

**Hadith Al-Ahad and Amal Ahl al-Madinah at the Malikis  
(Motives of inference and arrangement)**

خبر الأحاد وعمل أهل المدينة عند المالكية (دوافع الاستدلال والتقديم)

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**Abstract:**

The work of the people of Madinah is considered an asset that was unique to the Malikis and excluded other schools of thought, and it had a great impact on the richness of jurisprudence and the foundation of the issues that are brought to them, and Imam Malik's words varied in the Muwatta as evidence for it. And more than that, indeed, the work has been presented on the news of the one in his doctrine, and the fundamentalists have spoken about this and feared a lot among them. That the Medina was the birthplace of revelation, so how does the work (of the people of Medina) contradict with the news (the news of the one) reported by its people, and we associate with it to give priority to the work of the people of Medina on the Mono-Narrated Hadith that it was not in vain, but was a method that had its causes and purposes. In this study, the researchers used the inductive approach and some other methodological mechanisms. And we concluded that the Malikis had an important opinion in preserving this origin, because it preserves the system of the prophetic inheritance and strengthens the bond of faith and correct understanding of the rulings, and we saw that one of the most important objectives of the work of the people of Medina is that it proves the observance of the Imam's jurisprudence for the interests of people in the present and the future ; In a way that preserves their religion and their religious affairs, without escaping and clashing with the legal texts, which is a difficult course of action; But Imam Malik - may God have mercy on him - innovated and excelled in it.

**Keywords:** Mono-Narrated Hadith (Hadith Al-ahad), The Work of the People of Medina (Amal ahl al-Medina), Disagreeing (Al-Mukhalafa), The Purposes (Al-Makasid).

**الملخص:**

إن عمل أهل المدينة يعتبر تجديدا في الدرس الأصولي إذ أنّ الإمام مالكا استعمله مفرقا بينه وبين الإجماع والاستدلال بالأعراف، وفي هذه الدراسة رؤية تحليلية تبحث في هذا الأصل الذي استعمله المالكية دون غيرهم مع

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استكشاف الأسباب التي جعلت المالكية يستدلون به أولاً، بل ويقدمونه على خبر الواحد، ومعلوم أنّ السنة تأتي في المرتبة الثانية من التشريع، ولكن هذا التقديم كان له أسباب نبينها -إن شاء الله-، كما نعرض على ذكر مقاصديات أصولية استنبطناها، والإشكالية الرئيسية في ذلك: ما الأسباب الدافعة للاستدلال بعمل أهل المدينة وتقديمه على خبر الواحد؟، وللإجابة على ذلك استعنا بالمنهج الاستقرائي والتحليلي أساساً، وخلصنا أنّ أسباب التقديم تنحصر من جهة الثبوت والدلالة ضمناً في ذلك الصحة والتصريح والفهم وغير ذلك، وأن المقصد الأسمى من التقديم أن العمل بمثابة المتواتر الذي يقدم قطعاً على الأحاد، والمحافظة على الميراث النبوي.

**الكلمات المفتاحية:** عمل أهل المدينة؛ خبر الواحد؛ مخالفة؛ رؤية تحليلية، مقاصد.

### Introduction:

Medina was the gathering place of the Prophet Mohamad –may God’s peace and mercy be upon him-and his companions –may Allah be pleased with them. When he (the Messenger) died he left them, after that the scholars appeared, The influence of celebrities in the curriculum of the Medina school was great, leaving clear traces and prominent signs, and protective controls, the most important of which: the commitment to the commitment of the year and impact, and away from the opinion based on the controversy, and especially the ones, the owners of the fatwa, which ended the science of Islam, Muslims and the presidency of the people, they are: Abu Bakr, Omar, Ali, Ibn Masoud, Zaid Ibn Thabet and Abu Musa al-Ash'ari, their influence in the science of Sharia in general and civil jurisprudence, especially the deep and deep and accurate and solid (Bousaq, 2000, pp. 39-40).

The work of the people of the city represents a significant part of the richness of jurisprudence in the Maliki school, because it is originally taken by them without other doctrines of other, and thus achieve the integrity of thorough elements in the curriculum of Imam Malik and his disciples, due to the abundance of assets that unique doctrine, The fundamentalists in it between the supporter and the rejection of the pages and this indicates the importance that has been taken care of, and was a source of doctrinal dispute in matters that respond to the world that tries, but this research is specialized in another aspect rarely written in which the reasons that led Imam Malik and his disciples after him Providing work on the individual Well that makes them industrious to consider the issues and developments must have reasons and circumstances prompted him to adopt it, as well as the purposes of this presentation, unlike the work of the violation of individual applications and jurisprudence, this is much talk in it.

Here we can mention what the researcher Aisha Bewley mentioned on the subject: (we have to ask ourselves: what is the basis of a Muslim's behaviour? What sources must we turn to in order to know how to conduct our lives? What is the guideline for our behaviour? The answer is simple: the Qur'an and Sunna. We have little trouble with Qur'an.. But then we come to the real crux of the problem I have mentioned: if we are to follow the Sunna, just what is the Sunna and how do we find it? This is the core

question which must be answered because, in fact, what the Sunna does is to explain the Qur'an in terms of behaviour. It is the way in which the Prophet, may Allah bless him and grant him peace, behaved, and it shows us how the guidance of the Qur'an is transformed into actual behaviour to which we can aspire) (Bewley, 2019), these problems are at the heart of the researcher and an announcement that will help us to address this issue.

Amal Ahl Al-Madinah of assets that more Imam Malik and his companions of inference, and protest out on those who disagreed with many doctrinal issues, and when studying this evidence in theory we find that scholars disagree on many of the issues related to it, some of them say that this origin is with the owner of the rank of the nation agreement, so it is difficult for many students of science to understand the problems when the evidence is the work of Amal ahl al Madinah, was to take care of the study of this issue is very important.

There were a different conflicting opinions of scholars in the work of the people of the city from among the critic of the path of denial, and a supporter followed another way, some investigators who have reached the goal of science to divide the work into different ranks and multiple sources, especially Judge Abdul Wahab al-Maliki (422), Al-QadiAyyad (544), Ibn Taymiyyah (728), and his disciple Ibn al-Qayyim (751), although these scholars agree in terms of at first glance, but they differed in some particles, and some were more scrutiny than others.

In the generations which the Messenger of Allah praised, the Madh-hab of the people of Madinah was the soundest of the madh-habs of the people of the cities. They followed in the footsteps of the Messenger of Allah more than the rest of the cities. The people from the other cities had less knowledge about the Prophetic Sunnah than them and they followed it less. They were not in need of the administration of the rulers. The needs of the scholars and the needs of the worshippers (elsewhere) were more than the needs of the people Madinah. This is due to the fact they (The People of Madinah) had less need than the others for any of these things because of what they possessed from the Prophetic Traditions which everyone needs to know and to follow.

It is for this reason, that none of the 'ulamaa (scholars) of the Muslims was of the opinion that the ijmaa' (consensus) of any city from among the cities of the Muslims other than Madinah was a proof which should be followed – not in that era nor eras which follow – not the ijmaa' of the people Makkah, Ash-Shaam, Iraaq – nor that of any of the other cities of the Muslims. Those who relate from Abu Haniifah or one of his companions that the ijmaa' of al-Kuufah is a proof which must be followed by every Muslim have placed Abu Haniifah and his companions in error by relating that. As for Madinah, the people have conversed about the ijmaa' of its people and it is well known

from Malik and his companions that the ijmaa' of its people is a proof and that the rest of the Imaams contest them on that (IbnTaymiyya, 2006, p. 05).

**First: the concept of "AmalAhl Al-Madinah" and its pilgrimage.**

From the standpoint that there does not exist such a thing as the 'Madhab' of Imam Malik, does this derive from the belief that Malik did not 'invent' or 'formulate' what he believed to be the practice of the Messenger of Allah? In other words, Malik saw that the Prophetic Sunna was actually living in Madina in the form of 'Amal, and as a result, there was no real need to theoretically piece together something when it had not been lost. Whereas Shafi' opines that the only authentic, authoritative and genuine basis of the Sunna is hadith going back to the Prophet. Malik considers Sunna not only merely based upon a hadith, but must also be borne out of practice of the Muslims. We are told that Malik relied wholly in the generally agreed practice of Madina and on the consensus of the Scholars of Madina. If this is a correct understanding (Malik, 2014).

The viewer in the Maliki jurisprudence finds a rich doctrine of many assets and rules on which the Mujtahid depends on the consideration of the issues to which he has been paid attention to Shaykh al-Islam Ibn Taymiyyah said: (Who manages the assets of Islam and the rules of Sharia found the assets of the owner and Amal Ahl Al-Madinah the most correct assets and rules)(ibnTaymiyah, 1995, p. 328), Which has contributed to the doctrine of Malik to enter many of the countries on the face of the earth, and this made him a flexible doctrine victorious undisputed another doctrine, and this is what made the imam Malik makes the work of Amal Ahl Al-Madinah originally, being the airstrip of revelation and where El-Sahaba gathered scholars and followers.

The Imam Malik saw that the shura, especially from ahl al Madinah, and this is understood from the hadeeth narrated by Malik bin Anas, from Yahya ibn Said al-Ansari, from Said ibn al-Musayyib, from Ali ibn Abi Talib, I said: Messenger of Allah, In which Qur'an is revealed and you do not spend a year from it. He said: "Gather the scholars to him." Or he said: (The worshipers are among the believers, so make him a shura among you, and do not judge him with one opinion)(Ibn Abd al-Barr al-Qurtubi:1611, p. 852).

When we look at the books of scholars, we find that there are reasons that made the origin of the work of Amal Ahl Al-Madinah of the most important rules on which the doctrine Maliki:

- 1- He preferred the city of Medina than other cities, it was the home of revelation, and settled the Messenger of Allah (peace be upon him), and where his companions remained and spread their knowledge among the people.
- 2- The jurists agreed that the healthiest hadiths are the hadiths of the people of Medina.

- 3- The convergence of time between them and the Messenger of Allah (peace be upon him), they maintain this scientific legacy, and spread it among them, but came the era of codification, rooting and complexity, making it as an asset upon which to consider the issues of society, whether cultural, social or political.
- 4- Medina is considered the center of religious radiation of Islamic civilization, because the Sahaba and followers and their pupils were living there, who have a place in jurisprudence and diligence, such as the seven scholars and others.

Thus, Imam Malik believes that the work of Amal Ahl Al-Madinah indisputable base, and we have noted this in the text of a letter sent to Imam Laith bin Saad in Egypt read: (I received the news that you teach people things contrary to what people in our country, I advise you to be afraid of yourself and ask for salvation and you mislead people ... The entire society followed the people of Medina, where the Koran came down judgments halal and haram)(al-Qaadi-Ayyad, 1983, p. 42).

**Maalikis evidence in this section:**

- 1- A Bedouin pledged Islam to the Messenger of Allah, then the Bedouin was stricken with the fever in Al-Madinah. So he came to the Messenger of Allah and said: "O Messenger of Allah, cancel my pledge," but he refused. Then he came to him again and said: "Cancel my pledge," but he refused. Then he came to him again and said: (Cancel my pledge," but he refused. Then the Bedouin left (Al-Madinah) and the Messenger of Allah said: "Al-Madinah his like the bellows; it expels its dross and brightness its good) (Al-Nasa'i:4190).
- 2- It is narrated on the authority of Abu Huraira that the Messenger of Allah said: (Verily the faith would recede to Medina just as the serpent crawls back into its hole) (Sahih-Muslim:272)
- 3- Narrated Abu Salih reported a narration from Abu Hurairah: (It shall soon be that people are beating the livers of camels "meaning that they are hastening and traveling upon them" seeking knowledge. But they will not find anyone more knowledgeable than a scholar of Al-Madinah) (aL-Tirmidhi:2680).
- 4- The Prophet said about its inhabitants: (The Ansar are an inner garment and the people are an outer garment. If the people were to head towards one valley or a narrow mountain pass and the Ansar towards another, I would travel to the valley of the Ansar, and were it not for the Hijrah, I would have been a man from among the Ansar) (Sahih-Muslim:1061)

Then after the Prophet, may Allah bless him and grant him peace, among them lived the people of his community who most followed him: Abu Bakr, 'Umar and then 'Uthman. They implemented his Sunna after investigating it and studying it while it was

still fresh. Then the Followers after them followed those paths and they followed those sunan.

This is Malik's evidence regarding his use of the Practice of the People of Madina as proof and that in some cases, he advanced the Practice of the People of Madina over single traditions, for the reason which he mentioned. It is that the famous opinion which is acted upon in Madina in the famous transmitted sunna and the famous sunna is advanced over single traditions (Hamat, 2016).

Thus in Madina at the time of Malik, there was a transmission of one generation to another generation and this took place in the city of the Prophet, where the people were following the pattern of behaviour which he had demonstrated. It is not possible that a whole generation would stop doing something and then do something new without something extraordinary happening. In the time of the Prophet, it would have been a direct command. Short of that, there would be no reason for it to change. This is clearly seen in things like the measures of the sa' and the mudd and taking Zakat al-Fitr using them, the form of the adhan and the iqama, not saying the basmala aloud in the prayer, allowing the waqf, etc. These were followed by all in Madina and their practice went back to the Prophet and his Companions. Malik refers to it as an inheritance which was bequeathed from generation to generation up until our time (Bewley, Amal Ahl al Madinah, 2019) .

There is no doubt that Imam Malik, the heir of civil jurisprudence, has established curricula to deduce the jurisprudence of the city's school and its origins, namely: the book and the Sunnah, and then the districts of Omar ibn al-Khattab, and the fatwas of Ibn Omar and his work, and the fatwas of other companions, and the fatwas of scholars of the followers, and other rules that are common in The school of jurisprudence of the city, including: the principle of Sada Al-Dharayie, and Amal Ahl Al-Madinah; and therefore, the inference of the work of Amal Ahl Al-Madinah was common before the owner, and Malik was not the first to adopt the work of the people of the city or unanimity argument, but had already done so, but the report was termed by him.

### **Second: Sections of the work of Amal Ahl Al-Madinah**

The scholars disagreed with other scientists in the acceptance in accepting the origin ahl al Madinah, has been avoided by a large number of scholars due to several considerations include:

The superiority of the place does not give it the right, even if it is correct. Amal Ahl Al-Madinah of Makkah was the first of the work of the people of the Madinah, and because the companions of the scholars differed in the places. The Maalikis accepted it, but the dispute took place in its sections. The work is divided into:

However, the one who is in dispute with them is Amal al Madinah Al-Naqili - It is agreed upon by the Prophet (peace and blessings of Allaah be upon him) that the Prophet was appointed to replace the Minbar and his grave- , not the Ijtihad (al-Tha'ali, 1995, pp. 458-459).

The words in the seizure of Imam Malik's opinion on ijtiḥad work, and on the basis of these, were troubled, the differences can report the following:

If their Ijtihadi work agreed upon is a reality in the era of the Sahaabah, Imam Malik other jurists agree that the Ijtihadigroups have been agreed, until the end of their time a legitimate argument no one can oppose.

But if their ijtiḥad work is a reality after the era of the companions to the era of the owner is in the context of controversy, The Maalikis differed in the ruling on this type when the imam:

**First**, most of the Maalikis decided that it was not an argument, nor was there a preponderance over other presumptive evidence. it is a pride to the owners of Baghdad.

**Secondly**, some of the Maalikis argued that it was not an argument but that they agreed to further their virtue - a force that is likely to be the case especially of the diligence of others.

**Thirdly**, a group of the owners of Morocco said that it was an argument to Imam Malik (Bouchiba, 2018, p. 35).

**Accordingly, the researchers record several observations:**

**First:** It is known that the companions of the Messenger of Allah came to the revelation and knew the interpretation, some of them remained in the city and some of them dispersed in countries, and because of this dispersion, disagreement occurred, as those who came out of the city as well as scientists companions, and diligence is taken; Basra, Kufa, and Mecca group, the argument in the year is considered and not place.

**Secondly:** Ijtihad work in which what overlaps with the Sunnis, because of its contact with the rule of time and place, and therefore branch many of the doctrinal issues that combine them such as the issue of Zakat vegetables, although the issues are different, but it shows the diligence is evident in them, and the transfer is clear, it can be made a work of jurisprudence The year, and the world has the possibility of adaptation and graduation according to developments and conditions.

**Third: Opposing the Hadith Al-ahad with Amal al Madinah.**

Amal al Madinah with the Hadith Al-ahad is not without three aspects:

**The first:** is to be identical to it. This confirms its validity, whether it is from the path of the Qur'aan or Sunnah, and to make it clear if it is from the way of ijtiḥad by the world.

**The second:** is that it is identical to a hadeeth that is opposed to another hadeeth.

**The third:** If their agreement is due diligence of them, the hadeeth is given by the one who narrated it according to the scholars. If either they have no work other than it, and there is no consensus, the matter has fallen and it is necessary to refer to the news of the one who was transferring them or transferring them (al-Qaadi-Ayyad, 1983, pp. 251-252) .

Thus, the agreement between the Maalikis that Amal al Madinah if he agreed to a recent and contrary to another, their work is likely to talk prophetic that he agreed.

The fundamentalists have not been subjected to independent studies for reasons of conflict with this origin, but were merely references to them, or mentioned in their jurisprudential applications, there may be conflicts because of the conditions and returns and causes of roses and others, it can be noted that the Amal and the Prophet's Hadith are not coincidental, but they have reasons we tried diligence which are:

**First:** the new work can not be counted, and this is why the Maalikis were separated before the killing of Othman - may Allah be pleased with him - and after him, because the old work in the Madinah before the killing of Othman ibn Affan is an argument in the doctrine of Malik (Seif, 2000, p. 451)

**Secondly:** leaving the evidence to the habits of the people, and this is why the Imam Ibn al-Arabi pointed out: (As for the owners of Malik, there was not a strong intellect in them or a strong opposition. We followed him in our doctrine and found him also divided in sections)(Ibn-al-Arabi, 1999, p. 131).

**Third:** The prophetic discourse is not correct and explicit, so that there is a multiplicity of understanding among scholars and there is a wide range of differences between them in the Fiqh applications.

**Fourth:** Conflict can occur in the world's eyes because of a lack of understanding of the relationship between the Amal and prophetic hadith.

**Fifth:** The circumstances for which the talk came about have changed and contradicted it with the reality of the people. For example, the Prophet of God said: (He who kept a dog would lose out of his deeds equal to one qirat every day. except (one kept) for watching the field or herd)(Al-Bukhaari:2322, p. 103) it was reported that Sheik Ibn Abi Zaid, the author of the letter in Al-Malki's jurisprudence, fell down the wall of his house and feared for the wickedness of some sects in his time. He linked in his place a dog he had taken to guard. People said to him: An owner hates it; He said, (If the owner of our time realized, he would take a lion and a beast)(Al-Fassi, 2006, p. 414).

**Conclusion:**

The Medina school of jurisprudence is the mother school of the Maliki school, and emerged from the thought and methodology of Imam Malik - may God have mercy on him - in the treatment of Quranic and prophetic texts and adapt and download to reality, And make the Amal Ahl al-Madinah originally indicates the flexibility of the Sharia because this is the original preservation of the legacy of the Prophet Muhammad or the Companions, which is a habit must be observed when the fatwa and diligence, which includes within it on El-Maslaha and pays the spoiler, this indicates a clear indication of the genius of Imam School People of impact; the bottom line after the study is as follows:

- 1- Imam Malik did not specify literally the Amal Ahl al-Madinah, but referred to the texts in his book (Al-Mawtah), which are very many indicate the introduction of the work and the example of these terms: "it is in us", "and that we do it" ... and other terms similar to this, Malik through his answers and his diligence are those who decided his origins.
- 2- Most Imam Malik in (Al-Mawtah) to deduce the work of the people of the city and presented it on the monotheistic year if he opposed it and used it in interpretation or interpretation or download, and this is a line for his approach a unique course in which many of the fuqaha.

**Search recommendations:**

- 1- Taking care of the Maliki doctrine and private studies that contribute to the improvement of social work that contributes to the renaissance and civilization.
- 2- Working on enriching the doctrine with new studies from research centers and universities and organizing intellectual seminars around it, and try to benefit from it in organizational matters in political and social laws, personal status and others.

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