

امام مالک کا عشقِ مدینہ

Imam Malik ka Ishq-e-Madinah

Imam Malik's love for Madinah

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Imam Malik's love for Madinah

An English translation of 'Imam Malik ka Ishq-e-Madinah'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

Recite Salat upon the Prophet ﷺ once before and after the Du'a.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Imam Malik's love for Madinah

Du'a of 'Attar

O Lord of Al-Mustafa, whosoever reads or listens to the 21-page booklet, 'Imam Malik's love for Madinah,' grant him love for Madinah for the sake of Sayyiduna Imam Malik رحمته الله عليه, allow him to visit Madinah again and again, and forgive him without accountability.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Salat upon the Prophet ﷺ

The Final Prophet of Allah صلى الله عليه وآله وسلم said: 'Whosoever recites this Salat, 'اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّ عَلٰى اٰلِهِ وَ سَلِّمْ', if he was standing, he will be forgiven before he sits, and if he was sitting, he will be forgiven before he stands.' (*Sa'adat-ul-Darain*, p. 244)

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Introduction to Imam Malik رحمته الله عليه

The name of the great leader of millions of Malikis, Imam

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Malik Bin Anas رَحْمَةُ اللَّهِ عَلَيْهِ is 'Malik' and his Kunya is 'Abu Abdullah.' He رَحْمَةُ اللَّهِ عَلَيْهِ is a well-known Imam from among the four Mujtahid Imams and a *Taba' Taabi'i*¹. According to the dominant opinion, his birth took place in Madinah, in 93 AH, and it was in Madinah that he also passed away. (*Tahzeeb-ul-Asma` wal-lughaat, vol. 2, p. 386; Siyar A'lam-ul-Nubala, vol. 7, p. 382, Raqm 1180; Al-A'lam-lil-Zirikli, vol. 5, p. 257, selected*)

Acquisition of knowledge

When Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ intended to seek sacred knowledge, he expressed this wish to his noble mother, and sought her permission to leave for the purpose of seeking knowledge. His mother clothed him and readied him; she placed a hat upon his head and tied an Imamah around it. She then said, 'Now, go and seek knowledge.' (*Tarteeb-ul-Madarik, vol. 1, p. 150, summarised*)

Most of his teachers were from the pious predecessors of Madinah, and 'Allamah Zurqaani رَحْمَةُ اللَّهِ عَلَيْهِ mentioned that he took knowledge from more than 900 Mashaaikh. (*Sharh-uz-Zurqaani alal Muwatta, vol. 1, p. 35*)

¹ A *Taabi'i* is that blessed individual who met a Sahabi whilst in a state of belief, and also passed away upon faith. A *Taba' Taabi'i* refers to that noble individual who met a *Taabi'i* in the state of belief and who passed away upon faith too. (*Lughat Al-Fuqaha, p. 117*)

Imam Malik رَحْمَةُ اللهِ عَلَيْهِ possessed a very good memory and would say, 'If I memorise a thing once, I never forget it.'

(Bustan-ul-Muhaddiseen, p. 16)

Who is the scholar of Madinah?

Imam Malik رَحْمَةُ اللهِ عَلَيْهِ is that scholar about whom the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave glad tidings. Hence, Imam Muhammad Bin Isa Tirmizi رَحْمَةُ اللهِ عَلَيْهِ narrates the following *hadith* in his book, 'Jami' Tirmizi': 'Soon, people will travel swiftly in search of knowledge, but they will not find anyone more knowledgeable than the scholar of Madinah.'

(Tirmizi, vol. 4, p. 311, Hadith 2689, extracted)

In another *hadith*, it is stated, 'There will be no greater scholar than him (the scholar of Madinah) in the world; the people will flock towards him.' *(Tarteeb-ul-Madarik wa Taqreeb-ul-Masalik, vol. 1, pp. 68-69)*

Sayyiduna Sufyan Bin 'Uyaynah رَحْمَةُ اللهِ عَلَيْهِ was asked, 'Who is the scholar of Madinah?' to which he replied, 'Indeed, it is Imam Malik Bin Anas رَحْمَةُ اللهِ عَلَيْهِ.' Sayyiduna Abdur Razzaq رَحْمَةُ اللهِ عَلَيْهِ stated, 'He (the scholar of Madinah) is Imam Malik Bin Anas رَحْمَةُ اللهِ عَلَيْهِ.' *(Tirmizi, vol. 4, p. 311, Hadith 2689)*

The doorstep of a king

Fortunate individuals would travel from far and wide in order

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to gain knowledge from Imam Malik رَحْمَةُ اللهِ عَلَيْهِ. The crowd of people wishing to learn hadith and fiqh at his doorstep used to be such as is seen at the doorstep of a king. (*Siyar A'lam-ul-Nubala*, vol. 7, p. 387; *Sharh-uz-Zurqaani alal Muwatta*, vol. 1, p. 35)

Grandeur and excellence of his knowledge

Sayyiduna Yahya Bin Sa'eed Qattaan رَحْمَةُ اللهِ عَلَيْهِ states, 'I arrived in Madinah Munawwarah in the year 144 Hijri. At that time, the hair and beard of Imam Malik رَحْمَةُ اللهِ عَلَيْهِ were black. People sat around him in silence. Nobody had the courage to speak on account of his awe. Only he رَحْمَةُ اللهِ عَلَيْهِ would give Fatwa in Masjid al-Nabawi. I sat in front of him and asked him a question, to which he gave a response from a hadith. I asked again, and he replied again. Then his companions admonished me, so I fell silent.' (*Tarteeb-ul-Madarik wa Taqreeb-ul-Masalik*, vol. 2, p. 29)

A person came to Sayyiduna Hammad Bin Zayd رَحْمَةُ اللهِ عَلَيْهِ in order to ask about a ruling regarding which the people differed, so he رَحْمَةُ اللهِ عَلَيْهِ said, 'O brother! If you desire to safeguard your religion, then ask the scholar of Madinah, and listen attentively to what he says, for he is a proof and the Imam of the people.' (*Al-Mudawwana-tul-Kubra*, vol. 1, p. 64)

Sayyiduna Abu Qudamah رَحْمَةُ اللهِ عَلَيْهِ stated, 'Imam Malik Bin Anas رَحْمَةُ اللهِ عَلَيْهِ was the greatest Hafiz-ul-Hadith of his era.' (*Tarteeb-ul-Madarik wa Taqreeb-ul-Masalik*, vol. 1, p. 150)

His rank in knowledge was such that even his teachers would come to him in order to seek a solution to their issues. (*Wafayat-ul-A'yaan, vol. 4, p. 3, extracted*)

Circle of learning in Masjid al-Nabawi

His seat in Masjid al-Nabawi was in the same place where the second caliph of the Muslims, Sayyiduna Umar Al-Farooq رَضِيَ اللهُ عَنْهُ, would sit, and it was the place where the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would rest during I'tikaf. The home in which he lived in Madinah was the home of the companion of the Prophet, Sayyiduna Abdullah Bin Mas'ood رَضِيَ اللهُ عَنْهُ. (*Tarteeb-ul-Madarik, vol. 1, p. 124*)

Imam Shaafi'i رَضِيَ اللهُ عَلَيْهِ in the presence of Imam Malik

رَضِيَ اللهُ عَلَيْهِ

Imam Shaafi'i رَضِيَ اللهُ عَلَيْهِ presented himself before Imam Malik رَضِيَ اللهُ عَلَيْهِ and said, 'I wish to study the Muwatta (a book of hadith) with you.' Imam Malik رَضِيَ اللهُ عَلَيْهِ replied, 'Go to my scribe, Habib, he recites it', to which Imam Shaafi'i رَضِيَ اللهُ عَلَيْهِ replied, 'May Allah be pleased with you! Listen to one page from me; if you like my recital, then I will recite it to you, otherwise, I will leave it.' Imam Malik رَضِيَ اللهُ عَلَيْهِ said, 'Recite!' So, he read one page and then fell silent. Imam Malik رَضِيَ اللهُ عَلَيْهِ then said, 'Read more.' So, he read another page and then fell silent. Imam Malik رَضِيَ اللهُ عَلَيْهِ said, 'Read more!' So, he read it again and Imam Malik رَضِيَ اللهُ عَلَيْهِ enjoyed it a lot.

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Thus, he recited the entire Muwatta to Imam Malik رَحْمَةُ اللهِ عَلَيْهِ, and when he came the second time, Imam Malik رَحْمَةُ اللهِ عَلَيْهِ said, 'Find someone who will teach you.' To which Imam Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ replied, 'I want you to listen to me; if I cannot recite properly, then I will find someone to teach me.' Imam Malik رَحْمَةُ اللهِ عَلَيْهِ said, 'Okay, read!' So, Imam Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ recited the entire Muwatta from memory. He رَحْمَةُ اللهِ عَلَيْهِ states, 'Imam Malik رَحْمَةُ اللهِ عَلَيْهِ was extremely happy at this and made Du'a for me.' (*Hilya-tul-Awliya*, vol. 9, p. 78; *Ahadith 13177, 13178, 13180*)

May Allah Almighty have mercy upon him and forgive us without accountability for his sake.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The benevolence of the Prophet upon Imam Malik

Sayyiduna Abdul Aziz Bin Muhammad Darawardi رَحْمَةُ اللهِ عَلَيْهِ stated: I was sleeping in Masjid al-Nabawi in Riyad-ul-Jannah (i.e. The garden of Paradise), when I was blessed with the noble vision of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, along with Sayyiduna Abu Bakr and Sayyiduna Umar رَضِيَ اللهُ عَنْهُمَا, came out of his luminous resting place. So, I stood up and said, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Where are you returning from?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'I am establishing the correct way for Malik.' Upon waking up, I went to Imam Malik رَحْمَةُ اللهِ عَلَيْهِ and he was arranging the order

of the Muwatta. When I informed him about this dream, he رَحِمَهُ اللهُ عَلَيْهِ began to cry. (*Tarteeb-ul-Madarik wa Taqreeb-ul-Masalik*, vol. 2, p. 70)

Respect for hadith

When people would come to Imam Malik رَحِمَهُ اللهُ عَلَيْهِ to enquire about things, his maid would exit the home and ask them whether they had come to ask about hadith or shar'i rulings. If they would say that they had come to ask about a shar'i ruling, Imam Malik رَحِمَهُ اللهُ عَلَيْهِ would exit at once. If they had come to listen to a hadith, he رَحِمَهُ اللهُ عَلَيْهِ would first perform Ghusl, wear elegant clothing, apply perfume, tie his Imamah and then spread a cloth over his head. A seat would be laid down for him, upon which he would sit with utmost humility and narrate hadith, and fragrance would be lit from the beginning of the gathering until the end, and this seat was reserved only for hadith. When he رَحِمَهُ اللهُ عَلَيْهِ was asked regarding this, he replied, 'I like to show great reverence towards the hadith of the Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' (*Al-Shifa`*, vol. 2, p. 45)

Imam Malik رَحِمَهُ اللهُ عَلَيْهِ assisting in the grave

Imam Abdul Wahhab Sha'rani رَحِمَهُ اللهُ عَلَيْهِ states: When our teacher, Shaykh al-Islam, Imam Naasir al-Deen Laqaani Maliki رَحِمَهُ اللهُ عَلَيْهِ passed away, some righteous people saw him in their dreams. So, they asked him, 'How did Allah Almighty deal with you?' He replied, 'When Munkar Nakeer sat me up for

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questioning, Imam Malik (رَحْمَةُ اللهِ عَلَيْهِ) came and said to them, 'Is there a need to question such an individual (i.e. such a great scholar) regarding his belief in Allah Almighty and the Messenger! Leave him.' Thus, when Imam Malik رَحْمَةُ اللهِ عَلَيْهِ said this, they left me.'

When the Sufi Shaykhs رَحْمَةُ اللهِ عَلَيْهِمْ take care of their followers and disciples at times of difficulty in the world and Hereafter, then what can be said regarding those Mujtahid Imams who are the anchors of the earth, the pillars of the religion, and the guardians of the nation of the lawgiver (i.e. the Beloved Prophet) صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Meezan-ul-Kubra, Juzz Awwal, p. 65*)

12 Parables of Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ – a renowned devotee of the Prophet

1. Barefoot in Madinah

The great leader of millions of Maliki's¹, Sayyiduna Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ was a great devotee of the Prophet. He رَحْمَةُ اللهِ عَلَيْهِ would walk barefooted in the streets of Madinah. (*Tabaqat-ul-Kubra lil-Sha'rani, vol. 1, p. 76*)

2. Beholding the Holy Prophet ﷺ every night

Sayyiduna Musanna Bin Sa'eed رَحْمَةُ اللهِ عَلَيْهِ has narrated that

¹ The Muslims who follow the school of thought founded by Sayyiduna Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ.

Sayyiduna Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ stated, 'No such night passed in which I did not behold the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.'
(*Hilya-tul-Awliya*, vol. 6, p. 346)

Mit jaye yeh khudi to woh jalwah kahan nahin

Darda mayn aap apni nazar ka hijab hoon

(*Hadaiq-e-Bakhshish*, p. 91)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

3. Refraining from riding in Madinah

Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ has stated: In Madinah, I saw that there were some Khorasanian or Egyptian horses tethered [i.e. tied] to the door of the house of Sayyiduna Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ. Those horses were given to him as gifts. I had never seen such beautiful horses before. Hence, I said, 'How fine are these horses!' He رَحْمَةُ اللهِ عَلَيْهِ said, 'I have given all of them to you as a gift.' I said, 'At least keep a horse for yourself.' He رَحْمَةُ اللهِ عَلَيْهِ replied, 'I feel reluctant before Allah in riding a horse on the ground under which the Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Beloved son of Sayyidatuna Aaminah (رَضِيَ اللهُ عَنْهَا) rests (in his blessed shrine).' (*Ihya-ul-'Uloom*, vol. 1, p. 48; *Ar-Raud-ur-Faa'iq*, p. 217)

Han han Rah-e-Madinah hay ghaafil zara tu jag

O paoon rakhnay walay yeh ja chashm-o-sar ki hay

(*Hadaiq-e-Bakhshish*, p. 217)

4. Complexion changed when hearing about the Beloved Prophet ﷺ

Sayyiduna Mus'ab Bin 'Abdullah رَحْمَةُ اللَّهِ عَلَيْهِ has said that Sayyiduna Imam Maalik رَحْمَةُ اللَّهِ عَلَيْهِ was a great devotee of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Whenever anyone mentioned anything about the Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the complexion [i.e. the colour of the face] of Sayyiduna Imam Maalik رَحْمَةُ اللَّهِ عَلَيْهِ would change. He would show deep reverence for the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. One day, he was asked about it, so he replied, 'If you had seen what I see, you would not have asked about it.' (*Ash-Shifa, vol. 2, pp. 41-42*)

Jan hay 'Ishq-e-Mustafa rauz, fazoon karay Khuda

Jis ko ho dard ka mazah naaz-e-dawa uthaye kyun

(Hadaiq-e-Bakhshish, p. 94)

5. Manner of teaching hadith

When Sayyiduna Imam Maalik رَحْمَةُ اللَّهِ عَلَيْهِ (who started giving lessons of hadith at the age of 17) intended to give a hadith lesson, he رَحْمَةُ اللَّهِ عَلَيْهِ would take a bath, wear nice clothing and apply fragrance. He would then humbly come out of his room and respectfully sit on a throne. (He رَحْمَةُ اللَّهِ عَلَيْهِ did not even use to change his sitting posture throughout the lesson.) As long as hadith were taught and learnt during the gathering, aloe-wood and frankincense were burnt to give a pleasant smell. (*Bustan-ul-Muhaddiseen, pp. 19-20*)

'Amber zameen 'abeer hawa mushk tar ghubaar!

Adna si yeh shanakht tayri rah guzar ki hay

(Hadaiq-e-Bakhshish, p. 225)

6. Scorpion stung 16 times but he continued the hadith lesson

Sayyiduna 'Abdullah Bin Mubarak رَحْمَةُ اللهِ عَلَيْهِ has narrated that a scorpion stung Sayyiduna Abu 'Abdullah Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ 16 times while he was giving a hadith lesson. Due to the severity of the pain, his blessed face turned pale but he continued to give the lesson. (He رَحْمَةُ اللهِ عَلَيْهِ did not even change his sitting posture.) After the lesson ended and people left, I [i.e. the narrator] asked, 'O Abu 'Abdullah! Today, something strange appeared on your face. I noticed it!' He said, 'Yes! But I observed patience, showing reverence for the hadith of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ' (Ash-Shifa, vol. 2, p. 46)

Aysa guma day un ki wila mayn Khuda hamayn

Dhoonda karay par apni khabar ko khabar na ho

(Hadaiq-e-Bakhshish, p. 130)

7. Placed the pages of hadith in water

The great devotee of Madinah, Sayyiduna Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ was the first to formally compile a book on the knowledge of hadith. The book is known as 'Muwatta Imam

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Maalik'. He رَحْمَةُ اللهِ عَلَيْهِ was an embodiment of sincerity. Sayyiduna Shaykh Muhammad 'Abdul Baaqi Zurqaani رَحْمَةُ اللهِ عَلَيْهِ has narrated: 'After Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ compiled the book 'Muwatta', he put all the pages of its manuscript into water, saying, 'If any of these pages gets wet, I will no longer use them.' Amazingly, none of the pages got wet. This was the proof of his sincerity and the fruit of his true intention.' (*Sharh-uz-Zurqaani 'alal Muwatta, vol. 1, p. 36, summarised*)

Bana day mujh ko Ilahi khuloos ka paykar

Qareeb aaye na mayray kabhi riya Ya Rab

(Wasail-e-Bakhshish, p. 93)

8. Respecting the Muhaddith who would cry out of love for the Holy Prophet ﷺ

Somebody asked Sayyiduna Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ about his respectable teacher Sayyiduna Ayyub Sakhtiyani رَحْمَةُ اللهِ عَلَيْهِ. He replied, 'He is the greatest narrator I narrate hadith from. I saw him two times during the Hajj-pilgrimage. Whenever anyone mentioned anything about the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his presence, he رَحْمَةُ اللهِ عَلَيْهِ would weep so much that I felt pity for him. Impressed with his reverence and devotion to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I started narrating hadith from him.' (*Ash-Shifa, vol. 2, p. 41*)

Yaad-e-Nabi-e-Pak mayn ro`ay jo 'umr bhar

Maula mujhay talash usi chashm-e-tar ki hay

9. Punishment for the one disrespecting the soil of Madinah

Sayyiduna Imam Maalik رَحْمَةُ اللَّهِ عَلَيْهِ issued this Fatwa about the person who said that the soil of Madina is bad: 'This insolent person should be whipped 30 times and imprisoned.' (Ibid, p. 57)

Jis khak pay rakhtay thay qadam Sayyid-e- 'Aalam

Us khak pay qurban dil-e-shayda hay hamara

(Hadaiq-e-Bakhshish, p. 32)

10. He would go out of Madinah in order to answer the call of nature

Showing reverence for the soil of Madinah, Sayyiduna Imam Maalik رَحْمَةُ اللَّهِ عَلَيْهِ never defecated in Madinah. He would go out of the Haram of Madinah for this purpose. However, he رَحْمَةُ اللَّهِ عَلَيْهِ was unable to do so during the time of his illness. (Bustan-ul-Muhaddiseen, p. 19)

Ay Khak-e-Madinah tu hi bata kis tarah paoon rakhoon yahan

Tu Khak-e-Pa Sarkar ki hay, ankhaun say lagayi jaati hay

11. Lower your voice in Masjid al-Nabawi

While conversing with Sayyiduna Imam Maalik رَحْمَةُ اللَّهِ عَلَيْهِ in Masjid al-Nabawi, caliph Abu Ja'far once raised his voice.

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Sayyiduna Imam Maalik رَحِمَهُ اللهُ عَلَيْهِ cautioned him: 'O caliph! Do not raise your voice in this Masjid. Allah عَزَّوَجَلَّ has praised those who lower their voices in the court of His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is stated in the third verse of Surah Al-Hujurat, part 26:

إِنَّ الَّذِينَ يُغْضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ
اللَّهُ قُلُوبَهُمْ لِتَتَّقُوا ۗ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾

Indeed, those who lower their voices in the august court of Allah's Messenger, they are the ones whose hearts Allah has tested for piety; for them is forgiveness and great reward.

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujuraat, Verse 3)

On the contrary, those raising their voices were taken to task, i.e. condemned, as is stated in the fourth verse of the same chapter:

إِنَّ الَّذِينَ يَنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾

Indeed, those who call you from outside the rooms (of your private residence), most of them do not have any sense (regarding your lofty status).

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujuraat, Verse 4)

Respect and reverence for the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

is the same today as it was in his visible life.' Listening to these pieces of advice from Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ, Abu Ja'far became silent. (*Ash-Shifa*, vol. 2, p. 41)

Tujh say chhupa`oon munh to karoon kis kay samnay

Kya aur bhi kisi say tawaqqo' nazar ki hay

(*Hadaiq-e-Bakhshish*, p. 226)

12. Make Du'a facing the shrine of the Noble Prophet ﷺ

Caliph Abu Ja'far once asked Sayyiduna Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ whether he should face the qiblah or the blessed shrine of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of making Du'a. Sayyiduna Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ said: 'How can you turn your face away from the blessed shrine of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? On the Day of Judgement, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is your Wasilah [وَسِيلَهُ] and that of your respected father, Sayyiduna Adam Safiyyullah عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَامَةُ. Beg for intercession turning your face towards the blessed grave of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah عَزَّوَجَلَّ will surely accept the intercession of His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah عَزَّوَجَلَّ has said:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ

لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٤٣﴾

And if when they do injustice to their own souls (by committing

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sins), O Beloved, they should then present themselves in your august court, and then seek forgiveness from Allah, and the Messenger intercedes for them; so they would definitely find Allah the Greatest Acceptor of repentance, the Most Merciful.

[Kanz-ul-Iman (Translation of Quran)] (Part 5, Surah Al-Nisa, Verse 64)

(Ash-Shifa, vol. 2, p. 41)

Mujrim bulaye aaye hayn 'جَاءُوكَ' hay gawah

Phir rad ho kab yeh shan karimoon kay dar ki hay

(Hadaiq-e-Bakhshish, p. 205)

A man's lineage is his home

Imam Malik Bin Anas رَحِمَهُ اللهُ عَلَيْهِ would completely turn away from the world, and remain occupied in pondering over the matters of the Hereafter. He would spend his time acquiring knowledge of the religion and looking out for the believers. The caliph of the Muslims, Mahdi, asked Imam Malik رَحِمَهُ اللهُ عَلَيْهِ, 'Do you have a house?' To which he replied, 'No, but I will narrate a hadith to you. I heard Sayyiduna Raabi'ah Bin Abi Abdur Rahman رَضِيَ اللهُ عَنْهُ saying, 'A man's lineage is his home.' (Ihya-ul-'Uloom, vol. 1, p. 47)

The one who has the ability, should die in Madinah

Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا narrates that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'مَنْ اسْتَطَاعَ أَنْ يَمُوتَ بِأَلْمَدِينَةِ'

فَلْيَمُتْ بِهَا فَإِنِّي أَشْفَعُ لِمَنْ يَمُوتُ بِهَا' i.e., 'Whosoever has the ability to die in Madinah should die in it, for I will intercede for the one who dies in Madinah.' (Tirmizi, vol. 5, p. 483, Hadith 3943)

The well-known Quranic commentator, Hakeem al-Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states: It is clear that this glad tidings and guidance is for all the Muslims, not only for the *Muhajireen*, i.e. the Muslim who has an intention to die in Madinah should also strive to die there, so that Allah Almighty grants him this privilege. He should reside there, particularly in old age, and he should not exit Madinah unnecessarily so that he dies there and is buried there.

Sayyiduna Umar رَضِيَ اللهُ عَنْهُ would make the following Du'a, 'O Allah! Grant me martyrdom in the city of Your Beloved.' His Du'a was accepted to such a degree that he was martyred during Fajr Salah, whilst standing in Masjid al-Nabawi, in the arch and on the prayer mat of the Prophet. I have witnessed some people who have resided in Madinah for 30 or 40 years, and they do not leave the outskirts of Madinah, in fact, even the city of Madinah, out of fear that they will die outside of it; this was also the practice of Imam Malik رَحْمَةُ اللهِ عَلَيْهِ. (*Mirat-ul-Manajih*, vol. 4, p. 222)

Death in Madinah; call towards righteousness at the time of departing

Sayyiduna Imam Malik رَحْمَةُ اللهِ عَلَيْهِ passed away in Madinah al-

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Munawwarah in 179 Hijri on the 10th, 11th or 14th of Safar al-Muzaffar or Rabi' al-Awwal, and was laid to rest in Jannat al-Baqi'. (*Siyar A'laam-ul-Nubala*, vol. 7, pp. 434-435)

At the time of his passing, he رَحْمَةُ اللَّهِ عَلَيْهِ gave the call to righteousness. Yahya Bin Yahya Masmoodi رَحْمَةُ اللَّهِ عَلَيْهِ stated: 'Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ said that Rabi'ah mentioned, 'According to me, it is better for a man to explain the rulings of Salah than to give the entire earth in charity, and removing the confusion of a person regarding a religious matter is more superior to performing 100 Hajj.'

Furthermore, with reference to Ibn Shihaab Zuhri رَحْمَةُ اللَّهِ عَلَيْهِ, he stated that he mentioned, 'In my opinion, it is better for a man to give religious advice than to perform Jihad in 100 battles.'

Yahya Bin Yahya رَحْمَةُ اللَّهِ عَلَيْهِ states, 'Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ did not say anything after this, and surrendered his life to the Creator of the Universe.' (*Bustan-ul-Muhaddiseen*, pp. 38-39)

May the mercy of Allah Almighty be upon him and may we be forgiven without accountability for his sake.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوْيُنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Taybah mayn mar kay thanday chalay jao aankhayn band

Seedhi sarak yeh Shahr-e-Shafa'at nagar ki hay

(Hadaiq-e-Bakhshish, p. 222)

Glad tidings of salvation from Hell

Sayyiduna Ibn Qasim رَحْمَةُ اللَّهِ عَلَيْهِ states: 'We were present with Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ during his final illness. Sayyiduna Ibn Darawardi رَحْمَةُ اللَّهِ عَلَيْهِ entered and said, 'O Abu Abdullah! I had a dream last night, do you wish to hear it?' He رَحْمَةُ اللَّهِ عَلَيْهِ replied, 'Relate it.' So, he related the dream and said, 'I saw a man in white clothing who descended from the heavens and had a register in his hand which was spread out between the heavens and the earth. He said three times, 'هَذَا بَرَاءَةٌ لِيَمَّا لِكِ مِنَ النَّارِ', i.e. 'This is a proof of freedom from Hell for (Imam) Malik رَحْمَةُ اللَّهِ عَلَيْهِ.' This conversation was taking place when the emissary of the caliph arrived and said, 'O Abu Abdullah! The Muazzin of Masjid al-Nabawi had a dream last night which I heard from him.' Thus, he also related a dream which was similar to the first one. Upon this, Imam Malik Bin Anas رَحْمَةُ اللَّهِ عَلَيْهِ said, 'Allah is the true helper, He does whatever He wills.' (*Al-Raud-ul-Faa'iq*, p. 217; *Hikayatayn aur Nasiyyatayn*, p. 422)

Sayyiduna Yunus Bin Abdul A'la رَحْمَةُ اللَّهِ عَلَيْهِ states: 'I heard Sayyiduna Bishr Bin Bakr رَحْمَةُ اللَّهِ عَلَيْهِ stating the following: 'I saw Imam Awza'ee رَحْمَةُ اللَّهِ عَلَيْهِ with a group of scholars in Paradise, so I asked, 'Where is Imam Malik Bin Anas رَحْمَةُ اللَّهِ عَلَيْهِ?' To which he replied, 'His rank is extremely lofty.' I asked, 'How is that?' He replied, 'On account of his truthfulness.' (*Al-Tamheed li Ibn Abd Al-Barr*, vol. 1, p. 56)

Forgiveness due to a single statement

A pious individual saw Sayyiduna Imam Malik Bin Anas رَحْمَةُ اللَّهِ عَلَيْهِ in his dream after his death, so he asked, 'مَا فَعَلَ اللَّهُ بِكَ', i.e. 'How did Allah deal with you?' He رَحْمَةُ اللَّهِ عَلَيْهِ replied, 'He forgave me.' So, he asked, 'Due to what reason?' He replied, 'Due to one statement which I heard from someone regarding Ameer al-Mu'mineen Sayyiduna Usman Al-Ghani رَضِيَ اللَّهُ عَنْهُ; when he رَضِيَ اللَّهُ عَنْهُ would see a deceased person, he would recite:

‘اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْقَيُّومُ. سُبْحَانَ الْعِزِّيِّ الَّذِي لَا يَمُوتُ’

Translation: He is Allah, there is none worthy of worship besides Him, the Ever-living, the Establisher of others. Pure is the One Who is Ever-living and will never die. Thus, whenever I saw a deceased person during my life, I would always recite these words, through the blessings of which Allah Almighty granted me entry into Paradise.' (*Tarteeb-ul-Madarik wa Taqreeb-ul-Masalik, vol. 1, p. 149*)

His shrouding and burial

He رَحْمَةُ اللَّهِ عَلَيْهِ made a will to be buried in his clothes and for his funeral to be prayed in the designated funeral area. His funeral prayer was attended by a large number of people, which included great personalities such as Sayyiduna Ibn 'Ayash, Sayyiduna Haashim, Sayyiduna Ibn Kinanah, Sayyiduna Shu'bah Bin Dawood, his scribe Sayyiduna Habib, and his son

رَحْمَةُ اللَّهِ. Many individuals also entered his grave. (*Al-Tamheed li Ibn-e-Abd Al-Harr*, vol. 1, p. 67; *Al-Raud-ul-Faiiq*, p. 217)

The grief of the people of Iraq upon his passing

When the news of Imam Malik Bin Anas' رَحْمَةُ اللَّهِ عَلَيْهِ passing reached Iraq, it was as though the land of Iraq began to tremble; the people there were greatly aggrieved by his death. An individual said to Sayyiduna Sufyan Bin 'Uyaynah رَحْمَةُ اللَّهِ عَلَيْهِ, 'O Abu Muhammad! There is a man who wishes to enquire about a ruling from such a scholar that it will become a proof between him and Allah.' So, he رَحْمَةُ اللَّهِ عَلَيْهِ said, 'Imam Malik Bin Anas رَحْمَةُ اللَّهِ عَلَيْهِ is such a scholar which a person can take as a proof between Allah and himself.' However, when he رَحْمَةُ اللَّهِ عَلَيْهِ was informed about his passing, he grievingly said, 'Alas! The good people have left this world.' (*Al-Raud-ul-Faiiq*, p. 218; *Hikayatayn aur Nasiyyatayn*, p. 424)