358494 - Is it recommended to do wudu when reciting hadiths, and is that soundly narrated from Imam Malik?

the question

Is it recommended to do wudu when reciting hadiths and touching books of hadith? Did Imam Malik (may Allah have mercy on him) do wudu when narrating from the Messenger of Allah (blessings and peace of Allah be upon him)?

Summary of answer

It is recommended to be in a state of purity when remembering Allah, and that includes reciting the hadiths of the Messenger of Allah (blessings and peace of Allah be upon him). That was narrated from many of the early generations, and the soundest and most well-known example of that is narrated from Imam Malik (may Allah have mercy on him).

Detailed answer

Praise be to Allah.

The respect and veneration of the early generations for the hadith of the Messenger of Allah (blessings and peace of Allah be upon him)

The righteous early generations in general, and the scholars of hadith in particular, respected and venerated the hadith of the Messenger of Allah (blessings and peace of Allah be upon him).

One aspect of their veneration is that they regarded it as recommended to narrate hadith when in a state of purity; in fact, some of them regarded it as disliked (makruh) to narrate the hadith of the Messenger of Allah (blessings and peace of Allah be upon him) without having done wudu, and

some of them, if they could not find water, would do tayammum for that purpose.

It was narrated by `Abd ar-Razzaq in his *Musannaf* (1344) and by al-Mirwazi in *Ta`zim Qadr as-Salah* (733) that Qatadah said: It was recommended not to read hadiths narrated from the Prophet (blessings and peace of Allah be upon him) except after doing wudu.

Its isnad from Qatadah is authentic (sahih).

It was narrated by Ibn `Abd al-Barr in *Jami` Bayan al-'Ilm wa Fadlihi* (1256) and by al-Ramhormuzi in Al-Muhaddith al-Fasil (p. 586) via Muhammad ibn Isma`il ibn Samurah, who said: Is-haq ibn ar-Rabi` al-'Asfari told us, from al- A`mash, from Dirar ibn Murrah, who said: They used to dislike narrating hadith when they had not done wudu.

Its isnad is good (hasan) because of Is-haq ibn ar-Rabi` al-'Asfari. Ad-Dhahabi said concerning him, as noted in *Tahdhib at-Tahdhib* (1/232): He is truthful (saduq).

Qatadah said: It was regarded as recommended. Dirar said: The phrase "they used to dislike" was usually understood as referring to the senior Tabi`in because most of the narrations are from them.

It was narrated by al-Bayhaqi in *Al-Madkhil ila as-Sunan al-Kubra* (694) and al-Khatib al-Baghdadi in *Al-Jami` li Akhlaq ar-Rawi wa Adab as-Sami`* (985), via Ishaq ibn ar-Rabi`, who said: I saw al-A`mash, when he wanted to narrate hadith and was not in a state of purity, he would do tayammum.

Its isnad is good (hasan), like the previous report

Imam Malik did not narrate from the Messenger of Allah except after doing wudu

With regard to the report about Imam Malik in this regard, it is well known and soundly narrated from him. This is an example of his immense respect and veneration for the hadith of the

Messenger of Allah (blessings and peace of Allah be upon him).

It was narrated from al-Jawhari in *Musnad al-Muwatta'* (51), Ibn Nasr in his *Qawa'id* (67), al-Khatib in *Al-Jami` li Akhlaq ar-Rawi wa Adab as-Sami`* (983) and Ibn `Abd al-Barr in *Jami` Bayan al-`Ilm wa Fadlihi* (1260) from Abu Mus`ab az-Zahri, who said: Malik ibn Anas would not narrate hadiths of the Prophet (blessings and peace of Allah be upon him) except in a state of purity, out of veneration for the hadith of the Messenger of Allah (blessings and peace of Allah be upon him).

Its isnad from Malik (may Allah have mercy on him) is authentic (sahih).

It was narrated by Muhammad ibn Nasr al-Mirwazi in *Ta`zim Qadr as-Salah* (731) and by al-Ramhormuzi in *Al-Muhaddith al-Fasil* (p. 585) via Abu Salamah al-Khuza`i, who said: When Malik ibn Anas wanted to go out to narrate hadith, he would do wudu` as for prayer, put on his best clothes, put on a cap and comb his beard. Someone asked him about that, and he said: I do that out of respect for the hadith of the Messenger of Allah (blessings and peace of Allah be upon him).

Its isnad from Malik (may Allah have mercy on him) is authentic (sahih).

It was narrated by al-Bayhaqi in *Al-Madkhil ila as-Sunan al-Kubra* (692), via Isma`il ibn Abi Uways, who said: When Malik ibn Anas wanted to narrate hadith, he would do wudu, take his seat, comb his beard, and sit in a manner that reflected respect and awe, then narrate hadith.

He was asked about that, and he said: I like to show respect for the hadith of the Messenger of Allah (blessings and peace of Allah be upon him), and I do not narrate hadith except in a state of purity, sitting up properly.

He disliked narrating hadith in the street or when standing, or rushing about. He said: I want to have presence of mind when narrating from the Messenger of Allah (blessings and peace of Allah be upon him).

Its isnad from Malik (may Allah have mercy on him) is authentic (sahih).

Isma`il ibn Muhammad ibn al-Fadl ibn Muhammad ash-Sha`rani was classed as trustworthy

(thiqah) by adh-Dhahabi in *Al-`Ibar* (2/76). His grandfather al-Fadl ibn Muhammad ibn al-Musayyab ash-Sha`rani was trustworthy, a man of virtue who travelled in search of hadith; he has an excellent biography in *Siyar A`lam an-Nubala* (13/317).

Imam an-Nawawi and others stated that it is recommended for the one who narrates hadith to be in a state of purity when he reads the hadith of the Messenger of Allah (blessings and peace of Allah be upon him).

An-Nawawi said in *At-Taqrib* (p. 59): It is recommended for him, when he wants to attend a gathering in which hadith is narrated, to purify himself, put on perfume, comb his beard and sit properly in a respectful manner.

As-Sakhkhawi said in *Fat-h al-Mughith* (2/314): Then when you want to narrate a hadith with a sound intention, in sha Allah, do wudu as for prayer and ghusl as you would do ghusl for janabah, so that you will be in a state of complete purity.

All of this is by way of venerating the hadith of the Messenger of Allah (blessings and peace of Allah be upon him). It is not obligatory; rather it is an act of virtue that is recommended.

Al-Khatib al-Baghdadi said in *Al-Jami` li Akhlaq ar-Rawi wa Adab as-Sami`* (3/127): Those who regarded it as disliked to narrate hadith in the states that we have mentioned, namely walking, standing, lying down and when not in a state of purity, only did that by way of showing respect and veneration for the hadith. But if a narrator narrates a hadith in any of these states, he is not sinning and he is not doing anything that is prohibited. The book that is most deserving of veneration is the Book of Allah, and reciting it in these states is permissible, so it is more appropriate that reciting hadith in these states should also be permissible.