any action that damages the honor of the mosque, even if it is not materially unclean, is still considered reprehensible.¹⁵

Another implication of the spitting hadiths can be seen in the regulation of individual ethics in the implementation of worship, especially prayer. The prohibition of spitting towards the qibla and forward when praying forms a spiritual awareness that a servant is in a position to face Allah SWT. This awareness demands bodily attitudes and behaviors that reflect submission and respect. Ibn Hajar explained that the implications of the hadith are not only outward, but also internal, because inappropriate physical behavior can have an impact on the quality of solemnity and perfection of worship.¹⁶

On the other hand, hadiths that provide ethical alternatives such as spitting to the left or covering the spit with soil show that Islam does not turn a blind eye to the biological condition of man.¹⁷ The implication of this instruction is normative tolerance within a certain limit, as long as the basic principles of manners and cleanliness are maintained. Thus, the practice of spitting is not understood in black and white, but is also assessed based on the context of the space, the situation, and its impact on the surrounding environment. This approach reflects the flexible and responsive character of Islamic sharia to human reality.

The implications of the spitting hadiths can also be seen in the formation of Muslim social ethics in the public sphere. The prohibition of spitting in mosques teaches a general principle of maintaining common comfort and respecting the space used collectively. Wahbah az-Zuhaylī emphasizes that public manners in Islam are always oriented towards the public good and the prevention of social disturbances (*daf' al-adhā*), so practices that have the potential to cause discomfort must be avoided, even if the legal origin of the act is mubah.¹⁸

¹⁵ Al-Nawawī, *Riyād Al-Ṣāliḥīn*, n.d.

¹⁶ Al-'Asqalany, *Fath Al-Barry*.

¹⁷ M. Hadari, "PROSOCIAL BEHAVIOR; A Conceptual Study of Altruism in a Psychological Perspective," *JURNAL LISAN AL-HAL*, 8, no. 1 (2014).

¹⁸ Wahbah Zuhaily, *Al-Fiqih Al-Islamy Wa Adillatihu*, 4th ed. (Beirut: Dar-al-fikri al-Ma'shir, 1997).



Based on these implications, it can be said that the hadiths of the Prophet PBUH about the practice of spitting form a comprehensive ethical framework, covering the dimensions of worship, personal manners, and social responsibility. These hadiths do not aim to regulate excessive behavior, but to guide Muslims to be able to maintain a balance between the sanctity of worship and civilized social interaction. Understanding the implications of these hadiths is an important foothold in seeing the practice of spitting as part of contextual and benefit-oriented Islamic ethics.¹⁹

SOCIAL CONTEXT AND SACRED SPACE IN SPITTING HADITHS

The hadiths of the Prophet PBUH about the practice of spitting cannot be separated from the social context and the meaning of sacred space in Islam. During the time of the Prophet Muhammad PBUH, the mosque not only functioned as a place of ritual worship, but also as a center of social activities, education, and community development. In this context, individual behavior has a direct impact on the comfort and honor of the common space. Therefore, the prohibition of spitting in mosques as recorded in the hadiths of the Prophet PBUH needs to be understood as an effort to maintain the sanctity of sacred space while building the social ethics of Muslims.²⁰

The concept of sacred space in Islam is closely related to respect for symbols of worship, such as mosques and qibla directions. The hadiths that prohibit spitting towards the qibla show that this direction is positioned as a symbol of the vertical relationship between the servant and God. An-Nawawī explained that respect for the qibla is part of the inner manners and is born in worship, so any actions that can reduce the symbolic meaning need to be avoided. In this framework, the practice of spitting is not only a physical issue, but also related to the symbolic meaning of space and direction in worship.²¹

From a social point of view, the spitting hadiths reflect Islam's concern for order and comfort in public spaces. The mosque as a collective space requires each individual to maintain behavior so as not to disturb others. Ibn Ḥajar al-'Asqalānī asserts that the prohibitions of adab in the hadith are often aimed at preventing social disturbances (*daf' al-adhā*), even though they are not fundamentally related to impurity or substantive lawlessness.

¹⁹ Muhammad Rayfansyah, "HADIS-HADIS TENTANG MORALITAS DAN SPRINTUALITAS: RUHANI, IBADAH DAN ETIKA," *AlFikrah: Jurnal Studi Ilmu Pendidikan Dan Keislaman* 8, no. 2 (2025): 44.

²⁰ Suud Sarim Karimullah, "THE ROLES OF MOSQUES AS CENTERS FOR EDUCATION AND MANAGEMENT IN ISLAMIC COMMUNITIES," *Jurnal Bina Ummat: Membina Dan Membentengi Ummat* 6, no. 2 (2023): 155, <https://doi.org/https://doi.org/10.38214/jurnalbinaummatsidnatsir.v6i2.184>.

²¹ Ishak, "ADAB-ADAB MASJID MENGIKUT SUDUT PANDANG IMAM NAWAWI DALAM KITAB RIYADUSSOLIHIN."



Therefore, the hadith of spitting can be understood as an instrument of forming social awareness of Muslims.²²

Furthermore, the social context of the spitting hadiths also shows a transformation of biological behavior into ethical norms. The act of spitting, which is biologically a natural response, was instructed by the Prophet PBUH not to be done carelessly in the sacred space. This transformation reflects the character of Islamic teachings that integrate biological, social, and spiritual dimensions within a single ethical framework. In this perspective, the sacred space is not only interpreted physically, but also as a space for the formation of moral and spiritual awareness of the people.²³

Based on this context, the hadiths about spitting can be understood as part of the Prophet PBUH's strategy in building a civilization based on adab. The emphasis on respect for sacred space and concern for social comfort shows that Islam views daily behavior as a reflection of the quality of faith. Thus, the social context and sacred space are important keys in understanding the message of the spitting hadiths in a complete and proportional manner.

THE PRACTICE OF SPITTING BETWEEN ETHICS, CLEANLINESS, AND RELIGIOUS VALUES

The practice of spitting in the Islamic perspective cannot be understood solely as a biological act, but rather as a behavior that is at the intersection of ethics, cleanliness, and religious values. The hadiths of the Prophet PBUH about spitting show that Islam pays serious attention to how biological behavior is directed to be in harmony with the principles of manners and purity. In this context, spitting is not just an individual issue, but also reflects the moral attitude and religious awareness of a Muslim in interacting with the surrounding environment.²⁴

In terms of cleanliness, the hadiths emphasize that Islam encourages the creation of a clean and comfortable environment, especially in the worship hall. Even though spitting is not categorized as unclean, the practice of spitting in mosques is still considered inappropriate because it has the potential to pollute places of worship and disturb other worshippers. An-Nawawī emphasized that the Prophet PBUH's attention to the cleanliness of the mosque is part of an effort to maintain the honor of places of worship and instill the habit of clean living among Muslims. Therefore, cleanliness in

²² Ahmad bin 'Ali bin Hajar Abu al-Fadl al- 'Asqalāni, *Fath Al-Bāri Syarah Shahih Al-Bukhari* (Beirut: Dar al-Ma'rifah, n.d.).

²³ Rayfansyah, "HADIS-HADIS TENTANG MORALITAS DAN SPRITUALITAS: RUHANI, IBADAH DAN ETIKA."

²⁴ Ishak, "ADAB-ADAB MASJID MENGIKUT SUDUT PANDANG IMAM NAWAWI DALAM KITAB RIYADUSSOLIHIN."



the spitting hadiths is not only interpreted physically, but also as a manifestation of social piety.²⁵

In addition, the practice of spitting also has an ethical dimension related to self-control and respect for others. The prohibition of spitting in sacred spaces teaches Muslims not to express biological needs carelessly, especially in shared places. Ibn Ḥajar al-Asqalānī explained that these kinds of adab hadiths aim to form a Muslim personality with noble character, where the control of outward behavior is part of the perfection of faith. Within this framework, spitting is positioned as a minor test of one's ability to maintain social and religious ethics.²⁶

Furthermore, the integration of ethics, cleanliness, and religious values in the spitting hadiths shows the holistic character of Islamic teachings. Islam does not separate the ritual and social aspects, but views the two as an interconnected unit. Wahbah az-Zuhaylī emphasized that Islamic teachings in the matter of public manners are always directed at the realization of benefits and prevention of harm, both individually and collectively. Therefore, the spitting hadiths can be understood as part of the Islamic value system that organizes human behavior as a whole.²⁷

The practice of spitting in Islam represents how biological actions are directed by ethical and spiritual values. The hadiths of the Prophet PBUH do not intend to curb human behavior excessively, but rather guide so that every action, no matter how small, still reflects an awareness of cleanliness, respect for sacred space, and social responsibility. This understanding emphasizes that in Islam, a person's piety is not only measured from ritual worship, but also from the ethics of daily behavior based on religious values.²⁸

THE RELEVANCE OF SPITTING HADITHS IN THE CONTEXT OF CONTEMPORARY LIFE

The hadiths of the Prophet PBUH about the practice of spitting have strong relevance in the context of contemporary Muslim life, especially in the management of public spaces and the strengthening of social ethics. Although the hadiths appear in the historical context of early Muslim societies, the normative values they contain are universal and transient. The principles of respect for sacred spaces, environmental cleanliness, and social

²⁵ Al-Nawawī, *Riyād Al-Ṣāliḥīn*.

²⁶ 'Asqalānī, *Fath Al-Bārī Syarah Shahih Al-Bukhari*.

²⁷ Zuhaily, *Al-Fiqih Al-Islamy Wa Adillatihu*.

²⁸ Suci Ramadhini, "IMPLEMENTASI HADIS SEBAGAI NILAI ETIKA DAN MORAL DALAM BERINTERAKSI DENGAN SESAMA MANUSIA DALAM KEHIDUPAN SEHARI-HARI," *Jurnal Ilmiah Ekonomi Dan Managemen* 3, no. 7 (2025): 433, <https://doi.org/https://doi.org/10.61722/jiem.v3i7.6087>.



comfort remain fundamental needs in modern life, especially in the midst of the increasing density of community activities in common spaces.²⁹

In the context of contemporary mosques, spitting hadiths provide an ethical basis for the management and use of clean, comfortable, and dignified worship spaces. Modern mosques not only function as places of prayer, but also as centers of religious, educational, and social activities. Therefore, the manners taught by the Prophet PBUH, including the prohibition of spitting in mosques, have practical implications in building a culture of discipline and collective responsibility of worshippers. Az-Zuhaylī emphasized that the values of public manners in Islam must continue to be reactualized according to the needs of the times, without losing their normative substance.

More broadly, the relevance of the spitting hadith can be seen in the management of ethics in non-religious public spaces, such as public facilities, educational institutions, and workplaces. Although the prohibition of spitting in the hadith is explicitly aimed at the context of mosques and prayers, its basic value of maintaining cleanliness and avoiding disturbance to others can be applied contextually in various modern public spaces. In this perspective, the spitting hadith serves as a source of inspiration for social ethics that encourages the formation of responsible and civilized behavior in society.³⁰

In addition, the relevance of the spitting hadith is also related to the increasing global awareness of environmental health and cleanliness. The practice of spitting indiscriminately in the modern context is often associated with health risks and the spread of disease. Although the hadith of the Prophet PBUH does not explicitly discuss the medical aspect, the principles of cleanliness and prevention of disorders contained in the hadiths are in line with contemporary efforts to maintain public health. Thus, these hadiths can be understood as an ethical foundation that supports health awareness in modern life.³¹

Based on this description, the hadiths of the Prophet PBUH about the practice of spitting have not lost their relevance in the contemporary era. On the contrary, the normative values contained in it are increasingly finding their actual context in the life of modern society. These hadiths teach that the piety of a Muslim is not only reflected in the implementation of ritual worship, but also in concern for the cleanliness, comfort, and honor of the

²⁹ Winda Sari, "Hadis Dan Etika Lingkungan: Perspektif Ekologi Dalam Tradisi Islam," *FUTURE ACADEMIA* 2, no. 3 (2024): 225, <https://doi.org/https://doi.org/10.61579/future.v2i3.137>.

³⁰ Ridwan Hapani, "Ethics in Islam: Environmental Concern from the Perspective of the Hadith," *ASLIM: Journal of Education and Islamic Studies* 2, no. 2 (2025): 180, <https://doi.org/https://doi.org/10.63738/aslim.v2i2.37>.

³¹ Afianda Ghinaya Aulia, "Kebersihan Dan Kesehatan Lingkungan Menurut Hadis," *Jurnal Riset Agama* 1, no. 1 (2021): 192.



common space. The reactualization of the value of the hadith of spitting contextually is an important step in making the teachings of Islam alive and meaningful in the midst of the dynamics of the times.

CONCLUSION

Based on the study of the hadiths of the Prophet PBUH about the practice of spitting, it can be concluded that these hadiths have a clear and consistent normative message, especially in the context of worship and the use of sacred spaces. The hadiths that prohibit spitting in mosques and towards the qibla show that the practice of spitting in Islam is not understood solely as a biological act, but as a behavior related to manners, the sanctity of worship, and respect for religious symbols. The normative interpretation of these hadiths emphasizes that the prohibition of spitting aims to build spiritual awareness, maintain cleanliness, and foster social ethics of Muslims in a proportionate and not excessive manner.

The implications of these hadiths show that the practice of spitting in Islam is directed to maintain a balance between human biological needs and the demands of religious manners. The hadiths of the Prophet PBUH provide ethical guidance that is educational, contextual, and benefit-oriented, both in the worship and public spaces. Therefore, the hadiths on the practice of spitting provide a relevant normative foundation to form civilized religious behavior, maintain the sanctity of sacred spaces, and strengthen the social responsibility of Muslims in daily life.

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