

IMAM MALIK'S PROMINENCE IN THE FIELD OF HADITH: A PROFESSIONAL PERSPECTIVE

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Abstract

This paper aims to explore about Imam Malik's prominence in the field of hadist as a profesional perspective. Professionalism is the ability, skills and methods of implementation that justify a person has expertise in a field. A person is considered a professional when there are values and beliefs of society towards him. This paper seeks to examine the professionalism of Imam Malik bin Anas in the field of hadith. The method used is qualitative while the library approach is the core in collecting and organizing information. The objective of this study is to highlight the prominence of Imam Malik in the field of hadith, especially from the aspect of education, analyze the professionalism of Imam Malik and its significance to the field of psychology, and see the contribution of Imam Malik in terms of professionalism-intellectual relationship, especially in terms of knowledge culture. Also discussed is the influence of Imam Malik's work entitled Al-Muwatta 'on Muslims, especially in terms of the development of knowledge.

Keywords: Imam Malik bin Anas, professionalism, psychology, education, and hadith.

Introduction

Professionalism is a set of skills and values, which is the essence of humanity in work that requires specialization¹. From an ethical point of view, professionalism is associated with the concepts of excellence, accountability (quality in taking action and making decisions), responsibility, altruism (sincerity in charity), respect, recognition, caring and compassion, and integrity². As for the humanities, professionalism is a sincere nature that is embedded in the soul, thus adding a

¹ Nancy Berduzco-Torres et al., "Factors Related to the Differential Development of Inter-Professional Collaboration Abilities in Medicine and Nursing Students," *Frontiers in Psychology*, 2020, 432.

² ABIM, *Project Professionalism* (Philadelphia: American Board of Internal Medicine, 1994).

positive personality and cultivating those around him. This is where values and beliefs emerge in the social system³.

From a psychological point of view, professionalism has to do with the nature of independence, which is a group set to the characteristics of maturity, intelligence and skillfulness. By nature, a person is said to be a professional when he strives to develop his potential optimally and as much as possible, and is able to adapt to his living environment in a good and positive way. The attitude of being able to relate and work with others to learn something new is an example of how a person can enhance his or her own growth and adapt himself or herself to the environment of society⁴.

In Islam, professionalism is closely related to *ihsan* (good), *jiddiyah* (integrity) and *itqan* (thoroughness) in work where a job will be done with all available abilities and presented in the highest form of dedication⁵. Thus, professionalism is highly significant with the quality of work and knowledge. Deep knowledge and quality work will not only increase the level of professionalism of a person but also get a privilege in the sight of Allah SWT. This statement is in line with the meaning of the hadith narrated by Imam Al-Tabarani (260 H/873 M – 360 H/970 M) in *Mu'jam Al-Ausat* Juzuk 2, that indeed Allah SWT loves people who if they do a job, it is done accurately, directed and thoroughly⁶.

Science has a very important position in human life. This is because with knowledge, human beings can manage and govern life. In the context of professionalism, scholars are the most important profession as this group not only maintains the sustainability and balance of nature, but at the same time also carries a moral vision that holds them accountable for every action and decision made⁷.

As for scholars, hadith scholars are considered a very special group because of their seriousness and dedication in defending the school of the Prophet SAW and preserving knowledge. What is meant by preserving knowledge is by trying to spread the hadith of the Prophet SAW to the community so that the knowledge is always alive and fertile in the community⁸.

One of the hadith scholars who is recognized for his authority is Imam Malik ibn Anas as described by Muhammad ibn Saad (168 H/784 M – 230 H/845 M) as a person who is *thiqah* (trustworthy), *thabit* (strong memorization), *wara'* (keeping away from immoral acts), *faqih* (knowledgeable about the law), *alim* (knowledgeable) and *hujjah* (mastering various sciences). Imam Malik's expertise in the field of hadith was also recognized by Amir Al-Mukminin in the field of hadith, Imam Al-Bukhari (194 H/810 M – 256 H/870 M); which states that the line of Imam Malik's narration relating to Nafi' and subsequently to Ibn Umar is an authentic *sanad* (chain) referred to as a gold chain⁹.

³ L C Abbot, "A Study of Humanism in Family Physicians," *Journal of Family Practice* 16 (1983): 1141–46.

⁴ Yahya Jaya, "Spiritualisasi Islam Dalam Menumbuhkembangkan Kepribadian Dan Kesehatan Mental," *Jakarta: Ruhama*, 1994.

⁵ Norvadewi Norvadewi, "Profesionalisme Bisnis Dalam Islam," *Mazahib* 13, no. 2 (2014).

⁶ Norvadewi.

⁷ Norvadewi.

⁸ Kamaludin, M. F. (2010). *Keistimewaan Rasulullah SAW*. Ampang : Sofa Production.

⁹ Norvadewi, "Profesionalisme Bisnis Dalam Islam."

Praise and recognition for Imam Malik has never ceased among the scholars. Imam Nasa'i (214 H/829 M – 303 H/915 M), the author of the hadith Sunan Nasa'i described the character of Imam Malik as follows;

There is no one after the Tabi'in who is more superior, noble and trusted in narrating Hadith other than him.

Similarly, the great figure in the Islamic world, Imam Al-Syafi'i (150 H/767 M – 204 H/820 M) who described the excellence of Imam Malik as a star. He said, *When it comes to Hadith, then Malik is its star*¹⁰.

Research Method

On this basis, this writing seeks to review the character of Imam Malik bin Anas from the perspective of professionalism, especially in the field of hadith. The methodology used in this study is qualitative where the library approach is the author's choice because it is considered very relevant to study the life history of Imam Malik bin Anas. In order for the writing to always be directed and focused with the purpose of professionalism, the critical analysis approach is used.

It is the goal of this writing to,

1. Highlighting the character of Imam Malik bin Anas in the field of hadith, especially from the aspect of education
2. Analyze the professionalism of Imam Malik bin Anas and its significance to the field of psychology
3. Looking at the contribution of Imam Malik bin Anas from the point of view of professionalism-intellectual relationship, especially from the point of view of cultivating science.

Results and Discussions

Biography of Imam Malik

His full name is Abu Abdullah Malik ibn Anas ibn Malik ibn Abi Amir ibn Amru ibn Al-Harith ibn Ghaiman ibn Khuthail ibn Amru ibn Al-Harith ibn 'Auf ibn Malik ibn Zaid ibn Syaddad ibn Zur'ah¹¹. His father, named Anas, was a great scholar in the field of hadith from among the Tabi'in. His mother was named Siti Al-'Aliyah bint Syuraik bin Abd Al-Rahman bin Syuraik Al-Azdiyah. Imam Malik is narrated to have been born in the year 93 AH after being in his mother's womb for 3 years¹².

His ancestor, Abi Amir, migrated from Yemen to Medina after the Battle of Badr. After migrating, he never missed joining the army of the Prophet SAW together with other Companions to fight the infidels. His grandfather named Malik was a respected tabi'in figure who once narrated hadith from Saiyidina Umar Al-Khattab and Saiyidina Uthman bin Affan¹³.

From a young age, Imam Malik gained knowledge from his father and uncles who were among the great hadith scholars of the time. His father often did revision with him, and once rebuked him for failing to answer his father's questions correctly.

¹⁰ Abu al-Hasan Ali al-Mawardi, *Al-Ahkâm Al-Sulthâniyah* (kairo: Dar al-Hadits, 2006).

¹¹ Kamaludin, M. F. (2010). *Kemuliaan Ahli Hadith*. Ampang: Sofa Production.

¹² Norvadewi, "Profesionalisme Bisnis Dalam Islam."

¹³ Norvadewi.

According to his father, Imam Malik's failure to answer the question was because he liked to play with the pigeons he kept. As a result of the reprimand, Imam Malik no longer wasted time but instead paid attention to the lesson. At the age of 17, he began teaching at the Prophet's Mosque, Medina. He did not leave Madinah to seek knowledge because according to him, Madinah itself is the center of knowledge activities. He took the opportunity to study with the scholars who came to visit Medina. It is narrated that his teachers reached 700 people and almost half of them were from the Tabi'in group¹⁴.

Among the large number of his teachers, Imam Malik took the most benefit from Imam Nafi 'who was a student of Saiyidina Abdullah bin Umar Al-Khattab. According to him, Imam Nafi 'gained a lot of knowledge, as a result of his service to his teacher Saiyidina Abdullah bin Umar. This is because the knowledge he received from Saiyidina Abdullah bin Umar was more disseminated, than what was disseminated by the children of Abdullah bin Umar himself¹⁵.

He was very confident in the knowledge of Imam Nafi 'because his teacher had served Saiyidina Abdullah ibn Umar for 30 years. In addition, his teacher has also taken knowledge from other great Companions such as Saiyidatina Aisyah, Saiyidatina Umm Salamah, Saiyidina Abu Hurairah and Saiyidina Abu Sa'id Al-Khudri. For that reason, Imam Malik stated that if the hadith came from Imam Nafi 'then the hadith should not be disputed anymore. Imam Malik never parted ways with his teacher for 12 years until his beloved teacher died in 117 H¹⁶.

Imam Malik did not study arbitrarily to any teacher even though the teacher may be famous according to the views of others. He was very selective and meticulous in identifying the classes he wanted to follow. The main basis of his assessment is that a teacher must be Hafiz (memorize and master a large number of hadith) in the field of Hadith, and Faqih (profound mastery in the field of law) in the field of knowledge. He was very careful when narrating hadith, especially to someone who was not from Madinah or lived outside Madinah. This is because according to him the knowledge of hadith is part of the faith and he will not compromise with someone who deceives or takes an indifferent attitude in the matter of hadith narration (Ali, 2003: 44).

Imam Malik's greatest work in the field of hadith is Al-Muwatta '. It is narrated that the book was named so, because Imam Malik had presented its contents in front of 70 religious scholars of Medina and all of them agreed on the contents of the book. Imam Malik has spent 40 years, in an effort to collect and compile hadiths to be included in the book. At an early stage, Imam Malik had collected a total of 10,000 hadiths. Finally, he selected a total of 1,720 hadith consisting of musnads (according to the order narrated by the Companions) of 600, mursals (names of the Companions not mentioned) of 222, mauquf (statements to the words and deeds of the Companions) of 613 and the statements of the tabi'in (generations after the Companions) as many as 285 pieces¹⁷. This work of Imam

¹⁴ Norvadewi.

¹⁵ Norvadewi.

¹⁶ Ali, S. B. (2003). *Scholars of Hadith*. Illinois: IQRA' International Education Foundation.

¹⁷ Norvadewi, "Profesionalisme Bisnis Dalam Islam."

Malik is considered very unique because it not only compiles hadith according to the systematics of fiqh, but also has commentaries on the narration of hadith¹⁸. The uniqueness of its content also lies in the ijma 'of Ahl Al-Madinah (agreement of the people of Madinah) which is one of the foundations of Imam Malik to set a law (istinbat)¹⁹. On the other hand, its content also covers the field of interpretation, and history²⁰.

The uniqueness of Al-Muwatta's book was also acknowledged by Caliph Jaafar Al-Mansur (reign 136 H/754 M – 158 H/775 M). After hearing the narration of hadith from Imam Malik through the book, he then determined to make the book full of blessings as a reference for the people. According to him, this book should be copied and sent to every region under Islamic rule, so that everyone can do good deeds according to the opinion in the book of Al-Muwatta ', and leave other opinions. This is because he saw that its content is in accordance with the original reference of knowledge that follows the tradition of the scholars of Medina ²¹.

Imam Malik died on Sunday 12 Rabi'ul Awal 179 H at the age of 87, after suffering from illness for 22 days. He was buried in Baqi's cemetery. Before his death, he bequeathed to be enshrined in his white clothes, and his body was prayed at the place where he died ²².

Approaches in the Teaching of Hadith

Since Imam Malik started teaching from the age of 17, many people came to study with him until the number of his students reached thousands. Some of his students consisted of great scholars in Medina who were much older than him. His disciples had great respect for Imam Malik. As the class went on, no one spoke. Thus, any question to be asked to him is clearly heard even though the tone of voice has been lowered out of respect for the position of Imam Malik as their teacher. Imam Malik himself would take a bath and take ablution first before coming to teach. He will wear a beautiful dress and straighten her hair. He also wore perfume before attending classes ²³.

According to Imam Qutaibah, Imam Malik also wears kuhul (eyeliner) on his eyes and will sit in the ceremony with full greatness and glory. In other narrations, expensive carpets and teaching places began to be raised before Imam Malik came to teach. Among the great figures who took advantage of Imam Malik's teaching class was Imam Abu Hanifah (80 H/699 M – 150 H/767 M), who came to sit in the ceremony like other disciples who sat bowing without saying a word. According to

¹⁸ Al-Zahabi. (1990). *Siyar Alam Al-Nubala* (Vol. VIII). Beirut: Muassasah Al-Risalah

¹⁹ Sirry, M. A. (1995). *Sejarah fiqh Islam, Sebuah Pengantar*. Surabaya: Risalah Gusti.

²⁰ Majid, M. K. (1994). Muwatta' Imam Malik: Kitab Hadith dan Fiqh Yang Terawal. *Syariah* , 2 (1), 146-157.

²¹ Othman, M. F. (2017, September 5). Imam Malik Perawi Hadis Luar Biasa. *Berita Harian* , p. 31.

²² Hafizzullah. (2016). Hadis-Hadis Balaghat Marfu' dalam kitab Muwatta' Imam Malik. *Ulunnuha* , 6 (1), 37-56.

²³ Baloch, A. G., Saifee, A.-u.-R., Khalid, M. I., & Moosa, I. (2012). Imam Malik – His Dedication in Compilation of Hadith Book Moatta an Outlook from Historical Review . *British Journal of Humanities and Social Sciences* , 6 (1), 45-50.

Imam Al-Syafi'i, not a single student dared to flip the pages of a book roughly, for fear of interfering with the teachings of Imam Malik²⁴.

The authority of Imam Malik also terrified the Ruler of Medina. The story takes place when the Ruler of Makkah sent a letter to the Ruler of Madinah to bring Imam Shafi'i to meet Imam Malik with the aim of gaining knowledge. The Ruler of Madinah said after reading the message, "O youth, indeed walking from the farthest place in Makkah to the farthest place in Madinah barefoot, is lighter and easier, than me walking to the door of Imam Malik's house"²⁵.

He is very concerned about the cleanliness and appearance of clothes because according to him the matter is closely related to the dignity of scholars. Thus, scholars need to choose the best clothes, wear good clothes, and reveal the beauty of clothes in accordance with the position and glory of knowledge itself (Kamaludin, I'tiqad Ahli Sunnah Wal Jama'ah Al-Allamah Muhammad Mukhtar ibn 'Atorid Tenaga Pengajar Masjid Al-Haram, 2008: 297).

Imam Malik greatly glorified Rasulullah SAW and revealed it by glorifying the words of the Prophet SAW. As narrated by Imam Munawi, if Imam Malik wanted to teach hadith, he would bathe and perfume, put on new clothes and a turban, then sit with full khudu '(humility), khusyu' (full of interest) and full of respect. He will install perfumes in his study ceremony from beginning to end because of his manners to Rasulullah SAW (Kamaludin, I'tiqad Ahli Sunnah Wal Jama'ah Al-Allamah Muhammad Mukhtar ibn 'Atorid Tenaga Pengajar Masjid Al-Haram, 2008: 297-298).

The hadith teaching class was a very special class for Imam Malik. The smartest students will be asked to sit in the front once. The position of other students is based on their level of intelligence. A student will be chosen to read the hadith aloud so that it can be heard by the whole class. If there is a mistake then he will correct the mistake immediately. Imam Malik will not be in the teaching class except in a state of purity and ablution. If someone asks him a question in a state of impurity, he will ask permission to perform ablution first before answering the question. He will also state "*There is no power and no strength except with the help of Allah alone*" before answering any questions posed to him²⁶.

Imam Malik never recited hadith aloud if he was outside a mosque or lecture hall. He also will not come to someone who desires knowledge, even if the person who desires is a king. For example, when Caliph Harun Al-Rashid (reign 786 – 809 M) came to Medina, he asked Imam Malik to recite Al-Muwatta' to him. He expected Imam Malik to come to him at the royal palace. His expectations were dashed as Imam Malik continued to teach in his lecture hall. When asked, Imam Malik replied that knowledge will not come to the person who desires instead the person who desires must come to knowledge. Caliph Harun Al-Rashid agreed with Imam Malik's statement and he came to see him. When Caliph Harun requested that a special class be held for him, Imam Malik refused because the public interest could not be sacrificed. Finally Caliph Harun sat in the same class as the other students.

²⁴ Ali, S. B. (2003). *Scholars of Hadith*. Illinois: IQRA' International Education Foundation.

²⁵ Othman, IBID

²⁶ Ali. ibid

It is mentioned in the book *Al-Syifa* 'by Qadhi Iyadh (496 – 544 H) that Imam Malik hated people who read hadith while standing or on the road. It is narrated that a qadhi named Jarir bin Abd Al-Hamid (died 188 H) asked Imam Malik about a hadith while standing. Imam Malik then ordered that the qadhi be imprisoned. When asked about the matter, Imam Malik replied that it is very embarrassing when a qadhi does not know how to be civilized with knowledge²⁷.

Imam Malik is very concerned about manners among his students. Said Abd Al-Rahman bin Al-Qasim (132 H/750 M – 191 H/806 M), "*I served Imam Malik for 20 years; 2 years of it to learn knowledge while 18 years to learn manners. It would be nice if I could make the whole time to learn manners*" (Kamaludin, *Adab dan Doa Penuntut Ilmu*, 2011: 5).

Hisham ibn Ammar (770 – 859 M), one of Imam Al-Bukhari's teachers, had acquired knowledge from Imam Malik as early as 8 years old. His father had sold the house for expenses, so that he could study with Imam Malik. When he first entered Imam Malik's class, he saw the greatness of Imam Malik like a king in front of his students. He asked Imam Malik to recite the hadith to him but the request was ignored by Imam Malik because the request was quite harsh. Imam Malik ordered the older students to take him out and fine him. Hisham then complained to Imam Malik about his father having sold the house merely to enable him to study to the great figure. Imam Malik then felt sorry and asked Hisham what was the appropriate compensation for the fine. Hisham asked Imam Malik to recite 15 hadith to him. The request was granted but Hisham was still not satisfied to hear it instead asking that he be fined again. The purpose is for Imam Malik to recite more hadith.

In a separate narration, Imam Malik fined Hisham for asking about hadith while standing. After being fined, Imam Malik recited 20 hadiths to him. Hisham said, "*I would have preferred if Imam Malik had beaten me more, so that he would add to the hadith he taught me*".

Imam Malik's concern for manners perhaps has something to do with the education of his mother who is very concerned about manners in seeking knowledge. For example, his mother wore a beautiful dress and turban to Imam Malik and instructed Imam Malik when he wished to study with Rabi'ah bin Abd Al-Rahman (died 136 H/753 M), "*Go to study and do not forget to write what you hear from Rabi'ah. Learn Rabi'ah manners before his knowledge*" (Juriyanto, 2018). Imam Malik wanted to learn from Rabiah because Rabiah taught a lot about the actions of Ahli Al-Madinah²⁸.

Imam Malik forbade a person to recite hadith without ablution. In another narration, Imam Malik and Imam Al-Laith (94 – 175 H) would not write a hadith except in a state of purity. Imam Malik was stung by a scorpion 17 times while reciting hadith. Yet he never moved and did not care about the pain suffered for respecting and glorifying the hadith of the Prophet SAW.

²⁷ Kamaludin, M. F. (2008). *I'tiqad Ahli Sunnah Wal Jama'ah Al-Allamah Muhammad Mukhtar ibn 'Atorid Tenaga Pengajar Masjid Al-Haram*. Ampang: Sofa Production.

²⁸ Al-Ayubi, S. (2009). Manhaj Penulisan Kitab Al-Muwatta' karya Imam Malik. *Al-Fath*, 3 (1), 40-52.

Respect to Rasulullah SAW

Imam Malik's love for Rasulullah SAW is very deep. He was very angry if someone was talking while the narration of the hadith was going on, because someone who was in the hadith class had to maintain manners towards the Prophet SAW. If anyone came to his house to ask about legal issues, then he immediately approached them. On the other hand if a person comes to his house to listen to the narration of hadith, then he will take a bath first, dress in white and wear a turban, as well as wear a very fragrant scent. Because he missed the Prophet SAW too much, his tears often flowed before the hadith was narrated (Othman, 2017: 31).

As long as he was in Medina, he never rode a horse or camel on the city. This is because he felt very ashamed to be on the vehicle while the glorious body of the Prophet SAW was below it (Banjary, 2020). If he was in the Prophet's Mosque, his habit was to find the seat normally occupied by Saiyidina Umar Al-Khattab. Saiyidina Umar's favorite seat is usually the seat of the Prophet SAW during the last 10 days of Ramadan.

The position of Imam Malik on the side of the Scholars

Regarding the breadth of Imam Malik's knowledge, Imam Al-Zahabi (1274 – 1348 M) stated that no one can overcome the height of Imam Malik's knowledge because of the following five things

1. The agreement of religious scholars on the honesty of Imam Malik in following the tradition of the Sunnah of the Prophet SAW
2. The agreement of religious scholars and the government on the knowledge of Imam Malik in the field of religion and hadith narration
3. His long life and the authenticity of his narrative status
4. His skills in the field of law and the tradition of previous scholars
5. Very deep understanding and knowledge in the field of science (Al-Zahabi, Tazkira Al-Huffaz, 1978: 180-188).

However, Imam Malik never exalted himself with the position of his knowledge. Once he was asked about 48 questions but he just answered them not knowing. He was also once asked by Caliph Jaafar Al-Mansur about his scholarly position, but he was more comfortable answering that of course there are people better than him (Ali, 2003: 46).

According to Imam Malik, it was the practice of scholars at that time to always be in a position of repentance, that is, by realizing and accepting the truth. According to Imam Ibn Abd Al-Barr (978 – 1071 M), the sign of the blessing of knowledge and manners is the nature of repentance²⁹.

Imam Ibn Uyainah said, *"I have never seen the land of Medina gloomy with knowledge except after the death of Imam Malik"* (Othman, Imam Malik Imam Malik Perawi Hadis Luar Biasa, 2017). Imam Al-Syafi'i said, *"Without Malik and Sufyan, of course, the knowledge of the people of the Hijaz will be lost"*³⁰.

²⁹ Kamaludin, M. F. (2011). *Adab dan Doa Penuntut Ilmu*. Ampang : Sofa Production.

³⁰ Rahman

Discussions

Imam Malik's professionalism in the field of Hadith

Imam Malik's authority in the field of hadith is acknowledged by the majority of scholars in the field as quoted by Imam Al-Suyuti (849 H/1445 M – 911 H/1505 M) that all the hadith narrated in Al-Muwatta' are authentic. Although there are hadiths with the status of mursal, mawquf and munqati' (the names of the narrators of tabi'in are not mentioned), Imam Al-Suyuti thinks that the hadiths have been reinforced by other narrations so that all the hadiths become authentic. In addition, there are scholars who were at the same time as Imam Malik then compiled a book of hadith that explains the ittisal (continuation) of hadiths that are considered munqati' and mursal found in Al-Muwatta' such as Sufyanain (Sufyan al-Thauri (97 H/716 M – 161 H/778 M) and Sufyan bin Uyainah (107 H/725 M – 198 H/814 M)), and Ibn Abi Dhi'b (died 158 H). Thus, the book of Al-Muwatta' written by Imam Malik is categorized as the earliest book that has a strong attribution without any doubt. This book is also considered as the first compilation that brings together the collection of hadith and fiqh so that it becomes one of the main references to later scholars in the field. Imam Malik's greatest service in the field of hadith is that the methodology used in the narration, collection and compilation of hadith has become a guide to subsequent hadith figures³¹.

One of the factors that highlighted the authority of Imam Malik in the narration of hadith was his approach that accepted the practices of the people of Medina. Imam Malik prioritizes narrations that are in line with the practices of the people of Madinah in the event of a discrepancy between the narrations. He chose to adhere to the practices of the people of Madinah because Madinah is the abode of the Prophet SAW, his caliphs, the children of the companions, the family members of the Prophet SAW and is the place of revelation. So the people of Medina know more about the meaning of revelation. Therefore, every hadith or athar (deed or speech of the Companions) that is contrary to their practice, then surely it is repealed (the law is abrogated) or narrated (clarified) or assessed (specified with something else), or not stated about the true story of the hadith or athar. Moreover, according to Imam Malik as quoted by Ibn Al-Arabi Al-Maliki (468 H/1076 M – 543 H/1148 M) in the book 'Aridhah Al-Ahwazi that the chain of hadith that is famous among the people of Madinah should not be disputed and any hadith that contradicts the practice of the people of Madinah can be abandoned.³²

The practice of the people of Madinah is very special on the part of Imam Malik because the actions of the people of Madinah are always in the Sunnah of Mutawatirah (the agreed sunnah). This is due to the inheritance of practices and deeds from one generation to the next, which is done continuously so as to close the possibility of no deviation from the sunnah. The Companions who were in Medina associated with the Prophet Muhammad SAW and developed the living tradition of the Prophet SAW which was later inherited to Tabi'in in the same way. The inheritance lasted continuously until Tabi' Tabi'in (generation after Tabi'in). As

³¹ Zahwa, M. A. (1959). *Al-Hadith wa Al-Muhaddthun*. Kaherah: Dar Al-Fikr Al-Arabi.

³² Kadir, H. A. (2017). *Kekeliruan dalam bidang Ilmu Hadith*. Pulau Pinang: Jabatan Mufti Negeri Pulau Pinang.

stated by Imam Malik, "Madinah is the place of migration, the place of the revelation of the Al-Quran, it permits what is halal and forbids what is haram. The companions followed in the footsteps of the Prophet SAW in all things, as did Tabi'in. If that is the case, then no one can violate it"³³.

Imam Malik once had a polemic with Imam Ibn Ishaq on the issue of hadith narration. The severity of this polemic is such that it is narrated that Imam Malik once swore about the lies of Imam Ibn Ishaq. The polemic, however, ended when Imam Malik retracted his words and sent a gift to Imam Ibn Ishaq with the intention of making peace with the figure. As a result of these events, some of the great figures in the field of hadith consider Imam Ibn Ishaq as a figure who can be trusted in his narration. Among them are Imam Al-Bukhari, Imam Ibn Hajar Al-Asqalani and Imam Ibn Humam³⁴.

In addition to being forgiving, Imam Malik also likes to be kind to students by taking into account the needs of his students. One of them is Imam Al-Syafi'i who has impressed Imam Malik for memorizing the book of Al-Muwatta' at the age of 13 years. Imam Al-Syafi'i was then invited by Imam Malik to stay with him. It is narrated that Imam Al-Syafi'i had lived in the house of Imam Malik for four years³⁵.

Imam Malik's Professionalism and Significance to Psychology

From a psychological point of view, the emphasis on manners highlighted by Imam Malik has to do with the function of manners itself as the recipient of the secrets of divine radiation. According to Imam Al-Ghazali (450 H/1058 M – 505 H/1111M), manners are the essence of discipline and education of the soul, which is a condition to the attainment of the highest knowledge³⁶.

Manners are a discipline that invites divine knowledge. Adab opens the rays of the light of wisdom and allows the intellect to change from not seeing the potential (bil quwwah) to the real situation (bil fi'l). It is this radiation that publishes knowledge from the original intellectual sciences³⁷.

Manner to Rasulullah SAW as emphasized by Imam Malik is in fact an invitation to knowledge because Rasulullah SAW himself is the light of truth (Kamaludin M. F., 2010: 13). The higher a person's manners towards knowledge means the more the potential grows in his soul because as stated by Imam Al-Ghazali, the soul is able to receive all knowledge without hindrance. The soul has infinite abilities and is different from the body because the body is not capable of grasping much knowledge. The soul that receives a lot of knowledge will get rid of ignorance. On the other hand the body is always prone to ignorance if the soul does not receive knowledge.

³³ Sirry, M. A. (1995). *Sejarah Fiqih Islam: Sebuah Pengantar*. Surabaya: Risalah Gusti.

³⁴ Kadir

³⁵ Marbu, M. N. (2002). *Imam Syafie Penghulu Imam dan Pembaharu Ummah*. Pasir Mas: Maahad Tahfiz Darul Quran Wal Qiraat Berhad.

³⁶ Sway, M. A. (2004). *Al-Ghazzaliyy Kajian Epistemologi Islam*. (W. M. Amin, Trans.) Kuala Lumpur: Dewan Bahasa dan Pustaka.

³⁷ Sway

In the context of psychology, a person's behavioral and psychic potential will develop positively each time he receives an overflow of knowledge. Manners which are seen as an encouragement to the acceptance of knowledge will certainly develop more potential in behavior and soul so that one is always in the light of wisdom and truth. From the point of view of Imam Al-Ghazali, this light is what is considered to be the healer of diseases and the key to almost all knowledge.

For that reason, it can be seen how Imam Malik in his daily life became a very intelligent and wise man, had authority, and instilled respect for those who saw him, being forgiving and generous to those around him especially to the students. His soul that always receives an overflow of knowledge causes him to always emit the light of truth while his body is liked by society because of the effective coordination between the body-soul and body-spirit as a result of the manifestation of manners in the routine of life.

The contribution of Imam Malik's Professionalism to the cultivating of the intellect

Imam Malik's greatest contribution to Muslims is the production of Al-Muwatta' which is not only a reference in the field of hadith, but also in the field of fiqh. For that reason, as stated by Imam Al-Suyuti in his book entitled *Tanwir Al-Hawalik*, too many scholars have narrated the book from Imam Malik. Imam Abu Bakr Al-Khatib (392 H/1002 M – 463 H/1071 M) in his book which was written specifically to compile the names of the narrators of Al-Muwatta's book has listed no more than 1,000 people. Qadhi Iyadh in his book found at least 1,300 names of narrators. He also wrote the names of the narrators who narrated Al-Muwatta's book from him in a special chapter in his book entitled *Madarik*. There are at least 16 versions of Al-Muwatta' that are still spread around the world today³⁸. The most famous version is the version narrated by Yahya bin Yahya Al-Andalusi who died in 204 H. He was responsible for developing the views of Imam Malik in Andalusia³⁹.

Imam Malik also laid down a standard (standard) in narration which was later used as a guide by subsequent hadith scholars. For example, a degree in the field of hadith according to Imam Malik must at least meet the following criteria;

1. The person to be graduated must follow what has been graduated to him
2. The person graduating must be pious and thiqah in terms of religion and history
3. People who receive a degree must be from among the scholars⁴⁰.

³⁸ Al-Laknawi, 'A.-H. (2004). *Ta'liq Al-Mumajjad*. In M. i.-H.-S.-1. H), *The Muwatta of Imam Muhammad* (M. Abdurrahman, A. Clarke, & A. Yate, Trans., pp. 1-49). London: Turath Publishing.

³⁹ Al-Ayubi, S. (2009). *Manhaj Penulisan Kitab Al-Muwatta' karya Imam Malik*. *Al-Fath*, 3 (1), 40-52.

⁴⁰ Ismail, M. Y. (2008). *Metodologi Pengajian Islam pada zaman kegemilangan Tamadun Islam Andalusia*. *Jurnal Penyelidikan Islam*, 21, 157-170.

CONCLUSION

Undoubtedly, Imam Malik's authority in the field of hadith was acknowledged and highly respected by the scholars of his time as well as those after him. This situation clearly shows the professionalism of Imam Malik in the field of hadith where he not only displayed excellence and accountability; but also an attitude, and skill, that is authoritative befitting his position as a respected teacher. The precise professionalism in Imam Malik has not only developed his potential as the most influential figure in Medina, but at the same time also increased the values and beliefs of the community about the tradition and culture of knowledge in Medina so that knowledge spread outside Medina.

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