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MALIKI SCHOOL

Maliki school is one of the four schools of fiqh or religious law within Sunni Islam. It is the second largest of the four schools, followed by about 25% Muslims, mostly in North Africa and West Africa. This school is not a sect, but a school of jurisprudence. Technically, there is no rivalry or competition between members of different madrasas, and indeed it would not be unusual for followers of all four to be found in randomly chosen American or European mosques.

This school derives its name from its founder Imam Malik-bin-Anas. It originates almost to the same period as the Hanafi school but it flourished first in the city of Madina. Additionally, Malik was known to have used ray (personal opinion) and qiyas (analogy).

This school is derives from the work of Imam Malik. It differs in different sources from the three other schools of rule which use it for derivation of regimes. All four schools use the Quran as the primary source, followed by Prophet Muhammad's transmitted as hadith (sayings), ijma (consensus of the scholars or Muslims) and Qiyas (analogy).In addition, the School of Maliki uses the practice of the people of Madina (Amal Ahl al-Madina) as a source.

While the Hanafi school relies on Ijma (interpretations of jurists), the Maliki school originates from Sunna and Hadis. These two important sources give importance to the sayings, teachings, customs and traditions of Prophet Mohammed.

Imam Malik had personally collected information on thousands of recorded traditions of the Prophet. Then he codified most of them in a book, which is the most prominent Hadis today. Although there are very few followers of this school, Indian laws have derived and codified some of their provisions.

This source, according to Malik, sometimes supersedes the hadith, as the practice of the people of Medina was considered "living Sunnah", as much as the Prophet moved there, lived and died there, and most of his companions Were there

during them. Life and after his death. The result is a much greater reliance on hadith than is found in other schools.

Imam Malik was particularly concerned about authenticating his sources when he appealed to them, and his comparatively small collection of ahadith known as *alah-muvatta* ("accepted") is highly regarded. Malik is said to have explained the title as follows: "I showed my book to seventy jurists of Madina, and every single one of them approved me for it (*kulluhum wâta'ani `alayh*), so I named it 'The Approved'."

This is the fourth major school *madhhabs* (*mazhab*) of Islamic jurisprudence within Sunni Islam. It was founded by Malik ibn Anas in the 8th century. The Maliki school of jurisprudence relies on the Quran and Hadiths as primary sources. Unlike other Islamic *fiqhs*, Maliki *Fiqh* also considers the consensus of the people of Medina (Madina) to be a valid source of Islamic law. Additionally, Malik was known to have used *ray* (personal opinion) and *qiyas* (analogy).

Maliki Madhab is one of the largest groups of Sunni Muslims, compared to Shafi' *madhab* in followers, but younger than Hanafi *madhab*. Sharia based on the Malik doctrine is mainly found in North Africa (excluding Northern and Eastern Egypt), West Africa, Chad, Sudan, Kuwait, Bahrain, [5] the Emirates of Dubai (UAE) and the northeastern parts of Saudi Arabia.

In medieval times, Maliki schools were also found in parts of Europe under Islamic rule, especially Islamic Spain and the Emirate of Sicily. A major historical center of Maliki teaching was in the mosque of Ukba, Tunisia, between the 9th and 11th century.

History

The founder of this school Malik ibn Anas himself was a native of Medina, his school faced fierce competition with Shafi, Hanbali, and Zahirī schools for followers in the Muslim East, enjoying greater success than Malik's school.

The Malikis enjoyed considerably more success in Africa, and for a while in Spain and Sicily. Under the Umayyads and their remnants, the Maliki school was promoted as the official state code of law, and Maliki judges had free rein over religious practices; in return, the Malikis were expected to support and legitimize the government's right to power.

Principles

“Maliki school's sources for Sharia are hierarchically prioritized as follows: Quran and then trustworthy Hadiths (sayings, customs and actions of Muhammad); if these sources were ambiguous on an issue, then `Amal (customs and practices of the people of Medina), followed by consensus of the Sahabah (the companions of Muhammad), then individual's opinion from the Sahabah, Qiyas (analogy), Istislah (interest and welfare of Islam and Muslims), and finally Urf (custom of people throughout the Muslim world if it did not contradict the hierarchically higher sources of Sharia).”

The Maliki school derives mainly from the work of Malik ibn Anas, notably the Muwatta Imam Malik, also known as al-Muwatta. The Muhwa Sahib relies on hadiths, includes the commentary of Malik ibn Anas, but is so complete that it is considered a sound hadith in the Maliki school. [3] Mallik included the practices of the people of Medina and where the practices have been complied with or had a variance with the hadiths.

This is because Mallik considered the practices of Medina (the first three generations) to be a better evidence of the "living" Sunnah than the isolated, albeit sound, Hadiths. Mallik was particularly concerned about authenticating his sources when he appealed to them, and his comparatively small collection of Awadhi, as al-Muwah (or, The Strait Path)

The Maliki school is most closely related to Hanafi school. However, unlike the Hanafi school, the Maliki school does not give much weight as an analogy, but the Qur'an and the Hadiths do not provide clear guidance where practicality would derive its rules using the principles of Islam (public interest).

How Maliki school is differ from other schools

The Maliki school differs from other Sunni schools of law in different sources that use it for derivation of regimes. Like all Sunni schools in Sharia, the Maliki school uses the Quran as its primary source, followed by the sayings, customs / traditions and practices of Prophet Muhammad, transmitted as hadiths. In the Maliki school, the tradition includes not only the hadiths recorded, but also the four correctly directed caliphs (Khalifa) - notably the legal rules of Umar.

Malik bin Anas himself also accepted binding consensus and analogical reasoning along with the majority of Sunni jurists, though with conditions. Consensus was only accepted as a valid source of law if it was drawn from the first generation of Muslims in general, or the first, second or third generations from Medina, while analogy was only accepted as valid as a last resort when an answer was not found in other sources.

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