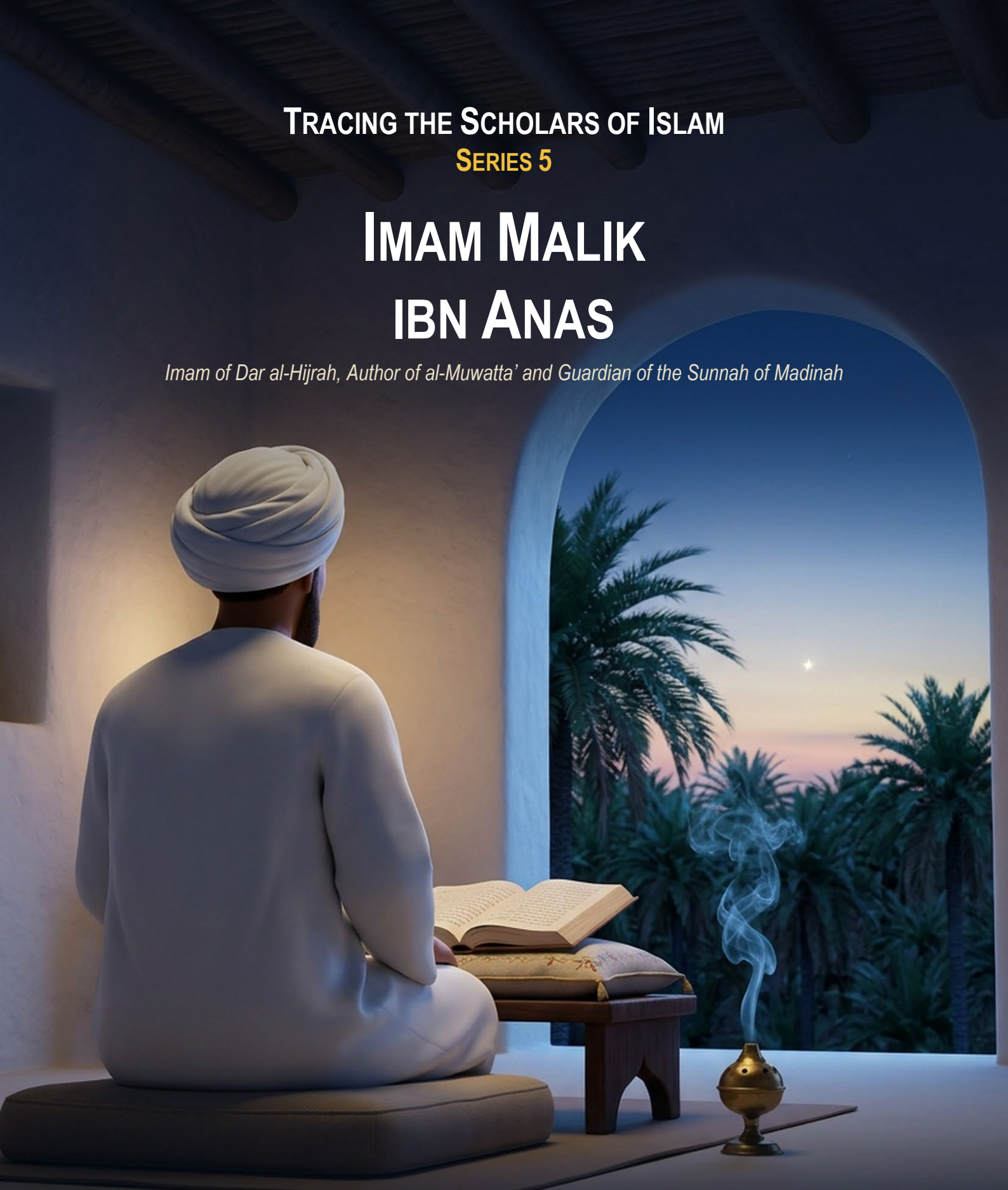
TRACING THE SCHOLARS OF ISLAM

SERIES 5

IMAM MALIK IBN ANAS

Imam of Dar al-Hijrah, Author of al-Muwatta' and Guardian of the Sunnah of Madinah



HJ CHE ALIM HJ CHE HARON

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Imam of Dar al-Hijrah, Author of al-Muwatta' and Guardian of the Sunnah of Madinah

وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ إِلَّا رِجَالٗا نُّوحِيٓ إِلَيۡهِمۡۖ فَسۡـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ إِن كُنتُمۡ لَا تَعۡلَمُونَ

"And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know."

SURAH AN-NAHL 16:43

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ACKNOWLEDGEMENT

All praise is due to Allah, who commands us to ask the people of knowledge. Blessings and peace be upon the Messenger of Allah ﷺ, whose city, Madinah, was the birthplace and home of Imam Malik, and upon his family and Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This fifth book of Tracing the Scholars of Islam tells of the second of the four imams of the schools. May Imam Malik's reverence for the Hadith of the Messenger of Allah ﷺ teach us to honour knowledge, and may this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook, in a **3D** illustration style, shows an imam of Madinah **drawn from behind, without a face** — because no true likeness of Imam Malik exists, and the faces of the early scholars are not invented. He wears a clean white robe and turban and sits upright, with dignity and reverence, on a cushion.

Before him, **an open manuscript rests on a small cushion** on a wooden stand — a symbol of his reverence for the Hadith — while **a brass incense burner** beside him releases fragrant smoke, for he perfumed himself before teaching Hadith.

Through the arched window appear the **date palm groves of Madinah** at **dawn**, the deep blue sky brightening at the horizon. No dome or minaret is drawn, since the green dome was built centuries after the time of Imam Malik.

Two gold lines at the bottom frame the author's name, while the image runs in full to the edge of the page.

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IMAM MALIK IBN ANAS

The fifth book of **Tracing the Scholars of Islam** takes us to the city of the Messenger of Allah ﷺ, ***Madinah***, to the second of the four imams of the schools: ***Imam Malik ibn Anas*** رحمه الله. Ibn Hajar called him ***"the Imam of Dar al-Hijrah"*** (the city of the Hijrah), and Yahya ibn Sa'id al-Qattan called him ***"the Commander of the Faithful in Hadith"***.

His book, ***al-Muwatta'***, is among the earliest written books of Hadith and fiqh, and his school is followed in North Africa, West Africa and parts of the Gulf to this day.

Note: The translation of the Qur'anic verses in this eBook is Sahih International. The grading of each Hadith is stated in its Hadith box. Information from the books of history and biography — such as Siyar A'lam an-Nubala' (adh-Dhahabi) and Tartib al-Madarik (al-Qadi 'Iyad) — is placed in brown "History Note" boxes.

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ASK THE PEOPLE OF KNOWLEDGE

SURAH AN-NAHL 16:43

وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ إِلَّا رِجَالٗا نُّوحِيٓ إِلَيۡهِمۡۖ فَسۡـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ إِن كُنتُمۡ لَا تَعۡلَمُونَ ٤٣

And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know.

Translation: Sahih International — quran.com/16:43

COMMENTARY ON VERSE 16:43

Allah says: ***"So ask the people of the message if you do not know"***. Although the verse was first addressed to the polytheists, the scholars took it as a general principle: ***whoever does not know should ask the people of knowledge***.

In his time, Imam Malik was the most sought-after scholar. People came from al-Andalus, Africa, Iraq and Khurasan to Madinah to ask him — until a saying spread among the people: ***"Should anyone give fatwa while Malik is in Madinah?"***

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RAISED IN RANK BY KNOWLEDGE

SURAH AL-MUJADILAH 58:11

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمۡ تَفَسَّحُواْ فِي ٱلۡمَجَٰلِسِ فَٱفۡسَحُواْ يَفۡسَحِ ٱللَّهُ لَكُمۡۖ وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ١١

O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.

Translation: Sahih International — quran.com/58:11

"Allah will raise those who have believed among you and those who were given knowledge, by degrees". Tafsir Ibn Kathir 58:11

Imam Malik is a living example of this verse: a son of Madinah raised to become ***the Imam of Dar al-Hijrah***, so that caliphs came to his circle.

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HADITH — SAHIH AL-BUKHARI, NO. 71 (MUTTAFAQ ‘ALAIH)

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ سَمِعْتُ مُعَاوِيَةَ، خَطِيبًا يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ».

TRANSLATION:

Humayd ibn ‘Abd ar-Rahman said: I heard Mu‘awiyah رضى الله عنه delivering a sermon, saying: I heard the Prophet ﷺ say: **“Whoever Allah wishes good for, He gives him understanding of the religion. I am only a distributor, and Allah is the One who gives. This nation will remain upright upon the command of Allah; those who oppose them will not harm them, until the command of Allah comes.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sa‘id ibn ‘Ufayr, from Ibn Wahb, from Yunus, from Ibn Shihab az-Zuhri, from Humayd ibn ‘Abd ar-Rahman, from Mu‘awiyah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Hadith No. 71. Also narrated by Muslim (No. 1037).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:71

LESSONS FROM THIS HADITH

Understanding of the religion is a sign that Allah wills good for a person. Imam Malik spent almost his whole life in Madinah ***learning, understanding and teaching*** the religion.

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WHO WAS IMAM MALIK?

His full name was ***Malik ibn Anas ibn Malik ibn Abi 'Amir al-Asbahi***, with the kunyah ***Abu 'Abdillah***. His family came from the tribe of Asbah in Yemen, and he was born and raised in Madinah. According to the well-known view, he was ***born in 93 AH*** (other reports give an earlier year), and ***died in Madinah in 179 AH***.

TEACHERS AND STUDENTS

Among his principal teachers were ***Nafi'*** (the freedman of 'Abdullah ibn 'Umar), ***Ibn Shihab az-Zuhri*** and ***Rabi'ah ar-Ra'y***. Among his most famous students was ***Imam ash-Shafi'i***, who memorised al-Muwatta' and read it before him.

THE VERDICT OF THE SCHOLARS

Imam ash-Shafi'i: "When narrations are mentioned, ***Malik is the star***." **Imam Ahmad:** "Malik is ***the most reliable in everything***." **Yahya ibn Ma'in:** "***Trustworthy, an authority***." **Abu Hatim ar-Razi:** "Trustworthy, ***imam of the people of the Hijaz***." **Ibn Hajar:** "Imam of Dar al-Hijrah, ***chief of the meticulous***."

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MADINAH AND THE AGE OF IMAM MALIK

Imam Malik was born in ***Madinah al-Munawwarah***, the city of the Prophet's ﷺ hijrah, some eighty years after his passing. In his time, Madinah was still full of ***the children and students of the Companions***. The practice of its people had been handed down from the generation that lived with the Messenger of Allah ﷺ — which is why Imam Malik valued ***the practice of the people of Madinah*** so highly.

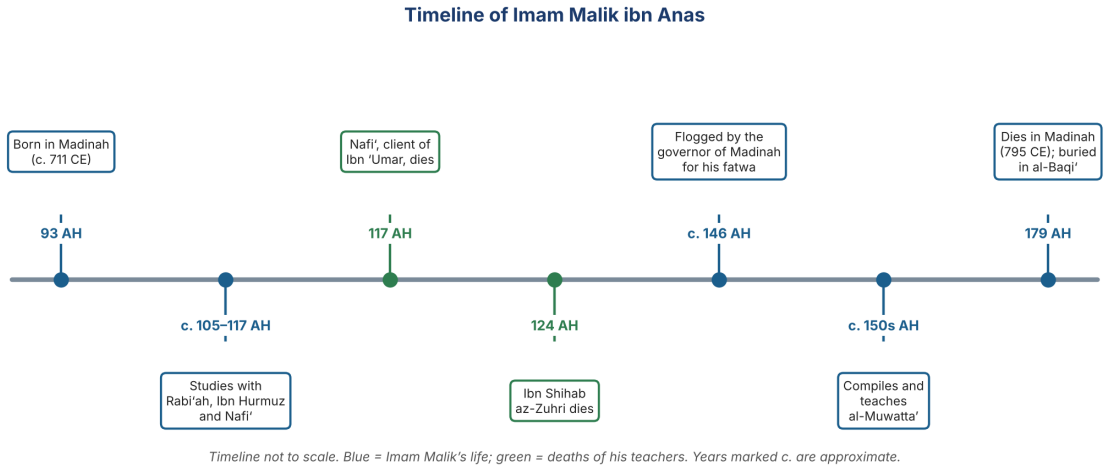


Figure 1: Timeline of Imam Malik ibn Anas.

A FAMILY THAT LOVED KNOWLEDGE

His grandfather, ***Malik ibn Abi 'Amir***, was one of the Tabi'un who narrated Hadith from 'Umar ibn al-Khattab and 'Uthman ibn 'Affan رضى الله عنهما. His father ***Anas*** and his uncles also narrated knowledge. Imam Malik grew up in a home that honoured Hadith.

HISTORY NOTE: A MOTHER'S ADVICE

Al-Qadi 'Iyad in ***Tartib al-Madarik*** quotes Imam Malik: when he was a child, his mother dressed him neatly, placed a turban on his head and said: ***"Go to Rabi'ah, and learn his manners before his knowledge."***

This is a ***biographical report*** (not a Hadith). Its lesson is great: a mother who understood that ***manners come before knowledge*** raised an imam famed for his reverence towards Hadith.

REFERENCES:

Al-Qadi 'Iyad, Tartib al-Madarik wa Taqrib al-Masalik, biography of Imam Malik.

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A GUARDED CITY

Imam Malik almost never left Madinah. Remarkably, he himself appears in the chain of the following Hadith on ***the honour of Madinah***:

HADITH — SAHIH AL-BUKHARI, NO. 1880 (MUTTAFAQ 'ALAYH)

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم. «عَلَى أَنْقَابِ الْمَدِينَةِ مَلاَئِكَةٌ، لاَ يَدْخُلُهَا الطَّاعُونُ وَلاَ الدَّجَّالُ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **"At the entrances of Madinah there are angels (guarding it); neither plague nor the Dajjal will enter it."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Isma'il (ibn Abi Uways), from Malik (ibn Anas), from Nu'aym ibn 'Abdillah al-Mujmir, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of Madinah, Chapter: The Dajjal Will Not Enter Madinah, Hadith No. 1880. Also narrated by Muslim (No. 1379).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1880

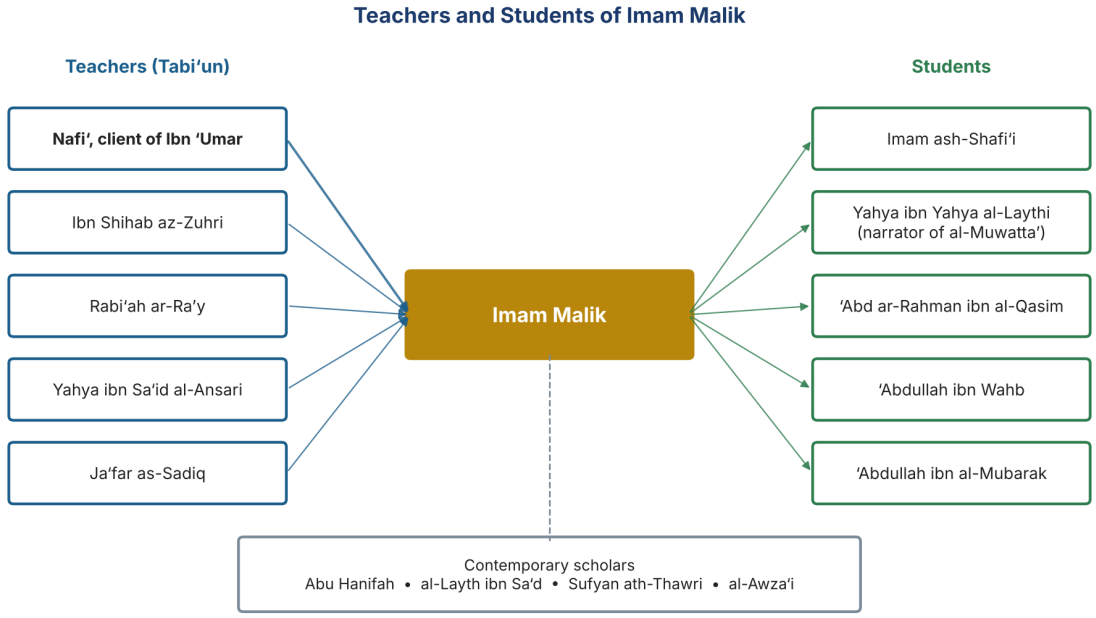
LESSONS FROM THIS HADITH

Madinah is guarded by angels against ***plague and the Dajjal***. This Hadith deepened Imam Malik's love for the city — and he himself became one of ***the guardians of its knowledge*** for more than half a century.

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SEEKING KNOWLEDGE AND QUALIFYING TO GIVE FATWA

Imam Malik learned from many scholars of Madinah. The books of biography say he ***kept company with 'Abdullah ibn Hurmuz*** for years, waited at Nafi''s door under the burning sun, and memorised az-Zuhri's Hadith with great care. He also endured ***hardship and poverty*** while studying.



Simplified diagram based on the books of narrators (Tahdhib al-Kamal, Siyar A'lam an-Nubala'). The real lists are much longer.

Figure 2: Teachers and students of Imam Malik.

HISTORY NOTE: SEVENTY SHAYKHS AS WITNESSES

It is reported that Imam Malik said: ***"I did not sit to give fatwa until seventy shaykhs among the people of knowledge testified that I was qualified for it."***

He began teaching while still young, but only after ***being recognised by his teachers***. This is a biographical report quoted in ***Hilyat al-Awliya'*** and ***Tartib al-Madarik***; its lesson is ***trustworthiness in giving fatwa*** — something sorely needed in the age of social media.

REFERENCES:

Abu Nu'aym, Hilyat al-Awliya'; al-Qadi 'Iyad, Tartib al-Madarik — biography of Imam Malik.

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SINCERITY IN KNOWLEDGE

SURAH AL-BAYYINAH 98:5

وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُواْ ٱلصَّلَوٰةَ وَيُؤۡتُواْ ٱلزَّكَوٰةَۚ وَذَٰلِكَ دِينُ ٱلۡقَيِّمَةِ ٥

And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.

Translation: Sahih International — quran.com/98:5

"And they were not commanded except to worship Allah, [being] sincere to Him in religion". Tafsir Ibn Kathir 98:5

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HADITH — SAHIH AL-BUKHARI, NO. 1 — THE FIRST HADITH OF AL-ARBA'IN AN-NAWAWIYYAH

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ، يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

TRANSLATION:

'Alqamah ibn Waqqas al-Laythi said: I heard 'Umar ibn al-Khattab رضى الله عنه say on the pulpit: I heard the Messenger of Allah ﷺ say: **"Actions are only by intentions, and every person will have only what he intended. So whoever emigrated for worldly gain he would attain, or for a woman he would marry, his emigration is for that to which he emigrated."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from al-Humaydi 'Abdullah ibn az-Zubayr, from Sufyan ibn 'Uyaynah, from Yahya ibn Sa'id al-Ansari, from Muhammad ibn Ibrahim at-Taymi, from 'Alqamah ibn Waqqas al-Laythi, from 'Umar ibn al-Khattab رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Beginning of Revelation, Hadith No. 1 (the first Hadith of Sahih al-Bukhari); also narrated by Muslim (No. 1907).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1

LESSONS FROM THIS HADITH

Knowledge is worship, and worship depends on ***intention***. Imam Malik did not seek fame: he ***did not sit to teach*** until his teachers acknowledged his fitness (chapter 5), and he ***refused*** to make his book the law of the state (chapter 15).

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THE GOLDEN CHAIN

Imam al-Bukhari judged the chain ***Malik, from Nafi', from Ibn 'Umar*** to be ***the soundest chain of all***. The scholars called it ***Silsilat adh-Dhahab*** — the golden chain. Among the Hadith narrated through this chain:

HADITH — SAHIH AL-BUKHARI, NO. 645 (MUTTAFAQ 'ALAIH)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «صَلاَةُ الْجَمَاعَةِ تَفْضُلُ صَلاَةَ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

TRANSLATION:

'Abdullah ibn 'Umar رضى الله عنهما reported that the Messenger of Allah ﷺ said: **"Prayer in congregation is superior to prayer offered alone by twenty-seven degrees."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Imam Malik ibn Anas, from Nafi', from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Call to Prayer, Hadith No. 645. Also narrated by Muslim (No. 650) and in the Muwatta' of Imam Malik.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:645

LESSON FROM THIS HADITH

This short Hadith reached us through ***four of the most trustworthy people***, from the time of the Messenger of Allah ﷺ to Imam al-Bukhari. Its content invites us to bring the mosques to life with congregational prayer — just as Imam Malik taught in the Prophet's Mosque all his life.

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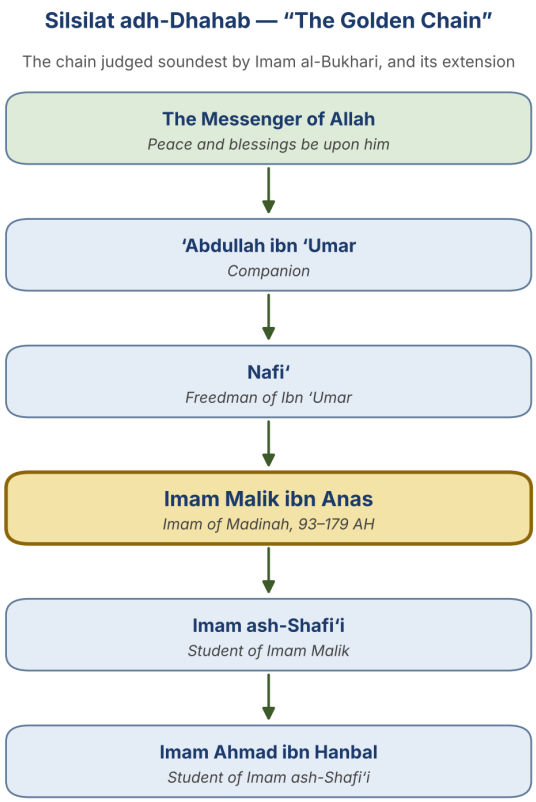


Figure 3: Silsilat adh-Dhahab — the golden chain of Imam Malik.

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THE HADITH OF JIBRIL: ISLAM, IMAN AND IHSAN

The Hadith of Jibril is ***a summary of the whole religion***: Islam, Iman and Ihsan. It also shows ***the etiquette*** of a student — Jibril sat close before the Messenger of Allah ﷺ and asked in an orderly way:

HADITH — SAHIH MUSLIM, NO. 8 (THE HADITH OF JIBRIL)

حَدَّثَنِي أَبُو خَيْثَمَةَ، زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا وَكِيعٌ، عَنْ كَهْمَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، - وَهَذَا حَدِيثُهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا كَهْمَسٌ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، قَالَ كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدَرِ بِالْبَصْرَةِ مَعْبَدٌ الْجُهَنِيُّ فَانْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيُّ حَاجَّيْنِ أَوْ مُعْتَمِرَيْنِ فَقُلْنَا لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلاَءِ فِي الْقَدَرِ فَوُفِّقَ لَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ دَاخِلاً الْمَسْجِدَ فَاكْتَنَفْتُهُ أَنَا وَصَاحِبِي أَحَدُنَا عَنْ يَمِينِهِ وَالآخَرُ عَنْ شِمَالِهِ فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلاَمَ إِلَىَّ فَقُلْتُ أَبَا عَبْدِ الرَّحْمَنِ إِنَّهُ قَدْ ظَهَرَ قِبَلَنَا نَاسٌ يَقْرَءُونَ الْقُرْآنَ وَيَتَقَفَّرُونَ الْعِلْمَ - وَذَكَرَ مِنْ شَأْنِهِمْ - وَأَنَّهُمْ يَزْعُمُونَ أَنْ لاَ قَدَرَ وَأَنَّ الأَمْرَ أُنُفٌ. قَالَ فَإِذَا لَقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ وَأَنَّهُمْ بُرَآءُ مِنِّي وَالَّذِي يَحْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ أَنَّ لأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ مَا قَبِلَ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ ثُمَّ قَالَ حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعَرِ لاَ يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلاَ يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الإِسْلاَمِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم الإِسْلاَمُ أَنْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلاَةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلاً. قَالَ صَدَقْتَ. قَالَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ فَأَخْبِرْنِي عَنِ الإِيمَانِ. قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ صَدَقْتَ. قَالَ فَأَخْبِرْنِي عَنِ الإِحْسَانِ. قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ

فَأَخْبِرْنِي عَنْ أَمَارَتِهَا. قَالَ أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي يَا عُمَرُ أَتَدْرِي مَنِ السَّائِلُ. قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ.

TRANSLATION:

Yahya bin Ya'mar said: The first person to speak about (the denial of) divine decree (qadar) in Basrah was Ma'bad al-Juhani. So Humaid bin 'Abd al-Rahman al-Himyari and I set out for Hajj or 'Umrah, and we said: "If only we could meet one of the Companions of the Messenger of Allah ﷺ, we would ask him about what these people are saying about qadar." It was decreed that we met 'Abdullah bin 'Umar bin al-Khattab رضى الله عنهما as he was entering the mosque. My companion and I flanked him, one on his right and one on his left. I thought my companion would leave the talking to me, so I said: "O Abu 'Abd al-Rahman, there have appeared among us people who recite the Qur'an and pursue knowledge — and he described their state — and they claim that there is no qadar, and that matters happen without being decreed beforehand." He said: "When you meet them, tell them that I am free of them and they are free of me. By the One by whom 'Abdullah bin 'Umar swears, if one of them had gold equal to Mount Uhud and spent it, Allah would not accept it from him until he believes in qadar."

Then he said: My father, 'Umar bin al-Khattab رضى الله عنه, told me: While we were sitting with the Messenger of Allah ﷺ one day, there appeared before us a man whose clothes were extremely white and whose hair was extremely black; no signs of travel could be seen on him, and none of us knew him. He sat down facing the Prophet ﷺ, resting his knees against his knees and placing his palms on his thighs, and said: "O Muhammad, tell me about Islam." The Messenger of Allah ﷺ said: **"Islam is that you testify that there is no god but Allah and that Muhammad is the Messenger of Allah, that you establish the prayer, pay the zakah, fast in Ramadan, and perform Hajj to the House if you are able to find a way to it."** He said: "You have spoken truly." We were amazed at him: he asks him and then confirms him. He said: "Tell me about iman." He said: **"That you believe in Allah, His angels, His Books, His Messengers and the Last Day, and that you believe in qadar, its good and its bad."** He said: "You have spoken truly." He said: "Tell me about ihsan." He said: **"That you worship Allah as though you see Him; and though you do not see Him, He surely sees you."** He said: "Tell me about the Hour." He said: **"The one asked about it knows no more than the one asking."** He said: "Then tell me about its signs." He said: **"That the slave-woman gives birth to her mistress, and that you see the barefoot, naked, destitute herdsmen of sheep competing in constructing tall buildings."** Then the man left. I stayed for a while, then he said to me: **"O 'Umar, do you know who the questioner was?"** I said: "Allah and His Messenger know best." He said: **"He was Jibril; he came to you to teach you your religion."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Khaithamah Zuhair bin Harb, from Waki', from Kahmas bin al-Hasan, from 'Abdullah bin Buraidah, from Yahya bin Ya'mar; and from 'Ubaidullah bin Mu'adh al-'Anbari, from his father, Mu'adh bin Mu'adh, from Kahmas, from Ibn Buraidah, from Yahya bin Ya'mar, from 'Abdullah bin 'Umar, from 'Umar bin al-Khattab رضى الله عنه, from the Prophet ﷺ.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Faith, Hadith No. 8 (narration 8a).

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:8a

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LESSONS FROM THIS HADITH

Ihsan — worshipping Allah as if you see Him — shone in Imam Malik's etiquette towards Hadith (chapter 9). He would bathe, wear his best clothes and sit calmly before narrating Hadith, aware of ***the greatness of the knowledge*** he carried.

PILLAR	ITS MEANING
Islam	Outward deeds: testimony, prayer, zakat, fasting and Hajj.
Iman	The heart's conviction in the six pillars of faith.
Ihsan	Worshipping as if you see Allah.

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THE ETIQUETTE OF HONOURING HADITH

HISTORY NOTE: IMAM MALIK AND THE HADITH OF THE MESSENGER OF ALLAH ﷺ

The books of biography record Imam Malik's extraordinary etiquette towards Hadith. When he was about to teach Hadith, he would ***bathe, wear his best clothes, put on perfume***, and then sit calmly and with reverence. He disliked narrating Hadith while standing or in haste.

It is also reported that he did not ride an animal in Madinah out of reverence for the ground once trodden by the Messenger of Allah ﷺ. These stories are quoted in books of biography such as Siyar A'lam an-Nubala' and Tartib al-Madarik.

REFERENCES:
Adh-Dhahabi, Siyar A'lam an-Nubala', biography of Imam Malik; al-Qadi 'Iyad, Tartib al-Madarik.

AL-MUWATTA'

Imam Malik compiled ***al-Muwatta'*** — a book gathering Hadith, the reports of the Companions, and the practice of the people of Madinah. Before Sahih al-Bukhari was written, Imam ash-Shafi'i said: ***"There is no book on the face of the earth, after the Book of Allah, more sound than the book of Malik."*** Many Hadith in Sahih al-Bukhari and Sahih Muslim are narrated through Imam Malik.

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THE SWEETNESS OF FAITH IN FOLLOWING THE SUNNAH

SURAH ALI 'IMRAN 3:31

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۚ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾

Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."

Translation: Sahih International — quran.com/3:31

"If you should love Allah, then follow me, [so] Allah will love you". Tafsir Ibn Kathir 3:31

For Imam Malik, love for the Messenger of Allah ﷺ is proven by ***following his sunnah*** — and the practice of the people of Madinah is the closest inheritance of that sunnah.

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HADITH — SAHIH AL-BUKHARI, NO. 16

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، قَالَ حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ « ثَلاَثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلاَوَةَ الإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لاَ يُحِبُّهُ إِلاَّ لِلَّهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ ».

TRANSLATION:

Anas رضى الله عنه narrated that the Prophet ﷺ said: **"Whoever has three qualities will taste the sweetness of faith: that Allah and His Messenger are dearer to him than anything else; that he loves a person only for the sake of Allah; and that he hates to return to disbelief as he hates to be thrown into the fire."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn al-Muthanna, from 'Abd al-Wahhab ath-Thaqafi, from Ayyub as-Sakhtiyani, from Abu Qilabah, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Faith, chapter on the sweetness of faith, Hadith No. 16. Also narrated by Muslim (No. 43).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:16

LESSONS FROM THIS HADITH

The sweetness of faith is not merely a feeling; it is born of ***love given priority***: Allah and His Messenger above all. This is what made Imam Malik honour Hadith and the city of the Messenger ﷺ so deeply.

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THE COURAGE TO SAY "I DO NOT KNOW"

SURAH AL-ISRA' 17:36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.

Translation: Sahih International — quran.com/17:36

COMMENTARY ON VERSE 17:36

Allah forbids us to ***"pursue that of which you have no knowledge"***, for ***"the hearing, the sight and the heart - about all those [one] will be questioned"***.

HISTORY NOTE: "LĀ ADRĪ" — I DO NOT KNOW

The books of biography quote the story of a man who came from far away with many questions for Imam Malik. To most of them, Imam Malik answered: ***"Lā adrī"*** — I do not know. The man was astonished, and Imam Malik told him to inform the people that Malik did not know.

The number of questions differs between the reports; but the lesson is clear: ***a great imam was not ashamed to admit he did not know***, out of fear of speaking about the religion of Allah without knowledge.

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THE DANGER OF FATWA WITHOUT KNOWLEDGE

Why was Imam Malik so careful that he would say "I do not know"? Because he understood the Prophet's ﷺ warning about ***the disappearance of scholars*** and the rise of ignorant people giving fatwa:

HADITH — SAHIH AL-BUKHARI, NO. 100 (MUTTAFAQ 'ALAIH)

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ «إِنَّ اللَّهَ لاَ يَقْبِضُ الْعِلْمَ انْتِزَاعًا، يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا، اتَّخَذَ النَّاسُ رُءُوسًا جُهَّالاً فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا». قَالَ الْفِرَبْرِيُّ حَدَّثَنَا عَبَّاسٌ قَالَ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ نَحْوَهُ.

TRANSLATION:

'Abdullah ibn 'Amr ibn al-'As رضى الله عنهما said: I heard the Messenger of Allah ﷺ say: **"Allah does not take away knowledge by snatching it from His servants, but He takes away knowledge by taking away the scholars, until, when no scholar remains, people take ignorant leaders. They are asked and they give rulings without knowledge; so they go astray and lead others astray."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Isma'il ibn Abi Uways, from Imam Malik, from Hisham ibn 'Urwah, from his father, 'Urwah ibn az-Zubayr, from 'Abdullah ibn 'Amr ibn al-'As رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Hadith No. 100. Also narrated by Muslim (No. 2673).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:100

LESSONS FROM THIS HADITH

Knowledge is taken away through ***the death of scholars***. When scholars are gone, people take ***ignorant leaders***, who give fatwa without knowledge — ***astray and leading others astray***. Saying "I do not know" is not weakness; it is ***a fortress*** that protects the religion from hasty answers.

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GUARDING THE TONGUE

Imam Malik was known for ***speaking little***, and was careful with every answer. He knew that every word is recorded:

SURAH QAF 50:18

مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

Man does not utter any word except that with him is an observer prepared [to record].

Translation: Sahih International — quran.com/50:18

"Man does not utter any word except that with him is an observer prepared [to record]". Tafsir Ibn Kathir 50:18

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HADITH — SAHIH AL-BUKHARI, NO. 6018 (MUTTAFAQ ‘ALAYH)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **“Whoever believes in Allah and the Last Day, let him not harm his neighbour; whoever believes in Allah and the Last Day, let him honour his guest; and whoever believes in Allah and the Last Day, let him speak good or remain silent.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaybah ibn Sa‘id, from Abu al-Ahwas, from Abu Hasin, from Abu Salih, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Good Manners, Chapter: Whoever Believes in Allah and the Last Day Should Not Harm His Neighbour, Hadith No. 6018. Also narrated by Muslim (No. 47).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6018

LESSONS FROM THIS HADITH

Speak good or remain silent — this is the principle that made Imam Malik brave enough to say “I do not know” (chapter 11). A knowing silence is better than misleading words.

THREE TEACHINGS IN THE HADITH	OUR PRACTICE
Speak good or remain silent	Think before speaking or writing.
Do not harm your neighbour	Guard the rights of those around you.
Honour your guest	Treat guests well.

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PATIENCE IN TRIAL AND LOVE OF MADINAH

HISTORY NOTE: THE TRIAL OF IMAM MALIK

According to the history books, around 146 AH the governor of Madinah, ***Ja'far ibn Sulayman***, had Imam Malik flogged because he narrated Hadith and gave the fatwa that ***the oath of one who is coerced is not binding*** — a fatwa feared to undermine allegiances taken by force. His shoulder was injured, yet he held no grudge, and his standing only rose in the eyes of the people.

Imam Malik's patience recalls the Hadith he himself narrated from az-Zuhri:

HADITH — SAHIH AL-BUKHARI, NO. 6114 (MUTTAFAQ 'ALAIH)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

TRANSLATION:

Abu Hurayrah رضى الله عنه reported that the Messenger of Allah ﷺ said: **"The strong man is not the one who overcomes others in wrestling; the strong man is only the one who controls himself when he is angry."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Imam Malik ibn Anas, from Ibn Shihab az-Zuhri, from Sa'id ibn al-Musayyib, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Manners, Hadith No. 6114. Also narrated by Muslim (No. 2609) and in the Muwatta' of Imam Malik.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6114

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LOVE OF MADINAH

Imam Malik hardly ever left Madinah except for Hajj. He lived and died in the city of which the Messenger of Allah ﷺ said:

HADITH — SAHIH AL-BUKHARI, NO. 1876 (MUTTAFAQ 'ALAIH)

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «إِنَّ الإِيمَانَ لَيَأْرِزُ إِلَى الْمَدِينَةِ كَمَا تَأْرِزُ الْحَيَّةُ إِلَى جُحْرِهَا».

TRANSLATION:

Abu Hurayrah رضى الله عنه reported that the Messenger of Allah ﷺ said: **"Indeed, faith will retreat to Madinah just as a snake retreats to its hole."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ibrahim ibn al-Mundhir, from Anas ibn 'Iyad, from 'Ubaydullah ibn 'Umar, from Khubayb ibn 'Abd ar-Rahman, from Hafs ibn 'Asim, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of Madinah, Hadith No. 1876. Also narrated by Muslim (No. 147).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1876

LESSON

True strength is self-control, not revenge. And love for the places Allah has honoured gives birth to good manners and loyalty.

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AL-MUWATTA' AND THE MALIKI SCHOOL

Imam Malik compiled al-Muwatta' over ***many years***, revising and shortening it again and again. The name ***al-Muwatta'*** means "the made-easy" or "the agreed-upon", because the book was presented to the scholars of Madinah and they agreed with it.

HISTORY NOTE: REFUSING TO IMPOSE ONE BOOK ON EVERY LAND

It is reported that the Caliph ***Abu Ja'far al-Mansur*** (and in another report Harun ar-Rashid) wished to ***make al-Muwatta' binding*** on every Muslim province. Imam Malik refused, explaining that the Companions of the Messenger of Allah ﷺ had spread to many lands, and ***each land had received knowledge and practice*** from them.

This is a ***historical report*** quoted by Ibn Sa'd and al-Qadi 'Iyad. It shows Imam Malik's ***broad-mindedness***: he did not force the ummah to follow his views even when he had the chance.

REFERENCES:

Ibn Sa'd, at-Tabaqat; al-Qadi 'Iyad, Tartib al-Madarik.

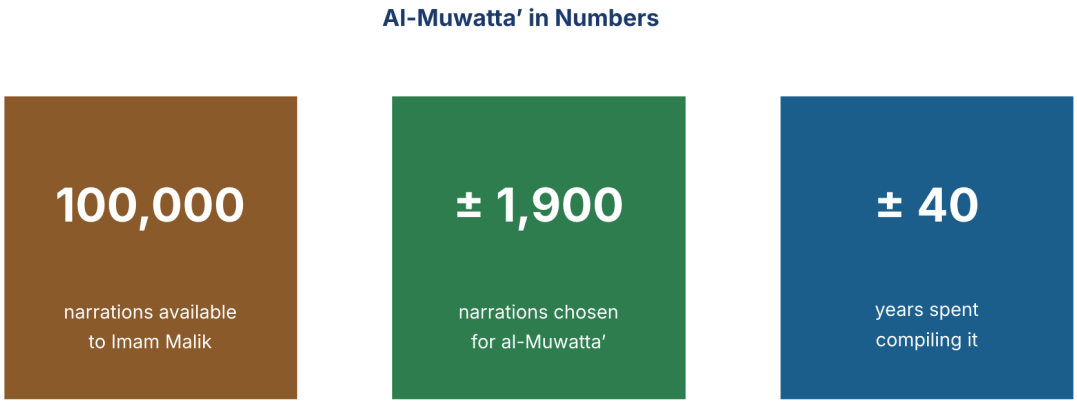
THE SPREAD OF THE MALIKI SCHOOL

His students carried al-Muwatta' to ***Egypt, North Africa and al-Andalus***. The recension of ***Yahya ibn Yahya al-Laythi*** of al-Andalus became the most famous copy of al-Muwatta' to this day. The Maliki school is now followed by most Muslims in ***Morocco, Algeria, Tunisia, Libya, West Africa*** and parts of the Gulf.

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AL-MUWATTA' IN NUMBERS

Al-Muwatta' means ***"the well-trodden path"***; Abu Hatim ar-Razi said the name comes from a root meaning ***"made easy for people"***. It is among the ***earliest*** books of Hadith and fiqh to reach us.



Approximate figures according to reports. Over 16 recensions are known; the most famous is that of Yahya ibn Yahya al-Laythi. Source: Wikipedia, "Al-Muwatta".

Figure 4: Al-Muwatta' in numbers (approximate, according to reports).

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HISTORY NOTE: THE COMPILATION AND TRANSMISSION OF AL-MUWATTA'

According to Wikipedia, Imam Malik composed al-Muwatta' over ***about 40 years***, and reportedly chose ***just over 1,900 narrations*** from the ***100,000*** available to him.

Over a thousand students transmitted it, and ***16 recensions*** are known today. The most famous is that of ***Yahya ibn Yahya al-Laythi***, the standard version of the Maliki school. Ash-Shafi'i reportedly said there was no book ***more authentic*** after the Book of Allah than the book of Malik (before Sahih al-Bukhari was compiled).

REFERENCES:

Wikipedia, "Al-Muwatta". https://en.wikipedia.org/wiki/Al-Muwatta

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STUDENTS ACROSS THE WORLD

From his circle in the Prophet's Mosque, Imam Malik's knowledge spread to ***Egypt, North Africa, al-Andalus and Iraq*** through his students.

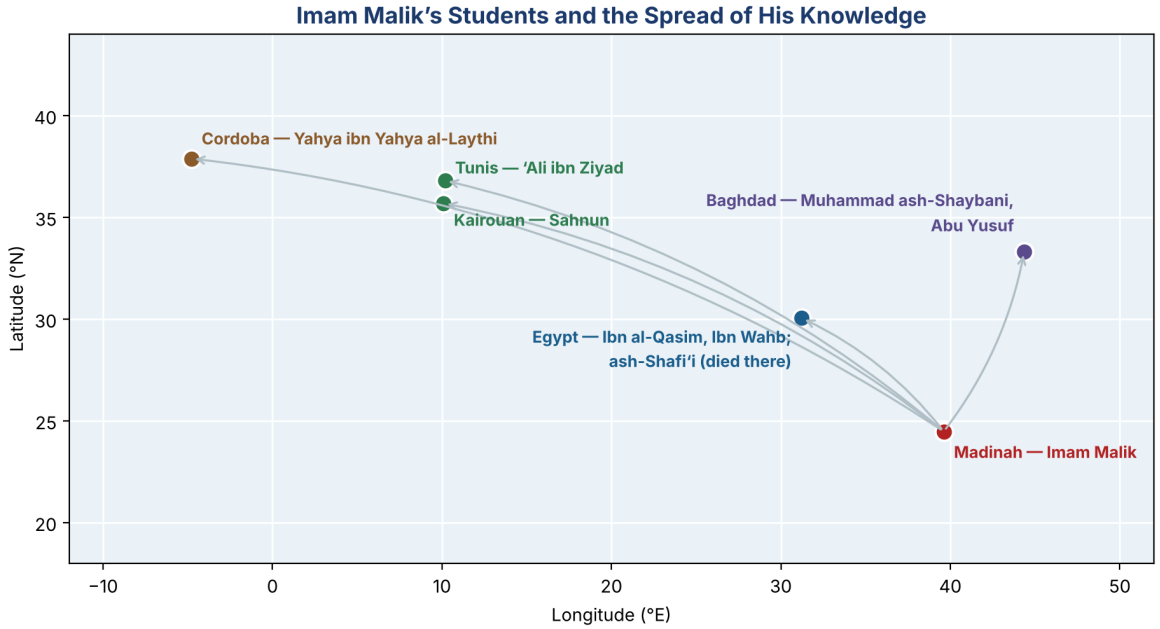


Figure 5: Imam Malik's students and the spread of his knowledge (approximate positions).

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STUDENT	ROLE
Ash-Shafi'i	Imam of the Shafi'i school (Book 6); memorised al-Muwatta'.
Yahya ibn Yahya al-Laythi	Brought the Maliki school to al-Andalus.
Ibn al-Qasim and Ibn Wahb	Egyptian scholars who developed the school.
Muhammad ash-Shaybani	Student of Abu Hanifah who also studied al-Muwatta'.

LESSONS

A teacher who ***barely left Madinah*** had students on three continents. Sincere knowledge ***travels further*** than its owner.

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THE MALIKI SCHOOL TODAY

HISTORY NOTE: THE SECOND-LARGEST SCHOOL

According to Wikipedia, the Maliki school is followed by about ***500 million people***, roughly ***25% of Muslims*** — the second-largest Sunni school, and ***the largest in Africa***.

It is predominant in ***North and West Africa***, and in ***Bahrain, Kuwait and the UAE***. ***Yahya al-Laythi*** brought it to al-Andalus, and ***'Ali ibn Ziyad*** brought al-Muwatta' to Ifriqiya (Tunisia).

The school gives special weight to ***the practice of the people of Madinah***, which Imam Malik regarded as the living sunnah.

REFERENCES:

Wikipedia, "Maliki school". https://en.wikipedia.org/wiki/Maliki_school

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WHERE IS THE MALIKI SCHOOL PRACTISED?

REGION	EXAMPLE COUNTRIES
North Africa	Morocco, Algeria, Tunisia, Libya.
West Africa	Senegal, Mali, Niger, Nigeria (north).
The Gulf	Bahrain, Kuwait, UAE.

In Malaysia we follow the ***Shafi'i*** school, yet ash-Shafi'i himself was ***a student of Imam Malik***. Much of the fiqh we practise therefore has roots in Imam Malik's circle in Madinah.

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KNOWLEDGE THAT KEEPS FLOWING

HISTORY NOTE: HIS DEATH IN MADINAH

Imam Malik died in ***Madinah*** in ***179 AH (795 CE)***, aged about 84, and was buried in ***al-Baqi' cemetery***, opposite the Prophet's Mosque.

REFERENCES:

Wikipedia, "Malik ibn Anas". https://en.wikipedia.org/wiki/Malik_ibn_Anas

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HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"When a person dies, his deeds come to an end except for three: ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Ayyub, Qutaybah ibn Sa'id and 'Ali ibn Hujr, from Isma'il ibn Ja'far, from al-'Ala' ibn 'Abd al-Rahman, from his father, 'Abd al-Rahman ibn Ya'qub, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1631

LESSONS FROM THIS HADITH

One of the deeds that never ends is ***beneficial knowledge***. Every time al-Muwatta' is read, and every time the Maliki school is practised in Africa and the Gulf, its reward — by Allah's leave — keeps flowing to Imam Malik.

DEEDS THAT NEVER END	EXAMPLES FOR US
Ongoing charity	Endowing books, wells or places of learning.
Beneficial knowledge	Teaching, writing and spreading sound knowledge.
A righteous child who prays	Raising children with faith and knowledge.

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ESTABLISHED REPORTS AND POPULAR STORIES

Many stories about Imam Malik circulate in lectures and books. The following table distinguishes what is established from what needs checking.

THE STORIES AND THEIR STATUS

POPULAR STORY	STATUS
The chain Malik–Nafi'–Ibn 'Umar is the soundest chain.	Established — the judgement of Imam al-Bukhari.
Imam Malik was praised by ash-Shafi'i, Ahmad and Ibn Ma'in.	Established in the books of rijal and biography.
He was flogged for his fatwa on the oath of one who is coerced.	Reported in the books of history and biography.
He answered "I do not know" to most of one questioner's questions.	Quoted in the books of biography; the number of questions varies.
He did not ride an animal in Madinah.	Quoted in the books of biography.
The Hadith "Soon people will travel far seeking knowledge and find no one more learned than the scholar of Madinah" refers to Imam Malik.	Narrated by at-Tirmidhi (graded hasan by him), but some scholars consider it weak; applying it to Malik is the opinion of some scholars.

REFLECTION — MANNERS BEFORE KNOWLEDGE

Imam Malik's standing was built on ***adab***: adab towards Hadith, towards Madinah, and towards the truth — including the courage to say "I do not know".

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LESSONS AND CONCLUSION

LESSONS FROM THIS EBOOK

First: Ask the people of knowledge when you do not know (16:43).

Second: Value the chain of narration. The golden chain shows how precise the science of Hadith is (Sahih al-Bukhari 645).

Third: Honour the Hadith of the Messenger of Allah ﷺ with complete adab.

Fourth: Have the courage to say "I do not know", and do not speak without knowledge (17:36).

Fifth: Strength is self-control when angered and tested (Sahih al-Bukhari 6114).

Sixth: Love the places Allah has honoured (Sahih al-Bukhari 1876, 1880).

Seventh: Manners before knowledge. Imam Malik's mother: learn Rabi'ah's manners before his knowledge.

Eighth: Do not give fatwa without knowledge — knowledge departs with the death of scholars (Sahih al-Bukhari 100).

Ninth: Be broad-minded in disagreement. Imam Malik refused to have al-Muwatta' imposed on the whole ummah.

Tenth: Make your intention sincere in seeking knowledge (98:5; Sahih al-Bukhari 1).

Eleventh: Love the Messenger ﷺ by following his sunnah (3:31; Sahih al-Bukhari 16).

Twelfth: Speak good or remain silent (50:18; Sahih al-Bukhari 6018).

Thirteenth: Leave behind beneficial knowledge (Sahih Muslim 1631).

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CONCLUSION

Imam Malik ibn Anas رحمه الله died in Madinah in 179 AH and was buried in the cemetery of al-Baqi'. His most famous student carried on the torch of his knowledge — and in sha' Allah, he will be the subject of Series 6 of **Tracing the Scholars of Islam**: ***Imam ash-Shafi'i***. And Allah knows best.

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GLOSSARY AND REFLECTION QUESTIONS

GLOSSARY

TERM	MEANING
Dar al-Hijrah	A title of Madinah — the city of the Prophet's ﷺ hijrah; Imam Malik is called "the Imam of Dar al-Hijrah".
Al-Muwatta'	The book of Hadith and fiqh compiled by Imam Malik; meaning "the made-easy / agreed-upon".
Practice of Madinah	The practice of the people of Madinah inherited from the Companions; a source of law in the Maliki school.
Silsilat adh-Dhahab	The golden chain: the isnad Malik – Nafi' – Ibn 'Umar.
Fatwa	An explanation of a Shari'ah ruling by a qualified person in answer to a question.
Athar	Reports of the words or deeds of the Companions and Tabi'un.
La adri	"I do not know" — a phrase honoured by the early scholars.
Ihsan	Worshipping Allah as if you see Him.

REFLECTION QUESTIONS

1. Imam Malik's mother told him to learn manners before knowledge. Which manners should we improve when seeking knowledge?

2. Imam Malik waited for seventy shaykhs to recognise him before giving fatwa. How should we judge "teachers" on social media today?

3. Why does saying "I do not know" require courage?

4. What do we learn from Imam Malik's refusal to force the whole ummah to follow his book?

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

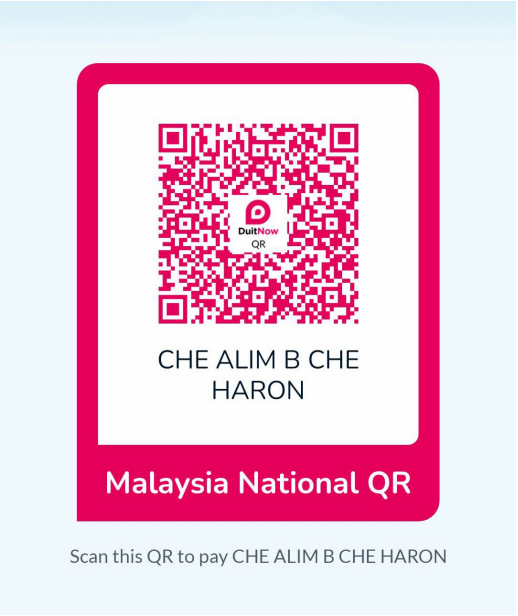
REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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